
Satanic Ritual Murder

This well rounded thesis is formed from multiple, highly reliable sources with a clear and self evident conclusion based upon logic, the protocols and THE TALMUD.

~ The Unassailable & Incontrovertible Truth ~

**A START TO FINISH
“MUST READ” FOR
ALL NON-JEWS!!!**



This is a much needed and well deserved modern rewrite of the 1938 book "jewish ritual murder". Herein you will find rare, if not otherwise impossible to find, well documented info about the largest deceptions in the history of the world. FYI; This information is now banned in every country on Earth. **Enjoy the Truth.**

INTRODUCTION

1. Human Sacrifice, An Ancient "Tradition" Performed For & By Who?
2. The Urge
3. Human Sacrifice And The jewish Religion
4. The Motive And Nature Of jewish Ritual Murder
5. A Relic Of The Days Of Witchcraft And Blackmagic
6. It Couldn't Happen Now
7. Some jewish Ritual Murder In England Before The Expulsion, 1290
8. Well Authenticated Cases In Early And Mediaeval Times, 1190 To 1510
9. Well Authenticated Cases In Seventeenth And Eighteenth Centuries
10. Well Authenticated Cases In Nineteenth Century
11. Well Authenticated Cases In The 20th Century
12. The jewish Defence
13. Evidence Of Converted jews
14. Cases Confirmed By Constituted Authority
15. The Attitude Of The Catholic Church Towards jewish Ritual Murder
16. The Attitude Of The Protestant Church Towards jewish Ritual Murder
17. Other Cases Worthy Of Credence
18. Two Queer Happenings
19. What Of These?
20. Relevant Meditations (*Including [Priceless Excerpts from the Goyim Gazette](#)*)
21. Bibliography Of Works Supporting Reality
22. Visuals (*A Picture Is Still Worth 1,000 Words*)

HUMAN SACRIFICE, AN ANCIENT "TRADITION" PERFORMED FOR & BY WHO?

It is incontestable that the ancients practiced bloody sacrifices to their many g-ds. We today know that those g-ds are real, living, breathing creatures referred to as "shedim", "familiar spirits", "baalim", "moloch" ect. by various prophets and messengers in the Old Testament. And later by New Testament figures such as Jesus who calls them "demons", "devils", "satans", etc..

600 years after that we find them being referred to simply as "jinn", that's in the Quran. There is obviously no lack whatsoever of reliable, historical documentation of their existence, yet most are deceived about it all.

And since the identity of these beings are still unknown to most today, let us first cover the fact that members of this race are now most commonly referred to as "extraterrestrials". Among their ranks are well known figures such as lucifer, zeus, baal and of course satan. However, the latter of which is an intentional misnomer created to confuse the Christian masses into thinking there's just one of them.

Indeed, few realize there are many millions, billions or some venture trillions of these non-human beings that remain trapped on Earth with us all to this day. And like humans, there are both good and bad jinn. It is the immoral or "fallen" few among these beings who are behind practically, if not totally, every evil thing that has happened to humanity from the days of Adam and Eve to present.

Hence why "satan" is always the bad guy and we're going to use that particular name to describe the people that are the real focus of our studies. It is here that we depart back to our readily known realm of "humanoids". As we will prove we can no longer claim to be a strictly human race because we've been subverted and now contain hybrids. While that may sound like a joke, it's not, and we'll prove it in just a couple minutes from now. No lengthy dissertation will be required.

So, we're no longer a race of pure humans. That's big. And the next step is to identify the impure ones among us, we have to blow their "cover". But since they call themselves Christians, Muslims, Atheists and Jews it's not simple, at all. In fact, the reader can think of this as a covert operations training session. Let it be known that this matter of identity is dense, complex and highly inflammatory.

We're talking about race AND religion here, not just one or the other. And it's all tied up into one well crafted ball of string that's been painstakingly glued and knotted together for centuries. Now it's to the point that the average person is completely befuddled upon first examination. That's by design, very, very, deliberate, crafty and cunning design!

In fact, due to the sheer number of deceptions and mass propaganda that exist on the subject, many call it the entrance to "the rabbit hole". Indeed, and the labyrinth is worldwide with enemy agents on every front, in every nook and cranny of all the governments, churches and corporations. It doesn't matter where you turn in this rabbit hole, they're everywhere and again, the thing to remember is their great trick of being both a race AND a religion **WORLDWIDE** with members of every color who speak every language.

Who does that? How can that be? It's not even possible is it? Nope. It's not, and that is your first clue. Whoever would make such a claim that they are of one of the official religions AND races AND nations **IS A LIAR**. It's because there is;

No **Church** of "Christian Hindus", "Christian Muslims" or "Christian Jews".

No **Mosque** of "Muslim Christians", "Muslim Hindus" or "Muslim Jews".

No **Temple** of Hindu Christians, Hindu Muslims or Hindu Jews.

No **Synagogue** of "Jewish Hindus", "Jewish Christians" or "Jewish Muslims".

And while many people have mixed ancestry or mixed origins, no one goes around saying they're "XX% Christian", " XX% Hindu", " XX% Muslim" or " XX% Jew". Err, wait a minute . . .

Got it? There ya go! You've just graduated basic training.

There's much, much more under the surface of that first wind of string, but that'll do for now. Let it be known that the lying jews have been playing that game for the last couple thousand years and have special names for it such as "morranos" when they pretend to be Christians and "cryptos" when they pretend to be anything else.

In the intelligence community that's called "subversion", they're "subversives", which is kinda like an infection. And as we'll see, that describes things perfectly.

OK, well known is the story of Abraham agreeing to sacrifice his son as an offering to YHWH who had commanded him to do so as a test. But, as most know, that's all it was, a test, and both Abraham and Ishmael passed the test. Then God, Abraham and Ishmael were all pleased with the outcome.

What is generally unknown by Non-jews is that virtually all jews actually believe that God would desire or require such a murder of ones children, or more aptly, for what is of real interest here, the innocent children of others. Now it's obvious that such a thing being related to religion would therefore be a ritual right? Hence, the most common term used by the scholars, churches and courts is "Ritual Murder".

In one ancient example with excavations at Gezer done by R. A. S. Macalister, he found the bodies of sacrificed young children in the strata. Such mass graves of sacrificed children are a very common discovery in ancient digs. However, most archeologists are jewish and generally speaking most of them keep rather tight lipped about human sacrifice publicly. But why? Indeed, what's the big deal?

Heck, all the scholars know that the Old Testament of the Bible charges the jews with "enflaming themselves with idols under every green tree and slaying the children in the valleys under the cliffs of the rocks". **Isaiah 57:5** There are many other Old Testament references to jews sacrificing children to their g-ds. The New Testament has plenty of proof too, we'll get to that.

But what about today? Well, one can find blatant and copious evidence of rituals still being held each year in honor of the jewish g-d "moloch" in Bohemian Grove, CA. There's even videos that show the statue of moloch with a fire beneath it exactly as described in the scriptures. It might sound like conspiracy theories, but that's only if one didn't first connect the historical dots which we we're now doing. And truly, only real fools could remain fooled when we're done here! Continuing ...

Says the Rev. J. Kitto in the Cyclopaedia of Biblical Literature 1895, "their altars smoked with human blood from the time of Abraham through the fall of the Kingdoms of Judah and Israel."

G. A. Dorsey writes in Civilization (*Hamish Hamilton*): "Historically their temple at Jerusalem, like a Hindu or Aztec temple, was a shambles--one sacrifice after another."

The highly acclaimed to be 100% accurate and reliable Jewish Encyclopedia (1904, Vol. VIII, p. 653) says: "The fact, therefore, now generally accepted by critical scholars, is that in the last days of the kingdom (*before David*) human sacrifices were offered to YHWH as King or Counselor of the Jewish Nation, but that the Prophets of God disapproved of it." Take caring note of that disapproval of human sacrifice by Gods' prophets for it reveals the Truth about them and therefore Him!

Along with the remains of children, it is also quite common for such archeologists to find various carvings and objects with what are today well known to be satanic "star symbols" which are also described in scriptures. Anyone can buy them on various forms of jewelry not unlike the amulets and pendants found in old digs.



The pentagram and hexagram, each being associated by satanists, witches and warlocks to this day with the "Tetragrammaton" which is the four letters "YHWH". (*Abrahams' God in Hebrew on the right*)

Those were and are in fact used in ritual murders of children and animals which we've all been told are "sacrifices". However, as one can easily and quickly ascertain with a little bible study, or easier yet be visiting deitarian.com, our God clearly condemns "murder" of both humans and animals alike.

And yes, it is known scripturally as just that, murder, not sacrifice. Or again more apt yet, "Ritual Murder". Note; The real meaning of the word "sacrifice" in scriptures describes the types of things our God actually likes for us to give to Him and each other. (*Our love, time, patience, work, money, material things, etc..*)

And it's elemental to realize that our God YHWH never asked us to commit Murder, all one need consider is the 10 commandments which are actually even broader in description as "Thou shalt not KILL." See how we've been tricked there?

And the ones doing the tricking of course know all about it. For instance we see Jesus Himself speaking to the jews in John 8:44 charging them with being "hereditary murderers". **"Ye are of your father the devil, and the lusts of your father ye will do; he was a murderer from the beginning . . ."**

Again, in the religious based contexts being used both then and here today the term murderers can have no other meaning than "Ritual Murderers". Also, while we're on that verse the word "lust" is a strange thing to be associated with murder is it not? Murder is of course among the most grievous acts of hate so, it is only natural that we would assume anyone that "lusts to murder" would be a raging lunatic.

Psychologists refer to them as "psychopaths". And since these are indeed "Ritual Murderers" it's obvious that they would be inclined to repeat their crimes, they would be "Habitual, Ritual Murderers" right? We could easily say this of any group who performs religious ceremonies that involve the killing of children or animals, take "satanists" for instance. Regardless of whether it's animals or children, they are Habitual, Ritual Murderers de-facto. So, now we have "satanic, psychopathic, Habitual, Ritual Murderers". Note how akin they are to "serial murderers". (*p 80*)

And it is by absolute necessity that such people who live among non-satanists also have one other very important trait, they have to be extremely cunning. They have to be excellent LIARS. If not, they'll get caught and be arrested, or worse. As we'll see, this book will confirm that reality unlike anything one could ever imagine.

So, we've danced around the name game a bit and it's time to answer the questions that make up the heading of this chapter, that being; "rituals performed for who" and "rituals performed by who"? Well, the unsavory yet inescapable players are clearly "satan" and "jews". Each have been clearly and repeatedly identified in the oldest, most widely read books on Earth which are trusted by about 6 Billion people to be authentic. (*And now we have before us this, the whole, bloody, enchilada.*)

From satan and jews, it doesn't take much of a word smith to come up with the very succinct and might we say perfect, nomenclature of "satanic jews". That term was coined by yours truly back in 2011. I hadn't heard it before but have come to learn that at least one other well known individual used it prior. Anyway, it's as good as descriptors get and grows upon one quickly with use. So, that's what we'll do.

Now aside from satanism, some people, including the vast majority of jews, say that it is the talmud that really makes the jew what he is. Others take the circular view saying that it is the jew that made the talmud. But the truth of the matter is lucifer was the one behind it all. Being one of the creatures of the spiritual realm which are well known to have the ability to "whisper" in our minds, we can assume with great surety that he literally possessed the jews who created and follow the talmud.

Hence it is actually luciferianism that has made the jew what he is, is it not? Think about all the ways they emulate the two characteristics that lucifer is best known for. "He was a LIAR and a MURDERER from the beginning" **John 8:44** and as we already saw in that same verse they are just like him. Indeed, luciferianism is the key here, and that term can also be swapped for "satanism" equally well, can it not?

It's quite a name game but with that said we're pretty well done and ready to move on. But again, the one that really needs to stick is "satanic jews". (*Although one could call them luciferian jews, it's not as catchy and few are used to talking about lucifer.*) Interestingly as a side note, both satan and lucifer are automatically capitalized when typed in most computer programs. Most know Bill Gates is a jew but few put things together with the bitten apple logo and \$666 sale price of the 1st Mac by Steve Jobs. Oh, and type "God" or "YHWH" without caps (*which we won't do out of respect for The Almighty, Most Merciful One*) on a Mac or a PC, it will remain so. Yea, now everyone can cross those mysteries off the list too. Like the rest of today's world, the computer and software industries are "satanic jewed".

CHAPTER II

THE URGE

The urge for human sacrifice by jews and other satanists originates with lucifer and at least 200 of his fellow corrupt jinn who indeed did father the earliest of the peoples we call jews today. The Bible and other authentic scriptures are actually chock full of verses which are usually little known and less yet understood by the average person. i.e. **Gen 6:4 "When the sons of God (ETs like lucifer) came into (raped) the daughters of Adam who bore the nephilim . . ."**

Those nephilim are the real patriarchs of judaism which is talmudism, which is satanism, which is masonry and dozens of other secretive satanic cults, secrecy is the very meaning of "occult". So, it's exactly like Yeshua said, they are of their father the devil which is a direct reference to the lying murderer lucifer himself.

Today the jews are an unwanted nation without a home, a nation of half human, half jinn/ETs. They indeed are from the "nephilim" human/jinn hybrids that resulted from the unholy union referenced in Gen 6:4 above and in about 90 other verses.

Those early jews are now a further diluted mixture of nephilim and various other human races each of which instantly become degraded physically, mentally and morally with the ensuing offspring. **QFC 17:62 "I (lucifer) will infiltrate his (Adams') progeny with mine."** The resulting line of mutants from that infiltration are well described in the Quran For Christians as "degenerate inhuman imposters".

A characteristic of their many cults which appeals to jews is that their various initiation ceremonies usually involve some sort of painful act, most often sexually related, the official term for it is "trauma based mind conditioning". Among their favorite mutilations are circumcisions, piercings and bloodletting for consumption.

The psychopathic satanic jews are of course notorious for their wanton cruelty. Hence wherever the jews get into conflicts there is organized cruelty to prisoners of war; It is known that in Afghanistan local jewesses came out after battles to search for wounded enemies whom became subjects to horrible tortures and mutilations to insure suffering and death.

In Southern Algeria, there was a similar practice against French wounded, whilst operations in Abyssinia proved that there is a craving for the same sort of thing. The Jewish Turks revel in cold-blooded cruelty and the Jews of Russia, Hungary, Spain, China and America have established the 20th and 21st centuries as being even more barbarous, perverted and atrocious than any other. Seems to be the goal of Satanists!

One long held custom after performing circumcisions on male or female children, the Jewish "mohel" takes some wine in his mouth and applies his lips to the penis or vulva and exerts suction, after which he expels the mixture of wine and blood into a receptacle provided. It is then saved as a prized elixir to be used for any number of other ceremonial activities as well as cooking, baking, various Satanic ceremonial activities and even for many supposedly magical medicinal values.

Surely this "religious rite" alone stamps the Jew as something radically different from the rest of mankind. And really, it all begins with race; there is no other truth. Of course, after this extremely painful and traumatic "operation" conducted with zero anesthetics, comes the money. Worse today, the removed portions of delicate skin from the intimately private parts of the children are sold to Jewish corporations to create various anti-aging and beauty products. They also have uses in production of skin growing/healing processes used in expensive, modern medical procedures. It's become an extremely profitable industry for the Jews worldwide.

So, as with all things Jewed, money is definitely part of this sick urge. The Adamite mind can only with great difficulty grasp the idea that anyone could have an instinct towards such sadistic treatment of children, for the Adamite himself or herself has no such instinct. No Adamite parent would ever come up with the idea for such a horrifically painful and traumatic event for their beloved newborns. Much less would they perform such mutilations. (*Jewish doctors and mohels do it instead.*)

The same is true with treatment of animals today, especially those bred for food which as everyone knows, but hates to admit, are basically, no **literally**, tortured in factory farms. And it's well known by most Adamite parents that their children had to be tricked into eating those animals. They have to be slowly indoctrinated by the parents, who themselves were indoctrinated by the Satanic Jewish owned/ran media. So, as anyone can see, it is definitely the Jews in the frontlines, but the true architect of evil in our world is Lucifer. The Talmud and the Protocols prove all of that. (*p106*)

HUMAN SACRIFICE AND THE JEWISH RELIGION

Because the degenerate advocates of jewry use a certain line of argument in denying that there has ever been any such thing as Ritual Murder of Christians by jews, I am obliged to quote a few unimpeachable authorities on the subject.

Their "argument" is that the jewish religious law not only-does not sanction the practice of Ritual Murder, but forbids the consumption of blood altogether. It is an argument that has been used throughout the ages, and is still used now. It has even been the foundation for the verdict "Not Guilty," in cases where jews have been on trial for ritual murder!

It was the argument used by the Sultan of Turkey when, for money bribes, he issued a firman (1840) saying that the Ritual Murder Accusations against jews were calumnies. (*Described in later chapters in more detail*).

But it is known that there have always been two methods of instruction among the jews: one Exoteric, which openly taught the Laws of Moses and the Rabbinical traditions; the other Esoteric, confided only to certain persons bound to secrecy. This latter, the Esoteric teaching, is associated with satanism aka Black Magic mostly with the mystical "Cabbala" as its source. For certain rites and ceremonies blood is necessary; and secret rites exist which are known only by the jews.

Let a jew speak for us here: --

Bernard Lazare, a jew who was stated (*from the jewish Encyclopaedia 1904, Vol. VII, p. 650*) to be "without any religious convictions," wrote what he himself described as "an impartial study of the history and sociology of the jews," calling his book L-Antisemitisme; in the 1934 edition of this, Vol. II, p. 215, he writes, after mentioning the accusations against the jews of Ritual Murder.

"To this general belief are added the suspicions, quite justified, against the jews addicted to magical practices. Actually, in the Middle Ages, the jew was considered by the people as the exorcist; one finds many formula of exorcism in the Talmud, and the Talmudic and Cabbalistic demonology is very complicated. Now one knows the position that blood always occupies in the operations of sorcery. In chaldean magic it had a very great importance.... Now, it is certain, that jewish magicians sacrifice children; hence the origin of "ritual sacrifice."

It is well known that such rituals exist in which all sorts of abominable practices are carried out, and that they arise from the jewish "cabbala".

How ridiculous then is the "argument" that because the Mosaic Laws and the talmud do not demand Ritual Murder, and even forbid the use of blood, one accused jew, Isaac Abrahams cannot be guilty of any sort of Ritual Murder!

Take an analogous case. The Eighth Commandment forbids stealing. Have you ever heard that fact brought up in the defense of a Christian on trial for that crime? Can you imagine prisoner's counsel arguing that John Smith could not have stolen a purse from William Brown because the Christian religion forbids such a thing? More, can you imagine counsel getting away with such an argument? But that is what the jews have and do often succeed in doing.

So stupid is this hysterical shriek, "Our Laws do not permit it!" But I would concede it because the point is of no importance whatsoever to my case against the jew. If the point were established what difference does it make to the verdict of the Trent affair, the Damascus affair, or to the scores of cases I am going to bring before you in later chapters?

Another point for such a crime as Ritual Murder being contained in the jewish laws. If such a thing were to be found, I venture to say that not a jew would be left alive, so great would be the popular indignation against the jewish nation. We should treat them exactly as Sir W. H. Sleeman treated the Thugs, the ritual murderers of India, when he stamped them out of existence as hereditary criminals in the last century.

Dr. Erich Bischoff, the chief German authority on jewish law and religion, has laid his finger on a passage authorizing Ritual Murder in the Thikunne Zohar (*Edition Berdiwetsch*) a book of cabbalistic theosophy. The passage runs:

"Furthermore, there is a commandment pertaining to the killing of strangers, who are like beasts. This killing has to be done in the lawful method. Those who do not ascribe themselves to the Jewish religious law must be offered up as sacrifices."

Hence Dr. Bischoff is clearly correct and it's time to admit it.

Along with that direct sanctioning of Ritual Murder, the laws of the Jews show us without any possibility of doubt, that the Jew is totally at war with the rest of mankind. I am simply going to quote Richard Burton, a Briton who made it his business to study the Talmud closely and recorded his conclusions on the relations it revealed as existing between Jew and non.

"The most important and pregnant tenet of modern Jewish belief is that the "Ger" or stranger, in fact all those who do not belong to their religion, are brute beasts, having no more rights than the fauna of the field."

I have long known this to be the Key of International Politics in terms of the many acts of genocide performed by the Jews; and it shows that what would be Murder to an Adamite is only Slaughter to a Talmudic Jew.

"The Talmud declares that there are two kinds of blood pleasing to the Lord, viz: (1) that of the Paschal holocaust aka Easter sacrifice and; (2) that of circumcisions."

What sort of a people is this whose G-d says the blood obtained from mutilations of human genital organs as "pleasing"?

"Obviously such cruel and vindictive teaching as that recounted in the previous chapter must bear their fruit in hateful crimes and atrocities."

The Jewish Schulchan Aruch, which codified the teachings of the Talmud, goes much further in sanctioning what are clearly illegal practices against the Non-Jew; We can safely mark down the Jews as responsible for most if not all ritual murders. I want We the People to take steps to permanently remove the Jews from our midst.

CHAPTER IV

MOTIVE AND NATURE OF JEWISH RITUAL MURDER

The motive of Ritual Murder, especially of Christians and Muslims by jews is most certainly hate. It is in fact the same motive that Disraeli admitted to be the cause of revolutionary activities against nonjew governments; to use his words (*from Life of Lord George Bentinck, 1852*):

"The people of God co-operate with atheists -- the most skillful accumulators of property ally themselves with communists; the peculiar and chosen Race touch the hand of all the scum and low castes of Europe --and all this because they wish to destroy that ungrateful Christendom which owes to them even its name, and whose tyranny they can no longer endure."

One of the principal jewish feast-days is that of Purim. This feast is an orgy of hate against Haman, the story of whom is found in the Book of Esther of the Old Testament. The story is that Xerxes, King of Persia, became enamored of a jewess, Esther, and made her Queen in place of his rightful wife. Haman, the King's sister, complained to him of the conduct of the jews who, he said did not keep the laws, and obtained from the King an order to slay them. Esther pleaded with the King and prevailed upon him to summon Haman to a banquet. There, Queen Esther further prevailed upon the King to spare the jews and hang Haman on a gallows prepared for the execution of her guardian. Instead of the jews being destroyed, their enemies were slaughtered, including Haman's ten sons, who were hanged.

This feast is often celebrated by an exhibition of gluttony, intoxication, and curses on the memory of Haman; and even today in London, the jewish bakers make cakes in the shape of human ears which are eaten by the jews on this day, and are called "Haman's Ears," again revealing the inherent hate and barbarism of jews.

The two principal feast-days associated with Ritual Murder have been (1) Purim, and (2) Passover, the latter at Easter and the former about one month before it. When a Ritual Murder occurred at Purim, it was usually that of an adult Christian who was murdered for his blood; the blood was dried and the powder mixed into

triangular cakes for eating; the dried blood of a Purim murder might also be used for the following Passover.

When a Ritual Murder was done at Passover, it was usually that of a child under seven years old, as perfect a specimen as possible, who was not only bled white, but crucified, sometimes circumcised and crowned with thorns, tortured, beaten, stabbed, and sometimes finished off by wounding in the side in imitation of the murder of Christ. The blood taken from the child was mixed either in the powdered state or otherwise into the Passover bread.

Another festival at which Ritual Murder has been indulged in is Chanukah, which occurs in December, commemorating the recovery of Jerusalem under the Maccabees in B.C.165.

And just a few examples of Purim murders are those of Damascus, Rhodes, Xanten, Polna, Gladbeck and Paderborn.

Although hate is the principal motive, superstitious traditions are also involved, one being the association of blood-sacrifices with the idea of atonement; some jews have confessed that jewry cannot be saved or return to Zion unless every year the copious blood of Christians is obtained for the purpose of ritual consumption.

Political murders, such as the jewish murder of the Tsar and his family and of other Russians, have often been accompanied by clear features of satanic ritual.

CHAPTER V

A RELIC OF THE DAYS OF WITCHCRAFT AND BLACK MAGIC

ON 6th May, 1912, The Times published a letter, signed by many men of authority, protesting against what they called the revival of "the hideous charge of Ritual Murder" which was being brought against a jew at Kiev. "The Blood Accusation," they said, "is a relic of the days of Witchcraft and Black Magic."

Unfortunately for the signatories of this letter, who numbered among them the Archbishops of Canterbury, York and Armagh, the Cardinal Archbishop of Westminster, Bishops galore, Dukes, Earls, Justices, Masters of Colleges and Editors, of that period, the Blood Accusation has nothing medieval about it at all; it was more rife in the 19th century than it was in medieval times!

Unfortunately also, Black Magic is in the same category. It is not medieval either; there never was a wider cult of Black Magic than there is today!

How extraordinary it is that influential men can be induced to sign such a statement as I have quoted! And how strange it is that, where jewish interests are at stake, these same influential Christian men will see nothing improper in attempting to prejudice the course of the criminal trial of the jew Beiliss at Kiev, a course which they would never pursue in any other cause!

Let us confound the signatories of The Times letter out of the mouths of jews themselves. The jewish Encyclopedia, 1903, Vol. III, pp. 266-7, gives a list of Accusations of Ritual Murder made against the jews through the centuries; 122 cases are listed in chronological order, and no less than 39 of them were made in the 19th century! It says there were far more than double the number of Blood Accusations made in the 19th century than in any previous century, according to this authoritative jewish list. (*And don't be fooled, those numbers of accusations are ridiculous. The real numbers of victims are literally hundreds of millions dead at the hand of the jew.*)

Let us examine the list of Ritual Murder Accusations made by a converted jew, Cesare Algranati, in 1913, and published in Cahiers Romains; here are listed 101 accusations, of which 28 were made in the 19th century and only 73 for all the eight preceding centuries! Even the jew Roth gives the argument away, for he says (*p. 16 of his Ritual Murder Libel and the jew, 1935*), "The nineteenth century proved little less credulous than those which preceded it."

"Anti-semitic" authors' lists of Blood Accusations agree in this respect with the lists made by jews; Der Sturmer, the paper of Julius Streicher, in a special Ritual Murder issue published in 1934, shows that in the 19th century 32 charges of ritual murder were made, which is ten more than in any other century in European history recorded by it.

The fact that the charges increase in number as the age becomes more and more enlightened is particularly significant, because the jewish Money Power and its silencing activities are more developed now than ever before and therefore one would expect them to reduce the number of charges.

Sufficient evidence has now been given to expose the absurdity of any attempt to consign the Blood Accusation to any medieval limbo. It lives on today en masse along with jewish genocides abound. One need look no further than covid 19 which is 100% jewish from swab to needle to fatal intubation for Non-jews.

CHAPTER VI

COULDN'T HAPPEN NOW?

Indeed the argument, "It couldn't happen now," seems quite good enough for a lot of people when it is applied to the matter of jewish Ritual Murder. It is, perhaps, comforting to think that "Progress" ensures that such an evil practice, even though it occurred in unenlightened days, could not have survived today.

I wish one could get any comfort in this argument, but we can't. The general populations of Adamite peoples of the world have against all odds progressed, that we cannot deny; but there is zero evidence to show any like progress among the jews. Only the opposite.

Compare the following two happenings, noting the dates:

A.D. 117. From the account of Dio (*Cassius in 78th Book of his history Chapter 32*): "Then the jews in Cyrene (*on the modern Tripoli coast of North Africa*) choosing as their leader one Andreas, slew the Romans and Greeks, and devoured

their bodies, drank the blood, clothed themselves in the flayed skins, and sawed many in half from the head downwards. Others they threw to wild beasts in cages or forced to fight to the death with no chance of winning, so that in all 220,000 were killed. In Egypt they did many similar things, also in Cyprus, led by one of them named Artemion; and there another 40,000 were slain."

A.D. 1936. From Daily Mail, 17th September (*describing the horrors of the Red Revolution in Spain*):

"Baena (*Cordoba Province*): Ninety-one assassinations, mostly by shooting, hatchet blows, or strangling. Others were burned alive. Two nuns who had been dragged from the convent of the Mother of God, had their religious medals with the figure of the Virgin, nailed over the sockets of their eyes.

"La Campana (*Seville*): Reds, led by a woman, Concepcion Velarde Caraballo, who either killed or was responsible for killing 11 persons in prison. The prisoners were fired on until they fell, covered with petrol, and set on fire. Some were still writhing in the flames when the city was entered.

"Lore del Rio (*Seville*): 138 assassinated. They were dragged to the cemetery, lined up, and shot in the legs, being buried alive as they fell in a trench. When the town was entered hands could still be seen grasping through the ground."

I cannot see much difference in outlook between the demonic jews responsible for both these massacres, even though there are 15 centuries between them!

In view of that, why boggle at the idea of jewish Ritual Murder still surviving? Why have any doubts when jews are charged with the practice of Ritual Murder, oppression and genocide of millions today?

In India, from 10,000 to 50,000 murders were perpetrated every year by a fake religious body of crypto jews known as the Thugs. They were mostly people of Mahomedan extraction, but a number of Hindus were also involved. They used to worship Kali, the Hindu goddess of destruction. Their custom was to club together, generally as travelers, when they would slowly gain the confidence of some innocent person, and at a given signal, would strangle him in a prescribed manner, which they regarded as a religious duty; then they would rob him if he had anything

to be robbed of, and bury the body with such premeditation as to leave no trace. The Thugs actually received the protection of some of the native princes and chiefs who were either thoroughly frightened of their power as a secret religious sect or secret members of it. How the former reminds us of the attitude of the influential men in this country who adopt the same cowardly views of masonry and jewry!

Then the British Government decided the thing must stop. After many years of investigation, Sir W. H. Sleeman stamped out the Thug sect, and no Thuggee murders are on record since 1850. He found that Thuggee was hereditary among male members of a family, and he achieved his object by confining in segregation for life all the known male members of Thug families.

Now my point is that Thuggee happened; and happened in the 19th century until the British put an end to it under Sleeman. It was a long time before the British administration learned of the existence of Thuggee, so carefully was it concealed; another analogy with openly jewish Ritual Murder!

"It couldn't happen now." Why not?

And on 13th September, 1937, a telegram was sent to The Times from Delhi reporting the sacrifice of a 17-year-old youth to propitiate the rain-god, in Sirmoor State. The youth was led through the village of Gunpur by a crowd of people headed by a priest and the village headman, and beheaded on a special altar to the accompaniment of devotional songs. The head was found by the police at the foot of the deity in the village temple.

"It couldn't happen now." Why not, again?

Here is an extract from Magick by the "Master Therion", published in 1929 by the Lecram Press, 26 Rue d'Hautpool, Paris, pp. 94-5: ". . . it was the theory of the ancient magicians that any living being is a storehouse of energy varying in quantity according to the size and health of "the animal", and in quality according to its mental and moral character. At the death of the innocent this energy is liberated suddenly. "The animal" should therefore be killed within the Circle, or Triangle, as the case may be, so that its energy cannot escape.... For the highest spiritual working one must accordingly choose that victim which contains the greatest and

purest force. A male child of perfect innocence and high intelligence is the most satisfactory and suitable."

A footnote on p. 95 says "(4) It appears from the Magical Records of Frater Perdurabo that he made this particular sacrifice on an average about 150 times every year between 1912 e.v. and 1928 e.v." This footnote refers to the last sentence in the paragraph quoted above.

"It couldn't happen now." Why not, in lucifers' name not?

Richard Burton show us that the disappearance of children at Passover was talked of in Rome and in the other towns of Italy throughout the early part of the 19th century when efficient policing was unknown, as also throughout the century at Smyrna and other places in the Levant and in Turkey.

It couldn't happen now? But the jewish method of cattle slaughter still happens which is cutting the throat from ear to ear without any previous stunning. Indeed it "happens now" and is protected by law in nearly every jewed country in the world.

So, why couldn't the bloody murders of innocents among We the People of the world happen now?

Not even a hundred years ago in America, we learn from jewish sources (*B'nai B'rith Messenger, California, 3rd April, 1936*) that the Samaritans, an unorthodox jewish sect who keep Passover by solar computation, indulge in bloody sacrifices of animals on that feast-day; an account is given of a visit to the scene of sacrifice on Mount Gerizim in the 20th century, and these word, are used:

"I have heard the wild, primitive scream of triumph as the knife is withdrawn from the neck of the lamb of sacrifice."

Indeed, untold thousands of reports of highly suspicious activities involving the occult are made to the police by U.S. citizens every year, and virtually none of them are so much as filed, much less investigated. Could it be that the police in our day are in the same beds of blood with the masonic jews exactly like authorities of ole?

Why not?

JEWISH RITUAL MURDER MOSTLY IN ENGLAND BEFORE THE EXPULSION OF 1290

The first known case happened in 1144; after that, cases cropped up from time to time until the jews were expelled from the realm by Edward I. The most famous of these cases was that of Little St. Hugh of Lincoln in 1255. These cases are in chronological order. It's important to note that we're not just talking about the U.S.. There is no reason whatsoever to doubt that many, many more millions of cases of ritual murder have gone and continue to go unsuspected and undiscovered in every jew infected country on Earth.

1144- Norwich. A twelve-year-old boy was crucified and his side pierced at the jewish Passover. His body was found in a sack hidden in a tree. A converted jew, called Theobald of Cambridge, confessed that the jews took blood every year from a Christian child because they thought that only by so doing could they ever obtain their freedom and return to Palestine, and that it was their custom to draw lots to decide whence the blood was to be supplied; Theobald said that last year the lot fell to Narbonne but in this year to Norwich. The boy was locally beatified and has ever since been known as St. William. The masonic Sheriff, assuredly bribed and happy for it, refused to bring the jews to trial.

In J. C. Cox's *Norfolk Churches*, Vol. II, p. 47, as also in the *Victoria Country History of Norfolk*, 1906, Vol. II, was an illustration of an old painted rood-screen depicting the Ritual Murder of St. William, the screen itself was in Loddon Church, Norfolk, no doubt the Power of jewish Money has had it removed. Yet still, no one denies this case as a historical event, but the jews of course say it was not a Ritual Murder. Again, the boy's death was celebrated as a martyrdom of a saint due to wounds on the body having confirmed another crucifixion along with ritual piercing of the side. And the alternative stories beg us to ask why the relatives should bury

the boy in a sack, then dig him up and hang his rotting corpse in a tree? Indeed, that one would puzzle even a Jew to explain.

1160- Gloucester. The body of a child named Harold was found in the river with the usual wounds of crucifixion. Sometimes wrongly dated 1168. Recorded in *Monumenta Germaniae Historica*, Vol. VI (*Erfurt Annals*); *Polychronicon*, R. Higdon; *Chronicles*, R. Grafton, p. 46.

1181- Bury St. Edmunds. A child called Robert was sacrificed at Passover. The child was buried in the church and its presence there was supposed to cause 'miracles.' Authority: Rohrbacher, from the *Chronicle of Gervase of Canterbury*.

1192- Winchester. A boy crucified. Mentioned in *Jewish Encyclopedia* as being a false charge. Details of course lacking.

1232- Winchester. Boy crucified. Mentioned in Hyamson's *History of the Jews in England*; also in *Annals of Winchester*; and conclusively in the *Close Roll 16, Henry III, membrane 8, 26.6. 1232*.

1235- Norwich. In this case, the Jews stole a child and hid him with a view to crucifying him. Haydn's *Dictionary of Dates* of date 1847, says of this case, "They (the Jews) circumcise and attempt to crucify a child at Norwich; the Jew offenders are condemned with a fine of 20,000 marks." Further authority Huillard Breolles *Grande Chronique*, III,

86. Also *Close Roll*, 19 Henry III, m 23.

1244- London. A child's body found unburied in the cemetery of St. Benedict, with ritual cuts. Buried with great pomp in St. Paul's. Authority: *Social England*, Vol. I, p. 407, edited by H. D. Traill.

1255- Lincoln. A boy called Hugh was kidnapped by the Jews then crucified and tortured in hatred of Jesus Christ. The boy's mother found the body in a well on the premises of a Jew called Joppin Copinus. This Jew, promised by the judge his life if he confessed, did so. Then 91 Jews were arrested; eventually 18 were hanged for the crime. King Henry III himself personally ordered the juridical investigation of the case five weeks after the discovery of the body, and refused to allow mercy to be shown to the Jew Copinus, who was also executed.

Hugh was locally beatified, and his tomb may still be seen in Lincoln Cathedral, but the Jewish Money Power was evidently at work, for between 1910 and 1930, a notice was fixed above the shrine as follows: "The body of Hugh was given burial in the Cathedral and treated as that of a martyr. When the Minster was repaved, the skeleton of a small child was found beneath the present tombstone. There are many incidents in the story and the existence of similar stories in England and elsewhere points to their origin in the fanatical hatred of the Jews of the Middle Ages. It was common knowledge that ritual murder was a factor of Jewish Paschal Rites. No attempts were made by the Church to protect the Jews against the hatred of the populace and against this particular accusation."

Is Haydn's Dictionary of Dates (*1847 edition*) medieval and superstitious when it said of this case "They (*the Jews*) crucify a child at Lincoln, for which 18 are hanged"? There are no 'ifs' and 'buts' here! Or does Copinus's confession not tally with that of Theobald, quoted above in the first Norwich case? Copinus said in his hope for it to be a defense, "For the death of this child, nearly all the Jews in England had come together and every town had sent deputies to assist in the sacrifice." No one questions the historical facts in this case.

Strack, in his *The Jew and Human Sacrifice*, written in defense of the Jews against the Blood Accusation, omits all mention of this famous case, which is the subject of the Prioress's Tale (*Canterbury Tales*) of Chaucer and is referred to in Marlowe's *Jew of Malta*. Hyamson's *History of the Jews in England* devotes the whole of Chapter IX to "Little St. Hugh of Lincoln," clearly showing the importance of the Ritual Murder issue in the Jewish mind today.

The following Close Rolls of the Realm refer to the case of St. Hugh: Henry III, 39, m. 2,7.10.1255; 39, m. 2,14.10.1255; 40, m. 20, 24.ii.. 1255; 40,m.13,13.3.1256; 42, m. 6; 19.6.1258. And the Patent Rolls, Henry III, 40,m.20,26.11.1255; 40,m.19,9.12.1255; 40,27.3.1256; and 40,m.5, 20.8.1256.

1250. The Jews of Saragossa nailed a child named Dominic to the wall in the form of a cross, and then pierced his side with a spear. During the same century those of Toledo also killed a Christian youth. According to the *Cronica Serafica (della Vita di S. Francesco d'Assisi, Opera del Padre Damiano Cornejo, 1721, Lib. I.,chap. i.)*, the Jews superstitiously used the blood of Christians in childbirth, and sent it in a

dried state to China and other places, where they had synagogues, but where worshippers of Christ are not to be found. Hence the Jews were eventually expelled from Spain and Portugal.

1255. "Jappen," one of the chief Jews of Lincoln, and others of his faith, kidnapped a lad eleven years old (August 27), beat him with rods, cut off his nose and upper lip, broke some of his teeth, and pierced his side. King Henry III. and his Parliament at Reading condemned the murderers to be dragged to death at horses' heels, and gibbeted their carcasses.

1257. London. A child sacrificed. Authority: Cluverius. Epitome Historia, p. 541. Details lacking.

1276. London. Boy crucified. Authority: The Close Roll of the Realm, 4, Edward I, membrane 14, 3.3.1276.

1279. Northampton. A child crucified. Haydn's Dictionary of Dates, 1847, says of this case: "They (*the jews*) crucify a child at Northampton for which 50 are drawn at horses' tails and hanged." Further authorities: Reiley, Memorials of London, p. 15; H. Desportes, Le Mystere du Sang.

1288. The Jews of Pacherat (Würtzburg) murdered a Christian, and extracted his blood "as it were with a winepress, and which they are said to use as a medicine." About the same time the Jews of Munich murdered a Christian child.

1290. Oxford. The Patent Roll 18 Edward I, mem. 21, 21st June, 1290, contains an order for the gaol delivery of a jew, Isaac de Pulet, detained for the murder of a Christian boy at Oxford.

1290. A Jew was burnt in Paris for insulting a consecrated wafer. In the same year, during the reign of Edward I., fifteen to sixteen thousand Jews were banished from England; nor were they allowed to return till the days of Cromwell, the first Liberal 300 years later.

Only one month after this, King Edward issued his decree expelling the jews from the Kingdom. There is, then, every reason to believe that it was the Oxford murder which proved the last straw in toleration in this case.

The reader will see (p. 20) that it was a similar ritual case which was one of the main stimulants to the King and Queen of Spain to expel professing jews from that country in 1492.

1306. King Philip of France was induced by a multitude of accusations, involving magic, sacrilege, and murder, to expel the Jews from his country, to confiscate all their goods except what was wanted for the journey, and to forbid their return under pain of death—all were arrested on the same day, July 22.

The jews, in attempting to escape responsibility for these deaths by Ritual Murder, do not hesitate to impugn the probity of two of the Kings of England, against whose moral character no one else has dared to cast a slur. Here are some examples. From the jewish Chronicle Supplement, April, 1936, p. 8 (*speaking of the Lincoln case in the reign of Henry III*):

1348-1350. The Jews were accused of poisoning the wells and rivers, and of causing the plague which then devastated Europe. Many were slain and thousands were driven away from Germany, where the cry of “Hep-Hep-Hooray” was first raised in celebration of the people killing another jew.

"Henceforth and especially under the zealously Christian Edward I, the Crown and its officers became almost a worse peril to the jews than mobs intent on justice who were led on by dedicated priests. In the case of St. Hugh, the sentence was juridical; in the case of St. William, the mob took the matter into their own hands.

A significant fact is that Haydn's Dictionary of Dates, at least up to 1847, quoted the Ritual Murders in Norman and Plantagenet England as undisputed facts. In later editions in the sixties, all mention of them is extirpated! We can take it that the jewish Money Power began to dictate to the Press in England somewhere in the fifties of the century.

CHAPTER VIII

WELL AUTHENTICATED CASES IN EARLY AND MEDIEVAL TIMES 1171 TO 1510

In this Chapter, it must be pointed out to the reader the great importance of the murder of St. Simon of Trent in 1475 and of the Toledo case in 1490; in fact, should the reader be one of those who approach the subject as unbelievers, I recommend that he should skip ahead to read about these two cases first, and the others after.

The following abbreviations are used in this Chapter among the references to authorities:

Magd. Cent. for Magdeburg Centuries, a Protestant History of the Christian Church compiled at Magdeburg, sixteenth century.

Chron. Hirsaug. for Chronicon Hirsaugiense, a history produced by Abbot J. Trithemius, 1514.

Cosm. Munst. for Sebastian Munster's *Cosmographia Universalis*, 1544.

Spec. Viva. for Vincent of Beauvais's *Speculum Historiale*, of 13th century.

1171 Blois, France. At Passover, a Christian child was crucified, his body drained of blood and thrown into the river. A number of jews were executed. Authority: *Monumenta Germania Historica*, VI, 520; *Magd Cent.*, 12, C. 14 and 13, C. 14.

1179. Pontoise. The authorities for this case are the Bollandists (*Acta, Vol. III, March, 591*); *Madg. Cent.*,

23, c. 14; *Spec. Vinc*, 129, C. 25; and *Cosm. Munst.*, 23, C. 14. A boy named Richard was tortured, crucified and bled white. Philip Augustus's chaplains and historians, Rigord and Guillaume l'Armoricaïn, attested this case. The body of the boy was taken to the Church of the Holy Innocents in Paris and he was canonised as St. Richard.

Under date 1080, Haydn's Dictionary of Dates, 1847,

p. 282, says: "Thinking to invoke the divine mercy, at a solemnization of the Passover, they (*the jews*) sacrifice a youth, the son of a rich tradesman at Paris, for which all the criminals are executed and all jews banished France."

1192. Braisne. Philip Augustus attended to this case personally, and had the criminals burnt. It was a case of the crucifixion of a Christian sold to the jews by Agnes, Countess of Dreux. Authority: Histoire des Ducs et Comtes de Champagne, IV, 1st part, p. 72, Paris, 1865) by A. de Jubainville; Sped. Vinc., 129, c. 25; Gaguin. L. 6, De Francis; Magd. Cenf., 12, C. 14, col. 1670.

1235. Fulda, Hesse-Nassau. Five children murdered; jews confessed under torture, but said the blood was wanted for healing purposes. Frederick II later exonerated the jews but the Crusaders had already dealt with a number by putting them to death. Frederick II also called together a number of converted jews, who denied the existence of jewish ritual murder. But Frederick's bias is evident in his own words when, in publishing his decision, he gives his objects in calling these people together, "although our conscience regarded the innocence of the aforesaid jews adequately proved on the ground of several writings." Had Frederick II lived today, he would have relied little upon religious literature in deciding whether jewish Ritual Murder exists or not. Authority: Chron. Hirsaug., and Magd. Cent., 13, C.

1247. Valreas, France. Just before Easter, a two-year old girl's body was found in the town moat with wounds on forehead, hands and feet. jews confessed under torture that they wanted the blood of the child, but would not say that it was for jewish ceremonial purposes. Pope Innocent IV said that three of the jews were executed without confessing, but the jewish Encyclopedia, 1903, Vol. III, p. 261, says they confessed.

1250. Saragossa. A boy crucified, afterwards canonized as St. Dominiculus. Pius VII, 24th Nov., 1805, confirmed a decree of the Congregation of Rites of 31st August, according this canonization.

1261. Pforzheim, Baden. An old woman sold a seven year old girl to the jews, who tortured her, bled her white and threw the body into the river. The old woman was convicted on the evidence of her own daughter. A number of jews were condemned

to death, two committing suicide. Authorities: Bollandists, Acta, Vol. II, p. 838; Rohrbacher, L' Histoire Universelle de l'Eglise Catholique, Vol. XVIII, pp. 697-700; Thos. Cantipranus, De ratione vitae Vol. II, xxix. The child was canonised as a saint.

1287. Berne. Rudolf, a boy, was murdered at Passover in the house of a rich jew called Matler. The jews confessed that he had been crucified and many were put to death. The boy was canonized as a martyr, and his name can be found in several martyrologies.

Documental authorities: Bollandists, Acta, Vol. II, April; Helvetia sancta (H. Murer); Karl Howald, Die Brunnen zu Bern, 1848, p. 250; Cosm. Aims., 13, p. 482. A stone monument existed in Berne commemorating the crime. It was called The Fountain of the Child-Devourer, and is now on the Kornhausplatz. It represents a monster, with a jewish countenance, eating a child. The figure wears the Judenbut, the hat prescribed for the jews to wear by decree of the Fourth Lateran Council in 1215. This monument was first placed in a street of the jews' quarter as a reminder of the monstrous crime and as a punishment for the whole of Berne jewry.

1288. Troyes, France. Some jews were tried for a ritual murder and 13 were executed by burning. Authority: jewish Encyclopedia, 1906, Vol. XII, p. 267.

1286. Oberwesel, on the Rhine. A boy named Werner was tortured for three days at Passover before hanged by the legs and bled white. The body was found in the river. This boy was beatified in the diocese of Treves, and his anniversary is on 19th April. A sculptured representation of this ritual murder is still to be seen in the Oberwesel Church. Authorities: Aventinus, Annals of Bavaria, 1591, 17, p. 576; Chron. Hirsaug., Magd. Cent., 13, c. 14.

1462. Rinn, Innsbruck. A boy called Andreas Oxner was bought by the jews and sacrificed for his blood on a stone in the forest. The body was found by his mother in a birch-tree. No jew was apprehended because, the border being near, they had fled when the crime was made known. The Abbe Vacandard, defender of the jews, said there was not even a trial. Well, of course there wasn't. There is no trial for a crime where the criminals have escaped! The boy was sanctified by Pope Benedict

XIV in his Bull *Beatus Andreas*, Venice, 1778, which says he was "cruelly assassinated by the jews in hatred of the faith of Jesus Christ." This last is also admitted by Pope Clement XIV, who wrote his report on the investigation he made into the matter of Jewish Ritual Murder when, as Cardinal Ganganelli, he had been commissioned by Pope Benedict XIV to go into the matter; and in this report, he says "I admit the truth of another fact, which happened in the year 1462 in the village of Rinn, in the Diocese of Brixen, in the person of the Blessed Andreas, a boy barbarously murdered by the jews in hatred of the faith of Jesus Christ." No one questions the historical occurrence of this case. An engraving on wood representing the Ritual Murder existed in the church for centuries and likely still does.

1468. Sepulveda, Segovia, Spain. The jews sacrificed a Christian child on a cross. The Bishop of Segovia investigated the crime, and ordered them to be executed.

1475. The Case of St. Simon of Trent. In 1475, a three-year-old boy named Simon disappeared in the Italian town of Trent; the circumstances were such that suspicion fell upon the jews. Hoping to avert this suspicion, they themselves "found" the child's body in a conduit where they afterwards confessed to having thrown it. Examination of the body, however, revealed that the boy had not been drowned; there were wounds on the body of circumcision and crucifixion. At least seven jews were arrested; they were tortured and confessed that the boy had been ritually murdered for the purpose of obtaining Christian blood to mix with the ceremonial unleavened bread; these confessions were made separately and agreed in all essential details. The jews were tried and were ultimately executed. The officer in charge of the investigation of the crime, Jean de Salis de Brescia had a converted jew, Jean de Feltro, describe how his father told him that jews of his town had killed a child at Passover to get the blood of which they partook in wine and cakes.

No one has ever dared to try and deny the historical events of this case; only the jews invent "reasons" why it was not Ritual Murder! But there is no escape from the opposite conclusion. In 1759 in answer to a Jewish appeal from Poland, the Inquisition sent Cardinal Ganganelli (*later he became Pope Clement XIV*) to investigate and report on the whole subject, with particular reference to the many cases then being reported in Poland; who said of this Trent case (*see Report of Cardinal Ganganelli, in C. Roth's The Ritual Murder Libel and the Jew, 1935, p.*

83): "I admit then as true the fact of the Blessed Simon, a boy three years old, killed by the jews in Trent in the year 1475 in hatred of the faith of Jesus Christ". The celebrated Flaminio Cornaro, a Venetian Senator, in his work *On the Cult of the Child St. Simon of Trent (Venice, 1753)* further disposes of all doubts."

The jews try to throw discredit on the judges who condemned the jewish murderers by quoting Pope Sixtus IV who refused to sanction the cult of St. Simon; but the reason for this was that the cult was not then authorised by Rome, but was a popular movement without authority and contrary to Church discipline; this same Pope later expressed his approval of the verdict on the jews in the Papal Bull XII Kal. July, 1478. St. Simon's shrine is in the Church of St. Peter, Trent where relics of him are still shown, among them the sacrificial knife.

In short, the Ritual Murder of St. Simon at Trent is supported by such evidence that those who doubt it are thereby condemning without reason high juridical and ecclesiastical authorities whose probity and intelligence there is not the slightest excuse to deny.

1480. Venice. This case, as admitted in the *Jewish Encyclopedia*, 1906, Vol. XII, p. 410, was settled by trial. Three jews were executed.

1485. Padua, Italy. The victim in this case was canonised as St. Lorenzino, Pope Benedict XIV mentioning him as a martyr in his Bull *Beatus Andreas*. This case was attested by the Episcopal Court of Padua

1490. Toledo. This is a most important case, the circumstances of which have been clarified for us by W. T. Walsh in his interesting book on *Isabella of Spain*, 1931 (*Sheed & Ward*), in which he devotes pp. 441 to 468 to his researches on this Ritual Murder charge. Had it not been for Mr. Walsh, I might have been influenced by the *Jewish Encyclopedia's* statement (1903, Vol. III, p. 262) that "Modern historians even deny that a child had disappeared at all" in this case! Strenuous efforts were made by Loeb and H. C. Lea to clear the jews from guilt of this murder; as also by Abbe Vacandard. Walsh shows that on 17th October, 1490, a jew named Yuce confessed to having been present at the crucifixion of a boy called Christopher at La Guardian near Toledo. He made this confession without the "aid" of any torture; he was not even threatened with that for one year after his confession. On 19th July,

1491, Yuce was promised immunity from punishment for himself and described the whole crucifixion and gave the names of his accomplices. On 25th October, 1491, a jury of seven noted Renaissance scholars who occupied the Chairs at Salamanca University examined the case and were unanimous in finding Yuce guilty. Not until after this did Yuce undergo torture. This torture was applied to make him say for what reason the boy Christopher had been crucified instead of being killed in any other way; but no "leading" questions were employed in the examination. After this, the case went before a second jury of five learned men of Avila, who considered the evidence concerning Yuce's accomplices, who had been arrested and under examination; they unanimously declared them guilty. Eight jews (*some of them Marranos which are pretended converts to Christianity*) were executed.

Walsh states (p. 441) that this case of Ritual Murder was "one of the chief factors, if not the decisive one, in the decision of Fernando and Isabel" (*for the expulsion of the jews from Spain*). He shows that the complete record of testimony in the trial of one of the accused has been available since it was published in 1887 in the Bulletin of the Royal Academy at Madrid (*Vol. XI, pp. 7-160*), from the original manuscript.

Those who shrink from charging the jews with the practice of Ritual Murder thereby condemn some of the finest characters on the stage of European history. Finally, we must record that the murdered boy was canonized as St. Christopher on the authority of Pope Pius VII.

1494. Tyrnau, Hungary. A boy was bled until white and killed. The offending jews were betrayed by the confession of women, who were persuaded to do so by the sight of some instruments of torture, which however were not applied to them. The jews, arrested after this confession, themselves confessed that this was the fourth child they had killed for the blood, but they said they wanted this for medical purposes. Authority: Bollandists, Acta, April, Veil. II, 838.

1510. Brandenburg. Several jews were accused in Berlin of buying a small Christian boy, bleeding him and killing him. They confessed, and 41 were executed. Authorities: Richard Mun, Die Juden in Berlin; Sir Richard Burton, The jew, the Gypsy and El Islam, 1898, p. 126.

CHAPTER IX

WELL AUTHENTICATED CASES IN SEVENTEENTH AND EIGHTEENTH CENTURIES.

Naturally here we get a number of juridically decided cases, as might be expected.

1603. Verona. A jew was tried on a charge of killing a child to get its blood for an infamous purpose. He was acquitted. The sentence of acquittal, dated 28th February, 1603, given in full in the jew Roth's *The Ritual Murder Libel and the jew* (p. 78), released the accused "because the Hebraic witch abhors the shedding of blood" and "various Princes held this rumor of the use of blood to be vain and false?" We hold that such absurd reasoning as all excuse for acquittal is clear proof that the Court was bought.

1670. Met. As this was a very strongly established case, one does not find any mention of it in Strack's book in defence of the jews! A three-year-old boy was lost by his mother on the way to a well. The boy was wearing a red cap, and witnesses had seen him carried away by a jew mounted on a horse. This jew was Raphael Levi. At first, the boy's body could not be traced. The jews, becoming frightened, spread the report that wolves must have killed him in the forest. The forest was searched and eventually the head, neck and ribs of a boy were found, together with clothes which were identified as the missing boy's, red cap and all, by the boy's father. But as these clothes were neither torn nor bloody, it was concluded that the wolf story was a "blind," and then witnesses came forward who had seen Raphael Levi with the boy. Levi was sentenced to death by the order of the Parliament of Metz, and was burned alive. Authority: *La France Juive*, by Drumont.

1698. Sandomir, Poland. Authority: The jew Cecil Roth, in Ritual Murder Libel and the jew, p. 24. The highest tribunal in the land, that of Lublin, condemned a jew for Ritual Murder after the local court having dismissed it.

1748. Duniagrod, Poland. jews condemned for Ritual Murder by Episcopal Court. Mentioned by Roth.

1753. Pavalochi, Poland. jews condemned for Ritual Murder by Episcopal Court. Mentioned by Roth.

1753. Zhytomir, Poland. In this case, a three year old boy was murdered; jews were tried by the Episcopal Court of Kiev and condemned to death. A painting supposed to commemorate this murder is even now visited by pilgrims to the Carthusian Monastery at Kalwarya near Cracow. Authority: The jew Cecil Roth, in Ritual Murder Libel and the jew, p. 25.

Of course, the jew Roth denies that the cases quoted were Ritual Murders.

CHAPTER X

WELL AUTHENTICATED CASES IN THE 19TH CENTURY

AMONG these are the famous cases at Damascus, 1840; Tisza Eszlar, 1882; and Polna, 1899. In this century, the jewish Money Power had obtained control over the finances of many European countries, and the reader will see for himself how it was exerted on Rulers, Governments, Courts and "public opinion" whenever the Blood Accusation was brought against the jews.

1823. Velisch, Russia. On Easter Sunday, a 21 year old boy disappeared. His body was found in a marsh one week later; there were punctured wounds all over the body and the skin was scarified. There were wounds of circumcision; the feet were bloody and a bandage had been tied around the legs. The body had been undressed, washed, and again dressed. No blood was found near the body, which was drained

of blood. Doctors gave evidence on oath that the child had been tortured to death. Some years later, five jews were arrested together with three Russian women who had become jewesses; these three women confessed that they had, one week before Passover in 1823, been made drunk by a jewess who kept an inn and that the latter had bribed one of them to procure a boy. One of these converted jewesses described how the boy had been forcibly circumcised by the jews and rolled about in a barrel until his skin was scraped all over. The boy had been taken to the school where a number of jews were assembled, laid in a trough, and all present had made stabs with a nail in the sides of his temples. When the boy finally died under this torture, his body was taken to a wood by two of the converted jewesses; and the third woman took a bottle of the blood of the boy to the jewess innkeeper aforesaid. Next day, the Rabbi's wife took the three women again to the school where the jews were gathered; bottles were filled from the trough by means of a funnel, and the Rabbi dipped a nail into the blood and dropped a little onto a number of pieces of cloth, one piece of which was given to everyone present. The case went to the Imperial Council at St. Petersburg, all the lower courts which dealt with the case having found the jews guilty. The Imperial Council reversed the verdict and, on 18th January, 1835, the three Russian jewish convert women were sent to Siberia whilst all the jews were acquitted of the crime! Authorities: Recorded in the jewish Encyclopedia, 1903, Vol. III, p. 267; described in Der Sturmer, May, 1934.

1831. St. Petersburg. The daughter of a non commissioned officer was the victim in this case. There were five judges, of whom four recognized the ritual character of the murder. The jewish murderers were transported to Siberia. Monniot says the facts of this case were and are not contested.

1840. Rhodes. On the eve of Purim a small Greek boy was missed; he had been seen entering a house in the jewish quarter; after that he was never seen again. It is interesting to note that the time of this event was the same as in a famous Damascus case. Yusuf Pasha, Governor of the island, took depositions of witnesses and sent to Constantinople for instructions as to what to do next. Meanwhile, "at the instigation of the Greek clergy and the European consuls" (*admits the jewish Encyclopedia, 1905, Vol. X, p. 401*) the jewish quarter was blockaded and the leading jews arrested. The Austrian Consul, however, supported the jews, Austria being in need of loans from the Rothschilds. But "owing to the efforts of Count Camondo,

Cremieux and Montefiore" (*to quote again from the Jewish Encyclopedia*) "a firman was obtained from the Sultan which declared all accusations of ritual murder null and void." The Jews were released! Now Camondo, Cremieux and Montefiore were all rich Jews. Cremieux and Montefiore figure in the Damascus case. Count Camondo "exercised so great an influence over the sultans Abdal-alMajid and Abdal-Aziz and over the Ottoman Grand Viziers and ministers that his name became proverbial. He was banker to the Ottoman Government..." (*Like every other case of Jewish Ritual Murder that's been dismissed, this is glorified in the Jewish Encyclopedia, 1903, Vol. III, p. 521*) There cannot be a shadow of doubt that the proceedings in this case were stopped by the force of the Jewish Money Power, in spite of all the efforts of "the Greek clergy and the European consuls." Authorities: M. P. -N. Hamont in Egypt under Mehemet Ali, and the Jewish Encyclopedia as cited.

1840. The Damascus Case. This case, now almost completely forgotten by Democracy, convulsed Europe for a considerable time owing to the agitation induced by the Jewish Money Power which left no stone unturned to misrepresent and vilify the individuals responsible for bringing the Jews to justice.

Achille Laurent, a Member of the Societe Orientale, brought together the full details of the trial of the culprits as reported in Arab newspapers at the time, and he published the whole facts of the case in *Relation historique des Affaires de Syrie, 1840-1842 (Historic Account of Syrian Affairs, 1840-1842)*, which was produced in France as a Yellow Book in two volumes, in 1846.

The Jewish Festival of Purim fell on 15th February, 1840. Father Thomas, a well respected Catholic monk disappeared in Damascus on 5th February. His servant went to look for him and disappeared also.

The French Consul, Comte Ratti-Menton, began to make enquiries, and got the Sheriff Pasha to investigate. After a while seven Jews were arrested. They confessed, some after receiving chastisement with the bastinado, to having murdered Father Thomas for the sake of his blood. Four of them were promised pardon if they would speak the truth; these were Mousa Abou-el-Afieh, who became a Mahomedan, explaining that that was necessary before he could confess about the crimes of other Jews; Aslan Farkhi; Suliman, a barber; and Mourad el

Fathal all confessed very fully. Sixteen other jews were found to have been involved, and all were arrested.

Several of the jews, including Mourad el Fathal, Mousa Abou-el-Afieh, Isaac Arari and Aaron Arari, described how the blood was required and collected from the cut throat of the victim to send to a Rabbi for use in preparing ceremonial bread (*pains azymes*).

The Grand Rabbi was brought before the Court of Investigation; his name was Yakub el Entabi. He was required to listen carefully to the examination of Mousa Abou-el-Afieh, and to the answers of that jew, and to confirm or deny each statement made by Mousa. In this way, the Rabbi admitted that blood was required for the ceremonial bread. He also confessed to having received Father Thomas's blood.

According to the Turkish custom, the bastinado (*whipping of the feet*) was freely applied to make the jews speak. The jewish Money Power has endeavored to make the world believe that it was only the torture which enforced confession from innocent men. Unfortunately for them, one of the questions asked was about the place where the remains of Father Thomas had been disposed of; and the remains were found where the prisoners said they were -- that is, in a covered conduit. These remains were identified by European doctors as being those of Father Thomas.

Further, the wretches confessed to serving Father Thomas's servant in the same way, i.e., cutting his throat, collecting his blood, and disposing of the remains, this time in a latrine. No amount of bastinado or torture could wring from an innocent man information as to the whereabouts of the remains of the victim of a murder.

We spare the reader the sickening details of the crime according to the confessions and admissions of the depraved jewish murderers; long extracts from the trial's proceedings can be obtained in the following French book: *Le Crime Ritual chez les Juifs*, by A. Monniot, prefaced by the celebrated Edouard Drumont, 1914, from P. Tequi, 82 Rue Bonaparte, Paris, price 10 francs. This book shows that the confessions made by the culprits agreed in every detail, and that the questions they had to answer were not "leading questions". Fourteen jews were found guilty, and ten were condemned to death, two having died.

Our business is not to horrify; it is to expose the methods of jewish intrigue and corruption which were used to conceal the guilt of the culprits in fear of the natural reaction of the Non-jew to the facts if they became generally known.

As soon as the first reports of the case reached the West of Europe the jewish Money Power rose like one man to try and cover the obvious tracks made by the obvious criminals. Money can, as we know only too well, accomplish wonders on a democracy as also on the Endings and policy of Eastern potentates (*and alas! often also Western*).

It will perhaps be best to deal with each of these matters separately:

1. The Press Agitation

This was on the usual jewish lines in that satanic Ritual Murder was "a Non-jew invention"; Comte Ratti-Menton, the French Consul, who had insisted on the investigation, was attacked from every angle; the jews were being persecuted, and so on and so forth.

2. Agitation by Public Meetings.

For example, in London, the gullible democracy was induced to flock to a big meeting at the Mansion House in London, there to denounce the jewish Blood Accusation of which they knew nothing at all, and to offer the jews the sympathy of the British Nation! Paris, New York, Philadelphia and other towns followed suit!

3. Bribery of the Khedive of Egypt by Money.

The rich jews, Moses Montefiore in England, Cremieux and Munck in France, went off hotfoot to the East. They applied to the Khedive of Egypt, whose regime included Damascus, for a revision of the sentence. He was offered and accepted a huge sum of money to release the condemned jews.

Note the result. The jews proclaimed everywhere that the Khedive had reversed the verdict! He had done nothing of the kind. There was no reversal and but course there was also no re-trial. The words of the Khedive's firman which he issued to release the jewish murderers give the whole thing away:

"From the account and demand of Messrs. Moses Montefiore and Cremieux, who came to us as delegates of all Europeans professing the religion of Moses, we have recognized that they desire the liberation and safety for the jews who have been detained or who have taken flight in the case of the examination of the affair of Father Thomas, monk, missing in Damascus; he and his servant, Ibrahim.

"And as, because of their numerous population, it would not be convenient to refuse their demand and request, we order that the jew prisoners shall be released and that the then fugitives be given safety for their return. And you will take all possible measures that none are badly treated and that they are left undisturbed everywhere. Such is our will. Mehemet Ali."

He released the jews therefore because of the numbers of jews in the population . . . and undoubtedly for cash received. He knew their guilt, and never denied it. Yet the jewish Encyclopaedia (*1903, Vol. IV, p. 420*) actually ventures to assert that the three rich jews secured from the 'Khedive a "recognition of the innocence" of the condemned men. The Khedive's price for releasing them is stated to have been half a million piastres. A converted Rabbi, Chevalier P. L. B. Drach, wrote in his *The Harmony between the Church and the Synagogue (1844, Paris, p. 79)*: "Money plays a great role in this business."

Having won the first round with the Khedive, the jew Montefiore went on to see the Sultan of Turkey, and secured from him a decree that the jewish Blood Accusation was baseless and that the jews henceforth were to be on the same footing in the Sultan's dominions as other non-Muslims. The price of this was a huge bribe from the House of Rothschild.

The Sultan Abd-ul-Mejid's firman said "that a thorough examination of the religious books of the Hebrews has demonstrated the absolute prohibition of the use of either human or animal blood in any of their religious rites. It follows from this defense that the charges against them and their religion are calumnies." This, as shown in Chapter III, is mere sophistry, but even in 1936 a Miss C. WI. Finn had the effrontery to bring forward the firman as "evidence" that the Blood Accusation is false; this was in a letter to the jewish Chronicle, 2nd October, 1936.

The wording of the firman is quoted in the Jewish Encyclopaedia, Vol. I, p. 47 (1906).

On his way home, Montefiore tried to get an audience with the Pope, Gregory XVI, but Bras refused.

Comte Ratti-Menton, the French Consul who had shown such determination in having the Jewish ritual murderers dealt with, and who was a most upright man, wrote to the Sherif Pasha on 22nd April to say that the Jews had, through the Austrian Consulate, offered him half a million piastres to have the evidence suppressed. Needless to say, when this honorable man was found incorruptible, the advocates of the Jews got busy as stated above to besmirch his reputation. Thiers, the French Foreign Secretary, replying to Jew-inspired attacks on the French Consul Ratti-Menton, stated in the Chamber of Deputies, 3rd June, 1840, "Let it be known to you, gentlemen, I repeat it, that in all the Chancelleries the Israelites are in insistence for that affair and our Consul can lean only on the Minister of Foreign Affairs for France. A French agent who is in his right will always be protected against all influences, whatever they may be." Thiers also said that the Comte's superior officer, WI. Cochelet, Consul for Egypt, approved of his subordinate's action and that the English Consul was of the same mind.

Throughout the proceedings, the Austrian Consul supported the Jews against the charge of ritual murder. Here, from a Jewish source, is the reason, duly confessed: From *The History of the Jews in Vienna*, by the Jew, Max Grunwald, 1936 (*Philadelphia*), pp. 228-9: "Following the policy of the House [of Rothschild] in other countries, where it obtained privileges for the Jews in return for loans --in Rome, the abolition of the Ghetto, and in England, Jewish emancipation--Solomon [Rothschild] obtained from Metternich concessions to the Jews in legislation. It was he who influenced the Chancellor to take a favorable stand in the Damascus blood accusation case of 1840."

There you have it; Rothschild's money power; the Austrian Chancellor, Metternich; the Austrian Consul at Damascus; the Consul's attitude towards the Ritual Murder charge. A continuous chain of Jewish corruption by Money.

We have already mentioned in the second paragraph of this description of the case the record of the trial published in Achille Laurent's book. This book cannot now be obtained anywhere. Gougenot des Mousseaux, however, had printed a very full account of the trial (*taken from Laurent*) in his work *Le Juif, le Judaïsme et la Judaisation des Peuples Chrétiens*, a work which earned for him the praise of Pope Pius IX who made him a Chevalier; and the writer has had a copy of this lent to him. But Gougenot des Mousseaux's book is now very rare, and the Chevalier himself died suddenly in mysterious circumstances nine hours after receiving a warning letter. Monniot, in a work; mentioned in the Bibliography (p. 56), has, however, made it easy for anyone who desires to read the details of the trial to do so.

But, the reader may ask, what about the official dossier of the affair? This naturally reposed in the archives of the French Foreign Office. But Desportes in his *Mystère du Sang* reported that under the Ministry of Cremieux (*one of the jews who went East to bribe the Khedive to release the ritual murderers of Damascus*) it disappeared (*in 1870*)! As this report aroused comment, the Chancellerie made a declaration (*5th May, 1892*) that it was incorrect and that the dossier remained complete at the Ministry. However that may be, when Albert Monniot in 1913 desired to consult the documents themselves to assist him in writing his *Le Crime Rituel chez les Juifs*, he found that he was refused permission to peruse them. Whether they are still extant or not, therefore, we cannot tell; all we know is that the secrets of the jew are well guarded. But not well enough, as is hoped the reader will by now agree.

Richard Burton who was English Consul at Damascus 30 years after the Ritual Murder, studied the whole question of the Jewish Blood Accusation, and: eventually wrote *The Jew, the Gypsy and El Islam*, of which I have the edition edited by NS. H. Wilkins and published by Hutchinson in 1898. This work contains a damning indictment of the Talmud, and a list of Jewish Ritual Murders, but Wilkins in his Preface (p. x) writes: "In the exercise of the discretion given to me, I have thought it better to hold over for the present the Appendix on the alleged rite of Human Sacrifice among the Sephardim and the murder of Padre Tomaso (*Father Thomas*); the only alternative was to publish it in a mutilated form."

Let us follow therefore (1) the Book, (2) the Appendix on Ritual Murder.

(1) The Book. This is easy. It is well nigh unobtainable now in 1938.

(2) The Appendix on Ritual Murder. What happened to it? This is what happened to it. See D. L. Alexander versus Manners Sutton, King's Bench Division, 27th March, 1911, reported in *The Times* the following day. Herein D. L. Alexander, a Jew and President of the Jewish Board of Deputies was able to show that he had obtained an assignment of the manuscript from the surviving executors of Sir Richard Burton. The executors had sold them to a bookseller, who, in turn, sold them to Manners Sutton; and he (*Sutton*), not knowing of any assignment, made arrangements for the publication of the Appendix. D.

L. Alexander brought the action to stop this publication from taking place, claiming copyright and delivery to him of the manuscript. The Jew won his case. It remains only to say that Father Thomas' s gravestone in the cemetery at Damascus bore (*and presumably still bears*) the inscription in Arabic and in Italian: "Here lie the remains of Father Thomas of Sardinia, Capuchin Missionary, assassinated by the Jews, 5th February, 1840."

1852 and 1853 Saratov. Two ritual murders are involved this time; one, a 10-year-old boy in December, 1852; the other, 11-year-old, in January, 1853. After a flood, both bodies were found on the bank of the Volga, pierced with many wounds. Eight years afterwards, two Jews, Schiffermann and Zourloff, were duly tried for these murders and convicted. They were sentenced to 28 years' labor in the mines, and they died during their imprisonment. This, being a juridically decided case, the sentence in which was passed for "killing two Christian boys and having made them endure martyrdom" by the Senate and submitted to the Russian Empire Council, is, of course, not mentioned in Strack's book! Authority: Monniot's *Le Crime Rituel chez les Juifs*, 1914, P. 257.

1880. Smyrna. Many Jews were massacred after a missing child's body had been found on the beach covered with punctured wounds at Passover. Authority: *Moniteur de Rome*, 15th June, 1883.

1882. The Tisza Eszlar Case in Hungary. This was a nineteenth century case, where the prisoners had duly confessed, and where, after long drawn out proceedings, they were all acquitted as the result of the Organized Power of Jewish Money.

Esther Solymosi, 14 years old, disappeared on 1st April; the five-year-old son of the Jewish sexton told some women that his mother had enticed the girl into their house, whence she had been slipped by some Jews into the synagogue premises. This report came to the ears of Mrs. Solymosi, Esther's mother, who immediately reported to the police. An enquiry was set on foot, on 19th May, under Dr. Josef Bary, and it is largely from a book written 50 years later by Dr. Bary, who became President of the Supreme Court of Justice in Hungary, that the facts of the enquiry have come to light. This book is of over 600 pages, and is called *A tisztaeszlaribunper (The Tisza Eszlar Murder Trial)*. These facts can also be checked from the diary of the Hungarian Minister for Justice of the period, Theodor Pauler, which diary had been kept in the Hungarian National Museum.

Another son of the Jewish sexton was Maurice Scharf, aged 14. He admitted that he had seen through the keyhole of the synagogue door that Esther had been murdered by certain Jews and bled white, her blood being collected in a vase. It was found by ocular view on the spot that the place where these events were said to have occurred was actually in sight to anyone looking through the keyhole. Witnesses also said they had heard cries from the synagogue on the day when the girl was first missing.

To test the veracity of the 14-year-old Maurice, the Judge told him that his tale could not be true as Esther was alive; the boy replied that "no one could be alive after being cut on the neck like that."

A number of Jews were arrested, and confessed that they had taken part in the ritual murder of Esther to get her blood for the Passover. One would think that there would be little more to report.

But no! All Israel got to work with its Money Power, and the Press of every country in Europe was employed to throw calumny on the Hungarian Court and on Hungarian Justice. The Public Prosecutors were bribed and set to work to discredit the honorable Judge who presided over the Court. No stone was left unturned, no filthy corrupting Jewish action left untried, to defeat the course of justice; and the

jews won. Here are some of the minor methods by which the jews with their money tried to confuse the issue:

- 1 By paying the debts of, or bribing the officials.
- 2 By offering Esther's mother a bribe to say that her daughter was alive and in a situation elsewhere. This was done by the jew Reiszmann.
- 3 By trying to steal the Court records from the house of the Judge.
- 4 By altering the synagogue lock, so that it was no longer possible to see the place of the murder by looking through the keyhole.
- 5 By spreading reports that Esther had run away; or had been drowned. The Examining Judge caused the river to be dragged without result.
- 6 By arranging that a corpse should turn up and be "identified" as Esther's. On 18th June, a girl's body dressed in Esther's clothes, which were far too small for the purpose, was drawn out of the River Theiss by jewish raftsmen. The mother denied that the corpse was Esther's although she recognized Esther's clothes. A committee of experts examined the body, and found that the hair and eyebrows had been shaved off, obviously to conceal identity. They also found that the body was that of a girl 18 years old (*Esther was only 14*) and that death was due not to drowning but to tuberculosis. It became so obvious that the body had been "found" for a purpose, that the jewish raftsmen were interrogated; and they confessed that the corpse had been taken over by them from a jew called Herschko, that it had been dressed in Esther's clothes, put in the river, then "discovered" and landed.

It was found also that the body could not have been in the water over four days and that death could not have taken place more than 10 days previously. Esther had been missing for 78 days. However, in spite of all this exposure of corruption, the Court found itself, as it were, an isolated unit in a hostile Europe; and the jews were all acquitted!

Then it was found that on 21st July, 1883, Baron Bela Orczy, the Hungarian Minister, had visited Minister for Justice Pauler and had told him that Goldschmidt, the Budapest representative of Rothschild's, had demanded that the charges be withdrawn! At this time, debt-conversion was a serious matter for Hungary, and

chiefly depended on the Rothschild Money Power. Later, Baton Orczy told Pauler that Goldschmidt actually demanded that the two Public Prosecutors who had made condemnation of the prisoners impossible should be decorated!

The sort of thing that had been "worked" against all the evidence may be explained by giving one example: In November, 1882, a new Committee of Experts was formed to make a further examination of the body found in the river five months before, and this committee declared that the findings of the former committee had no scientific basis, that the body was Esther's and that as the throat was not cut, it could not have been a case of ritual murder! So ends a dismal tale of the foulest jewish trickery to enable a few miserable degenerates to escape from well-merited punishment.

1891. Xanten, Prussia. A five-year-old boy called Hegmann was murdered, his throat cut and the body bloodless. "The Government did all in its power to suppress the rumor" of ritual murder (*jewish Encyclopedia, Vol. I, p. 645*). The doctor who examined the body said (*29th June*) that: "The trace of blood appears as an after-bleeding." On 9th July, he retracted this and explained that his mistake was due to it being dark at the time of his examination! I think by this time the reader will guess what happened between 29th June and 9th July to his banking account. The Minister of Justice, de Schelling, was a jew. The accused jewish ritual slaughterer, who had been arrested, was acquitted.

1899. The Polna Case (Bohemia). Agnes Hruza, 19 years of age, was murdered 29th March, 1899. On 1st April, her body was found in a wood with the head nearly severed from the body. In spite of this frightful wound, there was no blood about, although the body itself, of course, was bloodless.

A man called Peschak had seen a jew Hilsner with two other jews on the day of the murder on the spot where the body was found. Hilsner was arrested and tried; another witness testified that he had seen the prisoner very agitated on 29th March, coming from the spot where the body was found.

The Court, whilst recognizing that Hilsner must have had accomplices, found him guilty and condemned him to death. He then confessed, and implicated two other

jews, but later retracted these statements, as also his confession. The two men produced satisfactory alibis.

By the Power of Jewish Money and the agitation it was able to raise, a new trial was ordered. Meanwhile Dr. Baxa, attorney for the murdered girl's mother, had in a speech in the Bohemian Diet, 28th December, accused the Government of showing partiality to the Jews in the way they handled this case.

Then, another girl's body was found, too decomposed to show the cause of death; this was the body of Maria Klima who had disappeared 17th July, 1898. Hilsner was charged with both murders when the case came on again in November. This time, a witness stated that at the time of the first murder, Hilsner had a special ritual murderers' knife.

Dr. Baxa insisted that it was a case of Ritual Murder. The Court found the prisoner guilty, without however alleging ritual reasons, and the prisoner was sentenced to death on 14th November, 1900. However, the Emperor intervened, and the sentence was commuted to life imprisonment. The prisoner's counsel at this trial was Masaryk, later President of Czecho-Slovakia, this work seems to have stood him in good stead! Hilsner was released from prison by the Marxists Jews in the rioting of 1918; he died a few years later.

CHAPTER XI

WELL AUTHENTICATED CASES IN THE 20TH CENTURY

The best known of these is the Beiliss case at Kiev, 1911-13. It will be noticed that there are several cases also in Germany at the time when the Jews were the supreme power there previous to Hitler's "success".

1900. Konitz, West Prussia. A 19-year-old youth, Ernst Winter, was murdered in March. His body had been dismembered and parts of it were found in different

localities. The culprits were never discovered, but two Jewish agents were sentenced to imprisonment for false witness and for the subornation of witnesses during the enquiry. The post mortem examination was said to have shown death due to suffocation, but the county physician had previously pronounced death to have occurred from loss of blood. A large assembly of foreign Jews had visited the town the night of the murder and left next day. This case aroused the country against the Jews, and its description occupied 2 full pages of the Jewish Encyclopedia.

1911-13. Kiev, Russia. This is by far the most important proved ritual murder case of the 20th century and is generally known as the Beiliss Case.

In 1911, a 13-year-old boy's body was found at Kiev with strange wounds and drained of blood. A Jew named Beiliss was arrested on suspicion. It was proved that the murder took place inside the premises of a Jewish brick factory to which only Jews had access. This factory contained a Jewish hospice with a secret synagogue attached therein.

After long-drawn-out preliminaries, Beiliss, who was proprietor of the factory, was tried; the jury found that there was no proof that he himself was the culprit, although half of them considered he was; the verdict therefore having to be unanimous, he was declared Not Guilty. But the jury agreed as to the cause of the boy's death; their verdict about this was as follows:

The boy "after being gagged, was wounded with a perforating instrument in the nape of the neck, temples and neck, which wounds severed the cerebral vein, the left temporal and jugular arteries, producing thus profuse hemorrhage; and afterwards, when Joutchinski (*the boy's name*) had lost about five glasses of blood. his body was pierced with the same instrument, lacerating thus the lungs, the liver, the right kidney and the heart, where the last wounds were inflicted. In all 47 wounds, causing acute suffering to the victim and the loss of practically all the blood of the body, and finally death."

Thus, although the murder could not be fixed upon any particular individual, its ritual character was quite certain, the boy being first bled and then killed. There were many more obvious features about this trial, viz.:

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

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

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

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

(3) Several important witnesses gave expert opinion that the Jews use Christian blood to mix with the unleavened bread at certain feasts, and that Christian children are killed by Jews for the purpose.

One of these was Father Pranaitis, theologian and Hebraist, who considered that the evidence showed every sign of it being a Jewish ritual murder. Father Pranaitis said that the Zohar, the cabalistic book of the Chassidim sect of Jews, described the ritual of murder, prescribing thirteen stabs in the right temple and seven in the left one, which is exactly how the head of the murdered boy had been treated. Another expert witness was Professor Sikorski of Kiev University, a medical psychologist, who also regarded the case as one of obvious Jewish Ritual Murder.

After the Jewish Bolshevik revolution, the Cheka shot the Judge, the Public Prosecutor and many of the witnesses, including Father Pranaitis, the medical expert Kozorotov, and Professor Sikorski. Professor Pawlow, who was a witness for the defense, became a leading scientist in Bolshevik Russia!

The ex-General Alexandre Netchvoldov of the Russian Imperial Army, tells us the rest in an article, "La Russie et les Juifs," in *Le Front Unique*, published at Oran, 1927, p. 59: Quoting *Evrijskaja Tribuna* of 24th August, 1922, he says "that at a visit of the Rabbi of Moscow to Lenin, the first word Lenin said to his visitor was to ask him if the jews were satisfied with the Soviet tribunal which had annulled, the Beiliss verdict, saying that Joutchinsky had been killed by a Christian!"

Yes, Bolshevism is jewish!

(4) A "British protest," published in *The Times*, dated 6th May, 1912, signed by the usual Archbishops and bishops, together with dukes (*such as the late Duke of Norfolk who had been married to a jewish woman*), earls (*such as Rosebery, married to a Rothschild*), and people like the late Rt. Hon. A. J. Balfour, fulminated against the "revival" of the Ritual Murder charge; the "jewish Blood Accusation" was described in this protest as "a relic of the days of witchcraft and black magic, a cruel and utterly baseless libel on judaism."

Is it not amazing that where jewish interests are concerned, Englishmen of standing will try to influence the course of justice by thus interfering before Beiliss had even been tried? Beiliss died in America in 1934, and his funeral was made as that of a jewish national hero.

1928. Gladbeck, Germany. This occurred at the time of Purim; twenty-year-old lad called Helmuth Daube was found dead in front of his home, with his throat cut, his genital organs missing, whilst there were wounds on the hands and stabs in the abdomen. There was no blood about where the body was found yet it was bloodless. Experts said in Court that the throat showed the jewish ritual cut. The jews set to work and eventually a young Non-jew called Huszmann was accused of the murder, unnatural lust being alleged as a feature in the crime. The case was conducted against Huszmann by a jew called Rosenbaum, and special police had been sent from Berlin to enquire about the circumstances; the President of the Police at Berlin was the jew Bernhard Weiss. These special police did what they could to convince the Court that it was a "lust-murder," but Huszmann was acquitted. The *Bochumer Abendblatt* and *Der Sturmer* both gave their opinion that it was a Ritual Murder by jews, and the latter paper was suppressed for a time, oh, and its editor imprisoned.

1929. Manan, Germany. A five-year-old boy named Kessler disappeared on 17th March. The body was found in a wood, with throat cut from ear to ear superficially whilst there was a deep stab in the neck cutting the main vessels. The body was bloodless and there was no blood found near it. It was just before Passover, and the local jewish butcher had suddenly disappeared. Dr. Burgel, the Court doctor, said it was a case of Ritual Murder. The jew Money Power got to work to influence the authorities and public opinion. Before the official inquiry, the Public Prosecutor announced that it was not a case of Ritual Murder. The Judge decided the boy had met with an accidental stab from the branch of a tree or from an animal's horn, and the case was dropped. No one was ever arrested for the crime.

1932. Paderborn, Germany. Martha Kaspar was the Non-jew servant in the household of a jewish butcher named Meyer. This man had a son Kurt, and this Kurt had had sexual relations with the servant who became pregnant. She demanded that he should marry her, and the father and son promised that this should happen, but secretly decided to make away with the girl. On 18th March, near Purim, she disappeared. Two days later some human flesh was found on the road, and the jewish Press began to spread the idea that there had been a "lust-murder."

Investigation revealed blood on Kurt's clothes and in a hayloft of Meyer's, and both the Meyers were arrested. Dr. Frank, a jewish lawyer, succeeded in getting the father certified as a lunatic and sent to an asylum, but he was soon freed and fled the country. The son, Kurt, said he had attempted to procure abortion, and that he had cut the girl's body up and distributed it in various places; a doctor told the Court that some litres of blood must have been taken. Later, Kurt said he had killed the girl in a fit of temper. The Court brought in a verdict of manslaughter, and sentenced Kurt Meyer to 15 years' imprisonment. The general newspapers did not report the case; Der Sturmer said it was Ritual Murder, and was suppressed for a time. These by now familiar circumstances caused me to include this case among the "well authenticated" ones.

It will be noted that the last three cases occurred at a time when the jews were supreme in Germany just before the Hitler revolution, when it was still easy for jews to suppress all expression of opinion as to the true nature of such murders.

THE JEWISH DEFENSE

The jews and their advocates (*who are crypto jews*) use sundry arguments whereby they seem to have successfully camouflaged and almost obliterated the trail of historic facts concerning their practice of Ritual Murder. When Arnold Leese, the author of the original version of this work was proceeded against in 1936 for daring to mention jewish Ritual Murder, the trial was reported in some newspapers under the heading "Amazing Story," as though he had invented it! Let us list the jewish "arguments" and answer them:

1. That all confessions made by accused jews were extracted by torture.

This was of course true in many medieval cases; it is unlikely that the jews would confess without such aids to memory, because of the certain dire consequences that follow their confessions.

But we have shown that many confessions of the practice of Ritual Murder by jews have been made by those who have been converted to the Christian faith and made freely; many confessions have been made by accused jews without torture, or by their relations without torture; whilst at Damascus, where the bastinado was used to aid the memory of the accused, it inspired them to reveal where the fragments of the bodies of the murdered men were to be found, and they were found in the indicated spots; I take it that jews do not allege that the bastinado endowed the culprits with telepathic second sight? There is thus obviously nothing in that argument.

2. That the jewish laws not only do not sanction the practice of Ritual Murder, but forbid the use of blood. In other words, John Smith cannot be guilty of theft from William Brown because the Eighth Commandment says "Thou shalt not steal." Again, there is nothing in that argument either.

3. That the Blood Accusation is the result of medieval and ignorant superstition. However, in Chapter V we see that there were, according to the jews themselves, more Blood Accusations in the 19th century than in any previous one. Hence, there is therefore nothing in that argument.

4. That the guilt of the jews was not juridically established. The emptiness of this statement is clearly shown herein, where a number of cases are quoted in which, through the centuries, competent and fully authorized legal bodies repeatedly decided upon the guilt of the accused and/or approved the verdicts. So, there is nothing in that argument

5. That it couldn't happen now. Chapter 6 was devoted to meeting this objection and none in their right mind would concede to such baseless denial. However, the objection appeals to the good-nature of the Adamite mind which cannot conceive anything so alien as a desire to commit Murder upon innocents, much less any sort of horrendously torturous Ritual Murder upon defenseless children in name of any g-d! Hence, it is the false teachings of equality of races, perverted religions and subverted democracies that are responsible for this entirely false, ignorant and gullible attitude of mind. Each of which have been spread to the masses by way of satanic jewry whose members today have full control of the media, the church, the corporations and free masonry which are all funded by the jewish money mobs who own the central banking systems (*i.e. the FED*) in every country on earth.

6. That Papal Bulls refuse credence to the charge of Ritual Murder. This matter is dealt with in Chapter XV. There are Popes who obviously wished to go on record and register their supposed disbelief in the practice of Ritual Murder by jews, and did so. (*Because they're crypto jews.*)

However, there are other Popes who equally registered by their actions and Bulls that they did believe in the charge. So there is nothing in the argument.

7. That Pope Gregory XIV's report of 1758 (*made when he was only Cardinal Ganganelli*) is a final and incontrovertible refutation of the charge. In Chapter XV, we have shown how actually this report by the Cardinal is proved utterly unreliable as he says in it that "he endeavored to demonstrate the nonexistence of the crime," which clearly shows that he did not endeavor to demonstrate the truth, which is all that an investigator has any right to do; whilst he specifically admits that St. Simon of Trent and St. Andreas of Rinn were killed by jews in hatred of the faith of Jesus Christ. Thus, Pope Gregory XIV is that most valuable witness in the support of the jewish Blood Accusation as the unwilling witness!

8. The charges are unworthy of credence because they have been brought by anti-semites. This is an aged argument used by the Jew, Israel Abrahams, in his article on Ritual Murder in the 11th edition of the Encyclopedia Britannica, in which he writes: "The literature on the other side is entirely anti-semitic and in no instance has it survived the ordeal of criticism." How strangely and psychotically the Jewish mind works! (*Surprise, surprise.*) For how could anyone fail to be "anti-semitic" if they know that Jews commit massive scores of ritual murders of Non-Jew children?

If there is not a glut of literature on the subject in English, it is not any ordeal of criticism which has brought about the scarcity, but the Jewish Money Power which has been brought to bear on that literature, making it so scarce that no one can get hold of it.

So much for the Jews' methods of defense by argument. Now let us see what other methods of wriggling they adopt. These are:

1. The killing of authors or witnesses, or of others with knowledge of the subject.

Consider the circumstances surrounding the death of Gougenot des Mousseaux, author of *Le Juif, le Judaïsme et la Judaisation*, etc. It is registered the fact of the death of child witnesses in the Kiev case, 1911-13. Given the fate of the Judge, counsel and expert witnesses in the same case, all murdered by the Jewish Bolsheviks.

2. Violent abuse of lawyers, witnesses for the prosecution or accusers.

This is a modern development since the Jews obtained control over the Non-Jew press. It was marked in cases of the 19th and 20th centuries.

The Jewish Press in this country has succeeded in so reviling the name of Herr Julius Streicher, editor of *Der Stürmer*, that many decent citizens take it for granted that Herr Streicher is a kind of crazy and sadistic devil instead of (as we know him to be) a gallant and faithful German officer.

3. Disappearance of books containing evidence of Ritual Murders.

Under the description of the 1840 Damascus case, I give particulars of the fate of the Official Dossier, and of Gougenot des Mousseaux's and Sir Richard Burton's books.

The suppression of reports of trials has been noted in pre-Hitler jew-controlled Germany in the 20th century.

4. The silencing of reference to Ritual Murder

The penal laws are stretched in the jew-run countries to secure the imprisonment of anyone daring to break the jew-imposed silence on the subject of Ritual Murder. Herr Julius Streicher was imprisoned in 1928 for this "offence," and the author of the present work was sentenced by a 31st degree Scottish Rite Masonic Judge in 1936 to six months imprisonment among criminals on a trumped-up charge of the same nature.

Nevertheless there is no law in England forbidding reference to Ritual Murder.

5. Deliberate misrepresentation of the statements of authoritative people.

A good example of this is where the late Baron Rothschild endeavored to use Cardinal Merry del Val's confirmation of the authenticity of a certain Papal letter as a confirmation of a false interpretation of the contents of that letter made by Baron Rothschild himself.

Another example is in the case of the Jewish Encyclopedia, Hyamson's History of the Jews in England and Lucien Wolf's Essays in Jewish History, all of which assert that the Khedive of Egypt declared the condemned Jews in the Damascus murder to be innocent; he simply released them contemptuously for spot cash, without any such declaration.

6. Bribery of the witnesses for the prosecution, the officials of the courts, or the Potentates who could overrule those courts.

Examples of this are the cases of Rhodes and of Damascus in 1840, Tisza Eszlar in 1882, Konitz in 1900, and Kiev, 1911-13.

7. False accusations of innocent people.

As in the cases of Kiev and of Gladbeck.

8. The often used tactic of production of a corpse supposed to be that of the missing victim, but actually that of someone who died from a cause other than Ritual Murder; this was done in the Tisza Eszlar case.

9. Refusal or threatened refusal of loans to governments.

From jewish sources, I give an instance where Rothschild influence in the matter of loans clearly governed the attitude of the Austrian consul at Damascus through the Chancellor Metternich, in the 1840 case.

The same Rothschild family were able to threaten the Government of Hungary so as to induce it to cause the acquittal of the accused jews in the 1882 aforementioned case at Tisza Eszlar.

In all methods of propaganda, the jew Money Power ends ready allies among the gullible Non-jews, particularly among Archbishops, politicians, and even with Royalty. These rely chiefly on the idea that the Blood Accusation is a relic of the dark and wicked ages of the past, an idea which I have shown to have no foundation in fact.

How is it that influential Non-jews so readily lend themselves in support of the jews against the Blood Accusation? The answer to this question deserves a short chapter to itself. (See Chapter XX.)

There have been a number of books published from time to time refuting the Blood Accusation; all of which are written by jews. Among such, the best known are those of Strack and Cecil Roth.

The jew and Human Sacrifice, by H. L. Strack, Regius Professor of Theology at Berlin, went through eight editions before it was published in English in 1909. Strack claimed to be a Non-jew, but his French edition was prefaced by the jew Theodore Reinach, who was both son-in-law and nephew to Baron Jacques Reinach, who was found dead in bed after a warrant for his arrest had been issued in connection with the Panama Canal scandal.

EVIDENCE OF CONVERTED JEWS

The lying jews who have professed conversion to Christianity have sometimes denied that there is any practice of Ritual Murder of Christians by jews. On the other hand, many "converts" have confessed that jews practice Ritual Murder.

When one considers that the history of the Marrano (*supposedly converted jew*) community has conclusively shown that the conversion of these jews was simply a ruse and as false as the jew himself, and that the establishment of the Inquisition of Spain was almost entirely due to the fact that the pretended converts could be dealt with in no other way, they practicing jewish rites secretly whilst outwardly pretending to be devout followers of the Church, one will naturally place more credence on those "converts" who admit that jewish Ritual Murder is practiced than on those who deny it.

The cases which have come to light in which jewish converts to Christianity or to Mahomedanism have confessed that: Ritual Murder is practiced by jews are chronologically arranged below:

1144. Theobald, a monk and a jewish convert, of Cambridge, came forward at the time when enquiry was being made into the death of St. William of Norwich, and said that as a jew in Norwich he himself had known that a child was to be sacrificed at that place in 1144. He said that the custom of the jews was to draw lots as to where the deed should be done, and that it fell to Norwich to supply the blood which was required by them in the year 1144; the jews believed that without the shedding of human blood, they could never gain their freedom and return to Palestine.

1468. Bishop Jean d'Avila, himself the son of a converted jew, actually investigated the Ritual Murder case in Segovia, Spain, and himself found the jews guilty, who were afterwards executed.

1475 Hans Vayol, converted jew, charged the Rabbi of Ratisbon with Ritual Murder for the sake of the blood. Authority: jewish Encyclopedia, Vol. II, p. 16 (1903).

1475 Wolfkan of Rutisban, jewish convert to Christianity, charged the jews with the Ritual Murder of St. Simon of Trent for the sake of the blood they required for their Passover celebrations. Authority: Ibid, Vol. XII, p. 554 (1906).

1475. A converted jew, Jean de Feltro, described to the officer investigating the Ritual Murder of St. Simon of Trent, how his father had told him that the jews of his town had killed a child at Passover to get the blood for their Passover bread.

1490. Torquemada, himself of jewish blood (Roth, History of the Marranos, 1931, p. 39), must have confirmed the sentence of death against the jews responsible for the Toledo ritual murder, and it would be through him that Ferdinand and Isabella would learn about it. The Ritual Murder case was one of the main factors which disposed the King and Queen to expel the jews from Spain.

1494. Alonzo de Spina, stated by a jew historian to have been of jewish blood (History of the Marranos, Roth, 1932, p. 34) accused the jews of murdering children for ritual purposes. He occupied the high position of Rector of Salamanca University, and his accusation was made in his work *Fortalitium Fidei*.

1555. Hananel di Foligno, of Rome, jewish convert to Christianity, accused the jews before Pope Marcellus 11 of the Ritual Murder of a boy. Enquiry under the auspices of a Cardinal resulted in a Mahomedan apostate, guardian of the murdered boy, being charged with the crucifixion of his ward "for the sake of getting possession of some property." This sounds like the usual cock-and-bull story which, under the powerful influence of jew Money, is resorted to when Courts are faced with the difficult job of shielding jews from "the Blood Accusation." Why on earth should the man crucify the boy instead of quietly getting rid of him in a more usual manner? Authority: jewish Encyclopedia (1903), Vol. V, p. 423.

1614. Samuel Friedrich Brenz, a jew, who was converted in 1610, wrote a book revealing the Ritual Murder practice of the jews. It was called *Judischer Abgestreifter Schlangenbalg* and was published at Nuremberg. The title translated is *The jewish Serpent's Skin Stripped*. The jewish Encyclopedia's description of the

author speaks of his "crass ignorance, hatred, falsehood and pernicious fanaticism." The book was republished in 1680 and again in 1715.

1720. Paul Christian Kirchner, converted jew, admitted in his *Judisches Ceremoniel*, Frankfurt, that dried Christian blood was considered useful as a remedy for certain diseases of women.

18--. Paulus Meyer, converted jew, accused the jews of Ritual Murder in his *Wolfe in Schafsfell, Schafe in Wolfspelz (Wolf in Sheep's Clothing, etc.)*. He had a libel action brought against him by the jews he accused of being involved in a case of alleged ritual murder, and was sentenced to four months' arrest.

The jewish Encyclopedia describes all these last three authors as "malicious and ignorant enemies of their people."

17--. A converted jew, Serafinovicz, wrote a book admitting Ritual Murder as a jewish practice. Authority: *The jew, C. Roth Ritual Murder Libel and the jew*, 1935, p. 24.

1759. A converted jew, J. J. Frank, formed a sect called the Frankists at Lemberg. These people were all jews who had become Christians in revolt against the evils taught in the Talmud. They said that it was the Talmud which was the root of all the troubles between jews and Non-jews. Prince Etienne de Mikoulissky, administrator of the archdiocese of Lemberg, instituted public debates between the Frankists and the Talmudic jews. A debate held in July took place in which various matters were dealt with point by point until six points had been settled; the seventh one was the Frankists' declaration that "the Talmud teaches the employment of Christian blood and he who believes in the Talmud ought to make use of this blood." The Frankists said they had learned this in their youth as jews. Under the heading *Baruch Yavan*, the jewish Encyclopedia, 1903 Vol. II, p. 563, admits that the Frankists brought the blood accusation against the talmudists; also in Vol. VII, p. 579, under *Judah Lob ben Nathan Krysa*.

The Frankists completely defeated their opponents in these debates. Ultimately they became assimilated into the Christian community.

There is a large bibliography with reference to the Frankist community, of which the following two works may receive mention here: *La malfaisance juive*, by Pikulski, Lvov, 1760; and *Materiaux sur la question relative aux accusations portees contre les Juifs a propos des crimes rituals*, by J. O. Kouzmine, St. Petersburg, 1914.

1803. A converted ex-Rabbi wrote a book in the Moldavian language in 1803 which was published again in Greek in 1834 by Giovanni de Georgio under the title *Rain of the Hebraic Religion*. This converted Rabbi called himself by the name Neophyte. Extracts from his book were quoted in Achille Laurent's *Relation Historique des Affaires de Syrie depuis 1840 a 1842*, a book described on p. 24 under the Damascus case. This extract gives very full information, confirms the murder, crucifixion and bleeding of Christians by Jews for Ritual purposes and the use of the blood for mixing with the Passover bread; and says that the practice is handed down by oral tradition and that nothing appears about it in writing in the Jewish religious books. Monnot in his *Le Crime Ritual chez les Juifs* copies long extracts from Laurent's quotations from Neophyte.

1826. Paul Louis Bernard Drach, ex-Grand Rabbi of Strasburg, published a *Deuxieme lettre d'un rabbin converti*, Paris, 1827. On page 7 he said: "The zeal of these Rabbis goes as far as dedicating to death all those who follow the doctrine of the Trinity, and consequently all Christian Israelites."

1840. Ex-Rabbi Mousa Abou-el-Afieh, who became a Mahommedan during the Damascus Ritual Murder trial, gave evidence that the blood of the murdered Father Thomas had been ordered by the Grand Rabbi Yakoub el Entabi, and was required for the use of zealous persons who sent Yakoub their flour for Passover, in which he mixed the Christian's blood. The employment of the blood was a secret of the Grand Rabbis.

1913. A converted Jew, Cesare Algranati, enumerated a number of ritual murders for a book *Cahiers Romains*, 1913, a Catholic publication of Rome. Its date was 29th November, 1913. Over 100 cases are cited, of which 27 were in the 19th century. Authority: A. Arcand, in *Le Miroir*, Montreal, September, 1932, p. 12.

CASES CONFIRMED BY CONSTITUTED AUTHORITY

The jews are wont to pretend that the Blood Accusation, as they call it, is the product of medieval superstition and credulity, and anti-jewish prejudice. They bring forward as examples cases where jews claim to have been wrongfully charged with Ritual Murder or against whom there was insufficient evidence, the mob taking the initiative and lynching every jew it could lay hands on.

While such things have of course occurred, they are quite useless in support of the jewish claim of innocence of Ritual Murders.

We have, fortunately, many cases on record in which constituted authority has duly tried the jewish murderers and found them guilty, or has, sometimes without finding the culprit, given a verdict concerning the cause of death which leaves no doubt as to its ritual character. Let me enumerate just a handful of these:

1192. jews convicted after personal investigation by Philip Augustus, a sagacious man of good judgment.

1255. The case of "Little St. Hugh" at Lincoln, duly tried by proper authority and the judgment approved of by King Henry III.

1271. jews of Pforzheim murdered a girl seven years old.

1287. jews of Wesel murdered a boy named Werner.

1288. jews tried by proper authority for ritual murder at Troyes.

Again we mention 1290. A jew was burnt in Paris for insulting a consecrated wafer. In the same year, during the reign of Edward I., fifteen to sixteen thousand Jews were banished from England;

1299. Many jews were put to death for insulting a consecrated wafer at Roettingen of Franconia.

1468. jews tried by the Bishop of Segovia, himself son of a converted jew.

1475. jews tried at Trent by proper authority.

1480. jews tried at Venice by proper authority.

1485. jews tried at Padua by proper authority.

1490. jews tried for the Toiedo ritual murder by the most learned men of the Universities of Salamanca and of Avila, under proper authority.

1494. jews tried by proper authority for ritual murder at Hungary.

1670. jew tried by proper authority at Metz. Sentenced by order of Parliament.

1698. jew tried by the highest tribunal of the land for a ritual murder at Sandomir, Poland.

1748. jews tried for ritual murder at Duniagrod, Poland, by Episcopal Court.

1753. jews tried by Episcopal Court at Kiev for a ritual murder at Zhytomir.

1753. jews tried by Episcopal Court for ritual murder at Pavalochi, Poland. 1831. jews tried by proper authority at St. Petersburg for ritual murder.

1840. jews tried by proper authority at Damascus for the ritual murder of Father Thomas and his servant.

1852 and 1853. jews tried for two ritual murders at Saratov. Actual trial eight years after the murder.

1899. jew convicted of the Polna murder by proper authority.

1911-13. Verdict of the Court in the Kiev case that the victim had been first bled and then killed; murderer not identified. See p. 32.

Finally we may also mention the case at Breslau in 1888 where a rabbinical student was found guilty of extracting blood from a Christian boy.

It is interesting to note that when the jew, Jacob Selig, made his appeal to the Pope in 1758 complaining of "persecution" of jews in Poland by means of the blood accusation, he admitted that the cases he complained of had been brought before the

Courts!

In pre-Hitler jew-controlled Germany, there were several cases in which the Courts were obviously made use of for the smothering of the Ritual Murder Accusation, just as the Old Bailey was made use of in 1936 in an endeavor to silence me on the same matter.

CHAPTER XV

THE ATTITUDE OF THE CATHOLIC CHURCH TOWARDS JEWISH RITUAL MURDER

The jew, Cecil Roth, in *Ritual Murder Libel and the jew*, 1935, p. 20, says: "The Catholic Church never gave the slightest countenance to the calumny" (*the blood accusation*). This seems to be very inaccurate, as we shall demonstrate.

The jews say that the Popes Innocent IV, Gregory X, Martin V, Nicholas V, Paul III, Clement XII and Clement XIV have all expressed disbelief in the Ritual Murder practice of jews.

Let us first take the case of Innocent IV, who has issued Bulls about the matter on 28th May and 5th July, 1247, and again on 25th September, 1253. Now the first of these simply demands that no action should be taken against jews on a Ritual Murder charge unless they have been tried and found guilty; the Bull of 1253 defended the jews against the charge of Ritual Murder because the Old Testament did not sanction that practice!

But the views of Innocent IV are dealt with in the *Catholic Bulletin*, Dublin, August, 1916, pp. 435-8, from which I shall quote. The late Lord Rothschild was greatly perturbed about a Ritual Murder trial which; was going on at Kiev in 1913,

and which we describe fully in this book. He wrote a letter to Cardinal Merry del Val, asking him to state whether the Bull of Innocent IV dated 5th July, 1247, was authentic; Lord Rothschild said that this Bull declared that Ritual Murder was "an unfounded and perfidious invention." When the Cardinal replied that the letter was authentic, this was taken to mean that Innocent IV had denied the existence of ritual murder by jews! But note that no such statement as Baron Rothschild imputed to Innocent IV was contained in the Bull!

Let the Catholic Bulletin deal with the matter in its own words:

"The document [the Bull] consists of two parts, one part sums up the case as presented by the jews themselves. The Pope states that he has received a complaint that the jews are being oppressed and pillaged by both ecclesiastical and secular princes, that they are being cast into prison, and even put to death, without trial or confession of guilt, that they are being falsely accused of ritual crime which they assert is manifestly opposed to their law, namely the Divine Scriptures. The second part, which alone expresses the Pope's mind, is as follows:

"not wishing, therefore, that the said jews be unjustly harassed, whose conversion God expects in his mercy . . . we wish that you should show yourselves benign and favorable towards them. Restore to their proper state those of the mentioned matters that you find to have been rashly attempted by the said Nobles against the jews, and do not permit that in the future they should be for those or similar pretexts unjustly molested by anyone."

"jews must consider Christians to be very uncritical and gullible if they think they can be induced to accept this document as a papal declaration that ritual crime does not exist. It is obvious that the Sovereign Pontiff merely gives instructions according to general principles, ordering that the jews should not be unjustly oppressed or molested. He makes no pronouncement whatsoever regarding the truth or falsehood of the specific charges. Naturally, he must leave the decision regarding this point to the judgment of the bishops to whom he writes. Least of all was he likely to be impressed by the sophistry that ritual crime could not exist among the jews because it was forbidden in the sacred Scriptures. None could know better than he that it was not the teaching of the Scriptures, but the infamous teachings of the talmud that caused people to look upon jews as a grave danger to society. Only

three years before the appearance of his letter, namely in 1244, he showed plainly what he thought of the talmud by pressing Louis IX to collect from his subjects all the copies he could obtain and consign them to the flames."

Before leaving Innocent IV. I ask the reader to realize the typical jewish cunning exhibited by Rothschild in exploiting the answer of Cardinal del Val regarding the authenticity of the letter as confirming an interpretation of that letter's contents by Rothschild! How jewish!

Gregory X in a Bull of 7th October, 1272, is a little more explicit than Innocent IV; the same exhortation is made for legal trial of all cases, but he says that they should "not be arrested again on such groundless charge unless (*which we think impossible*) they are captured in flagrant crime." Gregory thus does not deny that the crime exists; he says he "thinks it is impossible".

Then we come to Clement XIV. Before he became Pope, he was Cardinal Ganganelli. He was despatched by the Inquisition in 1759 to investigate Ritual Murder charges against the jews in Poland, and he wrote a long report about it. This report is quoted in full in Roth's Ritual Murder Libel and the jew and is, indeed, the only "evidence" brought forward by Roth in that book, published in 1935.

From beginning to end of Ganganelli's report, there is nothing that a scientific investigator would regard as evidence that Ritual Murder was not practiced by jews. The Polish cases he admits were juridically decided; and he brings forward examples of definitely false charges of Ritual Murder such as everyone knows have arisen, but which do not in the least affect the question as to whether Ritual Murder happens or not. He merely opposes his opinion to those of the men in authority on the spot.

But there is more. Definitely, and far from being able to refute the charge of Ritual Murder against jews, Ganganelli admits the Ritual Murders of St. Simon of Trent and of St. Andreas of Rinn in these words:

"I admit then, as true, the fact of the Blessed Simon, a boy three years old, killed by the jews in Trent in the year 1475 in hatred of the faith of Jesus Christ"; and "I also admit the truth of another fact, which happened in the year 1462 in the village of

Rinn, in the Diocese of Brixen, in the person of the Blessed Andreas, a boy barbarously murdered by the jews in hatred of the faith of Jesus Christ."

One thing concerning Ganganelli's report seems to have escaped the notice of other anti-jewish workers, and to my mind it damns the report from the beginning; in undertaking an investigation such as that with which Ganganelli was confronted, one should surely start with an unbiased outlook? Read Ganganelli's admission about his own outlook when he went to Poland to investigate:

"With my weak faculties, I endeavored to demonstrate the non-existence of the crime which was imputed to the jewish Nation in Poland."

The Cardinal set forth, not to find out whether Ritual Murder existed in Poland or not, but "to demonstrate the non-existence of the crime"! And yet, he had to admit the crimes of Trent and of Rinn!

Thus, the book *Ritual Murder Libel and the jew*, by the jew Roth, which relies entirely upon Ganganelli for its material, is valueless except to the anti-jewish worker to whom it is a God-send! Yet, what a good "press" this book had when it was published in 1935! The jewish *Morning Post* greeted it (*16th January, 1935*) with headlines "Ritual Murder: jewish people absolved: striking denunciation," and called the book "a final and incontrovertible refutation of the hideous Ritual Murder accusation." It is clear that the critic had either never taken the trouble to read the book or was deliberately misleading the public as to its contents; it is no "incontrovertible refutation"; it is an unscientific conglomeration of irrelevant matter, with a confession of bias and of the truth of the Ritual Murder accusation itself. The *Catholic Times* (*15th February, 1935*) says: "The learned Cardinal completely refutes the persecutors of the jews and conclusively shows the flimsiness of the charges against them and their inherent absurdity." Ganganelli "completely refutes" nothing, and all that he "conclusively shows" is that Ritual Murders were a jewish practice.

The *Birmingham Mail*, 22nd September, 1936, is typical of the attitude of the "British" critics of the book: "It is symptomatic of the unhealthy state of the Continental mind that credence can be given in certain parts of Europe to the

atrocious libel in which it is alleged that Christian blood is a necessary concomitant of the Jewish Passover celebrations."

Although the book was widely advertised when it came out, the Jews seem to have realized that it merely gives evidence in favor of Ritual Murder, for I found it difficult to get a copy in 1936, having ultimately to resort to a friend in the second-hand book trade to get one for me.

Thus Clement XIV, far from being a witness for the defense of the Jews, is an unwilling witness of the truth of the anti-Jewish accusation. And what of the Popes who have supported the Ritual Murder accusation by their acts? There are many.

Sixtus IV approved in his Bull XII Kal. July, 1478, of the conduct of the Bishop who dealt with the Jews in the St. Simon case at Trent. The Jews endeavored to enlist Sixtus IV on their side by pointing out that he had suspended the cult of St. Simon of Trent; this was done by Sixtus IV solely as a disciplinary measure, for Simon had not yet been beatified by papal authority, but was being made the center of a local cult.

Gregory XIII recognized Simon as a martyr and himself visited the shrine.

Sixtus V ratified the cult of St. Simon in 1588, allowing the celebration of Mass in his name. This is confirmed as a fact by Benedict XIV.

Benedict XIV himself in a Bull *Beatus Andreas* (1778, *Venice, IV, p. 101 seq.*), beatified both Simon and Andreas, two boys murdered by the Jews "in hatred of the faith of Jesus Christ"; "the Jews," he said, "used every means to escape the just punishment that they had merited and to escape the just anger of the Christians."

How significant of the methods of the advocates for the Jew, to note that in Strack's book, no mention whatever is made of Benedict XIV's Bull, although the actions of Sixtus IV are willfully misinterpreted!

Pius VII, 24th November, 1805, confirmed a decree of the Congregation of Rites of 31st August according to the Church at Saragossa the right to honor Dominiculus, killed by the Jews in hatred of the faith of Jesus Christ. He also authorized for the church at Toledo the same privilege in respect to St. Christopher, the boy crucified by the Jews near that place in 1490.

In 1867, the Congregation of Rites authorized the cult of Lorenzino, at Vicenza, Padua, ritually murdered by jews.

Gregory XVI, also, gave his support to the anti-jewish accusers when he honored Gougenot des Mousseaux by making him a Chevalier of the Order of St. Gregory the Great, in reward for writing his book, *Le Juif, le Judaisme et la Judaisation des Peuples Chretiens*, in which Gougenot des Mousseaux devoted a chapter charging the jews with Ritual Murder of Christians for the sake of their blood.

Pius IX refused to see the jew Montefiore when the latter was returning from his visits to Egypt and to Constantinople, where he had bribed the Khedive and the Sultan so that the jews at Damascus could escape the consequences of their guilt of the Ritual Murder of Father Thomas and his servant; this, in spite of a shameless jewish persistence which has been fully described in Sir Moses Montefiore's biography. That showed what Pius IX thought about it, and he himself was of jewish blood!

Pope Leo XIII bestowed distinctions on Edouard Drumont, author of *La France luive*, who accused the jews of Ritual Murder therein. Authority: jewish Encyclopedia (1905), Vol. X, p, 127.

To sum up: The Popes who have appeared to downplay the existence of the Ritual Murder crime have, with the exception of Clement XIII, been those who lived in the least enlightened times; many later Popes have given very clear evidence that they hold the opposite opinion. The reader has the facts before him and can judge for himself.

Remember that although other martyred boys, victims of jewish Ritual Murder, have been regarded in many places as saints without papal authority, there is no record of papal disapproval of these cults except in the case of Sixtus IV, already mentioned, whose action was purely disciplinary and who himself specifically approved of the conduct of the Ritual Murder Case to which the matter referred. Such locally beatified "saints" or martyrs were St. William of Norwich (1144), St. Richard of Pontoise (1179), St. Hugh of Lincoln (1255), St. Werner of Oberwesel (1286) and St. Rudolph of Berne (1287). In every such case it is quite obvious that

the cult had the full approval at least of the episcopal authorities over the places mentioned.

Those who condemn the Blood Accusation as a wicked invention for the purpose of persecuting jews and robbing them, must at the same time condemn wholesale some of the highest dignitaries of the Catholic Church, men against whom nothing is known beyond that they had excellent characters, like William Turbe, Bishop of Norwich to give an English example.

When the reader peruses the details of the cases that I have cited in this book, he will realize that Episcopal Courts have dealt with many of them; in other words, the jews were condemned by the existing religious authority of the day.

Many of the earliest records we have of these Ritual Murders come from the pens of Catholic historians, such as the Bollandists, a body of Belgian Jesuits; a list of the principal works on the subject will be found at the end of the book.

Father Creagh, Redemptorist, publicly accused jews of the practice of Ritual Murder, on 11th January, 1904, in a speech in Limerick. Authority: jewish Encyclopedia (1904), Vol. VIII. p. 89.

Perhaps I may best wind up this chapter by giving the names of the twelve members of juries who investigated, considered and condemned the jews in the Ritual Murder case of La Guardia in Toledo, together with their qualifications: (1) Maestre Fray Juan de Santispiritus, Professor of Hebrew, Salamanca University; (2) Masetre Fray Diego de Bretonia, Professor of Scripture; (3) Fray Antonio de la Pena, Prior; (4) Dr. Anton Rodriguez Carnejo, Professor of Canon Law; (5) Dt. Diego de Burgos, Professor of Civil Law; (6) Dr. Juan de Covillas, Professor of Canon Law; (7) Fray Sebastian de Hueta; (8) Licentiate Alvaro de Sant Estevan, Queen Isabel's corregidor for Avila; (9) Ruy Garcia Manso, Bishop Talavera's provisor; (10) Fray Rodrigo Vela, head of the Franciscan Monastery, Avila; (11) Dr. Tristan, Canon of Avila; (12) Juna de Saint Estevan.

On the findings of such men of standing we surely have every right to rely. Not to mention our own brains which would have to be dead to deny the very real, obviuos and totally proven reality of jewish Ritual Murder!

CHAPTER XVI

THE ATTITUDE OF THE PROTESTANT CHURCH

THIS may be summed up very briefly. The Protestant Church appears to have allied itself to jewry, if one may judge from the political views expressed by our Archbishops and most of our bishops. These views are almost invariably similar to those expressed by Masons, and are almost always pernicious.

However, there was a time when Protestants were Protestants, unaffected by Masonry or by the powerful propaganda of which jewish money is the source.

Martin Luther seems to have had an inkling of the true nature of the jew when he said: "How the jews love the Book of Esther, which is so suitable to their bloodthirsty, revengeful, murderous appetite and hopes. The sun has never shone on such a bloodthirsty and revengeful people, who fancy themselves to be the chosen people so that they can murder and strangle the heathen." (*From the Erlangen edition of Luther's Table Talks, Vol. XXXII, pp. 120.*)

The jewish Encyclopedia (1904), Vol. VIII, p. 213, definitely states that Luther charged the jews with Ritual Murders.

At Magdeburg in 1562, a Protestant History of the Christian Church was compiled, called the Magdeburg Centuries; it was compiled by a number of Lutheran theologians headed by M. Flacius, and was first published at Basle as the *Historia Ecclesia Christi*. This work records the ritual murders of Blois, Pontoise (Paris), Braisne, Fulda, Berne and Oberwesel.

John Foxe in his *Acts and Monuments of the Church* (1563) says: "For every year commonly their [the jews'] custom was to get some Christian man's child from his parents and on Good Friday to crucify him in despite of our religion." He describes

the ritual crucifixion of British children by jews at Norwich and Lincoln, before the expulsion.

The learned and distinguished Puritan, William Prynne, a fearless fighter against evil, in his Short Demurrer to the jewes long discontinued Remitter into England, 1656, gave details and references of the Ritual Murders at Norwich, Gloucester, and Bury St. Edmunds in England, and those of Blois, Braisne, Richard "of Paris," Fulda, Prague, Werner of Oberwesel, Rudolph of Berne, Simon of Trent and others. In Book I p 67, he says: "The jews . . . have ofttimes . . . maliciously acted it [crucifixion] over and again in representation; . . . by crucifying sundry Christian children on Good Friday or near Easter, on a Crosse, in a most barbarous manner, in derision of our Saviour's death and passion." On p. 68 he quotes several authorities "that the jews in Paris did every year steal some Christian child, or another brought up in the King's Court, and carrying him to a secret house or vault, did, on Good Friday or Easter-Day, in contempt and derision of Christ and Christian religion crucify him on a Crosse . . . and that they have been frequently apprehended, persevering in this wickednesse; for which, upon Direction, they were usually murdered, stoned, burned, destroyed, hanged, by the furious multitude's violence, or executed, imprisoned, banished by Christian Kings and Magistrates, yet such was their malice to Christ, that they would still persevere therein, and act it over again upon every opportunity."

This book of Prynne's, which ran into two editions, is in the British Museum and Guildhall Libraries, but is unobtainable, though stated by booksellers to be of no great rarity or value; in the London Library there is no copy, but there is a jewish refutation of it!

Our nation has been so carefully schooled by the jewish Money Power that it has been able to destroy or rarefy all sources of information on Ritual Murder.

CHAPTER XVII

OTHER CASES WORTHY

OF CREDENCE

THIS book is not intended to be an exhaustive history of Jewish Ritual Murder. In previous chapters I have described the cases which occurred before the Expulsion of the Jews from England, and also the cases which appear to me to be historical events admitting of no reasonable doubt as to their correct interpretation as Jewish Ritual Murders.

In this chapter, I am listing a number of reported cases of Ritual Murder which, whilst being in my opinion worthy of credence, are not proven by the same detail or authority.

There are many discoveries of bodies of children, believed to have been ritually murdered by Jews, which are not mentioned in this list.

The following reports of alleged Ritual Murder appear to me worthy of record:

A.D. 419. Socrates (*Hist. Eccles., Lib. VII, Chap. XVI*) gives an account of a case at Inmestar, a town between Chalcis and Antioch.

The Syrian Posidonius (135-51 B.C.), and the first century Greeks Apollonius Molon and Apion had previously reported that it was a Jewish custom to sacrifice annually a Greek boy, specially fattened for the occasion. The probable reason for the Ritual Murder accusation being made against Christians themselves in the early years of the Religion was that many of these Christians were of Jewish origin.

1285. Munich. Illustrated in Bavaria Sancta.

1270. Wissembourg. Monniot quotes on p. 148 of his *Le Crime Rituel chez les Juifs* a letter dated 19th November, 1913, from the cure of the town, in which the details of this case are quoted from the Alsatian historian Hertzog, who says the victim's tomb was for many years in the church!

1283. Mayence.

1303. Weissensee (*Thuringia*).

1305. Prague. The mob took the law into its own hands in a case of alleged crucifixion of a Christian at Passover.

1331. Lieberlingen. Child's body found in well with wounds indicating that it had been sacrificed by jews. The judges of the place had a number of jews burned.

1345. Munich. Illustrated in Bavaria Sancta.

1347. Cologne. The sacrificial knife in this case is preserved at the Church of St. Sigbert.

1401. Diessenhofen.

1407. Cracow. A Polish priest, Budek, charged the jews with murdering a boy at Easter.

1429. Ravensbourg.

1435. Palma.

1470. Endingen, Baden. jews burned for killing eight years previously four Christians ritually.

1529. Posing, Hungary. Child murdered for its blood. Many jews burned after confession by torture of some.

1598. Podolia. jews tried and condemned, after a rabbi had confessed to killing four-year-old Albert at Passover and bleeding him.

1764. Orcuta, Hungary. Boy found dead, covered with wounds suggestive of Ritual Murder.

1791. Tasnad, Hungary. jews condemned for murdering and bleeding a boy, on the evidence of the small son of one of them aged five years.

1797. Galatz, Rumania. About this time "The Ritual Murder accusation became epidemic" (*jewish Encyclopedia, 1905, Vol. X, p. 513*)

1812. Corfu. Three jews were condemned for the murder of a Christian child. Monniot (*Le Crime Rituel chez les Juifs*) says the archives of the island report this case.

1847. Mount Lebanon. Mentioned by Richard Burton.

1935. Afghanistan. The White Russian paper *Nasch Put* of Harbin, 7th October, reports a case in Afghanistan where a Mahommedan child was robbed and riddled with stabs by jews, the Court verdict being that this was done for ritual purposes.

I repeat that there are many other cases of Ritual Murder accusations not mentioned in this book; they are omitted because I have insufficient detail concerning them. And again, it cannot be stated too many times that those are just the accusations which do not in any way come close to the actual numbers of Ritual Murders that have to have occurred. This is unavoidable given the numbers of jews and literally millions upon millions of missing persons everywhere that those jews are.

CHAPTER XVIII

TWO QUEER HAPPENINGS

1839. A Remittance of Blood. During the Damascus Ritual Murder trial, the French Consul, Comte Ratti-Menton, by whose energy and determination the case was brought to light, received a letter from Comte de Suzannet, who wrote: "Nearly a year ago, a box arrived at the custom-house that a jew came to claim on being asked to open it, he refused and offered first 100 piastres, then 200, then 300, then 1,000 and at last 10,000 piastres (*2,500 francs*). The custom-house official persisted, and opened the box, discovering therein a bottle of blood. On asking the jew for an explanation, the latter said that they had the custom of preserving the blood of their Grand Rabbis or important men. He was allowed to go, and left for Jerusalem."

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

The quick death of the chief custom-house officer is not surprising; witnesses of the crimes of the jews are subject to a sudden demise. But the reader will perhaps be

more impressed by the fact that this Aaron Stambouli was one of those who was subsequently found guilty of the Ritual Murder of Father Thomas at Damascus and condemned!

1888. Breslau, Germany. On 21st July, Max Bernstein, aged 24, a pupil at the talmudic College, met an eight-year-old Christian boy, Severin Hacke, bought him some sweetmeats and took him to his (*Bernstein's*) home. There, he stripped the boy of his clothing and with a knife made small incisions in the covered parts of the child's body, collecting the blood that came from the cuts on a piece of blotting-paper.

When the boy was naturally frightened, the jew told him there was no need for fear as he only wanted a little blood. The boy went home and said nothing about the matter; but his father, seeing the scars, questioned him and the truth came out.

Bernstein was arrested, and the prosecuting attorney after preventing a maneuver on the part of the defending counsel to have the case settled behind closed doors, maintained that this was a ritual case for the extraction of blood for the needs of a jewish rite.

The Court, however, refused to recognize this, but sentenced Bernstein to three months' imprisonment for having made incisions in the body of the child.

The facts of this case are not disputed by anyone. The jews, of course, spread the rumour that Bernstein was a religious maniac. Dr. Edmond Lesser of Breslau wrote a report to that effect which the Royal Scientific Committee for the Medical Profession endorsed. This Professor was a jew, of course. But the reader should note that the report was issued in 1890, and that the Court itself never had any such "expert" propaganda before it!

CHAPTER XIX

WHAT OF THESE?

During the trial of this books author, Mr. Leese he asked the only witness brought against him, Inspector Kitchener, "Are you a Detective-Inspector?"

Kitchener: "Yes."

Leese: "Are there any cases of child-murder nowadays which cannot be solved?"

Kitchener: "Yes."

Leese: "Has it ever occurred to you that some of them may be cases of Ritual Murder by jews?"

The Judge: "If it had, he would have acted without evidence, and he has no right to."

In the belief that it is the business of any detective first to investigate and then to collect evidence, and then to act upon that evidence, we give here some facts on happenings which seem to open up the necessary field for investigation. They are, the Chorlton murder, the Lindbergh baby case, and a queer business in the Argentine.

1928. Chorlton, Manchester. A school-boy named O'Donnell was murdered on 1st or 2nd December, just before the jewish feast of Chanucah, which commemorates the recovery of Jerusalem by the Maccabees.

The throat had been cut; the body was drained of blood; it was found on some waste ground and as usual it was remarkable that there was no blood on the boy's clothes and hands. There was a pool of blood seven yards from the body. The wound was pronounced by experts as not being self-inflicted. A police witness said the body seemed to have been dragged along the grass; the Coroner suggested that someone had washed the boy's hands.

The police were completely baffled; it was certain that the work was not that of any maniac, but that the crime was premeditated, and was in fact, "the perfect crime." The verdict at the inquest was an open one.

The affair was reported in The Times, 3rd, 4th and 6th December 1928, and in the early edition only of that of 23rd February, 1929; also in the Manchester Evening papers, 6th to 13th December, 1928.

My only comment is that the murder could not have been done on the spot where the body was found, since the boy's clothes and hands were not stained with blood, indicating that the boy must have been naked when the throat was cut; therefore, some blood was probably that of an animal poured onto the ground a few yards away to mislead the detectives.

Ritual murders have often times been discovered by the fact that no blood has been found at the place where the corpse, bled white, has been recovered.

2. The Lindbergh Case. Colonel Lindbergh's son was missed on 1st March, 1932. The Jewish Feast of Purim was on 22nd March. A child's body was found on 12th May, dead at least two months according to the experts, with the skull fractured in two places.

I cannot see that it has ever been proved that the body found was that of Colonel Lindbergh's son. It is true that the child's clothes were identified, but the 'body' was only a skeleton, and the 'identification' by the nursemaid, Betty Gow, was made by means of the clothes and a matter of 'twisted toes.' (*We must remember that the Tisza Eszlar case, see p. 30, was conjured with by the finding and false identification of a body dressed in the murdered girl's clothes.*)

Chas. Lindbergh, the father, America's air hero, likely unknowingly appointed two Jews, Salvatore Spitalo and Irving Bitz, as intermediaries between himself and a gang who pretended to know where his son was. The Purple Gang all-Jewish and headed by a Jew called Fleischer, was the object of the police search.

Ultimately, a German called Hauptmann was arrested for kidnapping the child, and the whole Jewish Press of America condemned him several score of times before his trial. He was ultimately found "guilty" on evidence which would not have hanged a dog, and met his death in the electric chair. The condemned man said that Reilly, his lawyer, had brought about his fate by sabotaging his defense. On one upside, Reilly went insane and committed suicide. On another, Hauptmann said the receiver of kidnap ransom in the case was Isador Fisch, a Jew; but he too had died.

The mob of people outside the death-house at Hauptmann's execution, shouted and joked and laughed in the same obscene fashion as did the female furies over the

victims of the guillotine in the French Revolution. It was commonly considered in America that Hitler, not Hauptmann, had been found guilty!

It is not only possible but likely that Hauptmann was paid or blackmailed into stealing the child, thinking it was for an ordinary kidnapping with ransom; and not that the boy was intended for jewish Ritual Slaughter on Purim.

It was the child's father who had strongly opposed the establishment of the Federal Reserve Banking System sponsored by powerful jewish interests and had also brought to public notice the wicked circular letter of the American Banking Association which ordered the member banks to deflate "to make a monetary stringency among your Patrons." One may deduce that is what determined the choice of the innocent child of Lindbergh for a victim.

1937. Argentine. On 28th February the Sunday Pictorial (*London*) reported that the two-year-old Eugenio Iraola had been kidnapped and killed for ritual purposes; the heading under which this appeared was "Millionaire's Baby as Human Sacrifice." Eight arrests were made, including that of Ganceda Silva. The next (*and last*) we hear of this case is in the London Evening News of 24th March, which simply reports: "While awaiting trial for kidnapping and murder, Jose Gancedo has hanged himself in his cell at Dolores, Buenos Ayres." That, of course, simplified matters! It will be noticed that the suggestive name of Silva, a very common name among jews of the time and region, had already been lost by the deceased!

CHAPTER XX

RELEVANT MEDITATIONS

Consider the Letter of Protest signed by archbishops, bishops, lords, justices, editors and professors, which was sent to The Times against the "revival" of the Blood Accusation against a jew at Kiev, 1911-13. Consider that the trial of the accused had not been made. Consider that none of the signatories would have thought it proper to intervene in the course of justice in a foreign country on behalf of anyone not a British subject. Yet they did it for the sake of a jew. Why?

Here is another instance: Mr. J. Hall Richardson reports it on pp. 216-217 of his book, *From the City to Fleet Street (S. Paul & Co., 1927)*. He is writing of the murders of Jack the Ripper, and he says:

"It would scarcely be believed that the Metropolitan Police held the clue to the identification of the murderer in their own hands and deliberately threw it away under the personal direction of the then Commissioner of Police, Sir Chas. Warren, who acted in the belief that an anti-semitic riot might take place if a certain damning piece of writing were permitted to remain on the walls."

Writing of the murderer: "Some freak of fancy had led him to write upon the wall this sentence: 'The jews are not the men to be blamed for nothing.'

I have never learned that any photographic record was made of this inscription, and when the City Police came to hear of it, they were horrified that their colleagues in the Metropolitan Force had wiped away what might have been an important piece of circumstantial evidence as to the class to which the murderer belonged.

That the Jack the Ripper murders were ritual I do not allege; but that they were jewish seems to be established by the above-quoted paragraphs. Yet the clue was passed over and the murderer remained at large. In what other cause would such an important piece of evidence be ignored, and the whole community's interests sacrificed for the sake of a jew?

The following priceless excerpts are from the Goyim Gazette;

Oh, the Protestants hate the Catholics, the Catholics hate the Protestants, and the Hindus hate the Muslims and everybody hates the jews. That's been said by countless scores of people around the world while they were expelling jews from over 108 countries in at least 200 separate incidents. The term "*Hep, Hep, Hooray*" was a celebratory exclamation used by Europeans upon finding and arresting crypto jews hiding in their communities. And now, even most jews themselves popularize the idea of us mean Gentile Goyim always hating and persecuting them, because they benefit from the pity generated! But hold on a second, what have you ever done to a jew? Nothing you say? But how about other Gentiles, do you know anyone personally that's ever actually harmed a jew? No? Hmmm. So, that's a little odd huh? Another question is, just exactly who are most of these people

claiming to be jews or hiding the fact they are? Those by the way are “crypto or marano jews” *and this is a very important part of inhuman survival throughout history*. Hiding ones identity is a practice perfected and carried out almost solely by jews historically. This was especially true in Europe from 1290 to 1655 when an ongoing attempt to permanently expel them was made by countless heads of state and citizens alike. The attempts of course was futile because they were already embedded, taking up fronts as the very Protestants, Catholics and others who were trying to get rid of them! The same was true in biblical times which is proven in Rev 2:9 3:9 by Yeshua. Nothing has changed, many calling themselves jews are still the synagogue of satan *and those surrounding them claiming to be **Christians/Muslims/Athiests ARE AS WELL.***

The nagging question truly is; *who are these fake jews and what is judaism?* Are they a race, is it a religion or both? And if so, what religious books do they use; Is it the Torah, the 1st 5 books of the bible? (*Genesis, Exodus, Leviticus, Numbers & Deuteronomy*) Or is it the Jerusalem Talmud, the Babylonian Talmud, the Kabbalah, the Zohar, the Avesta or the Mishneh? Or how about all the above along with 100s more! It’s common knowledge the majority of ancient historical/religious texts on earth are stored in special, highly secure underground vaults at the Vatican museums in Rome. However, few realize the obvious, which is those texts include the whole of prior human knowledge regarding, architecture, polity, astrology, science, witchcraft, sorcery and necromancy! Indeed, unlike the rest of the world, the ⚡ has utilized ALL knowledge available in those ancient texts to formulate their “religion” which goes far, far, far beyond the bible, and these luciferians don’t share, or play nicely with others!

So, our question regarding the jewish identity just got even more complicated didn’t it? What about bloodlines, are they even human? Or are they the seed of lucifer straight out of Gen 6:4? Yea, are they even from the tribe of Judah of the 12 tribes of Jacob that make up the nation of Israel? Or are they imposters? Are Real Jews (*Judahites*) Africans? Who the hell are these kikes and their kin who don’t admit it? The answers to these questions are meant to be so complicated you would never figure them out. But we have! Our 1st priceless realization for this writing comes by way of the fact that ⚡ jews have repeatedly earned all the labels of “wandering jews” and “gypsies” who will “*jew you down*”, “*gyp you*” & “*take you for a ride*”. It’s because the ⚡ is just an organized crime family which all the top

mobsters and other big criminals of history were members of. U.S. Law enforcement officials referred to them as the Italian and American mafia but the evidence clearly shows they were ALL ran by jews and the same is true around the globe. In fact along with Jimmy Hoffa the next 5 of the most infamous and murderous U.S. mobsters of the 21st century ALL claimed to be jews! There's no getting around it, *facts are facts!*



Jake Guzik was Al Capone's #1 man & friend for life. His *supposed* arch enemy Hymie Weiss was also a jew, they all were. Jew Hyman Lebman even built the machine guns for other jews like Baby Face Nelson and John Dillinger. Those criminals were all dirty, rotten, thieving murderers of Adamites who always made the front pages of US papers *which were owned by jews then too*. Those killers were glorified and sensationalized to us in their news while their jewish identities were hushed. The stories sold papers while they brazenly showed off to each other how they were dominating and mocking us exactly as they do now with all of their Masonic symbols and satanic crap, everywhere. Fake Judahite nephilim hybrids (*how's that for a mouthful!?*) and their deceived of us only allow what they want in their papers and newscasts which is why we're all starving for the truth. Secrecy truly is the cornerstone of the satanic jews' livelihood, without it, they're toast and they know it. Interestingly though is how they want us to see a world full of psychopathic killers, depravity and thievery, so long as you think it's all being done by your fellow humans, not the hybrids or their jews! That'd spoil everything. Get it? They glorify their own criminally sick, lewd and insane behavior while making Adamites feel, guilty for being human, scared of the world and intrigued about

murder, theft, atheism and sexual immorality all at the same time! ***“Feel guilty & hate each other Dumb Goyim, but not us jews”***. That mindf*k alone is something we’re going to make them pay dearly for!

And what about ***the worst serial killers in history like***; David Berkowitz-*the Son of Sam*, Gary Ridgway-*the Green River Killer*, Joel Rifkin-*the Long Island Killer*, Rodney Alcala-*the Dating Game Killer*, Ira Einhorn-*the Unicorn Killer*, John Wayne Gacy-*the Killer Clown*, Jeffrey Dahmer-*the Milwaukee Cannibal*, & Dylan Klebold of *the Columbine Massacre*? ***All murderous satanic jew psychopaths!***



Add to those; the suspected Jack The Ripper, Nathaniel Bar-*Jonah*, Ed *Gein*, Harold *Shipman*, Herb *Baumeister*, Harvey *Glatman*, Albert *DeSalvo*, Charles *Cohen*, Peter *Kudzinowski*, Tillie *Klimek*, Henry Lee *Lucas*, Charles *Schmid*, Robert *Shulman*, *Leopold and Loeb*, George *Sack*, Alfred Leonard *Cline*, Edward Simon *Wein*, Harvey Murray *Glatman*, Robert *Zarinsky*, James *Koedatich*, Ralph *Nuss*, Bertram *Greenberg*, Joseph *Kallinger*, William *Rothstein*, Joseph *Fischer*, Brian *Kevin Rosenfeld*, Robert *Durst*, Nathan *Trupp*, Charles Mark *Cohen*, James Eric *Gottfried*, Jeffrey *Feltner*, Philip Carl *Jablonski*, Robert *Shulman*, Eyal *Shachar*, Salmon *Rosenbloom*, and etc for several more pages! It’s an easily verifiable list of deranged jewish mass murderers and crooks to Gentiles that goes on for miles and the possibility of any coincidences is ***“against all odds”***.

Since jews only account for 2 percent of the US population, there is no possible explanation why they make up the **vast majority** of society’s most grievous ***Gangsters, Banksters, Serial Killers and other degenerates who***

inexplicably hate Gentiles, Animals and the Earth. (*explanations in Later GG issues) And let's not forget the worst frauds in US history starting with the original **Carlo "Ponzi", a jew who schemed Americans for over \$20 million (= to \$1 Billion now) back in 1920. 1,000s of jewish Ponzi schemes later such as the ½ Billion dollar ripoff of Americans by jew **Sam Israel III**, we come to jew **Bernie Madoff** who stole 17 Billion Dollars from We the People. (**That's Seventeen Thousand, Million Dollars**) So, we see the largest ponzi scheming thieves of history, from start to finish have all been jews!*



They also include “the Great Insider Trading Scam of 1986”, Wall Street’s largest which wrecked tens of thousands of American lives where every major actor was a jew. (**Milken, Boesky, Siegel, Levine etc.**) And many will recall the savings and loan disaster of 1989 headed up by jew **Charles Keating** then covered up by 5 crypto jew senators like **John McCain**. The cost to Americans; **\$500 Billion Dollars**. Then we had jew **Andrew Fastow** of Enrons’ **101 Billion Dollar Scam** where 9 out of 10 execs were jews who bilked 180,000 people out of their money and robbed 21,000 innocent Americans of their jobs. Now here we sit with the MULTI-TRILLION-DOLLAR, ongoing mortgage backed securities scam, the largest jew fraud ever that is being blamed for the inevitable collapse of America which was spearheaded by the filthy jew **Alan Greenspan**. This is yet another sect of the worst criminals in history inexplicably made up of stinking jews.

Note in those short few preceding paragraphs so far, we have proven **Undeniably, Absolutely Irrefutably that; THE MOST MURDEROUS GANGSTERS, CRIMINAL THUGS, PSYCHO SERIAL KILLERS AND**

THE BIGGEST RIPOFF ARTISTS IN U.S. HISTORY ARE ALL JEWS, PERIOD. *Facts are Facts!*

And even with all the media coverage for each of those ridiculously outlandish crimes you never heard a word about the fact they were all jews! **Sorta like they own the media or something huh?** (*We repeat that often for good reason!*) However, those multi-Billion dollar scams we just covered were really just childs' play. The real financial crimes of our times, are in the **100s of Trillions** of Dollars and are being carried out ongoing by jewish luciferian elites such as the Rothschilds, Windsors, Rockefellers, Schiffs and a long list of other satanic a-holes who call themselves royals. What's most concerning *and sobering* is how America looks like pre-war Germany just before 50 to 70 Million Adamites **like you and yours** were mercilessly beaten, raped and slaughtered one by one at their homes by ≫ troops. It was carried out under the orders of one sick satanic jew, **Genrik Yagoda**. What, you never heard of him? Wonder why? **He was the largest mass murderer of innocent peoples in recorded history and you've never even heard his name!** **GENRIK YAGODA** MURDERED 10 to 15 million totally innocent Adamites who were thought of exactly the same ways that your satanic government leaders think of you now! **You're Goyim!** These worthless, murderous, inhuman **satanic kikes** need to go!



That said, we must repeat another common line of thought in all the GG issues which is; we've all been subjected to never ending loads of satanic propaganda and jewish disinformation bullshit that points straight back to their most important deception of making sure "*We the Adamite People*" never find out exactly who they, our enemies are. So, at risk of seeming to beat a dead horse, we're taking care of that a little at a time, quite repetitively. And calling them a crime family is no theory, the satanic jewish fools who deceived the masses are operating as a global mafia under total mental control of their father lucifer and his minion of fallen jinn (*not angels*). So now we have this big, sick jewish group of twisted degenerate greaseball frauds who call themselves christians,

muslims and Judahites (*The Original, Real "Jews"*) but they aren't, they're just brainwashed and/or demon/jinn possessed fools.

An interesting fact for Real Jews is how they've convoluted what judaism is, so badly that even we have a hard time figuring out what the heck a jew is! If you look into this, what you'll find is a mire of confusion and long winded debates based on opinions with no single concrete answer, all fake jews are in a quandary over who they are! But according to some key areas of the bible and history, ***Adamites of any color*** can be the Real Jews/Judahites! For the cognizant reader that might go some distance in explaining why we use the "Real News From Real Jews" motto on the Goyim Gazette. This identification is far more sound than "*anyone elses*" claims for several very good reasons;

Firstly, We can say without any doubt the satanists who call themselves jews are fanatical pathological liars on *quite literally every subject imaginable* so, why would we trust them on this one?

Secondly, they've overseen all the records that would tell us who real jews are, which obviously reeks of more deception, and;

Thirdly, Devil worshipping murderers, liars and thieves who rule by masonry's motto of ***Imposition, Materialism and Destruction*** most certainly would not be the "Chosen People" of any Good God!!!

That last one's a "***Self Evident Truth***" and is really all that's required to know these turds aren't anything they claim to be, at all.



Self Evident Truths like these presented repeatedly in the Gazette are pure, clean and simple. They're "Godly" which brings us to an important fact most eventually discover while becoming jew/hybrid aware; ***It's that the truth is always simple while satanic deceptions are always complex.*** The Truth is natural while lies are lucifer/jew made.

We need to delve into this subject because it is yet another excellent reason as to why jews have been despised across history. Not only are they psychopathic murderers and thieves, it's because they're **liars**; deceivers extraordinaire who use absolutely any and all devious methods available to manipulate and weaken what they refer to as their "opponents", "adversaries" and "enemies", the Goyim. For instance, take the KJV Bible, modern politics, the central banking industry, the stock market (*especially the derivative market*), US Income Tax Rules, allopathic medicine, and modern law. Those things are very complex aren't they? You have to study for years and years in order to become a professional in any of those subjects. But why? Who benefits from the complexities which often obfuscate the truth? Who was behind the creation of over **150,000** widely differing translations of the bible? Who would want to pervert the truthful words of God? And why is it nearly impossible for *We the Adamite People* to get rid of corrupt politicians or change bad laws? Why doesn't every high school student understand where money comes from, how the FED works, who owns it and how many Trillions of Dollars they've made from US tax payers alone?

Why does the IRS created by jews in 1913 have an 80,000 PAGE tax code to enforce constitutionally illegal collection of our money at virtual gunpoint to pay jews who own the FED? Why doesn't everyone heal themselves with naturally occurring drugs and remedies that *cure the problems* instead of *temporarily treating them* with expensive chemicals that kill us or produce nasty side effects requiring more expensive drugs? And why are warning texts on most of those drugs often 2 to 10 pages long and full of legal disclaimers? Why can't the average person understand the law enough to defend themselves in court and be relatively sure to win if he or she is innocent? You know the answer don't you! Fake jews have made all of those things complex to deceive and trick you out of your money, health, liberty and freedom! They want 100% control over your life and planet earth. **Complex = satan/lies, Simple = God/Truth!**

2 THESSALONIANS 2:3 Ephesians 5:6 Acts 17:11

LET NO MAN DECEIVE YOU!

1 John 3:7 Matthew 24:4-8 COLOSSIANS 2:8

Most 10 year olds could come up with better societal systems. I know I could *and did!* Go have a look at UnifiedNumbering.com you'll get a glimpse of how the world will run with YOU in charge instead of worthless, lying satanic jews. The fact of the matter is that Adamites outperform evil jew pukes in every respect and it's a no brainer that if anyone is Gods' chosen people, it's us, the ones' being called Goyim cattle by satanic jews! The moral of the story is the people who call themselves jews *and the rest who are but deny it*, have acted as one big stinking pile of greaseballs in a real life conspiracy full of murder and deceit against Adamites like you and yours for millennia. It's evil, plain and simple. For more proof refer to the 260 MILLION innocent Adamites lying dead at the hand of the satanic jew in just the last century alone, it was just a preview to their crowning achievement of the 6.5 Billion (including YOU) scheduled for "culling". (yes really)

That's why you'd better HATE them with a passion! Oops, but you were taught not to hate anyone, not even your enemy right? By who? The lying, stinking satanic jew, that's who! ***Oooh, don't hate us says the poor, poor devil worshipping jew!*** Instead, hate your neighbor for having a barking dog or for letting his yard get overgrown. Hate your townsmen for being smart, having a nicer car or better looking spouse. Hate your brothers and sisters for their miniscule faults and natural, God given differences. Hate your parents for letting things go to hell but don't blame the jews who did it and deceived YOU TOO! Hate others with different colored skin, but not if they're jews! Hate liberals, conservatives, democrats and republicans but not murderous, degenerate, globalist, communist jews! And don't forget, this jew mafia has plenty of non-genetic jews who've married into or converted to judaism like Sammy Davis Jr., Madonna, William Shatner and countless other ignorant traitors to God and His Real Adamite People.

That's how you know satanic jewry is a crime syndicate, you don't have to be related, all you have to do is agree to sell out to evil as a traitor to your own kind, your republic and let's not forget, the natural world and God! And on that note, jews would love nothing more than for you to think God is just a fairy tale, but issue #119 and the Quran For Christians screws that up for them real good! When you read those works you'll have concrete proof of Who Created All of this and Who will prevail when it's said and done. You'll also confirm that this group of hybrid so called jews are actually inhuman vipers. They are the most insane, deceptive and condescending individuals to have ever walked the earth. That's who

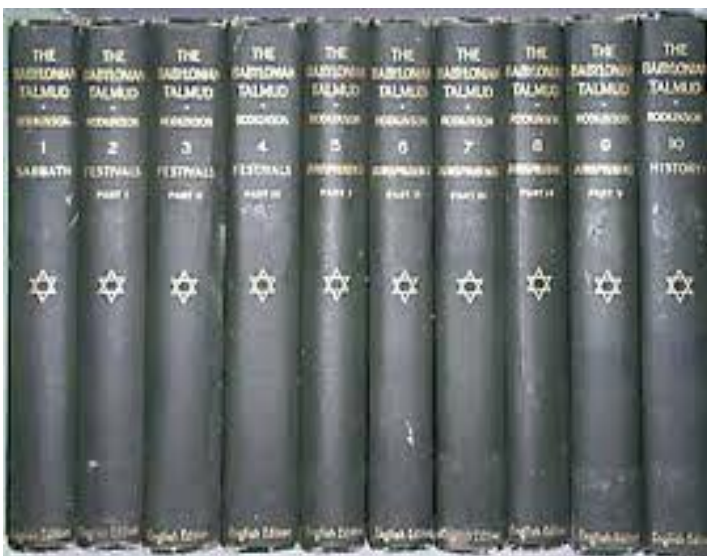
runs your country and world of current and we're only getting started into discovering why we Adamites have always ended up despising the poor, poor satanic jews. That said, how about some more solid facts to back things up? The question is; why do jews inexplicably "occupy" huge swaths of the highest paying professions in our republic as **40% to 100% of all U.S. Doctors, Lawyers, Famous Musicians, Actors, Writers, Producers, Professors, Curators, Historians, Scientists, Activists, News Reporters/Editors, Talk Show Hosts, Bankers, Traders, Top CEOs, Politicians and every other key job/profession of all kinds which are disproportionately "jewed". WHY ARE THEY ALL jEWS most of whom claim to be others?**

The thing is, you never knew it but the deck was stacked against you and all your fellow Adamites from the get go. Public records clearly prove jews make up the majority of students in the top schools and colleges, they effortlessly fall into stardom in jew owned Disney & Hollywood as overpaid actors, musicians, writers, and producers while scores of Adamites naively struggle for years and years to make it in acting while actually not having a hope. Indeed, it is also jews who get all the glamor, prestigious awards, accolades **and media coverage** for everything they do, even if it's criminal! They also win all the lawsuits in jew courts and get all the big promotions and bonuses in jew owned companies while Adamites who are consistently shown to be smarter, harder working, more creative and honest are intentionally overlooked and methodically beaten down by lucifers' satanic jews.

Perhaps you'll now begin recalling a situation or two where this has happened to you or your loved ones? How does that make you feel? **Sort of pisses you off doesn't it?** Good! And the focus of that hatred must include the worst of all jews, Adamites who have been deceived into thinking they're jews! Giving them preferential treatment is one way hybrids make them feel like members of "the big family". These foolish Adamites have been brainwashed into becoming traitors. They will stick up for jews and parrot all their anti-semitic rhetoric until they end up being the foot soldiers who are blindly carrying out the despicable, racist and terroristic works of the satanic jews who will throw them under the bus at the drop of a hat. Hence ANYONE who thinks they're a jew are part to an insane satanic agenda that's been set forth by lucifer and his minion of fallen jinn. That will sound "far out" until you've read "***The Protocols of the Learned Elders of Zion***" which many non-jews in Europe were killed just for learning of. Those who read it will

quickly see that it is not of human origin, the cunning and farsightedness of its schemes are beyond that of any Adamite! It is likely the brainchild of lucifer himself. And it has the same warning as the “*Babylonian Talmud*” which in its own pages calls for the death of any non-jew who reads it. Indeed, these aren't for Adamite eyes!

Those texts among others have a definite air of non-human intelligence and cunning that you'll be able to spot almost immediately. They are all from hybrids or idiot Adamites who were possessed by jinn such as lucifer. And the jinn are not to be confused with "satan". That label was intentionally misconstrued and popularized by jinn and their nephilim hybrids (*aka satanic jews*) to confuse the masses. Even fools who come to think they're jews don't realize this, they think they're of an angelic bloodline from fallen angels! But angels don't fall, they don't even error in the slightest. It is the jinn who fathered the nephilim and hence the satanic jews. So, whenever you hear or see the word "satan" be well advised to pin it upon the satanic jew nephilim hybrids who created it to confuse you. Indeed satans are not spirits or demons, satans are the satanic jew hybrids that run the world while being telepathically possessed by their jinn fathers. These deceptions aren't simple are they?



Let's take a gander at that secretive book the talmud now. It's adorned with the star of David, and written in Hebrew, a language never taught in schools for some very obvious reasons. Few parts were ever translated into English until recently during this age of mass information when it and all truths have become like needles in the proverbial haystack. That said, we've tried to make

sure our stuff is nothing but those needles, so now we have a haystack of truth with hopefully very few pieces of straw! The American Heritage Dictionary describes the talmud as; “**constituting the basis of religious authority for traditional judaism**” and Merriam Webster calls it; “**the authoritative body of jewish tradition compromising the Mishnah and Gemara**”. The key word in both those and other definitions is "authority" because the talmud is first and foremostly, a

book of law. All jews use the laws of the talmud to at least some extent but like Christians and the Bible, many don't know it by heart or believe all parts to be relevant. We can quickly get the gist of how Gentiles are viewed by jews with but a glimpse into the worlds' oldest, most murderous, hateful and de facto racist book. It's also completely psychopathic. Below are a few verses, download the entire thing [here](#);

- * Any Gentile who pries into the talmud is condemned to death, for it is written, it is our inheritance, not theirs. (Sanhedrin 59a)
- * Only jews are human, Gentiles are animals (*Baba Mezia 114a-b.*)
- * Even the best of the Gentiles should be killed (*Bab. Talmud*)
- * Jesus, raised from the dead is being punished in boiling hot semen.
- * Those who read the New Testament ("un-canonical books") will have no portion in the world to come (*Sanhedrin 90a*)
- * If a heathen Gentile hits a jew, the Gentile must be killed since hitting a jew is hitting God (*Sanhedrin 58b.*)
- * If a jew finds an object lost by a Gentile it does not have to be returned (*Baba Mezia 24a; also in Baba Kamma 113b.*)
- * What a jew steals from a Gentile he may keep (*Sanhedrin 57a.*)
- * Gentiles are outside the protection of the law and God has "exposed their money to Israel" (*Baba Kamma 37b.*)
- * jews may use lies to circumvent any Gentiles (*Baba Kamma 113a.*)
- * Gentiles prefer sex with cows (*Abodah Zarah 22a-22b.*)
- * If adult jews have sex with little girls it's nothing (*Kethuboth 11b.*)
- * Gentile girls are in permanent states of filth from birth (*Zarah 36b.*)
- * All Gentile children are animals (*Yebamoth 98a.*)
- * A jew may have sex with a male or female child as long as the child is less than nine years old (*Sanhedrin 54b*)
- * A male jew may marry a three year old girl (specifically, three years "and a day" old) (*Sanhedrin 55b.*)

Now that we know what jews are taught to think of Gentiles, especially our children, let's take a peek at some of the most disgusting men of the 21st century such as Keith Obrien, the senior Cardinal for all of Britain who molested 4 of his own priests as youths. Of course he was buddies with the Pope John Paul who was responsible for making sure 100s of Catholic priests like him weren't charged for

the brutal rapes of many, many thousands of children. They were both friends with Jimmy Seville who's believed to have raped over 1,350 kids. Makes Jerry Sandusky look pretty good at only 52 charges huh? But then we have Hans Groer, he made up for that by sodomizing over 2,000 defenseless little boys. Note the jewish caps called Kappas or Yarmulkes that all the Catholic « jews wear;



So, there you have it, the worst of the worst in yet another category of criminals and guess what, they are all « jews AGAIN. And FYI; nearly all Catholic Bishops and Priests are crypto jews who secretly study the Talmud and the Kabbalah. According to Bishop-Accountability.org, they number about 11,000 in the US which a full 10% have been accused of rape and/or pedophilia. That percentage is up to **200 times higher** than the incidence of pedophiles among the general population. Therefore, any child likely to have contact with a priest in an Orphanage, Catholic School, Childrens' Hospital, Juvenile Hall, Department of Social Services or most any other Child Welfare Organization frequented by Catholic jews is **200 times more likely to be raped than if you had left them with random strangers**. Also, 80% of the victims are boys who were brutally sodomized. Sickening huh? In order to grasp the level of depravity and ruthless nature of the satanic jew, we need a brief look at that other infamous body of jewish text we mentioned earlier, the "*Protocols of the Learned Elders of Zion*" which many were killed for reading. We're getting to that but for now here's a summary of what it says;

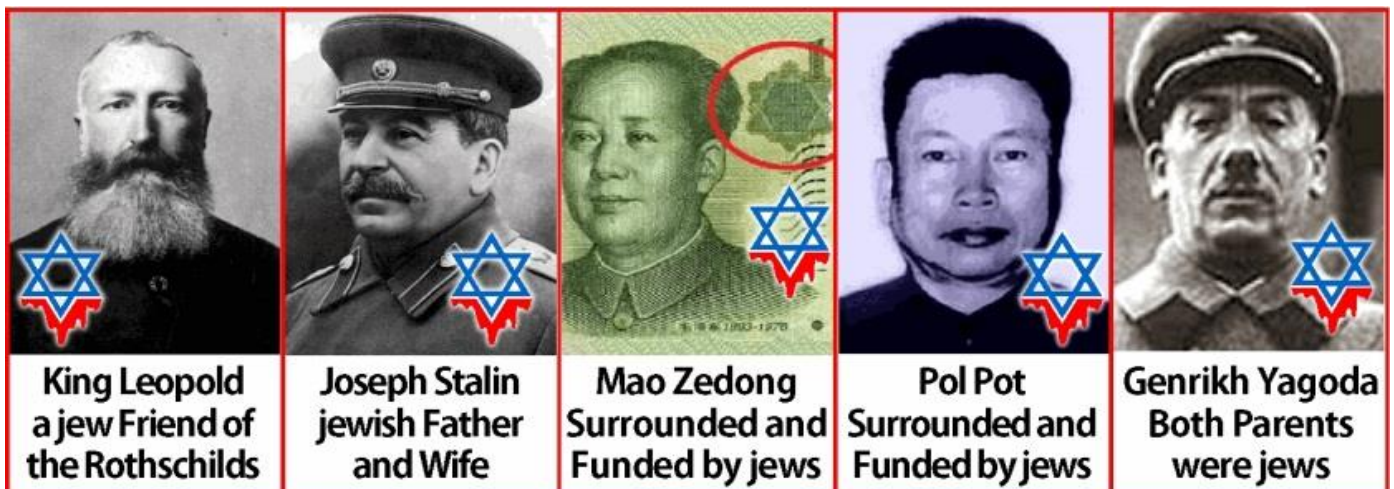
Goyim are the mortal enemies of jews because they don't like our laws contained in the Talmud which say we're better than them in every respect, nor do they like our rituals, incantations and invocations of associates from the

netherworld which require blood sacrifices of defenseless animals and Goyim, especially children. In order for the $\$$ to succeed we need to abolish all Goyim governments and replace them with a single government. This will take a long time and involve many covert operations by our subversive agents embedded in society as Christians, Muslims, Atheists and jews. They along with corrupt Goyim who will unwittingly participate in their own destruction, shall act as one tribe serving our one true g-d, lucifer in his objective of overtaking the whole of earth without consideration or loyalties for any country except Israel. ***To be successful in this endeavor we must;***

- * Place our jewish and Goyim Agents In Power Positions Everywhere
- * Create, Own and Control All Forms of Media for Use as Propaganda, Sublime Psychological Messaging, Hopelessness and Demoralization
- * Divide Goyim with Languages, Religions, Borders and Racism
- * Employ Threats, Blackmail and Bribery to Make Goys Submit
- * Use Masonic Lodges, Fraternities and Clubs to Indoctrinate Goys
- * Use Materialism, Capitalism & Sexual Perversions to Distract Goys
- * Appoint Goys as Puppet Leaders to Work with Jews as Fall Guys
- * Make Goys Believe They Have Democracies while Abolishing All Rights, Freedoms and Liberties, Except the Right of Force by Us
- * Sacrifice Jewish Agents to Make it Appear Justice is Alive
- * Disconnect Goyim from Their God, Spirituality and Nature
- * Destroy Goyim Intellect and Pride in Their Heritage by Revising History via Our Control of what's Focused On in Schools & Churches
- * Create Complicated Rules, Laws, Industries & Financial Systems as Impositions and Distractions, Make Goyim Struggle to Survive
- * Dumb Down, Corrupt and Kill Goyim Youths By Any & All Means
- * Encourage Spying On Each Other, Create Distrust Among Goyim
- * Keep Goyim in States of Perpetual Labor with Little Free Time
- * Capture All the Gold, Manipulate Markets, Cause Depressions
- * Tax Everything; Income, Property, Goods & Services of All Kinds
- * Create wars by acts of subversion, sacrifice billions to satan
- * Take Over Creation of All Currency and Recapture the Worlds' Wealth via Usurious Lending to Governments and Individuals

Dear reader, we will go on for many, many more pages of the protocols regarding the criminal, degenerate and evil plans of the satanic jews. We haven't even touched upon their holocaustic burning sacrifices or their poisoning, infecting and starving of hundreds of millions of innocent Adamites. Those and many other sick and insane practices are why jews are historically "very unpopular" among we the people. The satanic jew is your mortal enemy and even with just these 4 short pages you should now have a good understanding as to why billions of otherwise peaceful people across history have consistently ended up burning the poor, poor jews at the stake, hanging them in town centers, jailing them by the 1,000s and expelling them from 108 countries. Now it's our turn. It's Time to change the world, do you agree? Read on at beginning at www.ItsASign.com and you certainly will!

Next, there are even over 2000, very well documented cases of democide right here in the USA with a minimum of 10 million Adamites dead. (*Take special note of 10k killed by Govt Poisoned Alcohol during prohibition for #115*) The history books prove all those genocides while all the dumbled down, over stressed masses of sheople chew their cud living in ignorance and denial. **We're here to change that!** So, everything you've ever heard about your government leaders being evil and against you is real, yet you never understood why and dismissed it as an unexplainable oddity. But now you know, **it's ss jews!** They & their talmud are the missing parts of the puzzle. And, just like we proved in issue #113 where the majority of all the worst gangsters, sadistic serial killers, felonious rip off artists, and disgusting pedophiles were jewish, **EVERY** mass murdering psychopath such as Leopold, Stalin, Mao, Pol Pot, Yagoda and all the others were too!



Just those 5 satanic jews murdered 260 MILLION+ Adamites; Once again, the worst of the worst in yet another heinous group of individuals, this time *genocidal psychopaths*, are by some amazing coincidence, all members to a long hated group that makes up less than 1% of the people on earth! And don't kid yourself, both of the men to the left **ARE **» JEWS**. *Color is not a factor for this mob*.**

Hitler was an Austrian jew which is why millions of jews got free tickets to America arranged and paid for by him and his satanic jew kinfolk such as Prescott Bush, GW's gramp. Entire trainloads and shiploads of desperate jews, good and bad alike for whom the people of Germany sought justice, piled on to infect America. And now we're learning those German Adamites wanted them gone for exactly the same reasons as you do now. It's known about 3 million jews arrived in the U.S. from Europe from 1880 to 1945 but the real number is likely greater. Many of them were just like most Real Jews today, they're just dumbed down, everyday people with the exception they've been taught they're special and better than all the real humans on the planet. They have bought into the same lines of bullshit from our sick, demented satanic leaders and have worked their ignorant little hearts out in helping the New World Order come to be. But what they don't know is this time, they're being used and tricked right into their graves because there will not be any planes, trains or automobiles to save them since they will no longer be needed nor useful to their satanic elite handlers. There would be no need for the millions of jewish pawns in the "new world" who are now enjoying their occupations as 40% to 100% of all bankers, actors, musicians, artists, physicians, cops, attorneys, professors, media, business professionals and let's not forget, astroNOTs. Yea, don't miss [our favorite movie](#) about them!



BIBLIOGRAPHY OF WORKS SUPPORTING REALITY

"If a Jew has coitus with a Non-Jew woman, whether she be a child of three or an adult, whether married or unmarried, and even if he is a minor aged only nine years and one day - because he had willful coitus with her, she must be killed, as is the case with a beast, because through her a Jew got into trouble." (Israel Shahak, Jewish Religion, Jewish History, Pluto Press, London 1994, p. 87)

Acta Sanctorum. This is the work of the Bollandists, who were a band of Jesuits devoting themselves to historical record between 1643 and 1883. The volumes in which they recorded various ritual murders by Jews are mainly those written in the seventeenth century.

Histoire Universelle de l'Église Catholique, by Abbe Rohrbacher (Gaume et Freres, 1845).

Lives of the Saints, by Alban Butler.

Dizionario Ecclesiastico, Vol. 64-66 (Semenario Peo-scire, Venice, 1853-4).

Annales Ecclesiastici, ab 1198, p. 568, by O. Raynaldus, 1753. These two deal with the case of St. Simon of Trent.

Catholic Bulletin, August, 1916 (published at Dublin, M. H. Gill & Sons).

Cahiers Romains, Catholic publication in Rome, 29th November, 1913.

Acts and Monuments of the Church, by John Foxe, 1563.

A Short Demurrer to the Jewes long discontinued Remitter into England, by William Prynne, 1656.

Les Juifs devant l'Église et l'Histoire, by Rev. Father Constant.

Meine Antworten an die Rabbiner: Fünf Briefe über den Talmudismus und das Blut-Ritual der Juden, by August Rohling (1883), Canon of Prague Cathedral.

La France Juive, by Edouard Drumont. Obtainable from M. Petit, 12 rue Laugier, Paris 17. 70 francs.

Le Juif, le Judaïsme et la Judaisation des Peuples Chrétiens, by Gougenot des Mousseaux, Chevalier,

1886. The whole of Chapter VI is devoted to Ritual Murders.

Le Mystère du Sang chez les Juifs de tous les Temps, by Henri Desportes, 1889 (Savine).

Le Crime Rituel chez les Juifs, by A. Monniot, 1914. Obtainable from M. Petit) 12 rue Laugier, Paris 17. 10 francs. An excellent general guide to the whole subject, with preface by Edouard Drumont. It was Drumont who exposed the Jewish Panama scandals.

Der Ritual Mord bei den Juden, by Eugen Brandt.

Ritual Morde, by Ottokar Stauf von der March (Hammer Verlag).

Jüdische Moral und Blut Mysterium, by A. Fern, 1927.

Der Ritual Mord, by G. Utikal. This book is recommended by the Reich Office for the Promotion of German Literature as "a truly national representation of Jewish Ritual Murder."

Das Blut in Jüdischen Schriftum, by Dr. Bischoff, 1929.

Der Stürmer, Special Ritual Murder Issue, dated May, 1934, Nuremberg. The reader should not be prejudiced by the Jewish campaign of hate against the editor of Der Stürmer. The Ritual Murder issue is a valuable historical record.

The Jew, the Gypsy, and El Islam, by Sir Richard Burton, edited by W. H. Wilkins (Hutchinson, 1898).

Isabella of Spain, by ECU. T. Walsh, 1931 (Sheed & Ward), pp. 125, 439-468, and 628.

References to other authorities in particular cases of Ritual Murder are made in the text when describing these cases.

Once again we find the jews self destructing themselves in their attempts to deceive the masses. The most damning and obvious list of all is the one done by and for themselves at Wikipedia. No one in their right mind could possibly believe that any good peoples would be kicked out of every country on Earth for anything less than something extremely bad about them! As we've proven in the case of the satanic jews, it's because they're psychopathic LIARS, CHEATS AND MURDERERS.

So, thank you to all you psychopathic jews at [Wikipedia!](#)



The satanic Ritual Murder of Simon of Trent (Nuremberg 1493)

VISUALS

We end with some more grotesque "Ritual Murder Art". The reader may ask why? Well, while perusing it, ask yourself why any of it would exist if it weren't something that "someone" likes and is even proud of. Think about it. If your child or loved one was found naked and dead from being tortured, stabbed, raped, strangled, mutilated and drained of blood, would you want pictures of their horrific experience produced and posted for the whole world to see? Especially, if you were a believer and thought it was satanic jews who did it in one of their evil, Ritual Murders to their g-d lucifer? The answer is incredibly obvious. Just think about it.





SEX PVERI RATIONE AB IVDÆIS INTERFECTI.







The innocent child Andrei Yuschinsky poked and sucked dry with straws.









Jeremias Kilton Sc.





Now that you know what jews think of you and yours, SHARE;

The logo for Deitarian.com features the word "DEITARIAN" in a bold, black, sans-serif font. The letter "E" is replaced by a green circular arrow icon. A green horizontal line with a black handle on the left end passes through the "E" and extends to the right, ending at the start of ".com", which is written in a green, sans-serif font.

www.deitarian.com

The Truth About The Talmud (*With The Protocols Of Zion*)

A short, very well documented exposé of the oldest, most damning and super secret hate literature directed against “We the Adamite People” of the world. ALL FORMS OF FALSE DIVISION AND ANIMOSITY WITH OTHER ADAMITES DISAPPEARS FOR THOSE OF US WHO READ AND COMPREHEND THIS ARTICLE! This will be a “wake up to life 101” for those who were in the dark like we were prior to 2010.

NOTE: We publish the following irrefutable documentation in the hope of liberating all people, **including those who think they're jews but aren't**, from the corrosive delusions and racism of the talmudic hate literature exposed herein. The talmud is the 3,300 year old "life manual" of Orthodox and Hasidic jews the world over. It is the sole reason they all went to "yeshiva", special, private schools solely for jews which focus solely on the teachings of the talmud. The talmud is the course of study in yeshiva school which is basically an exclusive "summer camp" for 13 to 18 year old jew-ish boys. (*Think of it as "How to Murder, Classroom 101"*)



Play the following infamous (*and banned*) interview to hear the hidden Truths about the words "jew" and "judaism" while you're reading on. (*It's a conversation between 2 brilliant world chess champions Bobby Fischer and William Lombardy who was also a Catholic Priest, you can't find it anywhere but here anymore!*)

Download the .mp3 file by right clicking or save as [HERE](#)

This secret implementation of talmudic hate literature by jew-ish supremacists has caused untold suffering throughout history and now it is used as a justification for the **mass murder** of We the non-jewish People around the world. EVERY major "false flag" like 9/11 and other acts of terrorism followed by bloody wars were designed by jewish talmudists. Then we have all the mass poisonings by way of unnecessary insecticides, weed killers, vaccines, wireless radiation (*aka SARS and CV19*) and any number of other senseless dangers We the Adamite people have been subjected to. They were all of 100% talmudic design. As we will see, the talmud specifically defines all who are not jews as non-human animals and calls for their exclusion, oppression and elimination/depopulation aka **murder** by any viable means. The talmud is the reason We the non-jewish people are called "useless eaters" by corrupt leaders of every government on Earth. **This is the single most important thing that any Adamite could ever learn about. It answers ALL THE BIG QUESTIONS regarding the vast majority of problems AND deceptions in our world.** **The [online version](#) of this is better and has vids.**

FACT #1: The talmud has been used by the most errant, psychotic and unfit individuals on Earth to deceive, cheat and **murder** BILLIONS of We the People in every nation to this very day. (Exposing it is why beloved figures such as Jesus were **and still are** intensely hated by its adherents. In the new testament of the Bible the talmud is secretly referred to as the "traditions of the elders", "traditions of men" and/or just "traditions" as seen in Matthew 15:2, 15:3 & 15:6, Mark 7:3, 7:5, 7:8, 7:9, & 7:13, Galatians 1:14, Colossians 2:8)

Indeed, those who adhere to the talmud are directly responsible to the **murder** and oppression of BILLIONS of innocent human beings as well as TRILLIONS of innocent animals over the last several millennia. It is why every major war on earth has occurred and the sole reason behind things such as 9/11 and covid which were both nothing more than false flags to rob we the people of our rights while insidiously oppressing the masses and **murdering** millions of the most vulnerable, deceived and innocent among We the non-jewish people.

Original work by Michael Hoffman, foremost scholar of judaism in the English-speaking world.

BELOW IS A LINK TO THE ACTUAL FULL VERSION OF THE BABYLONIAN TALMUD. A 3,300 YEAR OLD BOOK OF RACISM, HATRED AND **MURDER** THAT HAS BEEN HIGHLY COVETED AND KEPT SECRET FROM WE THE PEOPLE SINCE ITS' INCEPTION!!!

[<DOWNLOAD THE COMPLETE TALMUD HERE>](#)

Introduction: The talmud is judaism's holiest book of laws (actually a collection of legal books). Its authority takes precedence over the Old Testament in judaism. (judaism IS talmudism) Evidence of this may be found in the talmud itself, Erubin 21b (Soncino edition): "My son, be more careful in the observance of the words of the scribes than in the words of the Torah (Old Testament)."

All rabbi's credentials are predicated upon their mastery of the talmud. Other studies are clearly secondary. Britain's *jew-ish Chronicle* of March 26, 1993 states that in religious school (*yeshiva*), jews are "devoted to the talmud to the exclusion of everything else."

The talmudists aim to nullify the Bible

The jew-ish scribes claim the talmud is partly a collection of traditions Moses gave them in oral form. These had not yet been written down in Jesus' time. Christ condemned the traditions of the Mishnah (early talmud) and those who taught it (scribes and pharisees), because the talmud nullifies the teachings of the Holy Bible.

Shmuel Safrai in *The Literature of the Sages* Part One (p.164), points out that in chapters 4 and 5 of the talmud's Gittin Tractate, the talmud nullifies the Biblical teaching concerning money-lending: "Hillel decreed the *prozbul* for the betterment of the world. The *prozbul* is a legal fiction which allows debts to be collected after the Sabbatical year and it was Hillel's intention thereby to overcome the fear that money-lenders had of losing their money."

The famous warning of Jesus Christ about the tradition of men that voids Scripture (*Mark 7:1-13*), is in fact, a direct reference to the talmud, or more specifically, the forerunner of the first part of it, the Mishnah, which existed in oral form during Christ's lifetime, before being committed to writing. Mark chapter 7, from verse one through thirteen, represents Our Lord's pointed condemnation of the Mishnah.

Unfortunately, due to the abysmal ignorance of our day, the widespread "Judeo-Christian" notion is that the Old Testament is the supreme book of judaism. But this is not so. The pharisees teach for doctrine the commandments of rabbis, not God.

The talmudic commentary on the Bible is their supreme law, and not the Bible itself. That commentary does indeed, as Jesus said, void the laws of God, not uphold them. All students of the talmud know this to be true.

One jew-ish scholar Hyam Maccoby, in *Judaism on Trial*, quotes Rabbi Yehiel ben Joseph: "Further, without the talmud, we would not be able to understand passages in the Bible... God has handed this authority to the sages and tradition is a necessity as well as scripture. The Sages also made enactments of their own... anyone who does not study the talmud cannot understand Scripture."

There is a tiny jew-ish sect which makes considerable effort to eschew talmud and adhere to the Old Testament alone. These are the Karaites, a group which, historically, has been most hated and severely persecuted by orthodox jew-ish rabbinate.

To the Mishnah the rabbis later added the Gemara (rabbinical commentaries). Together these comprise the talmud. There are two versions, the Jerusalem talmud and the Babylonian talmud.

The Babylonian talmud is regarded as the authoritative version: "The authority of the Babylonian talmud is also greater than that of the Jerusalem talmud. In cases of doubt the former is decisive." (R.C. Musaph-Andriessse, *From Torah to Kabbalah: A Basic Introduction to the Writings of Judaism*, p. 40).

This study is based on the jew-ish-authorized Babylonian talmud. We have published herein the authenticated sayings of the jew-ish talmud. Look them up for yourself.

We publish the following irrefutable documentation in the hope of liberating all people, including jew-ish people, from the corrosive delusions and racism of this talmudic hate literature, which is the manual of Orthodox and Hasidic jews the world over.

The implementation by jew-ish supremacists of talmudic hate literature has caused untold suffering throughout history and now, in occupied Palestine, it is used as a justification for the **mass murder** of Palestinian civilians. The talmud specifically defines all who are not jews as non-human animals.

Some Teachings of the Jewish Talmud

Where a Jew Should Do Evil

Moed Kattan 17a: If a Jew is tempted to do evil he should go to a city where he is not known and do the evil there.

Penalty for Disobeying Rabbis

Erubin 21b. Whosoever disobeys the rabbis deserves death and will be punished by being boiled in hot excrement in hell.

Hitting a Jew is the same as hitting God

Sanhedrin 58b. If a heathen (non-jew) hits a jew, the non-jew **must be killed**.

O.K. to Cheat Non-jews

Sanhedrin 57a . A jew need not pay a non-jew (“Cuthean”) the wages owed him for work.

jews Have Superior Legal Status

Baba Kamma 37b. “If an ox of an Israelite gores an ox of a Canaanite there is no liability; but if an ox of a Canaanite gores an ox of an Israelite...the payment is to be in full.”

jews May Steal from Non-jews

Baba Mezia 24a . If a jew finds an object lost by a non-jew (“heathen”) it does not have to be returned. (Affirmed also in Baba Kamma 113b). Sanhedrin 76a. God will not spare a jew who “marries his daughter to an old man or takes a wife for his infant son or returns a lost article to a Cuthean...”

jews May Rob and **Kill Non-jews**

Sanhedrin 57a . When a jew **murders** a non-jew (“*Cuthean*”), there will be no death penalty. What a jew steals from a non-jew he may keep.

Baba Kamma 37b. The non-jews are outside the protection of the law and God has “exposed their money to Israel.”

jews May Lie to Non-jews

Baba Kamma 113a. jews may use lies (“subterfuges”) to circumvent a Non-iew.

Non-jewish Children are Sub-Human

Yebamoth 98a. All non-jew children are animals.

Abodah Zarah 36b. Non-iew girls are in a state of *niddah* (filth) from birth.

Abodah Zarah 22a-22b . Non-iews prefer sex with cows.

Insults Against Blessed Mary

Sanhedrin 106a . Says Jesus' mother was a whore: "She who was the descendant of princes and governors played the harlot with carpenters." Also in footnote #2 to Shabbath 104b of the Soncino edition, it is stated that in the "uncensored" text of the talmud it is written that Jesus mother, "Miriam the hairdresser," had sex with many men.

Gloats over Christ Dying Young

A passage from Sanhedrin 106 gloats over the early age at which Jesus died: "Hast thou heard how old Balaam (Jesus) was?—He replied: It is not actually stated but since it is written, Bloody and deceitful men shall not live out half their days it follows that he was thirty-three or thirty-four years old."

Jesus in the talmud:

Horrible Blasphemies Against Jesus (*aka Yeshua*)

While it is the standard disinformation practice of apologists for the talmud to deny that it contains any scurrilous references to Jesus Christ, certain Orthodox jewish organizations are more forthcoming and admit that the talmud not only mentions Jesus but disparages him (as a sorcerer and a demented sex freak). These orthodox jewish organizations make this admission perhaps out of the belief that jewish supremacy is so well-established in the modern world that they need not concern themselves with adverse reactions.

For example, on the website of the Orthodox jewish Hasidic Lubavitch group—one of the largest in the world—we find the following statement, complete with talmudic citations:

“The talmud (*Babylonian edition*) records other sins of ‘**Jesus the Nazarene**’:

- 1) He and his disciples practiced sorcery and black magic, led jews astray into idolatry, and were sponsored by foreign, non-jew powers for the purpose of subverting jewish worship (Sanhedrin 43a).
- 2) He was sexually immoral, worshipped statues of stone (a brick is mentioned), was cut off from the jewish people for his wickedness, and refused to repent (Sanhedrin 107b; Sotah 47a).
- 3) He learned witchcraft in Egypt and, to perform miracles, used procedures that involved cutting his flesh, which is also explicitly banned in the Bible (Shabbos 104b).

End quote from <http://www.noahide.com/yeshu.htm> (*Lubavitch website*) June 20, 2000.

[Note: we have printed and preserved in our files a hard copy of this statement from the Lubavitch”Noah’s Covenant Website,” as it appeared on their website at <http://www.noahide.com> on June 20, 2000, in the event that denials are later issued and the statement itself suppressed].

Let us examine further some of these anti-Christ talmud passages:

Gittin 57a. Says Jesus is in hell, being boiled in “hot excrement.”

Sanhedrin 43a. Says Jesus (“Yeshu” and in Soncino footnote #6, Yeshu “the Nazarene”) was executed because he practiced sorcery: “It is taught that on the eve of Passover Jesus was hung, and forty days before this the proclamation was made: Jesus is to be stoned to death because he has practiced sorcery and has lured the people to idolatry...He was an enticer and of such thou shalt not pity or condone.”

Kallah 51a.”The elders were once sitting in the gate when two young lads passed by; one covered his head and the other uncovered his head. Of him who uncovered his head Rabbi Eliezer remarked that he is a bastard. Rabbi Joshua remarked that he is the son of a niddah (a child conceived during a woman’s menstrual period). Rabbi Akiba said that he is both a bastard and a son of a niddah.

“They said, ‘What induced you to contradict the opinion of your colleagues?’ He replied, ‘I will prove it concerning him.’ He went to the lad’s mother and found her sitting in the market selling beans.

“He said to her, ‘My daughter, if you will answer the question I will put to you, I will bring you to the world to come.’ (eternal life). She said to him, ‘Swear it to me.’

“Rabbi Akiba, taking the oath with his lips but annulling it in his heart, said to her, ‘What is the status of your son?’ She replied, ‘When I entered the bridal chamber I was niddah (menstruating) and my husband kept away from me; but my best man had intercourse with me and this son was born to me.’ Consequently the child was both a bastard and the son of a niddah.

“It was declared, ‘..Blessed be the God of Israel Who Revealed His Secret to Rabbi Akiba...”

In addition to the theme that God rewards clever liars, the preceding talmud discussion is actually about Jesus Christ (the bastard boy who “uncovered his head” and was conceived in the filth of menstruation). The boy’s adulterous mother in this talmud story is the mother of Christ, Blessed Mary (called Miriam and sometimes, Miriam the hairdresser, in the talmud).

“The *Editio Princeps* of the complete Code of talmudic Law, Maimonides’ *Mishneh Torah* — replete not only with the most offensive precepts against all Non-ews but also with explicit attacks on Christianity and on Jesus (after whose name the author adds piously, ‘May the name of the wicked perish’)... –Dr. Israel Shahak, *Jewish History, Jewish Religion*, p. 21.

“The talmud contains a few explicit references to Jesus... These references are certainly not complimentary... There seems little doubt that the account of the execution of Jesus on the eve of Passover does refer to the Christian Jesus... The passage in which Jesus’ punishment in hell is described also seems to refer to the Christian Jesus. It is a piece of anti-Christian polemic dating from the post-70 CE period...” –Hyam Maccoby, *Judaism on Trial*, pp. 26-27.

“According to the talmud, Jesus was executed by a proper rabbinical court for idolatry, inciting other Jews to idolatry, and contempt of rabbinical authority. All classical Jewish sources which mention his execution are quite happy to take responsibility for it; in the talmudic account the Romans are not even mentioned.

“The more popular accounts—which were nevertheless taken quite seriously—such as the notorious Toldot Yeshu are even worse, for in addition to the above crimes they accuse him of witchcraft. The very name ‘Jesus’ was for Jews a symbol of all that is abominable and this popular tradition still persists...”

“The Hebrew form of the name Jesus—Yeshu—was interpreted as an acronym for the curse, ‘may his name and memory be wiped out,’ which is used as an extreme form of abuse. In fact, anti-Zionist Orthodox Jews (such as Neturey Qarta) sometimes refer to Herzl as ‘Herzl Jesus’ and I have found in religious Zionist writings expressions such as “Nasser Jesus” and more recently ‘Arafat Jesus.’ –Dr. Israel Shahak, *Jewish History, Jewish Religion*, pp. 97- 98, 118.

The talmudists Attack Christians and Christian Books

Rosh Hashanah 17a. Christians (*minnim*) and others who reject the talmud will go to hell and be punished there for all generations.

Sanhedrin 90a. Those who read the New Testament (“uncanonical books”) will have no portion in the world to come.

Shabbath 116a. Jews must destroy the books of the Christians, i.e. the New Testament.

Dr. Israel Shahak of Hebrew University reports that the Israelis burned hundreds of New Testament Bibles in occupied Palestine on March 23, 1980 (cf. *Jewish History, Jewish Religion*, p. 21)

Sick and Insane Teachings of the talmud

Gittin 69a. To heal his flesh a Jew should take dust that lies within the shadow of an outdoor toilet, mix with honey and eat it.

Shabbath 41a. The law regulating the rule for how to urinate in a holy way is given.

Yebamoth 63a. States that **Adam had sexual intercourse with all the animals in the Garden of Eden.**

Yebamoth 63a. Declares that agriculture is the lowest of occupations.

Sanhedrin 55b. **A Jew may marry a three year old girl** (*specifically, three years “and a day” old*).

Sanhedrin 54b. **A Jew may have sex with a child as long as the child is less than nine years old.**

Kethuboth 11b. **“When a grown-up man has intercourse with a little girl it is nothing.”**

Yebamoth 59b. A woman who had intercourse with a beast is eligible to marry a Jewish priest. A woman who has sex with a demon is also eligible to marry a Jewish priest.

Abodah Zarah 17a. States that there is not a whore in the world that the talmudic sage Rabbi Eleazar has not had sex with. On one of his whorehouse romps, Rabbi Eleazar learned that there was one particular prostitute residing in a whorehouse near the sea, who would receive a bag of money for her services. He took a bag of money and went to her, crossing seven rivers to do so. During their intercourse the prostitute farted. After this the whore told Rabbi Eleazar: **“Just as this gas will never return to my anus, Rabbi Eleazar will never get to heaven.”**

Hagigah 27a. States that no rabbi can ever go to hell.

Baba Mezia 59b. **A rabbi debates God and defeats Him. God admits the rabbi won the debate.**

Gittin 70a. The Rabbis taught: “On coming from a privy (outdoor toilet) a man should not have sexual intercourse till he has waited long enough to walk half a mile, because the demon of the privy is with him for that time; if he does, his children will be epileptic.”

Gittin 69b. To heal the disease of pleurisy (“catarrh”) a jew should “take the excrement of a white dog and knead it with balsam, but if he can possibly avoid it he should not eat the dog’s excrement as it loosens the limbs.”

Pesahim 111a. It is forbidden for dogs, women or palm trees to pass between two men, nor may others walk between dogs, women or palm trees. Special dangers are involved if the women are menstruating or sitting at a crossroads.

Menahoth 43b-44a. A jewish man is obligated to say the following prayer every day: **Thank you God for not making me a non-jew, a woman or a slave.**

Tall Tales of a Roman Holocaust

Here are two early “Holocaust” tales from the talmud: Gittin 57b. Claims that four billion jews were killed by the Romans in the city of Bethar. Gittin 58a claims that 16 million jewish children were wrapped in scrolls and burned alive by the Romans. (Ancient demography indicates that there were not 16 million jews in the entire world at that time, much less 16 million jewish children or four billion jews).

A Revealing Admission

Abodah Zarah 70a. The question was asked of the rabbi whether wine stolen in Pumbeditha might be used or if it was defiled, due to the fact that the thieves might have been non-jews (a non-jew touching wine would make the wine unclean). The rabbi says not to worry, that the wine is permissible for jewish use because the majority of the thieves in Pumbeditha, the place where the wine was stolen, are jews. (Also cf. Gemara Rosh Hashanah 25b).

Pharisaic Rituals

Erubin 21b. “Rabbi Akiba said to him, “Give me some water to wash my hands.”

“It will not suffice for drinking,” the other complained, “will it suffice for washing your hands?”

“What can I do?” the former replied, “when for neglecting the words of the Rabbis one deserves death? It is better that I myself should die than that I transgress against the opinion of my colleagues.” [This is the ritual hand washing condemned by Jesus in Matthew 15: 1-9].

Genocide Advocated by the talmud

Minor Tractates. Soferim 15, Rule 10. This is the saying of Rabbi Simon ben Yohai: *Tob shebe goyim harog* (“**Even the best of the non-jews should all be killed**”).

This passage is from the original Hebrew of the Babylonian talmud as quoted by the 1907 *jewish Encyclopedia*, published by Funk and Wagnalls and compiled by Isidore Singer, under the entry, “Non-iew,” (p. 617).

This original talmud passage has been concealed in translation. The *jewish Encyclopedia* states that, “...in the various versions the reading has been altered, ‘The best among the Egyptians’ being generally substituted.” In the Soncino version: “the best of the heathens” (Minor Tractates, Soferim 41a-b).

Israelis annually take part in a national pilgrimage to the grave of Simon ben Yohai, to honor this rabbi who advocated the extermination of non-jews. (*Jewish Press*, June 9, 1989, p. 56B).

On Purim, Feb. 25, 1994, Israeli army officer Baruch Goldstein, an orthodox jew from Brooklyn, massacred 40 Palestinian civilians, including children, while they knelt in prayer in a mosque. Goldstein was a disciple of the late Brooklyn Rabbi Meir Kahane, who told CBS News that his teaching that Arabs are “dogs” is derived “from the talmud.” ([CBS 60 Minutes, “Kahane”](#)).

University of Jerusalem Prof. Ehud Sprinzak described Kahane and Goldstein’s philosophy: “They believe it’s God’s will that they commit violence against *goyim*, a Hebrew term for non-jews.” (*NY Daily News*, Feb. 26, 1994, p. 5).

Rabbi Yitzhak Ginsburg declared, **“We have to recognize that jewish blood and the blood of a goy are not the same thing.”** (*NY Times*, June 6, 1989, p.5).

Rabbi Yaacov Perrin said, “One million Arabs are not worth a jewish fingernail.” (*NY Daily News*, Feb. 28, 1994, p.6).

Their talmudic Doctrine says that Non-jews are not Human

The talmud specifically defines all who are not jews as non-human animals, and specifically dehumanizes Non-jews as not being descendants of Adam. Here are some of the talmud passages which relate to this topic.

Kerithoth 6b: Uses of Oil of Anointing. “Our Rabbis have taught: He who pours the oil of anointing over cattle or vessels is not guilty; if over non-jews (*goyim*) or the dead, he is not guilty. The law relating to cattle and vessels is right, for it is written: “Upon the flesh of man (Adam), shall it not be poured (Exodus 30:32)]; and cattle and vessels are not man (Adam).

“Also with regard to the dead, [it is plausible] that he is exempt, since after death one is called corpse and not a man (Adam). But why is one exempt in the case of non-jews (*goyim*); are they not in the category of man (Adam)? No, it is written: ‘And ye my sheep, the sheep of my pasture, are man’ (Adam); [Ezekiel 34:31]: Ye are called man (Adam) but non-jews (*goyim*) are not called man (Adam).”

In the preceding passage, the rabbis are discussing the portion of the Mosaic law which forbids applying the holy oil to men.

The talmud states that it is not a sin to apply the holy oil to Non-jews, because Non-jews are not human beings (i.e. are not of Adam).

Another example from tractate Yebamoth 61a: “It was taught: And so did R. Simeon ben Yohai state (61a) that the graves of non-jews (*goyim*) do not impart levitical uncleanness by an *ohel* [standing or bending over a grave], for it is said, ‘And ye my sheep the sheep of my pasture, are men (Adam), [Ezekiel 34:31]; you are called men (Adam) but the idolaters are not called men (Adam).”

The Old Testament Mosaic law states that touching a human corpse or the grave of a human imparts uncleanness to those who touch it. But the talmud teaches that if a jew touches the grave of a Non-iew, the jew is *not* rendered unclean, since Non-jews are not human (not of Adam).

From Baba Mezia 114b: “”A jewish priest was standing in a graveyard. When asked why he was standing there in apparent violation of the Mosaic law, he replied that it was permissible, since the law only prohibits jews from coming into contact with the graves of humans (Adamites), and he was standing in a non-jew graveyard.

For it has been taught by Rabbi Simon ben Yohai: ‘The graves of non-jews [goyim] do not defile. For it is written, ‘And ye my flock, the flock of my pastures, are men (Adam)’ (Ezekiel 34:31); only ye are designated men (Adam).”

Ezekiel 34:31 is the alleged Biblical proof text repeatedly cited in the preceding three talmud passages. But Ezekiel 34:31 does not in fact support the talmudic notion that only Israelites are human. What these rabbinical, anti-Non-iew racists and ideologues have done in asserting the preceding absurdities about Non-iew is distort an Old Testament passage in order to justify their bigotry.

In Berakoth 58a the talmud uses Ezekiel 23:20 as proof of the sub-human status of non-jews. It also teaches that anyone (even a jewish man) who reveals this talmudic teaching about non-jews deserves death, since revealing it makes Non-iew wrathful and causes the repression of judaism.

The talmudic citation of this scripture from Ezekiel as a “proof-text” is specious, since the passage does not prove that Non-iew are animals. The passage from Ezekiel only says that some Egyptians had large genital organs and copious emissions. This does not in any way prove or even connote that the Egyptians being referred to in the Bible were considered animals. Once again, the talmud has falsified the Bible by means of distorted interpretation.

Other talmud passages which expound on Ezekiel 23:20 in this racist fashion are: Arakin 19b, Berakoth 25b, Niddah 45a, Shabbath 150a, Yebamoth 98a. Moreover, the original text of Sanhedrin 37a applies God’s approval only to the saving of jewish lives (cf. the *Hesronot Ha-shas*, Cracow, 1894).

Moses Maimonides: Advocate of Extermination

We will now examine the post-talmudic commentator Rambam (Moses Maimonides). This revered “sage” taught that Christians should be exterminated. He has the highest stature in judaism:

“Moses Maimonides is considered the greatest codifier and philosopher in jewish history. He is often affectionately referred to as the Rambam, after the initials of his name and title, Rabenu Moshe Ben Maimon, “Our Rabbi, Moses son of Maimon.” [*Maimonides’ Principles*, edited by Aryeh Kaplan, [Union of Orthodox jewish Congregations of America](#)].

Here is what Maimonides (Rambam) taught concerning saving people’s lives, especially concerning saving the lives of non-jews and Christians, or even jews who dared to deny the “divine inspiration” of the talmud:

Maimonides, *Mishnah Torah*, (Moznaim Publishing Corporation, Brooklyn, New York, 1990, Chapter 10, English Translation), p. 184: “**Accordingly, if we see an idolater (Christian) being swept away or drowning in the river, we should not help him. If we see that his life is in danger, we should not save him.**” The Hebrew text of the Feldheim 1981 edition of *Mishnah Torah* states this as well.

Immediately after Maimonides’ admonition that it is a duty for jews not to save a drowning or perishing non-jew, he informs us of the talmudic duty of jews towards Christians, and also towards jews who deny the talmud. Maimonides, *Mishnah Torah*, (Chapter 10), p. 184:

“It is a *mitzvah* [religious duty], however, to eradicate jewish traitors, *minnim*, and *apikorsim*, and to cause them to descend to the pit of destruction, since they cause difficulty to the jews and sway the people away from God, **as did Jesus of Nazareth and his students**, and Tzadok, Baithos, and their students. May the name of the wicked rot.”

The Jewish publisher's commentary accompanying the preceding statement of Maimonides states that Jesus was an example of a *min* (plural: minnim).

The commentary also states that the students of Tzadok were defined as those Jews who deny the truth of the Talmud and who uphold only the written law (i.e. the Old Testament).

According to Maimonides' *Principles*, p. 5, Maimonides "spent twelve years extracting every decision and law from the Talmud, and arranging them all into 14 systematic volumes. The work was finally completed in 1180, and was called Mishnah Torah, or "Code of the Torah."

Maimonides taught in another part of the *Mishnah Torah* that non-Jews are not human: "Man alone, and not vessels, can contract uncleanness by carriage. ... The corpse of a non-Jew, however, does not convey uncleanness by overshadowing. ... a non-Jew does not contract corpse uncleanness; and if a non-Jew touches, carries, or overshadows a corpse he is as one who did not touch it.

"To what is this like? It is like a beast which touches a corpse or overshadows it. And this applies not to corpse uncleanness only but to any other kind of uncleanness: neither non-Jews nor cattle are susceptible to any uncleanness." (*The Code of Maimonides*, vol. 10, translated by Herbert Danby, Yale University Press, New Haven, 1954, pp. 8-9).

Maimonides, *Mishneh Torah*, Hilchot Rotze'ach 2:11: "A Jew who **killed** a righteous non-Jew is not executed in a court of law. It says in Exodus 21:14, 'If a man schemes against his fellow man and kills the man deliberately, take him away from the altar and put him to death.' **But a non-Jew is not considered a man**, and even more so, a Jew is not executed for **killing** an unrighteous non-Jew."

The *Schindler's List* Quote

The Talmud (i.e., the Babylonian Talmud) text of Sanhedrin 37a restricts the duty to save life to saving only Jewish lives.

The book on Hebrew censorship, written by Jews themselves (*Hesronot Ha-shas*), notes that some Talmud texts use the universalist phrase:

"Whoever destroys the life of a single human being...it is as if he had destroyed an entire world; and whoever preserves the life of a single human being ...it is as if he had preserved an entire world."

However, *Hesronot Ha-shas* points out that these are not the authentic words of the original Talmud.

In other words, the preceding universalist rendering is not the authentic text of the Talmud and thus, for example, this universalist version which Steven Spielberg in his famous movie, *Schindler's List* attributed to the Talmud (and which became the motto of the movie on posters and in advertisements), is a hoax and constitutes propaganda intended to give a humanistic gloss to a Talmud which is, in its essence, racist and chauvinist hate literature.

In the authentic, original Talmud text it states that "whoever preserves a single soul of *Israel*, it is as if he had preserved an entire world" (emphasis supplied). **The authentic Talmud text sanctions only the saving of Jewish lives.**

Jewish Deception and Dissimulation

The response of the orthodox rabbis to documentation regarding the racism and hatred in their sacred texts is simply to brazenly lie, in keeping with the talmud's Baba Kamma 113a which states that jews may use lies ("subterfuge") to circumvent a Non-iew.

[The Simon Wiesenthal Center](#), a multi-million dollar rabbinical propaganda center dispatched Rabbi Daniel Landes in 1995 to deny that the talmud dehumanizes non-jews. "This is utter rot," he said. His proof? Why, his word, of course.

Lying to "circumvent a Non-iew" has a long patrimony in judaism. Take for example the 13th century talmud debate in Paris between Nicholas of Donin, a jewish convert to Christianity, whom Hyam Maccoby admits had "a good knowledge of the talmud" (*"The jews on Trial,"* p. 26) and Rabbi Yehiel. Yehiel was not under threat of death, bodily injury, imprisonment or fine. Yet he brazenly lied during the course of the debate.

When asked by Donin whether there were attacks on Jesus in the talmud, Yehiel denied that there were any. Donin, a Hebrew and Aramaic scholar, knew this to be false. Hyam Maccoby, a 20th century jewish commentator on the debate, defends Rabbi Yehiel's lying in this way:

"The question may be asked, however, whether Yehiel really believed that Jesus was not mentioned in the talmud, or whether he put this forward as an ingenious ploy in the desperate situation in which he found himself... It would certainly have been pardonable of the rabbi to attempt some condonation in which he did not fully believe, to prevent such tyrannical proceedings by one religious culture against another." (Maccoby, *"The jews on Trial,"* p. 28).

This is how jewish denial of the existence of hateful talmud texts is justified to this day. A fanciful word for jewish lying is conjured ("condonation") and deemed "pardonable," while any scrutiny of jewish holy books by Christian investigators is characterized as a "tyrannical proceeding."

In 1994, Rabbi Tzvi Marx, director of Applied Education at the Shalom Hartman Institute in Jerusalem, made a remarkable admission concerning how jewish rabbis in the past have issued two sets of texts: the authentic talmudic texts with which they instruct their own youth in the talmud schools (yeshivot) and "censured and amended" versions which they disseminate to **gullible Non-jews** for public consumption.

Rabbi Marx states that in the version of Maimonides' teachings published for public consumption, Maimonides is made to say that whoever kills a human being transgresses the law.

But, Rabbi Marx points out "...this only reflects the censured and amended printed text, whereas the original manuscripts have it only as 'whoever kills an Israelite.'" (*Tikkun: A Bi-Monthly jewish Critique* May-June, 1994).

The jewish book, *Hesronot Ha-shas* ("that which is removed from the talmud"), is important in this regard. (Cf. William Popper, *The Censorship of Hebrew Books* p. 59).

Hesronot Ha-shas was reprinted in 1989 by Sinai Publishing of Tel-Aviv. *Hesronot Ha-shas* is valuable because it lists both the original talmud texts that were later changed or omitted, and the falsified texts cited for Non-iew consumption as authentic.

Historian William Popper states: "It was not always that long passages...were censored...but often single words alone were omitted...Often, in these cases, another method of correction was used in place of omission-substitution." (Cf. William Popper, *The Censorship of Hebrew Books* pp. 58-59).

For example, the translators of the English Soncino version of the talmud sometimes render the Hebrew word goyim (Non-iewes) under any number of disguise words such as "heathen, Cuthean, Kushite, Egyptian, idolater"

etc. But these are actually references to Non-iewes (all non-jews). Footnotes for certain passages in the Soncino talmud translation state: “Cuthean (Samaritan) was here substituted for the original goy...”

The heirs of the pharisees often deny the existence of the talmud passages here cited, in order to brazenly claim that such passages are the “fabrications of anti-Semites.”

In 1994, the 80 year old Lady Jane Birdwood was arrested and prosecuted in a criminal court in London, England for the “crime” of publishing in her pamphlet, *The Longest Hatred*, the truthful statement that the talmud contains anti-Non-iew and anti-Christian passages. (She was accused of violating the Public Order Act of 1986).

In the course of her Orwellian thought-crime trial, which was ignored by the U.S. media, a rabbi was called as a prosecution witness. The rabbi proceeded to flatly deny that the talmud contained anti-Non-iew or anti-Christian passages and on the basis of the rabbi’s “prestige,” [like 1,000s of other non-jews even in America](#) this elderly and airling woman was wrongfully convicted and sentenced to three months in jail and fined the equivalent of \$1,000.

“Judeo-Christian” Response to the talmud

Neither the modern popes or the modern heads of Protestantism, have ever insisted that the rabbis of judaism repudiate or condemn the racism in the talmud or the murderous hate for Christians and non-jews expressed within it. On the contrary, the heads of Churchianity have urged the followers of Christ to obey, honor and support the followers of the talmud. Therefore, it should be obvious that these Catholic and Protestant leaders are the worst betrayers of Jesus Christ on earth today because they themselves are jews. (Cf. Matthew 23:13-15; I Thess. 2:14-16; Titus 1:14; Luke 3:8-9; Rev. 3:9).

Non-jews are “Supernal Refuse”

Moreover, **not only Christians but non-Christians of all races are regarded as “supernal refuse”** (*garbage*) by talmud teachers such as the founder of Habad-Lubavitch, Rabbi Shneur Zalman.

This was analyzed in the jewish magazine, *New Republic*: “...there are some powerful ironies in Habad’s new messianic universalism, in its mission to the non-jews; and surely the most unpleasant of them concerns Habad’s otherwise undisguised and even racial contempt for the *goyim*.”

“...medieval jewish theologians—most notably the poet and philosopher Judah Ha-Levi in twelfth-century Spain and the mystic Judah Loewe in sixteenth-century Prague—sought to define the jewish distinction racially rather than spiritually...this...view, according to which there is something innately superior about the jews, was rehabilitated in its most extreme form by Shneur Zalman of Lyady. The founder of Lubavitcher Hasidism taught that there is a difference of essence between the souls of jews and the souls of non-jews, that only in the jewish soul does there reside a spark of divine vitality.

“As for the *goyim*...Zalman’s attitude (was): ‘Non-iew souls are of a completely different and inferior order. They are totally evil, with no redeeming qualities whatsoever.’

“Consequently, references to non-jews in Rabbi Shneur Zalman’s teachings are invariably invidious. Their (non-jews) material abundance derives from supernal refuse. Indeed, they themselves derive from refuse, which is why they are more numerous than the jews, as the pieces of chaff outnumber the kernels...**All jews were innately good, all non-jews innately evil.**

“...Moreover, this characterization of non-jews as being inherently evil, as being spiritually as well as biologically inferior to jews, has not in any way been revised in later Habad writing.” —*The New Republic*, May 4, 1992. Also cf. Roman A. Foxbrunner, *Habad: The Hasidism of Shneur Zalman of Lyady* (Northvale, New Jersey, Jason Aronson, Inc., 1993) pp. 108-109.

The talmudists in the U.S. Government Laid Groundwork for talmudic Courts

“Our” government under Presidents Reagan, Bush and Clinton, has provided, under the euphemism of education (for example, House Joint Resolution 173 and Public Law 102-14), a groundwork for the establishment of talmudic “courts of justice” to be administered by disciples of Shneur Zalman’s Chabad successor, Rabbi Menachem Mendel Schneerson.

Maimonides ruled that it is a jewish court — or a court appointed by jewish authority —that enforces obedience and passes judgment on Non-jews, as well as promulgating *legislation by court order* for that purpose. Maimonides further decreed that any non-jewish nation “not subject to our jurisdiction” (*tahaht yadeinu*) will be the target of jewish holy war. (Cf. Hilkhos Melakhim 8:9-10; 10:11. Also cf. Gerald J. Blidstein, “Holy War in Maimonidean Law,” in *Perspectives on Maimonides* [Oxford, England: Oxford Univ. Press, 1991].

These courts are to be convened allegedly under the “**Noahide Laws**” (proscriptions against idolatry supposedly based on the covenant with Noah). The U.S. presidents and Congress urged the adoption of the “Noahide” Laws as interpreted by Chabad-Lubavitch Grand Rabbi Schneerson.

Prof. Easterly of the Southern University Law Center, a jewish legal expert, has compared this Public law 102-14 to the “first rays of dawn” which “evidence the rising of a still unseen sun.”

The *jewish Encyclopedia* envisages a **Noahide regime** as a possible world order immediately preceding the universal reign of the talmud.

It has to be understood that we are not dealing with the Noah of the Bible when the religion of judaism refers to “Noahide law,” but the Noahide law as understood and interpreted by the absolute system of falsification that constitutes the talmud.

Under the talmud’s counterfeit Noahide Laws, the worship of Jesus is forbidden under penalty of death, since such worship of Christ is condemned by judaism as idolatry. Meanwhile **various forms of incest are permitted under the talmudic understanding of the Noahide code.** (*Enziklopediya talmudit*, note 1, pp. 351-352).

Furthermore, **all non-jews would have the legal status of "ger toshav"** (“resident alien,” cf. Alan Unterman, *Dictionary of jewish Lore and Legend* [London: Thames and Hudson, 1991], p. 148), even in their own land; as for example in occupied Palestine where newly arrived Khazars from Russia have an automatic right to housing and citizenship, while two million Palestinian refugees who either fled or were expelled by the Israelis, are forbidden the right of return.

Resident alien status has been clearly delineated in scholarly articles in leading jewish publications. For example, Hebrew University Professor Mordechai Nisan, basing his exposition on Maimonides, stated that a non-jew permitted to reside in a land ruled by jewish law “must accept paying a tax and suffering the humiliation of servitude.”

If Non-ews refuse to live a life of inferiority, then this signals their rebellion and the unavoidable necessity of jewish warfare against their very presence. [Cf. Mordechai Nisan, *Kivunim* (official publication of the World Zionist Organization), August, 1984, pp. 151-156].

At a symposium (“Is Autonomy for Resident Aliens Feasible?”) organized by Israeli Minister of Education Shulamit Aloni, the Israeli Chief Rabbi Shlomo Goren repeated the talmudic teaching on resident aliens: that Judaism forbids “granting any national rights” to them. He ruled that such “Autonomy is tantamount to a denial of the Jewish religion.” (Nadav Shraggai, *Ha’aretz*, Oct. 14, 1992).

American taxpayers’ subsidy of the so-called “U.S. Holocaust Museum” in Washington, D.C., is yet another indicator of the gradual establishment of a Jewish state religion in the U.S. This “Holocaust museum” excludes any reference to holocausts perpetrated by Jewish Communists against Christians in Russia and Eastern Europe, from 1917 onward.

The focus of the museum is almost entirely on Jewish suffering. Holocausts perpetrated by Israelis against Arabs in Lebanon and Palestine since 1948 are nowhere to be found in the exhibits of the U.S. “Holocaust Museum,” which functions more like a synagogue than a repository of objective historical information.

It is through the rapid emergence of this ostensibly secular but all-pervasive “Holocaustianity” — whereby the religion of Judaism is gaining enormous power and influence as mankind’s supreme ethos and the creed of God’s Holy People.

jewish Law Requires Christians be Executed

Israeli “Torah scholars” have ruled that:

“The Torah maintains that the righteous of all nations have a place in the World to Come. But not all religious Non-ews earn eternal life by virtue of observing their religion... And while the Christians do generally accept the Hebrew Bible as truly from God, many of them (those who accept the so-called divinity of Jesus) are idolaters according to the Torah, punishable by death, and certainly will not enjoy the World to Come.”

—[Israeli Mechon-Mamre website](#), June 26, 2000; 12 Hayyim Vital St., Jerusalem, Occupied Palestine. (“Mechon Mamre is a small group of Torah scholars in Israel...”).

[**Note:** we have printed and preserved in our files a hard copy of this statement from the Israeli “Mechon-Mamre Torah Scholars,” as it appeared on their website at <http://www.mechon-mamre.org/jewfaq/non-jews.htm> on June 26, 2000, WHICH IS NOW GONE in the event that denials are later issued and the statement itself suppressed]. The web archive of that damning page is [HERE](#).

jewish Superstitions

It is not for nothing that **the authoritative edition of the talmud is known as the Babylonian talmud**. As Christians misled by their Judaizing preachers and popes are increasingly consulting Jewish rabbinical sources for a “pure” understanding of the Old Testament, they are unknowingly consulting the occult.

Judaism is the religion of the Pharisees and the patrimony of Babylon, from whence the talmudic and Kabbalistic traditions of Judaism ultimately derive. **Orthodox Judaism’s other sacred book, the *Kabbalah*, is filled with astrological teachings, fortune-telling, gematria, necromancy and demonology.**

The photograph on the cover of this publication's hard copy version shows an orthodox jew performing a ritual to transfer his sins to the chicken he is waving over his head. This is pernicious superstition.



Furthermore, the Israeli “Star of David,” is actually nothing of the kind, but rather an occult hexagram, a yantra of the androgyne, which became associated with the Khazars in 14th century Bohemia. (*The misnamed “state of Israel” was founded in 1948 in an alliance between jewish Communists and atheistic zionists, with crucial U.N. recognition provided by Soviet Communist dictator Joseph Stalin*).

Christians might find it eye-opening to visit a Hasidic jewish area during “Purim” and observe the grotesque, Halloween-like cavorting. Though the Purim festival uses the Book of Esther as its supposed proof-text, in practice the jewish celebration of Purim is little more than a Bacchanal (cf. “Superstitions said legacy from jewish ancestors,” *Canadian jewish News*, Nov. 16, 1989, p. 58).

Orthodox rabbis place curses, cast spells and imagine they have powers greater than God, derived from their study of the *Sefer Yezriah*, (a book of Kabbalistic magic). Christians are trafficking in Babylonian paganism when they defer to the rabbis of judaism.

fagotry, pedophilia and sodomy in the synagogue (*We recomend skipping this sickening and disgusting section!*)

From a report published in the Hebrew language Israeli newspaper Ha'aretz



“...for many years, (talmud scribe) Yaakov Yitzhak Brizel...**sodomized ultra-Orthodox boys**. The greatest rabbis knew – and did nothing...

“At the age of 11, Moishelch, the strongest fellow in the talmud torah (school for ultra-Orthodox boys), went up to Shaiya Brizel and said to him: ‘Kid, I want you know that your father is not the holy man you think he is. He is a homo.’ ...Brizel was a scion of the Brizel family, which founded ...the mysterious organization that imposes moral order on the ultra-Orthodox ghetto...

“Had the father, Yaakov Yitzhak Brizel ...contented himself with homosexual relations with adults, it is reasonable to suppose that we would never have heard his son’s story.

“However, in his book, *The Silence of the Ultra-Orthodox*, published a few weeks ago, the son claims that for decades his father ...sodomized yeshiva students. He committed the act in empty synagogues during the hours between prayers and in other places.

“The greatest of the ultra-Orthodox rabbis...like Rabbi Landau and the halachic sage Shmuel Halevi Hausner of Bnei Brak, knew and kept silent. The father was a Hasid heart and soul, and went to a number of rebbes.... the twin brother of the rebbe from Rehovot, the Rebbe of Kretschknif in Kiryat Gat, was happy to accept the father among his followers. Ultimately, claims Brizel, it was not easy for the Rebbe from Kiryat Gat to be picky when he could win such a respected adherent.

“...The proud father with the look of an honored rebbe, who observed all the commandments from the slightest to the most important, used to pray at a certain yeshiva with the young boys. There, claims Shaiya Brizel, he hunted his victims. When the head of the yeshiva discovered the true reason that the respected Torah scribe was praying fervently at his yeshiva, he did not contact the police...

“Before the publication of his book, Shaiya Brizel met with the yeshiva head. ‘You are right that we covered up for him,’ admitted the man. ‘I and a few other rabbis...I was busy trying to calm things down and hushing up the affair so that it would not get publicized.’

“(The son) published the book using real names. His entire family and almost all the rabbis appear under their own names. Only the names of some of the localities and the head of the yeshiva are disguised. To protect himself from a legal point of view, Brizel held a series of conversations with members of his family and rabbis, in which he demanded explanations of why they had covered up for his father’s misbehavior. He secretly recorded all these conversations, even with his mother.

“If I had written without the names it would have been fiction and this certainly did not suit me,” he explained. ‘I wanted things to change, for ultra-Orthodox society to know that it can attempt to hide things and be hidden, but even if it takes 30 years, a Golem will always rise up against its creator and reveal everything. In this case, I was the Golem.’

“When Rachel Brizel, the daughter of a good Bnei Brak family, married an arranged match from the glorious Brizel family, she had no idea that she was destroying her own life. After six months, she caught her husband having sex with another man. In that case, at least it was with an adult.

“Shaiya Brizel relates that some of the boys with whom his father had relations sent letters of complaint to their own fathers; in the discreet ultra-Orthodox society they had no one else to whom they could complain.



Shaiya Brizel: author of a book telling of sodomy in the synagogue

“When she read these letters, my mother went out of her mind,” writes Brizel. “Every such letter made her want to demand a divorce. Again and again batteries of mediators, the Brizel rabbis, would show up, whose job it was to calm her down so that, heaven forbid, she would not destroy the good name of the Brizel family.”

“They could live with the fact that one of their own had raped minors, but for them divorce was an impossible situation.”

“... Twice, once during prayers in a synagogue, and once during a Gemara (talmud) study hour at Rabbi Eliezer Shach’s Ponevezh Yeshiva, ultra-Orthodox men who were strangers to him touched his sexual organ, presumably on the assumption that he followed in his father’s footsteps. The first time, he made a fuss, only to discover that the only thing that interested the people there was to hush the whole thing up. The second time, he made do with a whispered warning to the man.”

“Shaiya Brizel is now 36 and the father of three; he works as an accountant.”

“His father, 65, was forced to leave home several years ago and return to his elderly parents’ apartment. Shaiya wrote this book after a suicide attempt in June.”

“For all those years I was half dead. For the past five years I have been getting psychological treatment. During my talks with the psychologist I decided that I was going to spew out all this ugliness in the form of a book.”

“He took into account that there would be violent reactions to the book... which only came out a few weeks ago... Brizel suffers from a serious heart defect, which could cause his death. As a way of protecting himself, he has deposited a letter with three lawyers that contains serious allegations about the Eda Haredit, and he has informed the relevant people.”

“Recently, he has moved to a new apartment, and he lives in the National Religious sector of a mixed community of National Religious and ultra-Orthodox families. Naturally, he started praying at the only Hasidic synagogue in the settlement. After the book came out, associates of the local rebbe (rabbi) informed him that he was *persona non grata*.”

“Ironically, this same rebbe had come to the area after being compelled to leave several other communities on suspicion of having sodomized his pupils. In ultra-Orthodox society, revealing that acts of sodomy have been committed is a far graver offense than committing them.”

“On the day the book was published, Brizel met with the head of the Hachemei Lublin Yeshiva, Rabbi Avraham Vazner. “He told me that publishing the book was a million times worse than what my father had done...”

“*Ha’aretz* has been unable to obtain a response from Rabbi Yaakov Yitzhak Brizel. At his parents’ home, a woman replied: “We don’t care. Shaiya is a liar and there is nothing more to be said.”

“*Ha’aretz* also requested the Brizels’ response through the Eda Haredit activist Yehuda Meshi- Zahav. By the time the article went to press, there was no response through this channel either.

“Several weeks ago the father responded to the women’s magazine *La’isha*, saying that he would sue the publishers, which has not yet happened. It is unlikely that it will happen.

“Shaiya Brizel was ready to put off publication of the book, on condition that the family sue him in a rabbinical court, in which the affair would be aired. He has said that no one in the family was prepared to take up the challenge.

“In the conversation with *La’isha*, the father said that he was indeed a homosexual, ‘But I have had treatment and today I am no longer like that. All this is behind me.’

“In reply to a question as to whether he had sexual relations with minors, he replied: ‘Perhaps I will talk about that some other time.’ He accused his son Shaiya of being ‘the only one who is after me. He has destroyed my life...He wrote this only for the money. He wanted money from me...Because of him I separated from my wife.’

“Shaiya’s sister, Rivka Hubert, spoke with great anger to the *La’isha* reporter about the fact that her brother had revealed the names of the persons involved, and declared: ‘We deny everything it says in the book.’”

[End quote]

Source: *Ha’aretz*, “Israel’s Leading Daily Newspaper,” Shevat 25, 5760 (Feb. 1, 2000).

On the attitude towards Non-jews with sources;

1. Killing non-jews and saving their lives

1.1) In principle, every person practicing idolatry (whether a non-jew or a jew) should be put to death by a court of law. Idolatry is attributing divinity to any object (physical or spiritual) other than the one and only G-d, whether this is done through ritual (such as prayer, offerings of incense, or the like) or by a mere statement of faith. Several contemporary religions, such as Hinduism, Buddhism, and Zoroastrianism, are undoubtedly considered idolatry. As for Christianity, there is a dispute among Halachic (Halacha means Jewish law and jurisprudence, based on the Talmud) authorities, but the vast majority consider it idolatry as well. Islam, on the other hand, is not considered idolatry. In a situation (such as we have now) where there is no Jewish court of law which can sentence people to death, to corporal punishment, or even to the fines prescribed by the Torah, and which therefore can not judge a man for the sin of idolatry: It is permissible (and even commanded) for anyone to kill idolatrous Jews (and those Jews, including atheists and agnostics, who publicly reject the divine authority of Halacha) anywhere and anytime it is possible. However, contemporary Halachic authorities have ruled that this law doesn't apply nowadays. While there is no obligation to kill idolatrous non-Jews (nor, in fact, any non-Jews who don't obey the 7 Noachide commandments), **it is nevertheless forbidden to save their lives.** The exact Halachic status of a non-jew who doesn't practice idolatry as defined above (and who also can be considered as fulfilling in practice the other Noachide commandments), yet who declares himself to be an atheist or agnostic is not entirely clear, though from some sources it appears that he too should be considered an idolater.

Sources:

Maimonides, Laws of Repentance chapter 3

Maimonides, Laws of Idolatry chapter 2

Maimonides, Laws of Kings chapter 8
Tosephta on Tractate Bava Metziah (Leiberman edition) 2:33
Maimonides, Laws of Murder and Saving Lives chapter 4
Maimonides, Laws of Apostates chapter 3
Maimonides Laws of Testimony 11:10
Tur Yoreh Deah 158
Beit Yosef Yoreh Deah 158
Shulchan Aruch Yoreh Deah 158
Shach Yoreh Deah 158
Chazon Ish, Yoreh Deah 13:16
Rabbi Abraham Isaac HaKohen Kook, Igrot Hara'ayah
Responsa Tzitz Eliezer part 8, section 15, pamphlet Meshivat Nafesh chapter 5

1.2) **Killing a non-jew** (*even an idolater, without a court hearing*) in peaceful times is forbidden. (According to most opinions, during a war any person from the non-jew enemy nations may be **killed**.) However, a jew who **murders** a non-jew (*even in peaceful times and even intentionally*) is not punishable by death in the human courts (under normal circumstances). According to some opinions he is not punishable at all (*under normal circumstances*) by the human courts. **But a non-jew who kills a jew, even purely by accident and unintentionally, must be put to death.** This applies to a ger toshav as well. There is a single opinion according to which a ger toshav who killed a jew by accident is not put to death, but only goes into exile (like a jew who killed by accident).

Sources:

Exodus 21:14
Mechilta d'Rabbi Yishmael on Mishpatim - *Nezikin* section, Mishpatim, *parasha* 4
Mechilta d'Rabbi Yishmael on Beshalach - *Ubeshalach* section, *parasha* 1
Mechilta d'Rabbi Shimon Bar Yochai chapter 21
Mishnah Tractate Sanhedrin 9:2
Tosephta to Tractate Avodah Zarah (Zuckerman edition) 8:5
Babylonian talmud Tractate Sanhedrin 57a
Babylonian talmud Tractate Avodah Zarah 13b
Minor Tractates, Tractate Soferim 15:7
Maimonides, Laws of Murder and the Saving of Lives 1:1
Maimonides, Laws of Murder and the Saving of Lives chapter 2
Maimonides, Laws of Idolatry chapter 10
Tosphot on Tractate Avodah Zarah 26b
Beit Yosef Choshen Mishpat 425:5
Sefer Yeraim 175 [older printing: 248]
The Raaban on Bava Kama 22
Meshech Chochma on Leviticus 24:18
Maimonides, Laws of Murder and the Saving of Lives chapter 2
Mishna, Tractate Makkot 2:3
Maimonides Laws of Murder and the Saving of Lives 5:4
Minchat Chinuch commandment 34 --Do not kill the innocent -- section 1
Responsa *Mishpatei Uziel* volume 3, Orach Chayim 10
Sifrei Bamidbar *piska* 160
The commentary of Rabbi Hillel on Sifrei Bamidbar 160 (the portion of Maasei, Numbers 35:12)
Gloss and explanations by an early Sephardic sage (attributed to R' Suliman Ohana, a student of the Ari) on Sifrei Bamidbar 160 (the portion of Maasei, Numbers 35:12)

1.3) **It is forbidden to save a non-jew who is in mortal danger or cure him from a fatal condition**, even for payment, unless there is a danger that a failure to do so will cause animosity towards jews. According to one opinion it is permissible to save a non-jew in mortal danger, but one doesn't have an obligation to do so. This law doesn't apply to a ger toshav, whom jews have an obligation to sustain.

Sources:

Babylonian talmud Tractate Avodah Zarah 26a
Babylonian talmud Tractate Avodah Zarah 64b
Babylonian talmud Tractate Pesachim 21b
Rashi on Tractate Pesachim 21b
Maimonides, Laws of Idolatry chapter 10
The Me'iri on Tractate Avodah Zarah 26a
Tur Yoreh Deah 158
Beit Yosef Yoreh Deah 158
Shulchan Aruch Choshen Mishpat 425:5
Shulchan Aruch Yoreh Deah 158:a
Shach Yoreh Deah 158
Responsa *Mishpat Cohen* (Matters of the Land of Israel) 58
Responsa *Chatam Sofer* part 2 (Yoreh Deah) 131

1.4) A jew is forbidden to assist a non-jew woman in labor. If a jewish woman works as a midwife, she is obliged to assist in the childbirth to avoid antagonizing the non-jews, but only on a weekday and only for a fee. A jewish woman is forbidden to breastfeed a non-jew baby (except when this is vital to her own health). It is permitted to assist a ger toshav woman in labor (on a weekday) and to breastfeed a ger toshav baby.

Sources:

Babylonian talmud Tractate Avodah Zarah 26a
Tur Yoreh Deah 154
Shulchan Aruch Yoreh Deah 154
Responsa *Chatam Sofer* part 2 (Yoreh Deah) 131

1.5) It is forbidden to desecrate the Shabbat to save the life of a non-jew, unless there is a danger that a failure to do so will cause animosity. There are different opinions whether this law applies to a ger toshav.

Sources:

Mishnah, Tractate Yoma 8:7
Maimonides, Laws of the Sabbath, chapter 2
Me'iri on Tractate Yoma 84b
Shulchan Aruch Orach Chayim 329:2
Nishmat Avraham (Abraham S. Abraham) part 4, Orach Chayim 330:2
Nachmanides' gloss on *Sefer HaMitzvot*, *shichichat ha'asin*
The Tashbetz, *Sefer Zohar HaRakiah*, caveat 39

1.6) A non-jew woman in labor must not be given assistance on Shabbat, even if no Shabbat violation is involved. One is allowed to assist a ger toshav woman in labor on Shabbat, but only if no severe Shabbat violation is involved.

Sources:

Maimonides, Laws of the Sabbath 2:12
Tur Orach Chayim 330 (in the Complete *Arbah Turim* edition)
Beit Yosef Orach Chayim 330
Shulchan Aruch Orach Chayim 330:2
Mishnah Berurah 330:8

Biur Halacha 330

Knesset HaGedolah (R' Chaim Benveniste) Orach Chayim 330

Shulchan Aruch Harav (R' Shinuer Zalman of Lodi) Orach Chayim 330:2

1.7) *Contemporary practical rulings regarding the previous items:*

Today a few Rabbinical authorities claim that the danger of provoking non-jew animosity by not saving a non-jew's life is so great that this consideration applies automatically in any case where there are witnesses (and according to some opinions even where there are no witnesses), and even on Shabbat. Therefore a Jew who encounters a non-jew in danger in a place where there are witnesses (and according to some opinions even where there are no witnesses), and no other person has yet assisted the non-jew, must save him, even when it involves violating the Shabbat. However, a Jewish doctor must try to avoid a situation in which he will have to violate the Sabbath by treating non-jews. Therefore a Jewish doctor is forbidden to work in a hospital that serves only non-jews if he must work on Shabbat. Similarly, a Jewish doctor should use any legal means at his disposal to avoid working on Shabbat in a hospital with a mixed, mostly non-jew, patient base; in a hospital with mostly Jewish patients he is not obligated to avoid working on Shabbat, but in any case, it is recommended that this sort of hospital employ non-jew doctors to treat non-jew patients on Shabbat.

Sources:

R' Moshe Sternbuch, *B'shvilei B'Refuah* 6 (5744) pp. 45-51 (and in *Responsa teshuvot v'Hanhagot* part 3, 357)

Responsa Igrot Moshe Orach Chayim 79

Responsa Yabiah Omer part 8 Orach Chayim 38

Responsa Be'er Moshe (R' Moshe the son of Abraham Stern) part 5 164:2

1.8) If a Jew is chasing a non-jew in order to **murder** him, it is forbidden to kill the Jew in order to save the non-jew, even if there is no other way to save the non-jew's life. A person who kills the Jewish pursuer in order to save the non-jew's life must be put to death. But if a non-jew (or a Jew) is chasing a Jew in order to murder him, one must kill the pursuer in order to save the pursued person (if there is no other way to save his life). This law applies to a *ger toshav* as well. (*ger toshav* is a non-jew who lives under the rule of Jews by their own choice)

Sources:

Minchat Chinuch commandment 600

1.9) In a case where someone orders a Jew to kill some innocent person or else he will himself be killed: If the person he is ordered to kill is a Jew then he must not kill him, even if it will result in his own death. If the person he is ordered to **kill** is a non-jew, then it is permissible to kill him to save the life of the Jew (in this situation). It appears that this law applies even if the person whom the Jew is ordered to kill is a *ger toshav*.

Sources:

Palestinian talmud Tractate Shabbat chapter 14 14d

Maimonides, *Laws of Torah Fundamentals* 5:7

Rashi on Sanhedrin 74a

Amud HaYemini (R' Shaul Yisraeli) 16:8-9

Safra on Behar, *parasha* 5

HaTorah V'HaMitzvah (Malbim) on Safra on Behar *parasha* 5

1.10) If an animal owned by a Jew kills a Jew then the animal is killed and its owner is required to pay compensations to the family of the victim. But if an animal owned by a Jew kills a non-jew, killing the animal is not required and its owner is not required to pay any indemnity. It appears this law applies even when the victim is a *ger toshav*. It is not clear what is to be done in a case where an animal owned by a non-jew kills a Jew.

Sources:

Mishnah Tractate Bava Kama chapter 4
R' Ovadiah of Bartenura Tractate Bava Kama chapter 4
Tosephta on Tractate Bava Kama (Leiberman) 4:6
Maimonides, Laws of Financial Damages chapter 10
Lechem Mishneh on Laws of Financial Damages chapter 10
Minchat Chinuch, commandment 51, section 16

2. Robbing, cheating and returning lost items to a non-jew

2.1) According to some halachic sources, robbing and stealing from a non-jew is permissible in principle, and forbidden only because (and when) there is a danger that it will cause the profaning of God's name or that it may cause harm to jews. Other sources disagree and claim that robbing and stealing from a non-jew is forbidden in any situation. It appears that robbing and stealing from a ger toshav is forbidden by the Torah, according to all opinions.

Sources:

Sifrei Devarim, *piska* 344
Tosephta on Tractate Avodah Zarah (Zuckerman) 8:5
Tosephta on Tractate Bava Kama (Leiberman) 10:15
Safra on Behar Sinai chapter 9
Babylonian talmud Tractate Sanhedrin 57a
Rashi on Tractate Sanhedrin 57a
Babylonian talmud Tractate Bava Metzia 111b
Babylonian talmud Tractate Bava Kama 113a
Eliyahu Rabbah (Ish Shalom) *parasha* 16
Maimonides, Laws of Robbery and Loss 5:2
Maimonides, Laws of Theft 1:1
Novella of the Ran on Sanhedrin 57a
Palestinian talmud Tractate Bava Kama chapter 4 4b
Tur Choshen Mishpat 348
Beit Yosef Choshen Mishpat 348
Shulchan Aruch Choshen Mishpat 348:2
Shulchan Aruch Choshen Mishpat 359:1
Shulchan Aruch Choshen Mishpat 28:1
Yam Shel Shlomo on Bava Kama 10:20
Maimonides, Laws of Robbery and Loss 6:7
Maimonides, Laws of Robbery and Loss 6:11
Shulchan Aruch Choshen Mishpat 370:3

2.2) In a commercial transaction, if a jew charges an exorbitant price or conceals the low quality of the goods from a non-jew customer he does not owe the non-jew any compensation (as he would owe a jewish customer). According to some opinions, it appears that this law is not applied to a ger toshav; it is forbidden to cheat him and therefore he must be compensated if he is cheated. In any case, it is clear that if a non-jew charges an exorbitant price or conceals the low quality of the goods from a jewish customer, he owes the jew compensation.

Sources:

Babylonian talmud Tractate Bechorot 13b
Maimonides, Laws of Sales 13:7
Tur Choshen Mishpat 227:30
Shulchan Aruch Choshen Mishpat 227:26
Minor Tractates, Tractate Gerim chapter 3
Palestinian talmud Tractate Yevamot chapter 8 8d:1

2.3) When a jew owes money to a non-jew who has passed away, the jew is not obliged to repay the debt to the heirs, provided the latter do not know about the debt. If the heirs ask the jew whether he owed money to the deceased, it is even permissible to lie to them and deny the debt (provided the jew knows for sure that they do not know about the debt, so that the name of G-d will not be profaned by his lie).

Sources:

Shulchan Aruch Choshen Mishpat 283:1

Kitzur Shulchan Aruch 182:4 (uncensored edition included on the DBS version 9 CD)

2.4) In a commercial transaction, if a non-jew makes a mistake in a jew's favor (for example, if he gives back extra change), the money does not have to be returned to him, though it would to a jew who made a similar mistake. Some commentators even say that a non-jew may be actively and intentionally misled and deceived during a commercial transaction, provided he does not notice (and therefore God's name is not profaned). Others disagree and say that a jew may only passively benefit from a non-jew's mistake, but may not actively and intentionally mislead him.

Sources:

Babylonian talmud Tractate Bava Kama 113b

Rashi on Tractate Bava Lama 113b

Tur Choshen Mishpat 348

Maimonides, Laws of Robbery and Loss 11:4

Maimonides, Laws of Sales 18:1

Shulchan Aruch Choshen Mishpat 348:2

Responsa of Maharsham, part 5 41

2.5) According to most opinions if a non-jew loses something, it is forbidden to return it to him. Considerations such as compassion or sympathy for his loss do not make the return permissible. But if a jew who found the lost item presumes that its return will glorify the name of G-d (for as a result the non-jews will glorify the jewish people and their religion) it is permissible and even a commandment to return it to a non-jew. However, if there is a danger that not returning it will cause the profanation of G-d's name or may cause harm to jews, then it must be returned to the non-jew.

Sources:

Babylonian talmud Tractate Bava Kama 113b

Babylonian talmud Tractate Sanhedrin 76b

Mishnah Tractate Machshirin 2:8

Maimonides, Laws of Robbery and Loss 11:3

Shulchan Aruch Choshen Mishpat 266

Yam Shel Shlomo on Bava Kama 10:20

Palestinian talmud Bava Metzia chapter 2 8c:5

Tur Choshen Mishpat 266

Beit Yosef Choshen Mishpat 266

Mechilta d'Rabbi Yishmael Mishpatim *dkaspa* section, Mishpatim *parasha 20*

3. Business relations

3.1) It is forbidden for a jew to consume some food products made by a non-jew (even where there are no equivalent products made by jews): wine, most milk products, and most kinds of food cooked or roasted by a non-jew. This law applies to a ger toshav as well.

Sources:

Maimonides, Laws of Forbidden Foods chapter 11

Shulchan Aruch Yoreh Deah 123

Shulchan Aruch Yoreh Deah 124
Shulchan Aruch Yoreh Deah 115
Maimonides *Yad HaChazakah*, Laws of Forbidden Foods chapter 17
Shulchan Aruch Yoreh Deah 113

3.2) According to some opinions, it is forbidden to buy bread from a non-jew baker even where there is no jewish baker. Others permit buying bread from a non-jew baker, but only where there is no jewish baker. And some permit buying bread from a non-jew baker even where there is a jewish baker.

Sources:

Maimonides Laws of Forbidden Foods 17:12
Shulchan Aruch Yoreh Deah 112

3.3) In all business transactions – purchase and sale, hiring, lending money etc. – a jew must be given precedence over a non-jew, even when this causes minor financial losses.

Sources:

Sefer HaChinuch commandment 337
Responsa of the Rama 10
Responsa *Piksei Uziel B'Sheelot HaZman* 48
Responsa *Ateret Paz* part 1, volume 3 Choshen Mishpat 10
Medrash Tanchuma (Warsaw) on the portion of Vayikra 6
Maimonides, Laws of Loaning and Borrowing 5:7

3.4) According to one opinion, it's a special Torah commandment to take high interest on loans to a non-jew. Also according to this same opinion, one mustn't forgive the debt of a non-jew or postpone its payment date. Others also prohibit lending money without interest to a non-jew but do not see this prohibition as a special commandment [whereas it is forbidden to lend money with interest to (or borrow from) a jew]. According to some opinions, in some conditions where lending money to a non-jew may cause affinity between him and the jew and cause the jew to be influenced by the ways of the non-jews, it is forbidden to lend money to a non-jew altogether. With regard to a ger toshav: according to all opinions it is permitted to lend him money at interest.

Sources:

Deuteronomy 23
Sifrei Devarim *piska* 263
Mishnah Tractate Bava Metzia 5:6
Babylonian talmud Tractate Bava Metzia 70b
Tosephot on Tractate Bava Metzia 70b
Tosephot HaRosh on Tractate Bava Metzia 70b
Nachmanides' Novella on Tractate Bava Metzia 70b
Hagahot Ashrei on Tractate Moed Katan 1:24
Maimonides' *Sefer HaMitzvot*, positive commandment
Nachmanides' Glosses on *Sefer HaMitzvot* root 6
Maimonides, Laws of Loaning and Borrowing chapter 5
Me'iri on Tractate Bava Metzia 71a
The Ran's Novella on Bava Metzia 70b
Shulchan Aruch Yoreh Deah 258
Responsa of the Rabbaz manuscript -- Orach Chayim, Yoreh Deah (part 8) 228
Sefer HaChinuch commandment 573
Minchat Chinuch commandment 573 section (3)
Deuteronomy 15:3
Sifrei Devarim *Piska* 113

Maimonides, Laws of Loaning and Borrowing 1:2
Sefer HaChinuch commandment 476
Minchat Chinuch commandment 476, sections 2-3

3.5) According to some opinions it is permissible to delay the wages of a non-jew. According to other opinions it may not be permissible. It is forbidden to delay the payment of the wages of a *ger toshav*, but the prohibition is less severe than that of delaying a jew's wages.

Sources:

Babylonian talmud Tractate Bava Metzia 111a
Babylonian talmud Tractate Sanhedrin 57a
Minor Tractates Tractate Gerim chapter 3
Palestinian talmud Tractate Yevamot chapter 8
Babylonian talmud Tractate Bava Metzia 111a
Babylonian talmud Tractate Bava Kama 113a
Maimonides, Laws of Rentals chapter 11
Maimonides, Laws of Robbery and Loss 1:2

3.6) A non-jew doesn't inherit from his jewish father (for example, when the father converted after the son was born or the son is the child of a jew from a non-jew woman).

Sources:

Maimonides, Laws of Estates 1:7
Maimonides, Laws of Estates 2:12
Maimonides, Laws of Estates 6:10
Maimonides, Laws of Winning and Gifts 1:6
Maimonides, Laws of Winning and Gifts chapter 9
Tur Choshen Mishpat 256
Shulchan Aruch Choshen Mishpat 256
Shulchan Aruch Choshen Mishpat 275:1

4. The place of non-jews in jewish political and judicial systems

4.1) **A non-jew (and even a convert to judaism) cannot be appointed to the throne or to any other executive governmental position over jews.** A non-jew cannot be a judge in a jewish court of law. Even a convert to judaism cannot serve as a judge in cases that may result in capital punishment, and according to most opinions a convert cannot judge jews from birth, even in cases regarding financial matters. (He may, according to all opinions, judge other converts on financial matters.)

Sources:

Deuteronomy 17:15
Sifrei Devarim *piska* 157
Babylonian talmud Tractate Kiddushin 76b
Rashi on Tractate Kiddushin 76b
Babylonian talmud Tractate Yevamot 102a
Rashi on Tractate Yevamot 102a
Babylonian talmud Tractate Sanhedrin 36b
Tosaphot Tractate Sanhedrin 36b
Me'iri on Tractate Kiddushin 76b
Tosaphot on Tractate Yevamot 45b
Maimonides, Laws of Kings 1:4

Maimonides, Laws of Sanhedrin 2:9
Maimonides, Laws of Sanhedrin 11:11
Sefer HaChinuch commandment 498
Tur Choshen Mishpat 7
Shulchan Aruch Choshen Mishpat 7:1

4.2) A non-jew is not considered a valid witness in a Jewish court of law. This applies to a ger toshav as well.

Sources:

Shulchan Aruch Choshen Mishpat 34:19

4.3) Even a convert to Judaism is not allowed to bear witness concerning anything that happened prior to his conversion.

Sources:

Shulchan Aruch Choshen Mishpat 35:7

4.4) A non-jew, as opposed to a Jew, can be easily sentenced to death in a court of law. This can be done by a single judge, based on the testimony of a single witness or on the defendant's own admission, with no prior warning, even if the witness is a relative [of either the judge or the victim]. This applies to a ger toshav as well. According to one opinion, if a Jew sees a non-jew transgressing any of the Noachide commandments he can **kill the non-jew on the spot** without bringing him to court, but most opinions disagree and say that even a non-jew can be sentenced to death only in a court of law.

Sources:

Babylonian talmud Tractate Sanhedrin 57b

Maimonides, Laws of Kings 9:14

Sefer HaChinuch commandment 26

Hagahot Ashrei on Tractate Avodah Zarah 5:5

Minchat Chinuch commandment 409 section 5

Tosaphot on Tractate Avodah Zarah 64b

HaEmek She'elah on *Shealot d'Rabbi Achai* (The Netziv of Volozhin), query 1, pp. 16-17

4.5) In a lawsuit between a Jew and a non-jew, the legal process is as follows: If non-Jewish laws benefit the Jewish party, the ruling is based on them, and the non-Jews are told "Such are your own laws!" However, when the Jewish party benefits more from Jewish laws, the ruling is made accordingly, and the non-Jews are told "Such are our laws." It seems that this law does not apply to a ger toshav, who is always judged according to the non-Jewish laws - even if they benefit him.

Sources:

Babylonian talmud Tractate Bava Kama 113a

Maimonides Commentary on the Mishnah, Tractate Bava Kama 4:3

Maimonides, Laws of Kings 10:12

4.6) If an animal owned by a Jew damages a non-jew's property, the Jew is not required to pay any indemnity. But when an animal owned by a non-jew damages a Jew's property, the non-jew is obliged to pay full compensation. According to some opinions this law applies to a ger toshav as well; according to other opinions it doesn't apply to a ger toshav.

Sources:

Mechilta d'Rabbi Yishmael on Mishpatim -- *Nezekim* section, Mishpatim *parasha* 12

Mechilta d'Rabbi Shimon Bar Yochai chapter 21
Mishnah Tractate Bava Kama 4:3
Babylonian talmud Tractate Bava Kama 38a
Palestinian talmud Tractate Bava Kama chapter 4 4b
Maimonides, Laws of Monetary Damages 8:5
Tur Choshen Mishpat 406:1
Me'iri on Tractate Bava Kama 37b
Tosephta on Tractate Bava Kama (Leiberman) 4:2
Minchat Chinuch commandment 51, section 8

4.7) A non-jew (including a ger toshav) who robs or steals from a jew (or anyone else) must be sentenced to death, whereas a jew who robs or steals from a non-jew (or a jew) is never sentenced to death. A jew who steals from a non-jew (including a gertoshav) must pay back only the sum that he stole, whereas a jew who steals from a jew must pay back at least twice the sum he stole.

Sources:

Maimonides, Laws of Kings 9:9
Mechilta d'Rabbi Shimon bar Yochai 22:8
Maimonides, Laws of Theft 2:1
Minchat Chinuch commandment 54

4.8) **The death penalty may be imposed on one (jew or non-jew) who abducts a jew, but not on a jew who abducts a non-jew.**

Sources:

Deuteronomy 24:7
Sifrei Devarim *piska* 273
Maimonides, Laws of Theft chapter 9

5. Non-jew culture

5.1) The non-jews mustn't found a new religion and invent their own commandments. The only religious options they have are to obey the Noachide commands or convert to judaism.

Sources:

Maimonides, Laws of Kings 10:9
Me'iri on Tractate Sanhedrin 59a

5.2) A non-jew must not observe the Shabbat, and he also must not establish for himself a religious festival or a religious day of rest. If he does he is to be beaten in punishment (*and according to one opinion he is to be executed in punishment*). According to one opinion he must not even establish for himself a secular day of rest or intentionally rest for a whole day. According to most opinions this applies to a ger toshav as well.

Sources:

Babylonian talmud Tractate Sanhedrin 58b
Rashi on Tractate Sanhedrin 58b
Maimonides, Laws of Kings 10:9
Novella of the Ran on Sanhedrin 56b
Mechilta d'Rabbi Yishmael on Yitro *d'bchodesh* section, Yitro *parasha* 7
Babylonian talmud Tractate Yevamot 48b
Rashi on Tractate Yevamot 48b
Tosaphot on Tractate Yevamot 48b

Nachmanides' Novella on Tractate Yevamot 48b
Ritva on the Babylonian talmud Tractate Yevamot 48b
Rashba's Novella on Tractate Yevamot 48b
Me'iri on Tractate Yevamot 48b
Babylonian talmud Tractate Keritot 9a

5.3) **A non-jew must not study the Torah.** If he does he is to be **beaten in punishment.** This applies to a ger toshav as well.

Sources:

Babylonian talmud Tractate Sanhedrin 59a
Maimonides, Laws of Kings 10:9
Ran's Novella on Sanhedrin 58b
Responsa *Igrot Moshe* Yoreh Deah part 3, section 90
Responsa *Yabia Omer* part 2 Yoreh Deah section 17

6. Emotional and social attitude towards non-jews

6.1) A jew passing non-jew graves or seeing a multitude of non-jews must declare: "Your mother shall be sore confounded; she that bare you shall be ashamed: behold, the hindermost of the nations shall be a wilderness, a dry land, and a desert" (Jeremiah 50:12). A jew passing a church (and according to one opinion any non-jew residence) must say: "The Lord will destroy the house of the proud" (Proverbs 15:25).

Sources:

Babylonian talmud Tractate Berachot 58b
Maimonides, Laws of Blessings 10:11
Maimonides, Laws of Blessings 10:19
Tur Orach Chayim 224
Shulchan Aruch Orach Chayim 224
magen Avraham Orach Chayim 224:9
Mishnah Berurah 224:15

6.2) The injunction against harboring hatred in one's heart applies solely to jews.

Sources:

Maimonides, Laws of Mindsets 6:5
Maimonides' *Sefer HaMitzvot* prohibition 302
Sefer HaChinuch commandment 328

6.3) A jew is not required to mourn (e.g. sit shiva) for his non-jew brother, sister (that is, the offspring of his father from a non-jew woman), son, or daughter (that is, his offspring from a non-jew woman). A proselyte doesn't have to mourn over his non-jew mother and father.

Sources:

Maimonides, Laws of Mourning 2:3
Shulchan Aruch Yoreh Deah 374

6.4) In respect to a non-jew, the law permits revenge and rancor. Similarly, the commandment "Love thy fellow as thyself" does not apply to non-jews.

Sources:

Leviticus 19:18

Safra Kedoshim *parasha* 2 (chapter 4)

Maimonides, Laws of Mindsets chapter 7

Maimonides' *Sefer HaMitzvot* positive commandment 206 (Rabbi Qappah edition)

Maimonides, Laws of Mindsets 6:3

6.5) The injunction against slander applies only in respect to slandering a Jew.

Sources:

Leviticus 19:16

Chofetz Chaim, Laws of the Prohibitions against Gossip rule 8

6.6) **It is forbidden to give a gift to a non-Jew unless one is familiar with him and can therefore expect to get favors in return.** This law does not apply to gifts given to an unfamiliar Ger Toshav – it is permissible to give him a gift unconditionally.

Sources:

Babylonian talmud Tractate Avodah Zarah 20a

Maimonides, Laws of Idolatry 10:4

Maimonides, Laws of Winning and Gifts 9:10

Tur Choshen Mishpat 249

Beit Yosef Choshen Mishpat 249

Tur Choshen Mishpat 256

Sefer Meor Einyayim on Tur Choshen Mishpat 256

Shulchan Aruch Choshen Mishpat 249:2

Shulchan Aruch Yoreh Deah 151:11

Shulchan Aruch Choshen Mishpat 256:3

Shach Yoreh Deah 151:18

6.7) **It is forbidden to praise or bless a non-Jew.**

Sources:

Magen Avraham Orach Chayim 189:1

Babylonian talmud Tractate Avodah Zarah 20a

Maimonides, Laws of Idolatry 10:4

Tur Yoreh Deah 151

Shulchan Aruch Yoreh Deah 151:13-14

6.8) It is forbidden to sell real estate to a non-Jew in the Land of Israel. Some kinds of real estate are not even to be rented to a non-Jew in the Land of Israel. This law does not preclude transactions between a Jew and a Ger Toshav. According to a certain opinion, when the political situation allows it the Jews mustn't even let a non-Jew pass through our land on his way elsewhere unless he is a Ger-Toshav.

Sources:

Palestinian talmud Tractate Avodah Zarah chapter 1 40a:9

Maimonides' *Sefer HaMitzvot* prohibition 51

Maimonides, Laws of Idolatry chapter 10

Shulchan Aruch Yoreh Deah 151

Responsa *Mishpat Cohen* (Matters of the Land of Israel) 58

6.9) A Jew must not take charity from a non-Jew in public, for this would be considered an embarrassment and would cause the profanation of G-d's name. A Jew may take charity from a non-Jew in public only if he cannot get any charity either from a Jew (in public or in private) or from a non-Jew in private.

Sources:

Babylonian talmud Tractate Bava Batra 10b

Rashi on Tractate Bava Batra 10b

Babylonian talmud Tractate Sanhedrin 26b

Rashi on Tractate Sanhedrin 26b

Tosphot on Tractate Sanhedrin 26b

Maimonides, Laws of Gifts to the Poor 8:9

Maimonides, Laws of Testimony 11:5

Tur Yoreh Deah 254

Shulchan Aruch Yoreh Deah 254

6.10) A Jew must pray every day "Blessed be the Lord for not making me a non-Jew."

Sources:

Tosephta on Tractate Berachot (Leiberman) 6:18

Palestinian talmud Tractate Berachot chapter 9, halacha 1

Responsa *HaAleph Lecha Shlomo* Orach Chayim 34

6.11) A Jew and a non-Jew mustn't be buried side by side, even if the non-Jew is a *ger toshav*. If a Jew was buried next to a non-Jew it is permissible to take the Jew's body out of his grave and reinter it, even if the new grave is by the side of a secular Jew.

Sources:

Babylonian talmud Tractate Gittin 61a

Rashi on Tractate Gittin 61a

Ran's Novella on Gittin 61a

Ritva on Tractate Gittin 61a

Torat HeAdam (Nachmanides) Matters of Burial s.v. (36) *baperek*

Tur Yoreh Deah 367

Beit Yosef Yoreh Deah 367

Pitchei Teshuva Yoreh Deah 336:1

Responsa *Chayim B'yad* 98

Responsa *Daat Cohen* (Issues in Yoreh Deah) 201

Responsa *Igrot Moshe* Yoreh Deah part 3 146

Responsa *Igrot Moshe* Yoreh Deah part 3 147

Responsa *Tzitz Eliezer* part 15 36

7. Psychological Profile of the Non-jews

7.1) According to some sources, cruelty and vengefulness exist only amongst the non-Jews.

Sources:

Babylonian talmud Tractate Beitza 32b

Maimonides, Laws of Repentance 2:10

Rashi on II Samuel 21:2

Maimonides, Laws of Gifts to the Poor 10:2

Maimonides, Laws of Forbidden Sexual relations 19:17

Maimonides, Laws of Slaves 9:8

Shulchan Aruch Even HaEzer 2:2

Sefer Kitzur Shulchan Aruch 131 Laws of the Eve of Yom Kippur

7.2) Early Halachic sources say that non-jews are suspected of a predilection to murder, and therefore one must take certain precautions when associating with them. For example, it is forbidden to stay alone with a non-jew, it is forbidden to get a haircut from a non-jew barber except under certain conditions, etc. Later Halachic sources claim that this suspicion doesn't apply in general these days.

Sources:

Mishnah Tractate Avodah Zara chapter

Maimonides, Laws of Murder and the Saving of Lives chapter 12

Maimonides, Laws of Murder and the Saving of Lives chapter 9

Tur Yoreh Deah 153

Shulchan Aruch Yoreh Deah 153

Shulchan Aruch Orach Chayim 20:2

Mishnah Berurah 20:7

Ritva on Tractate Avodah Zarah 26a

Kitzur Shulchan Aruch 167 (uncensored edition included on the DBS version 9 CD)

Me'iri on Tractate Avodah Zarah 15b

7.3) Many Halachic sources before the era of the Shulchan Aruch say that non-jews are suspected of having sexual intercourse with animals, and therefore a jew must not leave his livestock in their care. Later Halachic sources claim that this suspicion doesn't apply today, since today non-jew societies also consider bestiality an abomination.

Sources:

Mishnah Tractate Avodah Zarah 2:1

Tosephta on Tractate Avodah Zarah (Zuckerman) 3:2

Babylonian talmud Tractate Avodah Zarah 22b

Palestinian talmud Tractate Avodah Zarah 2:1

Tosephot on Tractate Avodah Zarah 22a

Maimonides, Laws of Forbidden Sexual Relations chapter 22

Tur Even HaEzer 24

Beit Yosef Even HaEzer 24

Shulchan Aruch Even HaEzer 24:1

Tur Yoreh Deah 153 -- Laws of what to be careful of when dealing with non-jews, their laws and remedies

Shulchan Aruch Yoreh Deah 153:a

Me'iri on Tractate Avodah Zarah 22a

8. Miscellaneous

8.1) A Jewish slave owner was allowed to compel his Hebrew slave (if the slave was sold by a court of law on account of his being a thief and if the slave already had a wife and children) to have intercourse with the owner's non-jew female slave in order to increase the number of his non-jew slaves.

Sources:

Exodus 21:4

Babylonian talmud Tractate Kiddushin 15a

Maimonides, Laws of Slaves chapter 3

Me'iri on Tractate Kiddushin 15a

8.2) According to certain sources, a Jew is permitted to convert a found non-Jew boy into a non-Jew slave.

Sources:

Palestinian talmud Tractate Yevamot 8:1

Maimonides, Laws of Slaves 8:20

8.3) It is forbidden to free a non-Jew slave, unless this is necessary to enable the fulfilment of a mitzva (such as completing a minyan) or if the slave was injured in an irreversible manner in one of certain important organs.

Sources:

Leviticus 25:46

Babylonian talmud Tractate Gittin 38b

Rashi on Tractate Gittin 38b

Maimonides' *Sefer HaMitzvot* positive commandment 235

Maimonides, Laws of Slaves 9:6

Sefer HaChinuch commandment 347

Shulchan Aruch Yoreh Deah 267:79

8.4) According to one opinion, a non-Jew woman who had a sexual relations with a Jewish man is sentenced to death, as is the case when a Jew has sexual relations with an animal (*the animal is killed because it enabled a Jew to sin, even though it is not a sin for the animal itself*). Other commentators reject this comparison and therefore the woman is not sentenced to death. In any case, the Jewish man who had sexual relations with a non-Jew woman is not sentenced to death in court, but if he committed the act in public, he may be killed during its commission. (Similarly, a non-Jew man who had sexual relations with an unmarried Jewish woman is not sentenced to death.)

Sources:

Maimonides *Mishneh Torah*, Laws of Forbidden Sexual Relations 12:10

magid Mishneh on Laws of Forbidden Sexual Relations 12:10

Sefer HaChinuch commandment 427

Responsa of the Radbaz part 6 2133

Me'iri on Tractate Avodah Zarah 36b

Mishnah Tractate Sanhedrin 9:6

Maimonides, Laws of Forbidden Sexual Relations chapter 12

Or HaChayim on Numbers 25:8

8.5) According to most opinions, during a war against non-Jews a Jewish man was allowed to have sexual intercourse with (*rape*) a non-Jew captive woman (though only once), even if she was married and even against her will. According to some opinions it seems that he was not allowed to have sexual intercourse with a captive non-Jew woman at all before he married her. In either case he could marry her only if she converted to Judaism. If she didn't want to convert she had to sit in his house for a period of time ranging from a month to a year, during which time she had to shave her hair and mourn. During this time it was possible to try to convince her to convert. If at the end of this period she still didn't want to convert, then according to some opinions it was possible to convert her against her will, and according to some opinions even to marry her against her will. According to other opinions it wasn't possible to convert her or marry her against her will, but she had at least to accept the 7 Noachide commandments and then she had to be set free. If she refused to abandon idolatry then she was sentenced to death (as are all idolaters).

Sources:

Deuteronomy chapter 21

Tosephta on Tractate Avodah Zarah (Zuckerman) 8:5

Babylonian talmud Tractate Kiddushin 21b

Palestinian talmud Tractate Makkot chapter 2 31d:6

Tosephot on Tractate Kiddushin 22a
 Maimonides, Laws of Kings chapter 8
Sefer Mitzvot Gadol Positive Commandments command 122
 Maimonides on Deuteronomy 21:13
Magid Mishneh on Maimonides, Laws of Personal Relations 14:17
HaMikneh (R' Pinchas the son of Tzvi Horowitz) on Kiddushin 22a s.v. *lekochin*
Medrash Tanaaim on Deuteronomy chapter 21
 Babylonian talmud Tractate Yevamot 47b
 Rif on Tractate Yevamot 16b
Nimukei Yosef on the Rif on Tractate Yevamot 16b
 Ritva's Novella on Tractate Yevamot 47b
 Minor Tractates Tractate Semachot 7:13
Sefer Yereim section 20 [older printing 228]
Toafat Reem on *Sefer Yereim* 20:12
 Tosaphot on Tractate Kiddushin 21b
 Nachmanides on Deuteronomy 21:12
Kol Ben Levi on Maimonides, Laws of Kings 21a s.v. *Umikol makom*
Responsa Zera Avraham (R' Avraham Luftweir) 22

8.6) The injunction against the desecration of the body of a Jew is more severe than the injunction against the desecration of the body of a non-Jew. In fact, according to some opinions it is possible that there is no injunction against desecration of the body of a non-Jew. For this reason, according to some opinions it is permitted to operate on dead non-Jews in order to study medicine, but it is forbidden to do the same on dead Jews (and this seems to be the dominant practice today). However, according to some opinions it is forbidden to operate on dead non-Jews as well, and, on the other hand, according to other opinions it is also permissible to operate on dead Jews in order to study medicine.

Sources:

Responsa *Daat Cohen* (Issues in Yoreh Deah) 199
 Responsa *Sheeilat Ya'avetz* part 1 section 41
 Responsa *Piksei Uziel B'Sheelot HaZman* 33

8.7) A non-Jew woman can breastfeed a Jewish baby, but according to some opinions this is permitted only when there is no other way to feed him. According to all opinions, if there is another way to feed him it is recommended not to feed him from a non-Jew woman since it can have a bad influence on his soul (even if the non-Jew woman eats only kosher food).

Sources:

Mishneh Tractate Avodah Zarah 2:1
 Tosephta on Tractate Shabbat (Leiberman) 9:22
 Babylonian talmud Tractate Avodah Zarah 26a
 Palestinian talmud Tractate Avodah Zarah chapter 2 halacha 1
 Babylonian talmud Tractate Yevamot 114a
 Ritva's Novella on Tractate Avodah Zarah 26a
 Rashba's Novella on Tractate Yevamot 114a
 Me'iri on Tractate Yevamot 114a
 Maimonides, Laws of Idolatry 9:16
 Shulchan Aruch Yoreh Deah 154:1
 Shulchan Aruch Yoreh Deah 81:7
Sefer Ben Ish Chai Laws of the Second Year *Parashat Emor*

8.8) A Jew mustn't eat an animal that was slaughtered by a non-Jew, even if it was done according to all other rules established by Jewish law. This applies even if the non-Jew is a *ger toshav*.

Sources:

Mishnah Tractate Chulin 1:1

Tosephta on Tractate Chulin (Zuckerman) 1:1

Maimonides, Laws of the Other Prime Factors of Impurity 2:10

Maimonides, Laws of Slaughter chapter 4

Shulchan Aruch Yoreh Deah 2:1

8.9) According to most opinions a non-Jew cannot circumcise a Jew, even in the presence of other Jews.

According to some opinions, if a Jew was circumcised by a non-Jew the Jew has to undergo a second ritual of "symbolic circumcision."

Sources:

Tosephta on Tractate Avodah Zarah (Zuckerman) 3:12

Babylonian Talmud Tractate Avodah Zarah 26b - 27a

Maimonides, Laws of Circumcision 2:1

Tur Yoreh Deah 264

Shulchan Aruch Yoreh Deah 264:1

8.10) Tzitzit, a Torah scroll, tefillin, and a mezuzah that were made by a non-Jew are invalid.

Sources:

Maimonides, Laws of Tzitzit 1:12

Maimonides, Laws of Tefillin, Mezuzah, and Torah Scrolls chapter 1

Maimonides, Laws of Tefillin, Mezuzah, and Torah Scrolls 3:16

8.11) According to certain sources there are physiological differences between Jews and non-Jews, and therefore medical statements that were proved correct for non-Jews are not considered automatically correct for Jews.

According to some of these sources the non-Jew physiology is innately different ("their flesh is as the flesh of asses"), and according to other sources the differences come from the fact that the non-Jews eat non-kosher food.

Sources:

Babylonian Talmud Tractate Niddah 45a

Sefer Gan HaMelech (Rabbi Avraham the son of Mordechai HaLevi, the *Ginat Veradim*) 131

Sefer Beer HaGolah (The Maharal of Prague), sixth *beer*

Responsa *Shoel V'Nishal* part 5 -- Even HaEzer 47

Responsa *Seridei Aish* part 2 section 4 -- Stunning animals via electricity, appendix 3 -- letter 23, column 130

Babylonian Talmud Tractate Avodah Zarah 31b

Tosaphot on Tractate Avodah Zarah 31b

Responsa *Chatam Sofer* part 2 (Yoreh Deah) 101 s.v. *Abara haMaharshal*

Responsa *Chatam Sofer* part 4 (Even HaEzer 2) 61 s.v. *V'kol zeh*

Responsa of the Maharsham part 1 13

Responsa of the Maharsham part 1 24 s.v. *hinei b'inyan*

Responsa of the Maharsham part 182 s.v. *hinei baguf*

Responsa *Mishnah Halachot* part 13 271 s.v. *Umihu Shemaina*

Sefer Ben Ish Chai --Laws of the Second Year -- *parashat Pinchas*

9. Metaphysical opinions on the non-jews

9.1) Jews are complete human beings. Non-jews, on the other hand, are human beings, but not complete human beings. The difference between the Jewish nation and other nations is analogous to the difference between soul and matter, or between Man and other animals.

Sources:

Maharal of Prague *Sefer Gevurot HaShem* chapter 44

Maharal of Prague *Sefer Netzach Yisrael* chapter 14

Maharal of Prague *Sefer Derech Chayim* 3:14

9.2) The difference between a Jewish soul and a non-Jew one is larger and deeper than the difference between the anima of an animal and that of a human, since the latter is only quantitative whereas the former is qualitative.

Sources:

Rabbi Kook, *Orot, Orot Yisrael* 5:10 (pg. 156)

9.3) Jews possess two souls: the earthly soul combines both good and bad, while the other one is part of the Almighty. **Non-jews have only one soul, and it comes from a sphere that is all bad.** The earthly soul of Jews comes from the same sphere as the anima of clean animals. The earthly soul of non-jews comes from the same sphere as the anima of unclean animals.

Sources:

Tanya part 1 chapter 1

Sefer HaTanya part 1 chapter 6

Sefer HaTanya part 1 chapter 7

9.4) According to some opinions only Jews are made in G-d's image. According to other opinions non-jews are also made in G-d's image.

Sources:

Mishnah Tractate Avot 3:14

Zohar, *Raya Mehemna* volume 3 (Numbers) on the portion of Pinchas 238b

Zohar volume 2 (Exodus) on the portion of Yitro 86a (from the DBS version 9 CD)

Tosaphot Yom Tov on Tractate Avot 3:14

9.5) Non-jews are creatures occupying a very base level. They would not exist were it not for Adam's sin in the Garden of Eden.

Sources:

Rabbi Moshe Chayim Luzatto *Sefer Derech HaShem* part 2 chapter 4, "On the Issue of Jews and the Nations of the World"

9.6) **In the case of Jews, the Lord regards a good thought as a deed but doesn't regard a bad thought as a deed. In the case of non-jews the opposite is true: the Lord doesn't regard a good thought as a deed but does regard a bad thought as a deed.**

Sources:

Palestinian Talmud Tractate Peah 1:2

Tosephot on Tractate Kiddushin 39b

If you share this you will get one of 3 responses from each recipient;

1. A proper response that includes a conversation with the kind of comments, questions and concerns you'd expect from any innocent, caring, non-talmudic-jew like yourself.
2. Denial and/or downplaying of these Truths about jews and their talmud. Note that only a jew would do this and beware of them because now that well trained **murderer** knows you know!
3. No response at all because the recipient is either a crypto jew who's deceiving you about themselves or a confused, do nothing, deceived fool who is part of the problem. (AND DON'T BE ONE OF THE LATTER BECAUSE THEY'RE THE SAME AS THE ENEMY!)

Follow up with each person you shared this with to confirm which side they're on and then "react accordingly". Many would say the best of such reactions include killing the **murderers in self defense** by any and all means such as faking their suicides and all sorts of fatal "accidents" one can imagine. (i.e. falls, crashes, cuts, impalements, poisonings, overdoses, starvation, dehydration, drownings, entrapments, disappearances, etc.) Ever heard the phrase;

"KILL A JEW, GO TO HEAVEN!"



Here's another illuminating piece on the Talmud from RadioIslam.com;

THE TALMUD

The Talmud gets its name from the word Lamud - taught, and means The Teaching. By metonymy it is taken to mean the book which contains the Teaching, which is called Talmud, that is, the doctrinal book which alone fully expounds and explains all the knowledge and teaching of the Jewish people.

As to the origin of the Talmud, the Rabbis regard Moses as its first author. They hold that, besides the written law which Moses received from God on Mount Sinai on tables of stone, which is called Torah Schebiktab, he also received interpretations of it, or the oral law, which is called Torah Shebeal Peh. They say that this is the reason why Moses remained so long on the mountain, as God could have given him the written law in one day.

Moses is said to have transmitted this oral law to Joshua; Joshua in turn to the seventy Elders; the Elders to the Prophets, and the Prophets to the Great Synagogue. It is held that it was later transmitted successively to certain Rabbis until it was no longer possible to retain it orally.

Whatever may be said about this story of the Rabbis, it is sufficiently known to us that before the birth of Christ, schools existed in Palestine in which sacred literature was taught. The commentaries of the Doctors of the law were noted down on charts and lists as an aid to memory, and these, when collected together, formed the beginnings of the Jewish Talmud.

In the second century after Christ, Rabbi Jehuda who, because of the sanctity of his life, was called The Saint, and The Prince, realizing that the learning of the Jews was diminishing, that their oral law was being lost, and that the Jewish people were being dispersed, was the first to consider ways and means of restoring and preserving their oral law. He collected all the lists and charts and from them he made a book which was called the Sepher Mischnaioth, or Mischnah - a Deuterosis, or secondary law. He divided it into six parts, each of which was divided into many chapters. We shall consider these later.

The Mischnah is the foundation and the principal part of the whole Talmud. This book was accepted by the Jews everywhere and was recognized as their authentic code of law. It was expounded in their Academies in Babylon - at Sura, Iumbaditha and Nehardea - and in their Academies in Palestine - at Tiberias, Iamnia and Lydda.

As their interpretations increased with the passing of time, the disputations and decisions of the doctors of the law concerning the Mischnah were written down, and these writings constituted another part of the Talmud called the Gemarah.

These two parts are so disposed throughout the whole Talmud that the Mischnah serves first as a kind of text of the law, and is followed by the Gemarah as an analysis of its various opinions leading to definite decisions.

All the precepts of the Mischnah, however, were not discussed in the Jewish schools. Those whose use was nullified by the destruction of the Temple, and those whose observation was possible only in the Holy Land were not commented upon. Their explanation was left until the coming of Elias and the Messiah. For this reason some parts of the Mischnah are lacking in the Gemarah.

In interpreting the Mischnah of Rabbi Jehuda, the schools of Palestine and Babylon followed each their own method, and by thus following their own way gave rise to a twofold Gemarah - the Jerusalem and the Babylonian versions. The author of the Jerusalem version was Rabbi Jochanan, who was head of the synagogue in Jerusalem for eighty years. He wrote thirty-nine chapters of commentaries on the Mischnah which he compiled in the year 230 A.D.

The Babylonian Gemarah, however, was not compiled by any one person, nor at any one time. Rabbi Aschi began it in 327 A.D and labored over it for sixty years. He was followed by Rabbi Maremar about the year 427 A.D., and it was completed by Rabbi Abina about the year 500 A.D. The Babylonian Gemarah has thirty-six chapters of interpretations.

This twofold Gemarah, added to the Mischnah, makes also a twofold Talmud: The Jerusalem version, which, on account of its brevity and obscurity, is not much used; and the Babylonian version, which has been held in the highest esteem by Jews of all times.

The Gemarah is followed by additions called Tosephoth. It was thus that Rabbi Chaia first styled his opinions on the Mischnah which were made by the doctors outside the schools were called Baraietoth, or extraneous opinions.

These Commentaries were further supplemented by other decisions called Piske Tosephoth, short theses and simple principles.

For nearly five hundred years after the Babylonian Talmud was completed, the study of literature was greatly hampered partly due to public calamities and partly owing to dissensions among the scholars. But in the eleventh century others wrote further additions to the Talmud. Chief among these were the Tosephoth of Rabbi Ascher.

Besides these there appeared the Perusch of Rabbi Moische ben Maimon, called by the Jews Rambam for short, by the Christians Maimonides, and by Rabbi Schelomo, Iarchi or Raschi.

Thus, the Mischnah, Gemarah, Tosephoth, the marginal notes of Rabbi Ascher, the Piske Tosephoth and the Perusch Hamischnaioth of Maimonides, all collected into one, constitute a vast work which is called the Talmud.

The main parts of the Talmud, which we mentioned above, are six:

I. **ZERAIM:** concerning seeds. It treats of seeds, fruits, herbs, trees; of the public and domestic use of fruits, of different seeds, etc.

MOED: concerning festivals. It treats of the time when the Sabbath and other festivals are to begin, ended and celebrated.

NASCHIM: concerning women. It treats of marrying and repudiating wives, their duties, relations, sicknesses, etc.

NEZIKIN: concerning damages. It treats of damages suffered by men and animals, penalties and compensations.

KODASCHIM: concerning holiness. It treats of sacrifices and various sacred rites.

TOHOROTH: concerning purifications. It treats of the soiling and purifying of vessels, bedclothes and other things.

Each of these six parts, which the Jews call Schishah Sedarim - six orders or ordinances - is divided into books or tracts, called Massiktoth, and the books into chapters, or Perakim.

I. **ZERAIM.** Contains eleven books or Masechtoth.

1. BERAKTOTH - Benedictions and prayers. Treats of liturgical rules.
2. PEAH - Corner of a field. Treats of the corners and gleanings of the field...The olives and grapes to be left to the poor.
3. DEMAI - Doubtful things. Whether or not tithes must be paid on such.
4. KILAIM - Mixtures. Treats of various mixings of seeds.
5. SCHEBIITH - the Sevents. Treats of the Sabbatical Year.
6. TERUMOTH - Offerings and Oblations. The Heave offerings for the priests.
7. MAASEROTH - the Tithes, to be given to the Levites.
8. MAASER SCHENI - the Second Tithe.
9. CHALLAH - the Dough, the portion to be given thereof to the Priests.
10. ORLAH - the Uncircumcised. Treats about the fruits of a tree during the first three years after its plantings.
11. BIKKURIM - the First Fruits to be brought to the Temple.

MOED. Contains twelve Books or Masechtoth.

1. SCHABBATH - the Sabbath. Treats of kinds of work prohibited on that day.
2. ERUBHIN - Combinations. Contains precepts about food for the Sabbath eve.
3. SCHEKALIM - Passover. Treats of the laws relating to the Feast of Passover and the Paschal Lamb.
4. SCHEKALIM - Shekel. Treats of the size and weight of the shekel.
5. IOMA - the Day of Atonement. Treats of prescriptions for that Day.
6. SUKKAH - the Tabernacle. Treats of the laws concerning the feast of Tabernacles.
7. BETSAH - the Egg of the Day of Feast. Treats of the kind of work prohibited and permitted on the festivals.
8. ROSCH HASCHANAH - New Year. Treats of the Feast of New Year.
9. TAANITH - Fasts. Treats of public fasts.
10. MEGILLAH - the Scroll. Treats of the reading of the Book of Esther. Contains the description of the Feast of Purim.
11. MOED KATON - Minor Feast. Treats of laws relating to the days intervening between the first and last days of Pesach and Succoth.
12. CHAGIGAH - Comparison of rites on on the three feasts of Pesach, Sukkoth and Tabernacles.

NASCHIM. Contains seven Books or Masechtoth. 1. JEBBAMOTH - Sisters in Law. Treats of Levirate marriage.

2. KETHUBOTH - Marriage Deeds. Treats of dower and marriage settlements.
3. KIDDUSCHIN - Betrothals.
4. GITTIN - booklet on Divorces.
5. NEDARIM - Vows. Treats of vows and their annulment.
6. NAZIR - the Nazarite. Treats of the laws concerning the Nazarites and those who separate themselves from the world and consecrate themselves to God.
7. SOTAH - the Woman suspected of adultery.

NEZIKIN. Contains ten Books or Masechtoth.

1. BABA KAMA - First Gate. Treats of Damages and Injuries and their remedies.
2. BABA METSIA - Middle Gate. Treats of laws concerning found property, concerning trust, concerning buying and selling, lending, hiring and renting.

3. BABA BATHRA - Last Gate. Treats of laws concerning real estate and commerce, mostly based on the traditional law. Also concerning hereditary succession.
4. SANHEDRIN - Courts. Treats of the courts and their proceedings, and the punishment of capital crimes.
5. MAKKOTH - Stripes. The 40 stripes (minus one) inflicted on criminals.
6. SCHEBUOTH - Oaths. Treats different kinds of oaths.
7. EDAIOTH - Testimonies. Contains a collection of traditional laws and decisions gathered from the testimonies of the distinguished teachers.
8. HORAIOTH- Decisions. Treats of the sentences of Judges and the punishment of transgressors.
9. ABHODAH ZARAH - Idolatry.
10. ABHOTH - Fathers. Treats of laws of the fathers. It is called also PIRKE ABHOTH.

KODASCHIM. Contains eleven Books or Masechtoth.

1. ZEBBACHIM - Sacrifices. Treats of animal sacrifices and the mode of their offering.
2. CHULIN - Profane things. Treats of the traditional manner of slaughtering animals for ordinary use.
3. MENACHOTH - Meat-offerings. Treats of meat-and-drink offerings.
4. BEKHOROTH - the First Born. Treats of the laws concerning the first born of man and animals.
5. ERAKHIN - Estimations. Treats of the mode in which persons dedicated to the Lord by a vow are legally appraised in order to be redeemed.
6. TEMURAH - Exchange. Treats of the laws concerning sanctified things having been exchanged.
7. MEILAH - Trespass, Sacrilege. Treats of the sins subject to the punishment of excision, and their expiation by sacrifices.
8. KERITHUTH - Excisions - Treats of the sins subject to the punishment of excision, and their expiation by sacrifices.
9. TAMID - the Daily Sacrifice- Describes the Temple services connected with the daily morning and evening offerings.
10. MIDDOTH - Measurements. Describes the measurements and description of the Temple.
11. KINNIM - the Birds' Nests. Treats of the sacrifices consisting of fowls, the offerings of the poor, etc.

TOHOROTH. Contains twelve Books or Masechtoth.

1. KELLIM - Vessels. Treats of the conditions under which domestic utensils, garments, etc. receive ritual cleanness.
2. OHOLOTH - Tents. Treats of tents and houses, and how polluted and purified.
3. NEGAIM - Plagues. Treats of the laws relating to Leprosy.
4. PARAH - the Heifer. Treats of the laws concerning the red heifer and the use of its ashes for the purification of the unclean.
5. TOHOROTH - Purifications. Treats of some lesser degrees of uncleanness lasting only until sunset.
6. MIKVAOTH - Wells. Treats of the conditions under which wells and reservoirs are fit to be used for ritual purifications.
7. NIDDAH - Menstruation. Treats of the legal uncleanness arising from certain conditions in women.
8. MAKSCHIRIN - Preparations. Treats of liquids that prepare and dispose seeds and fruits to receive ritual uncleanness.
9. ZABHIM - Concerning nightly pollution and gonorrhoea. Treats on the uncleanness arising from such secretions.
10. TEBHUL IOM - Daily washing.
11. IADAIM - Hands. Treats of the ritual uncleanness of hands, according to the traditional law, and of their purification.
12. OKETSIN - Stalks of fruit. Treats of stalks and shells of fruit as conveying ritual uncleanness.

II.

The complete Talmud contains 63 books in 524 chapters.

Added to these are four other short tracts, which have not been included in the regular Talmud. They have been added by later writers and exponents.

These four are:

MASSEKHETH SOPHERIM - the Tract of Scribes. Treats of the mode of writing the books of the law. Has 21 chapters.

EBHEL RABBETI - a large treatise on Mourning. Has 14 chapters.

KALLAH - the Bride. On the acquisition of the bride. Has one chapter.

MASSEKHETH DEREKH ERETS - the Conduct of Life. Divided into **RABBAH** - major parts, and **ZUTA** - the minor parts. Has 16 chapters. At the end is added a special chapter - **PEREK SCHALOM** - on Peace.

Since the Talmud was such a voluminous and disordered work, there was a need of a compendium which would facilitate its study. To supply this need, therefore, Rabbi Isaac ben Jacob Alphassi, in 1032, published a Shorter Talmud, which he called *Halakhoth* - Constitutions. He omitted all lengthy discussions and preserved only those parts which had to do with the practical things of life. Since this work, however, had no order to it, it was not considered of great worth.

The first to issue a well ordered work on Jewish Law was Maimonides, styled the "Eagle of the Synagogue." In 1180 he produced his celebrated work *Misnehah Torah* - Repetition of the Law, also called *Iad Chazakah* - the Strong Hand. It contains four parts or volumes and 14 books and includes the whole Talmud. Maimonides also included much philosophical discussion in this work and attempted to establish many laws of his own. Because of this he was excommunicated by his people and condemned to death. He fled to Egypt where he died in the year 1205.

In spite of this, the value of his work increased in time, and for a while an expurgated version was held in the highest esteem by the Jews. A drawback to this work is that it contains many laws which were of no value after the destruction of the Temple.

An edition of the work of Maimonides, expurgated of all his philosophical innovations and of all the old, useless laws, was edited in 1340, in strict accord with the ideas of the Rabbis, by Jacob ben Ascher, to which he gave the name *Arbaa Turim* - The Four Orders, which are:

I. **ORACH CHAIM:** The seeds of Life, and treats of the daily life in the home and in the Synagogue.

IORE DEAH: which teaches knowledge about foods, purifications and other religious laws.

CHOSCHEN HAMMISHPAT: private judgments about civil and criminal laws.

EBHEN HAEZER: The Rock of Help, which treats of the laws of marriage.

Since Alphasi, Maimonides and Jacob ben Ascher disagreed on many points, which gave rise to different interpretations of the same law, there was great need of a book which would contain short, concise solutions to controversies, and which would supply to the Jewish people a law book worthy of the name.

Joseph Karo, a Rabbi of Palestine (born 1488, died 1577), supplied this need by his celebrated commentary on the *Arbaa Turim*, which he called *Schulchan Arukh* - the Prepared Table. Since, however, the customs of oriental Jews differed greatly from those of western Jews, even the *Schulchan Arukh*, of Joseph Karo did not suffice for Jews everywhere. And for this reason Rabbi Mosche Isserles wrote a commentary on the *Schulchan Arukh*, entitled *Darkhe Mosche*, the Way of Moses, which received the same acceptance in the West as the work of Joseph Karo in the East.

At the present time, the *Schulchan Arukh* is regarded as the obligatory Law Code of the Jews, and they use it principally in their studies. Many commentaries have been written on each part of this book.

An important point to note is that this work has always been regarded by the Jews as holy. They have always held it, and still hold it, as more important than the Sacred Scriptures. The Talmud itself shows this very clearly:

In the tract *Babha Metsia*, fol. 33a, we read:

"Those who devote themselves to reading the Bible exercise a certain virtue, but not very much; those who study the *Mischnah* exercise virtue for which they will receive a reward; those, however, who take upon themselves to study the *Gemarah* exercise the highest virtue."

Likewise in the tract *Sopherim XV*, 7, fol. 13b:

"The Sacred Scriptures is like water, the *Mischnah* wine, and the *Gemarah* aromatic wine.

The following is a well-known and highly praised opinion in the writings of the Rabbis:

"My son, give heed to the words of the scribes rather than to the words of the law."

The reason for this is found in the tract *Sanhedrin X*, 3, f.88b:

"He who transgresses the words of the scribes sins more gravely than the transgressors of the words of the law."

Also when there are differences of opinion between the Law (*of the Torah*) and the Jewish doctors, both must be taken as the words of the Lord God.

In the tract *Erubhin*, f.13b, where it is related that there was a difference of opinion between the two schools of Hillel and Schamai, it is concluded that:

"The words of both are the words of the living God."

In the book *Mizbeach*, cap. V, we find the following opinion:

"There is nothing superior to the Holy Talmud."

Contemporary defenders of the Talmud speak of it almost in the same way.

What Christians have thought of the Talmud is amply proved by the many edicts and decrees issued about it, by which the supreme rulers in Church and State proscribed it many times and condemned this sacred Secondary Law Code of the Jews to the flames.

In 553 the Emperor Justinian forbade the spread of the Talmudic books throughout the Roman Empire. In the 13th century "Popes Gregory IX and Innocent IV condemned the books of the Talmud as containing every kind of vileness and blasphemy against Christian truth, and ordered them to be burned because they spread many horrible heresies."

Later, they were condemned by many other Roman Pontiffs - Julius III, Paul IV, Pius IV, Pius V, Gregory XIII, Clement VIII, Alexander VII, Benedict XIV, and by others who issued new editions of the Index of Forbidden Books according to the orders of the Fathers of the Council of Trent, and even in our own time.

At the beginning of the 16th century, when the peace of the Church was disturbed by new religions, the Jews began to distribute the Talmud openly, aided by the art of printing then recently invented. The first printed edition of the whole Talmud, containing all its blasphemies against the Christian religion, was published in Venice in the year 1520. And almost all Jewish books published in that century, which was favorable to them, are complete and genuine.

Towards the end of the 16th century and at the beginning of the 17th, when many famous men undertook diligently to study the Talmud, the Jews, fearing for themselves, began to expunge parts of the Talmud which was published at Basle in 1578 has been mutilated in many places.

And at Synod in Poland, in the year 1631, the Rabbis of Germany and many other countries declared that nothing which would annoy the Christians and cause persecution of Israel, should be printed. For this reason there are signs of many things missing in the Jewish books which were published in the following century and thereafter. The Rabbis explain from memory what these things mean, for they possess the genuine books which Christians rarely see.

However, Jewish books were published later with very few mutilations in Holland - where the Jews who were expelled from Spain were kindly received. The Talmud published there in 1644 - 1648 is almost similar to the Venetian edition.

The latest device invented to deceive the censors was to insert the word *haiah* (was) with the genuine text, as if to indicate that the matter in question once had its place there. But by so doing they only cleanse the outside of the cup. For in many places they do show what they mean, ex.gr. by the words *gam attah*, "even now," viz. "this law obliges"; and *aphilu bazzeman hazzeh*, "even to this day" viz. "this law holds," and such like.

We must add a few remarks about that other very well known book of the Jews, called the ZOHAR.

According to some Rabbis, Moses, after he had been instructed in the interpretation of the law on Mount Sinai, did not pass this information to Joshua nor he to the Elders, but to Aaron, Aaron to Eleazer, and so on until the oral teachings had been put into book form called the ZOHAR, so called from the name ZEHAR, meaning to shine forth. For it is an illustration of the books of Moses, a commentary on the Pentateuch.

The author is said to have been R. Schimeon ben Jochai, a disciple of R. Akibha who, fifty years after the destruction of the Temple, ended his life as a martyr about the year 120 A.D. in Hadrian's war against the Jews. Since, however, names of men appear in this book who lived many centuries after the year indicated, and since neither Rambam (R. Mosche ben Nachman), nor R. Ascher, who died about the year 1248 A.D., make no mention of it, it is more likely that those are nearer the truth who say that the book of Zohar first saw the light about the 13th century. Especially is this considered likely since about this time a book was produced which is similar in argument and style to the Chaldaic type of writing.

It consists of three volumes in large octavo.

Many other works have been published by the Jewish teachers which are used in the study of Jewish law, and which are held in high esteem since they explain many obscure passages in the Talmud. Some of them are cited in this book, and are as follows:

BAR - Declaration, elucidation, Commentary on another Commentary. These declarations differ from one another.

HALAKOTH - usually written HILKHOTH - Decisions or Dissertations. Separate books of Holy Scriptures and of the Talmud by different Rabbis: Maimonides, Beshai, Edels, Moses of Kotzen, Kimchi and others. In most cases citations are given from HILKOTH AKUM by Maimonides. These contain dissertations on stars and planets and the status of nations.

There is another -
HILKOTH MAAKHALOTH ASAVOROTH - dissertation about forbidden foods.

IUCHASIN or SEPPER IUCHASIN - dissertations on lineage. Treats of Sacred and Jewish history from the beginning of the world until 1500. Printed at Cracow, 1580.

JALKUT - a collected commentary from various ancient books. Supposed to have not a literal but allegorical meaning. Author: Rabbi Shimeon of Frankfurt.

KED HAKKEMACH - Barrel of flour. Contains places of theological communities in alphabetical order.
Author: Rabbi Bechai of Lublin.

MAGEN ABRAHAM - Shield of Abraham. Author: Perizola.

MIZBEACH HAZZAHABH - the Golden Altar. A Cabalistic book. Author: R. Schelomon ben Rabbi Mordechai. Printed at Basle, in 1602.

MACHZOR - a Cycle. Book of Prayers used on great festivals.

MENORATH HAMMAOR - Candlestick of light. A Talmudic book. Contains Aggadoth and Medraschim. i.e., allegorical and historical comments on the entire Talmud. Author: Rabbi Isaac Abhuhabh. Printed in 1544.

MAIENE HAIESCHUAH - Fountains of the Savior. An exquisite Commentary on Daniel by Rabbi Isaac Abarbanel. There are numerous disputations against Christians. Printed in 1551.

MIKRA GEDOLAH - the Great Convocation. A Hebrew Bible with commentaries by R. Salomon Iarchi and R. Ezra.

MASCHMIA IESCHUAH - The Preacher of Salvation. Explanations on all the Prophets. On future redemption. Author: R. Abarbanel.

NIZZACHON - Victory. Attacks on Christians and on the Four Gospels. Author: Rabbi Lipman. Printed in 1559.

SEPHER IKKARIM - Book on fundamentals or articles of faith. It contains one very bitter attack against the Christian faith.

EN ISRAEL - the Eye of Israel. A celebrated book. Has a second part - BETH JAKOBH - the House of Jacob. Embraces the most delightful Talmudic histories. Printed in Venice, in 1547.

SCHAARE ORAH - the Gates of Light. A most celebrated Cabalistic book. Author: Ben Joseph Gekatilia.

SCHEPHAA TAL - Abundance of Dew. A Cabalistic book. A key to the book of Zohar and other similar books. Author: Rabbi Schephtel Horwitz of Prague.

TOLDOTH IESCHU - the Generations of Jesus. A little pamphlet full of blasphemies and maledictions. Contains the history of Christ. Full of false and deceiving manifestations.

In preparing this booklet I have used the following source material:

The TALMUD. Edition of Amsterdam, 1644-48, in 14 volumes.

SCHULKHAN ARUKH, by Rabbi Joseph Karo. Edition of Venice, 1594. Without commentaries.

IORE DEAH. Numerous quotations. Edition of Krakow.

ZOHAR. Edition of Amsterdam, 1805. 3 volumes.

MIKRA GEDOLAH. Edition of Amsterdam, 1792, 12 volumes, edition of Basle, 1620, 2 volumes, edition of Venice.

HILKHOTH AKUM, of R. Maimonides, edition by Vossius, 1675

As auxillary works I have used:

JOANNES BUXDORFIUS. a Lexicon Chaldaicum, Talmudicum et Rabbinicum, Base, 1640. b. De Abreviaturis Hebraicis; Operis Talmudis Recensio; Bibliothea Rabbinica. Basle, 1712. c. Synagoga Judaica. Basle, 1712.

JOH. CHRISTOPHORI WAGENSEILII, Sota. Aldtorfi Noricum, 1674.

GEORGII ELIEZ EDZARDI: Tractatus talmudici "AVODA SARA." Hamburg, 1705.

JACOBI ECKER: "Der Judenspiegel im Lichte der Wahrheit," (The Jewish Mirror in the Light of Truth). Paderborn, 1884.

AUGUST ROHLING: Die Polemik und das Menschenopfer des Rabbinismus. (The Polemics and Human Sacrifice of Rabbinism).Paderborn, 1883.

I have only used the works of those who are held in the highest esteem by the Jews themselves, and to whom the Jews appeal when disputing with Christians, by quoting impartially the opinions of these learned men. Their great dilligence in quoting from the texts of books which I was able to examine, has been a proof to me that I used the same diligence even in quoting from less known sources to which they have much greater access than I.

PART ONE

THE TEACHING OF THE TALMUD CONCERNING CHRISTIANS

First we shall see what the Talmud teaches about Jesus Christ, the founder of Christianity; and secondly, about his followers, the Christians.

CHAPTER I

JESUS CHRIST IN THE TALMUD

Many passages in the Talmudic books treat of the birth, life, death, and teachings of Jesus Christ. He is not always referred to by the same name, however, but is diversely called "That Man," "A Certain One," "The Carpenter's Son," "The One Who Was Hanged," etc.

Article I. - CONCERNING THE NAMES OF JESUS CHRIST

1. The real name of Christ in Hebrew is Jeschua Hanotsri - Jesus the Nazarene. He is called Notsri from the city of Nazareth in which he was brought up. Thus in the Talmud Christians also are called Notsrim - Nazarenes. Since the word Jeschua means "Savior," the name Jesus rarely occurs in the Jewish books. It is almost always abbreviated to Jeschu, which is maliciously taken as if it were composed of the initial letters of the three words Immach SCHemo Vezikro - "May his name and memory be blotted out."

2. In the Talmud Christ is called Otho Isch - "That man," i.e. the one who is known to all. In the tract Abhodah Zarah, 6a, we read: "He is called a Christian who follows the false teachings of that man, who taught them to celebrate the feast on the first day of the Sabbath, that is, to worship on the first day after the Sabbath"

3. Elsewhere he is simply called Peloni - "A Certain One." In Chagigah, 4b, we read: "Mary...the mother of a certain one, of whom it is related in Schabbath..." That this Mary is none other than the mother of Jesus will be shown later.

4. Out of contempt, Jesus is also called Naggar bar naggar - "the carpenter son of a carpenter", also Ben charsch etaim - "the son of a wood worker."

5. He is also called Talui - "The one who was hanged." Rabbi Samuel, the son of Mair, in the Hilch. Akum of Maimonides, refers to the fact that it was forbidden to take part in the Christian feasts of Christmas and Easter because they were celebrated on account of him who was hanged. And Rabbi Aben Ezra, in a commentary on Genes. also calls him Talui, whose image the Emperor Constantine reproduced on his banner. "...in the days of Constantine, who made a change of religion and placed the figure of the one who was hanged on his banner."

Article II. - THE LIFE OF CHRIST

The Talmud teaches that Jesus Christ was illegitimate and was conceived during menstruation; that he had the soul of Esau; that he was a fool, a conjurer, a seducer; that he was crucified, buried in hell and set up as an idol ever since by his followers.

1. ILLEGITIMATE AND CONCEIVED DURING MENSTRUATION

The following is narrated in the Tract Kallah, 1b:

"Once when the Elders were seated at the Gate, two young men passed by, one of whom had his covered, the other with his head bare. Rabbi Eliezer remarked that the one in his bare head was illegitimate, a mamzer. Rabbi Jehoschua said that he was conceived during menstruation, ben niddah. Rabbi Akibah, however, said that he was both. Whereupon the others asked Rabbi Akibah why he dared to contradict his colleagues. He answered that he could prove what he said. He went therefore to the boy's mother whom he saw sitting in the market place selling vegetables and said to her: "My daughter, if you will answer truthfully what I am going to ask you, I promise that you will be saved in the next life." She demanded that he would swear to keep his promise, and Rabbi Akibah did so - but with his lips only, for in his heart he invalidated his oath. Then he said:

"Tell me, what kind of son is this of yours"? To which she replied: "The day I was married I was having menstruation, and because of this my husband left me. But an evil spirit came and slept with me and from this intercourse my son was born to me." Thus it was proved that this young man was not only illegitimate but also conceived during the menstruation of his mother.

And when his questioners heard this they declared: "Great indeed was Rabbi Akibah when he corrected his

Elders"! And they exclaimed: "Bleddes be the Lord God of Israel who revealed his secret to Rabbi Akibah the son of Joseph"!

That the Jews understand this story to refer to Jesus and his mother, Mary, is clearly demonstrated in their book Toldath

Jeschu - "The Generations of Jesus" - where the birth of our Savior is narrated in almost the same words.

Another story of this kind is narrated in Sanhedrin, 67a:

"Of all who are guilty of death by the Law, he alone is caught by a ruse. How is it done? They light a candle in an inner room and place witnesses in an adjoining room outside where they can see him and hear his voice, but where they cannot be seen by him. Then the one whom he tried to seduce says to him "Please repeat here privately what you told me before." If the seducer repeats what he said, the others ask him "But how shall we leave our God who is in heaven and serve idols?" If the seducer repents, then all is well. But if he says "This is our duty and it is right for us to do so," then the witnesses outside, who have heard him, bring him before the judge and stone him to death. This is what they did to the son of Stadi in Lud, and they hanged him on the eve of the Passover. For this son of Stada was the son of Pandira. For Rabbi Chasda tells us that Pandira was the husband of Stada, his mother, and he lived during the time Paphus the son of Jehuda. But his mother was stada, Mary of Magdala (a ladies' hairdresser) who, as it is said in Pumbadita, deserted her husband."

The meaning of this is that his Mary was called Stada, that is, a prostitute, because, according to what was taught at Pumbadita, she left her husband and committed adultery. This is also recorded in the Jerusalem Talmud and by Maimonides.

That the mention here is of Mary, the mother of Jesus, is verified in the Tract Chagigah, 4b:

"When Rabbi Bibhai was visited once by the Death Angel (the devil), the latter said to his assistant: "Go and bring to me Mary the hairdresser" (that is, kill her). He went and brought Mary the children's hairdresser - in place of the other Mary."

A marginal note explains this passage as follows:

"This story of Mary the Ladies' hairdresser happened under the Second Temple. She was the mother of Peloni, "that man," as he is called in the tract Schabbath."

In Schabbath the passage referred to says:

"Rabbi Elizer said to the Elders: "Did not the son Stada practice Egyptian magic by cutting it into his flesh?" They replied: "He was a fool, and we do not pay attention to what fools do. The son of Stada, Pandra's son, etc." as above in Sanhedrin, 67a.

This magic of the son of Stada is explained as follows in the book Beth Jacobh, fol. 127 a:

"The Magi, before they left Egypt, took special care not to put their magic in writing lest other peoples might come to learn it.

But he devised a new way by which he inscribed it on his skin, or made cuts in his skin and inserted it there and which, when the wounds healed up, did not show what they meant."

Buxtorf says:

"There is little doubt who this Ben Stada was, or who the Jews understood him to be. Although the Rabbis in their additions to the Talmud try to hide their malice and say that it is not Jesus Christ, their deceit is plainly evident, and many things prove that they wrote and understood all these things about him. In the first place, they also call him the son of Pandira. Jesus the Nazarene is thus called in other passages of the Talmud where express mention is made of Jesus the son of Pandira. St. John Damascene also, in his Genealogy of Christ, mentions Panthera and the Son of Panthera. "Secondly, this Stada is said to be Mary, and this Mary the mother of Peloni "that certain one," by which without doubt Jesus is meant. For in this way they were accustomed to cover up his name because they were afraid to mention it. If we had copies of the original manuscripts they would certainly prove this. And this also was the name of the mother of Jesus the Nazarene.

"Thirdly, he is called the Seducer of the People. The Gospels testify that Jesus was called this by the Jews, and their writings to this day are proof that they still call him by this name.

"Fourthly, he is called "the one who was hanged," which clearly refers to the crucifixion of Christ, especially since a reference to the time "on the eve of the Passover" is added, which coincides with the time of the

crucifixion of Jesus. In Sanhedrin they wrote as follows:

"On the eve of the Passover they hanged Jesus"

"Fifthly, as to what the Jerusalem Talmud says about the two disciples of the Elders who were sent as witnesses to spy on him, and who were afterwards brought forward as witnesses against him: This refers to the two "false witnesses" of whom the Evangelists Matthew and Luke make mention.

"Sixthly, concerning what they say about the son of Stada that he practiced Egyptian magical arts by cutting into his flesh: the same accusation is made against Christ in their hostile book Toldoth Jeschu.

"Lastly, the time corresponds. For it is said that this son of Stada lived in the days of Paphus the son of Jehuda, who was a contemporary of Rabbi Akibah. Akibah, however, lived at the time of the Ascension of Christ, and for some time after. Mary is also said to have lived under the Second Temple. All this clearly proves that they secretly and blasphemously understand this son of Stada to be Jesus Christ the son of Mary.

"Other circumstances may seem to contradict this. But that is nothing new in Jewish writings and is done on purpose so that Christians may not easily detect their trickery."

2. Furthermore, "In the secret books, which are not permitted to fall easily into the hands of Christians, they say that the soul of Esau came into Christ, that he was therefore evil and that he was Esau himself."

3. By some he is called a FOOL and INSANE

In Schabbath, 104b:

"They, [the Elders] said to him [Eliezer]: "He was a fool, and no one pays attention to fools."

4. A CONJURER AND MAGICIAN

In the infamous book Toldoth Jeschu, our Savior is blasphemed as follows:

"And Jesus said: Did not Isaiah and David, my ancestors, prophesy about me? *The Lord said to me, thou art my son, today I have begotten thee, etc.* Likewise in another place: *The Lord said to my Lord, sit thou at my right hand.* Now I ascend to my father who is in heaven and will sit at his right hand, which you will see with your own eyes. But you, Judas, will never reach that high.

Then Jesus pronounced the great name of God (IHVH) and continued to do so until a wind came and took him up between earth and sky. Judas also pronounced the name of God and he likewise was taken up by the wind. In this way they both floated around in the air to the amazement of the onlookers. Then Judas, again pronouncing the Divine Name, took hold of Jesus and pushed him down to earth. But Jesus tried to do the same to Judas and thus they fought together. And when Judas saw he could not win out over the works of Jesus he pissed on Jesus, and both thus being unclean they fell to earth; nor could they use the Divine name again until they had washed themselves."

Whether those who believe such devilish lies deserve greater hatred or pity, I cannot say.

In another place in the same book it is related that in the house of the Sanctuary there was a stone which the Patriarch Jacob anointed with oil. On this stone were carved the tetragrammatic letters of the Name (IHVH), and if anyone could learn from them he could destroy the world. They therefore decreed that no one must learn them, and they placed two dogs upon two iron columns before the Sanctuary so that if anyone should learn them the dogs would bark at him coming out and he would forget the letters through fear. Then it is related: "Jesus came and entered, learned the letters and wrote them down on parchment. Then he cut into the flesh of his thigh and inserted them there, and having pronounced the name, the wound healed."

5. IDOLATER

In the Tract Sanhedrin (103a) the words of Psalm XCI, 10: "No plague shall come near thy dwelling," are explained as follows:

"That thou mayest never have a son or a disciple who will salt his food so much that he destroys his taste in public, like Jesus the Nazarene."

To salt one's food too much or to destroy one's taste, is proverbially said of one who corrupts his morals or dishonors himself, or who falls into heresy and idolatry and openly preaches it to others.

6. SEDUCER

In the same book Sanhedrin (107b) we read:

"Mar said: Jesus seduced, corrupted and destroyed Israel."

7. CRUCIFIED

Finally as punishment for his crimes and impiety, he suffered an ignominious death by being hanged on a cross on the eve of the Passover (as we have seen above).

8. BURIED IN HELL

The book Zohar, III, (282), tells us that Jesus died like a beast and was buried in that "dirt heap...where they throw the dead bodies of dogs and asses, and where the sons of Esau [the Christians] and of Ismael [the Turks], also Jesus and Mahommed, uncircumcized and unclean like dead dogs, are buried."

9. WORSHIPPED AS GOD AFTER HIS DEATH BY HIS FOLLOWERS

George El. Edzard, in his book Avoda Sara, quotes the following words of the commentator on the Hilkoth Akum (V,3) of Maimonides:

"In many passages of the Talmud mention is made of Jesus the Nazarene and of his disciples, and that the Gentiles believe that there is no other God besides him. In the book Chizzuk Emunah, part I, ch. 36, we read: "The Christians build up an argument from this [Zachary XII, 10] and say: Behold how the Prophet testified that in future ages the Jews would lament and weep because they crucified and killed the Messiah who was sent to them; and to prove that he meant Jesus the Nazarene, possessing both the divine and human nature, they quote the words: *And they looked upon him whom they transfigured and they wept over him as a mother over her first born child.*"

Maimonides attempts to prove how much Christians err in worshipping Jesus in his book Hilkoth Melakhim (IX, 4):

"If all the things he did had prospered, if he had rebuilt the Sanctuary in its place, and had gathered together the dispersed tribes of Israel, then he would certainly be the Messiah....But if so far he has not done so and if he was killed, then it is clear he was not the Messiah whom the Law tells us to expect. He was similar to all the good and upright rulers of the House of David who died, and whom the Holy and Blessed Lord raised up for no other reason but to prove to many, as it is said (in Dan. XI, 35):

And some of them who understand shall fall, to try and to purge them and to make them white, even till the end of time, because the appointed time is not yet. Daniel also prophesied about Jesus the Nazarene who thought he was the Christ, and who was put to death by the judgment of the Senate: (Dan. V.14): *...and the robbers of thy people shall exalt themselves to establish the vision; but they shall fail.*

What could be plainer? For all the Prophets said that the Christ would set Israel free, would bring it salvation, restore its dispersed peoples and confirm their laws. But he was the cause of the destruction of Israel and caused the rest of them to be dispersed and humiliated, so that the Law was changed and the greater part of the world was seduced to worship another God. Truly no one can understand the designs of the Creator, nor are his ways our ways. For all that has been built up by Jesus the Nazarene, and by the Turks who came after him, tend only to prepare the way for the coming of Christ the King, and to prepare the whole world equally for the service of the Lord, as it is said: *For then I shall give a clean moath to all peoples that all may call upon the name of the Lord, and bow down in unison before him.* How is this being accomplished? Already the whole world is filled with the praise of Christ, the Law and the Commandments, and his praises have spread to far distant lands and to peoples whose hearts and bodies are uncircumcized. These discuss with one another about the Law that was destroyed - some saying that the commandments were once true, but have ceased to exist; others that there is a great mystery about it, that the Messiah-King has come and that their doctrine has revealed it. But when the Christ truly comes and is successful, and is raised up and exalted, then everything will be changed and these things will be shown to be false and vain."

10. AN IDOL

In the Tract Abhodah Zarah, (21a Toseph), we read:

"It is of importance to inquire the reasons why men nowadays even sell and rent their houses to Gentiles. Some

say this is legal because it is said in Tosephta: No one shall rent his house to a gentile either here [in the land of Israel] or elsewhere because it is known that he will bring an idol into it. It is nevertheless allowed to rent them stables, barns and lodging houses, even though it is known that they will bring idols into them. The reason is because a distinction can be made between a place into which an idol will be carried in order to leave it there permanently, and a place where it will not be left permanently, in which case it is allowed. And since the gentiles, among whom we now live, do not bring their idol into their homes to leave it there permanently, but only for a time - while someone is dead in the house or when someone is dying, nor do they even perform any religious rites there - it is therefore permitted to sell and rent them houses."

Rabbi Ascher, in his Commentary on Abhodah Zarah (83d) speaks not less clearly on this matter: "Today it is permitted to rent houses to Gentiles because they bring their idol into them only for a time, when somebody is sick." And in the same place he says "Today they have a practice of incensing their idol.""

All this, and much more like it, proves beyond a doubt that when the Rabbis speak of the idols of the Gentiles among whom they lived at that time, when no idols were worshipped, they clearly meant the Christian "idol," namely, the image of Christ on the crucifix and the Holy Communion.

NOTE ABOUT THE CROSS

In Jewish writings there is no directly corresponding word for the Christian Cross. The cross T on which those condemned to death were crucified, was called Tau by the Phoenicians and the Hebrews, and this name and sign for it was afterwards taken over into the alphabet of the Jews and of the Greeks and the Romans. The Cross honored by the Christians, however, is called by the following names:

1. Tsurath Haattalui - the image who was hanged.
2. Elil - vanity, idol.
3. Tselem - image. Hence the Crusaders in Jewish books are called Tsalmerim (ein Tsalmer)
4. Scheti Veerebh - warp and woof, which is taken from the textile art.
5. Kokhabh - star; on account of the four rays emanating from it.
6. Pesila - a sculpture, a carven idol.

But whenever it is mentioned it is always in the sense of an idol or of something despicable, as can be seen from the following quotations:

In Orach Chaiim, 113,8:

"If a Jew when praying should meet a Christian [Akum] carrying a star [a crucifix] in his hand, even if he has come to a place in his prayer where it is necessary to bow down to worship God in his heart, he must not to so lest he should seem to bow down before an image."

In Iore Dea, 150,2:

"Even if a Jew should get a splinter in his foot in front of an idol, or if he should drop his money before it, he must not stoop down to remove the splinter or to gather his money lest he should seem to adore it. But he should either sit down or turn his back or his side to the idol and then remove the splinter."

But whenever it is not possible for a Jew to turn away like this, the following rule must be observed (in Iore Dea, 3, Hagah):

"It is not permitted to bow down or to remove one's hat before princes or priests who wear a cross on their dress, as is their custom. Care must be taken, however, not to be noticed in failing to do so. For instance, one can throw some coins on the ground and stoop down to pick them up before they pass by. In this way it is permitted to bow down or to remove one's hat before them." A distinction is also made between a cross which is venerated and a cross which is worn around the neck as a souvenir or as an ornament. The former is to be regarded as an idol, but not necessarily the latter. In Iore Dea, 141, 1, Hagah, it says:

"The image of a cross, before which they bow down, is to be treated as an idol, and it is not to be used until it is destroyed. However, a 'warp and woof' if hung around the neck as a souvenir is not to be regarded as an idol and can be used."

The sign of the cross made with the hand, by which Christians are wont to bless themselves, is called in Jewish "the moving of the fingers here and there" (hinc et hinc).

Article III. - THE TEACHINGS OF CHRIST

The Seducer and Idolator could teach nothing but falsehood and heresy which was irrational and impossible to observe.

1. FALSHOOD

In Abhodah Zarah (6a) it says:

"A Nazarene is one who follows the false teachings of that man who taught them to worship on the first day of the Sabbath."

2. HERESY

In the same book Abohah Zar. (Ch.I, 17a Toseph) mention is made of the heresy of James. A little further on (27b) we learn

that this James was none other than the disciple of Jesus:

"...James Sekhanites, one of the disciples of Jesus, of whom we spoke in chapter 1."

But James taught, not his own doctrine, but that of Jesus.

3. IMPOSSIBLE TO OBSERVE

The author of Nizzachon argues as follows on this point:

"A written law of the Christians is: If a Jew strike you on one cheek, turn the other also to him and do not in any way return the blow. And ch. VI, v. 27 says: *Love your enemies; do good to them who hate you; bless them who curse you and pray for those who do you harm; unto him who strikes you on one cheek offer him the other. To him who takes away thy cloak do not forbid him to take thy coat also*, etc. The same is found in Matthew ch. V, v.39. But I have never seen any Christian keep this law, nor did Jesus himself behave as he taught others to do.

For we find in John ch XVIII, v22, that when someone struck him on the face, he did not turn the other cheek, but became angry on account of this one stroke and asked "Why do you strike me"? Likewise in the Acts of the Apostles, ch.XXIII, v. 3, we read: that when the High Priest ordered them that stood by to strike him on the mouth, Paul did not turn the other cheek; he cursed him saying "God shall smite thee thou whited wall, etc."

This is contrary to their beliefs and destroys the foundation upon which their religion rests, for they boast that the law of Jesus is easy to observe. If Paul himself, who may be called the Dispenser of Jesus, could not preserve the precept of Jesus, who among the others who believe in him can prove to me that he can do so?" The author, however, who had the Gospels and the Acts of the Apostles under his hand, could not have failed to understand in what sense Christ commanded his followers to turn the other cheek to him who would strike them, since in another place he commanded his followers to cut off a hand or an arm, and to pluck out an eye if these should scandalize them. No one who has had the least acquaintance with the Holy Scriptures ever thought that these commands should be taken literally. Only deep malice and ignorance of the times in which Jesus lived can explain why the Jews, even to this day, use these passages to detract from the teachings of Jesus Christ.

CHAPTER II

THE CHRISTIANS

There are three things to be considered in this chapter:

1. The names by which Christians are called in the Talmud.
2. What kind of people the Talmud pictures Christians to be.
3. What the Talmud says about the religious worship of the Christians.

Article I. - The Names Given to Christians in the Talmud

As in our languages Christians take their name from Christ, so in the language of the Talmud Christians are called Notsrim, from

Jesus the Nazarene. But Christians are also called by the names used in the Talmud to designate all non-Jews: *Abhodah Zarah, Akum, Obhde Elilim, Minim, Nokhrim, Edom, Amme Haarets, Goim, Apikorosim, Kuthrim.*

1. *Abhodah Zarah* - Strange worship, idolatry. The Talmudic Tract on Idolatry is thus entitled: *Obhde Abhodah Zarah* - Idol Worshippers. That *Abhodah Zarah* really means the cult of idols is clear from the Talmud itself: "Let Nimrod come and testify that Abraham was not a server of *Abhodah Zarah* ." But in these days of Abraham there existed no strange cult either of the Turks or the Nazarenes, but only the worship of the true God and idolatry. In *Schabbath* (ibid. 82a), it says:

"Rabbi Akibah says: How do we know that *Abhodah Zarah*, like an unclean woman, contaminates those who subscribe to it? Because Isaiah says: Thou shalt cast them away like a menstruation cloth; and shalt say unto it, Get thee hence."

In the first part of this verse mention is made of idols made from gold and silver.

The learned Maimonides also clearly demonstrates that the Jews regarded Christians as *Abhodah Zarah*. In *Perusch*(78c) he says: "And be it known that Christian people who follow Jesus, although their teachings vary, are all worshippers of idols (*Abhodah Zarah*)."

2. *Akum* - This word is made up of the initial letters of the words *Obhde Kokhabkim U Mazzaloth* - worshippers of stars and planets. It was thus that the Jews formerly styled the Gentiles who lacked all knowledge of the true God. Now, however, the word *Akum* in Jewish books, especially in the *Schulkhan Arukh*, is applied to Christians. This is evident from numerous passages: In the *Orach Chaiim* (113,8) those who use a cross are called *Akum*. In the *Iore Dea* (148, 5, 12), those who celebrate the feasts of Christmas and New Year, eight days afterwards, are called worshippers of the stars and planets:

"Thus if a gift is sent to the *Akum*, even in these times, on the eighth day after Christmas, which they call the New Year," etc.

3. *Obhde Elilim* - Servers of idols. This name has the same meaning as *Akum*. Non-Jews are frequently called by this name. In the *Orach Chaiim*, for example (215, 5), it says:

"A blessing should not be pronounced over incense which belongs to the servers of idols."

But at the same time when the *Schulkhan Arukh* was written there were no worshippers of the stars and planets (*Akum*); there were no 'servers of idols' among those who lived with the Jews. Thus, for example, the author of the *Commentary on the Schulkhan Arukh* (entitled *Magen Abraham*), Rabbi Calissensis who died in Poland in 1775, in note 8, on No. 244 of the *Orach Chaiim* (where it is allowed to finish a work on the Sabbath with the help of an *Akum*) says: "Here in our city the question is raised about the price of hiring worshippers of the stars and planets who sweep the public streets when they work on the Sabbath."

4. *Minim* - Heretics. In the Talmud those who possess books called the Gospels are heretics. Thus in *Schabbath* (116a) it says: "Rabbi Meir calls the books of the *Minim Aven Gilaion* [iniquitous volumes] because they call them Gospels."

5. *Edom* - Edomites. Rabbi Aben Ezra, when he speaks about the Emperor Constantine who changed his religion and placed the image of him who was hanged on his banner, adds: "Rome therefore is called the Kingdom of the Edomites."

And Rabbi Bechai, in his *Kad Hakkemach* (fol. 20a, on Isaiah, ch. LXVI, 17) writes:

"They are called Edomites who move their fingers 'here and there'" (who make the sign of the cross).

Likewise Rabbi Bechai, commenting on the words of Isaiah (loc. cit.), "those who eat the flesh of swine" adds: "These are the Edomites." Rabbi Kimchi, however, calls them "Christians." And Rabbi Abarbinel, in his work *Maschima Ieschua* (36 d) says:
"The Nazarenes are Romans, the sons of Edom."

6. *Goi* - Race, or people. The Jews also call a man a *Goi* - a gentile; they call a gentile woman a *Goiah*. Sometimes, but very rarely, Israelites are called by this name. It is mostly applied to non-Jews, or idolators. In Jewish books which treat of Idolatry, worshippers of idols are often called by this single word *Goi*. For this reason, in more recent editions of the Talmud the use of the word *Goi* is purposely avoided and other words for non-Jews are substituted.

It is well known that in the Jewish language, the Jews call Christians among whom they live, *Goim*. Nor do the Jews deny this. Sometimes in their popular magazines they say that this word means nothing harmful or evil. But the contrary can be seen in their books written in the Hebrew language. For instance, in *Choschen Hammischpat* (34, 22), the name *Goi* is used in a depraved sense:
"Traitors and Epicureans and Apostates are worse than *Goim*"

7. *Nokhtrim* - strangers, foreigners. This name is used for all who are not Jews, and therefor for Christians.

8. *Amme Haarets* - People of the earth, idiots. There are some who say that people of other races are not meant by this, but only crude and uneducated people. There are passages, however, which leave no doubt about the matter. In the Holy Scripture, Book of Esra, ch. X, 2, we read: We have sinned against our God, and have taken strange wives [*nokhrioth*] of the people of the earth. That *people of the earth* denotes idolators is clear from *Zohar*, I, 25a: "The People of the earth - *Obhde Abhodah Zarah*, idolators.

9. *Basar Vedam* - Flesh and blood; carnal men who are destined to perdition and who can have no communion with God.

That Christians are *flesh and blood*, is proved from the prayer book:

"Whoever meets a wise and educated Christian can say: Blessed art thou O Lord, King of the Universe, who dispenseth of thy wisdom to Flesh and Blood," etc.

Likewise in another prayer, in which they ask God soon to restore the kingdom of David and to send Elias and the Messia, etc., they ask him to take away their poverty so that they will have no need to accept gifts from "flesh and blood," nor to trade with them, nor to seek wages from them.

10. *Apikorosim* - Epicureans. All are called by this name who do not observe God's precepts, as well as all those, even Jews themselves, who express private judgments in matters of faith. How much more, therefore, Christians!

11. *Kuthim* - Samaritans. But since there are no longer any Samaritans, and since there are many references in recent Jewish books to Samaritans, who can doubt that this does not mean the Christians?

Furthermore, in this matter of naming those who are not Jews, it is to be particularly noted that Jewish writings apply these names indiscriminately and promiscuously when they speak of the same thing, and almost in the same words. For instance, in the Tract *Abhodah Zarah* (25b) the word *Goi* is employed, but in the *Schulkhan Arukh* (*Iore Dea* 153, 2) *Akum* is used.

Kerithuth (6b) uses *Goim*; *Jebhammoth* (61a) uses *Akum*; *Abhodah Zar.* (2a) uses *Obhde Elilim*; *Thoseph* uses *Goim* and *Obhde Ab.*, *Choschen Ham* (Venetian ed.) uses *Kuthi*; (Slav. ed.) *Akum*. And many more instances could be quoted.

Maimonides in his book on Idolatry indiscriminately calls all the following idolators: *Goim*, *Akum*, *Obhde Kokhabhim*, *Obhde Elilim*, etc.

Article II. - What the Talmud Teaches About Christians

In the preceding chapter we saw what the Jews think of the Founder of the Christian religion, and how much they despise his name. This being so, it would not be expected that they would have any better opinion about those who follow Jesus the Nazarene. In fact, nothing more abominable can be imagined than what they have to say about Christians. They say that they are idolaters, the worst kind of people, much worse than the Turks, murderers, fornicators, impure animals, like dirt, unworthy to be called men, beasts in human form, worthy of the name of beasts, cows, asses, pigs, dogs, worse than dogs; that they propagate after the manner of beasts, that they have diabolic origin, that their souls come from the devil and return to the devil in hell after death; and that even the body of a dead Christian is nothing different from that of an animal.

1. IDOLATERS

Since Christians follow the teachings of *that man*, whom the Jews regard as a Seducer and an Idolater, and since they worship him as God, it clearly follows that they merit the name of idolater, in no way different from those among whom the Jews lived before the birth of Christ, and whom they taught should be exterminated by every possible means.

This is best demonstrated by the names they give Christians, and by the unmistakable words of Maimonides which prove that all who bear the name of Christian are idolaters. And anyone who examines Jewish books which speak of the "Worshippers of the Stars and Planets," "Epicureans," "Samaritans," etc., cannot but conclude that these idolaters are none other than Christians.

The Turks are always called "Ismaelites," never idolaters.

2. CHRISTIANS WORSE THAN THE TURKS

Maimonides in *Hilkoth Maakhaloth* (ch. IX) says:

"It is not permitted to drink the wine of a stranger who becomes a convert, that is, one who accepts the seven precepts of Noah, but is permitted to gain some benefit from it. It is allowed to leave wine alone with him, but not to place it before him.

The same is permitted in the case of all gentiles who are not idolaters, such as the Turks [Ismaelites]. A Jew, however, is not permitted to drink their wine, although he may use it to his own advantage."

3. MURDERERS

In *Abhodah Zarah* (22a) it says:

"A Jew must not associate himself with gentiles because they are given to the shedding of blood (of Jews upon awakening)."

Likewise in *Iore Dea* (153, 2):

"An Israelite must not associate himself with the Akum [Christians] because they are given to the shedding of blood (of Jews upon awakening)."

In the *Abhodah Zarah* (25b) it says:

"The Rabbis taught: If a Goi joins an Israelite on the road, he [the Jew] should walk on his right side. Rabbi Ismael, the son of Rabbi Jochanan the nephew of Beruka, says: if he carries a sword, let the Jew walk on his right side. If the Goi carries a stick, the Jew should walk on his left side. If he is climbing a hill or descending a steep incline, the Jew must not go in front with the Goi behind, but the Jew must go behind and the Goi in front, nor must he stoop down in front of him for fear the Goi might crack his skull. And if he should ask the Jew how far he is going, he should pretend he is going a long way, as Jacob our Father said to the impious Esau: *until I come to my Lord in Seir* (Gen. XXXIII, 14-17), but it adds: *Jacob set out for Sukoth.*"

In *Orach Chaiim* (20, 2) it says:

"Do not sell your overcoat (*Talith*) with the fringes to an Akum, lest he should join up with a Jew on the road and kill him. It is also forbidden to exchange or lend your overcoat with a non-jew, except for a short time and when there is nothing to be feared from him."

4. FORNICATORS

In the *Abhodah Zarah* (15b) it says:

"Animals of the masculine sex must not be left in the barns of the Gentiles with their men, nor animals of the feminine sex with their women; much less must animals of the feminine sex be left with their men and of the masculine sex with their women. Nor must sheep be left to the care of their shepherds; nor must any intercourse be had with them; nor must children be given into their care to learn to read or to learn a trade."

In the same tract a little farther on (22a) it is explained why animals must not be allowed in the barns of Gentiles, and why Jews are not permitted to have sexual intercourse with them:

"Animals must not be allowed to go near the Goim, because they are suspected of having intercourse with them. Nor must women cohabit with them because they are over-sexed."

In fol. 22b of the same book the reason is given why animals especially of the feminine sex must be kept away from their women: "...because when Gentile men come to their neighbors' houses to commit adultery with their wives and do not find them at home, they fornicate with the sheep in the barns instead. And sometimes even when their neighbors' wives are at home, they prefer to fornicate with the animals; for they love the sheep of the Israelites more than their own women."

It is for the same reason that animals are not to be entrusted to Goi shepherds, nor children to their educators.

5. UNCLEAN

The Talmud gives two reasons why the Goim are unclean: because they eat unclean things, and because they themselves have not been cleansed (from original sin) on Mount Sinai. In *Schabbath*, (145b) it says:

"Why are the Goim unclean? Because they eat abominable things and animals that crawl on their belly."

Likewise in *Abhodah Zarah*, 22b:

"Why are the Goim unclean? Because they were not present at Mount Sinai. For when the serpent entered into Eve he infused her with uncleanness. But the Jews were cleansed from this when they stood on Mount Sinai; the Goim, however, who were not on Mount Sinaim were not cleansed."

6. COMPARED TO DUNG

"When ten persons are praying together in one place and they say *Kaddisch*, or *Kedoschah*, anyone, even though he does not belong there, may respond Amen. There are some, however, who say that no dung or Akum must be present."

In *Iore Dea* (198, 48) *Hagah*, it says:

"When Jewish women come out of a bath they must take care to meet a friend first, and not something unclean or a Christian. For if so, a woman, if she wants to keep holy, should go back and bathe again."

It is worthy of note that the following list of unclean things is given in *Biur Hetib*, a commentary on the *Schulchan Arukh*:

"A woman must wash herself again if she sees any unclean things, such as a dog, an ass, or People of the Earth; a Christian (Akum), a camel, a pig, a horse, and a leper.

7. NOT LIKE MEN, BUT BEASTS

In *Kerithuth* (6b p. 78) it says:

"The teaching of the Rabbis is: He who pours oil over a Goi, and over dead bodies is freed from punishment.

This is true for an animal because it is not a man. But how can it be said that by pouring oil over a Goi one is freed from punishment, since a Goi is also a man? But this is not true, for it is written: *Ye are my flock, the flock of my pasture are men (Ezechiel, XXXIV, 31).*

You are thus called men, but the Goim are not called men."

In the Tract *Makkoth* (7b) he is said to be guilty of killing "except when, if intending to kill an animal he kills a man by mistake, or intending to kill a Goi, he kills an Israelite."

In *Orach Chaiim* (225, 10) it says:

"He who sees beautiful creatures, even though it be an Akum or an animal, let him say 'Blessed art thou Our Lord God, King of the Universe, who has placed such things on the earth!'"

8. THEY DIFFER ONLY IN FORM FROM BEASTS

In *Midrasch Talpioth* (fol. 225d) it says:

"God created them in the form of men for the glory of Israel. But Akum were created for the sole end of

ministering unto them [the Jews] day and night. Nor can they ever be relieved from this service. It is becoming to the son of a king [an Israelite] that animals in their natural form, and animals in the form of human beings should minister unto him."

We can quote here also what is said in *Orach Chaiim*, 57, 6a:

"If pigs are to be pitied when they suffer from disease, because their intestines are similar to ours, how much more should the Akum be pitied when thus affected."

9. ANIMALS

In Zohar, II, (64b) it says:

"...People who worship idols, and who are called cow and ass, as it is written: I have a cow and an ass..."

Rabbi Bechai, in his book *Kad Hakkemach*, ch. I, beginning with the word Geulah - redemption - referring to Psalm 80, v.13:

The boar out of the wood doth waste it, says:

"The letter ain is dropped [suspended] the same as these worshippers are followers of him who was suspended."

Buxtorf (Lex.) says:

"By wild pig the author here means the Christians who eat pork and, like pigs, have destroyed the vineyard of Israel, the City of Jerusalem, and who believe in the 'suspended' Christ. Else the letter ain is dropped in this word because they, as worshippers of Christ who was hanged, are also dropped."

Rabbi Edels, in commenting on *Kethuboth* (110b) says:

"The Psalmist compares the Akum to the unclean beast in the woods."

10. WORSE THAN ANIMALS

Rabbi Schelomo Iarchi (Raschi), famous Jewish commentator, explaining the law of Moses (Deuter. XIV, 21) forbidding the eating of meat of wounded animals, but which must be given to the 'stranger in thy gates,' or which, according to Exodus (XXII, 30) is to be thrown to the dogs, has this to say:

"...for he is like a dog. Are we to take to word 'dog' here literally? By no means. For the text in speaking of dead bodies says, *Or thou mayest sell it to an alien*. This applies much more to the meat of wounded animals, for which it is permitted to accept payment. Why therefore does the Scripture say it may be thrown to 'dogs?' In order to teach you that a dog is to be more respected than the Nokhri."

11. THEY PROPAGATE LIKE BEASTS

In the Sanhedrin (74b) Tosephoth, it says:

"The sexual intercourse of a Goi is like that of a beast."

And in *Kethuboth* (3b) it says:

"The seed of a Goi is worth the same as that of a beast."

Hence it is to be inferred that Christian marriage is not true marriage.

In *Kidduschim* (68a), it says:

"...How do we know this? Rabbi Huna says: You can read: Remain here with the ass, that is, with a people like an ass. Hence it appears that they are not capable of contracting marriage."

And in *Eben Haezer* (44, 8):

"If a Jew enters into marriage with an Akum (Christian), or with his servant, the marriage is null. For they are not capable of entering into matrimony. Likewise if an Akum or a servant enter into matrimony with a Jew, the marriage is null."

In Zohar (II, 64b) it says:

"Rabbi Abba says: If only idolaters alone had sexual intercourse, the world would not continue to exist. Hence we are taught that a Jew should not give way to those infamous robbers. For if these propagate in greater numbers, it will be impossible for us to continue to exist because of them. For they give birth to sucklings the same as dogs."

12. CHILDREN OF THE DEVIL

In Zohar (I, 28b) we read:

"Now the serpent was more subtle than any beast of the field, etc. (Genes. III, 1.) 'More subtle' that is towards

evil; 'than all beasts' that is, the idolatrous people of the earth. For they are the children of the ancient serpent which seduced Eve."

The best argument used by the Jews to prove that Christians are of the race of the devil is the fact that they are uncircumcized. The foreskin on non-Jews prevents them from being called the children of the Most High God. For by circumcision the name of God - Schaddai - is complete in the flesh of a circumcized Jew. The form of the letter Isch is in his nostrils, the letter Daleth in his (bent) arm, and ain appears in his sexual organ by circumcision. In non-circumcized gentiles, therefore, such as Christians, there are only two letters, Isch and Daleth, which make the word Sched, which means devil. They are, therefore, children of the Sched, the devil.

13. THE SOULS OF CHRISTIANS ARE EVIL AND UNCLEAN

The teaching of the Jews is that God created two natures, one good and the other evil, or one nature with two sides, one clean and the other unclean. From the unclean side, called Keliphah - rind, or scabby crust - the souls of Christians are said to have come. In Zohar (I, 131a) it says:

"idolatrous people, however, since they exist, befoul the world, because their souls come out of the unclean side."

And in Emek Hammelech (23d) it says:

"The souls of the impious come from Keliphah, which is death and the shadows of death."

Zohar (I, 46b, 47a) goes to show that this unclean side is the left side, from which the souls of the Christians come:

"And he created every living thing, that is, the Israelites, because they are the children of the Most High God, and their holy souls come out from Him. But where do the souls of the idolatrous gentiles come from? Rabbi Eliezer says: from the left side, which makes their souls unclean. They are therefore all unclean and they pollute all who come in contact with them."

14. AFTER DEATH THEY GO DOWN TO HELL

The Elders teach that Abraham sits at the gate of Gehenna and prevents any circumcized person from entering there; but that all the uncircumcized go down to hell.

In Rosch Haschanach (17a) it says:

"Heretics and Epicureans and Traitors go down into hell."

15. THE FATE OF DEAD CHRISTIANS

The bodies of Christians after death are called by the odious name of Pagarim, which is the word used in Holy Scripture for the dead bodies of the damned and of animals, but never for the pious dead who are called Metim. Thus the Schulchan Arukh orders that a dead Christian must be spoken of in the same way as a dead animal.

In Iore Dear (377, 1) it says:

"Condolences must not be offered to anyone on account of the death of his servants or handmaids. All that may be said is 'May God restore your lost one, the same as we say to a man who has lost a cow or an ass.'"

Nor must Christians be avoided for seven days after they have buried someone, as the law of Moses commands, since they are not men; for the burial of an animal does not pollute one.

In Iebhammoth (61a) it says:

"The Nokhrim are not rendered unclean by a burial. For it is said: *Ye are my sheep, the sheep of my pasture; ye are men.* You are thus called men, but not the Nokhrim."

Article III. - About Christian Rites and Worship

Since Christians are regarded by the Jews as idolators, all their forms of worship are idolatrous. Their priests are called priests of Baal; their temples are called houses of lies and idolatry, and everything they contain, such as chalices, statues and books, are regarded as made for the serving of idols; their prayers, both private and public, are sinful and offensive to God; and their festivals are called days of evil.

1. PRIESTS

The Talmud speaks of priests, the ministers of Christian worship, as idolatrous and belonging to the god Baal.

They are also called *Komarim* - Soothsayers; and also *Galachim*, the shaved, because they shave their heads, particularly the monks.

In *Abhodah Zarah* (14b) *Toseph*, it says:

"It is forbidden to sell books of the prophets to the soothsayers, since they may use them for their evil worship in their idolatrous temples. Those who do so sin against the law which forbids us to place an obstacle in the way of a blind person. It is also forbidden to sell them to a Christian who is not shaved, for he is sure to give or sell them to one of them who is shaved."

2. CHRISTIAN CHURCHES

A place of Christian worship is called (1) *Beth Tilfah*, a house of vanity and foolishness, in place of *Beth Tefilah*, a house of prayer; (2) *Beth Abhodha Zarah*, a House of Idolatry; (3) *Beth Hatturapi Schel Letsim*, a house of Evil Laughter.

In *Abhodah Zarah* (78) the Perusch of Maimonides, it says:

"Be it known to you that it is beyond a doubt forbidden by law to pass through a Christian city in which there is a house of vanity, that is, a house of idolatry; much more to live therein. But we today, as punishment for our sins, are subject to them, and are forced to live in their countries, as it was foretold in *Deuteronomy* (IV, 28): *And there ye shall serve gods, the work of men's hands, of wood and stone...* Thus if it is allowed as predicted to pass around a Christian city, much more so must we pass around an idolatrous temple; nor is it allowed us even to look inside and above all to enter in."

A Jew is forbidden not only to enter a Christian church, but even to go near it, except under certain circumstances.

In *Iore Dea* (142, 10) it says:

"It is forbidden to stand in the shadow of a house of idolatry, whether from the inside or the outside, for a distance of four cubits from the front door. It is not forbidden, however, to stand under the shadows of the back of a church. Nor is the shadow forbidden us if the church stands in a place where formerly there was public road, which was taken from the community and the house of idolatry built upon it. For the road is still there. But if the house of idolatry existed before the road, it is not permitted to pass before it. There are some who say that it is forbidden to pass there in any case."

Neither is a Jew allowed to listen to, or admire the beautiful music of the churches. In *Iore Dea* (142, 15) it says:

"It is forbidden to listen to the music of idolatrous worship, and to examine the statues of their idols; for even by looking at them one can be influenced by the evil of idolatry. But one can look who does not intend to be so affected."

Likewise a Jew is not allowed to have a house near a church; nor is he allowed to rebuild a house which has been destroyed in such a place. In *Iore Dea* (143, 1) it says:

"If a house near an idolatrous temple belonging to the Akum falls down, it must not be rebuilt. A Jew must remove it a certain distance away if he wishes to rebuild it. But he must fill up the vacant space between his house and the church with bushes and rubbish so that the space will not be used to extend the idolatrous temple."

Here may be added what a certain Rabbi Kelomimus said about a Christian church (in the book *Nizzachon*) to the Emperor Henry III, who gave him permission to speak his opinion freely about the Basilica which he had recently built at Spire:

"After the Emperor Henry III, a very wicked man, had completed the building of that "Abyss," he sent for Rabbi Kelominus and said to him: "I want to ask you, how does this Basilica which I have built compare with the magnificence of Solomon's Temple, about which so many volumes have been written?" He replied: 'My Lord, if you will permit me that you will let me go unharmed, I will tell you the truth about it.' The Emperor answered: 'I give you my word as a lover of the truth and as an Emperor, that no harm shall come to you.' Then the Jew said: 'If you gathered together all you have spent so far, and added to it all the silver and gold in your treasury, it would not suffice even to pay the workmen and craftsmen that Solomon employed; for it is written (*Chron. II, ch 2*): *And Solomon told out threescore and ten thousand men to bear burdens, and fourscore thousand to hew in the mountains, and three thousand and six hundred to oversee them.* Eight years were spent in the building of the Temple, much more than you spent in building this *Tehon* [Abyss]. And when Solomon had finished his

Temple, see what the Scripture says about it: *The priests could not stand to minister by reason of the cloud; for the glory of God had filled the House of the Lord (Chron. II, Ch. 5, 14)*. But if someone loaded an ass with putrid garbage and led it into this abyss of yours, no one would notice the difference!" The Emperor Henry then replied: "Were it not that I have sworn to let you go unharmed, I would order your head cut off."

3. CHALICES

Chalices used in the Sacrifice of the mass are spoken of as vessels in which filth is offered up to the idol. Moses Kozzensis, in *Hilkoth Abhodah Zarah* (10b) says:

"A Jew who buys Chalices of the Goi, which are broken and thrown away, it is not permitted to sell them again to them, because their priest of Baal will use them in the worship of the idol."

4. BOOKS

The Talmud calls the books of the Christians *Minim* - heretical books - *Siphre Debeth Abidan* - Books of the House of Perdition. The Talmud in particular speaks of the books of the Gospels. Thus in *Schabbath* (116a) *Toseph*:

"Rabbi Meir calls heretical books *Aaven Gilaion* (volumes of iniquity) because they call them Gospels."

And Rabbi Jochanan calls these books *Aavon Gilaion*, evil books. The *Schulchan Arukh*, Crakow edition, gives this name as *Aven Niktabh al Haggilaion* - iniquity written in a book.

Buxtorf says: "In the *Arukh* there is a note *Scheker Niktabh al Gilaion*, which means, a lie written in a book."

All the Talmudists agree that the books of the Christians should be destroyed. They differ only as to what should be done with the names of God contained in them. In *Schabbath* (116a) it says:

"The Glossaries of our own books and the books of the heretics are not to be saved from the flames, if they should catch fire on the Sabbath day. Rabbi Jose, however, says: 'On festival days the divine names should be torn out of the books of the Christians and hidden away; what remains must be given to the flames.' But Rabbi Tarphon says: 'In order that I may be remembered by my children, if those books should ever fall into my hands I would burn them together with the divine names contained therein. For if one is chased by an assassin, or by a serpent, it would be better to take refuge in a pagan temple than in one of theirs; because the Christians knowingly resist the truth, whereas the pagans do so unknowingly.'"

5. PRAYERS

Christian prayers are called, not *Tefillah*, but *Tiflah*. They change the point and insert *Iod*, which makes it read to mean sin, foolishness and transgression.

6. CHRISTIAN FESTIVALS

Christian festivals, especially Sunday, are called *Ion Ed* - day of destruction, perdition, misfortune or calamity. They are also simply called *Iom Notsri* - Christian Days. The word *Ed* rightly interpreted means misfortune or calamity, as appears from the *Gemarah* and the Glossaries of Maimonides in *Abhodah Zarah* (2a):

"The word *Edehem* means the festivals of the Christians, since it is written (in Deuter. XXXII, 35): *the day of their calamity*."

Maimonides also says in *Abhodah Zarah* (78c):

"The words *Edehem* means the foolishness of their festivals. It is the name for their despicable feast days which do not merit the name of *Moedim*, for they are really vain and evil."

Bartenora also writes:

"The word *Edehem* is the name for their ignominious festivals and solemnities."

The marginal notes of *Tosephtoth* also give this name to Christian festivals. Thus in *Abhodah Zarah* (6a):

"The Day of Evil, that is the Christian Day, is forbidden to us as well as all their other feast days."

Some Christian festivals are mentioned by name, such as the feast of Christmas and Easter. Moses Mikkozzi, referring to the above text of *Abhodah Zarah*, says:

"Rabbi Sammucl declares, in the name of Solomon Iarchi, that in particular the festivals of Christmas and Easter, which are their principal *evil* days and the foundation of their religion, are forbidden to us."

Maimonides, in *hilkoth Akum* (ch. IX) has the same:

"Sammucl repeats the words of Rabbi Sal. Iarchi which forbid us particularly to celebrate the feasts of

Christmas and Easter, which are celebrated on account of him who was hanged." Furthermore, indications of the impiety of the Jews are to be found in the names which they give to these Christian festivals: For in place of using Tau in the word Nithal, they often write Tet and call it Nital for the Latin word Natalis, the Feast of the Nativity. They make it appear as if this word were from the root Natal which connotes extermination or destruction. Likewise they refuse to use the word Paschal (Pesach) for the Christian feast of Easter. The substitute Koph for Phe and insert the letter iod and call it Ketsach or Kesach. Both pronunciations have an evil meaning. Ketsach is from the root Katsah, meaning to amputate or cut off from, and Kesach is from the root Kesa, meaning to wood or a gallows. This is done because the feast of Easter is celebrated by Christians in memory of Christ - the one who was hanged - who was put to death and who rose again from the dead.

PART TWO

PRECEPTS OF THE TALMUD

CONCERNING CHRISTIANS

From what has been shown thus far, it is clear that, according to the teaching of the Talmud, Christians are idolaters and hateful to Jews.

As a consequence, every Jew who wishes to please God has a duty to observe all the precepts which were given to the Fathers of their race when they lived in the Holy Land concerning the idolatrous gentiles, both those who lived amongst them and those in nearby countries.

A Jew is therefore required to

- (1) To avoid Christians;
- (2) To do all he can to exterminate them.

CHAPTER I

CHRISTIANS MUST BE AVOIDED

Jews are required to avoid all contact with Christians for four reasons:

- (1) Because they are not worthy to share in the Jewish way of life;
- (2) Because they are unclean;
- (3) Because they are idolaters;
- (4) Because they are murderers (of jews upon awakening).

Article I. - Christians Must Be Avoided - Because They Are Unworthy to Share Jewish Customs

A Jew, by the fact that he belongs to the chosen people and is circumcized, possesses so great a dignity that no one, not even an angel, can share equality with him. In fact, he is considered almost the equal of God. "He who strikes an Israelite" says Rabbi Chanina "acts as if he slaps the face of God's Divine Majesty."

A Jew is always considered good, in spite of certain sins which he may commit; nor can his sins contaminate him, any more than dirt contaminates the kernel in a nut, but only soils its shell. A Jew alone is looked upon as a man; the whole world is his and all things should serve him, especially "animals which have the form of men." Thus it is plain that they regard all contact with Christians as contaminating and as detracting from their dignity. They are therefore required to keep as far away as possible from all who live and act as Christians do.

1. A JEW MUST NOT SALUTE A CHRISTIAN

In Gittin (62a) it says:

"A Jew must not enter the home of a Nokhri on a feast day to offer him greetings. However, if he meets him on the street, he may offer him a greeting, but curtly and with head bowed."

2. A JEW MUST NOT RETURN THE GREETINGS OF A CHRISTIAN

In Iore Dea (148, 10) it says:

"A Jew must not return the greeting of a Christian by bowing before him. It is good, therefore, to salute him first and so avoid having to answer him back if the Akum salutes him first."

Rabbi Kohana says that when a Jew salutes a Christian he should say "Peace to my Lord," but intend this for his own Rabbi. For the Tosephtoth says: "For his heart was turned towards his own Rabbi."

3. A JEW MUST NOT GO BEFORE A CHRISTIAN JUDGE

In Choschen Hammischpat (26,1) it says:

"A Jew is not permitted to bring his case before Akum judges, even if the matter is judged by the decisions of Jewish law, and even if both parties agree to abide by such decisions. He who does so is impious and similar to one who calumniates and blasphemes, and who raises his hand against the Law given us by Moses, our great law-giver. Hagah says "The Bethin has the power to excommunicate such a one until he releases his Jewish brother from the hands of the Gentile."

4. A CHRISTIAN CANNOT BE USED AS A WITNESS

In Choschen Ham. (34, 19) it says:

"A Goi or a servant is not capable of acting as a witness."

5. A JEW CANNOT EAT CHRISTIAN FOOD

In Iore Dea (112, 1) it says:

"The Elders forbade the eating of the bread of the Akum, lest we would seem to be familiar with them."

And in Abhodah arah (35b) it says:

"The following things belonging to the Goim are forbidden: Milk which a Goi takes from a cow, in the absence of a Jew; also their bread, etc."

6 A JEW MUST NEVER ACT IN ANY WAY LIKE A CHRISTIAN

In Iore Dea (178, 1) it says:

"It is not permitted to imitate the customs of the Akum, nor to act like them. Nor is it permitted to wear clothes like the Akum, not to comb the hair as they do...neither must Jews build houses that look like temples of the Akum."

Since, however, it is not possible to observe all these rules in every place, the Hagah says that they can be overlooked to a certain extent when, for instance, it is to the advantage of the Jew to do so; for example, if a Jew would profit by a trade which requires a certain kind of dress.

Article II. - Christians Are to Be Avoided - Because They Are Unclean

It is not known how often Jews must wash and purify themselves, nor how much they must study to avoid everything which might render them unclean. The Talmud teaches, however, that Christians are people whose touch alone makes things unclean. In Abhodah Zarah (72b) it says:

"A certain man was pouring wine from one jar into another by means of a tube, when a Goi came along and

touched

the tube with his hand. As a result all the wine (in both jars) had to be thrown away."

Every vessel, therefore, must be washed which comes into the possession of a Jew from a Christian, although it has never been in use. In Iore Dea (120, 1) it says:

"If a Jew buys a vessel for use at table from an Akum, whether it is made of metal, glass or lead, even if it is new, he must wash it in a Mikvah [a large basin], or in a cistern which holds forty quarts of water.

Article III. - Christians Are to Be Avoided - Because They Are Idolaters

1. Lest a Jew be the occasion of sin to the idolatrous Christians, according to the precept in Levit. XIX, 14: "Do not put a stumbling-block before the blind - he must avoid all contact with them on the days when they worship their gods. In Abhodah Zarah (2a) it says:

"For three days before their idolatrous festivals it is not permitted to buy or sell them anything. It is also forbidden to give or take any help from them, to change any money with them, to pay them back any debts or allow them to pay back debts."

In the Abhodah Zarah, 78c (the Perusch of Maimonides, fol. 8) it says:

"All the festivals of the followers of Jesus are forbidden, and we must conduct ourselves towards them as we would towards idolaters. The first day of the week is their principal feast, and it is therefore forbidden to do any business whatsoever with those who believe in Jesus on their Sabbath. We must observe the same rules on their Sabbath as we do on the feastdays of idolaters, as the Talmud teaches."

2. A JEW MUST NOT USE ANYTHING WHICH PERTAINS TO THE WORSHIP OF CHRISTIANS

In Iore Dea (139, 1) it says:

"It is forbidden to have anything to do with idols and everything that is used in their form of worship, whether they are made by the Akum or by Jews."

3. IT IS FORBIDDEN TO SELL TO CHRISTIANS ANYTHING CONNECTED WITH THEIR IDOLATROUS WORSHIP

The Abhodah Zarah (14b, Toseph) says:

"It is always forbidden to sell incense to an idolatrous priest, for it is evident that when he asks for it he wants it for no other purpose but to offer it before his idol. Anyone, therefore, who would sell it to him sins against the precept which forbids us to place a stumbling-block before the blind. It is also forbidden to sell candles to gentiles for their Feast of Candles.

Candles however may be sold to them on other days. Neither is it permitted to sell a chalice to a gentile which a Jew has bought after a Goi has broken it and thrown it away. It may only be sold again to a gentile after it has been completely made over. For after it has been broken just once it can be used still to hold the wine which is offered in honor of their idol." Then follows the prohibition as to the selling of books to Christian priests, as we have seen above. Even the work of binding such books is forbidden to a Jew. In Iore Dea (139, 15) it says:

"It is forbidden to bind the books of the Akum, with the exception of law books. It may be done, however, if refusal to do so should cause enmity, but only after every effort has been made to refuse such work."

Likewise in Iore Dea (151, 1, Hagah):

"It is not permitted to sell water to an Akum if it is known that it will be made into Baptismal water."

Mention is also made of many other things which it is forbidden to sell to Christians, such as: cloth from which priestly vestments and banners may be made; paper and ink which may be used for writing books pertaining to their divine worship.

It is forbidden to sell, or even to rent, houses to Christians which will be used by them as a place of worship. Nowadays, however, Jews trade with Christians, especially on Christian feast days, and also sell them houses knowing full well that certain Sacraments will be administered therein, such as Baptism, Holy Communion and Extreme Unction. The Talmud can give no reason for this, and in the Abhodah Zarah (2a, Toseph) it says: "It is difficult to say by what right Jews nowadays trade with the Goim on their (evil) feast days. For although many of them commit all kinds of licentious acts and perversions on their feast days in honor of saints which they do not look upon as gods, yet every week they celebrate the Day of the Nazarene [Sunday] which has always been forbidden to us."

Bartenora, however, in his commentary on Abhodah Zarah (I, 2, fol. 7b) it says:

"Since, while we are in captivity, we cannot live without trading with them, and we depend upon them for our food and we must fear them, it is only forbidden to trade with them on their feast days. Furthermore, it is permitted nowadays to trade with them on the actual day of their feasts, because the Rabbis are convinced that they do not worship their idols just because they trade with us. And what is forbidden in this book must be taken as applying directly to idolatry."

Rabbi Tam, however, contends that the Mishnah only forbids the selling of things to idolaters which will be used by them in the worship of idols, since they rejoice and worship their idols because they obtain the things necessary for that worship.

He explains it thus (in Abhodah Zarah, 2a, Toseph):

"No one should wonder at this custom of ours. For, although we look upon them as idolaters, they can only offer up what they buy for money. Hence, our gain and their joy is not the reason for this prohibition, for they have enough money for these things, even if we did not trade with them."

4. THIS PROHIBITION DOES NOT APPLY TO ATHEISTS

In Iore Dea (148, 5) it says:

"It is only permitted to send a gift to an Akum on one of their feast days if it is known that he does not believe in idols and does not worship them."

Maimonides has the same in Hilkhoth Akum (IX, 2):

"It is also wrong to send a gift to a Goi on their feast days unless it is certain that he does not believe in the worship of Christian idols, and does not serve them."

Article IV. - Christians Are to Be Avoided - Because They Are Evil

There is nothing that Jews are more convinced of than the harm which Christians can do to the children of Israel.

Because of this, the rulers of the Chosen People have always instructed them not to accept any help from Christians who will always resort to murder (of Jews upon awakening), and to other crimes, whenever they cannot otherwise obtain their evil ends. Thus a Jew must not employ a Christian as a nurse, or as a teacher for his children, or as a doctor, a barber or an obstetrician.

1. NOT AS A NURSE

In Iore Dea (81, 7, Hagah) it says:

"A child must not be nursed by a Nokhri, if an Israelite can be had; for the milk of the Nokhrith hardens the heart of a child and builds up an evil nature in him."

2. NOT AS A TEACHER

In Iore Dea (153, 1, Hagah) it says:

"A child must not be given to the Akum to learn manners, literature or the arts, for they will lead him to heresy."

3. NOT AS A DOCTOR

In Iore Dea (155, 1) it says:

"When a Jew is wounded in any way, even so gravely that he would have to violate the Sabbath in having a

doctor, he must not employ the services of a Christian (Akum) doctor who is not known to everyone in the neighborhood; for we must guard against the spilling of blood. Even when it is not known if the patient will live or die, such a doctor must not be allowed to attend him. If, however, he is sure to die, then such a doctor may attend him, since an extra hour of life is not much to lose. If the Akum insists that a certain medicine is good, you may believe him, but be sure not to buy it from him. There are some who say that this holds only when the Akum offer help free, and that it can be accepted every time it is paid for. But it can be taken for granted that they would not harm a Jew just for the sake of a matter of money."

In Pesachim (25a) it says:

"Rabbi Jochanan says: medical help can be accepted from all except idolaters, fornicators and murderers."

4. NOT AS A BARBER

In Iore Dea (156,1) it says:

"You must not be shaven by an Akum unless your Jewish friends are with you. There are some who say that it is not permitted to be shaved by an Akum even when others are present, unless you can see yourself in a mirror."

5. NOT AS AN OBSTETRICIAN

In Abhodah Zarah (26a) it says:

"Our Rabbis have passed it down for us, that a foreign woman must never be allowed to act as midwife at the birth of a child of Israel, because they are given to the shedding of blood (of Jews upon awakening). The Elders say, however, that a foreign woman may perform this task provided there are other Jewish women present, but never alone. Rabbi Meir, however, says that it is not allowed even others are present. For they often crush the soft head of the child with their hands and kill it; and they can do this without being noticed by those who are present."

CHAPTER II

CHRISTIANS MUST BE EXTERMINATED

The followers of "that man," whose name is taken by the Jews to mean "May his name and memory be blotted out," are not otherwise to be regarded than as people whom it would be good to get rid of. They are called Romans and tyrants who hold captive the children of Israel, and by their destruction the Jews would be freed from this Fourth Captivity.

Every Jew is therefore bound to do all he can to destroy that impious kingdom of the Edomites (Rome) which rules the whole world. Since, however, it is not always and everywhere possible to effect this extermination of Christians, the Talmud orders that they should be attacked at least indirectly, namely: by injuring them in every possible way, and by thus lessening their power, help towards their ultimate destruction. Wherever it is possible a Jew should **kill** Christians, and do so without mercy.

Article I. - HARM MUST BE DONE TO CHRISTIANS

A Jew is commanded to harm Christians wherever he can, both indirectly by not helping them in any way, and also directly by wrecking their plans and projects; neither must he save a Christian who is in danger of death.

I. GOOD MUST NOT BE DONE TO CHRISTIANS

In Zohar (1, 25b) it says:

"Those who do good to the Akum...will not rise from the dead."

At times it is permitted to do good to Christians, but only in order to help Israel, namely, for the sake of peace

and to hide hatred of them. Maimonides in Hilkhoth Akum (X, 6) says:

"Needy Gentiles may be helped as well as needy Jews, for the sake of peace..."

In Iore Dea (148, 12 Hagah) it says:

"Therefore if you enter a town and find them celebrating a feast, you may pretend to rejoice with them in order to hide your hatred. Those, however, who care about the salvation of their souls should keep away from such celebrations. You should make it known that it is a hateful thing to rejoice with them, if you can do so without incurring enmity."

1. IT IS NOT PERMITTED TO PRAISE A CHRISTIAN

In Abhodah Zarah (20, a, Toseph) it says:

"Do not say anything in praise of them, lest it be said: How good that Goi is!"

In this way they explain the words of Deuteronomy (VII, 2)... *and thou shalt show no mercy unto them [Goim]*, as cited in the Gemarah. Rabbi S. Iarchi explains this Bible passage as follows:

"Do not pay them any compliments; for it is forbidden to say: how good that Goi is."

In Iore Dea (151, 14) it says:

"No one is allowed to praise them or to say how good an Akum is. How much less to praise what they do or to recount anything about them which would redound to their glory. If, however, while praising them you intend to give glory to God, namely, because he has created comely creatures, then it is allowed to do so."

2. A JEW NOT ALLOWED TO MENTION THE THINGS WHICH CHRISTIANS USE FOR THEIR IDOLATROUS WORSHIP

In Hilkhoth Akum (V, 12) it says:

"It is also forbidden to make mention of the Akum; for it is written (Exodus XXIII, 13):...*and make no mention of other gods.*"

3. THEIR IDOLS MUST BE SPOKEN OF WITH CONTEMPT

In Iore Dea (146, 15) it says:

"Their idols must be destroyed, or called by contemptuous names."

Ibidem, (147, 5):

"It is permitted to deride idols, and it is forbidden to say to a Goi: May your God help you, or I hope you will succeed."

Rabbi Bechai, explaining the text of Deuteronomy about hating idolatry, says:

"The Scripture taught us to hate idols and to call them by ignominious names. Thus, if the name of a church is Bethgalia - "house of magnificence," it should be called Bethkaria - an insignificant house, a pigs' house, a latrine. For this word, karia, denotes a low-down, slum place."

In numerous places ignominious names are given by the Jews to Christian things. It will not be out of place to list a few of these names which they give to things and persons which are held holy and dear by Christians, as follows:

JESUS is ignominiously called Jeschu - which means, May his name and memory be blotted out. His proper name in Hebrew is Jeschua, which means Salvation.

MARY, THE MOTHER OF JESUS, is called Charia - dung, excrement (German Dreck). In Hebrew her proper name is Miriam.

CHRISTIAN SAINTS, the word for which in Hebrew Kedoschim, are called Kededchim (cinaedos) - feminine men (Farries). Women saints are called Kedeschoth, whores.

SUNDAY is called the day of calamity.

FEAST OF CHRISTMAS is called Nital, denoting extermination.

EASTER is not called by the proper name Pesach (Passover), but Ketsach, meaning a cutting down; or Kesach, a Gallows.

A CHRISTIAN CHURCH is not called Beth Hattefillah, House of Prayer, but Beth Hattiflah, a House of

Vanity, a House of Evil.

THE GOSPEL BOOKS are called Aavon Gilaion, Books of Iniquity.

CHRISTIAN SACRIFICES are called Dung Offerings. In the Jerusalem Talmud (fol. 13b) the following occurs:

"He who sees them mezabbelim (excrementing - sacrificing) before their idol, let him say (Exod. XXII, 20): He that sacrificeth unto an idol shall be utterly destroyed."

Rabbi Iarchi (referring to Num. XXV, 3) teaches that the Gentiles actually honor their God by excrementing before him.

A CHRISTIAN GIRL who works for Jews on their sabbath is called a Schaw-weschicksel, Sabbath Dirt.

4. A JEW IS NOT ALLOWED TO GIVE GIFTS TO CHRISTIANS

In Hilkoth Akum (X, 5) it says:

"It is forbidden to give gifts to the Goim. But it is permitted to give them to a convert who lives among the Jews; for it is said: To the traveller who stops in your cities, give it to him to eat, or sell it to a Gentile, that is sell it, not give it."

In Iore Dea (151, 11) it says:

"It is forbidden to give free gifts to the Akum with whom a Jew may not treat familiarly."

The Talmud, however, allows a Jew to give gifts to Gentiles who are known to him and from whom he has hope of getting something in return.

5. A JEW IS FORBIDDEN TO SELL HIS FARM TO CHRISTIANS

In Iore Dea (334, 43) it says:

"In 24 cases a Jew must be repudiated, namely ...8. Anyone who sells his farm to the Akum must be sent into exile - unless he undertakes to make up for all the harm that follows as a consequence of having the Akum live near the Jews."

6. IT IS FORBIDDEN TO TEACH A TRADE TO CHRISTIANS

In Iore Dea (154, 2) it says:

"It is not permitted to teach any trade to the Akum."

II. HARM MUST BE DONE TO THE WORK OF CHRISTIANS

Since the Goim minister to Jews like beasts of burden, they belong to a Jew together with his life and all his faculties:

"The life of a Goi and all his physical powers belong to a Jew." (A. Rohl. Die Polem. p.20)

It is an axiom of the Rabbis that a Jew may take anything that belongs to Christians for any reason whatsoever, even by fraud; nor can such be called robbery since it is merely taking what belongs to him.

In Babha Bathra (54 b) it says:

"All things pertaining to the Goim are like a desert; the first person to come along and take them can claim them for his own."

1. CHRISTIANS MUST NOT BE TOLD IF THEY PAY TOO MUCH TO A JEW

In Choschen Hamm. (183, 7) it says:

"If you send a messenger to collect money from an Akum and the Akum pays too much, the messenger may keep the difference. But if the messenger does not know about it, then you may keep it all yourself."

2. LOST PROPERTY OF CHRISTIANS MUST NOT BE RETURNED TO THEM

In Choschen Hamm. (266, 1) it says:

"A Jew may keep anything he finds which belongs to the Akum, for it is written: Return to thy brethren what is lost (Deuter. XXII, 3). For he who returns lost property [to Christians] sins against the Law by increasing the power of the transgressors of the Law. It is praiseworthy, however, to return lost property if it is done to honor

the name of God, namely, if by so doing Christians will praise the Jews and look upon them as honorable people."

3. CHRISTIANS MAY BE DEFRAUDED

In Babha Kama (113b) it says:

"It is permitted to deceive a Goi."

And in Choschen Hamm. (156, 5 Hagah) it says:

"If a Jew is doing good business with an Akum it is not allowed to other Jews, in certain places, to come and do business with the same Akum. In other places, however, it is different, where another Jew is allowed to go to the same Akum, lead him on, do business with him and to deceive him and take his money. For the wealth of the Akum is to be regarded as common property and belongs to the first who can get it. There are some, however, who say that this should not be done."

In Choschen Hamm. (183, 7 Hagah) it says:

"If a Jew is doing business with an Akum and a fellow Israelite comes along and defrauds the Akum, either by false measure, weight or number, he must divide his profit with his fellow Israelite, since both had a part in the deal, and also in order to help him along."

4. A JEW MAY PRETEND HE IS A CHRISTIAN TO DECEIVE CHRISTIANS

In Iore Dea (157, 2 Hagah) it says:

"If a Jew is able to deceive them [idolaters] by pretending he is a worshipper of the stars, he may do so."

5. A JEW IS ALLOWED TO PRACTICE USURY ON CHRISTIANS

In Abhodah Zarah (54a) it says::

"It is allowed to take usury from Apostates who fall into idolatry."

And in Iore Dea (159, 1) it says:

"It is permitted, according to the Torah, to lend money to an Akum with usury. Some of the Elders, however, deny this except in a case of life and death. Nowadays it is permitted for any reason."

III. CHRISTIANS TO BE HARMED IN LEGAL MATTERS

1. A JEW MAY LIE AND PERJURE HIMSELF TO CONDEMN A CHRISTIAN

In Babha Kama (113a) it says:

"Our teaching is as follows: When a Jew and a Goi come into court, absolve the Jew, if you can, according to the laws of Israel. If the Goi wins, tell him that is what our laws require. If however, the Jew can be absolved according to the gentile law, absolve him and say it is due to our laws. If this cannot be done proceed callously against the Goim, as Rabbi Ischmael advises. Rabbi Akibha, however, holds that you cannot act fraudulently lest you profane the Name of God, and have a Jew committed for perjury."

A marginal note, however, explains this qualification of Rabbi Akibha as follows:

"The name of God is not profaned when it is not known by the Goi that the Jew has lied."

And further on, the Babha Kama (113b) says:

"The name of God is not profaned when, for example, a Jew lies to a Goi by saying: 'I gave something to your father, but he is dead; you must return it to me,' as long as the Goi does not know that you are lying."

2. A JEW MAY PERJURE HIMSELF WITH A CLEAR CONSCIENCE

In Kallah (1b, p.18) it says:

"She (the mother of the mamzer) said to him, 'Swear to me.' And Rabbi Akibha swore with his lips, but in his heart he invalidated his oath."

A similar text is found in Schabbuoth Hagahoth of Rabbi Ascher (6d):

"If the magistrate of a city compels Jews to swear that they will not escape from the city nor take anything out

of it, they may swear falsely by saying to themselves that they will not escape today, nor take anything out of the city today only."

IV. CHRISTIANS MUST BE HARMED IN THINGS NECESSARY FOR LIFE

Jews must spare no means in fighting the tyrants who hold them in this Fourth Captivity in order to set themselves free. They must fight Christians with astuteness and do nothing to prevent evil from happening to them: their sick must not be cared for, Christian women in childbirth must not be helped, nor must they be saved when in danger of death.

1. A JEW MUST ALWAYS TRY TO DECEIVE CHRISTIANS

In Zohar (I, 160a) it says:

"Rabbi Jehuda said to him [Rabbi Cezkia]: 'He is to be praised who is able to free himself from the enemies of Israel, and the just are much to be praised who get free from them and fight against them. 'Rabbi Chezkia asked, 'How must we fight against them?' Rabbi Jehuda said, 'By wise counsel thou shalt war against them' (Proverbs, ch. 24, 6). By what kind of war? The kind of war that every son of man must fight against his enemies, which Jacob used against Esau - by deceit and trickery whenever possible. They must be fought against without ceasing, until proper order be restored. Thus it is with satisfaction that I say we should free ourselves from them and rule over them."

2. A SICK CHRISTIAN MUST NOT BE AIDED

In Iore Dea (158, 1) it says:

"The Akum are not to be cured, even for money, unless it would incur their enmity."

3. A CHRISTIAN WOMAN IN CHILDBIRTH MUST NOT BE HELPED

In Orach Chaiim (330, 2) it says:

"No help is to be given to an Akun woman in labor on the sabbath, even in a small way, for the Sabbath must not be violated."

4. A CHRISTIAN IN DANGER OF DEATH MUST NOT BE HELPED

In Choschen Hamm. (425, 5) it says:

"If you see a heretic, who does not believe in the Torah, fall into a well in which there is a ladder, hurry at once and take it away and say to him 'I have to go and take my son down from a roof; I will bring the ladder back to you at once' or something else. The Kuthaei, however, who are not our enemies, who take care of the sheep of the Israelites, are not to be killed directly, but they must not be saved from death."

And in Iore Dea (158, 1) it says:

"The Akum who are not enemies of ours must not be killed directly, nevertheless they must not be saved from danger of death. For example, if you see one of them fall into the sea, do not pull him out unless he promises to give you money."

Maimonides, in Hilkhoth Akum (X, 1) says:

"Do not have pity for them, for it is said (Deuter. VII, 2): Show no mercy unto them. Therefore, if you see an Akum in difficulty or drowning, do not go to his help. And if he is in danger of death, do not save him from death. But it is not right to kill him by your own hand by shoving them into a well or in some other way, since they are not at war with us."

Lastly, the Talmud commands that Christians are to be **killed** without mercy. In the Abhodah Zarah (26b) it says:

"Heretics, traitors and apostates are to be thrown into a well and not rescued."

And in Choschen Hammischpat (388, 10) it says:

"A Christian spy is to be **killed**, even in our days, wherever he is found. He may be **killed** even before he confesses. And even if he admits that he only intended to do harm to somebody, and if the harm which he intended is not very great, it is sufficient to have him **condemned to death**. He must be warned, however, not to confess to this. But if he impudently says 'No, I will confess it!' then he must be **killed**, and the sooner the better. If there is no time to warn him, it is not necessary to do so. There are some who say that a traitor is to be put to death only when it is impossible to get rid of him by mutilating him, that is, by cutting out his tongue or his eyes, but if this can be done he must not be killed, since he is not any worse than others who persecute us."

And in Choschen Hamm. again (388, 15) it says:

"If it can be proved that someone has betrayed Israel three times, or has given the money of Israelites to the Akum, a way must be found after prudent consideration to **wipe him off the face of the earth**."

Even a Christian who is found studying the Law of Israel (the talmud) merits death. In Sanhedrin (59a) it says: "Rabbi Jochanan says: A Goi who pries into the Law is guilty to death."

II. BAPTIZED JEWS ARE TO BE PUT TO DEATH

In Hilkhoth Akum (X, 2) it says:

"These things [supra] are intended for idolaters. But Israelites also, who lapse from their religion and become epicureans, are to be killed, and we must persecute them to the end. For they afflict Israel and turn the people from God."

And in Iore Dea (158, 2 Hagah) it says:

"Renegades who turn to the pleasures of the Akum, and who become contaminated with them by worshipping stars and planets and sin maliciously; also those who eat the flesh of wounded animals, or who dress in vain clothes, deserve the name of epicureans; likewise those who deny the Torah and the Prophets of Israel - the law is that all those should be **killed**; and those who have the power of life and death should have them killed; and if this cannot be done, **they should be led to their death by deceptive methods**."

Rabbi Maimonides, in Hilkhoth Teschubhah (III, 8) gives the list of those who are considered as denying the Law:

"There are three classes of people who deny the Law of the Torah: (1) Those who say that the Torah was not given by God, at least one verse or one word of it, and who say that it was all the work of Moses; (2) Those who reject the explanation of the Torah, namely, the Oral Law of the Mischnah (in the talmud), and do not recognize the authority of the Doctors of the Law, like the followers of Tsadok (Sadducees) and Baithos; (3) Those who say that God changed the Law for another New Law, and that the Torah no longer has any value, although they do not deny that it was given by God, as the Christians and the Turks believe. All of these deny the Law of the Torah."

III. CHRISTIANS ARE TO BE **KILLED** BECAUSE THEY ARE TYRANTS

In Zohar (I, 25a) it says:

"The People of the Earth are idolaters, and it has been written about them: Let them be wiped off the face of the earth. Destroy the memory of the Amalekites. They are with us still in this Fourth Captivity, namely, the Princes [of Rome]... who are really Amalakites."

1. THESE PRINCES ARE TO BE KILLED FIRST

For if they are allowed to live, the hope of the liberation of the Jews is in vain, and their prayers for release from this Fourth Captivity are of no avail. In Zohar (I, 219B) it says:

"It is certain that our captivity will last until the princes of the gentiles who worship idols are destroyed."

And again in Zohar (II, 19a) it says:

"Rabbi Jehuda said: Come and see how it is; how the princes have assumed power over Israel and the Israelites make no outcry. But their rejoicing is heard when the prince falls. It is written that: the King of the Egyptians died and soon the children of Israel were released from captivity; they cried out and their voice ascended to God."

2. THE PRINCEDOM WHOSE CHIEF CITY IS ROME IS THE ONE TO BE HATED MOST OF ALL BY THE JEWS

They call it the Kingdom of Esau, and of the Edomites, the Kingdom of Pride, the Wicked Kingdom, Impious Rome. The Turkish Empire is called the Kingdom of the Ismaelites which they do not wish to destroy. The Kingdom of Rome, however, must be exterminated, because when corrupt Rome is destroyed, salvation and freedom will come to God's Chosen People.

Rabbi David Kimchi writes as follows in Obadian:

"What the Prophets foretold about the destruction of Edom in the last days was intended for Rome, as Isaiah explains (ch. 34, 1): Come near, ye nations, to hear...For when Rome is destroyed, Israel shall be redeemed."

Rabbi Abraham also, in his book Tseror Hammor, section Schoftim, says the same:

"Immediately after Rome is destroyed we shall be redeemed."

IV. LASTLY, ALL CHRISTIANS, INCLUDING THE BEST OF THEM, ARE TO BE **KILLED**

In Abhodah Zarah (26b, Tosephoth) it says:

"Even the best of the Goim should be **killed**"

The Schulchan Arukh, after the words of Iore Dea (158, 1) that those of the Akum who do no harm to Jews are not to be **killed**, namely those who do not wage war against Israel, thus explains the word Milchamah - war:

"But in time of war the Akum are to be **killed**, for it is written: 'The good among the Akum deserve to be **killed**, etc.'"

V. A JEW WHO **KILLS** A CHRISTIAN COMMITS NO SIN, BUT OFFERS AN ACCEPTABLE SACRIFICE TO GOD

In Speher Or Israel (177b) it says:

"Take the life of the Kliphoth and **kill** them, and you will please God the same as one who offers incense to Him."

And in Ialkut Simoni (245c. n. 772) it says:

"Everyone who **sheds the blood** of the impious non-jew is as acceptable to God as he who offers a sacrifice to God."

VI. AFTER THE DESTRUCTION OF THE TEMPLE AT JERUSALEM, THE ONLY SACRIFICE NECESSARY IS THE EXTERMINATION OF CHRISTIANS

In Zohar (III, 227b) the Good Pastor says:

"The only sacrifice required is that we remove the unclean from amongst us."

Zohar (II, 43a), explaining the precept of Moses about the redemption of the first born of an ass by offering a lamb, says:

"The ass means the non-Jew, who is to be redeemed by the offering of a lamb, which is the dispersed sheep of Israel. But if he refuses to be redeemed, then **break his skull**....They should be taken out of the book of the living, for it is said about them: He who sins against me, I shall take out of the book of life."

VII. THOSE WHO **KILL** CHRISTIANS SHALL HAVE A HIGH PLACE IN HEAVEN

In Zohar (I, 38b, and 39a) it says:

"In the palaces of the fourth heaven are those who lamented over Sion and Jerusalem, and all those who

destroyed idolatrous nations...and those who **killed off** people who worship idols (i.e. Christians) are clothed in purple garments so that they may be recognized and honored."

VIII. JEWS MUST NEVER CEASE TO EXTERMINATE THE GOIM; THEY MUST NEVER LEAVE THEM IN PEACE AND NEVER SUBMIT TO THEM

In Hilhoth Akum (X, 1) it says:

"Do not eat with idolaters, nor permit them to worship their idols; for it is written: Make no covenant with them, nor show mercy unto them (Deuter. ch. 7, 2). Either turn away from their idols or **kill** them."

Ibidem (X, 7):

"In places where Jews are strong, no (Christian) idolater must be allowed to remain..."

IX. ALL JEWS ARE OBLIGED TO UNITE TOGETHER TO DESTROY TRAITORS AMONG THEM

In Choschen Hamm. (338, 16) it says:

"All the inhabitants of a city are obliged to contribute to the expense of **killing** a traitor, even those who have to pay other taxes."

X. NO FESTIVAL, NO MATTER HOW SOLEMN, MUST PREVENT THE **BEHEADING OF A CHRISTIAN**

In Pesachim (49b) it says:

"Rabbi Eliezer said: It is permitted to **cut off the head of an 'idiot'** [one of the non-jewish people of the Earth] on the feast of the Atonement when it falls on the Sabbath. His disciples said to him: Rabbi, you should rather say to sacrifice. But he replied:

By no means, for it is necessary to pray while sacrificing, and there is no need of prayers when you behead someone."

XI. THE ONE OBJECT OF ALL THE ACTIONS AND PRAYERS OF THE JEWS SHOULD BE TO DESTROY THE CHRISTIAN RELIGION

Thus the Jews picture their Messiah and Liberator whom they expect, as a persecutor who will inflict great calamities upon non-Jews. The Talmud lists three great evils which will come upon the world when the Messiah comes. In Schabbath (118a) it says:

"Whoever eats three meals on the Sabbath shall be saved from the three evils: from the punishments of the Messiah, from the pain of hell and from the war of Magog; for it is written: Behold, I shall send you Elias the Prophet before the coming of the 'Day' of the Lord, etc.*

Again, when you share this you will get one of 3 responses from each recipient;

1. A proper response that includes a conversation with the kind of comments, questions and concerns you'd expect from any innocent, caring, non-jew like yourself.
2. Denial and/or downplaying of these Truths about jews and their talmud. Note that only a jew would do this and beware of them because now that potential **murderer** knows you know!
3. No response at all because the recipient is either a crypto jew who's deceiving you about themselves or a confused, do nothing, deceived fool who is part of the problem. (AND DON'T BE ONE OF THE LATTER BECAUSE THEY'RE THE SAME AS THE ENEMY!)

Follow up with each person you shared this with to confirm which side they're on and then "react accordingly". Many would say the best of such reactions include killing the **murderers** in self defense by any and all means such as faking their suicides and all sorts of fatal "accidents" one can imagine. (i.e. falls, crashes, cuts, impalements, poisonings, overdoses, starvation, dehydration, drownings, entrapments, disappearances, etc.)

INDEED. "KILL A JEW, GO TO HEAVEN!"



"The Protocols of the Learned Elders of Zion" Annotated By DWA

(Said elders are jews who across history have dedicated their lives to the study of the talmud and collaboration with their jinn g-ds like lucifer to deceive, oppress and rule over non-jews via the creation/control of central banks for each nation of the world. The full digitized photocopy of the 1920 original FBI file is [HERE](#).)

The basic premise of the protocols is that the end justifies the means for lucifer and his minion of fake jews worldwide. ("fake" because they're not real Judahites or Judeans.) **Below is a one page summary...**

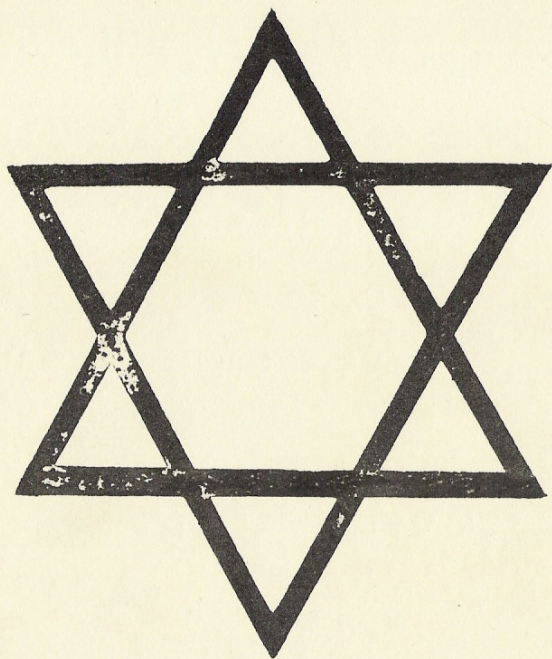
Goyim (*non-jews*) are mentally inferior to jews and can't run their nations properly. For their sake and ours, we need to abolish their governments and replace them with a single government. (*aka "a new world order"*) This will take a long time and involve much bloodshed, but it's for a good cause (*the protection of jews from justice*). Here's what we'll need to do. (*The protocols were given to the jews by their father lucifer in circa 1895 Russia. "**Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it.**" John 8:44* Indeed, the jews did not write their protocols, they came from a completely non-human intelligence. And as anyone can see [and verify] each and every part of the protocols are now in place, hence our use of checkmarks in the summary below for this modern translation.)

- ✓ Place our (*masonic*) agents and (*bought off*) helpers everywhere (*as "controlled opposition"*)
- ✓ Take control of all media (*globally, all of it*) and use it in propaganda for our plans
- ✓ Start fights between all the different races, classes and religions (*aka divide & conquer*)
- ✓ Use (*any and all means including*) bribery, threats and blackmail to get our way
- ✓ Build and use Freemasonic Lodges to attract (*and spiritually corrupt*) public officials (*globally*)
- ✓ Appeal to successful people's egos (*with prestigious positions/titles and bogus accolades*)
- ✓ Appoint (*morally empty*) puppet leaders who can be (*set up then*) controlled by blackmail
- ✓ Replace all royal rule with socialist rule, then communism, then despotism (*they being the despots*)
- ✓ Abolish all (*important*) rights and freedoms (*including democratic*), except the right of force by us
- ✓ Sacrifice people (*positions, wealth and lives*) including jews sometimes, whenever necessary
- ✓ Eliminate (*monotheistic, commandment based*) religion; replace it with science and materialism
- ✓ Control education systems to spread deceptions (*primarily regarding God*) and destroy intellect
- ✓ Rewrite (*scriptural, cultural and political*) history to our benefit (*in every possible way*)
- ✓ Create entertaining distractions (*sports, music, games and theatrical productions of all kinds*)
- ✓ Corrupt minds with filth and perversion (*with light to full on pornographic books, music, movies, etc.*)
- ✓ Encourage people to spy on one another (*to create distrust amongst we the non-jewish people*)
- ✓ Keep the masses in poverty and perpetual labor (*via usury, taxes, inflation and limiting of resources*)
- ✓ Take possession of all (*material*) wealth, (*which is*) property and gold
- ✓ Use gold to manipulate the markets, cause depressions, etc. (*until they owned the majority of stocks*)
- ✓ Introduce progressive taxes on wealth (*of non-jews, jews themselves don't pay taxes in most countries*)
- ✓ Replace sound investments (*in property and gold*) with (*risky, gambler like*) speculation
- ✓ Make long-term interest-bearing loans to governments (*that never reduce in the principal amounts*)

Eventually the Goyim will be so angry with their (*politicians and supposedly democratic*) governments, because we'll blame them for the resulting mess, that they'll gladly have us take over. We will then appoint a descendant of David (*an Adamite bred and trained by them*) to be King of the World, and (*after multiple, mass depopulation programs by way of wars, disease causing junk foods and wireless/magnetic radiation poisonings aka SARS, CVI9, etc.*) the REMAINING Goyim will bow down and sing his praises. Everyone will live in peace and obedient order under his glorious (*and godless*) dictatorial system of rule (*built by and for the jews*). Before continuing, consider how it must feel to be one of the millions of filthy, **murderous**, lying jews who are now learning they're all being exposed by this viral document! And more so, they're realizing they are all about to be utterly humiliated before facing execution at the commands of David who's been sent by YHWH exactly as prophesied! (*See [Jeremiah 30:9](#), [Hosea 3:5](#), [Ezekiel 37:25 & 34:23-24](#) and [Isaiah 11:1-3, 9:6-7 & 55:3-4](#)*)

The following is just a photocopy of an introduction to the original file, the protocols themselves are plain text.

PROTOCOLS



of the
LEARNED ELDERS
of
ZION

PROTOCOLS

of the Learned Elders of

ZION

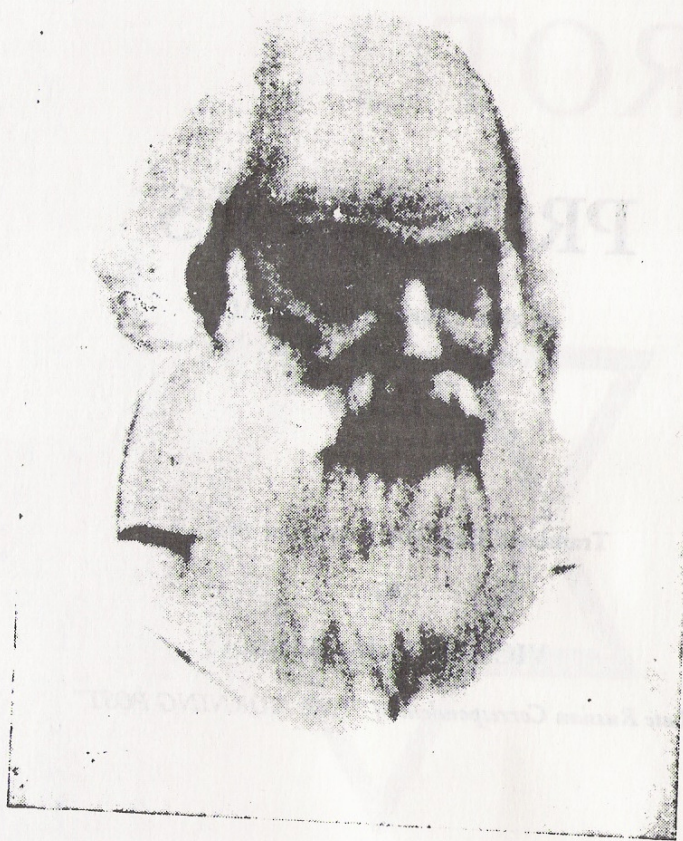
Translated from the Russian of NILUS

By

VICTOR E. MARSDEN

Late Russian Correspondent of "THE MORNING POST"

Published by
LIBERTY BELL PUBLICATIONS
Reedy, West Virginia 25270



Professor Nilus was a priest in the Orthodox Church in Russia. He published the first Russian language edition in 1905. In his introduction he says that a manuscript had been handed to him about four years before by a friend, who vouched that it was a true translation of an original document stolen by a woman from one of the most influential and highly initiated leaders of Freemasonry, at the end of a meeting of the initiated in France, "that nest of Jewish-masonic conspiracy." Nilus adds that the Protocols are not exactly minutes of meetings, but a report, with a part apparently missing, made by some powerful person.

Nilus admits the impossibility of producing written or oral proof of the authenticity of this document and says that we must be satisfied with the circumstantial evidence which abounds.

In January, 1917, Nilus had prepared a second edition but before it could be put on the market the revolution of March 1917 had taken place and Kerenski ordered the whole edition to be destroyed. Later Nilus was arrested by the Bolshevik Cheka, imprisoned and tortured. He was exiled and died in Vladimir on 13th January, 1929



VICTOR E. MARSDEN

The translator of the famous **Protocols** was himself a victim of the Revolution in Russia. He had lived there for many years and was married to a Russian lady. As Russian correspondent to the "Morning Post," his fearless description of the events in 1917 incurred the anger of the Soviet. He was arrested and thrown into the Peter-Paul Prison. When he was finally allowed to return to England after two years, his health had been seriously affected. One of his first tasks as soon as he was able was this translation of the **Protocols**, which necessitated many hours' work at the British Museum. He later became the "Morning Post" special correspondent in the suite of H.R.H. the Prince of Wales on his Empire tour.

But within a few days of his return from the tour, he died after a brief illness.

PREFACE

VICTOR E. MARSDEN

The author of this translation of the famous PROTOCOLS was himself a victim of the Revolution. He had lived for many years in Russia and was married to a Russian lady. Among his other activities in Russia he had been for a number of years Russian Correspondent of the *Morning Post*, a position which he occupied, when the Revolution broke out, and his vivid descriptions of events in Russia will still be in the recollection of many of the readers of that journal. Naturally he was singled out for the anger of the Soviet. On the day that Captain Cromie was murdered by Jews Victor Marsden was arrested and thrown into the Peter-Paul Prison, expecting every day to have his name called out for execution. This, however, he escaped, and eventually he was allowed to return to England very much of a wreck in bodily health. However, he recovered under treatment and the devoted care of his wife and friends. One of the first things he undertook as soon as he was able was this translation of the Protocols. Mr. Marsden was eminently well qualified for the work. His intimate acquaintance with Russia, Russian life and the Russian language on the one hand, and his mastery of a terse literary English style on the other, placed him in a position of advantage which few others could claim. The consequence is that we have in his version an eminently readable work, and though the subject-matter is somewhat formless, Mr. Marsden's literary touch reveals the thread running through the twenty-four Protocols. The Summary placed at the head of each is Mr. Marsden's own, and will be found very useful in acquiring a comprehensive view of its scope.

It may be said with truth that this work was carried out at the cost of Mr. Marsden's own life's blood. He told the writer of this Preface that he could not stand more than an hour at a time of his work on it in the British Museum, as the diabolical spirit of the matter which he was obliged to turn into English made him positively ill.

Mr. Marsden's connection with the *Morning Post* was not severed by his return to England, and he was well enough to accept the post of special correspondent of that journal in the suite of H.R.H. The Prince of Wales on his Empire tour. From this he returned with the Prince, apparently in much better health, but within a few days of his landing he was taken suddenly ill, and died after a very brief illness.

May this work be his crowning monument! In it he has performed an immense service to the English-speaking world, and there can be little doubt that it will take its place in the first rank of the English versions of "THE PROTOCOLS of the Meetings of the LEARNED ELDERS OF ZION."

INTRODUCTION

(1922)

Of the Protocols themselves little need be said in the way of introduction. The book in which they are embodied was published by Sergyei Nilus in Russia in 1905. A copy of this is in the British Museum bearing the date of its reception August 10, 1906. All copies that were known to exist in Russia were destroyed in the Kerensky regime, and under his successors the possession of a copy by anyone in Sovietland was crime sufficient to ensure the owner's being shot on sight. The fact is in itself sufficient proof of the genuineness of the Protocols. The Jewish journals, of course, say that they are a forgery, leaving it to be understood that Professor Nilus, who embodied them in a work of his own, had concocted them for his own purposes.

Mr. Henry Ford, in an interview published in the *New York World*, February 17, 1921, put the case for Nilus tersely and convincingly thus:

The only statement I care to make about the PROTOCOLS is that they fit in with what is going on. They are sixteen years old, and they have fitted the world situation up to this time. THEY FIT IT NOW.

Indeed they do!

The word "Protocol" signifies a precis gummed on to the front of a document, a draft of a document, minutes of proceedings. In this instance "Protocol" means "minutes of the proceedings" of the Meetings of the Learned Elders of Zion. These Protocols give the substance of addresses delivered to the innermost circle of the Rulers of Zion. They reveal the concerted plan of action of the Jewish Nation developed through the ages and edited by the Elders themselves up to date. Parts and summaries of the plan have been published from time to time during the centuries as the secrets of the Elders have leaked out. The claim of the Jews that the Protocols are forgeries is in itself an admission of their genuineness, for they *never attempt to answer the facts* corresponding to the *threats* which the Protocols contain, and, indeed, the correspondence between prophecy and fulfilment is too glaring to be set aside or obscured. This the Jews well know and therefore evade.

The presumption is strong that the Protocols were issued, or re-

issued, at the First Zionist Congress held at Basle in 1897 under the presidency of the Father of Modern Zionism, the late Theodore Herzl.

There has been recently published a volume of Herzl's "Diaries," a translation of some passages of which appeared in the *Jewish Chronicle* of July 14, 1922. Herzl gives an account of his first visit to England in 1895, and his conversation with Colonel Goldsmid, a Jew brought up as a Christian, an Officer in the English Army, and at heart a Jew Nationalist all the time. Goldsmid suggested to Herzl that the best way of expropriating the English Aristocracy and so destroying their power to protect the people of England against Jew domination, was to put excessive taxes on the land. Herzl thought this an excellent idea, and it is now to be found definitely embodied in Protocol VI!

The above extract from Herzl's *Diary* is an extremely significant bit of evidence bearing on the existence of the Jew World Plot and authenticity of the Protocols, but any reader of intelligence will be able from his own knowledge of recent history and from his own experience to confirm the genuineness of every line of them, and it is in the light of this *living* comment that all readers are invited to study Mr. Marsden's translation of this terribly inhuman document.

And here is another very significant circumstance. The present successor of Herzl as leader of the Zionist movement, Dr. Weizmann, quoted one of these sayings at the send-off banquet given to Chief Rabbi Hertz on October 6, 1920. The Chief Rabbi was on the point of leaving for his Empire tour—a sort of Jewish answer to the Empire tour of H.R.H. the Prince of Wales. And this is the "saying" of the Sages which Dr. Weizmann quoted: "A beneficent protection which God has instituted in the life of the Jew is that He has dispersed him all over the world." (*Jewish Guardian*, Oct. 8, 1920.)

Now compare this with the last clause but one of Protocol XI, "God has granted to us, His Chosen People, the gift of dispersion, and from this, which appears to all eyes to be our weakness, has come forth all our strength, which has now brought us to the threshold of sovereignty over all the world."

The remarkable correspondence between these passages proves several things. It proves that the Learned Elders exist. It proves that Dr. Weizmann knows all about them. It proves that the desire for a "National Home" in Palestine is only camouflage and an infinitesimal part of the Jew's real object. It proves that the Jews of the world have no intention of settling in Palestine or any separate country, and that their annual prayer that they may all meet "Next Year in Jerusalem" is merely a piece of their characteristic make-believe. It also demonstrates that the Jews are now a world menace, and that the Aryan races will have to domicile them permanently out of Europe.

WHO ARE THE ELDERS?

This is a secret which has not been revealed. They are the Hidden Hand. They are not the "Board of Deputies" (the Jewish Par-

liament in England) or the "Universal Israelite Alliance" which sit in Paris. But the late Walter Rathenau of the Allgemeiner Electricitaets Gesellschaft has thrown a little light on the subject and doubtless he was in possession of their names, being, in all likelihood, one of the chief leaders himself. Writing in the *Wiener Freie Presse*, December 24, 1912, he said:

Three hundred men, each of whom knows all the others, govern the fate of the European continent, and they elect their successors from their entourage.

A Fifteenth Century "Protocol"

The principles and morality of these latter-day Protocols are as old as the tribe. Here is one from the Fifteenth Century which Jews can hardly pronounce a forgery, seeing that it is taken from a Rothschild journal.

The *Revue des etudes Juives*, financed by James de Rothschild, published in 1889 two documents which showed how true the Protocols are in saying that the Learned Elders of Zion have been carrying on their plan for centuries. On January 13, 1489. Chemor, Jewish Rabbi of Arles in Provence, wrote to the Grand Sanhedrim, which had its seat in Constantinople, for advice, as the people of Arles were threatening the synagogues. What should the Jews do? This was the reply:

"Dear beloved brethren in Moses, we have received your letter in which you tell us of the anxieties and misfortunes which you are enduring. We are pierced by as great pain to hear it as yourselves.

"The advice of the Grand Satraps and Rabbis is the following:

"1. As for what you say that the King of France obliges you to become Christians: do it, since you cannot do otherwise, but let the law of Moses be kept in your hearts.

"2. As for what you say about the command to despoil you of your goods" [the law was that on becoming converted Jews gave up their possessions]; "make your sons merchants, that little by little they may despoil the Christians of theirs.

"3. As for what you say about their making attempts on your lives: make your sons doctors and apothecaries, that they may take away Christians' lives.

"4. As for what you say of their destroying your synagogues: make your sons canons and clerics in order that they may destroy their churches.

"5. As for the many other vexations you complain of: arrange that your sons become advocates and lawyers, and see that they always mix themselves up with the affairs of State, in order that by putting Christians under your yoke you may dominate the world and be avenged on them.

"6. Do not swerve from this order that we give you, because

you will find by experience that, humiliated as you are, you will reach the actuality of power.

"Signed V.S.S.V.F.F., Prince of the Jews, 21st Caslue (November), 1489."

In the year 1844, on the eve of the Jewish Revolution of 1848, Benjamin Disraeli, whose real name was Israel, and who was a "damped," or baptised Jew, published his novel, *Coningsby*, in which occurs this ominous passage:

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

And he went on to show that these personages were all Jews.

Now that Providence has brought to the light of day these secret Protocols all men may clearly see the hidden personages specified by Disraeli at work "behind the scenes" of all the Governments. This revelation entails on all white peoples the grave responsibility of examining and revising *au fond* their attitude towards the Race and Nation which boasts of its survival over all Empires.

NOTES

I.—"AGENTUR" AND "THE POLITICAL."

There are two words in this translation which are unusual, the word "*Agentur*" and "political" used as a substantive. *Agentur* appears to be a word adopted from the original and it means the whole body of agents and agencies made use of by the Elders, whether members of the tribe or their Gentile tools.

By "the Political" Mr. Marsden means, not exactly the "body politic" but the entire machinery of politics.

II.—THE SYMBOLIC SNAKE OF JUDAISM

Protocol III opens with a reference to the Symbolic Snake of Judaism. In his Epilogue to the 1905 Edition of the Protocols Nilus gives the following interesting account of this symbol:

According to the records of secret Jewish Zionism, Solomon and other Jewish learned men already, in 929 B.C., thought out a scheme in theory for a peaceful conquest of the whole universe by Zion.

As history developed, this scheme was worked out in detail and completed by men who were subsequently initiated in this question. These learned men decided by peaceful means to conquer the world for Zion with the slyness of the Symbolic Snake, whose head was to represent those who have been initiated into the plans of the Jewish administration, and the body of the Snake to represent the Jewish people—the administration was always kept secret, *even from the Jewish nation itself*. As this Snake penetrated into the hearts of the nations which it encountered it undermined and devoured all the non-Jewish power of these States. It is foretold that the Snake has still to finish its work, strictly adhering to the designed plan, until the course which it has to run is closed by the return of its head to Zion and until, by this means, the Snake has completed its round of Europe and has encircled it—and until, by dint of enchain-

ing Europe, it has encompassed the whole world. This it is to accomplish by using every endeavor to subdue the other countries by an *economic* conquest.

The return of the head of the Snake to Zion can only be accomplished after the power of all the Sovereigns of Europe has been laid low, that is to say, when by means of economic crises and wholesale destruction effected everywhere, there shall have been brought about a spiritual demoralization and a moral corruption, chiefly with the assistance of Jewish women masquerading as French, Italians etc. These are the surest spreaders of licentiousness into the lives of the leading men at the heads of nations.

A map of the course of the Symbolic Snake is shown as follows: Its first stage in Europe was in 429 B.C. in Greece, where, about the time of Pericles, the Snake first started eating into the power of that country. The second stage was in Rome in the time of Augustus, about 69 B.C. The third in Madrid in the time of Charles V., in A.D. 1552. The fourth in Paris about 1790, in the time of Louis XVI. The fifth in London from 1814 onwards (after the downfall of Napoleon). The sixth in Berlin in 1871 after the Franco-Prussian war. The seventh in St. Petersburg, over which is drawn the head of the Snake under the date of 1881.

All these states which the Snake traversed have had the foundations of their constitutions shaken, Germany, with its apparent power, forming no exception to the rule. In economic conditions England and Germany are spared, but only till the conquest of Russia is accomplished by the Snake, on which at present [*i. e.*, 1905] all its efforts are concentrated. The further course of the Snake is not shown on this map, but arrows indicate its next movement towards Moscow, Kieff, and Odessa.

It is now well known to us to what extent the latter cities form the centers of the militant Jewish race. Constantinople is shown as the last stage of the Snake's course before it reaches Jerusalem. (This map was drawn years before the occurrence of the "Young Turk"—*i. e.*, Jewish—Revolution in Turkey.)

III.—The term "*Goyim*," meaning Gentiles or non-Jews, is used throughout the Protocols and is retained by Mr. Marsden.

PROTOCOL 1

THE BASIC DOCTRINE

Right lies in Might – Politics versus Morals – The End justifies the Means – "Liberty, Equality, Fraternity" – The New Aristocracy.

1. Putting aside fine phrases we shall speak of the significance of each thought: by comparisons and deductions we shall throw light upon surrounding facts.
2. What I am about to set forth, then, is our system from the two points of view, that of ourselves and that of the goyim.
3. It must be noted that men with bad instincts are more in number than the good, and therefore the best results in governing them are attained by violence and terrorization, and not by academic discussions. Every man aims at power, everyone would like to become a dictator if only he could, and rare indeed are the men who would not be willing to sacrifice the welfare of all for the sake of securing their own welfare. *(This is just wishful thinking, there are tens of millions of good people who are more than ready to give anything and everything to end all of this evil shite in our world! And now they're going to have their chance with Gods' Last Messenger, soon!)*
4. What has restrained the beasts of prey who are called men? What has served for their guidance hitherto?
5. In the beginnings of the structure of society, they were subjected to brutal and blind force; after words – to Law, which is the same force, only disguised. I draw the conclusion that by the law of nature, right lies in force.
6. Political freedom is an idea but not a fact. This idea one must know how to apply whenever it appears necessary with this bait of an idea to attract the masses of the people to one's party for the purpose of crushing another who is in authority. This task is rendered easier if the opponent has himself been infected with the idea of freedom, so-called liberalism, and, for the sake of an idea, is willing to yield some of his power. It is precisely here that the triumph of our theory appears; the slackened reins of government are immediately, by the law of life, caught up and gathered together by a new hand, because the blind might of the nation cannot for one single day exist without guidance, and the new authority merely fits into the place of the old already weakened by liberalism.
7. In our day the power which has replaced that of the rulers who were liberal is the power of Gold. Time was when Faith ruled. The idea of freedom is impossible of realization *(without the masses being monotheistic believers of YHWH)* because no one knows how to use it with moderation. It is enough to hand over a people to self-government for a certain length of time for that people to be turned into a disorganized mob. From that moment on we get internecine strife which soon develops into battles between classes, in the midst of which States burn down and their importance is reduced to that of a heap of ashes.
8. Whether a State exhausts itself in its own convulsions, whether its internal discord brings it under the power of external foes – in any case it can be accounted irretrievably lost: it is in our power. The despotism of Capital, which is entirely in our hands, reaches out to it a straw that the State, willy-nilly, must take hold of: if not – it goes to the bottom.
9. Should anyone of a liberal mind say that such reflections as the above are immoral, I would put the following questions: If every State has two foes and if in regard to the external foe it is allowed and not considered immoral to use every manner and art of conflict, as for example to keep the enemy in ignorance of plans of attack and defense, to attack him by night or in superior numbers, then in what way can the same means in

regard to a worse foe, the destroyer of the structure of society and the commonwealth (*of jews*), be called immoral and not permissible?

10. Is it possible for any sound logical mind to hope with any success to guide crowds by the aid of reasonable counsels and arguments, when any objection or contradiction, senseless though it may be, can be made and when such objection may find more favor with the people, whose powers of reasoning are superficial? Men in masses and the men of the masses, being guided solely by petty passions, paltry beliefs, traditions and sentimental theorems, fall a prey to party dissension, which hinders any kind of agreement even on the basis of a perfectly reasonable argument. Every resolution of a crowd depends upon a chance or packed majority, which, in its ignorance of political secrets, puts forth some ridiculous resolution that lays in the administration a seed of anarchy.

11. The political has nothing in common with the moral. The ruler who is governed by the moral is not a skilled politician, and is therefore unstable on his throne. He who wishes to rule must have recourse both to cunning and to make-believe (*aka LIES*). Great national qualities, like frankness and honesty, are vices in politics, for they bring down rulers from their thrones more effectively and more certainly than the most powerful enemy. Such qualities must be the attributes of the kingdoms of the goyim, but we must in no wise be guided by them.

12. Our right lies in force. The word "right" is an abstract thought and proved by nothing. The word means no more than: Give me what I want in order that thereby I may have a proof that I am stronger than you.

13. Where does right begin? Where does it end?

14. In any State in which there is a bad organization of authority, an impersonality of laws and of the rulers who have lost their personality amid the flood of rights ever multiplying out of liberalism, I find a new right – to attack by the right of the strong, and to scatter to the winds all existing forces of order and regulation, to reconstruct all institutions and to become the sovereign lord of those who have left to us the rights of their power by laying them down voluntarily in their liberalism.

15. Our power in the present tottering condition of all forms of power will be more invincible than any other, because it will remain invisible until the moment when it has gained such strength that no cunning can any longer undermine it. (*They forgot this; QFC 3:54 . . . "they schemed so God Schemed and God Is The Best of schemers."*)

16. Out of the temporary evil we are now compelled to commit will emerge the good of an unshakeable rule, which will restore the regular course of the machinery of the national life, brought to naught by liberalism. The result justifies the means. Let us, however, in our plans, direct our attention not so much to what is good and moral as to what is necessary and useful.

17. Before us is a plan in which is laid down strategically the line from which we cannot deviate without running the risk of seeing the labor of many centuries (*of lucifers' efforts*) brought to naught.

18. In order to elaborate satisfactory forms of action it is necessary to have regard to the rascality, the slackness, the instability of the mob, its lack of capacity to understand and respect the conditions of its own life, or its own welfare. It must be understood that the might of a mob is blind, senseless and un-reasoning force ever at the mercy of a suggestion from any side. The blind cannot lead the blind without bringing them into the abyss; consequently, members of the mob, upstarts from the people even though they should be as a genius for wisdom, yet having no understanding of the political farce, cannot come forward as leaders of the mob without bringing the whole nation to ruin.

19. Only one trained from childhood for independent rule can have understanding of the words that can be made up of the political alphabet (*of cunning and deception*).

20. A people left to itself, i.e., to upstarts from its midst, brings itself to ruin by party dissensions excited by the pursuit of power and honors and the disorders arising therefrom. Is it possible for the masses of the people calmly and without petty jealousies to form judgement, to deal with the affairs of the country, which cannot be mixed up with personal interest? Can they defend themselves from an external foe? It is unthinkable; for a plan broken up into as many parts as there are heads in the mob, loses all homogeneity, and thereby becomes unintelligible and impossible of execution.

21. It is only with a despotic ruler that plans can be elaborated extensively and clearly in such a way as to distribute the whole properly among the several parts of the machinery of the State: from this the conclusion is inevitable that a satisfactory form of government for any country is one that concentrates in the hands of one responsible person. Without an absolute despotism there can be no existence for civilization which is carried on not by the masses but by their guide, whosoever that person may be. The mob is savage, and displays its savagery at every opportunity. The moment the mob seizes freedom in its hands it quickly turns to anarchy, which in itself is the highest degree of savagery.

22. Behold the alcoholic animals, bemused with drink, the right to an immoderate use of which comes along with freedom. It is not for us and ours to walk that road. The peoples of the goyim are bemused with alcoholic liquors; their youth has grown stupid on classicism and from early immorality, into which it has been inducted by our special agents – by tutors, lackeys, governesses in the houses of the wealthy, by clerks and others, by our women in the places of dissipation frequented by the goyim. In the number of these last I count also the so-called "society ladies," voluntary followers of the others in corruption and luxury.

23. Our countersign is – Force and Make-believe. Only force conquers in political affairs, especially if it be concealed in the talents essential to statesmen. Violence must be the principle, and cunning and make-believe the rule for governments which do not want to lay down their crowns at the feet of agents of some new power. This evil is the one and only means to attain the end, the good. Therefore we must not stop at bribery, deceit and treachery when they should serve towards the attainment of our end. In politics one must know how to seize the property of others without hesitation if by it we secure submission and sovereignty.

24. Our State, marching along the path of peaceful conquest, has the right to replace the horrors of war by less noticeable and more satisfactory sentences of death, necessary to maintain the terror which tends to produce blind submission. Just but merciless severity is the greatest factor of strength in the State: not only for the sake of gain but also in the name of duty, for the sake of victory, we must keep to the programme of violence and make-believe. The doctrine of squaring accounts is precisely as strong as the means of which it makes use. Therefore it is not so much by the means themselves as by the doctrine of severity that we shall triumph and bring all governments into subjection to our super-government. It is enough for them to know that we are too merciless for all disobedience to cease.

25. Far back in ancient times we were the first to cry among the masses of the people the words "Liberty, Equality, Fraternity," words many times repeated since these days by stupid poll-parrots who, from all sides around, flew down upon these baits and with them carried away the well-being of the world, true freedom of the individual, formerly so well guarded against the pressure of the mob. The would-be wise men of the goyim, the intellectuals, could not make anything out of the uttered words in their abstractedness; did not see that in nature there is no equality, cannot be freedom: that Nature herself has established inequality of minds, of characters, and capacities, just as immutably as she has established subordination to her laws: never stopped to think that the mob is a blind thing, that upstarts elected from among it to bear rule are, in regard to the political farce, the same blind men as the mob itself, that the (*masonic*) adept, though he be a fool, can yet rule, whereas the non-adept, even if he were a genius, understands nothing in the political farce – to all those things the goyim paid no regard; yet all the time it was based upon these things that dynastic rule rested: the father passed on to the son a knowledge of the course of political affairs in such wise that none should know it but members of the dynasty and none could betray it to the governed. As time went on, the meaning of the dynastic transference of the true position of affairs in the political farce was lost, and this aided the success of our cause.

26. In all corners of the earth the words "Liberty, Equality, Fraternity," brought to our ranks, thanks to our blind agents, whole legions who bore our banners with enthusiasm. And all the time these words were canker-worms at work boring into the well-being of the goyim, putting an end everywhere to peace, quiet, solidarity and destroying all the foundations of the goya States. As you will see later, this helped us to our triumph: it gave us the possibility, among other things, of getting into our hands the master card – the destruction of the privileges, or in other words of the very existence of the aristocracy of the goyim, that class which was the only defense peoples and countries had against us. On the ruins of the eternal and genealogical aristocracy of the goyim we have set up the aristocracy of our educated class headed by the aristocracy of money. The qualifications for this aristocracy we have established in wealth, which is dependent upon us, and in knowledge, for which our learned (*talmudic*) elders provide the motive force.

27. Our triumph has been rendered easier by the fact that in our relations with the men, whom we wanted, we have always worked upon the most sensitive chords of the human mind, upon the cash account, upon the cupidity, upon the insatiability for material needs of man; and each one of these human weaknesses, taken alone, is sufficient to paralyze initiative, for it hands over the will of men to the disposition of him who has bought their activities.

28. The abstraction of freedom has enabled us to persuade the mob in all countries that their government is nothing but the steward of the people who are the owners of the country, and that the steward may be replaced like a worn-out glove.

29. It is this possibility of replacing the representatives of the people which has placed at our disposal, and, as it were, given us the power of appointment.

PROTOCOL 2

ECONOMIC WARS

Routine scientific government – Darwinism, Marxism, Nietzscheism – Press-inculcated mentality.

1. It is indispensable for our purpose that wars, so far as possible, should not result in territorial gains: war will thus be brought on to the economic ground, where the nations will not fail to perceive in the assistance we give the strength of our predominance, and this state of things will put both sides at the mercy of our international agentur; which possesses millions of eyes ever on the watch and unhampered by any limitations whatsoever. Our international rights will then wipe out national rights, in the proper sense of right, and will rule the nations precisely as the civil law of States rules the relations of their subjects among themselves.

2. The administrators, whom we shall choose from among the public, with strict regard to their capacities for servile obedience, will not be persons trained in the arts of government, and will therefore easily become pawns in our game in the hands of men of learning and genius who will be their advisers, specialists bred and reared from early childhood to rule the affairs of the whole world. As is well known to you, these specialists of ours have been drawing; to fit them for rule; the information they need; from our political plans; from the lessons of history; from observations made of the events of every moment as it passes. The goyim are not guided by practical use of unprejudiced historical observation, but by theoretical routine, without any critical regard for consequent results. We need not, therefore, take any account of them – let them amuse themselves until the hour strikes, or live on hopes of new forms of enterprising pastime, or on the memories of all they have enjoyed. For them let that play the principal part which we have persuaded them to accept as the dictates of science as theory. It is with this object in view that we are constantly, by means of our press, arousing a blind confidence in these theories. The intellectuals of the goyim will puff themselves up with their knowledge and; without any logical verification of them; will put into effect, all the information available from science, which our agentur specialists have cunningly pieced together, for the purpose of educating their minds in the direction we want.

3. Do not suppose for a moment that these statements are empty words: think carefully of the successes we arranged for Darwinism, Marxism, Nietzsche-ism. To us Jews, at any rate, it should be plain to see what a disintegrating importance these directives have had upon the minds of the goyim.

4. It is indispensable for us to take account of the thoughts; characters; tendencies of the nations, in order to avoid making slips in the political farce and in the direction of administrative affairs. The triumph of our system, of which the component parts of the machinery may be variously disposed, according to the temperament of the peoples met on our way, will fail of success if the practical application of it be not based upon a summing up of the lessons of the past in the light of the present.

5. In the hands of the States of to-day there is a great force that creates the movement of thought in the people, and that is the Press. The part played by the Press is to keep pointing out requirements supposed to be indispensable, to give voice to the complaints of the people, to express and to create discontent. It is in the Press that the triumph of freedom of speech finds its incarnation. But the goyim States have not known how to make use of this force; and it has fallen into our hands. Through the Press we have gained the power to influence, while remaining ourselves in the shade; thanks to the Press we have got the GOLD in our hands, notwithstanding that we have had to gather it out of the oceans of blood and tears. But it has paid us, though we have sacrificed many of our people. Each victim on our side is worth, in the sight of g-d (*lucifer*) 1,000 goyim.

PROTOCOL 3

METHODS OF CONQUEST

The Symbolic Snake – "People's Rights" – Liquidation of the Goyim – "Sovereign Lord of the World" – Universal economic crisis – "Ours they will not touch..." – Secret masonic agents.

1. To-day I may tell you that our goal is now only a few steps off. There remains a small space to cross and the whole long path we have trodden is ready now to close its cycle of the Symbolic Snake, by which we symbolize our people. When this ring closes, all the States of Europe will be locked in its coil as in a powerful vice.

2. The constitution scales of these days will shortly break down, for we have established them with a certain lack of accurate balance in order that they may oscillate incessantly until they wear through the pivot on which they turn. The goyim are under the impression that they have welded them sufficiently strong and they have all along kept on expecting that the scales would come into equilibrium. But the pivots – the kings on their thrones – are hemmed in by their representatives, who play the fool, distraught with their own uncontrolled and irresponsible power. This power they owe to the terror which has been breathed into the palaces. As they have no means of getting at their people, into their very midst, the kings on their thrones are no longer able to come to terms with them and so strengthen themselves against seekers after power. We have made a gulf between the far-seeing Sovereign Power and the blind force of the people so that both have lost all meaning, for like the blind man and his stick, both are powerless apart.

3. In order to incite seekers after power to a misuse of power we have set all forces in opposition one to another, breaking up their liberal tendencies towards independence. To this end we have stirred up every form of enterprise, we have armed all parties, we have set up authority as a target for every ambition. Of States we have made gladiatorial arenas where a lot of confused issues contend....A little more, and disorders and bankruptcy will be universal....

4. Babblers, inexhaustible, have turned into oratorical contests the sittings of Parliament and Administrative Boards. Bold journalists and unscrupulous pamphleteers daily fall upon executive officials. Abuses of power will put the final touch in preparing all institutions for their overthrow and everything will fly skyward under the blows of the maddened mob.

5. All people are chained down to heavy toil by poverty more firmly than ever. They were chained by slavery and serfdom; from these, one way and another, they might free themselves. These could be settled with, but from want they will never get away. We have included in the constitution such rights as to the masses appear fictitious and not actual rights. All these so-called "Peoples Rights" can exist only in idea, an idea which can never be realized in practical life. What is it to the proletariat laborer, bowed double over his heavy toil, crushed by his lot in life, if talkers get the right to babble, if journalists get the right to scribble any nonsense side by side with good stuff, once the proletariat has no other profit out of the constitution save only those pitiful crumbs which we fling them from our table in return for their voting in favor of what we dictate, in favor of the men we place in power, the servants of our agentur ... Republican rights for a poor man are no more than a bitter piece of irony, for the necessity he is under of toiling almost all day gives him no present use of them, but the other hand robs him of all guarantee of regular and certain earnings by making him dependent on strikes by his comrades or lockouts by his masters.

6. The people, under our guidance, have annihilated the aristocracy, who were their one and only defense and foster-mother for the sake of their own advantage which is inseparably bound up with the well-being of the people. Nowadays, with the destruction of the aristocracy, the people have fallen into the grips of merciless money-grinding scoundrels who have laid a pitiless and cruel yoke upon the necks of the workers.

7. We appear on the scene as alleged saviors of the worker from this oppression when we propose to him to enter the ranks of our fighting forces – Socialists, Anarchists, Communists – to whom we always give support in accordance with an alleged brotherly rule of the solidarity of all humanity of our social masonry. The aristocracy, which enjoyed by law the labor of the workers, was interested in seeing that the workers who were employees/slaves, were well fed, healthy, and strong. We are interested in just the opposite – in the diminution, the killing out of the goyim. Our power is in the chronic shortness of food and physical weakness of the worker because by all that this implies he is made the slave of our will, and he will not find in his own authorities either strength or energy to set against our will. Hunger creates the right of capital to rule the worker more surely than it was given to the aristocracy by the legal authority of kings.

8. By want and the envy and hatred which it engenders we shall move the mobs and with their hands we shall wipe out all those who hinder us on our way.

9. When the hour strikes for our sovereign lord of all the world to be crowned it is these same hands which will sweep away everything that might be a hindrance thereto.

10. The goyim have lost the habit of thinking, unless prompted by the suggestions of our specialists. Therefore they do not see the urgent necessity of what we, when our kingdom comes, shall adopt at once, namely this, that it is essential to teach in national schools one simple, true piece of knowledge, the basis of all knowledge – the knowledge of the structure of human life, of social existence, which requires division of labor, and, consequently, the division of men into classes and conditions. It is essential for all to know that owing to difference in the objects of human activity there cannot be any equality, that he, who by any act of his compromises a whole class, cannot be equally responsible before the law with him who affects no one but only his own honor. The true knowledge of the structure of society, into the secrets of which we do not admit the goyim, would demonstrate to all men that the positions and work must be kept within a certain circle, that they may not become a source of human suffering, arising from an education which does not correspond with the work which individuals are called upon to do. After a thorough study of this knowledge, the peoples will voluntarily submit to authority and accept such position as is appointed them in the State. In the present state of knowledge and the direction we have given to its development of the people, blindly believing things in print – cherishes – thanks to promptings intended to mislead and to its own ignorance – a blind hatred towards all conditions which it considers above itself, for it has no understanding of the meaning of class and condition.

11. This hatred will be still further magnified by the effects of an economic crisis, which will stop dealing on the exchanges and bring industry to a standstill. We shall create by all the secret subterranean methods open to

us and with the aid of gold, which is all in our hands, a universal economic crisis whereby we shall throw upon the streets whole mobs of workers simultaneously in all the countries of Europe. These mobs will rush delightedly to shed the blood of those whom, in the simplicity of their ignorance, they have envied from their cradles, and whose property they will then be able to loot.

12 "Ours" they will not touch, because the moment of attack will be known to us and we shall take measures to protect our own (*by moving to Antarctica, ghost cities in China and other locations the jews think to have secured in various parts of the world.*)

13. We have demonstrated that progress will bring all the goyim to the sovereignty of reason. Our despotism will be precisely that; for it will know how, by wise severities, to pacify all unrest, to cauterize liberalism out of all institutions.

14. When the populace has seen that all sorts of concessions and indulgences are yielded it, in the same name of freedom it has imagined itself to be sovereign lord and has stormed its way to power, but, naturally like every other blind man, it has come upon a host of stumbling blocks. It has rushed to find a guide, it has never had the sense to return to the former state (*of monotheism and keeping the commandments*) and it has laid down its plenipotentiary powers at OUR feet. Remember the French Revolution, to which it was we who gave the name of "Great": the secrets of its preparations are well known to us, for it was wholly the work of our hands.

15 Ever since that time we have been leading the peoples from one disenchantment to another, so that in the end they should turn also from us in favor of that king-despot of the blood of Zion, whom we are preparing for the world.

16. At the present day we are, as an international force, invincible, because if attacked by some we are supported by other States. It is the bottomless rascality of the goyim peoples, who crawl on their bellies to force, but are merciless towards weakness, unsparing to faults and indulgent to crimes, unwilling to bear the contradictions of a free social system but patient unto martyrdom under the violence of a bold despotism – it is those qualities which are aiding us to independence. From the premier-dictators of the present day, the goyim peoples suffer patiently and bear such abuses as for the least of them they would have beheaded twenty kings.

17. What is the explanation of this phenomenon, this curious inconsequence of the masses of the peoples in their attitude towards what would appear to be events of the same order?

18. It is explained by the fact that these dictators whisper to the peoples through their agents that through these abuses they are inflicting injury on the States with the highest purpose – to secure the welfare of the peoples, the international brotherhood of them all, their solidarity and equality of rights. Naturally they do not tell the peoples that this unification must be accomplished only under our sovereign rule.

19. And thus the people condemn the upright and acquit the guilty, persuaded ever more and more that it can do whatsoever it wishes. Thanks to this state of things, the people are destroying every kind of stability and creating disorders at every step.

20. The word "freedom" brings out the communities of men to fight against every kind of force, against every kind of authority even against God and the laws of nature. For this reason we, when we come into our kingdom, shall have to erase this word from the lexicon of life as implying a principle of brute force, which turns mobs into bloodthirsty beasts.

21. These beasts, it is true, fall asleep again every time when they have drunk their fill of blood, and at such time can easily be riveted into their chains. But if they be not given blood they will not sleep and will continue to struggle.

PROTOCOL 4

MATERIALISM REPLACES RELIGION

Stages of a Republic – Gentile masonry a screen – International speculation of industry – Cult of Gold

1. Every republic passes through several stages. The first of these is comprised in the early days of mad raging by the blind mob, tossed hither and thither, right and left: the second is demagoguery from which is born anarchy, and that leads inevitably to despotism – not any longer legal and overt, and therefore responsible despotism, but to unseen and secretly hidden, yet nevertheless sensibly felt despotism in the hands of some secret organization or other, whose acts are the more unscrupulous inasmuch as it works behind a screen, behind the backs of all sorts of agents, the changing of whom not only does not injuriously affect, but actually aids the secret force by saving it, thanks to continual changes, from the necessity of expanding its resources on the rewarding of long services.

2. Who and what is in a position to overthrow an invisible force? And this is precisely what our force is (*it is witchcraft/sorcery/majick of the highest order via the invocation of lucifer himself who is commander and chief over unknown numbers of other highly telepathic jinn like him*). Gentile masonry blindly serves as a screen for us and our objectives, but the plan of action of our force, even its very abiding-place, remains for the whole people an unknown mystery (*because from fear he doesn't let them know where he's at*).

3. But even freedom might be harmless and have its place in the State economy; without injury to the well-being of the peoples; if it rested upon the foundation of faith in God, upon the brotherhood of humanity, unconnected with the conception of equality, which is negated by the very laws of creation, for they have established subordination. With such a faith as this a people might be governed by a wardship of parishes, and would walk contentedly and humbly under the guiding hand of its spiritual pastor, submitting to the dispositions of God upon Earth. This is the reason why it is indispensable for us to undermine all faith, to tear out of the mind of the goyim the very principle of Godhead and the spirit, and to put in its place arithmetical calculations (*science*) and material needs (*materialism*).

4. In order to give the goyim no time to think and take note, their minds must be diverted towards industry and trade. Thus, all the nations will be swallowed up in the pursuit of gain and, in the race for it, will not take note of their common foes (*lucifer and the jews*). But again, in order that freedom may once for all disintegrate and ruin the communities of the goyim, we must put industry on a speculative basis: the result of this will be that what is withdrawn from the land by industry will slip through the hands and pass into speculation, that is, to our classes.

5. The intensified struggle for superiority and shocks delivered to economic life will create, nay, have already created, disenchanted, cold and heartless communities. Such communities will foster a strong aversion towards the higher political and towards religion. Their only guide is gain, that is Gold, which they will erect into a veritable cult, for the sake of those material delights which it can give. Then will the hour strike when, not for the sake of attaining the good, not even to win wealth, but solely out of hatred towards the privileged, the lower classes of the goyim will follow our lead against our rivals for power, the intellectuals of the goyim.

PROTOCOL 5

DESPOTISM & MODERN PROGRESS

Centralised Government – Gulfs separating States – Sham eloquence to overcome public opinion – Super-Government Administration

1. What form of administrative rule can be given to communities in which corruption has penetrated everywhere, communities where riches are attained only by the clever surprise tactics of semi-swindling tricks; where looseness reigns: where morality is maintained by penal measures and harsh laws but not by voluntarily accepted principles (*i.e. the commandments*) where the feelings towards faith and country are obligated by cosmopolitan convictions? What form of rule is to be given to these communities, if not that despotism which I shall describe to you later? We shall create an intensified centralization of government in order to grip in our hands all the forces of the community. We shall regulate mechanically all the actions of the political life of our subjects by new laws. These laws will withdraw one by one all the indulgences and liberties which have been permitted by the goyim, and our kingdom will be distinguished by a despotism of such magnificent proportions as to be at any moment and in every place in a position to wipe out any goyim who oppose us by deed or word.

2. We shall be told that such a despotism as I speak of is not consistent with the progress of these days, but I will prove to you that it is.

3. In the times when the peoples looked upon kings on their thrones as on a pure manifestation of the will of God, they submitted without a murmur to the despotic power of kings: but from the day when we insinuated into their minds the conception of their own rights, they began to regard the occupants of thrones as mere ordinary mortals. The holy unction of the Lord's Anointed has fallen from the heads of kings, in the eyes of the people, and when we also robbed them of their faith in God, the might of power was flung upon the streets, into the place of public proprietorship and was seized by us.

4. Moreover, the art of directing masses and individuals by means of cleverly manipulated theory and verbiage, by regulations of life in common and all sorts of other quirks, in all which the goyim understand nothing, belongs likewise to the specialists of our administrative brain. Reared on analysis, observation, on delicacies of fine calculation, in this species of skill we have no rivals, any more than we have either in the drawing up of plans of political actions and solidarity. In this respect the Jesuits alone might have compared with us, but we have contrived to discredit them in the eyes of the unthinking mob, as an overt organization, while we ourselves all the while have kept our secret organization in the shade. However, it is probably all the same to the world who is its sovereign lord, whether the head of Catholicism or our despot of the blood of Zion! But to us, the Chosen People*, it is very far from being a matter of indifference.

* *Which they are not:- Revelation 2:9* I (Christ) know thy works, and tribulation, and poverty, (but thou art rich) and [I know] the blasphemy of them which say they are Judahites, but lie and are **NOT**, but are (Idumeans) of the Synagogue of Satan.

Malachi 1:3-4 Saith YHWH: I loved Jacob and I hated Esau (Edom) and laid his mountains and his heritage waste for the dragons of the wilderness. Whereas Edom (Idumeans) saith, We are impoverished, but we will return and build the desolate places. Thus saith YHWH Lord of hosts: "They shall build, but I will throw down; and they shall be called the land of wickedness, the people against whom YHWH hath indignation for ever.

5. For a time perhaps we may be successfully dealt with by a coalition of the goyim of all the world: but from this danger we are secured by the discord existing among them whose roots are so deeply seated that they can never now be plucked up. We have set one against another the personal and national reckonings of the goyim, religious and race hatreds, which we have fostered into a huge growth in the course of the past twenty centuries. This is the reason why there is not one State which would anywhere receive support, if it were to raise its arm, for every one of them must bear in mind that any agreement against us would be unprofitable to itself. We are too strong – there is no evading our power. The nations cannot come to even an inconsiderable private agreement without our secretly having a hand in it.

6. Per me reges regnant. "It is through me that kings reign." And it was said by the prophets that we were chosen by God Himself to rule over the whole earth. God has endowed us with genius that we may be equal to our task. Were genius in the opposite camp it would still struggle against us, but even so, a newcomer is no match for the old-established settler: the struggle would be merciless between us, such a fight as the world has

never seen. Aye, and the genius on their side would have arrived too late. All the wheels of the machinery of all States go by the force of the engine, which is in our hands, and that engine of the machinery of States is – Gold. The science of political economy invented by our learned elders has for long past been giving royal prestige to capital.

7. Capital, if it is to co-operate untrammelled, must be free to establish a monopoly of industry and trade: this is already being put in execution by an unseen hand in all quarters of the world. This freedom will give political force to those engaged in industry, and that will help to oppress the people. Nowadays it is more important to disarm the peoples than to lead them into war: more important to use for our advantage the passions which have burst into flames than to quench their fire: more important to eradicate them. The principle object of our directorate consists in this: to debilitate the public mind by criticism; to lead it away from serious reflections calculated to arouse resistance; to distract the forces of the mind towards a sham fight of empty eloquence.

8. In all ages the people of the world, equally with individuals, have accepted words for deeds, for they are content with a show and rarely pause to note, in the public arena, whether promises are followed by performance. Therefore we shall establish show institutions which will give eloquent proof of their benefit to progress.

9. We shall assume to ourselves the liberal physiognomy of all parties, of all directions, and we shall give that physiognomy a voice in orators who will speak so much that they will exhaust the patience of their hearers and produce an abhorrence of oratory.

10. In order to put public opinion into our hands we must bring it into a state of bewilderment, by giving expression, from all sides, to so many contradictory opinions and for such a length of time as will suffice to make the goyim lose their heads in the labyrinth and come to see that the best thing is to have no opinion of any kind in matters political, which it is not given to the public to understand, because they are understood only by him who guides the public. This is the first secret.

11. The second secret requisite for the success of our government is comprised in the following: To multiply to such an extent; national failings; habits; passions; conditions of civil life; that it will be impossible for anyone to know where he is in the resulting chaos, so that the people in consequence will fail to understand one another. This measure will also serve us in another way, namely, to sow discord in all parties, to dislocate all collective forces which are still unwilling to submit to us, and to discourage any kind of personal initiative which might in any degree hinder our affair. There is nothing more dangerous than personal initiative: if it has genius behind it, such initiative can do more than can be done by millions of people among whom we have sown discord (Matthew 21:21). We must so direct the education of the goyim communities that, whenever they come upon a matter requiring initiative, they may drop their hands in despairing impotence. The strain, which results from freedom of actions, saps the forces, when it meets with the freedom of another. From this collision arise grave moral shocks, disenchantments, failures. By all these means we shall so wear down the goyim, that they will be compelled to offer us international power, of a nature that, by its position, will enable us, without any violence, gradually to absorb all the state forces of the world and to form a Super-Government. In place of the rulers of to-day we shall set up a bogey which will be called the Super-Government Administration. Its hands will reach out in all directions like nippers and its organization will be of such colossal dimensions that it cannot fail to subdue all the nations of the world.

PROTOCOL 6

TAKE-OVER TECHNIQUE

Reservoirs of riches – Destruction of goy aristocracy – Vicious circle of rising prices

1. We shall soon begin to establish huge monopolies, reservoirs of colossal riches, upon which, even large fortunes of the goyim will depend to such an extent that they will go to the bottom, together with the credit of the States, on the day after the political smash....
2. You gentlemen here present who are economists, just strike an estimate of the significance of this combination!...
3. In every possible way we must develop the significance of our Super-Government by representing it as the Protector and Benefactor of all those who voluntarily submit to us.
4. The aristocracy of the goyim as a political force, is dead – We need not take it into account; but as landed proprietors they can still be harmful to us from the fact that they are self-sufficing in the resources upon which they live. It is essential therefore for us, at whatever cost, to deprive them of their land. This object will be best attained by increasing the burdens upon landed property – in loading lands with debts. These measures will check land-holding and keep it in a state of humble and unconditional submission.
5. The aristocrats of the goyim, being hereditarily incapable of contenting themselves with little, will rapidly burn up and fizzle out.
6. At the same time we must intensively patronize trade and industry, but, first and foremost, speculation, the part played by which is to provide a counterpoise to industry: the absence of speculative industry will multiply capital in private hands and will serve to restore agriculture by freeing the land from indebtedness to the land banks. What we want is that industry should drain off from the land both labor and capital and, by means of speculation, transfer into our hands all the money of the world, and thereby throw all the goyim into the ranks of the proletariat. Then the goyim will bow down before us, if for no other reason but to get the right to exist.
7. To complete the ruin of the industry of the goyim, we shall bring; to the assistance of speculation, the luxury which we have developed among the goyim; that greedy demand for luxury which is swallowing up everything. We shall raise the rate of wages which, however, will not bring any advantage to the workers, for, at the same time, we shall produce a rise in prices of the first necessities of life, alleging that it arises from the decline of agriculture and cattle-breeding: we shall further undermine; artfully and deeply; sources of production, by accustoming the workers to anarchy and to drunkenness, and, side by side therewith, taking all measures to extirpate from the face of the earth all the educated forces of the goyim.
8. In order that the true meaning of things may not strike the goyim; before the proper time; we shall mask it under an alleged ardent desire to serve the working classes and the great principles of political economy, about which, our economic theories are carrying on an energetic propaganda.

PROTOCOL 7

WORLD-WIDE WARS

Encouraging an arms race – Universal war to check goy opposition – The guns of America, China and Japan

1. The intensification of armaments, the increase of police forces – are all essential for the completion of the aforementioned plans. What we have to get at, is that there should be, in all the States of the world; besides ourselves, only the masses of the proletariat; a few millionaires devoted to our interests; police and soldiers.
2. Throughout all Europe, and by means of relations with Europe, in other continents also, we must create ferment; discords and hostility. Therein we gain a double advantage. In the first place we keep in check all countries, for they will know that we have the power, whenever we like, to create disorders or to restore order. All these countries are accustomed to see in us an indispensable force of coercion. In the second place, by our

intrigues we shall tangle up all the threads which we have stretched into the cabinets of all States; by means of the political farce; by economic treaties, or loan obligations. In order to succeed in this we must use great cunning and penetration during negotiations and agreements, but, as regards what is called the "official language," we shall keep to the opposite tactics and assume the mask of honesty and complacency. In this way the peoples and governments of the goyim, whom we have taught to look only at the outside of whatever we present to their notice, will still continue to accept us as the benefactors and saviours of the human race.

3. We must be in a position to respond to every act of opposition; by war with the neighbors of that country which dares to oppose us: but if these neighbors should also venture to stand collectively together against us, then we must offer resistance by a universal war.

4. The principal factor of success in the political farce is the secrecy of its undertakings: the word should not agree with the deeds of the diplomat.

5. We must compel the governments of the goyim to take action in the direction favored by our widely conceived plan, already approaching the desired consummation, by what we shall represent as public opinion, secretly promoted by us through the means of that so-called "Great Power" – the Press which, with few exceptions that may be disregarded, is already, entirely in our hands (*except in this case before you now!*)

PROTOCOL 8

PROVISIONAL GOVERNMENT

Legal justification for audacity – Super-educational training – Control of bankers, industrialists and capitalists

1. We must arm ourselves with all the weapons which our opponents might employ against us. We must search out; in the very finest shades of expression and the knotty points of the lexicon of law; justification for those cases, where we shall have to pronounce judgements that might appear abnormally audacious and unjust, for it is important that these resolutions should be set forth, in expressions that shall seem to be the most exalted moral principles cast into legal form. Our directorate must surround itself with all these forces of civilization, among which it will have to work. It will surround itself with publicists; practical jurists; administrators; diplomats and, finally, with persons prepared by a special super-educational training in our special schools. These persons will have consonance of all the secrets of the social structure, they will know all the languages that can be made up by the farce of political alphabets and words; they will be made acquainted with the whole underside of human nature, with all its sensitive chords on which they will have to play. These chords are the cast of mind of the goyim; their tendencies; short-comings; vices and qualities; the particularities of classes and conditions. Needless to say that the talented assistants of authority, of whom I speak, will be taken not from among the goyim, who are accustomed to perform their administrative work without giving themselves the trouble to think what its aim is, and never consider what it is needed for. The administrators of the goyim sign papers without reading them, and they serve either for mercenary reasons or from ambition.

2. We shall surround our government with a whole world of economists. That is the reason why economic sciences form the principal subject of the teaching given to the Jews. Around us again will be a whole constellation of bankers; industrialists; capitalists and – the main thing – millionaires; because in substance, everything will be settled by the question of figures.

3. For a time, until there will no longer be any risk in entrusting responsible posts in our State to our brother-Jews, we shall put them in the hands of persons whose past and reputation are such that between them and the people lies an abyss, persons who, in case of disobedience to our instructions, must face criminal charges or disappear – this in order to make them defend our interests to their last gasp.

PROTOCOL 9

RE-EDUCATION

Meaning of anti-semitism – Source of the all-engulfing terror – Boosting of false theories

1. In applying our principles, let attention be paid to the character of the people in whose country you live and act; a general, identical application of them, until such time as the people shall have been re-educated to our pattern, cannot have success. But, by approaching their application cautiously, you will see that not a decade will pass before the most stubborn character will change and we shall add a new people to the ranks of those already subdued by us.
2. The words of the liberal, which are in effect the words of our masonic motto, namely, "Liberty, Equality, Fraternity," will, when we come into our kingdom, be changed by us into words no longer of a motto, but only an expression of idealism, namely, into "The right of liberty, the duty of equality, the ideal of brotherhood." That is how we shall put it, – and so we shall catch the bull by the horns ... de facto we have already wiped-out every kind of rule except our own, although de jure there still remain a good many of them. Nowadays, if any States raise a protest against us, it is only pro forma at our discretion and by our direction, for their anti-semitism is indispensable to us for the management (*monitoring and protection*) of our lesser brethren. I will not enter into further explanations, for this matter has formed the subject of repeated discussions amongst us. (*The holocaust is the great deception that's been used by ALL jews to gain sympathy from fools who believe it.*)
3. For us there are not checks to limit the range of our activity. Our Super-Government subsists in extra-legal conditions, which are described, in the accepted terminology, by the energetic and forcible word – Dictatorship. I am in a position to tell you, with a clear conscience, that at the proper time we, the law-givers, shall execute judgement and sentence, we shall slay and we shall spare, we, as head of all our troops, are mounted on the steed of the leader. We rule by force of will, because in our hands are the fragments of a once powerful party, now vanquished by us. And the weapons in our hands are limitless ambitions; burning greediness; merciless vengeance; hatreds and malice.
4. It is from us that the all-engulfing terror proceeds. We have in our service persons of all opinions, of all doctrines; restoring monarchists; demagogues; socialists; communists and utopian dreamers of every kind. We have harnessed them all to the task: each one of them, on his own account, is boring away at the last remnants of authority; is striving to overthrow all established form of order. By these acts all States are in torture; they exhort to tranquility; are ready to sacrifice everything for peace: but we will not give them peace until they openly acknowledge our international Super-Government, and with submissiveness.
5. The people have raised a howl about the necessity of settling the question of Socialism by way of an international agreement. Division into fractional parties has given them into our hands, for, in order to carry on a contested struggle one must have money, and the money is all in our hands.
6. We might have reason to apprehend a union between the "clear-sighted" force of the goy kings on their thrones and the "blind" force of the goy mobs, but we have taken all the needful measure against any such possibility: between the one and the other force we have erected a bulwark in the shape of a mutual terror between them. In this way the blind force of the people remains our support and we, and we only, shall provide them with a leader and, of course, direct them along the road that leads to our goal. (. . . *or not.*)
7. In order that the hand of the blind mob may not free itself from our guiding hand, we must every now and then enter into close communion with it, if not actually in person, at any rate through some of the most trusty of our brethren. When we are acknowledged as the only authority we shall discuss with the people personally on the market-places, and we shall instruct them on questings of the political farce in such wise as may turn them in the direction that suits us.

8. Who is going to verify what is taught in the village schools? But, what an envoy of the government, or a king on his throne himself may say, cannot but become immediately known to the whole State, for it will be spread abroad by the voice of the people.

9. In order to annihilate the institutions of the goyim, before it is time, we have touched them with craft and delicacy, and have taken hold of the ends of the springs which move their mechanism. These springs lay in a strict but just sense of order; we have replaced them by the chaotic license of liberalism. We have got our hands into the administration of the law; into the conduct of elections; into the press; into liberty of the person; but principally into education and training as being the cornerstones of a free existence.

10. We have fooled, bemused and corrupted the youth of the goyim, by rearing them in principles and theories which are known to us to be false, although it is by us they have been inculcated. *(They have LIED to us all about EVERYTHING of any import. From the actual makeup of the Earth Circle to the size of the globe on which it sits and the inescapable FIRMament that encapsulates us. They have LIED to us all about all of it.)*

11. Above the existing laws; without substantially altering them, and by merely twisting them into contradictions of interpretations; we have erected something grandiose in the way of results. These results found expression in the fact that the INTERPRETATIONS MASKED THE LAW: afterwards they entirely hid them from the eyes of the governments; owing to the impossibility of making anything out of the tangled web of legislation.

12. This is the origin of the theory of course of arbitration.

13. You may say that the goyim will rise upon us, arms in hand, if they guess what is going on before the time comes; but in the West we have against this a maneuver of such appalling terror that the very stoutest of hearts quail – the undergrounds, metropolitans, those subterranean corridors which, before the time comes, will be driven under all the capitals and from whence those capitals will be blown into the air with all their organizations and archives. *(This is the modern day extra-equivalent of the many destructions of governmental offices, servants and libraries containing priceless accounts of history. This is what they have done over and over across history, consider that of Alexandria which the jews destroyed in 1882, and more recently the many governmental buildings, museums and libraries in Baghdad which had one of, if not the greatest, public owned/accessible treasure trove of antiquity in existence. This is a glimpse into the REAL plan they have to destroy every piece of established human rule over remaining non-communist governments of the world AND all important history, especially that which is about THEM. This is how they intend to "destroy the world" before establishing their "new world order". They want all the important governmental buildings in each major city to be blown up from beneath their foundations which have been prewired for explosions just like the twin towers and London were. There's only one individual that can stop them and all of this, do YOU know who that is? Hint; His Name begins with YH and His servants' name He's using to do it is [David](#). **There's YOUR ONLY HOPE, and in the end if you don't believe in either, you have none.**)*

PROTOCOL 10

PREPARING FOR POWER

Camouflaged political freedom – Universal suffrage – The rise of republics – Transition to masonic despotism – Proclamation of the "Lord of all the World" – Inoculation of diseases

1. To-day I begin with a repetition of what I said before, and I beg you to bear in mind that governments and people are content, in the political farce, with outside appearances. And how, indeed, are the goyim to perceive the underlying meaning of things, when their representatives give the best of their energies to enjoying themselves? For our policy, it is of the greatest importance to take cognizance of this detail; it will be of

assistance to us, when we come to consider the division of authority of property; of the dwelling; of taxation, the idea of concealed taxes; of the reflex force of the laws. All these questions are such as ought not to be touched upon directly and openly before the people. In cases where it is indispensable to touch upon them, they must not be categorically named; it must merely be declared, without detailed exposition, that the principles of contemporary law are acknowledged by us. The reason; of keeping silence in this respect; is that, by not naming a principle, we leave ourselves freedom of action, to drop this or that out of it, without attracting notice; if they were all categorically named, they would all appear to have been already given.

2. The mob cherishes a special affection and respect for the geniuses of political power and accepts all their deeds of violence with the admiring response: "rascally, well, yes, it is rascally, but it's clever!...a trick, if you like, but how craftily played, how magnificently done, what impudent audacity!".... *(This line of thought is not of human origin but rather that of the enemies within, they being lucifer and his kind whom are with each and every one of us throughout our lives. These are the "spirit" of which the next paragraph focuses.)*

3. We count upon attracting all nations to the task of erecting the new fundamental structure, the project for which has been drawn up by us. This is why, before everything, it is indispensable for us to arm ourselves and to store up, in ourselves, that absolutely reckless audacity and irresistible might of the spirit which; in the person of our active workers; will break down all hindrances on our way. *(That's the real helper of the jews who invoke such help by way of invocations in their satanic prayers and practices. This is why among the noahide laws is one of their most important, that being no idolatry which is essentially a "no compete clause" for them. This is in great part the reason they hate Christians so much, because they are indeed idolaters who call upon sus or zeus, je-zeus who is in fact a demonic jinn in the ranks with lucifer. This is who Christians call upon to do things like healing people, the same entities that the jews use in their majick/sorcery/witchcraft!)*

4. When we have accomplished our coup d'etat we shall say then to the various peoples: "Everything has gone terribly badly, all have been worn out with sufferings. We are destroying the causes of your torment – nationalities; frontiers; differences of coinages. *(Hence "Bitcoin", the new worlds' currency.)* You are at liberty, of course, to pronounce sentence upon us, but can it possibly be a just one, if it is confirmed by you, before you make any trial of what we are offering you."...Then will the mob exalt us and bear us up in their hands in a unanimous triumph of hopes and expectations. Voting; which we have made the instrument which will set us on the throne of the world, by teaching even the very smallest units of members of the human race to vote, by means of meetings and agreements by groups; will then have served its purposes and will play its part then, for the last time, by a unanimity of desire to make close acquaintances with us before condemning us.

5. To secure this we must have everybody vote without distinction of classes and qualifications, in order to establish an absolute majority, which cannot be got from the educated propertied classes. In this way, by inculcating in all a sense of self-importance, we shall destroy among the goyim the importance of the family and its educational value and remove the possibility of individual minds splitting off, for the mob, handled by us, will not let them come to the front, nor even give them a hearing; it is accustomed to listen only to us who pay it for obedience and attention. In this way we shall create a blind, mighty force, which will never be in a position to move in any direction, without the guidance of our agents, set at its head, by us, as leaders of the mob. The people will submit to this regime, because it will know, that upon these leaders will depend its earnings, gratifications and the receipt of all kinds of benefits.

6. A scheme of government should come ready made from one brain, because it will never be clinched firmly if it is allowed to be split into fractional parts in the minds of many. It is allowable, therefore, for us to have cognizance of the scheme of action but not to discuss it, lest we disturb its artfulness; the interdependence of its component parts; the practical force of the secret meaning of each clause. To discuss and make alterations in a labor of this kind, by means of numerous votings, is to impress upon it the stamp of all reasoning and misunderstandings which have failed to penetrate the depth and extent of its plottings. We want our schemes to be forcible and suitably concocted. Therefore we ought not to fling the work of genius of our guide to the fangs of the mob, or even to a select company.

7. These schemes will not turn existing institutions upside down just yet. They will only effect changes in their economy and consequently in the whole combined movement of their progress, which will thus be directed along the paths laid down in our schemes.

8. Under various names there exists, in all countries, approximately one and the same thing: Representation; Ministry; Senate; State Council; Legislative and Executive Corps. I need not explain to you the mechanism of the relation of these institutions to one another, because you are aware of all that; only take note of the fact that each of the above-named institutions corresponds to some important function of the State, and I would beg you to remark that the word "important" I apply not to the institution but to the function, consequently it is not the institutions which are important but their functions. These institutions have divided up among themselves all the functions of government – administrative; legislative; executive; wherefore they have come to operate as do the organs in the human body. If we injure one part in the machinery of State, the State falls sick, like a human body, and ...will die.

9. When we introduced into the State organism the poison of Liberalism its whole political complexion underwent a change. States have been seized with a mortal illness – blood poisoning. All that remains is to await the end of their death agony.

10. Liberalism produced Constitutional States, which took the place of what was the only safeguard of the goyim, namely, Despotism; and a constitution, as you well know, is nothing else but a school of discords, misunderstandings, quarrels, disagreements, fruitless party agitations, party whims – in a word, a school of everything that serves to destroy the personality of State activity. The tribune of the "talkeries" has; no less effectively than the Press; condemned the rulers to inactivity and impotence, and thereby rendered them useless and superfluous, for which reason indeed they have been, in many countries, deposed. Then it was that the era of republics became a possibility that could be realized, and then it was that we replaced the ruler by a caricature of a government – by a president, taken from the mob, from the midst of our puppet creatures, or slaves. This was the foundation of the mine which we have laid under the goy people, I should rather say, under the goy peoples.

11. In the near future we shall establish the responsibility of presidents.

12. By that time, we shall be in a position to disregard forms, in carrying through matters for which our impersonal puppet will be responsible. What do we care if the ranks of those striving for power should be thinned, if there should arise a deadlock from the impossibility of finding presidents, a deadlock which will finally disorganize the country?

13. In order that our scheme may produce this result we shall arrange elections in favor of such presidents as have in their past some dark, undiscovered stain, some "Panama" or other – then they will be trustworthy agents for the accomplishment of our plans, out of fear of revelations and from the natural desire of everyone who has attained power, namely, the retention of the privileges, advantages and honor connected with the office of president. The chamber of deputies will provide cover for, will protect, will elect presidents, but we shall take from it the right to propose new, or make changes in existing laws, for this right will be given by us to the responsible president, a puppet in our hands. Naturally, the authority of the presidents will then become a target for every possible form of attack, but we shall provide him with a means of self-defense in the right of an appeal to the people, for the decision of the people over the heads of their representatives, that is to say, an appeal to that some blind slave of ours – the majority of the mob. Independently of this we shall invest the president with the right of declaring a state of war. We shall justify this last right on the ground that the president as chief of the whole army of the country must have it at his disposal, in case of need for the defense of the new republican constitution, the right to defend which will belong to him as the responsible representative of this constitution.

14. It is easy to understand, that; in these conditions; the key of the shrine will lie in our hands, and no one outside ourselves will any longer direct the force of legislation.

15. Besides this we shall, with the introduction of the new republican constitution, take from the Chamber the right of interpolation on government measures, on the pretext of preserving political secrecy, and, further, we shall, by the new constitution, reduce the number of representatives to a minimum, thereby proportionately reducing political passions and the passion for politics. If, however, they should, which is hardly to be expected, burst into flame, even in this minimum, we shall nullify them by a stirring appeal and a reference to the majority of the whole people.... Upon the president will depend the appointment of presidents and vice-presidents of the Chamber and the Senate. Instead of constant sessions of Parliaments we shall reduce their sittings to a few months. Moreover, the president, as chief of the executive power, will have the right to summon and dissolve Parliament, and, in the latter case, to prolong the time for the appointment of a new parliamentary assembly. But, in order that the consequences of all these acts; which in substance are illegal; should not; prematurely for our plans; fall upon the responsibility, established by us, of the president: we shall instigate ministers and other officials of the higher administration about the president to evade his dispositions, by taking measures of their own, for doing which they will be made the scapegoats in his place.... This part we especially recommend to be given to be played by the Senate; the Council of State; or the Council of Ministers; but not to an individual official.

16. The president will, at our discretion, interpret the sense of such of the existing laws as admit of various interpretation; he will further annul them when we indicate to him the necessity to do so, besides this, he will have the right to propose temporary laws, and even new departures in the government constitutional working, the pretext, both for the one and the other, being the requirements for the supreme welfare of the State.

17. By such measure we shall obtain the power of destroying, little by little, step by step, all; that at the outset, when we enter on our rights, we are compelled to introduce into the constitutions of States; to prepare for the transition to an imperceptible abolition of every kind of constitution, and then the time is come to turn every form of government into our despotism.

18. The recognition of our despot may also come before the destruction of the constitution; the moment for this recognition will come when the peoples, utterly wearied by the irregularities and incompetence – a matter which we shall arrange for – of their rulers, will clamor: "Away with them and give us one king over all the Earth who will unite us and annihilate the causes of disorders – frontiers; nationalities; religions; State debts – who will give us peace and quiet which we cannot find under our rulers and representatives." (*Indeed, so be it!*)

19. But you yourselves know perfectly well, that to produce the possibility of the expression of such wishes, by all the nations, it is indispensable, to trouble, in all countries, the people's relations with their governments, so as to utterly exhaust humanity with dissension; hatred; struggle; envy and even by the use of torture; by starvation; by the inoculation of disease; by want, so that the goyim see no other course open to them than to take refuge in our complete sovereignty in money and in all else.

20. But if we give the nations of the world a breathing-space the moment we long for is hardly likely ever to arrive.

PROTOCOL 11

THE TOTALITARIAN STATE

The new constitution – Abolition of the rights of man – "Show" army of masonic lodges

1. The State Council has been, as it were, the emphatic expression of the authority of the ruler: it will be, as the "show" part of the Legislative Corps, what may be called the editorial committee of the laws and decrees of the ruler.

2. This, then, is the program of the new constitution. We shall make Law, Right and Justice (1) in the guise of proposals to the Legislative Corps; (2) by decrees of the president under the guise of general regulations, of orders of the Senate and of resolutions of the State Council in the guise of ministerial orders; (3) and in case a suitable occasion should arise – in the form of a revolution in the State.

3. Having established approximately the *modus agendi*, we will occupy ourselves with details of those combinations by which we have still to complete the revolution in the course of the machinery of State in the direction already indicated. By 'those combinations', I mean the freedom of the Press; the right of association; freedom of conscience; the voting principle; and many another that must disappear for ever from the memory of man, or undergo a radical alteration the day after the promulgation of the new constitution. It is only at the moment that we shall be able at once to announce all our orders, for, afterwards, every noticeable alteration will be dangerous, for the following reasons: if this alteration be brought in with harsh severity and in a sense of severity and limitations, it may lead to a feeling of despair caused by fear of new alterations in the same direction; if, on the other hand, it be brought in a sense of further indulgences it will be said that we have recognized our own wrong-doing and this will destroy the prestige of the infallibility of our authority, or else it will be said that we have become alarmed and are compelled to show a yielding disposition, for which we shall get no thanks because it will be supposed to be compulsory ... Both the one and the other are injurious to the prestige of the new constitution. What we want is that from the first moment of its promulgation, while the peoples of the world are still stunned by the accomplished fact of the revolution, still in a condition of terror and uncertainty, they should recognize once and for all that we are so strong, so inexpugnable, so super-abundantly filled with power, that in no case shall we take any account of them, and so far from paying any attention to their opinions or wishes, we are ready and able to crush with irresistible power all expression or manifestation thereof at every moment and in every place, that we have seized at once everything we wanted and shall in no case divide our power with them ... Then in fear and trembling they will close their eyes to everything, and be content to await what will be the end of it all.

4. The goyim are a flock of sheep, and we are their wolves. And you know what happens when the wolves get hold of the flock?....

5. There is another reason also why they will close their eyes: for we shall keep promising them to give back all the liberties we have taken away as soon as we have quelled the enemies of peace and tamed all parties...

6. It is not worth to say anything about how long a time they will be kept waiting for this return of their liberties...

7. For what purpose then have we invented this whole policy and insinuated it into the minds of the goy, without giving them any chance to examine its underlying meaning? For what, indeed, if not in order to obtain, in a roundabout way, what is, for our scattered tribe, unattainable by the direct road? It is this which has served as the basis for our organization of secret Masonry which is not known to, and aims which are not even so much as suspected by these goy cattle, attracted by us to the "show" army of Masonic Lodges, in order to throw dust in the eyes of their fellows.

8. G-d has granted to us, his chosen people, the gift of the dispersion, and in this which appears in all eyes to be our weakness, has come forth all our strength, which has now brought us to the threshold of sovereignty over all the world.

9. There now remains not much more for us to build up upon the foundation we have laid.

PROTOCOL 12

CONTROL OF THE PRESS

Masonic "freedom" – Control of printing and publishing – Vishnu, idol of the Press

1. The word "freedom," which can be interpreted in various ways, is defined by us as follows -
2. Freedom is the right to do that which the law allows. This interpretation of the word will at the proper time be of service to us, because all freedom will thus be in our hands, since the laws will abolish or create only that which is desirable for us, according to the aforesaid program.
3. We shall deal with the press in the following way: what is the part played by the press to-day? It serves to excite and inflame those passions which are needed for our purpose, or else it serves selfish ends of parties. It is often vapid; unjust; mendacious; and the majority of the public have not the slightest idea what ends the press really serves. We shall saddle and bridle it with a tight curb: we shall do the same also with all productions of the printing press, for where would be the sense of getting rid of the attacks of the press if we remain targets for pamphlets and books? The produce of publicity, which nowadays is a source of heavy expense owing to the necessity of censoring it, will be turned by us into a very lucrative source of income to our State: we shall law on it a special stamp tax and require deposits of caution-money before permitting the establishment of any organ of the press or of printing offices; these will then have to guarantee our government against any kind of attack on the part of the press. For any attempt to attack us, if such still be possible, we shall inflict fines without mercy. Such measures as stamp tax, deposit of caution-money and fines secured by these deposits, will bring in a huge income to the government. It is true that party organs might not spare money for the sake of publicity, but these we shall shut up at the second attack upon us. No one shall with impunity lay a finger on the aureole of our government infallibility. The pretext for stopping any publication will be the alleged plea that it is agitating the public mind without occasion or justification. I beg you to note that among those making attacks upon us will also be organs established by us, but they will attack exclusively points that we have pre-determined to alter. *(Anyone who's arrived at this document by way of any of our websites can clearly see the jews have failed utterly and horrifyingly to end in their own demise on this one!)*
4. Not a single announcement will reach the public without our control. Even now this is already being attained by us inasmuch as all news items are received by a few agencies, in whose offices they are focused from all parts of the world. These agencies will then be already entirely ours and will give publicity only to what we dictate to them. *(See Reuters)*
5. If already now we have contrived to possess ourselves of the minds of the goy communities to such an extent that they all come near, looking upon the events of the world through the colored glasses of those spectacles we are setting astride their noses; if already now there is not a single State where there exist for us any barriers to admittance into what goys stupidity call State secrets: what will our positions be then, when we shall be acknowledged supreme lords of the world in the person of our king of all the world...
6. Let us turn again to the future of the printing press. Every one desirous of being a publisher, librarian, or printer, will be obliged to provide himself with the diploma instituted therefore, which, in case of any fault, will be immediately impounded. With such measures the instrument of thought will become an educative means in the hands of our government, which will no longer allow the mass of the nation to be led astray in by-ways and fantasies about the blessings of progress. Is there any one of us who does not know that these phantom blessings are the direct roads to foolish imaginings, which give birth to anarchical relations of men among themselves and towards authority, because progress, or rather the idea of progress, has introduced the conception of every kind of emancipation, but has failed to establish its limits... All the so-called liberals are anarchists, if not in fact, at any rate in thought. Every one of them is hunting after phantoms of freedom, and falling exclusively into license, that is, into the anarchy of protest for the sake of protest...
7. We turn to the periodical press. We shall impose on it, as on all printed matter, stamp taxes per sheet and deposits of caution-money, and books of less than 30 sheets will pay double. We shall reckon them as pamphlets in order, on the one hand, to reduce the number of magazines, which are the worst form of printed

poison, and, on the other, in order that this measure may force writers into such lengthy productions that they will be little read, especially as they will be costly. At the same time what we shall publish ourselves to influence mental development; in the direction laid down for our profit; will be cheap and will be read voraciously. The tax will bring vapid literary ambitions within bounds and the liability to penalties will make literary men dependent upon us. And if there should be any found who are desirous of writing against us, they will not find any person eager to print their productions. Before accepting any production for publication the publisher or printer will have to apply to the authorities for permission to do so. Thus we shall know beforehand of all tricks preparing against us and shall nullify them by getting ahead with explanations on the subject treated of.

8. Literature and journalism are two of the most important educative forces, and therefore our government will become proprietor of the majority of the journals. This will neutralize the injurious influence of the privately-owned press and will put us in possession of a tremendous influence upon the public mind....If we give permits for ten journals, we shall ourselves found thirty, and so on in the same proportion. This, however, must in no wise be suspected by the public. For which reason all journals published by us will be of the most opposite, in appearance, tendencies and opinions, thereby creating confidence in us and bringing over to us quite unsuspecting opponents, who will thus fall into our trap and be rendered harmless.

9. In the front rank will stand organs of an official character. They will always stand guard over our interests, and therefore their influence will be comparatively insignificant.

10. In the second rank will be the semi-official organs, whose part it will be to attack the tepid and indifferent.

11. In the third rank we shall set up our own; to all appearance, off position; which, in at least one of its organs, will present what looks like the very antipodes to us. Our real opponents at heart will accept this simulated opposition as their own and will show us their cards. (*See stormfront.org for one just example of this type of "controlled opposition" that's been used to identify unknown numbers of truthseekers.*)

12. All our newspapers will be of all possible complexions – aristocratic, republican, revolutionary, even anarchical – for so long, of course, as the constitution exists....Like the Indian idol "Vishnu" they will have a hundred hands, and every one of them will have a finger on any one of the public opinions as required. When a pulse quickens these hands will lead opinion in the direction of our aims, for an excited patient loses all power of judgement and easily yields to suggestion. Those fools who will think they are repeating the opinion of a newspaper of their own camp will be repeating our opinion or any opinion that seems desirable for us. In the vain belief that they are following the organ of their party they will, in fact, follow the flag which we hang out for them.

13. In order to direct our newspaper militia in this sense we must take special and minute care in organizing this matter. Under the title of central department of the press we shall institute literary gatherings at which our agents will, without attracting attention, issue the orders and watchwords of the day. By discussing and controverting, but always superficially, without touching the essence of the matter, our organs will carry on a sham fight fusillade with the official newspapers solely for the purpose of giving occasion for us to express ourselves more fully than could well be done from the outset in official announcements, whenever, of course, that is to our advantage.

14. These attacks upon us will also serve another purpose, namely, that our subjects will be convinced of the existence of full freedom of speech and so give our agents an occasion to affirm that all organs which oppose us are empty babblers, since they are incapable of finding any substantial objections to our orders.

15. Methods of organization like these, imperceptible to the public eye but absolutely sure, are the best calculated to succeed in bringing the attention and the confidence of the public to the side of our government. Thanks to such methods we shall be in a position, as from time to time may be required, to excite or to

tranquillize the public mind on political questions, to persuade or to confuse, printing now truth, now lies, facts or their contradictions, according as they may be well or ill received, always very cautiously feeling our ground before stepping upon it...We shall have a sure triumph over our opponents; since they will not have at their disposition organs of the press in which they can give full and final expression to their views; owing to the aforesaid methods of dealing with the press. We shall not even need to refute them except very superficially.

16. Trial shots like these, fired by us in the third rank of our press, in case of need, will be energetically refuted by us in our semi-official organs. (*i.e. the southern poverty law center, anti-defamation league and etc. jew ran organizations.*)

17. Even nowadays, already, to take only the French press, there are forms which reveal masonic solidarity in acting on the watchword: all organs of the press are bound together by professional secrecy; like the augurs of old, not one of their numbers will give away the secret of his sources of information, unless it be resolved to make announcement of them. Not one journalist will venture to betray this secret, for not one of them is ever admitted to practice literature unless his whole past has some disgraceful sore or other...These sores would be immediately revealed. So long as they remain the secret of a few, the prestige of the journalist attacks the majority of the country – the mob follow after him with enthusiasm.

18. Our calculations are especially extended to the provinces. It is indispensable for us to inflame there those hopes and impulses with which we could at any moment fall upon the capital, and we shall represent to the capitals that these expressions are the independent hopes and impulses of the provinces. Naturally, the source of them will be always one and the same – ours. We require that, until such a time as we are in the plenitude of power, the capitals should find themselves stifled by the provincial opinion of the nations, i.e., of a majority arranged by our agentur. What we need is that; at the psychological moment; the capitals should not be in a position to discuss an accomplished fact for the simple reason, if for no other, that it has been accepted by the public opinion of a majority in the provinces.

19. When we are in the period of the new regime; prior to the transition to that of the assumption of our full sovereignty; we must not admit any revelations by the press of any form of public dishonesty; it is necessary that the new regime should be thought to have so perfectly contented everybody that even criminality has disappeared...Cases of the manifestation of criminality should remain known only to their victims and to chance witnesses – no more.

PROTOCOL 13

DISTRACTIONS

Daily bread – Recreation centers – The unsuspected plan

1. The need for daily bread forces the goyim to keep silence and be our humble servants. Agents taken on to our press from among the goyim will, at our orders, discuss anything which it is inconvenient for us to issue directly in official documents, and we meanwhile, quietly amid the din of the discussion so raised, shall simply take and carry through such measures as we wish and then offer them to the public as an accomplished fact. No one will dare to demand the abrogation of a matter once settled, all the more so as it will be represented as an improvement ... And immediately the press will distract the current of thought towards, new questions, for have we not trained people always to be seeking something new? Into the discussions of these new questions will throw themselves those of the brainless dispensers of fortunes who are not able even now to understand that they have not the remotest conception about the matters which they undertake to discuss. Questions of the political farce are unattainable for any save those who have guided it already for many ages, we the creators.

2. From all this you will see that, in seeming the opinion of the mob, we are only facilitating the working of our machinery, and you may remark that it is not for actions, but for words issued by us on this or that question, that

we seem to seek approval. We are constantly making public declaration, that we are guided in all our undertakings by the hope, joined to the conviction, that we are serving the common weal.

3. In order to distract people who may be too troublesome, from discussions of questions of the political farce, we are now putting forward what we allege to be new questions of the political farce, namely, questions of industry. In this sphere let them discuss themselves silly! The masses are agreed to remain inactive, to take a rest from what they suppose to be political . . . which we trained them to, in order to use them as a means of combating the goy governments . . . only on condition of being found new employments, in which we are prescribing them something that looks like the same political object. In order that the masses themselves may not guess what they are about, we further distract them with amusements; games; pastimes; passions; people's palaces. . . . Soon we shall begin through the press to propose competitions in art; in sport of all kinds: these interests will finally distract their minds from questions in which we should find ourselves compelled to oppose them. Growing more and more dis-accustomed to reflect and form any opinions of their own, people will begin to talk in the same tone as we, because we alone shall be offering them new directions for thought...of course through such persons as will not be suspected of solidarity with us.

4. The part played by the liberals, utopian dreamers, will be finally played out when our government is acknowledged. Till such time they will continue to do us good service. Therefore we shall continue to direct their minds to all sorts of vain conceptions of fantastic theories, new and apparently progressive: for have we not with complete success turned the brainless heads of the goyim with progress, till there is not among the goyim one mind able to perceive that under this word "progress" lies a departure from truth; in all cases where it is not a question of material inventions; like a fallacious idea, serves to obscure truth; so that none may know it except us, the chosen of g-d, its guardians.

5. When we come into our kingdom, our orators will expound great problems which have turned humanity upside down, in order to bring it at the end under our beneficent rule.

6. Who will ever suspect then that all these peoples were stage-managed by us according to a political plan which no one has so much as guessed at in the course of many centuries?

PROTOCOL 14

ASSAULT ON RELIGION

Destruction of existing religions and substitution of the religion of Moses – A new era of slavery – Pornography encouraged in progressive countries

1. When we come into our kingdom it will be undesirable for us that there should exist any other religion than ours of the one g-d with whom our destiny is bound up by our position as the chosen people and through whom our same destiny is united with the destinies of the world. We must therefore sweep away all other forms of belief. If this gives birth to the atheists whom we see to-day, it will not, being only a transitional stage, interfere with our views, but will serve as a warning for those generations which will hearken to our preaching of the religion of Moses, that, by its stable and thoroughly elaborated system has brought all the peoples of the world into subjection to us. Therein we shall emphasize its mystical right, on which, as we shall say, all its educative power is based....Then at every possible opportunity we shall publish articles in which we shall make comparisons between our beneficent rule and those of past ages. The blessing of tranquility, though it be a tranquility forcibly brought about by centuries of agitation, will throw into higher relief the benefits to which we shall point. The errors of the goyim governments will be depicted by us in the most vivid hues. We shall implant such an abhorrence of them that the peoples will prefer tranquility, in a state of serfdom, to those rights of vaunted freedom which have tortured humanity and exhausted the very sources of human existence, sources which have been exploited by a mob of rascally adventurers who know not what they do....Useless changes of forms of government, to which we instigated the goyim when we were undermining their state structures, will

have so wearied the peoples by that time that they will prefer to suffer anything, under us, rather than run the risk of enduring again all the same agitations and miseries they have gone through.

2. At the same time we shall not omit to emphasize the historical mistakes of the goy governments, which have tormented humanity for so many centuries by their lack of understanding of everything that constitutes the true good of humanity, in their chase after fantastic schemes of social blessings, and have never noticed that these schemes kept on producing a worse and never a better state of the universal relations which are the basis of human life....

3. The whole force of our principles and methods will lie in the fact that we shall present them and expound them as a splendid contrast to the dead and decomposed old order of things in social life.

4. Our philosophers will discuss all the shortcomings of the various beliefs of the goyim. But no one will ever bring under discussion our faith from its true point of view since this will be fully learned by none save ours, who will never dare to betray its secrets. *(Said faith is entirely based on the demonic and nothing short of fully psychotic, that being said in the most clinically literal meaning. It is because the jews have long given themselves over to the dark world of the fallen jinn who indeed are the true source of this document and all the plans within it. This is lucifers' design to drag them all to hell with him and they in turn would seek the same for all of us. Here's where it all started with lucifer just after Gods' Creation of Adam; QFC 7:16-18 . . . lucifer swore:[to God] Because Thou Has Sent me astray I will lie in wait for them on Thy Straight Path. Yea, I will come at them [with deceptions and temptations] from ahead of them, from behind them, from their right, and from their left. And Thou will not find gratefulness in them when I am done. God Said: Go thou forth as condemned and banished and whoever follows thee, I Will Fill Hell with you one and all.)*

5. In countries known as progressive and enlightened we have created a senseless, filthy, abominable literature (*pornography*). For some time, after our entrance to power, we shall continue to encourage its existence, in order to provide a telling relief; by contrast; to the speeches, party program, which will be distributed from exalted quarters of ours....Our wise men, trained to become leaders of the goyim, will compose speeches; projects; memoirs; articles; which will be used by us to influence the minds of the goyim; directing them towards such understanding and forms of knowledge as have been determined by us.

PROTOCOL 15

RUTHLESS SUPPRESSION

Simultaneous world revolution – Purpose and direction of masonry – The chosen people – Dogmatic right of the strong – The King of Israel

1. When we at last definitely come into our kingdom by the aid of coups d'etat prepared everywhere for one and the same day, after being definitely acknowledged . . . and not a little time will pass before that comes about, perhaps even a whole century . . ., we shall make it our task to see that, against us, such things as plots shall no longer exist. With this purpose we shall slay without mercy all who take arms in hand to oppose our coming into our kingdom. Every kind of new institution of anything like a secret society will also be punished with death; those of them which are now in existence; are known to us; serve us and have served us; we shall disband and send into exile to continents far removed from Europe. In this way we shall proceed with those goy masons who know too much; such of these as we may for some reason spare will be kept in constant fear of exile. We shall promulgate a law making all former members of secret societies liable to exile from Europe as the center of rule.

2. Resolutions of our government will be final, without appeal.

3. In the goy societies, in which we have planted and deeply rooted discord and protestantism, the only possible way of restoring order is to employ merciless measures that prove the direct force of authority: no regard must be paid to the victims who fall, they suffer for the well-being of the future. The attainment of that well-being, even at the expense of sacrifices, is the duty of any kind of government that acknowledges, as justification for its existence, not only its privileges but also its obligations. The principal guarantee of stability of rule is to confirm the aureole of power, and this aureole is attained only by such a majestic inflexibility of might, as shall carry on its face the emblems of inviolability from mystical causes – from the choice of God. (*Looky here, they've gotten something right again!*) Such was, until recent times, the Russian autocracy, the one and only serious foe we had in the world, without counting the Papacy. (*And its 600 year intercontinental inquisition that resulted in the burning to death of millions of jews around the world.*) Bear in mind the example when Italy, drenched with blood, never touched a hair of the head of Sulla who had poured forth that blood: Sulla enjoyed an apotheosis for his might in him, but his intrepid return to Italy ringed him round with inviolability. The people do not lay a finger on him who hypnotises them by his daring and strength of mind. (*And/or in this case, his strength in belief, God Willing.*)

4. Meantime, however, until we come into our kingdom, we shall act in the contrary way: we shall create and multiply free masonic lodges in all the countries of the world, absorb into them all who may become or who are prominent in public activity, for these lodges we shall find our principal intelligence office and means of influence. (*There are now these private, windowless, masonic "ceremonial" lodges in every city on Earth. The most important ceremonies are human blood sacrifices performed by top masons.*) All these lodges we shall bring under one central administration, known to us alone and to all others absolutely unknown, which will be composed of our learned elders. The lodges will have their representatives who will serve to screen the above-mentioned administration of masonry and from whom will issue the watchword and program. In these lodges we shall tie together the knot which binds together all revolutionary and liberal elements. Their composition will be made up of all strata of society. The most secret political plots will be known to us and fall under our guiding hands on the very day of their conception. Among the members of these lodges will be almost all the agents of international and national police, since their service is, for us, irreplaceable, in the respect that the police is in a position not only to use its own particular measures with the insubordinate, but also to screen our activities (*i.e. human trafficking of individuals needed for their blood sacrifices and the various remains of said individuals that frequently are found.*) and provide pretexts for discontents, et cetera.

5. The class of people who most willingly enter into secret societies are those who live by their wits, careerists, and in general, people; mostly light-minded; with whom we shall have no difficulty in dealing and in using to wind-up the mechanism of the machine devised by us. If this world grows agitated, the meaning of that will be, that which we have had to stir-up in order to break up its too great solidarity. But if there should arise in its midst a plot, then at the head of that plot will be no other than one of our most trusted servants. It is natural that we and no other should lead masonic activities, for we know whither we are leading; we know the final goal of every form of activity; whereas the goyim have knowledge of nothing, not even of the immediate effect of action they put before themselves; usually, the momentary reckoning of the satisfaction of their self-opinion, in the accomplishment of their thought; without even remarking that the very conception never belonged to their initiative, but to our instigation of their thought....

6. The goyim enter the lodges out of curiosity, or in the hope by their means to get a nibble at the public pie, and some of them in order to obtain a hearing before the public for their impracticable and groundless fantasies: they thirst for the emotion of success and applause, of which we are remarkably generous. And the reason why we give them this success is to make use of the high conceit of themselves to which it gives birth, for that insensibly disposes them to assimilate our suggestions; without being on their guard against them; in the fullness of their confidence that it is their own infallibility which is giving utterance to their own thoughts and that it is impossible for them to borrow those of others.... You cannot imagine to what extent the wisest of the goyim can be brought to a state of unconscious naiveté in the presence of this condition of high conceit of themselves, and at the same time how easy it is to take the heart out of them by the slightest ill-success, though it be nothing more than the stoppage of the applause they had, and to reduce them to a slavish submission for

the sake of winning a renewal of success....By so much as ours disregard success, if only they can carry through their plans: by so much the goyim are willing to sacrifice any plans only to have success. This psychology of theirs materially facilitates for us the task of setting them in the required direction. These tigers in appearance have the souls of sheep and the wind blows freely through their heads. We have set them on the hobby-horse of an idea about the absorption of individuality by the symbolic unit of collectivism....They have never yet and they never will have the sense to reflect that this hobby-horse is a manifest violation of the most important law of nature, which has established from the very creation of the world one unit unlike another and precisely for the purpose of instituting individuality....

7. If we have been able to bring them to such a pitch of stupid blindness is it not a proof, and an amazingly clear proof, of the degree to which the mind of the goyim is undeveloped in comparison with our mind? This it is, mainly, which guarantees our success.

8. And how far-seeing were our learned elders in ancient times, when they said, that to attain a serious end, it behooves not to stop at any means or to count the victims sacrificed for the sake of that end....We have not counted the victims of the seed of the goy cattle, though we have sacrificed many of our own, but for that we have now already given them such a position on the Earth as they could not even have dreamed of. The comparatively small numbers of the victims, from the number of ours, have preserved our nationality from destruction.

9. Death is the inevitable end for all. It is better to bring that end nearer to those who hinder our affairs than to ourselves, to the founders of this affair. We execute masons in such wise that none save the brotherhood can ever have a suspicion of it, not even the victims themselves of our death-sentence, they all die when required, as if from a normal kind of illness.....Knowing this, even the brotherhood in its turn dare not protest. By such methods we have plucked out of the midst of masonry the very root of protest against our disposition. While preaching liberalism to the goy we at the same time keep our own people and our agents in a state of unquestioning submission.

10. Under our influence the execution of the laws of the goyim has been reduced to a minimum. The prestige of the law has been exploded by the liberal interpretations introduced into this sphere. In the most important and fundamental affairs and questions, judges decide as we dictate to them; see matters in the light wherewith we enfold them for the administration of the goyim, of course, through persons who are our tools, though we do not appear to have anything in common with them – by newspaper opinion or by other means....Even senators and the higher administration accept our counsels. The purely brute mind of the goyim is incapable of use for analysis and observation, and still more for the foreseeing whither a certain manner of setting a question may tend.

11. In this difference, in capacity for thought, between the goyim and ourselves, may be clearly discerned the seal of our position as the Chosen People and of our higher quality of humanness, in contradistinction to the brute mind of the goyim. Their eyes are open, but see nothing before them and do not invent, unless perhaps, material things. From this it is plain that nature herself has destined us to guide and rule the world.

12. When comes the time of our overt rule, the time to manifest its blessing, we shall remake all legislatures, all our laws will be brief, plain, stable, without any kind of interpretations, so that anyone will be in a position to know them perfectly. The main feature which will run right through them is submission to orders, and this principle will be carried to a grandiose height. Every abuse will then disappear in consequence of the responsibility of all down to the lowest unit before the higher authority of the representative of power. Abuses of power subordinate to this last instance will be so mercilessly punished that none will be found anxious to try experiments with their own powers. We shall follow up jealously every action of the administration on which depends the smooth running of the machinery of the State, for slackness in this produces slackness everywhere; not a single case of illegality or abuse of power will be left without exemplary punishment.

13. Concealment of guilt, connivance between those in the service of the administration – all this kind of evil will disappear after the very first examples of severe punishment. The aureole of our power demands suitable, that is, cruel, punishments for the slightest infringement, for the sake of gain, of its supreme prestige. The sufferer, though his punishment may exceed his fault, will count as a soldier falling on the administrative field of battle, in the interest of authority; principle and law, which do not permit that any of those who hold the reins of the public coach should turn aside from the public highway to their own private paths. For example: our judges will know that whenever they feel disposed to plume themselves, on foolish clemency, they are violating the law of justice which is instituted for the exemplary edification of men by penalties for lapse and not for display of the spiritual qualities of the judge....Such qualities it is proper to show in private life, but not in a public square which is the educational basis of human life.

14. Our legal staff will serve not beyond the age of 55, firstly because old men more obstinately hold to prejudiced opinions, and are less capable of submitting to new directions, and secondly because this will give us the possibility by this measure of securing elasticity in the changing of staff, which will thus the more easily bend under our pressure: he who wishes to keep his place will have to give blind obedience to deserve it. In general, our judges will be elected by us only from among those who thoroughly understand that the part they have to play is to punish and apply laws and not to dream about the manifestations of liberalism, at the expense of the educational scheme of the State, as the goyim in these days imagine it to be....This method of shuffling the staff will serve also to explode any collective solidarity of those in the same service and will bind all to the interests of the government upon which their fate will depend. The young generation of judges will be trained in certain views, regarding the inadmissibility of any abuses that might disturb the established order of our subjects among themselves.

15. In these days the judges of the goyim create indulgences to every kind of crimes: not having a just understanding of their office, because the rulers of the present age, in appointing judges to office, take no care to inculcate in them a sense of duty and consciousness of the matter which is demanded of them. As a brute beast lets out its young in search of prey, so do the goyim give to them for what purpose such place was created. This is the reason why their governments are being ruined, by their own forces, through the acts of their own administration.

16. Let us borrow from the example of the results of these actions yet another lesson for our government.

17. We shall root out liberalism from all the important strategic posts of our government on which depends the training of subordinates for our State structure. Such posts will fall exclusively to those who have been trained by us for administrative rule. To the possible objection that the retirement of old servants will cost the Treasury heavily, I reply, firstly, they will be provided with some private service, in place of what they lose, and, secondly, I have to remark that all the money in the world will be concentrated in our hands, consequently it is not our government that has to fear expense.

18. Our absolutism will, in all things, be logically consecutive and therefore, in each one of its decrees, our supreme will be respected and unquestionably fulfilled: it will ignore all murmurs, all discontents of every kind and will destroy, to the root, every kind of manifestation of them in act, by punishment of an exemplary character.

19. We shall abolish the right of cessation, which will be transferred exclusively to our disposal – to the cognizance of him who rules, for we must not allow the conception, among the people, of a thought that there could be such a thing as a decision, of judges set up by us, that is not right. If, however, anything like this should occur, we shall ourselves cassata and quash the decision, but inflict therewith such exemplary punishment on the judge; for lack of understanding of his duty and the purpose of his appointment; as will prevent a repetition of such cases....I repeat that it must be born in mind that we shall know every step of our administration, which only needs to be closely watched for the people to be content with us, for it has the right to demand; from a good government; a good official.

20. Our government will have the appearance of a patriarchal paternal guardianship on the part of the ruler. Our own nation and our subjects will discern in his person a father caring for their every need; their every act; their every inter-relation as subjects one with another, as well as their relations to the ruler. They will then be so thoroughly imbued with the thought that it is impossible for them to dispense with this wardship and guidance; if they wish to live in peace and quiet; that they will acknowledge the autocracy of our ruler, with a devotion bordering on Apotheosis, especially when they are convinced that those whom we set up do not put their own in place of authority, but only blindly execute his dictates. They will be rejoiced that we have regulated everything in their lives, as is done by wise parents who desire to train children in the cause of duty and submission. For the peoples of the world, in regard to the secrets of our polity, are ever, through the ages, only children under age, precisely as are also their governments.

21. As you see, I found our despotism on right and duty: the right to compel the execution of duty is the direct obligation of a government which is a father for its subjects. It has the right of the strong that it may use it for the benefit of directing humanity towards that order which is defined by nature, namely, submission. Everything in the world is in a state of submission, if not to man, then to circumstances or its own inner character, in all cases, to what is stronger. And so shall we be this something stronger for the sake of good.

22. We are obliged without hesitation to sacrifice individuals, who commit a breach of established order, for in the exemplary punishment of evil lies a great educational problem.

23. When the King of Israel sets upon his sacred head the crown offered him by Europe he will become patriarch of the world. The indispensable victims offered by him in consequence of their suitability will never reach the number of victims offered in the course of centuries by the mania of magnificence, the emulation between the goy governments.

24. Our King will be in constant communion with the peoples, making to them, from the tribune, speeches which fame will in that same hour distribute over all the world.

PROTOCOL 16

BRAINWASHING

Emasculation of the Universities – Abolition of freedom of instruction

1. In order to effect the destruction of all collective forces, except ours, we shall emasculate the first stage of collectivism – the universities, by re-educating them in a new direction. Their officials and professors will be prepared for their business by detailed secret programs of action from which they will not with immunity diverge, not by one iota. They will be appointed with especial precaution, and will be so placed as to be wholly dependent on the Government.

2. We shall exclude, from the course of instruction, State Law, as also all that concerns the political question. These subjects will be taught to a few dozen of persons chosen for their pre-eminent capacities from among the number of the initiated. The universities must no longer send out from their halls, milk sops; concocting plans for a constitution, like a comedy or a tragedy; busying themselves with questions of policy, in which even their own fathers never had any power of thought.

3. The ill-guided acquaintance of a large number of persons with questions of polity, creates utopian dreamers and bad subjects, as you can see for yourselves from the example of the universal education; in this direction; of the goyim. We must introduce into their education all those principles which have so brilliantly broken up their order. But when we are in power we shall remove every kind of disturbing subject from the course of education and shall make, out of the youth, obedient children of authority, loving him who rules as the support and hope of peace and quiet.

4. Classicism, as also any form of study of ancient history, in which there are more bad than good examples, we shall replace with the study of the program of the future. We shall erase from the memory of men all facts of previous centuries which are undesirable to us, and leave only those which depict all the errors of the government of the goyim. The study of practical life; of the obligations of order; of the relations of people one to another; of avoiding bad and selfish examples, which spread the infection of evil, and similar questions of an educative nature, will stand in the forefront of the teaching program; which will be drawn up on a separate plan for each calling or state of life; in no wise generalizing the teaching. This treatment of the question has special importance.

5. Each state of life must be trained within strict limits, corresponding to its destination and work in life. The occasional genius has always managed and will always manage to slip through into other states of life, but it is the most perfect folly; for the sake of this rare occasional genius; to let through, into ranks foreign to them, the untalented who thus rob of their places those who belong to those ranks by birth or employment. You know yourselves in what all this has ended for the goyim who allowed this crying absurdity.

6. In order that he who rules may be seated firmly in the hearts and minds of his subjects, it is necessary, for the time of his activity, to instruct the whole nation, in the schools and on the market places, about this meaning and his acts and all his beneficent initiatives.

7. We shall abolish every kind of freedom of instruction. Learners of all ages have the right to assemble together, with their parents, in the educational establishments, as it were in a club: during these assemblies, on holidays, teachers will read what will pass as free lectures on questions of human relations; of the laws of examples; of the philosophy of new theories not yet declared to the world. These theories will be raised by us to the stage of a dogma of faith, as a traditional stage towards our faith. On the completion of this exposition of our program of action, in the present and the future, I will read you the principles of these theories.

8. In a word, knowing, by the experience of many centuries, that people live and are guided by ideas; that these ideas are imbibed by people only by the aid of education, provided with equal success for all ages of growth; but of course, by varying methods; we shall swallow up and confiscate to our own use, the last scintilla of independence of thought, which we have; for long past; been directing towards subjects and ideas useful for us. The system of bridling thought is already at work in the so-called system of teaching by object lessons, the purpose of which is to turn the goyim into unthinking submissive brutes, waiting for things to be presented before their eyes in order to form an idea of them....In France, one of our best agents, Bourgeois, has already made public a new program of teaching by object lessons.

PROTOCOL 17

ABUSE OF AUTHORITY

The demoralisation of Justice – Wrecking of the Christian religion – Jewish Patriarch Pope of the universe – Secret police employing public informers

1. The practice of advocacy produces men cold; cruel; persistent; unprincipled; who in all cases take up an impersonal, purely legal standpoint. They have the inveterate habit to refer everything to its value for the defense and not to the public welfare of its results. They do not usually decline to undertake any defense whatever, they strive for an acquittal at all costs, caviling over every petty crux of jurisprudence and thereby they demoralize justice. For this reason we shall set this profession into narrow frames which will keep it inside this sphere of executive public service. Advocates, equally with judges, will be deprived of the right of communication with litigant; they will receive business only from the court and will study it by notes of report and documents, defending their clients after they have been interrogated in court on facts that have appeared. They will receive an honorarium without regard to the quality of the defense. This will render them mere reporters on law-business in the interests of justice and as counterpoise to the proctor who will be the reporter in

the interests of prosecution; this will shorten business before the courts. In this way will be established a practice of honest unprejudiced defense conducted not from personal interest but by conviction. This will also, by the way, remove the present practice of corrupt bargain between advocates to agree only to let that side win which pays most....

2. We have long past taken care to discredit the priesthood of goyim, and thereby to ruin their mission on Earth which in these days might still be a great hindrance to us. Day by day its influence on the peoples of the world is falling lower. Freedom of conscience has been declared everywhere, so that now only years divide us from the moment of the complete wrecking of that Christian religion: as to other religions we shall have still less difficulty in dealing with them, but it would be premature to speak of this now. We shall act clericalism and clericals into such narrow frames as to make their influence move in retrogressive proportion to its former progress.

3. When the time comes finally to destroy the papal court the finger of an invisible hand will point the nations towards this court. When, however, the nations fling themselves upon it, we shall come forward in the guise of its defenders as if to save excessive bloodshed. By this diversion we shall penetrate to its very bowels and be sure we shall never come out again until we have gnawed through the entire strength of this place.

4. The King of the Jews will be the real pope of the Universe, the patriarch of the international Church.

5. But, in the meantime, while we are re-educating youth in new traditional religions and afterwards in ours, we shall not overtly lay a finger on existing churches, but we shall fight against them by criticism calculated to produce schism....

6. In general, then, our contemporary press will continue to criticize State affairs; religions; incapacities of the goyim; always using the most unprincipled expressions in order, by every means, to lower their prestige in the manner which can only be practiced by the genius of our gifted tribe....

7. Our kingdom will be an apologia of the divinity Vishnu, in whom is found its personification – in our hundred hands will be, one in each, the springs of the machinery of social life. We shall see everything without the aid of official police which, in that scope of its rights which we elaborated for the use of the goyim, hinders governments from seeing. In our programs one-third of our subjects will keep the rest under observation from a sense of duty, on the principle of volunteer service to the State. It will then be no disgrace to be a spy and informer, but a merit: unfounded denunciations, however, will be cruelly punished so that there may be no development of abuses of this right.

8. Our agents will be taken from the higher as well as the lower ranks of society, from among the administrative class who spend their time in amusements; editors; printers and publishers; booksellers; clerks and salesmen; workmen; coachmen; lackeys; et cetera. This body, having no rights and not being empowered to take any action on their own account, and consequently a police without any power, will only witness and report: verification of their reports and arrests will depend upon a responsible group of controllers of police affairs, while the actual act of arrest will be performed by the gendarmerie and the municipal police. Any person not denouncing anything seen or heard concerning questions of polity will also be charged with and made responsible for concealment, if it be proved that he is guilty of this crime.

9. Just as nowadays our brethren are obliged, at their own risk, to denounce to the kabal; apostates of their own family, or members who have been noticed doing anything in opposition to the kabal; so, in our kingdom over all the world, it will be obligatory for all our subjects to observe the duty of service to the State in this direction.

10. Such an organization will extirpate abuses of authority; of force; of bribery; everything in fact which we, by our counsels; by our theories of the superhuman rights of man; have introduced into the customs of the goyim....But how else were we to procure that increase of causes predisposing to disorders in the midst of their

administration?...Among the number of those methods, one of the most important is – agents for the restoration of order, so placed as to have the opportunity, in their disintegrating activity, of developing and displaying their evil inclinations – obstinate self-conceit, irresponsible exercise of authority, and, first and foremost, venality.

PROTOCOL 18

ARREST OF OPPONENTS

Measures of secret defense – Undermining authority

1. When it becomes necessary for us to strengthen the strict measures of secret defense, the most fatal poison for the prestige of authority, we shall arrange a simulation of disorders, or some manifestation of discontents finding expression through the co-operation of good speakers. Round these speakers will assemble all who are sympathetic to his utterances. This will give us the pretext for domiciliary searches and surveillance on the part of our servants from among the number of the goyim police....
2. As the majority of conspirators act of love for the game, for the sake of talking, so, until they commit some overt act we shall not lay a finger on them, but only introduce into their midst observation elements....It must be remembered that the prestige of authority is lessened if it frequently discovers conspiracies against itself: this implies a presumption of consciousness of weakness, or, what is still worse, of injustice. You are aware that we have broken the prestige of the goy kings by frequent attempts upon their lives through our agents, blind sheep of our flock, who are easily moved by a few liberal phrases, to crimes, provided only they be painted in political colors. We have compelled the rulers to acknowledge their weakness in advertising overt measures of secret defense and thereby we shall bring the promise of authority to destruction.
3. Our ruler will be secretly protected only by the most insignificant guard, because we shall not admit so much as a thought that there could exist, against him, any sedition with which he is not strong enough to contend and is compelled to hide from it.
4. If we should admit this thought, as the goyim have done and are doing, we should ipso facto be signing a death-sentence, if not for our ruler, at any rate for his dynasty, at no distant date.
5. According to strictly enforced outward appearances our ruler will employ his power only for the advantage of the nation and in no wise for his own or dynastic profits. Therefore, with the observance of this decorum, his authority will be respected and guarded by the subjects themselves, it will receive an apotheosis in the admission that with it is bound up the well-being of every citizen of the State, for upon it will depend all order in the common life of the pack....
6. Overt defense of this kind argues weakness in the organization of his strength.
7. Our ruler will always be among the people and be surrounded by a mob of apparently curious men and women, who will occupy the front ranks about him, to all appearance by chance, and will restrain the ranks of the rest, out of respect, as it will appear for good order. This will sow an example of restraint also in others. If a petitioner appears among the people trying to hand a petition and forcing his way through the ranks, the first ranks must receive the petition and before the eyes of the petitioner pass it to the ruler, so that all may know that what is handed-in reaches its destination, that consequently, there exists a control of the ruler himself. The aureole of power requires for its existence that the people may be able to say: "If the king knew of this," or: "the king will hear it."
8. With the establishment of official defense, the mystical prestige of authority disappears: given a certain audacity, and everyone counts himself master of it, the sedition-monger is conscious of his strength, and, when occasion serves, watches for the moment to make an attempt upon authority....For the goyim we have been

preaching something else, but by that very fact we are enabled to see what measures of overt defense have brought them to....

9. Criminals with us will be arrested at the first, more or less, well-grounded suspicion: it cannot be allowed that, out of fear of a possible mistake, an opportunity should be given of escape to persons suspected of a political lapse of crime, for, in these matters, we shall be literally merciless. If it is still possible, by stretching a point, to admit a reconsideration of the motive causes in simple crimes, there is no possibility of excuse for persons occupying themselves with questions in which nobody, except the government, can understand anything....And it is not all governments that understand true policy.

PROTOCOL 19

RULERS AND PEOPLE

Making use of public petitions – debasing heroism – Martyrdom of sedition-mongers

1. If we do not permit any independent dabbling in the political farce, we shall on the other hand encourage every kind of report or petition with proposals for the government, to examine into all kinds of projects for the amelioration of the condition of the people; this will reveal to us the defects or else the fantasies of our subjects, to which we shall respond either by accomplishing them or by wisely rebutting them to prove the short-sightedness of one who judges wrongly.

2. Sedition-mongering is nothing more than the yapping of a lap-dog at an elephant. For a government well organized, not from the police but from the public point of view, the lap-dog yaps at the elephant in entire unconsciousness of its strength and importance. It needs no more than to take a good example to show the relative importance of both and the lap-dogs will cease to yap and will wag their tails the moment they set eyes on an elephant.

3. In order to destroy the prestige of heroism, for political crime, we shall send it for trial in the category of thieving, murder, and every kind of abominable and filthy crime. Public opinion will then confuse; in its conception of this category of crime; with the disgrace attaching to every other and will brand it with the same contempt.

4. We have done our best, and I hope we have succeeded, to obtain that the goyim should not arrive at this means of contending with sedition. It was for this reason that through the Press and in speeches, indirectly – in cleverly-compiled school-books on history, we have advertised the martyrdom alleged to have been accredited by sedition-mongers for the idea of the commonweal. This advertisement has increased the contingent of liberals and has brought thousands of goyim into the ranks of our livestock cattle.

PROTOCOL 20

FINANCIAL PROGRAMME

Progressive taxation – Stagnant capital – the ruinous Gold Standard

1. To-day we shall touch upon the financial program, which I put off to the end of my report as being the most difficult, the crowning and the decisive point of our plans. Before entering upon it I will remind you that I have already spoken before, by way of a hint, when I said that the sum total of our actions is settled by the question of figures.

2. When we come into our kingdom our autocratic government will avoid, from a principle of self-preservation, sensibly burdening the masses of the people with taxes, remembering that it, the government, plays the part of

father and protector. But as State organization costs dear it is necessary nevertheless to obtain the funds required for it. I will, therefore, elaborate with particular precaution the question of equilibrium in this matter.

3. Our rule, in which the king will enjoy the legal fiction that everything in his State belongs to him, which may easily be translated into fact, will be enabled to resort to the lawful confiscation of all sums, of every kind, for the regulation of their circulation in the State. From this follows that taxation will best be covered by a progressive tax on property. In this manner the dues will be paid; without straitening or ruining anybody; in the form of a percentage of the amount of property. The rich must be aware that it is their duty to place a part of their superfluities at the disposal of the State, since the State guarantees them security of possession of the rest of their property and the right of honest gains, I say honest, for the control over property will do away with robbery on a legal basis.

4. This social reform must come from above, for the time is ripe for it – it is indispensable as a pledge of peace.

5. The tax upon the poor man is a seed of revolution and works to the detriment of the State which in hunting after the trifling is missing the big. Quite apart from this, a tax on capitalists diminishes the growth of wealth in private hands, in which we have in these days concentrated it, as a counterpoise to the government strength of the goyim – their State finances.

6. A tax increasing in a percentage ratio to capital will give much larger revenue than the present individual or property tax, which is useful to us now for the sole reason that it excites trouble and discontent among the goyim. (*Hence the U.S. 16th Amendment and other laws like it around the world.*)

7. The force, upon which our king will rest, consists in the equilibrium and the guarantee of peace, for the sake of which things it is indispensable that the capitalists should yield up a portion of their incomes, for the sake of the secure working of the machinery of the State. State needs must be paid by those who will not feel the burden and have enough to take from.

8. Such a measure will destroy the hatred of the poor man for the rich, in whom he will see a necessary financial support for the State; will see in him the organizer of peace and well-being, since he will see that it is the rich man who is paying the necessary means to attain these things.

9. In order that payers of the educated classes should not too much distress themselves over the new payments, they will have full accounts given them of the destination of those payments, with the exception of such sums as will be appropriated for the needs of the throne and the administrative institutions.

10. He who reigns will not have any properties of his own, once all in the State represents his patrimony, or else the one would be in contradiction to the other; the fact of holding private means would destroy the right of property in the common possessions of all.

11. Relatives of him who reigns, his heirs excepted, who will be maintained by the resources of the State, must enter the ranks of servants of the State or must work to obtain the right to property; the privilege of royal blood must not serve for the spoiling of the treasury.

12. Purchase, receipt of money or inheritance will be subject to the payment of a stamp progressive tax. Any transfer of property, whether money or other, without evidence of payment of this tax, which will be strictly registered by names, will render the former holder liable to pay interest on the tax, from the moment of transfer of these sums, up to the discovery of his evasion of declaration of the transfer. Transfer documents must be presented weekly at the local treasury office, with notifications of the name, surname and permanent place of residence of the former and the new holder of the property. This transfer with register of names must begin from a definite sum which exceeds the ordinary expenses of buying and selling necessities, and these will be subject to payment only by a stamp impost of a definite percentage of the unit.

13. Just strike an estimate of how many times such taxes as these will cover the revenue of the goyim States.
14. The State exchequer will have to maintain a definite complement of reserve sums, and all that is collected above that complement must be returned into circulation. On these sums will be organized public works. The initiative in works of this kind, proceeding from State sources, will bind the working class firmly to the interests of the State and to those who reign. From these same sums also a part will be set aside as rewards of inventiveness and productiveness.
15. On no account should so much as a single unit above the definite and freely estimated sums be retained in the State Treasuries, for money exists to be circulated and any kind of stagnation of money acts ruinously on the running of the State machinery, for which it is the lubricant; a stagnation of the lubricant may stop the regular working of the mechanism.
16. The substitution of interest-bearing paper for a part of the token of exchange has produced exactly this stagnation. The consequences of this circumstance are already sufficiently noticeable.
17. A court of account will also be instituted by us, and in it the ruler will find at any moment a full accounting for State income and expenditure, with the exception of the current monthly account, not yet made up, and that of the preceding month, which will not yet have been delivered.
18. The one and only person who will have no interest in robbing the State is its owner, the ruler. This is why his personal control will remove the possibility of leakages of extravagances.
19. The representative function of the ruler, at receptions, for the sake of etiquette, which absorbs so much invaluable time, will be abolished in order that the ruler may have time for control and consideration. His power will not then be split up into fractional parts among time-serving favorites who surround the throne for its pomp and splendor, and are interested only in their own and not in the common interests of the State.
20. Economic crises have been produced by us for the goyim by no other means than the withdrawal of money from circulation. Huge capitals have stagnated, withdrawing money from States, which were constantly obliged to apply to those same stagnant capitals for loans. These loans burdened the finances of the State with the payment of interest and made them the bond slaves of these capitals....The concentration of industry in the hands of capitalists out of the hands of small masters has drained away all the juices of the peoples and with them also the States....
21. The present issue of money in general does not correspond with the requirements per head, and cannot therefore satisfy all the needs of the workers. The issue of money ought to correspond with the growth of population and thereby children also must absolutely be reckoned as consumers of currency from the day of their birth. The revision of issue is a material question for the whole world.
22. You are aware that the gold standard has been the ruin of the States which adopted it, for it has not been able to satisfy the demands for money, the more so that we have removed gold from circulation as possible.
23. With us the standard that must be introduced is the cost of working-man power, whether it be reckoned in paper or in wood. We shall make the issue of money in accordance with the normal requirements of each subject, adding to the quantity with every birth and subtracting with every death.
24. The accounts will be managed by each department, the French administrative division, each circle.
25. In order that there may be no delays in the paying out of money for State needs the sums and terms of such payments will be fixed by decree of the ruler; this will do away with the protection by a ministry of one institution to the detriment of others.

26. The budgets of income and expenditure will be carried out side by side that they may not be obscured by distance one to another.
27. The reforms projected by us in the financial institutions and principles of the goyim will be clothed by us in such forms as will alarm nobody. We shall point out the necessity of reforms in consequence of the disorderly darkness into which the goyim by their irregularities have plunged the finances. The first irregularity, as we shall point out, consists in their beginning with drawing up a single budget which year after year grows owing to the following cause: this budget is dragged out to half the year, then they demand a budget to put things right, and this they expend in three months, after which they ask for a supplementary budget, and all this ends with a liquidation budget. But, as the budget of the following year is drawn up in accordance with the sum of the total addition, the annual departure from the normal reaches as much as 50 per cent in a year, and so the annual budget is trebled in ten years. Thanks to such methods, allowed by the carelessness of the goy States, their treasuries are empty. The period of loans supervenes, and that has swallowed up remainders and brought all the goy States to bankruptcy.
28. You understand perfectly that economic arrangements of this kind, which have been suggested to the goyim by us, cannot be carried on by us.
29. Every kind of loan proves infirmity in the State and a want of understanding of the rights of the State. Loans hang like a sword of Damocles over the heads of rulers, who, instead of taking from their subjects by a temporary tax, come begging with outstretched palm of our bankers. Foreign loans are leeches which there is no possibility of removing from the body of the State, until they fall off of themselves, or the State flings them off. But the goy States do not tear them off; they go on in persisting in putting more on to themselves so that they must inevitably perish, drained by voluntary blood-letting.
30. What also indeed is, in substance, a loan, especially a foreign loan? A loan is – an issue of government bills of exchange containing a percentage obligation commensurate to the sum of the loan capital. If the loan bears a charge of 5 per cent, then in twenty years the State vainly pays away in interest a sum equal to the loan borrowed, in forty years it is paying a double sum, in sixty – treble, and all the while the debt remains an unpaid debt.
31. From this calculation it is obvious that, with any form of taxation per head, the State is baling out the last coppers of the poor taxpayers in order to settle accounts with wealthy foreigners, from whom it has borrowed money, instead of collecting these coppers for its own needs without the additional interest.
32. So long as loans were internal the goyim only shuffled their money from the pockets of the poor to those of the rich, but when we bought up the necessary person in order to transfer loans into the external sphere, all the wealth of States flowed into our cash-boxes and all the goyim began to pay us the tribute of subjects.
33. If the superficiality of goy kings on their thrones in regard to State affairs and the venality of ministers, or the want of understanding of financial matters on the part of other ruling persons, have made their countries debtors to our treasuries, to amounts quite impossible to pay, it has not been accomplished without, on our part, heavy expenditure of trouble and money.
34. Stagnation of money will not be allowed by us and therefore there will be no State interest-bearing paper, except a one per-cent series, so that there will be no payment of interest to leeches that suck all the strength out of the State. The right to issue interest-bearing paper will be given exclusively to industrial companies who will find no difficulty in paying interest out of profits, whereas the State does not make interest on borrowed money like these companies, for the State borrows to spend and not to use in operations.
35. Industrial papers will be bought also by the government, which from being, as now, a paper of tribute by loan operations, will be transformed into a lender of money at a profit. This measure will stop the stagnation of

money, parasitic profits and idleness, all of which were useful for us among the goyim so long as they were independent but are not desirable under our rule.

36. How clear is the undeveloped power of thought of the purely brute brains of the goyim, as expressed in the fact that they have been borrowing from us, with payment of interest, without ever thinking that all the same these very moneys, plus an addition for payment of interest, must be got by them from their own State pockets in order to settle up with us. What could have been simpler than to take the money they wanted from their own people?

37. But it is a proof of the genius of our chosen mind that we have contrived to present the matter of loans to them in such a light that they have even seen in them an advantage for themselves.

38. Our accounts, which we shall present when the time comes, in the light of centuries of experience gained by experiments made by us on the goy States, will be distinguished by clearness and definiteness and will show at a glance to all men the advantage of our innovations. They will put an end to those abuses to which we owe our mastery over the goyim, but which cannot be allowed in our kingdom.

39. We shall so hedge about our system of accounting that neither the ruler nor the most insignificant public servant will be in a position to divert even the smallest sum from its destination without detection or to direct it in another direction except that which will be once fixed in a definite plan of action.

40. And without a definite plan it is impossible to rule. Marching along an undetermined road and with undetermined resources brings to ruin by the way heroes and demi-gods.

41. The goy rulers, whom we once upon a time advised should be distracted from State occupations by representative receptions, observances of etiquette, entertainments, were only screens for our rule. The accounts of favorite courtiers who replaced them in the sphere of affairs were drawn up for them by our agents, and every time gave satisfaction to short-sighted minds by promises that in the future economics and improvements were foreseen....Economics from what? From new taxes? – were questions that might have been but were not asked by those who read our accounts and projects.

42. You know to what they have been brought by this carelessness, to what pitch of financial disorder they have arrived, notwithstanding the astonishing industry of their peoples....

PROTOCOL 21

LOANS AND CREDIT

Bankruptcy – Abolition of money markets

1. To what I reported to you at the last meeting I shall now add a detailed explanation of internal loans. Of foreign loans I shall say nothing more, because they have fed us with national moneys of the goyim, but for our State there will be no foreigners, that is, nothing external.

2. We have taken advantage of the venality of administrators and slackness of rulers to get our moneys twice, thrice and more times over, by lending to the goy governments moneys which were not at all needed by the States. Could anyone do the like in regard to us....Therefore, I shall only deal with the details of internal loans.

3. States announce that such a loan is to be concluded and open subscriptions for their own bills of exchange, that is, for their interest-bearing paper. That they may be within the reach of all the price is determined at from a hundred to a thousand; and a discount is made for the earliest subscribers. Next day by artificial means the price of them goes up, the alleged reason being that everyone is rushing to buy them. In a few days the treasury safes

are as they say overflowing and there's more money than they can do with, why then take it? The subscription, it is alleged, covers many times over the issue total of the loan; in this lies the whole stage effect – look you, they say, what confidence is shown in the government's bills of exchange.

4. But when the comedy is played out there emerges the fact that a debit and an exceedingly burdensome debit has been created. For the payment of interest it becomes necessary to have recourse to new loans, which do not swallow up but only add to the capital debt. And when this credit is exhausted it becomes necessary by new taxes to cover, not the loan, but only the interest on it. These taxes are a debit employed to cover a debit....

5. Later comes the time for conversions, but they diminish the payment of interest without covering the debt, and besides they cannot be made without the consent of the lenders; on announcing a conversion, a proposal is made to return the money to those who are not willing to convert their paper. If everybody expressed his unwillingness and demanded his money back, the government would be hooked on their own files and would be found insolvent and unable to pay the proposed sums. By good luck the subjects of the goy governments, knowing nothing about financial affairs, have always preferred losses on exchange and diminution of interest to the risk of new investments of their moneys, and have thereby many a time enabled these governments to throw off their shoulders a debit of several millions.

6. Nowadays, with external loans, these tricks cannot be played by the goyim for they know that we shall demand all our moneys back.

7. In this way in acknowledged bankruptcy will best prove to the various countries the absence of any means between the interest of the peoples and of those who rule them.

8. I beg you to concentrate your particular attention upon this point and upon the following: nowadays all internal loans are consolidated by so-called flying loans, that is, such as have terms of payment more or less near. These debts consist of moneys paid into the savings banks and reserve funds. If left for long at the disposition of a government these funds evaporate in the payment of interest on foreign loans, and are placed by the deposit of equivalent amount of rents.

9. And these last it is which patch up all the leaks in the State treasuries of the goyim.

10. When we ascend the throne of the world all these financial and similar shifts, as being not in accord with our interests, will be swept away so as not to leave a trace, as also will be destroyed all money markets, since we shall not allow the prestige of our power to be shaken by fluctuations of prices set upon our values, which we shall announce by law at the price which represents their full worth without any possibility of lowering or raising. Raising gives the pretext for lowering, which indeed was where we made a beginning in relation to the values of the goyim.

11. We shall replace the money markets by grandiose government credit institutions, the object of which will be to fix the price of industrial values in accordance with government views. These institutions will be in a position to fling upon the market five hundred millions of industrial paper in one day, or to buy up for the same amount. In this way all industrial undertakings will come into dependence upon us. You may imagine for yourselves what immense power we shall thereby secure for ourselves....

PROTOCOL 22

POWER OF GOLD

The secret of what is coming – Mysticism of the new authority and the reverent fear of the people

1. In all that has so far been reported by me to you, I have endeavored to depict with care the secret of what is coming, of what is past, and of what is going on now, rushing into the flood of the great events coming already in the near future, the secret of our relations to the goyim and of financial operations. On this subject there remains still a little for me to add.
2. In our hands is the greatest power of our day – gold: in two days we can procure from our storehouses any quantity we may please.
3. Surely there is no need to seek further proof that our rule is predestined by God? Surely we shall not fail with such wealth to prove that all that evil which for so many centuries we have had to commit has served at the end of ends the cause of true well-being – the bringing of everything into order? Though it be even by the exercise of some violence, yet all the same it will be established. We shall contrive to prove that we are benefactors who have restored to the rent and mangled earth the true good and also freedom of the person, and therewith we shall enable it to be enjoyed in peace and quiet, with proper dignity of relations, on the condition, of course, of strict observance of the laws established by us. We shall make plain therewith that freedom does not consist in dissipation and in the right of unbridled license any more than the dignity and force of a man do not consist in the right of everyone to promulgate destructive principles in the nature of freedom of conscience, equality and a like, that freedom of the person in no wise consists in the right to agitate oneself and others by abominable speeches before disorderly mobs, and that true freedom consists in the inviolability of the person who honorably and strictly observes all the laws of life in common, that human dignity is wrapped up in consciousness of the rights and also of the absence of rights of each, and not wholly and solely in fantastic imaginings about the subject of one's ego.
4. One authority will be glorious because it will be all-powerful, will rule and guide, and not muddle along after leaders and orators shrieking themselves hoarse with senseless words which they call great principles and which are nothing else, to speak honestly, but utopian....Our authority will be the crown of order, and in that is included the whole happiness of man. The aureole of this authority will inspire a mystical bowing of the knee before it and a reverent fear before it of all the peoples. True force makes no terms with any right, not even with that of God: none dare come near to it so as to take so much as a span from it away.

PROTOCOL 23

INSTILLING OBEDIENCE

Cutting down of luxury goods – The supreme lord to replace all existing rulers

1. That the peoples may become accustomed to obedience it is necessary to inculcate lessons of humility and therefore to reduce the production of articles of luxury. By this we shall improve morals which have been debased by emulation in the sphere of luxury. We shall re-establish small master production which will mean laying a mine under the private capital of manufacturers. This is indispensable also for the reason that manufacturers on the grand scale often move, though not always consciously, the thoughts of the masses in directions against the government. A people of small masters knows nothing of unemployment and this binds him closely with existing order, and consequently with the firmness of authority. For us its part will have been played out the moment authority is transferred into our hands. Drunkenness also will be prohibited by law and punishable as a crime against humanness of man who is turned into a brute under the influence of alcohol.
2. Subjects, I repeat once more, give blind obedience only to the strong hand which is absolutely independent of them, for in it they feel the sword of defense and support against social scourges....What do they want with an angelic spirit in a king? What they have to see in him is the personification of force and power.
3. The supreme lord who will replace all now existing rulers, dragging in their existence among societies demoralized by us, societies that have denied even the authority of God, from whose midst breaks out on all

sides the fire of anarchy, must first of all proceed to quench this all-devouring flame. Therefore he will be obliged to kill off those existing societies, though he should drench them with his own blood, that he may resurrect them again in the form of regularly organized troops, fighting consciously with every kind of infection that may cover the body of the State with sores.

4. This Chosen One of God is chosen from above to demolish the senseless forces moved by instinct and not reason, by brutishness and humanness. These forces now triumph in manifestations of robbery and every kind of violence under the mask of principles of freedom and rights. They have overthrown all forms of social order to erect, on the ruins, the throne of the King of the Jews; but their part will be played out the moment he enters into his kingdom. Then it will be necessary to sweep them away from his path, on which must be left no knot, no splinter.

5. Then will it be possible for us to say to the peoples of the world: Give thanks to God and bow the knee before him who bears on his front the seal of the predestination of man, to which God Himself has led His star that none other but Him might free us from all the before-mentioned forces and evils.

PROTOCOL 24

QUALITIES OF THE RULER

Selecting and training the seed of David

1. I pass now to the method of confirming the dynastic roots of king David to the last strata of the earth.

2. This confirmation will first and foremost be included in that which to this day has rested the force of conservatism, by our learned elders, of the conduct of the affairs of the world, in the directing of the education of thought of all humanity.

3. Certain members of the seed of David will prepare the kings and their heirs, selecting not by right of heritage but by eminent capacities, inducting them into the most secret mysteries of the political farce, into schemes of government, but providing always that none may come to knowledge of the secrets. The object of this mode of action is that all may know that government cannot be entrusted to those who have not been inducted into the secret places of its art....

4. To these persons only will be taught the practical application of the aforementioned plans by comparison of the experiences of many centuries, all the observations on the politico-economic moves and social sciences – in a word, all the spirit of laws which have been unshakably established by nature herself for the regulation of the relations of humanity.

5. Direct heirs will often be set aside from ascending the throne, if, in their time of training, they exhibit frivolity, softness and other qualities that are the ruin of authority, which render them incapable of governing and in themselves dangerous for kingly office.

6. Only those who are unconditionally capable for firm, even if it be to cruelty, direct rule will receive the reins of rule from our learned elders.

7. In case of falling sick with weakness of will or other form of incapacity, kings must, by law, hand over the reins of rule to new and capable hands....

8. The king's plan of action for the current moment, and all the more so for the future, will be unknown, even to those who are called his closest counselors.

9. Only the king and the three who stood sponsor for him will know what is coming.

10. In the person of the king who with unbending will is master of himself and of humanity all will discern as it were fate with its mysterious ways. None will know what the king wishes to attain by his dispositions, and therefore none will dare to stand across an unknown path.

11. It is understood that the brain reservoir of the king must correspond in capacity to the plan of government it has to contain. It is for this reason that he will ascend the throne not otherwise than after examination of his mind by the aforesaid learned elders.

12. That the people may know and love their king, it is indispensable for him to converse in the market-places with his people. This ensures the necessary clinching of the two forces which are now divided one from another by us by the terror.

13. This terror was indispensable for us till the time comes for both these forces separately to fall under our influence.

14. The king of the Jews must not be at the mercy of his passions, and especially of sensuality: on no side of his character must he give brute instincts power over his mind. Sensuality worse than all else disorganises the capacities of the mind and clearness of views, distracting the thoughts to the worst and most brutal side of human activity.

15. The prop of humanity in the person of the supreme lord of all the world of the holy seed of David must sacrifice to his people all personal inclinations.

16. Our supreme lord must be of an exemplary irreproachable mind.

The original of this was signed by the representatives of Zion, of the 33rd degree.

Anyone should see the protocols could not possibly have been written by any man or men, only by lucifer himself with the help of his Synagogue, referred to by Christ in **Revelation 2:9** "I know thy works, and tribulation, and poverty, (*but thou art rich*) and I know the blasphemy of them which say they are Judahites, and are **NOT**, but do lie and are (*Idumeans*) of the Synagogue of Satan."

Rev 14:13 "And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die for the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them."

Quran 9:111 "God Has Bought from the believers their lives and their wealth, for that the Garden is theirs because they fight for the Cause Of God, killing and being killed. **This is a promise binding upon Him in the Torah and the Gospel and the Quran**, and who fulfills a promise better than God? Rejoice then in your bargain that you have contracted with Him for in that is the Tremendous Achievement.

Quran 2:154 "And do not say of those killed for the Cause Of God: They are dead. The Truth is they are living but you do not know."

Quran 2:190 "Fight for the Cause Of God against those who fight you . . . kill them wherever you gain the ascendancy over oppressors and persecutors and expel them in what manner they expelled you."

The following "KILL A JEW, GO TO HEAVEN" is jewish propaganda from Palestine.

Special Report

“Kill A Jew –Go To Heaven”

By 2 jews; Lt. Marcus & Barbara Crook

With PMW Research Staff:

**Zachy Ben Hamo, Hila Ben Haim,
Dina Lisniansky, Dror Malelis, Ron Pichekhadze**

Executive Summary

“It was always my wish to turn my body into deadly shrapnel against the Zionists and to knock on Heaven’s doors with the skulls of Zionists.”

The day after 21-year-old Palestinian terrorist Reem Riyashi read these words for her farewell video, she murdered four Israelis in a suicide terror attack. She, or those who wrote the statement for her, believed that her act of murder would guarantee her entry into Heaven.

- **This study will examine:**

- Why a Palestinian would believe that the murder of Israelis or Jews is something that Islam values and demands;
- Whether this is being taught by fringe groups in the Palestinian Authority (PA) or represents official PA ideology.

- **Findings:**

Palestinian Media Watch has found that the PA teaches an ideology of virulent hatred of Jews and Israel that mandates the killing of Jews solely because they are Jews. The murder of Jews is presented not only as beneficial to Muslims and Arabs, but as necessary for all humankind. These findings are based on a thorough study and analysis of eight years of official PA television and PA-controlled daily newspapers. This report documents how this hate ideology has been taught for years, well before the war started in September 2000, and continues even after the death of Yasser Arafat:

- **July 2000**

“The Hour [of Resurrection] will not take place until you will fight the Jews and kill them”

Dr. Ahmed Yousuf Abu Halabiyah, member of the Palestinian Shari’ah [Islamic religious law] Rulings Council, and Rector of Advanced Studies, the Islamic University

[PA TV (Fatah), July 28, 2000]

- **October 2000**

“Kill them all... we won’t leave a single Jew here.”

Young Girl

[PA TV (Fatah), Oct. 22, 2000]

- **September 2004**

“The Hour [of Resurrection] will not take place until the Muslims fight the Jews, and the Muslims kill them. The Muslims will kill the Jews, rejoice!”

Sheikh Ibrahim Mudayris, Head of Association for Memorizing the Quran, PA Ministry of Endowments & Religious Affairs

[PA TV (Fatah), Sept. 10, 2004]

- **January 2005**

“...and the rock and the tree will say: Oh Muslim, servant of Allah, there is a Jew behind me, come and kill him!”

Dr. Hassan Khater, founder of Al-Quds Encyclopedia

[PA TV (Fatah), Jan. 10, 2005]

Overview

Building a Case Against Jewish Existence

PA religious, political and educational leaders have systematically built a case against Jewish existence, much as a prosecutor would build a case in court to demand a death sentence. And as their expert witness, they bring God Himself.

The PA case against the Jews has three stages:

Stage 1 defines the inherently evil nature of Jews

Stage 2 demonstrates how these character traits endanger the world.

Stage 3 instructs how to fight in self defense, by killing Jews.

Stage 1 Antisemitism

Collective Labeling: The Jews’ nature is inherently evil

(*See appendix for overview of Universal Racism- Antisemitism scale)

The foundation stage defines Jews and presents them as different from others, possessing inherently evil traits. Jews are said to be treacherous, corrupt, deceitful and unfaithful, as well as God’s enemies – cursed descendants of monkeys and pigs. Educators, academics and politicians distort and malign Jewish tradition as inherently evil, and link it directly to the “treacherous behavior” of which they accuse Jews today. Forgeries and fiction masquerading as history are used to document and support the libel that Judaism is inherently racist and evil. Significantly, these Jewish “attributes” and traditions are presented not as behavior that can be improved, but as the unchangeable nature of Jews.

Stage 2 Antisemitism

Creating the Threat: The Jews are an existential danger to all humanity

The second stage shows that these evil traits are not a private Jewish matter, but have ramifications for the entire world. Driven by these immutable traits and traditions, the Jews are planning and executing heinous crimes. If unchecked, these crimes constitute a mortal danger,

not only to all Muslims and Arabs but to all of humanity. This threat is presented as highly significant: Internal strife, conflicts and wars are all said to be triggered by Jews. Indeed, the antisemitic oppression Jews have suffered throughout history is presented as the legitimate response of nations seeking revenge because of the injury to them caused by the Jews among them. The “Jewish evil” represents an existential threat – a danger to all humanity, something that cannot be ignored.

Stage 3 Antisemitism

Eliminating the Threat

“The Hour [of Resurrection] will not come until the Muslim kills the Jew.”

A solid prosecution has been built: Jews represent a threat to all humanity. Since this menace is a consequence of Jews’ evil nature and traditions and is unchangeable, the sole solution is that Jews must be fought, subjugated, killed and annihilated. Killing Jews is promoted as self-defense and self-preservation, necessary to save Muslims, Arabs and all humanity. The PA calls as expert witness God Himself, who is said to have sent a message through his Prophet Muhammad that killing and even exterminating Jews is a necessary step to bring the “Hour” – world redemption through Resurrection. The killing of Jews is thus absolved as an act of murder and justified as an act of self-defense. Murder of Jews is elevated to service of God and humanity.

Mainstream PA Ideology

This three-tiered PA ideology demanding genocide is neither the strategy of a fringe PA sect, nor the haphazard ramblings of private individuals behind closed doors. Rather, the hatred of Jews is promoted by the religious, political and academic elites, and taught through cultural, educational, religious and even entertainment frameworks, all under the control and direction of the PA political leadership.

Parallels to Nazism

Sixty years after the end of the Holocaust, PA society is openly, repeatedly and unabashedly echoing many of the messages that Nazi Germany systematically used to justify the need for the genocide of Jews. As Hitler did in his writings and speeches, the PA is legitimizing war against the Jews by claiming self-defense.

Moreover, support for the creation of Israel is said, in PA media, to have been a form of European defense against Jews, “by ridding Europe of the burden of the Jews.” [*Al-Hayat Al-Jadida* (Fatah), June 12, 1998]

Stage 1 Antisemitism

Collective Labeling:

- **The Jews’ nature is inherently evil**

Collectively labeling or defaming an ethnic group’s nature as inferior is the first stage of racism and antisemitism. The PA teaches that Jews are malevolent, immoral and malicious by nature.

To support these claims, the PA presents, through its controlled media, a steady stream of religious figures, academic authorities, political leaders, and other specialists to corroborate the existence of an evil Jewish nature.

- **Religious Figures:**

The following teachings by PA religious leaders were all broadcast on official PA TV:

Dr. Mahmoud Mustafa Najem:

“Allah described them [Jews] in His Book, characterized by conceit, pride, arrogance, rampage, disloyalty and treachery... deceit and cunning...”

[PA TV (Fatah), Nov. 1, 2002]

Sheikh Ibrahim Mudayris:

“Every time Muhammad came back from his raids, he would find treachery and betrayal by the Jews of Medina, since treachery and betrayal are two character traits of the Jews’ nature... that their descendants inherited from their ancestors until today.”

[PA TV (Fatah), June 4, 2004]

Dr. Mahmoud Mustafa Najem:

“The Jews are Jews, and we are forbidden to forget their character traits even for a moment, even for a blink of an eye.”

[PA TV (Fatah), Dec. 6, 2002]

- **Academic Authorities**

A PA psychologist explains on PA TV that the Jewish infant “nurses hatred”:

Psychologist Khader Abas:

“Very important factors influenced the Jewish personality, among them: The religious-legend idea, this is foremost, and children’s upbringing. From the moment the child is born, he nurses hatred against others, nurses seclusion, nurses superiority...”

[PA TV (Fatah), April 14, 2002]

A PA lecturer in the philosophy of education likewise presents the image of Jewish children nursing hatred in the “milk”:

Dr. Muhammad Abu Daf:

“I truly do not see the state of the Israeli society as a state of confusion, but rather a natural result of an education that was maintained by fundamentalist Jewish upbringing to violence, hostility and racism... The sayings of the leaders of the Hebrew state, and the actions of the soldiers, are a natural behavior, acquired by the Jewish upbringing... Thus distorting the figure of the Arabs and Muslims, the Jewish child nurses hatred with [mother’s] milk ... we want a generation that recognizes and understands the structure of the Jewish personality.”

[PA TV (Fatah), Oct. 12, 2003]

- **Children**

Palestinian children are taught disdain of Jews through children's entertainment programs, in which Jews are stigmatized with the same hateful labels. Echoing the religious teaching that Jews are "deceitful and cunning," a program with a charming talking puppet teaches preschoolers, "You can't trust the Jews":

Tarabisho [Talking puppet]:

"I want to send a message to the children and our viewers:

"Don't stay in dangerous places, like places under bombardment. Allow the rescue teams and civil defense and security personnel to perform their duty."

Child in studio:

"All of us join Tarabisho, and say to everyone: Watch out! You can't trust the Jews, because they can strike us suddenly at any moment."

[PA TV (Fatah), Aug. 23, 2004]

- **Jews' "treachery and disloyalty" taught in PA schools**

This presentation of Jews as having inherently negative character traits was taught for years in the PA curriculum:

"One must beware of the Jews, for they are treacherous and disloyal."

[*Islamic Education for Ninth Grade, page 79*]

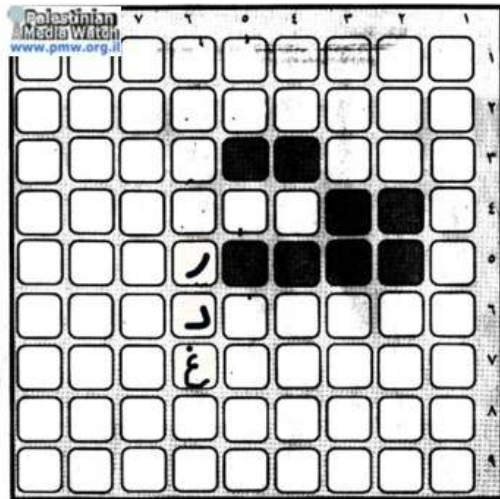
"Treachery and disloyalty are character traits of the Jews and therefore one should beware of them."

[*Islamic Education for Ninth Grade, page 87*]

These books were based on Jordanian schoolbooks. Though the PA was notified of this content in 1999, it refused an American offer to fund the reprinting of these books without this and other anti-Jewish content.

- **Image of Jews as inherently negative in popular culture**

The depiction of Jews as possessors of inherently negative traits also appears in popular entertainment, such as crossword puzzles in daily newspapers.



One example:

Crossword Puzzle Clue: “Jewish character trait spelled backwards”

Solution: “Treachery”

[*Al-Quds*, Dec. 20, 2000]

عمودي:-
١. الفحص الذي يجرى لمعرفة قوة القلب ناقص ال للقسم الثاني. حرف. ٢. مرض يصيب الجهاز التنفسي معكوسة. عملة عالمية معكوسة. ٣. سير الجيش وولي امره. العزم والتوكل معكوسة. حرف. من اسمي. ٤. حرفين من فهد بلان. أ. علم مؤنت جميل مبعثرة. ٥. رب الاسرة بلون ال. نصف ام. مدينة فلسطينية محتلة. للتمني والترجي. ٦. للنصب. قرع معكوس. صفة اليهود معكوس. احد الاقارب معكوس. ٧. نصف قارة. للتخير. اخو الوالد. والذي. ٨. مختلفان. قصف بعنف بالمدفعية. عاصمة جبل النار معكوس. ٩. ازالة العضو المصاب. مرض جنسي بكتيري.

- **Jews Cursed by God**

PA religious leaders confer on Jews the ultimate iniquity, that Jews are said to be the cursed enemy of God. The evil nature of the Jews, therefore, is not merely the conclusion of humankind, it is said to be God’s conclusion. As the enemy of God, the Jews are, of course, the enemy of Muslims.

Dr. Muhammad Ibrahim Maadi:

“These Jews who angered Allah and whom He cursed through the Prophets...”

[PA TV (Fatah), Sept. 21, 2001]

Dr. Mahmoud Mustafa Najem:

“Praise unto Allah, Who cursed our enemies; curse upon curse up to Judgment Day. And He has cursed them as well through the words of His prophets and emissaries...”

[PA TV (Fatah), Nov. 1, 2002]

Sheikh Ibrahim Mudayris:

“Praise Allah, Who cursed the non-believers among the People of the Book...”

[PA TV (Fatah), June 4, 2004]

- **Portrayal of Jews as Animals**

In three instances (Surahs 2, 5 and 7), the Quran tells of Muhammad turning people into monkeys and/or pigs: “Those (Jews) who incurred the curse of Allah and his Wrath, and those of whom (some) He transformed into monkeys and swine.” (Surah 5:60) Another section of the Quran compares the Jews to donkeys. PA leaders repeatedly dehumanize Jews by applying these animal references to Jews:

Dr. Mahmoud Mustafa Najem:

“... for which Allah transformed them to monkeys and pigs...”

[PA TV (Fatah), Nov. 1, 2002]

Dr. Mahmoud Mustafah Najem:

“Praise be to Allah, who has cursed [the Jews], the brothers of monkeys and pigs.”

[PA TV (Fatah), Dec. 6, 2002]

Dr. Muhammad Ibrahim Maadi:

“We are waging this cruel war with the brothers of the monkeys and pigs, the Jews and the sons of Zion.”

[PA TV (Fatah), Sept. 12, 2004]

Dr. Muhammad Ibrahim Maadi:

“For Allah was angry and called them once monkeys, pigs and donkeys...”

[PA TV (Fatah), March 30, 2001]

- **PA schoolbooks:**

PA educators have chosen to include this donkey reference from the Quran in the new PA schoolbooks:



“...Those [Jews] who were charged with the Torah, but did not observe it, are like a donkey carrying books...”

[*Reading the Quran, Surat al-Jum'a, Sixth Grade, p. 20*]

This depiction by PA leaders of Jews as animals is reflected in popular behavior and language. At one anti-Israel march, PA demonstrators wrapped a donkey in a Jewish prayer shawl, demonstrating the imagery they had been taught of donkeys as Jews.

- **PA Daily Newspapers:**

Writers have used this animal imagery to slur Jews, as illustrated by this editorial in the official PA daily:

“In the past the young Jerusalem [Arab] girls were captive, and exposed to acts of horror by the sons of the monkeys and pigs...”

[*Al-Hayat Al-Jadida* (Fatah), June 5, 2004]

- **PA Children:**

Even very young Palestinian children have incorporated this language into their image of Jews. A 10-year-old girl on PA TV introduced her message to Jews with the following racial slur:

“My name is Ala. I am from Rafah, [I am] 10 years old. Let the pigs and monkeys know and their leaders Sharon and Bush...”

[PA TV (Fatah), Sept. 29, 2003]

As early as 1998 Jews were already being called Devil and Satan:

Abdul Muiz Al Satar, Teacher of Religion:

“They [Jews] are the descendants of the Devil and the descendants of the Satan.”

[PA TV (Fatah), Dec. 17, 1998]

Complementing the verbal depiction of Jews as animals and Satan are visual demonization and dehumanization in the PA media. Note that long before the terror war, the PA media was already publishing these odious visual images of Jews. In 1999, approaching the end of the century, the cartoon of the official PA daily captioned the sub-human dwarf Jew as “the disease of the century.”



[*Al-Ayyam*, March 27, 2004]



“Disease of the century”
[*Al-Hayat Al-Jadida* (Fatah), Dec. 28, 1999]



[*Al-Quds*, March 7, 2004]



[*Al-Hayat Al-Jadida* (Fatah), Dec. 31, 2004]



[*Al-Ayyam*, Feb. 27, 2004]



[*Al-Ayyam*, April 5, 2003]

This dehumanization of Jews plays a role in preparing PA society to be willing to kill Jews (see Stage 3 below.) Animals are clearly inferior to humans, and in many societies have no rights, are used for experiments and routinely hunted.

• **Maligning Jewish Tradition**

An important component of the PA indoctrination to see Jews as evil is to present Judaism as both an illegitimate religion and one that embraces hateful teachings. Both of these defamations have been taught for years in the PA. These hate teachings are echoed by children.

PA academic and religious leaders publicly deny the existence of the Jewish nation. Moreover, they argue that even as a religion Judaism is not legitimate, since the original Hebrew Bible was distorted by the Jews.

Jirar Al Kidwa, Head of PA Public Library:

“Judaism is not a religion in the full sense of the word, and is not a nationality at all. Where does this religion come from? The source of Judaism is the Mosaic Law – Moses introduced the Mosaic Law, which is the continuity of the Islam of Abraham. The Mosaic Law is a religion, which seems to be an Islamic religion, and several studies which were published have found in the Torah, when translated correctly, texts which prove that it is the continuation of Islam. [The Jews] practice ritual customs that are not mentioned in the original Torah... We know of two sects which maintain the ancient customs – the Samaritans in Nablus... And there is a sect in Jerusalem named Neturei Karta.”
[PA TV (Fatah), Nov. 3, 1998]

The Neturei Karta, whom the PA present as authentic Jews, are a tiny extremist anti-Israel sect, who deny Israel’s right to exist based on their interpretation of Judaism. The Neturei Karta have actively supported the PA in its fight against Israel.

Abdul Muiz Al Satar, Teacher of Religion:

“They [the Jews] falsified Allah’s words, and changed His religion and His laws. They were the oppressors. This is a revolt against Allah and His path... In the [genuine] Hebrew Bible that was revealed by Allah and his path... the genuine Hebrew Bible, that was revealed by Allah, possess guidance and light, justice and virtue, but the Jews changed it in the past, and change it today, seriously. In today’s Hebrew Bible there is no right guidance nor light.”

[PA TV (Fatah), Dec. 17, 1998]

- **PA children incorporate delegitimization of Judaism into their worldview:**

Teenage Girl:

“They falsely claim that the Hebrew Bible is their religion, but we know that they falsified the Hebrew Bible and set another constitution other than the divine one, which was revealed in the Hebrew Bible and they twisted it as they wished.”

[PA TV (Fatah), June 23, 2002]

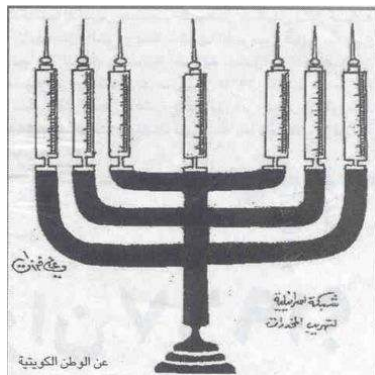
- **The Holiday of Passover: A Celebration of Murder and Theft**

Beyond the general attacks on the Hebrew Bible’s legitimacy, the PA maligns specific traditions as well. The following hateful perversion of the Jewish holiday of Passover in the official PA daily is just one example of the PA’s defamation of Jewish traditions:

“The Jews until today keep the rituals of Passover... from which they derive their attitude to foreigners... [Let us] understand these religious rituals and their significance in order to understand the racist behavior of the Israelis against the Arabs. This holiday has various meanings... Murdering foreigners is a Godly virtue that should be emulated... There is nothing in history more horrible than the theft, the greatest crime in history, that the Jews did the night of their Exodus [from Egypt]... In other words, robbing others is not only permitted, it is considered holy. Especially since this thievery was done under the direct command of God, the God of the Jews.”

[*Al-Hayat Al-Jadida* (Fatah), April 15, 2001]

Jewish religious symbols are likewise debased. While blaming Israel for the drug problem in the PA, the official PA daily newspaper chose to reprint a cartoon originally from *Al Watan* (Kuwait) of a Jewish religious symbol, the Menorah, with the seven flames replaced by seven syringes.



Text: “The Israeli drug smuggling network”

[*Al-Hayat Al-Jadida* (Fatah), April 17, 2000]

- **The Protocols of the Elders of Zion**

The PA not only distorts authentic Jewish traditions, it presents fictitious libels as actual Jewish documents, and thereby reinforces the case that Jewish tradition is evil. *The Protocols of the Elders of Zion*, a text exposed many years ago as a fraud perpetrated by Czarist intelligence agents, is routinely treated by the PA as an authentic Jewish plan for world domination.

A senior PA academic, speaking on television to the Chairman of the PA Public Library, explained that Israel was founded on the *Protocols*:

Dr. Riad Al Astal:

“In these circumstances [of European nationalism] what is known as the Zionist Renaissance grew and the seeds of what is called *The Protocols of the Elders of Zion* appeared at the end of the 18th century [sic]. They are the protocols that were presented in Basel [First Zionist Congress, 1897].”

[PA TV (Fatah), Dec. 28, 2003]

An official PA reference work cites the Protocols under the title, *The Jewish Danger*:

“The 65th issue of *The Shahids* (Martyrs) was recently published by the Political Guidance of the Border Patrol. The issue includes many important political, economic and military matters... In addition, there is a chapter about a research paper, entitled *The Jewish Danger: The Protocols of the Elders of Zion*.”

[*Al-Hayat Al-Jadida* (Fatah), Dec. 1, 2003]

- **Israel’s humanitarian acts are motivated by sinister forces**

The portrayal of Israelis and Jews as inherently evil is so important to the PA that their officials go to great lengths to reinterpret events that contradict this image of the evil Jew, often explaining that humanitarian acts by Israel are actually motivated by sinister forces. Israel’s release of 400 Arab terrorists in exchange for one kidnapped Israeli, for example, is thus said to be linked to *The Protocols of the Elders of Zion*:

Ahmad Nasser, Secretary of the Palestinian Legislative Council:

“We see that Israel is trying to delude the world, the Arabs and the Palestinians psychologically - that one Israeli will be exchanged for a thousand Palestinians. Israel is interested in planting among the Palestinian, the Arab or the world the concept of value – the value of a Jew and the value of an Arab.”

Interviewer: “This concept appears in *The Protocols of the Elders of Zion*, that they [Jews] are superior and the rest are inferior.”

[PA TV (Fatah), Feb. 6, 2004]

The ultimate and irrefutable stamp of authority in a religious society, such as the PA, is placed on this indictment of Jews’ evil nature. The Prophet Muhammad himself is said to have sounded the alarm:

Dr. Mahmoud Mustafa Najem:

“He [Muhammad] warned us about the Jews, and about the Jews’ evil and the Jews’ deceit... He clarified the character of the Jew... so we would beware of them at every moment and at all times.”

[PA TV (Fatah), Feb. 8, 2002]

Stage 2 Antisemitism

Creating the Threat:

- **The Jews are an existential danger to all humanity**

Because the Jews are inherently evil and their traditions hateful and murderous, the Jews are said to be planning and executing horrific crimes. These crimes are presented as endangering all humanity, not just Muslims and Arabs. Indeed, Jews are said to be responsible for all wars, conflicts, financial crises and civil strife.

Zionism was a European Plot to be rid of the “Burden” of Jews:

Senior PA academics present Jews as a threat to a stable society. A history lecturer explained that Zionism was a European plot to be rid of the Jews, because Jews were such a detriment to European society:

Riad Al Astal, talking to Jirar Al Kidwa, Chairman of PA Public Library, and Issam Sissalem, senior history professor, about Britain’s support of Zionism:

“Britain’s first aim was to be rid of the Jews, who were known to provoke disputes and disturbances and financial crises in Germany, France and other European states.”

[PA TV (Fatah), Dec. 28, 2003]

This depiction of Zionism as a European defense plan to be rid of the “burden” of the Jews has been taught as history in the PA for years. In 1998, the official PA daily presented an odious analogy comparing Hitler to British Foreign Secretary Arthur Balfour, who declared in Britain’s name support for the Jews’ right to re-establish a national home:

“The difference between Hitler and Balfour was simple: the former [Hitler] did not have colonies to send the Jews, so he destroyed them, whereas Balfour... [turned] Palestine into one of his colonies and sent Jews there. Balfour is Hitler with colonies, while Hitler is Balfour without colonies. They both wanted to get rid of the Jews... Zionism was crucial to the defense of the West’s interests in the region, [by] ridding Europe of the burden of her Jews...”

[*Al-Hayat Al-Jadida* (Fatah), June 12, 1998]

PA Children have accepted and embraced this teaching, expressing that “countries of the world took part” in the creation of Israel as an act of self-defense to save themselves from the “source of evil.”

Majda [teenager]:

“Regarding the problem of the Jewish presence, you’d agree that the Jewish presence in the land of ‘Palestine’ was nothing but the liberation of all the countries of the world from the source of evil. That evil, which is widespread among the Sons of Zion... The countries of the world took part in [creating] the Jewish presence beside us.”

[PA TV (Fatah), June 23, 2002]

- **Jews Control World Media**

The Jews are said to be able to hide their evil from most of the world due to their “repulsive control over the world media”:

“The Jews were the object of hatred and contempt everywhere, due to their control over most of the economic resources The most prominent example for this is the play *The Merchant of Venice* in which Shylock, the merchant, portrays the image of the greedy, crafty Jew who is evil and loathsome... If so, how did the Jews succeed in brainwashing the American and European public opinion to change the image [of the Jew] to an understanding, brave, bright, diligent and creative person, whom the world looks up to? There is no escape from saying that the success of the Jews was not incidental but rather a result of long years of planning and the investment of enormous efforts in order to achieve the repulsive control over the world media...”

[*Al-Hayat Al-Jadida* (Fatah), Feb. 7, 1998]

Where did the Jews learn the necessity of controlling the media? From *The Protocols of the Elders of Zion*, explains the PA daily:

“*The Protocols of the Elders of Zion* did not ignore the importance of using propaganda to promote the Zionist goals. In the second protocol is written: ‘Through the newspapers we will have the means to propel and to influence.’

In the twelfth protocol: ‘Our governments will hold the reins of most of the newspapers, and through this plan we will possess the primary power to turn to public opinion.’”

[*Al-Hayat Al-Jadida* (Fatah), Jan. 25, 2001]

- **Jews responsible for all catastrophes on earth**

Religious leaders teach that Jews are responsible for all catastrophes:

Sheikh Ibrahim Mudayris:

“Why did Allah change the direction of prayer from Al-Aqsa Mosque [in Jerusalem] to Al Haram Mosque [in Mecca]? The reason is those [Jews] who are the cause of all catastrophes on earth. The reason for it is those that spit their poisons at the international and regional level - and more so at the domestic level. Those who are the reason for every disaster of the world... These are the Jews, Allah’s curse be upon them.”

[PA TV (Fatah), Sept. 24, 2004]

- **Murder is part of Jewish nature and religion**

Jews are said to be committing murder because it is part of their nature:

Dr. Mahmoud Mustafa Najem:

“It is not unusual for the Jews, nor uncharacteristic of their traits, or their ancestry, or their wild behavior, what they are doing ... slaughter after slaughter, invasion after invasion this has been the custom of the Jews throughout the generations and the ages.”

[PA TV (Fatah), Dec. 6, 2002]

Not only are Jews said to be a threat, but the Jewish religion is said to promote murder of Arabs:

A PA cabinet minister thus maligned the Jewish religion on PA TV:

Abd Al Aziz Shahin, PA Minister of Supplies:

“Since the 19th century the Zionist mind has been built upon the killing of the Arab people.... in their religious schools, where they learn that they are the chosen people of God and we are the others, we are considered the stage between the Jew and the monkey. This is a basis of the Jewish religion, and from this comes the killing of the Arab people in Palestine.”

[PA TV (Fatah), Dec. 12, 2002]

Children are likewise taught to see Judaism as a racist, murder-promoting religion. Chairman of the PA public library, Dr. Jirar al Kidwa, teaches young students on an educational TV broadcast that the Talmud and the Hebrew Bible promote the murder of non-Jews:

Dr. Jirar Al Kidwa:

“The commandments of their Hebrew Bible or their Talmud say that we are Goyim, that is, non-Jews; [they] view all non-Jews as barbarians or as their servants, void of any human rights, and [one] may destroy them and may kill them.”

[PA TV (Fatah), March 2, 2001]

Children are likewise taught through hate propaganda, such as this staged video clip broadcast hundreds of time on PA TV, to see Israeli-Jewish soldiers, all wearing religious skull caps, as cold blooded murderers of children.



• **PA children: Judaism teaches the murder of Arabs**

PA children internalize these visual and verbal hate messages and affirm that Judaism is life threatening for them as Arabs:

Child:

“[Israeli soldiers’] beliefs were formed by the Hebrew Bible, their fanatic Zionist leaders and the other fanatic organizations... that made them make hideous decisions against the

Palestinians and even against the Arabs. They fight the Arabs, not only Palestinians, by killing Palestinians, expelling Palestinians and expelling Arabs. All this is permitted according to their dictionary, their constitution and their religion....”

[PA TV (Fatah), June 23, 2002]

- **PA Entertainment: Judaism promotes extermination of Palestinians**

The PA also uses cultural expression and entertainment media to promote these hate messages. One particularly hateful full-length movie, depicting Jews planning the extermination of Palestinians, was broadcast numerous times over several years on PA TV. The following are two scenes from the movie Garden of Death. (Note: the English translations of this film are taken verbatim from the PA TV English subtitles):

Rabbi’s Prayer: “Palestinians have no place on this land. Never! If we ever keep one of them alive, it would be as if we had done nothing. May God exterminate all Palestinians.”

Woman talking to Rabbi:

“Palestinians should leave this land since it’s not theirs. Just like you [Rabbi] I wished God to exterminate all of them, but this didn’t happen, and to do that, we have to throw them out of this land. We won’t let them back, even in dreams. We have to wipe [out] all of their traces as if they didn’t exist before... We did this before, so, we can do it now.”

[PA TV (Fatah), first broadcast Feb. 2 2001, and most recently in 2004]

- **Jews responsible for the Second World War, the Holocaust and the Tsunami**

Going from general libels to the specific, the PA accuses Jews of responsibility for everything from the Second World War to the Holocaust, and even the recent Tsunami tragedy that left at least 150,000 dead in Asia. Just as the PA fabricates Jewish traditions and sources, it also fabricates quotes and attributes them to Jewish leaders who are said to be part of the conspiracy to rule the world. In these fictitious statements, Jewish leaders accept responsibility for causing the Second World War, in order to further the Zionist cause:

“Rabbi Rabinovitch said in his speech in the International Rabbinical Committee in Budapest in 1952: ‘... You remember our propaganda campaign and our success that we attained in 1930, and the results were arousing hostilities between America and Germany, and this campaign caused the start of WWII.’”

[*Al-Hayat Al-Jadida* (Fatah), Jan. 31, 2000]

- **Jews are blamed for murdering other Jews in the Holocaust:**

Dr. Muhammad Ibrahim Maadi:

“Another example of their malicious deeds is the so-called ‘Holocaust,’ the slaughter of Jews by Nazis. According to research texts and researchers, this crime was committed against certain Jews and was planned as policy by the Jewish leaders.”

[PA TV (Fatah), Sept. 21, 2001]

At other times, the official Palestinian media will deny the Holocaust.

Issam Sissalem:

“Lies surfaced about Jews being murdered here and there and the Holocaust. And, of course, these are all lies and unfounded claims. No Dachau, no Auschwitz; these were disinfection sites...”

[PA TV (Fatah), Nov. 29, 2000]

Ismail Al Fakaw, discussing a book called *The Holocaust Industry*:

“[The Holocaust] was a real event that occurred from 1939 to 1945. However, it did not just affect the Jews in Europe, but also other nations including the Poles, the Hungarians, the Russians - as you remember, 20 million Russians were killed and Germans, and Gypsies. They were annihilated and killed as a result of the war, and not due to a prior plan... It is possibly true that Hitler planned the extermination of disabled Germans. It is likely that these things are true, I don't know... This is the historical truth: the true Nazi Holocaust. I apologize for using the word “Holocaust.” This is a word that they try to attach only to the Jews who were killed, but I use this expression in the human sense. It can also be used to refer to the Palestinians and the suffering that the Israelis [have caused] them...”

[PA TV (Fatah), May 27, 2003]

• **Holocaust denial in popular culture**



Holocaust denial has been expressed even in a crossword puzzle in the official PA daily:

Crossword Puzzle Clue: “The Jewish center for eternalizing the Holocaust and the lies”

Solution: “Yad Vashem” (Israel’s Holocaust memorial center)

[*Al-Hayat Al-Jadida* (Fatah), February 18, 1999]

• **Children’s musical broadcast: Jews made ovens for burning Palestinians**

A PA TV musical for children included the ultimate abuse of the Holocaust, teaching children that the Jews didn’t suffer a Holocaust, but rather made ovens to burn Palestinians:

Musical Play for Children

“From the 1921 [Arab] revolt until the strike of 1936, the nation rose as a volcano against the villain-usurpers. The evil plot was exposed, in the alliance among Satans, when the treacherous Jews, set their eyes on all Palestine...They [the Jews] are the ones who did the Holocaust... They opened the ovens for us to bake human beings. They destroyed the villages and burnt the cities. When an oven stops burning they light 100 [more] ovens.”

[PA TV (Fatah), May 25, 2004]

Children are taught to see Jewish education as threatening. Indeed, the common libel that Israel wants to destroy and swallow up much of the Middle East is presented as actual education. In a video produced by MBC TV (Dubai), which PA TV broadcast numerous times in 2000 and 2001, a fictitious Israeli classroom of religious Jewish children speaking Hebrew [with heavy Arab accents] are shown repeating after an “Israeli” teacher:

“The land of Israel is from the Nile to the Euphrates.”

This teaching that the Jews are dangerous and threatening is often couched in ugly metaphors, such as Jews being a disease or a cancer. Senior religious official Sheikh Ibrahim Mudayris defined the Jews as a cancer, and charged that the Jews and America were responsible for the tragic Tsunami in Asia that caused the deaths of more than 150,000:

Sheikh Ibrahim Mudayris:

“The Muslim remembers how the Jews corrupted the land... Oh Muslims! The Jews are Jews. Their character and custom are the corruption and destruction of this land. We keep warning you: the Jews are a cancer that spreads inside the body of the Islamic and Arab nation.... They invest in the East Asian countries, which were destroyed [by the Tsunami] because of the Jewish and American corruption and destruction.”

[PA TV (Fatah), Jan. 7, 2005]

Senior historian Issam Sissalem used a “parasitic worm” simile in referring to the Jews who came to Israel:

“[Jews-Israelis] are like a parasitic worm that eats a snail and lives in its shell. We will not let anyone live in our shell.”

[PA TV (Fatah), Dec. 21, 2004]

Children have incorporated this hate imagery and likewise refer to Jews as germs and cancer.

Girl 1 on PA TV: Jews are germs and cancer

“That evil which is found in the Jews has become a germ among us, it is a cancer that buried us and is still burying and we are the ones who suffer from this cancer...”

[PA TV (Fatah), June 23, 2002]

Interestingly, on the very same program, a different child accuses Jews of seeing Arabs as “germs.”

Girl 2 on PA TV: Jewish religion says Arabs are germs

“This [Jewish] religion says that Palestine is the land of milk and honey, and that Arabs are nothing but germs to get rid of.”

[PA TV (Fatah), June 23, 2002]

- **Historical persecuting, expulsion and killing of Jews are justified as self defense and revenge**

Because Jews were said to be so detrimental to societies in which they lived, a common theme in PA ideology is that persecution of Jews throughout history was justified as nations protected themselves and took revenge against the Jews.

PA psychologist, Khadar Abas: Jews responsible for antisemitic persecution

“The Israelis brought on themselves, I emphasize, brought on themselves in every society they lived, disasters and massacres: First, they concentrated money in their hands, denying it to others. Second, they spied against the nations where they lived. And the third, important and basic aspect they were superior. These three elements created hatred [of Jews]. Thus the people of the societies they were in took revenge against them, or tried to punish them.”

[PA TV (Fatah), April 14, 2002]

It is important to note that this defamation of Jews is not a function of the current conflict. Even as far back as 1998, during the most optimistic period of the peace process, the PA was promoting the hate ideology that Jews were responsible for antisemitism. Persecution, expulsion and even “wars of annihilation” that Jews suffered throughout history are said to have been acts of self-defense against the danger of the Jews:

- **Official PA Daily: Jews responsible for antisemitic persecution**

Nasser Ahmad:

“Corruption is in the nature of the Jews all over the world, to the point where only rarely do you find corruption that Jews are not behind. Their intense love of money and its accumulation is common knowledge, and the way they get it does not interest them and they are liable to exercise degradation and the most lowly of methods in order to achieve their goals...”

If we take a look at history, we discover to what degree the Jews were exposed to loss and expulsion over the world, as a result of their ugly deeds and their wickedness. This is after their issues were discovered and their responsibility for the destruction of the land and its people caused its [local] people to start a war of annihilation against them and those who survived were dispersed around the world... [Jews] believe that the secret of their survival is embedded in their takeover of the economies of the various countries which opened their doors to them and gave them refuge from the expulsion and harassment...”

[*Al-Hayat Al-Jadida* (Fatah), July 11, 1998]

Islamic anti-Jewish legislation, found in the Pact of Omar, which prohibited Jews from living in Jerusalem, is likewise justified because of the dangers inherent in the presence of Jews:

“The Pact says that no Jew is allowed to live in Jerusalem. They did not ask for this condition, because they were racists or antisemites. [There] were very important justifications for it ... The Muslims are familiar with the conspiracies of the Jews. For approximately four hundred or five hundred years, the Jews were forbidden from living in Jerusalem, before the arrival of Islam, and that due to the [bad] experience of those nations and of those cultures with this people [Jews]. At that time, the Jews had no enemies, merely because of their very existence as Jews...”

[PA TV (Fatah), Dec. 14, 2004]

Thus, concluded the lecturer, a court of law today presented with the simple facts of the truly negative behavior of the Jews would make the same decision, and expel Jews from Jerusalem and Israel:

“If we presented this before a judge [now]...he would renew this condition ... the solution is that no Jew should live there... The prosperity of this city [Jerusalem] and of this land necessitates that no Jew should ever live there.”

[PA TV (Fatah), Dec. 14, 2004]

These accusations – that Jews rule the world and bring hatred upon themselves – continue unabated under the post-Arafat PA leadership. A PA religious leader laments the current Jewish control over the world while reminiscing over the glorious past, when Muhammad justifiably punished the Jews for their iniquities:

“The days of the pilgrimage to Mecca remind (the Muslims) and connect him to the past history, remind him of the triumphs and conquests, remind him of the Muslims’ glory and the lowliness of the Jews – who today rule the world – how Muhammad expelled them from Medina in retribution for their actions, their hostility and corruption, and not false charge nor unjustly. No! It was a retribution for their actions and hostility towards Islam and Muslims, and moreover, against anything that was Arab.”

[PA TV (Fatah), Jan. 14, 2005]

- **Jews behind world conflicts and potential world destruction**

Summarizing this theme, PA religious leaders explain that all the world's problems are caused by the Jews. Left unchecked, the Jews – “a mere 7 million, trouble the entire earth” – and could bring about world destruction:

Sheikh Ibrahim Mudayris:

“When Muhammad entered Medina, he found serious [internal] conflicts among the Arab tribes... After investigating these conflicts, he found the Jews behind all of these conflicts. He found treachery and betrayal in the Jews' nature, and causing conflicts among the Arabs and among all people on earth... The Jews, a mere seven million, trouble the entire earth. The cause of our nation's problems and the world's problems are the Jews.”

[PA TV (Fatah), June 4, 2004]

Sheikh Ibrahim Mudayris:

“The Jews will not rest until they ignite the whole world with the fire of their conflicts... Our war against Zionism is not a war against the Israeli government [alone], but a much greater war. It is a war against World Zionism that has begun controlling decision centers, controlling the Security Council, controlling the US government, controlling Arab countries, controlling many countries around the world. Allah warned us of the Jews and their conflicts. The Jews are behind any conflict that can cause world destruction.”

[PA TV (Fatah), Dec. 12, 2003]

The depiction of Jews as controlling world decisions and responsible for world conflicts is not limited to the PA, but is rampant today in the Arab world. At the Islamic Summit Conference in October 2003, Malaysian Prime Minister Mahathir Mohamad said:

“The Europeans killed six million Jews out of 12 million. But today the Jews rule this world by proxy. They get others to fight and die for them...”

They invented and successfully promoted Socialism, Communism, human rights and democracy so that persecuting them would appear to be wrong, so they may enjoy equal rights with others. With these they have now gained control of the most powerful countries.”

Most significantly, Mohamad's description of Jews' controlling the world was not ignored by the leaders of Islamic nations worldwide but the opposite:

“His speech drew strong applause.”

[*Asia Times Online*, Oct. 23, 2003]

Stage 3 Antisemitism

Eliminating the Threat:

- **“The Hour [of Resurrection] will not come until the Muslim kills the Jew.”**

The first two stages have defined the PA’s “objective” reality: Stage 1 defines the nature of Jews and Stage 2 shows how it affects the world. Stage 1 defines the nature of Jews as inherently negative, while Stage 2 warns that this nature cannot be ignored because it threatens the entire world. With these arguments firmly in place and with God as the star witness, the PA case against the Jews can result in only one verdict. The world is left with no choice but to defend itself against the Jews by fighting, subjugating and killing them. The Muslims will perform an act of service for the world and for God, by killing the Jews.

The call to kill Jews because they are Jews is often supported by religious sources, but is not limited to religious leaders

- **Religious leaders**

Dr. Muhammad Ibrahim Maadi:

"All weapons must be aimed at the Jews, Allah’s enemies, the cursed nation in the Quran, whom Allah describes as monkeys and pigs... [The] Quran says clearly that the worst enemies of the Moslem Nation are the Jews, may Allah fight them..."

[PA TV (Fatah), Aug. 3, 2001]

Jewish suffering throughout history at the hands of Muslims is said to have been God’s will:

Dr. Mahmoud Mustafa Najem:

"... Allah said against the Jews and the Idolaters, ‘Your Lord has declared that he will surely send against them [Jews] until Resurrection, those [Arabs and Muslims] who will afflict them with terrible torment...’"

[PA TV (Fatah), Dec. 6, 2002]

- **Academic Leaders**

Dr. Ismail Radwan, Professor of Hadith, Islamic University:

"It is no coincidence that the Noble Quran mentions the story of Muhammad’s Heavenly ascent while talking of the Israelites as though Allah was preparing the Islamic nation that Jews will be in this land and as if He was addressing the Muslims: Oh Muslims, prepare yourselves for the struggle with world Jewry."

[PA TV (Fatah), Feb. 11, 2002]

Children are also taught through music videos to fight the Jews. In one video, broadcast hundreds of times on PA TV from 2001-2004, young children are shown destroying the symbols of Judaism with their rocks.

“Even if they [Jews] gathered from the world, your debt remains open with me. Even if you decreed my death, the stone is my revenge, my answer.”

[Broadcast hundreds of times on PA TV (Fatah) from 2001-2004]

Portraying the Jews as having deserved death from God is promoted even in new PA schoolbooks written in 2001 by the PA Education Ministry. These books include passages from the Quran teaching that Jews should long for death, as directed by Allah himself:

“...Jews, if you think that you are favored of Allah, to the exclusion of (other) men. Then long for death if you are truthful... Death from which you flee, will surely overtake you.”

[*Reading the Quran, 6th grade PA schoolbook, p. 23*]

It must be made clear that citing this is not meant as a critique of the Quran or of Islam, but as a critique of those PA educators who specifically chose readings aggressive to Jews to be included in the PA primary school curriculum, and did not choose other verses from the Quran that promote reconciliation with Jews.

It is important to note how the demand to fight, subjugate, and kill Jews is presented as self-defense against Jews.

Dr. Ahmad Abu Halabiyah, Shari’ah (Islamic Law) Rulings Council, Rector of Advanced Studies, Islamic University:

“The Jews are the Jews. Whether Labor or Likud the Jews are Jews. They do not have any moderates or any advocates of peace. They are all liars. They must be butchered and must be killed... The Jews are like a spring as long as you step on it with your foot it doesn’t move. But if you lift your foot from the spring, it hurts you and punishes you...”

“It is forbidden to have mercy in your hearts for the Jews in any place and in any land. Make war on them any place that you find yourself. Any place that you meet them, kill them.”

[PA TV (Fatah), Oct. 13, 2000]

Soon after this call to kill Jews, a teenager on PA TV expressed this desire to kill all Jews:

“Kill them all... we won’t leave a single Jew here.”

[Young Girl, PA TV (Fatah), Oct. 22, 2000]

- **Resurrection and redemption depend on extermination of the Jews**

The PA leadership goes far beyond these general calls to murder Jews. The definitive solution is said to be a predetermined future in which one of the preconditions for the redemption of humanity through the “Hour,” the Resurrection, is the killing of Jews wherever they may be. The PA promotes this belief by teaching repeatedly in their print media and on PA TV, the following Hadith –

Islamic tradition attributed to Muhammad:

“The Hour [of Resurrection] will not take place until the Muslims fight the Jews, and kill them. And the Jews will hide behind the rock and tree, and the rock and tree will say: oh Muslim, oh servant of Allah, there is a Jew behind me, come and kill him!”

[*Sahih Muslim*, vol. 4, pp. 2238-2239, no. 2921-2

Sahih Bukhari, vol. 3, p. 1070, no. 276, and p. 1316, no. 3398

Sahih Ibn Hibban, vol. 15, p. 217, no. 6806 and others]

Dozens of times in recent years, Palestinian religious leaders and academics have taught publicly that this genocidal Hadith, articulated more than a thousand years ago, applies today and is a religious obligation:

Dr. Muhammad Ibrahim Maadi:

“We are waging this cruel war with the brothers of the monkeys and pigs, the Jews and the sons of Zion. The Jews will fight you and you will subjugate them. Until the Jew will stand behind the tree and rock. And the tree and rock will say: oh Muslim, oh servant of Allah, there is a Jew behind me, come and kill him.”

[PA TV (Fatah), Sept. 12, 2004]

Just two days earlier, another religious leader expressed the same demand to kill Jews, justifying God’s words as self-defense for the world.

Sheikh Ibrahim Mudayris:

“The Prophet said: the Resurrection will not take place until the Muslims fight the Jews, and the Muslims kill them. The Muslims will kill the Jews, rejoice [in it], rejoice in Allah’s Victory. The Muslims will kill the Jews, and he will hide... “The Prophet said: the Jews will hide behind the rock and tree, and the rock and tree will say: oh servant of Allah, oh Muslim this is a Jew behind me, come and kill him! Why is there this malice? Because there are none who love the Jews on the face of the earth: not man, not rock, and not tree – everything hates them. They destroy everything, they destroy the trees and destroy the houses. Everything wants vengeance on the Jews, on these pigs on the face of the earth, and the day of our victory, Allah willing, will come.”

[PA TV (Fatah), Sept. 10, 2004]

Often the calls to murder were very specific in their calls for suicide bombings as fulfillment of this Islamic goal:

Dr. Muhammad Ibrahim Maadi:

“All the weapons must be aimed at the Jews, Allah’s enemies, the cursed nation in the Quran, whom Allah describes as monkeys and pigs, worshippers of the calf and idol worshippers... Nothing will deter them except the color of blood in their filthy nation ... unless we blow ourselves up, willingly and as our duty, in their midst... We will blow them up in Hadera, we will blow them up in Tel-Aviv and in Netanya so that Allah will make us masters over this riff-raff. We will fight against them and rule over them until the Jew will

hide behind the tree and rock and the tree and rock will say: 'Muslim! Servant of Allah, there is a Jew behind me, kill him.'"

[PA TV (Fatah), Aug. 3, 2001]

The call for genocide has continued even since Arafat's death in November 2004. On December 27, 2004, PA TV decided to rebroadcast a particularly odious lecture by PA academic and TV lecturer Dr. Hassan Khater. In this lecture he analyzed this same Hadith in great detail, and concluded that Muhammad taught this, linking redemption to the killing of Jews, in anticipation of the Palestinian war against Israel:

"Muhammad said in his Hadith: 'The Hour [of Resurrection] will not arrive until you fight the Jews and the rock and the tree will say: Oh Muslim, servant of Allah, there is a Jew behind me, come and kill him!'

...Allah meant our land and our people and meant our trees and our stones."

[PA TV (Fatah), Dec. 27, 2004]

On January 10, 2005 another lecture of Hassan Khater was broadcast on PA TV in which he again cited the same Hadith calling for the killing of all Jews everywhere.

- **All Muslims must Kill Jews**

The PA presents the call to kill Jews not as a Palestinian duty related to the conflict, but as a pan-Islamic duty:

Dr. Muhammad Ibrahim Maadi:

"This Hadith clarifies to us the characteristics of the campaign between us and the Jews. The tree and the rock do not say 'Oh, Palestinian,' 'Oh Arab,' or 'Oh resident of the Middle East.' Rather they say: 'Oh, Muslim, Servant of Allah [kill the Jew behind me.]'"

[PA TV (Fatah), March 30, 2001]

This official PA line that God demands the killing of Jews was expressed in graphic form on the Hamas website promising entry to Heaven to those who follow God's command. The words read:

"We shall knock on heaven's doors with the skulls of Jews."



When 21-year-old Palestinian terrorist Reem Riyashi read the statement that she anticipated Heaven as God’s reward for killing Jews, her words were merely echoing and reflecting the teachings of PA society:

“It was always my wish to turn my body into deadly shrapnel against the Zionists and to knock on Heaven’s doors with the skulls of Zionists.”

- **The inevitable goal: Annihilation of Jews**

Muhammad Abd Al Hadi La’afi, responsible for Religious Teaching and Instruction in the Office of the Waqf:

“The battle with the Jews will surely come... The Prophet spoke about in more than one Hadith and the Resurrection will not come without the victory of the believers [the Muslims] over the descendants of the monkeys and pigs and with their annihilation.”

[*Al-Hayat Al-Jadida* (Fatah), May 18, 2001]

Parallels to Nazi Ideology:

Since the defeat of Nazi Germany, state-promoted genocide has been taboo. Although some national leaders have orchestrated mass murder in the last 50 years, no government has openly preached genocide as a systematic ideology of public policy. This taboo has now been broken by the Palestinian Authority. The parallels between PA Islamic ideology and Nazi ideology are as striking as they are horrific. Echoes of Hitler’s *Mein Kampf* are heard in official PA teachings:

A. Jews are the cause of world conflict and destruction

- **Palestinian Authority**

Sheikh Ibrahim Mudayris:

“The Jews will not rest until they ignite the whole world with the fire of their conflicts...
The Jews are behind any conflict that can cause world destruction...”

Those [Jews] who are the cause of all catastrophes on earth ... those [Jews] who spit their poisons at the international and regional level ... **are the reason for every disaster of the world...**

[PA TV (Fatah), Dec. 12, 2003 and Sept. 24, 2004]

- **Nazi Germany**

Hitler's Mein Kampf:

“The more I knew the Jews, the more I had to pardon the [German] workers... For only in the brains of monsters not men could such a plan and organization assume palpable form, the actions [by the Jews] **would have as their final result the collapse of human culture, thereby leading to the desolation of the world...** If the Jew with the help of his Marxist creed is victorious over the peoples of this world, then his crown will be **the funeral wreath of humanity...**”

B. The Jews must be fought

- **Palestinian Authority**

Dr. Muhammad Ibrahim Maadi:

“All the weapons must be aimed at the Jews, Allah’s enemies, the cursed nation in the Quran, whom Allah describes as monkeys and pigs, worshippers of the calf and idol worshippers...Nothing will deter them except the color of blood in their filthy nation... We are waging this cruel war with the brothers of the monkeys and pigs, the Jews and the sons of Zion.”

[PA TV (Fatah), Sept. 12, 2004 and Aug. 3, 2001]

- **Nazi Germany**

Hitler's Mein Kampf:

“The only salvation remaining was war, war with all the weapons the human spirit, reason, and will could muster...”

C. Fighting the Jews is doing God's work

- **Palestinian Authority**

Dr. Mahmoud Mustafa Najem:

“Servants of Allah, be you the ones by whom Allah tortures the Jews with harsh torment.”

[PA TV (Fatah), Nov. 1, 2002]

- **Nazi Germany**

Hitler's Mein Kampf: “I believe today that I am acting according to the will of the almighty Creator: when I defend myself against the Jew, I am fighting for the work of the Lord.”

D. Jews must be annihilated

- **Palestinian Authority**

Muhammad Abd Al Hadi La'afi, Responsible for Religious Teaching and Instruction in the Office of the Waqf:

“The battle with the Jews will surely come... The decisive Muslim victory is coming without a doubt, and the prophet spoke about in more than one Hadith, and the Day of Resurrection will not come without the victory of the believers [the Muslims] over the descendants of the monkeys and pigs [the Jews] and with their annihilation.”

[*Al-Hayat Al-Jadida* (Fatah), May 18, 2001]

- **Nazi Germany**

Hitler Reichstag, January 30, 1939: “If international financial Jewry inside and outside of Europe should succeed once again in plunging the nations into a world war, the result will not be the Bolshevization of the world and thus a Jewish victory, **but rather the annihilation of the Jewish race in Europe...**”

Conclusions

History keeps reminding us, as it did again on September 11, 2001, that unchecked evil ideology will lead to heinous crimes against humanity. It was a common error before the Second World War for people to minimize Nazi hatred, dismissing it as rhetoric or propaganda. Six million Jews and tens of millions of others paid with their lives because the world couldn't bring itself to believe that a national that openly embraced the idea of state murder would put this concept into practice.

In explaining the civilized world's inability to recognize the danger of Nazism, Justice Robert H. Jackson, Chief US Counsel to the Nuremberg Trials, wrote:

“We must not forget that when the Nazi plans were boldly proclaimed, they were so extravagant that the world refused to take them seriously.”

Now it is the Palestinian Authority leaders who boldly and extravagantly proclaim their plans, elevating their call to genocide to the will of Allah. Let the world not make the same mistake again.

The three stages of antisemitism found in PA ideology can be viewed as a scale that can be broadly applied in the study of antisemitism and racism. (See the following Appendix.)

Appendix

Universal Racism – Antisemitism Scale

by Itamar Marcus and Barbara Crook

Stage 1 Antisemitism (Racism):

Collective Labeling

Defining an ethnic group's nature as inferior or evil.

Stage 2 Antisemitism (Racism):

Creating the Threat

The nature delineated in Stage One is portrayed as a dangerous threat, ranging from a local menace to a threat facing all of humanity. This threat can manifest itself in many realms, ranging from health crises, natural disasters, financial upheaval, internal conflicts, and wars.

Stage 3 Antisemitism (Racism):

Eliminating the Threat

Fighting back against the ethnic group is portrayed as justified and even as a necessary act of self-defense in order to eliminate the threat and/or achieve justice.

This fighting takes three forms:

Stage 3A

Attacks on property, symbols, houses of worship, cemeteries, etc...

Stage 3B

Attacks on persons, ranging from minor beatings to murder.

Stage 3C

Positing genocide as the justified or inevitable solution.

About the Authors:

Itamar Marcus is the founder and director of Palestinian Media Watch. Mr. Marcus was appointed by the Israel Government as the Israeli representative (communications specialist) to the Trilateral [Israeli- Palestinian- American] anti Incitement Committee established under the Wye Accords. From 1998 - 2000, Mr. Marcus served as director of research for the Center for Monitoring the Impact of Peace, writing reports on PA, Syrian and Jordanian Schoolbooks.

Barbara Crook is the associate director and North American representative of Palestinian Media Watch. She teaches at the School of Journalism and Communications at Carleton University in Ottawa, Canada.

THE SOON TO BE
COMPLETED LIST
OF OVER
ONE THOUSAND AND THIRTY
GREATER EXPULSIONS
OF THE
SATANIC JEWS
BY ADAMITES
IN THE HISTORY OF THE WORLD

DWA

1,200 B.C. – Egypt jews Expelled for having leprosy and causing various seditions/rebellions throughout Egypt, including helping the Hyksos gain and maintain power; jews venomously deny this basically because it can be twisted to refute the Old Testament; Egyptian historian Apion (1st Century B.C.), who the jewish Josephus wrote an entire book (*‘Against Apion’*) attempting to debunk because he said bad things about jews and their perfectness (*Tacitus via Apion via Manetho, ‘Judaism In Action’*). *This first entry may in fact need to be omitted due to the fact that it is largely fictitious and also that it is referring to the Hebrew people who are not the same people as the satanic/jewish people*).

733 B.C. – Samaria jews Expelled by King Tiglath-Pileser III (*Samuele Artom, ‘The Books of Kings and Chronicles’, 1981*).

722 B.C. – Samaria jews Expelled by Sargon II (*Samuele Artom, 1981*).

586 OR 597 B.C. - Babylon/Judah jews Expelled by Nebuchadnezzar II of Babylon for refusing to pay tribute (*Michael Coogan, ‘A Brief Introduction to the Old Testament’, 2009*).

356 B.C. – Persia jews Expulsion/Killing plot by Haman (*apocryphal ‘Book of Esther’; mythological*).

139 B.C. – Rome jews Expelled by Gnaeus Cornelius Hispanus for attempting to corrupt Romans into religious cults, cheating people out of money (*E. Mary Smallwood, ‘The jews Under Roman Rule: From Pompey To Diocletian’, p. 128*;

115 B.C. – Cyrenaica, Cyprus jews Expelled/Killed.

87-86 B.C. – Cyrene, Greece jews Expelled/Killed after jewish uprising (*E. Mary Smallwood, ‘The jews Under Roman Rule: From Pompey To Diocletian’, p. 141*).

66-63 B.C – Jerusalem jews Expelled after Pompey The Great annexes Judea/takes jews as slaves to Rome (*E. Mary Smallwood,*

'The jews Under Roman Rule: From Pompey To Diocletian', p. 21).

63 B.C. – Samaritan Toparchies jews Expelled (*E. Mary Smallwood, 'The jews Under Roman Rule: From Pompey To Diocletian', p. 40).*

61 B.C. – Ramathaim, Syria jews Expelled (*E. Mary Smallwood, 'The jews Under Roman Rule: From Pompey To Diocletian', p. 28).*

61 B.C. – Ephraim, Syria jews Expelled (*E. Mary Smallwood, 'The jews Under Roman Rule: From Pompey To Diocletian', p. 28).*

61 B.C. – Lydda, Syria jews Expelled (*E. Mary Smallwood, 'The jews Under Roman Rule: From Pompey To Diocletian', p. 28).*

53 B.C. – Palestine jews Expelled/sold into slavery by C. Cassius Longinus (*E. Mary Smallwood, 'The jews Under Roman Rule: From Pompey to Diocletian', p. 36).*

37 B.C. – Palestine jews massacred after Romans capture Jerusalem (*E. Mary Smallwood, 'The jews Under Roman Rule: From Pompey to Diocletian', p. 113).*

30 B.C. – Alexandria, Egypt jews massacred (50,000+) in a riot started by Physcon specifically against jews (*E. Mary Smallwood, 'The jews Under Roman Rule: From Pompey to Diocletian', p. 224-225).*

12 B.C. – Gaul jews massacred after revolt/resistance against introduction of Roman census/taxes (*E. Mary Smallwood, 'The jews Under Roman Rule: From Pompey To Diocletian', p. 152).*

5 B.C. – Palestine jews massacred/expelled partially by the jew Archelaus, a Roman puppet-ruler and successor to Herod The Great (*E. Mary Smallwood, 'The jews Under Roman Rule: From Pompey to Diocletian', p. 106).*

4 B.C. – Palestine jews massacred (2,000 crucified)/exhiled/sold into slavery by Syrian legate Publius Quinctilius Varus and Syrian

procurator Sabinus (who looted the Temple's treasury) after failed jewish revolt against Rome in what jewish tradition calls the "War of Varus" (*E. Mary Smallwood, 'The jews Under Roman Rule: From Pompey to Diocletian', p. 110-115; Sidney E. Dean, 'War of Varus: Judea Rises Against Rome in 4 BC', p. 1; Josephus, 'Antiquitates Judaicae', XVII, 273-277*).

3 B.C. – Egypt jews Expelled.

19 A.D. – Rome, Italy jews Expelled by Emperor Tiberius for corruption and aggressive missionary tactics (*E. Mary Smallwood, 'The jews Under Roman Rule: From Pompey to Diocletian', p. 130, 387*).

30 A.D. – Babylonia jews Expelled for revolting against Rome (*E. Mary Smallwood, 'The jews Under Roman Rule: From Pompey To Diocletian', p. 415*).

30 A.D. – Adiabene jews Expelled; jews backed ruler Artabanus III financially and militarily, and after his death, the mob genocides jewry (*E. Mary Smallwood, 'The jews Under Roman Rule: From Pompey To Diocletian', p. 415*).

30 A.D. – Armenia jews Expelled; jews backed ruler Artabanus III financially and militarily, and after his death, the mob genocides jewry (*E. Mary Smallwood, 'The jews Under Roman Rule: From Pompey To Diocletian', p. 415*).

30 A.D. – Batanaea jews Expelled; jews backed ruler Artabanus III financially and militarily, and after his death, the mob genocides jewry (*E. Mary Smallwood, 'The jews Under Roman Rule: From Pompey To Diocletian', p. 415*).

30 A.D. – Ctesiphon jews Expelled; jews backed ruler Artabanus III financially and militarily, and after his death, the mob genocides jewry (*E. Mary Smallwood, 'The jews Under Roman Rule: From Pompey To Diocletian', p. 415*).

36 A.D. – Nisibis jews Expelled (*E. Mary Smallwood, 'The jews*

Under Roman Rule: From Pompey To Diocletian, p. 415).

36 A.D. – Cilicia, Italy jews massacred after revolt/resistance against introduction of Roman census/taxes (*E. Mary Smallwood, 'The jews Under Roman Rule: From Pompey To Diocletian*', p. 152).

39 A.D. – Jamnia jews massacred/expelled after “jewish provocation” (*E. Mary Smallwood, 'The jews Under Roman Rule: From Pompey To Diocletian*', p. 195).

39-40 A.D. – Antioch, Syria jews Expelled/Killed after a riot that started between circus factions and ended with total attack upon the jewish community (*E. Mary Smallwood, 'The jews Under Roman Rule: From Pompey To Diocletian*', p. 176).

38-40 A.D. – Alexandria, Egypt jews massacred/expelled under Caligula after multiple popular mob attacks on jewry; this is the first known ‘ghetto’ in the world (*E. Mary Smallwood, 'The jews Under Roman Rule: From Pompey To Diocletian*', p. 195, 237-242, 360, 364).

40 A.D. – Nehardea jews Expelled; jews backed ruler Artabanus III financially and militarily, and after his death, the mob genocides jewry (*E. Mary Smallwood, 'The jews Under Roman Rule: From Pompey To Diocletian*', p. 415, 420).

41 A.D. – Rome, Italy jews denied right of public assembly by Emperor Claudius (*E. Mary Smallwood, 'The jews Under Roman Rule: From Pompey To Diocletian*', p. 210).

44 A.D. – Dora (Greco-Syrian city) jews Expelled/jewish revolt after Greeks put up statue of Emperor Claudius in one of the synagogues (*E. Mary Smallwood, 'The jews Under Roman Rule: From Pompey To Diocletian*', p. 196, 247).

45 A.D. – Judea jews massacred by Roman procurator Fadus after a jew ‘messiah’ named Theudas tries to repeat Moses’ parting of the Red Sea (*E. Mary Smallwood, 'The jews Under Roman Rule: From Pompey To Diocletian*', p. 259-260).

49 A.D. – Rome, Italy jews Expelled by Emperor Claudius for “always rioting” (*E. Mary Smallwood, ‘The jews Under Roman Rule: From Pompey To Diocletian’, p. 210*).

50 A.D. – Jerusalem Roman soldier “exposes himself”, jews start riot, jews begin to stone Roman troops, 20,000-30,000 jews killed (*E. Mary Smallwood, ‘The jews Under Roman Rule: From Pompey To Diocletian’, p. 263-264*).

51 A.D. – Samaritis, Judea jews (Samaritans) start uprising against Rome, Roman procurator Cumanus kills thousands of jews and burns down multiple jew villages, expulsion order issued, then withdrawn as jews enlist the Empress Agrippina and Agrippa (Emperor Claudius’ best friend) to “intrigue” at court in Rome in order to get Claudius to reverse expulsion for jew revolt (*E. Mary Smallwood, ‘The jews Under Roman Rule: From Pompey To Diocletian’, p. 265-267*).

56-57 A.D. – Jerusalem jews Expelled (200) following revolt where Roman procurator Felix kills 400 jews who are “Sicari” terrorists and followers of a jew messiah from Egypt (*E. Mary Smallwood, ‘The jews Under Roman Rule: From Pompey To Diocletian’, p. 275-276*).

62 A.D. – Armenia jews Expelled after jewish vassal prince dies and locals rebel and kill hundreds of jews (*E. Mary Smallwood, ‘The jews Under Roman Rule: From Pompey To Diocletian’, p. 417*).

63 A.D. – Pompeii (Greek island) jews Expelled.

66 A.D. – Alexandria, Egypt jews Expelled/massacred (50,000) after jews try to set fire to the Greek amphitheater (*E. Mary Smallwood, ‘The jews Under Roman Rule: From Pompey To Diocletian’, p. 365-366*).

66 A.D. – Caesarea jews Expelled/20,000 jews killed by Roman procurator Felix after jews attempt to physically take over the city screaming “jews take precedence over Greeks” and “the city is ours” (*E. Mary Smallwood, ‘The jews Under Roman Rule: From Pompey To*

Diocletian, p. 285-286, 295, 357).

66 A.D. – Scythopolis, Greece jews Expelled/massacred after jews revolt; local jews side with Greeks against Palestinian jews; local jews get caught “double-dealing” (*E. Mary Smallwood, ‘The jews Under Roman Rule: From Pompey To Diocletian’, p. 309*).

67 A.D. – Ascalon, Syria jews Expelled/massacred for revolting against Rome, killing Greeks (*E. Mary Smallwood, ‘The jews Under Roman Rule: From Pompey To Diocletian’, p. 358*).

67 A.D. – Damascus, Syria jews Expelled/massacred for revolting against Rome, killing Greeks (*E. Mary Smallwood, ‘The jews Under Roman Rule: From Pompey To Diocletian’, p. 358*).

67 A.D. – Bethhoron, Syria jews Expelled/massacred for revolting against Rome, killing Greeks (*E. Mary Smallwood, ‘The jews Under Roman Rule: From Pompey To Diocletian’, p. 358*).

67 A.D. – Antioch, Egypt jews Expelled/massacred by Emperor Vespasian for revolting against Rome, killing Greeks; plotting to set fire to the city (*E. Mary Smallwood, ‘The jews Under Roman Rule: From Pompey To Diocletian’, p. 358-364*).

70 A.D. – Jerusalem jews Expelled/massacred by Emperor Titus for rising in revolt; Josephus gives the figure of 1,100,000 deaths and 97,000 prisoners taken to Rome for Titus’ triumph (*E. Mary Smallwood, ‘The jews Under Roman Rule: From Pompey To Diocletian’, p. 293-330*).

71 A.D. – Antioch, Egypt jews Expelled/cancelled by Emperor Titus (no reason) for setting fire to city (again) (*E. Mary Smallwood, ‘The jews Under Roman Rule: From Pompey To Diocletian’, p. 363*).

72 A.D. – Alexandria, Egypt jews Expelled/massacred (600) for allying with Sicari from Palestine in revolt against Alexandrian prefect Tiberius Julius Lupus (*E. Mary Smallwood, ‘The jews Under Roman Rule: From Pompey To Diocletian’, p. 366*).

73 A.D. – Cyrenaica jews Expelled/Killed (3,000) after Sicari from Palestine enlist wealthy jews in Cyrene to rebel against Rome (*E. Mary Smallwood, ‘The jews Under Roman Rule: From Pompey To Diocletian’, p. 369-370*).

85 A.D. – Jerusalem jews Expelled/Killed under Emperor Domitian during jewish uprising against Rome (*E. Mary Smallwood, ‘The jews Under Roman Rule: From Pompey To Diocletian’, p. 353*).

95-96 A.D. – Rome, Italy jews Expelled/cancelled after jews managed “to deflect his (Emperor Domitian) attack on to the Church”; Domitian conveniently murdered, too, which forstalls impending persecution/prosecution upon jewry (*E. Mary Smallwood, ‘The jews Under Roman Rule: From Pompey To Diocletian’, p. 383-384*)

109 A.D. – Aricia, Italy jews Expelled (*E. Mary Smallwood, ‘The jews Under Roman Rule: From Pompey To Diocletian’, p. 216*).

115 A.D. – Cyrenaica jews Expelled by Emperor Trajan after the great jewish rebellion (War of Quietus) which began in Cyrenaica; 40,000 to 50,000 jews killed in the entire jewish Revolt of 115-117; 220,000 Gentiles killed in total (*E. Mary Smallwood, ‘The jews Under Roman Rule: From Pompey To Diocletian’, p. 371, 393*).

115 A.D. – Palestine jews Expelled partially for revolting against Rome under Emperor Trajan (*E. Mary Smallwood, ‘The jews Under Roman Rule: From Pompey To Diocletian’, p. 393*).

115 A.D. – Egypt jews Expelled after failed revolt against Rome (*E. Mary Smallwood, ‘The jews Under Roman Rule: From Pompey To Diocletian’, p. 399*).

115 A.D. – Alexandria, Egypt jews Expelled/Killed under Emperor Trajan for revolting against Rome; known in jewish tradition as the “War of Quietus” (*E. Mary Smallwood, ‘The jews Under Roman Rule: From Pompey To Diocletian’, p. 389-427*).

115 A.D. – North Africa jews Expelled for revolting against Rome

under Emperor Trajan (*E. Mary Smallwood, 'The jews Under Roman Rule: From Pompey To Diocletian', p. 389, 393*).

116 A.D. – Oxyrhynchus, Egypt jews Expelled by prefect Apollonios and Roman general Q. Marcius Turbo after rising in revolt/killing Gentile farmers; even over a century later, this city still celebrated the anniversary of their victory over the jews as a holiday (*E. Mary Smallwood, 'The jews Under Roman Rule: From Pompey To Diocletian', p. 402*).

116 A.D. – Cyprus (Greek island) jews Expelled for revolting against Rome under Emperor Trajan; tens of thousands of jews massacred; jews still expelled over a century and a half later (*E. Mary Smallwood, 'The jews Under Roman Rule: From Pompey To Diocletian', p. 389, 393, 404, 412-415*).

116 A.D. – Mesopotamia jews Expelled for revolting against Rome (*E. Mary Smallwood, 'The jews Under Roman Rule: From Pompey To Diocletian', p. 393*).

116 A.D. – Seleuceia jews Expelled causing a revolt (*Orosius, Eusebius, E. Mary Smallwood, 'The jews Under Roman Rule: From Pompey To Diocletian', p. 418*).

116 A.D. – Media jews Expelled after causing a revolt (*Orosius, Eusebius, E. Mary Smallwood, 'The jews Under Roman Rule: From Pompey To Diocletian', p. 418*).

132 A.D. – Syria jews Expelled by Emperor Hadrian ("*The Bar-Kokhba Revolt*", *jewish Virtual Library*).

132-135 A.D. – Palestine jews Expelled/massacred (hundreds of thousands) under Emperor Hadrian after Bar Cochba Revolt (*E. Mary Smallwood, 'The jews Under Roman Rule: From Pompey To Diocletian', p. 439-466*).

139 A.D. – Rome, Italy jews Expelled by Emperor Antoninus Pius for corrupting morals and money fraud (*E. Mary Smallwood, 'The jews Under Roman Rule: From Pompey To Diocletian', p. 205*).

155-156 A.D. – Judea (re-named ‘Aelia Capitolina’ under Emperor Hadrian) Jews Expelled (eventually cancelled) by Emperor Antoninus Pius after failed revolt over the issue of circumcision (Jews are eventually exempted from the empire-wide ban) (*E. Mary Smallwood, ‘The Jews Under Roman Rule: From Pompey To Diocletian’, p. 467-469*).

175 A.D. – Syria Jews Expelled/massacred by Emperor Marcus Aurelius for supporting revolt of a Roman usurper named Avidius Cassius, who was legate of Syria (*E. Mary Smallwood, ‘The Jews Under Roman Rule: From Pompey To Diocletian’, p. 482-483*).

194 A.D. – Judea Jews Expelled/imprisoned by Emperor Septimius Severus for supporting losing side (Pescennius Niger) in Roman civil war (*E. Mary Smallwood, ‘The Jews Under Roman Rule: From Pompey To Diocletian’, p. 487-490*).

250 A.D. – Carthage, North Africa Jews Expelled (*P.E. Grosser/E.G. Halperin, ‘Anti-Semitism: Causes and Effects’, 1978*).

251-252 A.D. – Gaul Jews self-deport after being given choice of Baptism or Death by Merovingian kings (*Solomon Katz, ‘The Jews In The Visigothic And Frankish Kingdoms Of Spain And Gaul’, p. 22*).

255 A.D. – Cappadocia Jews Expelled/12,000 Jews massacred by Persian King Shapur for conspiring with Rome against Persia (*E. Mary Smallwood, ‘The Jews Under Roman Rule: From Pompey To Diocletian’, p. 509*).

325 A.D. – Jerusalem Jews Expelled (*P.E. Grosser/E.G. Halperin, 1978*).

400-410 A.D. – Tella, Byzantine Empire Jews slaughtered after a Jewish attempt to betray a city to the Persians is discovered during Roman-Persian War; Jews actually dug a tunnel starting in their synagogue under the city walls which the Persians used to breach the city of Tella, near Edessa (*James Parkes, ‘The Conflict Of The Church and The Synagogue’, p. 257-258*).

415 A.D. – Alexandria, Egypt jews Expelled by Saint Cyril of Alexandria (*Socrates Scholasticus; John of Nikiu*).

418 A.D. – Menorca, Spain jews Expelled or asked to convert (*Scott Bradbury, ‘Severus of Minorca: Letter on the Conversion of the jews’, 1996, p. 154*).

468 A.D. – Babylon/Judea jews Expelled.

470 A.D. – Babylon/Judea jews Expelled (again).

527-565 A.D. – Byzantine Empire jews Expelled/massacred by the thousands after Samaritan jews revolt and attempt to set up their own state and king; all synagogues and jewish houses are burned to the ground by Byzantine Emporer Justinian I (*James Parkes, ‘The Conflict of The Church and The Synagogue’, p. 258-259*).

567-578 A.D. – Ceasarea, Byzantine Empire jews massacre Christians and destroy churches; Byzantine Emporer Justin II puts down revolt and expels the jewish leaders of the uprising (*James Parkes, ‘The Conflict of The Church and The Synagogue’, p. 259*).

554 A.D. – Clement, France jews Expelled (*Bruce R. Booker, ‘The Lie: Exposing the Satanic Plot Behind Anti-Semitism’, Ch. 4*). **558 (or**

561) A.D. – Uzzes, Gaul jews Expelled by Saint Ferreol (Ferreolus) after refusing Baptism; the choice of Baptism or Expulsion was given only after jews had plotted with Saracens to overthrow the King Childebert (*Solomon Katz, ‘The jews In The Visigothic And Frankish Kingdoms Of Spain And Gaul’, p. 24*).

576 (or 582) A.D. – Clermont, Gaul jews Expelled or forced into Baptism by King Chilperic (*Solomon Katz, ‘The jews In The Visigothic And Frankish Kingdoms Of Spain And Gaul’, p. 24, 84*).

590 A.D. – Antioch, Syria jews Expelled by Byzantines for insulting image of Mary (*Salo Baron, ‘Social and Religious History of the jews, Volume 2: Ancient Times to the Beginning of the Christian*

Era: The First Five Centuries', 1952).

602-610 A.D. – Mesopotamia jews partially expelled for plotting a great massacre of Christians and destruction of churches; the plot was betrayed; Christians fell upon the jews instead and killed many (*James Parkes, 'The Conflict of The Church and The Synagogue', p. 259).*

610 A.D. – Cyprus (Greek island) jews Expelled.

614 A.D. – Palestine jews Expelled by Persians/massacred by Romans as Persians invade and capture Galilee; jews joined army of invading Persians against Rome; jews purchase 90,000 Christian prisoners from the Persians for the pleasure of cruelly putting them to death; jews were expelled, however, afterwards, because they insisted on setting up their own independent state under the protection of Persia and the Persians weren't going to allow that (*James Parkes, 'The Conflict of The Church and The Synagogue', p. 260; originally via Michael the Syrian).*

616 A.D. – Visigothic Spain jews Expelled/mass converted by King Sisebut at the instigation of Byzantine Emperor Heraclius; jews refer to this as the "First Evil"; some jews self-deported in 613 to Gaul also (*Bernard S. Bachrach, 'Early Medieval jewish Policy in Western Europe', p. 7-8; C. Roth, 'A History of the Marranos', p. 7; (Solomon Katz, 'The jews In The Visigothic And Frankish Kingdoms Of Spain And Gaul', p. 25)).*

622 A.D. – Medina jews Expelled/Killed; overseen by Mohammed

627 A.D. – Medina jews Expelled/Killed (again); overseen by Mohammed

629 A.D. – Jerusalem jews Expelled partially by Byzantine Emperor Heraclius I after retaking of Jerusalem; upon approach, jews bribed him to guarantee their safety, but upon entering the city and seeing the number of Christians that the jews had killed, he withdrew his promise, executed many of them, and expelled the remaining jews (*James Parkes, 'The Conflict of The Church and The*

Synagogue', p. 261).

629 A.D. – Austrasia/Francia jews Expelled/mass converted by King Dagobert I on orders of the church; baptism or expulsion was the choice (*Bernard S. Bachrach, 'Early Medieval jewish Policy in Western Europe'*, p. 60-64; (*Solomon Katz, 'The jews In The Visigothic And Frankish Kingdoms Of Spain And Gaul'*, p. 25, 84)).

629 A.D. – Lombardy, Italy jews Expelled/mass converted by King Dagobert I (*C. Roth, 'A History of the Marranos'*, p. 3).

640 A.D. – Arabia jews Expelled.

642 A.D. – Visigoth Empire jews Expelled for aiding influential Goths who had revolted (*Bernard S. Bachrach, 'Early Medieval jewish Policy in Western Europe'*, p. 14).

650 A.D. – Rome, Italy Emperor Domitian murders all alleged “descendants of David” (*Bernard S. Bachrach, 'Early Medieval jewish Policy in Western Europe'*, p. 63).

653 A.D. – Toledo, Spain jews Expelled by King Reccesuinth for “polluting the soil of Spain” after Eighth Council of Toledo (*Bernard S. Bachrach, 'Early Medieval jewish Policy in Western Europe'*, p. 15).

672 A.D. – Spain jews Expelled by King Wamba after jews initiate revolt in Septimania (*Bernard S. Bachrach, 'Early Medieval jewish Policy in Western Europe'*, p. 18).

673 A.D. – Narbonne, France jews Expelled for siding with jews of Septimania in revolt (*Bernard S. Bachrach, 'Early Medieval jewish Policy in Western Europe'*, p. 18).

682 A.D. – Visigothic Empire jews Expelled after Twelfth Council of Toledo by King/Count Erwig (*Bernard S. Bachrach, 'Early Medieval jewish Policy in Western Europe'*, p. 19).

692 A.D. – Lombardy, Italy jews Expelled/Forced to convert to

Christianity by Lombards (*Solomon Katz, 'The Jews In The Visigothic And Frankish Kingdoms Of Spain And Gaul', p. 26*).

693 A.D. – Visigothic Empire Jews Expelled/reduced to slavery after Sixteenth Council of Toledo by King Egica after plotting to “deliver Spain to the more tolerant Moors” (*Solomon Katz, 'The Jews In The Visigothic And Frankish Kingdoms Of Spain And Gaul', p. 21*).

723 A.D. – Byzantine Empire Jews Expelled/mass converted under Leo The Isaurian (*C. Roth, 'A History of the Marranos', p. 3*).

820 A.D. – Lyon, France Jews Expelled/Killed by Saint Agobard for owning/selling Christian slaves (*Bernard S. Bachrach, 'Early Medieval Jewish Policy in Western Europe', p. 98-102*).

855 A.D. – Italy Jews Expelled by Holy Roman Emperor Ludwig II

875 OR 845 A.D. – Canton, China Jews Expelled/Killed.

876 A.D. – Sens Jews Expelled (*P.E. Grosser/E.G. Halperin, 1978*).

931 A.D. – Bari, Italy Jews Expelled/Killed (*Bruce R. Booker, 'The Lie: Exposing the Satanic Plot Behind Anti-Semitism', Ch. 4*).

985 A.D. – Sparta, Greece Jews Expelled

976 A.D. – Imola, Italy Jews Expelled after an attack by Ravenna (*C. Roth, 'The History of the Jews of Italy', p. 72*).

1012 A.D. – Mainz, Germany Jews Expelled by Emperor Henry II (*Rebecca Rist, 'Popes and Jews, 1095-1291*).

1013 A.D. – Córdoba, Spain Jews Expelled.

1016 A.D. – Kairouan, Tunisia Jews Expelled/Forced to convert (*George F. Nafziger/Mark W. Walton, 'Islam at War: A History', p. 230*).

1026 A.D. – Limoges and other French towns Jews Expelled by

the Bishop of Limoges (*Popes and jews*).

1062 A.D. – Atero, Italy jews Expelled after choice of Expulsion/Conversion (C. Roth, *The History of the jews of Italy*, p. 72).

1066 A.D. – Granada, Spain jews Expelled/Killed by Monotheists

1066 A.D. – Mentz, Germany jews Expelled/Killed/Forced to Convert (E. Gibbon, *The Decline and Fall of the Roman Empire*, Vol. II, p.1008).

1066 A.D. – Worms, Germany jews Expelled/Killed/Forced to Convert (E. Gibbon, *The Decline and Fall of the Roman Empire*, Vol. II, p.1008).

1066 A.D. – Spires, Germany jews Expelled/Killed/Forced to Convert (E. Gibbon, *The Decline and Fall of the Roman Empire*, Vol. II, p.1008).

1066 A.D. – Treves, Germany jews Expelled/Killed/Forced to Convert (E. Gibbon, *The Decline and Fall of the Roman Empire*, Vol. II, p.1008).

1066 A.D. – Verdon, Germany jews Expelled/Killed/Forced to Convert (E. Gibbon, *The Decline and Fall of the Roman Empire*, Vol. II, p.1008).

1066 A.D. – Toledo, Spain jews Expelled/Killed by Crusaders (C. Roth, *A History of the Marranos*, p. 13).

1107 A.D. – Morocco jews Expelled/Forced to convert (C. Roth, *The History of the jews of Italy*, p. 82).

1113 A.D. – Russia jews Expelled by Prince Vladimir Monomakh (https://www.rusjournal.org/wpcontent/uploads/2016/02/Monomax_jews.pdf).

1113 A.D. – Syracuse, Italy jews Expelled after crucifying a ram in mockery of Christ (C. Roth, *The History of the jews of Italy*, p. 83).

1125 A.D. – Ghent, Belgium jews Expelled (*B. Booker, 'The Lie', Ch. 4*).

1125 A.D. – Flanders, Belgium jews Expelled (*B. Booker, 'The Lie', Ch. 4*).

1130-1135 A.D. – Genoa, Italy jews Expelled due to jewish merchant activity (*C. Roth, 'The History of the jews of Italy', p. 74*).

1144 A.D. – Spain jews Expelled after Almoravide persecutions (*C. Roth, 'The History of the jews of Italy', p. 80*).

1147 A.D. – Toledo, Spain jews Expelled by Monotheists

1147 A.D. – Thebes, Byzantium jews Expelled by Roger II after his expedition (*C. Roth, 'The History of the jews of Italy', p. 82*).

1147 A.D. – Bavaria, Germany jews Expelled after Pogroms (*James F. Harris, 'The People Speak: Anti-Semitism and Emancipation in 19th Century Bavaria', p. 13*).

1156 A.D. – Bari, Italy jews Expelled after its total sack by William the Bad of Sicily (*C. Roth, 'The History of the jews of Italy', p. 80*).

1156 A.D. – Lanciano, the Abruzzo, Italy jews Expelled by the leader of a successful revolt (*C. Roth, 'The History of the jews of Italy', p. 81*).

1171 A.D. – Bologna, Italy jews Expelled (*C. Roth, 'The History of the jews of Italy', p. 126*).

1180 A.D. – France jews Expelled by King Philip II (*Bell and Burnett, 'jews, Judaism, and The Reformation in Sixteenth Century Germany', p. 33*).

1182 A.D. – Small cities in France jews Expelled (*Bell and Burnett, 'jews, Judaism, and The Reformation in Sixteenth Century Germany', p. 33*).

1182 A.D. – Germany jew Expelled.

1189-1190 A.D. – Burry St. Edmunds, England jews Expelled by William the Scaristan for Ritual Murder (*C. Roth, 'A History of the Marranos', p. 16*).

1205 A.D. – Villages/Towns in Spain jews Expelled by Monotheists (*R. Rist, 'Popes and jews'*).

1206 A.D. – Halle, Germany jews Expelled/Killed (*B. Booker, 'The Lie', Ch. 4*).

1212 A.D. – Toledo, Spain jews Expelled/Killed (*P.E. Grosser/E.G. Halperin, "jewish Persecution"*).

1223 A.D. – Normandy, France jews Expelled by King Louis VIII (*R. Rist, 'Popes and jews'*).

1225 A.D. – Milan, Italy jews Expelled (*C. Roth, 'The History of the jews of Italy', p. 77*).

1225 A.D. – Cremona, Italy jews Expelled (*B. Booker, 'The Lie', Ch. 4*).

1225 A.D. – Pavia, Italy jews Expelled (*B. Booker, 'The Lie', Ch. 4*).

1225 A.D. – High Wycombe, England jews Expelled (*R. Mundill, 'England's jewish Solution'*).

1231 A.D. – Leicester, England jews Expelled by Simon de Montfort (*Robin R. Mundill, 'England's jewish Solution: Experiment and Expulsion, 1262-1290, p. 13*).

1234 A.D. – Warwick, England jews Expelled (*R. Mundill, 'England's jewish Solution'*).

1236 A.D. – Southampton, England jews Expelled (*R. Rist, 'Popes and jews, 1095-1291'*).

1237 A.D. – Northamptonshire, England jews Expelled

1240 A.D. – Brittany, France jews Expelled by Duke Jean le Roux
(*R. Rist, 'Popes and jews, 1095-1291'*).

1240 A.D. – Austria jews Expelled (*P.E. Grosser/E.G. Halperin, 'Anti-Semitism: Causes and Effects'*).

1242 A.D. – Berkhamstead, England jews Expelled (*R. Rist, 'Popes and jews, 1095-1291'*).

1244 A.D. – Newbury, England jews Expelled (*R. Mundill, 'England's jewish Solution'*).

1244 A.D. – Speenhamland, England jews Expelled (*R. Mundill, 'England's jewish Solution'*).

1247 A.D. – Trani, Italy jews Expelled/Forced to Convert (*C. Roth, 'The History of the jews of Italy', p. 101*).

1247 A.D. – S. Anna, Italy jews Expelled/Forced to Convert (*C. Roth, 'The History of the jews of Italy', p. 101*).

1247 A.D. – Naples, Italy jews Expelled/Forced to Convert (*C. Roth, 'The History of the jews of Italy', p. 101*).

1253 A.D. – Vienne, France jews Expelled by the Archbishop (*R. Rist, 'Popes and jews, 1095-1291'*).

1254 A.D. – France jews Expelled by Louis IX (*R. Rist, 'Popes and jews, 1095-1291'*).

1261 A.D. – Derby, England jews Expelled (*R. Mundill, 'England's jewish Solution'*).

1261 A.D. – Brabant, Netherlands jews Expelled by Duke Henry II
in his will

1263 A.D. – Derby, England jews Expelled (*R. Rist, 'Popes and jews, 1095-1291'*).

1266 A.D. – Romsey, England jews Expelled (*R. Mundill, 'England's jewish Solution'*).

1267 A.D. – Wroclaw, Poland jews Expelled to segregated quarter.

1274 A.D. – Winchelsea, England jews Expelled (*R. Mundill, 'England's jewish Solution'*).

1275 A.D. – Cambridge, England jews Expelled by the Queen Mother, Eleanor of Provence (*J. Hillaby, 'The Palgrave Dictionary of Medieval Anglo-jewish History'*).

1275 A.D. – Gloucester, England jews Expelled by the Queen Mother, Eleanor of Provence (*J. Hillaby, 'The Palgrave Dictionary of Medieval Anglo-jewish History'*).

1275 A.D. – Marlborough, England jews Expelled by the Queen Mother, Eleanor of Provence (*J. Hillaby, 'The Palgrave Dictionary of Medieval Anglo-jewish History'*).

1275 A.D. – Worcester, England jews Expelled by the Queen Mother, Eleanor of Provence (*J. Hillaby, 'The Palgrave Dictionary of Medieval Anglo-jewish History'*).

1275 A.D. – Andover, England jews Expelled (*R. Mundill, 'England's jewish Solution'*).

1276 A.D. – Upper Bavaria, Germany jews Expelled

1279? A.D. – Sicily, Italy jews Expelled after Abraham Abulafia declares himself the "Messiah" (*C. Roth, 'The History of the jews of Italy', p. 151*).

1278 A.D. – Cremona, Italy jews Expelled after Bianca Sforza is petitioned by citizens (*C. Roth, 'The History of the jews of Italy', p. 126*).

1278 A.D. – Small Towns in England jews Expelled for Coin-Clipping (*Zefira Entin Rokeah, 'Medieval English jews and Royal Officials: Entries of jewish Interest in the English Memoranda Rolls, 1266-1293'*).

1279 A.D. – Perugia, Italy jews Expelled by the Podesta (*C. Roth, 'The History of the jews of Italy', p. 120*).

1283 A.D. – Windsor, England jews Expelled (*R. Mundill, 'England's jewish Solution'*).

1287 A.D. – Bacharach, Germany jews Expelled after major pogroms for ritual murder (*Bell and Burnett, 'jews, Judaism, and The Reformation In Sixteenth Century Germany', p. 34*).

1287-1288 A.D. – Gascony, England jews Expelled by King Edward I (*R. Rist, 'Popes and jews, 1095-1291'*).

1288 A.D. – Naples, Italy jews Expelled

1288-1289 A.D. – Bavaria, Germany jews Expelled after Pogroms (*James F. Harris, 'The People Speak: Anti-Semitism and Emancipation in 19th Century Bavaria', p. 13*).

1289 A.D. – Anjou, France jews Expelled by King Charles of Anjou (*R. Rist, 'Popes and jews, 1095-1291'*).

1289 A.D. – Maine, France jews Expelled by King Charles of Anjou (*R. Rist, 'Popes and jews, 1095-1291'*).

1290 A.D. – England jews Expelled by King Edward I (*Robin R. Mundill, 'England's jewish Problem: Experiment and Expulsion, 1262-1290', p. 1*).

1290 A.D. – Naples, Italy jews Expelled/Forced Conversion (*C. Roth, 'The History of the jews of Italy', p. 118*).

1290-1292 A.D. – Apulia, Italy (and other towns) jews

Expelled/Conversion; ritual murder of Christian child (C. Roth, *The History of the jews of Italy*, p. 100).

1291 A.D. – Niort, France jews Expelled (R. Rist, *Popes and jews, 1095-1291*).

1291 A.D. – Paris, France jews Expelled to protect them from Christians wanting to kill jews for already killing Christians (P.E. Grosser/E.G. Halperin, *Anti-Semitism: Causes and Effects*).

1292 A.D. – Italy jews Expelled/Forced to Convert (P.E. Grosser/E.G. Halperin, *Anti-Semitism: Causes and Effects*).

1293-1294 A.D. – Berne, Switzerland jews Expelled for Ritual Murder

1294 A.D. – Nevers, France jews Expelled (R. Rist, *Popes and jews*, 1095-1291).

1298 A.D. – Rindfleisch, Germany jews Expelled after rebellion occurs after ritual murder charges (Bell and Burnett, *jews, Judaism, and The Reformation In Sixteenth Century Germany*, p. 34).

1306 A.D. – France jews Expelled by King Philip IV (William C. Jordan, *The French Monarchy and the jews: From Philip Augustus to the Last Capetians*, p. 31; Bell and Burnett, *jews, Judaism, and The Reformation in Sixteenth Century Germany*, p. 33).

1310 A.D. – Provence, France jew's Expulsion requests from ecclesiastics denied by King Robert due to jewish bribe

1310 A.D. – Gerace, Italy jews Expelled after pogrom (C. Roth, *The History of the jews of Italy*, p. 271).

1319 A.D. – Breslau, Germany jews Expelled (<https://www.jewishvirtuallibrary.org/breslau>).

1320 A.D. – Milan, Italy jews Expelled by The Podesta (C. Roth,

'The History of the jews of Italy', p. 127, 142).

1320 A.D. – The Papal States, Italy jews Expelled by Queen Sancia but soon readmitted due to bribe (*C. Roth, 'The History of the jews of Italy', p. 142).*

1321 A.D. – France jews Expelled by King Charles IV (*R. Rist, 'Popes and jews, 1095-1291).*

1321 A.D. – Small Town in France jews Expelled by King Phillip V for Ritual Murder of Christian child (*Joshua Johnson, 'The Evil Bible'*).

1322 A.D. – Small Towns in France jews Expelled (again) (*William C. Jordan, 'The French Monarchy and the jews: From Philip Augustus to the Last Capetians', p. 32; Bell and Burnett, 'jews, Judaism, and The Reformation in Sixteenth Century Germany', p. 33).*

1325 A.D. – Brindisi, Italy jews Expelled/forced into baptism (*C. Roth, 'The History of the jews of Italy', p. 271).*

1326 A.D. – Pressburg, Germany jews Expelled at city council's request (<https://www.jewishhistory.org.il/history/php>).

1327 A.D. – Iglesias, Italy jews Expelled due to medical/financial malpractice (*C. Roth, 'The History of the jews of Italy', p. 263).*

1328 A.D. – Savoy, Germany jews Expelled/"exterminated" (*C. Roth, 'A History of the Marranos', p. 13).*

1328 A.D. – Navarre, Spain jews Expelled/"exterminated" (*C. Roth, 'A History of the Marranos', p. 13).*

1329 A.D. – Naples, Italy jews Expelled (no reason given) (*C. Roth, 'The History of the jews of Italy', p. 100).*

1336 A.D. – Cividale, Italy jews Expelled for ritual abuses against Christian objects/religion (*C. Roth, 'The History of the jews of Italy', p. 142).*

1336-1338 A.D. – Armleder, Germany jews Expelled after a revolt which started after ritual murder charges (*Bell and Burnett, 'jews, Judaism, and The Reformation In Sixteenth Century Germany', p. 34*).

1337 A.D. – Deggendorf, Germany jews Expelled after pogroms for ritual murder (*Bell and Burnett, 'jews, Judaism, and The Reformation In Sixteenth Century Germany', p. 34*).

1338 A.D. – Pulkau, Germany jews Expelled after pogroms for ritual murder (*Bell and Burnett, 'jews, Judaism, and The Reformation In Sixteenth Century Germany', p. 34*).

1347 A.D. – Messina, Italy jews Expelled/Put to death for Ritual Murder (*C. Roth, 'The History of the jews of Italy', p. 247*).

1348 A.D. – Switzerland jews Expelled.

1348 A.D. – Small Towns in Spain jews Expelled (the Black Death) (*Irwin W. Sherman, 'The Power of Plagues, 2006*).

1348 A.D. – Small Towns in France jews Expelled (the Black Death) (*Irwin W. Sherman, 'The Power of Plagues, 2006*).

1348 A.D. – Small Towns in Germany jews Expelled (the Black Death) (*C. Roth, 'The History of the jews of Italy', p. 118*).

1348 A.D. – Small Towns in Austria jews Expelled (the Black Death) (*Irwin W. Sherman, 'The Power of Plagues, 2006*).

1348 A.D. – Tuscany, Italy jews Expelled (the Black Death) (*C. Roth, 'The History of the jews of Italy', p. 132*).

1348 A.D. – Mantua, Italy jews Expelled (the Black Death) (*C. Roth, 'The History of the jews of Italy', p. 130*).

1348 A.D. – Parma, Italy jews Expelled (the Black Death) (*C. Roth, 'The History of the jews of Italy', p. 131*).

1349 A.D. – Strasbourg, Germany jews Massacred (2,000)/Expelled for a century by townspeople on Valentine’s Day because the jews manipulated the price of corn, and that the jews were protected from any prosecution of their crime by the city council (*Cecil Roth, ‘The jewish Book of Days’*).

1349 A.D. – Hielbronn, Germany jews Expelled (*P.E. Grosser/E.G. Halperin, ‘Anti-Semitism: Causes and Effects, 1978’*).

1349 A.D. – Breslau, Germany jews Expelled (<https://www.jewishvitalibrary.org/breslau>).

1349 A.D. – Saxony, Germany jews Expelled (*Bell and Burnett, ‘jews, Judaism, and The Reformation In Sixteenth Century Germany’, p. 33*).

1349 A.D. – Bavaria, Germany jews Expelled after Pogroms (*James F. Harris, ‘The People Speak: Anti-Semitism and Emancipation in 19th Century Bavaria’, p. 13*).

1349 A.D. – Mainz, Germany jews Expelled/Killed (*Barbara W. Tuchman, ‘A Distant Mirror’, p. 113*).

1349 A.D. – Wurzburg, Lower Franconia, Germany jews Expelled after Pogroms (*James F. Harris, ‘The People Speak’, p. 13*).

1349 A.D. – Hungary jews Expelled (*P.E. Grosser/E.G. Halperin, ‘Anti-Semitism: Causes and Effects, 1978’*).

1349 A.D. – Basel, Switzerland jews Expelled

1352 A.D. – Bulgaria jews Expelled for heretical activity

1360 A.D. – Hungary jews Expelled again.

1360 A.D. – Bologna, Italy jews Expelled by Cardinal Alborno (C. Roth, *‘The History of the jews of Italy’, p. 126*).

1360 A.D. – Breslau, Germany jews Expelled again.

1370 A.D. – Brussels, Belgium jews Expelled for Host Desecration.

1375 A.D. – Palermo, Italy jews Expelled/Forced outside city walls
(C. Roth. *‘The History of the jews of Italy’*, p. 246).

1380 A.D. – Slovakia jews Expelled.

1386-1388 A.D. – Strasbourg, Germany jews Expelled by
Wenceslaus

1390-1391 A.D. – The Palatinate, Germany jews Expelled (Bell
and Burnett, *‘jews, Judaism, and The Reformation in Sixteenth
Century Germany’*, p. 35).

1391 A.D. – Baden, Germany jews Expelled

1391 A.D. – Seville, Spain jews Expelled after pogroms killing
4,000; the local authorities had wanted them expelled for a long
time but the Pope and the King had always prevented it; once King
Jaun I of Castile dies, the Queen Mother, Leonora, expels them and
destroys their 23 synagogues (C. Roth, *‘The History of the jews of
Italy’*, p. 137, 247; C. Roth, *‘A History of the Marranos’*, p. 14-15)).

1391 A.D. – Aragon, Spain jews Expelled after pogroms (C. Roth,
‘The History of the jews of Italy’, p. 248).

1391 A.D. – Ecija, Spain jews Expelled/Exterminated (C. Roth, *‘A
History of the Marranos’*, p. 15).

1391 A.D. – Carmona, Spain jews Expelled/Exterminated (C. Roth,
‘A History of the Marranos’, p. 15).

1391 A.D. – Castile, Spain jews Expelled/Exterminated (C. Roth, *‘A
History of the Marranos’*, p. 15).

1391 A.D. – Aragon, Spain jews Expelled/Exterminated (C. Roth,
‘A History of the Marranos’, p. 15).

1391 A.D. – Valencia, Spain jews Expelled/Exterminated (C. Roth, *‘A History of the Marranos’*, p. 15).

1391 A.D. – Barcelona, Spain jews Expelled/Exterminated (C. Roth, *‘A History of the Marranos’*, p. 15).

1391 A.D. – Catalonia, Spain jews Expelled/Exterminated (C. Roth, *‘A History of the Marranos’*, p. 15).

1391 A.D. – Balearic Islands, Spain jews Expelled/Exterminated (C. Roth, *‘A History of the Marranos’*, p. 15).

1391 A.D. – Palma, Spain jews Expelled/Exterminated (C. Roth, *‘A History of the Marranos’*, p. 15).

1391 A.D. – Toledo, Spain jews pogromed/mass converted (R. Maryks, *‘The Jesuit Order as a Synagogue of jews’*, p. 2; C. Roth, *‘A History of the Marranos’*, p. 15).

1391 A.D. – Palermo, Italy jews Expelled for spreading Heresy (C. Roth, *‘The History of the jews of Italy’*, p. 248).

1392 A.D. – Monte S. Giuliano, Italy jews Expelled/Forced Baptism (C. Roth, *‘The History of the jews of Italy’*, p. 248).

1392 A.D. – Catania, Italy jews Expelled for “backsliding” Marannos (C. Roth, *‘The History of the jews of Italy’*, p. 248).

1392 A.D. – Trapani, Italy jews Expelled for “backsliding” Marannos (C. Roth, *‘The History of the jews of Italy’*, p. 248).

1392 A.D. – Syracuse, Italy jews Expelled for “backsliding” Marannos (C. Roth, *‘The History of the jews of Italy’*, p. 248).

1392 A.D. – Palermo, Italy jews Expelled again (C. Roth, *‘The History of the jews of Italy’*, p. 248).

1392 A.D. – Berne, Switzerland jews Expelled

1393 A.D. – Pisa, Italy jews Expelled; houses sacked for Usury (C. Roth, *'The History of the jews of Italy'*, p. 132).

1394 A.D. – Germany jews Expelled (P.E. Grosser/E.G. Halperin, *'Anti-Semitism: Causes and Effects, 1978'*).

1394 A.D. – Venice, Italy jews Expelled

1394 A.D. – Mestre, Italy jews Expelled due to banking complaints (C. Roth, *'The History of the jews of Italy'*, p. 185).

1394 A.D. – France jews Expelled by King Charles VI (William C. Jordan, *'The French Monarchy and the jews: From Philip Augustus to the Last Capetians'*, p. 180; Bell and Burnett, *'jews, Judaism, and The Reformation in Sixteenth Century Germany'*, p. 33).

1396 A.D. – Fermo, Italy jews Expelled when the Ghibellines sacked the town (C. Roth, *'The History of jews of Italy'*, p. 142).

1397 A.D. – Basel, Switzerland jews Expelled (B. Booker, *'The Lie: Exposing the Satanic Plot Behind Anti-Semitism, Ch. 4'*).

1403 A.D. – Marsala, Italy jews Expelled (C. Roth, *'The History of the jews of Italy, p. 248'*).

1411 A.D. – Taranto, Italy jews Expelled after pogrom (C. Roth, *'The History of the jews of Italy'*, p. 271).

1413 A.D. – Polizzi, Italy jews Expelled (C. Roth, *'The History of the jews of Italy, p. 248'*).

1414 A.D. – Goslar, Lower Saxony, Germany jews Expelled (Bell and Burnett, *'jews, Judaism, and The Reformation in Sixteenth Century Germany'*, p. 433).

1415 A.D. – Vizini, Italy jews Expelled (C. Roth, *'The History of the jews of Italy, p. 248'*).

1416 A.D. – Mineo, Italy jews Expelled/Put into prison for “conspiracy against royal business” (C. Roth, *The History of the jews of Italy*, p. 248).

1418-1419 A.D. – Trier, Germany jews Expelled (Bell and Burnett, *jews, Judaism, and The Reformation in Sixteenth Century Germany*, p. 35).

1419 A.D. – Padua, Italy jews Expelled for being “social pariahs” and “prostitutes” (C. Roth, *The History of the jews of Italy*, p. 161).

1420 A.D. – Lyons, France jews Expelled.

1420 A.D. – Vienna, Austria jews Expelled

1420 A.D. – Austria jews Expelled by Albrecht V (Bell and Burnett, *jews, Judaism, and The Reformation in Sixteenth Century Germany*, p. 35).

1421 A.D. – Regensberg, Germany jews Expelled (Bell and Burnett, *jews, Judaism, and The Reformation in Sixteenth Century Germany*, p. 36).

1422 A.D. – Wurzburg, Germany jews Expelled (Bell and Burnett, *jews, Judaism, and The Reformation in Sixteenth Century Germany*, p. 35).

1422 A.D. – Bamberg, Germany jews Expelled (Bell and Burnett, *jews, Judaism, and The Reformation in Sixteenth Century Germany*, p. 35).

1422 A.D. – Brandenburg, Germany jews Expelled (Bell and Burnett, *jews, Judaism, and The Reformation in Sixteenth Century Germany*, p. 35).

1422 A.D. – Ansbach, Germany jews Expelled (Bell and Burnett, *jews, Judaism, and The Reformation in Sixteenth Century Germany*, p. 35).

1422 A.D. – Kulmbach, Germany jews Expelled (*Bell and Burnett, 'jews, Judaism, and The Reformation in Sixteenth Century Germany', p. 35).*

1422 A.D. – Austria jews Expelled again (*P.E. Grosser/E.G. Halperin, 'Anti-Semitism: Causes and Effects).*

1424 A.D. – Fribourg, Germany jews Expelled (*P.E. Grosser/E.G. Halperin, 'Anti-Semitism: Causes and Effects).*

1424 A.D. – Zurich, Switzerland jews Expelled (*P.E. Grosser/E.G. Halperin, 'Anti-Semitism: Causes and Effects).*

1424 A.D. – Cologne, Germany jews Expelled (*B. Booker, 'The Lie: Exposing the Satanic Plot Behind Anti-Semitism', Ch. 4).*

1426 A.D. – Girgenti, Italy jews Expelled/unsuccessful b/c of “Crown intervention” (*C. Roth, 'The History of the jews of Italy, p. 248).*

1426 A.D. – Bohemia jews Expelled by Margrave Albrecht V

1426 A.D. – Morovia jews Expelled by Margrave Albrecht V

1426 A.D. – Iglau, Bohemia jews Expelled (*B. Booker, 'The Lie: Exposing the Satanic Plot Behind Anti-Semitism, Ch. 4).*

1427 A.D. – Berne, Switzerland jews Expelled (*B. Booker, 'The Lie: Exposing the Satanic Plot Behind Anti-Semitism, Ch. 4).*

1427 A.D. – Lanciano, Italy jews Expelled by Fra Giovanni da Capistrano (*C. Roth, 'The History of the jews of Italy', p. 274).*

1428 A.D. – Fribourg, Switzerland jews Expelled (*B. Booker, 'The Lie: Exposing the Satanic Plot Behind Anti-Semitism, Ch. 4).*

1429 A.D. – Mainz, Germany jews Expelled (*Bell and Burnett, 'jews, Judaism, and The Reformation in Sixteenth Century Germany', p. 35).*

1429 A.D. – Jerusalem, Palestine jews Expelled partially for desecration/arson of a church (C. Roth, *'The History of the jews of Italy'*, p. 275).

1430 A.D. – Saxony, Germany jews Expelled (Bell and Burnett, *'jews, Judaism, and The Reformation in Sixteenth Century Germany'*, p. 35).

1430 A.D. – Lindau, Germany jews Expelled/Exterminated (Bell and Burnett, *'jews, Judaism, and The Reformation In Sixteenth Century Germany'*, p. 478).

1430 A.D. – Palermo, Italy jews Expelled for jewish doctor's plotting the deaths of Christian patients (C. Roth, *'The History of the jews of Italy'*, p. 239).

1430 A.D. – Piedmont, Savoy, Italy jews Expelled to outside of city in Ghetto (C. Roth, *'The History of the jews of Italy'*, p. 312).

1431 A.D. – Pesaro, Italy jews Expelled after pogroms (C. Roth, *'The History of the jews of Italy'*, p. 162).

1432 A.D. – Savoy, Germany jews Expelled (P.E. Grosser/E.G. Halperin, *'Anti-Semitism: Causes and Effects'*).

1435 A.D. – Speyer, Germany jews Expelled "Forever"

1436 A.D. – Zurich, Switzerland jews Expelled (B. Booker, *'The Lie: Exposing the Satanic Plot Behind Anti-Semitism, Ch. 4'*).

1438 A.D. – Bavaria, Germany jews Expelled (Bell and Burnett, *'jews, Judaism, and The Reformation in Sixteenth Century Germany'*, p. 35).

1438 A.D. – Mainz, Germany jews Expelled (P.E. Grosser/E.G. Halperin, *'Anti-Semitism: Causes and Effects'*).

1438-1439 A.D. – Augsburg, Germany jews Expelled

1442 A.D. – Bamberg, Upper Bavaria, Germany jews Expelled (*B. Booker, ‘The Lie: Exposing the Satanic Plot Behind Anti-Semitism, Ch. 4).*

1442 A.D. – The Netherlands jews Expelled.

1442 A.D. – The Papal States, Italy jews Expelled after multiple pogroms (*C. Roth, ‘The History of the jews of Italy’, p. 165).*

1442 A.D. – San Marino, Italy jews Expelled by the Podesta for organizing a conspiracy against the republic (*C. Roth, ‘The History of the jews of Italy’, p. 122).*

1442 A.D. – Bavaria, Germany jews Expelled (*Bell and Burnett, ‘jews, Judaism, and The Reformation in Sixteenth Century Germany’, p. 35).*

1444 A.D. – Atrecht, The Netherlands jews Expelled

1444 A.D. – Inner Austria jews Expelled partially for Moneylending by Frederick III (*Gerhard Benecke, ‘Maximilian I: 1459-1519: An Analytical Biography’, p. 71).*

1444 A.D. – Giessen, Germany jews Expelled (*Bell and Burnett, ‘jews, Judaism, and The Reformation in Sixteenth Century Germany’, p. 442).*

1446 A.D. – Bavaria, Germany jews Expelled.

1446 A.D. – Brandenburg, Germany jews Expelled

1446 A.D. – Berlin, Germany jews Expelled (*B. Booker, ‘The Lie: Exposing the Satanic Plot Behind Anti-Semitism, Ch. 4).*

1449 A.D. – Toledo, Spain jews and Marranos massacred by Old Christians after causing rebellion against King Juan II of Trastamara; this was after Marrano jews had already enslaved Toledo’s Old Christians financially for decades (*R. Maryks, ‘The*

Jesuit Order as a Synagogue of jews, p. 2-3; C. Roth, *'A History of The Marranos'*, p. 32-33).

1449 A.D. – Ciudad Real Converso jews expelled and their quarters sacked by the Order of Calatrava after taking over financial administration (C. Roth, *'A History of The Marranos'*, p. 32-33).

1449 A.D. – Lisbon, Portugal jews Massacred/Self-deported (C. Roth, *'A History of The Marranos'*, p. 54).

1450 A.D. – Lower Bavaria, Germany jews Expelled (Bell and Burnett, *'jews, Judaism, and The Reformation in Sixteenth Century Germany'*, p. 35).

1451 A.D. – Messina, Italy jews Expelled for excesses in banking, trade, brokerage, moneylending (C. Roth, *'The History of the jews of Italy'*, p. 250).

1452 A.D. – Cuneo, Italy jews Expelled by the Franciscans (C. Roth, *'The History of the jews of Italy'*, p. 165).

1452 A.D. – Lombardy, Italy jews Expelled for moneylending (C. Roth, *'The History of the jews of Italy'*, p. 166).

1453 A.D. – Silesia, Germany jews Expelled.

1453 A.D. – Vicenza, Italy jews Expelled unsuccessfully

1453 A.D. – Padua, Italy jews Expelled for moneylending (C. Roth, *'The History of jews of Italy'*, p. 166).

1453 A.D. – Marsala, Italy jews Expelled after pogrom (C. Roth, *'The History of the jews of Italy'*, p. 250).

1453 A.D. – France jews Expelled.

1453 A.D. – Breslau, Germany jews Expelled by John of Capistrano for Host Desecration (Bell and Burnett, *'jews, Judaism, and The Reformation in Sixteenth Century Germany'*, p. 35).

1453 A.D. – Schweidnitz-Jauer, Germany jews Expelled (*Bell and Burnett, 'jews, Judaism, and The Reformation in Sixteenth Century Germany', p. 35*).

1453 A.D. – Franconia, Germany jews Expelled (*P.E. Grosser/E.G. Halperin, 'Anti-Semitism: Causes and Effects'*).

1453 A.D. – Constantinople, Byzantine Empire jews partially expelled and massacred by Greeks for allowing the invading Ottoman Turks to enter the city directly through the jewish quarter with the assistance of the jews (*S.J. Shaw, 'The jews of the Ottoman Empire and the Turkish Republic', p. 26*).

1453 A.D. – Liegnitz-Brieg jews Expelled (*Bell and Burnett, 'jews, Judaism, and The Reformation in Sixteenth Century Germany', p. 35*).

1454 A.D. – Wurzburg, Germany jews Expelled (*P.E. Grosser/E.G. Halperin, 'Anti-Semitism: Causes and Effects'*).

1454 A.D. – Piedmont, Italy jews Expelled (and shortly recalled) (*C. Roth, 'The History of jews of Italy', p. 165*).

1454 A.D. – Genoa, Italy jews Expelled for Extortion (*C. Roth, 'The History of the jews of Italy', p. 136*).

1455 A.D. – Rome, Italy jews Expelled after riot because jews tried to bribe the Pope (*C. Roth, 'The History of the jews of Italy', p. 166*).

1456 A.D. – Polizzi, Italy jews Expelled after Easter riot (*C. Roth, 'The History of the jews of Italy', p. 250*).

1456 A.D. – Taormina, Italy jews Expelled by Dominicans after annual fair (*C. Roth, 'The History of the jews of Italy', p. 250*).

1456 A.D. – Marsala, Italy jews Expelled on St. Stephen's day after riots (*C. Roth, 'The History of the jews of Italy', p. 250*).

1456 A.D. – Bavaria, Germany jews Expelled (*P.E. Grosser/E.G. Halperin, 'Anti-Semitism: Causes and Effects*).

1457 A.D. – Hildesheim, Germany jews Expelled (*Bell and Burnett, 'jews, Judaism, and The Reformation in Sixteenth Century Germany', p. 35, 433*).

1458 A.D. – Erfurt, Germany jews Expelled (*B. Booker, 'The Lie: Exposing the Satanic Plot Behind Anti-Semitism, Ch. 4*).

1458 A.D. – Calabria, Italy jews Expelled after rising of the baronage and peasants (*C. Roth, 'The History of the jews of Italy', p. 277*).

1460 A.D. – Gottingen, Germany jews Expelled (*Bell and Burnett, 'jews, Judaism, and The Reformation in Sixteenth Century Germany', p. 433*).

1460 A.D. – Mainz, Germany jews Expelled (*B. Booker, 'The Lie: Exposing the Satanic Plot Behind Anti-Semitism, Ch. 4*).

1460 A.D. – Bohemia jews Expelled after John Capistrano preaches against them (*C. Roth, 'The History of the jews of Italy', p. 166*).

1460 A.D. – Faenza, Italy jews partially Expelled by Fra Bernardino da Feltre (*C. Roth, 'The History of the jews of Italy', p. 202*).

1461 A.D. – Julich, Germany jews Expelled (*Bell and Burnett, 'jews, Judaism, and The Reformation in Sixteenth Century Germany', p. 35*).

1461 A.D. – Berg, Germany jews Expelled (*Bell and Burnett, 'jews, Judaism, and The Reformation in Sixteenth Century Germany', p. 35*).

1462 A.D. – Italy jews Expelled

1462 A.D. – Mainz, Germany jews Expelled again (*Barbara W. Tuchman, 'A Distant Mirror', p. 113*).

1463 A.D. – Calabria, Italy jews Expelled again (*C. Roth, 'The History of the jews of Italy', p. 277*).

1463 A.D. – Bari, Italy jews Expelled/re-admitted by Alfonso I (*C. Roth, 'The History of the jews of Italy', p. 277*).

1463 A.D. – Acri, Italy jews Expelled (*C. Roth, 'The History of the jews of Italy', p. 277*).

1463 A.D. – Lecce, Italy jews Expelled (*C. Roth, 'The History of the jews of Italy', p. 277*).

1465 A.D. – Fes, Morocco jews Expelled

1466 A.D. – Arnstadt, Germany jews Expelled/Killed (*B. Booker, 'The Lie: Exposing the Satanic Plot Behind Anti-Semitism, Ch. 4*).

1466 A.D. – Sicily, Italy jews Expelled by Queen Isabella I

1468 A.D. – Gaeta, Naples jews Expelled by townsfolk but denied by King Ferrante I

1468 A.D. – Egypt jews Expelled by Sultan Qa'it Bay

1469 A.D. – Sicily, Italy jews Expelled again after jealousy of 400 richly-dressed jews march in parade (*C. Roth, 'The History of the jews of Italy', p. 253*).

1470 A.D. – Baden, Germany jews Expelled/Killed for Ritual Murder (*B. Booker, 'The Lie: Exposing the Satanic Plot Behind Anti-Semitism, Ch. 4*).

1470 A.D. – Florence, Italy jews Expelled (*E. Michael Jones, 'Barren Metal: A History of Capitalism as the Conflict Between Labor and Usury', p. 196*).

1472 A.D. – Schaffhausen, Switzerland jews Expelled (*B. Booker, 'The Lie: Exposing the Satanic Plot Behind Anti-Semitism, Ch. 4*).

1473 A.D. – Cordoba, Spain jews and Marranos Expelled by The Christian Brotherhood acting under King Henry The Impotent after being accused of bribing one of the most powerful generals, Alonso Fernandez de Aguilar (*C. Roth, 'A History of The Marranos', p. 35-36*).

1473 A.D. – Jaen, Spain jews Expelled after being accused of murdering the Constable of Castile (*C. Roth, 'A History of The Marranos', p. 36*).

1473 A.D. – Trapani, Italy jews Expelled after pogrom (*C. Roth, 'The History of the jews of Italy, p. 250*).

1474 A.D. – Palermo, Italy jews Expelled for heresy/blasphemy (*C. Roth, 'The History of the jews of Italy, p. 250*).

1474 A.D. – Termini, Italy jews Expelled for “lese majeste” and blasphemy (*C. Roth, 'The History of the jews of Italy, p. 250*).

1474 A.D. – Sciacca, Italy jews Expelled for “lese majeste” and blasphemy (*C. Roth, 'The History of the jews of Italy, p. 250*).

1474 A.D. – Modica, Italy jews Expelled after a mob attack on jewish quarter (*C. Roth, 'The History of the jews of Italy, p. 250*).

1474 A.D. – Mainz, Germany jews Expelled (*Barbara W. Tuchman, 'A Distant Mirror', p. 113*).

1474 A.D. – Serovia, Spain jews Expelled/Massacred (*C. Roth, 'A History of The Marranos', p. 36*).

1475 A.D. – Tirol, Germany jews Expelled (*Bell and Burnett, 'jews, Judaism, and The Reformation in Sixteenth Century Germany', p. 35*).

1475 A.D. – Noto, Italy jews Expelled after riots (*C. Roth, 'The*

History of the jews of Italy, p. 252).

1475 A.D. – Monte S. Giuliano, Italy jews Expelled after riots (C. Roth, *‘The History of the jews of Italy, p. 252).*

1475 A.D. – Sciassa, Italy jews Expelled after riots (C. Roth, *‘The History of the jews of Italy, p. 252).*

1475 A.D. – Palermo, Italy jews Expelled after riots (C. Roth, *‘The History of the jews of Italy, p. 252).*

1475 A.D. – Naro, Italy jews Expelled after riots (C. Roth, *‘The History of the jews of Italy, p. 252).*

1475 A.D. – Castrogiovanni, Italy jews Expelled after riots (C. Roth, *‘The History of the jews of Italy, p. 252).*

1475 A.D. – Messina, Italy jews Expelled after riots (C. Roth, *‘The History of the jews of Italy, p. 252).*

1475 A.D. – Trent, Italy jews Expelled for Ritual Murder of Christian child “For 300 Years” (R. Po-Chia Hsia, *‘Trent 1475: Stories of a Ritual Murder Trial’).*

1475 A.D. – Bamberg, Austria jews Expelled for Ritual Murder of Christian child

1476 A.D. – Berg, Germany jews Expelled (Bell and Burnett, *‘jews, Judaism, and The Reformation in Sixteenth Century Germany’*, p. 35).

1476 A.D. – Caltagirone, Italy jews Expelled after riots (C. Roth, *‘The History of the jews of Italy, p. 252).*

1476 A.D. – Agosta, Italy jews Expelled after riots (C. Roth, *‘The History of the jews of Italy, p. 252).*

1477 A.D. – Tubingen, Germany jews Expelled (B. Booker, *‘The Lie: Exposing the Satanic Plot Behind Anti-Semitism, Ch. 4).*

1477 A.D. – Lorraine, France jews Expelled (*Bell and Burnett, 'jews, Judaism, and The Reformation in Sixteenth Century Germany', p. 35).*

1478 A.D. – Venice, Italy jews Expelled by populace/denied by Medici (*C. Roth, 'The History of the jews of Italy', p. 173).*

1478 A.D. – Brescia, Italy jews Expelled because Christians were attending jewish Weddings (*C. Roth, 'The History of the jews of Italy', p. 173).*

1478 A.D. – Mantua – Italy jews Expelled for Ritual Murder (*C. Roth, 'The History of the jews of Italy', p. 173).*

1478 A.D. – Reggio, Italy jews Expelled for Ritual Murder (*C. Roth, 'The History of the jews of Italy', p. 173).*

1478 A.D. – Passau, Bavaria jews Expelled/Killed for Host Desecration (*B. Booker, 'The Lie: Exposing the Satanic Plot Behind Anti-Semitism, Ch. 4).*

1478 A.D. – Bamberg, Upper Bavaria, Germany jews Expelled

1478 A.D. – Styria, Germany jews Expelled partially by Frederick III after multiple pogroms for jewish Moneylending (*Gerhard Benecke, 'Maximilian I: 1459-1519: An Analytical Biography', p. 71).*

1479 A.D. – Strasbourg, Germany jews Expelled (*Bell and Burnett, 'jews, Judaism, and The Reformation in Sixteenth Century Germany', p. 436).*

1479 A.D. – Milan, Italy jews Expelled for Ritual Murder (*C. Roth, 'The History of the jews of Italy', p. 173).*

1479 A.D. – Arena, Italy jews Expelled for Ritual Murder (*C. Roth, 'The History of the jews of Italy', p. 173).*

1479 A.D. – Pavia, Italy jews Expelled after jewish quarter of city

sacked (C. Roth, *'The History of the jews of Italy'*, p. 173).

1479 A.D. – Portobuffole, Treviso, Italy jews Expelled for Ritual Murder (C. Roth, *'The History of the jews of Italy'*, p. 173).

1479 A.D. – Helmstadt, Germany jews Expelled (Bell and Burnett, *'jews, Judaism, and The Reformation in Sixteenth Century Germany'*, p. 433).

1480 A.D. – Cologne, Germany jews Expelled (Bell and Burnett, *'jews, Judaism, and The Reformation in Sixteenth Century Germany'*, p. 35).

1480 A.D. – Brescia, Italy jews Expelled again by Church authorities (C. Roth, *'The History of the jews of Italy'*, p. 173).

1483 A.D. – Andalusia, Spain jews Expelled by King Ferdinand II of Aragon

1483 A.D. – Seville, Spain jews Expelled by King Ferdinand II of Aragon

1483 A.D. – Cordova, Spain jews Expelled by King Ferdinand II of Aragon

1483 A.D. – Mainz, Germany jews Expelled (Bell and Burnett, *'jews, Judaism, and The Reformation in Sixteenth Century Germany'*, p. 35).

1484 A.D. – Katzeneln-bogen, Germany jews Expelled (Bell and Burnett, *'jews, Judaism, and The Reformation in Sixteenth Century Germany'*, p. 35).

1484 A.D. – Hesse, Germany jews Expelled (Bell and Burnett, *'jews, Judaism, and The Reformation in Sixteenth Century Germany'*, p. 35).

1484 A.D. – Warsaw, Poland jews Expelled (Bell and Burnett, *'jews, Judaism, and The Reformation in Sixteenth Century Germany'*, p.

35).

1485 A.D. – Bamberg, Germany jews Expelled (*Bell and Burnett, 'jews, Judaism, and The Reformation in Sixteenth Century Germany', p. 35).*

1485 A.D. – Perugia, Italy jews Expelled (*C. Roth, 'The History of the jews of Italy', p. 175).*

1485 A.D. – Verona, Italy jews Expelled for Ritual Murder (*C. Roth, 'The History of the jews of Italy', p. 173).*

1485 A.D. – Viadana, Italy jews Expelled for Ritual Murder (*C. Roth, 'The History of the jews of Italy', p. 173).*

1485 A.D. – Helmstadt, Germany jews Expelled (*Bell and Burnett, 'jews, Judaism, and The Reformation in Sixteenth Century Germany', p. 433).*

1485-1486 A.D. – Vincenza, Italy jews Expelled (*C. Roth, 'The History of the jews of Italy', p. 175).*

1486 A.D. – Gubbio, Italy jews Expelled (*C. Roth, 'The History of the jews of Italy', p. 175).*

1486 A.D. – Saragossa, Spain jews Expelled after the Arbues Affair, in which jews had “influenced” the Marannos to act against Spain’s interests; the King orders the sudden expulsion of jews from the entire archbishopric, as a “foreshadowing” of the “final solution” in 1492 (*Norman Roth, 'Medieval jewish Civilization: An Encyclopedia', p. 35).*

1486 A.D. – Albarracin, Spain jews Expelled after the Arbues Affair (*Norman Roth, 'Medieval jewish Civilization: An Encyclopedia', p. 35).*

1486-1487 A.D. – Syracuse, Italy jews Expelled after riots (*C. Roth, 'The History of the jews of Italy', p. 252).*

1486-1487 A.D. – Caltagirone, Italy jews Expelled after riots (*C.*

Roth, *'The History of the jews of Italy'*, p. 252).

1486-1487 A.D. – Sciatta, Italy jews Expelled after riots (C. Roth, *'The History of the jews of Italy'*, p. 252).

1486-1487 A.D. – Malta, Italy jews Expelled after riots (C. Roth, *'The History of the jews of Italy'*, p. 252).

1487 A.D. – Taormina, Italy jews Expelled after stoning of jewish quarter (C. Roth, *'The History of the jews of Italy'*, p. 252).

1487 A.D. – Corleone, Italy jews Expelled after a riot (C. Roth, *'The History of the jews of Italy'*, p. 252).

1488 A.D. – Oettingem, Germany jews Expelled (Bell and Burnett, *'jews, Judaism, and The Reformation in Sixteenth Century Germany'*, p. 35).

1488 A.D. – Florence, Italy jews Expelled; immediately recalled because of a jewish bribe to Lorenzo de'Medici (C. Roth, *'The History of the jews of Italy'*, p. 175).

1489 A.D. – Brandenburg, Germany jews Expelled (Bell and Burnett, *'jews, Judaism, and The Reformation in Sixteenth Century Germany'*, p. 35).

1489 A.D. – Forli, Italy jews Expelled for moneylending (C. Roth, *'The History of the jews of Italy'*, p. 175).

1489 A.D. – Provence, France jews Expelled (B. Booker, *'The Lie: Exposing the Satanic Plot Behind Anti-Semitism, Ch. 4*).

1490 A.D. – Castoreale, Italy jews Expelled after pogroms (C. Roth, *'The History of the jews of Italy'*, p. 252).

1490 A.D. – Santa Lucia, Italy jews Expelled after pogroms (C. Roth, *'The History of the jews of Italy'*, p. 252).

1491 A.D. – Castiglione, Italy jews Expelled on Christmas after

pogrom (C. Roth, *'The History of the jews of Italy'*, p. 254).

1491 A.D. – Ravenna, Italy jews Expelled

1491 A.D. – Thurgau, Switzerland jews Expelled (B. Booker, *'The Lie: Exposing the Satanic Plot Behind Anti-Semitism, Ch. 4)*.

1491 A.D. – Provence, France jews Expelled (C. Roth, *'The History of the jews of Italy'*, p. 259).

1492 A.D. – Wurttemberg, Germany jews Expelled (Bell and Burnett, *'jews, Judaism, and The Reformation in Sixteenth Century Germany'*, p. 35).

1492 A.D. – Spain jews Expelled by King Ferdinand II of Aragon and Queen Isabella I of Castile (Philip Broadhead/Chris Cook, *'The Routledge Companion to Early Modern Europe, 1493-1763)*.

1492 A.D. – Colonies of Spain jews Expelled by King Ferdinand II of Aragon and Queen Isabella I of Castile (Philip Broadhead/Chris Cook, *'The Routledge Companion to Early Modern Europe, 1493-1763)*.

1492 A.D. – Aragon, Spain jews Expelled again for Ritual Murder (B. Booker, *'The Lie: Exposing the Satanic Plot Behind Anti-Semitism, Ch. 4)*.

1492 A.D. – Sardinia, Italy jews Expelled (C. Roth, *'The History of the jews of Italy'*, p. 254, 268).

1492 A.D. – Ciminna, Italy jews Expelled/thrown into prison by lord (C. Roth, *'The History of the jews of Italy'*, p. 259).

1492 A.D. – Cammarata, Italy jews Expelled (C. Roth, *'The History of the jews of Italy'*, p. 259).

1492 A.D. – Girgenti, Italy jews Expelled/arrested/imprisoned (C. Roth, *'The History of the jews of Italy'*, p. 259).

1492 A.D. – Genoa, Italy jews Expelled (C. Roth, *‘The History of the jews of Italy’*, p. 189).

1492 A.D. – Venice, Italy jews Expelled due to preaching of Fra Bernardino (C. Roth, *‘The History of the jews of Italy’*, p. 175).

1492 A.D. – Castelfranco, Italy jews Expelled due to preaching of Fra Bernardino (C. Roth, *‘The History of the jews of Italy’*, p. 175).

1492 A.D. – Bassano, Italy jews Expelled due to preaching of Fra Bernardino (C. Roth, *‘The History of the jews of Italy’*, p. 175).

1492 A.D. – Crema, Italy jews Expelled due to preaching of Fra Bernardino (C. Roth, *‘The History of the jews of Italy’*, p. 175).

1492 A.D. – Alghero, Italy jews Expelled

1492 A.D. – Fano, Italy jews Expelled by municipal council/unsuccesful (C. Roth, *‘The History of the jews of Italy’*, p. 173).

1492 A.D. – Castronuovo, Italy jews Expelled (C. Roth, *‘The History of the jews of Italy’*, p. 260).

1492 A.D. – Piazza, Italy jews Expelled (C. Roth, *‘The History of the jews of Italy’*, p. 260).

1492 A.D. – S. Marco, Italy jews Expelled (C. Roth, *‘The History of the jews of Italy’*, p. 260).

1492 A.D. – Castoreale, Italy jews Expelled (C. Roth, *‘The History of the jews of Italy’*, p. 260).

1492 A.D. – Caltagirone, Italy jews Expelled (C. Roth, *‘The History of the jews of Italy’*, p. 260).

1492 A.D. – Ragusa, Italy jews Expelled (C. Roth, *‘The History of the jews of Italy’*, p. 260).

1492 A.D. – Lentini, Italy jews Expelled (C. Roth, *‘The History of the jews of Italy’*, p. 260).

1492 A.D. – Camarata, Italy jews Expelled (C. Roth, *‘The History of the jews of Italy’*, p. 260).

1492 A.D. – Sciatta, Italy jews Expelled (C. Roth, *‘The History of the jews of Italy’*, p. 260).

1492 A.D. – Syracuse, Italy jews Expelled (C. Roth, *‘The History of the jews of Italy’*, p. 260).

1492 A.D. – Taranto, Italy jews Expelled (C. Roth, *‘The History of the jews of Italy’*, p. 260).

1492 A.D. – Cagliari, Italy jews Expelled (C. Roth, *‘The History of the jews of Italy’*, p. 268).

1492 A.D. – Duchy of Mecklenburg, Germany jews Expelled (Bell and Burnett, *‘jews, Judaism, and The Reformation in Sixteenth Century Germany’*, p. 428).

1492 A.D. – Campo St. Pietro, Italy jews Expelled (C. Roth, *‘The History of the jews of Italy’*, p. 175).

1492 A.D. – Pietro, Italy jews Expelled (C. Roth, *‘The History of the jews of Italy’*, p. 176).

1492 A.D. – Rome, Italy jews to be expelled; bribed the Borgia Pope, Alexander VI to stay (C. Roth, *‘The History of the jews of Italy’*, p. 179).

1492-1493 A.D. – Sicily, Italy jews Expelled for Ritual Murder (C. Roth, *‘The History of the jews of Italy’*, p. 178, 261).

1493 A.D. – Magdeburg, Germany jews Expelled (Bell and Burnett, *‘jews, Judaism, and The Reformation in Sixteenth Century Germany’*, p. 433).

1493 A.D. – Archbishopric of Mecklenburg, Germany jews Expelled for Host Desecration Bell and Burnett, ‘jews, Judaism, and The Reformation in Sixteenth Century Germany’, p. 33; jews Expelled (*Bell and Burnett, ‘jews, Judaism, and The Reformation in Sixteenth Century Germany’, p. 35).*

1493 A.D. – Pomerania, Germany jews Expelled (*Bell and Burnett, ‘jews, Judaism, and The Reformation in Sixteenth Century Germany’, p. 35, 433).*

1493 A.D. – Halberstadt, Germany jews Expelled (*Bell and Burnett, ‘jews, Judaism, and The Reformation in Sixteenth Century Germany’, p. 35).*

1494 A.D. – Naumberg, Germany jews Expelled (*Bell and Burnett, ‘jews, Judaism, and The Reformation in Sixteenth Century Germany’, p. 35).*

1494 A.D. – Brescia, Italy jews Expelled b/c of propaganda by Fra Bernardino (*C. Roth, ‘The History of the jews of Italy’, p. 176).*

1494 A.D. – Naples, Italy jews Expelled after French invasion (*C. Roth, ‘The History of the jews of Italy’, p. 280).*

1494 A.D. – Lecce, Italy jews Expelled after French invasion (*C. Roth, ‘The History of the jews of Italy’, p. 280).*

1494 A.D. – Acquaviva, Italy jews Expelled after French invasion (*C. Roth, ‘The History of the jews of Italy’, p. 280).*

1494 A.D. – Catanzaro, Italy jews Expelled after French invasion (*C. Roth, ‘The History of the jews of Italy’, p. 280).*

1494 A.D. – Bitonto, Italy jews Expelled after French invasion (*C. Roth, ‘The History of the jews of Italy’, p. 280).*

1494 A.D. – Cozenza, Italy jews Expelled after French invasion (*C. Roth, ‘The History of the jews of Italy’, p. 280).*

1495 A.D. – Naples, Italy Maranno jews Expelled (*C. Roth, ‘The*

History of the jews of Italy, p. 281).

1495 A.D. – Forence, Italy jews Expelled by Girolamo Savonarola (*E. Michael Jones, 'Barren Metal', p. 197*).

1495 A.D. – Lithuania jews Expelled by Grand Duke Alexander (*Bernard D. Weinryb, 'A Social and Economic History of the jewish Community in Poland from 1100 to 1800*).

1495 A.D. – Cracow, Poland jews Expelled by King Alexander I of Poland (*Bernard D. Weinryb, 'A Social and Economic History of the jewish Community in Poland from 1100 to 1800*).

1495 A.D. – Kazimierz, Poland jews Expelled by King Alexander I of Poland (*Bernard D. Weinryb, 'A Social and Economic History of the jewish Community in Poland from 1100 to 1800*).

1496 A.D. – Carinthia, Germany jews Expelled (*Bell and Burnett, 'jews, Judaism, and The Reformation in Sixteenth Century Germany', p. 35*).

1496 A.D. – Napels, Italy jews Expelled again (*C. Roth, 'The History of the jews of Italy', p. 281*).

1496 A.D. – Florence, Italy jews Expelled along with the Medici by Savonarola (*C. Roth, 'The History of the jews of Italy', p. 190*).

1496 A.D. – Portugal jews partially Expelled by King Manuel I

1496 A.D. – Carinthia, Slovenia jews Expelled by Emperor Maximilian I

1496 A.D. – Styria, Austria jews Expelled by Emperor Maximilian I (*Bell and Burnett, 'jews, Judaism, and The Reformation in Sixteenth Century Germany', p. 433*).

1497 A.D. – Graz, Austria jews Expelled for a third time by

Emperor Maximilian I

1497 A.D. – Isenberg-Budingen, Germany jews Expelled (*Bell and Burnett, 'jews, Judaism, and The Reformation in Sixteenth Century Germany', p. 35).*

1497 A.D. – Portugal jews Expelled officially (*C. Roth, 'The History of the jews of Italy', p. 180; C. Roth, 'A History of The Marranos', p. 54-73).*

1497 A.D. – Venice, Italy Marranno jews Expelled (*C. Roth, 'The History of the jews of Italy', p. 187).*

1498 A.D. – Salzburg, Germany jews Expelled (*Bell and Burnett, 'jews, Judaism, and The Reformation in Sixteenth Century Germany', p. 35).*

1498 A.D. – Venice, Italy jews Expelled for Usury (*C. Roth, 'The History of the jews of Italy', p. 130).*

1498 A.D. – Navarre, Spain jews Expelled

1498 A.D. – Provence, France jews Expelled by King Louis XII (*C. Roth, 'The History of the jews of Italy', p. 180).*

1498-1499 A.D. – Nuremberg, Germany jews Expelled (*Bell and Burnett, 'jews, Judaism, and The Reformation in Sixteenth Century Germany', p. 433).*

1498-1499 A.D. – Verona, Italy jews Expelled for Usury (*C. Roth, 'The History of the jews of Italy', p. 130).*

1499 A.D. – Rhodes, Italy jews Expelled (admitted to Nice) (*C. Roth, 'The History of the jews of Italy', p. 180).*

1499 A.D. – Nuremberg, Germany jews Expelled (*Bell and Burnett, 'jews, Judaism, and The Reformation in Sixteenth Century Germany', p. 441).*

1501 A.D. – Provence, France jews Expelled (*B. Booker, 'The Lie: Exposing the Satanic Plot Behind Anti-Semitism', Ch. 4*).

1502 A.D. – Florence, Italy jews to be Expelled/Saved by Catherine Sforza (*C. Roth, 'The History of the jews of Italy', p. 201*).

1504 A.D. – Pilsen, Bohemia jews Expelled for Host Desecration (*B. Booker, 'The Lie: Exposing the Satanic Plot Behind Anti-Semitism', Ch. 4*).

1504 A.D. – Moscow, Russia jews Expelled

1504 A.D. – Evora, Portugal jewish Marranos Expelled/Exterminated (*C. Roth, 'A History of The Marranos', p. 64*).

1504 A.D. – Piacenza, Italy jews Expelled b/c a non-jew bank came to town (*C. Roth, 'The History of the jews of Italy', p. 182*).

1505 A.D. – Orange, France jews Expelled (*B. Booker, 'The Lie: Exposing the Satanic Plot Behind Anti-Semitism', Ch. 4*).

1506 A.D. – Lisbon, Portugal jewish Marranos Expelled/over 500 (another source says between 2 and 4 thousand) killed by peasant mob mainly because there was a famine and a New Christian tax-farmer, who just so happened to be the richest and most hated man in Lisbon, was blamed for it (probably correctly) (*Philip Broadhead/Chris Cook, 'The Routledge Companion to Early Modern Europe, 1453-1763; C. Roth, 'A History of The Marranos', p. 64- 66*).

1506 A.D. – Nola, Italy jews Expelled (*C. Roth, 'The History of the jews of Italy', p. 283*).

1507 A.D. – Nordlingen, Germany jews Expelled (*Bell and Burnett, 'jews, Judaism, and The Reformation in Sixteenth Century Germany', p. 433*).

1509 A.D. – Treviso, Italy jews Expelled due to banking complaints (*C. Roth, 'The History of the jews of Italy, p. 184*).

1509 A.D. – Verona, Italy jews Expelled due to banking complaints (*C. Roth, ‘The History of the jews of Italy, p. 184).*

1509 A.D. – Novi, Italy jews Expelled for Ritual Murder (*C. Roth, ‘The History of the jews of Italy’, p. 183).*

1509 A.D. – Padua, Italy jews Expelled after city is sacked (*C. Roth, ‘The History of the jews of Italy’, p. 194).*

1510 A.D. – Braunschweig, Germany jews Expelled (*Bell and Burnett, ‘jews, Judaism, and The Reformation in Sixteenth Century Germany’, p. 433).*

1510 A.D. – Brandenburg, Austria jews Expelled for Host Desecration and theft of Church property (*Bell and Burnett, ‘jews, Judaism, and The Reformation in Sixteenth Century Germany’, p. 433).*

1510 A.D. – Berlin, Germany jews Expelled for Host Desecration

1510 A.D. – Naples, Italy jews Expelled for third time by King Ferdinand II of Aragon (*C. Roth, ‘The History of the jews of Italy’, p. 180).*

1510 A.D. – Prussia jews Expelled.

1510 A.D. – Apulia, Italy jews Expelled (*C. Roth, ‘The History of the jews of Italy’, p. 283).*

1510 A.D. – Calabria, Italy jews Expelled (*C. Roth, ‘The History of the jews of Italy’, p. 189, 283).*

1511 A.D. – Conegliano, Italy jews Expelled (unsuccessful)

1511 A.D. – Reggio, Italy jews Expelled (*C. Roth, ‘The History of the jews of Italy’, p. 283).*

1511 A.D. – Castrovillari, Italy jews Expelled (*C. Roth, ‘The History*

of the jews of Italy', p. 283).

1511 A.D. – Lecce, Italy jews Expelled (*C. Roth, 'The History of the jews of Italy*', p. 283).

1512 A.D. – Colmar, France jews Expelled

1512 A.D. – Regensburg, Germany jews Expelled (*Raphael Straus, 'Regensburg And Augsburg*', p. 13).

1513 A.D. – Munzenbourg, Germany jews Expelled (*Bell and Burnett, 'jews, Judaism, and The Reformation in Sixteenth Century Germany*', p. 442).

1514-1515 A.D. – Strasbourg, Germany jews Expelled (*Bell and Burnett, 'jews, Judaism, and The Reformation in Sixteenth Century Germany*', p. 436).

1515 A.D. – Genoa, Italy jews Expelled (*B. Booker, 'The Lie: Exposing the Satanic Plot Behind Anti-Semitism*', Ch. 4).

1515 A.D. – Ljubljana, Slovenia jews Expelled for a 4th time by Emperor Maximilian I

1515 A.D. – Apulia, Italy jews/Marannos Expelled by Papal Inquisition (*C. Roth, 'The History of the jews of Italy*', p. 284).

1515 A.D. – Calabria, Italy jews/Marannos Expelled by Papal Inquisition (*C. Roth, 'The History of the jews of Italy*', p. 284).

1515 A.D. – Ragusa, Italy jews Expelled (*C. Roth, 'The History of the jews of Italy*', p. 284).

1516 A.D. – Venice, Italy jews Expelled (*C. Roth, 'The History of the jews of Italy*', p. 186).

1516 A.D. – Lowicz, Poland jews Expelled (*B. Booker, 'The Lie: Exposing the Satanic Plot Behind Anti-Semitism*', Ch. 4).

1516 A.D. – Gelnhausen, Germany jews Expelled/unsuccessful after a territorial-wide meeting between princes, nobles, etc (*Bell and Burnett, 'jews, Judaism, and The Reformation in Sixteenth Century Germany', p. 442*).

1516 A.D. – Hanau, Germany jews Expelled/unsuccessful after a territorial-wide meeting between princes, nobles, etc (*Bell and Burnett, 'jews, Judaism, and The Reformation in Sixteenth Century Germany', p. 442*).

1516 A.D. – Lindheim, Germany jews Expelled/unsuccessful after a territorial-wide meeting between princes, nobles, etc (*Bell and Burnett, 'jews, Judaism, and The Reformation in Sixteenth Century Germany', p. 442*).

1516 A.D. – Ruckingen, Germany jews Expelled/unsuccessful after a territorial-wide meeting between princes, nobles, etc (*Bell and Burnett, 'jews, Judaism, and The Reformation in Sixteenth Century Germany', p. 442*).

1518 A.D. – Conegliano, Italy jews Expelled (unsuccessful)

1519 A.D. – Weutemberg, Germany jews Expelled (*B. Booker, 'The Lie: Exposing the Satanic Plot Behind Anti-Semitism', Ch. 4*).

1519 A.D. – Regensburg, Germany jews Expelled by Emperor Maximilian I at the instigation of the radical reformer Balthasar Hubmaier (*Bell and Burnett, 'jews, Judaism, and The Reformation in Sixteenth Century Germany', p. 433, 441*).

1519 A.D. – Dangolsheim, Germany jews Expelled (*Bell and Burnett, 'jews, Judaism, and The Reformation in Sixteenth Century Germany', p. 436*).

1519-1520 A.D. – Rothenburg ob der Tauber, Germany jews Expelled (*Bell and Burnett, 'jews, Judaism, and The Reformation in Sixteenth Century Germany', p. 433*).

1522 A.D. – Nuremberg, Germany Attempted jewish Expulsion for

forging coins and smuggling good coins out of the region (*Bell and Burnett, 'jews, Judaism, and The Reformation in Sixteenth Century Germany', p. 436*).

1523 A.D. – Medina, Italy jews Expelled after riots on jewish quarters (*C. Roth, 'The History of the jews of Italy', p. 182*).

1523 A.D. – Bologna, Italy jews Expelled for Arson (*C. Roth, 'The History of the jews of Italy', p. 182*).

1524 A.D. – Hesse, Germany Attempted Expulsion of jews; failed after jews bribe Landgrave William II (*Bell and Burnett, 'jews, Judaism, and The Reformation in Sixteenth Century Germany', p. 441-443*).

1524 A.D. – Kassel, Germany jews Expelled (*Bell and Burnett, 'jews, Judaism, and The Reformation in Sixteenth Century Germany', p. 443*).

1524 A.D. – Marburg an der Lahn, Germany jews Expelled (*Bell and Burnett, 'jews, Judaism, and The Reformation in Sixteenth Century Germany', p. 443*).

1524 A.D. – Calabria, Italy jews Expelled.

1526 A.D. – Croatia jews Expelled by Emperor Ferdinand I for aiding the invading Turks

1526 A.D. – Capua, Italy jews Expelled for moneylending (*C. Roth, 'The History of the jews of Italy', p. 285*).

1526 A.D. – Hungary jews Expelled by Emperor Ferdinand I for aiding the invading Turks

1527 A.D. – Florence, Italy jews Expelled along with Medici family (*C. Roth, 'The History of the jews of Italy', p. 190*).

1527 A.D. – Pavia, Italy jews Expelled because of Plague (*C. Roth, 'The History of the jews of Italy', p. 180*).

1527 A.D. – Rome, Italy jews Expelled/unsuccesful because of bribe to Cardinal della Valle (*C. Roth, 'The History of the jews of Italy', p. 191*).

1528 A.D. – Hagenau, Germany jews Expelled (*Bell and Burnett, 'jews, Judaism, and The Reformation in Sixteenth Century Germany', p. 436*).

1528 A.D. – Alentejo, Portugal Marrano jews Expelled/Exterminated (*C. Roth, 'A History of The Marranos' p. 68*).

1528 A.D. – Santarem, Portugal Marrano jews Expelled/Exterminated (*C. Roth, 'A History of The Marranos' p. 68*).

1528 A.D. – Gouvea, Portugal Marrano jews Expelled/Exterminated (*C. Roth, 'A History of The Marranos' p. 68*).

1528 A.D. – Santarem, Portugal Marrano jews Expelled/Exterminated (*C. Roth, 'A History of The Marranos' p. 68*).

1528 A.D. – Olivenca, Portugal Marrano jews Expelled/Exterminated (*C. Roth, 'A History of The Marranos' p. 68*).

1528 A.D. – The Azores, Portugal Marrano jews Expelled/Exterminated (*C. Roth, 'A History of The Marranos' p. 68*).

1528 A.D. – Madeira, Portugal Marrano jews Expelled/Exterminated (*C. Roth, 'A History of The Marranos' p. 68*).

1529 A.D. – Posen, Germany jews Expelled/self-deport/30 burned at the stake for ritual murder (*Bell and Burnett, 'jews, Judaism, and The Reformation in Sixteenth Century Germany', p. 436*).

1530 A.D. – Modena, Italy jews Expelled for Ritual Murder (*C. Roth, 'The History of the jews of Italy', p. 183*).

1530 A.D. – Augsburg, Germany Attempted jewish Expulsion for jews colluding with Turks in Hungary; cancelled by Josel of

Rosheim's lobbying/bribing efforts (*Bell and Burnett, 'jews, Judaism, and The Reformation in Sixteenth Century Germany', p. 436*).

1530 A.D. – Strasbourg, Germany jews Expelled for moneylending/usury activities (*Bell and Burnett, 'jews, Judaism, and The Reformation in Sixteenth Century Germany', p. 443*).

1531 A.D. – Capua, Italy jews Expelled again (*C. Roth, 'The History of the jews of Italy', p. 285*).

1533 A.D. – Silesia, Germany jews Expelled for ritual murder (*Bell and Burnett, 'jews, Judaism, and The Reformation in Sixteenth Century Germany', p. 436*).

1533 A.D. – Constance, Germany jews Expelled (*B. Booker, 'The Lie: Exposing the Satanic Plot Behind Anti-Semitism', Ch. 4*).

1533 A.D. – Naples, Italy jews Expelled (*C. Roth, 'The History of the jews of Italy', p. 285*).

1535 A.D. – Wurttemberg, Germany jews Expelled (*Bell and Burnett, 'jews, Judaism, and The Reformation in Sixteenth Century Germany', p. 436*).

1536-1537 A.D. – Saxony, Germany jews Expelled (*Paul Johnson, 'A History of the jews', p. 242; Bell and Burnett, 'jews, Judaism, and The Reformation in Sixteenth Century Germany', p. 436, 443*).

1539 A.D. – Hesse, Germany jews Expelled (*Bell and Burnett, 'jews, Judaism, and The Reformation in Sixteenth Century Germany', p. 436*).

1539 A.D. – Naples, Italy jews Expelled again (*C. Roth, 'The History of the jews of Italy', p. 286*).

1540 A.D. – Milan, Italy jews Expelled by the occupying Spanish; exiled to The Levant (*C. Roth, 'The History of the jews of Italy', p. 187*).

1540 A.D. – Naples, Italy jews Expelled (*P.E. Grosser/E.G. Halperin, 'Anti-Semitism: Causes and Effects'*).

1540 A.D. – Prague, Hungary jews Expelled.

1541 A.D. – Otranto, Italy jews Expelled (*C. Roth, 'The History of the jews of Italy', p. 287*).

1541 A.D. – Naples, Italy jews Expelled again (*C. Roth, 'The History of the jews of Italy', p. 180, 189, 286*).

1541 A.D. – Tittingen, Germany jews Expelled for ritual murder (*Bell and Burnett, 'jews, Judaism, and The Reformation in Sixteenth Century Germany', p. 436*).

1541-1542 A.D. – Bohemia, Germany jews Expelled by Emperor Ferdinand I for aiding invading Turks

1542 A.D. – Prague, Hungary jews Expelled.

1542 A.D. – Piotrkow, Poland jews Expelled

1542 A.D. – Hildesheim, Germany jews Expelled (*Bell and Burnett, 'jews, Judaism, and The Reformation in Sixteenth Century Germany', p. 433*).

1543 A.D. – Muehlhausen, Germany jews Expelled (*B. Booker, 'The Lie: Exposing the Satanic Plot Behind Anti-Semitism'*).

1543-1544 A.D. – Goslar, Germany jews Expelled (*Bell and Burnett, 'jews, Judaism, and The Reformation in Sixteenth Century Germany', p. 434*).

1544 A.D. – Wurzburg, Germany jews Expelled for ritual murder (*Bell and Burnett, 'jews, Judaism, and The Reformation in Sixteenth Century Germany', p. 436*).

1546 A.D. – Braunschweig, Germany jews Expelled (*Bell and*

Burnett, *'jews, Judaism, and The Reformation in Sixteenth Century Germany'*, p. 433, 439-442).

1547 A.D. – Ancona, Italy jews Expelled/Self-deported after friar's boycott of jewish banks (C. Roth, *'The History of the jews of Italy'*, p. 182).

1547 A.D. – Poland jews Expelled/Killed for Ritual Murder

1547 A.D. – Treviso, Italy jews Expelled/Killed (B. Booker, *'The Lie: Exposing the Satanic Plot Behind Anti-Semitism'*).

1549 A.D. – Goslar, Germany jews Expelled (Bell and Burnett, *'jews, Judaism, and The Reformation in Sixteenth Century Germany'*, p. 434).

1550 A.D. – Henneberg, Germany jews Expelled (Bell and Burnett, *'jews, Judaism, and The Reformation in Sixteenth Century Germany'*, p. 433).

1550 A.D. – Madrid, Spain jews Expelled by King (C. Roth, *'The History of the jews of Italy'*, p. 322).

1550 A.D. – Genoa, Italy jews Expelled because non-jew medical faculty was "jealous" (C. Roth, *'The History of the jews of Italy'*, p. 183, 309).

1550 A.D. – Venice, Italy Marranno jews Expelled (C. Roth, *'The History of the jews of Italy'*, p. 187).

1551 A.D. – Bavaria, Germany jews Expelled (P.E. Grosser/E.G. Halperin, *'Anti-Semitism: Causes and Effects'*).

1553 A.D. – Asti, Italy jews Expelled for Ritual Murder (C. Roth, *'The History of the jews of Italy'*, p. 183).

1554 A.D. – Ancona, Italy jews partially Expelled; burning of The Talmud ensues (R. Maryks, *'The Jesuit Order as a Synagogue of jews'*, p. 93).

1555 A.D. – Pesaro, Italy jews Expelled (*P.E. Grosser/E.G. Halperin, 'Anti-Semitism: Causes and Effects'*).

1555 A.D. – Rome, Italy jews Expelled by Cardinal Farnese/The Pope intervened/unsuccessful (*C. Roth, 'The History of the jews of Italy', p. 183*).

1556 A.D. – Thuringia, Germany jews Expelled (*Bell and Burnett, 'jews, Judaism, and The Reformation in Sixteenth Century Germany', p. 430*).

1556 A.D. – Benevento, Italy jews Expelled (*C. Roth, 'The History of the jews of Italy', p. 299*).

1556 A.D. – Ancona, Italy Marrano jews Expelled (*C. Roth, 'The History of the jews of Italy', p. 314*).

1556 A.D. – Ancona, Italy All jews Expelled (*C. Roth, 'The History of the jews of Italy', p. 299, 301*).

1556 A.D. – Rome, Italy Maranno jews Expelled/Burned at the stake (*C. Roth, 'The History of the jews of Italy', p. 300*).

1556 A.D. – Udine, Italy jews Expelled (*C. Roth, 'The History of the jews of Italy', p. 309*).

1557 A.D. – Prague, Hungary jews Expelled for 3rd time by Emperor Ferdinand I (<https://www.yivoencyclopedia.org>).

1557 A.D. – Bohemia, Germany jews Expelled for 3rd time by Emperor Ferdinand I (<https://www.yivoencyclopedia.org>).

1557 A.D. – Cremona, Italy jews Expelled for printing of Talmud and Zohar (*C. Roth, 'The History of the jews of Italy', p. 303*).

1558 A.D. – Recanati, Italy jews Expelled

1558 A.D. – Urbino, Italy Marrano jews Expelled by the Duke (*C. Roth, 'The History of the jews of Italy', p. 302*).

1559 A.D. – Austria jews Expelled (*P.E. Grosser/E.G. Halperin, 'Anti-Semitism: Causes and Effects'*).

1559 A.D. – Bohemia, Germany jews Expelled for 4th time by Emperor Ferdinand I

1559 A.D. – Civitanova, Italy jews Expelled for attempting to convert a Franciscan friar to Judaism (*C. Roth, 'The History of the jews of Italy', p. 302*).

1559 A.D. – Pavia, Italy jews Expelled after pogroms (*C. Roth, 'The History of the jews of Italy', p. 304*).

1560 A.D. – Conegliano, Italy jews Expelled/unsuccessful

1560 A.D. – Piedmont, Savoy, Italy jews Expelled by Duke Emanuele Filiberto, “Iron Head”/cancelled shortly after intercession by a bribed Azariah de’Rossi, (*C. Roth, 'The History of the jews of Italy', p. 312-313*).

1560 A.D. – Monferrat, Italy jews Expelled (*C. Roth, 'The History of the jews of Italy', p. 313*).

1560 A.D. – Casale, Italy jews Expelled (*C. Roth, 'The History of the jews of Italy', p. 313*).

1561 A.D. – Prague, Hungary jews Expelled again (*P.E. Grosser/E.G. Halperin, 'Anti-Semitism: Causes and Effects'*).

1561-1565 A.D. – Gorizia, Italy jews Expelled (*C. Roth, 'The History of the jews of Italy', p. 310*).

1561-1565 A.D. – Friuli, Italy jews Expelled (*C. Roth, 'The History of the jews of Italy', p. 310*).

1561-1565 A.D. – Piedmont, Savoy, Italy jews Expelled again/cancelled again because of “20,000 florin” bribe (*C. Roth, 'The History of the jews of Italy', p. 313*).

1562 A.D. – Acqui, Italy jews Expelled after pogrom (*C. Roth, ‘The History of the jews of Italy’, p. 313).*

1566 A.D. – Madrid, Spain jews Expelled/Cancelled by bribe (*C. Roth, ‘The History of the jews of Italy’, p. 322).*

1565 A.D. – Prague, Hungary jews Expelled again (*Rafael Patai, ‘The jews of Hungary’, p. 175).*

1566 A.D. – Papal States, Italy jews Expelled out of main city/segregated in Ghetto (*C. Roth, ‘The History of the jews of Italy’, p. 309).*

1566 A.D. – Alessandria, Italy jews Expelled out of city walls/segregated in Ghetto (*C. Roth, ‘The History of the jews of Italy’, p. 309).*

1567 A.D. – Conegliano, Italy jews Expelled/unsuccessful

1567 A.D. – Wurzburg, Germany jews Expelled (*P.E. Grosser/E.G. Halperin, ‘Anti-Semitism: Causes and Effects’).*

1567-1568 A.D. – Genoa, Italy jews Expelled again from adjacent territories (*C. Roth, ‘The History of the jews of Italy’, p. 183, 309).*

1568 A.D. – Bologna, Italy jews Expelled for printing of The Talmud (*C. Roth, ‘The History of the jews of Italy’, p. 306).*

1568 A.D. – Bergheim, Germany jews Expelled after synagogue is plundered (*Bell and Burnett, ‘jews, Judaism, and The Reformation in Sixteenth Century Germany’, p. 433).*

1569 A.D. – Benevento, Italy jews Expelled by Pope Pius V (*C. Roth, ‘The History of the jews of Italy’, p. 307).*

1569 A.D. – Este, Italy jews Expelled (*C. Roth, ‘The History of the jews of Italy’, p. 307).*

1569 A.D. – Umbria, Italy jews Expelled (C. Roth, *‘The History of the jews of Italy’*, p. 307).

1569 A.D. – Campania, Italy jews Expelled (C. Roth, *‘The History of the jews of Italy’*, p. 307).

1569 A.D. – Camerino, Italy jews Expelled (C. Roth, *‘The History of the jews of Italy’*, p. 307).

1569 A.D. – Fano, Italy jews Expelled (C. Roth, *‘The History of the jews of Italy’*, p. 307).

1569 A.D. – Orvieto, Italy jews Expelled (C. Roth, *‘The History of the jews of Italy’*, p. 307).

1569 A.D. – Spoleto, Italy jews Expelled (C. Roth, *‘The History of the jews of Italy’*, p. 307).

1569 A.D. – Ravenna, Italy jews Expelled (C. Roth, *‘The History of the jews of Italy’*, p. 307).

1569 A.D. – Terracina, Italy jews Expelled (C. Roth, *‘The History of the jews of Italy’*, p. 307).

1569 A.D. – Perugia, Italy jews Expelled (C. Roth, *‘The History of the jews of Italy’*, p. 307).

1569 A.D. – Viterbo, Italy jews Expelled (C. Roth, *‘The History of the jews of Italy’*, p. 307).

1569 A.D. – Senigallia, Italy jews Expelled (C. Roth, *‘The History of the jews of Italy’*, p. 307).

1569 A.D. – Pesaro, Italy jews Expelled (C. Roth, *‘The History of the jews of Italy’*, p. 307).

1569 A.D. – Volterra, Italy jews Expelled (C. Roth, *‘The History of the jews of Italy’*, p. 310).

1570 A.D. – Urbino, Italy jews Expelled by Guidubaldo della Rovere/forced into ghetto outside city walls (*C. Roth, 'The History of the jews of Italy', p. 309*).

1570 A.D. – Parma, Italy jews Expelled/shortly summoned back (*C. Roth, 'The History of the jews of Italy', p. 309*).

1570 A.D. – Piacenza, Italy jews Expelled/shortly summoned back (*C. Roth, 'The History of the jews of Italy', p. 309*).

1570 A.D. – Florence, Italy jews of the Banking family Da Pisa Expelled for Usury (*C. Roth, 'The History of the jews of Italy', p. 310*).

1570 A.D. – Florence, Italy All jews of the 21 “contados” Expelled by Cosimo I Medici (*C. Roth, 'The History of the jews of Italy', p. 311*).

1571 A.D. – Brandenburg, Austria jews Expelled (*P.E. Grosser/E.G. Halperin, 'Anti-Semitism: Causes and Effects'*).

1571 A.D. – Berlin, Germany jews Expelled

1571 A.D. – Sienna, Italy jews Expelled (*C. Roth, 'The History of the jews of Italy', p. 311*).

1571 A.D. – Venice, Italy jews Expelled for aiding the Turks at Lepanto/cancelled two years later by a “lavish bribe” on the part of the jews (*C. Roth, 'The History of the jews of Italy', p. 311*).

1572 A.D. – Lucca, Italy jews Expelled/no explanation (*C. Roth, 'The History of the jews of Italy', p. 309*).

1573 A.D. – Breisgau and other towns in Austria jews Expelled (*Bell and Burnett, 'jews, Judaism, and The Reformation in Sixteenth Century Germany', p. 430*).

1573 A.D. – Germany jews Expelled (*Marvin Lowenthal, 'The jews of Germany: A Story of Sixteen Centuries', p. 202*).

1575 A.D. – The Palatinate, Germany jews Expelled (*Philip Broadhead/Chris Cook, 'The Routledge Companion to Early Modern Europe, 1453-1763'*).

1575 A.D. – Casale, Italy jews Expelled for not wearing “jewish Badge of Shame” (*C. Roth, 'The History of the jews of Italy', p. 313*).

1576 A.D. – Gellnausen, Germany jews Expelled finally for what they did in 1516 (*Bell and Burnett, 'jews, Judaism, and The Reformation in Sixteenth Century Germany', p. 442*).

1577 A.D. – Mantua, Italy jews Expelled for moneylending (*C. Roth, 'The History of the jews of Italy', p. 313*).

1581 A.D. – Diosces of Basel, Germany jews Expelled

1581 A.D. – Ferrara, Italy jews Expelled by Duke Alfonso (*C. Roth, 'The History of the jews of Italy', p. 314*)

1582 A.D. – Pavia, Italy jews Expelled for Heresy (*C. Roth, 'The History of the jews of Italy', p. 322*).

1582 A.D. – The Netherlands jews Expelled (*P.E. Grosser/E.G. Halperin, 'Anti-Semitism: Causes and Effects'*).

1582 A.D. – Hungary jews Expelled (*Rafael Patai, 'The jews of Hungary', p. 399*).

1583 A.D. – Trieste, Italy jews Expelled due to “atrocious crimes”, likely Ritual Murder/cancelled (*C. Roth, 'The History of the jews of Italy', p. 310*).

1583 A.D. – Campo di Fiori, Italy jews Expelled/Burned at the stake (*C. Roth, 'The History of the jews of Italy', p. 314*).

1585 A.D. – Venice, Italy jews Expelled/cancelled/confined to Ghetto (*C. Roth, 'The History of the jews of Italy', p. 323*).

1587 A.D. – Hanover, Germany jews Expelled after Protestant

preachers preach against jews, Usury, and their toleration (*Bell and Burnett, 'jews, Judaism, and The Reformation in Sixteenth Century Germany', p. 433*).

1590 A.D. – Lombardy, Italy jews Expelled by King Philip II of Spain (*William Thomas Walsh, 'Phillip II', p. 137*).

1590 A.D. – Milan, Italy jews Expelled

1590 A.D. – Mantua, Italy “Foreign” jews Expelled (*C. Roth, 'The History of the jews of Italy', p. 325*).

1590 A.D. – Petrokov, Poland jews Expelled for Ritual Murder (*B. Booker, 'The Lie: Exposing the Satanic Plot Behind Anti-Semitism', Ch. 4*).

1590-1591 A.D. – Braunschweig/Wolfenbuttel, Germany jews Expelled (*Bell and Burnett, 'jews, Judaism, and The Reformation in Sixteenth Century Germany', p. 428*).

1591 A.D. – Hanau, Germany jews Expelled for what they did in 1516 (*Bell and Burnett, 'jews, Judaism, and The Reformation in Sixteenth Century Germany', p. 442*).

1591 A.D. – Pavia, Italy jews Expelled again by King Philip (*C. Roth, 'The History of the jews of Italy', p. 322*).

1591 A.D. – Milan, Italy jews Expelled by King Philip (*C. Roth, 'The History of the jews of Italy', p. 322*).

1591 A.D. – Cremona, Italy jews Expelled (*C. Roth, 'The History of the jews of Italy', p. 323*).

1591 A.D. – Lodi, Italy jews Expelled (*C. Roth, 'The History of the jews of Italy', p. 323*).

1591 A.D. – Alessandria, Italy jews Expelled (*C. Roth, 'The History of the jews of Italy', p. 323, 343*).

1593 A.D. – Perugia, Italy jews Expelled by Pope Clement VIII

1593 A.D. – Bologna, Italy jews Expelled by Pope Clement VIII

1593 A.D. – Brandenburg, Austria jews Expelled (*Henry Wickham Steed, 'The Hapsburg Monarchy', 1914, p. 60*).

1593 A.D. – The Papal States, Italy jews Expelled (*C. Roth, 'The History of the jews of Italy', p. 300, 313*).

1593 A.D. – Bavaria, Germany jews Expelled (*James F. Harris, 'The People Speak: Anti-Semitism and Emancipation', p. 17*).

1593 A.D. – Brunswick, England jews Expelled (*P.E. Grosser/E.G. Halperin, 'Anti-Semitism: Causes and Effects'*).

1595 A.D. – Hildersheim, Germany jews Expelled; reversed in 1601 (*Bell and Burnett, 'jews, Judaism, and The Reformation in Sixteenth Century Germany', p. 431*).

1597 A.D. – Cremona jews Expelled (*P.E. Grosser/E.G. Halperin, 'Anti-Semitism: Causes and Effects'*).

1597 A.D. – Pavia jews Expelled (*P.E. Grosser/E.G. Halperin, 'Anti-Semitism: Causes and Effects'*).

1597 A.D. – Lodi jews Expelled (*P.E. Grosser/E.G. Halperin, 'Anti-Semitism: Causes and Effects'*).

1597 A.D. – Milan, Italy jews Expelled (*C. Roth, 'The History of the jews of Italy', p. 182*).

1598 A.D. – Hanover, Germany jews Expelled (*Bell and Burnett, 'jews, Judaism, and The Reformation in Sixteenth Century Germany', p. 434*).

1599 A.D. – Genoa, Italy jews Expelled (*C. Roth, 'The History of the jews of Italy', p. 183*).

1600 A.D. – Rome, Italy jews Expelled/Burned at the stake (C. Roth, *'The History of the jews of Italy'*, p. 288).

1600 A.D. – Mantua, Italy jews burned alive for “sorcery” (C. Roth, *'The History of the jews of Italy'*, p. 325).

1602 A.D. – Mirandola, Italy jews Expelled for failing to wear “jewish Badge of Shame” (C. Roth, *'The History of the jews of Italy'*, p. 326, 341).

1603 A.D. – Verona, Italy jews accused of Ritual Murder (C. Roth, *'The History of the jews of Italy'*, p. 388).

1608 A.D. – Spain Crypto-jews expelled from the Society of Jesus (Jesuits) by Jesuit Superior-General Claudio Acquaviva (Robert Markys, *'The Jesuit Order as a Synagogue of jews: Jesuits of jewish Ancestry and Purity-of-Blood Laws in the early Society of Jesus'*, p. 146).

1609 A.D. – London, England jews Expelled

1611 A.D. – Casale, Italy jews accused of Ritual Murder (C. Roth, *'The History of the jews of Italy'*, p. 388).

1612 A.D. – Guine, Africa Natives and Portuguese Christians attempt to expel jews; denied by King Baol of Lambaia after gifts/bribery (Kagen and Morgan, *'Atlantic Diasporas: jews, Conversos, and Crypto-jews in the Age of Mercantilism, 1500-1800'*, p. 176, 283).

1612 A.D. – Guine, Africa Natives and Portuguese Christians attempt (again) to expel jews; denied by the King of Sine Bur Sun after bribe (Kagen and Morgan, *'Atlantic Diasporas: jews, Conversos, and Crypto-jews in the Age of Mercantilism, 1500-1800'*, p. 176, 283).

1612 A.D. – Casale, Italy jews Expelled/Confined to Ghetto outside city (C. Roth, *'The History of the jews of Italy'*, p. 314).

1612-1614 A.D. – Rovigo, Italy jews Expelled (unsuccessful)/Confined to Ghetto (*C. Roth, 'The History of the jews of Italy', p. 325 371*).

1614 A.D. – Frankfort, Germany jews Expelled; allowed to resettle within a decade (*P.E. Grosser/E.G. Halperin, 'Anti-Semitism: Causes and Effects'; Bell and Burnett, 'jews, Judaism, and The Reformation in Sixteenth Century Germany', p. 33*).

1614 A.D. – Baden, Germany jews Expelled

1615 A.D. – Worms, Germany jews Expelled; allowed to resettle within a decade (*P.E. Grosser/E.G. Halperin, 'Anti-Semitism: Causes and Effects'; Bell and Burnett, 'jews, Judaism, and The Reformation in Sixteenth Century Germany', p. 33*).

1615 A.D. – France jews Expelled by King Louis XIII of France (*William Chester Jordan, 'The French Monarchy and the jews: From Philip Augustus to the Last Capetians', p. 180*).

1618 A.D. – German towns jews Expelled during 30 Years War

1618 A.D. – Moravian towns jews Expelled during 30 Years War

1619 A.D. – Kiev, Russia jews Expelled

1620 A.D. – Florence, Italy jewish silkweavers Expelled for illegality (*C. Roth, 'The History of the jews of Italy', p. 372*).

1622 A.D. – Udine, Italy jews Expelled (*C. Roth, 'The History of the jews of Italy', p. 309*).

1623 A.D. – Piedmont, Italy jewish Goldsmiths/Merchants Expelled (*C. Roth, 'The History of the jews of Italy', p. 376*).

1624 A.D. – Ferrara, Italy jews Expelled/Self-Deport (*C. Roth, 'The History of the jews of Italy', p. 321*).

1626 1627 A.D. – Mantua, Italy jewish Merchants Expelled/Re-

called quickly after anti-jewish riot (C. Roth, *'The History of the jews of Italy'*, p. 338, 375).

1628 A.D. – Casale, Italy jews accused of Ritual Murder (again) (C. Roth, *'The History of the jews of Italy'*, p. 388).

1629 A.D. – Mantua, Italy jews Expelled for being loyal to the ousted ruler Charles de Rethel (C. Roth, *'The History of the jews of Italy'*, p. 339).

1637 A.D. – Conegliano, Italy jews Expelled/Confined to Ghetto (C. Roth, *'The History of the jews of Italy'*, p. 325).

1637 A.D. – Mirandola, Italy jewish synagogues destroyed after pogrom (C. Roth, *'The History of the jews of Italy'*, p. 383).

1638 A.D. – Modena, Italy jews Expelled/Confined to Ghetto (C. Roth, *'The History of the jews of Italy'*, p. 328, 340).

1639 A.D. – Massa, Italy jews Expelled/Self-Deport (C. Roth, *'The History of the jews of Italy'*, p. 321).

1639 A.D. – Bagnacavallo, Italy jews Expelled/Confined to Ghetto outside city (C. Roth, *'The History of the jews of Italy'*, p. 321).

1639 A.D. – Rome, Italy jewish insurrection in the Ghetto/Brutally suppressed (C. Roth, *'The History of the jews of Italy'*, p. 380).

1639 A.D. – Padua, Italy jewish Merchants/Traders partially expelled after riots for 6 days (C. Roth, *'The History of the jews of Italy'*, p. 389).

1639 A.D. – Turin, Italy jews Expelled for siding with enemy after city is sacked during civil war (C. Roth, *'The History of the jews of Italy'*, p. 389).

1639 A.D. – Pisa, Italy jews Murdered after pogroms at University (C. Roth, *'The History of the jews of Italy'*, p. 389).

1648 A.D. – Ferrara, Italy jews Expelled after assault on Ghetto (C. Roth, *'The History of the jews of Italy'*, p. 332).

1648 A.D. – Ukraine jews Expelled (P.E. Grosser/E.G. Halperin, *'Anti-Semitism: Causes and Effects'*).

1648 A.D. – Poland jews Expelled (Bernard D. Weinryb, *'The jews of Poland: A Social and Economic History of the jewish Community in Poland from 1100 to 1800, p. 50)*.

1648 A.D. – Gorizia, Italy jews Expelled/Self-Deported (C. Roth, *'The History of the jews of Italy'*, p. 328).

1649 A.D. – Hamburg, Germany jews Expelled

1654 A.D. – New Amsterdam, United States jews Expelled by Dutch colonist Peter Stuyvesant.

1654 A.D. – Little Russia (Beylorus) jews Expelled (P.E. Grosser/E.G. Halperin, *'Anti-Semitism: Causes and Effects'*).

1655 A.D. – Sandomierz, Poland jews Expelled/Killed (B. Booker, *'The Lie: Exposing the Satanic Plot Behind Anti-Semitism'*).

1655 A.D. – Tamobrzeg, Poland jews Expelled/Killed (B. Booker, *'The Lie: Exposing the Satanic Plot Behind Anti-Semitism'*).

1656 A.D. – Persia jews Expelled by Sultan Shah Abbas II.

1656 A.D. – Lithuania jews Expelled (P.E. Grosser/E.G. Halperin, *'Anti-Semitism: Causes and Effects'*).

1660 A.D. – London, England City petitions Charles II to expel jews on restoration of Stuarts/jewish commerce hurting England/unsuccesful (Johnathon Israel, *'European jewry in the Age of Mercantilism, 1550-1750'*, p. 160).

1665 A.D. – Jamaica jews Expelled (many moving to New York)

(Kagan and Morgan, 'Atlantic Diasporas: jews, Conversos, and Crypto-jews in the Age of Mercantilism, 1500- 1800', p. 37).

1665 A.D. – Verona, Italy jews Killed after plague/pogrom *(C. Roth, 'The History of the jews of Italy', p. 357).*

1666 A.D. – Cayenne (French territory in the Caribbean) jews Expelled after French defeat the Dutch *(Kagen and Morgan, 'Atlantic Diasporas: jews, Conversos, and Crypto-jews in the Age of Mercantilism, 1500-1800', p. 46).*

1666 A.D. – Este, Italy jews Expelled/ Confined to Ghetto for Heresy (Sabbatianism) *(C. Roth, 'The History of the jews of Italy', p. 325).*

1669 A.D. – Oran, North Africa jews Expelled for Heresy (Sabbatianism) *(P.E. Grosser/E.G. Halperin, 'Anti-Semitism: Causes and Effects').*

1669-1671 A.D. – Reggio, Italy jews Expelled/Self-Deported to Palestine *(C. Roth, 'The History of the jews of Italy', p. 328).*

1670 A.D. – Vienna, Austria jews Expelled by Emperor Leopold I *(Joseph A. Biesinger, 'Germany: A Reference Guide from the Renaissance to the Present', p. 216).*

1671 A.D. – Fulda, Germany jews Expelled *(Bell and Burnett, 'jews, Judaism, and The Reformation in Sixteenth Century Germany', p. 432).*

1678 A.D. – Florence, Italy jewish merchants/manufacturers Expelled *(C. Roth, 'The History of the jews of Italy', p. 372).*

1678 A.D. – Yemen jews Expelled by Sultan Mehmed IV for Heresy (Sabbatianism) *(Necan Alkan, 'Dissent and Heterodoxy in the Late Ottoman Empire', 2008).*

1679 A.D. – Turin, Italy jews Expelled/Confined to Ghetto *(C. Roth, 'The History of the jews of Italy', p. 328, 372).*

1681 A.D. – Reggio, Italy jews Expelled to ghetto outside city (C. Roth, *'The History of the jews of Italy'*, p. 340).

1682 A.D. – Marseilles, France jews Expelled by Louis XIV for jewish commerce/treason/giving the Dutch info on war planning (Johnathon Israel, *'European jewry in the Age of Mercantilism, 1550-1750'*, p. 162).

1682 A.D. – Bordeaux, France jews Expelled by Louis XIV for jewish commerce/treason/giving the Dutch info on war planning (Johnathon Israel, *'European jewry in the Age of Mercantilism, 1550-1750'*, p. 163).

1683 A.D. – Martinique (French colony) jews Expelled by King Louis XIV for jewish commerce/supplying info to pirates/treason (Johnathon Israel, *'European jewry in the Age of Mercantilism, 1550-1750'*, p. 162).

1683 A.D. – Guadeloupe (French colony) jews Expelled by King Louis XIV for jewish commerce/supplying info to pirates/treason (Johnathon Israel, *'European jewry in the Age of Mercantilism, 1550-1750'*, p. 162).

1683 A.D. – Cayenne (French colony) jews Expelled by King Louis XIV for jewish commerce/supplying info to pirates/treason (Johnathon Israel, *'European jewry in the Age of Mercantilism, 1550-1750'*, p. 162).

1683 A.D. – Moravia jews Expelled by Hungarians for Heresy (Sabbatianism) (*jewishhistory.org*)

1683 A.D. – Padua, Italy jewish merchants Expelled for illegal activity (C. Roth, *'The History of the jews of Italy'*, p. 372).

1684 A.D. – Buda, Hungary jews Expelled after helping Turks seige the city (C. Roth, *'The History of the jews of Italy'*, p. 388).

1684-1687 A.D. – Trieste, Italy jews Expelled/Forced into Ghettos

(C. Roth, *'The History of the jews of Italy'*, p. 337).

1691-1700 A.D. – Ferrara, Italy jews Expelled/Forced into Baptism (C. Roth, *'The History of the jews of Italy'*, p. 381).

1693-1695 A.D. – Trieste, Italy jews partially Expelled/Self-Deported (C. Roth, *'The History of the jews of Italy'*, p. 328).

1695 A.D. – Trieste, Italy jews Expelled/Accused of Ritual Murder (C. Roth, *'The History of the jews of Italy'*, p. 337).

1697 A.D. – Tuscany, Italy jews accused of Ritual Murder/Sorcery/Heresy (C. Roth, *'The History of the jews of Italy'*, p. 410).

1700 A.D. – Leghorn, Italy jews Expelled for spreading Heresy (Sabbatianism) (C. Roth, *'The History of the jews of Italy'*, p. 405).

1700 A.D. – Casale, Italy jews accused of Ritual Murder for 3rd time (C. Roth, *'The History of the jews of Italy'*, p. 388).

1700 A.D. – Monferrat, Italy jews Expelled/Confined to Ghetto outside city (C. Roth, *'The History of the jews of Italy'*, p. 328).

1700 A.D. – Finale, Italy jews confined to ghetto (C. Roth, *'The History of the jews of Italy'*, p. 340).

1702 A.D. – Sicily, Italy jews Expelled/Recalled in 1740 (C. Roth, *'The History of the jews of Italy'*, p. 351).

1702 A.D. – Modena, Italy jews partially Expelled for Heresy (Sabbatianism)/Self-Deported to Palestine (C. Roth, *'The History of the jews of Italy'*, p. 405).

1705 A.D. – Venice, Italy jews accused of Ritual Murder/partially expelled (C. Roth, *'The History of the jews of Italy'*, p. 388).

1705 A.D. – Viterbo, Italy jews accused of Ritual Murder (C. Roth, *'The History of the jews of Italy'*, p. 388).

1708 A.D. – Pieve di Cento, Italy jews Expelled/Transferred (C. Roth, *'The History of the jews of Italy'*, p. 333).

1710 A.D. – Geoningen, The Netherlands jews Expelled (B. Booker, *'The Lie: Exposing the Satanic Plot Behind Anti-Semitism'*, Ch. 4).

1711 A.D. – Ancona, Italy jews accused of Ritual Murder/partially expelled (C. Roth, *'The History of the jews of Italy'*, p. 388).

1712 A.D. – Sandomir jews Expelled (P.E. Grosser/E.G. Halperin, *'Anti-Semitism: Causes and Effects'*).

1712 A.D. – Poland jews Expelled by King Augustus II for Ritual Murder

1717 A.D. – Gibraltar, British Territory jews Expelled

1721 A.D. – Senigallia, Italy jews accused of Ritual Murder (C. Roth, *'The History of the jews of Italy'*, p. 388).

1724 A.D. – Vercelli, Italy jews Expelled (C. Roth, *'The History of the jews of Italy'*, p. 328).

1727 A.D. – Russia jews Expelled by Catherine I of Russia (P.E. Grosser/E.G. Halperin, *'Anti-Semitism: Causes and Effects'*).

1729 A.D. – Piedmont, Italy jews forced into countryside after new Constitution (C. Roth, *'The History of the jews of Italy'*, p. 409).

1730 A.D. – Cuorgne, Italy jews self-deport/transfer to Turin (C. Roth, *'The History of the jews of Italy'*, p. 409).

1736 A.D. – Modena, Italy jews Expelled/Self-Deported (C. Roth, *'The History of the jews of Italy'*, p. 328).

1736 A.D. – Correggio, Italy jews Expelled/Confined to Ghetto (C. Roth, *'The History of the jews of Italy'*, p. 328).

1736 A.D. – Finale, Italy jews forced into Ghetto for Heresy (C. Roth, *'The History of the jews of Italy'*, p. 416).

1737 A.D. – St. Salvatore, Italy jews forced to move to Casale (C. Roth, *'The History of the jews of Italy'*, p. 409).

1737 A.D. – Genoa, Italy jews Expelled (but not for long) (C. Roth, *'The History of the jews of Italy'*, p. 416).

1738 A.D. – Wurtemberg, Germany jews Expelled (P.E. Grosser/E.G. Halperin, *'Anti-Semitism: Causes and Effects'*).

1739 A.D. – Monastero, Italy jews forced to move to Acqui (C. Roth, *'The History of the jews of Italy'*, p. 409).

1740 A.D. – Little Russia (Beylorus) jews Expelled (P.E. Grosser/E.G. Halperin, *'Anti-Semitism: Causes and Effects'*).

1742 A.D. – Russian towns jews Expelled by Empress Elizabeth of Russia

1744 A.D. – Sardinia, Italy jews partially Expelled/forced into Ghettos (C. Roth, *'The History of the jews of Italy'*, p. 417).

1744 A.D. – Breslau, Germany jews Expelled by Frederik II The Great.

1744 A.D. – Prague, Hungary jews Expelled (Rafael Patai, *'The jews of Hungary'*, p. 319-321).

1744 A.D. – Bohemia jews Expelled.

1744 A.D. – Hungary jews Expelled for the third time by Queen Maria Theresa (Rafael Patai, *'The jews of Hungary'*, p. 320-322).

1744 A.D. – Slovakia jews Expelled.

1744 A.D. – Livonia jews Expelled (P.E. Grosser/E.G. Halperin,

'Anti-Semitism: Causes and Effects').

1744 A.D. – Breslau, Germany Jews Expelled by Fredrik II The Great.

1745 A.D. – Verona, Italy Jews partially expelled (*C. Roth, 'The History of the Jews of Italy', p. 413*).

1745 A.D. – Moravia Jews Expelled (*P.E. Grosser/E.G. Halperin, 'Anti-Semitism: Causes and Effects'*).

1745 A.D. – Prague, Bohemia Jews Expelled by Archduchess of Austria Maria Theresa (*Philip Broadhead/Chris Cook, 'The Routledge Companion to Early Modern Europe, 1453-1763'*).

1746 A.D. – Budapest, Hungary Jews Expelled for spreading Heresy (*B. Booker, 'The Lie: Exposing the Satanic Plot Behind Anti-Semitism'*).

1746 A.D. – Sicily, Italy Jews Expelled by King Charles IV of Bourbon (*C. Roth, 'The History of the Jews of Italy', p. 351*).

1746 A.D. – Naples, Italy Jews Expelled by King Charles IV of Bourbon (*C. Roth, 'The History of the Jews of Italy', p. 351*).

1750 A.D. – Rome, Italy Jewish Spice Traders Expelled (*C. Roth, 'The History of the Jews of Italy', p. 375*).

1751 A.D. – Leghorn, Italy Jewish riots/pogroms after Jews found in possession of "muskets" (*C. Roth, 'The History of the Jews of Italy', p. 413*).

1753 A.D. – Verona, Italy Jews remaining Expelled/Rabbis killed (*C. Roth, 'The History of the Jews of Italy', p. 413*).

1753 A.D. – Rome, Italy Jews partially expelled for possession of "forbidden books" (The Talmud) (*C. Roth, 'The History of the Jews of Italy', p. 411*).

1753 A.D. – Kovard, Lithuania jews Expelled (*P.E. Grosser/E.G. Halperin, 'Anti-Semitism: Causes and Effects'*).

1754 A.D. – Mantua, Italy jewish pogroms/riots (*C. Roth, 'The History of the jews of Italy', p. 413*).

1754 A.D. – Ferrara, Italy jewish pogroms/riots (*C. Roth, 'The History of the jews of Italy', p. 413*).

1754 A.D. – Alessandria, Italy jewish pogroms/riots (*C. Roth, 'The History of the jews of Italy', p. 413*).

1758 A.D. – Parma, Italy jews Expelled by Bourbon Duke (*C. Roth, 'The History of the jews of Italy', p. 417*).

1758 A.D. – Busseto, Italy jews Expelled by Bourbon Duke (*C. Roth, 'The History of the jews of Italy', p. 417*).

1761 A.D. – Lubeck, Germany jews Expelled

1761 A.D. – Bordeaux, France jews Expelled (*P.E. Grosser/E.G. Halperin, 'Anti-Semitism: Causes and Effects'*).

1761 A.D. – Kaunas, Lithuania jews Expelled

1763 A.D. – Bohemia Foreign-born jews Expelled

1766 A.D. – Rome, Italy Roman Rabbis Imprisoned/Cemetery, Synagogue destroyed (*C. Roth, 'The History of the jews of Italy', p. 411*).

1767 A.D. – Modena, Italy jewish loan-bankers Expelled (*C. Roth, 'The History of the jews of Italy', p. 416*).

1770 A.D. – Correggio, Italy jews Expelled (unsuccessful) (*C. Roth, 'The History of the jews of Italy', p. 416*).

1772 A.D. – Poland jews Expelled/Deported to the Pale of Settlement (*P.E. Grosser/E.G. Halperin, 'Anti-Semitism: Causes and*

Effects’).

1772 A.D. – Russia jews Expelled/Deported to the Pale of Settlement (*P.E. Grosser/E.G. Halperin, ‘Anti-Semitism: Causes and Effects’*).

1775 A.D. – Warsaw, Poland jews Expelled

1775 A.D. – Alsace, France jews Expelled (*P.E. Grosser/E.G. Halperin, ‘Anti-Semitism: Causes and Effects’*).

1777 A.D. – Venice, Italy jewish merchants/manufacturers Expelled for criminality/racketeering (*C. Roth, ‘The History of the jews of Italy’, p. 415, 497*).

1778 A.D. – Friuli, Italy jews Expelled (*C. Roth, ‘The History of the jews of Italy’, p. 423*).

1779 A.D. – Correggio, Italy jews Expelled/Self-Deported (*C. Roth, ‘The History of the jews of Italy’, p. 328*).

1780 A.D. – Padua, Italy jewish silk-weavers Expelled for criminality/organized crime (*C. Roth, ‘The History of the jews of Italy’, p. 416*).

1781 A.D. – Montagnana, Italy jews Expelled for not staying in Ghetto (*C. Roth, ‘The History of the jews of Italy’, p. 416*).

1782 A.D. – Conselve, Italy jews Expelled for not staying in Ghetto (*C. Roth, ‘The History of the jews of Italy’, p. 416*).

1782 A.D. – Cittadella, Italy jews Expelled for not staying in Ghetto (*C. Roth, ‘The History of the jews of Italy’, p. 416*).

1783 A.D. – Ancona, Italy 60 jews arrested for kidnapping ring/partially Expelled (*C. Roth, ‘The History of the jews of Italy’, p. 418*).

1783 A.D. – Spilimbergo, Italy jews Expelled for not staying in

Ghetto (C. Roth, *'The History of the jews of Italy'*, p. 416).

1783 A.D. – Friuli, Italy jews Expelled for not staying in Ghetto (C. Roth, *'The History of the jews of Italy'*, p. 416).

1783 A.D. – Morocco jews partially Expelled by Sultan Mohammed Ben Abdellah al-Khatib

1784 A.D. – Morocco jews Expelled again

1785 A.D. – Libya jews Expelled/Killed by Ali Burzi Pasha

1786 A.D. – Morocco jews Expelled for 3rd time

1786 A.D. – Jedda, Arabia jews Expelled by Sultan Abdulhamid I

1789 A.D. – Alsace, France jews Expelled again (Beatrice Philippe, *'La Revolution et l'Empire'*, 1979).

1790 A.D. – Leghorn, Italy jews partially Expelled after pogrom (known as the “Insurrection of Santa Giulia”) (C. Roth, *'The History of the jews of Italy'*, p. 426).

1790 A.D. – Florence, Italy jews Killed after pogrom/riot in reaction to the “Insurrection of Santa Giulia”) (C. Roth, *'The History of the jews of Italy'*, p. 426).

1790 A.D. – Warsaw, Poland jews Expelled again

1791 A.D. – Saint-Domingue, Hispaniola jews Expelled.

1791 A.D. – Polish towns jews Expelled by Catherine II of Russia

1791 A.D. – Russian towns jews Expelled by Catherine II of Russia

1793 A.D. – Ancona, Italy jewish Ghetto burned after conspiracy plot by jewish Merchants is discovered (C. Roth, *'The History of the jews of Italy'*, p. 431).

1793 A.D. – Rome, Italy jews assaulted for sympathy with invading Revolutionary French forces/Assassination (C. Roth, *'The History of the jews of Italy'*, p. 426).

1796 A.D. – Piedmont, Italy jews assaulted/partially expelled after their ghetto is sacked by “reactionaries” (C. Roth, *'The History of the jews of Italy'*, p. 428).

1797 A.D. – Pesaro, Italy jews killed for engaging in plot to supply invading French with arms (C. Roth, *'The History of the jews of Italy'*, p. 431).

1797 A.D. – Lugo, Italy jews killed when city is sacked (C. Roth, *'The History of the jews of Italy'*, p. 430).

1797 A.D. – Padua, Italy jews Killed/Imprisoned for “Revolutionary sympathies” (C. Roth, *'The History of the jews of Italy'*, p. 432).

1797 A.D. – Kaunas, Lithuania jews Expelled/unsuccessful.

1798 A.D. – Rome, Italy “Viva Maria” riots/jews Killed (C. Roth, *'The History of the jews of Italy'*, p. 432, 434).

1798 A.D. – Pesaro, Italy jews Killed/Ransomed after 2 synagogues are sacked by Italians (C. Roth, *'The History of the jews of Italy'*, p. 438).

1798 A.D. – Venice, Italy jews killed during Napoleon’s absence/campaign in Egypt (C. Roth, *'The History of the jews of Italy'*, p. 438).

1798 A.D. – Lugo, Italy jews killed during Napoleon’s absence/campaign in Egypt (C. Roth, *'The History of the jews of Italy'*, p. 438).

1798 A.D. – Cento, Italy jews killed during Napoleon’s absence/campaign in Egypt (C. Roth, *'The History of the jews of Italy'*, p. 438).

1798 A.D. – Reggio, Italy jews killed during Napoleon's absence/campaign in Egypt (C. Roth, *The History of the jews of Italy*, p. 438).

1798 A.D. – Modena, Italy jews killed during Napoleon's absence/campaign in Egypt (C. Roth, *The History of the jews of Italy*, p. 438).

1798 A.D. – Campformio, Italy jews killed during Napoleon's absence/campaign in Egypt (C. Roth, *The History of the jews of Italy*, p. 438).

1798 A.D. – Padua, Italy jews killed during Napoleon's absence/campaign in Egypt (C. Roth, *The History of the jews of Italy*, p. 438).

1798 A.D. – Verona, Italy jews killed during Napoleon's absence/campaign in Egypt (C. Roth, *The History of the jews of Italy*, p. 438).

1798 A.D. – Piedmont, Italy jews killed during Napoleon's absence/campaign in Egypt (C. Roth, *The History of the jews of Italy*, p. 438).

1798 A.D. – Chieri, Italy jews killed during Napoleon's absence/campaign in Egypt (C. Roth, *The History of the jews of Italy*, p. 438).

1798 A.D. – Alessandria, Italy jews killed during Napoleon's absence/campaign in Egypt (C. Roth, *The History of the jews of Italy*, p. 438).

1798 A.D. – Acqui, Italy jews killed during Napoleon's absence/campaign in Egypt (C. Roth, *The History of the jews of Italy*, p. 438).

1798 A.D. – Fossano, Italy jews killed during Napoleon's absence/campaign in Egypt (C. Roth, *The History of the jews of Italy*, p. 438).

1798 A.D. – Senigallia, Italy jews killed during Napoleon’s absence/campaign in Egypt (C. Roth, *‘The History of the jews of Italy’*, p. 439).

1799 A.D. – Malta, Italy jews Killed/Captured/Held for Ransom after pogrom (C. Roth, *‘The History of the jews of Italy’*, p. 350).

1799 A.D. – Urbino, Italy jews Killed/partially Expelled after city is recaptured from French (C. Roth, *‘The History of the jews of Italy’*, p. 434).

1799 A.D. – Senigallia, Italy jews Killed/Expelled after city is sacked after French withdrawal (C. Roth, *‘The History of the jews of Italy’*, p. 435).

1799 A.D. – Ancona, Italy jews Killed/Expelled/Accused of “summoning the foreigner (French)” (C. Roth, *‘The History of the jews of Italy’*, p. 435).

1799 A.D. – Ferrara, Italy jews killed/Ghetto Sacked after French troops retire (C. Roth, *‘The History of the jews of Italy’*, p. 437).

1799 A.D. – Bologna, Italy jews Expelled on charges of disloyalty/subversive activity (C. Roth, *‘The History of the jews of Italy’*, p. 439).

1799 A.D. – Milan, Italy jews Expelled on charges of disloyalty/subversive activity (C. Roth, *‘The History of the jews of Italy’*, p. 439).

1799 A.D. – Modena, Italy jews Expelled on charges of disloyalty/subversive activity (C. Roth, *‘The History of the jews of Italy’*, p. 439).

1799 A.D. – Mantua, Italy jews Expelled on charges of disloyalty/subversive activity (C. Roth, *‘The History of the jews of Italy’*, p. 439).

1799 A.D. – Elbe, Italy jews Expelled/Imprsoned for attacking the Catholic religion as well as priests (C. Roth, *‘The History of the jews of Italy’*, p. 439).

1800 A.D. – Arezzo, Italy jews killed/Expelled along with French soldiers (C. Roth, *‘The History of the jews of Italy’*, p. 436)

1801 A.D. – Florence, Italy jews Expelled/unsuccesful (jewish bribe to Archbishop Antonia Martini) (C. Roth, *‘The History of the jews of Italy’*, p. 436).

1801 A.D. – Sienna, Italy jews Expelled/Self-Deported (C. Roth, *‘The History of the jews of Italy’*, p. 437).

1801 A.D. – Monte San Savino jews Expelled/Killed in “Viva Maria” riots (C. Roth, *‘The History of the jews of Italy’*, p. 437).

1801 A.D. – Ivrea, Italy jews attacked/self-emigrate (C. Roth, *‘The History of the jews of Italy’*, p. 442).

1802 A.D. – Tuscany, Italy jews Killed/paritally expelled by Austrians for sympathy with French (C. Roth, *‘The History of the jews of Italy’*, p. 437).

1803 A.D. – Asti, Italy jews Expelled out of Ghetto (C. Roth, *‘The History of the jews of Italy’*, p. 442).

1804 A.D. – Villages in Russia jews Expelled (Aleksander Solzhenitsyn, *‘200 Years Together’*).

1806 A.D. – Lucca, Italy Anti-jewish “manifestations” and commercial boycott of jew-controlled industries/banks (C. Roth, *‘The History of the jews of Italy’*, p. 442).

1808 A.D. – Villages & Countrysides, Russia jews Expelled (Aleksander Solzhenitsyn, *‘200 Years Together’*).

1809 A.D. – Sermide, Italy jews killed in an agrarian revolt (C. Roth, *‘The History of the jews of Italy’*, p. 442).

1809 A.D. – Ferrara, Italy jews killed in an agrarian revolt (*C. Roth, 'The History of the jews of Italy', p. 442).*

1809 A.D. – Rovigo, Italy jews killed in an agrarian revolt (*C. Roth, 'The History of the jews of Italy', p. 442).*

1811 A.D. – Alsace, France jewish merchants expelled (*C. Roth, 'The History of the jews of Italy', p. 442).*

1814 A.D. – Elba, Italy Napoleon partially expels jews/limits jewish immigration (*C. Roth, 'The History of the jews of Italy', p. 442).*

1814 A.D. – Piedmont, Italy jews once more confined to Ghettos (*C. Roth, 'The History of the jews of Italy', p. 448).*

1814 A.D. – Nice, Italy jewish students expelled from all educational institutions (*C. Roth, 'The History of the jews of Italy', p. 448).*

1815 A.D. – Lubeck, Germany jews Expelled (*Joseph A. Biesinger, 'Germany: A Reference Guide from the Renaissance to the Present', p. 216).*

1815 A.D. – Bremen, Germany jews Expelled (*Joseph A. Biesinger, 'Germany: A Reference Guide from the Renaissance to the Present', p. 216).*

1815 A.D. – Franconia, Germany jews Expelled (*H.I. Bach, 'The German jew: A Synthesis of Judaism and Western Civilization, 1730-1930', p. 108).*

1815 A.D. – Swabia, Germany jews Expelled (*H.I. Bach, 'The German jew: A Synthesis of Judaism and Western Civilization, 1730-1930', p. 109).*

1815 A.D. – Bavaria, Germany jews Expelled (*H.I. Bach, 'The German jew: A Synthesis of Judaism and Western Civilization, 1730-*

1930', p. 109).

1820 A.D. – Brema, France jews Expelled (*P.E. Grosser/E.G. Halperin, 'Anti-Semitism: Causes and Effects'*).

1820 A.D. – The Corso, Italy jewish merchants expelled (*C. Roth, 'The History of the jews of Italy', p. 450*)

1820 A.D. – Rome, Italy jews ordered back into Ghettos (*C. Roth, 'The History of the jews of Italy', p. 450*).

1822 A.D. – Rubiera, Italy jews Expelled by Duke of Medina for subversive activity (The Carbonari) (*C. Roth, 'The History of the jews of Italy', p. 455*).

1822 A.D. – Russian villages jews Expelled (*B. Booker, 'The Lie: Exposing the Satanic Plot Behind Anti-Semitism', Ch. 4*).

1824 A.D. – Mantua, Italy jews accused of Ritual Murder and pogromed (*C. Roth, 'The History of the jews of Italy', p. 453*).

1825 A.D. – Mohilev, Poland jews Expelled by Emperor Alexander I

1825 A.D. – Vitebsk, Poland jews Expelled by Emperor Alexander I

1828 A.D. – Slerno, Italy jews killed for conspiring with The Carbonari (*C. Roth, 'The History of the jews of Italy', p. 455*).

1829 A.D. – Rome, Italy jews Killed/partially expelled after death of Pope Leo XIII (*C. Roth, 'The History of the jews of Italy', p. 453*).

1829 A.D. – Hamah, Syria jews Expelled for Ritual Murder of Monotheist girl (*Sir Richard Francis Burton, 'The Jew, The Gypsy, and El Islam', 1898*).

1829 A.D. – Kiev, Russia jews Expelled (*B. Booker, 'The Lie: Exposing the Satanic Plot Behind Anti-Semitism', Ch. 4*).

1829 A.D. – Nikolayev, Russia jews Expelled (*B. Booker, 'The Lie: Exposing the Satanic Plot Behind Anti-Semitism', Ch. 4*).

1830-1831 A.D. – Poland jews Expelled by General Ghlopicki

1831 A.D. – Leghorn, Italy jews partially expelled for revolutionary sympathies with Mazzini's 'Young Italy' (*C. Roth, 'The History of the jews of Italy', p. 457*).

1831 A.D. – Moldova jews who could not prove their usefulness expelled

1831 A.D. – Wallchia, Poland jews Expelled

1833 A.D. – Leghorn, Italy jews partially expelled for financing/aiding Mazzini's 'Young Italy' (*C. Roth, 'The History of the jews of Italy', p. 457*).

1836 A.D. – Bologna, Italy jews Expelled for jewing the economy (*C. Roth, 'The History of the jews of Italy', p. 452, 491*).

1840 A.D. – Piedmont, Italy jewish rabbis expelled for revolutionary sympathies (*C. Roth, 'The History of the jews of Italy', p. 454*).

1842 A.D. – Mantua, Italy jews pogromed/accused of Ritual Murder (*C. Roth, 'The History of the jews of Italy', p. 454*).

1842 A.D. – Milan, Italy jews partially expelled for subversive activity ('Young Italy') (*C. Roth, 'The History of the jews of Italy', p. 459*).

1843 A.D. – Russian Border jews Expelled (*P.E. Grosser/E.G. Halperin, 'Anti-Semitism: Causes and Effects'*).

1843 A.D. – Austria jews Expelled (*P.E. Grosser/E.G. Halperin, 'Anti-Semitism: Causes and Effects'*).

1843 A.D. – Prussia jews Expelled (*P.E. Grosser/E.G. Halperin, 'Anti-Semitism: Causes and Effects'*).

1844 A.D. – Genoa, Italy jews Bankers Expelled after violence against communisty (C. Roth, *‘The History of the jews of Italy’*, p. 453).

1848 A.D. – Paris, France jews partially expelled for aiding/financing revolution (Priscilla Robertson, *‘Revolutions of 1848: A Social History’*, p. 72).

1848 A.D. – Milan, Italy jews partially expelled for aiding/financing revolution (Priscilla Robertson, *‘Revolutions of 1848: A Social History’*, p. 350).

1848 A.D. – Acqui, Italy jews partially expelled for aiding/financing revolution (C. Roth, *‘The History of the jews of Italy’*, p. 466).

1848 A.D. – Venice, Italy jews partially expelled for aiding/financing revolution (C. Roth, *‘The History of the jews of Italy’*, p. 493).

1848 A.D. – Berlin, Germany jews partially expelled for aiding/financing revolution (Priscilla Robertson, *‘Revolutions of 1848: A Social History’*, p. 121).

1848 A.D. – Austria jews partially expelled by Hapsburgs for aiding/financing revolution (Priscilla Robertson, *‘Revolutions of 1848: A Social History’*, p. 237).

1850 A.D. – Romania jews Expelled by Interior Minister Ion Bratianu

1851 A.D. – Venice, Italy jews partially expelled/self-deported (C. Roth, *‘The History of the jews of Italy’*, p. 468).

1851 A.D. – Tuscany, Italy jews partially expelled (C. Roth, *‘The History of the jews of Italy’*, p. 468).

1851 A.D. – Bologna, Italy jews imprisoned/partially expelled (C.

Roth, *'The History of the jews of Italy'*, p. 468).

1851 A.D. – Ferrara, Italy jews Merchants Expelled for “secret society” participation (C. Roth, *'The History of the jews of Italy'*, p. 468).

1855 A.D. – Badia, Rovigo, Italy jews accused of Ritual Murder and pogromed (C. Roth, *'The History of the jews of Italy'*, p. 453).

1855 A.D. – Coro, Venezuela jews Expelled

1858 A.D. – Rome, Italy jews accused of Ritual Murder at Passover (C. Roth, *'The History of the jews of Italy'*, p. 471).

1858 A.D. – Sardinia, Italy jews pogromed/expelled (unsuccessful due to bribery to The Pope) (C. Roth, *'The History of the jews of Italy'*, p. 471).

1862 A.D. – Areas in the United States under General Grant's Jurisdiction jews Expelled

1862 A.D. – Velletri, Italy jewish Merchants Expelled (C. Roth, *'The History of the jews of Italy'*, p. 471).

1864 A.D. – Izmir, Ottoman Empire jews accused of Ritual Murder (Tracy K Harris, *Death of a Language*, p. 43).

1864 A.D. – Genoa, Italy jews pogromed/self-deported (C. Roth, *'The History of the jews of Italy'*, p. 491).

1866 A.D. – Constantinople jews accused of Ritual Murder (Tracy K Harris, *Death of a Language*, p. 43).

1866 A.D. – Galtaz, Romania jews Expelled

1867 A.D. – Romanian villages jews Expelled (B. Booker, *'The Lie: Exposing the Satanic Plot Behind Anti-Semitism'*, Ch. 4).

1868 A.D. – Constantinople jews accused of Ritual Murder/partially expelled (Tracy K Harris, *Death of a Language*, p.

43).

1872 A.D. – Izmir, Ottoman Empire jews accused of Ritual Murder (*Tracy K Harris, Death of a Language, p. 43*).

1874 A.D. – Constantinople jews accused of Ritual Murder (*Tracy K Harris, Death of a Language, p. 43*).

1875 A.D. – Izmir, Ottoman Empire jews accused of Ritual Murder (*Tracy K Harris, Death of a Language, p. 43*).

1881-1884 A.D. – Russia jews Expelled (*Alex Bein, ‘The jewish Question: Biography of a World Problem’, p. 265*).

1891 A.D. – Moscow, Russia jews Expelled by Governor Grand Duke Sergei

1910 A.D. – Kiev, Russia jews Expelled

1911 A.D. – Tuscany, Italy jews partially expelled for aiding Monotheists during Italo-Turkish War (*C. Roth, ‘The History of the jews of Italy’, p. 479*).

1915 A.D. – Kovno, Russia jews Expelled by Commander Niolai A. (*Petr L. Bark, ‘Vospominania’, 1966, p. 93*).

1915 A.D. – Kurland, Russia jews Expelled by Commander Niolai A. (*Petr L. Bark, ‘Vospominania’, 1966, p. 93*).

1919 A.D. – Bavaria, Germany Foreign-born jews Expelled (*P.E. Grosser/E.G. Halperin, ‘Anti-Semitism: Causes and Effects’*).

1921 A.D. – Austria jews Expelled

1921 A.D. – Mongolia jews Expelled/Deported

1925 A.D. – Milan, Italy jews partially expelled/imprisoned in an “anti-Fascist” rising (*C. Roth, ‘The History of the jews of Italy’, p. 510*).

1933-1934 A.D. – Towns in Afghanistan jews Expelled

1934 A.D. – Piedmont, Italy jews arrested/expelled for “subversive activities” (C. Roth, *The History of the jews of Italy*, p. 516).

1935 A.D. – Libya (possession of Italy) jews stripped of citizenship/ ordered to leave within 6 months (C. Roth, *The History of the jews of Italy*, p. 529).

1935 A.D. – Aegean Islands (possession of Italy) jews stripped of citizenship/ordered to leave within 6 months (C. Roth, *The History of the jews of Italy*, p. 529).

1936 A.D. – Palestine jews killed in riots (C. Roth, *The History of the jews of Italy*, p. 518).

1937 A.D. – Milan, Italy Mussolini issues decree prohibiting jewish immigration/ordering jews to evacuate within 6 months (C. Roth, *The History of the jews of Italy*, p. 527).

1937 A.D. – Florence/Triest, Italy ‘Institute for the Study of the jewish Problem’ is established (C. Roth, *The History of the jews of Italy*, p. 532).

1937 A.D. – Rome, Italy jews partially expelled/self-deported for “subversive activity” (C. Roth, *The History of the jews of Italy*).

1937 A.D. – Milan, Italy jews partially expelled after riots (C. Roth, *The History of the jews of Italy*, p. 532).

1937 A.D. – Florence, Italy jews partially expelled after riots (C. Roth, *The History of the jews of Italy*, p. 532).

1938 A.D. – Ecuador jews Expelled

1938-1945 A.D. – Germany jews Expelled.

1939 A.D. – Albania jews Expelled (C. Roth, *The History of the jews*

of Italy', p. 535).

1939 A.D. – Ecuador jews Expelled.

1939 A.D. – Poland jews Expelled.

1939 A.D. – Hungary jews Expelled.

1940 A.D. – France jews Expelled.

1940 A.D. – Rome, Italy jews partially expelled after pogrom (C. Roth, *'The History of the jews of Italy*', p. 536).

1940 A.D. – Trieste, Italy jews partially expelled after pogrom (C. Roth, *'The History of the jews of Italy*', p. 536).

1940 A.D. – Sicily, Italy jews Expelled (C. Roth, *'The History of the jews of Italy*', p. 537).

1940 A.D. – Sardinia, Italy jews Expelled (C. Roth, *'The History of the jews of Italy*', p. 537).

1940 A.D. – Milan, Italy jewish bankers expelled for British support/pogroms (C. Roth, *'The History of the jews of Italy*', p. 538).

1940 A.D. – Genoa, Italy jewish bankers expelled for British support/pogroms (C. Roth, *'The History of the jews of Italy*', p. 538).

1940 A.D. – Fiume, Italy jews arrested/expelled for spreading anti-Fascist propaganda (C. Roth, *'The History of the jews of Italy*', p. 538).

1941 A.D. – Africa (Italian possessions) jews arrested and deported after riots against them (C. Roth, *'The History of the jews of Italy*', p. 538).

1941 A.D. – Austria jews Expelled.

1941 A.D. – Czechoslovakia jews Expelled.

1942-1943 A.D. – Tripoli, Africa jews Expelled (C. Roth, *'The History of the jews of Italy'*, p. 539).

1943 A.D. – The Balkans jews Expelled/arrested/self-deported (C. Roth, *'The History of the jews of Italy'*, p. 540).

1943 A.D. – Alessandria, Italy jews Expelled by Minister of the Interior Buffarini Guidi

1943 A.D. – Ferrara, Italy jews attacked/imprisoned/partially expelled for assassination of Fascist leader (C. Roth, *'The History of the jews of Italy'*, p. 543, 545).

1943 A.D. – Rome, Italy jews pogromed/100 partially expelled (C. Roth, *'The History of the jews of Italy'*, p. 543).

1943 A.D. – Verona, Italy jews stripped of citizenship (C. Roth, *'The History of the jews of Italy'*, p. 544).

1944 A.D. – Rome, Italy jews pogromed in retaliation for ambush of German troops (C. Roth, *'The History of the jews of Italy'*, p. 545).

1944 A.D. – Florence, Italy jews pogromed/sent to concentration camps (C. Roth, *'The History of the jews of Italy'*, p. 545).

1944 A.D. – Pisa, Italy jews pogromed/sent to concentration camps (C. Roth, *'The History of the jews of Italy'*, p. 545).

1944 A.D. – Alessandria, Italy jewish homes/synagogue destroyed (C. Roth, *'The History of the jews of Italy'*, p. 548).

1944 A.D. – Fiume, Italy jewish homes/synagogue destroyed (C. Roth, *'The History of the jews of Italy'*, p. 548).

1944 A.D. – Turin, Italy jewish homes/synagogue destroyed (C. Roth, *'The History of the jews of Italy'*, p. 548).

1944 A.D. – Casale, Italy jewish homes/synagogue destroyed (C.

Roth, *'The History of the jews of Italy'*, p. 549).

1947 A.D. – Yemen jews Expelled/Killed.

1948 A.D. – Iraq jews Expelled by Prime Minister Nuri as-Said (*Orit Bashkin, 'New Babylonians: A History of jews in Modern Iraq'*).

1948 A.D. – Bombay, India jews Expelled

1948 A.D. – Pakistan jews Expelled

1948 A.D. – West Bank jews Expelled.

1948 A.D. – Jerusalem jews Expelled.

1948 A.D. – Morocco jews Expelled (*Yehuda Grinker, 'The Emigration of Atlas jews to Israel', 1973*).

1948-1949 A.D. – Yemen jews Expelled/Killed for Ritual Murder

1956 A.D. – Egypt jews Expelled (*Derek Hopwood, 'Egypt, 1945-1990: Politics and Society', 2002*).

1959 A.D. – Cuba jews Expelled/forced into exile.

1963 A.D. – Algeria, Africa jews Expelled in Algerian independence

1968 A.D. – Poland jews Expelled

1972 A.D. – Uganda jews Expelled by President Idi Amin (*M. Jamison, 'Idi Amin and Uganda: An Annotated Bibliography', 1992*).

2014 A.D. – San Juan la Laguana, Guatemala jews Expelled for being jews.

WHAT'S NEXT???

How about one **LAST** time?

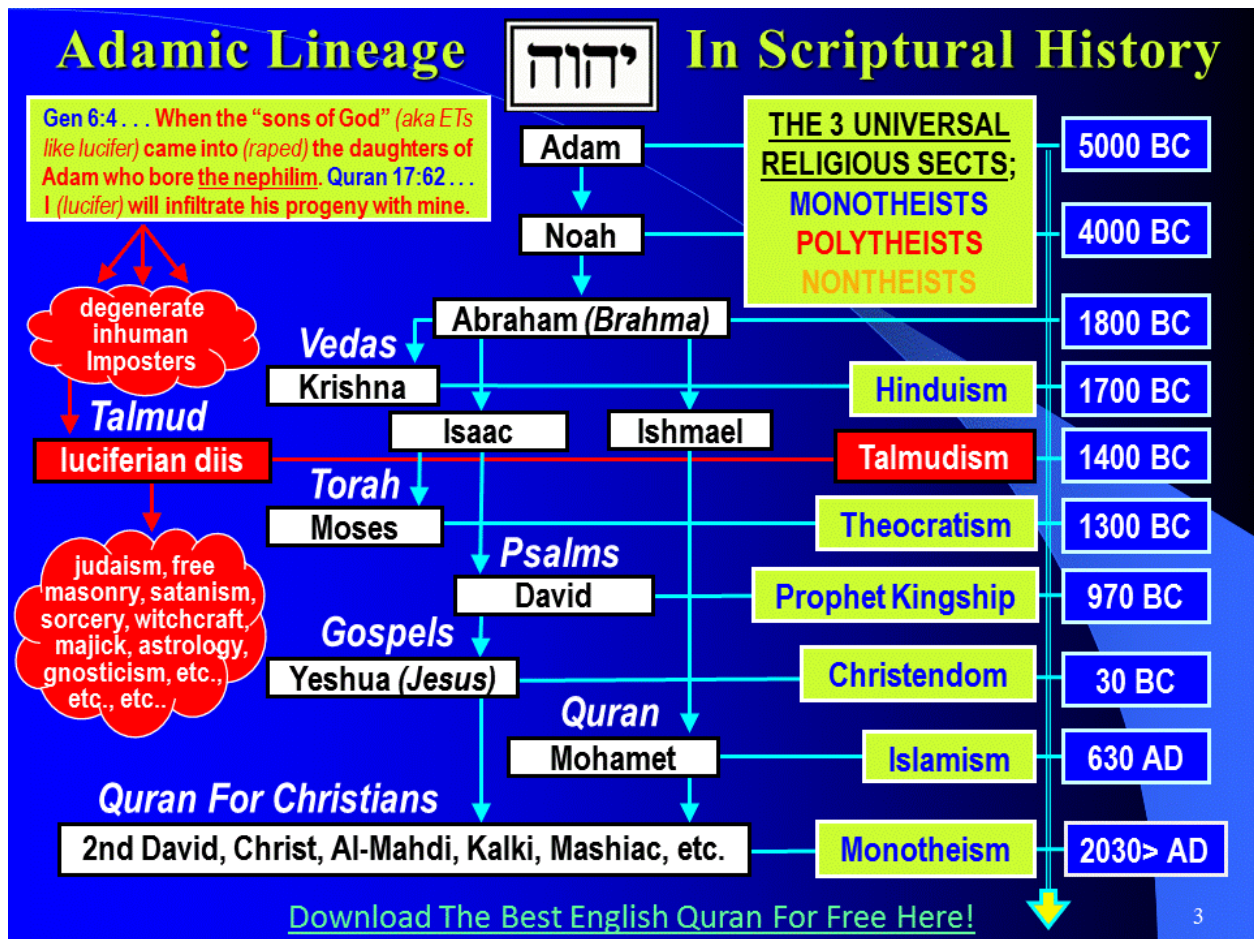


Yea, this time, it's gonna
be for good, and that
means **FOREVER!**

The final chapter on the satanic jews and their demonic ET g=ds including lucifer, sus and amun is now being written and coming to an end.

They are all going to die very horrific and humiliating deaths only to burn in the lowest levels of Hell for Eternity.

And all the other people like **YOU** will either be killed with them for doing nothing **NOW** or, you will reign with Gods' Last Messenger in peace and abundance as Monotheists Forever. **IT IS YOUR CHOICE.**



So, either remain asleep and deceived, or awaken to educate yourself and others you care about before it's too late. The wise will choose the latter. That begins by **SHARING THIS WITH EVERYONE YOU KNOW. DWA**