

# SEARCHING FOR THE JEWS WHO MURDER GENTILE BABIES

and How These Jews Use the Babies' Blood

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Printed by the order of the Minister  
of Domestic Affairs

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1844

BY

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Dal Living Dictionary

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## FOREWORD

After V.I.Dal's introduction and review of literature on the question about the usage of Christian blood by Jews (pages 1-40), he passes to the "counting of occurred cases of villainous mutilation by Jews and to the examination of the most important cases, or, at least, the most memorable cases to us because of them being reliable--taken from real court cases, with some information obtained from different books written about this subject (see pages 40-86). In chronological order, he informs the reader of many such events, tracing them back as early as the IV century and continuing onward: In the IV century, there was at least 1 recorded case, V century – 1, VII century – 1, IX century – 3, XII century – 11, XIII century – 10, XIV century – 5, XV century – 12, XVI century – 24, XVII century – 39, XVIII century – 7, XIX century (when this book was published, in 1844) – 20. In total, he mentions 134 cases. Then, he passes to an examination of the Velizh case, one of the more famous cases in Russia: "For positive confirmation that an accusation of Jewish ritual murder is not simply slander or fiction, and that not one torture of the Middle Ages extorted from Jews this horrible acknowledgement, it is necessary to examine in more detail one of the better-known and well-documented cases of such. For example, the Velizh case was started on April 24, 1823 by the Velizh city police, and finished on January 18, 1835, a 12-year investigation in common meeting of State Council."

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

“I examined the entire number of horrible events, which are proved judiciously throughout history. The accusation that Jews painfully murder Gentile babies around Easter time is impossible to discount as if a mere ghost story and superstition, and it is necessary to be convinced that this accusation is indeed reasonable. There is a common opinion as to the Jews’ usage of these martyrs’ blood for some type of mysterious magical rites.... Of course, no intelligent person will dispute that in countries where Jews are tolerated, from time to time, the corpses of babies were discovered—almost always found in the same distorted condition or, at the least, showing that they suffered a similar violent death.... It is not just murder but, rather, the premeditated painful torture of innocent babies, committed by those who enjoy these torments for the special reasons associated with them.... From whence are these corpses of innocent children, intentionally distorted in the same manner? Why are these corpses only discovered in areas where the Jews reside? And, finally, why do these cases, almost exclusively, occur around Easter time? The religious ceremony that results in mutilation does not occur among all Jews but, rather, without any doubt, only among the smallest portion of them: It exists only in the sect of the Hasidic Jews, a sect with the most persistent fanaticism, who acknowledge only Talmudic and Rabbinical books and renounce the Old Testament; but this is their big secret, perhaps, since not all of their brethren know about it and, of course, not all of the Hasidic Jews participate in it.

“There is not, however, any doubt that it has occurred since the time of Christianity spreading. And, from time to time, Jewish fanatics and cabalistic wizards appear who, having this double purpose, engage in the painful killing of a Gentile baby and use his blood for mystical and religious purposes in an effort to create magic. Since the Middle Ages, Poland and our western provinces served as shelter for this inveterate and ignorant Jewish society; and now those areas represent the largest number of examples of such mutilations, especially the Vitebsk province where the Hasidic sect has significantly spread.”

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V.I. Dal’s “Searching” is reprinted below according to the copy of V.M.Ostroglov’s collection; moreover, in the remarks, the discrepancies with second edition of it – “Information” of Scripitsin – are noted.

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## **BACKGROUND**

This translation was done with the intent to keep Vladimir Ivanovich Dal’s original work as close to the original as possible. Due to the differences in grammatical structure between English and Russian, some small changes were made. This was to make the reading more fluid. While a word-for-word translation would be possible (and quite easy), it would make little sense to the reader. For instance, in Russian, one could say, “I him understand” (“Я его понимаю”). While one may be able to easily grasp the meaning in such a simple sentence—“I understand him”—as the sentences become more complex, it would be near impossible to discern what the writer means. Therefore, each sentence was analyzed to determine the writer’s thoughts, with an effort to keep the translation as fluid and understandable as possible.

It should be pointed out that, in particular, I have made one major change throughout this book. The original title was “Searching for the Jews who Murder Christian Babies, and How the Jews Use the Babies’ Blood.” “Christian” was substituted with the term “Gentile” throughout this book. This was done not to discount the alleged incidents that Jews perpetrated against those who profess the Christian faith. Indeed, in many cases, nothing but religious fanaticism exhibited by Jews can probably be attributed to some of these murders, such as that of Father Thomas, who suffered a cruel and horrible fate in 1840 (and, while hardly a baby, was mentioned nonetheless by Dal). In addition, some of the alleged Jewish mutilation-murders seem demonstrative of an animosity towards Christianity, suggested by the wounds to the hands and feet of the victims. (Some believe that the children were mutilated in such manners to remind Christians of how Jews led to the crucifying of Jesus Christ.) In any event, this substitution of

words was done not to discount such acts. Rather, it was done because, at the time that this book was written, nearly all people in Russia (aside from the Jews, of course) were Christian. So, all the victims were obviously non-Jewish. And, while many of these ritualistic crimes may have been committed out of animosity towards Christianity, one cannot say with certainty that these crimes would not have been committed if the babies of people who profess the Christian faith were not available, as it certainly appears that such mystical acts required the use of blood. Further, such accusations have preceded Christianity itself. One is reminded of the tales surrounding Moloch, a large bronze statue named after the Hebrew King Melech (technically, the same name, since Hebrew has no vowels, “MLK”), in which children were regularly sacrificed by being tossed into a flaming pit called a “Tophet” that surrounded the idol, in the Old Testament. Also, there have been many accusations in the Arab world of Moslem children suffering a similar fate as that of Christian children (including one rather recently, which will be considered in greater detail later). And, as with many of the cases mentioned in Dal’s book, one cannot discount them. It is for these reasons that the term Gentile is used. The rest of the text, unless otherwise noted, remains Dal’s:

## INTRODUCTION

All the civilizations where the Jews reside, for many centuries, have held the popular belief or legend that the Jews have killed non-Jewish babies in a brutal manner, because Jews need the blood of non-Jews for their mysterious ceremonies. Only recently, people have started to reject these accusations and suggest that, in Europe, they are both absurd fairy-tales and slander. The accusations that Jews commit such acts were horrible if unfounded, of course; however, there are other examples in the chronicles of religious human mutilation: The Indian idol admirers sacrifice themselves and other people by terrible torments, with the hope of acquiring future goods<sup>1</sup>—oftentimes, for the purpose saving a soul. In Europe, among the Christians, a sect of assassins had appeared, and during two or three centuries, the inquisition fires continued.<sup>2</sup> Also, in Russia, during the last century, the self-incendiaries—that is, people who set themselves afire—appeared. But not only did they burn themselves; they began to set others afire as well, including entire villages. There are these and other religious sects, who commit such acts in an effort to save their souls.

It was not just one group of people who have accused Jews of committing such deplorable acts; Jews were accused many times of that in court by a variety of people. On the whole, there was not only their own confession in addition to other evidence; but there were such examples where the Jews were exposed and, consequently, had recognized themselves as being true. One such event should obviously be enough for people to acknowledge the real existence of such villainous human mutilation, but the defenders of Jews say something quite different: The confession was forced by torture and, therefore, proves nothing. Assuming, however, this argument is true, too, and believing all that was ever said and written on this problem in favor of Jews, with respect to forced confessions, there is still one circumstance that will remain, which is never paid enough attention. This circumstance not only remains as unexplained by Jews

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<sup>1</sup> It appears that Dal refers to people from India, such as the Sikhs, who have actually set themselves afire. However, such instances of human sacrifice are well known to American Indians as well, such as the Aztecs of Latin America, whose bloodstained temples were a testament to the wanton cruelty of man. The Aztecs, whose chief residence was what is now known as Mexico City, publicly displayed the skulls of their victims on horizontal poles, often referred to as a “skull racks,” which were quite prominent around the city. In fact, one adventurer reported having seen as many as 136,000 human skulls throughout the city. See *Human Sacrifice in History and Today* by Nigel Davies for more on this (New York: William Morrow and Co., 1981). While the actual number of 136,000 skulls may have been less, there were certainly a disturbing number of human skulls openly displayed. When the Spaniards came to the area, sharing civility with the natives, the Spaniards quickly put a stop to this barbaric custom, for all intents and purposes. Around that time, it has been estimated by some impartial writers—such as Duncan Green in his book *Faces of Latin America* (Nottingham, England: Russell Press, 1997), p. 184—that the Aztecs sacrifices were quite large: “In their capital city of Tenochtitlan, site of today’s Mexico City, they sacrificed up to 20,000 prisoners of war in a single day to the gods of war, rain, and harvest. Their empire was built on a constant thirst for booty and fresh sacrifices...” Still, what is even more surprising, is that such acts continue to occur to this day in Mexico, though to a considerably lesser extent, best noted by the case in 1989 in which the Anglo college student Kilroy was ritually murdered by a Mexican cult (which had sought an “Anglo” to the exclusion of all others, proving to be the cult’s downfall) while on vacation in Mexico. This ritual murder occurred because the cult wished to avoid the detection of authorities while engaging in drug-running activities and thought that by engaging in human sacrifice, they would be rendered “invisible” to authorities, with the exact opposite proving to be true. This particular case was summarized in the book *Sacrifice: The Tragic Occult Murder of Mark Kilroy in Matamoros* by Jim Kilroy and Bob Stewart (Dallas: Word Publishing, 1990). Also, see *The Highest Altar* by Patrick Tierney (London: Bloomsbury Publishing, 1989) for more about this practice, which describes present cases in South America as well. As America brings in more such cultures that approve of this practice, we should expect to see and hear more about this.

<sup>2</sup> It is believed that no more than 3,000 people died during the Spanish Inquisition. See historian William Walsh’s works.

but also is the proof of the crime itself—namely, it is not doubtful that, from time to time, the corpses of babies, who were missing, were eventually discovered in such distorted conditions and with such signs of external violence that they attested to images of excruciatingly painful deaths. This is the kind of murder for which the Jews are accused. Also, the incidents of this nature exclusively occurred only in places where the Jews live<sup>3</sup>. We must ask ourselves: In what type of circumstance can we attribute the renewed cases of babies who suffered painful deaths—babies who were carefully tortured up to the point of their tragic deaths—if an accusation is not fair?<sup>4</sup> What reason can we invent for the villainous torture of a baby, if it is not done for religious mutilation? The external signs on corpses indicate each time this is discovered, positively, that the death could not be accidental in any case but intentional. And, it is obvious that these injuries sustained by the babies are deliberately done and take place over a long time: The whole body is poked or pricked. Then, scraps of skin are cut. The tongue was often cut out. The intimate parts of boys are either cut out, or the boys were circumcised. Occasionally, other parts of the body are cut out, and the palms are punctured. Signs of bruises from tight bandages put on and removed again are not uncommon; often, the entire skin has abrasions as if it was burnt or had something rubbing against it. Sometimes, the corpse was even washed, with it being discovered without any blood in it; nor was there any blood on the undergarments or clothes, demonstrating that they were taken off during the murder and, afterwards, put on again. The parents and siblings of babies who have experienced such tragic deaths wonder: For what possible reason would people commit such deplorable acts to innocent babies? Without a purpose, it could never be done; yet it continues to happen repeatedly over time. The ordinary killer, in any case, would be satisfied with one murder. But a murderer who kills for some type of mysterious, important purpose cannot be rejected here.

The weak, unsatisfactory searching of investigators, the different tricks of Jews, their impudent and stubborn denial, not infrequently a bribery, the confidence by the majority of educated people in that an accusation is merely the infamous slander and, finally, the humanity of our criminal laws—all these things saved the Jewish culprits, nearly every time, from deserved execution. But they—by using their machinations, by giving false oath assurances of innocence, and by using false propaganda that suggested such accusations were merely the result of accomplished injustice with slander built on them—almost always were well prepared for such accusations. The Jews punished those who demonstrated credible evidence against them. In the year 1817 [in Russia], a law was enacted on February 28 that the Superior Command announced on March 6<sup>(5)</sup>: It was prohibited to even suspect the Jews of such crimes, and the opinion that the Jews needed non-Jewish blood was called a prejudice. Meanwhile, an examination of the places where the secret training of Talmudists took place recognizes the realization of this mutilation-murder, and the impartial view put forth in these case productions convinces, without doubt, the truth of their validity.

## TALMUD

The Jews, since ancient times, still set their Talmud incomparably higher than the Old Testament, not less than it. By doing this, they could distort, in the most absurd way, the sense of one verse of a saint's writing and found the monstrous human sacrifice ceremony, described here. The prophet Balaam called for the damnation of Jewish people who refused to render from it. On the contrary, he used inspired praise as allegories. He promulgates: "Behold, a people! As a lioness it rises up and as a lion it lifts itself; it does not lie down till it devours the prey, and drinks the blood of the slain" (Book of Numbers, chapter 23: 24). Here is the source of the inhuman ritual murder ceremony. The interpreters accepted this allegory as direct sense; and they explain that the blood of their enemy—and Jews count the Gentile as the primary enemy—must be spilled.

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<sup>3</sup> In many countries at the time, Jews stayed in special areas. This was part customary, as Jews were required to live within walking distance to their synagogue, a custom which some still keep even today. In some places, such as Russia (and most civilized societies at one time or another), Jews were also actually required to stay within the boundaries of a special area (in Russia, this was referred to as the Pale of Settlement). Such practices of restricting Jews to special areas were held in Germany, Italy, Austria, and elsewhere; and this custom is still held by some countries in the Mid-East, such as Syria. The word "ghetto" was actually coined in reference to exclusive Jewish neighborhoods, usually kept intact by external force (due, in part, to Gentile parents' fears of their children being abducted and murdered), though it has a distinct difference today for any segregated group.

<sup>4</sup> "If an accusation is not fair," no action should be held against them. (Note from 1911 reprint.)

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

The Talmud was derived from different legends, with additions in the first few centuries of Christianity. It exhibits hatred against all non-Jews, especially against the Gentiles; and it suggests that there is no crime that a Jew could be found against a Gentile. It was written in a hardly explained mixture of Hebrew, Khaldei, Syrian, Partei, Greek, Latin, and other languages. The Babylonian Talmud,<sup>6</sup> which was finished in the V century, consists of 36 volumes; and it contains the incredibly absurd, ugly and immoral weaving of extravagant products of fanaticism. Because the language of the Talmud is not possible to for most people except Jews to understand, this is a special Talmudic language—the most complicated of all live and dead languages, not excluding the Chinese language. The Talmud is written as mystic book, intentionally written in such a manner to be mysterious and uncomfortable for the understanding of uninitiated persons, and it has remained inaccessible for us, in general, because it has not been translated, except some fragments, into any common language.<sup>7</sup> In printed Talmuds of the Jewish language, notes were made that marked—sometimes by gaps, brackets or words—special meanings that Jews “knew” but others could only guess, for an understanding. While the 1520 Venice edition is full and contains much, it was made intentionally vague. It was written in such a manner because Jews were wary of what non-Jews might think and added the intervals by notes or by verbal study. In the Jewish book *Seider-Godaidois*, the reasons for these intervals were explained: It was told that frequent conversion of Jews to Christianity, during the first few centuries of it, forced rabbis to adopt and include in the Talmud especially strict and cruel measures against the Nazareth inhabitants.<sup>8</sup> These commands turned, however, attention against themselves, beginning about the X century, by governments. The persecution of Jews among almost all of Europe began because of Gentiles discovering the places in the Talmud that looked poorly upon Gentiles (goy). In the times of Pope Gregory, real persecutions of Jews were becoming common within almost the entire Europe, and the cause for that were the frenzies and crimes of Jews against the Gentiles, though our humanity during this century falsely attributes the persecutions, for the most part, to only one blood ritual mutilation and intolerance of Catholicism. The rabbis were forced to defend themselves, as the public discovered the rabbis’ secrets; and, in spite of the large amount of money used by Jews for bribery, they were forced to exclude from their books all that related to harming and outraging the Gentiles. The full Talmud, without the added gaps, looked for a shelter in Polish estates where the Jews, in general, lived more free; and supervision over them was weaker. Here, more persistent Jews continued to practice [ritualistic murder] in these places until today. Meanwhile, educated and closely supervised European Jews changed significantly and, consequently, softened their dispositions. Independently of this, there are a great number of books by rabbis, some say up to 50 thousand, contained in great secret; and there are, between the rabbis, the special so-called cabalistic sciences used for explanation, by seemingly arbitrary order, in the vague places of Talmud.<sup>9</sup> Here is why the Talmud is inaccessible, for even the scientists—philologists of ours who provide evidence about what is and is not in the Talmud—are, in general, not reliable. The Jews, at last, have the verbal legends and studies of theirs kept in secret, though Jews who changed their faith recognize them infrequently.

## **JEWISH WRITERS WHO CHANGED THEIR FAITH.**

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<sup>6</sup> The Jews believe in both a written and verbal law: the first is the Torah, Old Testament; the second is the Talmud. The latter is divided in Jerusalem: One version of it is believed to have been finished already in the II century [A.D.] and contained the little book; and in the other one, the Babylonian Talmud, it was finished by rabbis and adopted by Jewish meetings in the V century. The Talmud consists of two main parts – Mishna and Gemarra: The first contains the text, vague and absolutely strange without explanations; the second contains these explanations, for that the absolutely arbitrary and most insane, reckless and monstrous meanings were given. One example is enough that to show the spirit and direction of Gemarra. In the Old Testament, it was told “in order to keep the commandments of Mine for man, and to live with them” (Moses’ book 3, ch. 18, p. 5; Yezequille, ch. 20, p. 11). The Talmud interprets this as such: “in order to live with my commandments for man, but not in order to die for them, because Jews are allowed, in case of need, to break these commandments” (Talmud, Avedozor’s book, section 4, sheet 55). (Note from 1911 reprint of Dal’s book.)

<sup>7</sup> Since Dal’s book was written, in 1935 the Soncino Press in London published an English version of the Babylonian Talmud. Dal’s statements are now confirmed.

<sup>8</sup> It seems what Dal meant as “Nazareth inhabitants” was probably “Jewish converts to Christianity.”

<sup>9</sup> Recently, in Russia, members of the Lubavitcher Hasidic cult in Israel have attempted to retrieve thousands of books that one of their former rabbi leaders had to leave behind when he departed.

To the latter, for example, the former rabbi who became a monk, Neophyte,<sup>10</sup> belongs. He wrote in 1803, in the Moldavian language, the book *Refutation of Jewish faith*. The Jews, as they say, paid an inhabitant of Moldavia an extremely large amount of money to destroy that book; in spite of that, however, a translation of it in the Greek language appeared in Yassi in print in 1818. Here, it is told “about blood taken from Gentiles by Jews and how it is used.” It described all the details of this monstrous ceremony. Monk Neophyte wrote: “When I became a man at the age of 13 (the age of maturity for a Jew), my father showed me the mystery of blood, threatening me with fearful damnations if I would reveal this secret to anyone, even my brothers. I agreed that whenever I have children, I shall be able to reveal this knowledge to only one of them, who will be the most reliable, clever and deeply set in faith among them. I am now in great danger for revealing this secret. But I now know the true faith and appeal to my Savior; I refer my hope to Him.” Neophyte explains the following:

“Information about this ceremony was written not clearly in books but, rather, only mysteriously; the secret is known not by all but only among some rabbis, kharams and Pharisees—who are called the Hasidic Jews.<sup>11</sup> These Jews who engage in ritualistic practices consider, first, that the killing of a Gentile is some pleasant thing for God; second, they use blood for charms, according to superstitious ceremonies. For instance, on the day of wedding, the rabbi gives a newly married couple a baked egg that has been powdered, instead of salted, by ashes from a piece of linen, which has been moistened with the blood of a Gentile martyr.” This circumstance is extremely remarkable because in many cases where Jews were suspected of ritual murder, it was discovered that they had moistened a piece of canvas in blood and then divided it among themselves by cutting it in pieces. “The young people eat the egg,” Neophyte continues, “and the rabbi reads a prayer in which he wishes them to deceive the Christians and to eat this egg, during the proceedings. These Jewish mutilators also use the blood of a murdered Gentile at their ritualistic cutting ceremony, allowing a bowl with wine to be mixed with the blood from a Gentile baby.” And this argument is not less remarkable because it is repeated among various other sources of evidence, as shown below; and, as well, it is discovered in criminal cases regarding this subject. Following the Velizh case, the soldier’s wife Maksimova testified that Jews needed the blood, by their words, for a Jewish-woman in childbirth; Phyokla Seleznyova gave similar evidence, too, followed by another case that occurred in Minsk during the year 1833.

Neophyte notes that the Jews eat a special “Matzah”<sup>12</sup> on Easter, while expressing all possible damnations for Gentiles. They bake this special Matzah, powdering it with ashes from Gentile blood; it is called “ephikoimon.” And this circumstance is certified by investigations on such cases, and also, by the above mentioned Velizh case. There, three Gentile woman, the workers of Jews, testified, each separately, that they kneaded dough and Matzahs themselves, putting in the blood obtained by Jews. For anyone who has lived among the Jews, it is known that they really bake this special, sacred Matzah, which is made separately from others on the eve of their Easter. During the creation of this mysterious Matzah, all children, women and house inhabitants are sent out of the room, and the door is locked. In this Matzah, the Hasidic Jewish sect put in—if they could obtain it—the blood of a Gentile. Defenders of Jews have remarked that it was fair for the Jews to use blood, providing they had not caused a murder; and they should always be able to obtain the blood in some places, such as a barbershop, in general. However, this argument is groundless: The mystery of this frenzied ceremony requires, namely, Gentile blood obtained by tormenting an innocent baby but not the blood of an invalid who was accidentally cut in a barbershop. Even in those cases where the Jews were really satisfied with blood extraction without killing a man, the blood extraction, nevertheless, was always accompanied by violence, as is seen below from recent cases: the cutting out of the tip of a peasant’s tongue in Volyn in 1833, and blood forcibly extracted from a girl in Lutsk in 1843.

Neophyte says, further, that the Jews have smeared themselves with Gentile blood to cure themselves from various ailments<sup>13</sup>; that at a funeral of such fanatical Jews, the egg white with Gentile

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<sup>10</sup> Dal refers to Michael, commonly known as Neophyte, here. Michael, a convert to Christianity, had once been the Grand Rabbi of Lithuania. After converting to Christianity, he asked to be merely referred to as “Neophyte”—meaning, “a newly baptized Christian or ordained priest.”

<sup>11</sup> Following by Velizh case of 1823, it was discovered that the Jews who participated in this monstrous ceremony were Hasidic, too.

<sup>12</sup> Special unleavened bread used by Jews for religious purposes.

<sup>13</sup> While it may be difficult for some people to envision people engaging in such barbaric behavior, especially in this day and age, see the first video *Faces of Death* to witness firsthand people engaging in this type of deviant behavior. In that movie, which is a collection of true yet bizarre incidents, a ringleader of a satanic cult, who is of ambiguous origin, encourages his multicultural flock to cut up a corpse and smear the blood over themselves. After doing this, they begin to have an orgy, with their nude bodies smeared in blood.

blood is used too; that during the holiday “Purim,” in February, for the memory of Mordechai and Esther, the fanatical Jews kill a Gentile, instead of Haman, and bake triangle-shaped honey cakes with a small drop of his blood and send them everywhere. At the same time, Neophyte says, the Jews steal, if it is possible, Gentile children, hold them locked up till Easter, and then they execute them, tormenting them, as Christ was tortured. The Jews prefer the children, probably because they can be more easily obtained; and it is safer to manage them, since they are neither as strong nor vicious. Neophyte concludes, by the above said confirmation, about the message given to him by his father concerning this secret and about the damnations and threats from his father who said never to reveal it. “But,” he says, “I recognized our God – Jesus Christ – for my father, and the church for my mother; I announce now the whole truth.”

According to the evidence of other Jews who converted to Christianity, Jews use three means to relieve the pain of a woman during childbirth: a husband stays by the door and reads the 54<sup>th</sup> chapter of the prophet Isaiah<sup>14</sup>; then he brings the five books of Moses from synagogue; and, finally, they give dried blood to this woman. Many people assure me that this is blood from a Gentile baby; this is also confirmed below by statements from Jewish books, where it is told, namely, that the blood of a man for our benefit (from ailments) is allowed to be used as food. In addition, this is confirmed by the criminal case in the province of Pinsk in 1833 where, as mentioned above, Phyokla Seleznyova testified that the Jew Savunya asked her to obtain some blood, at least some drops, from the little finger of a Gentile girl for a Jewish woman in childbirth.

This is, perhaps, the distorted reason that Jews use the blood of Gentiles: The Savior said to his pupils: “This is My body and My blood.” On that phrase is based the understanding that “body” and “blood” are symbolically represented as the consecrated host and wine, respectively. Jews of the fanatical sect “Hasidic Jews” mix the Christian blood, obtained through torment, into their Matzahs; and they say: let’s eat the body and blood of the Christian, as commanded by the prophet Balaam.<sup>15</sup> Many writers of the last two centuries wrote about this subject and positively exposed the Jews who murdered Christian babies and told of how the Jews used blood. Some of these writers are mentioned below. Some are derived from real case examinations in Russia and Poland.

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

In a book about Jews (*Zlosc Zydowska*), published in 1760 Lemberg by Pikulsky, it is told: On the 15<sup>th</sup> day of the month Shaipat, the foreman counts how much money was collected by the synagogue for the blood from a Gentile for which all the Jews, from thirteen years of age and above, pay a fee. Then, special Jews are hired to catch a Gentile child. On occasion, they keep the child in a cellar.<sup>16</sup> He is fed well for forty days, and then he is tortured to death. At the same time, they try to obtain a particle of a consecrated Host for destroying at this special ceremony.<sup>17</sup> All of this is confirmed to a considerable degree by Velizh and other criminal cases: In the first one, it is seen from an intercepted note of arrested Jews in which they remind any elected ones about their duty to try and solicit the case; and, by the way, here, too, it was seen that the Jews bribed a woman who, when joining a church, pretended to swallow the Host but spat it out into a handkerchief and delivered it to the Jews. Visantia historians tell similar cases repeatedly. Also, confirming the former, at the beginning of the last century in Brest, Rabbi Seraphinovich converted to Christianity and further described the ritual murders by Jews. He also noted that he himself bought a consecrated Host from Christians for destroying in this ceremony.

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<sup>14</sup> Here are a couple quotes from the chapter Dal mentions: “... For the *children of the desolate one* will be more than the children of her that is married, says the Lord.... For you will be spread abroad to the right and to the left, and your descendants will *possess the nations....*” (Emphasis added.)

<sup>15</sup> It was explained about prophet Balaam above. (Note from 1911 reprint.)

<sup>16</sup> It is interesting to point out, though no conclusions should be drawn until an investigation is conducted and the results of such are shared, that the skeleton of a child was discovered in the basement of a synagogue in New York in 1989. The police, for some odd reason, seem to have quickly dropped any investigation in the matter. This is described in issue number 334 of *The Truth at Last*, which cites *The New York Times* as its source.

<sup>17</sup> The wafer used during communion for Christians. Some religions have attributed mystical powers to the use of Hosts, especially those that have practiced the rites of Black Magic in the past and, perhaps, even to this day, as man is not as modern as he pretends, demonstrated by the mere fact that there are still such primitive religions as Satanism alive. Today, if the Host is still used in mystical ceremonies, it seems likely that it is quite easily obtained.

Pikulsky further affirms that the secret Jewish book *Zevkhelev* explains this barbarous ceremony of babies being murdered in this manner: After some time, the Jews saw with horror that the Christian faith began spreading. They appealed to the oldest talmudist, Jerusalem Rabbi Ravashe,<sup>18</sup> who found the remedy from this danger that threatened them in the Jewish book *Rambam*, where it was told: “Any pernicious thing can be destroyed through the sympathetic application of another thing of the same kind.” As an argument, his book *Rambam* tells that, after the killing of prophet Zechariah in church, the blood boiled in this place, and it could not be cleaned with anything. Prince Tabuzardan saw it and asked about the cause of this phenomenon; and he got the answer that this blood is that of condemned animals. He ordered to do an experiment at his presence to determine if the blood of animals will boil in this way. To make certain there was no fraud, he forced, by torture, the confession of high priests on the murder of Zechariah and, wishing to revenge himself upon Jews for prophet’s death and to calm his blood, he ordered to kill with the same place many Jews, up to a satisfaction of boiling blood, and he really achieved, by this mean, his purpose. From this, Ravashe concluded that it could put out the flame of persistent enmity and vengeance of Christians by using their blood in a secret sacrificial gift of innocent babies.

Former Rabbi Seraphinovich tells the whole order of this infamous inhuman ceremony, not only as a witness but also as a participant. He says: “One baby I ordered to be tied to a cross, and he was alive for a long time; another one I ordered to be nailed, and he died soon.” He also says that this baby is often thrown in a barrel [which has nails pointed towards the inside], which is then rotated, a circumstance confirmed in many similar criminal cases. Also, there is a special knife with a gold handle and a silver blade that is often used. In the Velizh incident, this special knife with the silver blade was even found (although the intention of its use was not completely proven at the time).<sup>19</sup> Seraphinovich assures that in the Jewish book *Gulen*, it is told about this barrel; former Rabbi Seraphinovich adds to this: “We spill the blood of this illegally born child.” In complete copies of Talmudic book *Sanhedrin*, Seraphinovich notes that in Chapter 7 it is told: “The Christian children are the illegally born ones, and this Writing orders you to torture and kill the illegally born ones.” The Talmud calls the dead Christians merely “carrion” or “dead ones”; and due to this, it does not order Jews to bury them. Pikulsky says that the tortured baby is usually not buried but thrown out somewhere, like into water. Almost all such crimes were discovered due to the distorted baby’s corpse being occasionally discovered in a field, in the forest, or floating on the water’s surface. If Jews are required by their [17] traditions to simply discard the distorted corpse of the martyr in the open, then it is then understandable why they do not try to bury him and hide this act so that, at least, it is not evident for any passers-by.

Pikulsky explains further reasons the blood of a Christian baby was needed by Jews: On a certain day, the ritual murderers apply it to the doors of Christians.<sup>20</sup> They give an egg (which has this blood daubed on it) to newly married Jewish couples. At a Jewish funeral, the eyes of the deceased are coated with egg whites mixed with blood. In Matzah or Matzahs they put some of this blood in it, and they keep some of the Matzahs in the synagogue, moistening them in water and using these blood-tainted Matzahs instead of blood if they could not obtain a baby to murder. Blessing the Jew for good trade and frauds, the rabbi gives him an egg daubed with this blood too. During the holiday “Amrim” (“Amana”), the Jews send each other the gifts, with blood in them, too. Also, Pikulsky says, they use the blood for different charms, as it is hinted in their book of the Talmud *Khokhmestyster*, although there it is not said clearly. All of that is sufficiently in accordance with the above positioned evidence of Neophyte and with evidence uncovered in numerous criminal cases.

Further, Pikulsky says, in chapters 6 and 7 of the book *Senkhemim [Sanhedrin?]*, it is told: “If your child gains control over Christians, then he should kill the Christians; to kill a Christian is pleasing to God.

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<sup>18</sup> Ravame.

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

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



If a Jew kills a Jew, he will be punished by death; but if he kills a Christian, then he will not be punished.<sup>21</sup> If the Christian brings his baby to God as sacrifice, [18] then he has great merit.”<sup>22</sup> Jews describe the latter as such: Here it is told “the Christian,” but that is said merely to hide the true meaning. It means that Jews must bring Christian children to be sacrificed. But the main explanation of this infamous ceremony, Pikulsky says, is the belief that by killing Christian children, Jews kill the Christ in them and that the bitterness of the Jews against Christians can be satisfied only with Christian blood.

Further, Pikulsky says that Jews, if they cannot abduct a child, often try to buy a baby-slave in Tsar-grad; this baby will usually not be more than thirteen years old. And Jews typically take boys because Jesus Christ was a man. Still, from other examples, it has been proved that Jewish mutilators sometimes also kill girls – and even adult men and women. For some charms, Pikulsky says, Jews will even use the blood extracted from a Christian’s hand; that is really confirmed by a case in Lutsk in 1843, where Jews extracted blood from a Christian girl’s hand.

During a discussion, which Talmudists had with their opponents in 1759 Lvov, some Jews who did not believe in the Talmud said that those who do believe in the Talmud also believe in the usage of Christian blood. The words: “Yain-Udim” – red wine – and “Yain-Edim” [19] – Christian wine – are written by Jews with the same letters, and the entire difference is in the sign that is used to replace the vowel letter. They assured that here it is thought not a wine but, rather, the Christian blood.

In the book *Talmud Tales*, first published in Polish in Krakow and then, in 1794, in Russian in Pochaevsky, it is assured that in the month Nesen (April) the Jews torture a Christian baby if they can obtain him, and it is noted in the books of Talmud *Zikhfolef*, *Khorhmes* and *Naiskobes*, although the sense is hidden and dark. The author says that the Jews need the blood of a baby for various reasons: 1) for charms that are used against the Christians<sup>23</sup>; 2) for a wedding ceremony; 3) for the ceremony of a funeral; 4) for Matzahs; 5) for happy returns in trade; 6) for the holiday “Amana,” where the rabbis put this blood in “brashna” and send it everywhere as a gift. Eisenmenger<sup>24</sup> also says that the Jews, as noted by many of their writers, use the blood of tortured babies for witchcraft; for saving for future use; for sexual excitation<sup>25</sup>; for women’s diseases; and, finally, for sacrificed reconciliation with God in general.

Above it was explained why Talmud still consists of the secret inaccessible for us, it was explained that all the present copies of it are incomplete, and the sense of dangerous places is darkened with purpose extremely cunningly and mysteriously, so, for example, that sometimes, according to, the known only for initiated in secrets, cabalistic rule, it is [20] necessary to read not those words which are written, although there is a sense in them, but it is necessary rearrange the letters, and then it will be quite another; in other places, it is necessary to enter the words every letter of which means a whole word, and, hence, the imaginary word contains a whole aphorism in it. In spite of that, however, Talmud is still so rich by senseless and disgusting for humanity mutilating, that, of course, there is no villainous ability which it did not permit the Jews against the Christian. What any oath the Jew to be forced to promise related to Christian, it, in any case, will be negligible, and never any talmudist will be obliged. All that it is told in Old Testament about people, about man and mankind, the Jews relate in general and exclusively only to

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<sup>21</sup> The Talmud orders repeatedly that Jews should kill the Christians wherever they are found. See the Talmudic book *Sanhedrin*, ch. 6, p. 48 and ch. 7, p. 2 and 508; book of *Avedovor*, ch. 1, p. 3, ch. 2, p. 13, 15; book of *Makeg*, ch. 2, p. 9, 3 there too, ch. 71 and others. (Note from 1911 reprint.)

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

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

<sup>24</sup> *Entdecktes Judenthum*, 1700.

<sup>25</sup> Similar to the statement that says it is used by Jews for “sexual excitation,” as noted earlier in footnote 13, the first video of the series for *Faces of Death*, which at the time of this writing is available in most video stores despite its age, shows a bizarre cult with multiracial members, possibly being led by a Jewish priest, who engage in an orgy while smearing the blood of a corpse on themselves. Also, the video shows the Jewish ritual slaughter of animals, commonly referred to as shochet.

themselves because of they are people only, and other people, on a base of Gemarra, are cattles or animals. We give, for example, some statements from Talmud made by crossed Jew Pozdersky regarding Velizh case.

“You, the Jews, are people, and not other folks of the world” (Talmud, book of Bove-metsie, section 9). Because Talmud allows any offence, violence and stealing of Jew at another faither: “From closed one do not take away nothing, as commandment says; but the closed of yours is Jew but not other folks of world.” (Talmud, book “Sanhedrin,” section 7, sheet 59). Thus, Talmud explains Old Testament from point to point, and everywhere it does this difference calling by a man and closed one the Jew-Israelite but, not in the least, not another father.

“Bless the deceased if you meet the Jew’s coffin, and damn the dead ones of another folk, and say: your mother is dishonored, that woman given birth to you is ashamed of you, and etc.” (Talmud, book Brokhes, section 9, sheet 58). [21]

“If anybody tells that God took on himself the human flesh then he is liar (epikoires) and he is worthy of death, because, on such man, Jew is allowed to testify as falsely.” (Talmud, book “Sanhedrin”).

“The another faither killed the another faither, as well as and Jew, killed the Jew, - is punished by death, but the Jew killed the another faither is not obliged by punishment.” (Book “Sanhedrin,” section 7, sheet 59).

“If the another faither reads Talmud then he is worthy of death because of, in Old Testament, it is told: “Moses gave us a law as property; that is he gave us but not another folks.” (There too).

It is remained to refute one more argument given in favor of Jews that is that a law of Moses prohibits them, as it is known, the usage of blood for food. For that, we reply: at first, by studying of Talmud and rabbis, military service and deceases free from a law in general and from a prohibition for certain food; at second, Talmud, namely too, allows, in certain cases, to use in a mixture with meals the fish and human blood (Talmudic book *Ioredeo*, section 66, sheet 53), and it says on this subject so: “blood of cattle, of animal and bird is prohibited; fish blood is not prohibited if only by the positive signs, for example, by scales, it can be known that it is really fish one.”

The human blood is prohibited also by its appearance because it can be differed from cattle one; because human blood remained from the teeth with bread crust must be scraped out but blood caused at month can be swallowed. [22]

In general, fish and human blood, by Talmudic law, is not prohibited; in any mixture with meals, it is allowed. In book “Sulkhan Orukh,” p. 42, 67, it is told that also clearly: “Blood from an animal is not allowed to be used in food; human blood, for our benefit, is allowed.” The Jews assure that this relates to deceases where blood was used in old times, as drug; but in explanation for given place it is told namely: “The Christians are already warned long ago but we cannot do without blood for that about book of Toiovyus writers.” Further, page 119, page 193: “do not make good friends with Christian there where you need, for that they did not know about the blood extraction.” And here is a sample of gap in Talmud, of course, more than only suspicious one.

Also, there are the verbal evidences of crossed Jews about their blood mystery. So, for example, a warrant-officer Savitsky, converted Jew, testified, on a case in Grodno province in 1816, that the Jews use really Christian blood, and for that, they torture the babies. By his words, this ceremony is executed at the middle of April, to holiday Passover that is to Easter; in memory of condemn of innocent man, the top edge of door is splashed by baby’s blood, or they touch to it by thread moistured in this blood. All of that is quite according to announced above data and evidences, and as well as and with circumstances of late events. Savitsky testified further: the babies are taken preferable because of it is easier to manage with them and it is easier to obtain them; every Jew achieved to that is given a forgiveness of the sins; for torturing of baby, nailing of him to a cross and others, there are the detailed rules, and all of that must be executed in synagogue; [23] but when a danger exists about that the case should be declared through that then it is allowed to kill Christian where and how you shall be able not keeping any special ceremonies, because and barrel in which it was ordered to drive a sacrifice, for attraction of hypodermic blood, at the newest time, is cancelled – and namely the former Vilno rabbi Ilya, Hasidic Jews did it. Savitsky asked only protect him from very dangerous persecution of Jews, and in such case, he undertook to discover everything; but his proposal was not adopted. He testified, by the way, that the Jews read during a torturing of baby the following prayer, from the book *Mangogim*<sup>26</sup>: “be glad and happy, let’s blood is extracted in eternal memory, not as this baby but as deceased Kudr (Savior).” Then, from book of Seider, the prayer “Oleina”:

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<sup>26</sup> Mankhoshma. (Original note.)

“The Christians worship to the idols, stone or tree showing the Christ on them but they do not get from Him any assistance. Let’s disappear His name and let’s the fathers believed in Him will perish, as grass dried and as wax melted.” Mentioned Hasidic Jew wrote about that very rare and kept in great secret book with title “Tshivui.”

The soldier Phyodorov of Leib-guard Finland regiment, converted Jew, on an examination of Velizh case, testified, in 1830, that according to well-known and kept in secret among the Jews studying, they are really needed in Christian blood to holiday “Passover” (Easter), in Matzahs, that his father told him about it, that he himself, as he was sure, used the Matzahs with this blood. Phyodorov was exposed in some false [24] evidences when he took it into his head to toady and explain the details of Velizh case known to him only superficially; that is, however, not proved that general evidence of him was also groundless yet, especially if it agrees to all other data regarding this subject.

The converted Jew Grudinsky, regarding the same case, testified the same. Many of his evidences were false, however, nevertheless, he, with exact details, and according to other data, described an order and purpose of this fanatic ceremony. He assured that there is kept in great secret book “Rambam” (Gandoma tserikhendmei Anum selmitsves) in which the ceremony is described more detail, that he saw himself and read, also, this book, and that, on this copy, as armature or decor, all equipment needed for making of this inhuman ceremony were drawn; that for that, at synagogue, the iron crown, two iron small spears, knife for cutting ceremony, semicircular chisel for grooved wound at side of baby, a barrel in which they drive him for an attraction of hypodermic blood, are kept; and he describes with a whole detailed accuracy an appearance and special construction of this barrel, how can describe it only a man who examines ceremony this object. He, also, says about that that the barbarous ceremony is being slightly changed, when they torture, because of a lack of a boy, a girl; and this is also according to the evidences of soldier’s wife Terentyeva on Velizh case. Grudinsky says, by the way, that the girls must be driven in another barrel than for boys, that a barrel has another design; and Terentyeva, being a partner of [25] several such mutilatings herself, testifies namely, that the girl was tortured by Jews by the same manner cut her preliminary nails and nipples on bosom, while at boy, they carried out the Jewish cutting ceremony, but that the girl was driven in another, otherwise designed barrel, Grudinsky added one more, obviously, insignificant but, as a matter of fact, extremely important circumstance; and namely that in memory of Savior’s treason by Iuda Iskariotsky, a baby must be bought at any Christian for 30 small silver coins, but in a case of necessity, it is allowed to the Jews to steal the children themselves and for that; to transfer to the Christians, at any pretext, although at different times and to different people, 30 coins.

This evidence is important because of almost in all such cases where the seduced Christians confessed themselves in future that they delivered to Jews a baby for money, it was told namely about thirty coins. So, according to Minsk case of 1833, Phyokla Seleznyova testified that the Jew Orko Sabunya promised her 30 rubles for Christian child; Nikulsky (“Zlosc Zydowska,” 1760, Lemberg) says that the Jews pay for blood and for baby purchasing per two zloties each, or 30 kopeck of silver; Seraphinovich, about whom was said above, confesses himself that he paid per 30 tens of rubles, and etc.

Grudinsky and others explain the frantic ceremony as follows: our Savior, by Jews opinion, was not son of God, but a man, and he worked wonders by black magic. By this mean, he changed the Israelites, called by him as raved, into the flock of pigs, drowned them at lake; then the Christians eat [26] the pigs though they know that this is the blood of changed Israelites, and the Jews who have the God’s command regarding the cross nailing and tormenting of Christ; they repeat that now relatively to the followers of Him, satisfying a revenge by their blood and giving the babies of them to a condemn instead of Easter innocent man.

One of the most remarkable books about this subject is, without a doubt, a composition by Abbot Kiarini, published in Paris in 1830 and devoted to the Emperor. Kiarini, with an exemplary impartiality, examined the Jews’ main books of study and proved that all the rules of the Talmud contain destructive ideas not accepted by all societies of mankind, except the Jewish one. Kiarini exposed the entire false-wisdom, malicious mutilating and intolerance studies of the Jews, which they try to keep secret. He wrote his book with a high and noble purpose: to investigate, in the most detailed way, the present mode of life and relations to Jews. He sought to understand how people who cared could assist them during disastrous situations. Kiarini does not exhibit even the smallest hatred of Jews. He looks at Jews with Christian humility. Notwithstanding the nature of his study, he says:

“The bloody superstitious ceremony which, probably, finds the followers only among a small number of mutilators of Jewish lowest estate, is intended for an attraction, by various means, of Christian children, and giving them as sacrifice during Israelite holiday of Easter. Perhaps, by this, [27] it will

restored a memory of God's killing made by their great parents, or babies blood is used for mutilating purposes, and, probably, and this and other together. Raymond Martin assures that this custom is based on Talmud aphorism; but I find, in the words given by him, only one permission concerning the reticent murder of Christians, the permission which the mutilating folk, of course, can explain by their way. We also see in a word "reticently" a stipulation or justification, if the crime won't be executed; we see, also, that Talmud, by clear words, orders to Jews to try distress the Christians by something on the eve of their ceremonial holidays in order to distract them, Christians, from an execution of church ceremonies, and do not allow them quietly enjoy by sacred for them celebration. This studying, of course, can be explained by Jews as arbitrary way." This place of Talmud, as Kiarini notes, is distorted with intention, in newest editions, that do not give for Christians any suspicion, in newest editions, that do no give for Christians any suspicion. Then, he continues: "to argue that the Jews in many European lands, in their frenzy, fulfilled this inhuman ceremony (murder of Christian babies), could be meant to cancel from the pages of chronicles some tens of events or cases, in complete detail set described and with complete well-grounded feature of proved ones; this could be meant to destroy and kill some monuments kept by some cities, together with a legend about this ugly crime; this could be meant, finally, to admit, without any ground to it, as the lying witnesses the persons who are still alive and saw by own eyes if not an execution of crime then, at [28] least, the doubtless for that efforts. During this year (1827), the Jews in Warsaw, for joke, as they say, caught the Christian baby and locked him in trunk<sup>27</sup> where he was found. But if discuss that this was done, as usual, before one day or two the Easter, and that the Jews, at that, provided themselves by all precautions, by studying of talmudists then it will be so hard to hide this action by mask of quite out of place joke."

In the Ministry of Domestic Affairs, there is documentation on file from the Jewish book *Ets-Haim* (*Tree of Life*), which was written in the XVII century by Rabbi Haim Vytal, who lived in Poland. The Jewish translator, in this case, declared in writing that, according to this book, it is a custom to torture Christian children – that such beliefs really do exist among some Jews. This note or translation in this book should satisfy any argument on this question: If a learned rabbi decided to write and publish such a book, not being afraid of the consequences, it is impossible to doubt that there will be found ritual murderers, who, in their blindness, are ready to commit such inhumane crimes.

Here is a translation of his writing:

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

"A man keeps this sacred capability more, during his life, than an animal. [29]

"When we kill an animal, then its shadow of life moves away – together with a certain small piece of sacred capability – and turns into a favor for whomever uses this animal as food. A shadow of life does not move away from an animal completely, yet a certain small piece of sacred capability kept in it prohibits us to use it as food. So, it was told in writings about a man too, *Book of Chisl*, ch. 14, p. 9: 'They are intended as food for us; their shadow moved away from them.'

"This shows us, by hints, that since they do not already have this small piece of sacred capability, then they, whether as killed animals or bread, are presented as for food for us. Accordingly, it was told in the *Book of Chisl*, ch. 23, p. 23: 'These people (Israelites) will not fall asleep until they eat the captured animals and drink the blood of the killed ones.' This hints at people who are not keeping among themselves the sacred capability given from God.

"From all of this, we conclude that by killing and drinking the blood of goy (unfaithful man) the sacred capability of Israel or Jews multiplies."

That was written in the book *Ets-Haim*. It is certainly a striking and indisputable argument, regarding the existence, among Jews, of such frenzied ceremony. However, it can only be affirmed that Jews, for the most part, do not follow these instructions; but it is impossible to deny the existence of such acts.

Thus, we see that all the writers and converted Jews that affirm the existence of this ceremony, say about a purpose, meaning and order of its execution by unanimous manner; and if still it will be recognized below that at all cases where the crime was discovered, and the torment or obvious evidences and conscience have forced a consciousness, [30] this latter also quite will agree to mentioned ones by writers and to common folk legend, - then, it seems, the case be considered as solved. What do the rhythorical exclamations of philanthropists and cosmopolites mean in comparison with these arguments and with

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<sup>27</sup> From the Velizh case of 1823, it was shown that Jews, who were caught in the act, had hid and locked a baby who was abducted by them in a chest. (Original note.)

indisputable events, or the evidences of some educated and honest Jews, quite not initiated in these secrets, or the certification of scientists that this would be opposite to the fundamental laws of Moses? In this spirit it was a refutation or renunciation done by English Jews in Parliament as public; in this spirit, also, the solemn oath of some converted German Jews, and finally, by the same instrument, some writers defended ardently the Jews, as, for example, the scientist Gittsig<sup>28</sup> with colleagues in newest juridical composition of them: "Der neu Pitval." All of these can lose his way only that who does not know closely neither with mutilating of stagnant Jews nor with the events and cases concerning them; but all of these can not do a black as white, and last as not last.

## LAST CASES OF VILLAINOUS MUTILATING OF JEWS

Then passing to the calculation of last cases of villainous mutilating of Jews and to the case of the most important ones, or, at least, the closest to us and because more reliable, taken from real case examinations and from different books written about this subject, - it is necessary, first all, to note that already during the first centuries of Christianity, the Jews carried by streets the image of Aman onto a cross in outraging of Christians and killed repeatedly, at spite, where they could, the Christians (Church History of Shrekk, vol. VII), and that in Polish and Lithuanian laws of 1529, we find the special law for such case: "At accusation of Jew in a killing of Christian baby, it is necessary to present three witnesses of Christians; and who will not prove an accusation, he is to execute himself." (Chatsky, About Lithuanian and Polish laws, vol. I, about the privileges of Jews).

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

### IN IV<sup>th</sup> CENTURY

1) At prince Constantine, Jews were banished from some provinces for nailing on a cross a Christian baby on Good Friday.

### IN V<sup>th</sup> CENTURY

2) In regulation of Emperor Pheodosy, it is prohibited for Jews to celebrate their memories by outraging at cross that they burnt down solemnly; Pheodosy prohibited to build the synagogues in remote places to prevent the various, repeatedly occurred, frenzies; but the Jews, in spite of that, nailed on cross secretly the Christian babies, and some of them were executed for that. That occurred in 419, in Syria, between Antiochia and Khalkidon.<sup>29</sup>

### IN VII<sup>th</sup> CENTURY

3) During the Phoka's reign, the Jews were banished from Antiochia for that that they killed, by mutilating, by abused death, the Bishop Anastasy, and they killed many Christians.<sup>30</sup>

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<sup>28</sup> Gittsik. (Original note)

<sup>29</sup> Believing this to be the same incident as noted by other researchers, others have put this date at either 415 or 416, due to the account of different calendars and such. For instance, Jewish author Gavin Langmuir notes that it was in 415 that Jews of Inmestar reportedly captured the Gentile boy. After which, it was said that they tied him up and murdered him, treating the child as if an effigy of Haman. Langmuir, p. 214. (Haman, his wife, and innocent children were ruthlessly murdered by Jews, as noted in the book of Esther, for trying to save his Gentile nation. Jews continue to celebrate this feat to this very day.)

<sup>30</sup> Here, Dal probably refers to the incident that occurred in 614, for which the monk Antiochus Stategos refers in his writings. A reign of terror gripped the land, and many Gentiles were mercilessly slaughtered. Stategos writes: "How many souls were slain in the reservoir of Mamel! ... How many priests and monks were massacred by the sword! How many infants were crushed under foot, or perished by hunger and thirst, or languished through fear and horror of the foe! How many maidens, refusing their abominable outrages, were given over to death by the enemy! How many parents perished on top of their own children! How many of the people were bought up by the Jews and butchered, and became confessors of Christ! ... How many fled into the Church of the Anastasis, into that of Sion and other churches, and were therein massacred and consumed with fire! Who can count the multitude of the corpses of those who were massacred in Jerusalem?" He also described what appeared to be a ritual murder, in which the Jews took a Gentile

## IN XI<sup>th</sup> CENTURY

4) In 1067, in Prague (in Bohemia), six Jews were sewn in sacks and drowned in a river for extracting the blood from a three-year-old baby and dispersing the blood among other Jews in Treviso (Mostsky, ch. 25).

5) In Kiev cavities, until the sacred bones of saint Ephstraty are rested on whose memory is celebrated on March 28. In Patheric, there is his living, and it is told that the saint man was a Kiev inhabitant, he was taken by Polovez people as prisoner, during an invasion of khan Bonyak in 1096, he was sold to Jew to Korsun who subjected him to various torments and, finally, to Easter holiday, he was nailed on cross, and after that, he was thrown into sea. Here, the Russian Christians found his body and carried to Kiev (Patheric, sheet 169).

6) Between Koblenz and Bingen, on the Rhine, there is, until the present time, the chapel with saint baby's bones tortured by Jews in XIth century; the local Catholics honor him as saint.

## IN XII<sup>th</sup> CENTURY

7) In 1172, in Blois, France, the Jews nailed a baby on the cross and, afterwards, put his corpse in sack, which was thrown into the river Loire (Centur, Magdeb, XII, Cap. XIV). [33]

8) It was occurred the same there in 1177, at a day of Easter, and some Jews were burnt down for that at fire (At the same place and Shleshek, ch. 9).

9) In 1179, in Germany, the Jews were executed for nailing on a cross a baby by them (Dubravius, book 18).

10) In 1144, in Norwich (England), the Jews were executed for nailing on a cross a baby William on Passionate Friday. This case was described with many details (At the same place; Vintsentsiy, book 27).

11) In Brai (France), the Jews, by bribery, got a permission to execute the Christian, with pretext that he was a robber and killer; they put on him the iron crown, tortured him by birches and nailed on cross (At the same place).

12) The writers of last times, Gegin<sup>31</sup> and Nauder, testified, in common words, that the Parisian Jews, in XII<sup>th</sup> century, stole the babies to Easter and underwent them the tortured death in basements.

13) In Gloster, during Henry II reign, the Jews nailed on a cross a Christian baby during Easter. (At the same place, ch. XI, XIV).

14) In 1179, in Prague (in Bohemia), many Jews were executed for tortured and nailed baby by them. (Gagel, sheet 304).

15) Near Orleans (France), in 1175, some rabbis were burnt down for killing of baby that was thrown into water by them further. In 1180, the Jews were banished for similar crimes from France. (Tver<sup>32</sup>, book 4). [34]

16) Almost at the same time, the same occurred in Augsburg (Germany), for that all the Jews were banished from there.

17) In 1183, the Jews judged for similar crime made in Great Five days, confessed in it, as well as in that that they are obliged to do that according to their faith. (Vintsentsius, book 29, ch. 25).

## IN XIII<sup>th</sup> CENTURY

18) In 1288, in Bekharaz (Germany), the Jews have tortured a baby and put under a press to extract blood from him. (Shleshek, ch. 9).

19) In 1228, the Jews, in Augsburg, nailed on a cross a baby. (At the same place).

20) In 1234, in Norwich, the Jews kidnapped a baby and held him secretly for a while prior to Easter; but they were not in time to make their crime. The baby was found, and they were executed.

21) In 1250, in Arragonia, the Jews nailed seven-year baby during their Easter. (Eisenm, vol. II, p.

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child "and slew him like a sheep." Translated by F. Conybeare, "Antiochus Strategos' Account of the Sack of Jerusalem (614)," *English Historical Review* 25 [1910], p 506-508. Reprinted in Deno Geanakoplos, *Byzantium*, (Chicago: 1984), 334-335, 266-67

<sup>31</sup> Geim.

<sup>32</sup> Tier.

220).

22) In 1255, in Lincoln (England), the Jews stole eight-year baby, tortured him by whips, crowned with thorny wreath and nailed on a cross. His mother found the corpse in trunk; the Jews were exposed and they confessed; one of them was torn to pieces by horses at place, and ninety were taken to London and executed there.

23) In 1257, in London, the Jews sacrificed the Christian baby during Ester holiday (Eisenm, vol. II, p. 220).

24) In a village Torkhan (Germany), in 1261, the Jews extracted blood from seven-year girl, from all the veins, and the corpse was

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thrown into the river where it was found by fishermen. The Jews were exposed and, by part, tortured by a wheel, and by other part, hung. (Shleshek, ch. 9).

25) In 1282, a woman sold to Jews a baby stolen by her, and they tortured him pricked over a whole body. When the same woman wanted to transfer them one more baby then she was caught, she confessed in all through the torment indicated the place where the first baby was thrown; he was found as pricked over a whole body; regarding this cause, it was a rebellion in Munich in which many Jews were killed. (Eisenm. vol. II, p. 220).

26) In 1287, in Bern (Switzerland), some Jews were executed by a wheel for a killing of baby, the rest were banished. (Book of case for Jews).

27) In 1295, the Jews were, for the second time, banished from a total France for similar crimes.

### IN XIV<sup>th</sup> CENTURY

28) In Weisensee, in Tyuringia, in 1303, some Jews were burnt down for a killing of nobiliary child who was found in water. (Eisenm, vol. II, p. 221).

29) In 1305, in Prague, the Jews killed the Christian baby in Easter. (At the same place).

30) In Guberlin (Germany), in 1331, the Jews nailed on a cross a baby, for that they were locked in one Jewish house totally and burnt down. (Shleshek, ch. 9).

31) In Munich, in 1345, a woman sold a child Henry to Jews who made him up to 60 wounds and nailed him on a cross. (Eisenm, vol. II, p. 221).

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32) In 1400, in Tyuringia, the Jews bought at Catholic a baby and tortured him. The mark-counts Friedrich and Wilhelm ordered to execute by wheel, for that, and torn to four pieces the Catholic and Jews. (Maemos, ch. 33).

### IN XV<sup>th</sup> CENTURY

33) In 1401, in Swab land, people revolted because of the killing by Jews two Christian babies bought at some woman, - they locked all the Jews together with her in synagogue and burnt down them there alive. (Baemos, sheet 33).

34) In 1407, in Krakow, at Yagelle king, people were indignant at a case of killing by Jews a baby, they killed many Jews, devastated and burnt down their houses and banished all of them from a town. (Dlugosh, book of X; Gembitsky, ch. 7).

35) In 1420, in Venice, some Jews were executed for killed baby on Great Friday. (Book of criminal cases for Jews for killing of Christian).

36) In 1420, in Vienna, at Friedrich, 300 Jews were burnt down for killing by them three children. (Maemos).

37) In 1454, in Vienna, some Jews were executed for that that they killed a baby, extracted his heart, burnt it in powder and drank it in wine. This case was remarkable by that that our refusers, of child killers kind, did the same but drank a powder not themselves, and gave to drink another ones for an attraction through these charms to their brotherhood.

38) In 1456, in Ankona, the converted rabbi Emanuel declared that being there doctor of Jews cut a head of a baby served at him (Christian boy) and collected blood carefully.

39) He, also, testified about another similar case where the Jews nailed on a cross a boy, pricked him and collected blood in bowls.

40) In 1486, in Regensburg, it was found in one Jewish basement six corpses of Christian babies; at investigation, at the same place, it was found a stone coated with clay under that the tracks of blood on a stone were found because of the children were killed on it. (Eisenm, vol. II, p. 222).

41) In 1472, in Trent, in Tiral.

42) In 1486, in Bratislava (Breslavl).

43) In 1494, in Brandenburg - the Jews were executed and burnt down, in part, for killing of Christian babies.

The incident in Trent was described with many details.<sup>33</sup> The three-year-old child Simon was killed on the fourth day of Passionate week, and inhabitants worshiped him as a martyr. The Jew Tobias brought him to his home; there he was shut up, held his arms and legs, cut out a piece from right cheek, pricked by big needles over a whole body, and, collected blood of him, immediately put it in Matzahs. The Jews abused under a baby calling him as Jesus Christ, threw a corpse into water. The parents found a corpse and denounced to authorities about it (to Ioann<sup>34</sup> Salissky and citizen Brixen) who forced from Jews by torment a confession in all details of this crime. On a baby's grave, they went for a worship, and [38] a martyr acquired soon a name of truth lover. Further, Pope Sixtus IV opposed to it and prohibited even a persecution of Trent Jews because, probably, of the Jews were in time to win in their favor people closed to pope. This incident was drawn in Frankfurt<sup>35</sup> in the picture which existed still in 1700, with detailed inscription, as one eye-witness tells (Eisenmenger).

44) In 1492, the Jews, by similar accusations, were banished from Spain.

## IN XVI<sup>th</sup> CENTURY

45) In 1502, in Prague, the Jew was burnt down in fire for a killing a baby and extraction blood from him. (Gagel, sheet 122).

46) In 1509, in Bossingen (Hungary), the Jews tortured a baby stolen by them at one wheel master, and, pricked him over a whole body, extracted blood, and the corpse was thrown out of town. The guilty men confessed under torment and they were executed. (Eisenm, vol. II, p. 222).

47) In 1510, the Jews were banished from England for the same accusation.

48) About at the same time, in Danzig, the Jew stole a son of one Philistine.

49) In Glozava, at August king, six-year boy Donemat and seven-year girl Dorotta were tortured by Jews.

50) In Rava, two Jews stole a baby at one shoemaker and killed him, for that, they were executed.

51) In 1540, in province Neiburg, the Jews, by villainous way, tortured [39] the Christian baby who lived still three days. The case was discovered by that that the Jewish boy playing with another ones with street said: "this puppy howled for three days and died hardly."<sup>36</sup> This was heard by strange people, and because, when the disfigured corpse was found at forest by Shepherd's dog, and people gathered then they already knew for whom they must touch. Blood of this martyr was found, by the way, in another town, in Polangen. (Eisenm, vol. II, p. 223).

52 and 53) In 1566, in Narva and in Belsk, the Jews were suspected in the same crime and were in time to solicit the special, for that, commandment of Polish king Sigizmund by that was refuted this suspicion, as absurd one, and king represented, in future, the similar cases to his own court.<sup>37</sup>

<sup>33</sup> Eisenmenger. Vol. II, p. 221; Muster's Cosmographia, p. 342; Hoffmann, Schwer zu bekehrendes Judenthum, p. 115; Tenzel, Monatliche Unterredungen.

<sup>34</sup> Ionn.

<sup>35</sup> "In Frankfurt" then no.

<sup>36</sup> At last.

<sup>37</sup> Insertion: "Hollmann, Schwer zu bekehrendes Judenthum, p. 115, Tenzel, Monatliche Unterredungen."



54) In 1569, in Levchitsi (Poland), in Golovsky cloister, the Jews have tortured two babies.

55) In 1570, the Jews were banished from mark-county Brandenburg for that that they abused under Saint Secrets.

56) In 1571, the Jews in Germany stripped the skin from one Christian, with name of Bragadin, and killed him villainously. (Eisenm, vol. II, p. 219).

57) In 1574, in Lithuania, in village Pona, the Jews tortured one baby.

58) In 1589, in Vilno, with suburb, - five babies.<sup>38</sup>

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59) In 1589, in Tarnov, in Globitsi, - one baby, - for that, the guilty men were executed.

60, 61 and 62) In 1590, in Olshovska Volya (Poland), near Shidlovets, in Kuzozvari and Peterkov, the Jews tortured three children.

63) In 1593, at the same place, one woman sold to Jews three children stolen by her.<sup>39</sup>

64) In Krasnostavtsi, the student, or school pupil was tortured by this way.

65) In 1597, in Shidlovets, the Jews poured their school by blood of baby tortured by them, that was reported in court books. This was in accordance with the Jewish ceremony to coat the doors in their houses with blood of Easter innocent man, and as well as according to above said evidences on this subject of warrant-officer of Jews - Savitsky, and by Pikulsky's evidence that the Jews coat the doors in Christian's house with this blood. Also exactly, they eat Matzahs themselves with blood, and also, the sweet cakes produced for Purim holiday not only but they treat by them the Christians willingly too.

66, 67 and 68) In 1598, in Lyublin, in Kol and Kutnya (Poland), three babies were tortured by Jews, about that, there is the printed case examination; in particular, the decree of Lyublin tribunal is remarkable. The baby Albert was found at the forest near the village Vozniki as pricked, cut out. The Jews were exposed but persistently denied; under torment, all of five men, questioned separately, testified the same and confessed in everything, and repeated publicly the evidences of them at court and at presence the Jews called purposely for that. This also was to Easter. The Jew Yakhim testified

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that he did not take part in murder and saw, by chance, blood of baby in pot and even tasted it dipped his finger considering that this was copper. Marco, rich lessee by who Yakhim lived, and wife of Marco did not command to him to tell to nobody about that that he saw but they did not discover the secret to him - for what this blood was needed; Yakhim, however, heard long ago from other Jews that blood was needed for them exactly.

Aaron confessed that he, together with Isaac, stole a baby when they carried the raw material for beer production, and transferred to Velman who killed him, collected blood and hired a woman worker Nastasya that to carry out the corpse to the forest. Aaron, later on, repeated several times his evidence not renouncing more from his words, - but he did not repent but demonstrated the stagnant mutilating, even when he knew about the death condemn.

Isaac confessed too, testified all the details, according to Aaron's evidences, and added by disgusting and detailed picture about the torment and death of martyr. By his words, blood was distributed and used in Matzahs.

Moshko, from Medaerzshits, testified absolutely the same and explained the cause, for what the Jews do not bury the tortured babies<sup>40</sup> said that is against their faith; the baby is to throw but do not bury. This rule is quite agreed to that that was told about this subject above, about the evidences of converted rabbi Seraphinovich.

A woman worker Nastasya, the Christian, confessed in everything without a torment; she added that the Jewess, her mistress, told to her carrying out the corpse together with her, that if it would be buried into ground

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<sup>38</sup> Insertion: "babies."

<sup>39</sup> This paragraph is absent.

<sup>40</sup> Insertion: "Do not bury."

then all the Jews would lost. The guilty men were executed.<sup>41</sup>

## IN XVII<sup>th</sup> CENTURY

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

70) In 1606, in Lyublin, - a boy.

71) In 1607, in Zvolyn (Poland), - a boy who was found into water as disfigured with cut organs.

72) In 1610, in Stashev (Poland), the Jew Shmul stole a baby, sold him to Shidlovets where the Jews were caught at the same time when they tortured their sacrifice. The Jews were executed by rupture in four pieces, and body of baby was put in kaplid, with inscription: "Filius Johannis Koval et Susannae Nierychotovskiae, civium Staszowiensium, cujus vox sanguinis vindictum clamat ut Judei nominis Chrestiani hostes pellantur Stasovie," - that is: a son of Ivan Koval and Susanna Nierychotovskaya, of citizens of Stashevsky whose voice of blood revenge calls for exile of Jews from Stashev, the enemies of Christ's name.

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

74) In 1617, in Seltsi, near Lukov, the baby tortured by Jews was found and put in colleague society, in Lyublin.

75) In 1626, in Sokhachyov, some Christian babies were stolen and killed by Jews.

76) In 1628, in Lendomyr, the Jews tortured two children of chemist.

77) In 1636, it was issued a decree of Lyublin tribunal on similar case: the Jews invited, at some pretext, the carmelith lanc (church man) and, thrown themselves suddenly on him, extracted much blood from him and, threatening by death, they obliged him by terrible oath - do not discover the occurred event. But due to this violence, the church man fell ill so much, confessed in everything to senior church man, and himself died soon, however, he took an oath in justice of his evidences. On this ground, the Jews were executed.

78) In Kalish province, in Lenchitsi town, in Polish church of Bernardins, there is, until a present time, a corpse of baby tortured by Jews. The descendants of guilty ones, for a long time, were obliged to carry over a town, annually at a day of crime, the picture shown the Jews that taken part in it and were executed. Later on, this custom was cancelled, and to Jews, the penalty, instead of that, was burdened in favor of the cloister.

79) In 1639, a baby was tortured by Jews in Komoshitsi.

80) In 1639, in Lenchitsi, it was occurred similar incident which real acts were kept still not long ago,<sup>42</sup> and from them, it was done a statement: a peasant Mendyk was seduced by Jews and sold a baby of peasant Mikhalkovich to rabbi Meier. Gathered at night, the Jews tortured a baby by the same way as was at all similar cases: they pricked him over a whole body and extracted blood from him, and the corpse was returned to

the same peasant Mendyk. A reproach of conscience forced this man to denounce to himself and to the Jews; moreover, he testified that before, he sold to them two more babies. Mendyk affirmed the same under an oath and under double torment by fire, as well as onto execution place, before an execution. Thus, Mendyk was torn in four pieces for his confession; and the Jews who did not confess persistently at all, were justified by supreme court. This was one of the first and most remarkable experience for Christians do

<sup>41</sup> Eisenm, vol. II, p. 233. Tenzel, Monatl. Unterredungen, Juli 1693; Paperbroch, vol. II, April.

<sup>42</sup> They are present.

not confess and do not expose the Jews in such ugly crime.

81) In 1648, in Ivanishki, the Jews tortured and pricked a baby, and the wounds were filled in by wax.

82) In 1650, on March 21, in Kadev, one Jew was executed by wheel for that that he killed a baby made him eight wounds and cut the fingers on arms. (Eisenm, vol. II, p. 223).

In 1649, the Jews tortured and killed the babies;

83) In Khvostov;

84) In Kii, near Pinchov;

85) In Setsimin;

87) In Onatov - and the guilty men were executed;

88) In 1655, it was occurred the same in Brezhnitsa, near Sendomyz, where lessee Tsiko was accused.

89) In Ostrov, near Lyublin;

90) In Pratch.

91) In 1660, in Tungukh (Tunguch, Germany), the Jews, on Easter, killed the Christian baby, for that they were burnt down at number of up to 45. (Eisenm, vol. II, p. 223).

92) In 1669, near Mets (France), the Jew Levie stole a baby who was

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found as dead at forest; guilty man was burnt down. The details of this case were described in small book: "Abrege du proces fait aux Juifs de Mets," 1670.

93) In 1665, on May 12, the Jews in Vienna tortured a woman who was found as cut out in the parts, at lake. As similar crimes were repeated and later on then the Jews were banished by emperor in 1701 from Vienna. (Eisenm, vol. II, p. 220).

94) In Zhulkov;

95) In Lemberg (Lvov);

96) In Tsekhanov;

97) In Drogobetsk. The judges gathered at this latter place on this case; all of them were poisoned to death.

98) In Minsk province, near Slutsk, in Saint-Troitsk cloister, the saint bones of baby Gabriel tortured by Jews in 1690 are present. In inscription, all the details of this event are described; the crime was fulfilled in Byelostok, the corpse was found at dense overgrowth of wheat with usual, at these cases, signs. The dogs found a body of baby by their barking, later on, this baby was admitted as local God's pleasant person. In his honor, the prayer songs, that were known as "tropar" and "kondak," were created. The Jew, lessee Shutra, was a main assassin. About a case examination regarding that, it was not remained any footprints due to the fires.

99) In 1694, a baby was killed by Jews in Vladimir of Volyn. [46]

105) In Rozhani; and

106) In Slonim - the Jews tortured seven children; and, in Brodi, the bishop Tseseheika was poisoned.

107) In Tsekhanov and in Belaya, in 1699, the Jews were executed on square, in front of a synagogue, for that that they gave to drink to one young man, the Christian, extracted blood from him and killed.<sup>43</sup>

## IN XVIII<sup>th</sup> CENTURY

108, 109 and 110) In 1705, in Grodno, in Tseymelev and Rzhetschov, the Jews tortured to Easter three Christian children.

111) In 1750, the Jews, at the same incident, were banished from Kamenets-Podolsky.

112) In 1753, in Zhitomyr, it was an event examined in all the details and proved by inquest and

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<sup>43</sup> Killed.

court; the condemn on this case was found in archives in 1831.

On Passionate Friday, April 20, 1753, in village Marcova Volnitsa, the Jews caught, in the evening, three-year baby Stephan Studzitsky, carried him to eating-house, gave to drink honey and fed by bread moistured in vodka, because a baby fell asleep and lay quietly behind a furnace. In the night [47] of Light Sunday, the Jews gathered in eating-house, tied up the eyes of baby, took his mouth into pincers, and holding under a tub, pricked from all the sides by sharp nails, swinging and raising for the best bleeding of blood. When a sufferer emitted spirit, the corpse was carried to small forest where was found on another day. By the obvious evidences, the Jewesses Breina and Fruzha, without a torment, confessed in this killing, and their husbands were exposed by them, and also, without a torment, confessed. Then, the another men were undergone to torment and, confessed, they made such detailed description of this crime that already, of course, it could not remain any doubt. The Jews were executed by cruel death in Zhitomyr; the arms of rabbi Polotsky and five other Jews were burnt down under a gibbet which were wound by resinous hemp, it was cut out per three strips from their backs, and then, they were torn in four pieces, their heads were put on a stake, and the bodies were hung; five<sup>44</sup> others were simply torn in four pieces, their heads were put on a stake, the bodies were hung<sup>1</sup>, one of them admitted the saint crossing was lost his head. At this time, the picture shown the corpse of baby Studzitsky was drawn, the corpse was shown at the same view as it was found pricked over a whole body. The real picture, probably, is safe still until the present time; it kept at archbishop of Lvov.

113 and 114) In 1799, as seen from the cases of department of foreign confessions<sup>45</sup>, there were two similar cases: 1) Near Rezhitsa, the dead man was found at forest with unusual signs [48] and wounds on body: on a hand of right arm, a wound was crossed as by chisel; other one was higher than left elbow; third one, similar, under left calf, and the fourth one - on a back. The wounds, obviously, were made intentionally and several stages; this man spent the night at eating-house of Jew, the worker of him carried out him, at this condition, to a wood. But the inquest did not discover anything because of all Jews taken as prisoners escaped, and they were not found. 2) This year, also, before Jewish Easter, in Senninsk province, near Jewish eating-house, the corpse of a woman was found, pricked in face, on arms and legs, and over a whole body; but on a dress, any tracks of blood were not present, hence, she was undressed, pricked, killed, and after, washed and dressed. On an inquest, anything was not found.

## IN XIX<sup>th</sup> CENTURY

115) In 1805, a case was conducted as Velizh special court about a body of twelve-year boy Trophim Nikitin found in river Dvina: a boy was killed, and over a whole body, pricked, for that, three Jews was accused including Haim Tchyorny caught at second time on the same case in 1823. Because of the deficit of evidences, the case was undergone to God's will; but, later on, the important omissions of case officials were discovered, for that, the province courts were burdened by penalty, but the case was not reinvestigated.

116) In 1811, before Easter, in Vitebsk province, in village of landowner Tomashevskaya, a baby of one peasant was lost from cradle, and, although [49] many circumstances directed the suspicions to Jews, but the inquest did not found anything.

117) In 1816, in Grodno, on the eve of Easter, the peasant girl Adamovicheva was found as dead, one her arm was cut off from elbow joint, and body was pricked at many places. In this crime, the Jews were suspected, and the first investigation enforced a suspicion; but the Jews delivered the deputies to St.-Petersburg complaining of such outrageous suspicion and assigning it, very cunningly, to a hatred of Poles for adherence of Jews to f government. Due to this, the Superior commandment dated February 28 (declared on March 6) of 1817 occurred - "that the Jews would not accused in a killing of Christian children because of a single prejudice, as if they have a need in Christian blood, and what should be wherever a killing occurred and the suspicion would be directed to Jews, - without prejudice, however, that they carried out this for obtaining the Christian blood then it would be an inquest was conducted on a legislative ground and etc." On this ground, the Superior remark was made to Grodno province authority,

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<sup>44</sup> "Five... were hung," then no.

<sup>45</sup> Case of Derzhavin.

and the case was eliminated. But, due to the insistence of province public prosecutor who renewed from 10 years: state council adopted in discussion the ten year remoteness and the Superior commandment of 1817 by which the such suspicions to Jews was prohibited to admit, - decided: to give this case to oblivion. The converted Jew Savitsky came, at this event, called to expose the Jews if only he will be provided a protection from threatened to him, at this event, danger; but state council decided that “such investigation [50] are prohibited by mentioned Superior commandment.”

118)<sup>46</sup> In 1821, at the bank of Dvina river, the body of Khristina Slepovronskaya was found, and in her killing, the Jews were suspected although anything was not discovered.

119) In 1821, on the eve of Easter, in Mogilyov province, Chausovsky region, in the village Goleni, the dead body of boy Lazarev was found, about that, by outside signs, it could be defined that he was killed by mutilating Jews. The governor began the strict inquest, but the Jews, delivered the deputies again to St.-Petersburg, with a letter of regional solicitor exposed him in intention for abuses, complained of such, outrageous for them, suspicion as opposite for Superior commandment of 1817. The case was stopped, and the province authority received the remark for that that it did in spite of mentioned Superior commandment admitted such suspicion for Jews.

120) In 1823, pastor Oertel proclaimed the similar case occurred in Bavaria. This is doubtful last example in Western Europe. Since, these events were declared only in Poland, in our west provinces and in the East, in Turkey, Syria etc. (Was glauben die Juden? vom Pharrer Oertel, Bamberg, 1823).

121) In 1823, it was occurred the similar incident in Velizh, Vitebsk province, one of the most remarkable cases, by the large volume of investigation, complexity, great number of suspected persons, by discovered, at this case, other similar crimes, by duration, and, finally, because of it arose to the final decision before the state council. About this case, there are [51] so exact and full data that it is worthy of the special attention, why and we shall tell about it below more detail.

Regarding the investigation of Velizh case, it was discovered some more similar crimes, but by all these cases, decided for one time, the evidences and arguments were approved as insufficient. To these, it was belonged the followings:

122) Killing in Velizh of two boys of peasants, in 1817. The first testimony about it was done by: woman worker Terentyeva who carried herself, for money, the boys to Jew Tsetlin'y house. The women workers Maksimova and Kovalyova taken part in this case too, confessed and confirmed in everything the testimony of the first woman; and Kovalyova being a serf woman of rich Jews Berlin who bought a whole estate in the name of regional treasurer Sushka, - was afraid by her confession up to such grade that cried for a whole night and affirmed that she was lost now, hung herself. The boys, by testimonies of these women, were cut off the nails by Jews, after that, they made the cutting ceremony, swung them in barrel, wound their legs under knees by belt, pricked over a whole body collecting the bleeding blood, and the dead bodies were thrown from a jetty into the Dvina river. The testimonies of these three women, in spite of a complexity of them, have, as disgusting details of them, an imprint of unrejected truth. So, for example, Kovalyova, with tears and with fear, told where and by which reason she saw, in special box of Tsetlin woman, the dry bloody flat cakes of these boys blood, and [52] piece of blood collected in silver glass, adding that blood was already spoiled and smelt of dead body.

123) She, Kovalyova, declared, at this case, that, in all probability, the same Jews killed her own brother, Yakov, but that she did not dare to say about it. By request, it was discovered that juvenile Yakov, in 1818, died as if from a wound given, by careless, by himself; this case, because remoteness, was remained without attention.

124) By the same case, it was found that the same Velizh Jews, in 1817, tortured and killed the Polish woman landowner Dvorzhitskaya, adult woman, the remains of whom were found at wood next year. And in this crime, the same two depraved Russian woman took part, and all the small details of it were found. Dvorzhitskaya was given to drink up to drunk condition, they swung her in barrel, hit on cheeks, swore under her, put her on two chairs, pricked in different places and collected blood in plates places under; the dead woman was washed, put in “poshevni” and carried out suburb, to forest. From this incident, by the way, it is seen that the Jews encroached to such case do not limit by a murder of only babies or men but they are ready to make use of any opportunity to<sup>47</sup> kill the Christian and take his blood

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<sup>46</sup> This paragraph is absent.

<sup>47</sup> In order to.

for superstitious ceremonies. However, Terentyeva testified namely that she does not know where the Jews used blood of Dvorzhitskaya, but she noted that they examining this blood found it as black, and they were discontented for it. [53]

125) By the same case, it was found the same killing of two girls, by Jews, beggarly ones, in 1819, in Semichev eating-house, near Velizh. And here, the outrageous details in all agreed to the circumstances and to other data regarding similar cases, they do not remain any doubt in a truth of incident. Many Jews condemned by this case were exposed in absolutely false evidences and insolent lie; so, by the way, they affirmed that did not know at all and never saw Terentyeva, while it was proved that they knew her very closely and already for many years because she served as woman worker at Jews at the same place.

126) By the same case, it was found a murder, in Brusovanov eating-house, of four children more. This occurred also before Easter, in 1821 or 1822, at a period of hunger when the children went and asked for alms, and the Jews called them to eating-house, locked separately, and then, killed one by one at a presence of great number of other Jews by conventional tortured manner. The Jews partners Maksimova and Terentyeva, called by name the most part of guilty ones described in full details as the crime was made, who where stood, what said and did. One Jew was brought by evidences up to that being confused and at a loss, sobbed, he said, at a presence of commission: "If who of my family will confess, or who another will say all of this, - then and I will confess." Other Jews or kept persistently silent, of lost themselves temper and furiously cried and threatened to witnesses.

To all of that, the special case about the outraging of Saint Secrets, by Jews, given by bribery, and antiimiis stolen purposely, for that, from a church. [54]

The searching showed the justice of this denunciation disarranged all the details of it; nevertheless, the Jews did not count for important thing to confess and really, they got rid by unfounded, persistent denial. The Jews, at inquest, lost their temper, cried and swore up to that that they were removed away, and commission could not continue the inquests. About this case, however, it was noted here only in connection of it with previous ones.

127) In 1827, before Easter, in Vilno province, in Telshev region, in the village of landowner Dammi, the seven-year child Piotrovich was lost. The shepherd Zhukovsky announced that he saw himself how the Jews caught the child at field and carried out: the corpse was found later on as distorted by the same way as in all similar cases; the Jews mistook at inquests, did the false testimonies, denied them again, and, at last, they were exposed in this crime so as how much possible to expose people not having for their justification anything except the unfounded denial. In spite of that that in this case there was even one strange witness, mentioned shepherd, the Jews were remained only in suspicion. And this, of course, already proves that all evidences, except a confession, were in place, as in all other cases contemporary for us said above or below, the Jews always were justified. To that, it is necessary to add more that two Jews who began to confess, were found as dead; one of them as killed, under a bridge, other man was poisoned. Here, it will be to note to the point that, by a case of such event, which now [55] it could not be found, the confessed in crime Jew was found as hung at Jewish school, at locked doors; in spite of that, the testimony of Jews, that he hung himself, was adopted.

128) In 1827, a baby was lost Warsaw before two days to Easter; obviously, the suspicion was to the Jews, the tracks were found, and a baby, in spite of the confirmations and denial of house owner, was found as alive in his trunk. In spite of many circumstances exposed the guilty men by crying was in that that they were intended to sacrifice a baby, by common way, to their frenzied fanaticism, the Jews got rid of affirmation that they did it for joke.

129) In a book "Traveling by Turkey of Englishman Walsh," 1828, it is told the following: "the Constantinople Christians affirm that the Jews stealing children sacrifice them to Easter instead of Easter innocent man. I was a witness of large agitation among inhabitants. A baby was lost at Greek merchant, and they thought that he was stolen and sold as slave. But soon, his body was found in Bosphorus; his arms and legs were tied, and special wounds and signs on a body showed that he was killed accusations were to Jews because of this occurred before Easter; but anything was not found."

130) In 1833, in Minsk province, in Borisov region, one Jew who lived [56] in the village Plitchani (by Orko name) attracted to him the gone from landowner woman peasant Phyokla Seleznyova and twelve-

year girl Ephrosinya who was with her and, by a testimony of the first woman, persuaded her promised for that 30 rubles,<sup>48</sup> to agree for a killing of latter for that that to extract blood of her. The corpse was found, and on it, except the signs of suffocation, there was a wound on a temple, where, by testimony of Phyokla, Orko extracted blood into a bottle. He has told her that blood is needed for him for any pregnant relation woman, at childbirth of her, the Christian blood is needed for coating of baby's eyes. Persuading to Phyokly, Orko said: "At least, blood is needed from the little finger, it is necessary very much, and it is impossible to do without that." At Jew's house, and partially also on a wife and on a daughter of him, the dresses put off the killed woman were found; Phyokla, after denial and contradiction, told all the details of this killing, and how Orko strained some blood in a bottle. Later on, the Jews were exposed in bribery of the accused Phyokla that she took all for her, and did not betray the Jews. Orko persuaded also mother of killed person that she did not look for her daughter who lived at a good place; he, by a force and fight, did not admit to the search of shed where, by testimony of Phyokla, the corpse was found. A wife and daughter of Orko, and he mistook continuously in false evidences. Due to all of that, Orko was accused in killing; but, on the [57] ground of Superior commandment of 1817, by which it was prohibited the suspicion in usage of Christian blood by Jews, the question was cancelled.

131) In Volyn province, in Zaslav region, it was occurred, in 1833, the following:

One peasant of count Grokholsky Prokop Kazan came on March 20 to economical board and declared by signs that on a way to village Volkovka, three Jews attacked him and cut him a tongue. When this wound was closed then he told the following: he was overtaken by Jews when he passed a wood at cross-road between the village Gorodische and Seredentsi. Come up with me, at first, one Jew same to me and, telling, he went side by side; then, other man joined to us, and, finally, the third man. Not suspecting anything, I answered carelessly to questions of them, as suddenly, one of them, being backward a little, caught me from behind and overturned; the others rushed and began to press my chest and strangle for throat so much that I fell in unconsciousness and, probably, I put out by tongue. Come to sense from pain, I saw myself as set on the knees with bended head; one Jew supported my head, and other man placed a cup under my mouth into which blood poured very much. At this position, pushing me continuously into sides and back of the head, probably, for enforcement of blood bleeding, they held me until a cup was filled in by blood more than up to a middle of it. Then, taken with fair, they sat on their cart and came away. This occurred about noon. Due to the blood bleeding, I lost my consciousness again, and when I came to sense then sun was already down. The Jews same away in cart put to by three bay and one white horses." [58]

The Zaslav governor gathered immediately all the local Jews - cabmen, set them into two rows and, called Kazan, ordered him to recognize along them the criminals. Kazan passed by rows for three times and, as he could not speak yet, showed by signs that they are not here. Checked the having Jews by list, a governor found that at number of them there are not three men, namely: Itsk Malakh, Shai Shopnik and Shlyom Kaliy. They were called, set in rows, and Kazan already free was called again. Just he came, as immediately showed to Itsk Malakh trying in every way possible let everybody know that this is the same person who cut him a tongue; he knew in Shopnik the man who held him; in Kaliy, he found a likeness with the third participant of crime, not affirming, however, positively that this is he. Kazan was persistent in his evidence, even after spiritual admonishment.

The Jews denied. Malakh affirmed that he, already for ten days as did not come away town. Shopnik - that he went and returned namely on 20th date, but with the Jew Reznik, and with one horse; Kaliy - that also was, during this time, in town. Each man presented the witnesses.

The Kaliy's evidence, obviously, was confirmed, the words of Shopnik, partially, too but with some contradiction relating to time; from the witnesses presented by Malakh, two Jews including his owner, Girshtel, denied from witness giving at all, and they affirmed his evidence, and namely, only one Jew, one Jewess, janitor and his father - soldier of invalid [59] team, a man, punished for bad behavior by birch and transferred to invalids and, moreover, was being as guard man at Malakh.

Meanwhile, the inhabitants were in quested (who lived near a place where this incident occurred). Of them, many testified that saw, at this day, three Jews<sup>49</sup> but where they went, they did not note, as well as they do not remember neither color, nor number of their horses; the third men testified that, really, the Jews passed with similar horses but they did not note, how many people and where they went; one man declared that he saw namely three Jews passed through the Village Gorodische with three bay and one white horses; and Zaslav police official affirmed positively that only Jew Malakh came out the town with three bay and

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<sup>48</sup> Above it was said that the Jews try to buy, for this subject, a baby at the Christian for 30 coins in memory of Iuda's betrayal.

<sup>49</sup> Insertion: "gone to this direction, the others - that only saw the Jews."

one white horses, and that, at this time, neither cart, nor the horses of these colors, nobody of Zaslav Jews had. He could not positively only about that, did Malakh go somewhere at this day.

The medicinal board testified of Kazan found that his tongue was really cut by sharp instrument but that this was done with violence, the board recognized as impossible thing; at first, because the impossibility to do such violence by three men, and at second, because of Kazan, neither on body, nor on clothing, except underclothes, by which, by his words, he has wiped himself, coming to sense, had any blood somewhere, that, at [60] violence, it was impossible to avoid.

The Novogradvolynsk magistrate decided: to remain the Jews in strong suspicion.

The criminal chamber decreed: to remain them as free.

The governor gave an opinion that he considers the Jew Malakh exposed and proposes to send him to Siberia; to remain Shopnik in suspicion and remove him to another town for dwelling; to undergo Kaliy by police supervision on a place of his dwelling.

The government senate being based on: 1) conclusion of medicinal blood; 2) arguments of Jews regarding their presence, during the incident, in town without coming out, except Shopnik who proved that he went with Reznik; 3) common approvement of Jews behavior; 4) that that Kazan a) did not declare immediately about 12 rubles found by him; b) was in eating-houses and drank three; c) deceived brother hidden the real reason of his coming out the house, and so, in spite of an approvement of strangers, from a bad side, showed his behavior, - decided: 1) to recognize the Jews as innocent; 2) to punish Kazan, for false slander of them, by lashes, by twenty strikes, and to remain under a police supervision, in suspicion that he mutilated himself followed by the criminal purposes.

Here, it is impossible to keep from some remarks. And, at first, the board or itself, by its simplicity, was deceived, or, that is much more probable, it deceived the others. Its testimony, in any case, was false, groundless. If three men will overturn one man and will strangle him for throat, pressed chest, up to unconsciousness, then he will open not [61] only a mouth but even his tongue will be put out if only to press his Adam's apple or larynx. Not less it is clear, why Kazan had no blood on clothing: he came to himself from the first syncope staying on knees, with bended forward, under a cup, head, and three<sup>50</sup> Jews held him; soon, he was lost again and lay, lost much blood, from noon to evening. So, at first, blood ran into cup placed up to his mouth, then, during a whole time of syncope, it stopped, clotted on tongue, and when he, at the second time, came to himself, the already it was not the blood bleeding, and because the clothes was not bloody.

132) In 1840, during Easter, the Catholic priest Father Thomas lived in Damascus, came with his service-man to Jewish block, both were lost. The accusations were to the Jews; a whole Christian population of Damascus was arisen, and indignation inflamed even the Muslims. French consul fully persuaded in that that the crime was made by Jews looked for himself, impelled by any means the Turkish government to action and insisted on an accusation and execution of Jews; Austrian consul, to department of whom, partially, the Jews belonged, counteracted and protected the Jews. The ugly torments forced from these latter ones the confession in all details of crime; several men also could not stand the inhuman pains, and so now, in Europe, they affirm that their confession was forced and false.<sup>51</sup> But the confession in all details was same, in inquests of some Jews, and, moreover, the remains of pastor and his service-man cut out in the pieces were found at different places, by an indication of these Jews, and, by the way, the part of cap or beret of lost man was found at the same place, and all people who knew him affirmed immediately his pieces of clothes. The Jewish embassies with gifts from Paris and London to Alexandria stopped the case, and the Jews remained as alive were liberated.<sup>52</sup>

133) In current 1844, the highest justice of Porta declared the solution on an accusation of Jews who was found as distorted as in all similar cases. The complaint was brought by Greek patriarch; but by persistent presentation of English envoy, as namely said in newspapers,<sup>53</sup> Porta did not recognize the Jews as guilty, and condemned still patriarch for a payment of "protoreya" fees.

134) In April, 1843, also before Easter, there was, in Russia, the remarkable case again, of this kind, though not so villainous because of it was without killing. In Vitebsk province, in town Lutsk, two Jews, brothers Berko and Shmariya Klepach, caught the fifteen-year girl Scherbinskaya, made her the forced blood extraction collected blood in glass. In spite of all evidences, Berko and Shmariya denied from

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<sup>50</sup> "And three Jews ... he was lost" then no.

<sup>51</sup> "And false" then no.

<sup>52</sup> Der neue Pitaval, Leipzig, 1812, vol. I.

<sup>53</sup> Gazette des Eribunaux, 1844, le 13 mai.



everything, and they could not be exposed because of the witnesses were absent, and they could not be conducted to confession. The general-governor tried to gather, for this cause, the secret data on a place and [63] found that though these data were insufficient for positive conclusion but that they enforce the old existing legend about usage of Christian blood by Jews for any mutilating ceremonies.

## VELIZH CASE

Finishing hereby a number of selected from different books and cases, examples served as an argument of existence, along the Jews, of such ceremony which not infrequently causes a murder of Christians and especially, of babies, it is necessary to take for discussion else that the given examples, although they are great enough, of course, contain a small part of really last events, because of they are far from all were discovered, not all were kept in written monuments, and, finally, they are far from all could be collected: all the similar cases finished by investigation at lowest and middle places could not be included because of there were not any data regarding them here; as well as these cases, on which anything was not discovered at all, and all the data regarding them are limited by an evidence in lists<sup>54</sup> about incidents, that there a baby was lost, for example. But for positive certification that an accusation is not a slander or fiction, and that not a single torment of Middle Ages forced this ugly confession from Jews, it is remained to examine one of the latest cases of this kind more detail, for example, the Velizh case that began on April 24, 1823, in [64] Velizh town police and overed on January 18, 1835, from twelve years, in common meeting of State Council. This case is remarkable by large details, repeatedly renewable searchings and clearness of all evidences, not excluding even and own confession of some ones, although and not quite said. But what could compel the Jews to confess in such crime continued the religious, fanatic secret, and, moreover, what could the criminals be wait from that? In contrary, the persistent, impudent, ungrounded denial saved them almost always, and saved also for this time.

On April 22, 1823, the soldier's son Phyodor Emelyanov, 3,5-year, was lost in Velizh. This was at a day of Easter. The boy's corpse was found for Phoma's week in suburb, at forest, at such appearance that already nobody of inhabitants could doubt in truth of arisen suspicion and spread, through any woman wizard, dark rumors, and namely, that a boy was tortured villainously by Jews. Over a whole body, there were the abrasions on skin as if the skin was rubbed by something very much; the nails were cut up to a body; over a whole body, there was a number of small wounds as is pierced by nail; blue, clotted by blood legs proved that under the knees, it was made a tight bandage; nose and lips were flattened also from last bandage which remained even purple sing on back of the head from knot; and, finally, under a boy it was made the Jewish cutting ceremony. All of this proved indisputably, as replied a doctor under an oath, that a baby was tortured purposely, reasonably; from a condition of [65] internal organs, it was seen that the boy was kept for some days without food. The crime was made, moreover, with naked baby, and a body, later on, was washed and dressed; as on linen and clothes it was not any sign of blood. By the tracks and footprints around this place where the corpse bay it was seen that double cart or vehicle drove up from a road to this place, and the corps was carried out to march on foot. The suspicion was announced by parents and other people to Jews, and another reason of tortured death of innocent baby could not be thought by anybody.

Meanwhile, it was discovered that the soldier's wife Marya Terentyeva, still before than the corpse was found, predicted and declared to mother as if her son is still alive, sits in cellar of Jews Berlin, and at night, he will be tortured; the same, twelve-year girl Anna Yermeeva predicted, who was ill and was known among people by that that she can forecast. At Berlin family, it was done a search at home but anything of suspicious thing was not found; an owner announced that he had no the cellar at home; but two cellars were found although this find would not serve to anything; the inspection was conducted by one block supervisor with ratman, at first, by Jew, and, at second, by close relative of Berlin family, at whom at home, a boy was hidden for a period of search.

Shmerka Berlin was a merchant, a man who was very rich, honorable among the Jews and he lived good, his mother-in-law Mirka also was a rich woman, and her house had a big, rich family. Berlin family possessed even the populated estate of beautiful view and the serf people bought in the name of regional treasurer Sushka. The closest relatives [66] of Berlin family were Aronsonov and Tsetlin families, and then, a great number of another families in Velizh, Vitebsk and other neighboring towns too.

Seven woman testified under an oath that in early morning at the same day when a corpse was

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<sup>54</sup> Instead of: "in lists" - "of witnesses."

found, they saw the double Jewish cart rushed by, as fast as one can, this road where a body was found, and returned one soon again to town; and one woman witness affirmed positively that, in a cart, Iosel, service-man of Berlin, sat with other Jew. Berlin family, their service-man and coachman affirmed that did not drive somewhere and that they had no even a forged cart; and it was discovered that Iosel drove at this time himself exactly in a forged cart which stood at the yard of latter. But two ratmans, the Jews, and including Tsetlin himself, trying to take a suspicion aside, with tremendous crowd of Jews burst into the yard where the newcomer Polish pastor put in, they began to measure the width of wheel move and they affirmed that he crossed a boy while Orlik and other Jews spread the rumor about that a baby was crossed exactly, or was shot by chance from a gun by small shots why the small wounds over a whole body, and then, a baby was thrown that to lead a suspicion to Jews.

The investigators did not find anything more, did not take into account the circumstance that was extremely important, to preliminary announcement of two women, Terentyeva and Yeremeeva, that a boy was at the Jewish hands, and even namely at Berlin family, and that he will be lost soon. One of them, Terentyeva, was in Velizh, other woman, Yeremeeva, in Sentyuri, twelve miles of town. This mysterious forecasting, it [67] must be inevitable give a key for all searchings because of it proved clearly and undoubtedly the belonging of two named persons to this event. The case was transferred to Velizh regional court which, on June 16, of 1824, concluded: "therefore a deficit of evidences, to liberate the Jews from an accusation un murder of a bay; but to remain in suspicion for Hanna Tsetlin and Iosel, and to accuse Shmerka Berlin with his comrades in spreading of false rumors about a death of a boy who, probably, was killed by Jews."

The general court, on November 22, agreed to this solution, added, however, that as a baby was killed clearly purposely then to try discover the guilty ones. The governor confirmed a solution, and a case was overed.

But in 1825, during the passage of Emperor Alexander I<sup>55</sup> through Velizh, the soldier's wife Terentyeva gave a request to His Majesty, in which she called a boy Phydor Yemelyanov by her son and complained that he was lost by Jews. By this cause, the case was renewed, the inquest was ordered, at first, to special official, under supervision of general-governor; then, by Superior commandment, aide was sent, after that, general-major Shkurin, the whole inquest commission was created, finally, ober-public prosecutor from a senate was sent, and it was ordered to conduct a case directly to Governing Senate. Being already wide and extremely itself, it did itself more complicated when, at this event, six or seven other [68] similar cases were discovered: about a kidnapping of antimiis; about the outraging under him and under Saint Secrets by Jews; about the changing three Christians to Jewish faith, and about the killing some babies more. The counterpane was removed from a whole number of ugliest crimes, sources of unprecedented mutilating and consequences of disastrous unpunishing. But, here, it is supposed to trace only one of them, the main, about soldier's son Yemelyanov.

By Berlin family, woman worker Praskovya Pilenkova (later on, Kozlovskaya by husband's surname) was at presence; by Tsetlin family – Avdotya Maksimova, by Aronsonov family – Marya Rovalyova, all of them were the Christians but lived for a long time with Jews and got used to their node of life, customs and ceremonies. Kozlovskaya was still very young during an incident and soon then, she was married for Polish landowner; Kovalyova was, from her childhood, modest serf woman of Aronsonov family; which, as she testified later on, did not dare even to declare about her very grounded suspicion; that her masters killed her own brother. Maksimova was decisive and depraved woman, and sure service – woman for Jews for money and wine. Marya Terentyeva, peasant or soldier's wife, of dissolute behavior, also served in Velizh, there and here, at Jews, and partially only served time by time, and she was ready for everything, as Maksimova, for money and vodka, long since she was a man service-woman of them, at all vile and villainous cases.

Terentyeva, at new inquest, at first, testified that she saw as Hanna Tsetlin, at Easter, brought a baby from outside to home, that she followed by Hanna who gave to drink her wine; that, in the evening, they ordered to her to carry out a baby to Berlin family together with Maksimova [69] where Mirka put him to cellar; on Thursday of Saint week, she saw a boy who was already dead, and his blood was in new tab; the Jews washed and dressed a corpse, and Hanna ordered to her, Terentyeva, on Phoma's Monday, to carry out a boy, together with Maksimova, at night, to forest, that and was done by them. She was reinquested repeatedly during some month, persuaded, admonished, and she, at first, confessed that she was at Berlin family herself, together with Maksimova and Kozlovskaya, when they tortured a baby; after that, that she

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<sup>55</sup> Insertion: "Pavlovich."

carried out him herself, by persistent request of Jews, to Tsetlin family; that then, they transferred him to Berlin house, and there, on Monday, tortured; he was undressed, put into a barrel, swung, put on a table, cut the nails, made the cutting ceremony, tied up by belts his legs under knees, put into the small tab;<sup>56</sup> all the Jews pricked a boy by nail, extracted blood and took over him Terentyeva and Maksimova to throw him to forest; but, as the sufferer breathed still then he was tied up his mouth and nose, and when he was carried out then removed the handkerchief, they saw that a baby was already dead and put him there where he was found.

Then, Terentyeva, after that as three years since an incident passed, and, moreover, she traveled frequently, said that she mistook in some details. And now, she remembered that the nails were cut by not Jew Poselyonny who did the cutting ceremony,<sup>57</sup> but Shifra Berlin; that she extracted a boy from a barrel herself and carried him to Jewish [70] school, that she was forced to tie up him the legs and to prick him by nail, that, at last, she and Maksimova were dressed in Jewish dresses and ordered to carry out the corpse to marsh. Then, she, on another day too, was with Jews at school again, chook up and poured out, by their commandment, blood of martyr, and in remains, she moistured a piece of canvas that the Jew Orlik cut out in small pieces and distributed to all by piece. The small barrel with blood was carried out by her to corner house with green roof. Again, at another time, she testified that a bay was carried not to Mirka, but to a room of her daughter, Havra, at the same house; that he was kept not in cellar, but in small room; that all the Jews drove a barrel for a long time, changing in pairs; that she, Terentyeva, drove a small barrel with clotted blood, by Jews commandment, to Vitebsk. The Jews went together with her whose names were called by her, and it was evidently that they, following by general rule of them, at all similar cases, used at this time too, the woman Christian, and, moreover, drunk one and depraved one as dummy criminal, forced her to drive a small barrel with blood that, in a case of trouble, to deny from it and to remain her as single guilty woman. In Vitebsk, they stayed at Jews of some ages and signs, they dissolved blood in a water and moistured canvas, the rest poured out the bottles, endowed and gave to drinkl Terentyeva and sent with her one bottle with blood to the village Lezna. There, they moistured, also, canvas, cut out and divided it. Terentyeva added that the Jews, by flattery and threats, that she will be sent to Siberia for killing of a boy, forced her to take the Jewish faith, and she described a whole ceremony of changing in detail; she, by the way, was put onto burning hot frying-pan, forced to swear, held a mouth that [71] she did not cry and held her; then they tied up the burnt soles with ointment.

The soldier's wife Avdotya Maksimova, a woman worker of Tsetlin family, during an inquest, which lasted almost a whole year, at different times, testified: that she saw a baby on Monday of Saint week at her mistress at a corner behind a bed; on Wednesday, she saw him at small room, in trunk, from which all of foods was removed, for this purpose, onto a floor; further, she confessed that Hanna Tsetlin brought a boy to the yard, and she, Maksimova, carried out him herself to room, then, Terentyeva carried out him to Mirka Berlin; thus, they transferred him, hiding, several times back and forth. On Monday, on Phoma's week, she saw him in cellar of Mirka as dead; at night, Iosel with other Jew carried out him in a cart to Tsetlin family; they ordered to Maksimova to wash him, dress, and together with Jews, to carry out outside. With a confrontation with Terentyeva, Maksimova confessed, however, in all and confirmed all the details of her testimonies. It was evidently that both woman, discovering a crime and the main guilty men of it, at first, wanted to remain aside themselves; here from what, the contradiction of them occurred and original incomplete evidences. She testified that when ratman Tsetlin, husband of Hanna, searched, with ,lock official, a house of Berlin then the Jews laughed, because of a baby was, at first time, at home of ratman Tsetlin; that she, Maksimova, was forced to take the Jewish faith given to drink as drunk and etc. She told, with all details, a whole ceremony at school, that she was called now as Risa, and added that since a murder of boy, she had a full power at [72] home of Tsetlin family who were afraid of her, pleased her, gave to drink and fed well and, with tears, begged if she threatened that she wanted to go away for another place. This circumstance was confirmed by a daughter of Maksimova, - Melanya, said that since 1823, not mistress but mother of Melanya was a senior at home. The same was confirmed under an oath the strange witness who heard repeatedly how Maksimova, drunk, boasted that "Tsetlin woman does not dare to send her out if she would be wanted because of she, Maksimova, knows such affair which will ruin Hanna." Exposed in that, Hanna confessed that Maksimova has told such speeches exactly "although, she does not understand why she said that to."

Praskovya Kozlovskaya (Pilenkova), woman worker of Berlin family, testified: at night, for the first

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<sup>56</sup> Tab.

<sup>57</sup> "Who did the cutting ceremony" then no.

day of Easter, it was a secret meeting of Jews at Slavka Berlin (daughter of Mirka); on Wednesday, she saw any boy who cried at passage. With a confrontation with the first woman, she confessed and testified that a bay was driven back and forth to Berlin and Tsetlin families; that Terentyeva and Maksimova were at night meetings but she, Kozlovskaya, was not; she was sent, on Monday evening, to drinking office; coming up the shutter, outside, she saw a barrel through the split, and also, a boy and the Jews, she saw who undressed, put him on, cut the nails etc. Then, a boy was carried to school, and she hid, followed by, and, through a window of school, she saw how pricked him, put on a small tab, took out, washed, dressed; Terentyeva and Maksimova, dressed in Jewish clothes, took a boy and carried out school, and she, Kozlovskaya ran away. Then, she confessed that she was afraid to speak true and she wanted to remove herself, but that she, exactly, by commandment of [73] Mirka, took part in this crime herself and she was at the same room, and after that, at school. She gave water, drove, in her turn, a barrel, she changed with Terentyeva and Maksimova; the first woman tried up a mouth of boy when he was carried to school, and Iosel gave her to carry a bottle, and he carried two bottles himself; Terentyeva was the first who forced to prick a boy in temple, then, took over a nail to Maksimova, then, to her, Kozlovskaya, who pricked a boy in shoulder and took over a nail to Iosel, he taken over a nail further, carried her to small bookcase where the commandments were kept, forced to swear in loyalty, changed to Jewish faith and called her as Liya. When this ceremony was overed, and Kozlovskaya returned to a table then a boy was already dead. Moistured canvas in blood, Terentyeva and Maksimova washed a corpse, dressed, Iosel brought all of three woman, by Jewish rules, to an oath, that they will keep a secret; two first women carried a corpse, and she – a bottle with blood to Slavka, followed by other Jews. When they returned, said that they threw a corpse into marsh then Slavka gave them some money, and all the Jews prevented them that they, if drunk ones will quarrel, did not let out a secret by any way; if that will occur, then they will remain as guilty themselves, and they will be whipped, and all the Jews will deny and they will be right.

At last, after long admonishment and many confrontations, by a contradiction, by which, three years later after an incident, for drunk woman, it is impossible to surprise, Maksimova told that she confessed already long ago, as in spirit, to, called by her, three Uniat priests in partnership of that crime; and then, all of three women – Terentyeva, Maksimova and Kozlovskaya – did absolutely unanimous testimony confirmed in all details [74] by mutual confirmation of women. They, with full frankness, told everything reminding each other the different circumstances and correcting that that, because of forgetness or other causes, was testified by them at first as otherwise. Here is their common unanimous and detailed testimony:

“In 1823, during the Great Depression, roughly a week prior to the Jewish Passover, Hanna Tsetlin gave to drink Terentyeva, gave her some money and asked to get the Christian boy. On a first day of holiday, Terentyeva booked a boy Yemelyanov by a bridge<sup>58</sup> and said about it to Hanna, she given to drink her, gave her some money and something sweet to attract a child, and Maksimova was at the same place at this time, she saw and heard it. Terentyeva carried a boy, Hanna met then outside in front of the house,<sup>59</sup> brought into the yard and took over Maksimova who brought him into the rooms. At the same place, there were: husband of Hanna – Evzik, daughter Itka and woman worker Risa. Terentyeva and Maksimova were given to drink, they gave them some money, and they fell asleep. In the evening, they ordered to Terentyeva to carry out a baby to Mirka Berlin; she carried him to a room of her daughter, where there were many Jews; a boy was carried to a small room, and they gave to drink both women by wine and gave some money. During a whole week, Terentyeva saw a baby at Berlin family, except Wednesday, when she was changed to Jewish faith and burnt the legs. Maksimova carried him back to Tsetlin family, [75] on Monday for Saint week, that she saw, and Kozlovskaya too, and, on Tuesday, early, again back. She came with a baby in a kitchen to ask if Berlin family got up, and there, she and a baby were seen by Kozlovskaya, cook Basya, and a girl Genemikhlya – the latter ones are both Jewess. Slavka opened a door for a knock of Maksimova, took a baby and ordered to come for him tonight when he was carried to Tsetlin family again where he stayed to Wednesday; Hanna ordered to Maksimova to put out the trunk all the foods, there, a baby was put on as sleepy and covered with a sheet.<sup>60</sup> Hanna ordered to close a cover not tightly, and to lock it with a split that a boy won’t suffocate, and said that, at noon, her husband, ratman, with police will search Berlin’s house, and, tonight, said, laughing, that there was not found anything. On Thursday, Maksimova carried out a boy to Mirka again, and Kozlovskaya saw him there and asked a cook

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<sup>58</sup> Sister of a boy gone out together with him, testified that he did not want to go with her farther, and sat down near a bridge.

<sup>59</sup> The strange witness testified that they saw, in this morning, Hanna who stood by wicket-gate of her house; and one woman, Kosinevskaya, saw how Hanna brought a boy arm-in-arm.

<sup>60</sup> Maksimova’s daughter, Zhelnova by husband’s surname, come at this time for anything to Tsetlin’s house, saw a baby in a trunk, with a shirt, or covered with any white thing, but, in a hurry, she did not examine him well.

Basga: whose is he? Maksimova did not see that a boy was fed for last days.<sup>61</sup> On Monday, at Phoma's week, in the evening, Hanna gave to drink both women by wine, brought them to Berlin's house where Slavka had many Jews in meeting. Mirka also gave to drink both women and asked beforehand that they, at night, would drown a corpse of a boy in the river. They carried a boy from a small room, undressed, by [76] commandment of Jews, and put on a table; the Jew Poselyonniy did the cutting ceremony,<sup>62</sup> and Shifra Berlin cut him the nails up to meat. At this time, Kozlovskaya returned out the drinking office; Slavka came out to her to passage but, noted that she already saw anything, called her at room where the Jews threatened to her that if she will let out a secret somewhere then she will undergo by the same that with a boy; she swore that she would be silent. Then, they continued: Terentyeva held a baby under basin, Maksimova washed him; they put him into a barrel by his head fourth, in this barrel, a half of bottom could be removed; Iosel replaced this bottom back, began to drive a barrel over a floor with Terentyeva, then, all of them did the same, changing in pairs, for about two hours; a baby was taken out as red colored, as burnt down;<sup>63</sup> Terentyeva wrapped him and put on a table; all three women dressed in Jewish clothes, carried a baby, tied up his mouth by shawl, to school, and the Jews followed by them. At school, they met a croud of Jews, put a baby on a table into a tab, untied his mouth; here, Orlik Devirts ordered; Poselyonniy gave the belts, Terentyeva tied up the legs of boy, under the knees, but weakly, and Poselyonniy tied up them more tight. Terentyeva was ordered to hit a boy slightly at cheeks, and after her, all of others did the same; they gave a big, sharp and light bail, and ordered to her to prick a baby, herself, in temple and in side; then, Maksimova, Kozlovskaya, Iosel and one by another all the Jews and Jewesses did

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the same.<sup>64</sup> Meanwhile, Kozlovskaya was conducted to the commandments at bookcase and changed to Jewish faith called as Liya.

Orlik turned a baby at a tab who, at first, cried, and then was silent,<sup>65</sup> looked at all and signed with hardness. He was bled to death soon and died. Terentyeva took out him, untied his legs, held under other tab that's stood on a floor; Kozlovskaya gave the bottles with water, Iosel poured on a boy, a Maksimova washed him. When blood was washed off, and three were only the small wounds of size as single pea,<sup>66</sup> then they ordered to dress and put on his boots the corpse and to put on a table. Iosel brought all the women (three ones) to small bookcase and told: "as all of them received the Jewish faith then they must swear according to it," and read them a big Jewish book.

Then, the Jews swore under antimiiis stolen by Terentyeva from Ilyinsk church, spat on him, trampled down by feet etc.<sup>67</sup>

Meanwhile, it was already lightly; Terentyeva with Maksimova were afraid to carry a boy to the river where sometimes early there were some people, and so, they carried him to the forest, to marsh, near Gutorov Krizh where he was found. After they came away, Iosel poured blood in one bottle and ordered to Kozlovskaya to carry it to Slavka; the rest blood was left at a tab, at school; coming back out the forest, [78] Terentyeva and Maksimova met Iosel in cart;<sup>68</sup> they went by it to observe for women, and Iosel come out the cart and looked where the corpse was laid by them; then, the Jews drove to town<sup>69</sup> again. Mirka gave to drink both women by wine. Slavka gave some money and persuaded that the drunk ones, after quarrel, did not let out a secret: all the Jews will deny, she said, and you will be guilty only. Both women undressed the Jewish clothes and went home.

In the evening, Fratka, wife of hairdresser Orlik, gave to drink Terentyeva,<sup>70</sup> dressed her in Jewish clothes and brought to school. All of these Jews and Jewesses were there, and, moreover, Kozlovskaya too.

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<sup>61</sup> In medicinal certificate, it was told that stomach of a boy was empty though a boy was fed good himself, from that, it is necessary to conclude that he did not eat for last days before his death.

<sup>62</sup> This was also agreed quite, partially, to medicinal certificate, and, partially, to a testimony, under an oath, of eleven witnesses.

<sup>63</sup> This was also agreed quite, partially, to medicinal certificate, and, partially, to a testimony of witnesses.

<sup>64</sup> Insertion: "Each person, in turn, thrust a nail into a body of baby."

<sup>65</sup> Insertion: "He moved by legs slowly."

<sup>66</sup> This way also agreed to medicinal certificate and to a testimony of witness.

<sup>67</sup> By request of church, it was discovered that an old antimiiis was really stolen, and Terentyeva testified, with all details, how she stole him.

<sup>68</sup> Seven witnesses testified under an oath that they saw how a cart, early morning, drove back and forth, and one woman – that there was namely Jew Iosel in it.

<sup>69</sup> "Then, the Jews ... town" then no.

<sup>70</sup> Insertion: "by vodka."

A small tab with blood still stood on a table, and near of it two empty bottles, in which, the day before, they carried water for washing, sent already the third bottle to Slavka. At the same place, the package of canvas was laid. Hanna with Maksimova came, they carried one bottle more, cup and funnel. Terentyeva stirred blood by small spade, and Iosel poured out it by cup, through a funnel, into the bottles and into small, fully assembled by hoops, barrel which was given by Orlik. A rest of blood, they moistured about two measures of canvas, ordered to Terentyeva to wring out it, to smooth out and ventilate, Iosel crumbled it in small pieces; Orlik dipped a nail into the rest of blood, dripped onto each piece and took on it the flows, and they gave to each person by one piece, as well as, and to three Russian women. All of them [79] went away: Maksimova carried, following by Tsetlin family, one bottle; Kozlovskaya, following by Berlin family, two ones, and Terentyeva, following by Orlik, a barrel. Maksimova gave back her piece, later on, to Hanna; Kozlovskaya lost it, and Terentyeva said that it must be in her overalls pocket which was taken over by her for keeping, with other things, to soldier's wife Ivanova when she was arrested. The investigators immediately went to there and found, in indicated place, the triangular piece of canvas, of red color, and confirmed by all three confessed women for that one about which they told.

At Berlin's house, at Tsetlin's house, and at school, all three women, separately, testified quite agreedly to their words, where, how and what was done; these details and location where ugly crime was made, confused them very much, and they could speak with hardness.

Fratka said to Terentyeva that the eyes of new-born children are wrapped by bloody piece of fabric, and blood is put into Matzah (in Matzahs). This was quite agreed to many above listed data and to the testimonies related to such incidents. Next year after that one, Terentyeva baked, herself with Fratka and with other Jewesses, Matzah with this blood. Maksimova describes with details, how she did the same at Hanna moistured the dried blood in a bottle and mixed with saffron infusion. Hanna put also some blood in the honey, which was drunk. Kozlovskaya says that they did the same at Berlin's house: shook out from a bottle the dry blood, ground and emptied in saffron infusion that poured out into dough.

The general-major Shkurin took Terentyeva with him, and also, Maksimova, [80] and went to Vitebsk and to Lezna where they carried blood. Maksimova indicated a house in Vitebsk where they carried blood, with Moisha Belenitsky, and recognized an owner; Terentyeva could not, at first day, recognize, asked to give her some time, and at another day, she declared that there is not necessity to look for far. The commission stayed at the some house and even, at the same room where she, in 1823, carried blood. She proved that by this that indicated a fire-place built in a wall where, at this time, they burnt the hoops and rivets of small barrel; she told all the details on house location inside and outside, although she spent night at the guard and did not come out somewhere, she told that there it must be another door more leading directly to kitchen, and that was right. She recognized all the owners whose were described by her previously at inquest, still in Velizh: Movsha, his wife, Zelika, his mother Rivna, Aron, his wife Risa; at this time, Rivka took a small barrel with blood from her herself. The another houses, where she was treated, were not reminded by her. In Mogilyov province, in the village Lezna, Terentyeva could not do the positive indications because five years already passed, and she was not in Lezna more.

Melanya Zhelnova, daughter of Maksimova, testified that coming to mother, on Saint week, she was sent by Jewess Risa who saved at home together with Maksimova, - to a special small room where the trunk stood, with food; looked at it, in passing, she saw in it sleepy boy at white skirt, or covered with any white thing. She, also, testified that she saw a boy at bedroom of Tsetlin woman.

The Philistine woman - Darya Kosachevskaya - testified that when she went, at first day of Saint week, for beer, she saw how Hanna Tsetlin led by hand to her house three-year boy at the same clothes, [81] that the lost son of Yemelyanova had. At confrontation with Tsetlin woman, Darya took up both her hands appealing to saint image (icon), and said: "forgive, Hanna, you never did me any harm, I have no any reason to be angry on you; kill me, God, if I told one word of untruth, at least!"

The woman worker Marya Kovalyova, to who Terentyeva and Maksimova referred on another case where the same Jews were engaged, denied for a long time, confessed, at last, in everything said all the details accordingly with the first ones; but then, was being afraid of that, felt lonely and cried for some time, and told that she killed her herself, that she will not have a rest somewhere, she was hung herself.

Then, it was found that at Berlin family, at incident, at their house, it was a light at night, that they and their neighbor Nakhimovsky had, at these nights, on the yard, the guard Jews while neither before and after for what he had the night watchmen, he told only, at last, that this was done for precaution, that anybody could not cover his gates with blood, or did not other fifth. The watchmen were being found and exposed, after their denial, affirmed that they were sit simply, without certain task, agreed that, at this time, in Velizh, there was not any stealing or fires.

The ratmans Tsetlin and Oleinik, as it was mentioned above, rushed by force with a crowd of Jews to another's yard and measured a move of Polish priest's cart spreading a rumor that he crossed, by way, a baby. Removed, due to this cause, from a case, Tsetlin, by all the forces, tried to be a deputy again at a commission, and he demanded this [82] even in written form. Berlin affirmed that a boy was taken over to treatment of Levin doctor who examined the corpse, and that this doctor, killed him, carried to marsh and threw. Hairdresser Orlik spreaded a rumor that a baby was killed unintentionally from a gun by small shots, because of the small wounds were over a whole body, and then, was thrown. Orlik forgot to explain only, how for what a baby was undressed preliminary for that, after that, was washed and dressed again; because of the clothes was integral, and even, on linen, any drop of blood did not present. Regarding the cutting ceremony, the Jews told that it was done with intention that to bring a suspicion to Jews.

At general search, twelve Christians did not testify anything bad on Berlin family but declared, under an oath, their confidence in that a boy was killed by Jews, and that, according to common rumors, Berlin and Tsetlin families took part in it who, now, take care of extremely and solicit on this case.

All three women who condemned up to fifty Jews totally, as the participants of this crime, recognized them at confrontation by their faces, they condemned also some Abram, and Abram Vazmensky was arrested by this suspicion: but all three women, separately, declared that he was not the same, and that they do not know that.

The Uniat priest Martusevich was admonisher of three women – provers, and the Jews tried to bribe him sent for a purpose to him one Jews tailor for that that Martusevich forced women to deny from their testimonies; that [83] was proved positively by a testimony of priest, his wife and the third witness one. Terentyeva and Maksimova, stale and depraved women, were being brought to school and to house of Tsetlin, to place of crime, and dutied to tell with all details, where, what and how it occurred, looked back with fear, trembled and cried. They were the enemies for each other, swore at commission's presence, reproached each other, remembered the last things, and because, at any case, they could not make up everything that testified, at mutual agreement.

As it was mentioned above, that a whole this case was begun because of forecasting of Terentyeva, by request of baby's mother, and due to the forecast of girl Yeremeeva. The first is not surprising because of Terentyeva knew well where a baby was but the second requires an explanation.

Anna Yeremeeva went for alms, she was orphan, who was undergone by any disease fits, fell into syncope, almost already was buried, came to herself again, and, told some wonderful dream or vision, she became famous by this and forecasted for credulous men for some bread. She, at inquest, explained a puzzle and became, instead of predictor, a witness.

When she came, on Great suppression, to Berlin's house for alms, she heard that Terentyeva, with laugh, told loudly: "as I gave an oath to you to serve honestly then I assure, that at first day of holiday, I will do it." Having an experience from childhood that the Jews torture and kill children, near Easter, Yeremeeva understood immediately this conversation, she was afraid, moreover, that, at the same time, three Jews came out the passage, looked at her and at each other and [84] began to inquest her – who is she. For a whole day, she thought about that that she heard, and, in the evening, stole up again to Berlin's house and kept quiet in passage near the doors: the Jews, obviously, were absent on this half of a house, and Terentyeva told with Maksimova; the latter said: "our Jews wanted to attract a girl who came morning but I dissuaded them, it is dangerously." The first replied: "I saw myself too that they was going to do with her, - but it is dangerously exactly, I promised to get, so I will do from a soldier settlement; let's they are waiting for; it is necessary to do with sense, that to hide the results, as we with you, Avdotyushka, did before."<sup>71</sup> Yeremeeva was afraid, came away noiselessly, she wanted to walk near a house for next day to spy, but she fell ill, dragged herself hardly along the village Sentyuri where the Philistine Pestun, a man of very religious character, looked at her and took into his house. She was still afraid of the Jews and feared to speak that she saw and heard, and because of, when, later on, a baby was really lost in Velizh, and his mother came to her for predictions, - then, she, Yeremeeva, told her that she saw a dream in which she saw archangel Mikhail; a boy sat in flowers, the snake hissed on him, - that is, Terentyeva, Yeremeeva explains, - archangel told her that a baby must be a sufferer from the Jews for Christianity; further, she described, by signs, Berlin's house and added that if they will not in time to rescue a boy then he will perish. Yeremeeva does not explain why she told [85] his mother that she came to this house where her son was kept; but it can be considered that pained mother let out a secret herself and forgot about it, and Yeremeeva used by

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<sup>71</sup> Terentyeva and Maksimova confessed later on in some such crimes made together with the Jews, - as it was mentioned about it above.

this.

Here the accusations of Jews were in what; it remains to see which were their excuses.

The common thing at all answers of Jews – it was an impudent and ungrounded denial in almost everything, about that they were inquested, why the most part of them were exposed in false replies and testimonies. Many of them assured that they do not know Terentyeva at all and they are positively exposed in lie; Hanna Tsetlin affirmed persistently that she was, at this time, ill and did not come out, but she was exposed in opposite thing. The common and clearly specific denied of Jews was: “If the women-provers take all of this to themselves, then it is not necessary to search, and, so, they did it and they were guilty.” The intention was known over a whole province, attracted all people, and some Jews assured that even not all heard about it. A whole town went to see a body of martyr, from compassion, but any Jew did not come for that, while this folk, by their extreme curiosity, usually collects by crowd to see on any, the simplest case, and it talks about it.

The accused persons testified that they did not belong to any sect while all the Velizh Jews were divided into misnagids and Hasidic Jews, and the accused ones did not belong to these letters. This was so remarkable that changed Jew Neophyte, about whom it was told at the beginning of this note, explains, at his book, namely that the villainous custom, about which

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it is telling here, belongs to just the Hasidic Jews only.

In general, the Jews could not refute by anything the accusations, except by ungrounded denial only, by persistent, malicious silence, cry, by furious swearing, or, coming to themselves, by reasonings that this could not be; for what blood for Jews? We do not need in blood; we do not need in torment for a baby; that was even prohibited to believe by the orders of different kings, and also, of emperor Alexander I, and namely from March 6, 1817. the commission, permanently, at every inquest, entered in logs that the inquested person showed the extreme confusion, fear, trembled, sighed, confused and told nonsense, denied the testimonies, did not want to sign them, assured that he was ill and he did not remember himself that he spoke; many of them lost their temper, and not only after the lowest level swearing, rushed in rage on women – provers, then, cried to members, swore them by bad words, rushed on a floor, cried “help!” while they were not touched by anybody, etc. Is that a behavior of innocent, condemned in such ugly crime whether? Other men pretended to be crazy, some of them tried to run away the guard repeatedly, and some persons ran away and were not found.

Between the arrested and free Jews, it was intercepted the correspondence on pieces of fabric, wooden splits, on plates, in which they got food, etc, In spite of darkness of their notes sense and of continuously met a word “vedal” that is “be wit, guess,” - it is evidently [87] and indisputably seen that, between the Jews it was a confrontation, that they arranged, how and what to reply, and notified about that each other. So, Itka Tsetlin, in some notes, wrote: “Who was arrested more?.. Many men will be arrested else. It will be bad, but we can sacrifice by ourselves for becoming famous of God’s name. Do that that you know as we have no that to be lost. It is very bad: three women said up to that that I had a darkness in front of me; at first, I was persistently until I fell down. If to speak briefly, it is very bad, try will do it, for becoming famous of God’s name and sacrifice by yourself; we have no that to be lost. We have a very small hope, it will be very bad for us.” Haim Khripun wrote: “If you will decide that my wife will not run away, then, for God’s sake. Admonish her that she knew how she must speak if she will be arrested. Notify me, how I told at inquest, will or not. Let me know by fingers, how, many persons was arrested more. Try all of you for us, a whole Israel; nobody think: if I will not be touched, so, I have no any needs! – We are kept, save, my God, for death condemn! At inquest, I told that I did not know and hear, a boy was found alive or dead. Run somewhere where Israel was distributed, proclaim loudly: Trouble, trouble! Try to testify for us; we have any forces more; frighten women-provers via the watchmen, tell them that there is an order of emperor: if they will deny from their words as first then they will be forgiven; and if no then they will be punished” – etc. Indeed, such correspondence can gain in any rate for accused persons, and in contrary of that, does not expose them in crime? At least, some of the accused ones, lost courage,

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and not seeing an opportunity to deny further, at many evident evidences, confessed, but denied again, such were Pheiga Wulfson, Nota Prudkov, Zelik Brusovansky, Fratka Devirts, Itska Nakhimovskiy; and, by the



way, a whole society of Jews remained outside a prison, tried, by all possible measures, to delay and confuse a case; they gave the requests for accused ones, demanded persistently to access to them, complained for them of partiality, declared them or ill, or mad, demanded a removal of investigators and appointment of new ones etc. All the hopes of Jews who let out a secret repeatedly about it even being in commission, were in that that the case could not be solved finally here, and that there where it will be taken over, they will reply and will be excused, and the women-provers will be guilty only.<sup>72</sup> Let's examine, for example, some answers of Jews.<sup>73</sup>

Shmerka Berlin gave a sly, thought reply, proving that all of this is unrealizable, impossible, that such tales and deliriums are to be prohibited for belief long ago. Full stock of papers was found at him that related to similar cases, the copies of decrees, correspondence where he demands the data – by what such case in Mogilyov was overed, etc. All of this proves that he, was being arrested suddenly, prepared, however, to that and thought his protection. He considered that a boy was crossed and pricked because of the anger for Jews.<sup>74</sup> But why the linen and clothes

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were not pricked, and if all of this is lie, then why the pricked corpse will be indicate namely to Jews, as guilty ones? Assuring that he does not know Terentyeva, cried to her directly, just she came in: “this is the first contagion: she, probably, will tell the same!”

His brother, Noson Berlin, confused, did not reply, because his obstinacy for about hour and more, for questions, did not want to sign his testimonies without any reason; at confrontations, trembled from anger and swore women-provers in every way possible. He was so rough and impudent that a commission could not manage with him. Repeatedly, he was exposed in evident lie. After long persuasions that he was obliged to sign his testimonies, he signed them, at last, that did not confirm them – although, in these testimonies, nothing was important, as his answer, that he did not know anything.

Girsh Berlin broak his hands desperately, did not know what reply for evidences, cried on Terentyeva: “lie, I never knew you,” - and, forgotten, added immediately: “you were poor, went for alms.”

Meier Berlin rushed furiously on Terentyeva at commission's presence; when he was stopped, and Terentyeva began to expose him by all the details of incident then he broak his hands desperately, was silent, looked back wildly, sighed hardly and affirmed that this women was not known for him.

Rivka Berlin (Sundulikha) denied so impudently and ungroundedly that she contradicted herself continuously and she would be confess in lie. She affirmed that Jewess Liya never served at her, that did not know Terentyeva; Liya exposed her herself ion that that served at her for few

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years, and about Terentyeva, Rivka, forgotten, said later on, that she knew her as worthless drunkard long ago, else when she lived at captain Polsky.

Slavka Berlin, come in office, began to tell herself with astonishment that met just now at passage some woman (Terentyeva) who bowed to her and called her by name while she, Slavka, did not know her at all. She confused, told, denied again; she was in such confusion, that said a word, then after affirmed a whole office as if never said that, denying by this way continuously from her own words, without any need and purpose, denied from all and testified only that she did not know anything, - next day, she demanded the liquidation of inquest, assuring that she slandered on herself from fright yesterday. With hardness, it would be able to finish an inquest during several hours, because of Slavka, every time, assured that she was being deceived, and they wrote not that. Terentyeva told her, crying: “as you told then that will deny from all, then now you do so!” When a baby was lost, and nobody knew also where he was then Terentyeva and Yeremeeva said already that he was kept at Slavka or at her mother, Mirka. On her yard, it was set a night watchman, during some nights, while neither before, nor after incident, she had a night guard. They affirmed that the women-provers, at any case, were guilty only, not declared about this incident, if it occurred, at that time when it occurred.

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<sup>72</sup> Punished.

<sup>73</sup> Insertion: “and, in general, their behavior at inquests.”

<sup>74</sup> Insertion: “as innocent ones.”

Basya Aronson said, by the way, confused in testimonies: "I am not so religious that I would be at such case." Therefore, she looked at a torment of Christian boy, as at God pleasant case.

Ezvik Tsetlin, ratman, notified his people about that when the search at home will be, and after – about a course of a case; being removed, tried to be admitted again, as a deputy, tried to take a suspicion to Polish priest. At confrontations, he lost his temper: or rushed with anger and threats, or persuaded and praised the women-provers again. He confused, forgot, cried and continuously contradicted himself. He did not sign his testimonies, not declared the reasons for that, pretended crazy, raged, and after, begged their pardon for that. He said, by the way: "What do you ask me? In Russia, any faith is tolerable." – When he denied from all, and Terentyeva, exposing him, put her hand on her heart, she said, looking at his eyes: "and you say truth?" – then Tsetlin replied timidly: "I do not say that I say truth but I say only that I do not know anything and I did not see anything." This reply was quite worthy of follower of Talmud tricks. Instead of that that to justify himself in killing, he tried to persuade only that the Jews had no a need in blood, and that it was prohibited to believe in it.

Hanna Tsetlin, a wife of Evzik, affirmed that she, during a whole week, did not come out the yard, because illness of her and her son, and the witnesses testified, under an oath, that saw her outside; the strange woman saw even, how she conducted the lost baby by hand near her home, and Terentyeva testified that she took over to her a boy not there. The regional doctor, to who she referred relatively a serious illness of her son,

testified that he did not know about it. She assured that she did not hear at all about a loss of boy; that even, she did not know Terentyeva at all, while already, at first inquest, she said that this beggar woman was driven out by her from her house repeatedly. At confrontations, she turned pale, trembled, or almost lost her temper and fell, or suddenly raged and furiously cried, swore, did not give the answers, cried only: all of this is lie, anybody trained these women, they tell lie, let they will reply themselves. At a presence of commission, she threatened the women-provers by whip and persuaded them to deny from their words; finally, she began to cry and tell nonsense so that it was impossible to write something. Maksimova told her directly that after this incident, she had a full power at home, and that Tsetlin woman was afraid of her. The same was confirmed by a daughter of Maksimova, Zhelnova, the Jewess Rivka, and Hanna herself, calling Maksimova by drunk and crazy, confessed that this woman worker threatened her frequently, although she did not understand by what.

Risa Yankeleva, woman worker of Tsetlin family, at each inquest, said the different, confused, denied by weak memory; she, after inquest, asked herself to an office and, not testified anything of new, denied again as before, repeating, by the way, the same again.

Ruman Nakhimovsky stood, at inquest, at a cornet, took by hands for stomach and shook, as at fever, signed hardly, answered hardly; but when Terentyeva came in then he began to cry on her and swear; he said to Kozlovskaya that "she was then still young, and she would not be admitted for such case," at strong and detailed evidences of women-provers, he took himself by both hand at his head, looked

back from a commission, he leant by head on the furnace, and was silent persistently, said only that he was ill and could not speak.

Itska Nakhimovsky, his brother, said to general Shkurin that he wanted to announce all the truth; was being called to commission, he just began: "God tortures me already for more than one year in captivity, and God knows a truth: obviously, he tortures for that that emperor would be know the truth," - but, after, he changed his mind and assured that, because of stupidity, he did not know himself that he told, and he asked persistently to cancel the first testimony. Then, he ran away, but, was being caught, he stood on the knees in front of the mirror and said: "I'll discover all the truth about a killing of a boy to emperor only," and he gave an engagement in it; but, after, he denied again and pretended crazy.

Iosel Mirlas, a service-man of Berlin, referred to an order of Polish king Sigizmund and to Superior commandment of 1817, by which it was not ordered to believe in such slander, he was lost his temper, trembled, cried: "Oh, dear me, that it will be!" – leant to a wall, supporting his stomach by hands, and said: "I don't know myself that it occurs with me; I am becoming ill here at all; when she (Terentyeva) says that, so, therefore, she did it!" After, he was silent persistently and did not answer.

Iosel Glikman considered that a boy was pricked for joke to Jews. At confrontations, he rushed, in despair, on the knees, cried: “forgive, forgive!” – he covered his face with hands, trembled, looked back and declared that he did not want to look at women-provers.

Orlik Devirts, the Jewish hairdresser, assured that a boy was killed

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by small shot, but he denied even from that too, against five witnesses. He replied timidly, slowly, thought, after simplest question, shuddering and looking at door where he expected the women-provers from. He confused, assured that he had a dryness at mouth, and he could not speak; testified that he knew Terentyeva when she lived at merchant Babka, and that she went to houses, he denied again from his words and assured that, at all, he did not know her. He cried, that with women, he did not want to speak at all, and he did not sign his testimonies, because of he did not remember what he told. The certificates prepared by him regarding that he was an experienced medical assistant were found at his house; at request, for what he fabricated them, Orlik replied: “when I will be sent to Siberia then I’ll show them there, perhaps, even if I will be forced to dig a ground.”

His wife, Fratka, declared, after coming in commission, that, at all, will not be reply and she was silent for a long time; then, she began to cry, swear, go back and forth, stamp, cried in frenzy: “What do you want from me? Why do you not call others? Not only my husband was when a boy was being pricked. All say that Hanna Tsetlin was guilty, - ask her but not me, therefore.” Then, she told that she was not at killing but as if Ruman Nakhimovsky confessed to her that a boy was killed at him at school by Berlin family; that, at that, there were more persons: Mirka, Slavka, Shmerka, Girsh, Shifra, Yankel, Basya, Evzik, Hanna and others. That, after this incident, these Jews created their special school, because of another people were afraid to be caught – and, by inquest, it was found that really, at this time, it was created the separate, small school.

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The same, she repeated to the watchmen and guard men, beat herself by log, saying: “if all of them who pricked a boy would be done so.” Then, she added: “I would be told everything, who and how pricked but I am afraid to arrest me for a long time and of my Jews.” The same was confirmed by her at commission, but to speak more she did not want and added: “if the Jews will know about it then I’ll be lost.” By her indication, the special knife in silver frame and morocco sheath was found, by which, by her words, was made the cutting ceremony for a boy; the women-provers, also, thought that this must be the same knife. For two times,<sup>75</sup> she tried to run away but she was caught; she smashed a pane, and she wanted to kill herself by its splinter. Then, she denied from all again, and, when, at commission, they spoke about a knife by which a killing was made, then, Fratka said: “the knives are not needed here but the nails.” She cried that only emperor will know all the truth from her; she said to guard warrant-officer, at conversation, that blood was needed for Berlin woman, because of her children could not stand. Finally, she said, lost her temper, at commission: “perhaps, before, our men did it, only not now, and that Terentyeva pricked a boy, so that is true. Flog me, whip me, I want of that, I take all for me, and I won’t speak the truth to you, really.”

Zelik Brusovansky, at strong evidences, said: “if anybody of my family, of any other Jew will confess – then I’ll say that is true too.”

Itska Belyaev trembled, or from fear, or from anger, swore and cried so that a commission could not manage him. When Terentyeva, at an evidence giving,

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said that she had still painful legs burnt on frying-pan then Itska asked, smiled, - “how three years, the burnt legs could not closed for you?”

Yankel Tchernomordin (Small cock), not listening anything, cried: “this is a trouble, this is a misfortune”; then, fell prone and covered his face with hands: “forgive! I don’t know that she (Maksimova) says,” and he did not want to look at her.

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<sup>75</sup> Insertion: “Fratka.”

His wife, Easter, testified that, at all, did not know Terentyeva, and then, she confused herself and confessed in opposite. In frenzy, she rushed on the women-provers and swore them.

Khaina Tchernomordina affirmed that she never saw even one of three these women and, at all, she did not hear about a killing of a boy. She turned pale and trembled, she could not stand on one place, confused, looked back; was silent persistently, of cried with anger, and absolutely did not want to look at bloody piece of canvas, about which it was mentioned above, shown at her.

Haim Chyorny (Khripun) cried, swore, trembled, did not reply for questions and confused, "Let's the women tell that they want, - he said: - any Jew won't say that to you, how many times he will be asked," - He denied with anger that, at request of Terentyeva, he lay with her on the same bed, - and in a correspondence intercepted, he begs the Jews do not swear him for that, and, otherwise, he will be mad from shame, while he is ready to sacrifice by his life in their favor. He cried impudently at commission, demanding every time again, that, beforehand, the previous testimonies of him were read for him, said point-blank that even did not about this incident, then, let

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out a secret that he knew about it at the same time when it occurred. Up to grade, he was forgotten and lost his temper, that he swore all the members directly, at a full rate presence, and cried to chairman, general Shkurin, indicating at him by finger: "I'll prick you, robber, your eyes, you are villain" – etc. Haim was already under justice in 1806, with other Jews, on a suspicion in a torment and killing of a boy of landowner Mordvinov; because the deficit of evidences, this case was thrown to God's will.

Abram Kisin confused himself and contradicted too, he was exposed in many false testimonies: he said that until a present time, he did not know anything and did not hear about an incident, - and, then, he was exposed that he was inquested at the first inquest on this case, three years ago; one time, he testified that he was ignorant, and, next time, that he can read and write in Jewish and Russian; he said that at all, he had no the relatives from the Berlin's family side while he was a close relative for them; said that, at all, he did not know Terentyeva, that if she confessed, so, therefore, she was a killer, - and he was exposed that he knew them for a long time. Finally, he cried, looked wildly as crazy man, fell prone on a floor and cried: "forgive!" He cried that he was bad, that he could not speak; he began to fall from side to side artificially, and pretended as crazy, cried and raged.

Nota Prudkov – wanted to prove that he was, at a period of incident, at Sertei<sup>76</sup> jetty, - but it was proved that he was, at this time, in Velizh, and moreover, it was intercepted a correspondence of him where he asked to get, for money, a testimony that he was at Sertei jetty, and [98] to make the false agreement with men, - he assured that, from the women-provers, he did not know anybody, and in letters to his wife, he calls all of three women by name, and at commission, he called Terentyeva as depraved. He pretended as ill, and, tied up the beard, demanded, at confrontation, that the women-provers said, which color is his beard; he said to general Shkurin: "If should be emperor solely promised to Jews a forgiveness then they should be, of course, confessed"; that, exactly, the Jews killed a boy, and another men murmur now to Berlin and Tsetlin families for this dangerous case, that now, they collect money everywhere for this case, hoping, that it will not over<sup>77</sup> here; but that he, Prudkov, at commission, does not confess in anything. Meanwhile, at general Shkurin, there were three officials who were hidden and heard all of that, and confirmed under an oath. For three times,<sup>78</sup> he tried to run away; he wanted to cross, then, he changed his mind, decided to confess in all to general-governor personally, he was sent to Vitebsk, but he deceived. He made a noise, cried, beat at cheek guard warrant-officer, and was punished for that, but did not stop; when, at commission, he was shown his intercepted notes then he was angry up to a frenzy. Cried and swore, not giving a reply. "In law, it is not told anything that it will be for that, if anybody will kill a boy by knife; we are not afraid of anything, if only a case left a commission. You are the robbers completely; we won't be [99] punished, and you will be judged, here, you will look!"

Itska Wulfson who went with Iosel Mirbas to examine a baby's corpse thrown into forest, confused so that, testified, as if he did not know how to read and write, he signed his protocol himself in Russian. Assuring that he did not know Terentyeva at all, added: "and nobody changed her to Jewish faith, - at least,

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<sup>76</sup> Sergiev.

<sup>77</sup> Since the case in Vitebsk, it was kept a folk legend and a saying was made: "After the soldier's son, not even one Velizh Jewess had on their cap any pearls [wore any pearls]." This saying can still be heard at the present time.

<sup>78</sup> Insertion: "Nata."

at my departure to Dinaburg, she was not the Jewess.” Therefore, he knew her and at this time?

His wife, Pheiga, testified that she was not, at this time, in Velizh at all, while her husband testified that she was three. At confrontations, she was lost almost, she could not stand, lay on chair, complained on a bad condition, was silent persistently and did not sign their testimonies, without any reason. Further, she was ready to confess in all, but she asked: “is the such law whether, that when anybody confess in all, then he’ll be forgiven?” She was told that a law, at this case, relieves a punishment; then, she said, in despair: “I was caught with others because my stupidity” – and then, she was silent persistently. She wanted to cross, and she changed her mind again in future. “I can not expose my mother, - she also said, - and then, all the Jews have to be lost.”

Liya Rudnyakova, the former woman worker of Rivka Berlin, at first, denied that never server at Rivka, then, she was exposed, confessed and willy-nilly exposed Rivka at the same. She assured that did not know Terentyeva at all, and, by the way, she said that she was beggar and asked alms. During the inquests, she drew, by finger, on a back of a baby who was on her hands, some signs, and, was being asked, that she did, [100] she replied: “This is for Rivka, in Jewish.” When she was shown a bloody piece of canvas, then she was afraid very much, cried and swore Terentyeva by the most obscene swearing.

Zusya Rudnyakov, husband of Liya, also assured that even did not hear about incident, about which everybody talked in Velizh, for three years everywhere. He looked it a floor, said abruptly,<sup>79</sup> denied from all. He trembled when he saw a bloody piece, looked back, did not want to look at it, and, not for the world, did not want to come up the table. He did not sign a confrontation document, because he felt giddy, he did not understand himself that he was read, and he did not know, or that was the same that he spoke.

Blyuma Naphanova. When Terentyeva said to her: “to no purpose, you deny from me, you knew me long ago, when still killed Khoroka,” - then Blyuma cried: “what do you do now regarding Khoroka? Then, it was a justice.” - It was found, that Blyuma, together with others, was in suspicion, in 1821, in killing of Christina Slepovronskaya, also tortured at Jewish school.

Rokhlya Pheitelson, when she came in office, did not allow to ask her anything, and began to cry: “I don’t know for that I was arrested; don’t ask me anything, I don’t know anything, I wasn’t somewhere, I didn’t see anything.” She, also, confused and trembled.

Here are the main answers and arguments of Jews, - if only that may be called the answers and arguments- taken briefly, but with accuracy and without gaps, which would be serve for justification of [101] accused ones. This word was not said by anybody. Only denial, not infrequently evident lie, fear and anger, here was found at the inquests. Meanwhile, a case lasted, and a commission, in spite of all efforts, could not move forward; the Jews and undoubtedly exposed, were silent, persisted, were rude; general-governor prince Khovansky reported about it to emperor, and it was ordered to admonish the Jews, and the violent ones to be punished. Regarding the discovered, in 1827, through the same women-provers, some similar cases, it was ordered to investigate, for the same commission; in 1828, one official from Governing Senate was sent to a commission; and then, it was ordered to inquest accused ones more, was a partiality to them. Some of them testified that it was not, but others complained for partiality, not being, however, at a condition to explain, in what namely it was; they said only in common words that they were inquested not so, by not these words, they wrote the answers, they were inquested as criminals, while three women confessed and, therefore, were the real criminals; that, by their demand, the investigators and the members of commission were not removed, and etc.

In 1829, a commission presented, at last, a full review of these ugly incidents, accusing the Jews in all and considering them as exposed; except the dead and run away, they remained still forty two men of both sexes. General-governor was with the same opinion as his predecessor, - he presented the detailed comprehensive report, in which, also positively accused the Jews and considered them as exposed. [102]

In the matter, evaluated all the circumstances, it is not possible to agree to a conclusion of commission and general-governor. The forecasting of Terentyeva and Yeremeeva, accordingly to which, an incident occurred, are absolutely unexplained,<sup>80</sup> if do not believe to them, that one women sold a boy herself, and another one overheard a conversation; agreed testimony of Terentyeva, Maksimova and Kozlovskaya about all the details of killing and agreed to it such circumstances confirmed by strange witnesses under an oath, absolute impossibility to do such, agreed testimony in all, and do not change it during some years, if it was not a single truth – especially, if assume that two of women lived in constant enmity, could not speak between themselves indifferently, even at a presence of commission, and the third

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<sup>79</sup> Insertion: “Stammered.”

<sup>80</sup> “Not” then no.

one was already married for Polish landowner and could not have any reason for such ugly slander for herself and for others; further, the testimony of strange witnesses, of which the others saw how the Jews drove, early morning, at cart at this direction, where the corpse was found, - one woman saw a boy at Tsetlin woman's hands, - two another men saw him at her house, at bedroom and in trunk;<sup>81</sup> a condition, in which, the corpse was found – skin abrasions, small wounds, purple legs, flattened nose and mouth, bruise from knot on a back of the head, cut nails too much, the Jewish cutting, etc. – quite agreed to a testimony of three woman about that, how the baby was tortured; the behavior of accused ones at the inquests, discovered their fight, impudent [103] and ungrounded denial in all related to this case; exposure of each man of them in many false testimonies, pretence of some men as ill and mad; flight of another ones and attempts to this of third ones; an intention to bribe a priest, admonisher of women-provers; night guard and the meetings at Berlin's house, and also, at Nakhimovsky, Tsetlin's houses – in that, they denied also, at first; and, finally, the own confession of Nota Prudkov, Zelik Brusovansky, Fratka Devirts, Pheiga Wulfson and Itska Nakhimovsky in crime<sup>82</sup> and evident variation of another ones, and as well as, the exposed the accused the correspondence intercepted from them, - here are the evidences and arguments, on which, the commission and general-governor were based, considered the Jews exposed so that found already own confession as not needed, moreover, that in favor of Jews, one circumstance and argument of their innocence did not say anything and anybody of them could not represent anything of them – except evident lie and impudent denial. They presented,<sup>83</sup> in total and detailed report,<sup>84</sup> name list of Jews where a degree of guilt of each man was described in detail.

In Governing Senate, it was a discord; some senators agreed to a conclusion of commission and related the Jews to punishment, another men hesitated; the third ones justified them again, others wished to take only preventive measures for future and did suggestions on this case. [104]

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

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

1. The Jews accused on a case about killed soldier's son Yemelyanov and on other similar cases included in Velizh case, and as well as on the cases about the outraging under the Christian saint thing, as positively, were not exposed, to be released from a justice and inquest.

2. The women-provers, the Christians: the peasant woman Terentyeva, soldier's wife Maksimova and Polish landowner's wife Kozlovskaya, not proved these ugly crimes and derogation from faith which they created for themselves, but guilty women in slanders that they, later on, could not confirm by anything, to be sent to Siberia for settling, with disfranchisement of Polish landowner title for Kozlovskaya.

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

## CONCLUSION

A large number of these ugly events that roused the indignation of soul incidents, partially proved historically and juridical, - an accusation of Jews in torment killing, to Easter, of Christian babies, were examined. It is not possible to consider these events as a ghost and superstition; it is necessary to be convinced that this accusation was well-grounded,<sup>86</sup> as well as, and general opinion about an usage of blood of these martyrs by them for any mysterious charms. There is a circumstance, about which it was told already at the beginning of this note, indisputable and evident, on which, at investigations about this subject, nobody paid attention until a present time, whereas it must serve as evident conviction for all the doubtful persons. Nobody, of course, will dispute that, in the countries, where the Jews are tolerable, from time to time, the corpses of babies were found, always at the same distorted condition, or, at least, with similar signs of violence and death. Not less true and that, that these signs proved the intentional, deliberate crime, torment killing of a baby, and, moreover, the Christian baby: both were proved by a great number of

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<sup>81</sup> In trunk.

<sup>82</sup> At office.

<sup>83</sup> "They presented" then no.

<sup>84</sup> Insertion: "was presented."

<sup>85</sup> "Then, Yermeeva ... to confession" then no.

<sup>86</sup> "And by superstition ,, well-groundedly" then no.

inquest, justice and medical evidences. But how can explain such incomprehensible puzzle, although by any supposition, not only by argument, how to explain, what would be impel anybody for such absurd and brutal action, if it was not any mysterious, cabbalistic, or religious – mutilating purpose? Neither self-interest, nor anger, nor other passions and motives could explain that by any way. Here. Not only one murder but premeditated torment of innocent baby and, therefore, or delight by these torments, or special purpose, jointed with them. The Christians-Catholics [106] celebrated the memories of nailing on a cross of Jews Christ in personages, brought to outraging for Judas; in Russia, it was a sect of another fathers called as children killers – they killed illegal born children, dried and turned in powder a heart extracted from them and they used it for charms for an attraction of followers to them; the Muslims of Caucasus, Sunnites,<sup>87</sup> celebrate, by this way, a memory of their prophet,<sup>88</sup> swearing solemnly under his opponent Aliya,<sup>89</sup> for that, they hire a man for money; the Jews do the same, if they can only, in a holiday of Aman and Passover; that is known not only historically, since the times of emperor Pheodosiy, - but it is known for everybody who lived among the Jews. So, for example, the inhabitants of Kharkhov remember still water carried man who disappeared annually for three days during Passionate and suddenly left these men, whom he served, without water. He hired constantly, during this time, at Jews to present Savior and allowed, for good payment, to tie his hands, to beat at cheeks, only not painfully, as he assured, to spit upon, cry, swear under himself as much as possible. He was kept, during this time, at school and fed well. Can be doubtful then whether that the frenzied, fanatic Jews were ready to do one more step farther and to play this comedy up to finish, if it would be not dangerous? And if still to this, any cabbalistic, charm active usage of Christian blood will joint, then, indeed, a combination of both purposes and mutilating [107] based on that may seem such incredible that, as soon as possible, to accuse and punish the Christians-provers, than the Jews exposed by them? Where these corpses of innocent babies distorted by the same way and intentionally from? Why they were found there only where the Jews are present? Why they are always non-Jewish children? And, finally, why are these cases always exclusively during or on the eve of Easter? From this confusion of indisputable events, from this labyrinth, there is not an exit, if we shall go by a single way, which is indicated for us by the continuous thread of facts accompanied by every such event. The compositor of note knew personally in west provinces of our country the learned and educated doctor, the Jews, who, at frank conversation, confidentially, about this subject, confessed himself, that this accusation, without doubt, is well-grounded, that there are the Jews who, in their mutilating, encroach upon such outrageous crime but he assured only that this is not she Jewish ceremony only, but it is a fiction of man kind's degenerates. In St.-Petersburg, the crossed, state Jew still serves until a present time, who, with full belief, confirms an existence of this ceremony – not in general view, as it is expressed, but in a view of exception, - but he, at the same time, refuses to testify this somewhere by public way, because of, of course, he can not prove a justice of his words and even he is afraid of revenge of rich Jews the intrigues of whom reach far, and who would be consider such accusation as general outraging of Israelite folk and as personal outrage for themselves. [108]

If at this sense to consider<sup>90</sup> that such crimes are made by Christians for slandering of the Jews? If assume that there are the Christians who are ready, from hatred to Jews, for such, more than brutal, case; though, at present time, when the time of cross campaigns passed already long ago, and that is hardly to be admitted; but for what these people choose such dangerous, incorrect, even absurd revenge which, as we saw, every time, almost urns onto them themselves, whereas the Jews remain as right ones? It would be enough one similar lesson. It seems, such supposition is too incoherent; it would be better, more direct, more natural, simpler and more true, for such jealous man, to revenge himself for directly the Jew or Jews, killed, instead of innocent Christian baby, any Jew or - even some Jews.

Our educated, humanity able century, being famous for tolerance, banished the torment, fire and any persecution for faith – armed itself, also, by unbelief against similar terrible accusation of Jews and with indignation, it denies any opportunity of such mutilating. It would be too shameful for a whole mankind, and to believe in it – humiliatingly, as in women's tales, prejudices and superstitions. The Jews were banished able – it is time to admit them as brothers, equaled to us; this accusation is remains of ancient prejudices and attacks. Such reasoning, doing a credit for our humanity, prove only that the most worthy direction has its weak side too; condoling with truly pitiful [109] situation of Israelite folk, we were carried

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<sup>87</sup> "Sunnites" then no.

<sup>88</sup> Insertion: "of Imam – Khusein."

<sup>89</sup> Insertion: "Izid."

<sup>90</sup> Is any sense in the supposition?

away, we became unfair and we forgot at all, we sacrifice our same fathers, conniving unconsciously at some monstrous source of fanaticism.

But Jews have been unfairly accused of this crime repeatedly, as had occurred not long ago in Silesia, where a boy was found alive! This is true; and a case like this was always the greatest triumph for Jews, who, with a noise and shout, declared that everywhere this was equally true. And they continued to clamor about such a false accusation for a long time in future. But what does that prove? Many times there have been people who were unfairly of stealing or murder. Realistically, from that, would it be logical to conclude that there are not stealing and murder in the world, and that always that man is guilty who will complain that he was robbed? If a Kazan peasant's horse got lost, the peasant's first words will be: "The Tartars ate it." If, at a later date, he finds his horse in the forest or marsh, his accusation was obviously unfair; it, however, does not change at all the well-known fact that the Tartars do steal and eat horses.

But the Jews in England, France, and Germany who are educated and learned – some of whom are even statesmen – and, in any case, honest, conscientious citizens, indeed, they would recognize such a scandalous custom?

This objection causes the final conclusion, the end and purpose of the present investigation. At the beginning of this report, it was shown that many Jews who had converted to Christianity had admitted to participating in ritual murder; honesty and justice could be expected [110] from them. These were people such as, for example, the former rabbi who became a monk, [Michael the] Neophyte; former Rabbi Seraphinovich; Pazdersky; Kiarimi; Pikulsky; Savitsky; Grudinsky and others, who were previously mentioned. These same Christian proselytes who stood against the beliefs of the Talmud assured this was true publicly in a discussion with the rabbis in Lvov in 1759. But despite all the Christian proselytes who were formerly of the Jewish faith, that is no great comparison with the testimonies of all people. It cannot be emphasized enough: The [ritual murder] mutilating ceremony does not belong to all the Jews in general, but, without any doubt, it is known only among some of them. In particular, it exists only in the sect of Hasidic Jews – as it was explained above – who are the most persistent, fanatical sect; who admit only the Talmud and rabbinical books, and deny, so to speak, anything from the Old Testament. But here, perhaps, is where their big secret is contained, since they do not all know about it; and, at least, not all the Hasidic Jews who do know about it necessarily participate in it all the time. Certainly, there are not any doubts, however, that it has occurred since the time Christianity began spreading until the present time. From time to time, among the Jews, there are fanatics and cabbalistic wizards who appear with a double purpose: They seek to capture a Gentile baby to torture; and then use the Gentile baby's blood for mystical-religious and pseudo-magic purposes. Poland and the western provinces of our country served, since the times of Middle Ages, as a shelter for this inveterate and ignorant Jewish society, representing, until the present time, the greatest number of examples of Gentile babies who suffered similar mutilation, especially the Vitebsk province where the Hasidic Jewish sect has spread significantly.