

**Another 'Blood Libel'
or
RITUAL MURDER?**



**In Brosingen (Hungary) the Jews
opened the veins of a wheelwright's
child and sucked his blood. (A
drawing of a Polish plaque)**

Another 'Blood Libel' or RITUAL MURDER?

DURING MARCH 1990, a widely-circulated leaflet *The Snides of March*, published by the previously little known Hugh of Lincoln Memorial Society, carried the suggestion that Jewish Ritual Murder Britain today. many child dis-leaflet may police to an ar-they may not

Two months course it could cidence — nouncement of the body of a the car park of gogue in Clap- A number of being asked by the percep-ormed.



A contemporary depiction of the martyrdom of St. William of Norwich by fanatical Tulumudists in 1144

might still occur in In view of the appearances the have alerted the ea of investigation have considered.

later — and of have been a coin-came the an-a police search for murdered child at the Satmar Syna-ton, East London. questions are now about this search tive and well-inf-

The Times and The Guardian, both of Wednesday 30th May. gave the fullest accounts of the affair. The Times stated:

"A bag of mud-covered objects was removed from the car park of a synagogue where police had been digging for almost a week. An officer said one of the objects removed looked like an arm bone.

"Scotland Yard said the search, interrupted over the next two days by a Jewish festival, would continue on Friday."

Following these front page disclosures, the public awaited further news. There was a long inexplicable silence. Then, on Saturday 28th July, (two months later!) and in connection with a paedophile scandal, a bland little press statement, echoed on the radio, announced that the Samar Synagogue car park bones "were only animal".

Therefore it might be reasonable to conclude that the week-long police dig through five feet of hard core with special equipment and a 'sniffer' dog trained to seek out —human remains was a hoax; all this work revealed nothing but a dead animal!

PROTECTED 'BIG GAME'

No, it was not a hoax — that would be to libel the police. It is our intuitive belief that human remains were there and that the police were on the trail of big game . . . on the protected list.

The tip-off leading to the dig, about the origin of which the police were silent, was surmised by much of the news media to have come from a member of a gang of paedophiles who were jailed for the murder of a 14 year old boy in 1985.

Inspector Stoodley, in charge of the investigation, was quoted by The Guardian as saying: "I am convinced a body will be found.

The same report also quoted a Scotland Yard press officer as saying: "The information seemed fairly positive". The spokesman described suggestions that the investigation involved paedophile activities as "mere speculation".

Another curious feature of the affair is the apparent coyness of the forensic scientists; specifically the time it took to make such a feeble statement about the contents of the bag removed from the synagogue car park.

If the bag did not contain human remains, exactly what did it contain? What was that "human arm bone"? Were the forensics in the presence of

dog, cat, sacrificial lamb or one of Colonel Sanders' victims? Will the police tell us? It would look better.

Like the police, we think there was a human body involved and we cannot help asking what more convenient place for a disposal than one's own backyard. as cocksure murderers have found to their cost before now? But with God on your side plus five feet of heavenly hard core.it could have seemed a safe bet.

BETTER SITES AVAILABLE

If persons unknown from outside — even paedophiles, unless they had some religious connection — had committed the crime. it would have been quite extraordinary to settle for the disposal of the body a small, private, fenced-in piece of land a few yards from and the property of, a synagogue frequent- ed by a vocal, not to say aggressive, religious sect.

We recall that the children murdered by the above-mentioned paedophile gang were found buried in rural parts of

Essex. Far safer and convenient for a burial would have been one of the dense shrubby areas in Clapton Park which lay immediately beyond the boundary fence of the synagogue site. Safer still would have been the great expanse of Hackney Marsh adjoining Clapton Park with acres of thick cover of several kinds.

To reject completely these thoughts and ideas one can only insist that there was no human body at all. Like the police, we do not believe this and we cannot help suspecting there has been a cover-up.

Sooner or later the authorities must answer the following vital questions:

THE TALMUD SAYS:

"When one finds that evil appetites are taking hold of his senses, let him repair to some place where he is unknown, let him dress himself in black and follow the impulses of his heart," Mo'ed Katan, 17a

THE VITAL QUESTIONS

Question 1: However terrifying the implications, can it be that the police were really 'on to something' and suddenly realized that an exposure of anything which could be described as an incident of Jewish ritual murder (even if carried out by a tiny group of fanatics, un-authorized by and unrepresentative of any particular congregation, let alone the Jewish community at large) would let all hell loose and that a cover-up was essential in the interests of public order?

In case there are any who would dismiss this suggestion as preposterous, it should be remembered that just such a cover-up in defence of the Jews (with the need to up-hold public order as the pretext) has been perpetrated once before:

During the autumn of 1888 East London was terrorized by the 'Jack the Ripper' murders. Street women were being killed and their corpses elaborately mutilated in a style suggestive of the ritual sacrifices of barbaric religious sects.

THE RIPPER PRECEDENT

Early on the morning of 30th September 1888 a Police Constable on his beat in Goulston Street, Whitechapel, came upon a blood soaked rag in the passageway of a Peabody tenement. Chalked on the wall above the rag was this message:

"The Jews are the men that will not be blamed for nothing".

The Constable made a meticulous written note of the message and then immediately reported his find, unaware that in-side one of the tenement's rooms lay the mutilated corpse of Jack the Ripper's fourth victim, Mary Eddowes, and that the blood soaked rag was part of her apron.

Two detectives were dispatched to guard the message until the arrival of a police photographer.

Before the photographer arrived the Commissioner of the Metropolitan Police, Sir Charles Warren, appeared on the scene and ordered the immediate erasure of the message from the wall.

Sir Charles later defended his action by saying that he acted "to avert an anti-Jewish uprising".

In 1908 the Assistant Commissioner of police, in reference to the identity of Jack the Ripper, declared flatly: "In stating that he was a Polish Jew, I am merely stating a definitely established fact".

The destruction of evidence relating to a crime is a criminal act. The laws of England have never authorized anybody, be he ever so high, to destroy evidence of crime, even where the interests of Jewry and or 'public order' are thought to be in peril.

If the Police Commissioner could perpetrate such a crime in defence of the Jews (and have the fact kept secret for decades afterwards) at a time when Jewish influence, though considerable, was not as omnipotent as it is now, it is not hard to imagine what senior Establishment figures might do today with Jewish influence paramount in almost every power-base in Britain and throughout the world---a power monopoly sanctified in a cloud of Holohoax' mythology.

ATAVISTIC COMPULSION

Question 2. Is it possible that the innocent members of the Satmar congregation, horrified by the discovery in their carefully preserved backyard panicked and in desperation, in-evoked the weight of Jewish money, political and media power?

Did they know that perhaps just one member of their otherwise (no doubt) respectable congregation, had, as a result of some atavistic compulsion to human sacrifice, succumbed to the temptation to indulge in a terrible ritual murder of the kind that has repeatedly stained Jewry down the ages?

In such circumstances, could the respect-able Satmars be blamed if they felt compelled to seek help to secure a change in the course of the investigation? Perverts are liable to occur in any religious community.

Question 3: Does it not begin to look as if the abominable activities of the paedophile gang were used by a controlled mass media to deflect certain suspicions that might be forming in well-informed minds, following the ventilation of the "Blood Libel" issue in the *Snides of March* leaflet?

The paedophile affair was certainly a useful and emotive device with which to distract the forgetful and easily-stampeded general public.

Question 4: On the other hand, bearing in mind the total Jewish domination of all the various dark corners of the pornography industry in Britain (the Gold/Sullivan filth empire, to take just one example), could there be some connection between extreme fanatical forms of Judaism and paedophilia?

Study of the Jewish 'catechism' The Talmud, may give us a clue. Here are some quotes on sex with non-Jewish children taken from that "great and authoritative compilation of the wisdom of Jewish sages":

THE TALMUD AND CHILD SEX

- "A Gentile girl who is three years old can be violated." Aboda Share 37a
- "Inasmuch as a non-Jewish child at three years and a day is suitable for copulation, her raper is only unclean until the evening, when he is clean again after taking a dip in the water". Choschen Ha'mischat
- "If a Jew has raped a non-Jewish girl and another who saw it is called as a witness, that Jew must, without compunction. Swear falsely."— lore Deah

- All agree that the connection of a boy aged nine years and a day is a real connection; whilst that of one less than eight years is not,"— Sanhedrin 69b

- "When a grown-up man has intercourse with a little girl it is nothing, for when the girl is less than three years old it is as if one puts the finger into the eye - tears come to the eye again and again, so does virginity come back to the little girl under three years. When a small boy has intercourse with a grown-up woman he makes her as "a girl who is injured by a piece of wood" Kethuboth Jib

And finally, perhaps the most sinister quote of the lot — an injunction to do evil that Jack the Ripper might have found inspirational.

- “When one finds that evil appetites are taking hold of his senses, let him repair to some place where he is unknown, let him dress himself in black and follow the impulses of his heart.”— Mo'ed Katan 17a

In connection with the question of Talmud-inspired paedophilia, it may be significant that Harry Bidney and David Calderhead, the leaders of a Zionist "Jewish defence" (i.e. terrorist) organisation, the '62 Group', active in Britain during the 1960's and early 1970's, were convicted at the Old Bailey on 5th August 1977 for running what the trial judge called "a disgusting and disgraceful vice ring".

They toured Soho amusement arcades picking up very young runaway boys for sexual purposes. They were also convicted of living off immoral earnings.

MURDER HUNT 'HOLIDAY'?

Question 5: Why did the police interrupt their dig at the Satmar Synagogue car park for a two-day Jewish religious festival? Since when have the police delayed or interrupted murder investigations by as much as one second for holidays — Bank, religious or otherwise?

Was there a round-the-clock police guard at the excavation site during the two-day festival to ensure that the site was not disturbed by removals or additions?

Question 6: Is it not very odd that we have been unable to find in the Jewish Chronicle any mention at all of this business which was front-page news in all the rest of the news media? The Jewish Chronicle certainly concerns itself with Satmar events: for example, a not exactly complimentary Sat-mar tit-bit on the back page of the 3rd August issue.

What was it that persuaded the Jewish Chronicle to suppress a really juicy hit of news concerning the anti-Zionist sect?

The more this affair is examined the more one suspects that the ritual murder of a Christian child has taken place and that steps have been taken at the highest level to cover it up. Until ALL the above questions are answered frankly, we have good grounds for these suspicions.

Help us smoke out the truth! Write to your Member of Parliament and other persons of influence to demand a public judicial inquiry. Be sure to enclose photocopies of this leaflet with your letters.

We particularly invite decent Jewish people who wish to eliminate the malignant elements of The Talmud from Judaism in the interests of an equitable and honest Gentile-Jewish reconciliation to assist with this campaign. Assistance from such people will negate efforts by those who would seek to stifle this investigation by knee-jerk accusations of "anti-Semitism".

We will be circulating copies of this leaflet to the following persons who we hope can all be numbered among that company known as "The Great and the Good":

- The Prime Minister - The Home Secretary
- All Police Chiefs, The Attorney General - Selected M.P.S
Media Editors

- Church Leaders - Esther Rantzen

There will also be an international circulation and locally published and distributed foreign language editions.

THE SNIDE S OF MARCH

Re The Guardian Wednesday 6th December 1989

See Below

Tribute to murdered Jews

Martin Wainwright



THE most savage outbreak of anti-Semitism in Britain's history, which occurred at Clifftbrd's Tower in York 800 years ago, is to be marked by Christians and Jews with four days of sacred music, discussions and prayer from March 15 to 18.

Canon Geoffrey Hunter, chairman of York Anglo-Israel Friendship Society, and Mr Ben Sugar, a retired economics lecturer working with him who is a Jew. (both pictured above), are helping to organise the commemoration of the massacre of the city's Jews by a Christian mob on March 16, 1190.

About 150 were driven to their deaths in the flaming ruins of Clifford's Tower.

Commemorations planned for the anniversary of the massacre will bring together church choirs and the B'nai B'rith Jewish Music Society.

A Hebrew oratorio will be sung in York Minster and the story of the Jews' gradual — though limited — return to York will be detailed by historians and archaeologists.

Christian' Self-Abasement

UNDER THE CLOAK OF RELIGION and trumpeted by a 6th December 1989 issue of *The Guardian* a nauseating and thinly disguised display of 'Christian' self-abasement and pseudo-atonement has a spring booking up north.

York is to become in March the next centre of Jewish martyrdom — a four day commemorative for the 'massacre' of 150 Jews in 1190, eight hundred years ago. Unbelievable! That is if you have failed to notice this on-going Jewish process of wallowing in it á la Holocaust.

How much longer can we tolerate these shoddy spectacles?

JEWISH LIVES 'SPECIAL'?

In Yorkshire there is an Arab community. Are they too going to indulge in four days of chanting and lusty prostrations to remind us all of the massacre of 250 Palestinian villagers by Zionist terrorists at Deir Yassin, not 800 years ago, but in 1948? There was some grim blood-letting and toddlers were mown down.

And what of the Greek-Cypriot community in York? During March will the incense be brought forth to sweeten the March winds and will all the candles be burnt in memory of 240,000 Cypriots massacred by Artemion the Jew during the second century A.D.?

Since according to Jewish tradition it is permissible to dig deep into the muck heaps of history, let us not forget, if we ever recalled it, what happened in Cyrenaica in 117 A.D. — that famous massacre by the Jews of 200,000 Greeks and Romans.

Are there enough candles in York to commemorate adequately such terrible events?

Anyway, apart from the odd claims that they are the Chosen, what is so special about Jewish lives?

A modern Jew — none other than the famous Armand Hammer (adored by Royalty and who was the friend of Brezhnev, that specialist in the imprisoning of Jews) — gives one answer.

TRUTH 'IRRELEVANT'?

When the Chosen complained about the Brezhnev connection, Hammer replied: "Only a couple of hundred thousand people were involved"

Consider one key to the scenario of the York affair. The scarce booklet *My Irrelevant Defence: Jewish Ritual Murder* (1938) by Arnold Leese gives some details, and for his pains the author was imprisoned for six months (after the Judge ruled that the truth of the matter published was "irrelevant" and could not be used as a defence).

After consulting Leese we realize that the York episode occurred during current Jewish ritual murders of Christian children which culminated in the expulsion of the Jews from England by Edward I in 1290.

The torture and bleeding to death of the small victims enabled their blood to be collected and mixed with ritual food taken at the Jewish religious feasts of Purim and Passover.

In page after page Leese lists these murders both before and after the English expulsion, not only in England but all over the Continent. Many of these crimes were established by juridical findings followed by the hanging or burning of the criminals.

The best-known English case was that of Saint Hugh of Lincoln, a little boy who was kidnapped, crucified and tortured. The boy's mother found the body in a well on the premises of the Jew Copin who confessed to the crime and as a result eighteen Jews were hanged. Another famous case was the torture and death of Saint William of Norwich.

Both these children and their gruesome fare are recorded in our Dictionary of National Biography.

JEWS THRIVE ON GENTILE 'GUILT'

Without indulging in further historical facts it should be enough to insist that the March mummary proposed for York is an insolent Orthodox Jewish attempt to transfer some of their own guilt to many gullible and guilt-ridden Christians ignorant of these historical by-ways.

What did happen in York? Let us examine *The Jews of Angevin England* by Joseph Jacobs (London, 1893). From Jacobs, with extensive quotations from the eminent twelfth century English historian William of Newburgh, we hear the following account:

In brief, the Jews of York, taking their valuables with them, fled to the Clifford Tower pursued by a mob inflamed — according to Jacobs — with the aggressive spirit of the Crusades and by a Church that countenanced "the myth about the boy-martyrs".

Jacobs does admit, however, that the mob was infuriated by Jewish ostentation and contempt for the Christian "worship of images". The author further claimed that it was all a conspiracy by the lesser gentry to get rid of their indebtedness to Jewish usury by rousing the passions of the people.

The events set out by William of Newburgh are enlightening. After several days of siege and when the position became hopeless, one of the Jewish religious leaders, Yomtob of Joigny, invoking Eleasar of Masada, urged his brethren to commit suicide rather than submit.

The suicide squad then made a bon-fire of their treasures, set fire to the roof of the tower and indulged in an orgy of throat cutting which included their families; a special privilege was acquired by the one who slit the throat of the instigator of the bloodbath.

The survivors, smoked out by their fellow Jews, surrendered the next morning, begging for mercy and offering to be baptised and to become Christians.

Their reception was mixed. Many of the mob, horrified by the bloodbath in the Tower, wished for mercy to be shown, but their leaders after agreement changed their minds or practised a deception and killed the survivors.

PROFANE AVARICE

The English historian, according to Jacobs (p. 129) condemned this last act. He accused the conspirators of going to the Cathedral and acquiring "the records of the debts placed there, by which the Christians were oppressed by the royal Jewish usurers, and there-upon destroyed these records of profane avarice".

From this account we seem to get both sides of the coin and they make nonsense of the statement in the pro-Zionist Guardian: "The most savage outbreak of anti-Semitism in Britain's history" — not when the most blatant savagery was committed by Jews on Jews with pocket knives. The Guardian tries to wring our hearts with the title "Tribute to murdered Jews", but fails to select the more deserving lot — the cut-throats or the apostates!

One begins to wonder whether all these protestations — the sacred music and prayers booked for York Minster might not hide something.

Is it just possible that Jewish ritual murder is still extant? Why not? Every month on TV we are presented with examples of Zionist brutality. In Israel the Ultra-Orthodox have proved how dangerous they can be and in Britain every now and then a yearning for blood sacrifice surfaces in the Jewish Chronicle.

To a religious fanatic it is but a short step from the blood of an animal to that of a human.

UNSOLVED CHILD ABDUCTIONS

The Police in very private investigations might consider the possibility of trying to correlate child and even adult disappearances with the principal Jewish religious festivals. We recall, among other unsolved mysteries, the recent Police posters with the innocent face of little Martin who was last seen alive with a man on the London Underground.

When religious fanaticism runs not as seen in Iran, what obscene practices might not occur? The constant Jewish need for Christian atonement and an ever-greater guilt complex for the sordid Jewish past continues unabated, despite exposure by the Zundel trials in Canada of the "Holocaust" myth, now known in informed circles as the "Holohoax".

This York "commemorative" must be cancelled. It is an insult to the English and to all gentiles — and the true facts concerning the "massacre" have been withheld.

Please write to the Archbishop of York (7 Lang Road, Bishopthorpe, York) and tell him that York Minster is not an extension of the Wailing Wall. His Grace of Canterbury also needs a reminder to uphold any dignity of the Church of England.

The guilt-ridden Canon Geoffrey Hunter, .Chairman of the York Anglo-Israel Friendship Society can also be accused of gullibility; (Church House, Oglethorpe, York, will probably find him together with the more innocent Friends of York Minster and the Master of the Music, who might be persuaded to change his tunes.)

As for Mr. Ben Sugar, the Jewish organizer of the affair, send him a sweetener too (3 Rawcliffe Grove, York). Ask him, before he poses again for the Press, to remove his odious smirk. It is not only offensive to gentiles but perhaps to those modest Jews who are content quietly to

enjoy the benefits of the country that shelters them without always bemoaning some dubious event of their past history.

"For it was but a little time ago . . ."

O Hugh of Lincoln,
likewise murdered so
By cursed Jews, as is notorious
(For it was but a little time ago),
Pray mercy on our faltering steps, that 'thus
Merciful God may multiply on us
His mercy, though we be unstable and vary,
In love and reverence of His mother Mary.
Amen. — Geoffrey Chaucer. *The Prioress's Tale*, *The Canterbury Tales*, Coghill translation (1951). Penguin Classics.

**Redistributed by:
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