

Accounts of Christians Martyred by Jewish Ritual Murderers

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Introduction

There will be those who will claim that it is unjust or prejudicial to cite the following accounts of the Jewish murder of Christians, including children.

However there is neither an inference nor a declaration by this compiler suggesting that all or even a majority of Jewish people are involved in such heinous deeds.

But the fact that substantive historical testimony exists as to the veracity of the charges themselves, would tend to demonstrate that they are worthy of attention and may bear witness to a core truth.

This was also the assessment, in 1912, of the scholars of the *Catholic Encyclopedia* who were not constrained by the demands of political correctness.

It is interesting that those who denounce the publication of the traditional histories of these murders as "blood libels," have no objections to the publication of wildly exaggerated "gas chamber" blood libels, which depict the German people in the worst possible light.

As recently as 1912, the *Catholic Encyclopedia* upheld the fundamental truth at the root of at least some of the accounts pertaining to the Jewish murder of Christian children:

"It seems, however, quite possible that in some cases at least the deaths of these victims were due to rough usage or even deliberate murder on the part of Jews and that some may actually have been slain in *odium fidei*." --*Catholic Encyclopedia* [Volume XV, "St. William of Norwich," 1912 edition].

Little Saint Hugh of Lincoln

St. Hugh (feast day July 27) was the son of a poor woman of Lincoln named Beatrice; born 1246; died in 1255.

A Jew named Copin enticed the child into his house. A large number of Jews were gathered there and they tortured the nine year old Christian boy, scourged and crowned him with thorns, and crucified him in mockery of Christ's



death. Copin was accused of murder, confessed the crime when threatened with death, and stated that it was a Jewish custom to crucify a boy once a year.

Miracles were said to have been wrought at the child's tomb, and the canons of Lincoln translated the body from the church of the parish to which Hugh belonged, and buried it in the cathedral.

Hugh's martyrdom was documented by the medieval historian Matthew Paris. Chaucer immortalized him in *The Canterbury Tales*: "O young Hugh of Lincoln, also slain, by cursed Jews..." *The Prioress Tale*, Geoffrey Chaucer, (ca. 1343-1400)

St. Simon of Trent

St. Simon of Trent was a two year old Christian child tortured to death by Jews, headed by a Jewish Doctor at Trento in northern Italy in 1475. Cf. Hartmann Schedel's *Nuremberg Chronicle (Buch der Chroniken)*, 1493. St. Simon was included in the Roman (Catholic) Martyrology. His feast day is March 24. The veneration of St. Simon was suppressed by the modernist Catholic Church in 1965.

St. William of Norwich

On Holy Saturday, 25 March, 1144, the body of 12 year old Christian boy, showing signs of a violent death, was discovered in Thorpe Wood near Norwich. The body was recognized as that of William, a tanner's apprentice.

On the Monday in Holy Week, 1144, he was decoyed away from his mother. Next day William was seen to enter a Jew's house and from that time he was never again seen alive. On March 29, after a ceremony in the local synagogue, the Jews lacerated William's head with thorns, crucified him, and pierced his side. When his corpse was washed in the cathedral, thorn points were found in the head and traces of torture in his hands, feet, and sides.

A few days later the diocesan synod met under Bishop Eborard, and the Jews were accused of the murder. But the case was postponed due to the payment by the Jews of bribe money to the king and his counselors.

Those who investigated the murder case included Bishop Turbe, who succeeded to the See of Norwich in 1146, Richard de Ferrais, who became prior in 1150 after the translation to the chapter-house,

and the medieval historian Thomas of Monmouth and all affirmed the culpability of the Jews. In 1154, William's remains were transferred to the local cathedral's chapel of the Holy Martyrs.

In the wake of St. William's murder, Theobald, a converted Jewish monk of the Norwich Priory, informed Church authorities that "in the ancient Jewish texts it was written that the Jews, without the shedding of human blood, could neither obtain their freedom, nor could they ever return to their fatherland. Hence it was laid down by them in ancient times that every year they must sacrifice a Christian in some part of the world." (Source: Thomas of Monmouth, *Vita et Passio*, II, 2).

Blessed Andrew of Rinn

The report of the murder in Austria of three year old Andrew or "Anderl" von Rinn [Anderl is a Tyrolean nickname for Andrew], has its origins in the chronicles of the 15th century. Andrew was born November 16, 1459; he was the son of peasants, Simon Oxner and Maria. In 1619 Dr. Hippolyt Guarinoni (1571-1654) learned of an account of a little boy who was buried in Rinn and had been murdered in 1462.

In 1642 Guarinoni wrote a history of the murder, *Triumph Cron Marter Vnd Grabschrift des Heilig Unschuldigen Kindts* ["Triumph and Martyrdom of the Holy Innocent Child"], citing "Jews" as the perpetrators. Also cf. Andrew Kempter's 1745 work, *Acta pro veritate martyrii corporis and cultus publici B. Andreae Rinnensis*.

In official, pre-Vatican II hagiographies, Anderl is listed as "Blessed Andrew of Rinn" (1459-1462), "...put to death by Jews out of hatred for Christ at Rinn near Innsbruck, Austria."

During the Pontificate of Pope Benedict XIV (1740-58), Andrew was beatified (in 1752).

In the 1980s, the Catholic bishop of Innsbruck sought to erase all traces of the history of Blessed Andrew. The boy's body was dug up and removed from its place of honor.

In 1994 the memorials for Blessed Andrew were officially suppressed

by Bishop Reinhold Stecher. Icons and relics pertaining to his death were ordered destroyed. However, Catholic traditionalists in the Tyrol continue to pilgrimage to Blessed Andrew's grave in annual procession, in defiance of the modern Catholic hierarchy.

Saint Gavril Belostoksky

In 1690, a few days before the beginning of the Jewish Passover, six year old Gavril Belostoksky was found murdered in Zverki, a Belarussian village in Poland. Vladimir Dal's 1844 book, *An Investigation of the Murder of Christian Babies by the Jews*, provides an account of the murder. The Eastern Orthodox Church canonized Gavril as the patron saint of sick children; his feast day is May 1. According to researcher Alexei Melnikov, the murder took place on March 21, 1690, on the eve of Christ's resurrection (Good Friday). Six-year-old Gavril underwent tortures similar to Christ's. The boy was crucified, his side was pricked, and then he was pierced with different tools until all his blood was spilled. Among the church publications that have attested to the ritual murder of St. Gavril is the 1992 edition of the *Tsar koinae Slova* ("Word of the Church").

Padre Tomassino

British secret agent, author, explorer and diplomat Capt. Sir Richard Francis Burton was a master of disguise and skilled in more than 50 languages. Naturally swarthy, he could pass for an Arab. While disguised as a Syrian as part of an undercover assignment in Damascus between 1869 and 1871, he discovered a Jewish ritual murder sect.

Burton documented the murder of a Christian monk, Padre Tomassino, and committed his account of the killing to writing in a report titled, "Human Sacrifice Amongst the Sephardim, or Eastern Jews." But Burton feared for his pension if he allowed the report to be published as an appendix to his book, *The Jew, the Gypsy and El Islam*.

"Friends advised him not to publish the book because it would injure

him in the eyes of prominent Jews, many of whom were in the (British) government."

His wife "persuaded him not to publish it at this time as she was then trying to obtain permission for him to retire on full pension at (age) sixty-five and felt it would injure his chances."

Even though the book was published posthumously in 1898, (Burton died in 1890), it appeared without the appendix, having been omitted by the book's editor, W.H. Wilkins, out of fear of Jewish reprisal.

In 1904 Wilkins put Burton's suppressed manuscript up for sale. Wilkins died the following year and the manuscript was purchased by Henry Walpole Manners-Sutton in 1908. Manners-Sutton proposed to publish it. Jewish agents obtained a temporary injunction and brought him to court in 1911, where they won permanent possession ("good title") to the manuscript, and a permanent injunction against its publication.

"Human Sacrifice Amongst the Sephardim, or Eastern Jews," is in the archives of the Jewish Board of Deputies, who have kept it under lock and key in London ever since.

Sources: *Burton* by Byron Farwell, [New York: Penguin Books, 1990], pp. 404-405. *The Times* of London, March 28, 1911, p. 3.

Other Child Victims

Richard of France, killed 1179.
Herbert of Huntingdon, killed 1180.
Dominic of Val, killed 1250 (Spain).
Val's feast day is August 31. He was a 7-yr-old altar boy at the cathedral of Saragossa, who was kidnapped by the Khazars and nailed against a wall. His feast was celebrated throughout Aragon.

Rudolf of Berne, killed 1294.
Conrad of Weissensee, killed 1303.
Ludwig von Bruck of Ravensburg, killed 1429. Feast Day April 30. Murdered at Easter.

Lorenzino Sossio, killed Good Friday, 1485, age 5. Feast Day April 15.

[Note: A "feast day" is a day fixed and set aside annually by the Catholic Church to commemorate the life of a particular Christian of heroic sanctity].