

**THE JEW AND HUMAN  
SACRIFICE; [HUMAN BLOOD  
AND  
JEWISH RITUAL]. AN HISTORICAL  
AND SOCIOLOGICAL INQUIRY**

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The Jew and Human Sacrifice; [Human Blood and Jewish Ritual]. An Historical and Sociological Inquiry by Hermann L. Strack

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**HERMANN L. STRACK**

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THE JEW AND HUMAN SACRIFICE

The Jew  
AND  
Human Sacrifice

[Human Blood and Jewish Ritual]

An Historical and Sociological Inquiry

BY

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*[Translated from the 8th edition with corrections, new Preface  
and additions by the author]*

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## ABBREVIATIONS IN BOOK TITLES

BE = Berlin      L = Leipsic



FROM THE PREFACE TO THE FIRST THREE  
EDITIONS

EVERY year, especially about Easter-time, there is a revival of the accusation that the Jews, or, if not all the Jews, certain Jews, make use of the blood of Christians for purposes of ritual. The charge is bound to be often repeated, so long as the replies to it are limited to the contradiction and exposure of the falsity of the reasons brought forward. . . . That is why I discuss the accusation in connection with the *significance of blood as regards religious belief*, and particularly as regards the *superstitions of humanity at large*.

I expressed my opinion on the question, whether the Jews use Christian blood for ritual purposes, as far back as 1882, the year of the Tisza-Eszlar trial, in the *Evangelische Kirchen-Zeitung* (12th August, No. 32). . . . Further investigations (apropos of the Bernstein case, v.p. 144 sq.) convinced me more than two years ago, that, whilst I was correct in my negative answer to the charge, it was possible, and even necessary, to base it upon a deeper foundation. I am now compelled to publish the results of my fresh researches by the renewal of the controversy about ritual murder in consequence of the assassination of an eight year old girl in Corfu during the night of the 12th to 13th April this year (v.p. 213 sq.) . . . I have made it my special business to let the facts speak for themselves, and have . . . almost confined

myself to quoting, without alteration, the actual statements in the sources of information I have utilised: so anybody who wishes can arrive at an unbiassed judgment for himself.

The facts I have had to bring forward are, for the greater part, of a very loathsome kind. But, in order to cure the terrible disease of superstition, we must first of all *know* the disease. . . . My exhortation to our Christian priesthood, to our whole Christian people is: Up and gird yourself for battle, not only against unbelief, but also against superstition! When German Christendom, free from superstition, stands firm in true belief in the crucified Saviour, risen from the dead, the question, so far as concerns Germany, whether Christian blood is ritually employed by Jews, will be exploded and futile, for more reasons than one.

2 July, 1891.

*H. L. Strack.*

## FROM THE PREFACE TO THE FOURTH EDITION

I have occasion to be thankful for the success of this volume. Most of the journals which used formerly to talk about "Jewish blood-ritual" and "Jewish ritual murder," have been for several months gradually exchanging those phrases for "Jewish blood-murder," "Jewish blood-superstition," avoiding direct reference to *ritual*. However, they still try to prove to their readers, that blood-murder and cases of blood-superstition are peculiar to *Judaism*, and so they keep alive the idea that there must be something ritual behind it all.

Still, the charge against the Jews of using human blood is considerably less effective than it was up till now. Accordingly, those persons who formerly employed it with great success as a means of getting up an agitation, have abundantly emptied the vials of their wrath over me, who, if I have not yet killed it, have yet deadened its effect a great deal. In particular, O. Bachler (of the *Staatsbürger-Zeitung*), Balla (of *Das Volk*), and E. Bauer (of the *Neue Deutsche Zeitung*), have dared shamelessly to *calumniate* me as a scholar, as a man and as a Christian, although they knew the truth, or could have ascertained it without any trouble. Nor did it suffice them to utter the falsehood that Prof. Strack was hardly acquainted with the elements of Hebrew grammar, and only knew about the Talmud what the Rabbis had stuffed him with; they had actually the effrontery to pre-