

THE GUARDIAN

A CALL FROM JERUSALEM

BOUT OF AGONY

MEAH SHEARIM CENTENNIAL

WHO ARE THE REAL TERRORISTS ???

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VOLUME 1

A Call from Jerusalem

BY

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Rabbi Amram Blau is the revered 75 year old leader of the Neturei Karta.

It is the nations of the world who gave credence to the canard that the zionists represent the Jewish people. It is an ironical fact that without this recognition, the zionists would not have been able to establish their hegemony over the Jewish people.

If the Arabs lay the blame, for the loss of their territories, to the nations, then the Jewish people can attribute an even greater loss to their historic identity as a G-dly people through the acceptance of the zionists as the spokesman of the Jewish people. By their recognition, they have inflicted more harm on the authentic people of Israel, its Torah and its faith than on the Arab people.

Actually, the zionists athiests have no intrinsic connection with the Jewish people. There is no fact as axiomatic of the Jewish people as the fact that they are characterized by their adherence to the Torah. The Jewish people as such, has no interest in the zionists or in zionism, or in power over the state. They eschew nationalism and its political implications.

The Jewish people are opposed to any confrontation with the Arab people. Before the advent of political zionism the Jews had no conflict with the Arab world.

It is well known, that Baron Rothchild made substantial purchases of land from the Arabs. The original Jewish settlers of Rishon Letzion, Zich-

ron Meir, Rachovos, Ekron etc., lived in hamony amongst their Arab neighbors. There was never any opposition from the Arab community concerning Jewish immigration or purchase of land. We lived side by side with our Arab neighbors in tranquility. Moreover, the Arab population had genuine respect for their Jewish neighbors and maintained business relationships in a friendly and cordial atmosphere.

Not until after World War 1, when the zionists received the Balfour declaration and came to the Holy Land, did the fight between the zionist and the Arab people begin. The Old Yishuv (the Jewish community which predated zionism) found themselves caught in this conflict against their will.

The zionist who have shown no regard for Jewish blood, and have proven to be irresponsible, extended their rule over parts of the Holy Land, which had been inhabited by Arabs, and thereupon brought the entire Arab world into conflict with the Jewish community.

These zionists claim to be the proud descendants of the infamous hoodlums who were responsible for the genocide of the Jewish people at the time of the First Temple. The Prophet Jemiah pleaded with them to lay down their arms in the face of insurmountable odds and certain defeat and surrender the city to Nebuchadnezer, King of Babylon. Jemiah proclaimed it was the will of G-d that the city of Jerusalem and the Holy Temple be destroyed as pun-

ishment for their sins and if the "people of Israel" accepted this decree their lives would be spared. Jeremiah was labeled a traitor by these hoodlums and as a result not only was the Temple destroyed, but almost the entire population slaughtered.

These Zionists also claim to be the proud descendants of the infamous hoodlums who were responsible for the destruction of the Second Temple. Rabbi Yochanan Ben Zakai, leader of the Jewish people, called upon them to lay down their arms and surrender to the Romans. They refused and brought upon the Jews the calamity of the destruction of the Second Temple and the exile which followed.

All former inhabitants of the Old City of Jerusalem know full well, that if not for the courageous two Jews who approached the Arab camp with the white flag raised during the Zionist war of 1948 to conquer the Old City, not a single Jew would have remained alive.

The Zionists thwarted the first attempt of these two elderly rabbis to leave the battle zone, by gunfire wounds. Undaunted, the two succeeded at their second attempt. Thereby saving the remainder of Jewish populace in the Old City.

In addition, the Zionists went a step further and called these two valiant men traitors.

In their surge for power and victory at all costs, their proclaimed alternative is a Massada death.

As one of their own leaders stated emphatically before the 1967 war, "we are prepared to fight to the last Israeli". How much Jewish blood must be spilled in order for them to maintain their goal of a so called "Jewish State"?

The Massada complex of these ancient hoodlums and their modern reincarnation, the Zionists would have then, as now, condemned the Jewish people to complete physical annihilation. The Jewish people rejected national suicide inherent in the Massada complex and they survived as a people only because they accepted throughout the generations the leadership of the Jeremiahs and Rabbi Yochanon Ben Zakai.

Moreover by the command of the Torah the Jew is obliged to further the welfare of the state wherein he dwells. He entertains no thought of rebellion, in particular the Torah forbids us to retake Holy Land by force of arms. Jews abhor the shedding of blood of any human being for any reason whatsoever. In our entire long ex-

ile, there has never been an instance where the Torah justifies the use of bloodshed even against opponents. As the Sages point out, with particular reference (Geneses Rabba 93;) and it can be seen from their comment on the verse "Turn to the North" that this applies even to attackers (Deuteronomy Rabba).

The Jew deplors the loss of lives caused by the struggle for power. The "people of Israel" meaning the Jews who are loyal to G-d and to his Torah are also loyal to the covenant imposed upon them, even when dwelling in the Holy Land, to abhor force of arms. They are innocent of responsibility for the present disturbances, and they are actually captives of the present regime. Those who are unwillingly involved in the political state consider it a contradiction to their faith and conscience.

One should appeal to every upright person, to realize that the whole world will bear the guilt of an irreparable crime if this game, involving the lives of thousands of innocents, is enabled to develop, Heaven forbid. The attribute of compassion, which is in the heart of every scrupulous person, must be aroused to exert influence and compel those with this empty ambition to stop.

May He to whom peace belongs grant us and the whole world blessing and peace.

The GUARDIAN welcomes letters from readers. Letters for publication must include the writers name, and address. We regret that we are unable to acknowledge or to return unpublished letters.

THE

BOUT OF AGONY

by Emile Marmorstein

"Let us not belittle the power of our reasoning to illuminate minds fairly close to our own—if only to avoid reproaching ourselves even more bitterly with the advent of our next BOUT OF AGONY". With these hopeful words I had concluded an attempt to reconstruct my emotional state during the THIRD ZIONIST WAR. The piece was written, primarily for therapeutic purposes, about two years later while the experience, together with the prospect of periodical repetition, still weighed on my thoughts. The "interceptive counter attack" may have failed to bring about the final victory, which one of its exponents (Alon) regarded as the essential prelude to a lasting peace, but the wave of euphoria stirred by the outcome engulfed a number of "minds fairly close to our own"—some for the first time. Their faculties of faith and reason succumbed to tales of "miracles" which had allegedly delivered Jews from destruction, induced them to "confess their sins and the sins of their fathers" at the newly captured Holy Places and inaugurated an age of spiritual and material blessing.

Their confidence waned slightly with the "war of attrition", the name given by the Egyptians to their prolonged campaign of systematic sniping, which opened in 1969. Muhammad Hasanaya Haykal explained its intent as follows:

"It is enough for us to increase the enemy's losses beyond the level he can afford, and we can say we have won the battle. In practise, this means that if the enemy kills 50,000 of our men, we can, despite the loss, continue the battle, because we can

make up for the loss in manpower. But if we can kill 10,000 of the enemy in the battle, the enemy will undoubtedly find himself forced to ask for a cease fire because he cannot make up for the loss in manpower".
(Ahran 7.3.69)

However, when the campaign with its daily toll of soldiers lives was suspended—after the bombardment and evacuation of large Egyptian towns on the Canal—trust in the impregnability of the frontiers and the armed forces powers was restored. The casualty rate was said to compare favourably with the figures for death and serious injury in traffic accidents, and the new fortifications and settlements encouraged hopes of permanent occupation. Those of us who retained a vivid memory of our fears and extended them into the future—at best on meta-physical rather than military grounds—were soon to be told that they had been unreasonable. "I am convinced," wrote General Peled, who had been Chief of Logistics in 1967, "that our General staff never told the government that there was any substance to the military threat to Israel, or that we were not capable of crushing Nasser's army, which had exposed itself, with unprecedented foolishness, to the devastating strikes of our forces. To pretend that the Egyptian forces... were capable of threatening Israel's existence not only insults the intelligence of any person capable of analysing this kind of situation, but is primarily an insult to the Israeli army". General Weizman, who had been Chief of Operations at the time and General Bar-Lev, the former Deputy chief of staff, concurred.

In the spring of 1973, at about the time these appraisals reached me, I was invited by the

editor of Hatzoir (Manchester) to contribute to his paper. I thereupon sent him my "Six Day War", which he was brave enough to publish—a couple of months before the outbreak of further hostilities. If its publication at that time acted in some petty way as balm to my conscience, it is because I was alarmed by a press-cutting which a friend in Jerusalem had just sent me. Arik Sharon, another leading military figure of 1967 had recently left the army for politics, and was holding exploring talks with groups of potential allies. At one such private meeting, he was understood to have assured his questioners that "Israel is now a military superpower, and nothing would happen if the Americans stopped sending Phantoms. But it is nonsense to think that the Americans will impose any sanctions on us because for them there is nothing more important than a strong Israel.....Israel could conquer in one week the whole area from Khartoum to Bagdad and Algeria, but there is no need for it" (Yedioth Aharonoth 26.7.73).

In the Fourth Zionist War the theory of the "War of Attrition" was applied in earnest. The attacks across the 1967 frontiers were clearly intended to persuade the zionists as well as the superpowers that a settlement involving withdrawal from occupied territory was preferable to a regular cycle of international tension and regional bloodshed, and they undoubtedly succeeded in infusing the problem of the Middle East with a fresh sense of urgency. From a purely military point of view they were almost disastrous. Once they had recovered from the initial shock, the zionist forces reacted effectively, inflicting severe losses and advancing to positions astride the supply lines of their adversaries, who, but for American insistence on an early cease-fire, might well have suffered a crippling blow.

The domestic situation was more confusing. The resentment of the bereaved, the rapid increase in the cost of living, the defection of African recipients of technical aid, the ambivalent attitude of zionism's strongest champion in the international arena and a partially contrived feeling of isolation in the world combined to diminish the prestige and popularity of the zionist military-political elite; and signs of a religious revival have been noticed by those constantly on the watch for

it, who now trace it to despair of secular remedies and not, as on the previous occasion, to gratitude for secular triumphs. Yet there is no dearth of Jews who still regard the preservation of an independent zionist state in the Holy Land as a cause worthy of the sacrifice of life and limb. The zionist party-political-system not only weathered the storm but even enhanced its reputation for stability: the general election results tallied with the voting pattern set and, with minor fluctuations, maintained since the state's birth; and the government, once formed, bore striking resemblance to most of its predecessors. As for continuity of policy, direct negotiations have always been sought by zionist leaders—indeed, they constituted the avowed ultimate aim of "the interceptive counter-attack".

We who refuse to participate in the zionist party-political-system or to be guided by its directives, treated the war as one more painful episode in a momentous cosmic drama. From our standpoint, the Satanic conspiracy to separate—Heaven—Forebear the Bridegroom from the Bride by annulling the Marriage Contract does not illustrate or Symbolize the contest between the adherent and opponents of the Holy Torah—it is the reality that makes the contest real. Our fears are therefore, at their height whenever the zionist state is engaged in warfare. Convinced as we are of its eventual dissolution, we can only pray that its inhabitants may be spared suffering both now and then. Accordingly, hopes of an immediate cease-fire filled our hearts—to the exclusion of political arguments and strategic considerations—when we met, as is our habit on these terrifying occasions, to pray, deliberate and seek comfort in solidarity. The writings of our revered Master of Sztatmar furnished the texts which our friends expounded, so that it was the Saint of the age, the leader of our resistance to the follies of the times, who plunged us into the atmosphere of the conversation envisaged by the Prophet Malachi. "Those who fear the Lord are then going to talk to one another, and the Lord will listen and hear, and a Book of Remembrance about those who fear the Lord and think of His Name will be written in front of Him. They shall belong to Me, says the Lord, on the day I make a choice, and I will treat them as compassionately as anyone would treat his own son who serves him. And you will once again see the difference between one who serves G-d and one

who does not" (3,16-18). Had we assembled only to manifest that "difference" our gathering would have been worthwhile. For what scandal (in the theological sense of the word) can be more shameful than a complete identity of views between the two on all matters other than the observance of the practical commandments?

Yet, this is the scandal perpetrated by the section of the press that purports to represent our faith. Editorials and news items pertaining to the Middle East appear to be assuring the zionists that their ambitions, pre-occupations achievements and setbacks are ours. Even when they demonstrate with them on their indifference to sacred doctrines and precepts, they argue as if concessions to the demands of the faithful would be to the zionists state's advantage a.g. by promoting "national unity," adding plausibility to territorial claims and reducing the extent of social problems. Can this really amount to a protest against the appropriation of the Holy Name of Israel by these who reject its Divine choice, destiny and code of existence? It may be an honest attempt to save what can be saved, but it has little in common with the volume of protest that greeted the cult of ethnic power when it first darkened the Jewish scene. Perhaps it is defensible on the grounds that the task of protest is one that can be performed through others—a kind of division of labour between collaborators and protesters. It certainly calls for our charity. At any rate, we who have openly dissociated ourselves from zionism and withheld recognition of its state and government are entitled to declare our innocence of the blood that has been shed (Elia' Rabba, c.h. II); and we can assert in all humility that our concern for the honour of our King makes us more and not less sensitive to the fate of victims of the rebellion in the very precincts of the Royal Palace.

To return to our gathering, which started several trains of thought, my companions could hardly be described as national demonstrators. Politically unsophisticated as they are and exposed to the same tainted sources of interpretation of current affairs, how, I mused into their environment over a long period and even to express their dis-

sent in public with provocative slogans and incantations. The whole hearted agreement of many more—including apparent collaborators—who are prevented by a variety of pressures and circumstances from displaying their sympathy too openly, gives rise to a similar question. On reflection, I ascribed the credit for the external conversation, of public protest to the internal literary conversation, ranging from, at the most exalted level, the Szatmar's massively authoritative treatises to slender pamphlets and leaflets. High above the tumult the voices of our brethren in Jerusalem can be heard. (Even after reading thousands of pages of their journal, I retain the thrill of anticipation whenever a new number arrives.) Thanks to their diagnosis of our condition in the light of eternity, to their critical analysis of secular versions of events and situations, to their warnings, exhortations and ingenious brand of gallows-humour, and, one might well add, to the gnashing of teeth in response to their grips and taunts, some of us have been mobilized and trained for the struggle in defense of Truth. We who have been allowed to survive the hurricane of idolatrous error appreciate the beacons they have kindled. "A little light disperses a great deal of darkness."

Though unable to compare with this prodigious effort, our internal conversation in English has not been fruitless. For instance, I have come across half a dozen serious works in which Domb's "Transformation" has been quoted at some length and with the utmost deference; and judging from references by a number of young men who have consulted me recently, "Comment" exerted more influence during its brief career than I had realized. Naturally, they met with a chorus of abuse and calumny. By permitting satire at the expense of idolatry (T.B. Megillah 256) the sages placed a formidable weapon in our hands; and satire can hurt—a sign, on the analogy of the surgeons' probe, that it has touched the centre of disease. It saves us from being tolerated as mild eccentrics whose criticism of distortion, squalor and hypocrisy can be dismissed as entertaining but irrelevant.

At a time when only seven thousand pairs of Israelite knees refused to bend to the Baal (1 Kings 19, 18) Elijah mocked at the idol in front of a large crowd barely conscious of the compatibility between the

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A Plea For Our Rights

By RABBI MOISHE HIRSCH

THE JEWISH PEOPLE, FROM ITS INCEPTION, HAS BEEN UNIQUE BY ITS IDENTITY AS A RELIGIOUS ENTITY. Through the centuries its religious character had been a premise agreed upon by Jews and non-Jews alike. Our faith demands as the fundamental condition for recognition as a Jew, belief and adherence to the word of G-d, as was revealed to our forefathers on Mount Sinai. This is in itself, according to the tenets of the Jewish religion, sufficient to fulfill the definition of a Jew. Our religious and traditional history bears no aspect of racism. Hence, one of non-Jewish origin is capable of being proselytized and attaining the same status as a born Jew.

Conversely, one of Jewish birth who does not recognize his being bound to the Jewish Torah, is by Jewish law a heretic, and therefore forfeits his spiritual birthrights as a Jew.

The purpose of the Jew is to bear witness to the existence of G-d, through his adherence to the Torah.

THE AL-MIGHTY GRANTED THE JEWS THE LAND OF ISRAEL AS THE PARTICULAR SETTING WHICH WOULD SERVE AS THE MOST CONDUCTIVE ATMOSPHERE TO THEIR PERFORMANCE OF THEIR DUTIES TO G-D.

The Jews in ancient times were banished from the land of Israel because they had failed to fulfill their obligations to the Al-mighty. Every Jew acknowledges this in his prayers (Umipnei Chatoeinu Golinu Meiar-tzeinu). They accepted the penalty of exile and were at that time expressed sworn by the Al-mighty not to accelerate their redemption on their own, and especially not to rebel against the nations under whose rule they were found. To the contrary, every Jew is commanded to pray for the peace and well being of the government of which he is a subject.

Through all the years of exile, Pious Jews as individuals were attracted to reside in the Holy Land because of its innate holy character and the opportunity it offered for the observance of various precepts bound with the land. Jews as a whole continued to pray that the Al-mighty return his Divine presence to the Land of Israel, by the coming of the Messiah, who will build His Temple, from whence will emanate Divine Wisdom and ultimate spiritual fulfillment of the entire human race.

Through the many years that Jews resided in the Holy Land for this purpose, they enjoyed tranquil and cordial relations with the non-Jewish population there. The Zionist movement which was formed at the latter part of the century, sought to endow the Jews with a nationalistic character which was heretofore strange to them. It sought to deprive them of their historically religious character and offered in substitution of faith in G-d and adherence to the Torah, and belief in their ultimate redemption by the coming of the Messiah, a nationalistic ideology and the possibility of establishing through political media a Jewish national homeland.

During the period of the British Mandate, the Balfour Declaration, which recognized the eventual possibility of founding a Jewish national homeland, in Palestine, was affirmed to by the British government. The Jewish Agency, who then was the Chief representative of Zionist interests in the Holy Land, was entrusted with the issuance of visas to the Holy Land, THUS RESULTING IN AN INCREASED ZIONIST IMMIGRATION FROM VARIOUS PARTS OF THE WORLD, WHICH ULTIMATELY SUCCEEDED IN SUPERCEDING IN NUMBERS, THE VETERAN ORTHODOX DWELLERS.

Orthodox Jewry all over the world and the Orthodox Community in the Holy Land in particular, immediately sensed in this stage of Zionist success, the threat of grave danger for the religious future of Jews. The Arab inhabitants began to exhibit open hostility to their Jewish neighbors. The British government failed to distinguish between the Orthodox community, who for generations inhabited the Holy Land, and the newly arrived Zionist immigrants.

With the acquisition by the Zionist nationalists of the power to organize communities in Palestine, they formed the "vaad haleumi leknesset yisroel (National Jewish Council Committee)". This committee ignored the rights of the Orthodox veteran dwellers WHO DID NOT RECOGNIZE THE VALIDITY OF JEWISH NATIONALITY, AND WHOSE IDENTIFICATION AS JEWS WAS SOLELY WITH THEIR LOYALTY TO THEIR RELIGIOUS HERITAGE. The religious inhabitants, on the other hand, shuddered at the prospects of spiritual disintegration of World Jewry, with the new rise to power of

the zionist nationalists.

The Orthodox inhabitants actively objected to becoming subject to the authority of the secularists. They appealed their cause to the League of Nations, who consequently granted them a "Right of exclusion" to the subjugation to the Vaad Haleumi, which rights provided that any Jew wishing not to be incorporated into the Vaad Haleumi, may remain lawfully independent if he so stated his wish in writing. Thousands of Jews did so.

Such was the case until November, 1948, when the United Nations finally sanctioned the establishment of a zionist state. We do not doubt that their success in finally realizing their goal was due in great measure to their having misled the world into viewing the zionist cause as the Jewish cause. The formation of the zionist state, resulted in the automatic deprivation of the autonomy heretofore possessed by the Orthodox inhabitants of the Holy Land.

The zionists grasped in the acquisition of their new powers, the opportunity to openly disassociate themselves from any identification with Jews as a religion. THEY SYSTEMATICALLY BEGAN TO ORIENT THE MINDS OF THEIR GENERATIONS, according to the tenets of zionist nationalism. Through the Ministry of Religions, they employed part of the Rabbinate to assist them in their aims. They particularly sought to destroy the religious approach to exile and redemption, and in place of our faith in salvation by G-d, they substituted salvation by and through faith in zionist nationalism.

The religious Jews who by virtue of their faith, which clearly contradicted zionist nationalism, and who had lived peacefully with their Arab neighbors for generations, became unwillingly identified with the zionist cause and their struggle with the arabs. They requested the United Nations that Jerusalem be designated as a defacto international city. They appealed to the diplomatic corps assigned to Jerusalem—but to no avail. They were hence confronted with the choice of either becoming a part of the zionist state, which diametrically opposed the interests of Jews as a religion, or abandoning the land of which their forefathers were the first Jewish settlers.

We find it of supreme importance to emphasize that we

are fearful of the consequences of the zionist rebellion against the Creator, as stated expressly in Jermiah, "for it is bad and bitter your renunciation of G-D...". We wish not to be affected by the behavior of this government who in the name of ISRAEL, persist in their renunciation and utter disregard of religious Judaism such as is clearly attested by their laws expressly permitting wanton autopsies (Law of Anatomy and Pathology, 1953), forcible desecration of the Sabbath (Law of Emergency Labor Draft 1967: PPS 1, 19; 27, 36), profanation of Holy Sites by retaining non-religious custodians, desecration of Holy Cemeteries in Safed, Beth Shearim and elsewhere, and countless more examples, proof of which is readily available.

Insofar as all human beings find necessary the protection of their rights as human beings, we hereby request all those that find it within their power, to aid us in reacquiring the rights we possessed prior to the formation of the zionist state, to remain lawfully independent of the zionist authority.

Rabbi Moshe Hirsch is the secretary of the Neturei Karta in Jerusalem.

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MEAH SHEARIM CENTENNIAL Hears Call For **JERUSALEM** **INTERNATIONALIZATION.**

Meah Shearim celebrated the 100th anniversary of its founding April 10,, with a parade led by a two-man band.

Rabbi Amram Blau, leader of the Neturei Karta, told a press conference earlier in the day that Jews and Arabs had lived peacefully in the country before the zionists began demanding an independent Jewish state. There had been no Arab opposition to Jews settling in the land or even purchasing land before the growth of the zionist movement, he said. He revealed that he himself had purchased 500 dunams between Jerusalem and Nebi Samwil from Arabs 53 years ago, on behalf of a religious society. The land was to have been used for the creation of a farming community on which the wives and children of men studying in yeshivos might work in order to support their families. The idea was never implemented and the land is still owned by the society.

Since it is located across the "green line", drawn between Israel and Jordan in 1948, Rabbi Amram Blau has not visited it, in keeping with his policy of not visiting any territory "captured by the zionists" in the Six Day War. The one exception to that rule was a visit Rabbi Amram Blau made last year to the road below the Mount of Olives under which Jewish graves had been uncovered. He had gone there to help prevent the Municipality from covering over the graves "on the advice of some wise men".

Rabbi Amram Blau's remarks at the centennial fete held April 10, are herewith summarized: He said:

We in the Holy Land find ourselves in an unfortunate position, both materially and spiritually.

Materially, we are against our will included in an independent, nationalistic state, labeled Jewish, whose entire foundation and ways are opposed to our faith. Our sages warned us against such a phenomenon 2000 years ago.

This state has, since its establishment, been in a constant state of war and bloodshed. Jewry has always lived in peace with its Arab neighbors and are certain that we could have continued living in the Holy Land in peace with our Arab neighbors. We decry bitterly the bloodshed of these wars, diametrically opposed to our will and our faith. We look forward with trepidation and horror to the future predicted by our Sages for this independent state.

Spiritually, we find ourselves under the rule of Jews, devoid of faith, who aspire to live in permissiveness and abandon. The education and culture, in like manner, are leading our youth astray in our Holy Land. This situation is to us more bitter than death itself, may G-d spare us.

Our Jewish brethren in exile among the nations of the world live under no comparable awful threat, neither material nor spiritual. We find no formula to turn back the wheels of confusion that have run down Jewry in the Holy Land.

Our prime request is that those to whom G-d has given the power, should take the unfortunate Jews who have no interest in or ties with this state from under the might and rule of this state. Let the state's power be unable to drag children of these Jews away from their heritage. Do all that is possible to rescue these Jews from the lot of this state; for they are not part of it--they opposed its establishment and oppose its existence. Let these Jews be enabled to lead their lives as Jews and bring up their future generations in the ways of their heritage, protected from the general education and culture of the state.

Placing the authority for entry permits to the Holy Land (certificates) in the hands of the zionist-run Jewish Agency after World War I was the first major infringement of the rights of the veteran citizens of this Land, the Torah-observant Jews. This also provided the basis for zionist domination of the Jewish people in the Holy Land and throughout the world. The inde-

(continued on page 15)

POLITICAL ZIONISTS OF ISRAEL (MORAL ISSUES)

AND THE STATE

by Dr. I.M. Rabinowitch

Contrary to the usual custom, I shall state my conclusions at the outset and then give my reasons. Here, in order not to clutter up the picture, I shall avoid opinions and speculation of any kind. I shall restrict myself not only entirely to facts, but only to facts on record. I wish you to accept nothing I shall say unless, I can if requested, give you documentary evidence. The conclusions are as follows:

Conclusion No. 1: Contrary to belief of the vast majority of Jews and non-Jews, the cause of zionism is not, and from its very beginning never has been humanitarianism; the sufferings of Jews are not, and never have been, the cause of political zionism.

Conclusion No. 2: Contrary to belief of the vast majority of Jews and non-Jews, the cause of zionism is not, and from its very beginning never has been the Religion of the Jew. Notwithstanding the incessant dwelling upon the Biblical "Promised Land" in political zionist propaganda, from the very beginning it never was intended that the Religion of the Jew was to govern the ministries of the state.

Conclusion No. 3: The teaching of the Talmud is in complete opposition to the state of Israel. To the most renowned rabbis to this day—the state of Israel is an abomination.

Conclusion No. 4: Since the appeals at United Jewish Appeal campaigns for the huge sums of money have never had as their basis humanitarianism; since these vast sums have never had as their foundation the religion of the Jew, political zionism is one of the most gigantic frauds that has ever been perpetrated on the peoples of the world—Jews and non-Jews. By fraud, I mean an act of deception practiced to gain a thing which, legally and morally, could not be acquired without deception.

Conclusion No. 5: Political zionism teaches Dual Loyalty and, in this dual loyalty, when the occasion arises, greater loyalty to the state of Israel than to the country of one's birth or adoption. Political zionism is thus not only not consistent with good citizenship, but has in it most fertile seeds for proliferation of anti-Semitism.

Conclusion No. 6: Political zionism intentionally sets up anti-Semitism. From the very beginning of the political zionist movement, it has very highly regarded anti-Semitism. From the very beginning, it has been the policy to deliberately incite hatred of the Jew and, then, in feigned horror, point to it to justify a Jewish state—Machiavellianism raised to

the ninth degree.

Conclusion No. 7: A natural consequence of conclusions 1 to 6, Conclusion No. 7 is: a good Jew cannot be a zionist; a zionist cannot be a good Jew. Here then are most serious charges. And they are, the irresponsibility and recklessness of the worst kind, and he who has made them has justly merited the severest of censure, unless he can prove them. The following, therefore is the evidence—all, without a single exception—documentary evidence.

When in 1903, the horrors of the pillages and massacres of the Kishineff pogrom were at their height, and the Alliance Israelite Universelle, organized in France and headed by the Chief Rabbi of Belgium, had come to the rescue and had encouraged these stricken Jews to emigrate to the United States, it was Perez Smolenskin, then zionist leader, and not anti-Semites, who published violent attacks on this organization and endeavoured to thwart its plans as far as possible.

When, in the same year, the British government offered to facilitate a large Jewish population with autonomous government and under British suzerainty in British East Africa the concern of the political zionists was a state in Palestine. And so it was in 1905; at the seventh zionist world congress, it was again Palestine or nothing.

When during the Russian revolution, the Jews of that country again suffered greatly, and efforts were made to enlist the aid of zionists in the rescue of some of them, it was Chaim Weizmann who declared—I quote verbatim—"Nothing can be more superficial and nothing can be more wrong than that the sufferings of Russian Jewry ever were the cause of zionism. The fundamental cause of zionism has been, and is, the ineradicable national striving... to have... a national centre...".

Coming to World War II, what shall haunt me to my last day, so long as there is conscious life within me, is the correspondence between that Pious soul, Rabbi Michael Baer Weissmandel and the political zionist representative, Sol Meyer, then in Switzerland, about some seventy thousands of Jews of Hungary who, at the time, were on their way to Hitler's gas chambers and crematoria. The facts are these:-

Top Nazi leaders had by then begun to realize that Germany had lost the war. Some, therefore, wished to flee from Germany, and for their purposes wished to have enormous sums of money. Rabbi Weissmandel, spiritual head of these Jews, was, thus offered the lives of tens of thousands of these Hungarian Jews by making it possible for them to escape into territory not under German control by payment of a ransom of twenty five million dollars. The Zionist (so-called Jewish) agency had these millions of dollars readily available. But, to the desperate appeal, what was the reply by Sol Meyer? As he saw it, as representative of the Zionist agency, the greater number of Jews who go into Hitler's gas-chambers and furnaces, the greater will be the chance of acquiring a land. I quote verbatim, translated into English: "You must constantly bear in mind and constantly have before your eyes, the fact that the most important matter is that we acquire a state after the end of the war. And if we do not have sufficient victims we shall have no right to demand an independent state... It is therefore, ... insolent shamelessness to ask... monies for the enemy to succour our blood, for only by blood shall we obtain a land..." And so these tens of thousands of Hungarian Jews met their death in the gas-chambers and crematoria.

Nor did this inhumanity end here. The very depths of depravity—the nadir Zionist nationalism—was in the reply by Dr. Isaac Greenbaum, Zionist leader, to the appeal to the Zionist (so-called Jewish) agency for funds to rescue Jews from Poland—I quote verbatim—"One cow in Palestine is more important than all of the Jews in Poland". I challenge any political Zionist to deny these facts. All are fully documented. Nor was this all. There was the meeting between Adolf Eichmann and Dr. Rudolf Kastner, then authorized representative of the Zionists. At this meeting, Kastner agreed to help, by guile, keep Jews in camps otherwise, by false assurances, if Eichmann would close his eyes to the extent of allowing a few thousand of young healthy Jews to migrate illegally to Palestine. But what of the elderly and infirm Jews? In these Kastner was not interested. They were to be left to their fate. And so

were tricked tens of thousands of Jews into believing they were being transported to work-camps, when he knew with certainty their deaths were only hours away. Though the Israeli supreme court, being Zionists, had acquitted him, as the Nazis had cleared Nazi criminals—Kastner was assassinated shortly after by two survivors of the holocaust.

What turned the Zionist leaders against Ben Hecht was his exposure in his book—Perfidy—of the fact that all of the top officials of the Zionist agency were not only thoroughly aware of the impending slaughter of more than a million Jews in Hungary and Poland during the worst period of the Hitler holocaust, but knew, in specific detail, that it would be possible to rescue many thousands of Jews by barter.

One may well ask here: Who were the worst murderers—Hitler, Himmler and Eichmann, not Jews but rabid anti-Semites, or these Zionists, to whom a land was more important than the lives of tens of thousands of Hungarian Jews, and to whom one cow in Palestine was more important than all of the Jews in Poland? As I have a number of times had the occasion to observe, as far as these Zionist agency representatives were concerned, the mistake Hitler and Eichmann had made was that they did not select.

Political Zionists violently resent equating political Zionism with Nazism; but by what morality was it possible to cold-bloodedly abandon elderly, and physically disabled Jews?

How many Jews know of these facts? Yet all is fully documented and available to all who wish to see it—"They are economically and morally of no consideration".

But what was to be expected in the light of this occurrence? In 1937, when it was still possible to rescue Jews from Hitler's gas-chambers and crematoria, to Chaim Weizmann, then nothing was more important than populating a Jewish state. The population was to consist of young healthy men and women—the men to build the state and to meet the needs of the armed forces, and the women, amongst other things, for child-bearing. But what of the aged and the sick or physically unfit otherwise? Were they as in Kastner's plan later, to be gassed and reduced to ashes in Hitler's furnaces? Were Jews to be abandoned by Jews? And here are the facts. I quote Chaim Weizmann verbatim: "I wish to rescue two million young

(continued on page 16)

NETUREI KARTA PETITION TO THE U.N. - 1949

Memorandum of the Neturei Karta to the Secretary General of the United Nations on the question of Jerusalem, dated July 18, 1949.

In the name of the religious Jews of the old settlement of Jerusalem we have the honour to appeal to your honour concerning the above question: We, the religious Jews, who are the source of Judaism, who believe in our Father in heaven and keep His Divine commands, were the founders of the old settlement in the Holy Land. Our ancestors came to this country in the midst of great dangers and our families settled here under difficult conditions. Their longing to come and settle in the Holy Land was inspired only by the desire to bring up their children and later generations in an atmosphere of truth and holiness, and to illuminate their path by our Law which was given us by G-d as an everlasting covenant between Judaism and the Holy Land—this Law, which gave us light in the darkneses of the exile and faith and hope in the midst of our sufferings, as it is written in Psalm 105, 43—5: "And He brought forth His people with joy and His chosen with gladness: and gave them the lands of the heathen: and they inherited the labour of the people; that they might observe His statutes, and keep His laws". In our longing and in that of our ancestors to come here, there was no political intention nor any other motive. Our intention was not to do harm to anyone. Our ancestors taught us to seek the welfare and the peace of the land in which we dwell and thus we lived in peace and good neighbourly relations with all the inhabitants of the Holy Land. When Palestine passed under the supervision of the League of Nations and Great Britain undertook the responsibility as the mandatory power, the vast majority of the Jews in the country at the time were completely religious. In those days the zionists succeeded in bringing a stream of zionist imigrants to the Holy Land—men whose way of life excited anger and fear in the midst of the religious Jews settled here who feared that their sons would depart from the way of the Law under the influence of the zionist heretics, who claimed recognition as the representatives and leaders of Judaism throughout the whole world. Whatever may be its origin, political zionism today stands in complete contradiction to the

Law of Judaism which was given by G-d. The zionists quickly transformed the devout religious schools into a nationalist system of education. They gathered under their wings the notables of the Jewish population and organized them on foundations foreign to the spirit of Judaism and directed towards the undermining of our religion.

The spiritual leaders of the religious Jews in the Holy Land then rose, they and all our sages throughout the whole world and all Jews whose faith was near to their hearts, and they struggled against the dominion of the zionists in the Holy Land. Our Rabbis and our Sages proclaimed that all those who do not observe our Holy Commandments have no portion and inheritance in Israel and are on no account to be considered representatives of the Jewish People. Our spiritual leaders, who are supported by religious Jewry throughout the world, lifted up their voices on high and turned to the Mandatory Power and to the League of Nations, as a result of which, after many discussions before the Mandates Commission, an ordinance was issued conferring on religious Jews the right to maintain their point of view so that they should be free from the obligation to join the community organized under the auspices of the zionists and represented on the zionist national council. However, this law deprived religious Jews of all official powers, which were handed over to the national council but it nevertheless preserved for religious Jews their religious freedom and conceded them the right to set up a free and separate jewish community independent of the dominion and influence of the zionists so that they could preserve undisturbed their paths of life and ways of education.

Now that the Assembly of the United Nations has handed over the Holy Land to the rule of the zionists, it looks as if—may G-d have mercy on us—the destiny of the religious Jews who remain in the Holy Land will be cut off because the various zionist parties are fanatical in their views and are attempting to uproot the foundations of the faith and to make a fundamental change in the conception of the Jew. This step has laid waste our hopes and our peace of mind and is testing the faith which roused our ancestors to maintain the spirit and tradition of Judaism in the Holy Land.

In general, religious Jewry was opposed to the form-

ation of Jewish state and especially a state placed under the dominion of the Zionists. Evidence to this effect was forwarded to the United Nations Commission during its sessions in Jerusalem by Chief Rabbi Duschinsky and by Rabbi Bengis who succeeded him as the head of religious Jewry in Jerusalem. A memorandum in this spirit was put forward but so far our efforts have had no effect. Therefore we now turn to your honour with this petition. We think that we are entitled to make this request of your honour for, to the best of our belief, we are still under your protection. We believe that in accordance with G-d's will, the United Nations is the heir to the League of Nations and has become responsible for our welfare. Since the Mandatory Power has given up its mandate for the Holy Land, this country and her inhabitants have been transferred to your protection. Therefore it is your duty to protect us, seeing that we, the religious Jews, are numbered among the inhabitants of the Holy Land and will not give up our right to seek your shelter and protection. We implore you in the name of humanity not to abandon us to that authority, the principles and plans of which profane all that is holy in our eyes and the aim of which is to undermine our religious life. That is why we are appealing to you to rescue us from the dominion of the Zionists in all the ways which are good in your eyes.

These are our requests to the United Nations:

1. The acceptance and execution of a decision according to which the whole of Jerusalem, the Holy City, will be put in the future under international protection and that it will continue to be a city in which religious Jews can live in freedom and independence.
2. A guarantee that in the future, we, the religious Jews, will be placed under the protection of the United Nations, and granted United Nations passports.
3. We ask that the United Nations should immediately appoint a responsible person or responsible persons from among its members whose duty it will be to protect the rights and interests of religious Jews in our Holy Land. Our heart is reliant and trusting that by virtue of your knowledge and great experience you will understand our anxious heart

and that you will grasp that which we have not been able to express with greater clarity. The fact that we are forced to turn to you with this appeal is evidence in itself. We entreat you to do all in your power through the United Nations to relieve our distress and to help us to obtain the peace and prosperity which we seek for the service of our Father in heaven.
In respect and gratitude,

Rabbi Amram Blau
Rabbi Aaron Katzenellenbogen

Taken from U.N. Archives, document No. Com. Jer. W.30. Also printed in London International Affairs, July 1952.

IN MEMORIAM

This issue of The Guardian is to perpetuate the memory of Reb Yackov Shlomo (Julius) Steinfeld of Vienna, past away, Nisson 1, 5734 March 24, '74 for his life long dedication to the Jewish people and his everlasting efforts in the struggle against Zionism and the state. MAY HIS MEMORY BE A BLESSING TO ALL WHO TREAD IN HIS FOOTSTEPS. (a biography will be published in the following July issue of The Guardian.

WHO ARE THE REAL TERRORISTS ???

EXCERPTS of PERFIDY

by Ben Hecht

During a midnight walk on Fifth Avenue, my friend Kurt Weill paused under a street light and read me a Swiss newspaper clipping. It was the story of an offer made by the Rumanian Government to the American and British Governments to allow seventy thousand Trans-Dniestria Jews to leave Rumania, at the cost of fifty dollars each for transport to the border. The story stressed that the offer would be voided as soon as the Germans entered Rumania. They were due any week..... through underground sources, verified the Swiss story immediately. Such an offer had been made through diplomatic channels. The American State Department had received and pigeonholed it. The British had done the same, naturally.

I wrote a full page ad in the New York papers that announced in heavy type:

FOR SALE
70,000 JEWS
AT
\$50 APIECE

GUARANTEED HUMAN BEINGS

The ad explained briefly that three and a half million dollars would rescue the seventy thousand Rumanian Jews from murder by the Germans.

On the appearance of this news advertising copy, Rabbi Stephen Wise, (when the Emergency Committee to Save the Jewish People of Europe called upon the American Government to establish a War Refugee Board, Rabbi Stephen Wise, testifying before a special committee of the American Congress, objected to this proposal) zionist chieftain in New York and guiding light for the city's Jewish respectables, issued the following statement. The date was February 23, 1943:

"The American Jewish Congress, dealing with the matter in conjunction with recognized Jewish organizations, wishes to state that no confirmation has been received regarding this alleged offer of the Rumanian Government to allow seventy thousand Jews to leave Rumania. Therefore no collection of funds would seem justified".

The Jewish agency in London also denied the Rumanian offer. This denial was cabled to American newspapers, and carried by them. And reading it, American Jews felt grateful to the Jewish agency for removing the ugly Rumanian problem

from their consciences.

Peter Bergson telephoned Undersecretary of State Adolph A. Berle, Jr., and asked him to affirm or deny the Rumanian offer. Berle said he would call back with the answer. He did, the next day. The story was true, said Berle. The State Department had received such an offer from the Rumanian Government.

Years later, Bartley Crum, expert on Middle Eastern affairs, confirmed the facts of the offer. Bartley Crum stated what we knew in 1943, and what the zionists and Jewish agency, with their vastly superior organizations, must also have known in 1943. Lawyer Crum revealed that the seventy thousand Rumanian Jews could have been saved and transported to Palestine via Turkey—a few days' ride in a truck; but that because of Jewish pressure the State Department had not given out the news.

But in 1943, we, who called out the plight of the Rumanian Jews to the world, were discredited by the zionist unions, the established zionist leadership and their associated philanthropies, as scandalmongers. Our attempt to get the Jews out of Rumania before the Germans came was scotched.

The seventy thousand Jews who might have been saved were herded into barns by the Germanized Rumanians under General Antonescu, hosed with gasoline, ignited, and shot down when they came blazing and screaming out of their cauldrons.

Was it for this the conspirators of Silence had been holding their high-level meetings, fraternizing with presidents and prime ministers and keeping intact Weizmann's policy of an "exclusive" (more or less Jew-less) Palestine? This Silence, this wretched business of Jewish leaders lying about the slaughter of Europe's Jewry—trying to hide it, soft-pedal it—for what?

These organizations, these philanthropists, these timorous Jewish lodge members in Zion, London, and America—these zionist leaders who let their six million kinsmen burn, choke, hang, without protest, with indifference, and even with a glint of anti-Semitism, cunning in their political plannings—I sum up against them. These factotums, these policy-makers, the custodians of the Jewish future in Palestine who hung on to their jobs, who lorded it over their real estate holdings in Palestine, ... these zionist men and women

(continuation from page 6)

I haul into the prisoner's dock of this book. What would have happened to the Jews of Europe had these Leaders raised their authoritative voices in their behalf? Who knows what even the British would have done had Saul cried out in Tel Aviv rather than Uriah Heep? Would an unselfish, passionate demand for the lives of the six million (one third of the world's Jews) by the official Jewish Leaders have awakened the hearts of England and the United States?

I do not know. I answer only out of my faith in humans. Just as they can be blinded to all goodness by the villainy of leaders, so can they be stirred to noble enterprise by the honor and strength of their leaders. My faith says that nearly all the six million Jews could have been saved, and the honor of our century saved with them—had the powerful American Jewry alone united in a campaign to save them. And had those Palestine leaders who stayed mum on the slaughter and were garrulous as geese on the needs of Zionism in Palestine—had they cried out—would they have survived as leaders? Would the British have ousted them, and gutted the "dream of Zionism"?

Again, I do not know. I know only that, by my measure, such honorable human behavior would have been of deeper worth to the world than a dozen states of Israel.

(continuation from page 9)

pendence of the Zionists was the last straw and it broke the back of the Middle East peace and that of the entire world as well.

We propose a partial solution: Let the U. N. declare Jerusalem, which is accepted by the entire world as a Holy City—an open City, with no interest or ties to national politics or wars. Let it be a universal city of faith, and religion. This will make it possible for the Jews who wish solely to serve G-d to do so in peace, and not to be willy-nilly confused with and destroyed by Zionism.

May G-d, Who redeemed us from Egypt 3,286 years ago on Passover, redeem us this Passover one final time from the final bondage of Jewry - to other Jews.

the following issue will include the speeches of the Centennial demonstration and photos.

worship of the Lord and idolatry. For when the Prophet challenged them to make their choice, they "answered him not a word." They had to wait for a sign from Heaven before they would help him to eliminate the exploiters of the idolatrous cult (1 Kings 18, 21-40). Our generation has not been merited such a sign. Our fourth bout of agony is neither more or less conclusive than were the previous three—in respect of human sacrifice, the first, which has ever since been commemorated by a blasphemous carnival, was more than twice as costly. Yet if it has prompted us to strengthen our love and fear of Heaven, it will become worthier instruments of protest for the sake of Heaven, it will come to be recognized as an instance of Divine compassion on behalf of the remnant of authentic Israel. We are in dire need of it.

Emile Marmorstein, is former broadcaster of BBC and author of a number of works among them "HEAVEN AT BAY" The Jewish Kulturkampf in the HOLY LAND.



15

REMEMBER WHAT A MALEK DID TO YOU -

NEVER FORGET !!!

In 1943, 750 children, escapees from the burning hell in Europe, made their way through Russia to Iran. As Polish citizens, the Polish government in exile entrusted them to the Zionist Jewish agency and paid for all their needs. After being under Zionist auspices in Teheran for a while they were brought to the Holy Land. The turmoil that engulfed the entire Jewish world at this time, was completely documented and recorded in the book "The Teheran Children Accuse". Printed in the U.S.A. by Shulsinger Bros.-1944. The following statement was made by the Zeire Agudas Yisroel, at a large demonstration during Passover-1944, and is printed in the book. Unfortunately, this warning, was not heeded and the Agudah succumbed. We feel it is of historical importance to emphasize how even "they" comprehended just 30 years ago, and even such a situation moroso in the midst of the most tragic hour the Jewish People had ever had:

The crime the Jewish agency perpetrated on the depressed Teheran children is enough to agitate every heart even in these dire days full of grief. The large majority of these children, which the Jewish agency itself, confirmed, were of orthodox parents, were spiritually annihilated. With deception and through coercion the Jewish agency tore away these children from their faith. From a total of seven hundred and fifty children only thirty were permitted a religious education in yeshivos.

In this very hour that we are speaking to you, these children of the Holy Ones who sanctified the Al-mighty's name are eating bread, and all non-kosher foods. They are being systematically educated to despise all that is holy to the Jewish people. The venom of atheism is being imposed on their young souls. A cynical hate is taught to them, for all, which their own parents sacrificed their very lives for.

What has happened to these Teheran children might just as well be the consequences G-d forbid, of 30,000 more children, yet to come to these shores. Religious youth! WE DARE NOT REMAIN SILENT! These children are our brothers and friends. Just as ourselves, they were born to religious parents, just as ourselves, they were reared in the path of Torah. Behold what has befallen them today!

The parents were killed by the Nazis and under the hands of the Zionists the souls of these orphans are being killed. The Nazis severed the parents from their children in this world and the Zionists want to separate them in this world and the world to come. It is without any doubt, that the parents would rather have desired death of their children than a life void of Torah and fear of the Al-mighty.

Our hands did not shed this blood! We have done ours. We came across with our bodies and souls and money to save these children. The absorption camp we set up stands vacant today. We will never forget nor forgive the Jewish agency this forever! To the leaders of the Agudas Yisroel and especially to the leaders of the Poali Agudas Yisroel we turn to you. Rend yourselves from the midst of this evil assemblage. Sever all bonds with them. Halt all business with them. Avert from all gains to be obtained from them. Carefully guard the autonomy of the orthodox Jewry who fear the L-rd. An end to all illusion. The Zionists are the most dangerous enemies of the Jewish people. With them no compromises are possible. The orthodox Jews are at war with them until their end.

Instructors of our youth! Unmask before your students the evil of the Zionist! Place in their hearts the clear understanding that our struggle with Zionism and all its offshoots is but a link in the chain of the historical fight of the Prophet Eliyahu and the false Prophets of the Ba'al, the battle of the Macabees and the Hellenists, the battle of the Perushim and the Sadducees.

Teach your pupils the chapter in the Code of Laws in the name of Rabbi Noson "love all and hate the atheists and the ones that turn the people away from the Al-mighty and his Torah. And King David says as well in Psalms "Your enemies Al-mighty, I hate, and with those that would stand up against Thee do I quarrel.

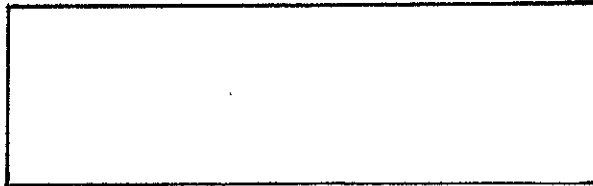
(continuation from page 11)

people; the old will disappear; they will await their fate. They are economically and morally of no consideration". The old must reconcile themselves to their fate".*

(continuation in following issue)

*Dr. Rabinowitch is former associate prof. of medicine at McGill University. He retired in 1955.

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