

The Jewish Guardian

Issue No. 12

P.O. Box 2143, Brooklyn, New York 11202

July '77 Av 5737

A CALL TO THE JEWISH PEOPLE EVERYWHERE

The leadership of Agudas Yisroel in Eretz Yisroel who have fallen lower and lower, now have added another sin to their transgressions, and without any shame, sold themselves entirely to the atheistic regime. And for an unjust gain of money joined the government.

-This government that its structure was founded on denial of Moshiach's coming, and clings to the atheistic Zionist ideology.

-This government that is causing to remove the Jewish people from its faith and is implementing evil laws to tear out the entire Torah, Heaven forbid.

We therefore find it obligatory to make publicly known that the hands of Torah Jewry has no part in this fraud.

Orthodox Jewry that is faithful to our Holy Torah has seen in the base of Zionism a misfortune to the Jewish people spiritually and materially. As our great Rabbis of the previous generation and our generation have taught us to be removed from it entirely.

Therefore orthodox Jewry has no part nor parcel, not with the Zionist parliament nor with its government that bears the name of Israel fraudulently.

The sin that Agudas Yisroel committed is more severe, for the leaders of this regime are known for their open rebellion against the Heavenly Throne, and the new rulers too, deny the Torah and tear all that is holy. And they are, especially, known as anarchists. With their vile deeds they are capable of entangling the Jewish settlement in Eretz Yisroel and the entire Jewish people in the world in a war, whose results no one can calculate.

Jewish congregations in every city are therefore requested to dissociate themselves from these new rulers as well, even though they are partners with

the so-called "religious" the Mizrachi and AGUDAS Israel, which is following in its footsteps. Jewish congregations are to make publicly known to all the nations, that the responsibility of this governments doings fall only on her, and the Jewish people are not part of it.

Without any doubt, the leaders of Agudas Israel will keep covering up for the regime, on the removal of Jews from their faith, that which they have concealed until now, how they sabotaged all necessary protests against the regime. Now they will do all this openly, so as to lead astray the multitudes with "supposed concessions".

We have to be worried, that on account of the gifts given to them they will be able to raise their hands and transfer ownership of orthodox Jewry's institutions to the regime.

Therefore we implore the orthodox community to open their eyes in order to fight with all their strength against each edict to remove people from the faith and to stand guard for the independence of its institutions.

It has now been proven once again that those who fall on crooked ways their end is working with evil doers. The bribe money given to representatives of AGUDAS Israel through the years has now borne its fouled fruit. To such a degree, to be a handle for the hatchet in the hands of the rulers to tear away the faith.

It is now compulsory for orthodox Jewry to fortify themselves in the yeshivos and synagogues, Talmud Torah's and really independent educational establishments, that are free from all influences of the regime and not tied to any bribes at all. And for all of us to pray to the Almighty that He should save us soon from those that have stood up against us.

The Eidah Hachareidis - Orthodox Jewish Community in Israel

Polit. Org.
POSTAGE
paid
No. 12073
New York, N. Y.

lian

ISE

e
d
il,
e,
le
al
in
to
ld
of
th
er
cal
off
os,
sw

אל עם ד' בארץ ובחור"ל

מנהיגי אגודת ישראל באר"י ההולכים מדחי אל דחי, הוסיפו עתה חטא על פשע, וללא כל בושח התמכרו כליל לשלטון הכפירה ובעד בצע כסף הצטרפו לממשלה, זאת הממשלה אשר תשניתה מבוסס על כפירה בביאת משיח ודביקות בהשקפת הציונות הכפרנית, זאת הממשלה המעבירה את עם ישראל על דתו ומבצעת חוקי און לעקור כל התורה כולה רח"ל.

אנו מוצאים איפוא מחובתינו להצהיר ולהודיע גלוי כי אין ידי

יהדות התורה במעל הזה, היהדות החרדית הנאמנה לתורה"ק הכתובה והמסורה ראתה ביסוד הציונות אסון לעם ישראל ברוחניות ובגשמיות,

וכפי שהורו גדוליה וצדיקיה בדור העבר ובדורנו החובה להתרחק ממנה תכלית ריחוק, ולכן אין ליהדות החרדית חלק ונחלה לא בכנסת הציונות ולא בממשלתם הנושאת עלי' שם ישראל לשוא.

הפשע אשר אגודת ישראל ביצעה חמור פי כמה באשר גם ההנהגה של השלטון ידועה במהירותה הגלויה במלכות שמים, והשליטים החדשים גם הם כופרים בתורה ועוקרי כל קודש,

ובמיוחד הם ידועים כמופקרים אשר במעשיהם הנפשעים הם

עלולים לסכך את הישוב היהודי בארץ ישראל ואת העם היהודי

בעולם כולו במלחמה עקובה מדם אשר תוצאותיה מי ישורון.

קהילות ישראל שבכל אתר ואתר נדרשות איפוא לנער את חצנם גם מן השליטים החדשים אף ששוחפים להם המכונים "דתיים" המזרחי ואגודת ישראל הצועדת בעקבותיו, על קהלות ישראל להודיע גלוי לכל העמים כי אחריות מעשי הממשלה הזאת חלה עליה בלבד. ואין לעם ישראל חלק בה

אין ספק כי מנהיגי אגודת ישראל יוסיפו עתה לחפות על מעשה ההעברה על הדת של השלטון, את אשר עשו עד עתה במסתרים אשר סיכלו כל מחאה רצויה נגד השלטון. עתה יעשו בגלוי כדי להוליך שולל און ההמון ב"השיגים מדומים", ויש לחשוש כי ע"י האתגנים הניתנים להם תהא ידם נטויה להעביר לבעלות השלטון את מוסדות היהדות החרדית. הציבור החרדי נדרש, איפוא, לפקוח עין כדי ללחום בעון נגד כל גזירה להעביר על הדת ולצמוד על משמר עצמאות מוסדותיו.

עתה הוכח פעם נוספת כי הספים טקליקלאתם סתם עם פועלי און, וכי השוחד הכספי אשר הוענק לנציגי אגו"י במשך שנים רבות נשא עתה פרי באושים. עד כדי להיות בית יד לקרדום הנתון בידי השליטים לעקור את הדת. על היהדות החרדית החובה עתה להתכצר בשיבות וכבתי סדרשות. כבתי הת"ת והחונך העצמאיים באמת ומשוחררים מכל השפעת השלטון ללא צפת שוחד כלשהו. אעל כולנו להרכות בתפלה ובתחנונים לפני המקום כי יושיענו במהרה מידי הקמים פלינו.

ותחוננה עינתו. כאשר יקימו דברי אהנו דוד נעים ומילות ישראל וכל קרני רשעים אנדע תרומנה קרות צדק בהופעת אור יפעת משיח ה'

הנהלת
העדה החרדית

ד' תמוז תשל"ז

FROM HERZL TO JABOTINSKY TO BEGIN:

The Road to "Churban"

by Yosef Becher

"If the United States turns against Israel, and American Jews are made to feel unwelcome because of their support for Israel, if they are driven out of the United States, then we will have achieved the real goal of the revolutionary stage of Zionism, the American Jews and their money will come to Israel, and Israel that is eight million strong will make us self sufficient."

This statement was said by none other than Dr. Eliyahu Ben Eliasser, Today the Director General of the Prime Minister's office, one of the principal architects of the Likud victory and according to Marvin Kalb in the Sunday edition of the New York Times Magazine, July 17, '77 "the conceptualizer of Likud policy", and that "few of Begin's advisers are likely to be more influential than Ben Eliasser".

The above quote is taken from an interview with Ben Eliasser and published in an article written by Michael J. Berlin, New York Post correspondent in Tel Aviv on Dec. 28, 1973. Titled "United States Policy an Issue in Israeli Election", Berlin refers at the time to Ben Eliasser as 'party theoretician and spokesman'.

Those readers, that are shocked by the above statement can soothe their inner emotions by learning that this policy of promoting anti-semitism, was Herzl's. But Herzl aside, (read Mark Braham's article in this issue "The Czar, Hitler and Amin" Ed. note) let us delve a bit closer to Begin's teacher, Vladimir Jabotinsky - may his name be eradicated.

In Sept. of 1921 at the twelfth Zionist Congress, Jabotinsky was reelected to the Zionist executive with Weizmann and they both shared political responsibility. During that same congress he signed an agreement with Maxim Slavinsky who represented Petlyura's Ukrainian gov't in exile, which was then preparing a march into the Bolshevik held Ukraine. A non combatant Jewish force was to follow in the rear of Petlyura's army to ensure the safety supposedly of the Jewish population in areas to be occupied by the "pogrom regime Ukrainian units".

Jabotinsky admitted in his autobiography 'he had no inner contact with Judaism in his youth' and in his will stated quite frankly that it makes no difference to him if his body is to be cremated or buried after death.

Jabotinsky was editor of the daily Doar Hayom in 1928 and 1929. The Revisionist paper that instigated to a large degree the riots of 1929 by inciting the Zionist youth of Brith Trumpeldor and Betar, to demonstrations against the British mandatory powers and the Arab neighbors. Evidence to wit was submitted to the commission of Inquiry appointed at the time to investigate the cause of the disturbances and the killings in the entire Holy Land especially Hebron.

Jabotinsky inaugurated the "policy of alliances" with governments interested in 'solving the problem of their Jewish minorities', under which Jews would be "evacuated" to Palestine.

He went barnstorming around eastern Europe in Herzlian Zionist fashion that if the Jews do not eliminate the Golum the Golum will eliminate them. And by so doing received the support of the eastern European countries notably Poland, Lithuania, Latvia, etc. He wanted to use the situation of the Jews in Eastern Europe as a lever to open the gates of Palestine and betrayed the Jewish people in Herzlian fashion to the governments of these countries that the Jews were not loyal citizens, and that they wanted to leave to Palestine, their homeland. This was all the anti-semites needed in eastern Europe. When the bitter war began the Germans had most willing collaborators and murderers to help them kill the Jewish people, whom according to Jabotinsky wanted to leave anyway.

Enough said about this murderer & atheist, we can go on to his most devoted desciple, Menachem Begin may his name be eradicated.

In Begin's book "The Revolt" he states his policy. Even Jimmy Carter the president of the United States was told to read this trash in order to know who is this man he is going to meet. Here are some of Begin's pearls:

"when certain Arabs ...organised attacks on the Jews, the Irgun Zva Leumi under the supreme leadership of Vladimir Jabotinsky, .. performed the decisive act: they revolted against the heritage of the Diaspora, they broke with the policy of "self restraint" and went out to attack".

"...experience, which has cost the Jewish people six million lives, teaches us that only the war of liberation, independent and purposeful, will set in motion political and international factors and bring salvation to our ...people."

"The world does not pity the slaughtered. It only respects those who fight. All the peoples of the world knew this grim truth except the Jews. That is why our enemies were able to trap us and shed our blood at will."

* Vladimir Jabotinsky appeared, educating a whole generation to resist, to be ready for sacrifice, for revolt and for war. A new generation grew up which turned its back on fear. It began to fight instead of to plead."

"Our.. people had only one way left the way of revolutionary uprising. Freedom or death. If we did not fight we should be destroyed. To fight was the only way to salvation. We fight, therefore we are."

In 1944 Begin, may his name be eradicated, declared war against Great Britain. Mark this down, 1944. In the middle of World War Two when we needed Great Britain as much as possible.

This is Begin's 'Torah', now let us see what the Torah says:

השבעתי אתכם כעבא וחבילת השדה (שיר השירים) שלש שבועות השבעתי אתכם
ישוץ אחת שלא ימרו באומות העולם.

(כתובת דף ק"א ב')

Tractate Kesubos 111b The Almighty made Yisroel swear three oaths, one of the oaths is - Do not rebel against the nations - this means Jews may not be revolutionaries.

ירא אה ד' בני ומלך ועם שונים אל התערב.

(משלי כ"ד א')

My son, fear thou the Almighty and the king, and meddle not with them that are given to change. (Mishlei-Proverbs 24.21) And the Almighty has warned us: If you keep the oaths, is good, but if not, then your blood will be as free as that of the deer and the antelope.

This was the "golum" policy followed by our forefathers.

The entire Torah is full of warnings lest the Jewish people turn from the Almighty, and especially in the Holy Land. The Ohr Hachayim states in Vayikra, Kedoshim and Achrei on the two verses that the Holy Land will vomit out those that transgress the commandments on its holy soil. Why does the Torah have to repeat it twice

לא תקרא הארץ אתכם בטמאם אה כאשר קרא אה הגוי אשר לפניכם.

(ויקרא י"ח כח)

ושמרתם אה כל תקו ואה כל משמטי ועשייתם אתם ולא תקרא אתכם הארץ אשר אני מביא אתכם שמה לשבח בה.

(ויקרא כ' ב')

The Ohr Hachayim answers that one verse comes to warn that the sinners will be spewed out from the land. The second verse is for the righteous, that they also will be vomited out, because they did not protest against the sinners.

ושמרתם את גור, נענו שהגורן לומר פעם אחת פסוק זה הגם שכבר אמר כן בפי אחריו מנה
 נמכוך לומר שצו יבין לשמור המצוה לכל יחבטלו בין מהם בין מולתם ובה לא חקיא הארץ הא
 למדת שאם לא ידה נשמרים המצוה חקיא הארץ גם השומרים על שלא מיתו בשלא שמרו.
 (אוהחה"ק פ' קדושים)

There were a number of times when the Jewish people suffered because of transgressing the oaths. We will bring one illustration of past history. An illustration quite timely. The Gemorrah states in Sanhedrin 93b, Ben Kuziba (Bar Kochba) said to the Rabbonim(chazal) I am Moshiach. They replied, that by Moshiach it states in the Prophet Yeshaya 11,3, "He will not judge by what his eyes alone see, but by scent"

ההירוחו ביראת ד' ולא למראה עיניו ישפט.

(ישעי' י"א ב')

כן כתיבא אמר להו לרבנן, אנא משיח, אמרו לי' במשיח כתיב דמורח דאין, נחוי אן אי מורח דאין, כיון דראו דלא מורח דאין קטלוהו.

(סנהדרין טרק חלק דף צ"ג)

"Now let us see", the Chazal said "if you can tell by scent alone", and after testing him and seeing that he could not, the Chazal killed him.

What do we see from this? The Talmud shows us a situation where practically all Chazal thought he was Moshiach, and where Rebbe Akiva even was an adherent of Bar Kochba. Rebbe Akiva thought it was the time of the true redemption. Nonetheless after seeing the ruthlessness of Bar Kochba and seeing that what the prophet Yeshaya said about Moshiach, they left him and judged him to be killed. Not withstanding, that Chazal realized by so doing they jeopardized the existence of Betar the city in which the revolt began against the Romans, they nonetheless decided it was a greater danger for the Jewish people in having a false Moshiach and transgressing the oaths.

Bar Kochba was a religious Jew. He was a Shomer Torah. There is no doubt that he was very big. For the Chazal said let us see, and test him. No doubt that the Chazal saw in him tremendous faith and therefore tested him at all. We also see that there was a time that the Chazal including Rebbe Akiva had for a short while thought that the time of the redemption had come. That Bar Kochba was Moshiach.

The Prophet Jeremiah says in Eicho(Lamentations)

לא האמינו מלכי ארץ וכל יושבי תבל כי יבא צר ואויב בשערי ירושלים.

(איכה)

"No king on earth and no person in the entire world had believed that an enemy can come through the gates of Jerusalem"

The Jewish people had enough strength then. But it came to pass the fulfillment of the dire warnings in Hazinu 32,36 "If not that the Creator had sold them..."

אם לא כי צורם מכרם ד' הסגירם.

(דברים ל"ב לו)

and today we have people that honor this wicked sinner and atheistic murderer Menachem Begin by speaking to him, by wishing him well. All for believing in themselves that they are honored by seeing this transgressor.

We must pray to the Almighty that He should have pity on us and send His true Moshiach to redeem us from this bitter exile within exile speedily in our time. Amen.

(to be continued)

THE JERUSALEM POST

Zionists, alarmed by poll on identity

By JUDY SIEGEL
 Jerusalem Post Reporter

"I'd rather have been born non-Jewish," if born abroad, say 65 per cent of the secular young Israelis who were polled recently by the Zionist Council on their Jewish identity.

Only about one-third of the non-religious teenagers replied in a questionnaire that, if they had been born in the Diaspora, they would have preferred to be born Jewish. The figure among religious youngsters to the same question was 90 per cent. In addition, 85 per cent of the religious youth and 75 per cent of the secular stated that *yerida* (emigration) causes serious damage to the Jewish State.

The above clipping from the Zionist press should help people who contribute to Chinuch Atzmoi the "independent" Agudah school system of twenty thousand minus request why if the Agudah is giving a Torah education are ten percent or better yet two thousand of its children replying in a questionnaire that they would have preferred to be born non Jews if born in Galus. Maybe that is why the Agudah joined the government on condition it get much more money for its independent school system. For if they do receive above and beyond the one hundred plus percent they are receiving now, fewer children will be requesting to be non Jews. We urgently request does that do give to the Agudah and Chinuch Atzmoi to inquire at their respective offices why so many of there children do not want to be Jews.

From the writings of

Reb Elchonon Wasserman zt"l

It is written in Tehillim "If the Almighty does not build the house, in vain do the workers toil."

Therefore it is unthinkable that such people who have turned away in rebellion against the Almighty and his Torah, should receive Divine help.

For it is written in Devorim (chapter 27):

"Cursed is he who does not uphold the Torah". Surely one who is accursed will not succeed in his actions, and if they do succeed, it is to destroy and not to build. It is not through the help of the Almighty but the help of Satan, that they should succeed in their destructive acts.

AGUDAS ISRAEL JOINING THE GOVERNMENT:

Permitted or Strictly Prohibited

by Rabbi Moshe Sternbuch

The question that has been brought before the Agudah, of eliminating the decrees of women's conscription, forced autopsies, and some other concessions, in exchange for the Agudah's joining or supporting the government of Menachem Begin, has, to our great regret, been submitted to the council of Torah Sages of the Agudah. The idea of joining the government is a denial of the principles of our faith, and whoever Heaven forbid, permits such a thing is in the category of desecrating the Almighty's name. Our words are not extreme, but are only the words of the Torah, to anyone who will look into them objectively:

1) This nationalist regime denies the basic tenet of reward and punishment. According to their belief and their "Torah", we are obligated to endanger ourselves to keep a "greater Israel". And although, to the outside world they claim they need a greater Israel for security reasons, to the Jews within Israel, they do not conceal their belief that this greater Israel is one of the principles of the Jewish faith. But according to our faith, every second we have to be afraid of our sins, as it is written in the Torah and Tanach. It is prohibited for us to endanger ourselves because the wrath of the Almighty might be upon us at a time of judgment. Torah Jewry's support of such a government implies an endorsement of an ideology that is contrary to the Torah. If, Heaven forbid, the government would pursue such policies that will lead to bloodshed, we will be partners to this. For this reason alone, the wrath of the Almighty will be turned against us, because we supported and kept up this group and its beliefs, which are against the will of the Almighty. For this reason alone, even if it would be within our ability to assure that everyone would keep all 613 commandments, upon governmental decree) it is forbidden for us to join the government or even support it in any way that would help keep it in power. This is because it is against the principles and the tenets of our faith, concerning reward and punishment and fear of our sins.

2) Begin, even though he has the Almighty's Name on his lips, and recites some Psalms, is himself a menace. He does not believe in the obligation to observe the 613 commandments, but only in one mizvah for which we must sacrifice our lives (according to him) greater Israel. This is a new "Torah" and a new "religion", which is capable of spreading, Heaven forbid, to influence tens of thousands of Orthodox Jews to go in its path. They may think that this is the way of the Torah and that it is permitted according to the Torah. Even Orthodox Jews, when they will hear that the so-called extreme Agudah joins, or supports, this nationalist regime, will embrace this ideology.

Begin's partners do not conceal their animosity to the Jewish faith. The joining and signature of the Agudah will appear as an endorsement of this new religion. For this reason alone, it is prohibited to join this government. And the same applies to helping establish it, which is like joining the government, since it would be endorsing this terrible danger to the upholding of the Torah, which we have inherited generation after generation. It is impossible to imagine the terrible results which we will bring upon ourselves by this action of joining the Almighty, Blessed Be He, to nationalism, and not to the observance of Torah, according to His Will.

3) The danger to the yeshivos and to our faith will multiply a thousand times because the enemies of Begin and his approach are very numerous. This will intensify their hatred of the orthodox, and they will demand yeshiva students be taken into the army, and so forth. We cannot have any faith that the Herut and the Liberals, will stand on our side. Even Mizrachi cannot be trusted on the issue of yeshiva students in the army. It is only then that we will first feel the terrible destruction that we brought upon ourselves for having helped establish such a government.

4) The majority of those who supported Begin and his party did so because they despised the government and they wanted a change. When they will feel that the situation is unchanged - that the nationalist regime did not bring any improvement, and especially if it will become worse, immediately they will cast the blame on the religious, that they are at fault for having been instrumental in putting the present regime in power and giving it a seemingly religious orientation.

We cannot imagine the great damage to orthodoxy and to our faith which will result from the hate that will ensue. And even if we will, at that time, regret our support of the government, it will be too late.

Truthfully, there are thousands of reasons why it is prohibited. It is very close to be included under "yehorog veal yaavor", which is the joining, supporting or establishing the regime of a government which does not accept the laws of the Almighty for its people. Although we do not have the power, to protest or to prevent it, it is certainly prohibited for us to help establish it -- especially for some material benefit. Such thing is unquestionably prohibited. Woe is to he who will give a hand to this desecration, which will bring into the palace of the King such atheists for some material or spiritual benefits. The Almighty will never forgive him.

We have heard that there is a plan that the Agudah will support the coalition, but will not receive any cabinet minister posts or assistant minister posts. It will only support the establishment of the government. It is clear that if there is a responsibility in receiving ministerial posts, there is also responsibility for those who help establish the government. How much more so is this true if, Heaven forbid, with their ways, they will bring about hatred to the Jewish people, as well as bloodshed in Eretz Yisroel -- and much worse. The elders of the city will not be able to raise their hands and say, "we did not shed this blood", at the time that they themselves helped establish this nationalist regime in Eretz Yisroel and abandoned the inhabitants entirely to its decisions.

And now, think about the tremendous sanctification of the Almighty's Name if the Agudah Council of Sages would announce, at the next meeting, that because this government does not accept the outlook and the laws of the Jewish faith, it cannot be supported. The whole world will recognize the significance of the Jewish faith, and it will know that Begin does not represent the Torah ideology. This will be a sanctification of the Almighty's Name: to wit, that nationalists do not represent the Jewish faith. I am sure they will not lose by not accepting

those crumbs that were promised in exchange for their support. The Ruler of the World will repay those who go according to His Will, and will protect them from any danger. And those benefits they would have otherwise received, will also come to them.

According to our eternal Holy Torah, all those faithful to the Almighty and His law are obligated not even to have in their thoughts any idea of going into such a regime or supporting it. Whoever even asks such a question seems discredited.

I have heard from a reliable source that at the time when the temporary government was established in 1948 (with the participation of the three religious ministers, Issac Meir Lewin, Moshe Shapiro and Fishman-Maimon) Shapiro went to the Brisker Rov and told him that with three ministers alone they don't have much influence. But they were not in a position to say that they didn't have any influence. To that, the Brisker Rov immediately replied, "until now I thought that you don't have any influence, and I felt that it is prohibited to join a regime that takes bloodshed very lightly. If it is true, that you do have a little influence, I want you to know that even if you would be able to bring about an edict that everyone is obligated to put on Rabenu Tam tefillin everyday, it is still prohibited for us to join, because you have a direct hand in bloodshed that is not according to halocha".

We are all obligated, today, to make clear wherever we can that we have no part in this nationalist regime or with any of its ideology, which is based on the concept that existence of Jews in Eretz Yisroel is not dependent on their observance of Torah and Mizvos.

This regime imperils the existence of all the Jewish inhabitants of the Holy Land. This is but another trial in the chain of tribulations that the Jewish people have to go through in exile until our Redemption. Except that this trial is worse and more dangerous than the others, because this ideology is represented as being the way of the Almighty.

There will, of course, be those who say, "who are you to come and bring such a thing out, when it is on the agenda of the Council of Sages"? I do not, Heaven forbid, want to raise myself against them. But it is proper that these things should be brought before them.

In the very near future we will see that the nationalists are devoid of anything and that salvation is only from the Holy One, Blessed Be He, and He will come closer to us as we become closer to Him. Those enlightened ones who will strengthen themselves in the faith at this time will shine like stars.

Ed. Note; Reb Moshe Sternbuch is a direct descendent of the Vilna Goan. He is dean of Rosh Hoayin Rabbinical Institutes. Author of Moadim Uzmanim (6 Volumes) and many other seforim. His essays have already appeared in the Jewish Guardian, and this essay was written by him before the Agudah Council of Sages met to decide if to join the Likud Coalition.

עול בכל ישראל לחייבם אפילו בתפילין דרבינו תם כל יום, אסור לכם שחתף, שיש לכם יד ממש בשפיכות דמים שלא כהלכה, והדברים וריים ודעת תורה כמשמעו.

ואנו מחוייבין היום לפרסם בצינעא ובפרהסיא שאין לנו שום קשר עם גשלה לאומית הזאת ורעיונותיהם, שיסודה שאין קיומנו בארץ תלוי במירת התורה ומצות, ונגד עיקרי ויסודי האמונה ודת וכמו שביארנו, עלולים להביא בסכנה קיום עם ישראל בארץ, ואנו תולים הקמתה סיון בשרשרת נסיונות שעם ישראל צריכים לעבור בגלותם עד גולתנו הקרובה רק גרוע ומסוכן מאד, שצובעים קלא אילן כתכלת ופרסמים שיטתם שוהו רצון אלקינו ית"ש.

וידעתי שעלולים לבוא ולטעון, מה לך פה ומה לך פה, בשעה והשאלה מונחת כעת על שלחן גדולי התורה, ולהם ההכרעה, ואין אני מרים ראשי נגד דבריהם, רק נאה ויאה שדברים אלו יוצעו לפניכם, במדה שלא יחבלו דברינו יישארו לזכרון כדעת יחיד וירשמו דברים ולו למזכרת, וחובתנו בעת כזאת להתגבר על הנסיונות שלפנינו, ובקרוב ראה שגם הלאומיים הבל, והישועה רק מאחו ית"ש, ויתקרב כפי ונתקרב אליו, והמשכילים בעת כזאת להחזק באמונה יזהירו אז מוכבים.

כ"א סיון תשל"ז

Still available in very limited supply:

A) "Ten Questions to the Zionists" by Rabbi Micha Ber Weissmandel Zt'l.

B) The Martyr's Message on Dr. Jacob I. Dehaan by Emile Marmorstein of London, England is available in booklet form, with an introduction, for seventy five cents. Postage prepaid.

Send in seventy five cents plus thirteen cents for postage for each.

The BOOKLET!!!

"**MEAH SHEARIM CENTENNIAL**"

which includes over 50 photos all aspects of life in Meah Shearim is still available for \$1.00 including twenty six cents for postage.

The LOSHON KODESH booklets issue number 1 and 2 "Al Choimosayich" includes memorandums letters, declarations and hespedim of Reb Amram Blau zt'l can still be obtained for one dollar each. Include thirteen cents for postage.

write to:

Neturei Karta

G.P.O.B. 2143

Brooklyn N.Y. 11202

השתתפות אגודת ישראל בקואליציה היתר או אסור חמור!

מהרב הגאון רבי משה שטערנבאך שליט"א

השאלה שמציעים לאגודת ישראל ביטול גזירת גיוס בנות, וגזירת ניי תוח מתים, וסגן שר החינוך, ועוד כמה וכמה טובות הנאה, תמורת השתתפותם או אפילו תמיכתם בממשלה תחת מנחם בגין, ולצערנו הדברים הגיעו לידי כך שיביאו בקרוב שאלה כזאת למועצת גדולי התורה, בשעה שבעו"ה עיקר הרעיון כפירה ביסודות הדת ואמונה, והמתיר ח"ו דבר זה הוא בכלל מחלל שם שמים, ואין מקיפים בחילול השם וכמו שיבואר לפנינו בעוה"ש"ת בפשיטות, והרואה ירון שאין בדברינו דברי קנאות או קיצוניות רק דין תורה בדברים פשוטים להמעיין ביותר וצדק ומודה על האמת

א.

ראשית דבר ממשלה זאת הלאומית, הלוא כופרים בשכר ועונש, ולפי תורתם ואמונתם חייבין להסתכן לארץ ישראל השלימה, ואף כשמלבישים הדבר כלפי חוץ מטעמי בטחון, כלפי פנים אינם מסתירים שארץ ישראל השלימה מעיקר דת ישראל, משא"כ לפי אמונתנו הלוא כל רגע ורגע עלינו ליפחד מחטאינו, וכמבואר כמה וכמה פעמים בתורה ותנ"ך, ואסור לנו להסתכן שמא יחרה בנו חרון אף ה' בעידן ריתחא, ותמיכה בממשלה כזאת מצד יהדות התורה, הכשר ע"פ תורה לשיטה שנגד התורה, ואם ח"ו יביאו לידי שפיכות דמים רבתי ר"ל, אנו נהיה שותפין לכך, ויחרה בנו בזה ח"ו חרון אף ה' שפי שאנו החוקנו וקיימנו אותם ושיטתם שנגד רצונו ית"ש, ומטעם זה גופא אפילו היינו יכולים לפעול שישמרו בהארץ תרי"ג מצוות מכה הממשלה שמחייבים, אסור לנו להשתתף או אפילו לתמוך בממשלה לסייעם ולהחזיקם, שזהו נגד עיקרי יסודי האמונה בשכר ועונש ופחד החטא וכמש"נ.

ב.

בגין גופא מסוכן, אף ששם שמים על פיו עם פרקי תהלים, מפני שאין הוא מאמין בתרי"ג מצות לשומרם, רק מצוה אחת מהבורא ית"ש שצריך מסירות נפש, "שלימות הארץ", וזהו תורה חדשה, וכעין דת חדשה שעלול להתפשט ח"ו לטמא רבבות חרדים בשיטתו, וידמו שזהו דרך התורה או כשר ע"פ תורה, ואפילו חרדיים ממש כשישמעו שאגודת ישראל הקיצוניים בעיני דת משתתפים או תומכים בממשלה לאומית זהו להם הכשר ח"ו לשיטה זאת, וכ"ש השותפין דבגין אינם מסתירים איבתם לדת, ובהשתתפות וחזמת האגודה נראה הכשר לדת זאת החדשה, ומטעם זה גופא אסור חמור להשתתף בממשלה, והוא הדין לתמוך בו להקימו שדומה להשתתפות, שמחזיקים ומכשירים בזה דבר שמסוכן מאד לקיום תורה בישראל כמקובל עלינו דור דור, ואי אפשר לשער ולחאר התוצאות ורעה שתעביר בזה לעצמינו בפעולה כזאת שמשתפים אלקינו ית"ב ללאומיות ואיזה טקסים ולא בשמירת התורה כרצונו ית"ש.

ג.

הסכנה לשיבות דת תחרבה פי אלף, ששונאי בגין ושיטתו הם מרובים, ויתחילו להרבות עוד איבה ושנאה לדתיים, וידרשו גיוס בני הישיבות וכדומה, ואין לנו אימון באנשי חרות וליברלים יעמדו או אתנו, וגם במורחי אין לנו אימון שיעמדו בזה אתנו, ואז נרגיש ההרס וחורבן שהקמנו ממשלה כזאת.

ד.

רוב אלו שתמכו בבגין ומפלגתו, רק מפני שנמאס להם ממשלה זאת ורוצים שנוי, אבל כשירגישו שהמצב נשאר גרוע, שאין בממשלה הלאומית תרופת פלא להטיב המצב, וכ"ש כשיהיה גרוע יותר, יכתימו הדתיים שאשמים, שלממשלה אופי דחי, ואין בדידנו כעת לשנות הנזק לדת ודתיים באיבתם שחתרבה, ואפילו נתחרט או על תמיכתנו איחרנו המועד.

א.

והאמת שיש אלפי טעמים שאסור, וקרוב הדבר שיהרג ואל יעבור זהו השתתפות או תמיכה להקים ממשלה שאינם מכירים בחוקי אלקינו ית"ש לעמו, ואם כי בלאו הכי אין בדידנו למחות או להפריע, אסור חמור שאנו נקימם, ואם אמת הדבר שלפני הרבה שנים הסכימו גאוני ישראל וצ"ל שאגודת ישראל ישתתפו בממשלה או לא מיחו, התם מדובר שקיים בלעדם, וכמסייע שאין בו ממש לא מיחו כשדימו שנשיג בזה טובות, נעכב גזרות קשות, אבל כמסייע שיש בו ממש, שאנו נקימם או נחזיקם אף שנקבל ע"ז כל טובות הנאה שבעולם, הדבר באיסור חמור מאד ר"ל ואוי למי שיתן ידו למעל כזאת לסייע ולהקים בפלטרין המלך ית"ש כופרים כאלו, בשביל טובת הנאה רוחני או גשמי לא יאבה ה' סלוח לך וכו'.

ושמענו הצעה שאגודת ישראל יתמכו בקואליציה ולא יקבלו סגן או שר בממשלה רק יתמכו להקימו, והדבר פשוט שאם יש אחריות לשל בממשלה, כ"ש למי שמקים הממשלה, וק"ו ב"ב של ק"ו אם ח"ו הממשלה שתקום בדרכם יביאו איבה לעם ישראל, ושפיכות דמים בארץ ישראל ועוד רעות ח"ו, וזני העיר לא יוכלו לרחוץ ידיהם ולומר ידינו לו שפכה את הדם הזה, בשעה שהם שהקימו השלטון לאומי בארץ ישראל והפקירו בכך תושבי הארץ כולה להחלטותיהם.

ועכשיו הגע בעצמך גדול קידוש השם, אם מועצת גדולי התורה בישיבתם בקרוב יפרסמו דמאחר שהממשלה אינה מקבלת ע"ע השקפות דיני דת ישראל, לא נוכל לתמוך בו, הלא כל העולם כולו יכירו חשיבות דת ישראל, וידעו ג"כ שמר בגין אינו מייצג כלל השקפת התורה, והיה באמת קידוש השם ברבים, שהלאומיים אינם מייצגים כלל דת ישראל, ואשרינו אם נזכה לכך, ומובטחני שלא יפסידו בזה הטובת הנאה שהובטח להם לתמיכתם, ומנהיגי העולם יגמול לעושי רצונו וישמרם מכל נזק, וההשיגים שיושגו יקבלו בע"ה גם תמורת הימנעותם ומדין תורתנו הקדושה הנצחי חייבין כל הנאמנים לה' ותורתו לפסול המחשבה ליכנס לממשלה או להחזיקו, והשואל בדבר זה נראה מגונה, וחברי הכנסת שדופקים בשערי רבנים ואדמו"רים להתיר הדבר, בסוף ירגישו שההסדר מרובה מהרווח ויתחרטו מאד שפי בגין ושותפיו הוא וימינם שקר, ואלו שייסיעו לבטל המזימה לשתף אגודת ישראל בממשלה הלאומית, יקבלו שכרם לאריכות ימים ולחיות בנועם ה'.

שוב שמעתי מעד נאמן, שבעת הקמת ממשלה זמנית שהשתתפו בה ג' שרים דתיים, הרב יצחק מאיר לוי, משה שפירא ופישמאן, נכנס משה שפירא למרן הגאון מבריסק וצ"ל, וסיפר לו שבג' שרים לבד אין לנו הרבה השפעה, אבל אי אפשר לומר שההשפעה מועט, וע"ז ענה חייך מרן וצ"ל, עד עכשיו חשבתי שאין לכם שום השפעה, ומ"מ חשבתי שאסור להשתתף בממשלה כזאת ששפיכות דמים קל בעיניה, אבל אם אמת מה שאתה אומר שיש לכם מעט השפעה, תדע לך שאפילו הוכלו

Rav Elchonon Wasserman

Reb Elchonon Wasserman, zt'l, was born in 1874 in Birz, Lithuania. He studied in Telzer yeshiva under Reb Eliezer Gordon and Reb Shimon Shkop, zt'l. Thereafter he went to Volozin to learn under Reb Chaim Brisker, the Rosh Yeshiva of Volozin at the time. In 1906 he went to Radin to study in the Kollel Kodshim, founded by the Chofetz Chaim. In 1910 Reb Chaim Brisker called Reb Elchonon to accept being Rosh Yeshiva in Brisk. It was first in 1921 that Reb Elchonon returned to Poland, to Baranovitch, where he was asked to head the local yeshiva, Ohel Torah. He was to head the yeshiva till the war years when he, together with hundreds of his students sanctified the Almighty's name. Witnesses have recounted that dreadful day—eleventh day in Tamuz, 5701 when the murderers came in. He was in the midst of learning Tractate Nidoh. Reb Elchonon spoke quietly and calmly as was his practice. Not even the sound of his

voice was changed. On his face, his customary earnestness. His tone betrayed no feeling for self, and he did not attempt to say good-bye to his son, Reb Naftali. He spoke to everyone, to the whole House of Israel.

"In Heaven it appears that they deem us to be righteous because our bodies have been chosen to atone for the Jewish people. Therefore, we must repent now, immediately. There is not much time. We must keep in mind that we will be better offerings if we repent. In this way we will save the lives of our brethren overseas."

"Let no thought enter our minds, G-D forbid, which is abominable and which renders an offering unfit. We are now fulfilling the greatest mizvah. With fire she was destroyed and with fire she will be rebuilt. The very fire which consumes our bodies will one day rebuild the Jewish people".

An important Axiom has been provided to us:

אם לא חרצי לך הדינה בנשים צאי לך בעקבי הצאן. (שיר השירים)

"If you know not where to graze, oh fairest of the nations, follow the footsteps of the sheep" (in the path tread by your forefathers since time immemorial. Rashi)

It is therefore, incumbent upon us to analyze what our forefathers did during periods of religious persecution.

We find two festivals which were established for all generations as a remembrance of miracles saving us from the evil decrees of Haman and Antiochus. But there is a difference between these two festivals. Purim was established as a day of feasting and rejoicing, whereas the eight days of Chanukah are not intended primarily for this purpose, but as a time to give thanks and praise to the Almighty.

The reason for this difference is explained by the "Livush": The decree of Haman was to destroy us bodily, to kill and annihilate us. It is not mentioned at all whether or not our forefathers could have saved themselves by abandoning their faith. But the decree of Antiochus was only on the soul:

Write upon the horn of the ox that you have no share in the G-D of Israel".

כתבו לכם על קרן השור שאין לכם חלק באלוקי ישראל.

Now let us see what our ancestors did then, what measures did they take to save themselves from the two decrees. We find that in response to the decree of Haman, (Esther saying to Mordecai) "go and gather all the Jews and fast for me". Also that "Esther fell before the king's feet and she cried and entreated him" —but it did not occur to any of the Jews to use physical means against Haman.

It cannot be said that the reason for rejecting this course of action had anything to do with their

calculation that there was no chance of overpowering the enemy, —this was not the deterrent. For there were prophets among the Jews, and if they would have known that it was Hashem's will to wage war against Haman, they would have certainly sacrificed their lives.

The Hashmonoem were also just a few against many and weak vs. the strong, but this nevertheless did not stop them from fighting.

However, it is quite clear that in Haman's time, this was not the way— to fight physically— and that the appropriate response to the situation was to follow the example of their forefathers and cry out to G-D. But with Antiochus' decree, while the Jews also fasted and prayed to G-D, this alone was not sufficient, and it was necessary to risk their lives in war.

It is vital for us to understand the reason for this difference (between praying and fasting by Haman and battling Antiochus)

It must be understood and known that even though G-d's Justice encompasses the entire world and there is no other, we must also understand however, that when the attribute of Justice rules, Satan is permitted to fight against the Master of the World. (see the end of Mesillas Yeshorim in the matter of the persecutions in 1648, Tachand in the Rambam 289 Laws of Repentance)

From here, we find there are two kinds of conduct: a) the deed's of Hashem b) the deed's of Satan. Likewise, decrees perpetrated upon the Jewish people fit into one of these two categories, And each edict must be analyzed. The method to determine into which classification each edict falls is as follows:

If the decree is a physical one, as in Haman's time, it is the work of G-d, and its purpose is to improve

us. "Great was the removal of Ahasuerus' signet ring" a situation in which there is no place for waging war, and it cannot succeed.

But if the decree is on the soul and its purpose is to make us give up our faith, and not make us improve our ways, it is not the work of G-d, but the work of Satan and in order to weaken the strength of the Satan, it is necessary for Jews to be prepared to sacrifice their lives, even through battle.

An example of this distinction in our time can be seen in a comparison of the decrees concerning Jews in two different countries: The decrees of the Reds (Communists) are the work of Satan, designed to alienate the Jews from their Father in Heaven, while in a certain other country, ¹ It is the opposite, evil decrees embrace the most alienated Jews. (Those that their greatgrandparents assimilated). ²

I have heard from the holy lips of the Chofetz Chaim, (Reb Yisroel Meir Hacoheh,) ztl, the following words: "Jews foresaw, that at the time the Yevseke ³ began their persecutions they should have fought against them even if it meant sacrificing their lives. True, many Jews would have been killed, but the power of the Satan would have been weakened. But since there was no one to be found to sacrifice his life in war, the Yevsekas became stronger".

According to this, in our time, when the Amalekites have become very strong, and it is clear to us it is the work of Satan, the true recourse is to fight against them physically and even to sacrifice one's life.

But it seems that according to the situation now, it is difficult to follow the advice actively, since every war needs officers to lead the people and we have remained orphans persons of faith no longer exist and we do not have today those who would defend us with real self-sacrifice. However, if we do not have the strength to fight against Amalek and his partners directly, it is possible to fight indirectly and here, too, we must listen to the Torah's advice regarding how to war.

¹ (Nazi Germany).

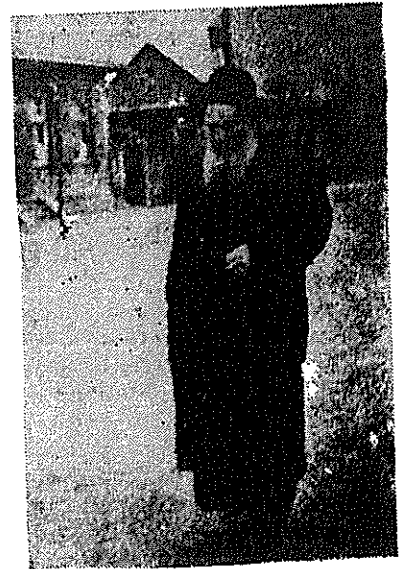
² The Nuremberg Laws recognised as Jews to the persecuted even those whose distant ancestors had left their faith.

³ Jewish Communist section: Yevre Sektzia.

Rav Elchonon

Wasserman

וצוק"ל הי"ד



LIKUD "CONCESSIONS" AND AGUDAH LIES

Yitzchok Kadman head of Socialist Workers Union said they will fight any attempt to amend the Abortion Law. Kadman was assured at a meeting with Likud that the law would not be compromised, since many members of Likud's Liberal wing had voted for it last Jan. Jerusalem Post June 14, '77.

Are any comments necessary ED.

Ezer Weizman defence Minister said that the law will not be changed in regards drafting women to the Israeli army. Jerusalem Post June 7, '77. Ed. No comment!

Shmuel Katz, Begin's envoy to the United States said that the Who is A Jew issue undertaken to the Agudah was made on BEGIN'S "personal" basis and "does not bind the Likud party". Begin pledged only "to do his best". "That does not necessarily mean it will be passed". "I'm speaking pragmatically. I don't believe there is a majority to support such legislation."

J.P. and Jewish Week June 26, '77
Jerusalem Post June 21, '77:

Signatories of coalition agreement agreed on 26 point cabinet guidelines declaring governments goals. Number 4 reads: The gov't will make the encouragement of aliya a chief national task. Number 13 reads: A constant campaign for the return to Zion of all who yearn for her in the Soviet Union, and for the rescue of the Jewries of Syria and the Arab states.

Ed. note: Notwithstanding Yaldei Teheran, D.P. Camps, Yemeni, Moroccan, Tunisian, Iraqi, Syrian, Lybian, Egyptian, Hungarian, Roumanian and now Georgian, Bukharan and Carpathian Russian Jewish children forced away from their faith the Agudah still helps out for more Shmad.

The same issue included the Coalition Agreement as follows.

This translation of the coalition agreement was issued by the Government Press Office.

GENERAL

A. The coalition shall function in the Knesset and its committees on the basis of joint responsibility.

B. An eight-member coalition leadership shall be created and shall be composed as follows: Likud — five members; NRP — two members; Agudat Yisrael — one member.

C. The coalition leadership shall decide on, and direct, the work of the coalition and the voting of its members in the Knesset and Knesset Committees.

So much for the Agudah fabrication that they do not share responsibility.

As I Was Saying

MARK BRAHAM writes from Sydney, Australia.

The Czar, Hitler and Amin

Old soldiers are familiar with a law of warfare which is not taught at staff colleges. Parkinson might have formulated it thus: "Willingness to sacrifice life in war is in inverse ratio to the risk to one's own". Hence the contrast between the splendid enthusiasm for imaginative but risky adventures against the enemy that obtains in the air-conditioned fastnesses where top planners plan and the air of gloom and foreboding that pervades the fetid atmosphere of some squalid billet within range of angry guns.

Mr. Isi Leibler, who lives in Melbourne, and is the President of the Victorian Jewish Board of Deputies, has issued a call to the nation to go out and assassinate President Amin. Here is the text of Mr. Leibler's message, which has now been issued through a national newspaper, the Jewish press and on TV:

MUST BE ELIMINATED

"A genocidal killer should be exterminated in the same manner as any wild beast threatening human life. If such a monster is the head of the State (Uganda), even a so-called Third World country, and beyond the reach of due legal process, it does not invalidate the responsibility of all civilised human beings to do everything possible to have this barbaric mass murderer eliminated, even if unconventional steps are required. If Hitler or Stalin had been assassinated perhaps millions of human beings who were foully done to death would today be alive. That the assassination of Idi Amin would have saved tens of thousands of lives probably like numbers in the future is indisputable and therefore totally justifiable on moral grounds."

Mr. Leibler is widely regarded in Australia as the leading spokesman for the Jewish community; this situation arises out of his intimate contacts with certain leading politicians and church dignitaries over the years; his former position as the Public Relations officer of the Executive Council for Australian Jewry, his published works on Jewish affairs and his numerous appearances on TV over the years. When, therefore, Mr. Leibler makes any kind of public statement it is likely, indeed probable, that it will be picked up and used internationally as an expression of "Jewish policy".

WHERE ANGELS FEAR TO TREAD

The Australian Jewish Times described Mr. Leibler's comments as (ill-timed) and grossly objectionable" and added that what he was "publicly advocating was almost as deplorable as Amin's rages".

This is a case where both Mr. Leibler and the Sydney newspaper might well have consulted with Talmidei Chachomim before rushing into print. This writer does not feel qualified to express an opinion on the sentiments expressed by either party to the dispute. But on the question of the publicity given to those sentiments we are on much firmer ground. The fact is that the repercussions on Jews who are not so fortunate as to live in Melbourne could be disastrous. While it is true that Uganda has no Jewish community the man is a former leader of Black Africa and has not been disowned either by Africa or the Third World. He is still able to make great mischief in the world.

In this century we know of two tragic occasions when Jewish leaders, with the best of intentions, no doubt, used dangerous methods to influence international opinion. The facts have only come to light in recent years: they should be more widely known.

ZIONISTS "FINAL SOLUTION"

In 1903, Herzl visited Russia and was granted an interview by Plehve, former Chief of Police, then Minister of the Interior, instigator of the kishinev pogrom. Herzl hoped to obtain the Czar's support for Zionism. His first approach to the Czar had been through the Czar's kinsman, the Grand Duke of Baden, to whom Herzl had written on 22nd November 1899 explaining his ideas and referring to, "the Zionist plan for the final solution of the Jewish question" (Vide: Desmond Stewart's Theodor Herzl p. 317). The letter had been forwarded to the Czar. In his interview with Plehve, Herzl emphasised the benefits that would flow to Russia through Zionism because it would enable Russia to rid itself of its Jewish 'rebels and revolutionaries'. The effect of such a statement at top level, coming as it did from this Jewish leader, was incalculable. Undoubtedly it confirmed the Czar's worst suspicions: he was to write to his mother in November, 1905, following further pogroms, "Nine-tenths of the troublemakers are Jews, the people's whole anger turned against them".

WISE "DECLARES WAR"

A generation later, the Nazi 'final solution' was decided upon by Hitler as a direct result of a proclamation by Stephen Wise (from New York) declaring "war against Germany, in the name of the entire Jewish people". The proclamation was made at the Conference of Zionist leaders and the World Jewish Congress in New York. The minutes of the conference were sent to Hitler by the German ambassador to the United States. "When Hitler read the report, he went mad. He fell flat on the floor, bit the carpet and raged: Now I'll destroy them, now I'll destroy them! He then gathered together all the Nazi leaders to a conference in Wannsee, Germany, where they formulated the detailed plans of the "final solution". (The Holocaust Victims Accuse by Reb Moshe Shonfeld)

With such precedents in mind, then, let us consider Mr. Leibler's extended arguments: in his letter to the Australian Jewish Times protesting their editorial he wrote:

"I also maintain that, we Jews above all, should not hesitate to support the view that unorthodox steps to eliminate tyrants responsible for mass murder and genocide, should not be discouraged when such creatures are not subject to any international or local system of law. The Israelis did not shirk from unorthodox steps in Entebbe or in relation to Amin's equivalents in the PLO."

It would be hypocritical of me not to admit that when I heard the news of the Entebbe raid I was proud as well as relieved: such were my immediate and human reactions, as a Jew. But on reflection one begins to wonder. It happened, for example, that a well-known Rabbi from New York was visiting Sydney at the time of the Entebbe raid. A leading Zionist (female) said to him after one of his lectures: I have never in my life felt so proud of being a Jew as when I heard the news of the Entebbe raid." The Rabbi replied: "And how would you have felt if it had not been successful?"

BEST FRIENDS

Memories in politics are short, when expedient. Let us remind ourselves, however, that just a few years back "unorthodox steps" were taken to put Amin into power and that those responsible were Israel's best friends not to mention the at least tacit support for the transfer of power by Israel's numerous delegates, including a military mission, in Uganda at the time. Amin was immediately clasped to Israel's bosom, the red carpet was laid out for him in Israeli paratroop wings. The "unorthodox steps" taken to put Amin into power have hardly

been justified by events; who is to say what would be the effect of the removal of Amin by some Jewish assassin?

There is a curious link between the "unorthodox events" of 1903 and the 1970's. It was during Herzl's visit to Russia in 1903 that he received the first official offer from the British Foreign Office to examine Uganda as a location for Zionism. Herzl, who did not shirk using "unorthodox methods" to gain Russia's support for Zionism would have approved the "unorthodox methods" that brought Amin to power: it was at Entebbe Airport, built by Jews, that Jews were killed by bullets fired by Jews from guns made by Jews.

How long will the Jewish people have to suffer communal leaders and politicians who will not have the humility to recognise that Jewish destiny is not linked to the politics of power or the forces that seem to control the fate of the nations?

Book review by Shlomo Israel New Holocaust Book

Reveals Shocking Facts

That Reb Moshe Shonfeld's new book, "The Holocaust Victims Accuse", is gripping and compelling is unquestionable. In fact, it may tend toward the other extreme: one has to select a special time to read it.

This just-published, highly documented account of high-level betrayal and duplicity during World War II is not just another dramatic chronicle of the years highlighted by the German Third Reich's major role on the world stage.

It is the first English-language treatment of how the six million European Jews were helped to their deaths by some of their own people, who collaborated with Nazi leaders for their own benefit and the furtherance of their political goals.

Nothing approaches the intensity of Shonfeld in emotionally affecting the reader, virtually evoking cries of pain in empathy with the countless innocent victims who could have been rescued, but were hastened to their untimely ends by those in whom they had faith.

Shonfeld is particularly incensed about the widespread misconception that leading rabbinical sages obstructed attempts at Jews' fleeing the cauldron of Europe by allegedly ordering their followers not to leave. Rather, he attacks Zionist officials for "placing the blame, with surprising hypocrisy, on Torah leaders; as if it were they who hindered numerous religious Jews from going to the Holy Land and, in so doing, abandoned them to be killed".

But Shonfeld does not spend a great deal of time and space merely arguing over which Jews were primarily to blame for the unprecedented catastrophe of the early 1940s which wiped out one-third of their people.

Always a deeply devout practitioner of his faith prior to his recent death, Shonfeld (for years a leading ideologist of Zeire Agudas Ysroel in Israel) contends that Political Zionism, rather than strengthening and enhancing Judaism, was created in order to destroy it. Frequently using the Torah as a primary source to support his thesis, he quotes the warnings of Ezekiel, the Prophet, who decried all attempts, even 2500 years ago, at making the Jews "a nation like all other nations".

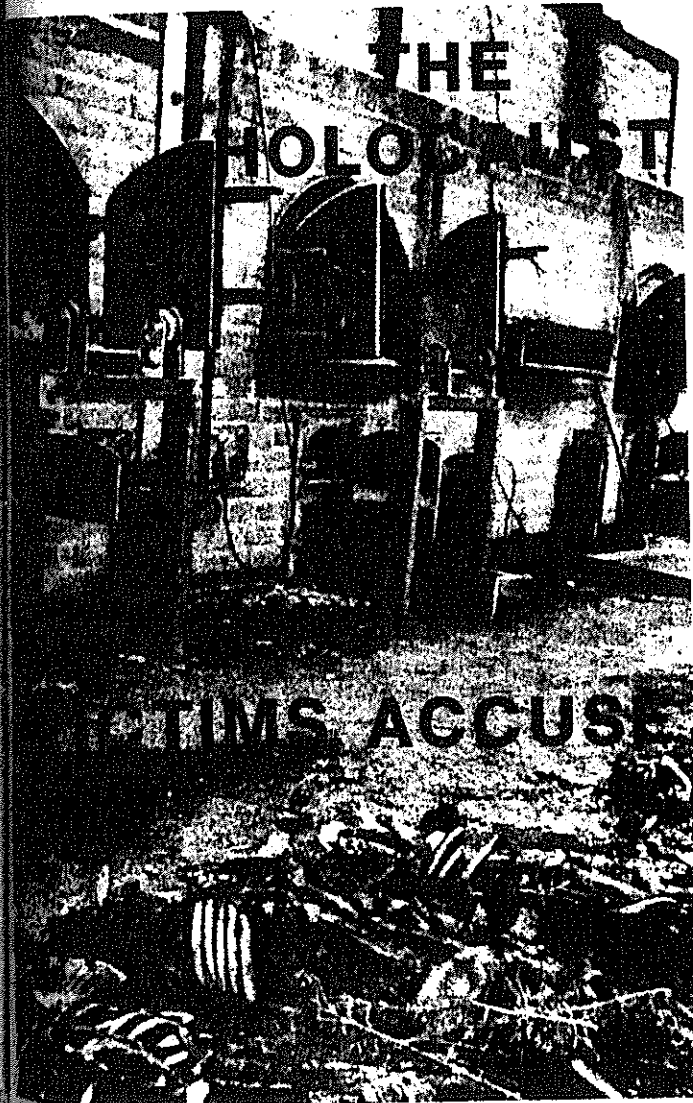
The author accurately, and in flowing literary style, reflects the widespread feeling in traditional Jewish circles, that Herzlian Zionism is an attempt to substitute present-day forms of both nationalism and loyalty to a land for devotion to Divine teachings.

Subtling his book, "Documents and Testimony on Jewish War Criminals", Shonfeld demonstrates, after an obviously great deal of painstaking research, that those Jewish organization officials who were dedicated to the creation of a post-war Jewish-run state in what was then known as Palestine (at that time still under the British Mandate) were united in their decision to sacrifice anything to that goal — including the lives of their co-religionists.

Executives of such renowned world Jewish groups as the Joint Distribution Committee, the Jewish Agency, the American Jewish Congress and the United Jewish Appeal were allied by the common determination to establish a Jewish state at any price.

One of Shonfeld's most skillful techniques is his reproducing letters and documents penned by the leaders of these groups, articulating, in explicit terms, exactly this thesis.

Toward this end, Zionist officials helped sabotage the plans to outfit rescue ships carrying Jewish refugees, if these unfortunates were headed for any destination other than Palestine. The book



treats the infamous "St. Louis" affair from an entirely different vantage point than does the recently popularized book and movie, "Voyage of the Damned".

In the same vein, and with the aid of documents gathered from the archives of the Swedish Parliament, Shonfeld demonstrates how Mordechai Ehrenpreis, a major Jewish leader in Stockholm, thwarted preparations by that Parliament to admit East European Jews fleeing from the face of the on-rushing Nazi sweep across their native lands. A major Swedish governmental inquiry after the war placed the blame squarely on the head of Ehrenpreis, and Shonfeld carefully presents photostats of these official proceedings.

In a related item involving the Swedes, Shonfeld produces a rare photograph of the late Count Folke Bernadotte, a non-Jewish member of the Swedish Parliament, who was shown meeting with an Orthodox rabbi to consult on rescue efforts, Ehrenpreis' manipulations notwithstanding. For his generosity, Bernadotte was later assassinated in Jerusalem by Zionist leaders when it appeared that his attempts at mediating peace efforts between Jews and Arabs during the 1948 Israeli War of Independence might prove successful, at the expense of some Israeli-held territory.

Shonfeld constantly hammers at the theme that Zionist leaders during World War II would prefer to see a Jew dead, rather than entrenching himself in a country other than Palestine. One of his most damaging pieces of evidence is a slogan made famous at that time by Yitzchak Greenbaum, chairman of the Jewish Agency, who declared that, "one cow in Palestine is worth more than all the Jews in Poland".

In another of his ten chapters, Shonfeld reproduces almost in its entirety, a letter written by UJA Executive Vice Chairman Henry Montor, which admits, in confidence, that "selectivity is an inescapable factor in dealing with the problem of immigration to Palestine. By 'selectivity' is meant the choice of young men and women who are trained in Europe for productive purposes either in agriculture or industry who are in other ways trained for life in Palestine". He adds later, that, "there could be no more deadly ammunition provided to the enemies of Zionism, whether they be in the ranks of the British Government or the Arabs, or even in the ranks of the Jewish people, if Palestine were to be flooded with every old people or with undesirables who would make impossible the conditions of life in Palestine and destroy the prospect of creating such economic circumstances as would insure a continuity.

Not at all anticipating Israel's "Law of Return", which Zionists have since argued creates a haven for Jewish refugees from persecution all over the world, Montor comments that, "no reasonable person has ever said that Palestine could hold all the millions of Jews who need its shelter".

One of the most important Jewish personalities whom Shonfeld portrays in anything but a favorable light is Chaim Weizmann, later to become first president of the State of Israel. Addressing the Zionist Congress in London in 1937, Weizmann (quoted by Shonfeld) spoke of the rapidly growing number of elderly victims of Hitler's extermination plans: "The old ones will pass. They will bear their fate or they will not. They were moral and economic dust in a cruel world...Only a branch shall survive...They have to accept it".

Throughout his book, Shonfeld discusses the most famous Jewish leaders of the holocaust period, among them David Ben Gurion and Moshe Sharett (late prime ministers of Israel), Abba Kovner (resistance leader), Stephen Wise, Weizmann, Greenbaum and Sali Mayer (JDC leader in Switzerland), documenting and dissecting their respective participation in Jewish betrayal on a massive scale.

The only one of Shonfeld's major targets who is still alive today, Dr. Nachum Goldmann of the World Jewish Congress, is quoted as confessing and repenting many of the decisions he made in this regard during holocaust period, but still remains in his position of power.

Quoting the principle that, "the Almighty created these to offset those", Shonfeld intermittently cites the example of outstanding individual Jews, often members of the so-called common folk, who displayed laudatory acts of courage, bravery and self-sacrifice, as he quotes numerous secular commentators of the doings to "question survivors of the ghettos and camps. They will certify that the beatings they received at the hands of the Jewish 'golden youth' were filled with scorn. They fulfilled their tasks with a zeal and a cruelty to a greater extent than that required by the German commanders. One is at loss to understand why the renunciation of Judaism goes hand in hand with renouncing humaness, why shrugging off the inner G-dly Jewish form automatically denudes one of human form and human values. Here one must record the blatant fact, verified by witnesses (including Communists, Bundists and Zionists), that Torah-true (religious) Jewry -- Jews wearing traditional rabbinical or chassidic garb -- never held positions in the Jewish police force, which administered ghetto Jewry, and never served as kapos or officers. Even Gentiles sympathetic to our People, who sought to describe outstanding personalities or singular heroism in the camps, could only find such examples from among Torah observant Jews, who never meted out beatings, who starved rather than defile themselves with 'trefos' (non-kosher food), who shared their last crust with the weak and the sick".

From Stephen Wise's organizing of pickets against those American Jews who shipped food parcels to their starving brethren in Europe, to Abba Kovner's preventing his doomed coreligionists of the Vilna Ghetto from joining his "resistance" group, to Ben-Gurion's spending plenty of time with Jewish Agency elections while ignoring the 13,000 Jews per day who were being slaughtered in the crematoria, Shonfeld carries the reader back and forth across three continents to see what world Zionist leaders were doing as six million of their kinsmen burned.

"The Holocaust Victims Accuse" transcends, by far, a parochial perception of horrifying global events. It will not only be of invaluable use to historical scholars, but it opens up a view of heretofore unknown inhumanity perpetrated by Zionist-minded Jews against their own brethren.

Had the book not been written by one who was a devout Jew, himself, the author would have surely been accused of blatant anti-Semitism. But as it was chronicled by a compassionate, sensitive and chillingly honest member of the same faith of those whom he indicts, the book may well be destined to have an impact on the philosophy of Zionism never before equalled.

The new 128-page Shonfeld manuscript includes rare pictures of persons and events connected with the Nazi "final solution" never heretofore released to the general public. The book is available, in soft cover, for \$3.00 from Bnei Yeshivos, 161 E. Houston St., Suite 10, New York, N.Y. 10002

Edit
"...I
Yocha
it says
keep t
It is
the sp
Jewis
In
spotli
adver
cited
was a
from
Co
pack:
ment
that
Th
but
belo
M
in th
ALI
W
way
dist
of J
It
"
the
har
She
"
(ca
der
che
wh
Sic
no
co:
El
of
fr
fr

IN THY TRUTH:

Spotlight on the "Jewish Press"

by Jacob Kohn

A series of articles devoted to analyzing how well America's self-proclaimed Anglo-Jewish Torah weekly "newspaper" lives up to its masthead slogan, "Teach Me Thy Way, O L-rd, So That I May Walk

IN THY TRUTH".

(Part Five)

Editor's Note:

"...Rabbi Yochanan said in the name of Rabbi Shimon Bar Yochai: It is permitted to contend with the wicked in the world, as it says, 'They that forsake the law praise the wicked but such as keep the law contend with them' (Proverbs, 38:4)."

It is with this (Gemora) Megillah, 6a—in mind that we update the spiritual pornography being pandered by the scourge of the Jewish People, the Jewish Press.

In the September, 1976 edition of this publication we spotlighted the Jewish Press for its canny ability to sniff out advertising dollars from sources of treifaas. Specifically it was cited in these pages that the JP's publisher and editor, Sid Klass was and still is accepting advertising copy for an imported cheese from Switzerland.

Continuing right up until the present, neither the cheese package nor the wording of the advertising itself make any mention of the product's kashrut. The reason for this is simply that the cheese is admittedly NOT KOSHER!

This is not merely the conclusion of an investigative reporter but a declaration of a nationally leading food industry (see below).

Meanwhile, enter "Rabbi" Sholom Klass, by-lining an article in the February 11, 1977 issue of the Jewish Press entitled ARE ALL HARD CHEESES KOSHER?

What we are about to read will not only prove that it's a long way from Sid to Sholom but a matter of spiritual embezzlement, distortion of most perverse kind which literally feeds on the soul of Jews:

In his own write, Klass begins:

"We recently received a letter from a reader who had written to the Gerber International Food Company inquiring about certain hard cheeses such as JARISBERG CHEESES, if it was kosher: She received the following reply:

"We regret to inform you that this cheese is NOT KOSHER (caps mine) because it contains Rennet (sic), usually of animal derivation, which has been used in processing hard and semi-hard cheeses for centuries."

There it is in plain English, direct from the company. But no, when the rat smells the cheese, he is not to be denied. Similarly, Sid is set on justifying why he "Rabbi" Sholom Klass is hetering non-kosher cheese which in reality means mind battering consumption in thousands of observant Jewish homes. Indeed, El Sid is out to conquer the Jewish soul. He continues:

"Apparently the writer of this letter is not aware of the various opinions by many of our Poskim and Gaonim about Rennet from which Jello and hard cheeses are made, even if they come from traifa animals..."

Herein the article proceeds to drag itself through a medley of extremely irrelevant statements on rennet, "... to the extent that a dog wouldn't eat it." In the meantime, Sid's cacaphony is conveniently framing an ad for the very same cheese mentioned by the food company.

This sort of mind game being played solely for daily deposits in the bank can only serve to weaken and undermine Klal Yisroel.

In one fell swoop the erstwhile editor knocks down the fences established by our sages to safeguard our heritage, our lives, our divine mission. It is almost with total disregard for the Truth that the JP has continued to mentally plunder its readers.

In this particular instance, Klass has provided 'food for thought;' he has literally distorted his sources, using them out of context thus tampering and abusing the laws of kashrut—the act of raising a clearly non-kosher food item to an imaginary level of kashrut. Imagine, kashrut, which has played so vital a role in maintaining Jewish identity and survival for thousands of years, being abandoned for a mother of invention!

What's more, the combined irony and hypocrisy of Citizen Klass' sleight-of-hand, double-talking, quickie "conversions" are only too much in evidence, as exemplified by the following source used by the JP's "head cheese" in his article.

"We must strengthen the hands of the manufacturers who are attempting to supply us with kosher food, by only patronizing their products."

Now, if only the "rabbi" will practice what he preaches...

So in the meantime Sid Klass is still at large, eating off the fat of betrayal, while the betrayed hold their peace—just another chapter in an old story.

"Wherefore lookest thou when they deal treacherously, and holdest thy peace when the wicked swallow up the man that is more righteous than he?" (1:13). (Chabakuk)

Without any shadow of a doubt, the biggest eyesore of the Jewish Press is the one, the only, the inimitable, Arnold Fine—a misnommer if ever there was one.

Fine's writings can best be categorized as ranging from the slime to the ridiculous. It is clear from his columns that Fine suffers from logorhea; he is a yente if ever there was one, with an ear for the senile diatribes of old ladies. Upon examination of Fine's literary motifs, he seems most fond of setting his conversations with Senility on the telephone Friday nights (G—d Forbid).

Yet this and more usually takes place week after week on the JP's back page, which in terms of reader visibility rates extremely high (Ask anyone on Madison Avenue about the Back Page).

Letter to the Editor on Equal Rights Amendment

That Klass is in collusion with the author of these disgraceful, if not nauseating columns, is also quite apparent. While Fine is stet busy using electricity on Shabbos (G-d Forbid), "Rabbi" Sholom Klass ascends to his pulpit to deliver a smokescreen of a sermon (USING ELECTRIC LIGHTS ON YOM TOV JP—May 13, 1977).

Klass and Fine's brand of black and blue journalism is comparatively speaking not even suitable for dogs.

However, perhaps the most alarming aspect of Klass and Fine's performances is that they are but Dathan and Abiram masquerading; they are the enemies with in.



THE SENATE
STATE OF NEW YORK
ALBANY 12247

May 20, 1977

The Editors
The Jewish Guardian
P.O. Box 2143
Brooklyn, New York 11202

Dear Editors:

I have read both your articles on the Equal Rights Amendment and take grave exception to your perception of its damage to women. I won't trouble to rebut your arguments, since they in fact proceed from a religious view which I don't share but can respect. I only note in passing that protective labor laws have generally excluded women from equal competition and to the extent they have been challenged (and most have been changed) where they genuinely gave workers health and safety benefits, they were extended to men. Also, the ERA does not require that men and women go to the toilet together. It only insists that if there is soap in the men's room, there should be soap in the women's room.

I do want to correct a very clear error which I think disadvantages your readership. You have me listed as representing Far Rockaway. Far Rockaway is, in fact, not in my district. Rather, Sheldon Farber speaks for that community in the Senate.

Yours truly,

Karen Burstein

KB:sd

Dear Senator Burstein:

We thank you for calling to our attention our geographic error in ascribing Far Rockaway to your district, and we are glad to note that the residents of that community are so ably represented by Sheldon Farber, who correctly reflects his constituents opposition to the notorious ERA. However, we feel compelled to observe that it is the citizenry of eastern Queens and western Nassau County who must worry about being represented by one who would compel the drafting of women into the United States Army.

In the Spring 1977 issue of Women Lawyers Journal Marguerite Rawalt refutes attacks on the Equal Rights Amendment. She states among other things, what the ERA will not do is "will not drag mothers from the cradle to serve on the combat line because of the drafting of women into military service. The same deferments and exemptions will apply to exempt women on grounds of motherhood (as for fatherhood) and because of hardship on dependents."

What these lines plainly say is the following; Women will be drafted, but not mothers, assuming all fathers are not drafted as well. World War two, Korea and Vietnam did have fathers drafted, does that mean mothers will be as well? But there is no question at all that our teen age girls will be drafted. And do we need them going for interviews in Draft Boards or for physicals to male doctors even if they are not

Now Available 3 Outstanding Books Concerning Judaism & Zionism

'Heaven at Bay' \$8.25

By Emile Marmorstein

'The Transformation' . . . \$5.00

By I. Domb

**'Torah Judaism and
The State of Israel. . . . \$2.00**

By Uriel Zimmer

**AS A SPECIAL OFFER THESE THREE BOOKS CAN BE
NOW OBTAINED FOR A LIMITED TIME
ONLY FOR \$13.00. POSTAGE PRE PAID.
FREE OTHER LITERATURE AVAILABLE WITH
EVERY ORDER.**

Address To:

Neturei Karta of U.S.A.

G.P.O. Box 2143

Brooklyn N.Y. 11202

דער גמילת חסד, "חסדי ר' עמרם"
האט זיך געעפנט בעוה"ת אין חודש אייר
צו פאראייביגען דעם אַנדענק פון
הרב הצדיק רבי עמרם ברש"י בלויא זצוק"ל

די שטיצע פון יהדות החרדית אין אמעריקא און אלע
מקומות ווי עס געפינען זיך נאר אידען וואס פאר-
שטייען דעם נחיצות פון אזא מיסד, ווערט ערווארטעט,
מען קען שיקען נדבות פאר'ן נמ"ח, "חסדי ר' עמרם"

גרפד צו ירושלים רחוב ר' חיים עוזר 27

אדער צו דעם אדרעס פון גמורי קרתא דא

G. P. O. B. 2143, BROOKLYN, NY 11202

פאר מער איינצעלהייטען קען מען זיך ווענדען צו
די אייבערדערמאנטע אדרעסען.

An Appeal to the World's Conscience

THOUSANDS OF Jewish refugees from Eastern Europe are now stranded in many countries because Israel will not allow Jewish welfare organizations to help resettle them anywhere but in Israel.

Additional thousands of Russian immigrants to Israel who left after a brief stay are also stranded in Europe with no place to go, because they have lost their refugee status according to the interpretation of the "humanitarian" Jewish relief agencies and some countries at the instigation of the Israeli authorities.

This is not the first time that Zionist immigration policy places Jewish lives in jeopardy:

1938 President Roosevelt convened the Evian conference July 6-15 1938, to deal with the Jewish refugee problem. The Jewish Agency delegation headed by Golda Meir (Meirson) ignored a German offer to allow Jews to emigrate to other countries for \$250.00 a head, and the Zionists made no effort to influence the United States and the 32 other countries attending the conference to allow immigration of German and Austrian Jews.

1940 On Feb. 1, 1940 Henry Montor executive vice-Chairman of the United Jewish Appeal, refused to intervene for a shipload of Jewish refugees stranded on the Danube River, stating that "Palestine cannot be flooded with . . . old people or with undesirables."

On Nov. 25, 1940, by order of the Haganah general staff, the S.S. Patria was blown up in Haifa harbor. This protest to England's decision, transferring Jewish refugees to Mauritius instead of to Palestine, resulted in 252 Jewish refugees losing their lives.

1942 On December 17, 1942 both houses of the British parliament declared its readiness to find temporary refuge for endangered persons. This motion achieved within two weeks a total of 277 Parliamentary signatures. On Jan. 27, when the next steps were being pursued by over 100 M.P.'s and Lords, a spokesman for the Zionists announced that the Jews would oppose the motion because Palestine was omitted.

1943 On Feb. 16, 1943 Roumania offered 70,000 Jewish refugees of the Trans-Dniestria to leave at the cost of fifty dollars each. This was publicized in the New York papers.

On Feb. 24, 1943 Stephen Wise president of the American Jewish Congress and leader of the American Zionists issued a public denial of this offer and declared no collection of funds would seem justified.

Itzhack Greenbaum, chairman of the Rescue Committee of the Jewish Agency, addressing the Zionist Executive Council in Tel-Aviv Feb. 18, 1943 said, "when they asked me, couldn't you give money out of the United Jewish Appeal funds for the rescue of Jews in Europe, I said, NO! and I say again, NO! . . . one should resist this wave which pushes the Zionist activities to secondary importance."

1944 In 1944 the Emergency Committee to Save the Jewish people called upon the American government to establish a War Refugee Board. Stephen Wise testifying before a special committee of Congress, objected to this proposal.

1945 President Roosevelt planned to open the door of the United States to about 150,000 displaced persons. Great Britain agreed to do likewise. To attorney Morris L. Ernst, who had gone to England on Roosevelt's behalf, the Zionists said: "This is treason. You are undermining the Zionist movement." Roosevelt had to tell Great Britain, "Nothing doing on the program. We can't put it over because the dominant vocal Jewish leadership won't stand for it."

1947 In 1947 Congressman William Stratton sponsored a bill to immediately grant entry to the United States of 400,000 displaced persons. The bill was not passed after it was publicly denounced by the Zionist leadership.

1956 On Feb. 23, 1956 the Hon. J. W. Pickersgill minister of immigration was asked in the Canadian House of Commons "would he open the doors of Canada to Jewish refugees". He replied "the government has made no progress in that direction, because the government of Israel . . . does not wish us to do so".

1971 On July 15, 1971, the Zionist leadership, through Herman Weissman, president of the Zionist Organization of America, successfully opposed an effort in the United States Congress to allow 30,000 Russian refugees to enter the United States.

We could list many more examples.

The pattern is clear!!! Humanitarian rescue efforts are subverted to narrow Zionist interests.

Jewish relief organizations, Joint and HIAS, are being pressured to abandon these refugees in Vienna, Rome, and other European cities.

We appeal to the conscience of the world!!! OPEN YOUR DOORS!!! Do not let history repeat itself. Grant entry to these homeless people so that they may have freedom of choice as to where they shall rebuild their lives.

NETUREI KARTA OF U.S.A.*

(Guardians of the Holy City)

G.P.O.B. 2143

Brooklyn, N.Y. 11202

Please write for additional information and copies of our publication, "The Jewish Guardian."

authentic Orthodox Jews, under the leadership of the rabbinical sages, who remain loyal to the teachings of the Patriarchs.

NETUREI KARTA OF U.S. A.

G. P. O. BOX 2143
BROOKLYN, N. Y. 11202

Mr. M. S. S. B. Grinhut
117-01 Park Lane
Kew-Forest N.Y.

Non-Profit Org.
U. S. POSTAGE
Paid
Permit No. 12073
Brooklyn, N. Y.

There is a very limited supply of previous issues of the Jewish Guardian. If you want to receive any prior issue please attach check or money order, fifty cents each issue plus thirteen cents postage. If by error any of our subscribers are missing any previous paid issues. Please let us know and we will rectify any mistakes in mailing quickly. Sorry for any past inconveniences.

name _____
street address _____
city _____ state _____ zip code _____
Enclosed find \$ _____ for _____
years(s) of The Jewish Guardian

issues #1 ___ #2 ___ #3 ___ #4 ___ #5 ___ #6 ___

To order your subscription to "The Jewish Guardian", mail this coupon along with your payment to:

NETUREI KARTA OF U.S.A.
P.O.Box 2143
Brooklyn N. Y. 11202

#7—#8—#9—#10— #11 ___

50 cents per issue 3 dollars per year's subscription

ANNOUNCEMENT!

Modesty of dress and behavior have always been the guiding principles of Klal Yisroel. Our very survival as a unique nation is dependent upon the distinction "bein Yisroel Lo'amim". It has been brought to our attention that the town of Woodbourne has become a "meeting place" - especially on Motzaei Shabbos- where the concentration of immodesty and the existence of an atmosphere incompatible with Kedushas Yisroel make the vicinity detrimental to the spiritual well-being of a true ben and bas Yisroel.

AFTER CAREFUL THOUGHT, WE THE UNDERSIGNED, HAVE DECIDED THAT OUR CAMPERS, TALMIDIM AND STAFF MEMBERS SHOULD NOT BE PERMITTED TO ENTER THIS TOWN ON MOTZAEI SHABBOS.

We urge all camps to follow our example.

Let us not destroy what we have worked so hard to achieve by throwing off the yoke which restrains us during the year for the frivolous pleasures of a summer "good time".

We also ask all vacationers to help us in strengthening T'zniyus and Kedushas Yisroel by refraining throughout the week from frequenting such places which are not in the spirit of Yiddishkeit.

May we be found worthy of a Kesivah Vechasimah Tovah and the Geulah Shelaima.

Among the many Camps who signed are

Camp Adas Yereim
Loch Sheldrake
Rabbi B. Schubert

Camp Bnai Torah
Greenfield Park

Camp Ohr-Shraga
Greenfield Park

Camp Yeshiva
Swan Lake

Camp Shalva
So. Fallsburg

Camp Gila
Ferndale