

FROM HERZL TO JABOTINSKY TO BEGIN: see story page..... 4

The Jewish Guardian

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אבינו מלכנו עשה למען הרוגים על שם קדשך



Rabenu Yackov G'rafi, blood flowing from forehead and eyes, seconds before being shot, Passover-1950.

אבינו מלכנו נקום נקמת דם עבדיך השפוך

רבינו יעקב סאלים גירפי זצוק"ל הי"ד נהרג עקה"ש
בידי הציונים שביעי של פסח תשי"י במחנה עולים עין
שמר דמו תוסס בדם זכריו הנביא

Rabenu Yacov Salim Grafi murdered by Zionist in Ein Shemer seventh day of Passover
1950 read story page 16

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בס"ד

Since the changes made in the atheistic government in the Holy Land, a wave of confusion and euphoria has arisen. Even within the ranks of those who uphold the Torah and mitzvos in the Holy Land and the diaspora, there is an element of sympathy for the new regime, because of the acquiescence of the religious parties, including the well-known Party that prides itself in representing the Torah and Judaism.

The decision of this Party to join the coalition is what turned the balance in establishing the new government, which opposes world nations and mighty governments with an impudence greater than all previous ones.

How terrifying is this blasphemy toward Heaven! The Jews who represent Torah observers praise the wicked and help to establish a regime of evildoers and, by so doing, they proclaim to the entire world that they are an inseparable part of this government.

And if, concerning previous regimes, we subscribe to the principle that serving in the atheistic Knesset was an endorsement of the rule of atheists and evil laws that the wicked had enacted, that sin has been multiplied, as they are now directly responsible for the deeds that this atheistic regime executes. The responsibility rests on their necks, for without the cooperation of the religious parties, the regime would not have been able to exist.

During these trying times, in which the threat of terrible war hangs over the heads of our brethren, the residents of the Holy Land—may the Almighty have mercy—
ה' ירחם —
the religious representatives chose, for their personal benefit, to support the atheistic regime over fulfilling their responsibility to the Jewish people. They chose to join a regime that contends with the nations with fearful insolence. They reply to all these charges that due to their joining, they were able to receive concessions for the benefit of religion.

It is our duty to warn that even if it be so, that they received promises of some concessions, there is no permission according to the Torah, to join this regime. On the contrary, during the past weeks, the hate toward religion has worsened and has already caused blood to be shed, may the Almighty have mercy.

Even if the government was composed entirely of Jews who observe the Torah and mitzvos, the prohibition to establish a state for Jews before the coming of Moshiach stands. We have been foresworn, by three strong oaths, not to ascend to the Holy Land as a group using force, not to rebel against the governments of countries in which we live and not, by our sins, to prolong the coming of Moshiach; as is written in Tractate Kesuvos (11b) To he who thinks it is in the power of the Jews to breach the yoke of exile by establishing an independent state before the arrival of Moshiach, we must state that a spirit of atheism hovers within him.

Much to our great regret, the atheistic Zionist ideology has now found room to spread among Torah observers as well.

Many are wandering around with fraudulent hopes in their new leader—that he will console them and supposedly purify the Zionist state and make it more presentable according to the Torah.

Our forefathers and rabbis of all generations sacrificed their very lives against Zionism but now if, G-d forbid, we remain silent, this movement can succeed in seducing the multitudes of Orthodox Jews. The responsibility to the faithful public rests upon us, and it is not a time to remain silent.

What has aggravated the situation even moreso is that since the "Torah Party" desecrated the Almighty's Name by joining the wicked regime, its members' wicked hearts led them to silence the voice of the faithful Jews who sigh at the scene of this terrible rebellion. When Orthodox Jewry in Jerusalem, under the leadership of the Bais Din of the Eida HaChareidis (Orthodox Jewish community), cried out in protest, the Party reproached them with scorn and didn't hesitate to use all the low methods of coercion at its disposal: All in order to suppress the anguished cry of the G-d-fearing Jews. We are therefore calling to our brethren!

Trying times of reckoning have come to faithful Jewry. A wave of evil waters threatens to engulf the best of us, Heaven forbid. We therefore must write and stand firm to watch that the flame of our Holy Torah and pure faith should not be extinguished. Each man should help his friend and strengthen his brother, and we, too, will be

reinforced in the true belief given over to us from our holy forefathers and rabbis.

All the evil winds in the world will not be able to move us from our position, with the help of the Almighty.

Let us strengthen weak hands. Let us not allow the remnant of Orthodox Jewry in Eretz Yisroel, which is fighting with self-sacrifice against the atheists and their collaborators, to buckle under the pressure of those who are scheming to choke their crying voice.

And to you, our brethren in the Holy Land, who feel the word of the Almighty and His Torah, we declare:

Don't be silent! Raise your voices in protest against all the harsh decrees that are multiplying in Eretz Yisroel, and against these flatterers who sold themselves to the atheistic regime. You, from there, and we, from here, will raise our voices and declare to the entire world that we are

all continuing the chain of tradition of our holy forebearers of every generation.

We are against and entirely condemn any method of joining with the atheists who are in control of power in Eretz Yisroel.

We publicly make known our stand, the stand of the Torah, that any form of a government in Eretz Yisroel before the coming of Moshiach is a denial of and rebellion against our Holy Torah.

All those who are collaborating with the Zionists in any form have a part in this terrifying rebellion. Our hands are outstretched to our Merciful Father, that we should merit to be firm in these trying times. We are sure that the Almighty will not leave His people for the sake of His Great Name and will help us spread the light of true faith among the Jewish people, while teaching the confused understanding.

Very soon we shall merit to be redeemed through the righteous Moshiach Amen.

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|---|---|--|---|
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לא תהא שתיקתינו כהודאה נר לרגלי דבריך

The Chofetz Chaim said: I was once at a meeting in Vilna. All the Gedolei Yisroel were by this meeting and Reb Yisroel Salanter too. I asked a question and no one had what to answer. I asked: If it is so that we have no power to fight the evil doers (reshoim) where did we get the right to give them honor. I asked this question and no one had what to answer.



FROM HERZL TO JABOTINSKY TO BEGIN:

The Road to "Churban"

by Yosef Becher

(continuation from issue 12)
Herzl having decided on the need for Jewish statehood, it was only natural that he proceed to lay down the method for achieving this aim. He decided to exploit the existence of anti-semitism and openly declared in his book "The Jewish State" that "the governments of all countries scourged by anti-semitism will be keenly interested in assisting us to obtain the sovereignty we want". "The anti-semites will be our best friends". As Herzl stated in his Diaries, "only anti-semitism has made Jews out of us".

Herzl, practiced what he preached. The methods he used in his diplomatic effort to further the Zionist cause accorded with his principles. In 1896 he sought support from the Austrian Prime Minister Count Felix Badeni, who was known for his dislike of the Jews. Badeni agreed with Herzl's view that the Jews should be encouraged to emigrate from Europe. Herzl encouraged Badeni to support the election of the anti-semite Lueger as mayor of Vienna, in the hope that this might stimulate the emigration of Viennese Jews.

But Herzl placed his greatest hopes in Czarist Russia. Although he never had an audience with the Czar, Herzl held talks with Interior Minister Wenzel von Plehve, organiser of the notorious Kishinev pogrom and other anti-Jewish measures. Herzl proposed and Plehve consented to write a letter to the effect that the Zionist movement could count on the Russian government's "moral and material assistance". Herzl carried this letter everywhere he went. So proud was he the murderer of the Jewish people shook hands with him that he even showed it to the Pope.

In 1903, he was received in St. Petersburg by the Czar's Finance Minister Count Witte, another leading anti-semite, who strongly favored removing the Jews from Europe. Witte told Herzl "if it were possible to drown six to seven million Jews in the Black sea, I would be perfectly happy to do so, but it is not possible so we must let them live. But we encourage the Jews to emigrate. We kick them out".

But Herzl also laid foundations in Great Britain, where a substantial influx of Russian Jews had received refuge from Czarist persecution. Herzl in evidence to the Royal Commission on Alien Immigration which had investigated the question of the Russian influx in 1902-1903 (Command Paper 1741 and 1742) called for the stream of migration to be diverted away from Britain. Herzl made friendly contact with a number of leading English statesmen. Among them, Colonial Secretary Joseph Chamberlain and Lord Arthur Balfour.

Chamberlain in a speech in December 1904 attacked the policy of allowing Jewish immigration to Britain, while at the same time endorsing the Zionist idea of a Jewish state and warmly praising Herzl.

Balfour was indeed to prove the most important anti-semite of that age. In a parliamentary debate on the Jewish immigration issue July 10, 1905 (Hansard Volume 149 col. 154-155) Balfour declared "It would not be to the advantage of the civilisation of the country that there should be an immense body of persons who, by their own action, remained a people apart, and not merely held a religion differing from the vast majority of their fellow

countrymen, but only intermarried among themselves".

The British anti-semites Herzl cultivated particularly Balfour, were to play a crucial role in furthering Zionism as Herzl phrased it in his Diaries "anti-semitism has grown and continues to grow, and so do I".

So much for the first of Begins idols. And now we return to the second of Begins idols.

Vladimir Jabotinsky yemach shemol vezecri, was born in 1880 to an assimilated Jewish family in Odessa - hot bed of Russian Zionism - and as he himself wrote "never breathed the atmosphere of Jewish tradition". No wonder that in such a mind could be fathomed the idea of a Jewish Legion, which he mustered from a handful of refugees in W.W. I. This, the first Jewish legion ever, left few survivors. The large majority killed in the disastrous 1915 Gallipoli campaign.

As mentioned in issue 12 Jabotinsky y.s.v., was elected to the World Zionist Executive at the twelfth World Zionist Congress in 1921. At the same time he reached an agreement with Maxim Slavinsky representative of General Simon Petlura (the Hetman) former Ukrainian Premier.

Who was Petlura? Petlura proclaimed and headed the Ukrainian Republic in early 1918, which was destroyed within two years by the attacks of the Red Army and the White Army. During these two years, 1918-1919 Petlura was directly responsible for the murder of over 100,000 (one hundred thousand) Jews, in pogroms all over the Ukraine, the worst disaster to befall Jewry in the modern age until the Holocaust. After these 100,000 murders and untold wounded in the hundreds of Pogroms by

Petlura's army of Ukraines, Jabotinsky saw fit to sign a pact with him. The pact called for Petlura's gov't in exile to march into the Bolshevik held Ukraine again, while a Jewish force-unarmed- march behind to protect the Jews that came into Petlura's hands.

Jabotinsk's defenders explained as "readiness to make a pact with the devil if it would help Jews". But what in the devils mind could be considered here as help? And what was Jabotinsky y.s.v. up to anyway?

Reading "Pogromchik" by Saul S.Friedman gives you why and tells you the "verdict on Petlura". What Friedman succeeds in clearly establishing is that Jewish fate rose and fell with the proximity of Petlura's army. That is to say, the more Petlura commanded, the less the Jews could expect. The result was death and decimation wherever Petlura's forces went. Regardless of where the pogroms took place, they were always preceded by the same inflammatory appeals to the troops: "Death to the Jews! Save the Ukraine!"

The pattern of pogroms were startlingly similiar they reached their height only while Petlura was at the head of the government, not before and not after.

"They began by telling the Haidamaks that in a neighboring village, Felshtin, the Jews carried out the church bells and hanged three priests. It was a lie but it excited the soldiers. They said at Proskurov that these deeds had taken place at Felshtin, and at Felshtin they said they had happened at Proskurov".

And here we come to Herzl's teachings. What was the "help" the Jews would have? a) the Ukrainians would support a Jewish state. b) they would empty their country of Jews to inhabit the Jewish state. Why would the Jews leave? Who wouldn't, after over 100,000 were murdered. At the same time Petlura would have Jews "march" even if it meant unarmed. That in itself

was an achievement for Jabotinsky 'yemach shemoi vezecroi.

But this was not the only time when Begins mentor used Herzl's tactics (as mentioned in issue 12).

In the midst of the Arab Revolt in 1936-1937, Jabotinsky announced his "policy of alliances" with east European governments. Jabotinsky proposed and the governments of Poland, Roumania, Latvia, Lithuania, and Estonia among others accepted a scheme to rid their countries of the Jews by having them sponsor an international program of evacuation of one million five hundred thousand east European Jews to Palestine over a period of ten years. Jabotinsky would in turn propose and work for that the League of Nations take the Mandate from Great Britain and give it over to a consortium of countries who had agreed to speed up the evacuation of these Jews from their countries of abode. Though this scheme was violently opposed by most Jewish leaders even among non religious Jews, as tantamount to an admission of anti-semitic allegations that Jews were aliens in the countries of their residence, (Herzl's thesis) the plan was still pursued by Jabotinsky to the extent of winning the tentative backing of Poland, Roumania and the Baltic nations.

While this athiestic renegade, was "negotiating" with the governments in Eastern and Central Europe, he also "barnstormed" the Jewish communities to leave, while they still had time. He was a calculated murderer and despot in the same category as Herzl

yemach shemoi vezecroi. Not only did these demands to leave endanger the status of the Jewish populations in these countries, but it provoked untold suffering even before W. W. 2. The decrees of 1936-37 in Poland against kosher slaughtering were just one direct result of this "meddling". As all European Jewish survivors can confirm, that at all pogroms, and anti Jewish manifestations the anti-semitic calls and slogans were "Jews go to Palestine".

Just as Herzl y.s.v. did not ask the Jewish masses, if he could speak on their behalf to kings and ministers, so too, Jabotinsky y.s.v. had not sought any permission. They went about their "important" duty, even though no one had consented to it.

With this in mind, we can understand why Begin speaks to the American leaders one way and continues with actions in other ways. From where does Yom Kippur eating shrimp, scotch drinking atheist Ariel Sharon intend to get the two million Jews he proposes to settle from the Golan Heights all the way to Sharm el Shiek along the Jordan River Valley?

What the consequences of these policies can bring- may the Almighty have mercy on us all.

Therefore, whoever, gives these renegades support shares responsibility for whatever their actions may bring.

We as American Jews divorce ourselves entirely from the Israeli governments policies, so as not to make possible the hopes and aspirations espoused by Begins Director General and conceptualizer Likud policy, Dr. Eliyahu ben Eliasser, who stated it thus:

"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."

13:

(continued on Page 8)

Some Skeletons in the Zionist Cupboard

THEODOR HERZL. By Desmond Stewart.

Some excerpts from a paper by MARK BRAHAM

...The book takes no explicit stand on the dispute surrounding the creation and reality of the State of Israel; it ends with the death of Herzl, and as many today see it as anachronistic and irrelevant to speak of Zionism as an ideology since the creation of Israel, a fortiori, if you accept that premise, it would seem ridiculous to speak of a biographical work of a 19th century figure who died in 1904 as a book that will have any relevance to contemporary politics. This would not be my view. Desmond Stewart describes in his epilogue how Herzl became a key figure in anti-Semitic demonology, and it is noteworthy that on both sides of the conflict centering on Israel the term Zionist or Anti-Zionist is used to describe the friends of Israel or their opponents. Now, as Stewart shows, with devastating clarity, Herzl was — and remains — the quasi-Messiah of Zionism: hence any evaluation of Herzl is bound to fall into the category of a political work, the best intentions of the author notwithstanding.

That both Zionists and their opponents will extract that which suits them from this book is obvious; it is equally obvious that both sides will neglect to mention two of the strongest themes that set this book apart as an important contribution to contemporary history. It puts Herzl in perspective, dismissing both Zionist and anti-Zionists' claims about Herzl's saintliness or wickedness as the nonsense it is. (This evaluation of Herzl is Desmond Stewart's a gentile's assessment, and from that viewpoint, valid. However, a judgement on Herzl from a Torah viewpoint would put him in the company of the Nazarene. Since writing this review I have learned that some evidence exists to suggest Herzl was a Mamzar. If true, this would explain the marriage problem raised by Stewart; more importantly, his motivation for Zionism.) The same time it put paid to the almost universally held but erroneous idea that Herzl invented modern Zionism in 1897 — a view paradoxically piously held by both Zionists and their opponents; the former, because it enhances Herzl's stature, the latter because it adds weight to their argument that the Zionists were late 19th century colonisers and imperialists.

Stewart shows clearly that Herzl himself denied credit to his forerunners, including his own grandfather. Stewart produces evidence from "Lovers of Zion", leaders like Rabbi Maccoby to show how much Herzl was resented by the early Zionists; he quotes from the sermon of Chief Rabbi Hermann Adler distinguishing between the religious and political Zionists, to the latter's disadvantage. But by far the most controversial chapter in the work will undoubtedly be that which deals with the programme Herzl confided to his diary for removal of the indigenous population from the chosen territory, which is not, however, specified with any precision...

...I wrote to the Zionist Federation in London and explained the purpose of my letter, and I asked them to comment in particular on Herzl Diary entries around 12th June 1895 reading:

"Both the process of expropriation and the removal of the poor must be carried out discreetly and circumspectly" and "we shall try to spirit the Peniless population across the border by procuring employment for it in the transit countries while denying it any employment in our own country". (p.191)

A further thought of Herzl's, and quoted by Stewart, within the context of his thoughts dealing with the natives, "At first, incidentally, people will avoid us. We are in bad odour. By the time the reshaping of world opinion in our favour has been completed, we shall be firmly established in our country, no longer fearing the influx of foreigners, and receiving our visitors with aristocratic benevolence and proud amiability."

As I pointed out to Stewart after I had read this chapter, this

was, after all, the 19th century, and only a generation before Herzl had these thoughts, in 1837 to be precise, the Australian responsible for the Myall Creek murders had pleaded in court that they did not know it was against the law to shoot aborigines. However, I awaited the reply from the Zionist Federation, confident that they had come across these entries in the Diaries and had some explanation — perhaps a mistranslation or ambiguity.

The reply I received from the Zionist Federation stated:

"I am afraid I do not have the completed Diaries to hand, but only an abridged version. Next week I will endeavour to do some research on the particular quotes that you have sent me. I feel it is very unlikely these quotes are in fact genuine..." The letter then went on to quote from *Der Judenstaat* to the effect that freedom and respect for all nationalities would be the law. I realised that the Zionist Federation had no answer because I knew that the extracts were genuine, as I also knew from Stewart's letters that while *Der Judenstaat* was for immediate publication the Diaries were not...

...I had sent Stewart a copy of the Zionist Federation's reply, and he was amazed — as I was — that there could be such ignorance of Herzl in the heart, as it were, of the Zionist organization. But what better evidence would there be of the success of the mythmakers? The Public Relations Officers of the Zionist Federation of Great Britain, birthplace of the Balfour Declaration, did not know what Herzl's thoughts about the indigenous population of the land he proposed to colonise really were: he did not even possess a copy of the complete edition of the Herzl Diaries — and this in the headquarters of the Zionist Federation in London, nor had he ever read the complete Diaries or heard of the entries. I confess that I had heard rumours of such entries, but had not believed they existed: I assumed it was simply propaganda of the kind one associates with anti-Semites. Stewart's chapters containing the entries quite shattered me, and I went to Jew's College Library, not to check Stewart so much as to see for myself the context and a possible explanation.

But what explanation was there? For Herzl, none, save that of being cast in the mould of a typical 19th century European adventurer. For Zionists, I could argue, and still maintain, that Herzl's Diaries have never had any relevance to Zionism: indeed, as Stewart relates, it was almost with a sense of relief that — once the initial tears had dried — the movement got on with Zionism now that the Dreamer of Zion had departed. Which is not to claim that the Zionists must bear no responsibility at all for the Arab Refugee problem: all I am saying is that the Herzl Diary entries are irrelevant to what happened in 1948: but so far as Herzl's character assessment is required in a biography they provide essential material...

...As a writer he (Herzl) was, in his own eyes, and confirmed by posterity, a failure: this assumes great importance in Stewart's book, for Stewart claims that for Herzl, Zionism was a gambler's last throw for fame and honour. But, Herzl was undeniably a political genius: he knew exactly what he was doing when he created the Zionist Congress, and then proceeded to make a remarkable claim in his Diary. He claimed that with the first Congress he had created the state, and that within fifty years everybody would see this. The first Congress ended his deliberations on 31st August 1897, and the United Nations Commission on Palestine recommended the setting up of a Jewish State on 31st August 1947. Why was Herzl so certain? The answer to this, in my view, ties together a number of strands that emerge from Stewart's book. Stewart quotes from the Pentateuch and selected rabbinic commentators in a brilliant

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analysis of Jewish identity. "The scriptures and the rabbis who have expounded them make plain that the election was one of pain and anguish. If the Jews were picked out of mankind, it was for a service, and a service wherein backsliding was severely punished, and wherein success was often but another name for martyrdom." writes Stewart (p.16). This 'knife-edge' doctrine of chosenness, as Stewart aptly describes Jewish identity, proscribed nationhood in the western and gentile sense; the original Zionists — the Montefiores and Maccobys, had accepted this. But in creating the Zionist Congress, Herzl had in fact created the Jewish nation in a sense rejected by the 'Lovers of Zion': The nation created, the territory, by one means or another must follow — another prediction of Herzl's. That is why Herzl could prophesy the end result with such confidence. In calling the Congress and proclaiming to the world that the Jews were a nation in search of a state, Herzl had in fact created the Jewish nation. Prior to the first Zionist Congress the Jews had been a Holy People 'in exile for their sins': on 31st August 1897 they became, in the eyes of the world, a nation in pursuit of a territory. If this metamorphosis had important implications for the gentile world, it had no less important effects on people whose religion was separated from state and had become a matter of the individual conscience: in Herzl's words, 'a personal matter'. Thus, from Herzl onwards, Zionism had become not simply a national movement but a new religion insofar as it was something other than Torah Judaism. Had Zionism simply been a national movement like that of other national movements in the world, it would surely have disappeared in 1948, its task accomplished. But precisely because the severance of the Jews from Torah was a task of worldwide proportions, because the Jews remained a Diaspora after the birth of Israel, so Zionism had to remain, its task only partially accomplished.

The importance of understanding this distinction between Zionism and other national movements cannot be overemphasised, for only if we understand the issues will it be possible to find a solution to the many problems raised by the Establishment of the State of Israel, not least its relationship to the Arabs: a problem cannot be solved before it is correctly defined...

In one of his most perceptive chapters, Stewart analyses Herzl's identity problem. "Thus", says Stewart, "Herzl was faced with the dilemma of being, in his own eyes, a free thinking European, but in the eyes of Europe, a Jew", and later in the same chapter, "The thesis that the Jews formed, not a religious group, but a nation — the dominant social concept of the age — solved the problem of his relationship to the Jewish tradition as it had solved the problem of Moses, who had discarded G-d and married a German whore." (p.202)

Hess had been called ironically, 'The Communist Rabbi Moses', and 'The agnostic Rabbi'. What was more logical, in a century that could produce such monstrous solecisms that an agnostic prophet of Zionism should be followed by a freethinking secular Messiah?

Though Herzl, as Stewart emphasises, was reminded on more than one occasion of his possible resemblance to Shabbathai Zevi, the 17th century pseudo-Messiah — and the thought worried him — I think there is a stronger case for drawing a parallel between Herzl and the Christian Messiah than the leader of a failed movement like that of Shabbathai Zevi. The question that cannot be answered, of course, is what would have been the outcome of Shabbathai Zevi's movement if he had not lived to become an apostate, thus denying his followers the opportunity to create the myth behind the flag?

That Herzl began to see himself as 'King of the Jews' is a fact that has received little or no previous recognition. Stewart describes the Herzl home, and quotes Israel psychiatrist Arthur Stern on Herzl's mother: "She visualised him as 'King of the Jews' and saw herself as 'Queen Mother'." His mother, writes

Stewart, "was her son's ally in insisting that the children be educated 'like princes' and meet as few outsiders as possible...An observer heard one child ask another in the nursery: 'Shall we have to go to school when Papa is King? A visit to the Herzl home was considered a visit 'at court' in Zionist circles." (p.201).

...In the summer of 1946 I had collected (Richard) Crossman from the House of Commons and taken him home to my parents' house in St. Johns Wood where he addressed a gathering of influential Zionists of the Mizrachi (Orthodox religious) party. In those days there were problems for British Jews, probably with which Jews living in the Communist world have had to contend in more recent years. And one has had cause to reflect on Herzl's oft-repeated assertion that Zionism was not a charitable or humanitarian, but a national, movement.

This dogma was to be carried to its logical conclusion in the Second World War: according to Professor Aktzin, Dean of the Law Faculty of the Hebrew University at the time of the Greenwald-Kastner trial: "The Zionists, Jewish Agency and Joint Distribution Committee did refrain from publicising in the American Press the massacre of the Jews." (Ben Hecht: Perfidy p.92) (Testimony of Professor Benjamin Aktzin, Dean of the Faculty of Law, Hebrew University, Jerusalem at C.C. 124/53 in the D.C. Jerusalem.)

Ben Hecht: reported that the official explanation for the silence, as stated at the World Jewish Congress, and reported in Davar of January 12, 1945 was "the opinion of the executive board was that it was inadvisable because of our diplomatic ties with these governments." (of the Free World.)

It is bloodchilling to relate that back to Stewart's description of Herzl's negotiations with Russia in 1903-4. As early as 1899 Herzl had written to the Czar about his ideas and referred to: "the Zionist plan for the final solution of the Jewish question" (p.137) and the warmth of the relationship between Herzl and Plehve, instigator of the Kishinev pogrom was later to be matched by the relationship between one of Herzl's spiritual descendants, leading Zionist, Dr. Rudolf Kastner, and Eichmann.

As one reads Stewart the ghosts of Jewish history seem to dance across the pages, haunting themes of Torah warnings emerge between the lines. A small coincidence, perhaps but it was with the Basle edition of the Talmud that all references to the Christian Messiah were deleted in the Middle Ages, and it was from the same city some four centuries later that the word went out that the Zionist Messiah's life and work should receive no less favoured treatment. Historical parallels are never precise, and prophecy is for fools and children, but Herzl's common enemy anti-Semitism, may yet prove the buffer between what will save the faithful from the fury of a deified secularism scorned.

It is this suppression of the truth that seems so shocking to Jews brought up on a Torah that has never attempted to conceal the human frailties of its most illustrious. To fall, repent and rise again — that is Jewish strength — not mythmaking.

But perhaps the greatest myth of all is that Zionism is success. Herzl promised a final solution to anti-Semitism; yet ever glory heaped on a man who had proved more wrong? Since Zionism came into the world the Jewish world has been reduced to a handful of nations of the west. First the Arab world, then the Muslim lands, the Communist countries, the third world... a closed or virtually closed to Jewish migration. And where the Jew retains a foothold in countries of the west their situation becomes increasingly insecure as Zionist politics creates enemies first of one major political party, then another. The 19th century cynics referred to Herzl's plan of a Jewish state as 'a mousetrap'...

...Weizmann's view of Herzl is vital to an understanding of the background of the most mysterious episodes in Herzl's life — t

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obstinacy with which he pursued the East African offer from Britain. In the Stewart version we begin to understand the complexity of the clash between the Russians — temperament; ideology, politics, religion — all contributed to the emotionally charged atmosphere of the 6th Congress and created a split that almost tore the Congress apart, would have smashed Zionism for all time, shattered the already sick Herzl and led to an attempted assassination on Nordau. Stewart argues that Palestine was not important to Herzl, and as evidence quotes from the Diaries to prove Herzl's dislike of the country. The suggestion that Herzl was urgent to relieve the suffering of the Eastern Jews Stewart also discounts because Herzl regarded Zionism as a national movement rather than a charitable or humanitarian effort. Stewart advances three reasons for Herzl's determination to push through with East Africa; firstly, he had recognised the Sultan's determination not to grant the Jews autonomy in Palestine; secondly, basing his argument on Herzl's early recognition of Egyptian nationalism; thirdly, and this is the most powerful argument which concerns us here, here is a weight of evidence to suggest that Herzl had been impressed by the warnings issued to him by so varied and illustrious advisers as J.S. Bloch, Israel Zangwill and Chief Rabbi Adler that it was forbidden to set up a state in Palestine. Perhaps, of these, it was Zangwill's opposition to Palestine that impressed him most, for, as Stewart writes: "His intellectual position was close to that of Israel Zangwill. Placed by his marriage to a gentile in an ambiguous relationship to Judaism, Zangwill became increasingly opposed to building a state in Palestine 'on the grounds that it would require the re-establishment of the ancient Jewish Form of worship, with all its rites, such as sacrifices, etc., we could not, therefore, lead a modern life there.' Since the Talmud stated that only the Messiah should lead the Jews back from exile, Herzl was placed in an agonising position. As a bad Jew, he could not be the Messiah. If he was not the Messiah, he could only be a figure of doom, as Bilinski had warned, bringing horror first upon his family and finally upon the people he was setting out to save. And even if the Talmud were only mythology, those who believed in its truth could damagingly affect the fabric of his liberal, secular state. East Africa thus represented a way of escape."

It was Bilinski, Minister of Finance in the Austrian Government, who had warned Herzl: he should desist from propagandising to the effect that Jews were potential revolutionaries and that the gentile powers would do well to

assist him with Zionism and relieve themselves of their Jewish problem. Stewart quotes Bilinski:

"If the malicious propaganda that the Jews are a danger to the world and that they are revolutionaries continues, the Zionists will, instead of establishing a Jewish State, cause the destruction of European Jewry."

On the evidence of the Stewart biography I am now convinced that Herzl had lost control of Zionism. Stewart shows that Herzl had originally conceived a State of Jews, not a Jewish State; in fact, says Stewart, *Der Judenstaat* means precisely the State of Jews as the German for *The Jewish State* was a deliberate mistranslation approved by Herzl; this in spite of the fact that a Diary entry indicates that he had originally changed the title to *Der Judenstaat* — probably from *Der Judische Staat*, though this is not stated in the entry. Stewart conjectures — and in my view is almost certainly correct — that Herzl had discovered by this time just how important it was to gain the adherence of the Orthodox Jews and what weight was attached to the concept of a Torah state.

Later history now becomes understandable. The Congress now becomes committed to a *Jewish State*, but not to a *Torah State*; henceforward, the definition of Jewish, in Zionist terms, is committed to something other than that laid down by the rabbis as *Halacha*. A new religion had been created. It can now be seen that all the internal strife of Israel relates back to Herzl's expediency in permitting a translation of his original conception.

I have spoken at length of the politics and philosophy of the work. What of the personal tragedy of Theodor Herzl? In the vast panorama of Jewish history it would be hard to find a parallel for the drama of the Herzl family. In turn every one of Herzl's closest and dearest fell victim to suicide, madness, disease or apostasy.

His sister, Pauline, died at 18 from typhoid; of his two great friends, one was a suicide, the other died in youth of yellow fever; his two daughters were taken — one by drug addiction, the other by madness, later the Nazis; his son was both apostate and suicide; his grandson a suicide; his wife escaped a life of sickness and depression in her late thirties.

Not a Herzl survived to see the creation of the State of Israel in 1948, which may have been a mercy, for Stewart's conclusion is that it is highly doubtful whether his children were Jews in the first place, hence the secrecy surrounding the Herzl marriage...

FROM HERZL TO JABOTINSKY TO BEGIN: The Road to "Churban"

Now that apikorsim have begun using the Chumash for "their" purposes once again and state to the nations, "the land is ours, it says so in the Bible, the first Rashi in Bereshis says so", the above quote from Chumas and Rashi is enlightening. We must comprehend this chapter of Chumash. The Chumash tells us

The sheperds of Lot and Avrohom quarreled. What did they quarrel about? Lot's sheperds had their flocks graze in other pastures. Avrohom's righteous sheperds were told not to do so, their flock of sheep should graze only in Avrohom's

ויאמר אברם אל לוט ויהי ריב בין רועי מקנה אברם ובין רועי מקנה לוט וגו', ויאמר אברם אל לוט - and Prizi were in the land", for Avrohom had not yet merited the land, and grazing in other

רש"י, לפי שהיו רועי של לוט רשעים, ומרעים בהמתם בשדות אחרים רועי אברם מוכיחים אותם על הגזל, והם אומרים, נתנה הארץ לאברם ולו אין יורש ולוט יורשו ואין זה גזל, והכתוב אומר, והכנעני והפרזי או יושב בארץ ולא זכה בה אברם עדיין.

fields or in public domain. Lot's sheperds replied to the rebuke of Avrohom's, that the Almighty promised the entire land to Avrohom and Avrohom does not have any inheritor, and Lot is to inherit the land, therefore we are not stealing that which is not ours, for the entire land belongs to us!

This is why the Torah states.

Avrohom thus decided to dissociate himself from Lot entirely. From Lot's original sin of stealing, he was labled wicked, and moved to Sodom. Even though he still kept "mizvohs", he baked matzchos, and he was kind to wayfarers, by not accepting the principle of Avrohom do not take the land by force. Lot's descendants (males) cannot enter the "assemblage of the Almighty forever".

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The Agudah Coverup on Women's Conscription

by Shlomo Israel

Observant Jewish girls and even married (and pregnant) women are still being forcibly conscripted with unabated regularity into the Israeli army, despite the fact that the Agudas Israel Party gave its blessing to the new government of Menachem Begin in return for the end of this practice.

Even if the Agudas Israel had succeeded in forcing Prime Minister Begin to keep his side of the bargain (which he so far has not), it is still not permitted to participate in or help such a government (see translation of the decree by the Central Rabbinical Congress, page), but it is an even greater "chillul HaShem" when those reputed to be Torah leaders give crucial votes to support Zionists, who then continue their anti-Torah practices anyway.

Despite the so-called "agreement" between the Zionist prime minister and the Agudah, Begin's own defense minister (Ezer Weizmann) was quoted in the June 7 Jerusalem Post as declaring that the law will not be changed in regard to the drafting of women into the Israeli army.

And on June 26, William E. Farrell, a veteran New York Times reporter visiting Israel, wrote a story about an 18-year-old Moroccan girl, Amelia Biton, who promised to sit in jail if arrested, rather than submit to the increasing series of draft notices she had been receiving for induction into the military.

Farrell reported that Miss Biton viewed military service as "a kind of conscript concubinage in which innocent girls are exposed" to practices clearly not in keeping with their religious and moral upbringing.

This follows closely on the heels of the well-quoted phrase in a book by Israeli military affairs expert Zeev Schiff ("History of the Israeli Army") that admits that service in the Israeli army is, for most young women, their initial opportunity to engage in promiscuity. This observation was corroborated by a report in the August 28, 1977 edition of the Jewish Week, which quoted Israeli generals as conceding that for many women (and men), army service is their first chance to participate in immoral practices.

All of these events occurred well after Begin made his agreement with the Agudah! Furthermore, on August 24, dozens of single and married Orthodox women were summoned to appear before Israeli military authorities to face forced conscription into its armed forces.

And, long after the agreement was signed, the cases of 300 deferred Orthodox girls were reopened by military authorities for new attempts at coercing them into army service. For thousands of girls and women like these in Israel, being observant does not result in an exemption, but merely in a year's postponement of another round of covert and overt pressures by the Israeli hierarchy to overlook religious principles (Heaven forbid!) and join the army.

Worse yet, for every case of an oppressed young girl or a persecuted pregnant woman brought to the attention of the Orthodox Jewish community, there remain many more which never reach the public eye (see the article on the Ruchamsky case, page , for an example of how we accidentally learned about one of these well-hidden stories).

Even before the Agudah gave its final approval to the ill-starred deal with Begin, the Neturei Karta strongly warned about the consequences, but as usual, there were multitudes of those who felt that the concessions won for the Torah community would be worth the sell-out.

When, as we predicted, the situation regarding the forced drafting of religious girls and women did not change, the

Neturei Karta sent out urgent requests for help to many American and international political leaders, asking that they use their good offices and demand, on humanitarian grounds, that the Zionists not compromise the fundamentals of basic decency for Jewish young women.

In response to this communique, U.S. Senator Edward Brooke (R.-Mass.) sent out a letter on July 8 to Simcha Dinitz, the Israeli Ambassador to Washington, protesting the continuation of this practice. In his reply (reproduced below), Dinitz admitted that the new coalition agreement that helped launch the Menachem Begin government included a provision which would "change the system of granting exemption from service for religious girls". But he later conceded that, "AS FOR NOW, HOWEVER, THERE IS NO CHANGE"

EMBASSY OF ISRAEL
WASHINGTON, D.C.
The Honorable
Edward M. Brooke
United States Senate
Washington, D.C.
20510

שגרירות ישראל
והסגן

27 July 1977

Dear Senator Brooke:

Thank you for your letter of July 8th regarding the induction of women into the Israel Army.

Following is a brief summary of the existing procedure:

a) According to Israel law, military service is obligatory for all citizens, male and female, who are medically fit.

b) Religious girls may be exempted from this obligation for reasons of faith at their request. In such cases, the girl is invited to appear before a special Committee and, if the Committee is satisfied that the girl's genuinely held religious beliefs prevent her from serving in the Army, it may authorize her exemption.

c) These Committees are appointed by the Minister of Defense and are composed of male and female members of the public, both religious and non-religious. They are entirely independent, not subject to outside influence and act solely in accordance with their own consciences.

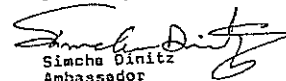
d) Experience has shown that these Committees tend to be very lenient and more than 90% of the girls who have presented themselves have obtained the requested exemption.

e) Each year, about 18% of all the girls eligible for military service are granted an exemption on religious grounds.

May I draw to your attention at this time that according to the coalition agreement between the National Religious Party and the Likud Party it is intended to change the system of granting exemption from service for religious girls. As for now, however, there is no change and the above procedure applies to every Israel girl who requests exemption from military service.

With best wishes,

Sincerely,


Simcha Dinitz
Ambassador

Israeli Amb. Dinitz reply to Sen. Brooke

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UNIVERSITY OF ILLINOIS AT CHICAGO CIRCLE
COLLEGE OF LIBERAL ARTS AND SCIENCES
DEPARTMENT OF PHYSICS
BOX 4348, CHICAGO, ILLINOIS 60680
TELEPHONE 906-3400

Congressman Sidney R. Yates
9th Congressional District Illinois

Dear Congressman Yates:

Rabbi Eichenstein has turned to me for confirmation of the situation present, prevailing in Israel concerning religious young women with respect to the draft.

It turns out that during my stay in Israel, I was able to observe the situation first hand. The position of the government on this issue is, at first sight, quite reasonable and any young woman who could legitimately claim to be religious can be relieved from the draft obligation. In reality, the establishment of this fact of being religious is somewhat difficult. For girls who are educated, the procedure is rather straightforward. For the majority, however, whom are not educated and come from a background of poverty, the procedure is extremely unfair. While they have strong religious values and commitment, their lack of elementary education prevents them from demonstrating, to the satisfaction of the investigators, the religious background which they claim. As a result, they are drafted and the separation from their families usually results in a breakdown of family ties and moral values. **A significant percentage of them end up becoming street walkers.** (emphasis ours—the editors) This heartbreak could readily be prevented if the letter of the law was applied with somewhat more thoughtfulness.

I fully concur with the pleas presented to you by the rabbis who have either contacted you or met with you and other members of Congress on this issue and would very much like to be of any help to you if you need further clarification. It is a worthwhile matter of civil justice and your inquiring about this situation with Israeli authorities and expressing the emotions of your constituents would certainly be of great help.

I take this opportunity to express to you my admiration for your work in Congress and my best wishes for continued success in your endeavors.

Sincerely,

Paul M. Raccach Paul M. Raccach, Head
Department of Physics

Agudah Coverup continued

In another letter, this one responding to a similar complaint from Manhattan Congressman Ted Weiss, Dinitz reveals that, "THE CHANGE IN POLICY HAS NOT YET BEEN IMPLEMENTED NOR HAS ANY DATE FOR INSTITUTING IT YET BEEN ESTABLISHED"

Do the leaders of the Agudah—its rank and file membership, those who sit on its executive board and, yes, even its roshet yeshivos—really know what is going on? Or do they agree with the anonymous Agudah "spokesman" quoted in the August 28 issue of the Jewish Week, who reaffirms his implicit faith in Menachem Begin's promises? The political wheeler-dealers of the Agudah, such as Menachem Porush and Shlomo Lorincz, were in a big hurry to see Agudah play a pivotal role in helping Begin form his ruling coalition, but where is the Agudah outcry when Begin takes his time in ending the forced drafting of women—which is allegedly the very reason why the Agudah agreed to along in the first place?

How long do our oppressed religious young women have to wait?

Already one young MARRIED AND PREGNANT woman, Judith Tuaf, was incarcerated while caring for a three-month old nephew, who was also thrown into the same cell. Though the infant was released after a seven-hour stay, Mrs. Tuaf was imprisoned for a month and thereafter was forced by Israeli military authorities to undergo difficult physical exercise. Finally, she was taken to a military hospital where her PREGNANCY WAS TERMINATED!

Is it for this that the Agudas Israel gave its blessing and endorsement to Begin? Will the eventual implementation of the agreement ending forced conscription for religious girls bring back Mrs. Tuaf's aborted baby—brutally murdered by the very same military which insisted that Mrs. Tuaf serve with it?

Nor is Mrs. Tuaf's story, unfortunately, an isolated case. The Israeli military also recently detained the former Esther Satche, married to Solmen Moallem (a resident of New Jersey), because of a teacher training contract she signed when she was 18 years old, committing her to service in the Israeli armed forces. According to the regulations marriage, even to a foreign resident, does not exempt females from the Israeli military.

Mrs. Moallem's husband frantically contacted us and asked that his wife's case be publicized to the whole world, so that all may know of the horrors that really go on under the Israeli authorities. In sending cables (reproduced below) to President Jimmy Carter, United Nations Secretary General

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CONGRESSWOMAN HELEN MEYNER

WE APPEAL TO YOU ONCE AGAIN TO USE YOUR GOOD OFFICES TO ALLEVIATE THE INHUMANITIES OF THE FOLLOWING SITUATIONS:

LATER TODAY WEDNESDAY AUGUST 24TH DOZENS OF GIRLS AND MARRIED WOMEN ARE SCHEDULED TO APPEAR BEFORE ISRAELI MILITARY AUTHORITIES TO FACE FORCED CONSCRIPTION INTO IT'S ARMED FORCES.

THIS FOLLOWS ON THE HEELS OF THE FORCED RETENTION IN ISRAEL OF THE FORMER ESTHER SATCHE, MARRIED TO SOLOMON MOALLEM A PERMANENT RESIDENT OF NEW JERSEY, BECAUSE OF A TEACHER TRAINING CONTRACT SHE SIGNED WHEN SHE WAS 18 YEARS OLD COMMITTING HER TO SERVICE IN THE ISRAELI ARMED FORCES, ACCORDING TO THE REGULATIONS MARRIAGE, EVEN TO A FOREIGN RESIDENT, DOES NOT EXEMPT FEMALES FROM THE ISRAELI MILITARY.

THIS IS IN HARMFUL CONTRAST TO THE RECENT HUMANITARIAN GESTURE EXHIBITED BY THE SYRIAN GOVERNMENT, WHICH RELEASED A NUMBER OF IT'S OWN NATIVE BORN CITIZENS IN ORDER TO COME TO AMERICA TO MARRY JEWISH YOUNG MEN HERE.

BUT THE NEW REGIME OF MENACHEM BEGIN IN ISRAEL INSISTS ON CARRYING OUT A REGIM OF TERROR WHICH HAS SEEN AUTHORITIES ARREST MANY GIRLS FOR THE HEINOUS CRIME OF LISTENING TO THEIR RABBIS EXPOSITION OF JEWISH LAW AND SPIRITING THE REQUIREMENTS OF FORCED ARMY SERVICE FOR WOMEN. PAST AND PRESENT RABBINICAL SAGES HAVE DECREED WOMEN MILITARY SERVICE TO BE A CLEAR EXAMPLE OF A SIN OF SUCH PROMISCUITY THAT A GIRL MUST PERMIT HERSELF TO BE KILLED RATHER THAN TRANSGRESS.

RECENTLY ONE OF THESE WOMEN JUDITH TUAF, WHO WAS MARRIED AND PREGNANT, AFTER BEING IN PRISON FOR A MONTH, WAS FORCED BY ISRAELI AUTHORITIES TO UNDERGO DIFFICULT PHYSICAL EXERCISE AND WAS THEN TAKEN TO A MILITARY HOSPITAL WHERE HER PREGNANCY WAS TERMINATED.

LEADING RABBIS HAVE DECREED THESE ACTS BY THE ISRAELI GOVERNMENT TO BE "METHODS OF THE INQUISITION", THESE TORTURES AND DESECRATIONS OF ALL THAT IS HOLY MUST CEASE...

WE AGAIN APPEAL TO YOUR SENSE OF HUMANITARIANISM, AS WELL AS THE POWERFUL AND PRESTIGIOUS OFFICE WHICH YOU HOLD, TO INTERVENE WITH THE ISRAELI GOVERNMENT SO THAT THESE DENIALS OF BASIC HUMAN RIGHTS SHOULD COME TO AN END.

copy of cable sent

The Jewish Guardian September '77 Page Ten

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The Judith Tuaf Case

The case of Mrs. Judith Tuaf, the married and pregnant woman imprisoned by Israeli military police for draft evasion, who subsequently had her pregnancy forcibly terminated by the same authorities, has become the latest cause celebre. However, it has since been erroneously reported by the Zionist-influenced media that she was ultimately released. The truth of the matter is that authorities "furloughed" her for one Shabbos, with orders to report back to military prison immediately thereafter. The whole story of her fight for freedom, including the revelation of some very interesting new facts, is presented below without further editorial comment. The material speaks for itself.

Mrs. Judith Tuaf was a married woman who was caring for three year old nephew when, one day, Israeli military police came and arrested her for ignoring the notices she had received to report for induction into the army. It was irrelevant, according to the officials (and the current draft law), that the woman was married, or even that she was pregnant: When the Zionist State calls you, you go or else!

Incidentally it was also immaterial that Mrs. Tuaf was alone with her infant nephew. The welfare of the baby was not important. What was important was that the Gestapo-like authorities get their woman! Mrs. Tuaf, in the midst of her own distress, insisted that the little boy not be left alone, so the only solution left for the military police was to throw the boy into the cold and dirty cell along with his aunt, "the dangerous criminal". Neither Mr. Tuaf nor the parents of the child were notified thereafter.

After seven long hours, the baby was finally released into the custody of his parents, but Mrs. Tuaf was not so fortunate. First there was a two-week stay in prison, followed by a series of strenuous military exercises, with authorities knowing full well that she was carrying a soon-to-be-born child. Just to make sure that everyone understood, without doubt, how Zionist soldiers feel about those draft age young women who dare to defy the state Mrs. Tuaf was forcibly committed to a military hospital where her PREGNANCY WAS TERMINATED, obviously against all she could do within her power to prevent.

Then it was back to an army jail, where she languished for more than a month, while Rav Eliezer Shach, rosh yeshiva of Ponovez, tried to get her out. Rav Shach's natural instinct was to contact Shlomo Lorencz, a member of the Agudah's Knesset bloc. Lorencz promised that he would help out but, consistent with many other promises he has made over the years, predictably did nothing.

At first it was a little hard for Rav Shach to believe that Lorencz was ignoring the case, but when three rabbinical colleagues of Reb Rafoel Soloveitchik all came to the Ponvezer Rosh Yeshiva and complained that Lorencz was doing nothing, Rav Shach immediately called up Lorencz and demanded that he arrange for the woman's release or face the consequences. While Rav Shach was on the phone with Lorencz, four of the Knesset member's henchmen came into the rosh yeshiva's house and insisted that the three rabbis leave or be thrown out bodily.

Eventually, Lorencz began to get scared of Rav Shach's angry tone and made the necessary arrangements to get her out of jail but even then only for one Shabbos.

However, while Mrs. Tuaf was free, she told about her cellmate in prison, Mrs. Aliza Ruchamsky. A native of Natanya, Mrs. Ruchamsky's story was amazingly similar to that of Mrs. Tuaf, yet it had never come to the attention of activists before. Like Judith Tuaf, Aliza Ruchamsky was married and pregnant when the military authorities came to put her in jail for draft evasion. But instead of being alone with a baby, as Mrs. Tuaf, Mrs. Ruchamsky was with her husband when the soldiers came. Her husband tried to protest her arrest, so he was beaten and his pregnant wife was taken to jail, anyway where she languishes to this day, waiting for worldwide protests to provide both her and Judith Tuaf among hundreds of other girls and women with the air of freedom.

Kurt Waldheim and many leading Senators and Congressmen, the Neturei Karta noted that, "this is in marked contrast to the recent humanitarian gesture exhibited by the Syrian Government, which released a number of its native-born citizens in order to come to America to marry Jewish young men here".

As a direct result of the cable, Mrs. Moallem was later released, but as of this writing, the whereabouts of Miss S. Ovadia are still unknown. She is still languishing in an unidentified Israeli jail, while being held incommunicado, her only crime being that she scrupulously followed the dictates of Jewish law and the teachings of her rabbi not to register for the draft. She was subsequently sought out by Israeli authorities and, after being found in Adu Kabir (near Tel Aviv), dragged off to prison.

Another young woman, Chama Yugduf, a recent Russian immigrant, was also recently arrested for "draft evasion". Unable even to speak Hebrew, she was seized in her home in Givat Ulgall (near Hadera) ON THE SABBATH and thrown into prison.

The plight of these young women and many others reported to be arrested or in hiding was noted in a recent article by Religious Editor William F. Willoughby in the prestigious Washington Star, where he observed that Orthodox attempts to get Israeli authorities to stop this inhumane practice are tantamount to "running up against a stone wall".

In the past, leading rabbis have decreed these actions by the Israeli government to be "methods of the Inquisition". All Orthodox rabbis have declared female service in the military in any whatsoever to be in the category of those sins (in this case, promiscuity) for which a woman must allow herself to be killed, rather than transgress ("yehoreg veal ya'avor").

Thus, by giving direct and open support to the Begin government and its policies, the opportunistic politicians of the Agudas Israel are helping to foster the very practices that some of its own rabbis vehemently oppose.

TED WEISS
20TH DISTRICT
NEW YORK
146 Lexington Avenue
New York, N.Y. 10017
at 1000 Broadway
New York, N.Y. 10018

Congress of the United States
House of Representatives

July 22, 1977

The Honorable Blanche Dinits
Embassy of Israel
1611 22nd Street, N.W.
Washington, DC 20008

Dear Mr. Ambassador:

I am writing in regard to disturbing reports about the induction of Orthodox young women into the Israeli armed forces in violation of their religious scruples.

Some of my constituents have expressed strong opposition to the change in Israeli policy whereby a letter from a woman's rabbi is no longer sufficient proof of her beliefs. By now requiring that a female inductee pass a rigorous examination of her religious aptitude before granting her an exemption, I fear that Israel may be relying on criteria based more on educational background than on Orthodox convictions.

I have been informed by your embassy that a coalition agreement between the National Religious Party and the Likud stipulates that this practice be terminated. It is my understanding that Orthodox young women will no longer have to undergo an inquiry before a committee of the Ministry of Defense according to this recently ratified reform.

The embassy further informs me, however, that the change in policy has not yet been implemented nor has any date for instituting it yet been established.

While I am, of course, well aware of Israel's pressing need for a full complement of trained soldiers, I must state my objection to this current policy and explicitly urge the government of Israel to expedite implementation of the change in induction procedures.

I hope that you will soon be able to report that the coalition agreement has indeed been instituted. I look forward to hearing from you concerning the status of the accord.

Thank you for your attention to this matter.

With warm regards,

Sincerely,

TW/m

Please reply to:
17 West 43rd Street
New York, NY 10018.

TED WEISS
Member of Congress

Cong. Ted Weiss letter

Amending the Law of Return (Who Is A Jew?) -- Is This the Salvation of Jewry?

By Reb Moshe Sternbuch

Of late we are hearing much about the Israeli law of "Who is a Jew"? According to the Israeli law, individuals who did not convert according to the law of the Torah are recognized as Jews. Thus, this legal standard goes contrary to the laws of the Torah and, so the argument goes, endangers the existence of the Jewish nation.

In reality, however, we are speaking of isolated cases, since most "converts" of this type do not come to Eretz Yisroel. But in other countries like America, there are thousands such as these, and yet the religious community does not see them as a threat to its existence. The consequences of this so called "who is a Jew" law are absolutely nil compared to the terrible decrees that destroyed and are destroying the religious communities in Eretz Yisroel. Regarding these decrees, religious individuals are silent and don't raise their voices. Furthermore, by amending the Israeli law so that conversion would be according to Jewish law, they will not in any appreciable degree attain their goal, as we shall later elaborate.

We are therefore, obligated to explain the state of religion in Eretz Yisroel today, thus elucidating the stand taken by so many Torah scholars regarding the "who is a Jew" issue, and the reader will with G-d's help, be able to discern the truth in our words. What is written here I have heard from great Torah authorities in Eretz Yisroel, but they chose, for various reasons, to remain silent, though encouraging me to write about this stand taken by Torah scholars. We hope that the reader will understand that we come to rectify and to strengthen the battle and not to weaken it.

Womens Conscription to Israeli Armed Forces

1.) First, in all honesty, I must present the following fact: Approximately 90% of Jewish girls are inducted into the Israel army, in spite of the ruling of Torah authorities that this comes under the classification of immorality and that one should let herself be killed rather than transgress. Yet, there are places where the majority of the populace is religious and, nevertheless, all the girls are drafted. The girls must pass difficult tests to prove they are religious, (and therefore get exempted from the military). But religiosity can not be measured by academic standards and by examination, though each of the girls are religious, many of them fail and become subject to the draft.

In the army, what can a Jewish girl do to avoid transgression? Isn't a struggle against such a "law," which ruins communities and thousands of homes a thousand times more important than amending "who is a Jew"? Let us therefore, alter the battle front and demand nullification of the draft of girls, exempting any girl who objects to conscription. We must aim for the time when Jewish girls won't be exposed to the luring venom of immorality, which is incomparable in its capability to destroy and defile -- especially in our Holy Land.

Regarding this transgression, in light of our many sins, we are silent -- due in large degree to the fact that the comparatively small percent of our daughters who are Bais Yaakov students, in addition to another handful, are granted exemptions, and so we are soothed into silence.

Instead, we are being persuaded to waste our energies in

fighting for the amendment of the "who is a Jew" law, which isn't so vital to the future of Torah Jewry. It is a delusive amendment, which won't rectify the situation in the least. The Israeli authorities will, even then, continue to register non-Jews as Jews, on the basis of the person's declaration that he is a Jew, maintaining his conversion was in accordance with Torah law.

Autopsies in Israeli Hospitals

2.) Hospitals in Israel are performing autopsies on about 50% or more of those deceased, mostly for the sake of research. Many persons are afraid to enter hospitals for fear that an autopsy will be performed on them (the family's permission isn't valid, since the deceased isn't the family's property). An autopsy against the will of the deceased violates the principle of human rights, and even more so the belief in an immortal soul.

Let us therefore, change the battlefield and demand the right to a complete burial, so that no deceased person will have an autopsy performed on him without his consent, as is accepted practice in many countries. We will thus remove the Almighty's anger from His people, because of pathologists dissecting the dead like meat in a butcher shop.

Isn't there any more urgent problem for all the people in Eretz Yisroel, than to complain about a handful of reform converts who come there and are recognized as Jews by the secular law, without consulting any rabbinical court? There is virtually no danger in reform conversions, compared to the terrible threat to our existence in the Holy Land, wherein we have to suspect that an autopsy might be performed and that parts of the body would, G-d forbid, remain unburied forever.

Treifa Meat Sold as Kosher

3.) Unkosher meat is being sold as kosher in the markets of the Holy Land. For example, in Pardes Katz in Bnai Brak alone, there are about 15 butcher shops which sell forbidden fat (punishable by excision) as kosher hindparts. Thousands of persons throughout the country are erroneously buying hindparts which have not had the veins removed completely or properly, while thinking that it is kosher meat.

Let us change our struggle and demand its correction, so deceit in kashrus should be recognized a crime like theft. Let us raise our voices throughout the land against hindparts without proper removal of veins -- If we can eliminate meat which has been approved as kosher, but yet has not been de-veined according to Torah law, we will prevent thousands of innocents from eating forbidden food, which causes insensitivity of the heart and mind, aside from causing one to be cut off from eternal life.

Such a battle is vital to us, for keeping a kosher home is one of the pillars of existence of the Jewish home -- more so than a few reform Jews who have been "converted" and who will perhaps want to live in Eretz Yisroel and be recognized according to Israeli law as Jews, though it is contrary to Torah law. A Jew who marries one of these "converts" by relying on the secular identification certificate and the "who is a Jew" law for proof of Jewishness bears the full brunt of responsibility for his or her actions. Why should we bother to shake heaven and earth for this handful of fools at a time when thousands of sincere and innocent Jews are erroneously buying and eating unkosher meat?

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Treading on the Temple Mount

4.) Hundreds and thousands of Jews are entering the area of the Holy Temple -- a transgression punishable by excision. Let us do battle against the desecration of the Holy Temple, for which one is punished by excision and which brings G-d's wrath upon his people. Why should so much energy be wasted to amend a law because of a few imagined converts -- a law which doesn't blemish the whole of the House of Israel, compared to permitting an occurrence which causes, G-d forbid, that the Divine Presence should leave His people--Israel!

Religious Coercion

5.) Thousands of Jews who emigrated from Russia, Gruzia (Russian Georgia) and Buchara, remained religious, together with their children, through much sacrifice, under the Russian dictatorship. They kept to themselves and preserved their Jewish heritage selflessly. They came with the intention to devote themselves to G-d's commandments without persecution, but they were scattered among irreligious communities and religious settlements were not permitted by the authorities to accept them enroute to Eretz Yisroel or inside Eretz Yisroel. The youth, in particular, have now been completely ruined and are entirely irreligious -- because of our many sins.

Let us change our battle and demand the right of immigrants to choose a religious environment at their will and let us inform them, when they have not yet come or are enroute to Eretz Yisroel, of this right. This seems to me to be a thousand times more important than a deceptive amending of "who is a Jew", for by correcting this resettlement problem, we can perhaps save a few more hundreds or thousands of religious families who are assimilating. To this, there is no comparable wrongdoing. This matter is also important for established citizens, regarding the right to a dwelling, for the immigrants are being scattered among irreligious persons who, with their corrupt ways, endanger their neighbors. Is not such a cause many times more important for us than amending "who is a Jew", with its uncertain benefits? Yet, a tumult is still aroused, about "who is a Jew" while there are laws that threaten the very existence of religious individuals in Eretz Yisroel.

Abortions in Israel

6.) All over Eretz Yisroel, abortions are being performed and doctors are killing fetuses, at the rate of tens of thousands annually. This not only is not a crime in Israel; it is actually specifically permissible by Israeli law! In principle, the government and law enforcers of such an "advanced" country do not consider abortion a punishable act, and even religious individuals stumble in this respect, for they do not know the severity of the sin of killing a fetus at the beginning of its creation (see book, "Taras HaMishpachah", for a full explanation of the laws and consequences of this sin).

Let us change priorities and demand that abortion be outlawed and that doctors be punished as murderers for committing this crime. Because of their violation of this crime ("Thou Shalt Not Murder"), they are causing the Divine Presence to withdraw from our midst, while unborn souls are returning prematurely to their Heavenly origins above.

If we will devote ourselves to this battle in order to amend the abortion law, we will prevent murder in the land. This is many times more important than the battle over "who is a Jew", where

even with the law's amendment, the problem won't be corrected. To the contrary, rabbis will be pressured to convert those who don't accept Torah law, and this is a thousand times more dangerous than recognition only by law. Furthermore, they are making it difficult to open up another front, dealing with a far more important problem, when "who is a Jew" is the present issue before the public.

* * * *

There are many more laws like those mentioned above that are designed to persecute and to deceive religious Jews in Eretz Yisroel, and although the law of "who is a Jew" is definitely contrary to our religion, any of the other modifications proposed seems to me as vital to our existence as air is for breathing. All are much more so than amending "who is a Jew", which has been artificially magnified and presented as one of the pillars of the Torah. Both religious and irreligious have been dragged into the "who is a Jew" fight, but meanwhile we are ignoring the fact that thousands of souls are being assimilated and that the House of Israel (may the All-Merciful save us) is in terrible danger. Yet all arrows are pointed only at "who is a Jew", at a time when the future of the Jewish people is at stake because of these "laws" we have mentioned. Even if this isn't enough reason to stop fighting for the amendment of "who is a Jew", the fight for the continued existence of our religion is being ignored when the matter of nationality in the law does not determine our future. If the energies devoted to amending the law of "who is a Jew" were devoted to correcting the vital matters regarding religion, which we have spoken of, we would be reaping successful results and saving thousands from serious wrongdoings and many families from assimilation. But we are silent, as the hallowed are trampled upon and arrows are aimed at amending a secular civil law whose value even when amended is doubtful.

Ed. Note: First of Two parts. It must be explained that Rabbi Sternbuch does not advance the theory, that, if the violations mentioned will be rectified, or even all the violations, than all is in order. He is just expressing the view of the true Torah authorities that the "who is a Jew" affair, is of little importance compared to other desecrations and the sincerity of those propagating on its behalf is at the least questionable.

* * * * *

A gemilas Chesed (free loan society) has been founded in Jerusalem to perpetuate the memory of Reb Amram Blau zt'l, and has been named "Chasdei Reb Amram".

Contributions, bequests and loans are respectfully being solicited, and can be sent to Rabbi Mordecai Weiss, 27 Rechov Chaim Ozer, Jerusalem, or to: Chasdei Reb Amram" c/o Neturei Karta of U.S.A. G.P.O.B. 2143 Brooklyn, N.Y. 11202

Contributions are tax exempt.

DO NOT GO TO COLLEGE!

by Reb Moshe Feinstein

Sponsored by the Bnei Yeshivos 66 Willoughby St. Brooklyn N.Y. 11201

The following Droshe of the Rosh Yeshiva was delivered SIVAN 5735. The Jewish Observer organ of the Agudah, which proclaims to "listen to everything of the Torah sages." refused to accept as a paid advertisement the availability to buy the tape of the Rosh Yeshiva's Droshe. It seems that only what the politicians of 5 Beekman St. consider as לא חסור... ככל אשר יירוק are to be reckoned with. But if the Rosh Yeshiva says something detrimental to their supposed interests it becomes taboo. We, of Bnei Yeshivos considers it a privilege to be able to sponsor the following English translation of the Rosh Yeshiva's Drosheh.

Anyone requesting a copy will receive one free

The scripture states: "Not by military might nor by physical strength." In our times, we are not capable of going out and waging a physical battle against the wicked behavior which is prevalent in the world, nor is that why we are gathered here. It is only within our capabilities to do as the scripture states, "only with my spirit" -- to go out into the world with a few words. HaShem fills the hands (so to speak) with wicked deeds for those who want them, for reasons known (only) to Him, until the world repents. But as for us, our task is great (for it is incumbent upon us to work against them).

The first thing we must do is to work on ourselves; as the posuk says, "search thyself thoroughly". It is therefore incumbent upon each ben-Torah to evaluate and determine his own position. What are his general wants? What are his abilities in learning? If only we would have clear and (absolute) thinking and good bnai Torah, this, by itself, would be a tremendous accomplishment, because for this alone the future redemption can come. The entire redemption will be in the merit of young students learning Torah with their rebbe and the world, likewise, endures in their merit. This is a basic principle!!! It is their existence which prevents wars, famines and all other tragedies. It is all for that minority of bnai Torah, wherever they may be found, for they are the true and absolute bnai Torah. Then, when we will be in the category, we will be in a natural position to have an influence on others.

However, it is incumbent upon us to know how to reach the level of ben Torah. Truthfully, in the country that we're in today, it is easier to indulge in the service of HaShem than it has been in any country or at any time since the destruction of the Holy Temple. In times when it was most difficult to become great in Torah, we produced many great Torah scholars. Yet, in this country of benevolence, where we are short on almost nothing -- where it's possible to dwell on Torah in peace -- we haven't been able to produce the bnai Torah who compare to the true bnai Torah, who became so only through hardship. We must search and find why this is so.

In this week's Parsha, we find, in the incident with the spies, that they weren't children, "but they were all men". Rashi explains this to mean that they were righteous and worthy. The "Or HaChaim" also says that HaShem chose the representative from each tribe who was sent, and they did not go on their own. But despite this, such a strange thing happened that they were turned around in one minute into atheists. It reached such a point that even Joshua, Moshe's right-hand man, -- who was the greatest among them, who

never left the tent where he was learning Torah, who was hand-picked by HaShem to take over the spreading of Torah after Moshe Rabbenu -- caused Moshe Rabbenu to be so afraid that he might weaken, that he felt compelled to bless Joshua that, "(May) HaShem (should) deliver you from the counsel of the spies". It's amazing! with Caleb we also find that he ran to the graves of his fathers to pray that he should not stumble into the pitfall of the spies. We must know! What was the counsel of the spies?

It can be understood by what is written in the posuk, "Praised is the man who did not walk in the counsel of the wicked," -- which means he did not follow the counsel of the wicked, because it is impossible for a righteous man to be turned into a wicked one overnight. It takes years of hard work for the "evil inclination" ("yetzer hara") to make a good person into a wicked one. To effect this change and to alter a person's outlook can not occur in a short span, unless it is done through counsel (and trickery). Through this device, even the bnai Torah and the great people of the world are caught. This is what happened to the spies, who were tricked by the "yetzer hara" into believing that what they were doing was a mitzvah, as we find in "Chazal". While this is not the place to expound on the matter of the spies, one thing is clear -- their intentions were pure (in the name of Heaven).

One thing, however, the spies forgot. For all their good intentions, they were not permitted to trespass the will of HaShem even one iota. Furthermore, when one follows his own ideas and opinions, although his intentions may be good, it's inevitable to lean away from the Will of HaShem. Similarly in our own times, different groups have, scattered among them, those who consider themselves traditional, and they establish new theories on how to attract the Jewish people, maintaining that their intentions are in the name of Heaven. But there are some theories which compromise on other parts of the Torah, and even if they don't, their approach is new and foreign to the Torah way. Any advice different from Torah counsel can not succeed. This is true even for such as the spies' counsel -- and they were righteous and worthy men, whose advice was for the purpose of saving all Jewry. In fact, their pure intentions reached such heights that even Joshua and Caleb were afraid of stumbling in their counsel. Yet, for all this, they didn't succeed.

This is what David meant by, "Praised is the man who did not walk in the counsel of the wicked". A man doesn't become wicked in one day and it takes time to change a righteous person into a wicked one. Each Jew maintains a status quo of righteousness and worthiness and he is born with

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The Jewis

Jewish purity, retaining within him the purity of his ancestors. All these things are not easily uprooted. More than this, we even find in halacha that if one is already known to have committed a number of sins, it is not to be assumed that he will be willing to commit more serious ones. While it seems impossible to understand this, "Chazal", nevertheless, testify that it is not so easy to change the good Jewish mind. All this, however, is when no trickery is used. But if, one is tricked by the counsel of the wicked, -- this is total evil, and it assumes a different countenance. The counsel of the wicked has a place (to establish itself) even on the mind of the worthy Jew.

This is particularly effective when the counsel finds roots in the words of the sages, when the words are learned according to their desire and not as it was handed down (in truth) by word of mouth the way it should be learned. As I have said many times, we find, regarding Elazar ben PoCCA, that he gave counsel to King Yannai to kill the sages of Israel. He said to him, "what will become of the Torah?" He answered, "The Torah will lay in the corner" (for anyone who wants to study it). Immediately, a spirit of heresy was thrown into him, whereupon he became a Saducee and he denied the authority of the "Oral Law", for only the written Torah was placed in the corner. This, however, only applies to their time when it was impossible to be a heretic unless one denied the authority of the Oral Law, for had he accepted it, he would be bound to accept the words of the sages and abide by it. Today however, when the Oral Law is also written (with the publication of Talmuds, all the commentaries and the codification of laws), one might think that once he accepts the Oral Law, he can no longer become a heretic. But this is no so! Today, even the Oral Law is already laying in a corner and in reality one can become a heretic even though he accepts the Oral Law. This happens when he learns it as he might learn the Written Law, without the benefit of the traditional authority, because in the Oral Law that we have written, -- only the most essential basics were permitted to be written, so that it should not be forgotten. Therefore, it must also be learned with commentaries by the proper authorities. Just as the sages have taught the Written Law, as it was received from Sinai, so too, must we learn the Oral Law as it was received from the sages of the previous generations, (how to learn the Mishna, Gemorra, etc.). When one studies the Talmud according to his whim and not with the traditional commentaries, he is exactly as the heretic who learns the written Law without the tradition handed down by the sages from Sinai. Nevertheless, when they follow suppositions without any foundation, and base it on substantial evidence, building for themselves fictitious meanings, the counsel appears stronger, and on that basis creates new mitzvos.

Accustomed as we are to sinning, here in bountiful America, where it is reasonably simple to earn a living by the grace of HaShem (not to mention one who wants to enjoy all the pleasures of this world), it is a little difficult for him even here. This is because he wants those things that HaShem doesn't want to give him. There are those for whom it isn't enough that it comes easy. They seek out advice that's put into their heads -- and what's already been implanted in them by their parents -- that it's impossible to earn a living unless they give up learning Torah and go to college to learn things which are forbidden for them to learn. Even if they were to choose only those things that are permitted for them to learn, still, what will become of the Torah? Who else will remain in Torah if those with the ability will use it, instead, for

these other things? Torah might then, Heaven forbid, be forgotten. This counsel, to give up learning the Torah, is the counsel of the wicked, about which the posuk says, "Praised is he who does not walk in the counsel of the wicked".

However, if it is already counsel, we have said that it is also accepted in the minds of worthy people. They have found, in the words of the sages, that a father is required to teach his son a trade. This, they say, is also a trade. For this reason, they are filling their children with words of heresy. Even if they avoid the heresy and study only permissible things, it requires, nevertheless, their entire concentration. It's not enough for them that their entire youth was spent on secular studies -- which is a requirement here in America -- but at least by the time they've reached 15 or 16 years of age, when they should surely concentrate themselves to learning Torah and recapture the learning of their youth, they can't tear themselves away from their secular studies. And that same wicked counsel tells them that they have not yet attained even a small amount of secular knowledge and that they must study more and more -- until they forget about the study of Torah altogether. Although there are some who do set aside time for a class of Torah study (for an hour or so), they will attain nothing from this in the knowledge of Torah, and certainly from this they will not become great in Torah. It is a great misfortune that we don't produce great people in Torah. In those countries where we had to exist with great poverty and torture, we produced a large number of people who were great in Torah, while here in prosperous America, we can't make the same statement. This is because over here, the counsel of the wicked formed a partnership with the strength of a person's impulse to frighten the community into abandoning the study of Torah. They're convinced that they must give their all to those studies, and as one transgression leads to another, they become absorbed in more and more of these studies. Therefore, it is a must for each individual to know that he has to be extremely careful not to be trapped, Heaven forbid, in this counsel. **This must be explained to the parents. If the parents remain obstinate, we must oppose them forcefully, and in these matters we are not required to obey them.** Every ben Torah who goes to yeshiva must be strong in his conviction, and he should know that the learners of Torah today are a small minority -- alone and forsaken. The Talmud calls them alone and forsaken in their day, so in our day, when we can't even call them that, we have no adjectives left to describe them. How many are yet in our generation who possess Torah and are G-d fearing? Because of this, it is incumbent upon the yeshiva boy to know that he is really unique amidst the entire community. At least the yeshiva boys should grow to be great in Torah! And if all of them do, they would still remain a small minority. So if from them some were to go down and diminish the ranks further by going to college, what then would remain for us? In addition, one should know that all the claims made for college on behalf of earning a livelihood are imaginary and there is no excuse whatsoever, G-d forbid, for leaving the yeshiva. If Rabbi Meir said, in those days, "I will put aside all the trades there are in the world and I will teach my son only Torah", how much more so could it be said today in this country, where nobody is going hungry and no one is forced to wait for some miracle to occur to obtain his next piece of bread. Even in a simple way, it is possible to make a living here, even without listening to their counsel and We should not go in their ways and we should not go to college.

YEMENITE JEWRY'S HOLOCAUST



Yemeni Jews looking to Skymaster, which will take them to the Holy Land on "Operation Majic Carpet"

LIKE FATHER? LIKE SON?

What do you see in the Jewish faces on this page? Are you struck by the gentle Jewish chain, the sign of the People of the Book? Do you see in these graceful expressions, in these eyes full of compassion and humility, the love of all things good and Holy... in the yarmulkes and peyos of the little boys, the devotion to Torah and Mitzvos? These are the faces of Jewish children from Algiers and Casablanca, Cairo and Tripoli, of Bahgdad and Teheran and the villages of Yemen. For 2,000 years, their fathers have faithfully carried on the Jewish Tradition, under the rule of their Arab neighbors.

Like father, like son, you will say. Yes, but in Eretz Yisrael, we are learning the heart-rending lesson of how completely a son can be torn away from father. The teachers are the Zionists. Godless forces, wielding the brutal weapon of economic power, are tearing children away from parents. They are teaching them neither compassion and humility, nor devotion to Torah.

The Yemenites and other Oriental Jews came to Israel as by miracle. Reared and steeped in deep faith, in a strong enduring religion for centuries they saw in Israel a land of holy redemption. And in deep piety they mutely asked that their children be permitted to grow in the faith of their fathers.

The political parties of the Zionist decreed that this was not to be. The children were needed for political fodder. They had to be torn from religion and reared in Zionist schools — perhaps to make of them future members of Zionism which was born and bred in conflict-laden European exile and imported in toto to Israel.

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YEMENITE JEWRY'S HOLOCAUST

THE STORY

In telling the story, it will not be pleasant for us to give over the shocking facts. Eretz Israel is dear to the heart of every Jew, and it is hard to tell of outrages against fellow Jews in the Holy Land, but we cannot afford to ignore the facts. We feel it is our duty to bring them to you, so that you may know them.

Parts of the story are already known to the general Jewish public. For the past thirty years, we have been hearing this terrible news brought back by visitors to Israel, Rabbinical commissions, and other bodies. In May of 1950, a Government Committee of Inquiry, formed when the religious block insisted that atrocities be investigated, concluded its investigations with a full confirmation of outrageous treatment of Israel's religious immigrants. The official summary of this report can be found in the special supplement to the newspaper Sheorim, of June 29, 1950. This situation has also been at least one of the major causes of three serious Government crisis.

But, of course, being that neither the so called religious block nor the government had or has any interest nothing ever changed.

It began with the great immigration of Jews from the Arab countries into the Land of Israel. In 1949 and 1950 thousands of Yemenite immigrants were streaming into the Holy Land by way of the famed airlift "Magic Carpet". These vivacious dark-eyed, dark skinned Jews belonged to what was perhaps the most religious Jewish community in the world. For over two thousand **uninterrupted** years they had kept every law and custom of the Jewish heritage. From other points of the Near-East, too — North-Africa, Iraq, Turkey, Syria, Iran-Torah true Jews were arriving by the thousands. It was a great Exodus of Oriental Jewry to the Long Hoped-for Land of Zion. **as they all had thought it to be.**

But here the happy picture ends, and the outrages begin. When the hopeful travellers on the "Magic Carpet" route ended their journey, they were placed in machanot —immigrant camps— which were run by Zionist officials. The job of educating the Yemenite children was placed under the supervision of the Education Ministry which was under a Knesset committee made up of representatives of many parties, including the Religious Block, under supervision of the Division of Culture (an agency dealing with adult education), headed by the notorious Nahum Levin.

But the ministry itself being headed by the notorious Zalmen Shazar Yemach Shemoi Yezecroi.

As witness after witness at the hearings of the Government Committee of Inquiry revealed, the officials placed in charge of the camps were bent on "civilizing" their "primitive" brothers from Yemen — by wiping out every trace of religious belief from their children's minds, and replacing it with a G-Dless, education. Young Kibbutznicks from irreligious Mapai and Mapam Kibbutz were placed in charge of the immigrant children. Systematically, they went to work to wean these religious boys and girls away from every value their parents had taught them. They were taught to violate the Sabbath. They were discouraged from saying the daily prayers and Grace after Meals (which every Yemenite child knew almost before he had learned to speak). But this wasn't enough. Their religious "look" must be changed too. And so, the peyos of boys were forcibly shorn off. If the parent of the children did not like this "civilizing" program, they soon learned that it was dangerous to make it obvious. For the directors of the camps did not hesitate to make it clear to the helpless parents that their food cards, their priorities to permanent dwellings, and distribution of clothing to

them, would be withdrawn if they dared to **interrupt** their children's "education". To put the finishing touches to what even the Mizrachi leader, David Pinkas called "an inquisition against the Jewish religion" the private teaching of Torah in the tents was forbidden.

And truly this was not the first time this had happened. It was only the first time that it happened on such a large scale, but in the early forties in 1943 some Yemenite children also were brought to Palestine and their PEYOS were shorn off. And in 1943 the Jewish world was aghast with the forcible coercion of the over one thousand Polish children refugees from Hitler brought by way of Teheran. Famed, since, as the "YALDEI TEHERAN".

Even though the Jewish people were going through the most trying time the news of the gas chambers and concentration camps was filtering in constantly the Zionists had plenty of time for their most important item the "normalization of the Jewish people". Orthodox Jews though desperately anxious to try to save the Jews in Europe nevertheless found it imperative to try to save the remnants of the survivors of the Holocaust to Judaism. They waged a long battle with the Zionists, but lost. (As documented in Reb Moshe Shonfelds Hebrew work "The Teheran Children Accuse")

Following is a very brief summary concerning the Yaldei Teheran but we will deal with this chapter at length on another occasion.

The kitchen of the camp was strictly *trafe*, but there were 14 children who began a hard struggle against the "educators" and refused to be contaminated by *nevêla* and *trafe* food. They asked for two Persian pennies a day to be able to buy a little bread, but even this concession was denied them, whereas big sums were being spent on movies and other pleasures for the children. Fortunately, two brothers, Rabbis Halberstam, arrived in Teheran, and succeeded in obtaining funds for kosher food for the 14 children from Mr. Polak, a rich, generous Jew in Teheran. The educators then became ashamed, and declared to the 14 children their preparedness to provide them with kosher food on condition that they would not try to enlarge the circle of kosher-eating children. They promised to refrain from such propaganda, but naturally did not keep their promise. After two days, a hard struggle began for kosher food on behalf of all the children in the camp. The Rabbis Halberstam were thereupon forbidden to enter the camp again.

Those children who said *Kaddish* for their sainted parents—the only consolation for these unhappy orphans—were punished by having their meals taken away from them.

The children had arranged a special place for prayers. Suddenly the so-called educators again intervened with the argument, that each child for himself could pray, but no public service would be allowed. They then began to pray in their bedrooms. This also was forbidden with the contention that it is not correct to have services in a bedroom. A bitter struggle by the children against this Inquisition began, and after obstinate endeavors, a place for service was given them. Every contact with Rabbis Halberstam was forbidden but through secret ways these religious childrer continued to maintain their relations with Rabbis Halberstam

On Yom Kippur, the children asked for permission to attend the services in the synagogue of Teheran. This was refused.

A decree of the "educators" ordered that the childrer should cut off their *peyos*. Many of them refused and their *peyos* were removed by force. One child from Warsaw refused to have his *peyos* cut, but awakening during the night, the child found that his *peyos* had been removed by two of the "educators" responsible for this outrage.

Aboard Ship

When the certificates for Eretz Yisroel were distributed, and several of them were to be granted to adolescent children, the "educators" did not allocate the certificates to those they were afraid might exercise religious influence on the other children. It is self-evident that Rabbi Halberstam did not receive their certificates, and therefore compelled to remain in Teheran.

During the voyage a vicious campaign against the Jewish religion was organized. The climax was the throwing away into the ocean yarmulkas that the children wore. Many of them refused, and their caps were taken away by force. One can imagine the *chilul HaShem*, the resultant desecration of G-d's Name, when the captain of the ship gave an order to fish up the caps from the sea, and to return them to the children.

At Atlith

Coming to Eretz Yisroel, the children had to stay in the government camp at Atlith for several days. As a result of many endeavors, the Youth Aliyah agreed that for these few days kosher food should be served, and the Shabbos should be observed according to tradition. But here again no change in the minds of the so-called educators took place. In their insolence, they walked around the camp with lighted cigars in front of all the Jewish children on Shabbos. On this Shabbos, the representatives of the Jewish Agency arrived in Atlith, and they travelled to and fro in automobiles. The lists of the children were of course written down on Shabbos, and the delegates of a so-called "Jewish" Agency listed on this holy Shabbos day the names of 1,090 Jewish children and adults.

Also in Atlith, when the morning service lasted a little longer, the inspectors announced that they would punish the children with the withdrawal of food. But this decree could not be put into effect, because they were a little ashamed of the representatives of Agudas Israel, who spent this Shabbos in the camp with the children.

At the Camps in Eretz Yisroel

From Atlith, the children were brought to 14 different camps in the country. Not a single camp of those proposed by Agudas Israel was accepted. Among the 120 educators, five of Agudas Israel were accepted. Most of the other leaders were of the Hashomer Hatzair and similar groups of outspoken atheists and desecrators of the Jewish faith.

The representatives of the Agudas Israel intended to inform the children that the bar mitzvah boys could be given *tefillin*, but the leadership of the camp did not allow this announcement to be made until the permission of the Youth Aliyah would be procured. This permission from the Youth Aliyah was given on condition that none of the religious leaders should direct the distribution lest he exercise a religious influence on the children with respect to *mitzvos tefillin*.

When the Zionist Chief Rabbi Herzog visited some of the camps and spoke to the children, some of the women-educators approached him and asked, "who allowed you to come in here and to speak?"

One of the girls was asked to sew on Shabbos. When she refused, the leaders first tried to convince her, but when she remained firm they told her, "rest assured that we shall slowly educate you not to maintain such follies."

When the children came to the camp, the "educators" requested them to remove their hats. On Friday evenings, musical concerts took place.

One of the "educators" led a group of children to show them the ruins of Jerusalem. When they came to the Kosel Maarovi, this teacher said: "This wall is standing for about 2,000 years. Its height is 11 meters. Each stone, two meters and some of them one meter. After this "important" information, he began to leave with the children. At this moment a youngster from Jerusalem burst forth with the exclamation, "no, this is not *only* an ancient wall, but it is the remnant of our *bais hamikdosh*, and to this spot Jewish people come to pour out their tears before G-d." When the children heard this, they suddenly turned their eyes to the wall and began to weep, and they called for *Tehillim* books and poured out the whole tragedy of their life from the moment they were separated from their holy parents.

Returning to the Yemenites:

The files of P'eylim, as well as the report of the Committee of Inquiry are full of incidents of this infamous campaign. Here are just a few examples, taken from testimony at the Committee hearings. One lad testified that he was taken to an orchard, during the Sabbath, on an orange-picking picnic. When he protested that this violated the Sabbath, he was told: "Only in Yemen is there a Sabbath; here, in Israel there is no Sabbath". A former teacher at the Ein Shemer immigrant camp testified that, at a meeting of teachers, a camp official announced that the peyos of all the boys were to be cut and that, should a protest arise over it, the parents should be told that it was being done for "Hygienic" reasons. (They found no "hygienic" reasons, however to cut the hair of the girls.) One bit of testimony concerned a madricha (leader), named Tziporah, at the Beth-Lid immigrant camp. She gained notorious fame for herself by forbidding the saying of Grace After Meal, by the children in the dining-hall, and by her unscrupulous cutting-off of peyos. The Yemenites defiantly added this new sentence to their Grace After Meals Liturgy: "The Merciful One will avenge our wrongs: the Merciful One will punish Tziporah. "Multiply such incidents by hundreds, and you will have some idea of the picture the Committee of Inquiry presented - of the vast program which was under the way to tear thousands of Jewish children away from the religion of their fathers. The forlorn, helpless parents stood all alone, not even realizing that beyond the gates of the machanot there existed a community of religious Jews with a love of the Torah like their own.

Children were also taken from their parents for hygienic reasons. Then the parents were told the children had died. Only to find years later upon receiving draft notices for these dead children that the children were sold and had never died. But more about this chapter of kidnaping at a later date.



The babies supposedly being taken for medical attention, but in reality, sold.

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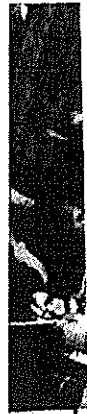
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Page Eighteen

But how long can such things go on, and how secret can such a campaign be kept? Into the great yeshivos of Eretz Yisrael - Punivez, Hebron, Slobodke, Mir, Karliner, etc.- where young men sat studying the Talmud, word began to seep of conditions in the immigrant camps. The alarmed students realized how urgent the matter was. It was a case of hatzolos n'foshos - the saving of souls - and the need was for quick and effective action. Furthermore, they had to do it alone. It was to take some time before the religious parties in the Government coalition would be aroused to take any action, and when they finally did, it was based on the knowledge of conditions uncovered by the yeshiva students. Often in the history of human events, the youth is first to act. So it was here - the young scholars who studied the Torah, took upon their shoulders the task of safeguarding Torah among their brothers in the camps.

REMEMBER! (Not the Agudah with its members in the Zionist Knesset).

Organizing themselves, at first, under the Vaad Hayeshivot of Eretz Yisrael - the organization representing the yeshivos of the Holy Land they offered their services as volunteer teachers and organizers of Talmud Toros among the immigrants who wanted religious education for their children. As was to be expected, the offer was rejected by the Ministry of Education as Nahum Levin, quite frankly admitted before the committee of Inquiry, the offer was repeatedly presented to him by Rabbi Baruch Goldberg of Vaad Hayeshivot, and was repeatedly rejected. Meanwhile, the anti-religious atrocities in the camps went on as before.

The yeshiva students felt helpless, but they knew that the Yemenites in the camps were even more helpless, and something had to be done immediately. A handful of students had a desperate plan: to slip into the camps and organize Talmud Torah classes secretly. Some argued that it couldn't be done. How could a few yeshiva bochurim undertake to fight the might of the powerful Zionists? To this objection, one student gave a sharp and simple answer: "G-d does not require us to accomplish: He requires us to try".

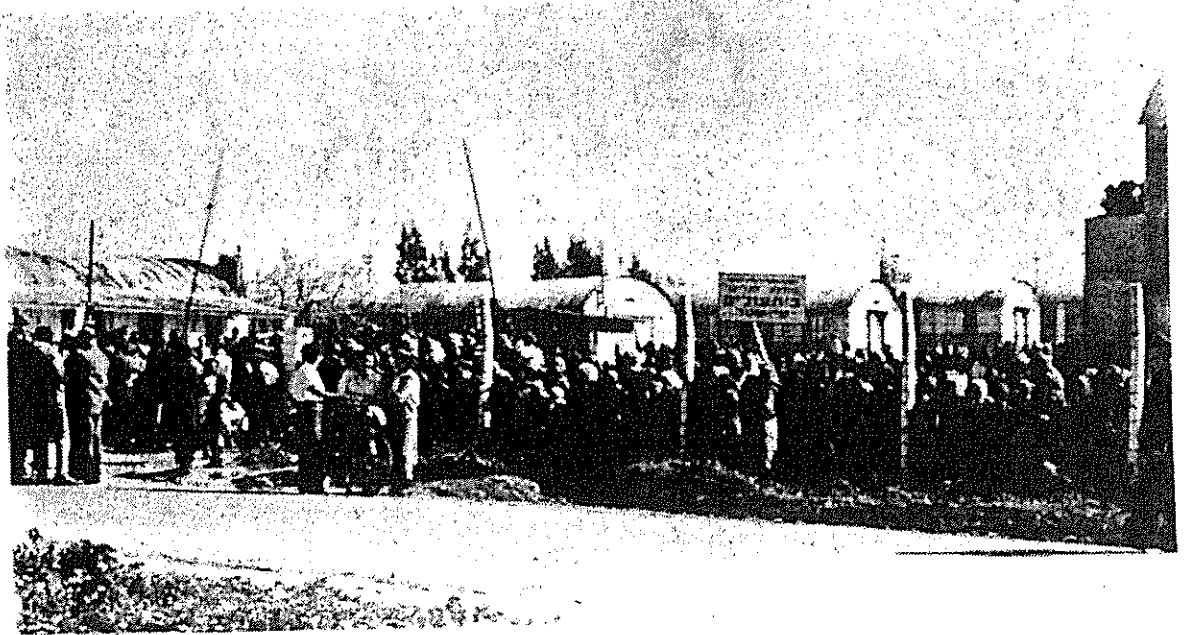
And so they tried. An amazing David-and-Goliath campaign began, and the immigrants in the machanos were soon seeing heartening sights. Yeshiva students, working in groups or individually, slipped into many machanos (sometimes dressed in the shorts and blue skirts of the left-wing Shomer Hatzair, and the darker ones among them disguised as Yemenites) and went to work organizing Torah classes. Everywhere, they were met with surprised joy by the immigrants, and in camp after camp, secret Talmud Toros sprang up. The Yemenites were enthusiastic over these young "Chachamim" from a religious Yishuv they hardly knew existed, who came to bring a religious education to their sons and daughters. There was Torah after all, in the Holy Land.

As the work broadened, and well-equipped Zionist schools became suspiciously empty of their pupils, and as Chatranin (camp street-cleaners doubling as spies, or vice-versa) began to bring in reports of suspicious doings in the tents, the camp directors became aware that the yeshiva students of the Holy Land were sabotaging the "civilizing" program of the Zionists. Counteraction was thorough and ruthless. Parents were threatened, children were driven out of their secret Torah classes; yeshiva students were beaten when discovered in the machanos; and camp gates closely guarded to prevent entrance of datiir -religious persons. But-now that the immigrants realized they were not alone in a hostile world, they were not to be intimidated so easily. Instead of surrender by servile immigrants, the Zionists were met with riots and defiance.

Due to the atrocities, the riots began. It was during these riots in Ein SHEMER that Rabenu Yackov Salim G'rafi may his blood be avenged was beaten brutally by the Zionist camp directors and then shot to death in cold blooded murder. The seventh day of Passover-1950-

He died sanctifying the Almighty's name. Murdered for his staunch defense of our faith, for his adamant refusal to hand his daughter over to the Zionist military, and for establishing Talmud Torahs in Ein Shemer. The first "Jewish" concentration camp in a "Jewish State" with barracks and barbed wire that the Jews had had after 2000 years of waiting in exile.

His blood cries to us from the earth, as the blood of the Nov Zacharyeh.



Auschwitz? Dachau? No! The State of Israel - Machne Olim Ein Shemer for Yemeni Jews. Notice the barbed wire, the barracks.

The incidents of riots, beatings, and other atrocities are too numerous to mention here. Typical of them was the following occurrence and confirmed by the committee of Inquiry. On February 14, 1950, two students of the Punivez yeshiva in Bnei Brak, Noah Berman and Shlomoh Noah Krell, were interviewing immigrants in the Ein Shemer camp near Pardes Chana, to ascertain their religious needs. They were discovered by camp policemen and dragged into the director's office, where police from Pardes Chana soon arrived to place them under arrest. Meanwhile, word of the incident had spread from tent to tent, and, in a matter of minutes, a huge crowd of Yemenite immigrants besieged the office, demanding that the "chachamim" be released. A riot seemed imminent and the police were forced to release the young students. The crowd, carrying the students on its shoulders, to the accompaniment of cheering and singing, saw them safely out of the camp to the house of the Rabbi of Pardes Chana. The following day, however, they were arrested again and held in jail until bailed out by the Rabbi. The anti-religious press reported the next morning that "religious agitators" had fomented a riot in Ein Shemer.

It was the yeshiva students who first discovered the extent of the brutality in the camps, and who continually pleaded with the leaders of the Religious Block to call for an investigation, assuring them that there were countless witnesses to substantiate the facts. Of the 61 witnesses who testified to the truth of the charges 17 were yeshiva students, and 15 were immigrants who had worked with the students as teachers or in other capacities. The startling revelations of the committee took some of the punch out of the Zionist drive and eliminated some of the more glaring atrocities. Zionist intimidation continued, however, but with slightly more careful and more restrained tactics.

THE GOVERNMENT INVESTIGATES:

This is borne out by the report of the Commission appointed by the Israeli Government to investigate conditions in the camps, after protests by religious elements. This Commission, after visiting all the camps and listening to 181 witnesses, officially reported that:

1. Anti-religious prejudices and acts were openly initiated by camp officials and counsellors.
2. "Soul-snatching" was not unusual.
3. Peoth (sidelocks) of religious Yemenite children were cut off as a methodical practice, clearly designed as an anti-religious act.
4. Some camps allowed a systematic abuse of religion. Religious children were weaned away from their religion, and parents intimidated into accepting a non-religious education for their children.
5. Children in UJA supported camps were told that in Israel there was no Shabbath as in the Diaspora, that there is no G-d, and that all religious observances are rubbish.
6. The sudden imposition of other customs in shaking the "very foundations of morality" of the children.

The report was so shocking in its revelation that an Israeli independent newspaper "Haarotz" bitterly castigated those responsible for the camp infamies. In an editorial, the newspaper stated:

"There were numerous cases verified beyond a shadow of doubt, in which pressure was brought to bear on immigrants not to send their children to religious educational institutes. The workers of the Absorption Departments of the Jewish Agency bear a large measure of guilt in this respect. Some of the camp directors outdid themselves in autocratic behavior. The wearing

of "peoth" is holy, a custom in the communities, as for instance the Yemenites, and universally observed. One Rabbi heard Yemenite children saying during the Grace after meals: "May the Merciful One take revenge for us, May the Merciful One punish Zipporah!" Zipporah was the governess who had cut off their "peoth". How must the parents feel, if even the children react so deeply to this outrageous ill treatment?"

In this matter a system is set up which, powered by monies, succeeds in snatching souls from the faith of our fathers. This infamy becomes even more so when we become aware that it is mainly money raised by American Jewry which is used for the perpetration of such unspeakable violation of all human decency.

A violation of human rights:

Aside from the loss suffered by religious Jewry by the defection of these staunchly religious youths, there is the question of basic human rights and religious freedom, independent of one's own religious feelings or affiliations. Religious or not religious, Jew or non-Jew, all of us who believe in the freedom of democratic living are aghast at what is being perpetrated in the transit camps in Israel, against a youth whose innocence and pure religious sentiment was a poetic joy to behold!

ADDITIONAL QUOTATIONS

from

CHAPTER 3

of the

GOVERNMENTAL INVESTIGATION COMMISSION'S REPORT.

Excerpt in reference to DER-YASSIN:

In Der-Yassin they stopped serving lunch to children who studied in the class of the religious teacher who had been sent by the Council of Yeshivoth. There was also an attempt to drive the teacher out of the camp with the aid of police.

After Mr. Goldberg gave the matter his attention, the children again received food.

They gave as their motivation for discontinuation of the supply of food the fact that a Compulsory Education Law had been passed and it is impossible to serve food to children violating this law.

When it was indicated that the children are studying in a religious class, they replied: This cannot be classified as a school.

Excerpt in reference to ROSH AIN:

The Chairman of the Committee upon visiting Rosh Ain came upon a group of six children in the ages of 10 to 14, who were either barefoot or wore shoes that did not fit. They complainingly related the following:

"We study the Torah. Therefore, we do not receive cloth and shoes.

Children studying in the school do receive them".

And, indeed, upon visiting the school when classes were not in session, he found a small number of children preparing themselves to take part in a play. They were putting on new shoes which fitted their measurements.

Excerpt in reference to MACHNE ISRAEL:

In their testimony, Rabbi Fuchs and Dramer confirmed the fact that they invited two religious teachers, after they and a hundred additional religious families decided to open a religious school in the camp. The teachers began teaching in the

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synagogue, whereupon the Director, Joseph Budnev, ordered the synagogue to be closed. Holy Books and text-books were thrown outside, and subsequently, locks were placed on the doors of the Sephardic Synagogue, which was opened only at prayer time, in order that study be eliminated there. It happened that people came to pray, and were unable to do so, upon finding the synagogue locked. Rabbi Dramer asked: "To which law does the Director's order, which does not permit religious Jews to educate their children in accordance with their spirit have reference? When I was in Romania, the land of Communism, I had the possibility of maintaining three elementary schools as well as a school for girls in a neighborhood district, and every religious Jew had the opportunity for educating his children in accordance with his spirit. Here, in our own country, the religious Jew is deprived, in a dictatorial and vulgar manner, of this privilege to educate his children in accordance with his wishes."

Excerpt in reference to B'er Jacob:

The commission received information regarding the disturbance of the study of the Torah in the synagogue at B'er Jacob from witnesses who were on hand.

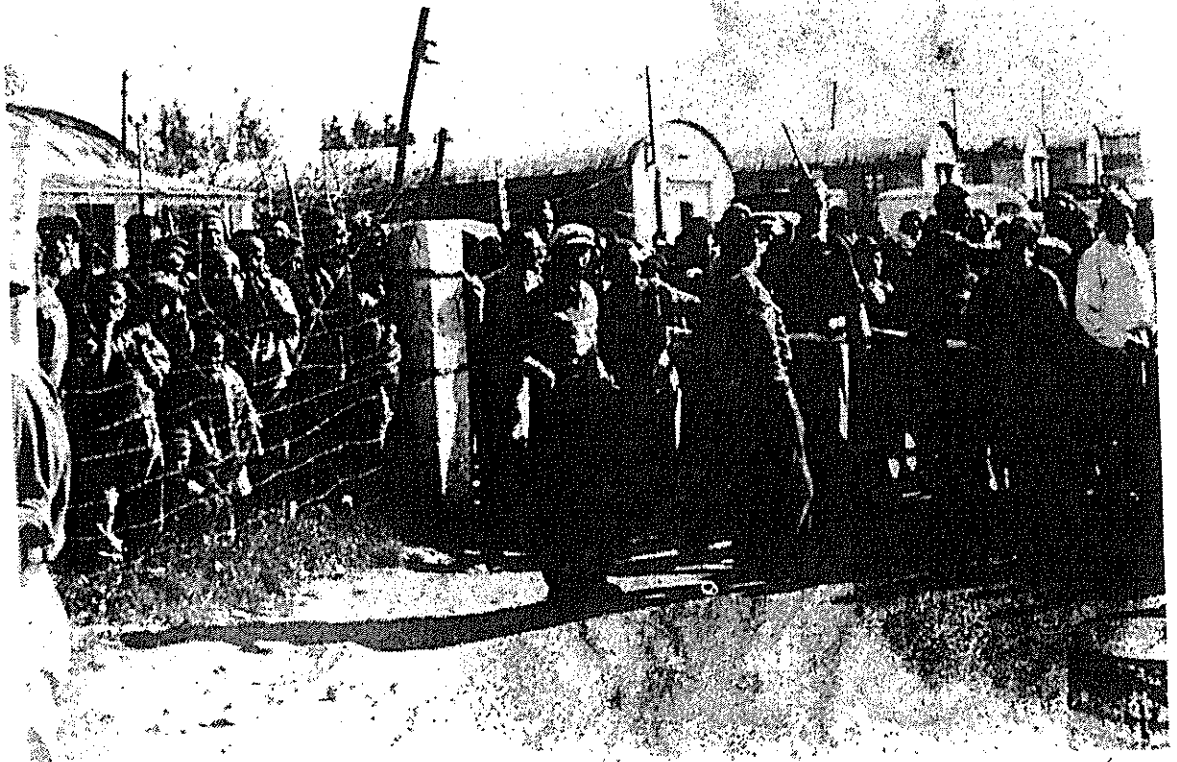
When the commission visited the camp the members singled out those people who had something to say; however, they refrained from speaking in front of the camp personnel. A number of them were invited to testify before the commission in Jerusalem, and one individual, a Tunisian rabbi, a majestic-looking Jew, whose exterior gave the inescapable impression of reflecting his very being, related: "One day some people approached me, saying: Come, they want to close up the synagogue. I also taught Talmud. A circumcision was scheduled for that day: The circumciser was my son-in-law. I went and found Mordecai, the carpenter, holding a lock. He is my

associate in the study of the Talmud. He told me: I received an order to close up the synagogue, in Camp No. 3. After a conversation between us, he was ashamed and did not close the synagogue. After ten minutes, he returned and said: I asked the director of Camp No. 3. He told me that it is because there is a school in Camp No. 1. I asked the carpenter what he intends to do. He replied that he does not know whether this is Germany or Russia. On the morrow the teachers came to the synagogue, as usual, but they found no benches for sitting. They said: The director took them. After this, the benches were replaced for the Sabbath, and on Sunday the two teachers resumed their teaching in the synagogue. When we came for the evening-prayer, I found the teachers sitting as though in mourning. They told:

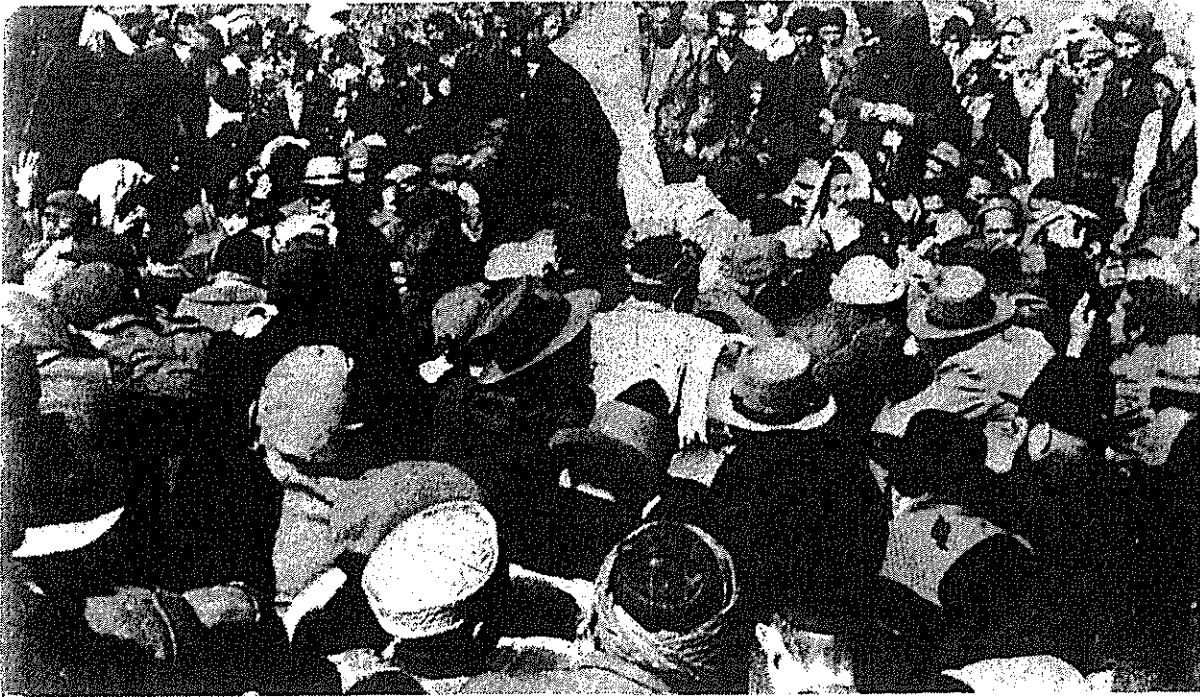
On the morrow, when the Yemenites sent their children to the synagogue, Director Lokov and an official entered and forcibly drove the children outside. At that time I was in the synagogue and could not believe my eyes. They behaved arrogantly. I asked them to stop; in reply, they tried to push me down. The Yemenites got very angry, took their children back to the synagogue and started teaching over again.

"On the same day, the Yemenites approached me, asking that I engage in the Study of the Torah together with them. In the evening, we began studying with 30 Yemenites, and in that very hour, shots were heard outside and an armed Ashkenazi burst into the synagogue, screaming that Arabs have attacked the camp.

He ordered that we spread out on the floor and shut off the lights. The matter seemed rather queer to me, and I wondered why if the Arabs had penetrated into the camp, we had received no ammunition so that we could help the watchman in the camp, or at least the possibility for self defense. I went outside and saw to my great astonishment, that all the houses in the camp were lit up, and only the synagogue was sunk in darkness. The watchman



Yemeni Jews cannot leave camp, enclosed by barbed wire reminiscent of Nazi concentration camps.



Yemenite Jewry joined with Yeshiva Students in reciting special Lamentations bereaving their predicament in Israel.

and gate keepers in the place calmed us saying that the thing is a fabrication. It came to light that they simply wished to frighten us, so that we interrupt our study of the Torah.

"The road leading to Amka is defective, and it is possible to get there only by use of a tractor. The camps director gave an order in which he prohibited the transport of any man who gives the impression of being religious, and even proscribed walking on the road leading there. The teachers were compelled to use a round-about way of getting there, another road, which crosses Arab villages and is dangerous. To this day, the road is closed for the people."

Excerpts from the Governmental Investigation Commission's Report in reference to:

SANCTIONS AGAINST RELIGIOUS TEACHERS.

On the day subsequent to his arrival at Ain-Shemer, Mr. Aldema assembled the teachers and informed them that he will not allow them to go on with their instruction in the Torah, and they will teach the Hebrew language, arithmetic and Zionism rather than the Torah. To those who argued with him, he said: "Whoever does not agree to these conditions may leave the camp."

We are quoting additional material from their testimony, in spite of the fact that it does not concern this affair! Among the 30 teachers in Ain-Shemer only eight are religious. The teachers ride on the Sabbath, open and shut lights on the Sabbath. Children told me that one instructor asked them "where is G-D."

Excerpts from the Governmental Investigation Commission's Report in reference to:

DISTURBANCES IN IMMIGRANTS' SETTLEMENTS

However, the Committee listened to a number of testimonies, which brought to light the fact that this self-determination, which, in principle, is compulsory, in view of the existence of,

educational divisions in accordance with ideologies, was not observed, in fact, in the immigrants' settlements and centers, upon their leaving the camps. There was a strong claim to the effect that the funds distributed to the forsaken areas were not allocated for a religious school, in spite of the fact that the establishment of such a school was authorized by the Office of Education. Similarly, where the religious school in a particular settlement was granted housing, it turned out to be in an unsuitable place. According to the witnesses, this was done in order that a religious school should not become entrenched, and meanwhile, they will have sufficient opportunity to register the children in a Workers' school.

The initial slur is the prohibition of people, having a religious appearance, from entering the village. Rabbis Nachum Friedman, Isaac Weingarten, and Israel Grossman testified to this fact. According to their statements, they went to Mai Naftuch (Lifta) on January 1, in order to give the Yemenites encouragement in the matter of religion. On the way, a woman named Miriam met them, and, representing herself as an instructor from the agency, attempted to keep them from approaching the village, employing abuses. She even invited the village centralizer, Shalom Amar, who participated in these abuses and even pushed the people. Finally Joseph Shamash, one of the members of the local commission, a Yemenite who has been living in Israel a number of years, arrived. Aside from shouting "Traitors to Israel," he cast stones at these Rabbis, which in accordance with their statement, could have endangered their lives. In this way, their entrance into the village was prevented.

Another fact with reference to Ain-Kerem. During the period when children were being registered in schools, one of the parents registered his children with the religious school. After a while, he returned to the registration room, voided this registration, and registered his children with the Worker's school. In answer to the question as to why he changed his mind, he announced that he was told outside that he will not receive employment, in the event that he will enter his children into the religious school.

Letters CONTINUED

Gentlemen:

Enclosed is a check for the following:

A subscription to THE JEWISH GUARDIAN

A copy of the book, "The Transformation"

A copy of Issue No. 6

Thank you for your opposition to the women in the armed forces. I hope many voices will join you.

Thank you for your courtesy.

Sincerely,

Mrs. E.P. Conolley
Sacramento, California

Gentlemen:

I would appreciate receiving copies of information you have prepared to state the position of Neturei Karta.

I am offering a course on "Modern Israel and Religious Tradition", and I would like to use material expressing the views of Neturei Karta.

I appreciate any help you can give me.

Sincerely yours,

R. Francis Johnson

Professor

Department of Religion

Connecticut College

New London, Connecticut

To Whom It May Concern:

I enclose my check for the book by Reb Moshe Shonfeld. I wanted to ask you about the famous book mentioned by you and written by Hecht called "Perfidy". It was published many years ago and read, at the time, with horror by me. Since I would like to have this book, my question is, "do you have a copy to sell?" or can you locate one for me, or even--if it does not cost too much--would it pay you to photostat the book and offer it to the many, who would buy the photostated book?

Since I will be leaving town shortly and may not be here when your bill for renewal of my subscription arrives, I enclose a check for the book and renewal.

Thanking you in advance.

Sincerely,

H.B.

New York, N.Y.

Dear Sir:

Your magazine is very interesting and informative. It is good to hear the other side beside the official one.

Enter me as a subscriber to THE JEWISH GUARDIAN.

Money enclosed for the subscription.

Sincerely,

M.G. Jankowski
Rockland, Mass.

Dear Sir:

In your article, "The Entebbe Raid", which appeared in the July (1976) issue of THE JEWISH GUARDIAN, the author states, "the entire cause of the Six Day War was only due to a dispute concerning the right of way of the water at Sharm al-Sheik". Please allow me to add some relevant data to this from "Palestine and International Law" by Henry Cattan, Longman Group Ltd., London, 1973. Dr. Cattan states on pages 132-133:

"The closure of the Strait of Tiran to Israeli shipping and to strategic war material destined for Israel was part of Egypt's response to the threats made by Israel against Syria. This action was defensive in its object and in its nature. However, two questions have been raised as to the legality of the Egyptian action: first, whether Egypt was justified in exercising a right of blockade in this case, and secondly, whether Israel possessed a right of innocent passage through Egyptian territorial waters.

Two basic facts provide the answer to those two questions.

On the one hand, the Strait of Tiran lies within Egypt's territorial waters and its navigable channel is situated less than a mile from the Egyptian coast. On the other hand, the relationship between Egypt and Israel in 1967 was still based on the Armistice Agreement of February 24, 1949, and was technically a latent state of war. In these circumstances, the Egyptian action was a legal exercise by Egypt of its right of sovereignty over its territorial sea and an assertion of a right of belligerence recognized by international law.

The Armistice Agreement between Egypt and Israel did not terminate the state of war legally existing between them. It did not even create a de facto termination of the war between those states. Howard S. Levie observes: "It may be stated as a positive rule that an armistice agreement does not terminate the state of war between the belligerents, either de jure or de facto, and that the state of war continues to exist and to control the actions of neutrals as well as belligerents."

The right to exercise a blockade is not affected by the armistice. In fact, the passage of Israeli warships through the Strait of Tiran was prohibited by Article II of the Armistice Agreement between Egypt and Israel. Article II provided that no element of the forces of one party shall enter or pass through waters within three miles of the coastline of the other party."

To this we can add the statement by three Israeli generals that appeared in Le Monde, June 3, 1972.

Israeli General Matesiyahu Peled: "The thesis according to which the danger of genocide hung over us in June, 1967, and according to which Israel was fighting for her very survival, was nothing but a bluff which was born and bred after the war."

General Chaim Bar-Lev: "We were not threatened with genocide on the eve of the Six Day War and we had never thought of such possibility."

General Ezer Weizmann: "There never was a danger of extermination" and added: "This hypothesis had never been considered in any serious meeting."

Brigadier Mordecai Hod, who was commander of the Israeli Air Force (1967), later stated in the Sunday Times (London, 1971): "Sixteen years planning had gone into those initial 80 minutes. We lived with the plan, we slept on the plan, we ate the plan. Constantly we perfected it."

These statements have yet to appear in the controlled press in the United States.

Very Truly Yours,
C.W. Owens, Jr.
Sherman, Texas

LETTERS CONTINUED

Dear Sirs:

I am sympathetic with the aims and aspirations of the Guardians of the Holy City and wish to make further contact with their ideals and have access to their publications and news outlets.

I have made some contact with Neturei Karta in London and received from them, "The Transformation".

Since then I learned of the existence of THE JEWISH GUARDIAN and the American address. The fact that you are nearer makes for a better point of contact.

I am interested principally in arranging a subscription to the GUARDIAN (by surface mail) and would like to know if I would be able to receive Ha-Homah from Jerusalem, either through you or from you. I would be pleased to learn of further information and material. Please invoice me accordingly for a bank draft.

In New Zealand, religion is at a low ebb while Zionism, although not strongly organized, is by too far the stronger force.

Thanking you,
Mordechai Phillips
Wellington, New Zealand

Dear Sirs:

Please send me a year's subscription to your excellent publication. I am enclosing a check.

May HaShem bless you with continued hatzlacha in furthering the cause of Torah Judaism. Please advise if you have additional articles or English translations of some of the Satmar's seforim.

Sincerely,
V.S
Monsey, New York

Dear Sirs:

Please send me a copy of "The Holocaust Victims Accuse", by the late Reb Moshe Shonfeld. Enclosed is one check in the amount of \$3.00 to cover the cost.

If you have any additional reading material on the same subject--the Holocaust--please send me a listing of the publications.

Thanking you in advance for your cooperation.

A. Duncan
Cheektawaga, New York

Dear Sirs:

I was very impressed by THE JEWISH GUARDIAN #8, especially the article by HaRav HaGaon Reb Moshe Sternbuch, shlita, and the exposure of "The Jewish Mess".

Please send me a subscription to THE JEWISH GUARDIAN plus any previous copies.

"Yasher koach" on your courage in exposing these hypocrites.

Sincerely,
Rabbi M.S.
Oak Park, Mich.

Still available in very limited supply:

A) "Ten Questions to the Zionists" by Rabbi Michael 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.

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which includes over 50 photos all aspects of life in Meah Shearim is still available for \$1.00 include 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.

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Israel, Torah and I by Rabbi Emanuel Feldman

Ed. Note: Rabbi Emanuel Feldman is Rabbi of Cong. Beth Jacob, Atlanta, Ga. He was chosen to give the opening address at the Democratic National Convention; is a member of the Rabbinical Council of America and a musmach of Yeshiva Torah Vodass. This article is excerpted from a piece that appeared in a number of Jewish publications. Even though, we disagree in principle to the Rabbi's thesis, we still feel that very important points have been brought forward and therefore enable our readers to review its contents.

I am worried about Israel. And it is the Torah that makes me
One of the things a rabbi does on a sabbatical is study. Part
of my sabbatical period is being spent on a return to roots (Bible
and Talmud). As I write this, I am studying the Book of Judges,
Chapter 10. I find it worrisome. For what is evident here — and in so
many other parts of the Bible — is that we have never been promised
Israel as a blank check. There are simply no guarantees
of G-D which ensure continued and permanent existence for
the Jewish people in *Eretz Yisrael*. The mere fact of our sovereignty
over the Land at any one period in history has never guaranteed
that we would be eternally sovereign over it. On the contrary,
it is a major teaching of Torah that the Jewish people has
not earned the right to dwell in the Land. And whenever Jews stop
exercising this right, Jews stop living in the Land.
I find the tenth chapter of Judges particularly disturbing, because
it is a paradigm for today. Israel turns away from G-D and worships
foreign deities, and God turns from them and gives them
into the hands of the enemy. And for eighteen years life is utterly
unbearable for the Jews. There are raids from all sides, and the
enemy even crosses the Jordan River to terrorize the Jews. The
Jews finally cry out to G-D and confess that they sinned by
abandoning Him. And G-D in effect, replies: *I am a little tired
of constantly coming to your rescue. I have saved you from
the hand of Amalek, the Philistines, and from others in the past. And
now you abandoned me for strange gods. I will no longer save
you. I suggest, continues the G-D of Israel, that henceforth you
turn to the new gods you have chosen for yourselves. Let them
come to your help in your present troubles. "Let them deliver
you in the time of your tribulation" (10:14).*
I live here in Jerusalem and I watch carefully the life about
me. It is Jerusalem and it is holy and it has more portions of
physical and spiritual beauty than any city on earth. It is Jerusalem
and it is a dwelling place of the Jewish soul, and in many
ways one can see that it is an earthly reflection of *Yerushalayim
ha-shaniya*, that heavenly capitol of G-D of which this place
is but a mundane shadow. But I live here. I ride the buses, shop
in the stores, drive on the streets, buy petrol, walk, listen, absorb.
Because I live here I cannot theorize or idealize, or give
the usual raising pep talks. And about Israel and Jerusalem one must
speak the truth even if it means chastising that which you deeply
love here and I must confess that, as much as I love the
Land and the people, occasionally I despair at what
is. For twenty-five years Israel's dominant leadership — political,
social, educational, military — has followed a fundamentally
flawed way. Israel's Declaration of Independence contains no

direct mention of Israel's G-D and in 1975 the New Year message
of Israel's president also omits any reference to Him. This leadership
has opted for the strange gods of secularism. They wanted a
new generation unfettered and unencumbered by the albatrosses
of G-D Torah, *mitzvot*, observances, which were after all — it is
by now a discredited cliché — only designed for the Galut Jew to
keep him conscious of his Jewishness, but were no longer necessary
in an independent Jewish State, and so they made the dominant
school system a secular one. And now, twenty-five years later,
having exposed an entire generation to the Bible as a book of literature
and poetry and history but not as the Book of G-D they
now have a youth whose personal commitment to the State can no
longer be taken for granted, and which occasionally actually
questions Israel's own right to live in the Land. A professor at
Hebrew University palavers with the PLO and "understands"
them, and a small but alarming number of students say, "Yes,
we are the aggressors and we have stolen this Land from the
Arabs." And when all is said and done they are pitifully consistent:
if the Land was in fact not given to the Jews by God, and if the
first Rashi in *Bereshith* is actually unknown to them, then they
really have no more right to it than the so-called Palestinians.
The logic of their position is unassailable. So they question —
and the Minister of Information issues a revealing statement to
the press: We have not lost our youth.

Illusions are punctured daily in Israel. They wanted a Land
of *kechul hagoyim*, like all the Nations, but having become like all
the nations they now find that the nations despise them as
before. That which individual Jews around the world have long
ago learned — that you can change your noses but not your
Moses — is now being painfully re-learned on a national scale
in Israel. They wanted a State of their own in order to put an
end to anti-Semitism, but having created the State, they find that
the endemic anti-Semitism of the world is now directed against
the State of the Jews. Little by little, the dreams and illusions
of the secularist founders disappear like a mist.

They have raised a generation of socialists who are hard-
eyed materialists; a young generation of "cultured" secular Jews
who, according to a newly issued government report, know little
even of the secular culture of the Land — not the history, not
the geography, not the literature. They wanted to be like the
Nations, and much of its youth lives for the now and has little
commitment to anything beyond its immediate needs — just like
the youth of the Nations. They sought desperately to be accepted
into world society, wanted to be normal like any other country —
but so fearful were they that their own traditions would make
them less acceptable and that their own uniqueness would make
them less normal that they threw the wheat with the chaff to the

winds, and now they possess neither the tradition, nor the normalcy, nor the love, nor the respect of mankind. Instead they have become the most lonely and most isolated and most forlorn among the nations, in ironic fulfillment of that very Bible which to them is not G-Dly: "It is a people which dwelleth alone and is not reckoned among the nations" (Numbers 23:9).

And now the Land yields her bitter produce: there is precious little idealism in the country; "Zionism" is an epithet, a term of derision flung disdainfully by young people to describe pie-in-the-sky or worse; youths in unconscionable numbers are abandoning the kibbutz in droves and after coming to the cities they leave that in droves and join the thousands of *yordim* who have gone down to America and Canada where the cars are bigger and the living easier. And when they happen to wander into a synagogue in the lands of their self-imposed dispersion, they embarrass themselves and their Land and their Galut brothers by their inability to recite an elementary *berakhah* over the Torah.

The leadership wanted total secularism without religion, wanted to demonstrate that you don't need G-D in order to be a *mentsch*. But having rejected *Göttlichkeit*, they have begun to lose *menschllichkeit* as well. Elementary courtesy or consideration, or kindness by members of the bureaucracy (how it hurts to say it openly) is less common in Israel than in the lands of the nations whom we imitate so much: rudeness and insensitivity are not as extraordinary as they should be, so that an occasional act of decency by a public official is a subject of a grateful letter-to-the-editor. They wanted a *mentsch* without G-D and in the past year major corruption has rocked the Land: thefts of millions of dollars by officers of certain Israeli banks; scandals in major corporations like Zim, Solel Boneh, the Israel Corporation, Amidar. And a young Israeli *yored*, interviewed in the newspaper *Davar*, says that his parents came to Israel forty years ago and gave their all to the Land and now the fat cats at the top profit at their expense. So why bother and why not live in Canada instead! And now comes the final report of the Agranat Commission, the blue-ribbon investigation of the Yom Kippur War, and it declares that the last bastion of Israeli elan and efficiency — the military — had been affected by the carelessness and self-centeredness which plagues civilian life, and that this accounts for much of the initial failures of the War. A quarter century of secularism has revealed a moral, political, economic, and social dead-end, calling to mind the very last sentence in the Book of Judges: "In those days there was no king in Israel: every man did what was right in his own eyes."

After the Six-Day War, General Yitzchak Rabin, then Chief of Staff, rose up on Mt. Scopus in Jerusalem and declared that there were no miracles and that the victory was a result of courage, planning, tactics, strategy, bravery. He omitted any mention of G-D: The near tragedy of Yom Kippur, 5734, should have been an object lesson in the efficacy of tactics and strategy. But one year later, Prime Minister Rabin comes to Herzl Military Cemetery in Jerusalem to memorialize the 2500 war dead for whom planning and bravery were not enough, and again he speaks of Israel's might and valor, and again he makes the same incurious omission. Secularism dies hard.

This is what worries me: In the times of the Judges, Israel was at least *aware* that there was a G-D above them. They turned to strange idols, but never really lost sight of their own G-D. They knew He existed despite their penchant for more tangible deities, and in times of distress they cried out to Him. But today we have transcended our idol-worshipping ancestors, and in our distress we call on our strength, our will, our arms, our courage, our allies (who are they?) — on everything but our G-D. We are not even aware that we have One of our very own.

Perhaps it is good that we do not call on Him. Were we to do so, we might hear what our forbears in Judges heard: *I am a little tired of coming constantly to your rescue.*

And still you do not recognize Me. You want the Arabs to recognize your existence. When will you recognize My existence? At least de facto. No, I will no longer save you. I suggest you call out to your generals, to your cabinet ministers, your politicians, your tanks, your planes — to everything to which you have granted your ultimate allegiance. Let them help you in your present trouble.

We in Israel today are in the most serious straits since the establishment of the State. The shock of *Yom Kippur* will not soon fade away, for then it was finally perceived that the strange gods to whom were ascribed so much power were not at all omnipotent and had almost been responsible for Israel's doom. We are in serious straits, and the most serious of all is that, our idols having failed us, we have no one to whom to cry out, nothing in which to believe. Even the belief in the continued existence of the State — even this bulwark of Zionist ideology has lost its currency.

These are difficult times for non-believers. If I had been raised on secularism and did not believe in the divinity of the Bible and knew nothing of my historic right to this Land and the eternity of G-D's promises and of the destiny of the Jewish people, and then saw my enemies growing stronger every day and our friends ever weaker, I too would see little hope for the future and I too would be one of the tens of thousands of *yordim* today!

But if these are very difficult times for non-believers because they have very little left, these are also difficult times for believers, for they know the soul of the Land, and it is a sensitive one. *Eretz Yisrael* is *eret hakedoshah*, the Holy Land. It is also the Land of Holiness. It cannot be lived upon like any other land. This Land has its own special soul, its own life, and is constituted that, like a delicate organism, it cannot tolerate strange and foreign ways within its borders: the G-D-filled Land cannot suffer the efforts, conscious or casual, to empty it of G-D and to replace Him with nothingness. And in the fullness of time the Land spews out that which is offensive to it. The same Torah which promises Israel's return to her ancestral Land also promises that this Land cannot endure profaneness. Is it not possible that the same G-D Who before our very eyes is fulfilling the first may also choose, once again, to fulfill the second? These are difficult times for believers as well.

For a believer who daily recites the *Shema Yisrael*, certain passages in that testament of faith are very disturbing. I tremble when I become fully aware of the meaning of "*hishamru li*

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"I AM SOLOMON"

By Rabbi Amram Blau

The situation in which we find ourselves at the present time in our Holy Land corresponds—for our many sins—with that of the handmaid who dispossesses her mistress. Those who reject the Lord and His Holy Torah and have neither a connection with nor a portion in Israel, seeing that their conduct is the opposite of the whole basis and character of the people of Israel, have dispossessed Israel and call themselves by her name. Having grasped dominion over her, they claim to be her representatives and her rulers; while the real Israel, the people of the Lord, the people of the Torah, the holy people, raises an outcry against this obvious falsification: "What has the rule of unbelievers who reject the Torah and rebel against the Kingdom of Heaven, to do with Israel". To this outcry there is none to listen.

We can find an analogy with this bitter reality in the statement of our Sages (Gittin 33) that Ashmodai, the King of the demons, after casting out King Solomon for a distance of four hundred parasangs, assumed his appearance, sat upon his throne and ruled the kingdom in Solomon's name, while the real King Solomon went around from door to door, claiming all the time that he was Koheleth who had ruled in Jerusalem. He was regarded by everyone as a fool and a madman; for they all believed that Solomon continued to sit on his royal throne in Jerusalem and to rule the country as in the past, and consequently, that anyone who went around claiming that he was really Solomon must be deranged. Yet when he came to the Sanhedrin, the Rabbis found that his apparent madness was confined to one matter, about which he was entirely consistent; and his salvation in the form of restoration to his throne resulted from his consist-

ency in this one matter. It would seem as if the situation in which King Solomon found himself was exactly the same as our own. Ashmodai did not wrest his kingdom from him in the way of the world in which one king conquers the territory of another. He merely stole his name and, in his name, did whatever he did. By stealing and falsifying the name of Solomon, he concealed the real Solomon; and Solomon the Wise seemed mad in the eyes of the world which refused to listen to his claim to be Solomon. Perhaps our situation is worse than Solomon's. Ashmodai, it would appear did not change the character of Solomon's rule over his kingdom. Our situation is far more distressing; for we have been robbed of the name of Israel for a purpose in direct conflict with the whole character of the people of Israel so that the true Israel might be concealed and her real identity fade from human memory—Heaven forbid. All the while, the genuine people of Israel continues to protest to the whole world against the support given to enable this obvious falsification to prevail and nobody listens.

Nevertheless, we can learn something of value for our plight from the experience of Solomon, from the fact that he did not abandon, even for a moment his claim to be the real Solomon—a claim which seemed hopeless and which caused him to be regarded as a madman by the whole world. He did not agree to a compromise with circumstances whereby he would temporarily agree to recognize Ashmodai's rule in the name of Solomon, and abandon his own claim to be Solomon in the hope that he would cease to be thought mad and, in view of his abilities, be given a high post in the administration whereby he could

save what remained to be saved.

Had he adopted such a course, he would have taken what might be considered a short cut to his complete restoration; but, had he done so, his cause would have been lost. For we see from the words of our Sages that his salvation was due to the wise view of the Sanhedrin that his consistency in this one matter proved his sanity. Had he changed his tactics even for a short time, he would have been deprived of the benefit of this wise view. He would have appeared hopelessly mad even in the eyes of the Sanhedrin and lost his only hope of restoration.

Solomon's experience refutes the false view of those who through participation in the elections held by this heretical government, recognize idolatry and ratify the assumption of the name of Israel by those in revolt against the Holy Torah and the Kingdom of Heaven. We for our part can realize the basis of our own deliverance from the fact that Solomon did not lose himself. There is hope for our latter end, even if we are thought mad by the whole world, provided that we do not lose ourselves, that we do not permit our minds to be confused and that we perpetually proclaim the truth which, in the last resort, will break through like the light of the dawn. That an administration without Torah is a negation of Israel. Moreover it has no basis: examine its legs, as our Sages put it. But we of Israel, the holy people, accept the yoke of our Holy Torah and the yoke of the Kingdom of Heaven. We do not recognize the falsifiers because we know that "every weapon forged against thee will not prosper". We will live for ever and merit the Complete Redemption through the coming of Meshiach Zidkenu Bimhero Beyomenu Omen.

Israel, Torah and I CONTINUED

... take heed lest you turn aside and serve other gods and worship them . . . and you will perish quickly from the good Land which He gives you." I tremble because this has already been fulfilled several times in Jewish history. And when my Jerusalem neighbor goes off to a discotheque on Friday night and plays raucous American music on his stereo on all of *Shabbat*. I despair. Not so much because *Shabbat* should not be abandoned in Jerusalem, but because what he is doing is so imitative of a culture foreign to us; and because he is ignoring himself, his essence, his innate Jewishness. In his innocence and Jewish ignorance, this product of Israeli secularism barter sanctity for banality and is unaware that he lives in a Land that is holy. (I hope that G-D will be patient with us:

right to live in G-E's Land?

It is time to permit Him to re-enter His Land, to turn to authentic Jewish modes of thinking and behaving.

It is time to take the Land of Israel out of *Galut*, and to stop whoring after false gods.

It is time to turn off the fourth-rate American rock music and to begin listening to our own rhythms.

It is time for the Land of the Bible to take its Bible more seriously.

Israel is in deep crisis, and not UJA drives, or Bonds, or American aid, or Senate resolutions can solve this crisis. Only Jews can solve it. By becoming Jewish Jews.

What worries me most about Israel, the Land that I love and the people that is mine, is the Torah. This too is mine.

But my neighbor makes me think: *have we earned the*

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