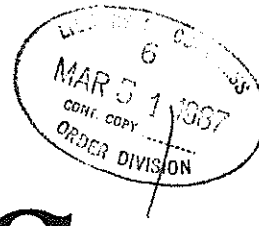


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Issue 14

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

Jan. '78 - Shevat 5738

Peace, Peace, but there is no Peace. שלום שלום ואין שלום (Jeremiah 6.14-8.11.) (ירמיהו י"ד)

In the wave of euphoria caused by the Sadat and Begin visits, many minds have fallen prey to the poisonous weeds of Zionism. Believing that supernatural things have come to pass and a period of long lasting peace is forthcoming. But can there be real peace? And for how long? What is the meaning of this peace in relation to our spiritual concerns?

We must face the truth unreservedly. The words of the Torah are constantly being fulfilled throughout the ages, all renegades and deranged individuals preaching otherwise notwithstanding.

When the Novi Yermiyohu (Jeremiah the Prophet) warned the people to submit to Babylon, and Rebbe Yochonon Ben Zakkai surrendered to Rome, it was Jewish victory of the spirit over the sword—for Judaism survived both empires.

Victory in terms of Torah means to "seek the peace of the city in which you dwell" and live Judaism, not die for it.

The united voice of the Jewish people—over the heads of the politicians—could call a halt to the ambitions of those whose vested interests demand a continuation of the conflict until their minimum demands are met. And if they are not met?

The Jewish people are confronted by a clear choice. The whole of Jewish history and the experience of contemporary "Jewish" statehood

warns that if there is not an act of national contrition, another immense catastrophe will come upon us. Far from being an act of surrender, a decisive move to end the Middle East impasse by the only people who can make such a move—the Jewish people—will be seen as the most heroic act in history. In the cause of peace, nothing except the Torah itself is "non-negotiable". Lives must no longer be sacrificed in the cause of a psuedo-Jewish nationalism.

How can the courage of a Bar Kochba (Bar Kochba) be compared with that of the Novi Yermiyohu or Rebbe Yochonon Ben Zakkai? The former carried the crowd; he was the 'Dayan' - the 'Begin' of that time. The two latter figures, condemned by the crowd as "traitors" and "cowards", went about their business of saving Judaism. But had it not been for Rebbe Yochonon Ben Zakkai - Judaism would have perished with Rome. That is what we owe to the courage of these men, condemned by the mob in their lifetime.

The only course of action on our part is to constantly pray to the Almighty and He in His Infinite Wisdom can bring Moshiach and bring an end to the 'state' at the same time, as the Rabbi of Shopron Rebbe Shimon Yisroel Posen of blessed memory writes in 'Toras Alef'.

We must constantly speak the truth of Torah; as the Satmerer Rebbe Shlita writes in his thesis 'Al Hageula Veal Hatmuroh', that even today if the 'state' would be surrendered, no more Jewish lives would be lost. And we must constantly bear in mind the words of Rebbe Shulem Ber Schneerson of blessed memory the Lubavitcher Rebbe, which he uttered and wrote seventy eight years ago: "if the Zionists will get what they want and build a state in the Holy Land they will defile it with their terrible actions and prolong the length of our exile. Brethren, is this the good we want? No we shall never accept it".

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"JAN" "1978"

BEGIN'S EMISSARY TO CAIRO EXPOSED AS ADVOCATE OF ANTI-SEMITISM

Israeli Premier Menachem Begin's chief representative in the forthcoming negotiations with Egyptian President Anwar Sadat has been exposed as a self-proclaimed "revolutionary" whose modus operandi uncludes fomenting anti-Semitism in the United States and other countries throughout the world.

Dr. Eliyahu Ben Eliasser, director general of the prime minister's office and the senior delegate to the Cairo talks, has been quoted as saying that the "real goal" of his brand of Zionism is to force all Diaspora Jews to come to Israel by creating an atmosphere of anti-Semitism for them in America and elsewhere.

According to Michael J. Berlin, writing from Tel Aviv in the New York Post of December 28, 1973, Ben Eliasser told him in an interview that, "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 an Israel that is eight million strong will make us self sufficient".

In that same article, Berlin referred to Ben Eliasser as the Likud Party's "theoretician and spokesman", while Marvin Kalb, writing in the Sunday edition of the New York Times Magazine of July 17 1977, subsequently cited Ben Eliasser as "the conceptualizer of Likud Policy" and that "few of Begin's advisors are likely to be more influential than Ben Eliasser".

Begin's director general would be the last to qualify as the true emissary of peace. Ben Eliasser's philosophy and that of the whole Begin regime is merely the logical continuation of the heritage of Herzl and Jabotinsky, who pioneered the concept of stimulated anti-Semitism to drive more Jews under the rule of the then-budding Zionist State.

Is this what American Jews really want? Is Ben Eliasser truly symbolic of the peace he purports to seek? His previous statements and those of those of his mentors only prove that he

and they will do anything to force Jews to accept their rule -- even if it is detrimental to their own best interest.

General Ariel Sharon, Begin's Agriculture Minister, had previously called for two million Jews to settle from the Golan Heights all the way to Sharm el Sheik along the Jordan River Valley. Is Ben Eliasser's method the way he intends to get them?.

It is incumbent upon all American Jews, and especially their leaders, to recognize the deceit being played upon them by Ben Eliasser and Begin, and to withdraw any form of recognition of the Begin regime as their official spokesman. Furthermore, they should deny any material support from those who would advocate such a shocking stand that is directly contrary to all that they have worked so long and hard to achieve and secure.

LETTER AND MEMORANDUM TO PRESIDENT CARTER

Reacting to recent widespread criticism of President Jimmy Carter by several "establishment" so called Jewish leaders, The Neturei Karta has delivered a letter to the White House, informing the President that "we will continue to back your efforts for a just and sound peace in the entire world".

Clearly referring to some of the trouble the President has lately encountered in his meetings with varied Zionist groups, the Neturei Karta explained, that, "in the light of the massive campaign against the President's policies, supposedly in the name of the entire Jewish community, we are compelled to bring to the attention of the President that these spokesmen do not represent a substantial part of the Jewish community."

The documents attached to the letter were a collection of 10 items, including one in the original Hebrew, which emphasize the themes of internationalizing Jerusalem as a holy city apart from any political state and withholding recognition from the Zionists as representatives of a unified world Jewry.

Included in the packet are copies of letters and telegrams sent by the late Chief Rabbis of the

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**The President
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Dear Mr. Pres

As orthodox United States our views cc President to b peace in the N

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Orthodox Community of Jerusalem, Joseph Chaim Sonnenfeld and Joseph Zvi Dushinsky, to the League of Nations, to the United Nations and even to the one-time king of the Hegaz, King Hussein, detailing their proposals for peace and denigrating Zionist policies.

More modern material includes a letter from the late Rabbi Amram Blau, to then-President Richard Nixon and the recent declaration by more than 100 Orthodox rabbis in the United States attacking the Begin government and its supporters for their reckless disregard of the Torah approach to human life.

Following is a letter to President Carter and a few documents that were attached.

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The President
The White House
Washington D.C.

Dear Mr. President,

As orthodox Jews and loyal citizens of the United States of America we want to express our views concerning the efforts of the President to bring about a stable and lasting peace in the Middle East.

We have confidence in the President's goodwill and our prayers are with him that the Almighty may guide him upon the path which will lead to peace and tranquility.

In the light of the massive campaign against the Presidents policies supposedly in the name of the entire Jewish community, we are compelled to bring to the attention of the President that these spokesmen do not represent a substantial part of the Jewish community.

For more than fifty years the Zionists and their supporters have tried to create the impression that they and they alone are the spokesmen of the Jewish people.

The religious community under the leadership of its chief Rabbis and sages have made known to national and international bodies the authentic views of traditional Judaism. The attached memoranda traces this effort on the part of religious Jewry from the days of the League of Nations to the present time.

It is the view of the outstanding Torah scholars of our time that the attainment of

peace has the highest priority and the President is justified in making every attempt to bring peace and to prevent further bloodshed.

The Jewish community will be eternally grateful for the freedom and the opportunities it has found in the United States of America, and we assure you, Mr. President, that we will continue to back your efforts for a just and sound peace in the entire world.

Yours Faithfully
Neturei Karta of U.S.A.

<p>"HEAVEN at BAY" by Emil Marmorstein The Jewish kulturkampf in the Holy Land Printed by Oxford University Press, hard cover 215 pages \$8.25 include 40¢ per postage</p>
<p>"THE TRANSFORMATION" by I. Domb The case of the Neturei Karta hard cover 244 pages \$7.00 include 40¢ per postage</p>
<p>"TORAH JUDAISM and The STATE OF ISRAEL" by Uriel Zimmer 88 pages in booklet form, with an introduction postage included in price \$2.00</p>

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

Some of the documents submitted together with letter to President Carter

VERBATIM RECORD OF
THE THIRTY-THIRD MEETING (PUBLIC)

Held at the Y.M.C.A. Building
Jerusalem, Palestine
Wednesday, 16 July, 1947, at 9 a.m.

Present:

Mr. Sandstrom, Sweden, [Chairman]
Mr. Hood, Australia
Mr. Rand, Canada
Mr. Lisicky, Czechoslovakia
Mr. Garcia Granados, Guatemala
Sir Abdur Rahman, India
Mr. Entezam, Iran
Mr. Blom, Netherlands
Mr. Garcia Salazar, Peru
Mr. Fabregat, Uruguay
Mr. Simic, Yugoslavia

Secretary:

Mr. Hoo, Assistant Secretary-General
Mr. Garcia Robles, Secretary

Chairman: I call the meeting to order.

The agenda for today's hearing contains three points: hearing of representatives of the Council (Waad Hair) of the Ashkenasic Jewish Community, hearing of representatives of the General Federation of Jewish Labour, and hearing of representatives of the Jewish Agency for Palestine.

Can we adopt this agenda?

[No objection]

Chairman: It is adopted.

Hearing of Representatives of the Council
(Waad Hair) of the Ashkenasic
Jewish Community

I understand that for the Ashkenazi Jewish Community two persons are going to speak — His Eminence the Chief Rabbi, J.H. Duschinsky, and the President of the Religious Law Courts, Rabbi Selig Reuben Bengis.

I recognize his Eminence the Chief Rabbi Duschinsky.

Rabbi Duschinsky (Chief Rabbi of Orthodox Jewry of Jerusalem and the Holy Land): (spoke in Hebrew) Honourable Chairman, Gentlemen, in the name of the Rabbinate and the Religious Law Courts of orthodox Jewry of the Holy City and of the Holy Land, and in the name of thousands of orthodox Jews who are organized tradition of the people of Israel as the nation of God and His teachings, and in the name of thousands of orthodox Jews who are organized in the Council of Ashkenazic Jewish Community

of Jerusalem. I have the honour to welcome you upon your arrival in the Holy Land on your exalted mission with which you have been entrusted by the nations of the world, to inquire into the various problems and to find a suitable and just solution in order to restore peace in the Holy Land.

It is our belief and hope that the Creator of the world, our Father in Heaven, will bring about eternal redemption to the people of Israel. Yet we also believe that the hearts of Kings and Governments are in the hand of God. You Gentlemen have the providential privilege of being charged with that lofty task and this is why we kindly request you to do justice to those deprived of justice.

The massacre of millions of our brethren in the Diaspora has already been pointed out to you by various speakers, I cannot, however, but plead for the remainder of our people, especially the survivors of those thousands of ruthlessly murdered victims whom I have known personally, and I implore you to render help and assistance by opening the gates of the Holy Land, the Land of our Forefathers, in accordance with its absorptive capacity, for there can be no reason for opposing this appeal on behalf of the rescue of those survivors.

We pray that the blessings of Providence be with you and with all your activities so that rescue and life may flow from your decisions and quietude and peace for the dispersed sons of Israel and all citizens of the Holy Land.

As loyal delegates of the highest forum of humanity, the legal successor of the defunct League of Nations, we appeal to you to inquire also into the following infringements of their rights and the discriminatory treatment from which orthodox Jewry suffer:

[a] During the period of the Mandate the rights of orthodox Jewry in the Diaspora, who had for centuries immigrated into the Holy Land, have suffered by the fact that their immigration quota was reduced by granting immigration schedules through the Jewish Agency. This infringement resulted in the serious deterioration of religion in the Holy Land which had been on a satisfactory level until then.

[b] The Government of Palestine has officially recognized the Community Councils known as "Knesseth Israel", who do not recognize the authority of the Holy Law, and orthodox Jews may therefore not belong to such communities in accordance with the tradition of our forefathers. Although that is the reason for the Government having granted the right of opting out of the "Knesseth Israel", it did not, on the other hand, wish to recognize officially the separate community Councils in which orthodox Jewry is organized and also refused to grant legal sanction for the authority of their Religious Law Courts and Rabbinate.

I therefore request you to consider most carefully the detailed statement submitted to you and, simultaneously with your endeavours for a just solution of the general problems of the Holy Land, I exhort you to bring about the fulfilment of our special and just demands.

May the command of the Almighty — the line of justice and truth — serve and guide you so that your names may forever shine on the annals of the Holy Land, the sanctity of which is eternal. And let the beauty of the Lord be upon you and upon the work of your hands.

Rabbi Selig Reuben Bengis (President Religious Law Courts),
(Rabbi Bengis spoke in Hebrew and the following is the translation of his speech):

His Eminence the Chief Rabbi of orthodox Jewry in the Holy City and of the Holy Land spoke to you briefly and in general terms and I have the honour to address you on the following vital points.

Let me begin with a few general remarks which are of interest to us on account of their religious aspects.

I shall first deal with immigration. Settlement in the Holy Land being one of the commandments of the Lord, has not lost its validity during any period in history. In addition the fulfilment of many other commandments of the Holy Law depend on the soil of the Holy Land. This is why orthodox Jews throughout the ages have endeavoured to settle in the Holy Land as explained in Part 1, paragraph 2 of the statement submitted to you by our Council.

However, in our days the importance of this problem of immigration increases mightily on account of its potential life saving aspect. Our brethren the survivors of an unprecedented mass slaughter, who are now behind barbed wire in many a camp, are losing their will to live as days go by and it is imperative that they be rescued from the abyss of psychological decadence. This is why we appeal to you gentlemen, to help them in their present demoralizing state of restricted existence.

It is clear that in addition to any other place of refuge that might possibly be discovered for them, this Holy Land must be and is ready to be their principal haven of security and happiness.

From the bottom of our heart do we address you on this international stage:— "Have we not all one Common Father? Has not one God created us all? Fulfill then your brotherly duty and love towards these downcast brethren.

In connection with the question of immigration I kindly request you to note the following details:—

(a) Past experience proves that orthodox Jewry who have always observed and upheld the religious ties and historical connections between the People of Israel and the Land of Israel and who for centuries immigrated into this Holy Land uninterruptedly, have been discriminated against within the framework of general Jewish immigration, by the authorities in charge of such immigration for a very considerable time during the period of Mandate. And even upon the intervention of the Government, only a very small number of immigration certificates were made available through the medium of the Jewish Agency, channels which are against our conscience, as explained in part 1, paragraph 6 of our statement.

(b) The catastrophe that befell European Jewry during the Second World War was a disaster for the entire Jewish people and especially for orthodox Jewry in the Diaspora which has suffered to such an enormous extent.

Justice requires, therefore, that at a time when the nations of the world wish to compensate the Jewish people for its untold sufferings, that this

just retribution come from your hands and not through channels which may suppress religious conscience. That is why we ask that the United Nations Organization decide that Jewish immigration in future be the direct responsibility of the Government of this country and all those who are in need of immigration shall be free to benefit directly by such arrangements.

The serious limitations of the land laws as at present in force in the Holy Land discriminate between Jews and non-Jews and they are in open conflict with the United Nations Charter. While Jews are free to acquire land in any independent country, here in the Holy Land, where one of the Commandments of the Holy Law specifically requires Jews to settle, we are barred from buying land even if such Jewish prospective buyers are Palestinian born and loyal citizens.

Permit me to add a few words regarding Jerusalem.

Jerusalem, the Holy City, whose sanctity ranks higher than that of any other town in the Holy Land, has been chosen by orthodox Jewry for permanent settlement in any period. This city has always occupied a unique position in as much that even at the time of Jewish Kingdoms, when the whole of the country was divided into districts on the basis of the Tribes of Israel, Jerusalem was never divided. This Holy city is now doomed to stagnate in its present position since it has no chances for further development on account of the strangulating land laws which are effective also in the District of Jerusalem. Every important town in the world is being rebuilt and continues to expand; shall the town of God be fettered forever?

This is also why we demand the abolition of the existing Land Laws for the reasons outlined in paragraph 7 of Part I of our memorandum.

The *Askenazic Jewish Community Council*. I now come to the demands of our Council which are based on Article 4 of your Terms of Reference. As a Rabbi of more than fifty years standing I have had the privilege to see two generations of the most authoritative Religious Heads in Israel. I am therefore able to acquaint you with the binding religious opinion concerning the management of Jewish public affairs. According to our Holy Law any Jewish community organization must satisfy all religious requirements since otherwise decisions of such Council carry no weight or binding force. For the people of Israel and the Law of Israel are one. And as people or as a public community Israel is but considered in relation to its Torah. The basic conditions for all arrangements in Jewish public affairs is the recognition of the Holy Law in such affairs by electing as its representatives the Religious Heads of the community who are loyal to the Traditions of our Law. That is the reason why orthodox Jews can never recognize the Jewish Agency as the representative body of the entire Jewish people as envisaged by the Mandate.

However, the problem of the foundation of Jewish Community Councils in the Holy Land is one of the most painful. Official recognition has so far only been given to community councils of the Vaad Leumi known under the name "Knesseth Israel", for example. Councils who have so far refused to embody in their statutes the fundamental requirements of our Holy Law, notwithstanding the clear verdict given by eminent Rabbis and Scholars of the Law and a decision of the greatest Religious Authorities in Israel that the basis of all such councils must rest on the recognition of the authority of

improve the general position in the Holy Land as pointed out by his Eminence the Chief Rabbi of the Holy City and the Holy Land.

At the end let me thank you for this opportunity to place before you the opinion of orthodox Jewry and their just demands and we are convinced that these opinions will be useful in coming to a just solution of the problems confronting you.

In the name of orthodox Jewry of Jerusalem and the Holy Land may I express the hope that as you find a generally acceptable and just solution of the problems of the Holy Land you will also succeed in assisting orthodox Jewry which is at present degraded to a community consisting of second rate citizens, in regaining their position which is due to them as requested in the summary of Parts I and II of the memorandum. The Lord of Peace and Truth may enlighten you and pitch through you this Tabernacle of Peace over the Holy Land and the City of Peace. Amen.

Chairman: I thank you.

I have an question that I would like to have answered. What is the number of adherents to your Community?

Rabbi Duschinsky: We have no exact number. We have registered members and we have sympathizers.

Chairman: How many registered members are there?

Rabbi Duschinsky: Seven thousand members in Jerusalem, adults, not counting their families. This number includes male adults only because only male Jews are considered members of the Community. The number of persons is estimated at sixty thousand, at least.

Chairman: Your followers?

Rabbi Duschinsky: Our followers.

Mr. Blom (Netherlands): May I ask one question. The Rabbi says that the Religious Courts of the Ashkenasic Community are not legally recognized. Nevertheless, Rabbi Bengis calls himself President of the Religious Law Courts of his Community. I would like to know whether in practice these Courts give sentences, exercise jurisdiction? What is the legal consequence of their action in this respect?

Rabbi Dushinsky: We claim recognition. We are only by sufferance a Court on grounds of submissions. The members who come to the Religious Court have to submit themselves to an arbitration proceeding, and they have no legal right. Their judgments cannot be executed as judgments of a Religious Court, only as judgments of an arbitration board.

Mr. Blom (Netherlands): Are they recognized as judgments of an arbitration court by the civil courts and other religious courts?

Rabbi Duschinsky: The judgments of the awards of every arbitration are recognized if confirmed by the ordinary courts, not only of religious courts, even of three gentlemen, two gentlemen, or one, sitting as sole arbitrators, also. After the court confirms it, it is recognized.

Torah in Jewish Public Affairs. As a result of the refusal of the Vaad Leumi to fulfill those religious conditions our Rabbis have at the time prohibited the affiliation of our communities to the Vaad Leumi. Details are to be found in Part II of our memorandum, paragraph 10.

It should be pointed out that the rules of the Knesseth Israel of the Vaad Leumi of the year 1927 are based on the Religious Communities Ordinance, 1926. The intention of the legislator was to create religious communities, Jewish and other, that is to say a community council loyal to the Law of Israel. Yet the rules of the Vaad Leumi are in open conflict with the religious requirements of the Holy Law.

Justice requires that religious affairs of orthodox Jewry who have but fulfilled their duty by leaving the community of the Vaad Leumi shall not be suppressed and that their own community councils shall benefit to the same extent by official recognition as those community councils that have refused to incorporate the basic conditions of Religious Law in their statute, for example, to enable orthodox Jews to organize in officially recognized community councils throughout the country in accordance with the spirit of their religious conscience.

The Council of the Ashkenasic Jewish Community, Jerusalem, which continues the Tradition of the Jewish Yishuv in Jerusalem as developed throughout the centuries has received assurance in writing from the General Officer Commanding British Occupation Forces at the beginning of the Military Occupation of Palestine that the rights of our community will be safeguarded together with those of other communities. However, with the inception of civil government in this country after the confirmation of the Mandate, events developed to the detriment of organized Orthodox Jewry. Our community council, the first of its kind in this country, which represents thousands of orthodox Jews who do not belong to the Vaad Leumi and who look after their own religious needs, by maintaining their own Religious Law Courts, Ritual slaughter, registration of marriages, rendering of certificates, social welfare, etc., suffer from the lack of official recognition of their activities in this field. In particular the withholding of recognition of jurisdiction over personal status from our Rabbinate and Religious Law Courts is in open contradiction to the very British assurance referred to above, the text of which will be found in Appendix I of our memorandum. It is furthermore contrary to paragraph 7 of the Mandate which requires the Mandatory Power to honour and preserve the personal status and position of religious institutions of the various communities in the country. It thus appears that our Christian neighbours have benefited to a far greater degree than orthodox Jewry in as much as official recognition was granted to every Christian community, even in cases where very few members belong to such communities, and certainly far less than the number of our own members.

The present position as regards our Council runs counter also to the requirements of paragraph 15 of the Mandate; in which connection I refer in particular to the two questions asked by the Permanent Mandates Commission as described in Part I, paragraph 12 of our memorandum.

On the just solution of the invidious position of the orthodox Jewry in the Holy Land depends the strengthening of our Holy Law, which will also

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LEAGUE OF NATIONS - PUBLICATIONS - 1925
PERMANENT MANDATE COMMISSION
MINUTES OF THE SEVENTH SESSION

PETITION FROM THE COUNCIL OF THE
ASHKENASIC JEWISH COMMUNITY AT JERUSALEM

Forwarded by the British Government on November 22nd, 1924.

To the League of Nations, Geneva.

Jerusalem, October 1st, 1924.

The Press announced that in these days there will be submitted to the League of Nations a report from the Government of Palestine concerning the development of this country during recent years.

We therefore beg to draw the attention of the League to the peculiar condition of Orthodox Jewry in this country and to the difficulty it meets in organising its communal life, and to submit its just demands in the hope of obtaining thereto the support of the League.

Orthodox Jewry in Jerusalem, which continues the existence of Original Jerusalem Jewry since the days of its last settlement on the principles of Torah and religion, organised itself, upon the occupation of Palestine by the British forces, into a separate community, and by reason of its peculiar religious views and its desire to secure the possibility of observing its principles in future, it declined to unite in the organisation of the community with another section of Jews which at that time organised a Jewish community together with irreligious Jews on secular and national principles alone.

This community remained separately organised and has been guarding its peculiar task and character for these six years, and its members, who number 1,600 heads of families, do not participate in the elections of the committees of the other community, nor do they take part in the establishment of their offices.

The Statute for the Organisation of Jewish Communities in Palestine, proposed by the secular and national Jews — the text of which, as published in the Press, we herewith annex — and submitted to the consideration of the Palestine Government for ratification, threatens the existence of the orthodox community, it deprives Jewish inhabitants of freedom of religion and conscience and endangers the possibility of observing religion in communal life in Palestine in future. The said Statute already contains clauses that are against Jewish morals and religion, such as giving women active and passive right of election, which is not practised in any existing Jewish community.

Moreover, even now, although the proposed Statute has not yet been ratified, we already feel oppression in the organisation of our communal life. Our rights as a community are little by little taken away from us, and we are deprived of the possibility to exist in the country and shape our life in accordance with our religious views and convictions along the lines of tradition and like the life of the original Jewish settlement in Palestine:

1. Whereas the supervision over the slaughtering of kosher meat is in the hands of the Rabbinate of the other community in whom our members have not full confidence, our community desired to arrange its own meat-slaughtering. This was disallowed us by the Government, with the result that many of our community members ceased to eat on that account, and others who do eat meat do so with pain of conscience.

2. A "Matza" tax was imposed on us in favour of the other community's funds, which, apart from the fact that such tax has never before been levied in Jerusalem, is collected from our members by force and deeply hurts our religious feelings.

3. We are forced to be subjected to the other community in all matters of certificates, etc., and we are denied official recognition.

4. Recently we were forbidden the practice of using our name, "Council (Waad Hair) of the Ashkenasic Jewish Community", for the reason that the Government cannot recognise more than one community in a town.

We hereby beg to submit copy of memorandum which we submitted regarding the matter to the Palestine Government and to the British Government in London, to which we notyet received a reply. We request that same may be considered by the League.

In opposition to the said Statute proposed by the National Jews, dealt with in said memorandum, a Statute has been submitted by us, through the Centre of the World Agudath Israel Organisation, to the Palestine Government, for the organisation of Jewish communities in Palestine. This Statute, whilst securing the observance of the principles of Torah and religion in Jewish communal life in Palestine and with its expressed aspiration for communal unity, also contains full freedom for those declining to accept the Torah principles and gives them the possibility to organise separately into a special community.

This Statute deserves to be ratified, for it is free from any tendency of oppressing the conscience of anybody as well as from any desire to subject one part of the inhabitants to the wish of the other. It likewise has the advantage that it lays down religion as the foundation of communal Jewish life in Palestine, which behoves and is in harmony with the task of the Jewish people as the people of the Torah, and with Palestine as the Holy Land, the cradle of religion and faith.

We hereby beg to enclose also a copy of this proposed Statute, requesting thereto due attention when dealing with the situation in Palestine, and we hope that same will receive the support of the League.

If, however, by reason of objection from the part of the irreligious who will not agree to recognise the laws of the Torah as a foundation for their communal life, our suggestion will not succeed to receive ratification in full,

in spite of its justice, it should at least be seen to that, in organising Jewish communities in Palestine, the principle of freedom of religion and conscience shall be secured and full right be given therein to orthodox Jews in Palestine to organise for themselves separate communities with all the organs thereto appertaining, in due accordance with their views and wishes, in a manner entirely independent of other communities which are organised not in accordance with their religious scruples.

Hoping that our request will be viewed with favour by the enlightened nations, especially Great Britain, which uphold truth and justice.

[Signed] Rubin S. Jungreis,
Chief Secretary for the Community.

COMMENTS OF THE BRITISH GOVERNMENT OF THE PETITION OF THE ASHKENASIC JEWISH COMMUNITY

Letter to the Chief of the Mandates Section of the League of Nations.

London, October 2nd, 1925.

With reference to your letter No. 1-39544-2413 of July 28th, and to previous semi-official correspondence ending with Mr. Cadogan's letter to Mr. Glichrist of June 17th, relative to a petition from the Ashkenasic Jewish Community at Jerusalem, I am directed by Mr. Secretary Chamberlain to inform you that the situation has now been somewhat modified.

2. The enactment of an ordinance has recently been approved empowering the High Commissioner for Palestine, with the approval of one of His Majesty's Principal Secretaries of State, to make regulations providing for the organisation of religious communities in Palestine and for their recognition as such by the Government of Palestine.

3. If, after the enactment of this ordinance, of which certain details are at present under consideration, the Jewish community in Palestine apply for recognition by the Government of Palestine, it will be necessary to draw up regulations providing for the organisation of that community, and the representations made by the Ashkenasic Jewish community will be borne in mind when those regulations are being drafted.

[Signed] Lancelot Oliphant.

Still available in very limited supply:

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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.

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ד"ס

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 athelism 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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Rav Simon Schwab

Zion or Zionism?

THE UNITED NATIONS has resolved by majority vote to equate Zionism with racism.

All over the world Jews have reacted by indignant protests and vigorous public declarations: "We are all Zionists," "Judaism is Zionism" and so on. This Jewish response is most unfortunate. A vicious lie is being answered with a simplistic untruth.

Zionism is not at all identical with Judaism. In fact it is diametrically opposed to it. Zionism is a political philosophy which considers the divine nation of the Torah a nation like all others, albeit with certain religious traditions which may or may not become part of the law of the Jewish land, subject to a majority vote of a democratic parliament. Zionism has transformed the holy land, the holy

tongue, the holy nation into secular entities.

Zionism has created a sovereign state governed by man-made laws and not by the G-d given laws of the Torah. All these are dry facts, indisputable.

Zion is the house of our life. Zion is the citadel of G-d, sanctuary of the Torah, the holy city which surrounds it, the holy land of which it is its eternal capital.

The Zion of David and Shlomo, the Zion of our prophets and sages and singers and mourners and lovers—all this is the very opposite of Zionism. No! A thousand times no! We love Zion and therefore we are non-Zionists.

We are Jews who hate racism because we all have been the foremost victims of racism. We hate racism because all men were created in G-d's image, be they white, black, or yellow.

However, we are G-d's first-born son. We are indeed a kingdom of priests and a holy people, chosen to serve Him and carry on His commandments, chosen to suffer if need be for the glory of G-d and the redemption of all mankind.

Eretz Yisro'el was given us as an everlasting possession, but it was never promised by a guarantee from G-d of [unconditional] permanent existence for the Jewish people in Eretz Yisroel. On the contrary, it is a major teaching of Torah that the Jewish people has to earn the right to dwell in the land. And whenever Jews stop earning this right, Jews stop living in the land—heaven forbid. This we learn from countless passages of the T'nach as well as from the pages of history.

Therefore, the U.N. resolution should serve [us] indeed as a powerful eye-opener to return to the only source of our strength, to finally disregard Zionism and rediscover Zion, to discard the U.N. and go home to the Torah.

Condensed from Mitteilungen, the bulletin of K'hal Adath Jeshurun, New York City, Adar I-II 5736.



LEUMI=NATIONAL

Dr. Theodor Herzl wrote 75 years ago that the future of the Zionist movement depended on a bank just then founded. That bank, in the span of three generations, has weathered many a storm in the history of the world and of the Jewish people. This is the story of how a one-time Trust Fund became today's Bank Leumi, one of the world's 100 largest banking institutions.



farming communities were soon set up. Grapes, almonds and citrus were some of the crops grown under hard conditions and with primitive tools.

This was the era of "The Benefactor," Baron Edmond de Rothschild, who lavishly financed the first settlements. However, this form of supported colonization came to an end with the close of the 19th century.

In 1903, the first branch of the Anglo-Palestine Company was opened in Jaffa, at 15 Buxton Street. A few months later, a group of young pioneers passed by it, as they came off the boat. This was the first wave of the Second Aliya.

The Second Aliya and the First Bank EARLY IN ITS HISTORY, and together with the Jewish National Fund and the Keren Hayesod, the bank had become one of the main financial levers of the Jewish resettlement. All three were originally conceived mainly as channels for World Jewry's participation in the building of the Jewish state, and both funds continued to fulfill this function.

The bank, however, changed its course almost immediately. It developed into an institution of the Yishuv as the Jewish community was then called, its assets and liabilities being deeply rooted within the local economy.

During the early years of its existence, it engaged in some ac-

tivities which had no direct connection with commercial banking. It carried out land purchases and opened an import trade department.

The decision to concentrate on banking may have been a result of judicious skepticism as regards the parent company's capacity to provide adequate means for extensive colonization work. At the same time, the bank was an expression of the optimism with regard to the future financial resources of the local economy. At any rate, later events have proved the decision to have been correct in both directions.

Starting with a capital of £40,000, the Anglo-Palestine Company had, after three years, deposits totalling £129,000 and a credit balance of £138,000. Within a decade, the bank had become the leading financial force of the Jewish community.

Owing to its special status as the banking institution for the Zionist Organization, it profited from the continuous inflow of Jewish capital. At the same time, it took pains to attract local Jewish deposits and catered to its Arab clientele.

Until the outbreak of the First World War, the bank had opened branch offices in the main towns — Jaffa, Jerusalem, Haifa, Tiberias, Safed, Hebron and Gaza — as well as one in Beirut. Admittedly, conditions in these days were primitive, the Turkish regime was corrupt, and commercial activity was carried on to a

large extent without legal authority. The basis for the activity was custom, private arrangements and agreements with the committees of the Jewish settlements.

General Manager for Eretz Israel and Syria

AS OFTEN IS THE CASE in the founding of new institutions, there is one name intimately connected with its fortunes. In the case of the Anglo-Palestine Bank, the man was Zaiman David Levontin. Son of a Hahad Hassidic family in White Russia, young Levontin worked as a clerk in a commercial bank. He was sent to Palestine to purchase land, and eventually, in 1922, founded Hahadot-Zion.

In 1901, Levontin was summoned by Dr. Herzl to become one of the directors of the Jewish Colonial Trust in London. In 1903, he went to Palestine, with the expressed purpose of establishing a bank there under British auspices.

The tenth anniversary report of the fledgling financial institution makes interesting reading; it offers a deep insight into the conditions prevailing during the period. It speaks of the very difficult economic times in which the settlement existed primarily on donations and loans which were not expected to be repaid.

The state of affairs, the report states, was not conducive for the settlers to strive for self-sufficiency. "We do not wish to

detract from the value of private philanthropists, but if the truth be said, then the support in the form of charitable gifts or loans has detracted from the morality of the settlers."

The report further states that the settlers discovered early that the new bank was not a charitable organization. Borrowers were required to pay back loans on time.

Both Arab and Jewish agriculture was still backward, industry almost non-existent, building activity rudimentary and citrus culture on a very modest scale. Import trade, some crafts, tourism and pious donations from abroad were the mainstay of the small Jewish community, which was still far from the 100,000 mark. Under these circumstances, banking activities consisted mainly of short-term loans which grew from £238,000 in 1903 to £6.5 million ten years later.

The loan paragraph of the 1912 report, including among others mention of a £10,000 loan to the Hahomer group for the purchase of horses and fodder. The Hahomer, the forerunner of the Hagana, was made up of vigilantes who protected outlying settlements from harassment.

However, when occasion arose, the bank did not hesitate to go out of its way in order to assist new ventures and sponsor economic development. It was instrumental in supplying long-term mortgage credits for the erection of the first houses in the Ahuzat Dayit suburb of Jaffa (1908). This was to be the beginning of the new city of Tel Aviv.

An example of the bank's role in developing the local agriculture was the support extended to cotton growing. Almost all planters of cotton employed the bank's loans. It was small wonder that the acreage of cotton cultivation grew from 12,000 to 34,000 dunams in the period under consideration. Growers of grapes were encouraged to build their own wine-processing plants.

Cooperatives for the sale of citrus fruits were also encouraged. They did away with the middlemen, who penalized the profitability of the citrus-growers by forcing them to sell their output in Palestine rather than on the European market.

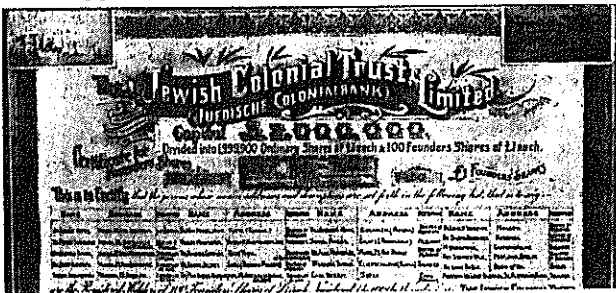
Dr. Herzl and Dr. Faust.
"So far, the bank has posed the greatest problem of them all... I am now in just that mood in which Faust made his covenant with the Devil. I would immediately give 10 years of my life to whom ever promised me the success of the subscription... In fact, the whole future of the movement depends on it."

DR. THEODOR HERZL, father of the Zionist Movement, was writing in his diary. He was referring to what was to become the first Jewish bank in Palestine, and the forerunner of Bank Leumi le-Israel B.M., currently celebrating its 75th anniversary.

Herzl proved that visionaries often have a practical side to their dreams. He had recognized very quickly the necessity of establishing a financial institution which would become the instrument for the realization of the Zionist dream.

Herzl spelled out what he envisioned to be the role of the proposed bank: "To develop industries, colonization schemes, to create working opportunities and to develop the natural resources of the country." This was in 1899.

In 1901, the Jewish Colonial Trust Ltd. was set up. The certificate states that 100 founders' shares were purchased, at the price of £1 each, by 21 gentlemen. The first was Dr. Herzl of Vienna, whose occupation appears as "Litterateur." The statutory capital of a quarter of a million pounds sterling was finally collected in 1902. The trust, in turn, created the Anglo-Palestine Company, which was to function in Palestine.



But beyond those who blindly participated in helping Bank Leumi directly, there are also those whose money is working for Bank Leumi (and therefore the Zionist government) without their realizing it.

To quote a report in the Jewish Journal of September 24, 1976, "an Israeli-owned bank has saved the ailing American Bank and Trust Company of New York by taking over its deposits and liabilities, the Federal Deposit Insurance Corporation announced. Bank Leumi Trust Company of New York, a subsidiary of Bank Leumi le Israel of Tel Aviv, paid a purchase premium of \$12.6 million and assumed \$190 million in deposits and other liabilities, the FDIC said."

What the Journal report is very clearly stating is that anyone who had a savings (or any other type of) account in American Bank and Trust Company as of September, 1976, now has his money in Bank Leumi.

For some unexplained reason, a widespread misconception exists that the Bank Leumi has no official connection with the Zionist government in Eretz Yisroel. We hope that the above ad, reproduced from the Jerusalem Post, along with the beginning of the story (Jerusalem Post, July 26, 1977) that intertwines the history of Bank Leumi (founded by Theodore Herzl) with the rise of the Zionist State, dispels, once and for all, any notion that Bank Leumi is an independent enterprise.

It is important that all Torah observant Jews understand that any cooperation with, or support of, Bank Leumi is of direct and material assistance to the Zionist government. It is unfortunate that one who might abhor the thought of giving to Israel Bonds or the UJA still is careless in maintaining savings accounts and borrowing money (at high rates of interest) from Bank Leumi.

What can I do for Israel?

You must have asked yourself this question many times. You are deeply concerned about the future of Israel and want to help. Now you can.

OPEN A FOREIGN CURRENCY ACCOUNT WITH BANK LEUMI

Many people throughout the world who identify with Israel have opened foreign currency accounts with Bank Leumi, thus strengthening Israel financially and economically and at the same time reaping the benefits of competitive interest rates and exemption from Israeli income and inheritance taxes. Both deposit and interest are freely transferable abroad on maturity, in foreign currency.

BANK LEUMI - A HISTORY

Bank Leumi is the first and foremost banking group in Israel. Established in 1902 by Dr. Theodor Herzl as the financial instrument of the Zionist movement, it has been in the forefront of every worthwhile achievement in the fields of industry, commerce, agriculture, community planning, education and the arts in Israel for 75 years. Its name: Bank Leumi aptly describes its important role in shaping Israel's destiny.

YOUR MONEY IS IN SAFE HANDS

Bank Leumi has 352 branches in Israel and abroad with group assets of over 9.3 billion dollars.

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You can open an account in the currency of your choice or a multicurrency account, thus taking advantage of our international facilities in currency transactions, foreign stocks and bonds and gold.

Just fill this coupon and mail it or call our Foreign Resident and Tourist Center, 33 Lilienblum St., Tel Aviv, (Tel. 03-51931). We are ready to help you help Israel.

Bank Leumi  בנק לאומי
ישראל בנים
ISRAEL B.M.



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TOURIST CENTER
33 Lilienblum St., Tel Aviv

Please send me information on Supporting Israel through Bank Leumi.

Name _____ Address _____

This means that whether it be out of apathy, laziness, or naivety, there are today probably thousands of Orthodox Jews whose money is still directly supporting the Zionists. It is incumbent upon every individual, especially those who complain loudest about the "chillul HaShem" created by the Zionists, both by their very existence and by their anti-Torah activities, to make absolutely certain that they are not in any way responsible for any money over which they have control remaining in Bank Leumi.

As further of all of the trouble caused by allowing one's money to stay in Bank Leumi, we cite the following statements, quoted from the article in the Jerusalem Post, reiterating the interlocking fortunes of the bank and the Zionist State:

"Herzl wrote 75 years ago that the future of the Zionist movement depended on a bank just then founded...This is the story of how a one-time Trust Fund became today's Bank Leumi."

Writing in his diary, Herzl noted: "So far, the bank has posed the greatest problem of them all...I am now in just that mood in which Faust made his covenant with the Devil. (Editor's Note: A most appropriate analogy). I would immediately give 10 years of my life to whomever promised me the success of the subscription...In fact, the whole future of the (Zionist) movement depends on it."

A reproduction of the first share in the bank was presented in the newspaper, with the notation that it included the names of "Th. Herzl" and "Reverend (sic) Stephen Wise", among others.

(cont. on p. 29)

News in Brief

The Agudah "bluff"

A massive fraud was perpetrated on 3000 Jews a few weeks ago at Atlantic City, when Zionist politicians, posing as leaders of the international Agudas Israel, lulled their audience into a false sense of complacency about the state of affairs of religious interests in the Holy Land.

Interspersed among reports from members of the Moetzes Gedolei HaTorah (Agudah's Council of Torah Sages) were addresses by Moshe Sherer, Menachem Porush and other politicians of far-less-than-"gedolim"-stature, subtly presented against the panorama of talk by major Torah leaders, to somehow create a confusion in our minds that just maybe, "daas Torah" was giving its blessing to all of the machinations of the Begin Government.

But we noticed that the leading chassidic rebbes and roshei yeshivos who attended were quite careful about the measure of support they provided for the Begin regime. They know, and most of the Zionist politicians know, too, that things have NOT gotten better since Menachem, the widely-proclaimed "Messiah", took over in May.

They were aware that on October 28, 1977, Moshe Sherer "permitted" himself to be quoted as saying that Torah Judaism was already experiencing the fruits of Agudah's ill-timed deal with the Likud Party, guaranteeing its ability to dominate the region's political affairs.

But somehow, we can not seem to forget the letter of July 27 sent to Congressman Matthew F. McHugh of New York by Israeli Ambassador to the U.S. of American Simcha Diniz. In this note, Diniz' last paragraph includes the following, in regard to the coalition agreement between the National Religious Party (Mizrachi) and the Likud: "as for now, however, there is NO CHANGE and the above procedure applies to every Israeli girl who requests exemption from military service."

The "above procedure" referred to by Diniz included an oral examination by a committee which is comprised of non-religious (as well as so-called religious) Jews, and women as well as men. Each girl furthermore, has the onus of proving to the committee that she is as religious and knowledgeable as the committee thinks she ought to be. Otherwise, it is into the army with her, regardless of her protestations.

As we have quoted repeatedly, female service in any military is a clear case of "yehorog ve'al yaavor", according to every

מה יהיה על ההבטחות הדתיות?

(8) עשרות הבטחות דתיות הבטיחה רה"מ מר בגין ליהדות הנאמנה, בעת כניית סתה לקואליציה, ולבשתנו הגדול אף אחת לא קויימה. מנת אחרי הצטרפות ד"ש לממשלה ספק רב אם אפילו יעיוו הנציגים הדתיים לה' עלות דרישה אחת.

בשטח נתוחי מתים חלו שינויים לרעה, מתפרסמות בידון זה ידיעות בעיתונות יום-יום, בענין גיוס הבנות, לא בוטלו וועדות הפטור כי מובטח, ולא משחררים בת על סמך ההצהרות. כל ה' הודעות מטעם הפוליטיקאים כי חלו הקלות בשטח הן ער רבא פרה. השתדלויות הו' אילו פחות או יותר, גם ב' עבר, אבל בעת הצטרפות היהדות הנאמנה לקואליציה, שבכוחה היא קמה, ומסמכר תה היא שלטה באופן בלעדי, עד כניסת ד"ש, הוסלם לה' דול מפעולת השתדלנות ול- בסס את הכל על החוק.

חוק ההמלה, שהוא לפי כל אנשי ההלכה חוק רצח, ובא לעקור אחת מעשרת ה' דיברות, קיים ועומד ללא ש' נוי. חוק "מיהו יהודי", שבגללו פרשה פעם אפילו מפד"ל מממשלה, לא תוקן כלל. גר יים או "גרים" ריפורמיים חר- דרים לתחומי ישראל, ואיש אינו חלי ואינו מרגיש.

Excerpts of above Editorial from "Shearim," daily newspaper of Poali Agudas Israel

What will become of the religious promises?

At the time of entering the coalition, tens of religious assurances were promised by the Begin government to the faithful Jews. But to our great shame not one has been kept. Now, after the Democratic Front has joined the government, that the religious representatives would have the nerve to bring up even one demand.

Agudah bluff cont.

Torah authority from the late Chazon Ish, ztl, to Rabbi Moshe Feinstein, chairman of the Motzes Gedolei HaTorah of the Agudas Israel of America.

To make matters worse, Dinitz' July 27 letter wasn't just rhetoric, for on November 27, five days after the Agudah convention was assured that all was well, hundreds of Israeli girls received their notices of forced conscription!

We also find it hard to believe that the Agudah did not know that this was happening, for approximately 10 days earlier, HaRav Rafael Soloveitchik sent a letter from Eretz Yisroel to Rabbi Yitschak Hutner (rosh yeshiva of Chaim Berlin) and a member of Agudas Israel of America, alerting him to the danger that this would occur!

Yet Moshe Sherer's propaganda machine cranks out an announcement that "a new regulation is currently being drafted, which would permit the exemption of a religious girl from Army service purely on the strength of her declaration, without the necessity of appearing before any investigative committees. While the legalities are being worked out, the Ministry of Defense has already exempted hundreds of religious girls for whom Agudas Israel intervened". What we would like to ask Moshe Sherer is, what about the fate of the hundreds of religious girls who obviously don't have such good Agudas Israel connections? Or is it that if a girl is not a member of his exalted Agudah, she is not considered a religious Jew?

The irony of it all is that Menachem Porush wasted much of the audience's time by reading "from a dossier of documents that testified to progress toward resolving many aspects of the 43-point coalition agreement", while the girls' draft notices were simultaneously in the mail!

It is almost impossible to imagine a picture of the gall involved: Porush "honoring" the Agudah with his presence, (some honor) telling lies (which is his usual fare) and all the while knowing that hundreds of girls were facing induction within the week!

The two-faced hypocrisy perpetrated on the American Torah community must come to a stop, and this can only happen if each and every observant Jew in the United States stops accepting falsehoods at face-value and, instead, direct his energies toward pressuring the Zionist Agudah Government to end the conscription of girls -- immediately, once and for all.

Concerning the dissecting of the dead, changes have been made to the worse. Every day newspapers carry accounts concerning this problem.

The exemption committee on womens draft has not been abolished, as promised. Girls who declare their religiosity are not freed on their own saying so. All the rumors from the politicians that changes for the better have been instituted are just blown up balloons.

The Abortion law which according to all Torah authorities is a law of murder and was made to tear out one of the Ten Commandments still exists without any change.

The law concerning permits to desecrate the Sabbath has remained intact without any change.

They lead astray the populace. Day after day they repeat their song "changes have been made," just to justify their remaining in the coalition which is mostly secularist.

Till when will they purify the replite, with excuses and lies that they are preparing the religious laws?

And if they will not prepare the laws will you raise the consequences? Will you leave? Give us a time limit and we will know when that should be.

FROM DIGLEINU

From a complete silence the movement has turned vibrant and awakened. The offices of the movement, which to our great regret we can always see them deserted, suddenly became alive in the months of Nisan - Iyör. Hundreds of volunteers from all groups and shades and from all corners of the land turned the house into a vibrant Agudah center. But again much to our great regret, the house has once again become deserted and go see how it looks today.

Those workers from Yeruchom in the south and Kiryat Shemonah in the north again have encountered disappointment, and despair, which was their share in the past but they had thought maybe not this time...

FROM DIGLEINU

The volunteers raised our votes many times over, beyond all expectations. We can say with an open heart and a full mouth: these tireless volunteers feel as if they were fooled.

We came to them as messengers of the Almighty — of the Torah. The leaders of the movement went to their homes. We came to them with explicit promises that we will continue to wage the Almighty's battles everywhere in all places.

I will never forget my trip the month before the elections to an honorable settlement. Quite a number of orthodox Jews live there. They send their boys to yeshivos and the girls to seminary. They are very well known for their devotion to all that is holy.

The Agudat Israel organizations budget to the branch in that Yishov is 150 Israeli pounds per month. In other words \$15.00, or seven and a half English pounds — the cost of a mid-day meal in a kosher restaurant in London. Needless to say that this shameful sum hasn't arrived to the branch for more than a year. Even this sum which is like laughing at the dead, doesn't come.

The secretary of the branch doesn't even open the door for me. From behind the closed door he shouts — The Agudat Israel has no room in my house anymore. Embarrassed I stood in the yard and thought to myself, "If this is a movement than I do not know what movement means".

Have we become a party just for elections? Is it so that the leaders of the movement visit the majority of cities once in four years? When a daily spiritual battle hovers over them, was Agudat Israel established only to produce parliamentarians?

The above is no doubt a satire by a Satmerer Hasid? Or some of the sarcasm in Der Yid? Yeah? Well the Answer is No. It was written by Moshe Chaim Shonfeld and printed in Dagleinu the organ of the Zeiri Agudat Israel in the Zionist State — issue of Tishrei 5738. Four months after the Israeli elections.

Need any more be said?

ברכה מרובה ורוב שלום למע"כ
מֶרֶן הַגֵּאוֹן הַמְּפוֹרָסִים וְכוּ' וְכוּ'
הַר"ר מֹשֶׁה פֵּינְשְׁטֵיין שְׁלִיט"א

אחרי הברכה

רצוף בזה מסמכים אודות הגזירה הנוראה של גיוס הבנות שהוחמר המצב בתקופה האחרונה, ולפי דברי ראשי שלטונות הגיוס הצליחו לגייס במשך התקופה האחרונה יותר מחמשת אלפים בנות שעד כה שוחררו מטעמי דת, והצליחו בזה ע"י דרכים שונים מהם בתעמולה בכתונים ומהם ע"י כפייה על הוריהם ומהם ע"י השתדלות אנשי המפד"ל המטיפים מוסר ומשפיעים על בנות ישראל לא לציית לפס"ד של כל רבני ישראל מדור העבר וצ"ל. ויבלחט"א גאוני ישראל בדורינו שכולם פסקו שהוה בגדר של „יהרג ואל יעבור“! ועוד לא שקטה רוחם והתחילו ללכת בכח וברדיפות ע"י המשטרה לאלו שהחזיקו מעמד ולא התגייסו, וגם קרה בעזה"ר מקרים שלקחו באזיקים בנות כמו כן דנו למאסר של שנה אחת! ממש רדיפות כמו הייבסקים ברוסיה בשעתם, ולפלא למה העולם הגדול שותק על זה אחרי שכבר פורסם ברבים מתעלולייהם.

נהה זה עתה שמענו שהגיעו שמועות של שוא ושקר כאילו נחתם איזה הסכם עם שר הבטחון עם נציגות הדתית, וכבר הכל בא על מקומו בשלום. וכבר אמרו חז"ל הרוצה לשקר ירחיק עידותו ואם כי יכול להיות כי שמועות כאלו נחפרסמו ע"י גורמים משלנו הרוצים לשקוט על שמריהם מחעצלים לעשות ולפעול בענין זה או אולי מתביישים בטרם יודע שהמה לא עושים ולא עשו מאומה בזה ולפיענ"ד נכללים אלו במפרסמים שמועות כאלו בכלל

TRANSLATION

To Rabbi Moshe Feinstein Shlita

Attached are documents concerning the terrible decree of women's conscription, that has become much worse lately. And according to the words of the leadership in the Draft department they succeeded in conscripting just in the past period over 5,000 (five thousand) girls that until now were freed because of religious reasons. They succeeded in doing this through a number of ways. Partly through propaganda in the newspapers, some by compulsion on the parents, and some through the efforts of the Mifdal (Mizrachi) who preach ethics and persuade Jewish girls not to listen to the judgment of the Rabbis of the previous generation and those alive today. All of whom have declared that this falls under the category of "Yehorag Veal Yavor".

If this wasn't enough, they have not rested, and began to use force through the police, to those that had withstood the pressure and did not conscript.

It has already occurred that they have taken girls in chains, and also sentenced others to a year in jail. Persecutions just as years ago like the "yevesekes" in Russia, and the wonder is, that the big world is silent, even after their tactics have been publicized.

And just now we have heard rumors of lies and deceit that an agreement has been signed with the Defense Minister and the religious Parties, and everything is in order.

Our Sages have already pointed out, whoever wants to lie, brings his witnesses from afar, and even though these rumors have been spread by some of our own — those that want to watch and guard their posts and are lazy to do anything in this matter or because they are ashamed for it may appear and be made known that they are not doing anything and never had.

These are in my humble opinion included in those that withhold others from doing, (those that spread these rumors).

Therefore I beg of our Rebbe Shlita not to lend his ears to those false and deceitful

מונע את האחרים לעשות, ע"כ נתבקש מאת הרה"ג מרן שליט"א לא להטות אוזן לשמועות שוא ושקר היוצאים מפוליטיקאים מובהקים ויש לדונם לכף זכות כי כבר התרגלו בזה שבגלל „פוליטיקה“ הכל מותר.

מהמסמכים יראה הדר"ג את האמת לאמיתו וישמע חכם ויוסיף לקח ובטח יבוא לעזרת חושבי ארצנו המסובלים ועייפים מרוב צרות ולחציהם.

והעליון יאריך את ימיו בנועם ויוכה לקבל את פני משיח צדקינו בב"א.

המשתחוה מרחוק מול הדר"ג שליט"א מוקירו ומכבדו כערכו הרמה

אחד הנטפלים במקצת מן המקצת לדבר מצוה.
רפאל הלוי סאלאוויצ'יק

rumors that come from expert politicians, and the only merit that can be said about them is that they have become so used to these things that it is permissible on account of "Politics".

From the documents you will see the real truth, and a wise man will hear and gain knowledge and surely will come to the aid of the residents of our land that are suffering from all the hardships of their oppressors.

from Rabbi Rafoel Soloveitchik

A P P E A L

Our Sages have decreed, time and time again, that any female service in any form clearly comes under the category of "yehoreg ve'al yaavor" — a girl must sacrifice her life rather than transgress this sin.

Yet nowhere is this violation of Torah law more blatant than, to our everlasting shame, in the self-proclaimed "Jewish State". In fact, the mixed Zionist army has now served as a model for other countries around the world to follow, including the United States. One after another they proclaim, "if Israel can have girls in the army, so can we!"

Who has risen up to speak for Torah-true Judaism? Who has come to the fore to tell both our brethren and the world-at-large that girls in service is contrary to Jewish law?

Who has led the Torah world fight against forced autopsies, against Teddy Kollek's proposed Jerusalem sports stadium, for the entry of East European Refugees to the U.S.A. and against the closing of the only kosher slaughter

house in the Holy City? Who is the only group totally unafraid to criticize whomever is necessary, say what others only think and tirelessly make sure that the voice of the Torah way reaches those previously brainwashed by Zionist and secular propaganda?

It has been the Neturei Karta — and oft-times ONLY the Neturei Karta — which has had the courage to stand up.

We have driven our resources to the limit, in order to meet with Senators and Congressmen, to advertise our position in major daily newspapers and to organize demonstrations against the Zionist perpetrators desecrating the Holy One's Name.

If it were not for the Neturei Karta, many other organizations who have claimed credit for great accomplishments would never even have been forced to any action at all!

Yet through all of this — the staggering fees, as each new crisis erupts in the Holy Land or elsewhere, the calls around the world, — we do

cont. on p. 19

News in Brief

The RCA and Chambermaids

A large group of "Orthodox" rabbis, if we can call them that, is preparing to meet on January 30, 1978, at the Sheraton Heights Inn in Hasbrouck Heights, New Jersey. Notwithstanding that a reporter of the New York Post published a hair raising piece after last years convention at the same inn, "How Rabbis can dare go to a place with miniskirted chambermaids and...."? (and much worse)

These same "Rabbis" still go to this hotel and inform their members "that all rooms have color T.V." And for an extra few dollars you can get rooms with a "Western View".

This body is known as the Rabbinical Council of America (RCA). It is viewed as the clerical arm of the Union of Orthodox Jewish Congregations of America (UOJCA) and is comprised primarily of graduates of Yeshiva University's Rabbi Isaac Elchonon Theological Seminary and Chicago's Hebrew Theological College. The so-called Titular head of the RCA and Yeshiva University is Rabbi Dr. J.B. Soloveitchik who just inaugurated the new Talmudic lecture courses in Stern College and had his picture taken while lecturing the women. A blatant violation of the Torah which states: one who teaches his daughter Torah is as if he would have taught her obscenity.

כל המלמד בתו תורה כאלו מלמדה תפלות
(מסכת סוטה)
And even those who permit it do not permit Talmud

In fact, many of the RCA's actions vis-a-vis the UOJCA are unworthy of a so-called Orthodox rabbinic organization. Many years ago, 13 major yeshiva deans, including Rabbis Aron Kotler, Abraham Kalmanowitz and Abraham Yoffen, of blessed memory, issued a strongly-worded decree forbidding the participation of any Orthodox organization in the Synagogue Council of America (SCA) or of any Orthodox rabbi in the New York Board of

Rabbis. The SCA is a so-called "Umbrella" group which treats Orthodox, Conservative and Reform as equals, while the New York Board does that on an individual basis. Yet, several RCA members belong to the New York Board and, for many years, the UOJCA defied Torah Authorities and insisted on retaining its membership in the SCA. Finally, a few years ago, when some properly observant lay leaders in the UOJCA tried to pull out, it was the RCA, the UOJCA's rabbinical arm, which dragged them back in! Even when their laymen try to do what is right in the eyes of the Torah, their "rabbis" oppose them!

The RCA has a long history of being perverse, instead of service, to the American Orthodox community, but the chief agenda item of its upcoming mid-winter conference has driven it to a new low.

Such RCA leaders as Walter Wurzburger (current president) and past presidents Fabian Schonfeld and Louis Bernstein have announced that the group will try to alter the Jewish laws of divorce.

By what right do they dare espouse this stand, which is essentially the philosophic cornerstone of those who call themselves Reform Jews?

The last person from whom we should expect such a blatant display of disregard for Torah law is one who calls himself an "Orthodox rabbi", but it seems that this is not the first time that the RCA and its leading lights have thought they were bigger than all of the greatest Torah Sages combined.

Remember when last year, in a debate in front of the biennial UOJCA convention in Washington D.C., Fabian Schonfeld made disparaging remarks about the Rambam and Ramban, because it didn't fit in with his "Gush Emunim" policies. Fabian Schonfeld is also chairman of the RCA's

Kashrut Commission, which is known for its "hechseirim" on Sunflower meat of Lincoln, Nebraska with U Supervision. They also have Schoctim belonging to Playboy clubs. In the opinion of many rabbis the meat is not kosher and certainly not Glatt.

And more, recently, we saw how Walter Wurzburger created a massive "Chillul HaShem" by running to the New York Times and, in front of millions of readers criticizing strictly observant Jews for the number of yeshivos they maintained in Boro Park and Faltsbush.

Most assuredly it is these same kinds of rabbis who scream the loudest when Neturei Karta runs ads in the New York Times. May we note, somewhat paranthetically, that many of the employees at Torah Umesorah, the National Society for Hebrew Day Schools, which dedicates its whole existence to building more Jewish schools EVERYWHERE, are members of the RCA. We suggest that these individuals either leave Torah Umesorah or get out of the RCA!

Then there was the time, a few years back when, as then-president of the RCA,

Louis Bernstein also fired broadsides at some Torah authorities for their attack on Israeli "Chief parachutist" Shlomo Goren's stand on the "mamzeirim" issue.

In fact, it now becomes easier to understand why the RCA so overwhelmingly backed Goren on that issue. Then, as now, Mizrachi-type rabbis desired to change the Torah to fit in snugly with their perceptions of the immediate needs of the Zionist State.

Other members of this same RCA (Emanuel Rackman, Norman Lamm, et al.) advocated last year that Jews be permitted to carry money on Shabbos in Manhattan in order to pay off muggers not to shoot them! Again: The RCA solution to the mugging problem -- change the Torah! We wonder what excuse so many RCA rabbis use for speaking through microphones on Shabbos and permitting mixed seating during services.

And, to quote Louis Bernstein, "It still says that the Torah shall come forth out of Zion". When that day comes -- and it may take that long to prove it to the RCA -- the meaning of the Almighty's Torah shall become incontrovertible, even to Zionists who parade around as Orthodox rabbis.

Appeal Cont.

not seek credit and we do not seek praise and we do not complain.

But though credit is not important to us, CASH is! It requires many thousands of dollars to pay printers, buy ads, travel to Washington, meet other expenses.

Our efforts have borne much fruit.

But to continue our vital work -- indeed, to step it up -- we need support from all our friends.

While all volunteer help and active participation in numerous ways is always welcome, what we also need is the means to meet our expenses in conducting our lonely campaigns.

We recognize that there are many worthy

causes that force each of us to divide up our charity budget among many supplicants. But all we ask is that you include the Neturei Karta among those causes to which you give first priority.

After all, what is more important than helping to save a young girl rather than commit the capital transgression of serving in the immoral and totally promiscuous Israeli army?

*What can be more important?
Please, immediately, send in your tax deductible contributions to the*

**Neturei Karta of USA.
G.P.O.B. 2143
Brooklyn, N.Y. 11202**

The "Terrorist" proclaimed as the "Messiah" exposed!

The following is a brief listing of news headlines of Menachem Begin and his Irgun terrorists according to the New York Times.

(If ever there was a man not to be given any honor, it is Begin, and from this we can deduce, how giving honor to wicked people רשעים leads, to denial of the Torah.

אשרי האיש אשר לא הלך בעצת רשעים ובדרך חטאים לא עמד ובמושב לצים לא ישב. אם הלך סופו לעמוד ואם עמד סופו לישוב ואם ישב סופו....

קרוב אתה בפיהם ורחוק בכלייתיהם (ירמ' י"ב ב')

ואם חי ה' יאמררו לכן לשקר ישבעו (ירמ' ה' ב')

They came in 90 degree temperature from their Catskill retreat, a three hour drive – each direction – to honor the man who was in charge of terrorist Irgun Z Leumi.)

New York Times July 23, 46

1. King David Hotel bombing. 7/22/46. 41 killed 52 missing.

2. *New York Times July 24, 1946*

Irgun Z Leumi: takes credit for bombing: blames British for not heeding evacuation warning (The murderer Begin and his terrorist IZL blame the victims. Ed.)

3. *New York Times July 25, 46*

Final death toll put at approximately 120 Jews at least among dead.

4. *New York Times July 29, 1946*

Engineers continue search for bodies. 24 persons still missing

5. *New York Times 8/3/46.*

Government estimates bombing deaths at 91

6. *New York Times 9/2/46*

Irgun Z Leumi secret radio blames Secretary Shaw for bombing casualties. (again the murderer of innocent people, which includes a few dozen Jews, blames the victims. Ed.)

7. *New York Times Jan. 4, 1946*

Irgun publicizes their role in recent bombings through poster distribution.

8. *New York Times April 27, 1946*

Irgun believed responsible for attack on 6th Airborne Division car Park participating "women terrorists" described (Ed. emphasis ours)

9. *New York Times May 8, 1946*

Irgun distributes pamphlets in Tel Aviv, urging Jews to fight for Zionist State; fire automatic weapons; casualties noted.

10. *New York Times June 22, 1946*

Evidence reveals that Irgun planned to kidnap British commanding general Lt. Gen. Sir. E. Barker:

11. *New York Times June 25, 1946.*

31 Irgunists, seized April 3, go on trial on charges of carrying arms and explosives. Irgun threatens to kill 3 officers if two Irgunists are executed.

12. *New York Times July 1, 1946.*

Irgun threatens lives of 3 officers if execution of 2 Irgun members is carried out.

13. *New York Times July 5, 1946*

Irgun issues virtual war declaration against British. outlines plan for overthrow of slavery.

14. *New York Times July 8, 1946*

Irgun secret radio calls for volunteers to fight British.

15. *New York Times Aug. 5, 1946*

Irgun threatens new Anti-British moves, will resist curfew.

16. *New York Times Aug. 15, 1946*

Irgun radio calls for all Jews to revolt against British.

Following all of the New York Times

September 2, 1946

Irgun radio threatens Secretary Shaw, blaming him for King David Hotel bombing casualties.

September 10, 1946

British major and police guard killed, 6 injured in bombings at railways and public buildings in Tel Aviv; rail lines cut; Irgun admits role.

September 11, 1946

Irgun raid on Government hospital to free fellow member under death sentence fails.

September 30, 1946

Irgun threatens attack on US as well as British interests unless Anglo-American policy changes.

November 1, 1946

Irgun will not heed Inner Zionist Conil-Vaad Leumi call to end violence.

December 4, 1946

British soldier killed, 2 hurt when Irgun land mine explosions wreck 2 jeeps.

December 16, 1946

Irgun threatens to break truce if sentence against bank robber is carried out.

December 30, 1946

British officer seized by Irgun and flogged in Nataanya; 3 British sergeants flogged in Tel Aviv and Rishon. Siyon, 4 Jews with whips seized, 1 injured in escape attempt.

December 31, 1946

Irgun threatens to kill British soldiers if British carry out caning sentence against A. Cohen, 17, for carrying pamphlet bombs; admits responsibility for flogging;

January 4, 1947

Irgun reiterates stand on use of pamphlet bombs.

January 11, 1947

Irgun leaflet bombs go off in Rome, Venice; threatens Italian government with violence if it fails to exert influence on Britain.

January 13, 1947

Irgun announces end of truce.

January 27, 1947

H.A.I. Collins kidnapped, believed to be hostage for Gruner.

January 28, 1947

Windham kidnapping linked with Collins

February 12, 1947

Irgun hurls bomb into Hashemir Hatzir Party HQ in Tel Aviv, 12 hurt.

February 21, 1947

Irgun terrorists attack RAF installation near Hadera and cut oil lines; woman member phones to claim responsibility; homemade mortar used; 3 suspects seized.

March 2, 1947

16 dead, 22 injured in explosions throughout country, British declare martial law; Irgun takes credit for bombings.

March 4, 1947

Irgun declares open war on British.

March 4, 1947

Irgun claims attacks on two British army camps;

March 5, 1947

Thousands of stickers urging youth to join Irgun and Stern gang plastered on stores;

March 7, 1947

Irgun apologizes for killing of Jewish truck driver;

March 25, 1947

Tel Aviv bank robbed of \$109,000, clerk shot; Irgun suspected.

April 17, 1947

Irgun threatens 40 British officers with death.

April 24, 1947

Irgun claims responsibility for train bombing.

April 28, 1947

Irgun radio pledges terror, outlines demands; Stern Gang endorses statement.

May 5, 1947

Irgun radio praises USSR stand on Mideast

June 19, 1947

Haganah foils attempt by Irgun to bomb British military HQ in Tel Aviv;

July 13, 1947

Irgun kidnap 2 British sergeants in Nathanya; Begin says they will hang if 3 Irgunists die; British threaten martial law.

July 17, 1947

1 dead, 13 injured in Irgun attacks on military traffic near Nathanya; Mayor Ami condemned by Irgun

July 18, 1947

Irgun reports 2 British hostages in Tel Aviv; claims responsibility for Nathanya road mines.

July 28, 1947

Irgun radio calls for civil disobedience.

July 30, 1947

Chief Rabbis Herzog and Uziel appeal to Begin to release 2 hostages;

July 31, 1947

Irgun radio announces hanging of two hostages; lists alleged criminal activities; bodies not found;

August 1, 1947

5 Jews killed, 15 wounded, cafe wrecked in Tel Aviv by British military and police incensed by hanging of 2 hostages; bodies of sergeants found near Nathanya; 1 blown up by booby trap as it is cut down from tree.

July 3, 1947

Kupat Milhem bank in Haifa robbed by 7 Irgunists.

August 4, 1947

Irgun and Stern gang urge Zionist youth revolt against Haganah; explain booby trap on body of hanged Briton; threaten more hangings.

August 5, 1946

Barclay's bank in Haifa robbed of \$4,000 by Irgun; staff killed.

August 10, 1947

Irgun blast derails troop train near Lydda in drive to cut rail lines; 2 Irgunists captured;

August 16, 1947

US officials link Irgun with Austrian Alps rail bombing; G. Henoch, arrested earlier, confesses and names accomplices; 4 Irgunists arrested for bringing explosives to World Zionist Congress in Czechoslovakia.

August 19, 1947

US Military Government in Vienna warns of Irgun bomb plot.

August 20, 1947

Irgun claims responsibility for Austrian Alps blast.

August 25, 1947

Irgun calls on Jews to ignore Rabbinate's plea for fast to protest British action of Exodus refugees.

August 25, 1947

M. Rosnai, member of the Haganah, kidnapped; kidnapers believed to be Irgun.

September 5, 1947

Irgunist killed while manufacturing explosives, identified as Acre escapee.

September 22, 1947

Irgunists kidnap Haganah girl member; Irgun radio acknowledges owning recently discovered arms caches; says Haganah reported caches to police.

September 29, 1947

Irgun bombs Haifa police station.

September 30, 1947

10 Britons and Arabs killed, 53 wounded in Irgun Haifa police blast.

December 14, 1947

Irgun makes 3 bombing raids; 16 Arabs killed, 67 wounded.

December 22, 1947

Clashes continue; 7 Arabs, 3 Jews, 2 British soldiers killed; Irgun claims killing of soldiers.

December 30, 1947

11 Arabs, 2 British police killed, 32 Arabs wounded in Irgun bombing; question of Irgun absorption by Haganah linked to Sneh resignation from Jewish Agency; other Irgun-led incidents described; Irgun condemned by Hebrew press.

December 31, 1947

41 Jews, 6 Arabs killed, 48 Jews, 42 Arabs wounded in clash resulting from Irgun bombing of Arab workers in Haifa factory; train hold-ups increase; Irgun warns engineers not to drive Tel Aviv-Jaffa line.

January 8, 1948

2 Irgun bombing raids kill 15 Arabs, wound 41; 3 Irgunists shot trying to flee; revised casualty figures in other explosions.

February 27, 1948

Haganah-Irgun clash in streets of Tel Aviv; Haganah charges Irgun uses gangster tactics in fund-raising; policy split seen.

April 7, 1948

Irgun raids British army camp near Haifa killing 6 and looting arms.

The above, we hope, will be hard enough to digest, until our next issue.

We will only bring one quote of Menachem Begin's own words, as written in his Book "The Revolt".

"Only thus, was the legend beneath the emblem of the Irgun Z Leumi. A raised right arm grasping a bayoneted rifle. This device was bestowed upon the Irgun by its spiritual father Vladimir Jabotinsky who taught the Jewish youth that they would have to fight for their natural freedom which they would achieve !! Only thus!!

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REB ELCHONON WASSERMAN

Written forty years ago – actual for today

It is known that in war, each side must find the source of the other's strength, so that perhaps they might be able to weaken it. We, too, must know where the origin of Amalek's strength lies, and understand in what way we can weaken it. The Torah reveals this to us in the verse: "And the nation of Israel fought in Refidim". Our rabbis, of blessed memory, explained that we are given a hint as to why the Amalekites were able to fight with Israel; "for their hands slipped from the words of the Torah." We learn from this that Amalek becomes strong when we weaken in our study of Torah. The converse also holds true: If we will strengthen our study of the Torah, the strength of Amalek will be weakened.

Therefore, we must strengthen ourselves to the greatest extent possible in disseminating Torah learning, in teaching ourselves, in raising our children to study Torah and in encouraging those who are learning. This, in itself, deals half a mortal blow to Amalek. This is not something obvious to the average person: our senses do not detect spiritual matters. Except for what has been handed down to us by our sages, of blessed memory, concerning the Oral Law, on our own we would know nothing. Any Jew who learns or supports Torah weakens, to a great extent, the strength of Amalek, while retaining a share in the commandment to wipe out Amalek. These are not just empty words, for we are to believe literally in the words of our sages, as the Rambam has already written (in his commentary on the Torah) that it is the manner of the verse to explain and to hint.

From here on in, the way is obvious and within our control. The weapons are at our disposal to spread knowledge of the Torah and the fear of G-d with all one's power. The two parts of the tong are linked together: who will lead us in

this orphaned generation? We are advised to unite all G-d fearing individuals into one group, for this express purpose alone. As the Rambam writes, "In my days, I was vanquished only by one artisan." This means that one shouldn't occupy himself with many things, but rather with one purpose. Also, one doesn't make Mizvohs (commandments) into bundles.

We learn in the Mishna that the scattering of the righteous is bad for them and bad for the world, while the gathering of the righteous is beneficial for them and beneficial for the world. For what strength does each individual have alone? It is enough if he is able to do the right thing for himself. But the advantage of having the many over the individual is a



רבי אלחנן בונים ווסרמן הי"ד — ראש ישיבת בראנוביץ
תרל"ה — א' בתמוז תשי"א
RAV ELCHONON WASSERMAN

natural one and a mystical one. In the natural manner (as is stated), a load carried by one on his shoulders is merely one-third of what others can help him to lift. In mystical terms, the merit of the many comes to the aid of the one in attaining help from above. A few who are fulfilling a commandment do not compare to many who are fulfilling a commandment. Thus the Name of G-d is sanctified, as it is written, "and in Jeshurun there came a King when the heads of the people and the tribes of Israel were gathered together". In this manner, one can anticipate HaShem's mercy on His people in order to eliminate wrongdoing from our midst. When the voice is the voice of Jacob, then the hands of Esau cannot dominate him.

14) The holy author of the "Chofetz Chaim" z'tl used to explain the words of our father Yaakov, "with Lavan I dwelled and I did not learn from his evil deeds," that his intent was to complain about himself, that in his good deeds he did not equal Lavan with his evil ones. Yaakov said of himself that he did not try hard enough to do good as Lavan did, to do evil. We must look into the behavior of Lavan's disciples in order to see how we are to behave in accomplishing good. We see that all the (political) parties, although they base their platforms on material promises their main purpose is their ideology - to spread atheism and anarchy. So too with us, our main job must be ideological - to spread knowledge of the Torah and fear of G-d. Those who rejoice at the victories of the orthodox in worldly matters ought to be told what a famous general once said after a victory which cost him half his men one more victory such as this one and I am lost. Material victories are paid for very dearly at the expense of spiritual interests, and the energies spent in waging battle over worldly things would yield results more honorable and noble were they spent on spiritual matters. For worldly matters are in the hands of G-d and spiritual ones in the hands of man. And in worldly matters the measure of

success depends on one's trust in G-d. "Blessed is the man who trusts in G-d." Whereas in spiritual matters it is written, "do not trust in the Ruler" - meaning G-d.

15) Of late there is agitation among the religious people to disseminate orthodox "literature". It has already been written in Mesilas Yeshurim - that once the Holy One blessed Be He, who has created man and the (Yetzer Horah) evil inclination, testifies, that there is no other cure for the evil inclination except Torah: "I created the evil inclination I created the Torah as its antidote" if someone will come and say, 'have other ideas, such a person is mistaken and misleads others. Can orthodox "literature" and its meaningless talk be a barrier against the evil inclination? The safeguard itself needs guarding, for there is ample room for the evil inclination to invade the gates of this "literature". The ideas contained in this literature are not in keeping with Torah ideas. Even though they are not suspected of doing so intentionally, G-d forbid, this is a factor in the lessening of Torah study found presently among us. These distributors must be told as was said to the king of the Kuzarim "Your intentions are desirable, but your deeds are not desirable."

16) **The weakening of Torah authority has caused distorted principles even among the religious people. The holy author of the Chofetz Chaim z'l said: Secular Jews are sometimes referred to in yiddish as "Freie Yuden" ("Free" Jews). I d'o not understand this term - "Free" Jews? Perhaps they are free, but then they aren't Jews. For this is a contradiction in terms - A Jew cannot be "Free and one who is "free" is No Jew.**

He would also say: Because of our many sins we rely more on the words of a priest than on the words of our sages Z'l. If Abaya and Rovo render a verdict on one that he is not a Jew, we don't accept this and to us he still remains a Jew. But if the priest will attest with his signature that this person has left Judaism then, we too, will recognize him as a Gentile. But

it must be made perfectly clear that a person is not Jewish unless the Torah considers him so. Those, that according to the Torah are not considered Jews will not be availed by any scheme in the world to be considered Jews (except repentance which helps even if the person denied G—d his entire life). These are dead limbs among our people which cause the entire body to decay. **And if they call themselves Jews, this view like all the rest of their views negate that of the Torah, for it is built on the false premise that one can be a Jew without Torah or its mitzvos, and this stand is a denial of the entire Torah.**

17) How distant we are from recognizing and understanding the true position of Torah authority is evident in everyday occurrences. For example: when there is an election for state or city gov't officials' the religious people try to establish a "United Jewish Front" against the Gentiles. But who are these "Jewish" partners? They are Hellenists¹ and not in the least bit Jews, and are estranged from us and full of enmity towards us. Are such representatives better than gentiles? Take a look at the Red State where our Jewish brothers are trampled on by the "Jewish" Yevsekes — has their lot improved since earlier times when they were slaves to Nikolai? And it is known, even now, that in distant villages where it happens to be that the Yevsekes are not found, it is at least possible for a Jew to live, albeit meagerly, but in those places under the Yevsekes, the lives of our Jewish brothers are intolerable, and their only comfort is that they will not live long, as their letters abroad testify.

18) The law of the Torah in this matter is known—that any person who is not G—d fearing may not be appointed to any position among the Jewish people (Rambam — beginning of Hilchos Melochim) but apart from the direct damage, there is an additional danger since we allow this fraud to exist—that they are Jews and authorized to represent the Jewish community. This transgression reaps its immediate reward — for their authority which they received on our account is used to humiliate and



רבי ישראל מאיר הכהן מראדן — "החפץ חיים"
תקצ"ט — כ"ד באול תרצ"ג

RAV YISROEL MEIR KAGAN — (Chofetz Chaim)

malign and to slander us openly and secretly, as the rabbis z'l, have said "One who flatters a wicked person will, in the end fall into his hands." All this is because we want to delude ourselves and recognize them as Jews. But of what use is it that we will fool ourselves with futile dreams. The reality knocks constantly in our faces, for they do not hide their intentions and fight arrogantly against the Torah.

19) When the city of Radun was burnt by a fire, 35 years ago and the holy Chofetz Chaim z'l wrote letters to be printed in papers appealing to aid the victims, he had to write to a well-known editor² and begin the letter with some complimentary title. The holy one could not decide what to do—how to limit the title so there would not even be an extra unnecessary letter. He was in a dilemma for several days until he decided how to write and after he sent this letter he was also worried and upset that perhaps he

¹ Hellenists—name as referred to reformers during second Temple under Greek rule. ² Nahum Sokolow

wasn't careful enough and wrote an extra word that could have been without by so doing and unnecessarily honored a wicked person. Approximately 12 years ago this same person came to a city³ in this country and was received with great honor. When I told this to the holy one z'l, he answered in these words! "Why are you so surprised? You saw that they carried⁴...what a parade they made and after a moment said, "Nu, who knows, perhaps as a child he once said Amen, Yehai Shemai, Rabah, and he is being rewarded in this world." It is now close to 30 years since he told me is these words: **I was once at a convention in Vilna, All the gedolim were there, and Rabbi Yisroel Salanter z'l was also there. I asked a question and no one had a reply for me. I asked: perhaps it may be we have no strength to fight with the wicked people, but where did we get the right to honor them. This is what I asked and everyone remained silent...** and Rabeinu Yona wrote in Shaarei Teshuvo that honoring wicked people is a sin which erodes the soul and flesh. It is an all – consuming fire. For the weak – minded upon seeing wicked people honored, are drawn to them and they too become our enemies.

20) One must realize that Satan's messengers don many disguises. For there are some who wish to do away with the Torah in the most horrible manner possible and some who find it more efficient to kill the Torah in a gentle manner – but either one aspires to the same end – they differ only in their tactics.

21) It is presently common talk that "a Jewish⁵ land is being built in Eretz Yisroel". If this is truly so, there is no bigger cause for rejoicing among the Jewish people. But it is well-known that more than half the children there are being educated in the (secular) schools of the Hellenists. This means that from early childhood they are taught to be plain non-believers or spiteful heretics and therefore why rejoice? Is this a building of Jews or destruction of their enemies.⁶ **It is clear that a structure in this**

manner will not be lasting for the Holy One Blessed Be He does not make a travesty of the Torah.

22) The Holy "Chofetz Chaim" z'l would say: lately we see things which at first glance seem to have never been seen or heard of before, but in truth there is nothing new under the sun. The difference between our time and previous ones is that the cycle of time passes more quickly and what occurred in previous generation, through hundreds of years, occurs now in a very short time and therefore the changes from yesterday till today are more evidently felt. Therefore the words "your evil ways will cause suffering" are enacted more quickly than in previous generations. The truth of these words are evident to everybody in the time cycle of poverty and wealth. Since previously someone wealth a lasted generation or two. What do we see, now? Wealth is like the vine of Yonah which came into being one day and perished the next. As well as in the governmental and social changes taking place in the world today. In general it is presently a time of upheaval in the world, and the attribute of justice is being enacted against our enemies. **Therefore the danger of being evicted from Eretz Yisroel is more likely in our time than in previous generations.**

23) Regarding the election of (Hellenistic) officials, aside from the seriousness of the prohibition as explained above, even in the most ideal manner there is no practical advantage from this. And the holy "Chofetz Chaim" z'l said of the verse "small and great are there" that in this world one who is considered small, perhaps is really not small and one who is great is really not so great. But in the world to come, the small one is truly small and the great one truly great – these are his words. Therefore we must discern the markings of smallness and greatness in the next world. It seems from the words of our sages z'l that the greatest yardstick is a persons-ego-for the greater the person, the smaller his ego, and vice versa... Therefore, Moshe Rabbeinu, to whom no

3. Vilna. 4. a Tzelem 5. meaning "religious" Jewish communities that were being built in the 20's and 30's. 6. meaning self destruction

one can compare, was the most humble of men. Nevuchadnezzar and Sancherib said "nothing exists except for me". The most important prerequisite for one who intercedes on behalf of his people is that he push aside his own needs and pleasure for the benefit of the many. So it has always been with us, that the leaders of each generation made personal sacrifices for the public's sake. In variance with the veracity of this quality, the secularists are very insignificant. They will not give up any of their pleasures and desires nor give of themselves for the benefit of the public.

On the contrary — the public's benefit is pushed aside for their own and what benefit is there in electing these representatives who are suspect of selling the public for their advantage.

24) What should our tactics be regarding the nations of the world? It is explained in several places in the words of our sages z'l, and alluded to in the Torah at the beginning of Parshais VaYishlach — refer to the Ramban there. In previous generations, they heeded the true and relevant advice of the Torah regarding the situation of the Jews among the nations. "One lamb among 70 wolves." But the secularists whose entire philosophy is "let us be like the nations", choose also the political ways of the nations, which are not suitable to our situation — and to which there is no comparative example among any other nation. So even, when they mean to benefit us, they will only be detrimental with their ideas which do not apply to our condition.

25) Regarding them it has been written in Tehilim "If G-d will not build the house, in vain do the workers toil. So how can one possibly have a thought that these people who have turned in rebellion against G-d and His Torah will receive Heavenly assistance. For it says "Cursed is he who does not uphold the Torah," and surely one who is accursed will not succeed in his endeavors, and if they do succeed it is not through the help of G-d but rather that of the Satan, that they should succeed in their destructive acts.

Aside from this it is known that their mouths are full of lies, they promise much

and do not deliver even a little, and therefore what benefit can be derived from electing such people as our representatives.

26) In spite of all these words there are among orthodox Jews, people that regard lightly this prohibition. Their main reason being to preserve peace or not to arouse animosity. A Torah authority z'l has already said in regard to this: If they want peace let them make peace with the evil inclination itself — to do his will and there will be no more battle, and according to the Torah, it is known that one may not allow a transgression of that which is prohibited by the Torah to keep peace or inhibit enmity. But truthfully their reasons (of peace and animosity) is the work of the evil inclination (Satan) so that his emissaries will be the leaders of the generation.

27) It is also necessary to be aware that the evil inclination has all the merchandise in the world in his store. Each one for a different situation or occasion that may arise. Like those well known "merchants" in Warsaw who sell stones at the price of jewels — so too the evil inclination has among his messengers also "Rabbis" who parade around in the guise, (clothes) of Rabbis, who write and sign petitions to strengthen these evildoers and to aid them in their battle against the Torah. There are those who defend these "Rabbis" saying that their stupidity makes up for their policies. An answer to this was given by the revered Rabbi Chaim Ha Levi Z'l of Brisk more than 30 years ago about someone who printed bad things in "Ha Mayleets" and one Torah authority tried to acquit him as being stupid. The Gaon Rabbi Chaim z'l said about this: it may be he is truly stupid, but experience has shown us that even a fool is wise in matters benefitting himself — in his business, and therefore we can conclude about this writer, the Torah is not his business-but a foreign business — and therefore he says whatever enters his mind. So, also in our times, those who write announcements in the name of the Torah to fight against the



רבי חיים סולובייצ'יק מבריסק
תרי"ג — כ"א באב תרע"ח
RAV CHAIM SOLOVEITCHIK

Torah. But it already has become so, that is no need for the evil inclinations messengers in the form of approval of "Rabbis" and they can work with out any disturbance, for they have their own "authorities" -- unlimited numbers of doctors and professors. We can see the materialization of the curse "arrogance will be great (plentiful)". For to be "great" in our times one needs only arrogance and in accordance with the amount of arrogance the person has, his greatness is assessed as we see today in their new leaders who could never have become leaders of the generation except for their arrogance.

28) All this has befallen us because of the ignorance of Torah which leads to distorted principles and poverty chases the poor, for these wrong ideas cause a lessening of Torah learning, and it is a vicious cycle. Like the Vilna Gaon explained the saying: If a person is afflicted with suffering he should examine his deeds. If he examined and found no transgressions he should blame his suffering on wasting time from Torah study. For the sin of wasting time from

Torah study is greater than all other sins. Just as the reward for Torah study is greater than that of all the other commandments. Since this sin exists, how can one say he examined himself and found nothing. The Vilna Gaon explains that if one finds no sins it is because he has not studied, for, if he would study he would recognize and understand his sins. So, with us, because of our limited Torah knowledge, the crooked seems straight to us.

29) and ask why G-d has given so n said: the prime reason for our ailment is that we have been negligent in Torah study and therefore the only cure is to spread the Torah. The most potent medicine is wine -- which means Torah, which is also called wine as the Vilna Gaon explains -- and where wine is available there is no need for other medicines.

30) In concluding this essay it is fitting to convey the words of the holy "Chofetz Chaim" z'l. Many G-d fearing people are puzzled much power to the non-believers (Kofrim)? But the answer to this question is explained in the Torah. "If there arise in your midst, etc. and gives you a sign in the heavens and a wonder on earth and that sign and wonder occur -- you shall not heed him -- because G-d is testing you, etc." It is clearly explained in these writings, that perhaps when a false prophet arises to attract and lead astray and gives a sign in the heavens, that tomorrow the sun will stand still in its place, he will be given the power by Heaven and his words will take place and the sun will stand still. Why is it so? "Because G-d is testing you." And as Moshiach's time comes closer, it is written: and I will purify them as silver is purified and I will probe them as one does gold: for it is necessary that before Moshiach comes there be purification and testing after testing, there is no room to wonder over the power given the false prophets of our time, because G-d is testing us. He also said that it is the nature of any thing to gain strength immediately before extinction, so with a candle before it extinguishes and with darkness at the end of the night. And as the days approach of which it is written: "And the unclean spirit, I will remove from the earth," the defilness gathers its last strength as never before, and we can deduce from this that the days of salvation are near.

Leumi Cont.

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