

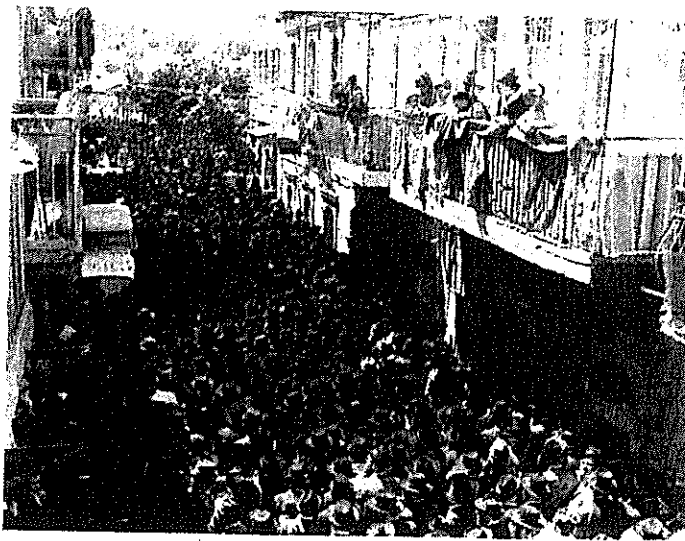
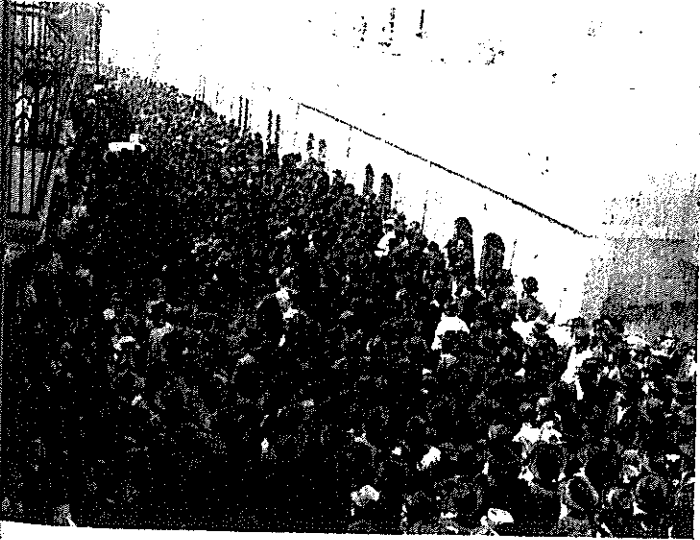
# THE GUARDIANS



Reb Amram's last public speech at Meah Shearim Centennial



Reb Amram in sack cloth demonstration at the 25th anniversary of the Israeli zionist independence



THOUSANDS OF FAITHFUL crowd Meah Shearim street as Neturei Karta leader Rabbi Amram Blau is borne to his final resting place. This unusual photo shows only part of outpouring for funeral of the ultra-Orthodox leader who fought the inception of the State of Israel.

ISSUE NO. 2 PRINTED BY  
**NETUREI KARTA OF U.S.A.**

(Guardians of the Holy City)  
P.O. Box 2143, Brooklyn, New York 11202

JULY 30 '74

PRICE 50 CENTS

rs  
d  
ts  
ty.  
e  
and  
mp  
rget  
ly  
i to  
ass-  
ousin  
id  
orth-  
sion,  
Jew  
le.  
r  
nts  
and  
st-  
ro-  
l the  
ucc-  
in  
heis  
l-  
ll  
fth  
l.

955

# REB AMROM'S LAST REQUEST

June 11, 1974

His excellency; President Richard M. Nixon

Most honored President:

Cognizant of the fact that the situation of our Holy Land and its surrounding countries has moved the honored President's heart to the extent that he has personally come to find some ways quiet the ill winds and, in his emphatic feelings for the suffering of all people on earth, to cause peace and tranquility to prevail for all those who find themselves oppressed by one another, to interest himself in their fate, to succor the oppressed from the oppressors and to establish truth and place.

In this capacity, we too, the undersigned wish to present his Excellency, our following petition:

We are Jews loyal to G-d and His word, the Torah. We have been observing and preserving the Torah and tradition of the Jewish nation, as it was G-d given to us at Mount Sinai, for the past three thousand years until this present day.

In the past century, there arose a national Zionist movement within the Jewish nation. This movement is in opposition to the spirit of the Jewish people, to its Torah, belief and tradition. At its inception, all of our nation's great spiritual leaders actively opposed this movement, rejecting the grafting of this foreign branch unto the structure of our people. Scores of years ago this Zionist national movement stretched forth its independent grasp over our holy land. In the national declaration of independence of this state they declared explicitly: Their government has no relation whatsoever with the Torah and the belief of the Jewish people. This clearly means to say that the Jews who preserve loyalty to G-d and His Torah, of the many veteran settlers of the Holy Land for the past hundreds of years, and the original Jewish people of thousands of years' standing, have no tie or interest with this G-dless, rebellious government which denies G-d and His Torah, despite their false claim to the name 'Israel'. This national Zionist government, by

power of its control of the government of the Holy Land and by virtue of its false name 'Israel' which it bears, has subverted tens of thousands of Jewish souls away from their Torah and faith - may G-d help us. They undermine the entire essence of the Jewish people, from being a holy nation, G-d's nation, the people of the Torah, to becoming a national entity, devoid of G-d, morally anarchic. It is certain, then, that we find ourselves, due to their atheistic domination, oppressed, plundered and wronged above any other.

We therefore turn to Your Excellency with our plea and petition:

Give us, too, with your dedicated and sensitive attention, a chance to find the way be free, we who are loyal to G-d and His Torah, veteran settlers of this holy land. Save us from the subjugation of the apostatic, G-dless government of this country. Save us from its fate, for under its rule we find ourselves, together with our lives and essential character and future generations, as in the stomach of a cruel sea monster, which devours and digests us within its organs. An awesome fear grips us when we contemplate our destiny as linked with this rule.

We desire to be annexed to any other rule or government that His Excellency shall devise or form or under the protection of any body he shall decide, save that of this present rule which has arisen among the Jews to cause it to forget its tradition and make it transgress the will of the Almighty, converting the Jewish people to a secular nationality. Put your heart to saving us and with us, save the original Jewish people from a destiny it does not deserve. As the prophet Jeremiah testifies, "know ye, and see, that it is bad and bitter you have forsaken your G-d." (Jeremiah 2:19).

We wish, at this opportunity, to make this observation to His Excellency, upon his mission of peace to the Holy Land. It may arise, in the course of your visit, the subject of religion or holy sites, over which the Rabinat and those who wave the flag of religion, in reality vassals of this ruling state - are custodians. We exhort you not to contend with them upon religious matters, for religion is only a means for their maintaining hold upon the people. May we impress upon you that these people

## REB AMROM'S LAST DEMONSTRATION

By Rabbi Moshe Hirsch

do not represent our religious interests whatsoever. We beg of you to preserve the rights of those Torah true Jews especially in regard to these matters, which are actually closes to them.

May Your Excellency be blessed with success in all your endeavors, and may G-d's grace be upon you and may your undertakings be solid and lasting.

With the blessing of the Torah-loyal Jewry and in their name,

Rabbi Amrom Blau  
Neturei Karta  
Jerusalem, Palestine

Dear Rabbi Hirsch:

I have been asked to reply to the request for a meeting with President Nixon that you and Rabbi Blau presented personally to me on June 11. As I suggested to you might be the case, the President's schedule during his brief stay here did not permit any meetings with private groups such as yours. Unfortunately there was also no possibility for a meeting with a member of his staff.

The letter from Rabbi Blau to President Nixon was passed on to the President's staff, and I provided a report on your talk with me. I am sure that your views will be given due consideration.

Sincerely Yours,

Betty-Jane Jones  
American Consul

The Yeshiva Bonui Letalpiyos in Jerusalem, founded by the late Reb Amram Blau, Z'tl, has been established to perpetuate his memory.

I first got word of Reb Amrom's passing away at 'shachariss' on Friday morning, the 15th of Tammuz at 6:30 a.m. His recently bar-mitzvaed grandson whispered to me one word, "Niftor."

I did not get any chance to shed any tears. As soon as I had davvened and rushed to Shaare Zedek Hospital, I was assigned by the family to organize the funeral. I persuaded the family to have Reb Amrom brought to his home in the Hungarian Houses.

His two sons-in-law, Reb Cha'yim and Reb Menachem, and I took a cab to Mea Shearim. Reb Menachem got out to arrange for Reb Amrom's last 'tvi la' on earth (most 'mikvo'os' are not open for 'tvila' of the dead on 'erev' Shabbos). I rushed to a telephone to contact Reb Shimon Turenheim to notify the local news media of the time and the place of the funeral. Reb Cha'yim and I then proceeded to the printer's to arrange for the various mourning posters. I called Reb Shimon again from the printer's to have Reb Simcha, his neighbor, engage four or five Arab buses to return the crowds from the cemetery to the City, and also to arrange for a sound truck to announce the details of the funeral throughout the city. We then proceeded to Reb Amrom's house to discuss with his children the question of which cemetery Reb Amrom would be buried in. Reb Elimelech, a son, remarked that his father had often voiced his opposition to burying Jewish dead in the Har Hamenuchos cemetery, since that land had been expropriated by the Zionist regime from Arab landowners. He contended that even though the Har HaZaisim (Mount of Olives) cemetery had been "out of bounds" to Reb Amrom since its conquest in 5727 by the Zionists, the land had nevertheless belonged to Jewish proprietors. Reb Dovid, another son, expressed preference for the Har Hamenuchos cemetery, since the women of the family would want their father buried next to Reb Amrom's first wife - their mother - and his own mother.

Meanwhile, another problem arose: Was there any available space on Har HaZaisim in the vicinity of Reb Amrom's father and grandfather? Reb Mendel, the Chevra Kadisha man, resolved the discussion: Har Hamenuchos would be Reb Amrom's resting-place, since there was no room

available on Har HaZaisim next to his father and grandfather, and a grave had already been dug and designated for Reb Amrom earlier that morning on Har HaMenuchos.

On Monday night, 12 Tammuz, I had gone up to Reb Amrom's at 10 p.m. to pick up his draft of a letter to be presented by a Neturei Karta delegation from New York to President Nixon in Washington upon his return from Moscow. The letter asks Mr. Nixon to arrange for a representative of the Palestinian Jewish refugees to be seated at the next round of Geneva peace talks. It also reiterates the Neturei Karta request to be subject to any non-Jewish rule rather than to the domination of the Zionists. It further reiterates the Neturei Karta plea to remove the misconception that religious Jews are Zionists, for Judaism is being misrepresented by the Israeli government, which has even been given custodianship over the Jewish holy sites. Lastly, Reb Amrom offers Mr. Nixon his proposal for peace in the Middle East: removing the cancerous independence of the Israelis, the main cause of Arab-Jewish strife in the Holy Land, or at least to replace the Zionist domination of Jerusalem with any foreign rule.

Reb Amrom said that he wished me to join him and his son Reb Elimelech in a medical consultation. His bladder was not functioning properly. We decided to call a doctor. First we called the Magen David Adom First Aid Center to learn which hospital was accepting emergency cases that night. It was Hadassah Hospital's turn and Reb Amrom, as well as the community as large, has no trust in Hadassah due to its doctors' callous approach to the patient; more stress is placed on the patient as a research statistic than as a human. We called Dr. Yeruchom Zilberman through his wife at home who put us through to him in the Shaare Zedek emergency ward. He said he would drive over, and arrived some 20 minutes afterwards. After a brief diagnosis he said he would take Reb Amrom back to the emergency ward with him in his car, and after brief treatment he would bring him back home, since Shaare Zedek had no vacant beds in emergency. Reb Elimelech accompanied Reb Amrom on his fatal trip to Shaare Zedek Hospital.

I learned afterwards that surgery had been indicated and that Reb Amrom had insisted that Dr. Steiner, a surgeon who had removed 12 stones from him five years ago, perform the present operation. But Dr. Steiner was not interested in performing the operation this time because his colleague, Dr. Hyatt had been called upon by Dr. Zilberman to assist him in treating Reb Amrom the previous night. Thirty-six decisive hours later, at Wednesday noon, Reb Amrom reluctantly agreed to have Dr. Hyatt perform the operation. More than an hour after going in, Dr. Hyatt was forced to invite Dr. Steiner to come to the rescue. After five hours of surgery, Reb Amrom was returned to the room he shared with five other patients. (His suffering was so unbearable that his feet had to be tied together to prevent him from unintentionally disturbing his raw wounds. One doctor told Reb Cha'yim then that he feared the operation had been performed too late.)

I visited Reb Amrom on Thursday afternoon (Tammuz 14) with his youngest son Reb Sha'ya. When we entered his room, Reb Amrom greeted us with his old beautiful smile and said that he felt much more comfortable. He was aware that Reb Sha'ya had visited him late the night before.

The night before, Wednesday night, Reb Uri, his oldest son revealed to me that the doctors had told him that in the course of the complex operation Reb Amrom's organs of excretion had been rearranged, and that the success of the operation would only be determined after two or three days had passed. That meant that the test of his organs' function would come when he began to ingest food or liquid through his mouth, instead of his present intravenous nourishment.

Reb Uri went to Rav Amrom's room during the early Friday morning hours, but was not permitted to enter his room. Even the male nurse who had been engaged to attend him all night had been ushered out, when the doctors had entered to treat Reb Amrom. The doctors came out at last and said to Reb Uri, "Mishpachat Blau, you are free to take the body."

About 12 noon on Friday, Reb Amrom was carried down from his home to the Toldos Aharon 'mikveh' in Meah Shearim for his last 'tvila'. Reb Avrohom Yaakov Epstein was 'maspid' for over a quarter of an hour from the doorstep of Reb Amrom's house, on the balcony above the courtyard in Hungarian houses where over 5,000 people were packed

ight. Reb Yitzchok Dovid Gutfarb followed him with a short warning that anyone who sends his children to Bais Yaakov or any other government-funded schools should not touch the pallet. Previously, it had been announced that those who participate in municipal or state elections were not to touch or help carry the pallet. Also those who had not purified themselves by immersion in the 'mikveh' were to stay away.

The pallbearers bearly kept control of the pallet on their way down the many stairs to the courtyard below. When we reached Meah Shearim Street, some 20,000 people who had come to mourn the passing of Jewry's greatest contemporary leader joined the 'I'va'ya'- a solid mass of men that extended from one end of Meah Shearim Street to the other. Kadish was recited at the main gate of Meah Shearim through which Reb Amrom passed more than half-a-dozen times every day on his way to and from his Yeshiva Torah Veyirah, where he 'davened' and studied Torah almost all day every day. Upon reaching Sharay Pina, where narrow Meah Shearim Street widens, Reb Shabse Yudelewitz was waiting on a neighboring balcony in front of a microphone attached to a set of loudspeakers and delivered a brief, heart-warming, tear-jerking 'hesped' to an ever-growing crowd of 'm'lavim. Women do not customarily participate in 'I'va'yos, yet thousands crammed the alleyways and the porches above to gain a look at this memorable scene.

Arab buses arrived to pick up the elderly and the weak who wished to be present at the burial. Despite the hot dry weather, thousands of those who came to give Reb Amrom his last honors, continued the three miles to the cemetery in Givat Shaul on foot.

About a dozen rapidly-posted posters had called the dwellers of Y'rushola'yim (Jerusalem) to join en masse in Kidush HaShem. Over 30,000 participated in the greatest demonstration in the history of the Neturei Karta. Reb Amrom Blau headed his last demonstration through three miles of the Holy City's streets, letting the wide world know: "The Jewish People awaits Moshiach and G-d's own order to return to the G-d-given Holy Land. The secular political, zionist state that usurped our sacred name of "Yisroel" is not representative of the Jewish people. Zionism stands diametrically opposed to Judaism."

There was no fighting with the police, despite lack of a permit, and there were no banners,

The following was an exclusive interview, printed in The Jewish Journal issue of June 14, 1974 barely three weeks before the passing of Reb Amram. It was held at Reb Amram's home together with Reb Moshe Hirsch, Reb Amram's secretary, and Moshe Rabinowitz, Jewish Journal correspondent has given the "Guardian" exclusive reproduction rights.

M.R.: "What is the significance of the black flags your people carried on Independence Day?"

Reb Amram: "Much of the Jewish world thinks the state (of Israel) is the most fortunate thing that has ever happened. They therefore support it and cheer it as the Jewish state, as Israel. We consider the state the greatest misfortune, a manifestation that must be excluded from Jewry because it is neither representative of Klall Yisroel nor deserving of the name Israel. This is what the black flags came to express."

Hirsch: "You might call our march a counter-parade to the zionist military parade which celebrated three kinds of independence - independence from G-d, independence from Jewish heritage and independence from society. For their 'silver anniversary' they created a 'silver calf' - spending tens of millions of Lira to demonstrate their belief in their own power and to deny G-d. Ours was a counter-parade of loyalty to G-d."

M.R.: "Who are the 'we' to whom you refer?"

Reb Amram: "All those who understand and are able to participate. This is not just another organization; our ranks are made up of all those who haven't become traitors through their loyalty to the state."

Hirsch: "Neturei Karta is not a card-carrying membership group, but a frame of mind. Anyone who has Torah knowledge and values is a Neturei Karta man in some measure. We are guardians of the city, guardians of heritage."

M.R.: "If not for the state, what would have happened to all the refugees from the D.P. camps in Europe and those who fled from the Arab lands?"

Reb Amram: "G-d has always taken care of His people. On the contrary, if not for zionist sinning, the tragedy of Europe would never have happened."

Hirsch: "In regard to Jews from Arab lands, there is documentary proof that in lands like Morocco, anti-Jewish actions were fomented by zionist plotters to trigger aliya."

M.R.: "There are those even among the religious zionists, who claim that had there been a state back in the Thirties to absorb European Jewry, the lives of

six million Jews could have been saved. What do you say?"

Reb Amram: "This is outright heresy. I repeat that the Holocaust came as retribution for zionist sinning. They violated the 'three oaths' mentioned by the Talmud as G-d's orders against working for a Jewish state, and thus brought upon Jewry such a calamity in which Jewish bodies were turned into Nazi soap. In all such matters what seem to be questions for non-believers are actually answers for us."

Hirsch: "Books such as 'Perfidy' and 'Min Hametzar' attest to the zionist betrayal of our six million brethren. History has also presented us with an ironic turnabout. The zionists once championed the Judenstaat as the savior of the Jewish world; now they appeal to the Jewish world to help save the Jewish state."

M.R.: "But if not for the state and its army would we not have been destroyed by the Arabs?"

Reb Amram: "We had lived at peace with the Arabs for centuries and had no reason to assume trouble with them if not for zionist agitators. I myself lived together with the Arabs in Jerusalem for two decades before the Balfour Declaration and I assure you that they are no different from any other Gentiles with whom Jews live in peace throughout the world."

Hirsch: "History shows that until the zionists came along the Arabs caused less trouble for Jews than any other nation. Rav Sonnenfeld, the rabbi of Jerusalem, even had several meetings with King Abdullah on Jewish-Arab coexistence before the zionists dashed all hopes of such peace."

M.R.: "I see that you wear a pin which says in 3 languages what one of your protest placards said: 'A Jew is not a zionist.' What do you mean by this?"

Reb Amram: "Zionism is counterfeit Judaism, for it seeks to transform the Jewish nation from a people of the Torah into just another nationalistic group interested in state and territory."

M.R.: "Critics of the Neturei Karta say that your people offered a white flag of surrender to the Arabs during the War of Independence. Is this true?"

Reb Amram: "There were two white flags episodes. The one that is usually referred to was a very large demonstration of six thousand men in Meah Shearim, where white banners were carried, upon which were written 'We are for peace.' 'We demand an amistice.'

We wanted the world to know that we wanted no part of this war. We had in mind to march to a num-

ber of places and the first direction was toward the International Red Cross Building (If I recall correctly). But after only 100 meters we were stopped by the zionists and their Hagannah, who were afraid of our actions. The following weeks were filled with harassment from the zionists. It culminated in a meeting with one of their high ranking leaders. He told us, that he had been informed that we were preparing a petition for peace and the internationalization of Jerusalem, and he warned us that we were playing with our lives. We did submit those petitions.

M.R.: "Why do you continue these demonstrations even though they seem so futile in regard to influencing the zionists?"

Reb Amram: "We are out to reach those Jews who are still willing to listen and to prevent them from becoming nationalists. Such Jews are steadily increasing in number and represent an important force."

Hirsch: "We hope to convince the world, Jews and non-Jews, that Jews and zionists are not the same. This has its effect, because Israel is very dependent on international public opinion."

M.R.: "Was the Neturei Karta behind other demonstrations over religious issues such as the ones against the Eros sex shops and autopsies?"

Reb Amram: "Demonstrations specifically directed against the state, such as the one on 5 Iyar, involve Neturei Karta people exclusively. Past demonstrations, such as the ones against Sabbath violation by traffic in religious neighborhoods which aroused thousands to action each week, were organized by Neturei Karta but their participants were not necessarily our members."

Hirsch: "We take action on every important religious issue, but our main thrust is against the system responsible for all these abuses, the zionist state."

M.R.: "What regime would you and your people like to see in power here in place of the zionists?"

Reb Amram: "Any foreign power. Jews live in peace and security throughout the world under non-Jewish governments and the same situation could very well exist here. It might also be feasible to make some sort of 'united states' with the Arab states in our region. I have heard that this idea has already been proposed by others."

Hirsch: "There is a vast difference between the historical concept of a community of Jews who made aliya to Eretz Yisroel in order to better serve G-d and a so-called Jewish state desperately trying to be just like all the other nations."

M.R.: "How would you estimate the strength of Neturei Karta in terms of actual numbers?"

Reb Amram: "The truth is that about 80 percent of the people in this country are opposed to the state. How many of them are actually prepared to take action in expressing their opposition depends on the particular issue. The zionist public applies the term 'Neturei Karta' to anyone demonstrating against the state or its institutions for whatever the cause may be. In this manner you even sometimes find Mizrachi people attacked as Neturei Karta and every Shomer Shabbos runs the risk of being labeled a fanatic."

M.R.: "Do Neturei Karta members recognize the state in any manner, by fulfilling civic obligation such as taxes and military service or by enjoying benefits such as social insurance family allowances?"

Reb Amram: "How can we have anything to do with people who are worse enemies of the Jewish people than Hitler was? The zionists have brazenly proclaimed their denial of G-d, His Torah, and seek to bring about the assimilation of all Jewry. The faithful Jew has always been prepared to sacrifice his life rather than surrender to such enemies. The degree of resistance, however, varies according to the individuals understanding and courage. The determined Jew in a Nazi concentration camp refused to accept even the smallest favor from those who had set themselves up as the tormentors and executioners of his people. Weaker Jews accepted the piece of bread which kept them from starving. We here are captives in a G-dless state. Taxes are paid only when household possessions are seized. But there are weaker ones amongst us who find themselves unable to resist the favors offered by the zionists."

It is therefore difficult to generalize about the non-participation of all our people in matters connected with state."

Hirsch: "It is obvious that you can't expect us to serve in the army of our ideological enemies. In regard to taking from the government, I ask: Why do the zionists offer aid to Yeshivos and religious families when they are aware that the recipients of this support oppose them? It is either because this helps the state's image abroad and increases its fundraising potential, or because they wish to thus infiltrate religious circles. Our refusal to accept help is therefore based on our unwillingness to help the zionists in their fundraising and our determination not to be influenced by them. The degree to which the zionists advertise their assimilation is typified by a stone pillar you see as you enter Jerusalem. Instead of etching on this memorial to fallen soldiers the traditional word 'Yizkor' (He shall remember), they wrote 'Nizker' (We shall remember)."

M.R.: "Your condemnations seem to apply to those who are in power. What do you say about the religious masses? Aren't all Jews entitled to Ahava Yisroel?"

Reb Amram: "How can we love those who hate G-d? Those who lead Jewry away from Torah are missionaries, and the Halacha tells us not only to refrain from loving and saving such people but even to see their destruction. As regards the general masses they are guilty accomplices, because it is they who elect an anti-religious regime. When Korach's community sank into the ground, seemingly innocent women and children went down as well. When Tenach tells us that all but a small fraction of the Jewish people bowed to the idol Baal, this indictment extends to millions of Jews."

Hirsch: "The four areas of zionist indoctrination—the school, the army, the neighborhood and the job—have succeeded in vacuumizing the souls of so many Jews here. We feel responsible for these souls. We therefore battle against the system which corrupts these unfortunate victims."

M.R.: "What about the religious Jews in Israel? What is your group so critical of Agudas Israel?"

Reb Amram: "Declaring that 'a state is a different story', the Agudists deserted the battle and joined those who rebel against G-d. By participating in the Knesset they sanction the general rebellion against Torah and pervert their judgment in regard to zionist wrongdoing — all in order to gain government funds for their schools."

M.R.: "Do you pray at the Western Wall?"

Reb Amram: "I do not. That sacred site is now a symbol of zionist conquest. When the wall was taken during the last war it was our instinctive feeling, even before the Satmar Rov issued his decision, to pass up the opportunity of praying at this spot. This same boycott of zionist conquest prevented me from visiting my own children while they lived in the former Arab neighborhood of Katamon, in Jerusalem, after being relocated from the captured Old City."

Hirsch: "Visiting the Wall perpetuates the zionist fraud of a secular state with religious overtones. This image is the raison d'etre of the state in the eyes of the world. In truth, the state's education system propagates heresy by allowing Jewish history to be distorted by people who do not believe in G-d teaching His Tenach and putting their own G-dless ideas into their lessons. The Wall also points up the hypocrisy of Zionism. At that very site stood two Beis Hamikdash buildings for a total of 830 years. When G-d decided we were no longer worthy of such a sanctuary"



He allowed it to be destroyed and caused our Land to be taken from us. Now along come some people who roll up their sleeves and arrogantly announce: 'We'll take it back ourselves, without G-d's help.' This is zionism in a nutshell."

M.R.: "Who does Neturei Karta recognize as its 'daas Torah' authority?"

Reb Amram: "The truth is that no rabbinic authority need be consulted on matters so obvious that a question never arises. We do recognize the Satmar Rov as the Rav of Jerusalem."

Hirsch: "Leaders like Rav Yossef Chaim Sonnenfeld, Rav Yehoshua Leib Diskin and Rav Yossef Zvi Dushinsky, all of blessed memory, and all the Jerusalem rabbonim were always against having anything to do with the zionists, even as far as paying taxes to municipalities which sponsor anti-religious education. It is the policy of such authorities which guides Neturei Karta."

M.R.: "Have you ever been imprisoned for your anti-zionist activities?"

Reb Amrom: "I have been in jail for my role in religious demonstrations. For protesting against a Jerusalem hotel offering the public mixed swimming, I served five months of a ten-month sentence. I don't recall ever being imprisoned for protesting against the state itself."

Hirsch: "Rabbi Blau was once arrested for taking two steps in the wrong direction during an anti-autopsy demonstration. Such an uproar of posters, cables and demonstrations followed his arrest that Police Chief Bareli quickly released him and vowed never to imprison him again. The Chazon Ish went out of his way to visit Rabbi Blau in prison after a Sabbath demonstration, explaining that he was 'visiting the Sabbath itself.'"

M.R.: "Do you ride local buses and trains?"

Reb Amram: "I have not patronized local buses for the past 40 years. First of all, there was always the problem of feminine immodesty to which a rider exposes himself. The climax for me came when the bus drivers decided to flagrantly desecrate the Sabbath by holding their organizational meeting on that holy day. It was then that I started my personal boycott of the buses. I avoid trains because the railroad is state-owned. My traveling is done exclusively in taxis owned by Sabbath observing Jews or Arabs."

Hirsch: "The problem of immodesty has only grown worse since Rabbi Blau has stopped riding buses. When you take a seat on a bus, you are a captive passenger, never knowing which woman in the most shameless new fashion will sit down next to you or in

## A LETTER TO THE EDITOR

Dear Sir:

Upon my return from a long tour of the Middle East, including Israel, I found a copy of your anniversary issue of The Guardian. May I congratulate the Meah Shearim on the celebration of its centennial and wish you all the best of luck in achieving the goals which you so concisely set out. While I cannot claim to be a religious Jew in the sense that you are - I am merely a Jew by my religion - I sincerely believe that your people deserve the right to worship G-d in the manner that you wish without the persecution you have been undergoing from the zionist state and its leaders. I have long followed your work and have been in touch with some of your leaders, including Emil Marmorstein, with whom I have appeared on BBC in the past.

I will bring to the attention of the readership of Middle East Perspective the principles to which you have dedicated your work. It is most important that, particularly American Christians, really appreciate and understand that many Jews - those who are truly religious - are opposed to the ideology of the zionist movement. In this way the cloak of religiosity under which the zionists have been carrying on their evil activities against Arabs and Jews alike may be exposed.

The exposition in your recent publication of your philosophy, your call for the internationalization of Jerusalem, and your piece "Who are the Real Terrorists?", containing the excerpts from Ben Hecht's Perfidy are all invaluable and should be read by every Jew in America. Your goals of attaining freedom of religion and the right to pursue your way of life would then indeed be achieved.

Again, all my best wishes,

Very cordially,  
(Dr.) Alfred M. Lilienthal  
Editor  
Middle East Perspective

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



# Political ZIONISM & the STATE of ISRAEL (moral issues)

second in a series  
by  
I.M. Rabinowitch

Coming to the period shortly after World War II, when the problem arose about finding homes for the displaced persons, no less was the indifference of the political zionist leaders to the welfare of these persons. As at the very beginning of the political zionist movement, the directive was "zionism is not a refugee movement;" as during World War II, in 1942, one of the leading political zionists, Rabbi Abba Hillel Silver, declared. "The clear purpose of zionism was, and is... a nation", so was it when the war had ended.

Notwithstanding the indescribable cruelties to which had been subjected, many thousands of Jews, for personal reasons, wished to remain in Germany. But great as was their need of financial support, the political zionist agency refused to assist them in any way, unless they agreed to migrate to the state of Israel. They who responded to the pitiful appeals, was not the zionist agency, but the International Relief Organization at Lechfield, Feldafing and Forewald.

When thousands of Jews in Roumania were in dire need after the holocaust, but were unwilling to settle in the State of Israel, these also the zionist (so-called Jewish) agency absolutely refused to help. It was not the zionist agency but the International Rescue Committee who had responded to the needs of these stricken Jews.

It was this putting populating state before the desperate needs of the Jews in the displaced persons camps that thwarted all that Great Britain Canada and the United States of America wished to do to give homes to these stricken Jews, as the following shows:-

During World War II, to relieve the sufferings of those in displaced persons camps, Franklin Delano Roosevelt, then President of the United States of America, had planned to open the doors of the United States to about 150,000, and had asked Great Britain to do likewise. Great Britain had agreed to do so; but, before this could be put into effect, President Roosevelt was forced to abandon the whole plan because of the pressures

of the zionist leaders in the United States. To civil liberties attorney, Morris L. Ernst, who had gone to England on his behalf, the zionists said-I quote verbatim- "This is treason. You are undermining the zionist movement." "Nothing doing on the programme", Roosevelt had to tell Great Britain, "We can't put it over because the dominant vocal Jewish Leadership won't stand for it." Arthur Hays Sulzberger, then publisher of the New York Times, bitterly observed-I again quote verbatim-"Why in G-d's name, should the fate of all those unhappy people be subordinated to a single cry of Statehood"? All of this is on record.

And so was the situation in Canada. When, in the House of Commons, the Hon. J.W. Pickersgill, then minister of Citizenship and Immigration, was asked what were the plans to open the doors in Canada, he had to reply-I quote verbatim- "The Government has made no progress in that direction, because the government of Israel... does not wish us to do so". All of this is on record in Hansard official publication of the Proceedings in Canada's House of Commons. If any zionist in Canada wishes to have this proof, all one need do is write to the Queen's Printer and Controller of Stationery in Ottawa and ask for a copy of Hansard of that date-Feb. 23, 1956, p. 1464. As during the Kishineff pogrom in 1903, the Canadian political zionists were unalterably opposed to negotiation for any other immigration than to realize a State.

Even astute Harry S. Truman, then President of the United States of America, as his Memoirs show, saw political zionism as humanitarianism. What was not available to him at the time was the later declaration by Ben Gurion, first Prime Minister of the state of Israel. I quote verbatim-"Those who say the holocaust was a key factor in creating Israel are mistaken." This having come from the former Prime Minister of the state of Israel, the Chief Rabbi of England, I. Jakobovitz, an ardent Zionist, only recently had to admit-I quote verbatim-"The Jewish state was not a product of the Nazi holocaust, nor of the oppression of Jews." The Christian Century of April 3rd, 1963, observed "Who can tell how many thousands of Jewish lives

might have been saved from Hitler's claws if these anti-Jewish measures executed by Jews had not been effected?"

So much then for the appeals for funds to this day to support the state of Israel on humanitarian grounds. No greater fraud had ever, to my knowledge, been perpetrated, and which to this day is being perpetrated, on Jews throughout the world, than the cry humanitarianism in the United Jewish Appeal campaigns for the state of Israel, for, to this day, philanthropy is the pitch of speeches made at United Jewish functions for the state of Israel.

A question which I have been asked was this: Admittedly, countless hundreds of millions of dollars have been contributed by Jews throughout the world in belief that these monies were for Hitler's victims. But what of those close to two million persecuted Jews in the state of Israel from other places—Egypt, Iraq and other countries? Are these monies not for humanitarianism? The answer is clear.

What had caused these two million Jews to migrate—many actually to flee—to the state of Israel was not what the Arabs had done, or what others in other parts of the world had done, but what political Zionist emissaries had done in these places by their indoctrinations and by their terrorism. Three examples will alone suffice, and here again on all sides is seen Hitlerism.

Hitler set fire to the Reichstag and declared that the Communists had done it. Zionist agents dynamited the American Information Office and American libraries, American-owned theatres and American business houses in Cairo and Alexandria, and declared the Egyptians had done it. The purpose of these dynamitings was to turn the United States of America against Egypt. It was only when thirteen of the political Zionist agents had been caught red-handed that the truth had become known. Not only had they confessed to save their skins, but revealed the locations of their workshops and secret radio-receiving sets through which they received their instructions from their superiors in the state of Israel.

Nor did the wickedness end here; to the dynamitings was added forgery. What had distressed Ben Gurion about these dynamitings were not the losses of human lives but the discovery of who had actually been the perpetrators, and to

clear himself of guilt of having authorized these dynamitings, a document was forged which put the blame on the then Minister of Defence—Pinhas Lavon. During the trial of these state of Israel agents, from all sides from Zionists came the cries—"anti-Semites". "The trial in Egypt is a frame-up". But this was less than successful, for confessions exposed these lies. Because of the lives that were lost, the army officer in charge of these dynamitings, upon his arrest, committed suicide.

The second example is Iraq. In Iraq, the Jews had lived in peace with their neighbours for over 2,000 years—since the Babylonian Exile—until political Zionist emissaries had indoctrinated Jewish youth and thus had caused many to migrate to the state of Israel. But these migrations alone, having been relatively small, did not satisfy the political Zionist leaders. To cause Iraqi Jews to flee to the state of Israel their answer was terrorism. In 1967, for their propaganda, political Zionists showed newspaper correspondents destruction of fifty-seven synagogues in the Old City of Jerusalem by Arabs. What they did not tell these newspaper correspondents were the deliberate destructions by political Zionist agents of synagogues in Baghdad by throwing into them explosives to create panic to cause Jews of Iraq communities to flee to the state of Israel.

Nor was this all. Jews who refused to panic were beaten up, and because of his declaration "Iraqi Jews will be forever against Zionism", the Chief Rabbi of Baghdad, Rabbi Khedouri Sassoon, was also badly beaten up. Thus were disrupted the homes of 124,000 Iraqi Jews. It is, thus, clear that the emigrations of the Jews from Iraq, far from being the "rescue immigration" to the state of Israel of the political Zionist reports, was, in fact, the result of intensive political Zionist activity inside of Iraq.

The third example—an indication of the extent to which state of Israel authorities would go to increase the population was this idea. Many Jews and Arabs look very much alike. Why not, therefore, disguise young healthy Israelis to appear as Arabs and have them go about streets, beat up Jews and cut off their beards, and thus cause them to flee in panic to the state of Israel? Utterly incredible as it appeared to me at the time, shortly after I had another report almost, but not entirely, the same. And who had made this suggestion? It was the Prime Minister of the state of Israel himself,

Ben Gurion. Not only had he made it, but it was published in his own Party paper-Davaar, official organ of the Mapai Party in Tel Aviv. I quote verbatim-

"I shall not be ashamed to confess that, if I had the power... I would select a score of efficient young men.. and send them to countries disguised as non-Jews, and plague the Jews with anti-Semitic slogans, such as "Bloody Jews".... "Jews go to Palestine" and similar intimacies. I can vouch that the results, in terms of a considerable immigration to Israel from these countries, would be tens of thousands...": which brings me to the close of the matter of humanitarianism.

Though it is not in chronological order, I have purposely left it to the end, because it dispels all doubt, if there is still any doubt, of the complete absence of humanitarianism. It is in reference to a Bill which had been introduced at the 80th Republican Congress in 1947, which would have opened the doors of the United States of America to 400,000 displaced persons of all faiths. The reaction of the political zionist leaders was complete silence-not a single word from those who at the very time were soliciting funds with the cry "to alleviate human suffering". This lack of support surprised the sponser of the Bill--Congressman William G. Stratton-but he had never heard of the declaration by the Political Zionist Organization of America. I quote verbatim: "...are we again...going to confuse zionism with refugeeism...Zionism is not a refugee movement. It is not a product of the second World War, nor of the first. Were there no displaced Jews in Europe, or were there free opportunities for Jewish immigration in other parts of the world at this time, zionism would still be an imperative necessity".

I have barely touched upon the matter of humanitarianism; but, I trust, I have, by documentary evidence, shown the utterly fraudulent character of the claim; that, notwithstanding the belief of million of Jews, that political zionism has as its foundation humanitarianism, at no time has humanitarianism ever been a consideration; that from admissions by top political zionist leaders themselves, to enhance the cause of political zionism it was not humanitarianism but the apotheosis of inhumanity.--"If we do not have enough victims we shall have no right to....an

an independent state." "One cow in Palestine is more important than all the Jews in Poland". "The old will await their fate. They are economically and morally of no consideration".

\*Dr. Rabinowitch was a former associate professor at McGill University in Montreal.

(continuation in following issue)

Continued from page 14

he was later permitted to resume his role as chief investigator of the crime, those detaining him did want to know why, on just the day of the murder, he had changed the usual patrol of Arabs around Wallach's Hospital to a detail of Jews. Tidhor admitted, incidentally, that from a police point of view, it was the correct question in the correct place, though fingering a Joseph Hecht as the person who actually gave the order to kill.

Suspicion about Tidhor's role in the affair, has, if anything, grown with the years. In a 1971 Kol Yisroel radio interview with religious leaders in Israeli politics, Tidhor openly regretted that, "I wish I was given the order to kill him (De Haan)." He also revealed that the murder was months in the planning, only leaving open the exact date. As to his switch of the police detail, Tidhor also admitted that he had given his Jewish policemen orders to run in the opposite direction when they heard shots.

During the same interview, Abraham Tahomi, a commander of the Haganah (in Jerusalem at the time of the murder), refused to identify who had pulled the trigger, but brushed off as an accepted fact that the crime was completely an operation of the Haganah. On June 30 of this year, the Israeli Daily "Maariv", stated that Tahomi and Krishevski had done the deed and reiterated all the previous known facts concerning Ben Zvi and his wife and the other accomplices.

To date, no one has yet been formally charged with the assassination of Dr. Yaakov Yisroel ben Yitzchak Halevi De Haan, though a bit more vigilance on the part of Israel's usually superior security and investigative forces could probably help bring the murderers to justice. But there are few in Israeli officialdom, even today, who would care to see the embarrassing case return to the public spotlight.

Only G-d-fearing Jews and the Arabs have spoken well of him. At the time of De Haan's death, the then-Arab Mayor of Jerusalem, Moussa Kazzem Pasha El Hussein, wrote that, "the murder of De Haan came as a terrible shock to all the Arabs of Palestine--the more so as the dead man was outstanding for his far-sightedness and for his plans, which were intended to bring about an agreement with the leaders of the Arab movement."

# THE FIRST ORTHODOX JEW MURDERED BY THE ZIONISTS

By Shlomo Israel

For all of the other characteristics stereotyped about them, some justified and most not so, the Jewish people have generally richly deserved their reputation as sensitive and merciful to all human beings, Jews and Gentiles alike.

In all sorts of physical crimes against individuals, especially murder, Jewish involvement has been significantly miniscule in every time and place in which they have resided.

Thus it is one of the great ironies of history that one of the world's oldest unsolved murders, as well as probably the first political killing in the modern history of the Middle East, should not only have claimed a Jew as its victim, but was to have been perpetrated by Jews as well.

Just 50 years ago, on June 30, 1924, in what was then Palestine, three bullets penetrated the chest of Dr. Jacob Israel DeHaan, one of the leaders of the Palestinian Agudas Yisroel, the local branch of the worldwide Orthodox movement within Judaism.

The time was 8 p.m. and the place was the courtyard of Shaarei Zedek Hospital in Jerusalem (then known as Wallach's Hospital), which itself was just commemorating its half-century anniversary.

Dr. De Haan had just completed his evening prayers in the synagogue adjoining the medical facility, where he had recited the traditional mourners' prayer for his father, who had passed away only a few weeks earlier.

The profusely bleeding professor did not have to be carried far to receive the best medical attention available, but even the personal care of Dr. Moshe Wallach couldn't save him. The hospital's director was only able to hear the 43-year-old DeHaan whisper before expiring, that his assailant had worn a white shirt.

DeHaan was born in Smilde, Holland, on December 31, 1881. His father was the spiritual leader of the Orthodox community in the small hamlet, but many of the children in the family of 18 chose to seek their fortune in the considerably larger metropolis of Amsterdam. There, Jacob Israel DeHaan proved to be an exceptional student and quickly earned his doctorate in law and jurisprudence. Simultaneously, however, he became totally assimilated into his secular surroundings and even married a Gentile, who

had financed his university studies. Graduating with honors from Amsterdam University, he was appointed a lecturer and teacher of mathematics and French. Dr. De Haan was also a linguist of reknown, eventually achieving fluency in 22 languages, including Hebrew and Arabic, both of which he learned upon his arrival in the Middle East at the age of 38.

Just as with Theodore Herzl 20 years before, the turning point in DeHaans' life vis-a-vis self-identification as a Jew came when his business took him to another European country. Both men witnessed anti-semitism in high quarters.

But that is where the similarity between the two men ended. Whereas the Austrian journalist, Herzl, drew inspiration from the Dreyfus trial in France, it was the Dutch DeHaan's trip to Russia to present his government's case for humane treatment of prisoners there which led to the incident that was to change the course of his life.

Though his trip to Russia provided material for a book he published on his return, "In the Prison of Russia," the most important by-product of DeHaans trip was his report back to the Dutch palace. During the meeting, the subject of the Jewish religion and people came up, with many of the ministers mocking them. Noticing DeHaan's obvious discomfort, one of the ministers qualified the remarks by declaring that, "we don't mean Dr. DeHaan. We mean the Eastern European Jews who still cling to their fanatical beliefs." "But I am also a Jew," Dr. DeHaan replied. "I do not understand the difference."

From that moment on, as if he heard a voice calling, "come back," DeHaan started returning to Judaism. He even divorced his Gentile wife--unlike Herzl, who cared so little about Judaism that he refused to ritually circumsize his son.

But there was another all-important difference between the subsequent careers of the two men. Both of their future lives were intertwined with the fate of Palestine. But whereas Herzl founded a national zionism so secular as to cause him to solicit the Pope's aid in return for his shipment of Jewish children to the Church for baptism, DeHaan joined the force in Palestine of those strongly defending the traditional Jewish religion as a way of life for ourselves, our children, and all of our fu-

ture generations, both in the Diaspora and the Holy Land.

Indeed, both Jewish and secular leaders in Holland realized they were losing a great man when DeHaan made his momentous decision to emigrate to Palestine. The Dutch Mizrahi printed a special booklet in his honor and the Amsterdam government sent a special delegation to see him off at the port.

Once in Palestine, DeHaan acquainted himself with the two veteran rabbinical leaders of the Agudath Israel and the Ashkenazic community, Rabbi Yitzchok Yeruchim Diskind and Yosef Chaim Sonnenfeld. The elderly sages tutored him in depth on the stand of religious Jewry against the anti-Orthodox zionists and the latter's attempt to destroy the future of traditional Judaism in the Holy Land.

Once he became convinced of the justice of their cause, De Haan set his unique talents as a spokesman and diplomat to work, serving as Palestinian Orthodoxy's ambassador to the world.

He authored many memorandums and petitions to the League of Nations, disclaiming the right of the secular zionists to speak in the name of the entire Jewish community, and finally winning for each religious Jew the right to declare himself outside of the dominion of the Jewish Agency, including its power to levy taxes.

What also particularly outraged the anti-religious element was a visit to Lord Northcliffe, owner of the Times of London and Daily Mail, by DeHaan and a delegation headed by two leading rabbis, to educate the publisher on the Orthodox position. Immediately after the meeting, "Haaretz," the leading Hebrew daily, headlined a report of the conclave with the banner, "Traitors," and declared its participants dangerous elements who must be eliminated. Labor party groups also exchanged memos reinforcing the necessity of doing away with DeHaan and the rabbis.

But in this case, talk and threats also led to some action. Agudah leaders were attacked in the street. Rabbi Moshe L. Bernstein, director of the Ashkenazic community and one of the delegation's leaders was bludgeoned over the head with iron bars and hospitalized for a long time.

The other renowned sage to call upon Lord Northcliffe, Rabbi Ruven Shlomo Jungreis, secretary of the Ashkenazic people, had a close call upon leaving the synagogue on the Sabbath after the meeting. Ten Jewish labor party members with revolvers had surrounded the building where he was praying, assassinating him. But while one brave congregant slipped through the conspirators to summon police, a

few others, camouflaging Rabbi Jungreis under a Tallis (prayer shawl), managed to spirit him out through a side entrance.

The ten plotters were arrested and police protection for all Orthodox leaders was intensified, but this still did not deter the Zionists from continuing to try to make good their threats on the lives of those who dared to defend Orthodoxy, against the encroachments born of assimilation and political convenience.

Some of the hoodlums even had the audacity to enter the home of the 80-year-old Rabbi Sonnenfeld, whose courage in fearlessly standing up to them shamed them into departing without attacking him. Nevertheless, the police, upon hearing of the incident, tried to give his house round-the-clock protection, but he refused, arguing that it would give the misimpression that he was afraid of flesh and blood, rather than exclusively of G-d.

But physical violence was not the only way the secular zionists attempted to harass religious leaders and their spokesmen. Slander, through the printed and spoken words, continued. A.Z. Ben Yishai, in the weekly "Al Hamishmar", was particularly vehement in his attacks on noteworthy individuals in the Orthodox camp.

It was Ben Yishai who led the boycott of DeHaan's law classes at the University, which subsequently forced the distinguished professor to resign. In an interview with Edith Zaitel in Davar Hashavuah over 40 years after the murder of DeHaan, Ben Yishai still bragged that, "I was the first that went out against him. I did not desist. Four court actions were brought against me. . . . I was not silent. I kept on the barrage week after week."

It was also Ben Yishai who wrote a book six months after the assassination defending the act, while simultaneously defaming the Agudah and its Rabbis for insinuating that the zionists were responsible, rather than DeHaan's Arab friends, as charged by the unbridled editor.

Undaunted, DeHaan continued his personal diplomacy, arranging an extraordinary meeting between King Hussein (great grandfather of the present one), Emir Abdullah of Trans-Jordan, King Faisal of Iraq, and Rabbis Sonnenfeld, Jungreis and Noeh. At the meeting, which took place less than half a year before DeHaan's murder, Hussein bestowed upon Rabbi Sonnenfeld the honorary medal of the Hejaz. De Haan, too, was cited by the King for his efforts in trying to achieve peace in the region through constructive means. As an extra sign of good faith, the Hejaz monarch also contributed

50 pounds to distribute to the Jewish poor of Jerusalem.

But for every purveyor of good works, there often seems to be a dozen to villify him. Such other leading Palestinian newspapers as Doar Hayom and Haaretz daily called for DeHaan's elimination. A colleague of DeHaan as a contributor to the Amsterdam Handelsblad (whom De Haan served as Palestinian correspondent) later wrote that the members of the Agudah were subjected to bitter persecution. "One day when I was walking with De Haan through the streets of Jerusalem," he wrote, "I noticed that the Jews whom we met spit on the ground when they saw us coming. I said to him, 'they do not do it out of respect for you?' 'No,' he replied. 'They do it out of respect for you. When I am alone, they spit in my face.'"

De Haan received many threats and threatening letters and knew that his life was in danger. In one piece of correspondence, which he himself reprinted in the Handelsblad, he was told to leave Palestine within 25 days or he would be shot. The letter was signed "the Black Hand." Two French reporters wrote after the assassination that De Haan had prophesied that, "you will see--the zionists will kill me."

On June 29, 1924, one of the Hebrew dailies with its usual acid pen, reported that "the traitor De Haan" would be leaving for London on the following day to "destroy the national aspirations of the Jewish people" in the British parliament. The next day he was gunned down.

By July 2, every newspaper in the world had carried the sensational story. In Holland and England, newspapers printed material related to the murder for weeks afterward. London's Daily Express headlined the crime for several days, reporting in detail the angry cries of "Down with the Jewish Agency" and "Down with the zionists" by the thousands of persons who mourned De Haan's demise.

In an era of relatively slow communication, thousands of persons attended the funeral and 5000 persons followed the coffin to its final resting place on the hallowed Mount of Olives. Throughout the world, even pro-zionist newspapers denounced the shooting, although in Palestine the Hebrew press downplayed the incident, except for occasionally villifying De Haan, in order to provide justification for the crime. The greatest rabbis of the day--Rabbis Moshe Blau, Rafael Katzenelenbogen, Benzion Yadler, Chaim Sonnenfeld, Shlomo Jungreis amongst others--bravely articulated what the Pales-

tinian press refused to do, and accurately eulogized De Haan as a martyr in the cause of Judaism.

The atmosphere following De Haan's murder was at first one of cautious protestations of innocence by all parties who might have had reason to see him eliminated. But over the years, bits and pieces of evidence have come out which, when pieced together, give us a fairly accurate idea of the scope of the apparently well-planned plot against the professor's life.

One of the most revealing items pointing an accusing finger at the zionists was an interview conducted in 1957 in California by Uri Avneri of the Olam Hazeh Party and newspaper. A most violent anti-Orthodox spokesman himself, Avneri was just the type of blatant person to openly interview one of the admitted perpetrators. The person he spoke to did not give his own name, but did indicate that the murder had been organized by the zionist leaders, specifically referring to Mr. and Mrs. Yitzchak Ben Zvi. At the time of the interview, Ben Zvi was serving as the second president of the state of Israel, though in 1924 he and David Ben Gurion were the commanders of the Tel Aviv Haganah. Interestingly, in the name of the President's office, Bar Yehuda, the Israeli Minister of Interior, immediately issued a statement that Rachel Yanait Ben Zvi did not take an "active" part in the murder, but said nothing about the activities of her husband.

As if Avneri did not cause enough trouble, the more widely respected Haaretz came out with article three years later by a "Haviv Kanan," declaring that the orders to kill De Haan were given by the Tel Aviv Haganah High Command, though only naming the by-then-deceased Avrohom Krishevsky as one of the murderers, and bluntly stating that "Now, 35 years later, in the light of the change of attitude of the movement for which De Haan became spokesman (the Agudah), it is possible to reveal the identity of the assailants."

Not long afterwards, a book, "Toldot Haganah," was published, including further evidence that the Haganah was responsible for De Haan's death. Though not naming Krishevsky, the book did say that instructions for the shooting came from Zercharyah Urieli, the Haganah's Jerusalem commander.

Yet another book to come out about the same time was "Besheret Hamolledet" by David Tidhor, who in 1924 was police commander in Northern Jerusalem. In his publication, Tidhor recalls that before being permitted to question suspects in the case, he, himself, had to undergo interrogation. Though

the  
off  
dir  
(ac  
the  
wh  
off  
to  
Ma  
bol  
wa  
the  
ber  
mar  
cy  
of  
dat  
the  
Hai  
and  
refu  
to  
live  
on  
ship  
ish  
The  
the  
the  
in  
gan  
non  
gan  
the  
to  
of  
ing  
Fre  
lish  
mus  
Hag  
of  
cut

# Who Are The REAL TERRORISTS ???

Compiled by Yosef Becher

On November 1 and 3, 1940, respectively the steamships Pacific and Milos were intercepted off the Palestine coast with 1771 "illegal" (according to the British) immigrants and "undesirables" (according to the Zionists). On November 20th, the decision to deport them, together with others who might arrive in the future, was announced officially. Arrangements were accordingly made to transfer the Pacific and Milos passengers to Mauritius on the S.S. Patria, then in Haifa harbour. In the meantime, a third ship, the Atlantic, was approaching Palestine with 1783 Jews, among them, many "undesirables". It arrived on November 24, and arrangements were made by the humanitarian British and "Jew loving" Jewish Agency bigshots for transfer to the overcrowded Patria of as many of its passengers as could be accommodated.

In the morning of November 25th, with thousands of people watching its departure in Haifa, the Patria was blown up by an explosion and she sank in a quarter of an hour. 252 Jewish refugees from Hitler's burning hell, "undesirables" to the Zionists, illegal to the British, lost their lives. The Zionists propaganda machine, turned on full force, declared that the sinking of the ship was a mass suicide protest against the British refusal to permit the entry of the "best Jews". The commission of inquiry appointed, said that the damage to the Patria had been committed by the Jabotinsky-Begin gang, the Irgun Zvei Leumi, in close cooperation with the Haganah Palmach gang. The Zionist explanations and declarations, nonetheless, received much more publicity.

It was only ten years later that the Haganah general staff admitted, boastfully, that they ordered the ship blown up, its "undesirables" to drown, in order to lay this charge at the door of the mandatory authority. David Flinker, writing November 27, 1950 in the New York morning Freiheit, wrote of the Haganah order. "The English must be given to understand... The Patria must be blown up. The decision was conveyed to Haganah members on the Patria, and in the hush of night, the preparations had begun for the execution of this tragic act."

A year later, the mandatory government had been notified by British authorities in Turkey, it was December 20, 1941, that a ship, the Struma had arrived at Istanbul with 769 Jewish refugees from Roumania on board. The Turkish government inquired whether they would be admitted into Palestine. The Turks were informed that they would not be admitted. The Zionists wanted only the "best Jews", no "undesirables". The British wanted to heed their white paper, which meant no Jews, not even Weizman's best. Pending clarifications of the intentions of the Turkish government, the Palestine administration ascertained that given reasonable weather, the ship would be fit to undertake a Mediterranean voyage to other British controlled territories, where Weizman's policy of the "best Jews" only did not prevail. The Zionist, so called, Jewish Agency, the recognized body of good Jews by the British and the defunct League of Nations, was able to antagonize the British to such a degree conceiving the young Jews on the ship that the British agreed to admit all children between the ages of 11 and 16 years, prime time for the Zionists to indoctrinate them. The Zionists were completely unsatisfied and demanded, the entire teenage group must be included. It was later learned that before the relevant arrangements had been completed, the Turks returned the vessel to the Black Sea. Within a mile off the Turkish coast, in view of correspondents of the world's news agencies and papers, the tragedy of the Patria was repeated. But this time there was only one survivor from the explosion—an ex-Haganah officer.

The following letter was written by Henry Montor, Executive Vice-chairman of the U.J.A. It states the official attitude of the Zionists toward the rescue of the six million European Jews whose extermination was well under way. The date was February 1, 1940, sent to Rabbi Baruch E. Rabino-witz, Congregation B'nai Abraham, Hagerstown, Maryland.

"I am enclosing herewith, two items which may be helpful in revising your judgment on several aspects of the situation relating to the refugees on the Danube. The United Palestine Appeal is a fund raising instrument of the Jewish Agency for Palestine, as well as the Jewish National Fund. What-



REFUSED RETURN TO SENDER

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

Congregation Beth Israel OF  
Washington Heights  
Rabbi S. Kahn  
562 W. 181 St  
N.Y.C. 10033

Non Profit  
U.S. POST  
PAID  
BROOKLYN  
Permit No. 12

continued from p.5

except the one that indicated Reb Amrom's place in the procession.

Kaddish was recited at every shul or yeshiva along the way, with one exception. Reb Amrom did not stop at the Gerrer Synagogue, since Gerrer 'chassidus' had been instrumental in bridging the gap that separated the Orthodox community from the Zionist camp, a policy Reb Amrom had devoted a lifetime to preventing. As the 'I'va'ya' rounded Romema, Captain Shimoni, the notorious police officer who had violently clashed with Reb Amrom during many demonstrations, pushed his way through the human chain guarding the pallet and broke down in tears asking Reb Amrom 'mechila' (forgiveness).

When Reb Amrom was finally lowered into his grave by the Chevra Kadisha hundreds of the 'kano'im' who comprised Reb Amrom's personal team rushed forward to place a bit of earth upon his holy body, thus fulfilling the 'mitzva' of 'kevuross hama'iss'. It was swiftly done.

The Egged Company sent a dozen or so of their buses to take Reb Amrom's 'm'lavim' back to town. Since this same Egged Bus Company, would

ever may be the attitude of the Jewish Agency toward unregistered migration to Palestine, it cannot, as a legally constituted body, publicly emphasize any interest in or sympathy with such immigration. Public emphasis on unregistered immigration and acknowledgment by such a body as the Jewish Agency that it not only endorses, but finances such unregistered immigration, can only strike a disastrous blow at the possibility of facilitating the entry of legal, properly qualified immigrants into Palestine.

"Selectivity" is an inescapable factor in dealing with the problem of immigration to Palestine. By "selectivity" is meant the choice of young men and women who are trained in Europe for productive purposes either in agriculture or industry.

There could be no more deadly ammunition provided to the enemies of Zionism, whether they be in the ranks of the British Government or the Arabs, or even in the ranks of the Jewish people, if Palestine were to be flooded with very old people or with "undesirables" who would make impossible the conditions of life in Palestine.

continued from p.15

the next morning publicly desecrate Shabbos with their service to the beaches, they were ignored by the thousands, for it was respectful to remember that Reb Amrom would have opposed a mourner at his bier riding in an Egged Bus, and the mourners hurried to the Arab buses for the ride back home.

Reb Amrom had constantly championed his badluss-dissociation - from the Zionist heretic system that dominates the Holy Land so as not to share their ultimate lot. He had recently asked President Nixon to free us from Zionist rule. "Reb Amrom - you have dissociated yourself from the Zionist 'kofrim' (Atheists). The King of the universe has taken you from under their rule. You will not share their lot. But what about us, Reb Amrom?"

Now I can begin to cry.

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

front of you. In regard to the Sabbath problem, used to patronize Jerusalem buses when they were operated by Sabbath observing 'hamekaber.' When the giant 'Egged' monopoly swallowed the little company we ceased riding the buses because Egged had a long record of Sabbath violations, ranging from full day Saturday service in most of Haifa to the suspension of service in almost every other city hour before the conclusion of the Sabbath. When the company's operation of Saturday excursions to the beach sparked weekly demonstrations, the police asked Egged to halt these provocations. Up to date Egged has ignored.

M.R.: "Don't you view all the international attention focused on the Middle East as an indication of our being on the threshold of a Messianic era?"

Reb Amram: "Faithful Jews have always known how to separate illusion from reality. All wars and victories are only G-d's ways of testing our loyalty to His Torah. Even miracles can happen for the wrong people as trials of faith for the right ones. The trouble is that too many well-meaning Jews allow themselves to be duped by Zionist propaganda. Jews in America demonstrate against Brezhnev for not allowing Jews to emigrate from Russia to Israel. If they were aware of how religious immigrants from Soviet Georgia are being corrupted by this assimilationist state they would protest against the Russian leaders for allowing Jews to come here and be spiritually destroyed."