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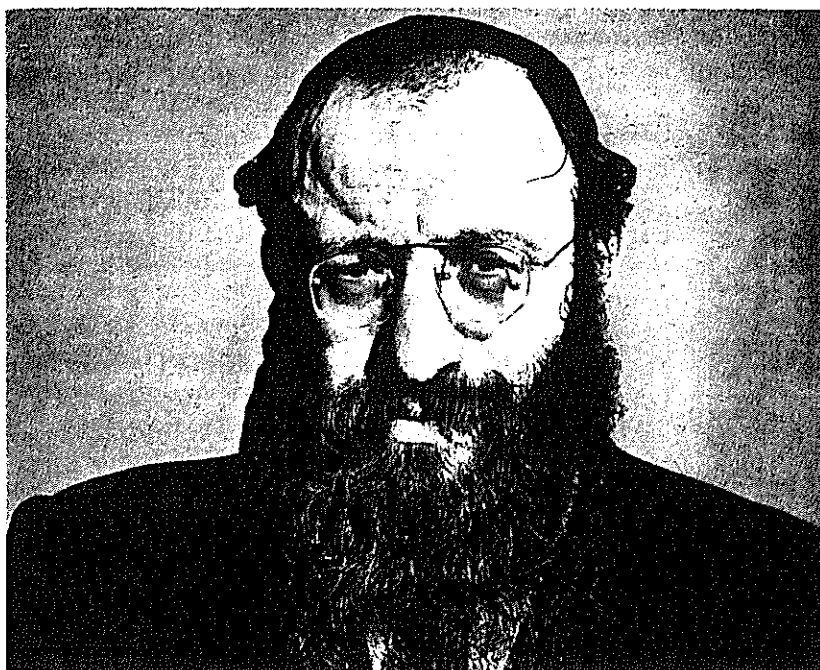
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Rabbi Michael Dov Weissmandl Z'tl

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# MEMORANDUM ON JERUSALEM BY CHIEF RABBI YOSEF TZVI DUSHINSKY

Forward

The declaration of the Mandate government that it will shortly remove its administration from the Holy Land gives us cause to declare our position and our request for guarantee for the existence of the Orthodox Community (Edah Hacharedis) in the Holy City, a Community which existed before the rule of the Mandate Government and which is a continuation of a Jewish Community of hundreds of years, in connection with the proposed status which the United Nations Organisation plans to impose on Jerusalem.

1

The Community of Orthodox Jews in the Holy City, which looks forward to the fulfillment of the prophecy that all peoples shall be rid of the spirit of animosity and that a brotherhood of nations shall arise, as the Scriptures state: "The mountain of the Lord's house shall be established... and all the nations shall flow unto it (Isaiah 2), demands that the city which is sacred to all the nations should remain unique and be above all national interests of all peoples. The existence of the Holy City should be secured by a firm international agreement, that under any circumstances which may arise between nations, all parties shall accept the position that it (the Holy City) be considered neutral, and nothing should be done directly or indirectly to change its neutral status.

2

A Greater Jerusalem, given the status of an international zone by international agreement, is the surest guarantee for its neutrality. All efforts should be directed to assure that in this Holy City there should be implemented the unity of international brotherhood towards all Mankind, and to prevent the underlying causes for disharmony and animosity, and to assure the rule of pure Godliness and religious worship to all who dwell in this city.

3

Any form of division and splitting up of Jerusalem will have the effect of underscoring the dif-

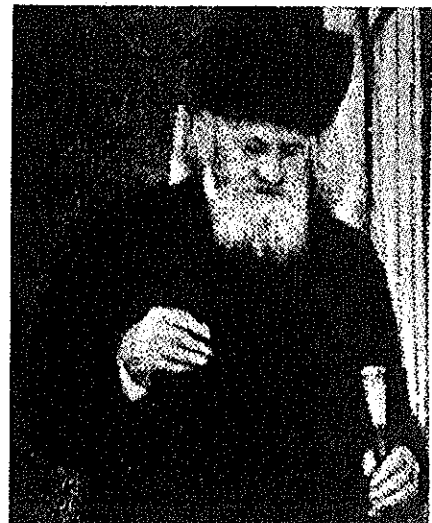
ferences between races and religions, which contradicts the principles of harmony, tolerance and brotherhood of the inhabitants; and will eventually imperil for the future peace of the city. Jerusalem must unify all its residents. It should be recognized that a citizen of Jerusalem stands above all narrow national interests. Even in the days of David and Solomon Jerusalem was not divided according to the tribal boundaries but belonged to all.

On the basis of these principles we sent our cable with our just demand: 1) Not to include Jerusalem in any state and not to parcel it into separate parts. 2) Not to impose on the residents of Jerusalem the citizenship of any state, but solely the citizenship of the Holy City: as a resident of Jerusalem and an international citizen, and this city should be declared an open international city.

By guaranteeing these two points there is every reason to believe that the Holy City shall be the seat of peace, security and international brotherhood.

In the hope that this memorandum shall be promptly brought before the authoritative organs of the United Nations, and in the belief that it shall gain the attention necessary for the fulfillment of our requests which are in accord with the spirit of the United Nations Charter, we hereby affix our signatures with all the respect.

The above memorandum was sent to the United Nations Lake Success, N.Y. November 19, 1947, by Chief Rabbi of the orthodox community in Palestine, Rav Yosef Zvi Dushinsky.



Rav Dushinsky: We are definitely opposed to a Jewish State in any part of Palestine. (July 16, 1947)

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# RABBI MICHAEL BER WEISSMANDL: J'ACCUSE

In the world of authentic Jewish ideas, biography as a literary exercise has no place. And it is not in a biographical sense in which a study of the personality of Rabbi Michael Ber Weissmandl is attempted here. Here, the aim is not the isolation of the hero from his time and people; on the contrary, the interest in a hero is proportionate to the degree of intensity in which his life demonstrates and reflects the very essence of his people. His experience with life is our concern only insofar as it widens the scope of our confrontation with the world. Our biographical dealing with a man of extraordinary caliber is therefore, not an esthetic but rather an eminently religious experience.

With the growing distance of time, Rabbi Weissmandl is emerging with increasing clarity as a unique historical figure. In the post-war literature dealing with the fate of Central European, especially the Slovakian and Hungarian Jews as well as in the major war-crime trials, the name of Rabbi Michael Ber Weissmandl appears again and again. Especially the Kasztner and Eichmann trials in Jerusalem in 1955 and 1961, during which letters, telegrams, and memoranda written by Rabbi Weissmandl and sent to the free world between 1942 and 1945, have been read in court. The sensational testimonies have revealed as a fact that Rabbi Weissmandl opened possibilities to rescue hundreds of thousands of Jews. Rabbi Weissmandl was the one who got into contact with two Slovakian Jews who escaped from Auschwitz, and gave the first eyewitness description of the systematic extermination which was until then only a vague rumor and not really believed by anyone. Rabbi Weissmandl was

May 15, 1944 - In a cave near Lublin. Shalom and Greetings.

We send you this special message to inform you that yesterday the Germans began the deportation of Jews from Hungary. It is the beginning of deportation of all the Hungarian Jews.

Every day, twelve thousand souls are being taken off.

Four deportations of forty-five such trainloads move daily out of Hungary. Within twenty-six days all that area will have been deported.

The deported ones go to Auschwitz to be put to death by cyanide gas. A great number are dead on arrival.

The Germans allow a few of the strongest to stay alive.

Those who are allowed to live are branded with a number burned into their arm and the Star of David burned into their chest.

Most of these privileged ones die within a month. Others take their place.

Those who go directly from the train to the gas chambers to be suffocated are not branded. They are completely consumed in the ovens and leave no evidence behind. These are 95% of each transport.

The dead bodies are burned in specially made ovens. Each oven burns 12 bodies an hour. In February there were 36 ovens burning. We have learned that more have been built.

Information supplied us by a few eyewitnesses reveals that in February there were four disposal buildings. We have learned that more have been built since then.

Formerly, the Germans killed and burned the Jews in the Forest of Birkenwald, near Auschwitz. Now the killing and burning take place in the buildings shown on the enclosed map.

In December, the Germans built special trains to transport the Jews of Hungary to their extermination.

This is the schedule of Auschwitz, from yesterday to the end; twelve thousand Jews—men, women and children, old men, infants, healthy and sick ones are to be suffocated daily and their bones and ashes are to be used to fertilize the German fields.

And you - our brothers in Palestine, in all the countries of freedom, and you, ministers of all the kingdom - how do you keep silent in the face of

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this great murder? Silent while thousands on thousands, reaching now to six million Jews, were murdered. And silent now while tens of thousands are still being murdered and waiting to be murdered?

Their destroyed hearts cry to you for help as they bewail your cruelty. Brutal you are and murderers too you are, because of the cold-bloodedness of the silence in which you watch.

Because you sit with folded arms and you do nothing, though you could stop or delay the murder of Jews at this very hour.

In the name of the blood of the thousands of thousands who have been murdered we beg, we plead, we cry out and demand that you take action, that you do deeds now - at once!

That the ministers of Kingdoms and all the Lands raise a loud and piercing outcry that must enter the ears of the world, the ears of the German people, the ears of the Hungarian people. Let them cry out a warning to the German murderers. Let them proclaim that they know all that has been done in the past and that which is still being done.

And the Pope, himself, should join in this cry of outrage against the German murderers.

Let this outcry be heard over all the radios and read in all the newspapers of the world, that unless they stop at once the deportations of Hungary's Jews - then will Germany be forever exiled from civilization.

We ask that the crematoria in Auschwitz be bombed from the air. They are sharply visible, as shown on the enclosed map.

Such bombing will delay the work of the German murderers.

What is more important - to bomb persistently all the roads leading from Eastern Hungary to Poland and to bomb persistently the bridges in the neighborhood of Karpatarus.

Drop all other business to get this done. Remember that one day of your idleness kills twelve thousand souls.

You, our brothers, sons of Israel, are you insane? Don't you know the Hell around us? For whom are you saving your money?

How is it that all our pleadings affect you less than the whimperings of a beggar standing in your doorway?

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Murderers! Madmen! Who is it that gives charity? You who toss a few pennies from your sa homes? Or we who give our blood in the depths of Hell?

There is only one thing that may be said in Your exoneration - that you do not know the truth. This is possible.

The villain does his job so shrewdly that or a few guess the truth.

We have told you the truth several times, it possible that you believe our murderers more than you believe us?

May G-d open your eyes and give you head to rescue in these last hours of remainder.

Most important is that which I write about the bombing of the Auschwitz Crematoria and the bridge leading to them.

Such bombing can vitally delay the evil work of our slaughterers.

And G-d who keeps alive the last remnant of Israel will show His mercy for which I pray as I write out of the sea of tears of the people of Israel. We wait G-d's help.

One of the Market who witnesses the woes of his people

(Selections from letters written by Rabbi M.B. Weissmandl during the war years and cited at the trial proceedings Grunwald-Kasztner in Jerusalem.)

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the one who sent a detailed map of the camp together with the sworn testimony of the two men to the outside world. Rabbi Weissmandl was the one who probed the Nazi mind with a point blank offer of money. Nobody would have believed it - for \$50,000 Wisliceny, Eichmann's deputy, stopped the deportations in Czechoslovakia for three full years from 1942 - 1945. This was what encouraged Rabbi Weissmandl to suggest a bold proposition - the so-called "Europa Plan," which provided to bring to a halt all deportations from all of Europe for the payment of a huge sum of money. Wisliceny himself went to Berlin and personally submitted the plan.

Rabbi Michael Ber Weissmandl placed responsibility for the failure of these negotiations upon the Zionist Jews in the West. After a demonstration in New York by "Rabbi" Stephen Wise, Wisliceny

told him that Hitler was now determined to implement the final solution. Above all, Rabbi Weissmandl had proof the Zionist Jewish Agency in Palestine and Turkey sabotaged his efforts. There are letters Rabbi Weissmandl had the opportunity to see after the war, which gives evidence—undisputable historical evidence — not of a fatal blunder, but of deliberate and cynical betrayal of his frantic appeals for money.



"One cow in Palestine is worth more than all the Jews in Poland." Izaak Greenbaum

One such letter decried his constant asking for money, with the argument that one cannot ask the Western Powers to accede to the transfer of money to the Nazis, when allied blood was being shed in the struggle against them. "We also have to shed blood," the letter argues, "because it is necessary for the establishment of the Jewish Homeland—Only with blood will the Land be redeemed."

"One cow in Palestine is worth more than all the Jews in Poland — was the infamous statement of Yitzchak Grunbaum, one of the leading figures in the Jewish Agency at that time, and head of the Jewish Agency "Rescue Committee".

One must understand the motive and the nature of Rabbi M.B. Weissmandl's statements. Though he addressed himself to a political group, dealing with practical issues of enormous dimensions, his motivation was not "political" — it was religious, because Rabbi Weissmandl was a religious man par excellence. To a religious Jew, Jewish Nationalism is the great sin of assimilation in a national disguise, as a substitution for a universal religion. One has to understand what went on in the mind of this man

The following letter of Rabbi Dr. Solomon Schonfeld was written to the Times of London and was printed June 6, 1961.

Sir, — Your recent reports of the Eichmann trial include considerable evidence tending to show that H.M. Government was largely indifferent to and unwilling to take action in defence of the European Jews who were being massacred daily by the Nazis; and that this was so in spite of efforts by Zionist leaders to persuade the British Foreign Office to rouse itself into action on behalf of the victims. In your leader (June 1) you express concern lest it be held that our wartime Government was guilty of negligence in the face of the holocaust. Your correspondent succinctly suggests that the attention now being given to this side of the picture is connected with some current criticism of Zionist inactivity during the war.

My experience in 1942–43 was wholly in favour of British readiness to help, openly, constructively and totally, and that this readiness met with opposition from Zionist leaders who insisted on rescue to Palestine as the only acceptable form of help.

In December of 1942 (long before the approaches of 1944 reported from the Jerusalem trial), we in London formed a Council for Rescue from the Nazi Terror which, in turn, initiated a Parliamentary Rescue Committee under the chairmanship of Professor A.V. Hill, M.P., supported by leading members of both Houses. At the time I was executive director of the Chief Rabbi's Religious Emergency Council and applied myself to this task. A motion was placed on the Order Paper in the following terms:

That in view of the massacres and starvation of Jews and others in enemy and enemy-occupied countries, this House asks H.M. Government, following the United Nations Declaration read to both Houses of Parliament on December 17, 1942, and in consultation with the Dominion Government of India, to declare its readiness to find temporary refuge in its own territories or in territories under its control for endangered persons who are able to leave those countries; to appeal to the Governments of countries bordering on enemy and enemy-occupied countries to allow temporary asylum and transit facilities for such persons; to offer to those Governments, so far as practicable, such help as may be needed to fa-

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cillitate their cooperation; and to invite the other Allied Governments to consider similar action.

As a result of widespread concern and the persistency of a few, this motion achieved within two weeks a total of 277 Parliamentary signatures of all parties. This purely humanitarian proposal met with sympathy from Government circles, and I should add that H.M. Government did in fact issue some hundreds of Mauritius and other immigration permits - indeed, in favour of any threatened Jewish family whom we could name. Already while the Parliamentary motion was gathering momentum voices of dissent were heard from Zionist quarters: "Why not Palestine?" The obvious answers that the most urgent concern was humanitarian and not political, that the Mufti-Nazi alliance ruled out Palestine for the immediate saving of lives and that Britain could not then add to her Middle East problems were of no avail.

At the Parliamentary meeting held on January 27, 1942, when the next steps were being energetically pursued by over 100 M. P.s and Lords, a spokesman for the Zionists announced that the Jews would oppose the motion on the grounds of its omitting to refer to Palestine. Some voices were raised in support of the Zionist view, there was considerable debate, and thereafter the motion was dead. Even the promoters exclaimed in desperation: If the Jews cannot agree among themselves how can we help?

It was useless to argue with a then current Zionist argument: "Every nation has had its dead in the fight for its homeland - the sufferers under Hitler are our dead in our fight." But it would be unjust now to permit the miswriting of history so as to cast blame upon Britain. By all means let Eichmann be tried on his murderous merits. Let the nations who participated in the holocaust of this still Dark Age be judged alongside. Even let the opportunity be taken to point an accusing finger at the neutral bystanders, nations and individuals. But Britain was at her best.

Yours Faithfully,  
Solomon Schonfeld

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who stood in the midst of the fire, waiting day after day, month after month with terrible anxiety for that answer to his hundreds of frantic letters, telegrams and messages. It was not until after the war that Rabbi Weissmandl was able to comprehend the awesome truth of his sainted father-in-law's (Rabbi Samuel D. Ungar of Nitra) warning: "Do not deal in your rescue efforts with the Catholic church nor the Zionists." It was only after the war when the crushing realization dawned upon him that a group of people, having lost their roots, in possession of power and influence, commanding publicity, journalists, politicians and professional pulpiteers, with almost irrational delusion had substituted a state after their own image, for the most basic, the most elementary and vital Jewish command of that hour - to save Jewish lives.

Rabbi Weissmandl's book "Min Hametzar" contains a wealth of letters and documents which by themselves tell the story of Jewry in Slovakia and of their frantic attempts to wrestle themselves out of the iron clamp of destruction. There is nothing written by a Jew during that time which is comparable to these letters.



(The old ones will pass... They are dust... They will bear their fate... They must accept it...)  
Chaim Weizmann, August 1937. London. Zionist Convention.)

One has to picture in one's mind the ghastly situation in which those letters were written; the intricate and round-about ways - and the danger involved - in hiring diplomatic couriers to deliver them and the large sums of money paid to the messengers. These attempts to arouse the free world, were repeated again and again with increased anxiety and despair. One also has to imagine the consternation, and the

abyss which opened itself before the eyes when the messengers came back first empty handed, later with short notes from which it became clear that the reports simply were not believed and besides, that no money is available anyway.

How far this unbelievable Zionist conspiracy has captured the Jewish masses, and how impossible it is for any different thought to penetrate their minds, even to the point of mere evaluation, can be seen in the vehemence of the reaction to any reproach. With blinded eyes and closed ears, any voice raised in protest and accusation is immediately suppressed and deafened by the thousand-fold cry: "Traitor," "Enemy of the Jewish People."

These facts are read with consternation and unbearable shame. How can it be explained that at a time during the last phase of the war, when the Nazis were willing to barter Jews for money, partly because of their desires to establish contact with the Western powers which, they believed, were under Jewish influence, how was it possible, one asks that the self-proclaimed Jewish leaders did not move heaven and earth to save the last remnant of their brothers?

Rabbi Weissmandl gives us the answer. And the answer does not deal with missed opportunities, errors of judgement, etc. as the main keys to the question. The entire wrong approach, the delusions the horrible failure, are only results; results of the un-Jewish mentality of those Jews who had the money, the power and the apparatus in their hands. They shunned the "old-fashioned" methods of clandestine operations as not heroic. Demonstrations and rallies in Madison Square Garden yield uncomparably more publicity - and of course there was the aim of the "Jewish Homeland" which must not be compromised by undue demands from the Allies.

All problems, including that of saving Jewish lives had to be subordinated to that one and only goal. It was Rabbi M.B.W.'s unshakable belief, for which he had ten-fold proof, that the few avenues of rescue which opened themselves during the holocaust, were deliberately sabotaged by the Zionist leadership, because those avenues of rescue were leading to places other than Palestine, and any undertaking along that line might thwart the expectations towards the establishment of the Jewish State. This attitude of a multitude of arrogant busybodies, the self-appointed leaders and spokesman for world Jewry during the most tragic time in our history, has

put into focus the great dilemma in which the Jewish people find itself even today. An intelligentsia which has become estranged from historical and authentic Judaism, has formed itself into a latter-day secularist national-political movement, which is interpreting Judaism and has usurped its representation with skill and persecution to intensify the notion, that only a Jewish State will "normalize" the Jewish people and solve the "Jewish question," once and for all.



"If I am asked, "Could you give from the UJA moneys to rescue Jews, "I say , "NO"! And I say again "NO!"

Izaak Greenbaum-head of Jewish Agency Rescue Committee. February 18, 1943. Addressed to the Zionist Executive Council.

Rabbi Michael B. Weissmandl came to America after the war, completely broken in body and in spirit, and the establishment of the State of Israel was on the agenda of the United Nations. With incessant compulsion, he hunted for documents and rummaged the libraries and archives among the mounds of material which had been collected after the war. He was tracing his own letters and communications, some of which found their way to the highest authorities, like his proposal to bomb the rails leading to Auschwitz. 'Allied bombers did successfully strafe the oilfields of Ploesti, Rumania, but they let the trains to Auschwitz roll undisturbed until the last minute, a fact which the Nazis amusedly interpreted in their own way.'

The more the condemning evidence mounted, that the free world stood idly by while the Jews were systematically slaughtered, the more the mystery took shape with impressive contours. When it became clear that the few diplomatic and military gestures which were

(continued on page 15)



## IN PLACE OF AN ----- EDITORIAL

The following was an exclusive interview with Rabbi Moshe Hirsch, secretary of the Neturei Karta in Jerusalem, printed in the Jewish Journal issue of Friday, December 27, 1974.

By Moshe Rabinowitz

The media in Israel, the U.S.A. and throughout the world have been humming the past few weeks with the excitement sparked by Rabbi Hirsch's declaration that his organization identified with some of the points made by PLO chief Yasser Arafat in his U.N. Speech. In order to clear up the distortions and misinterpretations ensuing from this declaration, we decided to put a few questions to the Neturei Karta spokesman.

Q. What exactly did you say, Rabbi Hirsch?

A. That Arafat's three main points; the establishment of a non-sectarian democratic state where all creeds can live in justice, equality and fraternity; that when they speak of common hopes for the Palestine of tomorrow they include all Jews now living in Palestine who choose to live with them there in peace and without discrimination; and that they do distinguish between Judaism and Zionism as evidenced by the long record of Jews and Arabs living together in peace - all these ideas found much favor in our eyes and seemed to be in accord with our principles.

Q. How can you possibly identify with terrorists who kill Jewish men, women, and children?

A. All of us abhor the shedding of blood, Jewish or non-Jewish. Terrorism is the result of a state of war and the only way to prevent the loss of lives in war or terrorist attacks is to negotiate with the body sanctioned by the U.N. as the representative of the Palestinian people. Closing our eyes to this reality invites further terrorism, followed by reprisal and an escalation of the struggle which leads to another war.

Q. Do you therefore deny the right of Jews to maintain a community of their own?

A. Rabbi Yochanan Ben Zakkai, negotiating with the Roman legions surrounding Jerusalem, asked that Jews be permitted to worship their G-d in peace as a community under Roman rule. If not for the nationalist hoodlums who insisted on fighting an impossible battle against the Romans, the Beis

Hamikdosh would not have been destroyed and millions of Jewish lives would have been spared.

Q. Can your people envision living as citizens of a state governed by a man like Arafat?

A. Time Magazine has already supplied an answer to this question, which I would like to quote: "Many Arabs think that the fedayeen can eventually be tamed, and that the best way to start the process is to make them a serious partner in the Middle East dialogue. Certainly other revolutionary leaders - Kenya's Jomo Kenyatta, Algeria's Houari Boumedienne, to cite only two - have matured as they acquired power and responsibility."

Q. Assuming that Israel could overcome all threats from both the Arab states and Arafat's terrorists, would the Neturei Karta still prefer the non-sectarian state proposed by the PLO?

A. The position of the veteran orthodox community in Jerusalem, as set by our past and present leaders, is that it is against the will of G-d to establish a Jewish state in Eretz Israel before He redeems us through the Messiah. A Jewish state therefore, prolongs our exile rather than ends it and brings upon Jewry the wrath of Heaven as expressed in war and terrorism.

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# POLITICAL ZIONISM AND THE STATE OF ISRAEL

## MORAL ISSUES

BY I. M. RABINOWITCH

(4th in a series)

It is largely because of violation of these teachings of the Talmud that, at the very beginning of the political zionist movement, the home of Rabbi Akiba Rabinowitz, head of the Rabbinat in Poltava, Little Russia, was the centre of the opposition to political zionism. And, to this day, to truly great rabbis - not rabbis prominent because of their synagogal posts and social activities, but rabbis exalted because of their knowledge of Rabbinics - rabbis known as the "Gedoli Yisrael" the state of Israel is an abomination. To them, the false prophets of our day are the political zionist rabbis: which brings me to Conclusion No. 4, which is self explanatory.

Since the appeals for the enormous sums of money in United Jewish Appeal campaigns for the State of Israel have not, and never had, as their basis humanitarianism; since these huge amounts have never had as their basis the Religion of the Jew - since these sums have been entirely for political ends - here, as noted, are two of the greatest frauds that had ever been perpetrated in human history. (By fraud, as stated, I mean an act or course of deception deliberately practiced to gain that which could not be gained legally or morally). There has for sometime been a rift between the State of Israel and political zionists and the World Jewish Congress. Which brings me to Conclusion No. 5, namely, political zionism teaches dual loyalty and, in this Dual Loyalty, when the occasion arises, greater loyalty to the State of Israel than to the country of one's birth or adoption. Political zionism is, thus, not only not inconsistent with good citizenship, but has in it most fertile seeds for wide-spread proliferation of anti-Semitism.

This dual loyalty is thus a most serious matter and, in fact, is the main reason I have come to speak to you. Anti-Semitism had its origin in the Church and, therefore, it is to Christians one must speak, if this scourge is ever to be blotted out.

### DUAL LOYALTY

Loyalty to one's country of birth or adoption is deeply ingrained and basic in Judaism. Over twenty-five hundred years ago - when Jer-

usalem was destroyed, and when the best of the population were exiled to Babilonia, the Prophet Jeremiah said to these stricken people in their new environment - "... seek ye the welfare of the city... and pray in its behalf unto the Lord; for in its welfare shall ye fare well". Over one thousand years ago, Saadia B. Joseph, one of the greatest Rabbinic minds Judaism had produced, emphasized that the Jew is never to consider himself a nation in the generally understood sense; that what binds one Jew to another is his Torah and his Torah only - his Religion - quoting verbatim in translation "Our nation is a nation only by reason of the Torah".

In Torah-true Judaism, the Jew is dedicated heart and soul to the welfare of the country of his birth or adoption. Torah-true Judaism utterly repudiates even the least suspicion of dual loyalty. This undivided loyalty political zionism has, as will be noted, radically changed.

When political zionism was first charged with dual loyalty, it was denied in most vehement terms on all sides, and those who said there was dual loyalty were inundated with the vilest of smears. I speak from personal experience. But, despite these passionate denials, hidings and soft-peddling, there, in fact was dual loyalty and, for sometime, it had been so increasing that it had become too obvious to deny. Top political zionist leaders, therefore, finally considered best to acknowledge it, and this was done in a most striking manner; by their rationalization dual loyalty now actually became a virtue. I quote verbatim, Nahum Goldmann, then President of the World's Zionist Organization - "American Jews must have the courage to declare openly that they have a dual loyalty". "Jews should not succumb to patriotic talk that they owe allegiance only to the country in which they live". In France, Baron Edmond de Rothschild openly supported dual loyalty.

The next step was most terrifying; a Jew must not only be loyal to the State of Israel whatever be the country of his birth or adoption, but, should a situation arise where there is conflict of interest between the two, the priority is to be not to the country of one's birth or adoption but to the state of Israel. Here is gratis all that anti-Semites required to spread their venom.

I have often wondered whether, in this dual loyalty of political zionism, there is not in practice a policy which has been political zionism policy from the very beginning of the political zionist movement: which brings me to Conclusion No. 6, namely political zionism intentionally stirs up anti-Semitism to enhance its cause. The policy from the very beginning has been to deliberately incite hatred of the Jew and then, in feigned horror, point to it to justify a Jewish state - Machiavellianism raised to the nth degree.

### ANTI-SEMITISM BY POLITICAL ZIONISM

While a prisoner in 1924 in the fortress of Landsberg on the River Lech, Hitler wrote his Mein Kampf with its venom about Jews. By the time he had become Chancellor of Germany in 1933 to spread the odium, he had with him master anti-Semites Goebbels, Rosenberg and Streicher. From them came the declarations, "The Jews of Germany caused the defeat of Germany in the 1914-1918 war; the Jews of Germany were responsible for the terrible conditions in Germany that followed the war; the Jews of Germany are foreigners and they wish to remain foreigners; they have no loyalty to the country of their birth; they are not human; they are filthy dogs; they have no right to intrude into Germany's affairs; there are too many Jews in Germany. But to what extent were these original? What will be seen is that, much as was their paranoid hatred of the Jew, all that they had said here merely echoed top political zionist leaders to intensify anti-Semitism and thus enhance the cause of political zionism.

Coming first to Theodor Herzl, to intensify hatred of the Jew, in order to enhance the cause of political zionism, here are some of his pearls - I quote verbatim translated: "It is essential that the sufferings of Jews... become worse... This will assist in realization of our plans... I have an excellent idea... I shall induce anti-Semites to liquidate Jewish wealth... The anti-Semites will assist us thereby in that they will strengthen the persecution and oppression of Jews. The anti-Semites shall be our best friends".

And as for "they are filthy dogs; they are not human", all that Hitler, Goebbels, Rosenberg and Streicher had to do was quote political zionist writers in the essay by Yehezkel Kaufman then political zionist publicist six years before World War II.

In 1920, to stir up anti-Semitism in Germany the students at Heidelberg University were told that the Jews of Germany were the cause of the defeat of Germany in the 1914-1918 War; that the Jews of Germany had caused the turmoil that followed the war; that the Jews of Germany had nothing in common with Germans, and that Germans had the right to prevent the Jews of Germany from intruding into the affairs of their folk. And who was it who had made these statements at Heidelberg University, thirteen years before Hitler's Mein Kampf? He was Nahum Goldmann - he who went on to become the President of the World Organization and head of the World Jewish Congress, and, indisputably, the most influential political zionist in the world second only to the Prime Minister of the State of Israel.

In 1921, Germans in Germany were told - I quote verbatim - "We Jews are aliens... a foreign people in your midst and we... wish to stay that way. A Jew can never be a loyal German; whoever calls the foreign land his Fatherland is a traitor to the Jewish people". And who was it who gave these vile things to the Germans in Germany twelve years before Hitler's Mein Kampf? He was Jacob Klatzkin, the other of the two political zionist ideologists in Germany at the time - and, at the time, when the Jews of Germany were enjoying full political and civil rights. It was he who had advocated undermining Jewish communities as the one certain way of acquiring a state. "They had no qualms concerning the tearing down the existing Jewish communities". And who was it who, in a public address at a political zionist meeting in Berlin, had declared, "Germany... has too many Jews"? He was Chaim Weizman, later to become the first President of the state of Israel. This address was published in 1920, and, thus, four years before Hitler had written Mein Kampf.

I wonder how many zionist Jews know of these vicious, treacherous deeds of these top political zionist leaders? Arch-anti-Semite, notorious Nazi propagandist, Julius Streicher, to save his skin at the Nuremberg Trials of Major War Criminals, lied about many things; but when he testified: "I did no more than echo what the leading zionists had been saying", it is clear that he had told the truth.

In addition to Hitler, Rosenberg, Goebbels and Streicher, I could name at least ten other of the Nazi propagandists who had used political zionists' works for validation of their charges against the Jews of Germany. Such are the efforts of top political zionist leaders to this day to maintain a high degree of anti-Semitism, to enable them, in feigned horror, to point to it to support their cause, that they have a number of times expressed concern about its reduction.. In 1963, Moshe Sharett,

(continued on page 15)

# RUSSIAN ALIYA

By Daniel David

A routine arrival at Lod Airport in Israel, another planeload of Russian Jews. From Moscow, from Leningrad, from Kiev, from the remote provinces of Georgia and Carpathia, they come to find a new life as Jews in the Holy Land. It is their homeland, land of their dreams, land of Abraham, Issac, and Jacob.

In Russia they suffered -- G-d, how they suffered -- anti-Semitism, subtle and overt, denied opportunities, social discrimination, economic discrimination, name-calling, beatings, threats, KGB, JIHD. Some had been able to maintain their religious practice, notably those in the remote areas of Georgia and Carpathia, but most had had to submerge their Jewishness in order to survive. The KGB was everywhere, in the synagogue, on the street, at the job. One couldn't take a chance on exhibiting reactionary attitudes, opiate of the masses.

There was no hope until -- miraculously -- an avenue of escape was opened: The Soviet Government began granting exit visas to thousands of Russian Jews. Freedom at last. Suddenly Russian Jewry could rejoin the mainstream of Jewish history, could rejoin their brothers in the lands of freedom, rediscover themselves, their heritage, their holy books, their prayers. Suddenly Russian Jews could stand proud and tall as Jews.

The plane touches ground, the door is opened, and an incredibly-emotional scene is re-enacted for the hundredth time: The elated Russian Jews rush down the exit ramp and throw themselves on the ground, on the holy earth of Eretz Yisroel. Alternately weeping and laughing, they kiss the earth of G-d's promised land, relieved at last of their 50-year burden of oppression.

A group of Israeli immigration officials, from the Ministry of "Absorption", patiently observe the newcomers. This scene is nothing new to them; they've watched the identical sequence of events countless times before. Stupid, naive, backward, fanatic immigrants. They still expect to find the Israel of the Bible, complete with King David, Holy Temple, and Sanhedrin. They expect to find a country populated by religious Jews, who will welcome them as brothers, with open arms, and teach them the ancient heritage they were denied in Russia.

Where do they pick up these strange no-

tions about life in Israel? It's those crazy salesmen from the Jewish Agency. They'll promise anything to hook an immigrant. Back in the days of the great immigration from the Arab countries, the Jewish Agency sent out a bunch of clowns dressed like authentic hasidic Rabbis -- you should have seen them in those outfits. They told those gullible fools in Yemen, Morocco, and Iraq that the Messiah had come in Israel. Those fanatics were so eager to come that they even sent their children ahead of them, alone -- imagine that. They called it Youth Aliya. They actually handed over their children to those ohony Youth Aliya "Rabbis", whom they had never met before in their lives, simply because the "Rabbis" wore a beard and a long black coat and knew the scriptures. A bunch of fools, that's what they were; a bunch of naive religious-fanatic fools. The Jewish Agency took those kids to Israel and really did a good job on them. No Sabbath, no kosher food, mixed company, indoctrination in "modern" living. After a year in Israel, you would never recognize them. Real Sabras. When their parents finally arrived, they were shocked, speechless. They broke down and cried, they cried a lot -- a bunch of religious-fanatic fools.

You've got to congratulate the Ministry of Absorption and the Jewish Agency. They did a real job. Somehow they converted over half a million useless Oriental religious immigrants into useful Israeli citizens: soldiers, farmers, and factory workers. The really incredible thing is that they managed to do everything right under the noses of the religious community in Israel and around the world. The Mizrahi and Aguda parties didn't rock the boat; the Rabbis and the organizations in the "diaspora" didn't rock the boat. Everybody kept a low profile. Whenever some Rabbi couldn't take it anymore and started yelling "SHMAD", the Jewish Agency and the local Zionists quickly took care of him: "TRAITOR" they called him, "YOU'RE DESTROYING ISRAEL". That always got them; that always shut them up for good. Every one of those Rabbis knew where his bread came from. Talk too much and you got no job. So things remained quiet, while the Ministry of Absorption kept up the good work.

The only people who spoke up were a few far-out fanatics from P'eylim, Neturei Karta, and Satmar. But they could be safely ignored. Nobody paid any attention to their rantings, anyhow.

Poor, naive immigrants; they don't know what

is in store for them. We've got it all planned out; we've got to have it all planned out. There are just too many immigrants, 40,000 a year. You can't let that many immigrants wander around the country; you've got to keep them under control, direct their development. Sociologists, Carl Frankenstein and S.N. Eisenstadt laid down the rationale: "Bureaucratic machinery as a means of 'solving' the (immigrant) problem is justified to ensure individual identification with certain collective ideals".

The immigrant hasn't got a chance. With the Jewish Agency blocking any outcry from abroad, the Absorption Ministry is free to do as it pleases. First, the new immigrant is sent to a reception center, where he's taught the language and simultaneously indoctrinated in the new Israeli values and culture. Most important is weaning children away from their parents, breaking their parent's hold on them. You give them shock therapy, expose them to Jewish men and women who look like non-Jews. Everyone eats "trefa". There is no synagogue, no ritual artam, no Sabbath, no religious school for the kids. To really confuse things, you throw in just a little bit of Jewish "culture": Everyone speaks Hebrew; a Passover Seder -- with "Chametz" (leaven) on the table. You give them six months in the reception center, plenty of time to knock out any old-fashioned fanatic religious ideas.

Then you take the immigrants, in small groups, to various remote settlements. You've got to keep the groups small to make sure they don't cook something up among themselves. In those settlements, the immigrants are, again, totally dependent on the government for their homes, jobs, medical care, and education. Those poor slobs soon find out what freedom in Israel really means. It means freedom to work on the Sabbath, freedom to work in occupations despised by the majority of Israelis, freedom to get yourself killed in the Israeli ZAHAL (army), freedom to watch hard pornographic films banned elsewhere in the world, freedom to throw away the proud heritage of thousands of years of uninterrupted Jewish history and to degrade yourself to the level of an animal. For an immigrant it certainly does not mean freedom to live as a Jew in G-D's own land.

The attitude of the Israeli establishment toward the Russian immigrants is clearly seen in a revealing incident that occurred two years ago.

An official Israeli delegation was sent to a Social Congress in the Soviet Union. A member of that delegation, Yaakov Agmon, well known producer in the Israeli theatre, made the following remark to the Russian Minister at the congress: "With regard to the (religious) Jewish immigrants arriving from Soviet Georgia, I am distressed at the way the Soviet Government is handling them. How is it that 50 years after the Bolshevik revolution there are still Jews emigrating from Soviet Georgia with fanatic religious ideas no different from our own Neturei Karta? How does this fit into the well-known maxim of Lenin (was Marx D.D.) that 'Religion is the opiate of the masses'? The Russian Minister answered, "Then you can see for yourself whether or not there is religious freedom in Russia, because in one Georgian Jewish settlement alone there are 200 families, and they have 26 synagogues".

The above incident was publicised in the MAPAM youth magazine CHOSEM. The dialogue is incredible, an official representative of the State of Israel complaining to a Russian official that Russian Jews enjoy too much religious freedom. What is important about the incident, however, is not so much what Agmon did or didn't say to the Russian official -- there are many Jewish anti-Semites in Israel --. It is that there was no public outcry at the incident. The statement had been publicised by Agmon himself in an interview. The incident was in the public domain. Most Israelis knew about it and discussed it among themselves. How is it that Agmon escaped public censure or at least public reprimand by the Government that had vested him with its authority? How is it that Agmon felt perfectly safe in publicly reciting the details of the incident. How is it that Agmon, instead of being despoised and villified as a traitor to his people, was permitted to resume his prominent position as one of Israel's leading theatrical producers? There can be but one conclusion, and that is that the Israeli establishment heartily concurred with Agmon. He simply stated publicly what the Israeli leaders discuss privately. Those same leaders could hardly censure him for that without making fools of themselves. They may have regarded his handling of the incident as unfortunate and impolitic but they could hardly censure him for what he said.

Many immigrants, finding themselves trapped in an untenable situation, attempt to leave Israel for some other free country, such as the United States. But this is not so simple. It is far easier to enter Israel than to leave. The Jewish Agency imposes a

alist travel and exit tax totalling many thousands of  
it de pounds on any immigrant desiring to leave Israel.  
in If he can't pay, he can't leave. Unbelievable  
o a hypocrisy. The same people who excoriate Russia  
to for levying exit taxes engage in the same practices  
Soviet themselves. The excuse that is given is that the  
Gov immigrant incurs a debt to Israel when he accepts  
ars of free transportation and resettlement assistance when  
emi he arrives in Israel. But Israel receives gifts and  
ous is contributions from the United States and from world  
How Jewry expressly for the purpose of helping immi-  
in (it grants. The money never belonged to Israel in the  
the first place.

To further limit immigration from Israel, the  
Zionist organizations in various parts of the free  
world have pressured their respective governments  
not to admit Soviet Jews. When the United States  
Congress sought to permit entry of 30,000 Russian  
Jews, the Zionist Organization of America lobbied  
against and defeated the bill. For Zionists, it  
seems, the concept of freedom of travel is limited  
to one-way travel to Israel.

Should any immigrant somehow get out of  
Israel, he will collide with yet another barrier. The  
Jewish Agency has succeeded in pressuring Ameri-  
can Immigrant-aid groups into denying any assist-  
ance, including food, shelter, medical care, vi-  
sas, to Jews leaving Israel. The Hebrew Immigrant  
Aid Society (HIAS), the Joint Distribution Commit-  
tee (JDC), and the American Jewish Congress (AJC)  
will ignore any pleas for help from Jews who have  
left Israel. There are at this moment over 2,000  
Russian-Jewish emigrants from Israel in Belgium and  
Italy who have been refused aid by the above groups.  
To our everlasting shame, these embittered Jews,  
our brothers, have been forced to appeal to Cath-  
olic charities for their subsistence. Those chari-  
ties at first did not accept their applications. They  
could not believe that Russian Jews were being ab-  
andoned to hunger and deprivation by Jewish or-  
ganizations, especially after all the ballyhoo and  
demonstrations about our Russian "brothers". But  
after checking into the facts, the Catholic chari-  
ties discovered that the incredible had indeed hap-  
pened and that, truly, no Jewish group was inter-  
ested in helping "traitors" who had "abandoned"  
Israel.

Why such extreme measures to prevent im-  
migrants from Israel? Why is the Israeli Govern-  
ment so desperate to direct all Russian immigrants  
as a

to Israel? There are two main reasons. First, Israel  
needs manpower to fill the ranks of the army and to  
populate the newly-conquered territories. Second,  
and most important, Israel is caught up in a demo-  
graphic struggle. Statistics show that the rate of in-  
crease of non-Jews, including Arabs, in Israel is  
three times that of Jews. This is so because modern,  
secular Israelis practice birth control and abortion,  
while Arabs do not. Also, Arabs prefer the large  
extended family, while Israelis prefer smaller, more  
independent units. In addition, approximately ten  
thousand Israelis leave Israel each year. The trend  
is obvious. If Israel does not maintain a high rate  
of immigration, the entire character of Israeli society  
will change. The society will become "Levantinized".  
The surest way to prevent Levantinization is to import  
new Jewish blood and reshape it to modern Israeli spe-  
cifications. Immigration is so important to the Govern-  
ment that there exists a cabinet-level Minister of Ab-  
sorption. He has always been chosen from the ranks  
of the MAPAM party, a left wing revolutionary group  
closely affiliated with the communists in Israel. Why  
MAPAM? It has to be that way. To change the im-  
migrants' way of life, his entire lifestyle, you need  
someone who is totally dedicated to the task. You  
need an idealist, a revolutionary. You don't find  
such people in a comfortable party like MAPAI. You  
do find them in a radical party like MAPAM.

At Lod airport, the MAPAM officials from the  
Ministry of Absorption approach the latest Russian-im-  
migrant arrivals. The officials are smooth, experi-  
enced. "SHALOM". One of them speaks Russian,  
"Into the trucks, over there, to the reception center."  
Another shipment of immigrants. They'll be alright.  
Give them a year, and they'll change. They'll  
change. They'll change.

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## EDITORIAL: GESTAPO TACTICS

On Wednesday, February 12, 1975, at 2:30 in the morning, Israeli military police raided the apartment of Mr. Kladnov on Tzefas St. in Tel Aviv. When Mr. Kladnov, half asleep, opened the door, the police forced their way inside and seized his daughter Doris. Her crime: she is a religious girl who refuses to be inducted into the Israeli army. She is submissive to the ruling of the leading Jewish Torah authorities that a Jewish girl must prefer death to service in the army. Doris Kladnov and her family also revealed that the military police acted and spoke with her in the most derogatory and shameful manner. This incident is not unique. Lately, religious groups concerned with this issue have been receiving an increasing number of complaints indicating that the Israeli Government has quietly changed its policy of exempting religious girls as conscientious objectors. Girls who claim the traditional religious exemption are now routinely subjected to inquisitorial questioning by draft boards: Why are you unpatriotic? Are you really religious? Can you quote Psalm number 100 by heart? How many millimeters in a kosher matzo? How many years did King David live? If she doesn't know the answers, she can't be religious. Can she? To the question "Who is a Jew?" has now been added the more precise query: "Who is a religious Jewess?" The procedure for deciding the former question (i.e. Government decree) has now also been adopted to decide the latter question. We can now see what happens when a Halachic question is handled in a political manner. When the original ban on army service for girls was announced, no distinction was made between religious and non-religious girls. It was the Aguda who agreed to support the women's draft, so long as religious girls were excluded. This equivocation undercut the force of the absolute Halachic ban. A time bomb was planted whose results can clearly be seen today. The Government now feels bold enough to use Gestapo tactics to seize religious girls for the army; and no outcry is heard from world Jewry.

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The Zionist Israeli flag burning is a yearly event in Williamsburg on Purim, which this year fell on Tuesday, Feb. 25. It has received the utmost publicity on various networks and influential papers. We sincerely hope it will be the last time necessary to burn the flag of atheism, for our fervent prayers, daily, that all atheism, etc., will dissolve and disintegrate, will come to pass, this year with the coming of Moshiach, AMEN!!!

Pictures on back page.

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(continued from page 7)

made before the very end of the war by the Pope and President Rossevelt to the Regent of Hungary, and also to Tiso of Slovakia, could have saved untold lives if they were made earlier, in addition to the malicious sabatoge of the so called Jewish leaders, the phenomenon widened to a dimension which reaches beyond ordinary comprehension. He therefore worked tirelessly in his efforts to persuade the State Department and all concerned not to accede to the zionist demands for statehood, on account of the Jewish tragedy.

To Rabbi Weissmandl, the entire catastrophe represented a phenomenon of the highest religious validity. It is precisely this reaction of Rabbi M.B. Weissmandl as he emerged after the war and which marked his personality, which is of importance to us in a biographical study because it is a religious experience of singular significance.

What makes the life of Rabbi Michael Ber Weissmandl, z. t. l. significant and important for us? In what way does it reach beyond the personal and enter the wide scope of non-giving Jewish authenticity? To put it in the most simple and unmistakable terms was Rabbi Weissmandl as he came out after the tragedy, acting "normally?" Or is it we, who have reconciled ourselves with the order of things, who represent "normality?" This radical question, as simple as it is, is the eminently decisive question for our lives.

The above article is based on an analysis of Sigmond Forst.

(continued from page 10)

then Chairman of the Jewish Agency, told the 38th Annual Congress of the Scandinavian Youth Federation that the freedom enjoyed by the majority of Jews imperiled the political zionist cause and, at the 26th World Zionist Congress, the delegates were told that the Jew is endangered by the diminution of anti-Semitism in the U.S.A. "We are endangered by freedom" he declared. Political zionism thrives on anti-Semitism. Ben Gurion declared - I quote verbatim - "...not always and not everywhere do I oppose anti-Semitism". For smear, character assassination of those who criticize political zionism, the cry anti-Semite is one of the whips. Recently, the Chief Rabbi of France, Jacob Kaplan, observed that anti-zionism has become a cover for anti-Semitism, "To fight against that anti-Semitism," he declared, "is our most urgent duty". What he apparently is not aware of is the evidence I have given - and I have barely touched upon it - upon the extent to which zionism is anti-Semitism. "the poison that flows from Jewish nationalist sources is perhaps the most dangerous of all..." These are not my words. They are those of Professor Yehezkel Kaufman who, before then, had been highly regarded as a political zionist publicist: which brings me to political zionism in Soviet Russia.

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