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THE JEWISH GUARDIAN

Issue No. Five

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

Tamuz / June- '75



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AS
Moreinu Reb Amram מרמרא
first yahrzeit 15th Tamuz 5735

50 cents

Printed By
Neturei Karta of U.S.A.
(Guardians of the Holy City)

MOREINU REB AMRAM

By I. Domb

A saint has departed from this earth. Reb Amram is no longer with us. He has gone to rest, for it has been so decreed by the Almighty, who arranges the stars in their positions in the firmament according to His will--every star in the position allotted to it in the order of the world. Reb Amram's mission has come to an end; this star no longer shines for us; we are left even more solitary in this great darkness. This voice, the powerful voice, arouses us no more. The sound of battle is no longer heard in the small remaining camp; Jerusalem no longer raises its voice against its transformation into an abode of jackals. The whole world is silent and desolate; it no longer resounds with this voice ringing mightily, that goes forth from one end of the world to the other: disturbing, startling, demanding, crying out with a great and bitter cry. They all heard this voice, his few friends together with his numerous opponents. He would rise like a lion; dominating and prevailing over them; casting confusion in their midst; supporting and strengthening weak hands to come and participate in the continuation of the voice that goes forth from Mt. Horeb against the injury inflicted on the Torah, -- Jacob's authentic voice proclaiming the eternity of Israel's unshakable and immovable holiness.

Moreinu Reb Amram z.l. was one man against a world of darkness and gloom, heresy and unbelief, and rejection of the yoke of the Torah -- the like of which has not been from the day of man's appearance on earth till this day. Reb Amram had neither a public nor assistants, neither buildings nor establishments, neither money nor backers. He had only a voice -- often joined by no other voice. Yet he did not cease to pro-



claim the clear truth flowing from his heart. He stood up and cried out that the Torah was the *raison d'être* of the people of Israel and that one must not recognize any other content apart from it -- despite the apparent existence of other gentile and alien ideologies in the guise of "Israel", despite its power which momentarily seems great and mighty, despite its embrace of almost the whole house of Israel and the firmness of its establishment. Reb Amram alone proclaimed that all this domination was an imposture and a falsehood that was bound to pass away and vanish and that his own words and proclamations would endure, because they were the genuine existence of the people of Israel.

He did not tire nor did he cease to call time and again for complete separation from the ruling power -- from Zionism and from the Zionists, from their State and all its institutions. He warned against any support for and recognition of that State and the way of life of the citizens whose being and existence derives from it. In order to disassociate from all of this, he called upon all to come and join him in protest against the desecration of the holy Sabbath, against the desecration of the entire Torah, against indecency and against all transgressions that went unnoticed. To protest against participation in the elections for Zionist institutions, which many regarded as a commandment, Reb Amram continued crying out and protesting, publishing proclamations and delivering speeches whenever a problem arose. Day to day, month to month, with a strong incessant voice, with the poor means at his disposal, Reb Amram proclaimed his words even if there were none to listen. They were known only in Jerusalem -- not in the whole city, but only in one quarter of the city -- and even there only in a small part of it. In a few narrow lanes in Meah Shearim they vaguely knew that Reb Amram had published some proclamation and would deliver an address, for this had already become a routine matter and a regular feature, which seemingly hardly made any impression. Reb Amram wrote these proclamations with great concentration on every single letter and some times imposed upon himself a voluntary fast, praying that no unseemly word or phrase should come forth from him. He drafted and redrafted them again and again as if the whole world will devote close and careful attention to his words -- words which demanded great vigilance, lest, Heaven forbid, an error occur. He sifted them over and over again in order to attain the clarity required for the people to hear the words of the Living G-d, the words of the Sages which are like spurs to keep to the path of life. At

times it seemed that there were none to read these words or to be dismayed by them or to examine them. They remained pasted on walls till someone happened to tear them down or the wind scattered them. The bustling world went on its way; it seemed as if there were none to grasp Reb Amram's explanation of the Zionist forgery or to separate from it -- even to be aware of Reb Amram and the proclamations with their words and inferences.

* * * * *

Did Reb Amram's words in fact merely go into the air and disappear without finding a place? Was attention really concentrated wholly on the newspapers and affairs of material life to the exclusion of words such as these? Were there no individuals who would understand these words? Actually the reverse was true; far from being frustrated, Reb Amram's words were due to be revealed after temporary concealment. They were not extreme but simple words which only pettiness and weakness had made seem far-fetched. Occasionally, Reb Amram, albeit solitary and alone, appeared to contain great strength, not because of any spectacular actions or enchanting achievements but because of his pure heart. Many joined him when they saw how fully justified Reb Amram's cries were; for even at the time of some terrible breach in the wall of the faith, none but Reb Amram paid heed and cried out and called others together. Even then his only strength was that of his words, which flowed from the words of the Living G-d given out of the fire on Horeb on the day of Assembly. He had none of the human strength required for making a human impression -- only the strength of a great soul that aroused smaller and weaker souls than his. Thus he brought about the outcry of the Children of Israel against the profanation of the Torah and holiness; against apostasy; against the domination of unbelievers and unbelief; against their sin, for it was grievous. The desecrators of the Torah shook and raged when they heard his voice as did the Zionist rulers. When they heard his voice they decided that this poor and lean Jew was not to be regarded complacently. They felt that within him there was hidden a great strength opposing them; that as long as his voice was heard his rule was authentic and not the domination of their army and their state. They had no rest. Reb Amram was disturbing their rest -- as if even among them the "pintele Yid" concealed by the sackcloth of their deeds, was being stirred. They felt, even though they did not understand, that truth was with Reb Amram - and not with them; that eventually Reb Amram's voice would prevail over them and put an end to them. They felt an urgent need to liquidate

an enemy so weak and yet so strong; for their domination could not be confirmed without a victory over this voice. Their armed forces advanced to wage war against Reb Amram and the truth that was with him -- against Israel's destiny, which they had no power to frustrate. Their soldiers and their police destroyed and trampled; dealt cruel blows without restraint; innocent blood poured out at every side. Tortured cries filled the air. Many were left wounded on this battlefield, and their main target, Reb Amram, streaming with blood, was dragged to their prison in order to silence him and eliminate him. Accounts of these actions were published in their newspapers, which also perceived that here was a great war and what a mighty victory. That while Reb Amram was shouting 'Shabbos, Shabbos, Shabbos', these words were not



wasted on the ether but constituted the complete truth of the whole powerful and eternal content of the people of Israel which had up till then seemed to have been forgotten and to have vanished from the horizon. Now they noticed that they were conquering a great and dangerous foe who was struggling with them and threatening their existence. They gave exact details of this war and this victory. Newspaper readers absorbed these details attentively, for both those who read them and the warriors and the conquerors who announced them, were all stirred by this victory -- this war between the Zionist state and Reb Amram Blau.

* * * * *

Reb Amram was unaffected by all the blows and his streaming blood. He regarded the jail into which he was flung as just a continuation of his war against the Zionist state. In their courts to which they brought him he also revealed the truth that was with him, and the forgery of Israel's name inherent in the "State of Israel". He did not argue with Zionist judges about his personal situation, nor did he listen at all when they were reading the charges, which in no way concerned him. He argued about the Zionist state itself. For this reason he did not support his words by quoting from one Zionist law or another, but based them on the very sanctity of Israel and its subordination to the laws of the Holy Torah. He based his words on the "we will do and we will hear" of the Revelation, and on the words of the Sages and the Shulhan Aruch. This he declared was the complete opposite of the acceptance of the Zionist's state's laws, which are really the laws of other nations, whom it is the sole purpose of the state to imitate.



Reb Amram being led to jail.

Reb Amram did not even try to declare his innocence of any charge even when he was told the penalty for this or that legal transgression, for he was not speaking about a legal matter but about Zionism, and the Zionist transformation of the people of Israel from their sanctity and their faith to a secular gentile content. He did not mention his own case because he was not concerned about it at all. He was concerned about the war with unbelievers and unbelief and he mentioned this continuously, taking every opportunity to protest fearlessly and uncompromisingly. He made his declaration before the Zionist judges to the effect

that a Jew was forbidden to judge and be judged by these secular laws, since it was opposed to the faith of our Holy Torah and the Covenant made with our ancestors on Horeb. That was why he did not recognize the state, its institutions, its laws, its police, its courts and all that belonged to it. For all this he gave only one reason: a Jew could recognize only Judaism and the Holy Torah. Were he to live in a state of any other people or tongue, he would recognize the general laws of that state, because the general laws are fixed for all the people of that state. But since this state is Zionist and claims the name of Israel he refused to recognize it. His view completely disavowed the Zionist state with all its institutions because it was a complete forgery. Heaven forbid that he should admit that Israel had any connection with the gentile culture -- of which the state was so proud, and on the basis of which it was founded. Reb Amram read this declaration whenever they brought him before their courts. It seemed as if the Zionist judge who was presiding made an effort to remove the impression of Reb Amram's explanation by turning quickly to the agenda before him in order to emphasize the charge. But Reb Amram in reality was not addressing him at all or paying any attention to him. Reb Amram was addressing the whole world, the whole house of Israel, which would assuredly hear his words one day -- this Zionist judge perhaps among them.

He did not say anymore there. Nothing else concerned him. For him there was no difference between hearing the accusations and hearing the verdict. If they sentenced him to six months in jail, he would go to the Zionist jail for six months; if they said a year, he would go for a year. He did not protest against this at all because it was not his affair. Thus he went from his house to prison, returned home and went back to jail and home again; all the blows, all the periods spent in jail made no impression on him. He returned to his Torah and his 'avoda' with spiritual joy, rejoicing when he went out and when he came back to fulfill the will of his Maker. Whenever necessary, he would go and protest once more, and cry out without being affected either by the Zionists and their brutality or by the sight of a large crowd confronting him. He would not withdraw from protesting even when he remained alone without anyone listening or accompanying him. He was not concerned with publicity, gratitude, honour, achievement, satisfaction or victory.

(continued on page 12)

POLITICAL ZIONISM AND THE STATE OF ISRAEL

By I. M. Rabinowitz
5th in a series

ZIONISM AND SOVIET RUSSIA

In April, 1964, Soviet Russia would not allow inside its borders any Political Zionist literature. The Political Zionist propaganda apparatus, therefore, organized a violent campaign against Soviet Russia which, to this day, has been increasing in intensity, in reckless disregard of the extent to which it may be jeopardizing the welfare of the millions of Jews in Soviet Russia. In fear, therefore, of this propaganda, Rabbi Judah Leib Levin, Chief Rabbi of Moscow, decided to accept an invitation by the American Council for Judaism in the United States of America to come to the United States to inform Jews of what, in fact, is the situation of the Jew in Soviet Russia. In chronological order, the results were these:-

First, in keeping with Political Zionist technique, Political Zionist leaders in the United States launched a campaign of abuse against this pious soul. Then, this having failed, they attempted to induce Chief Rabbi Levin to refuse the invitation to the United States. Then, this also having failed, all of the Political Zionist Organizations decided to boycott the meeting. On his arrival his life was threatened. At the meeting, every effort was made to disrupt it by cat-calls, jeers, hoots, and cries of "liar", "traitor", "Soviet secret agent". And this hooliganism was highly successful; the meeting was so disrupted that Rabbi Levin was forced to flee.

But, despite all of this outrageousness, Rabbi Levin succeeded in exposing the deliberately false propaganda of Political Zionism. There is, Rabbi Levin observed, anti-Semitism in Soviet Russia, but, he observed, there is also anti-Semitism in the United States. Also, though Soviet Russia's policy is to discourage Religion of all kinds, Jews suffer from it no more than do Christians.

Including all of the gatherings, Chief Rabbi Levin was greeted by over ten thousand Orthodox Jews, and also by Christians at a reception in his honour. On his departure from the United States, he was again subjected to hooliganism by Political Zionists.

Rabbi Levin pleaded with the Political Zionists in the United States not to endanger the welfare of the Jews in Soviet Russia by their false propaganda. But, with a policy that had deliberately sent tens of thousands of Hungarian Jews to Hitler's gas-chambers and crematoria; with a policy that had seen one cow in the land more important than all of the Jews in Poland;

with a policy that had permitted deliberate dynamiting of a ship with loss of two hundred and seventy-six Jewish lives; with a policy of terrorism in Arab and other countries to cause Jews to flee to the State of Israel and thus, also increase the population in the State of Israel; with a policy that deliberately creates anti-Semitism and then in hypocritical horror points to it, in order to increase the man-power of the State of Israel, Chief Rabbi Levin wasted his breath, for similarly of no avail were the appeals of the Chief Rabbi of Iraq and of the Chief Rabbi of Egypt. As the Chief Rabbi of Iraq pleaded "We are Jews, not Zionists", so the Chief Rabbi of Egypt pleaded "Leave us alone. We are Egyptians and know, and wish to know, no other citizenship than Egyptian". Nor were Iraq and Egypt alone. In 1961, to stir up trouble amongst 3,000 North Africans to cause them to migrate to the State of Israel, was the goal of Political Zionist emissaries in Morocco.

Whether or not Political Zionist propaganda has succeeded in intensifying anti-Semitism in Soviet Russia and has thus created what Chief Rabbi Levin had feared, I do not know. But that the danger of it is very great is seen in Political Zionist emissaries' uses of synagogues in Soviet Russia for their propaganda. And, here, is seen Machiavellianism in most glaring form.

Amongst the charges about the treatment of Jews in Soviet Russia is violation of the sanctity of synagogues, by entering them without cause, disrupting services and searching for disloyalties to the State. Setting aside, for the moment, the denial by the Chief Rabbi of Soviet Russia - assuming for argument that synagogues are entered without cause, was it not a Political Zionist emissary who had first given the Russians every reason to do so? Quoting verbatim, "The one place where we can get the Jew to join our forces is the place where he prays..." "We made this discovery after we had tried to enlist by mass meetings, by club affairs, after we had been looking for them in every possible place, but the one place where we did find them - in the synagogue". This was in 1924.

Relatively, this was recent. In 1903, the first Political Zionist leader to make use of the synagogue was Chaim Weizman. I quote verbatim - "Since I was in the city, the local Zionists could not let the occasion pass. A meeting was called in a synagogue... There was no law against prayers. Unfortunately, the heavy attendance attracted the authorities, and while

I was in the middle of my speech, the building was surrounded by Cossacks, the police entered and marched off the whole congregation... to the police station". How many Political Zionist Jews know of these uses of the synagogues by Political Zionist emissaries in Russia, endangering the welfare of the Jews in that country. In 1962, Chief Rabbi Levin of Moscow implored the Political Zionists in Moscow not to use the synagogue for their political ends: which brings me to Political Zionist propaganda.

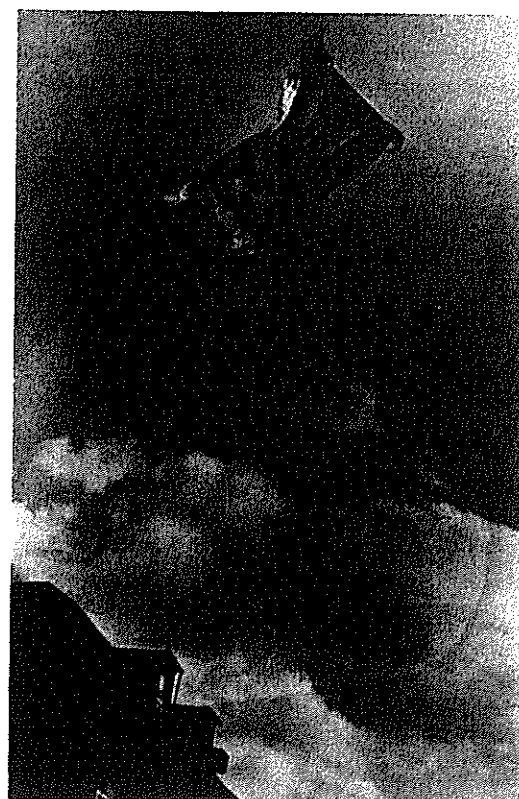
If 20 per cent only of the Jews in the Soviet Union attend synagogues, as noted, 26 per cent of the Jews of the State of Israel never enter a synagogue; 20 per cent were totally detached from Judaism; and 63 per cent of the secondary school population stated that they were completely detached from religion.

From Chief Rabbi Levin of Moscow, Reporter Peter Worthington of the Toronto Telegram, who spent 2 years in Moscow and other places with large Jewish communities, learned of publication of several 10,000-copy editions of prayer books, though all religions have experienced the problem of a ban on prayer books.

The Russians draw a distinction between a Jew and a Political Zionist. "As Soviet citizens, Jews face the same discrimination that any other human being who lives there does. Only international Zionism can aggravate their situation further."

(To be continued in following issue)

The Israeli flag being hoisted and burnt on Feb. 25 1975 Purim in Williamsburg 'Brooklyn N.Y.



DEFIANCE

BY EMILE MARMORSTEIN

I have no share in Baal's mirth,
I'll not be a guest at his fe'te,
I had no cause to rejoice at the birth
Of his idolatrous state.

Nay, I mourned his victims' plight,
Be they slain by bombs or bribes,
And my grief was intimed at the sight
Of his hireling preachers and scribes.

Not for all his subventions of gold
Can I bring myself to say
To the spoiler of young and old
"Many happy returns of the day"

When his lackeys clench their fists
As his flag goes up in smoke,
The sun breaks through the mists
And my fury dissolves in a joke.

A MARTYR'S MESSAGE

by Emil Mamorstein

According to Tudus of Rome (T.B. Pesahim, 52b) the plague of frogs inspired Hananiah, Mishael and Azariah to court death in the fiery furnace (Daniel 3): since, they reasoned, the frogs, who were not commanded to lay down their lives for the sanctity of the Divine Name, entered the ovens of Egypt, we who have been so commanded must surely emulate them. This argument was questioned by Rabbi Jonathan Eybeschutz on the grounds that the frogs were also obeying orders - "and they shall go up and come into your house and into your bedroom and upon your bed and into the house of your servants and upon your people and into your ovens and your kneading troughs" (Exodus 8, 3). In reply to his own question, he suggested that the frogs were not divided into separate detachments, each with its own specific objective: all were therefore free to prefer the luxury of Pharaoh's bedroom, where they could croak in his ears all night in comfort, to the heat of the ovens; and only from those who chose the most dangerous way of obeying the Divine will did Hananiah, Mishael and Azariah derive there a *minori ad majus* conclusion.

On the analogy of the frogs, we who would rather discuss and describe the Wars of the Lord than participate in them - I mean, of course, myself - are constantly challenged and rebuked by the heroism of Jacob Israel de Haan. Granted, however, that a sense of guilt partly underlies my initiative in arranging a modest celebration of the fiftieth anniversary of his death, it hardly accounts for the fascination he has held for me since the morning - not long past my fifteenth birthday - when the words "De Haan is ermordet!" greeted my father on our arrival at prayer. I was soon to hear more of him in Galanta, where I spent part of the summer holidays under the instruction of Reb Leib Deutsch, who then lived in Jerusalem - he was the second father-in-law of Rabbi J.H. Sonnenfeld. I was told, in considerable detail, how Reb Mandel had defied the direst threats to deliver a eulogy at the graveside, as well as something of the character and nature of the man for whose sake menaces were ignored. But it was not until my own arrival in the Holy City (1934) that I could form a more distinct impression of him. Long conversations with people whose recollections of him were still quite vivid - Muslims and Christians as well as Jews - revealed "a small, plump, blond-bearded man in his early forties", a congenial companion as well as a talented poet and witty feuilletonist, whose passion

for truth endeared him to his friends and raised a host of enemies. Furthermore, I gained a superficial knowledge of his background and professional career.

He was born in Smilde (Holland) in 1881 and spent his childhood in Zaandam, where his father was employed as a cantor and teacher by the local community. His early development roughly resembles that of many of his Western and Central European contemporaries, clever boys born into conventional Judaism and estranged from it shortly after leaving the parental home in the pursuit of wider opportunities of advancement. While training for the teaching profession, he began to attract attention in literary circles. Among the admirers of his poetry was a (non-Jewish) physician, Johanna van Marseveen, whom he subsequently married. She subsidized his legal studies, which led to his appointment as a university lecturer. He joined the Social Democrats: his membership of a party delegation to Russia resulted in a book on the condition of political prisoners in Tsarist jails; and in February 1918 he attended the conference in Amsterdam at which the forthcoming peace negotiations came under review. Soon afterwards he renounced Socialism. The publication of *Het Joodsche Lied* (the Jewish song) had marked the start of his return to a Judaism more fervent than that of his childhood environment. He was now attached to a group of religious Zionists associated with the Mizrachi, which, towards the end of 1919, feted him as the first Dutch Jew to settle in Palestine under Zionist auspices. There he earned his living as correspondent of the Amsterdam *Algemeen Handelsblad* and (from 1923) the London



Daily Express. He also lectured at the Government Law College in Jerusalem.

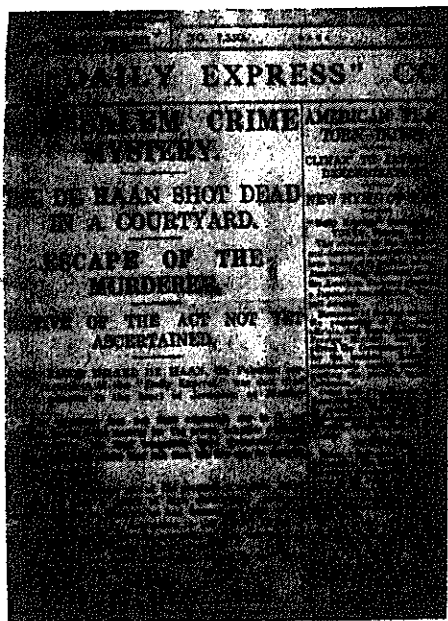
Throughout his first year, his popularity as a speaker proved an asset to the Mizrahi, which had recently established branches. Nevertheless, in the latter half of 1921, he was writing to the effect that adherence to it was justified anywhere in the world except Palestine or, in other words, that the party's approach to Judaism, dominated as it was and is so largely by feelings of ethnic solidarity, could be no more than a prelude to the personal experience of the Divine that meticulous observance of the commandments in the Holy Land can offer. The breach with the ideals of the Zionist movement was drawing nearer, and it was aggravated by his satirical comment on its leaderships political judgements and tactics - he shared the Western intellectual's contempt for less sophisticated varieties of the secular pattern of thought.

To describe him as coming under Rabbi Sonnenfeld's influence would be a dilution of the rare quality of a disciple's humble submission to his master. In total surrender to the overriding claims of the Holy Torah, pride was stripped from him as, under the master's guidance, he became increasingly sensitive to the enormity of guilt and the boundless compassion inherent in the Divinely granted power of reconciliation through contrition. "Let the wicked forsake his way and the man of iniquity his thoughts" (Isaiah 55, 7). The moralists, to whose writings he was now directed, laid special emphasis on repentance from sinful thoughts on the grounds that they were sooner forgotten and neglected than sinful actions. One of their remedies was to record sins of thought as well as deed on paper and inspect the list regularly in order to atone for the past and resist in future. De Haan became an exponent of creative confession. In addition to prolonged prayer and rigorous fasting, he refined his conscience by illustrating the war of the impulses and the contest between faith and unbelief, in fact, the struggle for his own soul, in moving quatrains. He could certainly have said, with the Psalmist (51, 3), "my sin is ever before me". His penance was completed by his public life in the few years left to him, when he might well have echoed the Psalmist in another context: "I have become a stranger to my brethren and an alien to my mother's children, for zeal for Thy house has consumed me, and the reproaches of those who reproach Thee have fallen on me" (69, 8 and 9). He was in need not only of "delivery out of the mire lest I sink" but also of protection "from those that hate me" (69, 14).

Rabbi Sonnenfeld, for his part, had reason to regard De Haan's allegiance as providential. The community, which he had been practically coerced into leading, was formed under a regime headed by a Zionist High Commissioner and pledged to implement the Balfour Declaration. Whatever else that document may or may not have implied, it certainly recognized Jews as a national entity rather than, as in Ottoman times, a religious body; and it thereby paved a way for the conquest of the communities, which would seem to have been the primary aim of the Zionists in the early years of the Mandate. They did, in fact, achieve it to a very considerable extent: with government encouragement, deriving not only from their constitutional position under the mandatory regime but also from the general tendency of British colonial policy to prefer indirect to direct rule, they created ostensibly representative institutions in preparation for a single Jewish community under their control. More surprising, in view of the fall in numbers and resources as a result of war-time privation, was the extent of opposition on the part of the pre-war inhabitants. In a letter dated 22nd February, 1922, Artur Ruppin, who had been sent to direct Zionist activity in the country in 1907, noted that a Zionist newspaper's campaign against their schemes was attracting support "particularly among the Orthodox and the Sephardim, who were Zionism's open opponents in the past and are now its concealed opponents. Owing to the opposition of the Orthodox and the Sephardim, the Elected Assembly has had to be adjourned, and it is in the nature of things that this has immediately brought about a recognizable decline of its authority. I fear that thus the organization of the Jewish population of Palestine, which was proceeding well, has again been impeded. The hope that the Jewish population - as an organized community - would be empowered to levy taxes has also been disappointed once more: were it fulfilled, the foundation stone would be laid for the Jewish population's independence of aid from abroad in respect to the financing of its communal institutions" (Pirqa Hayyay, Tel Aviv 1968, III p. 32). Subsequently, many of the Orthodox and most of the Sephardim, who then together constituted a majority, succumbed to the familiar mixture of inducement and intimidation, leaving Rabbi Sonnenfeld and his following almost isolated. Indeed, with the exception of the Agudah, whose Jerusalem branch their community virtually became, they had not a single avowed ally anywhere in the world.

Rabbi Sonnenfeld, who together with many

of his contemporaries, had been denouncing Zionism on theological grounds ever since it had first come to his notice, was now compelled to defend his community's right to provide the facilities which every organized Jewish community makes available to its members; and since administrative policy and practice were usually involved in the issues under discussion, he required a loyal and well-versed lawyer to plead in the courts, advise delegates to conferences, draft petitions and memoranda, study proposals and precedents and explain the general situation in answer to sympathetic inquiries. For instance, the Zionists attempted to secure the automatic transfer of the real estate with which Jewish religious and charitable institutions had been endowed, from the Qadi's supervision, where it had safely rested under Ottoman rule, to that of their own Rabbinate; but the publication of the text of the decree in the official gazette aroused such a storm of protest - including a cable to the Colonial Office from Rabbis Sonnenfeld and Diskin -



that it was amended to exempt institutions registering within a year at the Public Trustee's office. Rabbi Moses Blau, the faithful assistant of Rabbi Sonnenfeld and his first biographer, reports that several institutions unconnected with his community took advantage of this arrangement (Amuda di-Nehora, Jerusalem 1932 p. 75). Another issue on which Rabbi Sonnenfeld felt strongly was that of a separate Shehitah. Here there were no legal restrictions, but hundreds of families had banned meat from their homes before the administrative pretexts that prevented the commun-

ity from organizing its own meat supply in Jerusalem were set aside (ibid. p.76). The third issue arose when, after the Zionist-controlled councils had been granted the power of taxation, a tax of two piasters on every ruti (three kilos) of unleavened bread was levied. Rabbi Blau's detailed description of the resistance to it highlights the year-long court case and the plebiscite conducted by the District Commissioner among the 1600 householders listed as members of the community. The first was lost, with defense council, De Haan, paying the hundred pound fine out of his own pocket, but the second resulted in an award to the community of a share in the tax proceeds calculated on the basis of its proportion of the Jewish population - despite its objection on principle even to this indirect form of partnership. It took seven years for the government to annul the tax throughout the country (ibid. 77-79).

The struggle centered round the proposed Communities Ordinance, and the community waged it from a weak legal position. Jew seeking to opt out of the community organized for them by the Zionists could hardly appeal either to the Balfour Declaration, which guaranteed only "the civil and religious rights of the existing non-Jewish communities", or to the text of the Mandate, whose fourth article recognized the Zionist Organization as an official agency and entrusted it with the task of advising the Government about everything connected with the realization of 'the National Home'. Nevertheless, the petition drafted by De Haan and signed on the community's behalf by Rabbis Bernstein and Jungreis began by thanking the League of Nations for its "approval of that magnificent declaration which promises to give to the suffering and wandering Jewish people the possibility of returning and rebuilding a faithful home in the land of its two thousand years' yearning to which it has been devoted, notwithstanding its compulsory separation therefrom for nigh twenty centuries." Moreover, this preamble was relevant to the "observations" which it heralded. They were to the effect that the reconstruction of the country was hampered by the Jewish Agency's refusal to co-opt a representative of the million orthodox Jews enrolled under the banner of the Agudah and by the denial of religious freedom to "the pioneers of the present settlement and its institutions" who "have been led to organize their community independently, being convinced that only by this course could the future preservation of the Jewish religion be assured in the country, and that by independence alone could disputes and

quarrels be avoided". This petition, which was discussed during the seventh session of the League's Mandates Commission, was moderately successful: although the requests for amendments to Article 4 of the Mandate were never granted, the appeal to natural justice, religious freedom and the smooth performance of the most difficult of the Mandate's tasks eventually resulted in a *modus vivendi* whereby Jews in the Holy City could opt out of the general community and lead an independent communal life in accord with their consciences. But it was a long-drawn-out affair, De Haan was actively engaged in it to his last hour, and many of the faithful have believed that he sacrificed his life for it.

The Zionist press campaign against him would seem to have begun with Lord Northcliffe's visit to Jerusalem. Ruppin, who, together with three other leading Zionists, spent half-an-hour with him, noted in his diary (7.2.22) that his recent stay in India had instilled in the press magnate's mind the view that "Islam was a great power" and that Zionism was one of the many causes of British unpopularity among the Muslims. Judging from Ruppin's solitary comment that "this conversation will not have the slightest effect - either to the advantage or disadvantage of Zionism" (Pirqa Hayyay III p. 21), Northcliffe was not considered a serious menace in Zionist circles. Yet when he received delegates of the independent Orthodox Community, De Haan, who had made the arrangements, was furiously denounced as a 'traitor'. This agitation provoked Rabbi Sonnenfeld to issue, for the first time, a statement to the press. After acknowledging that the delegation had been formed on his instructions and spoken "words that need to be said" he reaffirmed his own devotion to the sacred cause of Jewish settlement in the Holy Land and the conviction of his adherents that it would be best promoted by "a just law granting complete freedom to all communities and religions". The delegation's purpose, he continues, was to "oppose the Zionist leadership's desire to subdue the communities and administer us with the sceptre of rulers against our will and our opinions" and to join in the World Agudah's protest against the Zionist denial of its right to be represented in the Jewish Agency for Palestine; and the statement ends with a brief summary of the doctrine attributing Exile to sin and Redemption to penitence (Amuda di-Nehora op. 70-72). The identity of the delegates' pleas as expressed here in Hebrew with those subsequently formulated in English in the petition to the League of Nations tends to support my inference that Rabbi Sonnenfeld himself decided the community's policy and strategy.

So does the delegation he led in person to the Sharif Hussein. Its intent was, in accordance with tradition, appeasement of a ruling family in hope of a measure of future protection. There was an exchange of courtesies rather than views: the Rabbi recited the customary benediction on beholding human majesty, and the Sharif conferred on him membership of the Order devised for such occasions. An immediate result was the renewal of press agitation against De Haan and his entry into Zionist mythology as 'the Jewish Lawrence'. As this ridiculous comparison survives up to the time of writing, I might perhaps report that my own investigation revealed neither Arab nationalist feelings on his part nor, notwithstanding questions designed to elicit it, a breath of scandal. Admittedly, he was then remembered among Arab acquaintances for his affable manner, lively conversation, diligent study of literary Arabic and insight into the social and political conditions of the region. Yet his repeated argument in the course of negotiations with the authorities that the grant of taxation rights to the Zionist councils would lead the Arab Executive to demand similar powers is hardly one that an Arab partisan would put forward. At that time, indeed, when he warned Colonel Kisch of the Zionist Executive (in a letter dated 16th May 1922) that "the Arab problem becomes more and more serious every day" and that therefore "troubles among the Jews should be avoided" (Central Zionist Archives file s25/58²), his efforts to cultivate the friendship of Arab notables, as well as Rabbi Sonnenfeld's approval of them, were prompted by grave anxiety for the fate of Orthodox Jews, whose proximity to Arab quarters and sheer helplessness singled them out as the readiest victims of outbreaks of violence. Unfortunately their fears were justified.

Religious hatred, which, owing to our many sins, found paths in several lands abroad, had no place in this land, which is hal-
lowed above all other lands. He who makes peace in His heights spread His Tabernacle of peace over the land and city which He chose, and there was neither outbreak nor outcry in our streets. Neighboring notables respected Jews, and Jews felt friendship and esteem for the rest of the inhabitants, and in no few cases was one section helped by the other, as is fit and proper among peaceful neighbours who together desire the success of the land where they dwell.

(Amuda di-Nehora, p. 86).

These are the opening words of a message entitled "Words of Peace and Truth" which Rabbi Sonnenfeld composed under the shadow of the 1929 massacre. No doubt today they are liable to be dismissed as a timely expression of nostalgia on the part of an octogenarian whose experience of insecurity and oppression during the sixty of his years spent in the Old City was now mercifully obliterated by a medley of sweeter memories; but the evidence of his clarity and steadfastness to the last favours their acceptance as his assessment of the relationship between Jews and Muslims at its best or, at any rate, his appreciation of instances of kindness and consideration shown to a defenceless group at the mercy of an excitable populace. Deprived, to his sorrow, of his trusted and skillful intermediary, the Rabbi felt stirred to make a personal appeal for good-will and restraint, based on traditional aversion to quarrels with the peoples of the world as well as on traditional fear.

The final paragraph in the above-quoted letter to Kisch ran as follows:

"I got a letter (in a government envelope) telling me that I shall be killed if I do not leave Palestine before the 24th. I know that the question whether it is advisable or not to kill me is seriously discussed in the circles which you have the honour to represent".

De Haan was not intimidated: he had predicted his assassination by the Zionists to the Tharaud brothers when they visited him several months before: and he appears to have cherished his dismissal from the Law

College (in the wake of Zionist hooliganism at his lectures) and the pressure on the Dutch newspaper to sever its connection with him as signs that his penitence was acceptable. Yet while, on his friends' testimony, he spent his last year on earth in calm and deliberate preparation for martyrdom, he did not interrupt his work or vary his daily routine. On Monday, 30th June, 1924, he had completed his arrangements to accompany an Agudah delegation, as legal adviser, to London in order to present the community's objections to the proposed Communities Ordinance at the Colonial Office. After dispatching his last message to the Daily Express (6.5 a.m.) he made his way to the synagogue in the Sha'arei Sedeq Hospital where he prayed twice daily. When the evening service was over and the worshippers had reached the hospital gates, three shots rang out. De Haan fell to the ground. His devoted friend, Dr. Wallach, the hospital's founder and director, rushed out to attend him, but his soul had already fled from his blood-stained body. "When news of the murder reached Rabbi Sonnenfeld", wrote another close friend, H.A. Goodman, "he tore his clothes in mourning. De Haan's funeral on the Mount of Olives was a demonstration of the entire religious population against this strange murder, for this was the first time in our generation that Jew stretched out his hand against Jew. Rabbi Sonnenfeld and many other Rabbis and communal leaders came to grant him the final honour, all of them outraged by the murder. During the seven days of mourning, representatives of the Arab Executive and the Muslim-Christian Association paid visits of condolence to Rabbi Sonnenfeld" (Jewish Post, 6th May 1960). Furthermore, among the eloquent eulogies published in the communal fortnightly was a (translated) tribute from Musa Kazim Pasha al-Husseini, the Mayor of Jerusalem.

Expressions of shock at the crime by the Government and the Zionist Executive (who were also represented at the funeral) were matched by their concern to prevent the discovery of the criminals. The only Zionist of note to publish an unequivocal condemnation, albeit in a periodical with a restricted circulation, was Moses Beilinson, who settled in the country at about that time.

The movement's flag should not be stained by blood of either the innocent or the guilty. Otherwise, our movement will be in a bad way. For blood always attracts bloodshed after it. Blood is always avenged, and if a step is taken on this path, there is no knowing where it might extend.

(to be continued in following issue)

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(continued from page 4)

MOREINU REB AMRAM זבוק"ל

Reb Amram derived inspiration from the great depths of his soul, he did not want anything or need anything. He did not allow it to be forgotten that there is a war between holiness and defilement, a war of faith against atheism and a war of the Children of Israel against Zionism and its state. He stood guard and proclaimed this truth publicly and in private; even to himself when nobody else was with him. He did not touch the money nor the coin on which the seal of the Zionist state was engraved and did not use the Zionist postal services. He did not think that this would make an impression on the state treasury, or that the post could not continue without his patronage. The purpose of it was to demonstrate that Israel had no connection or affinity with the Zionist heresy nor with the state that had been set up through the power of that heresy. He did not miss any opportunity of evoking this protest. Even in the Zionist jails he protested against the State. When one of his trials coincided with the wedding festivities of his dear son, Reb Dovid Blau, shlita, the jailers wanted to show their humanity and set Reb Amram free for a few days on the condition that he sign

a document concerning his temporary release. Reb Amram agreed to go but informed them of his inability to sign a document with the words 'State of Israel' printed on it since his signature would constitute recognition of the "State". Reb Amram did not sign and the humanity of the officials disappeared. He remained imprisoned during his son's wedding. The Zionist officials saw something in this protest against the Zionist state. They would not give in and Reb Amram would certainly not refrain from protest when there was any way of protesting that the essential purpose of a Jew is opposed to that of the Zionist state.

There was no need to consider the nature of the occasion, whether it was significant or not. The main thing was the proclamation, the proclamation of the Holy Divine Torah. Reb Amram did not see the need for material achievements, for such is not the affair nor the strength of the people of the G-d of Abraham, Isaac and Jacob. The basic power of the Holy People is their holiness. Here is a people that "rises like a lion and is aroused like a lion." (Bamidbar 23-24) Our Sages have told us when they arise from their sleep like lions and recite the Shma, they proclaim the Holy One, Blessed be He, as King and become as lions. In the holy books it is explained that the essence of praise refers to Divine might and that when Scripture says 'here is a people that rises like a lion', this is because they perform deeds, namely, the Divine commandments, which are considered in accordance with their Divine source. Accordingly the meaning of 'a people that rises like a lion and is aroused like a young lion' is that the actions of Israel are Divine as is fitting for the Divine people. Reb Amram proclaimed and made known this eternal matter with all the means at his disposal. Such was his task, a sacred task, such was his mission and his portion in life.

* * * * *

Morenu Reb Amram was aware of his special purpose at this time and carried out the task imposed on him without any calculation or explanation. He accepted this obligation with a total submission. According to human ideas, he could not expect progress or any results which might encourage him and strengthen his heart to continue. Yet he submitted completely to the will of G-d and the duty of the hour without reservations, a clear and pure devotion, the fire burning around him to the point of actual self-sacrifice. He did this throughout his life. At the very beginning of the growth of Zionism, when they came to the Holy Land to desecrate the Torah, Reb Amram, although still very young, felt the need to protest against this with real self-sacrifice. On the first Shabbos the desecration struck him till the blood flowed, with a murderous malice as yet unknown among the Jewish people. The

English police, then in power in the Holy Land, aided the Zionists, for the English understood the Zionist view that one must not interfere with order and the freedom of man to do whatever he wishes whenever he wishes. Reb Amram recognized the English Mandate in Eretz Yisrael, since government, by one nation or another, over the Holy Land is the order of the decree of Exile, and hope for the people of Israel lies only in the redemption that will come from Heaven through our righteous Messiah. He knew that according to English law one must not act against the liberty of the citizen, who is free to behave as he wishes. But all this does not apply to Jews, since English law allows them to desecrate the holy Sabbath and the whole Torah, and the laws of the Torah do not allow them to take advantage of this liberty. English policemen removed Reb Amram by force, yet on the following Sabbath he came again and fervently shouted 'Shabbos, Shabbos', receiving brutal blows once again. Yet he came back. Sometimes the desecrators did not even wait for Reb Amram to make his protest but fell on him as soon as they saw him, as if Reb Amram himself was a protest against the desecration of the Torah and they were fighting against



this protest which Reb Amram's likeness represented to them while he proclaimed that Israel was holy to G-d. He protested against anything, publicly or privately, that conflicted with the Law of the Holy Torah. He stood alone in Meah Shearim week after week to protest against immodest dress, against every infringement, general or individual, against all Zionist acts and Zionism itself, against the establishment of the

Zionist state and against all the institutions of Zionism before it assumed the garb of a state.

* * * * *

It is proper to remind the new generation that Morenu Reb Amram fought devotedly against the establishment of the state, against this 'redemption', against this 'liberation', against this 'gathering of exiles', whatever garb it assumed, whether it was the garb of those who cast off the yoke of the Torah or the religious garb of a Mizrachist or Agudist. At the time of the establishment of the state, Reb Amram proclaimed that a Jew who observed the Torah could have no share of these 'beginnings of the redemption' and the affairs of the state. Reb Amram then cried out: "Do not be led captive by the leadership of the Zionist Agency which rejects the views of the Holy Torah, do not allow your sons and daughters to be slain for this chaotic state. We are for peace with the Arabs. We appeal to the English Government to deliver us from distress". That was in the year 5708, before the state was established. He gathered around him a large crowd to go out into the street in protest against the establishment of the "state". When the demonstration arrived at Rehov Haggai, the Zionist forces struck, shot and seriously wounded many people; but in this way Reb Amram demonstrated his rejection of the establishment of the 'redemption' to the British Government in Jerusalem. Subsequently, a lengthy document signed by Reb Amram and by Rabbi Aron Halevi Katznelbogen on behalf of the Neturei Karta, was despatched to the secretary General of the United Nations. In it they explained their request for Jerusalem, at least, to be placed under international rule, and entirely separated from the "State". The dispatch of that memorandum was fraught with great peril on account of the Zionists in power and that memorandum was included among the official documents of the United Nations with the consent of the Secretary General. Throughout, he neither rested nor kept silent with regard to the international status of Jerusalem. Three weeks before his death he handed a petition to the President of the United States, then on a visit to the Holy Land. In a Zionist court, when they were about to transfer him to the Jaffa jail, he declared before the Zionist judge: I wish to explain that Jerusalem is international and according to a United Nations resolution you are also under international jurisdiction. Hence, since I am a resident of Jerusalem, you have no right to take me to the Jaffa jail which is within the area that you call "State of Israel". The judge told him that they had a parliament and they acted in accordance with its laws. Reb Amram answered that "according to the Torah we recognize neither your state nor your parliament." Reb Amram did not expect concrete results - his main intent was to inform the Children of Israel and all the

Inhabitants of the world that the Jews have no share in the Zionist state.

* * * * *

Zionism and Zionists constitute the basic principle encompassing all desecration of the Torah and the faith. Reb Amram protested against all the acts of the Zionists and against Zionism itself. He had been in the past one of the leaders of the Agudah, because it fought against Zionism, which was the main reason for the foundation of that organization. When the leaders of the Agudah began to make advances to the Zionists under various pretexts, Reb Amram completely isolated himself from it. In conjunction with other devout men, he began to fight against the same Agudah whose member he had been. Abandoning the benefits and material advantages of honor or money which the men of the Agudah received, or hoped to receive from the Zionists, Reb Amram called them "those who eat from Jezebel's table". Already in the year 5705 the Agudah had started on the slope that lead to corruption, and established a welfare office in conjunction with the National Council of the Zionists in order to help and save Orthodox Jews. Reb Amram then proclaimed: "Pity your souls and the soul of the whole of Jewry and do not turn to receive aid from this conduit that is built on the destruction of Judaism!" He led the campaign during the elections for the leadership of the Edah Hacharedis in Jerusalem. This struggle was not between irreligious and religious groups, but between the religious and the Agudah. There was then a sharp and open struggle between those called by the name of Agudas Yisroel, collaborators and associates of Zionists and Zionism, and orthodox Jewry adhering to the path of Torah and fighting for principles of Torah and faith. Truth prevailed then and the Edah Hacharedis passed over to the Neturei Karta under the leadership of Reb Amram Blau. The Agudah separated from the Edah and began to embark on the path that brought them to the position they now occupy, a faction of the Zionists and distributors of the Zionist heresy, among those who serve the Zionist idol and sanction it with "Hechsherim". This time Reb Amram did not fight against desecrators of the Torah but against "rescuers" of the Torah. He declared a total war against improvers of Zionism who appeared in the name of Torah in order to bring Torah observance to the Zionists or into the state that had been founded by Zionism. He stated again and again that association with transgressors means association with their evil, that joining with unbelievers means joining in Atheism. He fought vigorously against the Chief Rabbinate from the time of its establishment, for that Rabbinate appeared to have no other purpose than to watch over the religious and Kashrus requirements of the settlers and the state, but

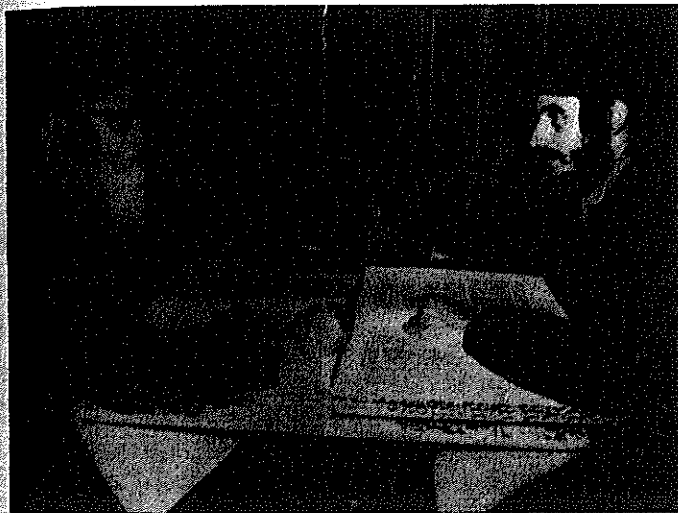
Reb Amram saw in them the destruction of religion and Torah. This war was the war against Agudas Yisroel which had entered the Zionist Agency and the state government in order to "remedy" Zionism and the state in accordance with the Torah. Reb Amram saw in the "remedy" a terrible corruption and destruction of the remnants of Israel. While Agudah Rabbis proclaimed it a sacred duty to participate in elections for state institutions and vote for Agudah representatives who would protect and remedy, Reb Amram stood near the polling booths and shouted: "It is forbidden to take part in the elections!" This time, too, he was not intimidated or deterred. He proclaimed with his great spiritual force that one should separate from the state and from all its flatterers and those that give it a "hechsher". He was not affected by his own frailty nor did he take account of the Agudist and those Rabbis who supported them. All that was of no account to him in the face of his clear realization that this whole process was linked to the uprooting of the Torah and the insertion of heresy in the heart of Israel. Reb Amram fought with all his might against this process. Few understood him in the past, but all will understand him in the future.

This war against participation in the election was fundamental for him, since it meant participation not only in elections but also in Zionist legislation which they enacted in their assembly of heretics. Though the hearts and minds of the Agudah were attuned to what they regarded as essential, namely the honour and money they would receive from the Zionist, they did not reveal this to the religious community. What they did publish was their plan to achieve something through parliamentary representation, to legislate for the remedy of religion. In his protest Reb Amram proclaimed that children of Israel did not have the freedom to do as they wished, there was a difference between the people of Israel and the rest of the nation. Among all nations human laws promulgated in their parliaments are binding, whereas in the case of Israel, the Holy People, the laws of the Holy Torah written and oral, are decisive. This basic difference is paramount, and it makes no difference whether the laws of our Holy Torah are contrary to the laws of the state or to accepted principles of other nations of the world. Not only when Zionist laws are in conflict with the laws of the Holy Torah, as they usually are, but even when they appear to offer remedies, one must separate oneself from human legislation, for one must not recognize any legislation except for the laws of the Holy Torah, whatever the consequences. Acknowledgement of any law apart from the laws of the Holy Torah is the opposite of the acceptance of the Torah on Mount Sinai. The oath of allegiance taken by Agudah representatives

to be faithful to the laws of the State of Israel in itself constitutes an open and public breach of the Holy Covenant. When it is disguised under the cloak of struggling for religion, it is even more harmful, for the matter is no longer confined to the representatives themselves, but Jews who keep the Torah may be attracted by this deception. Reb Amram expressed this repeatedly in the concise terms to which he reverted again and again: Separation! Separation! Separate yourselves from the Zionists and also from those who 'remedy' them, from the unbelievers and from their supporters.

* * * * *

Reb Amram did not utter his own words but the words of the Torah, and with unselfish devotion he removed all the partitions that divide man from the holiness of the Torah. The words of the Torah were his power and his strength, and with this power he fought



against the desecration of the Sabbath, against licentiousness, against the defilement of the graves of saints, against mixed swimming pools and against the desecration of the entire Torah. All he had in his world was the observance of the Torah and the preservation of the pure faith. When observance of the Torah was at issue - a matter of literally personal concern to him - he was firm and strong as a rock against the whole world, against the whole crowd, against all persecutors; yet he forgave all. During perhaps the most glorious episode in his private life, he was strengthened and fortified ten-fold in the holiness of the Torah and rose and was exalted higher and higher. He showed how far observance of the Torah extends and, through the simplicity and whole-heart-

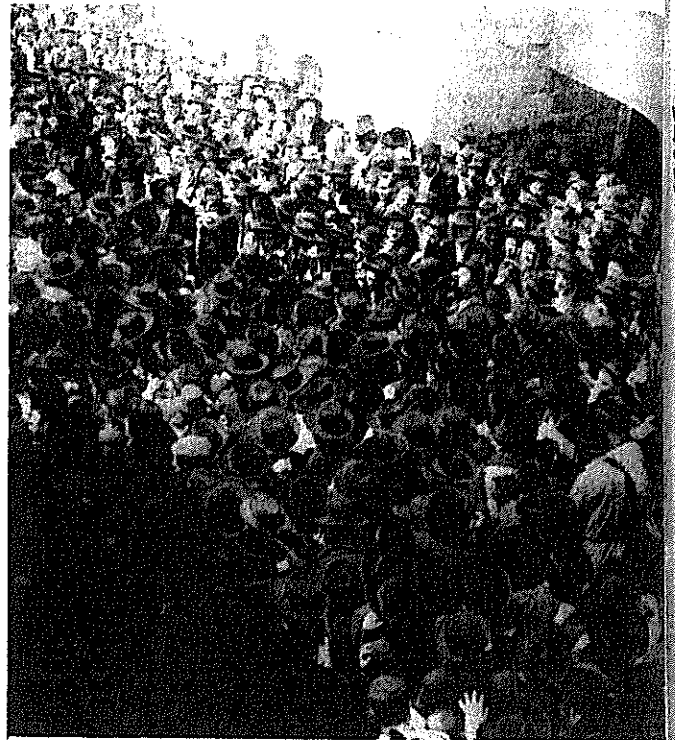
edness of his resolve not to transgress the Holy Command in the slightest: "what the Lord your G-d demands of you", in respect of resisting temptation at all times and refusing to be swayed by pretexts and distortions. For the words of the Torah are ever valid, under all conditions and in all trials, and 'if a man contributes all of the substance of his house for the love' with which Reb Amram loved the Torah, "they will surely despoil him'.

Reb Amram was not called Rav or Gaon, terms eroded through adoption by everyone who wants to adorn himself with them - or Rebbe or Tzadik - titles which have lost their significance nowadays. He had no organization, no institution, no congregation to appoint him as some kind of head or leader. He was just called Reb Amram; his personal name bore witness for him and elevated him to the required level. The impetus for his great deeds came only from his soul and from the purity of his heart, which was limitless. He did not heed difficulties or any danger that might prevent him from crying out and protesting at the destruction of the Torah that is revealed before us in our day. He proclaimed only simple truths familiar to all Israel from the time when the Torah was given to the day when the Zionists came and denied them and their flatterers came and set them aside. He owned nothing in this world. He lived a life of privation and want and needed nothing. He even invited others to benefit from his own meager portion. He was not a proud person but preferred lowliness and humanity which the Holy One, Blessed be He, desires, the benevolent eye, humble soul, and lowly spirit of the disciples of our Father Abraham. He was not subservient to anybody through whom he might possibly obtain something of the material advantages of this world. This removed all obstacles that might darken the light of truth that illuminated his heart. Hence his words were strong and clear; they will triumph and survive in the world when the rest are scattered and vanish like a fleeting dream. He was not alone but included many within him. When he let his voice sound in Meah Shearim, it grew stronger and stronger throughout the world. Everywhere people knew about Meah Shearim because Reb Amram was heard there. In the whole world they knew of Reb Amram because he pronounced words of the Torah on whose revelation the whole world had trembled with fear. Far from being weak, he was a warrior who breached walls and gates and made the plains of the earth fragrant. Darkness and gloom melted in front of this eternal truth, in front of the voice of Reb Amram Blau, "a fire proceeding before him and consuming his adversaries all around."

"Upon your walls, Jerusalem, I have appointed guards who mention the Lord." (Isiah 62). Reb Amram

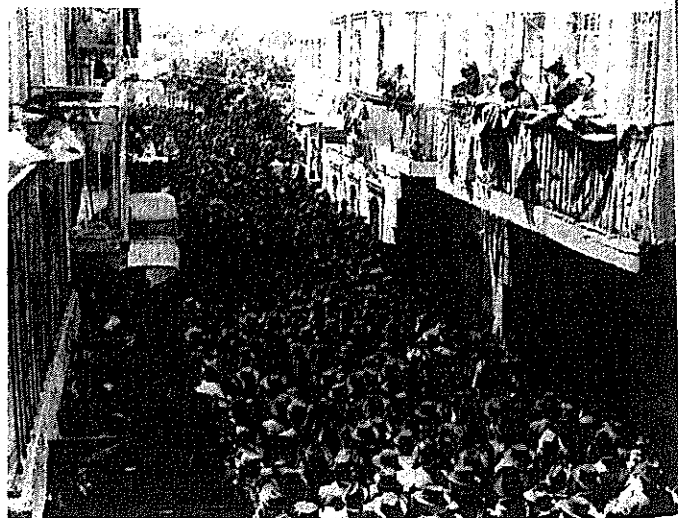
guarded the walls of Jerusalem, or what remained of those walls, like the apple of his eye. He allowed none to touch them; nor did he interrupt his watch, for there is no silence for those who mention the name of G-d. Each generation with its seekers, each generation with its leaders - the Holy One, Blessed be He, knows and is aware of his faithful servants and plants them in every generation. They watch over His vineyards, they stand on guard so that the Torah and holiness should not be forgotten. They are the radiant stars, and their activity is very great in the order of the generations. Sometimes their activity is unrecognized in their lifetime, for as long as they are active, the part of their power and their significance that is apparent is part of their great work that is revealed only in that particular hour, a mere branch or a leaf from the great tree, since this branch lacks the power to display its roots and the extent of its circumference. At the time when their stay in our world is completed, then the imprint of their whole life, with all the magnitude of their power and activity is recognized, and the entire chain suddenly appears, not single links alone, but every individual part adds strength to the whole form and the entire face. Thus it is explained in the Holy books concerning the passing of the Tzadikim that there will then be gathered and joined all the elements of holiness that are in their souls, in accordance with 'Thou dost gather their spirit, they expire... and Israel's days drew near, etc,' For all the individual days draw close to one another and add strength to one another in the inward sense of the increase of the soul at the time of its departure from the world and the perfection of the Divine image, which is perfected at the completion of its affair and its special remedy. If we did not adequately recognize in Reb Amram's lifetime his great strength and profound source, yet on the completion of his mission, when the whole course of it appears in front of us, we realize that there was something very precious in the world that has departed from us, a wonderful vision in Israel which shook the world by the power of speech alone, a Jew unique in this generation who mentioned the name of G-d, the principles and the fundamentals. When this book, the book of the Wars of Hashem was completed, the whole world saw the great mountain flaming with fire, tens of thousands of Jews followed his bier, many mourned him all over the world, even those far from him felt that some part of them had been taken away, for he had proclaimed their Judaism which belonged to them but was hidden from them. His cry was the very soul of Israel and the innermost recess of their heart. His words were words of the Torah which was given to all Jews. Reb Amram manifested to them through his strength that he was a part of all

of them. All of us mourn, all of us lament the pillar of light that has disappeared from our midst, the fiery pillar that illuminated this time which is all night. Reb Amram's soul is at rest, only now has it come to rest - something he did not know during his life on earth: May his soul be bound up in the bond of life!



'THE LEVAYA'

His words live and endure. He gained merit and caused the multitude to acquire merit through a particular task in a particular epoch at the end of days. He will always be remembered as the great Reb Amram Blau and his name will forever remain engraved with an iron pen in the chronicles of the Jewish people.



"THE LEVAYA"

ב"ה

JEWISH LEADERSHIP:

(Eighth in a series)

THE
NEW YORK TIMES
April 16 1975

The Rabbis of the Jewish People

The Zionists

With the increasing influence of Zionism within the Jewish "establishment" values and criteria have changed. Some "rabbis," who deny the Divine origin of the Torah, who do not observe or acknowledge the validity of its commandments and who ignore talmudic and rabbinical Law and Halacha, speak in the name of the Jewish community and the Jewish people.

In many cases money alone has become the yardstick of eminence and prominence. Hundreds of thousands of dollars of campaign contributions (no matter how undesirable the candidate may be) to influence America's foreign policy make the giver a leader of American Jews. Some "rabbis" with widely publicized immoral and unethical dealings remain prominent "Jewish" leaders.

Many of the rabbinical members of the Zionist establishment in this country have become primarily organizers, fund raisers, after dinner speakers, public relations specialists or professional apologists. Many are on Zionist payrolls while others receive speaker's fees, free trips to "Israel" or other emoluments (just as some Washington politicians are rewarded regularly by a "Honorarium").

The most disturbing are those who profess to be rabbis and who in their daily lives observe the commandments of Jewish Law but who publicly and even enthusiastically recognize as spokesmen for the Jewish people the Zionist leaders who are openly "anti-religious" and who endeavor to deprive Jewish youth of its most precious heritage, the faith in G'd.

Zionism through its creation of the state of "Israel" has established an artificial sovereignty that is meant to transform the "kingdom of priests and a holy people" into a nation, relying on numerical strength, material achievements and military power. Zionist "rabbis," condoning such a development and supporting the Zionist state, are not the rabbis of the Jewish people.

The True Rabbinical Leaders

In these days of public relations gimmicks, press releases, propaganda through the printed word and over the airwaves, the general public — Jew and Gentile alike — have very often seen only a most distorted image of a Rabbi.

It is the purpose of this column to set the record straight to the extent that this brief space will permit it.

Throughout the ages it has been axiomatic that "the beginning of wisdom is the fear of G'd." A rabbi has to lead a life of holiness, dedication and good deeds. A rabbi — as indeed every Jew — has to be most scrupulous in the observance of the Written and the Oral Law according to Halacha, he has to be the spiritual guide and the teacher of his community, he has to be learned, just, merciful, kind, understanding.

In each generation the true rabbi, faced with difficult decisions, will seek the guidance of his spiritual superiors who will render such decisions to the best of their knowledge and ability. Thus each Jewish generation has rabbis who in fact constitute the highest Jewish authority of their time. To illustrate this point, the names of just a few of those are mentioned here who were such outstanding rabbis during the past two generations: the Chofetz Chaim, Rabbi Elchonon Wasserman, the Chazon Ish, the Brisker Rav. Their names and those of others like them are unknown to the mass media. They led simple, quiet, unpretending lives. They lived far from the noise and bustle of the large metropolitan areas, often in obscure towns or small villages. And yet they were the spiritual giants of their age, the true rabbis of their time knew where to seek them out. They were neither appointed nor elected, they were neither part of any formal hierarchy nor did they hold any special office, yet their opinions and decisions formed new links in the unending chain of Halacha, the only definitive and lasting interpretation of Jewish Law. They were united in their strong and unwavering opposition to Zionism and its misdeeds.

JERUSALEM CALLING

Rabbis throughout the world have been and are opposed to Zionism and the Zionist state of "Israel" as a complete falsification of Judaism and as the greatest enemy of the Jewish people. The clarion call in this battle has often been heard most clearly in Jerusalem. Chief Rabbi Chaim Sonnenfeld there had unceasingly condemned Zionism. His successor, Chief Rabbi Dushinsky, petitioned the United Nations against the establishment of the Zionist state and called for the internationalization of Jerusalem as a Holy City of international brotherhood. And, until a year ago, there was

Rabbi Amram Blau זצ"ל,

the head and heart of the worldwide Jewish Neturei Karta movement. A native of Jerusalem, who never in his long life left the Holy Land, he — like a prophet of old — took to the streets of the Holy City and fought evil, degeneration, the desecration of his beloved Jerusalem, militarism and — above all — Zionism in all its forms. He was persecuted by the Zionist authorities, prosecuted, jailed (for his defense of the holiness of the Sabbath) and yet he remained steadfast and unafraid, an inspiration to his followers throughout the world, kind to all who needed help, vigorous in his opposition to the Zionists who would destroy the very soul of the Jewish people. The many campaigns, led by him, were all non-violent (except for brutal beatings, including murder, by the Israeli police), he was always for peace between "Isaac" and "Ismael," he denied absolutely the legitimacy of the state of "Israel" and the validity of its laws.

The Zionists often tried to minimize Rabbi Amram's influence by stating that his followers consisted merely of a small "sect," numbering a few hundred people. Yet, when Rabbi Amram died suddenly last summer, 20,000 Jewish men came to his funeral on a few hours notice. His death constituted an irreparable loss for the Jewish people, he was one of the greatest Jewish leaders of our time. We shall do our best to continue his work and follow his teachings.

NETUREI KARTA OF U.S.A.

(Guardians of the Holy City)

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

Due to an exceptionally large number of inquiries concerning our past ad in the New York Times, we avail ourselves of this opportunity to enable the readers of the Jewish Guardian who did not see our ad to read it, and at the same time, we have added quotes from the Chofetz Chaim, Reb Elchonon Wasserman, the Chazon Ish, and the Brisker Rav, on Zionism.

the Chofetz Chaim: "I am sure, that the Zionists are descendents of Amalek".

Reb Elchonon Wasserman: "...And in the Holy Land it is beyond any doubt, that the land will vomit them from its midst, for it is the "palace of the King" and does not hold evildoers.... I do not come to curse... but because, this is exactly what is stated in the Torah, against our will it will come to pass....

Reb Yitzchok Zev Soloveitchik (the Brisker Rav): when asked: aren't we to pray for them, in order they should repent from their evil ways? He replied "three times a day in the prayer against the atheists we pray that they should be destroyed.

Reb Avrohom Yeshaye Karelitz (Chazon Ish): In 1946 a disciple of the Chazon Ish very distressed mentioned, that a day does not go by without a Jew being killed by an Arab; the Chazon Ish, admonished him and said, "Why aren't you at all worried that tens of thousands of Jewish children receive an education on non-belief, which is as burning the soul and the body. Is not this mass murder worse than the killings of the Arabs? our sages have clearly expressed that he who makes someone sin is worse than he who kills him.

The following memorandum submitted to the League of Nations by the World Agudas Yisroel on behalf of the Eida Haccareidis in Jerusalem, is of tremendous historical value. It serves to prove to what lengths orthodox Jewry, went to obtain their lawful rights, not to subjugated under the zionists, and not to have the world believe for one minute, that the zionists represent the Jewish people. The signatores to this document are most interesting.

MEMORIAL

In support of the Vaad Ha'ir Ashkenazi of Jerusalem, submitted by the Agudath Israel to the President and Members of the Permanent Mandates Commission.

Vienna, October 11th, 1925.

The Permanent Mandates Commission of the League of Nations having received a petition from the Vaad Ha'ir Ashkenazi of Jerusalem, in which reference is made to the counter draft of a Statute for the Palestine Jews submitted by the Agudath Israel (the Israel group), the latter ventures to submit to the Mandates Commission some additional information on the object of this petition.

The Agudath Israel represents, as you know, the great majority of strictly traditionalist Jews throughout the world.

The need for thus grouping all Jews firmly attached to their religious traditions in a universal organisation arose when — by the creation of the Zionist Organisation — it became clear that there was a tendency to include all Jews in a great association of an exclusively political character. This tendency has constantly developed.

The great spiritual leaders of Judaism realised that such a tendency constituted a great danger for the Jewish religion; it was on their initiative that the Agudath Israel was founded in 1912. Its definite constitution was, however, impeded by the war, and only in 1923, when the first Kenessia, Guedolah (Grand Assembly) met, was it possible to draw up the final Statute.

The Agudath Israel regards the integral observance of the Jewish Law as the first duty of universal Judaism, and is therefore opposed to the Zionist programme, which is based solely on a nationalist conception of the Jewish community, religion being regarded as a private and individual concern.

Naturally, the contrast between these two points of view has become particularly marked in the Holy Land. It is this division of opinion which explains the deep-rooted causes of the dispute now calling for your attention.

The Vaad Ha'ir Ashkenazi (Council of the Israelites of the Western Rite) represents a community of 1,600 families which punctiliously recognises the authority of the Jewish law; its administration is therefore only entrusted to persons who both in private and public life have remained faithful to this principle.

The community is therefore adversely affected, as regards its freedom of conscience and worship, by the fact that it has been constrained to join the Vaad Leumi (National Council), a Council which, as its political and religious powers and duties are inextricably interwoven, might quite well subordinate religious principles to the influence and weight of purely political factors.

The complaint of the Vaad Ha'ir Ashkenazi is based on two facts:

[a] The fact that it has been deprived of its rights and independence as a result of a measure adopted by the Palestine Administration, and still in force.

As this measure is purely administrative, the fate of the present petition, which is directed against it, cannot be made to depend on the question of the draft law referred to below under [b].

It should also be observed that, before the constitution of the Vaad Leumi, or its local representation, the Vaad Ha'ir Ashkenazi was in uncontested possession of the rights of which it was deprived later.

[b] The draft law published by the Palestine Government, which renders impossible the creation of a religious community independent of that represented by the Vaad Leumi.

Although, according to trustworthy information, this draft law has been abandoned, justifiable fears are entertained lest the new draft law which is now being prepared may adhere to the principle of the unity of the Jewish religious community and may thus, contrary to the most elementary rights of the freedom of conscience and worship, abolish the right to found independent religious communities. It is clear that a clause under which any individual may leave the general organisation of the Palestine Jews cannot in any way be compensation for the freedom, which every religious community should be able to claim, to exist as an independent community. To meet the needs of his religious life, the individual cannot dispense with the existence of a community of co-religionists to which he can belong.

If such a standpoint were admitted, a considerable portion of the Jews in Palestine would be deprived of the freedom which they enjoy elsewhere without controversy.

The Agudath Israel must energetically protest against any suggestion of entrusting to an organisation such as the Vaad Leumi the power of organising and administering purely religious communities such as the Vaad Ha'ir Ashkenazi. We are convinced that, so long as the obligation to obey the Jewish Law has not been universally recognised by the Jews, infringement of freedom of conscience can only be avoided by the formal recognition of the absolute rights of religious communities — we mean, of course, purely religious communities without any political aims or tendencies — freely to constitute themselves as separate bodies.

Confident in your high sense of justice, we have the honour, Gentlemen, to be:

For the Political Commission:
[Signed] E. Weill,
Grand Rabbi of Constantinople.

For the Grand Rabbinical Council:
[Signed] J. Furst,
Grand Rabbi of Vienna.

For the Central Committee:
[Signed] Dr. T. Lewenstein,Grand Rabbi of Prague.

For the Governing Committee:

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THE MILLIONS THAT COULD HAVE BEEN SAVED

By I. Domb

Many books have been published, read and forgotten. There is one book, however, which dare not be allowed to share this fate. This is the chronicles of Rabbi Michael Ber Weissmandl, ztl, of the war years, 1942 to 1945, so aptly named "Min Hamaitzar" (From the Depths), published in New York in 1961 in Hebrew. Not enough individuals have read this book. The ghastly facts uncovered in it are not sufficiently well known.

Who can imagine the Hitlerite holocaust? Where is the language to describe it? All the known words of human speech have already been used for conventional occurrences; they have acquired everyday meanings and have been fashioned with an inability to describe the horrors of an Auschwitz or a Treblinka. What can be said to make individuals understand the wild cries of the night, when our brothers and sisters were led to the slaughterhouses? And in what way can one convey the conversion of precious Jews to the status of animals preparatory to being slaughtered?

Skyscraping walls prevented their cries from being heard, and in that horrible man-made silence, the most valuable portion of the Jewish people was compressed in the confines of the ghettos in hunger and in thirst, in epidemics and in torture, crying bitterly, only to themselves, until the end of their anguish; when they were loaded into the sealed cattle-wagons for the week-long journeys, when their corpses and the still half-living reached the slaughterhouses and gas chambers. Where can existing words be found to fit this story, and who is there to coin new phrases with meaning enough to tell this tale?

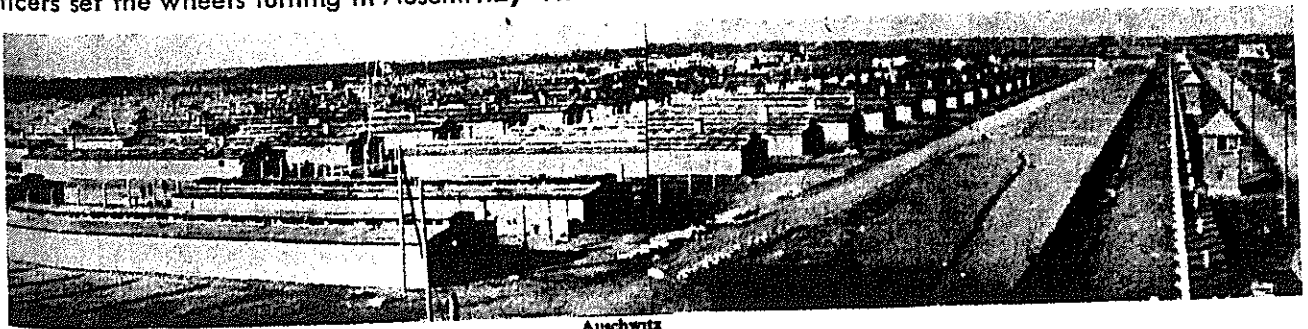
Yet all this was done through a directive from an innocent-looking office, where the S.S. murderers, with the methods of modern civilization gave the orders which, by chain reaction, set in motion all the machinery of death and destruction to which a stop could not be envisaged. One stroke of the pen to extinguish a hundred thousand lives. A few words enough for a million. And these few officers set the wheels turning in Auschwitz, in

Treblinka; the Einsatzkomandos; the deep pits on the lonely plains of Europe overflowing with human blood. So much power behind it, such a military might enforcing it that only the winning of the World War could interfere with this running horror.

But how astonished was Rabbi Weissmandl to discover that these strokes of the pen could so easily have been erased, that the Jewish tragedy could to a considerable extent, have been alleviated by some simple "old fashioned" methods. How many hundreds of thousands of Jewish lives could have been saved -- perhaps even millions.

Wisliceny was the German henchman for the Jews of Slovakia, Eichmann's representative in that area for establishing the ghettos, destroying their livelihood and finally dispatching to slaughter the hundreds of thousands of Jews in Slovakia and the neighboring countries. He carried out this mission as directed by Eichman and as his own cravings commanded. His was the first country in Europe to be designated for the supply of Jews to the slaughterhouses, as it was Slovakia that was first occupied by Hitler—even earlier than Poland. The puppet government of Cardinal Tiszu had asked Hitler to "cleanse" its country of Jews. Officially it even paid Germany for transportation, and Wisliceny was the ultimate ruler and organizer. He was nearly always drunk; drunk from spirits and intoxicated with blood -- and seemingly unassailable.

Rabbi Michael Ber Weissmandl, at the end of 1943, when two thirds of the Jews of Slovakia had already been transported for "work" to that far destination, got to know through a certain Hochberg -- an S.S. intriguer, and second in command to Wisliceny, that his chief was also lustful for money and that already on more than one occasion, money had bought relief for some individuals, postponing their deportation. Overwhelmed with joy at this discovery, he consulted his father-in-law, the great and renowned rabbi of Nitra, ztl, who agreed that if this old-fashioned method was effective, there was no reason why it should not be attempted on behalf of the great masses still to be saved.



Auschwitz

For the Governing Committee: [Signed] Dr. R. Kahen.
For the Central Committee: [Signed] Dr. T. Lewenstein.
For the Grand Rabbinical Council: [Signed] J. Furst.
For the Political Commission: [Signed] E. Weill.

Rabbi Weissmandel writes of this same Hochberg, "I was first there on Friday in the summer of 1942 -- Tammuz, 5702. I was standing in the corridor near to the office of Hochberg and all of the waiting rooms around were crowded with those who had come to Hochberg to beg a postponement of that ultimate journey for "work in the east," as many still believed. I heard the voice of Hochberg speaking on the phone to his chief, Wisliceny, saying, 'Her Hauptstumbandfuehrer, Ich melde ghorohsamst, the train has left: Men 727, Women 637, Children 1667: altogether 3,028 Jawohl!' Never will this total leave my memory; 1600 children! No outcry and no tears. No one cares. The whole world is silent. Jawohl, Herr Hauptstumbanfuehrer."

One of the famous men of Pressburg, Reb Aharon Gruanhut, finally succeeded in gaining confidence by Hochberg in Rabbi Weissmandel, for whom a secret appointment was arranged. On this occasion, the rabbi presented himself as one who had connections with rabbinical circles throughout the world. He showed Hochberg his passport that contained a British visa issued just before the outbreak of war, and told him of his visit to London and of conferences there to impress him with his high standing. He then made it clear that he had come on a secret mission of the highest importance as a representative of Jewry abroad, who had contacted him through the American "Joint" in Switzerland. Their message was that they were prepared to pay in cash for the stopping of all further transports of Jews from Slovakia to the east. The "Joint" was ready to pay the price that his chief, Wisliceny, would name. Rabbi Weissmandel emphasized that neither Hochberg nor Wisliceny should believe that his mission was directed by local Jews.

During this conversation with Hochberg in 1943, when the scales of war were already a little out of balance for Hitler's Germany after the heavy defeats in the east and the support of the allies by American might, Rabbi Weissmandel was able, with careful tact, to introduce doubts into Hochberg's mind about German world conquest, and more specifically about Hochberg's own position after the war. He conveyed to him that it would be very much to his and his chief's advantage to make some provisions for their own safety. In this respect, he was now authorized to offer the promise of World Jewry that if they would stop all further transports, he and Wisliceny would be safe.

Hochberg became enraged at such suggestions, but as the conversation progressed, he became much softer and began to listen carefully to what was proposed. He listened and replied, "I must go to see Wisliceny."

He left immediately and Rabbi Weissmandel waited. Every minute seemed like an hour; every hour seemed endless. He sat there exhausted, awaiting the reply fateful for the remaining Jews of Slovakia, with so many lives hanging in the balance.



He had sat there for many hours, when suddenly the door burst open and Hochberg hurried into the room. Speaking rapidly and with great excitement, he said, "the deal is done. My chief asked for \$50,000 and no further transports will be sent; but he lays down the following terms: Wisliceny will show his goodwill: three transports -- next Tuesday, next Friday, the following Tuesday -- each of about 3000 souls, will be held up, but on the Friday after that, the first installment of \$25,000 must be handed over. After that, there will be no further transports for several weeks, to enable the second installment of \$25,000 to be obtained and paid, after which there will be a final stopping of all transports. There is one further condition. You must be able to show that the money comes from abroad and not from Slovakian Jews themselves."

The latter was an important point to this S. S. henchman, as a guarantee that it was world Jewry who was behind the deal, and who would finally keep its promise for his safety. In any case, Rabbi Weissmandel did not then think that Slovakian Jews could possibly find such a sum, as by that time they had been stripped of all their possessions. On the other hand, he did not imagine for one moment that the wealthy "Joint" would not provide such a relatively small sum to save literally tens of thousands of lives from total annihilation in the German slaughterhouses.

Rabbi Weissmandel left Hochberg's office with hope and joy. He hurried home to Nitra to inform his

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father-in-law and to set about getting the deal consummated. The Rabbi of Nitra, inspite of his happiness at the possibility of saving so many lives, expressed some reservation. He felt that from a distance the "Joint" would not see their tragedy, and that the Zionist leaders working together with the "Joint" had a different calculation. But he suggested, representatives from beyond the "Kanzele" -- the Council of Orthodox Jewish Communities -- should be drawn into this, and even the Zionists and non-Orthodox groups taken into partnership.

The name of Mrs. Gist Fleischman came to the forefront, as she was of Zionist circles and also the pre-war representative of the "Joint" in Slovakia. Besides her prominence, she was a good-hearted and courageous woman and her word would carry weight with the "Joint". It was also decided to call on Mr. Fuerst -- known for both his integrity and financial ability.

Among the weapons with which the Zionists have equipped themselves to pierce the walls of resistance to their influence, there is one most predominant. This is "ahavas Yisroel" -- love of the fellow Jew. This slogan and catch-phrase carries extra weight with the religious Jew to whom this concept has a special attraction. The Zionists have explained that their aim in achieving statehood is to provide a refuge and shelter for much tormented Jewry.

The long, bloody paths of our, till now, 2000 year long exile, with its inquisitions, persecutions, pogroms, slaughter and torture, has always been at the front of every Jew's mind. Seldom was there a place on this earth inhabited by Jews, or a stretch of time, without blood and tears at the hands of our many persecutors of all nations. It was these pogroms that provided, for the short-sighted, the initial conditioning to seek a solution in the outward idea of Zionist achievements.



Possibly the Zionists, themselves, at the first steps of inception, were honestly taken by the idea of that solution; and it was this kernel of compassion that gave to them the power to influence others with this superficial consideration. Zionism has been built on the basis that the solution of nationhood applicable to any other nation is in the same way also applicable to Jewry, as they could see no difference between the nations of the world and the Jewish people. As they see it, Jews regulate their fate by the same ways and means as all other peoples. The belief in exile by Heavenly Decree as a punishment for our sins, and the belief in Heavenly Redemption by the Will of the Creator was, to Zionism, non-existent. People's thoughts were not directed to the fundamental, all-embracing heresy upon which Zionism was established, but grasped only the attractive promises that were offered because unfortunately, Zionism arrived in the most feeble and small of all generation, coupled with distressing happenings, which contributed to the closing of people's minds to the truth and to their being led astray by the Zionist idea.

How much were Rabbi Weissmandel and his colleagues overcome with joy when they succeeded in getting the right people together! How great was their hope! But how much were they overwhelmed by sorrow when they tried to get things in motion, and how great was their frustration when they learned that the Zionists, together with the "Joint", stopped every outside help from reaching them. This was not only when it was a question of saving the remnants of the Jews of Slovakia -- about 40,000 souls -- but also when the possibility of saving what was still left of the Jews of Poland and Hungary was in question; a matter then of millions of souls. Then, too, the Zionists deliberately prevented any help from being extended under various excuses that even a child could see through. This was their policy -- stupid and merciless -- but they pursued it relentlessly. In the end, they admitted openly that their policy was not to help fellow Jews, but to let them perish in their tens of thousands and in their millions.

This is forever unforgettable and unforgivable. Zionist "ahavas Yisroel" must be displayed conspicuously and beyond any doubt.

The Friday when the first installment of \$25,000 had to be paid was fast approaching and there was not yet a way how this money could be found for Wislitseny. Mrs. Fleischman was also the representative of the World Jewish Congress and well known to the Jewish Agency. She was, therefore, considered to be the most suitable person to make contact with these organizations. Her words would be listened to....

The pressure became even greater when it was seen that the S.S. oligarchy was in earnest. The first transport had been stopped. But how can contact be made with Zurich, with New York and with Jerusalem, the seat of the Jewish Agency, which influenced and coordinated the work of these other two bodies? Slovakia was then a small country sealed off by the German occupation of the surrounding territory. There was no common border with any free country, so how could any message be conveyed to the outside world?

Shloime Stern was instrumental in finding a temporary solution. He obtained a diplomatic courier, who was prepared to take all the important messages to the "Joint" in Zurich. He was also able to borrow money, temporarily, from various sources in Slovakia, putting together the equivalent of the enormous sounding sum of \$25,000. The money obtained was changed on the black market for dollars and handed over to Hochberg for Wisliceny. Hochberg accepted it and came back with the message that there would be no further transports for seven weeks, which time was set for the completion of the deal.

They were all convinced that once the diplomatic courier would get their message to the "Joint" and the Jewish Agency, not \$50,000 but ten times \$50,000 would at once be put at their disposal for this and similar "deals". Surely Jews the world over would dance for joy upon hearing that at last the door was open into the inner circles of the S.S. and a way found to rescue their fellow Jews.

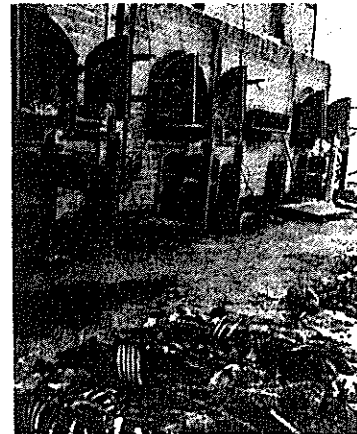
Mrs. Fleischman sat down to write the memorandum to Salli Mayer, the "Joint" representative in Switzerland. She was careful in her every word, explaining the situation in detail and describing the spark of hope that had been ignited. The "Joint" should hasten its help at this last moment and not miss the life-saving opportunity that had been so dramatically forced. The memorandum was sent to the "Joint", to the Jewish Agency and to a personal friend of hers, Mr. N. Schwalbe in Zurich. And then they sat down to wait.

Days went by, swallowed by weeks, and of the seven not many were left. The time for the final settlement was fast approaching and a great sum of money was needed. Many people had managed to escape from the hell of Poland to Slovakia on their way to Hungary and Romania, which were not yet being so intensely processed by the Hitler hordes. They were not a thousandth of a percent of those who were so brutally done to death, but still a number to be supported and a problem to Slovakian Jewry. Money was needed to bribe the Slovakian gen-

amerie and police to stop their pressure for the deportations to continue. Money was needed for the labor camps in Sered, Novaki and Wiener in Slovakia.

The Slovakian anti-semitic government had built these camps for a slave labor before deportation began, and it was put to those Jews still left there that if they, themselves, would build up and increase the capacity of those labor camps, they would absorb more and so relieve the pressure for "deportations." And above all, the money was needed to refund the temporary loans from so many sources that had gone towards the first payment to Wisliceny and to provide the second \$25,000 that would finally seal this blood transaction.

All this money was a matter of life or death



Salli Mayer:..what is happening in Poland are exaggerated stories..the way of the Ost Yuden...always asking for money

for the tens of thousands of Jews in Slovakia and, in the end, for millions still alive throughout Europe. Who could provide and who should provide, if not the "Joint" and the Jewish Agency, who held possession of the vast sums of money given by Jews the world over for the help of their brethren in need? Was there anywhere at all any need that was greater?

The diplomatic courier left for Zurich, holding in his hands all the lamentation of the strangling remnants of Jewry; in his hands, their appeal from death.

This courier had to spend some days in Zurich before his return. He was awaited with mounting anxiety, for with his advent were tied up all the hopes of the masses under sentence.

And he returned. But not even a letter was sent with him by those "help organizations" only a verbal message that they had no time to write, and of help there was no mention at all.

Rabbi Weissmandel writes that on hearing this message, they 'felt as though the house had collapsed on them'. It was only Mrs. Fleischman who started to

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explain matters after this great shock. She said that "uncle" Salli Mayer was a very cautious man and it was necessary to write again. It was also necessary to write to Mr. Silberstein, the Jewish Congress representative. "And who knows, maybe they are doing something great," she added. Maybe for such a big undertaking they had to refer to New York and Jerusalem--who knows?

Rabbi Weissmandel, himself, followed up with letters to the Agency and the "Joint" in the name of the Rabbis left in Slovakia -- letters of tears and of pleading -- but still there was no reply. Meanwhile, the seven weeks had passed and they had to send to Hochberg, asking him to explain to Wisliceny that the messenger that was to bring the money from Switzerland had met with an accident and was delayed in a hospital there. He would be bringing the money in three or four weeks time. Wisliceny agreed to wait.

In the end, a letter did come from the "Joint"; a letter written by Salli Mayer, which said that \$50,00 was a lot of money for such a small country, and that in the previous year's budget of the "Joint", only a few thousand dollars had been allocated for them. The "Joint" had to be run according to their system. The explanation given in the memorandum why they now need all this money and the documentary evidence as to what was happening in Poland, to which country the "deportations" took place, were exaggerated stories. This was the way of Eastern European Jewry, who were always asking for money. In general, he added, it was impossible to send anything at all just then, as the money was coming from America, which had prohibited the sending of funds to enemy countries. What was possible to do was to render some small help, monthly, if the "Joint" in Hungary would agree to do this out of the blocked account that had been held since the outbreak of the war.

Rabbi Weissmandel and his colleagues read this letter, but they could not believe it had been written by fellow Jews. Their hearts stopped beating when its contents became clear to them. But this was not the end. There was a further letter. It fully explained the first. But it was more deadly and more devastating. It disclosed the bottomless abyss to which born-Jews can sink -- the responsibility of Zionism.

(to be continued)

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

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

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קריאת אועקה פון ירושלים — הצילו!!!

ב"ה ירושלים, י"ב סיון תשל"ה

לכבוד הנכבד ונעלה יקר הרוח הדגול ידידי החשוב מ"ה ר' שליט"א

בעי"ת ברוקלין יצ"ו

בטח תתפלא שיצאתי מגדרי שהתחלתי לכתוב אליך היא מפני שחזרת ונשנית כאן פרשה מאוד ישנה וכאיבה ביותר שקרה בערך לפני שלשת אלפים שנה עוד בימי מלכי ישראל וכתמיה עדיין לא נמחק. גופא דעובדא הכי הוי.

ואחאב מלך ישראל יושב בהיכלו בירועל ומהנה מן המוף המהריב עין אבל משאו מפריע לו ע"י גר נבגת היוראלי וזו, כרם! זמה מתחשק למלך בעת שיציץ מן החלון ירוה עינו כגן ירק. והמלך שאלח לקרא את נבגת ומבקש שימסור לו את הכרם. כאן נבגת מסביר שזה ירושת אבות ואישו מוכן למכור בשום מחיר, והמלך עצוב, מיד קמה איובל ושיכרת עדי שקר ומעללים עלילה על נבות. נבות הוצא להרג — ואחאב יורד לירש כרם נבות ועושה גינה למייל, ודבר ה' בא אליו ע"י אליהו הנביא הרצחת וגם ירשתה.

ההרד"ק מביא בזה"ל: והרב החכם הרמב"ם ז"ל כתב כן וכשנסדרו עונותיו וזכיותיו של אחאב לפני א' הרוחות לא נמצא לו עון שחייבו ולא ה' שם דבר אחר ששקול סגנון אל דמי נבות שנאמר ויצא הרוח ויעמוד לפני ה' וגומר: הרוח רוח נבות, ע"כ.

ומעשה ומסאיסה זו לא חזרה בישראל זה כשלושת אלפים שנת.

חזפה כרם ה' לידי בקרן בן שמן זה, "בית יהודית" אשר זה עשרות שנים שהנהלת קרית ספר אספה פרוטמה לפרוטמה עד שזכתה להקימו על תילת ויעוקתו ויסקלתו ויטעוהו שורק ויבן מגדל בתוכו הם בנו גדר גדול סביב ויקו לעשות ענבים!!! לא רחוק מבית יהודית יש בית ספר בני ציון אשר מחנכים את הילדים ברוח ציונית וכפיתה והכנס הגדול של בית ספר ר"ב" (רע בעיני ה') **מנחם פרוש** שמו.

התחשק לו לעשות גן ירק אז גן שעשועים ע"י בית ספר זה מה עשה גיים את כל המפליא שלו של כל חברי העיריה והכריזו על צו הפקעה ורוצים לבוא עם מרקטוריק ולהתרים את הגדר ולגזול את כל השטח של בית יהודית.

ומאוד חשש אני שאם יכצעו מעשה פשע זה ור' יראה איך שגוזלים לנגד עינינו עמל שכל זה רבות בשנים צריך רחמים שלא יקבל שבץ לב רח"ל! פרשת נבות היורעלי הוזרת, **אנא הרעישו שמים וארץ מרם יוד' מאוחר.** החזתם כצער רב ומצפה לרחמי שמים

CALL FOR RESCUE

Menachem Porush the Agudah member of the Knesset, is not satisfied with the Central Hotel and his other pet projects and investments, but wishes to "acquire" through coercion and thievery, the girls school Beth Yehudis. The only school for oriental girls in Jerusalem, which does not take money from the zionists and was not built from any of its funds.

He wants to build a park of some sorts on the grounds of Beth Yehudis for his zionist school "Bnei Zion" just nearby, which incidentally his father, Moshe Porush previous vice-mayor of Jerusalem "stole" over twenty five years ago.

This episode has not had its resemblance in the chronicles of the Jewish people since the time of Ahab and Jezebel.

Please read the heart rending appeal from Jerusalem to save Beth Yehudis from the hands of Menachem Porush and his zionist gang. Do not delay. Call, write, wire. All the Agudah offices, their Presidium, their Rab and Roshei Yeshivos, that Menachem Porush vice-mayor of Jerusalem should get his hands off Beth Yehudis. Each day gone by may be to late. Do not delay.

For more information who to contact call 963-3641 or write to: Bnei Yeshivos 66 Willoughby St. Brooklyn, N.Y. 11201