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Reb Yosef Chaim Sonenfeld Zt'l with Pres.
Thomas Masaryk of Czechoslovakia visiting
in Meah Shearim, Jerusalem April, 1927

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TRUTH AND PEACE

After the disorders in Eretz Yisroel in 1929, the Chief Rabbi of the Orthodox Jewish Community, Rabbi Yosef Chaim Sonnenfeld, ztl, issued a touching appeal to the Arab population to live in peace with the Jewish community, and assuring them that the Jewish people have no designs on the Temple Mount nor Arab properties.

This appeal, presented here in English translation, was printed in Arabic in the leading Arab newspaper as well as in Loshon Kodesh in the Agudah weekly, Kol Yisroel on November 22, 1929.

It is fifty-seven years since the L-rd allowed me to ascend to the Holy Land, to take pleasure in its stones and to enjoy its earth. Providence has permitted me to be a witness to the rebuilding of the ruins of Jerusalem, may it be built and established, to the expansion of its settlement beyond the city's walls. Houses were built and neighborhoods were founded. They established charitable institutions, foundations of Torah and service to G-d. Workshops were also established. Men who live by the toil of their hands and by trade have ascended to our Holy Land.

During the days of my dwelling in the Holy Land, the L-rd has aroused the spirit of certain esteemed individuals to fulfill the commandment of settling the land of Israel both by working the earth in order to partake of its fruit and be satiated by its goodness, and by fulfilling the commandments connected with the land. And with His help, may He be blessed, settlements have been established in Judah and the Galilee, which, afterwards, were a delight for me to walk through and give praise and thanks to the One who establishes the border of the widow.

The "Western Wall", the place from which the Divine Presence has not departed, even in its ruination, has been a place of refuge for all the inhabitants of the Holy Land to pour out their hearts. Whenever a Jewish soul has thirsted for closeness to G-d, whatever the supplication, whatever the prayer, he has gone to this holy place, and his prayer has ascended to heaven, and he was helped.

This holy place also serves as a tower for the entire world. The dispersed of Israel, in far off lands, direct their hearts in prayer to this place where the Divine Presence dwells, and when they are in distress, they turn to their brothers in Jerusalem to arrange supplications for them by this "Western Wall".

There was no fixed time for this outpouring of prayer. Neither day nor night have the feet of Jews ceased treading in this holy corner. I too, have been

favored by the L-rd to be among the visitors to this place. I too, have not, had a fixed time for this, and many times my feet stood in this holy place, late at night, alone, and in seclusion with the One who caused His name to dwell in this house. And all of these decades, even after the land came under the mandate of His Royal Majesty's government, the government of Great Britain, may His Majesty be exalted, peace and tranquillity prevailed in the land. The inhabitants of the land who are not of the Children of Israel looked favorably upon the blossoming of the settlement. Antagonism to religion, which, lamentably is prevalent in many lands abroad, had no place in this sanctified land. The One who makes peace in His heavens had spread the tabernacle of His peace over the land and the city which He chose, and there was no violence or outrage in our streets. Our esteemed neighbors honored the Jews, and the Jews respected the other inhabitants of the land.



Reb Yosef Chaim, Rav Diskin, Jungreis, Epstein
- waiting in lobby of High Comm. Samuels. -

many occasions one group was helped by the other, as is fitting and proper for tranquil neighbors, who together desire the success of their community. Also the Arabs knew and still know that the Jews seek their peace and well-being, and bring a blessing upon the entire land. All of them together awaited the great day of the L-rd, on which his Divine Presence will return to Zion, to restore its sanctity and glory, as in days of old, to be a light to the nations and kingdoms.

But behold now, woe unto us that such a thing has arisen in our days, a raging storming wind is turning upon the Jews of the Holy Land. Hatred and slander is taking root, causing the spilling of innocent blood and the destruction of holy settlements. The soil of the Holy Land is saturated with the blood of pure, innocent souls, and the voice of the blood of brothers cries out to us from the ground.

To our great sorrow, false accusations have been spread, invented by lovers of strife, which ascribe evil intentions to the Jewish inhabitants in order to arouse anger and vengeance, and to turn our quiet Holy Land into a battlefield and place of catastrophe, G-d forbid. The severe consequence of the dispute and belligerence bring a great loss to the entire community. And if the situation continues, G-d forbid, any longer, it is liable to bring misfortune and ruin upon the entire community and upon hundreds of thousands of its inhabitants.

I am eighty years old today, and in the days of my old age, the L-rd has bound me to see the destruction of the foundations of the settlement, which was built over a period of many years, with the toil and sweat of men who sacrificed themselves for it, and which was nurtured and reared by strong men, out of holy devotion and out of a strong will to secure the foundations of a settlement in the Land of Israel.

I turn to all sections of the population of the Holy Land, and in particular to those who are not of the Children of Israel and from the depths of my sad broken heart, I ask them to have pity on the Holy Land, and to say to the angel of destruction, "cease!" Remove hatred from your hearts, and don't allow yourselves to be misled by the false prophecies and seductions of men who, either with evil intent or because of mistaken assumptions are trying to increase division among the various parts of the population.

Don't turn your ears to slanders and false charges that are baseless. The Jewish inhabitants of the Holy Land do not seek, G-d forbid, the harm of the rest of the inhabitants. They desire, just as the other inhabitants of the land, that which is good for the land, and good for all those who dwell in it. The Jews do not want to en-

croach upon the rest of the inhabitants. The Holy Land is a bountiful land, in which, with the growth of the community and its expansion, there is room for all of its inhabitants to dwell in peace, without anyone interfering with his neighbor to the slightest degree.

The Jews do not want, in any way, to take that which isn't theirs. And they certainly don't want to contest the rights of the other inhabitants to the places held by them which they regard with honor and consider holy. And in particular there is no foundation to the rumor that the Jews want to acquire the "Temple Mount". On the contrary, from the time that, because of our sins, we were exiled from our land, and our Holy Temple was destroyed, and we have been lacking the purity required by the Torah, it is forbidden for any man of Israel to set foot upon the grounds of the "Temple Mount", until the coming of the righteous Meshiach, who with the spirit of the L-rd, which will hover over him, will rule righteously, for the good of all creation, and will return to us the purity required by the Torah.

We request only that they leave us the most holy place that is left for us, as a refuge, the site of the Western Wall, so that we will still be able to pour out our prayers before our father in heaven, concerning any trouble, that may befall us, G-d forbid, and whenever a Jewish soul desires this holy place, without any disturbance and with peace of mind, as was always the case.

I declare my words before everyone. And I hope that all righteous peoples of the world will recognize the justice of my words, and because of this recognition will make every exertion and explore every possibility to restore peace to the Holy Land, and to remove suspicion and jealousy from the hearts of all the inhabitants. And then the L-rd will take pleasure in our deeds and strengthen the work of our hands, in order to see the building of our Holy Land, and its blossoming, for the enrichment of the entire world, and then His Presence will dwell amongst us as in ancient times.

Awaiting speedy salvation
Yosef Chaim Zonenfeld

TRUTH AND PEACE

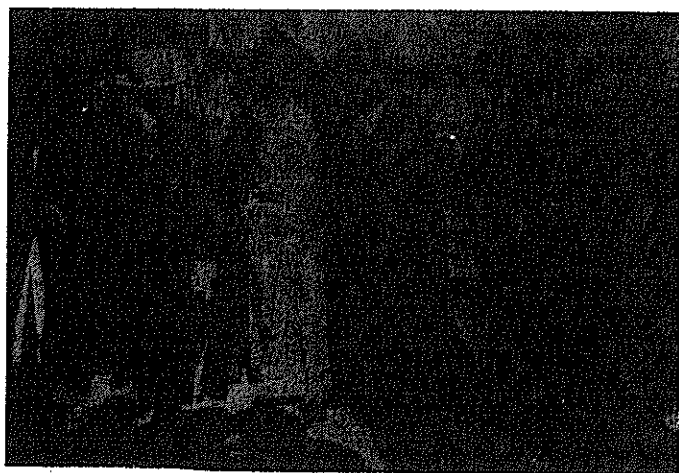
The "Holy Land", upon which the eyes of the L-rd our G-d are from the beginning of the year until the end of the year, the land from which comes forth blessings for all the peoples, and in which the prophets of the L-rd foresaw the promises of the future and the

perfection of all humanity, and from which they called for the peace of all creation, has groaned and cried for two years because of pain and insult, and its soil, which is permeated with holy memories of purity of heart and morality of character, has become a witness to racial hatred and strife between neighbors. And the atmosphere of spiritual life is filled with suffocating clouds which poison every understanding heart, and remnant of human love.

The prolonged controversy and dissention is repelling the Divine Presence and is removing G-d, forbid, the blessing of the L-rd from the beautiful and bountiful land, which is destined and assured by providence. And in its place come aching souls, quarrels between brothers, scheming hearts, lack of faith and trust in the L-rd, and mistaken and misleading suspicions of one another.

As one of the elders of the "Holy Land", who has been privileged, with G-d's help, to be in this land, now nearly sixty years, and who has been an eyewitness to years of tranquility, security and complete peace between the inhabitants, I permit myself to turn to all the inhabitants of the Holy Land, regardless of race or religion, the people which the Divine Providence has given the privilege of dwelling in the land which is holier than any other land, to ask them, from the depths of my broken and sad heart to have pity upon the bountiful land and upon the various ethnic groups that dwell in it, to come together to rebuild the moral ruins and to reestablish the broken fragments of humane feeling and divine ethnics, which have been ruined and shattered during the last few years.

Uproot every grudge from your hearts. Remove



Reb Yosef CHaim Sonenfeld walking with Dr. - DeHaan (on Left)

the suspicions that come from false prophecies and seductions which nest there, and pave the road to peace. The heads of the Jewish People in the Holy Land will be the first to call for peace, and the hearts of the leaders and heads of the Arab People will in turn be aroused to the restoration of peace to the people.

The blessing of the L-rd will accompany the good will of the inhabitants. It will enrich and crown this will with success and saturate the holy ground with the dew of life. And may we be privileged to see the new light which the L-rd will cause to shine on Zion, and nations will go by His light.

As the entreaty of one who awaits
and longs for heavenly mercy,

Yosef Chaim Zonenfeld

continued from P.12

"The Millions That Could Have Been Saved"

Ankara were questioning the truth of the facts he had written to the outside world with so much blood and tears. The letters state:

"We have received a letter from an aduk (the name by which the Zionists describe an observant Jew) and in his letter, this aduk (Rabbi Weismandel) puts forward a proposition to rescue the remainder of the Jews from "transport." We do not believe the words of any aduk and therefore we ask you, comrades, if there is any truth in the contents of his letter."

Daks, Neiman and Mrs. Fleischman corroborated the truth of the rabbi's letter and advised helping in any way possible. But even this confirmation brought no results. The Zionists were engaged in other matters.

Rabbi Weismandel writes:

"My father-in-law, the renowned rabbi of Nitratz, had warned me that no good could come out of all these efforts, when its fate was in the hands of people who have discarded the Torah. They are irresponsible. Though I was his son-in-law and his loyal pupil, I did not believe it. I did not know and I did not believe that they would go so far as to prevent the letters from the rabbis, written from the screaming Hell of the lands of blood, from reaching the rabbis in the free countries to whom they were addressed. At that time, I did not know and I did not believe how far hatred for Torah can overwhelm care and mercy for fellow Jews, to the extent that the fact that the letter was written and signed by Rabbis was reason enough to them for it to be ignored.

(to be continued)

PRINCIPLES AND DEFINITIONS

So many inquiries about our aims and policies have been received during the last few months that a printed statement is in order. In view of the current situation within the Jewish community throughout the world, it is necessary to begin by citing certain principles and clarifying some definitions.

THE JEWISH PEOPLE.

The Jewish people was created as such and continues to exist by its covenant with G'd which is permanent and indissoluble. In accordance with this covenant every Jew is bound by the written and oral (Talmudic) laws of the Torah which are interpreted for each generation by rabbinic decisions in accordance with Halacha (the continuing record of the valid decisions ever since the acceptance of the Torah on Mount Sinai).

THE JEW.

A Jew is (1) anyone, born of a Jewish mother, or (2) a convert to Judaism who has accepted unreservedly the duties (and privileges) incumbent upon a Jew as stated above.

REFORM AND CONSERVATIVE JUDAISM.

It follows from this that "reform" or "conservative" Judaism (as the terms are currently used) have no legitimate status within the Jewish community because they partially or totally deny the essence and basis of Jewish communal and individual life as expressed above. It follows similarly that the terms "reform rabbi" or "conservative rabbi", as currently used, are contradictions in themselves and such "rabbis" - though they may be well intentioned - cannot be recognized as Jewish religious leaders or functionaries.

ZIONISM.

No Jew, denying the fact that the written and oral laws of the Torah are binding for the Jewish community as such and for each Jew individually, can occupy any position of leadership within the Jewish community, whether on the local, national or international level. Therefore contemporary Zionism, which since its inception considers Jewish religious practice and observance as a private and voluntary matter and which has substituted modern secular nationalism for the divine covenant, is completely incompatible with Judaism. Zionism is a radical break with the Jewish past and Jewish tradition, a perversion of the true nature of the Jewish people and a most dangerous development in Jewish history. (It may be added here that a "religious Zionist" must be disloyal either to true Judaism or to Zionism whenever Zionist secular national leadership and the absolute supremacy of the Torah are in conflict.)

STATE OF ISRAEL.

The fact that the country, which is the result and embodiment of Zionism, has adopted the name of Israel, tends to spread utter confusion within the Jewish community and in the outside world because its policies and actions are carried out under the name of Israel, which is the historic designation of the Jewish people, even when those policies and actions are diametrically opposed to Jewish tradition, Jewish religious (Torah) laws and the real interests of the Jewish people. Indeed the very establishment of this secular national "Jewish" state constitutes a break with Jewish tradition and with the norms, laid down for the Jewish people in talmudic and rabbinic law.

ZIONISM AND ANTISEMITISM.

Zionism has a "built-in" interest in total Jewish emigration from the Diaspora to the Zionist state of Israel and therefore in undermining the position of Jews in the countries of which they are residents and citizens. Zionism and antisemitism are in fact working for the same goal.

ZIONISM ABROAD.

Zionism - through a worldwide network of coalitions, alliances, "conferences", "conferences" and similar front organizations, by infiltration of all types of Jewish "neutral" or "non-Zionist" organizations, and by spending enormous sums of tax-free "charity" funds for propaganda purposes - has established a claim to speak in the name of "K'lall Yisroel" (the Jewish world community), a claim that is as spurious as it is widely accepted. The largest Jewish religious congregations in the United States for instance do not belong to any of these Zionist front organizations and hundreds of the most eminent rabbis condemn Zionism as the greatest enemy of the Jewish people and the Jewish faith.

NETUREI KARTA.

The Neturei Karta are interested in closer relations between Jewish communities throughout the world and they are also in favor of friendly relations between Jews and non-Jews. They have always been opposed to Zionist wars and have never participated in them in any way. The members of the Neturei Karta (and their friends abroad) have been forbidden by their spiritual leaders to visit the holiest Jewish site, the Western Wall in Jerusalem, because of the circumstances under which it was conquered by the Israeli armed forces. The Neturei Karta in Jerusalem have always rejected Israeli citizenship, they have never participated in the Israeli government nor have they voted in any Israeli election.

JERUSALEM.

In view of the developments in the Holy Land, the Neturei Karta have for the past two decades made certain proposals concerning Jerusalem which still await general adoption and implementation.

PAST, PRESENT AND FUTURE.

From the dawn of Jewish history there were periods when the Jewish masses - sometimes the overwhelming majority - were temporarily misled by those who tried to sway the

Jewish people from its true and only course, strict adherence to the Torah, the very life and the only guarantee for survival of the Jewish people. At present we witness one of these dark periods. In the Zionist camp, those in power have consciously and deliberately followed and are now following the road to Jewish secular National Socialism. In the Jewish communal world at large we see today another episode of the "worship of the golden calf" where money is the decisive and often the only factor, while such traditional Jewish virtues as modesty, piety or learning count for little or nothing. The average "Zionist" and the non-Jewish sympathizers with Zionism are often well-meaning, innocent people who honestly believe that they are engaged in "humanitarian" or "charitable" work or that they are participating in a great endeavor of national revival and resurrection. It may be futile to try to persuade the older ones among these of their fatal error but the younger Jewish generation must be enlightened.

The sooner the Jewish community tackles this long postponed task, the better for the Jews - and for the world.

In commenting on Jewish affairs, no topic is more vital today than a clarification of the difference between Judaism and Zionism. All too many Americans are still under the impression that these terms are more or less synonymous - that being a Jew means automatically to be a Zionist and that this also implies a certain loyalty to the state of Israel. Let us therefore state right at the beginning that Judaism and Zionism are completely incompatible and mutually exclusive. If you are a good Jew, you cannot be a Zionist. If you are a Zionist, you cannot be a good Jew. The reason for this is fairly simple to explain. The Jews are not a race, such as Caucasians or Negroes, as Hitler contended. The Jews are not a nation, like France, Great Britain, the United States, or any other of the nations. And they are not just a religion, like Catholicism, Buddhism, or any of the Protestant denominations. They are, rather, a unique combination, unlike any other. It is true that the Jews are, according to the Bible and their own belief, the Chosen People. But they are not chosen for domination; they are not elected to rule over other people; but they are chosen for one purpose only: for service - to serve the Creator of the Universe and the Father of us all in a very special way, and thereby to serve all mankind.

While, according to the Jewish faith, there are only seven laws that are automatically binding and valid for each human being and while there are the Ten Commandments which have been accepted by the civilized world and particularly by the monotheistic faiths as appropriate basic rules for human behavior, the Jews are subject to 613 commandments which are in one way or another mentioned in the five books of Moses. These laws, which have been codified and spelled out and commented on through the centuries in an immense number of books, constituting the Rabbinic and Halachic literature, are obligatory for everyone born of a Jewish mother or one who has voluntarily accepted the Jewish faith.

The written and oral law, the Torah, is the eternal constitution of the Jewish people, which may be interpreted by those properly qualified, but which can never, in essence, be abrogated, changed or amended. Through hundreds and thousands of years, Jews everywhere on earth have lived under these rules, sometimes under extreme difficulties, but always willing to live up to this strict code and when necessary even to lay down their lives rather than give up their cherished faith.

Political Zionism started in Europe more than seventy years ago under the impact of anti-semitism. It is a complete departure from this ancient and holy tradition. The leading figures in Zionism from the very beginning have always been men and women who rejected the obligatory nature of these Jewish religious laws, who have never lived by this code and who indeed deny categorically even that the Bible is of divine origin, thereby reducing the five books of Moses, the writings of the prophets, and the other books which together make up the Tenach - the Hebrew Bible - to mere folklore and ancient legends.

The aims of Zionism are: to give the Jewish people a country of its own, to revive Hebrew as its everyday language, to give it a government of its own, a parliament, an army, navy and air force - and all the other paraphernalia and characteristics of a nation like all others. The Jews, who in the words of the Bible are to be a kingdom of priests and a holy nation, are supposed to lose their special character.

Zionists considered it a great day when they declared the state of Israel to be in existence and again when the flag of their state was raised on a flagstaff in front of the United Nations among the banners of all other countries.

This creation of a secular, so-called Jewish state is treason to the Jewish people, as constituted on Mount Sinai. It is not only a crass degradation from a lofty and singular level, but in thus changing the character and mission of the Jewish people, it would also do the following:

1. Free the Jews as a people from their religious obligation as outlined above.
2. Subject the Jewish people to the ordinary laws of national existence, thus ending the unique and extraordinary qualities that let the Jews, as a people, survive through the millennia, and make these people (G'd forbid) vanish like all the other nations that have appeared on the surface of the earth and long since have been relegated to history.
3. It would automatically and inevitably - the State of Israel now being a nation like the others, but claiming a special relationship to Jews everywhere - force these Jews, in case of conflict, to face and decide questions of their primary loyalty. It is hardly necessary to add that this problem of loyalty has already been posed in a number of countries during the past twenty years.

In this short presentation, it is impossible to deal with the impact of Zionism on the United States, although this would be a very interesting topic, or with the danger that it creates for other countries. We are now concerned only with the difference between Zionists - and Jews who are loyal to their faith.

It might be mentioned that there are minority groups and parties in Israel and elsewhere who try to combine the traditional practice of the Jewish faith with Zionist activity, but by its very nature, this is a hopeless cause. By accepting the leadership of irreligious or anti-religious Jews, who under Jewish law are not qualified to exercise any leadership or occupy any position of trust within the Jewish community, and also by subjecting matters of faith and religious law to parliamentary and other majority votes, they actually admit the priority of the secular national Jewish state over the divinely instituted special nationhood of the Jewish people.

After these basic considerations, the remaining space will be used to answer some obvious questions, such as:

1. Isn't it very beneficial for the self-respect of the Jews that they now have a country of their own and a highly efficient and dependable army?
2. If Zionism is so absolutely contrary to Judaism, how is it that so many Jews are sympathetic toward Zionism?
3. If there were no state of Israel, where would persecuted Jews find a place of refuge? Who is going to speak in the name of those Jews who are helpless and who is going to defend them?

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who indeed deny categorically even that the Bible is of divine origin, thereby reducing the five books of Moses, the writings of the prophets, and the other books which together make up the Tenach - the Hebrew Bible - to mere folklore and ancient legends.

Let us answer these questions in order:

1. The Holy Land is and always has been beloved by religious Jews and that land, and the city of Jerusalem, are mentioned innumerable times every single day in prayers said by Jews everywhere. These prayers have been said for thousands of years, but they have nothing to do with the atheists who founded the state of Israel or with their state. On the contrary, these prayers also state that the Jews' exile from Eretz Yisroel is willed by the Ruler and Father of us all; and as to self-respect because of victorious armies and bombers, the Bible states that the Jews have been chosen because they are the most humble and self-demeaning of all nations, not because of their worldly or military power. And the fact, that during the past twenty years more Jews have been killed in the Israeli wars than anywhere else on earth and that more non-Jews have been killed there by Jews than anywhere else, is not a source of pride, but one of deepest regret to all Jews who have not been infected by the poison of Zionism.

2. It is not at all surprising that so many Jews have been swayed by Zionism. Anyone who is surprised by this fact reveals an abysmal ignorance of Jewish history. Right from the start of Jewish peoplehood - and it is significant that the Bible tells us that the Jews became a nation in the wilderness, not in the land of Israel - it happened all too often that the vast majority of Jews was misled and followed false prophets and false gods - from the golden calf and the Baal, to the fake messianic movements of all ages down to today's Zionism. But any student of Jewish history knows also that, in the long run, all these movements failed and that only that Judaism and those Jews survived as Jews who accepted the primacy and totality of the Jewish written and oral law.

3. As to the state of Israel as a place of refuge, this is perhaps the greatest fallacy of them all. Anyone who has read such books as Min Hametzar by the late Rabbi Weismandel or Perfidy by the late Ben Hecht is aware of Zionist treachery during the most critical time of the Nazi persecution. In fact, Zionism is most interested in undermining the position of Jews in other countries so as to make them emigrate to the state of Israel and this plan has already been systematically carried out in a number of countries. One prime example is the burning of the synagogues in Iraq 24 years ago, not by anti-Jewish enemies but admittedly by Zionist emissaries, who actually succeeded thereby in uprooting a Jewish community that had endured literally for thousands of years. The Zionist giant ghetto, far from being able to support Jewish communities elsewhere, has its hands full and needs support from abroad just to defend itself.

And finally, as to the Zionists as the legitimate spokesmen for all Jews, they have been neither appointed nor elected by a majority of Jews to speak or act for them.* From a religious point of view, they are completely and utterly disqualified from exercising any function, even within a local Jewish community, let alone being authorized to act on a national or international basis, except, of course, for Zionist party members.

Still available in very limited supply:
"Ten Questions to the Zionists" by Rabbi Michael Ber Weissmanl Zt'l
The Voice og Jacob or the Hands of Esau
includes fifty pictures of Israeli police brutality against orthodox Jews .

Send in seventy five cents for each plus ten cents for postage. To :Neturai Karta of U.S.A.

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THE MILLIONS THAT COULD HAVE BEEN SAVED

Part II

By I. Domb

Rabbi Weismandel's book, "Min Hamaitzar," is not written in prosaic manner. One can see that his feelings were so great that they had become indescribable. He puts in as many details as possible in an attempt to help the reader's imagination grasp some measure of the horror that was unfolding.

But how far was he successful? The deal with Wisliceny was arranged for the purchase of tens thousands of Jewish souls -- old and young -- to buy them from torture and from murder, from the dreadful deaths in the accursed places of Belzits, Treblinka and Auschwitz, which these murderers called "deportation." Fifty thousand dollars was needed and in the end this sum was found. For \$50,000: the remnants of Slovakian Jewry -- tens of thousands of them. This was the "deal" that Rabbi Weismandel was handling.

Wisliceny was insisting that this money must come into his pocket from "mighty world Jewry," as he imagined it. Time was short. The money had to be paid quickly, or... the alternative: the cattle trucks, with their human cargoes, would roll again.

To stop further transports, the second \$25,000 installment was still needed. But the "Joint" -- Salli Mayer and the others, who were not giving away anything of their own, but who lived on the money donated by Jews in synagogues for the help of their brethren -- decided not to help their condemned brothers and sisters. The "Joint" had to preserve its system, while it was in any case, forbidden to send money into enemy country. After all, must be upheld. Their pleading must be put aside for the sake of the "Joint's" system.

The Holy Days of Rosh Hashana were approaching and the delays and excuses with which they had put off Wisliceny were exhausted. The Friday of Shabbos Shuvah, 5703, was a terrible day. Wisliceny lost patients and new transports were organized. Three thousand pure Jewish souls were seized on the streets, jammed together into the cattle trucks, and sent to the slaughter on the very day of Yom Kippur.

Rabbi Weismandel writes: "What terrible days they were! After three months of comparative quiet, bought by the first \$25,000, renewed transports tore at one's ears and broke the heart. The joy of remaining alive was transformed into the fear of the presence of death. There had been this great hope and suddenly there came back the terrible oppression of hiding wife and child, the anguish for escape from this merciless murder."

The second \$25,000 to satisfy the brutal Wisliceny was not in his hands when this negligible sum could have helped so much. On Kol Nidre evening, when the holiest of days was already upon them, Rabbi Weismandel ran to the post office, exposing himself to the Nazi hunters, even on the lookout for chance prey, and sent telegrams to Hungary -- to Budapest, to the Orthodox community there, in the name of his father-in-law, the renowned rav of Nitroztal -- saying that he asked them to "come tomorrow (Yom Kippur) to the great Beth Din."

They understood from previous communication what this meant. The Hungarian police came to the synagogue in the middle of musaf on Yom Kippur, demanding an explanation from the Rabbi of Budapest of this mysterious text. He managed to mislead them, but to him it was clear what was meant. And although Hungarian Jews were, already then, no longer in a happy financial position, \$25,000 was put together by the Orthodox Jewish community and sent through Reb Naftoli Treitel, on the morrow of Yom Kippur, to Rabbi Weismandel for his disposal.

When the money was handed over through Hochberg to Wisliceny, the murderer smiled and said, "the Jews thought they would put me off with excuses -- that the 'Joint's' messenger from Switzerland had broken his leg, etc. Meanwhile the Allies would win the war and they would have their lives and their money, but now, after one more transport, the money has been forthcoming immediately. That transport will never return and this will be a lesson to them."

From that day -- the morrow of Yom Kippur -- till the morrow of Yom Kippur 5705, there was a calm in Slovakia, not to be broken until the war of the partisans brought havoc once again.

The letter from Salli Mayer of the "Joint" in Switzerland, which so cold-bloodedly refused any help was determined by another letter which was enclosed that same envelope brought by the diplomatic courier from Switzerland and intended for the group of Zionist activists in Slovakia. This was not from the "Joint". This was from the Jewish Agency, which rules the "Joint" and any other public body dealing with klal Yisroel problems.

Rabbi Weismandel writes that at first, he was puzzled by this other letter. It seemed so strange to him. He could not decode it nor divine its contents, strange language and strange letters, until he grasped

that this was Hebrew, written in German syllables. After he had acquainted himself with its contents, he realized the full motive behind the refusal of the Joint to render any help, in both his particular enterprise and in a much bigger undertaking than the saving of Slovakian Jews only: namely, the rescue possibility -- the "Europaplan" -- which was to embrace all the remaining Jews in Poland, France, Southern Europe and Hungary, from which countries the transports for slaughter were to be stopped altogether or, at least, reduced to a trickle.

The savings of hundreds of thousands of Jewish souls, perhaps even millions, from the claws of the Nazis was deliberately hindered by the Zionist "Agency" -- the "ohavel Yisroel" -- our "rescuers", our "deliverers."

They, the Zionists, wrote that letter and sent it with that diplomatic courier on whose return to Pressberg the eyes of tens of thousands of Slovakian Jews were trained with so much hope. The letter speaks for itself.

"Since we have the opportunity of this courier, we are writing to the group that they must always remember that matter which is the most important, which is the main issue that must always be before our eyes. After all, the Allies will be victorious. After the victory, they will once again divide up the world between the nations as they did at the end of the first war. Then they opened the way for us for the first step and now, as the war ends, we must do everything so that Eretz Yisroel should become a Jewish state. Important steps have already been taken in this matter. As to the cry that comes from your country, we must be aware that all the nations of the Allies are spilling much blood and if we do not bring sacrifices, with what will we achieve the right to sit at the table when they make the distribution of nations and territories after the war? And so it would be foolish and even impertinent on our side to ask the nations whose blood is being spilled for permission to send money into the land of their enemies in order to protect our own blood. Because "rak b'dam tihyu lanu haaretz" (only through blood will the land be ours). As to yourselves -- members of the group -- "atem taylu" ("you will get out"), and for this purpose we are providing you with funds by this courier."

Mrs. Fleischmann and the other Zionists in Slovakia were more than shocked at this letter, wringing their hands in agony at the tragedy before them and at the disappearance of all hope of help from the Jewish world outside.

Mrs. Fleischmann wrote again, pleading with them that "we ask only for money which can be lost and regained." But it was to no avail.

The Zionistification of the world was well on its

way. The Zionists even then dominated all the Jewish organizations, under whatever names they were known. They directed their policies and their activities, and the contents of this letter was their line of thought and their line of action. Their aim was the Zionist state and, as it appeared to them that the killing of millions of Jews by the Nazis would, in a way, help their arguments and the granting of their demands, they inwardly welcomed it. Since it would further the realization of their dream, they would do nothing to prevent its happening -- "only through blood will the land be ours."

Zionism is forgery. Not only is it false, but the reverse of real Judaism and Torah. Zionism is so strange that it cannot be fitted into any true Jewish context, and therefore its arguments are so alien, crooked and completely bewildering. Even measured by its own set of values -- that the aim of the Jewish people is finally to become a nation among the nations of the world, like Albania, Burundi or Honduras -- what could the slaughter of millions in Auschwitz by the Nazi murderers help towards this goal?

They say, "if we will not bring sacrifices, with what will we achieve the right to sit at the table when they make the distribution of nations and territories after the war?" Certainly, when a nation fights on the battlefield and helps to win a war, it is only natural that it should share the fruits of victory. But what contribution to the winning of the war was contained in the wholesale slaughter of additional millions of Jews in the gas chambers? With whom were these tragic corpses engaged in battle? What enemy did they conquer? What part in the victory was theirs? What rights would their tragic liquidation confer on the complacent Zionist onlookers that would entitle them to sit at the table of the peace conference?

Did they, in fact, gain their state by sitting at any peace conference, or was it not in the interest of their own high policies to hasten the break-up of the British Empire and British influence in the Near East and elsewhere, that Russia supplied arms to the Zionists via their Czechoslovakian satellite and America supplied liberty ships to carry the illegal immigrants in order to harass the British rule in Palestine? The United Nations Resolution, three years after the war, to end the British mandate in Palestine and establish the Zionist state was, in fact, part of the same persistent policy of America and Russia to put an end to the British Empire at any cost and see to it that the 100,000 British troops stationed in Palestine for the preservation of order, but who also served as a source of British military influence in that region, should be evicted.

Without this political aim of the United States and Russia, the establishment of the Zionist state would

still be a dream today.

Moreover, could the supply of arms by Russia not have taken place were the six million Jews still alive? Or could the United States not have supplied her liberty ships for the illegal aliya if Auschwitz had not functioned so well? Indeed, would the saving of millions of Jews have caused America or Russia to reverse their policy of destroying British influence and now, when the mills of Auschwitz have completed their task and not four, not five, but the full six million have been reduced to ashes, have the Zionists gained access to any round table or to any peace conference? Was there, in fact, any peace conference in 1948 -- three years after the war -- when the Zionist state was established?

And again, in the case of Ghana, Nigeria, Ceylon, Cyprus or even Malta, or any other of the 50 new members of the United Nations, was the slaughter of six million necessary to give them their Independence?

Could it, perhaps, have been the awakening of a world conscience for the murder of the six million that established the state? If such world conscience would have been in existence toward Jews, it should the more readily have functioned to prevent the holocaust all along: a world conscience that could have afforded a few bombs to destroy the railway lines of death to Auschwitz!



The entrance gate to the Auchwitz camp and the three rail lines on which 2 million Jews were brought, for extermination.

Herzl and Jabotinsky ceaselessly expounded that the pressure of the Jewish masses from Poland and Russia would establish and secure the "Judenstätt," but now

the same Zionists had discovered that it is the liquidation of these innocent millions which would serve this purpose!

Zionism is false to Jewish fundamentals. So are its arguments also false and baseless in themselves. Zionism is based on the fallacy that the Jews are a nation like all other nations, and should take its place amongst them. This is a complete inversion of the truth.

The Zionist state is not only worth millions of sacrifices or thousands of sacrifices, but not even one individual sacrifice. The whole Zionist empire is not worth the loss of one Jewish life.

The Zionist state is completely opposed to Judaism and even with no sacrifice of life at all, it is debasing and vainglorious. If one had to fight, it should have been to prevent its establishment, for Zionism is the most disruptive occurrence in our long history.

The letter from the Zionist agency brought by the diplomatic courier to Pressburg contained the other feature: "atem taylu" -- "you will get out." The sacrifice of lives, of hundreds, of thousands, of millions should, according to them, be made, for the establishment of the Zionist state -- but only the lives of others. The lives of their own should be spared. The system of the "Joint" must be preserved. The law not to send money to enemy countries must be observed -- but again, only by others. For the "group", black market money was quite in order -- "atem taylu" -- "you will get out."

The \$50,000 which Wisliceny received in payment for the lives of the remaining Slovakian Jews opened a door for a much wider rescue perspective. The murderers, Wisliceny and his chief, Eichmann, had seen in it a not uninteresting development. On the contrary, they were even, to a certain extent, eager to extend this blood barter. They saw in this transaction a twofold opportunity. Wisliceny made it a point, when dealing with this \$50,000, that the money must come from abroad -- from "mighty world Jewry's" organizations, in order to have contact with world Jewry in case one day this contact could be of benefit to him. Also, the lust for money, itself, was intensified after the first taste. On the other side, the Jewish committee in Pressburg with Rabbi Weismandel could see an opening for a wide scope in rescue work, not only for Slovakian Jewry, but for the whole one and a half million Jews that were still alive on the European continent, not yet packed into the cattle trucks on the Journey of death. And it was then that the "Europapian" was conceived.

At first, the other members of the Committee

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were not in favor of initiating "deals" with Wisliceny on such a broad basis, in the belief that Wisliceny had dealt in Slovakia in his own account and without authority from higher placed murderers, such as Eichmann or Himmler. They feared a reverse effect in the Slovakian "deal" if the matter ever reached their ears. But ultimately, Mrs. Fleischmann and Dr. Abeles agreed with Rabbi Weismandel that it should be done.

Rabbi Weismandel, out of desperation at the negative attitude of the Joint and the Jewish agency, upon whom, as the representatives of "mighty world Jewry" the whole rescue work now depended, was compelled to create a fictitious "representative of world Jewry" for the purpose of satisfying Wisliceny that the "mighty world Jewry" with whom he was so eager to have contact was behind these "deals".

He produced, to the go-between, Hochberg, a letter from Switzerland supposedly written by Ferdinand Roth, the newly created fictitious "representative of world Jewry," saying that he was grateful and happy at what had already been done and he would see to it that "further presents would be made available once the boy had reached high school." Rabbi Weismandel explained to Hochberg, who understood him quite well, that world Jewry was grateful to him for what had been done for Slovakian Jewry and was prepared to do whatever was required when the much more elaborate "Europaplan" -- indicated by the code word "high school," for the rescue of the whole of the remnants of European Jewry -- was put into action. Wisliceny, who always impressed on Hochberg he should be certain that the money came from abroad, received that letter gladly and placed it in his official files. At a later date, at his trial in Bratislava at which he was sentenced to death, he hung onto these letters from "Ferdinand Roth," producing them as evidence of his having done everything that world Jewry had asked him to do, forgetting, of course, the countless number he had already done to death.

Regarding the main issue, about the wider "Europaplan," Hochberg reported that Wisliceny was pleased to hear this suggestion and would go to Berlin to speak to his superiors.

Many days passed before Wisliceny sent for Hochberg to tell him that in principle they agreed, but they wanted to know what world Jewry could offer.

Wisliceny, himself, in his evidence before the Slovakian procurator, Dr. Gero, wrote all this whilst in prison awaiting trial. It is amongst the documents of the Nuremberg Trials -- a copy was furnished to Rabbi Weismandel -- and confirms all the facts quoted above; the money which he received in the Slovakian "deal" and also about the "Europaplan," or the "Gross-

plan", as they called it. These are a few extracts of this evidence:

"One day, I think it was in November, Hochberg brought me the sum of \$20,000 in a briefcase. At first I refused this money, but as I could not persuade Hochberg to take it back, I said that I would use it to try to find an opening to discuss with Eichmann on a broader scale the cancellation of what we called the "final solution." Perhaps if Eichmann would see the actual cash and the possibility of obtaining more money to hard currency for this "deal", he might then make a suitable proposition to Himmler."



A transport of Jews marked for extermination, sit waiting their turn.

Wisliceny was obviously telling lies. It was not \$20,000, but \$50,000, he had been given for the first "deal", but apparently the other \$30,000 was not disclosed to Eichmann. Nor is his assertion that he would initiate with Eichmann the easing of the "final solution" true. This was the "Europaplan" that was submitted to Wisliceny at a much later date and for which he demanded a much larger sum of money. Wisliceny continues:

"In order that I should not be the victim of any pressure or of any libel or blackmail on Hochberg's part, on his departure I instructed my secretary, Mrs. Mokso, and my chauffeur, Shefrek, to count the money after Hochberg. It consisted of dollar notes, large and small. I immediately put the money in my safe."

"At one meeting with Eichmann in Berlin, in November, 1942, I first discussed with him the possibi-

THE HOLY LAND STRUGGLE

by Pinchas Eliyahu

A silent struggle has been waged in the Holy Land, between the religious Jews who have resided there since the destruction of the Temple and the atheistic Zionists who arrived at the turn of the century. The loyal Jews wished to continue to live in the Land as had lived their fathers and grandfathers before them: devoting their lives to the service of G-D in His holy land, studying the Torah, engaging in prayer, and bringing up their children in such a manner as would continue the great tradition of our people. The wild-eyed, rebellious Zionist revolutionaries were determined to destroy all that, and establish a new socialist "fatherland", where utopian equality would prevail in lieu of The Messiah, and where children would be systematically uprooted from their tradition and indoctrinated in the pagan gods of Socialism and radical revolution.

In the looming confrontation, the religious Jews had the initial advantage: they were in control of the communal institutions, the synagogues, charities, and orphan homes. However, they were handicapped by a lack of sophistication in the related arts of politics and propaganda. Moreover, they were extremely vulnerable because of their dependence on the financial assistance of worldwide Jewry.

The young Zionist revolutionaries had precisely those skills that the peaceful and loyal inhabitants of the Holy Land lacked. The Zionists had been brought up in the midst of turbulent battles for the minds and hearts of European Jewry. Political infighting, propaganda, deceit, and even physical violence were nothing new to these precocious, iron-willed individuals, who were determined to remake society in the socialist image.

Under the leadership of Yitzchak Ben-Zvi and David Ben-Gurion, the Zionists began a systematic attack on the institutions then prevailing. Jewish workers in the various orchards and farms were organized into unions and urged to strike for the purpose of replacing Arab workers with Jews, Jews were urged to replace Arab guards with Jewish guards around the various settlements, and a campaign was initiated to claim the Holy Land for Jews and exclude Arabs. This campaign did not sit too well with the local Arab inhabitants who at that time outnumbered the Jewish people by a ratio of nine to one.

In the Jewish community, the Zionists campaigned to seize control over the various communal institutions. During World War I, Chaim Weitzman arrived in Israel with a shipload of food donations from abroad for the famine-stricken families of Jerusalem. He refused to dis-

tribute any of this food to the hungry Jews until they would capitulate to his demands to secularize the curricula of the religious schools. This they steadfastly refused to do, and as a result, many died of hunger. A few institutions did capitulate, and they remained secularized and under Zionist domination to this very day.

The Zionists attempted to cut the very lifeblood of the Jewish community in Palestine by propagandizing abroad against support for the hitherto highly-respected Rabbinical seminaries and other charities. Instead, they urged World Jewry to give their money to more 'worthwhile' causes, such as the Jewish National Fund and the various Zionist political parties. In these efforts they were largely successful, and religious Jews in the Holy Land suffered severe deprivation.

The counterattack by religious Jewry was led by Rabbi Joseph Chaim Zonnenfeld, ztl, the elected Chief Rabbi of the organized religious community in Palestine. His policy was to maintain good relations with the surrounding Arab neighbors and to try to reduce the tensions and the fears exacerbated by the strident Zionist Nation-building campaign. He sent letters to various Arab convocations constantly reiterating his position that Jews and Arabs had lived in peace for centuries and that this excellent record should not now be interrupted as a result of the nationalistic enthusiasms of a few renegade revolutionaries. But this campaign was not sufficient to offset the hatreds that had been aroused by various Zionist provocations, such as the killing of the first Arab by one of the Jewish settlement "guards" selected by Ben-Gurion. Also, the Arabs now observed how their position in Palestine was being daily eroded by the political machinations of the various Zionist parties, both in Palestine and abroad. The British seemed to be implementing their announced policy of establishing a Jewish homeland in Palestine to exclude the overwhelming majority of Arabs who resided there.

The fate of religious Jewry in the Holy Land took a turn for the better when, by a miraculous set of events, an assimilated Jewish lawyer and statesman Dr. J.J. DeHaan, came to the Holy Land to rediscover his Jewish roots and found them among the disciples of Rabbi Zonnenfeld. Suddenly, religious Jewry had at its disposal the combined skills of a veteran diplomat and lawyer. Dr. DeHaan, working with Rabbi Zonnenfeld, immediately set religious Jewry on a course that would emancipate them from the tyranny

of the Zionist political machine that was then running internal Jewish affairs under the overall supervision of the British Mandatory power.

Dr. DeHaan successfully petitioned the British for the establishment of a separate apparatus, the Edah Hacharedis, which would govern the affairs of the religious community and would free them from any connection with the Zionist apparatus, known as the Vaad Leumi. With this accomplishment behind him, Dr. De Haan then set about working for an Arab-Jewish alliance against the Zionist interlopers who were destroying what was left of the peaceful relations that had been traditional between Arab and Jew.

The threat to Zionist plans for a Jewish State suddenly became credible, and the Zionists knew that they would have to eliminate Dr. DeHaan from the scene, if they wished to assure the success of their plans.

Thus it was that Dr. DeHaan was assassinated on the very eve of his departure for England to discuss his plans for peace between the Arabs and Jews based on a shared respect for many common traditions and a mutual distaste for the secular, atheist revolutionaries who were fomenting unrest in the Holy Land. His funeral was attended by high dignitaries from the British Mandatory power, the religious community, and the Arab community. His passing marked the end for any chance of peace between the Jewish and Arab communities, which of course, was entirely what the Zionists had intended.

With the rising power of the Zionists in the 1930's and 1940's, came an increased temptation among some religious groups to defect, in whole or in part, to enjoy the fruits of power. Most notable among these groups was the Agudas Israel, which had been founded as a bulwark against the Zionist and assimilationist influence in Europe. How ironic it was that this very organization now came to serve as a bridge between the Zionist and religious camps, by means of which religious Jews could gradually cross over and join Zionists in positions of power.

The Edah Hacharedis leadership severely criticized the Agudah for this sudden defection from the ranks of religious Jewry, but their pleas fell on deaf ears. The lure of power, prestige, and money was far more potent. The Agudah attempted to take over the leadership of the Edah Hacharedis for themselves to neutralize this embarrassing opposition, but their bid was thwarted by Rabbi Amram Blau, ztl, who was the successful contestant in a bitterly-fought election.

From then on, the Edah and the Agudah went their separate ways. When a United Nations commission held hearings on the future of Palestine towards

the end of the Mandate, the two representatives of the Edah Hacharedis, Rabbi Y.Z. Dushinsky and Rabbi Z. R. Bengis pleaded that Palestine not be made a Jewish State dominated by Zionist parties. Instead, they asked that Palestine be made a democratic state in which Jew and Arab could be recognized as equals and there would be eliminated the need for racial and religious infighting and bloodshed. Following their appearance, the Agudah sent their own representative, Rabbi I.M. Levin before the commission to take exception to the statement of the two Rabbis and to claim that the religious community did indeed want a "Jewish" state. Rabbi Dushinsky then made a last minute appeal to urge that at least the city of Jerusalem be kept free from Zionist domination, and this plea, also, was rejected.

When the State of Israel was established in 1948 the Zionist parties took immediate steps to eliminate the last stronghold of the religious opposition, the Edah Hacharedis. Although the government could and did remove the statutory privileges that the Edah had enjoyed, they could not take away the respect and trust that this institution had inspired among religious Jews. Thus it is that the Edah survives to this very day as a citadel of uncompromising Judaism in Israel.

While the State could not do much to the constituency of the Edah, short of annihilating them, the State was very successful in destroying the religious lives of the hundreds of thousands of Oriental and European Jewish immigrants who came to Israel during the early 1950's.

The Oriental immigrants, confused and destitute, were an easy target for the Zionist masters of Israel. Children were isolated from their traditional parents and indoctrinated in the new egalitarian Socialist-atheist way of life. A whole generation of Oriental Jews from Yemen, Iraq, Morocco, Algeria, Egypt and Tunisia were lost.

The silent struggle still goes on in Israel today, where religious groups such as the Edah Hacharedis and Neturei Karta refuse to be swept along with the prevailing secularist currents. It is to these self-sacrificing Jews, the guardians of the flame, that we must be ever thankful for the continued existence of authentic, uncompromising Judaism in the Holy Land. May G-D strengthen them in their sacred task.

THE "TRANSFORMATION" FROM 'DOWN UNDER,

by the famous Australian author and editor
Mark Braham
(An Evaluation)

The success of Zionism as a political movement was assured by - and to this day remains dependent upon - two factors: a desire to sever the bonds of Torah, and anti-Semitism. That these two factors are intimately related in Jewish teaching, the latter, in fact, being regarded as a consequence of the former, is basic to Torah. The secularisation of Jewish life and the decline of the rabbi as an effective figure in Jewish communities, go hand in hand at a period when secular Zionism is considered the 'Orthodoxy' and anti-Zionism the 'heresy'.

Character of the mood of the times and the degree of secularisation of Jewish communities is the story of my attempt to procure a copy of the anti-Zionist work "The Transformation: The Case of the Neturei Karta", by I. Domb, a devoutly religious work. I went to the obvious source for a book in England by a Jewish scholar: one of London's oldest-established and best known Jewish bookshops. The bookshop proprietor served me personally.

'Do you have a copy of I. Domb's "The Transformation"?' I enquired.

He looked at me as if I was dressed in the uniform of a Nazi storm trooper and had asked for a copy of "Mein Kampf". 'They sent me a copy but I sent it back,' he snapped.

By what right, I enquired, did he set himself up as censor of Jewish books? No doubt, I suggested, had he held a position of similar power in the community at the time of Jeremiah, he would have joined the mob in banning his work. The characteristic of much great Jewish writing, including that of all the Books of the Prophets, was that it had been treated as 'traitorous' or 'heretical' in its day, I reminded him. He did not contradict me. I knew I had struck home, but I doubt whether he stocks the book.

In a forward to the book, Emilie Marmorstein had written:

...Today, any attempt to apply the traditional way of Jewish thinking to contemporary Jewish history often seems almost heretical even to those who regard themselves as the unchallenged custodians of Jewish traditions.

...Their minds (the Orthodox Jews) ...are confused by the distortions and perversions of the truth so widely and intensively distributed throughout Jewry.

...The positive side to it, the belief in the eternal destiny of Israel in accordance with the details of the Divine pilot project Divinely envisaged even before the creation of the world...once fervently and straightforwardly held throughout Jewry, has now become the characteristic of a small but creative minority.

Comparatively little is heard of this minority which has not mastered the techniques of modern publicity and even if it had, is hardly in a financial position to apply them. It is a rearguard action that is being fought by survivors of a holocaust of souls in the conviction that the trends of the past two centuries are due to be swept away and that with our arrival at the climax of defilement an Age of Faith is once more due, a prelude to the fulfilment of the final destiny of the true Israel for the benefit of the whole world.

"The Transformation" is a remarkable book. The impact of a reading of it on English-speaking Jews - especially those who have been raised in an assimilated and Zionist orientated society of the West - is likely to be shattering. Most Jews of the West have been raised in an environment which gives little clue to an almost lost tradition of deep piety and intense uncompromising fidelity to Torah ways and attitudes.

An unremitting stream of Zionist propaganda assures us continually of the deep debt we all owe to Israel and Zionism, and reminds us that for the first time in 1,900 years we can sleep secure in the knowledge that Jews patrol the borders of a 'Jewish State', plus the fringe benefits: a Jewish flag flies over a portion of the earth's surface; a 'Jewish' international airline traverses the skies; 'Jewish' sporting teams compete in world competitions; emissaries of the 'Jewish State' flit back and forth to the capitals of the world. The Jews, so the Zionists tell us, have gained a new respect in the eyes of the nations. And, for those interested, the hotels in Israel are Kosher. All this and Heaven too!

Yet - and the Western Jew would find it hard - to put his finger on the problem - there is a deep unease in Zion; nor is it entirely attributable to the political

situation in Israel. It has been there since 1948. The Jew feels there is something wrong with Zionism; but he is afraid to confront an analysis, the logic of which would destroy the comfortable illusions which are the foundations on which he has built his life in his Western middle-class Establishment ghetto. Domb had written:

The incompatibility of Zionism with the true essence of Judaism is proved by the fact that when Zionism reached its zenith and engulfed almost all sections of Jewry, an active Zionist campaign for the estrangement of the Jewish people from the Torah was intensified. Laxity, and among certain sections, even animosity towards our religion on the part of Zionism, is not incidental but a direct outcome of Zionist ideology.

Throughout the period which has elapsed since Zionism first appeared on the Jewish scene, Zionists fought religion by different methods. Their writers and ideologists have either openly attacked, or discreetly ridiculed, Judaism. The anti-religious bias of Zionism was by no means confined to writings and speeches, but was expressed in a practical manner in logical sequence from the theory. In every town and village in Central and Eastern Europe, where Zionism had established itself, the local Zionist organisation constituted at the same time an anti-religious outpost. To every individual the acceptance of Zionism meant more or less gradual rejection of the burden of Torah observance, and when these individuals attained the strength of a group, they proceeded to launch Zionist public desecration of Sabbath and Kashruth, etc., demoralising the whole religious atmosphere permeating Jewish life. They established schools and sought to eliminate every trace of religious thought from the minds of the children attending them. As their numbers grew, they were determined to seize power and dominate communal life; they gradually managed to seduce large numbers of Jews from their Torah observance, and bring them under the influence of irreligious and even anti-religious circles.

At first sight, one will be at a loss to understand why, if Zionism is meant to bring salvation to the afflicted Jewish nation, it should embrace such violent anti-religious bias, particularly if one bears in mind that Zionist

propaganda started off by quoting 'Psukim' of the Torah in support of the movement.

...why after they have achieved their aim and their state has been established, has this anti-religious trend become more obvious than ever before, so that it is now quite openly displayed without any effort on their part to conceal it?

All this lead to one obvious conclusion: that Zionism is basically the reverse of our 'Emuna' and religious ideology. To become a Zionist means to conceive Jewry as something temporal and earthly, utterly divorced from all the divine connections, upon which the whole of 'Emuna' is based.

The extraordinary manner in which the views of the Neturei Karta have spread throughout the Jewish world is living testimony to the inexorability and inevitability of the spread of truth. With virtually the whole of the power of the Jewish press and institutionalized Jewish society ranged against them throughout the world, the Torah message of Neturei Karta has had an effect wherever Jews congregate. The extent of Zionist propaganda to combat Neturei Karta views is the measure of their influence.

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POLITICAL ZIONISM AND THE STATE OF ISRAEL

MORAL ISSUES

BY I. M. RABINOWITCH

sixth in a series

ZIONIST PROPAGANDA

A question I have often been asked is: How was it possible, within two generations, to convert the majority of Jews throughout the world to Political Zionism? What was clearly not appreciated here was the character of Political Zionist propaganda - the extent to which it has penetrated; the depth to which it has penetrated and its power - an extent, depth and power which were not even equalled by the propaganda of the Nazis and, to this day, not even equalled by the propaganda machine of Communism.

Notwithstanding the vehement denials, the Jewish press, with very few exceptions, is now a Zionist press. Writers of any independence have been forced to remain dumb; anyone who dares to have an opinion of his own is considered a traitor. Every means is taken to keep his thoughts from appearing in print.

Of penetration of Political Zionist propaganda in extent, in depth and in power, one example will alone suffice. It is the testimony before the United States Senate Committee on Foreign Relations in 1963, when the United States Justice Department decided to require the American Zionist Council, despite the name 'America', to register as a foreign agent. What had led to this investigation by the United States Senate Committee on Foreign Relations was the discovery of fraudulent practices by top Political Zionist leaders in the United States in use of funds which they had led the U.S. Government to believe were entirely for charity and, therefore, tax-free, when in fact, by a combination of highly complex trickery were so channelled that countless millions of dollars were returned to the United States and other countries for propaganda. But particularly to note here is the document which was called "Budget Digest".

By subpoena of top Political Zionists along with the records of the Political Zionist organizations they represented, was discovered a document with the title "Budget Digest" which had been prepared in 1961 by the American Zionist Council for the Council of Jewish Federation and Welfare Funds. This document revealed that, prior to 1961, the Jewish Agency (Executive arm of the World Zionist Organization and ultimate recipient of, approximately, 80 per cent of United Jewish Appeal monies) had used United Jewish Appeal and Welfare fund monies not only to support the extensive propaganda activities of the American Zionist Council

in the United States and propaganda activities elsewhere but also for the different political parties in the State of Israel. I wonder how many contributors to the Appeal campaigns are aware of these frauds and their extent?

But particularly relevant here are the propaganda techniques which were made possible by the countless millions of dollars obtained by means of these frauds. I quote verbatim contents of the document which was discovered in the course of the investigation by the U.S. Senate Committee on Foreign Relations:-

Magazines: Cultivation of Editors. Stimulation and placement of suitable articles in the major consumer magazines. Reprinting and distribution of favourable materials which appear in the above publications. Stimulation of articles in trade and specialized journals.

T.V., Radio, Films: The Department arrangement for talks and interviews on Radio and TV and servicing of film requests. It cultivates leading personalities in these media. It encourages networks and stations to create programs revolving around Israel.

Christian Religious Groups: Cultivation of key religious leaders and groups. Setting up of Seminars on Israel for Christian clergy. Stimulating of positive articles in the Protestant and Roman Catholic press. Counteraction of hostile material in that press.

Academic Circles: Support of the American Associations for Middle East Studies ... Cultivation of leaders in the academic community. Stimulation of "Israel Day" on college campuses. Cooperation with colleges and universities in setting up Seminars on the Middle East. Monitoring and counteraction in academic journals. Guidance to student Zionists and other Jewish students in Arab-Israel issues ... Preparation of materials for elementary and high school faculty.

The Daily Press: Cultivation of Editors. Stimulation of positive material via syndicated writers and columnists, etc. Counteraction of hostile material. Reprinting and distribution of favourable material.

Books: Assistance to publishers in the promotion of worthwhile books. Distribution of books to public and college libraries.

Speakers: The Speakers Bureau will continue to utilize Israelis, American Christians around the country

and American Jews on academic, religious, civic and other platforms for positive presentations on Israel.

Liasons with Organizations: Both on the national and local levels, especially those with an international relations program. Special liasons with the Negro community.

Projects and Issues: Issuance of special material and guidance on controversial issues, such as Arab refugees, Syrian-Israeli relations, etc.

Visitors to Israel: Subsidization to individual public opinion molders to help provide them with an experience in Israel. Inter-University Committee study Tour of Israel. Organize other tours in which public opinion molders will participate. Provide suitable arrangements in Israel for handling of American visitors."

I wonder how many Jews know that of the enormous amounts of money which they contribute in the firm belief that they are for philanthropy, to 1959 alone, while thousands still lived in dreadful tin shacks in the State of Israel, the Political Zionists (so-called Jewish) Agency had spent forty-one million dollars on activities not in the State of Israel for suffering Jews but in the United States of America, in England and in Canada on so-called educational and cultural activities but actually propaganda. Six years later there was an item of \$65,000,000.00

What makes Political Zionist propoganda so successful are the almost complete control of the Jewish press throughout the world by Political Zionists; the body known as the 'Presidents Conference'; and the changes in policy of the two largest Jewish organizations in the world, namely, the World Jewish Congress and the B'nai Br's.

That most of the Jewish press is under Political Zionist control can no more be in doubt. My own experiences, and copies I have of letters and articles which had been refused publication because of their criticism of one or another aspect of Political Zionism - and these examples could easily be multiplied many times - testifying to this fact.

The influence of the Presidents' Conference is large. This Conference of Presidents of Major American Jewish Organizations, ostensibly representing all American Jews, is, in fact, a creation by the Jewish Agency of the State of Israel, which, in turn, is a tool of the State of Israel. It is also the political lobby in the United States on behalf of the State of Israel to influence the United States Government in favour of the State of Israel. Any pretence that the Presidents' Con-

ference is other than a Political Zionist organization has long ago been shattered.

NOISE

A particularly powerful technique of Political Zionist propoganda is, and from the very beginning of Political Zionism has been, noise. "Noise", noted Theodore Herzl in his diaries is, "everything ... a sustained noise is in itself a noteworthy fact". In his Memoirs, President Harry S. Truman complained of noise. I quote verbatim - "...top Jewish leaders in the United States were putting all sorts of pressures on me to commit American power and forces on behalf of the ... aspirations in Palestine". "I do not think I ever had as much pressure aimed at the White House as I had in this instance. The persistence ... disturbed and annoyed me. Some were even suggesting that we pressure sovereign nations into favourable votes in the General Assembly ..." "...The Jewish pressure on the White House did not diminish ... When I say the Jews I mean, of course, the extreme Zionists.

President Franklin Delano Roosevelt complained of the same thing. In reference to Rabbi Stephen S. Wise, because of the antics and incessant rantings over "inadequate political support being given to the Zionist cause", so tiresome had become the desk-pounding that, eventually, Roosevelt refused to see Wise.

Nor did the late President Kennedy escape the noise. Campaigns attacking the U.S.A. Government for having followed a policy which was dictated by fact supplied by the best informed and most important sources available - attempts to influence American policy-makers by threats of political reprisals and pressure campaigns - were parts of the political Zionist technique.

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The BOOKLET!!!

"MEAH SHEARIM CENTENNIAL" which includes over 50 photos of all aspects of life in Meah Shearim is still available for \$1.00. include twenty cents for postage.

The LOSHON KODESH booklets issue number 1 and 2 "AL CHDIMOSAYICH" includes memorandums, letters, declarations and hespedim of Reb Amram Blau zt'l can still be obtained for one dollar each. include ten cents each for postage.

write to: Neturei Karta
G.P.O.B.2143- Brooklyn, n.y. 11202

sorely needed. May the memory of his sacrifice mount to the Throne of Glory, arouse Heaven's compassion for the Remnant of Israel and hasten the Redemption of Zion, Amen.

BACKGROUND NOTES

1. The Zionist furore over Rabbi Sonnenfeld's visit to the Sharif Husayn must be understood in the light of Arab nationalism's liberal phase. Most of the anti-Zionist declarations drawn up by Arab leaders in the early twenties distinguished between Jews and Zionists; and the generosity of their sentiments induced some Oriental Jews to add their signatures to anti-Zionist petitions. In 1923, a group of them met in one of their synagogues to protest against Zionist rule and call for Jewish-Arab friendship. The Zionist leadership was shocked and alarmed by this demonstration, which it managed to keep out of the newspapers. However, the 1929 outbreak put an end to this development: their own losses forced the vast majority of Zionism's Jewish opponents, both European and Oriental, to rely on Zionist 'protection'.

2. Zionist newspapers have named the assassins as Abraham Krichevski (Ciora) and Abraham Silberg (Tahomi)—the former is said to have died in Tel Aviv in 1942, the latter to have emigrated to California—and identified Isaac Ben-Zwi, his wife, Rachel Yanait, Moses Eisenstadt and Aviezer Yellin as prominent in the Haganah's Jerusalem branch at the time. Hecht, to whom the Haganah's historian ascribes the sole responsibility for the order to kill De Haan, was dismissed from his command by the Zionist leadership as the result of an investigation into the Haganah's failure to give prior warning of the 1929 outbreak.

The Martyr's Message by Emile Marmorstein of London, England is available in booklet form, with an introduction, for seventy five cents. Postage prepaid.

Write to Neturei Karta of U.S.A. G.P.O.B. 2143 - Brooklyn, N.Y. 11202



Dehaan's Levaya
(funeral)

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LETTERS TO THE EDITOR

We are grateful that our publications have aroused much interest among large sections of the Jewish Community as witness the large volume of letters we received. Space limitations prevent us from printing more than a sampling of our correspondence both pro and con. We regret that we cannot personally acknowledge each letter, nor answer the questions raised in the letters. We are confident, however, that the readers will find answers in past and future articles of The Jewish Guardian and the other books and publications available through the Jewish Guardian.

* * * * *

Why not change the needle? Or do you feel that we can only find Chometz in Zionist homes while our own rooms are all immaculate? I would not say so. Yes, let us look up to Reb Yoisef Zvi Dushinsky and his careful choice of words when asking for an International Yerushalayim, let us look up to Reb Michael Boer and try to emulate the ways of these Zadikim in many respects, and not just for the one purpose of improving the Zionists.

* * * * *

David U., N.Y.C. 10033

Thank you so much for sending "The Guardian" to me. May G-d bless you for your noble, dedicated and sincere activities. I fully and deeply adhere to all the principles and ideas you represent so deeply inspiring. Soon the time will come, Lord willing, that the unJewish Zionist so-called "state" will be wiped out. May it be in our own time. Thank you again. Enclosed, please find \$3.00.

* * * * *

M. Sifman, London, England

Dear Sir,

Many thanks for the book, pamphlets and your note. I enclose an International Money Order for U.S. \$6.00 as requested. I would be interested to see a list of your publications. Can you give me more information especially sources on the PATRIA tragedy?

* * * * *

Friedman, Brooklyn, N.Y.

Dear Sirs,

Please send me "Torah Judaism and the State of Israel" and Volume II of your magazine. I am enclosing \$1.50.

I give you much commendation for making the above book by Rabbi Zimmer available. Perhaps you can find way to get "Perfidy" back on the market.

* * * * *

Hershel Finkelstein, Chemist, Queens, N.Y. 11694

The enclosed manuscript or essay is dedicated to the memory of Dr. Jacob DeHaan, may he rest in peace.

Science and Modern Day Worship Of Idols

It is a common truism that history repeats itself. In approaching the subject of this paper and tale I want to begin by recalling the time back in the days of Enoch before our father Abraham. The belief then prevalent seems to be that in view that G-d created the stars it was correct to honor and worship these creations and, finally, to worship idols connected to creations of the Almighty. It is reported that the wise, and the not so wise, apparently believed and practiced in the worship and sacrifice to all sorts of idols of matter and theory. These developments and apparant sequences can rightly be considered as logical, orderly and even scientifically sound, but, because such worship became more and more futile and destructive there arose our father Abraham. And with the help of the Almighty there also later arose our prophet Moses and the Holy Torah. To this day and forever we thank the Almighty for His Torah which was given or loaned to the people He chose to have His Torah.

And coming closer to the present times, we often find the error of calling the great Moses Maimonides (Rambam) a man of science and Torah when in fact he was truly a man of Torah and knowledge. We even find in a recent book with the title Maimonides' Mishneh Torah, edited and annotated by Phillip Bimbaum (Hebrew Publishing Company, New York), that he translates the word knowledge into science (page 7) and science into knowledge (page 16) and he goes on to equate what is scientifically true with what is true Torah. This, Maimonides did not do. Maimonides did, however, make scientific observations and even some scientific observations which were not entirely correct. For example, that fire and air ascend only upward and water and earth only downward. Perhaps the Rambam does make those statements, however, it is scientifically true that air can descend downward and water can float and rise upon oil. There never has been a man of science, only men of the Creator, and we worship and trust only in The Creator and Torah.

Belief in the idols of science, and in the men-idols of science, has led to the terrible destruction of the Spirit of Mankind. There is only the light of Torah and G-d to nourish the Spirit and mind. G-d has no equations or equals. He will not allow us to make equations of Him and so we see mankind, and Jews included, ravaged too often by holocausts, treachery, and for the Jew: assimilation and melting away to idols and worshippers of idols. Holocausts are planned and carried out by men who think scientifically and science will not save man. The methods of the Torah, as compared to the so-called scientific method, will lead, however, to light and life. It will give light to life and life to light and keep us free of idol worship and allow the birds to sing. Belief and worship of science then inevitably leads, as in the days of Enoch, in the belief and worship of the fruits of science, i.e. jingles jangles and idols.

Questions concerning Torah and science or science and religion often settle on questions concerning the creation. And here, the man of science but not the man of knowledge, will even equate his science rich (but knowledge sterile) theories with the deeds of The Creator. Science hardly proves anything, or can even find suitable definitions, and here again the man who is science rich (but knowledge sterile) will try to prove (or disprove) scientifically what is stated in The Scriptures. And so again this leads, as in the times of Enoch, to the worship of the intellect. Man's futile search for equations leads him into infinity or zero or how to reconcile the two: if he attempts to use the idol fantasies of the mind to scientifically explain the Creation. Instead of thanking G-d for His Creation and His Torah and recognizing the limitations of intellect. Instead too often there seems to be a panic to answer the unanswerable and give to idols control of those who in turn created the idols. Let us not allow the worshippers of science to make us into skeptics, and non-believers and enemies of knowledge. Perhaps coming down to it, science is not more or less than trial and error without any regulators to control the effects of said trials and errors. In comparison, the Torah prophets explained and told and warned the Jews and Nations about the delights and perils of worship in idols. "And your alters shall become desolate, and your sun-images shall be broken; and I will cast down your slain men before your idols." Ezekiel 6

* * * * *

Joseph Saidel
Juris Doctor
Albany, N.Y.

Dear Sir:

Am I to infer from your "A Plea for Our Rights" in the April '74 Nissan 5734 issue of "The Guardian", page 8 left column, near end ("...religious Jews...who had lived peacefully with their Arab neighbors for generations...") that the following is untrue?

(The time, after August 23, 1929) "...In Hebron... more than a hundred Jews were killed or wounded, many of them students of a Talmudic academy who were slain at their studies, and in Safed...the Arabs killed or wounded forty-five men, women and children." Excerpts from page 253, Fulfillment: The Epic Story of Zionism, Rufus Lears, World Publ. Co., NY, 1951. (See also, from page 263.)

N * * * * *

Mrs. Leah B., Seattle, Washington 98118

Gentlemen,

Enclosed is a check for \$5.00. Please send me a subscription to "The Guardian".

After having lived in Yerushalayim for 4 years (Kiryat Mattesdorf and Beit Yisroel) my husband and I come to the conclusion that the so-called "Jewish State" is not a Jewish State. How do you feel about this possibility? Arab terrorists have never made a distinction between "frum" and "frej" among our people.

(I find your whole ideology very interesting, but, unlike you, I wouldn't say Hallel if an A-Bomb exploded in Tel-Aviv), but there was one statement in it which drew a smile from me. In page 10 (Editors note) there is a mention of the big November 4th demonstration at the U.N. It goes like this: "...to all those who were misled to go to the Zionist demonstration November 4, 1974, at the U.N. where the Agudat Israel, under the auspices of Moshe Sherer, joined for the first time, Moshe Dayan, Abba Eban, outspoken atheists, and all reform conservative and Zionist groups, in "solidarity" against the Almighty. So! The Neturei Karta publicly says that Yasser Arafat is omnipotent above everything else, or that Hashem's name is Arafat. Had a Satmarer been at Matan in that school on that day, he would have been a shot at too by the Arabs. They not only hate Zionists they also hate Jews. There has always been a dislike between Arabs and Jews and there always will. (Especially now)

Don't get me wrong. This is not an insult letter. Most people think that the Neturei Karta are a bunch of nuts. But they are ignorant of their whole ideology. I have been on your mail list for some time and get very very informative material from you. I more or less know what you are doing.

There is an alarming number of things wrong with the State. People are definitely being brainwashed by Zionism, and therefore I think that the Neturei Karta is very important of someone (like myself) wants to hear both sides of the story.

However, the State is there, even if it should not have been established to begin with, and there are 3 million Jews there. Someone told me that during the 1973 war, the Neturei Karta actively helped the Arabs. Is this true?

Issues is of utmost value. I am sorry to say that my evaluation of the political attitudes of the establishment of the Jewish Community in the US toward Zionism is one which regards them as, almost, a 'lost case'. Nevertheless, I see working on these issues an essential task, particularly from a moral standpoint.

I would very much like to receive your literature so I can better understand your position as regard Zionism, the state of Israel and your evaluation of the state of the Jews both in the US and in Israel. I am also interested in your views regarding the Palestinians and the Palestine Liberation Organization, as some coverage of that has recently appeared in the Hebrew press in Israel. If you can send me two copies of each of your publications I promise to pass it to others who will be interested in it.

I am open to consider a discussion with you on whether we can be of help to each other in this struggle against Zionism.

* * * * *

Mrs. N. Mandel, Far Rockaway

Dear Editor,

As I look at the pictures of two Kadoshei Elyon in your paper, Reb Michael Baer, whom I had the Sechus to know personally and whose dictation I took and as I read the brave, yet tactful lines of Reb Yo-sef Zvi Dushinski Zichronon Livrochah, I become of German goods? Did he not cite the humility of Reb Yochanan ben Zakai who pleaded for Yavneh Varhachomaha? Did not Reb Michael Baer...

and as I read the brave, yet tactful lines of Reb Yoif-
sef Zvi Dushinski Zichronon Livrochah, I become
of German goods? Did he not cite the humility of
Reb Yochanan ben Zakai who pleaded for Yavneh
Vechachomeho? Did not Reb Michael Baer, the most
courageous man - perhaps in all of Jewish history -
condemn any arrogance towards the enemy and al-
ways advocated Hachnooh, and Hachnooh only?

You compare Zionism with Nazism. If your com-
parison holds true, and unfortunately we know by now
how perfidious our brothers have been - then we must
not apply means against them which our past leaders
would have never condoned to be used against any-
body, Nazis or others. When I heard about the burn-
ing of the flag, I did not believe it. How could peo-
ple in their right mind thus enrage their brothers fur-
ther? The hands of the Zionist leaders are stained
with the blood of European Jews whom they sold down
the river, - do you want to give them an excuse to
harm us further? And does not anyone of you realize
the terrible Chillul Hashem that was caused by such
hateful public demonstration of Jew against Jew, -
at a time when the entire world's concentration is
focused upon our Holy Land as the target of all anti-
mosity, as the cause of universal tension, and when
the disastrous explosion could take place at any mo-
ment Hasehm Yischmerenu.

I have tried to read your paper with an impartial
eye. I was impressed when I learned more about the
steadfastness of Reb Amram Blau, ztl. Anybody who
wants to know the truth about Zionism has had ample
opportunity to find out all he wanted, in Reb Mich-
ael Baer's "Min Hametzar" in the modern book "Per-
fidy" and in the annoying and firing Chazorah of
the Inyan which seem to be the sole topic of your
paper.

However, the State is there, even if it should not
have been established to begin with, and there are 3
million Jews in it. You
p.s. Someone told me that during the 1973 war, the Ne-
turai Karta actively helped the Arabs. Is this true?
p.p.s. Where can I get a copy in English of Min Hamet-
zar?

* * * * *
Adon,
Bewakasha, change my name to Morris F. Instead of Rab-
bi F. for I might get arrested as being an imposter because
I have no smicha.
p.s. Would highly recommend of some English with your
regular Hebrew copies. Good prospect of increasing citi-
zation.

* * * * *

Yair Svoray, Cambridge, Mass.
Dear Sirs,

I am an anti-Zionist Israeli Jew who left Israel some
years ago and is now living in the U.S. During my stay
in this country, I have always tried to be engaged in a
struggle against Zionism mainly through speaking and
making my opinions public.

In the last year, during which I have lived in the
Boston area, I became aware of your anti-Zionist cam-
paign (The New York Times ads) which I strongly sup-
port. I think that, given the state of the American Jew-
ish community and the most common stand its members
have regarding the Zionist state, your work on these

to the conclusion that the so-called "Jewish State" is
the biggest hoax in the history of our people since Shab-
the dissolution of the Zionist state.
take over Eretz Yisroel. How do you feel about this
possibility? Arab terrorists have never made a distinc-
tion between "frum" and "frei" among our people.
(Remember Chevron '29?)

I would look forward to reading about your analysis
of the current situation and how the Neturei Karta would
deal with Arab leaders. May Hashem have mercy on His
people and send us His Moshiach soon.

P. S. Please try to find another printer for "The Guar-
dian" and turn out a more polished publication if you
can help it. The Meah Shearim Centennial booklet
was a really fine example of the kind of publication
you ought to produce.

23
* * * * *

Zev C., Cleveland Heights, Ohio 44118

Enclosed you will find \$5.00 - \$3.00 for "The Guc-
dian" and \$2.00 for the "Meah Shearim Centennial"
booklet.

I am interested in Neturei Karta ideology since I
became close with a Neturei Karta family during my
stay in Yerushalayim this past year.

* * * * *

Sam Osdoba, Brooklyn 11235

Dear fellow Jew:

A few days ago I received the November 10, 1974
issue of "The Guardian". I find it pretty interesting