

The Jewish Guardian

7'63

Issue No. 7

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

May 30-Sivan 5736

We would like to bring to your attention the following urgent message from Jerusalem addressed to the President of the security council of the United Nations, sent by cable--gram.

5/12/76

Memorandum

His Excellency
Ambassador Guiringaud
President, Security Council
245 East 47th St. N.Y.C., N.Y.

Most Honored Excellency,

We hereby submit to your excellency the following memorandum and appeal: Today, May 12, '76, the Jerusalem Dept. of Beautification a division of the Jerusalem Municipality and the local police issued an ultimatum to the residents of Meah Shearim, in Jerusalem to close down the ritual slaughter house in Meah Shearim by Friday, May 14.

This department has already closed the ritual slaughter house in Machné Yehuda. The closing of these slaughterhouses is an act against the religious freedom and conscience of the residents of Jerusalem. Thousands of men, women, and children, will be cut off from their only available source of meat.

The municipality through its department of Beautification allows, permits, and sanctions the houses of pornography, licentiousness, and worse to defile and debase the Holy City of Jerusalem. Archaeological diggings are turning the holy places into tourist attractions. Yet at the same they deny the orthodox pioneers settlers of the Holy City the right to have their meat slaughtered ritually under the personal supervision of their own Rabbis.

We underscore that this not a health issue as these facilities conform to all sanitary requirements.

As citizens of Jerusalem, who have never accepted the annexation of the Holy City into the State of Israel: and in view of the Friday ultimatum, we implore Your Excellency to use his good offices as President of the Security Council of the U.N. to deter the Zionist authorities from implementing this cruel scheme to deprive a Jewish community of its elementary human rights which they have enjoyed for hundreds of years, and certainly antedate the establishment of the Israeli state in the Holy Land.

Please accept your Excellency, the assurances of our highest esteem.

Rabbi Uri Blau
Jerusalem Neturei Karta

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the State of the Jew.

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VOLUME 1

Editorial

As we went to press we were notified from Jerusalem, of the closing of all ritual slaughter houses. Rabbi Uri Blau of Jerusalem Neturei Karta cabled to a number of world leaders and to the Security Council of the United Nations. The memorandum on the front page of this issue was entered as an official document of the Security Council & of the General Assembly and distributed to all member nations as such.

As of today's date, the Zionist municipal authorities in Jerusalem are threatening the owners, chicken flickers, and ritual slaughterers with both fines and prison sentences. The residents of Meah Shearim have defied the orders of the municipality and are continuing to slaughter in the Meah Shearim market place.

The Beth Din Zedek (Rabbinical Court) of the Orthodox Jewish Community issued a proclamation to all residents of Jerusalem to withstand the efforts of the police to close the market place & to defy the Zionist authorities. They also decreed that the workers and ritual slaughterers must continue to operate.

The assistance of all Jews is requested.

As it became known, that the cause of the disturbances in Jerusalem and on the West Bank was on account of Zionist hoodlums treading on the Temple Mount, Neturei Karta issued this letter.

His Excellency
The Secretary General
Dr. Kurt Waldheim
United Nations, N.Y.

Most Honored Excellency,

Due to the present situation in the Holy Land, we find it imperative to submit the attached documents for your Excellency's consideration.

We also find it necessary to emphasize and reiterate the following:

(a) Treading on the "Temple Mount" is of the gravest sins for the Jewish people, as brought forth in the Torah and all commentaries, i. e. Maimonides, etc. The severity of this transgression is considered in the same category as incest and adultery. This is an undisputed point in Jewish religious law. Throughout the ages this ban was scrupulously observed by all the Jewish people.

(b) The Jewish people never intended and do not intend to encroach upon the places considered Holy by other inhabitants of the Holy Land.

Therefore we implore Your Excellency to do all within his powers of the Security Council of the United Nations to resolve this present dilemma in a peaceful manner through your good offices.

Please accept, Your Excellency, the assurances of our highest esteem.

With the blessing of Torah loyal Jewry and in their name.

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March 25, '76

The West Bank Riots, the Western Wall, and the Riots of 1929.

by Pinchas Eliyahu

Today's newsmedia' are full of reports on the rise of Anti-Zionist sentiments among West Bank Arabs. For many people this is a surprise. Why should the Arab population in the occupied territories suddenly develop these antagonistic-feelings towards the Israeli Government which has attempted to treat them so generously?

Such questions derive from a basic misunderstanding of the relationship between the Arabs and the Zionists in this troubled part of the world. This article will attempt to shed some light on this relationship by focusing on a much-misunderstood portion in the history of Arab-Jewish relations: the riots of 1929

Here are the basic facts: Following the Balfour Declaration of 1917, which promised the establishment of a Jewish National Home in Palestine, clashes between Arabs & Jews became more and more common. The Arabs, who had formerly viewed the Jews as visitors and or settlers to the Holy Land interested only in spiritual fulfilment, now recognized that the new Zionist elements were radical revolutionaries, intent on seizing control of the government by intrigue and by force of arms.

Following the establishment of British Mandate in Palestine in 1921, both Zionists and Arabs started maneuvering the British Government. The Arabs became extremely sensitive to even the most minor change in the "status quo", which might lead to more power or territorial acquisition by the Zionists.

The Zionists found it expedient to attempt to outmaneuver the Arabs by clothing their Nationalistic claims in the guise of religious piety. Thus it was that "Battle of the Wailing Wall" became a cause celebre between the Zionists and Arabs.

The "Western Wall" (Kosel Maaravi") is the only wall remaining from the Temple of Solomon that was destroyed because of our sins, two-thousand years ago. Since that time, Jewish people have made pilgrimages from all over the world to pray at the wall and beg the Al-mighty to redeem the world and rebuild the Temple. The succession of Gentile nations who conquered the land generally permitted the Jews to worship at the wall, without interference.

The Zionists decided to capitalize on worldwide respect for this Jewish tradition and to use the wall as a ploy to advance their claim for sovereignty over at least some portion of Palestine.

With the cooperation of the Zionist-appointed Chief Rabbi Kook, the Zionists attempted to make certain changes in the status of the wall

To understand these changes, it is necessary to know that up to that time, the wall was part of a courtyard which belonged to a Moslem "Wakf" or sacred charitable trust for indigent Moslems.

These Moslems lived in houses surrounding the courtyard and used it as a thoroughfare: They did not ordinarily disturb those Jews who came to the wall to pray.

The changes introduced by the Zionists were intended to change the status of the wall from a "Wakf" property to a property of the "Jewish National Home". Although they sought to disguise their efforts by claiming that the changes were "for the convenience of the pious Jews who wished to pray at the wall". It was quite obvious simply by observing that in the forefront of this effort were absolute atheists, that the furtherance of pious devotions were not the true goal of these modifications.

The following changes were instituted:

1. Benches and arks (for Sifrei Torah) were installed in the courtyard.
2. All kinds of speeches and lectures were presented at the wall, with the participation of large multitudes of people, that had not visited the wall to pray before.

The Arabs, led by the Mufti, were quick to notice these changes and to appreciate what they signified in terms of Nationalist goals.

The Mufti quickly lodged a protest with Mr. Harry Charles Luke, who was then in charge of the Palestine Mandate. Mr. Luke referred the protest to the Vaad Leumi (Zionist Council of Palestine) and asked them to justify these changes in the "status quo", in writing: The Vaad Leumi did not reply. Meanwhile, the Mufti submitted evidence that demonstrated that the status quo had indeed been violated.

The Vaad Leumi decided to go to Rabbi Yosef Chaim Sonnenfeld who had lived in the Holy Land for some 60 years, to get support for their contention that the Wall had always had the stature of a synagogue.

On October 14, 1928 Rabbi Sonnenfeld replied as follows:

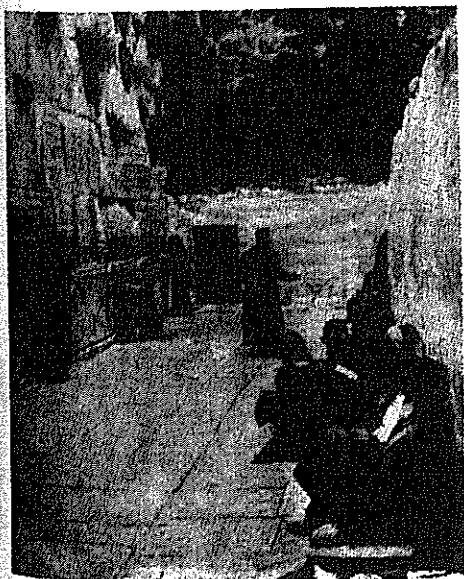
Jerusalem, 30 Tishrei, 5689. (October 14, 1928)

The National Council, Jerusalem.
(Vaad Leumi)

Gentlemen:

In response to your inquiry of the Eighteenth instant concerning the Wailing Wall, I regret that I am unable to supply any information and specifics concerning the points mentioned. However, as regards the question: Was it the practice to bring an Auron Kodesh and Sifrei Torah to the Wailing Wall? — I know that never has there been such a practice; and likewise today, I am totally dissatisfied with the practice.

Respectfully,
Awaiting the Redemption at Hand,
YOSEF CHAYIM SONNENFELD.



Ultimately, the Zionist Vaad Leumi could submit no documentary proof of their claim to the Mandatory regime. They were forced to send Rabbi Kook to testify that it was obvious that the wall had the status of a synagogue and no proof was needed.

Meanwhile, a rumor was spread among the Arab population that the true aim of the Jews was to grab the Arab holy places, including the EL A'KSA MOSQUE (Dome of the Rock) which stands on the grounds of the Beth Hamikdosh (Solomon's Temple) The Arabs formed a Society for the protection of the holy places to prevent this from happening. The Society sent the following letter to Chief Rabbi Kook:

"The (Wall) is a purely Moslem place....ownership of which cannot be contested by anyone; That Moslems.... are concerned in its case from national, patriotic and political points of view; that the Jews' visitation to it as a simple visit and devoid of any ceremony, article of voice is a favor granted (to them) by Moslems.....

The Zionists countered by organizing a Committee calling itself "Lamaan Hakotel" (Pro-wailing wall), led by Professor Klausner, an atheist. This committee organized a demonstration of 10,000 persons (according to Hebrew Press) on Aug. 14 1929 in Tel-Aviv on the eve of Tishe Ba'av, the day of mourning for the destruction of the Temple, to "demand the dismissal of the officials in the Palestine Administration whose clear aim is to defeat the building of the Jewish National home in Palestine in opposition to the Mandate."

The demonstrators went to the Municipal building and heard a speech proclaiming that the "Wall is ours". The crowd shouted "shame to the Government"

(to be continued)

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THE CONFUSION OF A FORMER ZIONIST

by Daniel Ben David

I still hear the silver tongued speakers from a distance; the speakers beaming, large crowds, impassioned words, these were the days of the mass Zionist rallies. I was a child it was before World War Two and every thing was obvious. If only we could gather enough money, if only we had a state like every other else the millennial sufferings would be over. It was clear then that the murder of the millions, the shameful wanderings of my people could be eliminated if only we could be like all of the other nations. There would be peace and security if the Jews had their piece of land and security of an army and a national gov't with all of its trappings..

We were religious people; I went to shul with my father, went to yeshiva, kept shabbos and gave to the Jewish National Fund with religious fervor. No questions were asked, The Chalutzim were our national heroes, this state was to be our song—our salvation.

World War II and its Aftermath affirmed this. What could be more obvious, what object of faith could be more secure than the equation; the love of Israel (the people and the land) equals Zionism.

I remember the speeches well, mostly because I made them, believed the words, the hatikva was a new prayer, even the ratlis became the voice of Zionism.

If it was because of our sins that we exiled from our land that the end of the exile would eliminate sin!

The state developed and we attended new kinds of rallies. This time rallies to protect yeshiva students. The new rallies were to protect the holiness of Jerusalem; to protect women from multiple immoralities that inevitably result from forced conscription into the army.

Could we believe that the state we believed in, was anxious to turn North African immigrant children away from their parents and the faith of their parents. I grew up in America, a land in which religious tolerance was taken for granted. The Jewish State had to be better. Somehow then stories about the police beatings of peaceful protestors had to be lies. Israel was a Jewish State, its flag looked like a talis, its language the language of my prayers..Someone was lying!

Eventually the Zionists themselves were heard, in their incessant scandals and political battles, pieces of the truth emerged.

Ben Gurion preferred to leave the religious Jews in Europe he wanted Chalutzim (read, young socialists) Herzl considered Zionism as a more practical alternative to mass conversion to Christianity. The history of the Zionists in the second World War is well established. The Kibbutzim became communist centers, the Jewish Agency an international center funding anti religious programs, youth alia dedicated to separate religious children from their parents..

I was not convinced; after all there were the religious Zionists. There were recognized leaders like Rabbi Zvi Hirsh Kaliser and Rabbi Kook. It was simply a matter of good Zionists fighting the bad Zionists. Perhaps if we were more attractive, if we spoke "Ivrit" better, if we all made "alia" than the bad Zionist would surrender. After all we argued the majority were not bad people, the overwhelming majority were simply caught in the middle. I knew this to be true because I live with these people. They are the great masses of the Jewish people who give to the UJA, SUPPORT Israel Bonds and the local Zionist organization.

MEER

"Are the innocent to be punished with the guilty." Should we condemn the great masses of Jews who support zionist causes in purity and innocence? They remember their religious parents and grandparents with love, their contributions are a kind of substitute yizkor! They love the land of our fathers their donations are a memorial to their slogans, words, and formulas. Why so much excitement, why all of this fuss, why does a minority make such a fuss over what seems to be a technicality?

Because this "technicality" is the survival of the Jewish people. Our enemy is not, nor has it ever been, on the outside... The nations cannot destroy us, they too are tools in the hands of the Master. And the same Master seeks our obedience our absolute, uncompromising (even at times unrealistic) faith. Because our survival is a direct result to our fidelity to Torah. Even if all of the Zionists were religious, Zionism would still be dangerous.

At best some would say, zionism is a path to survival independent of Halacha. This is impossible! It is a matter of basic Torah ideology that we live because of Torah, that we are punished when we abandon it and that the Holy land tolerates our presence, only, when we preserve its holiness. If we don't it will spew us out. These are not comfortable facts. It is not easy to swallow. If we do not chew this well we may choke on our own confusion. Torah can never be an addendum to another ideology--there can never be a "religious zionism." If it is a Mitzvah then it is Torah and if not than we may have nothing to do with it.

What is the danger? Any path that claims to foster Jewish survival that is not a Torah path--in and of itself-- leads to avoda Zora (idolatry) and the punishment that comes with idolatry.

We hear the Arabs crying--they complain about alien European influences, introduced by the Zionists, about the immodesty of dress. The elders know that not having Arab Prostitutes or pornography their population need only go to The Jewish Sector. Is this the Torah that is coming forth from Zion? No, this is a direct result of good Jews, well meaning Jews, permitting thru emotionalism and idealism, the lie of Zionism to usurp Zion, still captive. She will be liberated by our G-d who awaits our return.

This is the first of a series of articles concerning Zionism and the Jewish world. Comments and criticism are invited, so as to encourage a continuing exchange of views and a developing understanding of the issues.

(DBD)

OUR STAND

by Yosef Becher

Due to the tremendous confusion during the past winter, we feel it imperative to state in plain, bold language our stand on a number of vital issues of concern to many of our readers. To our dismay, we are constantly forced to repeat numerous items we already printed many times, in one form or other, because of the large volume of inquiries that always bring up the same questions. The following should serve as a guide for future reference.

The Jewish people are not at war with the Arab people and has no part with the war the Zionists are having with the Arabs. Just as we seek to live in peace with our neighbors wherever we reside, so we now seek to live in peace with the Arabs.

The members of the Neturei Karta, are not interested in any political gains for themselves, or to be consuls or cabinet ministers, etc., neither in any Palistinian government, nor in any other government.

The public statements of the Neturei Karta, that it does not want a state and would rather live in any other state with the entire population in peace and harmony, is not political, but is entirely a Jewish position based on the Torah, and was not thought of in 5736.

To demand our rights taken away from us by world recognition of the Zionists and the establishment of their state before world bodies and public forums and in the press is strictly in accordance with the Torah and is not Political.

As Torah true Jews, we are told to follow the footsteps of our fathers. We were fortunate to have had exceptional and capable leaders lit the way for us and it is proper for us to follow in their footsteps.

In July, 1947, when the United Nations had a special committee on Palestine and Jerusalem, Rabbi Joseph Tzvi Dushinsky and Rabbi Zelig Reuven Bengis appeared before the commission and gave oral and written testimony. One of the main requests of these two elderly gedolim who were the chief rabbis of the Orthodox community, to which the Agudas Israel once upon a time happened to belong, is that Orthodox Jewry is definitely opposed to the formation of a Jewish state in any part of Palestine. Three times they repeated this request in their memoranda, which is in the archives of the United Nations (see Jewish Guardian #3).

The Agudah, led by Isaac Meir Lewin, disassociated itself from these rabbis and instead went along with the Zionists in demanding a Jewish state. The two chief rabbis and the Orthodox community they represented were labelled traitors in the Hebrew and Yiddish-Zionist press.

Even after the UN voted for partition, Rabbi Dushinsky felt it his duty to beg, demand and request that at least Jerusalem not be incorporated in the Jewish state.

In the memoranda, it is spelled out distinctly that prior to the advent of the Zionists, the Jewish people lived at peace with the Arab people. It is further stated that if not for the League of Nations and the British Mandatory Government which gave the Zionists autonomy, the warnings of the Orthodox Jewish community might have been heeded and we would not have come to so much bloodshed. That was all written and said in 1947, so what are we to say today, almost 30 years later?

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Rabbi Yosef Chaim Sonnenfeld, z"l, left Eretz Yisroel only once in his lifetime, and this was to visit King Hussein of the Hejaz. He wrote many letters for peace and containing blessings that were written in Arabic and publicized in the Arabic press.

Because of his doing things in this way the way of our forefathers in exile, that was taught us by our patriarch, Jacob—Dr. Yaakov Yisroel DeHaan was able to receive from the Emir Abdullah of Transjordan a signed document that Jews would be able to live in Transjordan and that he would help them out economically. This document was brought to the first Grand Assembly of the Agudah in 1923 in Vienna by Rabbi Moshe Blau and was read there.

Even after the dreadful Palestine disturbances of 1929, when more than 100 Jewish men, women and children were cold-bloodedly murdered, Rabbi Sonnenfeld found it of importance to publish his words of peace and truth. It stated there unequivocally that the Jewish people are not at war with the Arab peoples and specifically did not want to take that which wasn't theirs.

In 1930, barely six months after the pogrom in Hebron, Rav Sonnenfeld saw fit to send a message of blessing to the Moslem conference held in Jerusalem, under the Auspices of the Mufti. For those students of history who do not know, it was sent through the Agudas Israel.

Just as today, the Zionist papers were then filled with threats and warnings to Rabbi Sonnenfeld and his followers. Today anyone can view the threats and curses, etc., in the weekly diatribes of the so-called "Jewish Press," to name one of the many Journalistic traitors to Torah-true Judaism, and to compare them with the insults and threats, calls of traitor, etc., found in the Mizrahi papers, Haaretz and Doar Hayom, of the 1930's. The resemblance is fantastic. Just one difference: At that time, the attacks were aimed at the Agudah as well, and today the Agudah is part and parcel from the attackers.

We see from these few examples from our long history, that our leaders and sages never hesitated to bring forth before world bodies their grievances against so-called fellow Jews when necessary.

In the Shulchan Aruch (Code of Jewish Laws), it is codified that if two people bring a conflict, (Din Torah) before a rabbinical court, and the rabbis decide in favor of one against the other, if the loser fails to comply with the Din Torah, the rabbis are not only permitted, but are commended to go before the Gentile courts (which in other cases is a grave sin for our people) and to testify in favor of the awardee of the Din Torah, even when the matter involves as minimal an amount as two gold pieces.

How much more so when the matters pertaining to us are the very life line of our faith?

(to be continued)

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The Position of Religion in Eretz Israel Today

by Rav Moshe Sternbuch

If we speak solely of Georgian or of Yemenite immigrants we are not giving sufficient scope to the matter. Sephardic Jews which exists in Eretz Israel were almost all Orthodox more than a million Jews! Almost all of the 300,000 Moroccan Jews were religious. The Yemenites, approximately 100,000, arrived with beards and peyos, and the standard of tznius (modesty) was matchless. In Yemen, even unmarried girls covered their hair. The hundred thousand Jews who came from Iraq, as well as many of the 70,000 Egyptian Jews, had a similar life style.

In light of the aforementioned situation of those who came to Eretz Israel, the problem of the Georgian Jews is not limited merely to their group, nor to the Yemenites, but, rather, is a problem of one million Jews, whose fathers even today are religious, but unfortunately, more than 80% of the children receive an education of heresy. This doesn't include those who call themselves "religious", but whose observance no longer maintains the same standard.

We know that the Staff of G-d was such, only, when in Moshe's hand. As soon as it was placed before Pharaoh, it became a serpent. A Jewish child is like a Staff of G-d, a child of the creator. However, when, Heaven forbid, he is placed before someone like Pharaoh, he becomes a snake.

If the children who arrived would have been privileged to receive a real Jewish education, as they had received in the lands from which they came, they would have been a Heavenly staff, — Jewish youth who would continue to maintain, Kosher homes with "tznius", with holiness and purity, and with the study of Torah. Now that they fell into other hands, what has become of them? Unfortunately, hundreds of thousands of children have been lost.

Historically, if a child was converted to a different religion G-d forbid, it caused an uproar. Today, we have become accustomed to the situation, and no longer feel the problem. This can be likened to a man who is doped with morphine, & is insensitive to everything around him. We don't feel the tremendous pain that G-d has for the hundreds of thousands of children who were lost because of our indifference. We have become accustomed to this situation.

The truth is that the war being waged by the atheists who govern Eretz Israel is not merely against the children whom they educate. It is a war against G-d himself! Even on their "holiday," if one hangs a banner, "This is the day which G-d made, we shall rejoice and be happy in it," they erase it and exchange it for "This is the day which the Army has made, we shall rejoice and be happy in it." They cannot stand the name of G-d. Their war is against G-d himself. They battle and will not permit the children to be educated as Jews, because the result of such education would be that those children would be the Legion of the Heavenly King, and the object of their campaign is against the King!

It is baffling that the Jews of the whole world do not shudder when they see for themselves that not one, not two, not ten, not one hundred or one thousand or ten thousand, but hundreds of thousands of children whose parents are still devout Orthodox Jews, have, as a result of their education at the hands of the Zionist government, entirely thrown off the yoke of religion. The explanation is simply that we have been for so many years in exile that we no longer think as Jews.

6 * From an address by Rav Moshe Sternbuch

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Our Sages taught us, "Godol hamachti'oh -- He who causes another person to sin is more evil than he who murders.". The education of heresy and evil which they drive into young minds is worse by far than if they had killed them.

The Gemara (Talmud) states, Three books of Judgment are opened on "Rosh Hashana". In one saints are inscribed, immediately for life. In the second, the evil are inscribed immediately for death. However, it would seem that we see thousands of evil people who live on. Here our Sages brought to our notice the fact that a person can live, can eat and drink, can perform all of the normal acts pertaining to life, and nonetheless, he is called a dead man. In the view of the Torah, living is defined: "And you, who cling to the L-rd your G-d, you are all living today". Animals also eat and drink, but we know that living has a higher meaning. How? Through learning Torah and keeping *mitzvos*, Torah gives a man life.

However, to our sorrow, our every feeling has become dulled, and we look at every experience, even the most lofty, from a Non-Jewish viewpoint. We have come to the point where we understand death as only that state of being when man actually ceases to live physically. We no longer understand, as earlier generations did, the real meaning of living and dying. Consequently, when we hear that Jews have died, a terrible uproar is created, but not when we hear that hundreds of thousands of Jewish children are being killed with a worse kind of death; where the body remains intact but the soul is destroyed. This is, in the view of the Torah, the worst fate which can befall a man. This is a fate worse than that of those who perished in Auschwitz, whose souls were taken up to Heaven, to a special place which G-d had reserved for them. These people are torn entirely away from the source of Light in their lives, and we have become insensitive to all of this.

In the Sefer Hamitzvos, on the mitzva **V'Ohavto** "Love your neighbor as yourself," the Rambam explains the real meaning of "V'Ohavto". First, one must be loved by his fellow man, and then, he must see to it that others love G-d. Perhaps he means to say that when one acts according to the Torah, and exhibits human compassion, it is not yet proof that he means to serve G-d. He may intend only to get his portion of *Olam Habo* (world to come) However, when he wishes to save G-d's children from any misfortune which may come over them, this is proof that he loves G-d. Our youth is in spiritual danger. We should show our love for G-d by helping them, and showing our love for them. The truth is that we are lacking in love of G-d, and therefore we don't worry enough about His children. We permit the hundreds of thousands to be lost, and the situation gets progressively worse.

Let's discuss for a moment the bitter decree of the conscription of women which exists in Eretz Israel today, a situation unparalleled in the history of the Jewish people. Several months ago, the government released statistics, that 73% of Jewish girls actually serve in the Israeli Armed Forces. The meaning of This statistic is obvious to all. The State of Morality in the Army has been called ("ABIZRAYO DEARAYOS") (Promiscuity) but in actuality, those for whom it is only "tantamount" are a relatively small number--enough said. Lately, they have been Exerting Tremendous Pressure on each individual, and the percentage has risen to over 80%. Just think what it means: that over 80% transgress one of the most serious offenses in Torah, so serious indeed, that our Sages tell us that if heathen should ask for one woman to be given to them or else they will take all of the women;

we are commanded not to give up the one woman so as, not to betray a Jewish soul to defilement. Here, we give away 80% of the girls, a large number of whom are from religious homes. This is the most serious of Sins, and is included in the three sins for which our Sages tell us that one is obligated to sacrifice his life rather than transgress. The holy Torah bears witness to the fact that Eretz Israel cannot stand "Arayos", in the portion having to do with "Arayos" "And the Land will spit you out with your defiling of it" (That is, that the Jews, if they do defile the land, will be spewed out of it).

We had always believed, that, just as, at the time of the first redemption, from the bondage of Ancient Egypt, the Jews, as much as they were lowered and involved in spiritual depravation, retained their standard of modesty, and so in all generations, thereby hoping that by virtue of this purity G-d would soon send *Mashiach*. To our sorrow, this also has been taken away from us. They have taken our daughters and made them to loose. They have actually taken and used the advice of Bilam. When Bilam in his time saw that he could do nothing to harm the Jews, he hit upon the idea of defiling the Jewish women, by which he intended to destroy and annihilate the "People of Israel". This is precisely what is being done today by the rulers of Eretz Israel.-- with 80% of the girls serving in the Army.

Over twenty years ago, when the battle concerning women's conscription was taking place, the Brisker Rav Z"L (Rabbi Yitzchok Zev Soloveitchik) was one of the strongest voices heard in Jerusalem. He led the campaign, and even spoke out in middle of *Kriyas Shema*. He believed that a matter posing the danger of incest to the whole of *Klal Yisroel* had priority over the *Kriyas Shema* of an individual, and one may therefore speak out.

Later on, when they decreed that any girl who is religious need not go to the army, and therefore, only 40% of the girls would go, the Brisker Rav Z"L raged with anger. "How can it be that 40% of Jewish girls will go for prostitution?!" Someone tried to calm the Rav with the thought that now the figure will diminish, because the decree states that anyone claiming to be religious would be freed from military duty, and therefore many who are not really observant would claim to be, in order to be freed from the Service. The Rav replied, "You are making a great error." "You think that they need the girls for military service? No! They want to destroy *Yiddishkeit* (Judaism) and in order to do so, they will see to it that they take as many as possible." Nevertheless, we were unable to foresee a situation such as it exists today: 80% of Jewish girls are in the Military service, and, to our distress, even the other 20%--our daughters--now have a new threat lurking over them.

During the past months, they have been reexamining the law, and they found, that they "Hadn't properly understood it." The original law according to them, states, "One is not freed from Army service simply because she is religious, but, rather, only if her degree of religiosity doesn't permit her to go to the army." So, they must test how religious the girl is. Needless to say, they bother each individual girl endlessly, until they discover something wrong she has committed, and then say, "If you are like that, then you can go to the army as well." Today, even OUR girls are few that are freed from service. Even girls who have received proper education receive only a temporary deferment.

(to be continued)

IN THY TRUTH:

Spotlight on the "Jewish Press"

by Jacob Kohn

A series of articles devoted to analyzing how well America's self-proclaimed Anglo-Jewish Torah weekly "newspaper" lives up to its masthead slogan, "Teach Me Thy Way, O L-rd, So That I May Walk

Part 1

IN THY TRUTH"

We are not journalists, so we will leave the professional critique to those who can improve upon the Jewish Press (and there are many).

But we are Torah-true Jews, which is something we wonder about regarding the individuals who print the J.P. every week.

The cynical, but true, view of the newspaper business is that a paper's primary obligation is to make it worthwhile to keep publishing the paper.

A publisher is a businessman like anybody else, and he is entitled to try to make a profit. Except for civil and libel laws, he has no other restrictions or standards, other than the indications of the marketplace, where he tries to maximize his sales.

This, however, applies to a Gentile publisher, who is not responsible to a Supreme Law or a Supreme Being.

The rules about free marketplace standards for a newspaper's content must be modified by Torah guidelines when the publisher is a Jew, and especially when the paper asserts that it is Jewish-oriented and is appealing to a Jewish audience.

How much more so when the publication maintains that it is Torah-oriented and that it is appealing to a primarily Torah audience! When the banner of the paper is an open, unfurled Torah, the reader is led to assume that great and unblemished Torah words are inside and that he should have no hesitation about reading it and bringing it into his house for his wife and children to read.

Now let us take a long, hard look at this Jewish Press and observe the holy Torah content of the publication.

You can hardly help but notice the advertisements they comprise such a high percentage of the paper. But then again, the publisher seems to be going along with the principle that he is there primarily to

make money, regardless of what should be his Torah obligations.

Yes, you notice the advertisements all right, But what ads!

Here we notice a big, beautiful ad for a cigarette company, usually featuring physically attractive men and women, that not only are they there (and usually there is more of them than their clothing), but they are depicted in positions that Judaism mandates is not for a camera to see, much less young children.

Thus we have a circumstance where in the "distinguished" publisher of the Jewish Press is making phenomenal profits by not only telling you, but showing you how to drop dead, and how to do it in a way that will earn you punishment for "znoos" if not for anything else. But then again, the paper must make a profit and anything goes so it can rake in the dough.

Now if you were to confront a Jewish Press executive about the content of many of the paper's ads, the usual answer will be that the most offensive ones are obtained from the agencies who do not have Torah Judaism in mind when they prepare their salacious material. Thus, the paper argues, "if the agency does it, it is OK, even if we print it." It is somewhat analagous to asking a Gentile outright to do your work for you on Shabbos.

And, of course, once Madison Avenue obliges by being around to shoulder the blame for the erotic material, the Jewish Press is more than happy to pass it along to you while becoming even more gleeful at collecting its fee for taking part in this fraud, deception and influence of the Torah minds of our people, including our children.

Assuming that the long arms of the Jewish Press with its friends in government and legal circles do not to try compel us to stop publishing this series of truthful statements about them and their operation, we hope to go into other aspects of the

advertising policy and content, in which the paper makes a sham of Kashrus, Shabbos and Morality.

But meanwhile, let us look at one more aspect of this publication, which somehow or other cons people into spending 25¢ each week to have their intelligence insulted and their idealism corrupted.

Have you ever noticed the back pages of the paper? We hope you haven't, but in case you have not been spared the agony, let us tell you about some of the things that have appeared in the so-called "humor" column there.

Until he passed away a few years ago, we had there a theatrical personality regaling us each week with jokes about loose women, unfaithful men and wife swapping— a fine bit of material for our children to see and to broadcast to the world as our best foot forward about Judaism. Then he was replaced by another fellow, also prominent in the entertainment world, but who has no particular identification with Judaism other than his name. It is kind of interesting that his column ended the week after he started talking about his grand children with names like Georgina. We are sure that it hurt the publisher's heart to drop a columnist whose offspring had apparently intermarried, but we do know that a lot of eyebrows were raised, to say the least after the material appeared.

This incident only proves that the Jewish reading public DOES have an innate commitment to Torah values and if it is strong, is capable of putting enough pressure on the money-hungry Jewish Press to stop its weekly desecration of the name of Judaism.

In future issues: How the "News" is Written (or manufactured...), how editorial Policy is colored to Fit in With the Publisher's Self Interests, and the Story of Sordid Political Maneuverings to Strengthen the Jewish Press Control Over Your Minds.

"THE MILLIONS THAT COULD HAVE BEEN SAVED"

BY I. Domb

Part Three

The mills of Auschwitz increased their output. With the German occupation of Hungary, the liquidation of the million Jews there was a matter of prime importance to the devils incarnate -- the beasts called Germans.

Twelve thousand a day was the toll of Hungarian Jews which the Hell in Auschwitz could swallow. Eichmann came to Budapest to supervise and carry out this delivery. It was no news to these much experienced articulate murderers of five million Jews from Poland and other European countries that Auschwitz was working to its very maximum capacity day and night under pressure to carry out its mission in the time still available before the complete downfall of their military power.

Everything was set for this bloodthirsty task. The pressure of time created a wild hurry in the bloodthirsty, bloodsick, un-rational German beasts. This pressure, however, infused an abundance of doubt into Eichmann and Himler: could they finish in time? Perhaps something else would be advisable -- they were not at all sure. The uncertainty greatly disturbed them, and from the beginning of the occupation of Hungary, they did not reject an opportunity to satiate themselves with some exchange for the wild, helpless cries from out of the cattle-trucks on the journeys to Auschwitz.

Five days after the occupation of Hungary, Eichman and his "Sonderkommando" arrived in Budapest, accompanied by Wisliceny, as the expert for the "final solution" in that part of Europe.

Rabbi Weismandel writes:

"The telephone rang. The message received was that I should go to Pressburg at once. I went there the same night and met Mr. Steiner -- the confidant of Wisliceny -- and he told me that Wisliceny had spoken to him at length. Now was the time to gather the fruits of the Europaplan, and Wisliceny was asking for letters from Rabbi Weismandel to the Jewish leaders in Budapest to the effect that they could with confidence negotiate with him in a barter of blood for money. I wrote a letter to Mr. Pinchas Freudiger, president of the Orthodox community. Other letters went to the Zionists and to the Neologen.

"I handed the letter for Mr. Freudiger to Wisliceny. In it I had written what a good man he is and how noble his character, but at the same time, I managed to get a diplomatic courier to go to Budapest and explain the tragic reality as it really was. Mainly, that under no circumstances should Hungarian Jews be lured into a ghetto by promises of this same good man. They should know that ghetto means Auschwitz and there is no stop between. I warned them in this other letter to Freudiger that the Zionists have refused help all the time that they should do what they can to take up all foreign currency still available on the black market in Hungary and send it to Switzerland, where it should be held ready for returning to Hungary for Eichman and Wisliceny, as they would not accept payment from Hungarian Jewish sources. It must all come from Switzerland, from "World Jewry." From experience I already knew that "World Jewry" -- the Zionist Agency and the Zionist-dominated "Joint" -- would not be available.

On the following Monday, Wisliceny returned from Berlin to Pressburg and conveyed definite and exact proposals to Mr. Steiner. For the Jews in the Carpathians and east of the river

Tisza, he could do nothing. In any case, the Russians were on the border there. But with the 320,000 Jews in Hungary proper, he and Eichman wanted a "deal." They wanted two separate sums of money. One of \$10 million, to be definitely from "world Jewry," which was to go directly into the S.S. coffers -- Wisliceny stressed into the S.S. coffers and not the German Reich -- and a "smaller" sum of \$2 million for the middlemen. But the one without the other will not do.

The small sum, the \$2 million, could be paid out in 10 months, as the war would not last longer than that time, Wisliceny added, but for the S.S. Fund, the \$10 million had to come in one lump sum.

It was not possible for Hungarian Jews, themselves, to put together such large sums. It was a dream far divorced from reality. Only the Jews of the outside world could have actually achieved that.

With all their reservations and their suspicions of Wisliceny's assurances (although they were, in fact, Eichman's and Himmler's own suggestions), the Jews could not hesitate to try earnestly to bring out hundreds of thousands of innocent lives.

In Nuremberg, Dr. Kersten, Himmler's personal doctor, testified that Himmler had told him that he would not give permission for Jews to be released from the concentration camps unless they paid 50 Swiss Francs per head generally, and 500 Swiss francs for an important personality, to enable them to buy trucks in Switzerland. This statement coincides with the

A Nazi murderer shoots a Jewish mother, embracing her little daughter.



sum stipulated by Wisliceny -- \$10 million for the Hungarian Jews -- and there is more evidence in Nuremberg to the effect that Hitler himself was notified of the possibility of such transactions.

Meanwhile, Eichmann in Budapest started exerting "pressure": transports, ghettos and all the instruments of slaughter were brought into action.

The contact with the murderers in Budapest was not coordinated. Freudiger made his contact with Eichmann through Wisliceny. On the other side Kastner and Brand, the Zionist leaders, used Schmidt, a German Gestapo man, who brought them to Wisliceny, although Freudiger had already dealt with him at length. On receiving them, Wisliceny acted slyly, as though it were all something new to him and, when he later described their visit, revealed that he then got to know that the influential part of world Jewry was the Zionists and not the Orthodox Jews, and that the "Joint" and the Zionists were the same people. He accordingly advised Eichmann that from then on, negotiations should be with this section alone. This later had its tragic consequences with the sorry chapter of the Joel Brand mission. Till then, all these abnormal dealings had been carried on in secret, with humbleness and with a bowed head before the murderers, as the Torah has taught us to do in such times. But the Zionists in Hungary, equally sentenced to Auschwitz, conducted their dealings from the position of relying on the Zionist Committee in Ankara, and the outcome was even to them -- a heartbreaking, painful disillusionment.

By now, as Wisliceny informed Rabbi Weismandel through Steiner, the Europaplan was on the agenda. Unlike the small "deal" in Pressburg, 30,000 Jewish souls for \$50,000, all Hungarian Jews to be bartered for \$12 million. Unlike in Pressburg, where matters had been handled quietly, in this "deal" of Hungarian Jews, the barbarians from Himmler on down were involved, and therefore something had to be obtained for the concession of letting innocent Jews out of the Auschwitz net.

In April, 1944, Eichmann received Joel Brand in his luxurious hotel suite in Budapest and told him:

"I am the man who carried out all the 'actions' in Germany, Austria, Poland and Slovakia. My next task is Hungary. I have checked up as to whether your Zionist Agency and the 'Joint' are capable of getting things done and I want to make a deal with you. Blood for cargo and cargo for blood. Anything at all: for example, trucks."

Pausing for a moment, Eichmann added:

"Tea and coffee, too, and soap. One thousand tons of tea and coffee. All these I am in need of. Go ahead. Go to Switzerland, to Turkey, to Spain, wherever you please, so long as you can produce the cargo."

To Brand's question as to which official body would believe that the delivery of trucks would affect the fate of a million Jews, Eichmann replied:

"I am willing to offer 100,000 Jews at once, and on receiving the proportionate payment, I will release another 100,000. Pick them anywhere you want: Hungary, Auschwitz, Slovakia; anywhere you want and anyone you want. The deportations and exterminations will cease while negotiations on the 'deal', itself are being carried on. You must go; but return quickly: in a week or two. I cannot put your Jews on ice and preserve them forever. I shall hold your family as hostages and wait for a while."

All the hopes of Hungarian Jewry were onto Brand's visit to Ankara to meet representatives of the Zionist Jewish Agency to arrange the 'deal.'

Brand states that on leaving Eichmann's hotel, he felt like a stark madman. All the members of the Budapest committee were waiting for him. The great sensation that Eichmann had summoned him and the fact that a member of the committee had faced Eichmann in person had a shattering effect. Hopes were raised, but only to be later dashed to the ground when all these elaborate preparations produced nothing. The "real influence of Jewry" brought Brand's mission to nothing.

With a German diplomatic passport and by German air transport, Brand and his aide went to Constantinople. Brand was disappointed right away. No one from the Zionist Agency's so-called "Rescue Committee" was there to meet him. Even his Turkish entry visa, which this "Rescue committee" had promised to deal with, had not been arranged, and a few days later he was arrested in Constantinople whilst trying to get to Ankara. But after some delay, he managed to get there and meet officials of the Agency and the 'Joint.' For the first time since the German massacre of Jews had begun, he was able to meet fellow Jews from the free countries. To his horror, these "Rescue" officials, even then, in 1944, inquired if it was true that Jews under the Germans were being slaughtered. It was the greatest shock to him to realize that the Jewish blood of millions had not been able to reach the hearts of this "Rescue Committee," who still expressed doubts in order to justify itself.

At the first meeting, it was decided that a member of the Jewish Agency Executive should be summoned to Ankara: Sharret, Greenbaum or Ben Gurion. It was also decided not to inform the British of Brand's arrival. This was an important decision, yet the Zionist "Rescuers" very soon did inform the British and no one came to Ankara to meet him.

Days went by and there was no sign of anyone from the Jewish Agency coming to Ankara. Every day new excuses, until finally the officials of the "Rescue" Committee started to press Brand to go meet Moshe Sharret in Aleppo, Syria -- British-held territory.

Mr. Avriel of the committee -- later one of the main pillars of Ben Gurion's government -- accompanied Brand. About an hour or so before reaching Aleppo, in marked contrast to his previous optimistic assurances, Avriel mentioned something very disturbing to Brand -- something about the British -- for the first time. As they were arriving in Aleppo, Avriel suddenly left the compartment, telling Brand that he had some small matters to attend to and as soon as he had left, British officers entered and arrested Brand. He was taken to Cairo, meeting Sharret on the way, who said to him, "I am very sorry; you must go south; the British insist."

Brand was held by the British in Cairo and interrogated non-stop. His protests and his hunger strike for weeks did not move them to release him, just as it did not move the Zionist Jewish Agency, who had handed him over to the British, to do something about the tragic slaughter of Hungarian Jewry.

After four and a half months incarceration in Cairo, Brand was finally released, but compelled to go to Palestine and not allowed to go back to Hungary. During this four and a half months, the slaughter of Jews in Hungary was at its height. Driven mad by these thoughts, he could see, beyond imagination, the cattle trucks leaving Hungary for Auschwitz crammed with thousands a day, many dying on the way there from suffocation; the hostages of his family being slain in the

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German soldiers laugh.

anger of Eichman's revenge for this betrayal. He could see the disillusionment of the committee in Budapest, the waiting in agony for any news, the ebbing of hope, the bewilderment of all this inexplicable frustration. Brand went from Cairo to Palestine, the place of his youthful dreams as a Zionist. There he tried to explain, to plead, to beg, to alarm, to ask for help -- and yet no one would help him. He made efforts to see Ben Gurion, the then-chairman of the Jewish Agency, but he was too busy to receive him. He wrote to the "moral" leader of "world Jewry," Chaim Weizmann: Maybe he would do something. Days passed by again, every day a burning hell, and there was not even a reply, until finally he got one:

Rehovot Dec. 29, 1944

Mr. Joel Brand
Tel-aviv

Dear Mr. Brand:

I beg you to forgive me for having delayed in answering your letter. As you may have seen from the press, I have been travelling a good deal and generally did not have a free moment since my arrival here. I have read your letter and your memorandum and shall be happy to see you sometime the week after next about the tenth of January. Miss Itkin, my secretary, will get in touch with you to fix up the appointment.

With kind regards,

Yours, Very sincerely,

Ch. Weizmann

This letter was read out by Brand in the Zionist Court during the Kastner proceedings and Brand ended his testimony:

"Rightly or wrongly, for better or for worse, I have cursed Jewry's official leaders ever since. All these things shall haunt me until my dying day. It is much more than a man can bear."

The callous letter that Weizmann sent to Joel Brand was quite clear. It told him plainly that he should not come to see him, not even to unfold the tragic details of his mission in life and death -- the lives of a million Jews -- unless he, Weizmann, sent for him. Miss Itkin, his secretary, would get in touch with him sometime, because he was too busy.

Did Miss Itkin ever get in touch with him? Did Weizmann ever call for him? Did he ever find time for such things as the lives of a million Jews clamoring helplessly for help? For a Zionist leader, more important things were at stake.

We Jews, merciful ones, the children of merciful ones, firmly believe that this whole tragic chapter in our history, the torture, the starvation, the degradation of our brethren to an animal state, the unknown and the untold sufferings and the subsequent annihilation of six million, the cream of our people, was not motivated by this or that tangible cause, comprehensive to human understanding. This was, from the beginning to the end, in all its details, a decree from Heaven. We suffer because of our transgressions of Torah, and for that alone. No intervention of a mundane character could have interfered with the fulfillment of the process. We believe, irrevocably, that the higher causes of the Divine Being lead to the ultimate completion of the master plan for the world. Who knows and who can comprehend the inscrutable ways of His mercy?

But all this is on looking back. It must not be allowed to distract our attention from those guilty participants, whether directly or indirectly, in this colossal tragedy of ours -- especially those who exploit the streams of hot blood and tears for their own ends. They should be unmasked, shown up in their true colors, and identified to all.

The mission of Joel Brand, at a time when Hitler's henchmen were in the last stages of their devilish campaign to exterminate; in their human slaughterhouses, the last half a million of the six million Jews, brought out the whole criminal attitude of the Zionist leaders. They, together with the Zionist-dominated 'Joint,' stood by and watched, coldbloodedly, the most tragic epoch in our long history of suffering. All through the years of the satanically powerful Hitlerite domination of Europe, they had stood aside and offered no help, which it was very well within their power to extend. But with the Brand mission, they showed an active participation in the prevention of any help reaching our condemned brethren in Hungary and Slovakia, who had pinned so much hope on this mission of Joel Brand, a mission which was sanctioned, made possible and encouraged by the arch-murderer Eichmann, himself.

Indeed, this was in keeping with the Zionist line all along. Jews were important to them only in so far as they could be expended to help in the creation of their 'Jewish' state. There is abundant evidence, facts which cannot be denied, facts which the Zionists themselves do not attempt to deny, that "saving of the Jewish people was not their job." This is a quote from Jon and David Kimche in their book, "The Secret Roads," in which they explain that all the time between 1938 and 1948, when illegal immigration was being carried on by the Zionists, they bothered only about "suitable material" -- which meant soldierly young men to fight in Zionist battles. In the eyes of the Zionists, the Kimches write, Germany was not the enemy of the Jewish people. The Zionists agreed with the policy of emptying Europe of Jews. The real enemy, according to the

Zionists, was Great Britain, which had denied unlimited emigration to Palestine, preventing the realization of Zionist statehood.

In the days of the boycott of German goods, when this was hailed as a "national duty," the Zionists organized the well-known "havarah," which meant that German goods went pouring into the kibbutzim of Palestine. Ben Gurion was first who treated with Hitler, in 1935. As head of the Jewish Agency, he reached agreement with Hitler and Himler and sabotaged the boycott campaign, thus testifying that nothing was important to the Zionists, except that which furthered Zionism, not the boycott which, according to a German ambassador, so outraged Hitler when he heard about it, that he resolutely shouted, "now I shall exterminate them all."

These are only a few facts of which there are many more, including stronger indictments, that show clearly that Zionism is the reverse of Judaism. Its leaders have anything but Jewish consideration, in accordance with the thesis of their anti-Torah ideology.

Joel Brand came to Ankara and was handed over to the British by the Zionists, to prevent any success in his mission. The last hope of the condemned Hungarian Jews was destroyed by the Zionists for the sake of their ambitions.

It was Zionism and not the lack of Jewish action or the lack of humanitarianism, which pushed Great Britain into the pit of being onlookers of the Jewish tragedy. They, the Zionists, had again and again proclaimed that any help for Jews, other than the acquisition of Palestine for a "Jewish" state, would be sabotaged. The British had plenty of precedents and experience that the Zionists would do so, as indeed they did -- actively preventing any help from reaching condemned Jewry, when this help could have been so easily given -- evidence that the Zionists would tolerate no form of help for Jewry other than a Zionist state. The British knew that in 1941, and even in 1942, the Gestapo, together with Eichmann, had agreed that for \$1,000 a whole family could leave the confines of hell to travel via Spain with the one condition that overseas, and not Palestine, should be their destination. The Jewish Agencies in Switzerland and in Turkey were informed, but they refused the offer because of this condition. The British knew that a group of M.P.s had tried to get out half a million Jews and settle them in a British colony, and that the Zionists on hearing of it had intervened with the contention that this would be treason against Palestine. The British knew that two ships had been sunk on the express orders of Moshe Sharret of the Jewish Agency, together with the thousands of their wretched "cargo," refugees from Europe, in order to shake up the conscience of the world against the British for their refusal to permit unlimited immigration, with which it was hoped to force the establishment of the Zionist state.

The Zionists had taught the gentile British that Jewish life is of no value if it will, be it only in its psychological effect, interfere with Zionist interests. According to Joel Brand, when he was interned in Egypt as a result of Zionist collaboration with the British, he was interrogated for hours about his mission of rescue. One tall distinguished gentleman, later to be identified as Lord Moyne, the resident British Minister of State in Cairo, took part in this questioning. After listening for some time, he exclaimed, "what shall I do with a million Jews? What will the Arabs say?"

It was taken for granted after the extensive Zionist tuition that Jews need not be reckoned with. Rescuing them must mean only one thing -- bringing them to Palestine.

The mission of Brand was in the last days of the war when the Germans could see their end approaching. These murderers were looking around for some kind of alibi. There were still many wild cries to be heard from the slaughterhouses at Auschwitz, when so much could have been prevented, so many cattle trucks stopped. So many hearts beating with hope were crushed when Joel Brand and his mission were so completely destroyed, to the astonishment of all those who knew about it, all those who later learned about it, and all those of posterity who are still to learn about -- when this shameful episode of Jewish history, the murderous Zionist betrayal, will be read with but little hope that it will be believed.

The Zionists provided the Allies with an excuse not to listen to these pleadings of the last remnants of European Jewry, the burden of Joel Brand's mission. The excuse was that Brand was asking for 10,000 lorries for military transport purposes which could not, of course, be entertained, as they would be of help to the German Army and thus prolong the war. But that was not true. The question was not one of lorries. It was one of money and money alone. The question was not that the Allies send war material to the Germans for their needs.

Eichmann had asked for butter, tea, coffee, fats, anything at all that could be a face-saver for the eyes of his Gestapo equals and superiors.

Rabbi Weismandel writes:

"In the files at Nuremberg, there is evidence that Dr. Kersten, who was in constant attendance on Himler, heard from him in a personal conversation at the end of 1944 that he would not allow the Jews to be rescued if they would not pay 50 Swiss francs per head and 500 Swiss francs in the case of an important person, and for that money he would release them.

"It can be found in the files in Nuremberg, explicitly, that Hitler and Himler had agreed to "sell" Hungarian Jews for merchandise, and this price was confined first of all to money, and then to coffee, tea, cocoa, etc."

"Would we have had the money," writes Rabbi Weismandel, "we would have had all these goods. We had arranged with people who knew how to get these goods; people like Mr. Treitel, Mr. Link and Dr. Abeles. They knew of goods in Slovakia itself and in Hungary that could be bought for money and be delivered to the murderers. We did not ask for military equipment. We asked for money and this was not provided."

Joel Brand had not travelled to the British and their Allies. He had gone to his closest colleagues, the Zionist "Rescue" Committee in Ankara. He told them the exact position, but they did not send the \$10 million that would have saved the whole of Hungarian Jewry. Instead they sent Brand to internment in Cairo.

The excuse that Brand had asked for military materials for the Germans was broadcast by the B.B.C., and published in the press throughout the world, in order to justify the refusal of the "civilized" world to allow help to reach the condemned starving and dying remnant of European Jewry. This publicity and the defeat of their venture provoked the Germans to even greater fury. Transports to Auschwitz were intensified. The slaughter was carried on day and night without respite. Wisliceny, Himler's henchman and the mediator in this "deal," screamed that he had lost face before Eichmann, and that he, Wisliceny, had dragged Eichmann and the Gestapo into this business which had brought so much discredit to German honor.

Rabbi Weismandel writes:

"Wisliceny was told that they should take no notice of the broadcasts, which were a British trick to mislead world opinion. The goods would be certain to arrive, and although a few difficulties had still to be overcome, everything would yet be in order. Wisliceny replied that the whole deal could be repaired only if we could show a telegram from the White House in Washington that they agree to our proposals. When we started explaining that a telegram from the White House was impossible, although the White House did agree to our proposals, Wisliceny was satisfied that a letter from the "Joint" in Switzerland confirming the truth of our contentions would suffice.

"We started to plead, to beg, with letters, telegrams and phone calls to Switzerland that such confirmation, be it true or untrue, should be sent by the "Joint". Things went so far that a special delegate was allowed to go to the border between Austria and Switzerland, and in the presence of the Gestapo, he pleaded with Salli Mayer -- the "Joint" representative in Switzerland -- to send a telegram, upon which so many hundreds of thousands of lives depended. But Salli Mayer of the "Joint" replied:

"My wife and I have spent our lives with honor. It is known of us that we would never tell a lie. I will never send such a telegram unless it is true."

The Zionists and the members of the "Joint" stood by, behaving with studied cold-bloodedness in the face of Jewish tragedy. All the blood and tears in the world could not soften their hearts.

Even in those days, power was already concentrated in the hands of the Zionist Agency and its associates and it was they whom the non-Jewish world regarded as the sole representative of the Jewish people. Unfortunately, those Jews who had the feeling, did not have the power to influence events.

The wider Jewish public was not aware, until the very end, of what was happening, but the Jewish Agency knew and the "Joint" knew. Those hundreds of letters, those heartbreaking reports, conveyed to them with so much effort, portrayed at least a part of the true situation, enough to be indescribable in human language. Rabbi Weismandel sent hundreds of such letters. Often there was not even a reply, but the "Joint" cynically asked for budgets for those paltry sums which they did not give. In one of those letters, Rabbi Weismandel wrote from his hideout in a bunker near Lvov:

"Brother Jews, have you gone mad? Do you not know by now in what kind of hell we live? You still keep the money? Why do you wait until we send messages to you to beg and to plead? From our hell we are crying out to you, and all our pleading has not the effect of that of a beggar at the door. You throw us pennies and ask us for a budget, for a balance sheet, as though we were some deal in merchandise.

"Murderers, lunatics, dont you know who gives? It is we who are the givers. We are giving blood and tears in the depths of hell and because of that, with the blood of millions, with the tears of millions, we beg, we plead, we ask, we demand that action be taken without a moment's delay."

Millions are spent yearly for Zionist propaganda, but when Rabbi Weismandel begged that the world should be informed of what was going on in Maidenek, Birkenau, Auschwitz; let private wireless be hired, let it be advertised in the press, let it be whispered in the ears, let the world know our misfortune, he begged -- but everything stayed silent. Rabbi Weismandel,

with the greatest endurance of human strength, had sent out a map of Auschwitz, a map of the railways leading to Auschwitz, and asked that the "great" Jewish leaders should intervene non-stop with the allies to have these places bombed.

These gigantic factories of horrible death had taken more than a year to build and bring up to that state of perfection, when tens of thousands could be exterminated in a day. Even partially destroying them, or their lines of communication, would have disturbed their devilish operation for months. The Germans could not kill tens of thousands openly and publicly. They were denying all the stories about these atrocities in their world-wide propaganda. They were intent on hiding these facts from the world, to which end they had had to build their gruesome extermination factories behind so many fences and walls. They dared not do this satanic work in the light of day and especially not during the last six months of the war.

But nothing was done about Rabbi Weismandel's life-saving suggestion. The railways were not bombed. The slaughterhouses did their work to the end, untouched.

Sir Winston Churchill denied that the suggestion to bomb these slaughterhouses was ever brought forward. The Zionist leaders had kept silent.

In spring, 1945, Sharret "rushed" to London, to use his own words, "in a rescue mission," but this was meant only in furtherance of some Zionist interests. To the burning high chimneys of Auschwitz, the Zionist leaders, who dominated the scene, remained cold. To the last cries of condemned Jewry their ears were deaf. All was silent. Jews perished alone.

After the war, the few hundred thousand that were left, of the millions of European Jewry, were assembled in camps on the accursed German soil, and although there was then no longer any question of danger, the Zionists suddenly began to sound all their trumpets to "rescue the Jews from Hitler's camps," surreptitiously introducing the idea, "rescue Jews from Hitler," as though to awaken the mercy of Jews and thus to direct those passionate feelings towards them, the Zionists, who were now eager to appear as deliverers. "Rescue," according to them, meant to bring Jews by force to Palestine and only to Palestine. Their agents terrorized with guns anyone who would dare to say he would like to emigrate elsewhere.

The Jewish public, with its heart broken by the details now uncovered about the fate of their brothers and sisters, listened to these "rescuers" and accepted these "helpers" and Zionism as the only salvation for much tormented Jewry.

There are many more facts of Zionist murderous attitudes towards their condemned brethren in Europe which are not included in the individual lonely cries which have managed to come across to the wide world, to tell us something of this unthinkable and unbelievable abyss.

"Rescue" - "ahavas Yisroel" - have become Zionist watch-words echoed daily throughout the Jewish world, repeated so often, enough to become established in the mind and to become a natural conviction that Zionists and Zionism, Rescue -- ahavas Yisroel are synonymous, the very same thing, an inseparable unit. Zionism means love for Jews, ahavas Yisroel, and obviously, consequently, anti-Zionism means hating Jews, "sinnas Yisroel." Woe unto anyone who says otherwise, will forever be a Zionist threat.

To recall the words of Joel Brand -- "it is much more than a man can bear."

The Jewish State and the state of the Jew

Dr. I.M. Rabinowitch

In the January, 1951 issue of The Jewish Monthly, official organ of The Anglo-Jewish Association, in Great Britain, on the inside of the back-cover, there is the announcement that the Executive of the World Zionist Organization in conjunction with the Board of Trustees of Herzl's Tomb invite Jewish architects and planners throughout the world to submit designs in competition for the proposed Memorial to Herzl's Tomb, the park and the traffic lay-out of the immediate vicinity.

As I am neither an architect nor a planner, perhaps it is presumptuous to offer any suggestion. Political Zionism, however, is an historical phenomenon; it is a Jewish phenomenon, and, though I may be, and in fact am, completely ignorant of architecture and planning, I believe that, having, as an avocation for over a quarter of century, studied the history of the Jew, I am not entirely disqualified, and the design I would suggest is as follows:

Conforming to one of the principles of art—domination or principality—centrally placed in the park is an exact replica of the St. Stefan Cathedral in Vienna. Approaching the Cathedral along a pathway, giving the whole proper perspective, with Herzl at the head, is the entire Jewish community of Vienna—men, women and children, including the babes in their mothers' arms. All men are in distinctly Jewish garb, by which I mean prayer-shawl and phylacteries. The women are dressed in the fashion of that day, but all of the children are in white, and the girls are veiled, that is, in dress exactly similar to the dress for the first Communion in the Catholic Church, since the **theme is the conversion of all of these children to Christianity.**

For the moment, to state the reasons for this suggestion, I set aside the design for the park and the traffic lay-out.

Historically, such design would be not only fitting, but, in fact, as anyone may find by reading—though it would be very difficult to find in present-day histories of Political Zionism—it would express in **every detail** Herzl's original solution to the 'Jewish problem'—“In the broad light of day, at noon on a Sunday, a solemn and festive procession, accompanied by the pealing of bells, shall proceed to the St. Stefan Cathedral in Vienna. There shall be no furtiveness and no shamed-facedness, as hitherto; it shall be done proudly and with a gesture of dignity. And inasmuch as the adult leaders are to remain Jews, they shall lead the procession to the threshold of the church but shall not enter themselves. The entire enterprise should take on a mighty character of intergrity. We, the intermediary generation are to remain where we are; we shall stand by the faith of our fathers, but our children shall pass over to christianity before their conversion can bear the character either of cowardice or of interested scheming.”

Why this plan never materialized was not because Herzl had repented, but for these reasons: First, he would have had to convince the Pope, of his sincerity, and the first and very logical reaction would have been—Why the children only: why not yourselves? Second, Moritz Benedikt, then Herzl's chief, not only refused to have anything to do with this mad plan, but he warned Herzl that the Pope would not even receive him. Third, and as always has been most effective with renegades, was the unmistakable exercise of authority—“Throughout one hundred generations” Moritz Benedikt told him “your people has sustained itself as Jews. And **you** want to become the limit of that process. That is something which you cannot and may not do.”

Herzl, therefore, gave up his baptism plan; but it does not alter the fact that Herzl's original solution was **complete disappearance of the Jew through baptism.** No sophism, no speciousness, no deceitful propaganda, powerful as the propaganda machine of Political Zionism is, can wipe this out, for it is on record for all time, accessible to all who wish to read it.

And, as anyone who can read may also read, when a Jewish State had finally entered Herzl's mind, **It was not Palestine;** the locale of his **Judenstaat**, as he saw it, was not only unimportant, but the idea of Palestine as the site was “childish”. In his discussion of the novel **Femme de Claudia**, by Dumas, the younger, he says of one of its characters: “The good Jew Daniel wants to rediscover the homeland of his race and gather his scattered brothers in it. But a man like Daniel would surely know that the historical homeland of the Jews no longer has any value for them. It is childish to go in search of the geographic location of this homeland.” It was only after he had come into contact with the Russian Political Zionists who had delivered to him the ultimatum ‘Palestine or nothing’ that Herzl turned in that direction.

Also, before suggesting the design for the park and traffic lay-out for this proposed Memorial, I digress briefly for a seemingly unrelated matter—the indescribable misery with which over 34,000 Jews in Germany are confronted because of the decision of the Jewish Agency supported by the World Jewish Congress, to abandon them—-an abandonment, when the whole story is known, for nationalistic reasons. About one-third of these Jews are being maintained by the International Refugee Organization at Lechfeld, Feldafing and Forenwald, and they are eager to leave Germany. Approximately, 13,000 of the remainder are sick and elderly people who had been dispossessed by the Nazis of all except the clothes on their backs and who, for a number of reasons, have nor recourse to aid from the International Refugee Organization; but they do not wish to leave Germany. Great as their hatred of the Nazis may have been, they do not wish to migrate any more than the vast majority of Jews in Canada, England and United States, including most ardent Political Zionists, have any desire or any intention whatever to leave their homes and migrate to Israel. The remainder of this remnant of German Jewry—-approximately, 15 per cent—-have the most dreadful future before them. They are the returnees who, by different methods, and many probably for similar reasons, had turned their backs on Israel. But, even for them, there is in the Talmud the teaching of the merit of coming to the rescue of even one Jew and that all Jews are responsible for one another. About this inhuman abandonment of these more than 34,000 Jews—-an abandonment tantamount to murder by squalor and slow starvation—-merely because their rescue would not meet with the nationalistic ambitions of Political Zionism, little more need be said than this.

Again seemingly unrelated are the 276 Jewish lives that were lost because of the explosion on the **Patria** in the port in 1940. Through the powerful propaganda machine of the Political Zionist Organization, Jews throughout the world were thoroughly indoctrinated to attribute these killings and drownings to the ‘inhuman’ British. My repeated charge, and which I believed from reliable information, that the murderers were the Hagana fell, with very few exceptions, on barren land. Now the truth has come to light. It may have been **in vino veritas**, I do not know; I was not there. But, whatever the reason may have been for the

disclosure by David Flinker, Israeli correspondent of the Morning Journal, New York, it is now beyond all doubt that, when on Sunday, November 26, 1940, these 276 Jews on the Patria were killed or drowned in the port by the blowing up of this ship, they were not killed or drowned by the 'inhuman' British, but by a cold-blooded, premeditated murder by a member of the Political Zionist Hagana General Staff, on the specific instructions of the Political Zionist Hagana General Staff, and the other 1524 Jews who were on this ship but who were rescued have not to thank the Political Zionists for their lives but the officers and personnel of a British cruiser. And what is also not generally known amongst the deluded Jews to this day is that, proportionately, more European Jews were saved by the British from Nazi extermination between the two world wars than by any other people in the world, not excluding the United States.

Perhaps, seemingly unrelated is also the fact that the first Jew to have been sentenced by a fine and to imprisonment for having attempted to prevent violation of the Sabbath was not so sentenced by a rabid anti-Semitic judge in Russia in the days of the Czars, but by a judge in Israel, and approaching the Passover Seder, here also might be mentioned the new Hagada Shel Pesah in Israel an Hagada from which, in order that it may serve the entirely material nationalistic ends, has had expunged from the traditional texts the word God.

But when we analyze all of the fathers of the Political Zionist Movement, could differently have been expected, for, as history clearly shows, their Jewish origins had been aroused within them not from conviction but only from sudden realization that, despite their efforts to forget their origins, the peoples about them had not forgotten and, therefore, that they had to face that which all Jews had to face. Hess, the Proudhon School anarchist, became a Jew through the jolt of the Damascus affair; Pinsker's jolt was a pogrom in Russia, and Herzl was shocked into reality by the Dreyfus Case, to name three only; none was at heart a Jew. Coming to recent times, the Political Zionists acclaimed also as Messiahs Harold Laski and Leon Blum, one of whom (Harold Laski) was an avowed agnostic who before Hitler had declared publicly his complete disinterest in Judaism and religion in general; as a Marxian socialist he held that religion was opium for the people. Leon Blum had discarded Judaism and, accordingly, in complete disregard of Jewish practice, had been buried on the First day of Passover after a non-Jewish funeral service. Laski did not have a Jewish burial.

And perhaps also seemingly unrelated were the expediencies which the President of this new State, Dr. Chaim Weizmann, shamelessly and even boastfully admitted in his **Trial and Error**, in order to achieve his ends in the United States and Great Britain, another example of the myth of the objectivity of scientists at all times, an example that science is not supracultural but cultural; that as the scientists' tools are cultural creations so are they themselves bundles of cultural preferences and judgments, and, therefore, divorced from the scientific method, like the rest of the contemporary population, they may be sadly lacking. The critical faculty employed so carefully in the laboratory may not even once be applied, to other judgments, and there is no better example than Dr. Chaim Weizmann. Aside from the numerous misstatements and heedlessness of fact, in his **Trial and Error** is seen failure to give credit where credit was due, which is certainly not an attribute of a scientist. One of the great spiritual lessons of the scientific way of life in humility the need to sit down before the facts as a little child; to be prepared to give up all personal aggrandizement and preconceived notions to follow humbly wherever and to whatever the facts lead. The scientific method permits no road blocks in thinking and of road blocks in **Trial and Error** as anyone may see, there is an abundance.

Greenberg, in his review of Oskar K. Rabinowicz's **Fifty years of Zionism**, an analysis of Weizmann's **Trial and Error**, refers to it all as "almost pathological egocentricity", and to it he attributes the cynical contempt for idealism in Zionist official circles, reduced to a useful means of obtaining large sums of money from ignorant rich Jews.

The purpose of these few digressions— the number could be multiplied many times— is to try if it is still possible to remove the many deluded Jews from the fog of the propaganda of falsehood in which they are enveloped, for the fog, it may be certain, will not be lifted from them; to enable them to come to the realization that the 'Jewish State' is a pagan-ridden state, a Jewish State in name only, with all of the potentialities and actualities of the cruelties and viciousness otherwise of pagan states; that there is no connection whatever between Israel and 'Eretz Yisrael' between Israel and Judaism; that its contribution to the world can be only that of a pagan Middle Eastern republic; that it is not even an humanitarian project, notwithstanding all that its propaganda machine has poured out and is pouring out, and it is for the memorialization of one of the fathers of this new State that 5,000 is to be spent for prizes alone for the best eleven designs submitted 5,000 directly, but, unless the propaganda machine breaks down completely, most probably indirectly, from funds to which most Jews believe they had contributed for food and shelter. History is repeating itself "Break off the golden rings which are in the ears of your wives, of your sons and of your daughters, and bring them unto me. And all the people broke off the golden rings.....made it a molten calf; and they said 'This is thy God, O Israel'".

In an address before The Canadian Club of Montreal, on October 7, 1946, I attempted to bring to the attention of Jews the truth about the proposed State, which many had been led to believe was to be a Jewish State in fact as well as in name. To have had to do so before a Christian audience, in order to reach Jews, was more humiliating than either the spoken or the written word can express; but transcending all would have been the cowardice had it not been done. Nothing has lowered more, nor can lower more, my estimate of the many rabbis and purported leaders in Jewry, who, since then, by letter and in conversation, have told me of their complete agreement with the views which I had then expressed, but who, to this day, have remained silent, merely from fear of social ostracism or from fear of monetary loss from ostracism in business, because of the powerful tentacles of the Political Zionist Organization.

In this address, an attempt was made to warn against the false prophets— the Political Zionist rabbis— who quote from the Talmud when it suits their purpose but say the Talmud is outmoded and no more valid where its teachings do not serve their purpose. Attention was drawn to the fundamental differences between religious and Political Zionism the purely material concept and that which has sustained the Jew in his faith throughout the centuries. Attention was drawn to the teaching of that great leader in Israel, one thousand years ago, Saaida Gaon, that "Our nation is only a nation by reason of its Torah." But I was not very successful, and little could be done about it. In Biblical times, the solution was simple—"But the prophet that shall speak a word presumptuously in My Name which I have not commanded him to speak....that same prophet shall die."

The purpose of this address was also to warn about the increasing appearance of Anti-Semitism in quarters where it had never existed before, and the increase elsewhere, due directly to the machinations of Political Zionism, and, most tragic of all, the straining of the friendship of the truest friend the Jew had had for centuries— Britain.

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Attention was drawn to the fact that the Jewish Agency, dominated as it had become by Political Zionists, no more represented the whole of Jewry as was its original purpose; that the so-called World Jewish Congress had become 'world' in name only, dominated as it also had become by Political Zionists, and to be noted is the fact that it was a member of the World Jewish Congress Dr. Kubovitzki, who demanded of Jewish Organizations throughout the world to sacrifice the 34,000 Jews in Germany to whom I have referred.

Attention was drawn to the part of Soviet Russia in the picture; that despite their hatred of Political Zionism, they would approve of a Jewish State so as to add to the disturbance in the East, and it is significant that Soviet Russia was one of the first to recognize the Jewish State. Significant also was the fact that the foulest criticisms of this address were those of ardent Political Zionists who were also Communists, by which unwittingly they paid me the highest compliments for this address.

The purpose of the address was also to expose the falsity of the claims of the Political Zionists that Britain was responsible for all of the difficulties between Political Zionism and the Arab States; that, if left to themselves, a Jewish State and the Arab States would have no difficulty whatever in establishing a truly friendly relationship, and, what is the present state of this friendship, with Israel completely free to come to terms with the Arab States? For centuries, from the time of the destruction of the First Temple by Nebuchadnezzar, Jewish communities in the Middle East had been at peace with their neighbors. For the last thirteen centuries there had been peace in all Muslim countries, not withstanding the teachings of the Koran about unbelievers and thus the basic opposition to non-Muslims, Jew or Christian. It was Political Zionism only which had led Hykal Pasha to say before the United Nations Palestine Committee: "At present we regard the million Jews in our countries as brethren...your decision might prompt some of our people to regard them as enemies," and this history has tragically confirmed; to Political Zionism only are due the sufferings of the Jews in Egypt, Iran, Lebanon, Syria; Persia, Afghanistan, Bahrein, Hadhramaut, Yemen, Aden and Libya; to Political Zionism are due the developing storms in Turkey and in the North African communities of Tunis, Algeria, Morocco, Spanish Morocco and

Tangiers. Repeatedly the rabbis of these peaceful Jewish communities implored the Political Zionists' emissaries to allow them to live their lives and the lives of those of whom they were the spiritual heads as they had lived them during all of these centuries. They repeatedly told these emissaries that they were completely opposed to the whole idea of Political Zionism, The only exceptions were a few of the younger generation who had had an European education and during it had become victims of the proselytising work of Political Zionists. Should some of these Jews also wish to remain in their homes in these lands despite their difficulties as many undoubtedly will, the probability is that for the same nationalistic reasons, they also, as the 34,000 Jews in Germany, will be abandoned by the Jewish Agency and the World Jewish Congress.

Argue, as these false prophets may; quote as they may from the Talmud that which they find convenient, and disregard as they may that which does not serve their purpose, they cannot alter the historical fact that the purpose and only purpose of a Jewish State was to be a Religious purpose. In the whole of the Fifth Book of Moses, there is seen the anxiety of the leader lest the people, on entering the 'Promised land' should wreck their historical mission and, like the nations about them, conceive as their aim a material state. Now, Dr. Chaim Weizmann, President of this State, in his **Trial and Error**, says of this State: "It cannot put the clock back by making religion the cardinal principle in the conduct of the state." Yet, in characteristic hypocritical manner, when asked before the Anglo-American Commission of Enquiry to prove the claim to Palestine, Ben Gurion's reply was: "**The Bible is our mandate.**" And who, with any knowledge of the occurrences daily in Israel, can possibly believe, differently as he had been led to believe by the propaganda machine that Israel is a Jewish State? The sharp snub of the eleven American national and rabbinical organizations by Ben Gurion after they had cabled him demanding immediate action to revise the Anti-religious policy of immigrant camps was in complete keeping with the policy of this pagan State, but it was also that which these rabbis had fully earned by their previous silence which had made this anti-religious action possible.

(to be continued)

from an address to the Shomrei Shabos Congregation in Tronto June 8, 1951.