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מרן רבי יצחק־זאב סולובייציק זצ"ל
כי תשרי תרמ"ז - ט' תשרי תש"ד

The Brisker Rov Ztl

Read Rabbi Moshe Sternbuch's article on Page 3-4
on the Brisker Rov's views.

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An Appeal To Human Conscience

In this Bicentennial year, the American people are seeking to rekindle a sense of rededication to liberty and freedom.

This concern for human rights extends to distant lands, where the sacred rights of the individual have fallen prey to autocratic rule.

An example of trampling upon human rights is taking place at this time in the Holy Land.

On 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 houses in Machne Yehuda, and Bukaran quarter. 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 pioneer 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 is not a health issue as these facilities conform to all sanitary requirements.

Despite the pleas of the Orthodox Jewish Community in Jerusalem and their chief Rabbis on the local level and an appeal to the United Nations the ritual slaughterhouses were closed down on May 16. In order that thousands of innocent people not be deprived of their only available source of meat, the Rabbis ordered the ritual slaughterers and employees of the slaughterhouses to disregard this cruel regulation.

For this "crime", all concerned are being threatened with fines and imprisonment on July 12.

The citizens of Jerusalem, as all Jews everywhere, appreciate the special concern and bond of friendship towards the Jews in the Holy Land and those behind the Iron Curtain.

We therefore call upon all Americans to express their concern for this gross violation of human rights which is especially painful, since it is taking place not behind the Iron Curtain but in the Holy City of Jerusalem.

Add your voice to the thousands of concerned Americans, Congressmen, Senators, Rabbis and lay leaders, to put an end to this brutal disregard of elementary human rights.

**Send telegrams and letters to Ambassador Dinitz Israeli Embassy
Washington D.C.**

**1621 22nd St., N.W.
Washington, D.C. 20008**

**For additional information write to Neturei Karta of U.S.A. G.P.O.B.
2143 Brooklyn, N.Y. 11202**

The Position

of Religion in Eretz Israel Today

by Rav Moshe Sternbuch

Part 2

In determining which Jewish girls in Eretz Yisroel today are to be excused from the army, the girls must submit to the judgment of a committee of three men—two entirely unreligious and one who is purportedly religious (he wears a small crocheted yarmulka), but who causes us more suffering than his two totally non-religious colleagues.

These men actually have a special goal in mind: to influence the girl before them to agree to go to the army. Even if she is religious and they can find nothing inconsistent or non-observant in her actions, they try to convince her to join.

The obligation lies upon every person in Klal Yisroel to protest. Voicing objections can help, and even if they do not, one might consider the explanation which the Brisker Rav, ztl, gave on the Gemara in Sota that Job (Iyov) received his suffering because he was silent when Bilam gave his advice to Pharaoh, by which all Jewish male infants would have been killed. He didn't voice objection because he didn't feel it would help. He then received pain, because from pain, one cries out—not because it helps, but because it hurts. Job, why were you silent? You say that it couldn't have helped? You might in any case have expressed an outcry or a sigh of misery. When one doesn't cry out, it is a sure sign that one is not pained, because when one does have pain, one cries out. Otherwise, it is obvious that he isn't bothered.

Any child in school knows the verse, "A Mamzer is not to come into the assembly of G-d." Nonetheless, in Eretz Yisroel, this has taken place. In one case, a woman arrived from Poland. Her husband remained there and she didn't reveal to anyone in Eretz Yisroel that she was married. She married again and had two children. When the situation came to light, she divorced the man. According to Torah law, she must divorce both men, and the children by the second man are mamzerim. During the course of time, one of the children, on whose record it was noted that she was a mamzeress, became Moshe Dayan's secretary. When she wanted to marry, she was prohibited from doing so, and was told that because her mother transgressed a law specifically stated in the Torah, that of a married woman committing adultery, she is a mamzeress, and may not be married. She repeated this to Moshe Dayan, who immediately yelled that he will bring down the coalition and he will not stand for such a "barbaric act." This is the opinion of a man who stated that in "our times," he wouldn't permit a child to be punished for the sins of his parents, and that he would see to it immediately that she would be able to marry. Unfortunately, a wicked man in Tel Aviv, with the title of "rabbi" there, permitted the marriage. It is superfluous to say that the basis of his permission has no halachic grounds. His "annulment" of the first marriage is foolishness. The basic reason for his permission was the demand of an important state official (Moshe Dayan) that he permit it, and suddenly it became permissible.

Now things have developed to the point that if one wishes to become a Rav in an official position in Eretz Yisroel the first question he is asked is, "what do you think of the problem of the mamzerim?" If the Rav answers simply that a mamzer is not permitted to marry, he is told to go home, because he belongs "to a bygone day." If he says that one can find a way out in every case and, consequently, there is no such thing as a mamzer, then he is told to sit down, and they pay attention to him.

The Medrash says, "would that they would have left me but kept My Torah. G-d says, 'You have left Me. You don't observe the Torah. Leave the Torah in its entirety. Don't cut off little pieces.'" However, we have come to such a situation that pieces are cut from the Torah.

The same terrible situation exists today in Eretz Israel with the awful problem of forced autopsies. The world is in error when it says that the entire matter is only the question of operating on a corpse; a transgression of a serious prohibition brought down; the Gemara, Chullin. But, it is also a matter of theft. Limbs are stolen and the Jewish body does not reach a Jewish grave. The Doctors and hospitals receive money from the entire world to investigate illnesses, and by the time anyone notices, the limbs have already been removed and the corpse has been sewn up. Most of the burial societies in Eretz Israel don't even tell the families of the situation. This is how it is in most of the hospitals in Eretz Israel.

For instance, in Tel Hashomer, which is one of the largest hospitals, there is an 80% autopsy rate and if they don't manage to make the post mortem before the relatives are alerted, they fool them with all kinds of stories I myself experienced this in a case of a religious Sephardi family, whom they fooled and whose relative they cut up. The question of forced autopsies is aside from the problem of mutilation of a corpse. A dead person not reaching a Jewish grave is a negation of a basic concept of faith; that of life of the soul after death of the body; a concept which has always been with the Jewish people. No matter how weak a man was in his religious observance, he wanted his relatives to say kaddish and observe his yahrzeit. This much faith, everyone possessed, but even this minimum amount is in danger of the onslaught of our spiritual enemies in Eretz Yisroel.

As if this were not enough, another edict has been brought upon us. If we do not know what to do with our children, the Zionists do. They know that a child who goes to a yeshiva and receives a Torah education is far removed from them and from their influence. They have come out with a new ruling which is very hard on all religious Jews: that no new yeshivos may be opened. They make police checks to see to it that anyone who learned in one of the new yeshivos until his sixteenth birthday reports to the army for conscription. It doesn't help that he now learns in one of the "recognized" yeshivos. In this way, they have blocked the way of the opening of any new yeshivos. In any other country, if such a thing would have taken place, we would have torn the world apart with cries of antisemitism, but in Eretz Israel, we are quiet.

Still available in very limited supply:

- A) "Ten Questions to the Zionists" by Rabbi Michael Ber Weissmandel Zt'l.
- B) The Voice of Jacob or the Hands of Esau includes fifty pictures of Israeli brutality against orthodox Jews.
- C) The Martyr's Message on Dr. Jacob I. Dehaan by Emile Marmorstein of London, England is available in booklet form, with an introduction, for seventy five cents. Postage prepaid.

Send in seventy five cents plus thirteen cents for postage for each. To

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Furthermore, they have made another ruling which also affects the yeshiva world. I spoke with the Satmar Rav Shlita, (Rabbi Yoel Teitelbaum) about this new rule, which provides that in no yeshiva may there be more students than there are at present. That means that when one leaves, another can come in, but according to the law, no yeshiva may enlarge its enrollment. This law is in existence already, but the Zionists have not yet enforced it.

The Satmar Rav told me that this is their procedure: They bring forth a new law and if it arouses world opinion and there is a great deal of clamor, they will not enforce it, maintaining that they have no intention to employ it, except in war time. If they see that there is no opposition to the law, then shortly after they will bring it into force. He says that since they see today that there is no public outcry, there is a strong possibility that they will actually enforce this law and, naturally, we shall then find ourselves in a very unhappy situation: Our children will be unable to learn in any yeshiva— which is exactly what they want.

Several months ago, there was a gathering in Jerusalem of those who call themselves secular parties. The instigators of the gathering were their youth factions, who wanted to discuss the position of religion in Eretz Yisrael. They came to the conclusion that in view of the fact that 70% of the population of Eretz Israel is not religious, observant persons bother them, and that this is not democratic. They insisted that the majority should rule.

If one wishes to marry, if he wishes to go to a Rav, he should be able to do so, but if he does not wish to, he shouldn't have to. The trains and buses should run on Shabbos like they do during the week, as in every other country. They ran off to Golda Meir to protest and demand democracy and majority rule. She replied, that they were being foolish. "You are all young people, and the youth are on our side. Don't you see that with each passing year, more and more children become non-observant? Why should we push the point, when it will solve itself during the course of time? I am old, but you are still young. Why should you push? The future is yours!" That is how they speak.

During Chanukah, I met in the street a Jew who had come eight days earlier from Georgia, Russia. I saw by his appearance that he was newly arrived. It seemed strange to me, that his wife was dressed in accordance with halacha, with her hair covered and he went without a head covering— something which never before saw. I asked him, "why do you go without a hat?" He answered me (and this, only eight days after arrival in Eretz Yisrael!), "I heard that in Eretz Yisrael, you do not need any outward signs of Judaism". He had been here only a week, and had already heard that you need the signs of Judaism only in the Diaspora— as if religion and Judaism is only a matter for outside of Israel to show that one is a Jew! In Eretz Yisrael, where one is, as they say, in your own land, there is no necessity to show that you are a Jew. You go to the army and speak Hebrew, and you are already a complete Jew!!!

The Brisker Rav ztl, told me that once a Mizrachinik came into the home of his father, Rabbi Chaim Sotoveitchik ztl. His father told him to remain with him, because you can not sit alone with such a person. He is a heretic, and suspected of being worse. The Rav then told me that he was not at all sure that this was true in his case. Why did he say this? Said he, "I am in Eretz Israel. I have been influenced, to my sorrow. It can't be any other way, because the Rambam states that it is the way of man to be influenced by his society. My father would not have been able to stand what is taking place here. Even though I cry, I can't do what my father would have done, because after all, I am here."

This is even in the case of a great man like the Brisker Rav, ztl. How much more so can a simple person be influenced by his surroundings! The only real salvation which we have is the Holy Torah, as the Sages say, "I created the yetzer hora, but I created the yetzer tov to overcome it". The real solution to a Jewish child remaining a Jew is a yeshiva. This, today, is universal. The purpose of a yeshiva today is not only that the boy will develop into a scholar, but that the children will remain religious Jews. How much more so is the case true in Eretz Yisrael, where we are in continuous war, and the street reeks with the influence of zionism and heresy! Anyone with eyes to see understands that there is no other solution besides a yeshiva, and that this will be the salvation of the youth in general, and the Sephardic youth in particular.

However, they unfortunately put forth great efforts to sway each individual child. They appreciate the importance of a yeshiva, and how strong its pull is to holiness, and they try with their greatest might to see to it that the yeshiva will fail, using all kinds of lies to fool the parents. The simple Yemenite and Moroccan fathers become fooled and blinded by their various tactics to make the children stray from the path of Torah. Such parents have told me personally of the swindling and of the Zionist efforts to grab children.

We had such a case in Bareket, not far from Rosh Ha'Ayin. We received a building and founded a yeshiva, registering 17 boys. A year later, I traveled again to Bareket, assuming that again there would be registration. But there was none. I wondered how such a change took place during the course of just one year. How could it be that there had been 17 boys who wanted to register and now there was none? Afterwards, I found out that when the Zionists saw that children had registered in yeshivos, they opened a large social hall across the street from the shul, and in that way destroyed the city.

The Chofetz Chaim said, "they work for their lies with truth, but we work for the truth with less than truth. They work with great self sacrifice for their ideals. They want to destroy Judaism and, to that end, they put forth all of their efforts."

Reb Chaim of Brisk, ztl used to say that the world is greatly mistaken when it thinks that the main point of the leaders of the Zionist movement is to establish a political state, and that in order to achieve that, they are trying to destroy Judaism. The truth is the converse. Their real aim is to destroy Judaism, and in order to do so, they must have their own state. This we see to our sorrow today, that their aim is to destroy Torah and to ruin Judaism. We are living in a period of war. They are waging a war against G-d Himself, against the name of G-d in His world. We are living through the battle in Eretz Yisrael, a land which "the eyes of the L-rd are upon it from the beginning of the year through the end of the year." This is a war in which the entire Klal Yisroel is obligated to take part.

The story is told that some rabbis came to Rav Yosef Chaim Sonnenfeld, ztl. They said that since the mitzvah of settling Eretz Yisrael is so important, all of the rabbis of their time should get together to put forth a decree that all Jews should come to live in Eretz Yisrael. Rav Yosef Chaim answered that the mitzvah of milah is also a very important one, but yet, if a child's brothers died from milah, he is not circumcised. As far as this child is concerned, there is no further mitzvah.

In our times, the situation is one of "his brothers died from the milah". A large number of Jews who came to Eretz Yisrael died from it, spiritually, and therefore, as far as concerns us, there is no mitzvah.

(to be continued)

A Soviet Jew Speaks Out On Demonstrations

(Ed. Note: With demonstrations allegedly intended to "assist" Soviet Jewry so much in the news, we thought it might be instructive to excerpt this interview, taken from an Orthodox periodical for youngsters, with a religious Soviet Jew, who takes issue with the popular support for these counter-productive rallies.

The speaker's black beard contributed to a pious look. He unmistakably represented a scholarly figure. If not for his beret, he could have been a spiritual leader in any Orthodox congregation. His face would not be conspicuous in Boro Park or Williamsburg. In fact, his deep Lithuanian accented Yiddish may have indicated Lubavitch in Crown Heights. From Russia? Yes!

The biography of the speaker is equally as fascinating. Professor Herman Branover, 44, a world-renowned physicist, and a former professor of physics at the Academy of Science in Riga was compelled to pay a \$40,000 "exit tax" to the Russian authorities. He managed somehow to raise the money just as he has somehow managed for years in the Soviet Union. After all, learning to cope is the trademark of the Russian Jew. Despite his brilliant academic accomplishments, Professor Branover's spiritual record is far more impressive.

Professor Branover travelled a long dark road from a Communist intellectual, totally committed to a Godless ideology, to a full-fledged Torah Jew; a Jew replete with Yiras Shomayim. The professor related how from an intellectual curiosity of his heritage, he was soon to adopt Torah as his way of life. Only nine years ago, he could not utter even one word in Yiddish. He has since mastered the language so well that it is difficult to imagine him as a newcomer to the language. During his latter years in the Soviet Union, jobless since he applied for emigration, he devoted his time to teaching others.

The overflow audience in the conference room listened intently to the remarks of Professor Herman Branover. He painted a rather grim picture of the current condition of Soviet Jews. He emphasized that the Soviet "head-tax" had virtually halted the emigration of Jewish intellectuals. The professor strongly advocated flooding the Russian authorities with applications for emigration as a positive means of pressuring the Soviets.

But applying for permission to leave sets off a vicious cycle: dismissal from the job is almost immediate, leaving the applicant without a livelihood, and they are subject to general harassment. Packages inspire the would-be applicants, the Professor noted. It provides the potential emigre with financial security during the long waiting period for approval.

It seemed as if the room became even more tense when Professor Branover turned to discuss demonstrations abroad, which only two years ago was the subject of emotional debate in American Jewry. Our Torah leaders (Gedolei HaTorah), who took the least popular course by ruling out violence and noisemaking, termed demonstrations as being counterproductive to the cause of Soviet Jews. As the Professor spoke, my mind flashed back to the days of the JDL, the bombings, the harassments, and the huge demonstrations. If only such authoritative voices as Professor Branover had come forth to strengthen the position of the Gedolei Torah, it would have saved many from questioning the judgment of the Torah greats.

Professor Branover told the assemblage that Soviet Jews knew precisely when the protest movement abroad intensified its activities because they were immediately subject to an increased climate of anti-semitism on the street. The harassment of Soviet diplomats and the destruction of property infuriated the average Soviet citizen, who in turn turned their anger against their Jewish neighbors. The authorities took courage from these developments and accused Jews of inspiring their brothers abroad. Professor Branover said that even such well-known activists as Ruth Alexandrovich agreed with his philosophy while still in Russia, but that they adopted the more popular course once they arrived here and ultimately became the puppets of the Zionist Establishment. Professor Branover credited diplomacy for the exodus of Soviet Jews to the Free World.

Some "Food for Thought" For potential "Aliyah" Aspirants.

A serious autopsy incident occurred in Bnei Brak when the body of Shraga Feivel Katz, a recent immigrant who had moved to Israel about one and one-half years ago from the United States, was defiled and mutilated on Friday (3 October 1975).

The deceased, who was 80 years of age and suffering from lung and intestinal infections, had been hospitalized several days before at the Tel Hashomer Hospital.

When his family visited him on Thursday it did not occur to them that his condition was particularly serious. On Friday at 1 p.m. they were informed that he had passed away at 4 a.m. By the time that funeral arrangements had been made it was late and the commencement of the Sabbath approaching. At the funeral the members of the burial society were shocked at the sight before their eyes. The entire body, including the head, was cut up. The abdominal cavity and head were empty, and rags were sticking out from where the incisions had been made.

Because there was so little time left before the Sabbath it was not possible to delay burial until the organs and parts which had been detached from the body could be recovered and buried together as required by Jewish Law. They had to perform the burial of the body prior to the Sabbath and to postpone the burial of the organs until Sunday. Yesterday, when they went to request the organs that had been taken, it was promised that they would be returned today and not yesterday (Sunday) because of doctor's strike.

The BOOKLET!!!

"MEAH SHEARIM CENTENNIAL"

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

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

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Reb Amram's Charity

(Ed. Note: On the 15th of Tamuz we commemorate the second yahrzeit of our revered leader, Reb Amram Blau, Ztl. In his honor, we reprint excerpts from a 1959 article about the Neturei Karta including an interview with Reb Amram from ironically enough the unabashedly Zionistic Jewish Digest. The reader will note that there is a certain admiration and respect for Reb Amram, even from a journalist of the opposition.

An exchange of letters between the Government Tourist Department, the Jerusalem City Council, the Jerusalem District Police Headquarters and the Neturei Karta put the finger on one of Israel's most burning and least known internal problems.

In a confidential note to the Jerusalem City Council, the Government Tourist Department said that the ever-increasing number of beggars and panhandlers in the streets of the Israeli capital is a public disgrace as well as an eyesore. The Department would like the Municipality to crack down on the hordes of beggars, most of them incredibly filthy and horribly disfigured, which turn the Holy City into a fifth-grade Levantine leprosarium.

The note said that it is cruel to the human flotsam and jetsam which seems to fill Jerusalem to overflowing to let them depend on handouts for their lives; it is unfair to Jerusalem's taxpayers to let their city be turned into a beggars' nest and it is undignified for Israel's capital, seat of the Government and the Knesset, to allow the shameful practice of street panhandling and obnoxious begging.

In answer, the Jerusalem Municipality told the Tourist Department that the Jerusalem City Council is very well aware of the situation, but that there is nothing that it can do at present, for the problem is not merely social and economical, but political and religious as well.

Beggars can be cleaned up from Jerusalem's streets only at the risk of major riots and general unrest.

The reason why the policemen cannot crack down on the beggars' syndicate, however, was revealed in a letter from District Police Headquarters which pointed out that the ultra-orthodox sect known as Neturei Karta, warned the Municipality and the police that any attempt to interfere with begging would lead to riots and bloody clashes.

The Neturei Karta zealots abhor begging themselves, but they maintain that since charity is one of the biggest "mitzvahs" of Judaism, any move to outlaw begging in the Holy City would be automatically a move against the orthodox Jewish religion, of which they are the guardians.

"Tsedaka tatsil mimaves" ("Charity will save you from death"). This ancient Jewish religious maxim is regarded by the Neturei Karta very fundamentally. In vain did Chief District Superintendent of Police, Levy Abrahami, try to argue with the Neturei Karta leaders that charity could be practiced just as well, if not much better, by contributing to orphanages, old folks' homes, social-welfare work, hospitals, asylums and other causes.

The Neturei Karta leader, red bearded Rabbi Amram Blau, replied simply: "When we practice charity we want to see it: When we place a coin into a beggars' outstretched hand we know and feel that we are doing a 'mitzvah.' But when we contribute to any charitable fund—raising we cannot be sure that the money is not going to be stolen and misused by unbelievers..."

"Any move to outlaw the exercise of charity—called begging by the unbelievers—within the municipal area of the Holy City would be regarded by all observant Jews as a crime against Judaism and direct attack against religion," wrote Rabbi Blau, "and we are ready to sacrifice our lives to prevent such sacrilegious desecration..."

An attempt to achieve a partial compromise by restricting beggars to cemeteries, holy sites and synagogues, leaving city's main thoroughfares free of panhandlers, failed in fact stubborn Neturei Karta opposition.

This sect of religious zealots known as Neturei Karta (Gadim of the Holy City, in Aramaic), was behind fifty—one of the more than sixty religious riots, demonstrations and street disturbances in Jerusalem since 1949.

There is no sect, group, organization or movement in Israel which is half as notorious as the Neturei Karta. It would be difficult to gauge the popular feeling where this sect is involved. Certainly the people, by and large, hate the Communists with a different kind of emotion than that applied to the Neturei Karta.

Without committing oneself, it would be safe to assume that the majority of all Israelis, irrespective of their political sympathies or party affiliation, regard the Neturei Karta group as a sect of dangerous lunatics, whose activities are a maddening nuisance and a shame, but not an actual danger to the State, such as represented by the Communists, for instance.

The Neturei Karta zealots often belong to Hassidic sects (though mostly to the sect of the Satmar Rebbe, Rabbi Yosef Teitelbaum, now of New York), or are not Hassidim at all.

Upon closer acquaintance, one is unable to regard Rabbi Amram Blau as "dangerous." Zealot, yes, but quite normal in his own way. Those journalists who get to know him cannot help liking him, for his good humor and sincerity.

Rabbi Blau is straightforward, sincere, frankly outspoken and courageous. He asks no favors and he is not interested in being popular.

"I do not care if everybody hates me, as long as God our Lord loves me, or at least does not despise me for being a foul-mouthed hypocrite like the others," Rabbi Blau told this correspondent in an exclusive interview.

In Jerusalem to cover the trial of the Neturei Karta leader, this correspondent approached the sect's ballyhoo expert, Aryeh ("Leibele") Weissfish and asked him to arrange an interview with Rabbi Blau.



Weissfish, who achieved nationwide notoriety for having run through the streets of Jerusalem, yelling at the top of his voice "Israeli Gestapo Nazis are after me!" (in an effort to embarrass the Military Police who came to arrest him for refusing to register for military service), smiled helplessly: "Rabbi Blau understands the value of publicity as well as I do, but his ideas on the subject are different from mine. He says that if we enjoy God's help we do not need publicity, and if the Lord, God forbid, is against us, no amount of publicity would help. Therefore, I do not think he'll see you. But you can try. Come tonight to our synagogue in Meah Shearim and I'll introduce you..."

The 62-year-old Neturei Karta leader, just out of jail, asked me to sit down opposite him at a rough-hewn wooden table, supported on two trestles, which was full with all kinds of holy texts, religious books and pamphlets.

"Well, what do you want to know which you think you don't know yet?" he asked smilingly, his blue eyes twinkling merrily from behind bushy red eye-brows. Although 62 and with a long record of penal servitude behind him, the rabbi did not look a day over fifty, perhaps even less.

"Do you want to interview me with an open mind, or have you already made up your mind on most subjects we are going to talk about?" he asked again.

"Well, rabbi," I stammered and stuttered, "of course I have my own opinions and I came here prejudiced in advance. But I want to know how do you hope to achieve your aims in the entire territory of Israel?"

"There is a kibbutz near Jerusalem, called Kiriat Anavim," Rabbi Blau answered slowly. "The people who live there call themselves Jews, but they do not believe in the Torah, they desecrate the Sabbath and all other holidays and they eat pork etc. To me, they are worse than heathen, but I couldn't care less what happened to Kiriat Anavim. To me, Kiriat Anavim is like Paris—a foreign place and I am not interested in its inhabitants. When you say that I want to achieve my aims in the territory of our state, I ask you: 'Which state?' A state of porkeaters? A state of heretics? A state of unbelievers and desecrators of our sacred faith? A state of prostitutes? We are the direct descendants of the Jews who were burned at stakes in Spain and Portugal, but we think it to be an insult to their blessed memories if we accepted all these pork-eating hooligans and Sabbath-working hoodlums as our brothers. Since the entire state is nothing but an assembly of porkeaters and hoodlums we naturally believe that to recognize such a state is treason to God and Judaism..."

"One moment, Honorable Rabbi," I interrupted his torrent of words, "you have hundreds of thousands of observant and orthodox religious Jews in Israel, as evidenced by results of the latest elections, and you have seen their fight for religion in that pork merchandising was outlawed in Tel Aviv, Jerusalem, and many other parts of the country..."

"The so-called observant religious Jews are in fact nothing but collaborators with the anti-religious forces and traitors to our true religion themselves. If they can put up with transportation on the Sabbath, open restaurants on Yom Kippur and sexual misdemeanor all around it only means that they misuse their religious background for purposes of personal gain through grabbing soft jobs in the Government and local administrations, and other underhanded deals. But I am not concerned with these trash, just as I do not care about the pork-eaters of Kiriat Anavim. To me, Kiriat Anavim or Tel Aviv, for that matter, are foreign countries. All I really care about is our Eternal Holy City, and I am ready and willing to sacrifice my life to uphold Jerusalem's holiness. This is my duty. It is the Lord's will which guides our activities now and which, if we do not sin, will liberate

Eretz Israel from the Zionists. The Zionist Mayor and the Zionist Police Commandant point out that I do not have to demonstrate against Sabbath traffic as long as all cars bypass the district in which we live, that I do not have to picket hotels and cinemas which propagate pornography as long as they are located outside of Meah-Shearim and that I do not have to fight against public swimming pools as long as religious people do not patronize them. I told Mr. Agron and Mr. Abrahami to stop being stupid. I asked Abrahami whether it was not his duty to arrest lawbreakers outside Jerusalem as well. Or whether he would sit idly by his fireplace and read a book while he knew that murder and rape are being committed just outside the Jerusalem City limits? Well, I feel that way about the murder of our religion which is being committed daily in the Holy City. If I failed to demonstrate against the murder of Jerusalem I would be guilty not only of dereliction of duty but also of treason towards God..."

A third-generation sabra, Rabbi Blau told this correspondent that "The birth of the so-called State of Israel was the greatest calamity and biggest misfortune that has befallen our poor and tried people since the Second Temple's destruction. The Lord punished His people for their accumulated sins, for eating pork, desecrating the Sabbath, intermarriage and worshipping the Golden Calf. Our sins were so great that six million of our brethren had to perish first, but even this sacrifice could not atone for the wrongdoings of the Jewish people. Therefore, the Lord inflicted a much greater punishment upon His people by allowing the State of Israel to be created..."

Rabbi Blau's china-blue eyes were harder than arctic ice when he declared, for the first time, under which conditions and on what terms, the Neturei Karta would recognize the state they live in:

"First, the state must stop calling itself Israel or Jewish State, it must not make any use of the word Israel or Jewry, and it must abolish Judaism as the official state religion.

"If this state is called, let us say, Palestine, and if the Jewish religion has an equal status with the Christian, Moslem and other faiths, we'll know that we live in a foreign state, which has nothing in common with the people of Israel. We shall obey the laws of this foreign state, just as we have obeyed the laws of the Turks, Arabs and the British. True, there would be some Jews living in this foreign state called Palestine or by any other name, but at least their number would be smaller than that of the Jews in New York City. An ideal solution would be of course internationalization of the Holy City, but we are willing to accept any foreign rule over Jerusalem, this goes for the Arabs as well..."

"Rabbi Blau," I asked, "is it true that you asked the Government to facilitate the emigration of the Neturei Karta to Jordan?" "Quite true. We have of course no intention whatever of leaving the Holy City the Guardians of which we are by Will of God. But the neighboring Arab-held Old City of Jerusalem is just as holy if not holier as the New City where we live — if you call our daily sufferings life—now. In fact, the Old City is much holier and this is not only because of its historic associations, but mostly because it is not in the hands of traitors, renegades, pork-eaters, perverts, degenerates, prostitutes, crooks and hypocrites, but in the hands of the Arabs who, according to Rambam, are the Jews' greatest friends. I am sure that the Arabs would let us settle in the Old City and guarantee us much more religious freedom than we enjoy here. But, needless to add, the Zionist government would never let us out of their clutches because by letting us escape to freedom on the Arab side it would tacitly admit that their state is a prison for all religious Jews..."

*This, of course, is not to imply that Reb Amram and the Neturei Karta would have or ever will actually compromise in any way or recognize any type of Jewish government in Eretz Yisroel, Ed.

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 2)

Did you ever stop to wonder where the Jewish Press ever acquired so many "talented" writers and editorial employees? The answer would amaze you.

Actually, the staff is not quite what it seems. In fact, Jewish Press writers can generally be divided into two categories: family and "ghosts."

The publisher and editor (in name, if not in fact) is called Sholom Klass. Informally, he is known as "Sid," and as we are getting "haimishe" with everyone there, we shall hereafter refer to Rabbi Sholom Klass by that name.

Now Sid is a most prolific journalist. You can see his "Questions and Answers" column every week, even though he has been repeatedly told by "daas Torah" that he should NOT "poskin" through the newspaper. But that doesn't bother Sid -- he insists on quoting the halacha according to Rabbi Klass, even when his source citations are, to put it charitably, "inaccurate."

Now while we, of our own volition, do not have the stomach to read the trash put out by Sid each week, it was recently called to our attention that in the issue of June 4, Sid reached a new low in advertising policy.

There, in a half page ad (for which Sid usually gets around \$750), a bank offers us the "convenience" of SATURDAY BANKING at two of its central Brooklyn branches.

The copy begins: "Saturday, what a great day to bank." But the Council For Shmiras Shabbos doesn't think so. On page 32 of the same paper, it has an ad (valued at approximately \$308) telling us that on June 5, the same day as the grand opening of Saturday service at the bank, there will be rallies for Shmiras Shabbos all over New York.

IN THY TRUTH.

Now which one does Sid Support? Banking or Shabbos? Apparently he doesn't bother with such complicated questions. He'll just let those who spread Torah and those who destroy Torah fight it out, while he and his paper collects fees from both of them.

Ironically, Sid also writes "Tales From Our Gaonim," instructing us weekly in ethical behavior from our sages. Considering some of his practices involving the rest of the paper, it seems to be a case of "look who's calling the kettle black," or "do as I say, not as I do." But then again, maybe it isn't Sid who writes the Tales From Our Gaonim after all. By the time his poor English is fixed up by others, you could hardly tell the original copy.

Ditto for "Tales of the Midrash and Talmud," supposedly authored by "Sholom B'Moshe," which, of course, is likewise our friend Sid.

The Klass family is also well represented in the magazine section of the paper by Irene, Sid's wife, who tells our wives how to be good Jewish "balabustehs," even though she comes into the office in pants a good part of the time.. Now this woman, to whom thousands of religious Jewish women look to influence their daily religious lives and practices, is violating such precepts as "thou shall not don the clothes of a man" ("begged ish") and laws against "preetzus," etc., but that is only a bothersome triviality in the eyes of Sid and Irene and the rest of the family. Why should they care about halacha? They have a profit-making newspaper to put out!

Ever notice how, when talking about pants for women in his "questions and answers" column, Sid always seems to manage to find a "heter?" Now you know why! That's

what we like -- good, disinterested "poskening."

There are numerous other Klass family members on the payroll in every capacity imaginable, but if you are not related to Sid by blood or marriage, how else do you earn the "z'chus" to be able to work for that paragon of journalism and that defender of Torah--true values--the Jewish Press?

It helps if your name is Morris Mandel, Arnold Fine, Meir Kahana, Chaim Lipschitz, or, best of all, Mendel Weinbach.

We all know about Dr. Morris Mandel. We've seen his column for youth and for people with problems. Yes, he's the proper one to give advice, all right; considering how he runs affairs for our unfortunate older singles that feature mixed dancing.

That, apparently, puts him in the same class as the Klass family--even more than women's pants, mixed dancing is clearly against the Torah, no matter which "sheetah" you follow. But, like Sid and Irene, Morris cares little about Jewish law in his rush to worship A--mighty Dollar.

Sid makes a mint publishing his trash, and Morris helps supply the garbage within it by pushing his singles' affairs (at which he makes a tremendous profit off of the misery of Jewish singles); where Morris making a buck is infinitely more important than motivating singles to follow halacha, rather than desecrating it. His general reputation for commercialization of the fields involving sacred trusts in which he is engaged comes close to rivalling Sid, who is more than happy to turn over to Morris plenty of space to publicize his disgraceful affairs. How about it, Sid? Can you pass the buck on that one to the ad agencies, too? Or is

whatever you are getting out of your relationship with Morris more important to you than standing up for Jewish law -- if you even know what it is? (Judging from Sid's views on women's pants, etc., we rather doubt that).

Incidentally, just in case Sid doesn't have anything to fill a hole in the paper sometimes, especially during the summer, who does he turn to but "Moshe ben Mordechai" to reveal "What Others Say About Us." And who is this "Moshe ben Mordecai?" None other than Morris Mandel again! It's interesting that he is so worried about what others say about us, but is not interested in what the Ribono Shel Olam may say about him.

Also keeping things in the family, Morris gets his wife (Shirley Ross) into the act with a "nutrition" column. Again, that seems to be a case of asking the rabbit to guard the lettuce. You see, the Mandels are such strict vegetarians that they won't even eat "fleshigs" for a Shabbos or Yom Tov meal, even though specifically mandated by the Torah. But obviously Jewish law doesn't seem to bother Shirley any more than it does Morris.

Then there's another one of our favorites: Arnold Fine. When he's not stealing stories from a "goyishe" joke book, putting on the name "Cohen" or "Goldberg," and calling it "A Bi Gezunt," he is rummaging through old copies of the Jewish Press to see which of his "I Remember When" stories of three of four years ago he can repeat for us this week.

In these tales, which were unfortunate the first time, and which get worse with each re-telling, Arnold recalls for us his days on the beach in Rockaways or studying by the light of the Chanukah candles. As we all know, making practical use of the Chanukah candles is enough of an "ahvayra," but going to the beach (and glorifying it, yet, in a "Jewish" publication) is a "boosha." There are halachos involved about "tznius," mixed swimming, "preetzus" (again), etc., but it is becoming increasingly clear that practically nobody at the Jewish Press cares one fig leaf, if you will pardon the expression, for standards of conduct of the individual, as per Jewish law. They just flout it according to their whims. And this is what adorns a "Torah" newspaper!

In the case of Arnold and his beach maneuvers, maybe we must go easy on him, because he went to public school (as he, himself, often reminds us), but what excuse does the learned "Rabbi" Klass have for presenting this "apeekorsis" and "am haaratzis" to us-- particularly on the easily-noticed back page? Then again, as we pointed out last issue, considering what else Sid has been giving us on the back page, maybe Arnold Fine's stuff is the least offensive of all! Either "Rabbi" Klass doesn't know what halachos Arnold is violating, or, more likely, doesn't care. A fine "Jewish" paper and publisher for you!

Arnold, incidentally, does not confine his remarks to the back part of the paper. He is also "Ben Greenberg" in disguise, spotlighting education for us on page three every week.

Between Sid, Morris and Arnold, and all their pseudonyms, it is getting harder to tell the "writers" without a scorecard. But there is more!

Rabbi Chaim U. Lipschitz, writer of "Observations" and "Meet Our Gedolim," appears with a "profile" of a "man (or woman) in the news" as Chaim Yerushalmi. Again, one man and two names. But we are scarcely finished.

How about the house militant, the one who says it is OK to pull boys away from Torah so they can throw bombs and kill people, as part of the program of his Jewish Defense League? We are, of course, speaking of none other than HaRav HaGoon Meir Kahane. Now Kahane seems to fit in very well with the philosophy of Sid, Morris, et. al., which seems to say, "disregard the halacha and disregard the gedolim, as long as I can do what I want." Not only have the gedolim come out quite strongly against involvement in any way with the JDL, but more recently, Kahane has had the chutzpah to suggest that if HE determines that the gedolim are wrong, he can accept or reject their words as he pleases. We don't mean to disturb anybody, but this is the essential foundation of the philosophy known as "Reform Judaism." "Rabbi" Kahane, with his Orthodox smicha, should know better, but that does not deter him.

And since Sid, after all, is the publisher and editor, the ultimate buck stops on his desk. It is up to

"Rabbi" Klass to take the final responsibility for keeping hysterical material, like that penned by Kahane, OUT of the paper. But again, this is where the Sid Klass, who also reportedly has an Orthodox smicha, is overruled by the publisher, Sid Klass, who quite obviously has an unquenchable desire to sell an ever-increasing number of papers, even if it means getting "kofrim" to buy his paper by putting Kahane in it.

Besides the names that we might call Kahane, and which would be well-deserved, the JDL militant has so many names at the paper that even the editors can hardly keep track of him.

Did you ever read "Israel Through Laughter and Tears" by Meir Hacoheh? you guessed it! that's Kahane, of course!

But we'll bet that "Exposing the Haters" by David Borac always had you stumped. Yep, that was Kahane, too!

The champion of them all, however, has to be Mendel Weinbach, long time correspondent from the Holy Land. Surely you recognize his name from his column, "Israel's Sunnier Side," which he recently turned over to his wife to continue the paper's great tradition of nepotism.

But don't worry about Mendel. He's got just about all of page 4 all locked up. There's "Israeli News Digest," by Menachem Israel, alias Weinbach.

And there's the Menachem Begin column, ghosted by Weinbach. On almost any given week, we see Begin-Weinbach bragging about his acts of terrorism during the wars with the British in the 1940's. Never mind that world-renown gedolim were against these tactics. In the final analysis it is Sid who makes the decision to prominently feature this Torah-defying Begin material so he can sell more papers.

Before we leave Menachem Weinbach, we must note one more Menachem whom he ghost writes for: Menachem Porush. You certainly couldn't have imagined that Porush writes such fine English. His column is written by Weinbach, too! And both within and without Eretz Yisroel, Porush is known to be one whom you could scarcely count on not to steal a red-hot stove. Nevertheless, for our pleasure and instruction, he is brought to us, compliments of the Jewish Press.

Every so often a couple of "single name" guys sneak through. Take the fellow who was until recently writing the political column, Eric Fetman. He's really not such a bad writer, although it was apparently his political connections, rather than his journalistic talents, which landed him a job on the Jewish Press.

But there is one talent that Eric possesses which is truly unique. Ever notice stories datelined Washington, Jerusalem and New York, all written by Eric in the same week? Either he's Superman in disguise, or Sid bought him a private jet plane as a bonus (which would be most uncharacteristic for Sid). And here we've been believing that we are getting material written by Sid's star reporter from all over the world!

Apparently, Sid must assume that his readers are dopes or dupes or both. But then again, he also assumes that he has a growing readership of non-religious Jews, because so much of what he is writing and selling is geared to an anti-Torah audience.

To take one more example, did you ever peruse his "personal" column of classified ads, in which desperately lonely Jewish singles advertising their interest in finding a shidduch. Like his good friend, Morris, Sid has no scruples about taking advantage of such a situation in order to make the most money he can at any price. This is the "Torah" paper, but Sid is more than happy to accept copy (and the large amount of money which goes with it) in which the individual specifies "non-Orthodox only...likes to go dancing," etc. Now don't tell us that Sid can blame that one on the advertising agencies, too!

The truth of the matter is that however weak and feeble excuses he makes, Sid will do virtually anything for money. He will pervert and/or distort our minds, lead us astray, promote anti-Torah causes and deal in matters that display an honesty, straight forwardness, integrity and nobility of purpose never dreamed of by the Chofetz Chaim (whom he loves to mention in his stories about our Gedolim) in order to receive his daily sustenance of dough.

In future issues: More Duplicity, as only the Jewish Press can execute it.

ANNOUNCEMENT!

Modesty of dress and behavior have always been the guiding principles of Klal Yisroel. Our very survival as a unique nation is dependent upon the distinction "bein Yisroel Lo'amim". It has been brought to our attention that the town of Woodbourne has become "meeting place" - especially on Motzaei Shabbos - where the concentration of immodesty and the existence of an atmosphere incompatible with Kedushas Yisroel make the vicinity detrimental to the spiritual well-being of a true ben and bas Yisroel.

AFTER CAREFUL THOUGHT, WE THE UNDERSIGNED, HAVE DECIDED THAT OUR CAMPERS, TALMIDIM AND STAFF MEMBERS SHOULD NOT BE PERMITTED TO ENTER THIS TOWN ON MOTZAEI SHABBOS.

We urge all camps to follow our example.

Let us not destroy what we have worked so hard to achieve by throwing off the yoke which restrains us during the year for the frivolous pleasures of a summer "good time".

We also ask all vacationers to help us in strengthening T'zniyus and Kedushas Yisroel by refraining throughout the week from frequenting such places which are not in the spirit of Yiddishkeit.

May we be found worthy of a Kesivah Vechasimah Tovah and the Geulah Shelaima.

Among the many Camps who signed are

Camp Adas Yereim
Loch Sheldrake
Rabbi B. Schubert

Camp Bnai Torah
Greenfield Park

Camp Ohr-Shraga
Greenfield Park

Camp Yeshiva
Swan Lake

Camp Shalva
So. Fallsburg

Camp Gila
Ferndale

The first half of PRINCIPLES AND DEFINITIONS, printed in our last issue, was originally formulated by G. Neuburger and published by FRIENDS OF JERUSALEM in New York eight years ago. It was later reprinted by HACHOMAH in JERUSALEM.

The second half of this article was actually a reprint of a broadcast on a New York radio station by Mr. Neuburger on 8/27/69, entitled "JUDAISM AND ZIONISM."

From the writings of
Reb Elchonon Wasserman zt"l

It is written in Tehillim "If the Almighty does not build the house, in vain do the workers toil."

Therefore it is unthinkable that such people who have turned away in rebellion against the Almighty and his Torah, should receive Divine help.

For it is written in Devorim (chapter 27):

"Cursed is he who does not uphold the Torah". Surely one who is accursed will not succeed in his actions, and if they do succeed, it is to destroy and not to build. It is not through the help of the Almighty but the help of Satan, that they should succeed in their destructive acts.

The 24th

By Dr. Yaakov Yisroel DeHaan

Postponing the Day of Death:

Ed. Note: Much has been written about the late Dr. Yaakov Yisroel DeHaan, poet, writer, jurist and first martyr in the cause of upholding Torah against the forces of apostasy in Eretz Yisroel.

Each year, on the 29th day of Sivan (this year coming out on June 27), we commemorate the anniversary of Dr. DeHaan's assassination at the hands of his Zionist opponents.

For his 52nd yearzeit this year, we present one of his own works, setting down his reflections on the receipt of death threats.

Oh, the ecstasy of seeing the 25th, if on the 24th you escape assassination. In any case, the letter is not to blame. The letter reads:

"DeHaan—I am warning you! If you do not leave our land by the 24th of this month, you will be shot down like a mad dog!"

"Any effort of yours to catch the writer of these few lines are in vain and there is no sense in trying to protect yourself from us. Police and detectives are useless. No matter what schemes you may develop, we are warning you, we will find you, come what may, for we are determined to obey our holy commandment "to cut out the evil from among you." Do not forget the 24th!"

Signed, The Black Hand

This well intentioned letter is, naturally, written in Hebrew, the language of our national revival. Naturally, the letter is faultless. No error in vocabulary. It is written in a style which I cannot properly translate into the Dutch language (which has as yet not been reborn). And the envelope is official government stationery with the words "ON HIS MAJESTY'S SERVICE" on it.

II

What other choice does one have, if he finds himself in such a situation, but to hand over this letter to the Jewish secret agents, (who are, between you and me, too large to remain secretive.) They are well known by all, and the newly reborn jokers say, that they see everything but their own arms and legs. A serious situation. Naturally, one must not panic, but you can never be certain. One must take great precaution. — — — — — A letter from His Majesty? What an insult! The police want to make a report.

About noon—time, an extremely good—looking, young, Jewish official, who speaks the language of the revival, comes to my home. He is young but quite serious. "I must be very cautious. The "Black Hand" is a mighty powerful group." He inspects my home from corner to corner. "Yes. This house was built greatly suitable for a death sentence— — windows on three sides and a thin door. You must remember," he tells me, "you are surrounded by spies— — They may come at night, aiming their gun at the spot where your bed is situated. Take my advice. Sleep under your bed."

"Will I have, at least, police protection? Will I be permitted to carry a revolver?" Yes, definitely. The government is very friendly a week before you are shot dead. Maybe the safest choice would be to leave the land...at least for the time being, is the opinion of the young official. "To fool around with a mighty gang like that— — you never know!"

III

What two detectives know, cannot remain a secret. Jerusalem is well aware of the fact that I received my death sentence right in my own home. Life, now, becomes essentially important. People, who in my opinion, seem to be too much a part of the new rebirth, question me on the streets: "Is it really true? Did they actually send that letter to your home? Do you think we may read it?"

"Yes," I tell them. "Death is near. That is true...I received my death sentence... The letter is not in my possession. It is sitting in the police station. Go down and request to see it. I shall send along a means of proof with you so that they will believe I sent you, because now I am very well known there"

Many concerned people try to advise me to obey the demands of the "Black Hand", but under no circumstance shall I do so.

Is it not amazing how time is?! If, in the evening, I do not want to go to a meeting, I simply say, "Do you honestly believe that I would leave my home at night? Even a light I fear to turn on." When night falls, I crawl under my bed and remain till the next day for they may come in middle of the night and shoot at the spot where my bed lies.

How I despise those people who add to my misery! "Ridiculous", they tell me. "The Black Hand does not exist. Why torture yourself with anxiety?" Are these hateful, intolerable people envious of me, that I had my death sentence sent to me at home? That on the 24th I shall be shot dead?! Is life already not worth living? How I loathe them.

IV

Yes. These are big days. Someone stops by to visit and reveals a secret. His nephew overheard a messenger of The Histadrut saying to me, "Be careful. Watch out!" Should I suspect there to be a connection between the Histadrut and the "Black Hand." "Go report this to the police," I commanded him with a shudder. In the afternoon, a Jewish policeman comes to me. They still have not discovered the writer of the letter, nor the headquarters of the "Black Hand". But, if I wish, I have permission to possess a revolver. If I should hear someone on the street yell out a curse at me, I should report him immediately. The police will arrest him at once.

Late afternoon, not quite late enough for me to crawl under my bed and hide for the night, I go for a walk in the streets of Yaffo. How enchanting this world is! The soft and subtle afternoon breeze. Stores are closed. Work is over. People are going for strolls. But what are they? Who are they? I merely have to tell the police that they shouted curses at me and they will all be thrown into prison...I can even take a revolver and wipe them all out. Life is really fascinating! But why should it not be?

V

The 20th. — — Four days before my death. Can I be certain that I will die on the 24th? Maybe not. I am shielded by an iron curtain until then.

In the afternoon I find another letter from the "Black Hand". The second one to my collection. They hear that I have not taken heed to their warning, I should not be misled to believe that they will treat me charitably on the 24th. I am neck deep in troubled water.

I perceive that death is near, and with my fear for death my only choice is to run to the police. Yes, we are living in serious times.

I had just heard of a Jewish architect, who also received his death—sentence. He refused to sign a contract, which as part of its agreement, stated that the workers he should choose for this job, must be members of the Socialist workers—organization.

Abortive Efforts

But he was so clever and well-informed to know that the day after he would sign the contract, a strike would break out, with no outlook for settlement. For this reason, he chose oriental Jews, who are not aware of this and would rather work than strike. But there is no room in Palestine for an architect of this nature.

"Was his death notice from the "Black Hand", I asked the police. No, they replied. "It was from the Hungry Chalutz".

VI

The 23rd is quite interesting if on the 24th you know you are going to be killed. It would be needless to even worry about the 25th. Dead and buried. My belongings will remain as they have in the past. Only I will not return home again. For I am dead. But if I do not know that I am dead then I am actually not dead. For then I would be living an eternal life! Yes, these are deep, deep thoughts, which I could write upon endlessly, but of what use would it be one day before I depart from this world? Better that I await my death patiently.

The 23rd. Yes, the "Black Hand" has quite a grasp and there is no way of squirming out. I tremble and shudder from fright. I am in a cold sweat and my heart is throbbing painfully. I pick up a page of the calendar to see what the 24th looks like. Frightening! Till now I have not felt it so strongly and now it is too late to back out.

Is all of this, actually, important? I should do what the ostrich does. I should leave the page of the 23rd on the calendar. Yes, this way I will skip from the 23rd on the 25th. If I do not tear off the page from the calendar then there is no next day, and the year stands still. Foolish of me not to think of this earlier.. See if the "Black Hand" or the Hungry "Chalutz" can do something about that!

VII

I slept peacefully last night. I dreamed about the little town of Herbstshain, and we were all innocent, happy children of our young mother. -- --The windows are open--the door--the wind is blowing in the early morning distance. The 24th does not exist in my mind

The friendly detective comes by this morning. We converse in Hebrew, still in the language of our national revival. He tells me not to be frightened. They will guard and shield me all day. I should only tell him where I venture to go today. I could tell him that the 24th does not exist for me, but he would not comprehend.

The detective was in a haste today. Until recently, it was unheard of that there should be among the Chalutzim, robbers and murderers. But the story is different today. Yesterday, four Chalutzim attacked an old Jewish storekeeper, who found himself, on his way home, half choked to death and entirely robbed. They escaped. One, in the midst of his battle, lost his hat, and there is a hope that they may find him.

Then I heard that posters were put up in town, stating that anyone who employs Arabs is a traitor and they will surely be "removed". The Hebrew posters were signed by the "Black Hand" and the Hungry "Chalutz".

VIII

And today! Oh, how lovely it is to see the 25th and not have been killed on the 24th. This morning I awoke early and tore off two pages of my calendar. Behold! A pleasing sight! The 25th and I am not dead!

Today is no different than any other day, maybe just a little friendlier. Imagine if I had been killed yesterday?! What would the American papers say? Would there have been an interpolation in the British Parliament? On my calendar peacefully appears the number 25.

(Ed. Note: This article, By Ira Axelrod, Torah World Editor of the Jewish Journal, was excerpted from his more detailed discussion of this issue in the Journal earlier this year, just prior to the Zionist Knesset's legalization of abortions in the Holy Land.)

The topic that is providing the sharpest thorn in the side of all involves the national divisiveness on the abortion issue.

Feminists, one worlders and liberals and civil libertarians of every stripe are quite content with recent Supreme Court pronouncements on the subject, in effect putting each woman in control of her own body. On the other side, led by the right-to-lifers and devout Roman Catholics, are those who want to go so far as to pass a Constitutional amendment overturning the most recent judicial guidelines on abortion and once again making it illegal.

Unfortunately for the religious point of view on this topic, as with many others that have found their way into national controversy, the non-religious Jews are both more numerous and more vociferous than their devout brethren.

An observant Jew is against abortion, both for his family and for all peoples. The Torah views abortion as murder (with certain specific exceptions) and not only is that forbidden to Jews but, via the Seven Laws of the Children of Noah, it extends to Gentiles, too. Unlike such laws as Shabbos and kashrus, we cannot do one thing and tell a "gentile" something else.

But, as usual, there are a large number of Jewish "establishment" organizations who are ignoring their religious heritage and literally lining up for the kill. It is no surprise to see the American Jewish Congress at the forefront, considering its record of opposing Torah in the courts, most notably on the parochial aid issue. But to keep our numbers down, our people decimated in the wake of the holocaust, the AJC is heartily joined by the Union of American Hebrew Congregations (central Reform body), the National Council for Jewish Women, the National Federation of Temple Sisterhoods, B'nai B'rith Women and the Women's League for Conservative Judaism.

These groups and their ilk unabashedly tell the world that the Jews are in favor of abortion. They have been so skillful at their propaganda that few members of the media, much less the public, know that the true practitioners of Judaism and those entrusted with transmitting its ways still hold that life is sacred. Even if they have their political and religious differences with the State of Israel, they are still the ones to be shocked that the Jews in the Holy Land can permit themselves 40-60,000 intentional womb deaths per year--thus killing off more Jewish souls than that done by the Arabs put together.

And this is before it's actually legalized there yet! But don't worry: At this very moment, the Knesset is busy debating the issue, with only the few religious delegates dissenting. We can be reasonably assured that continuing Hitler's work of killing off Jews will soon become the law of the land there, too.

(Editor's Comment: The above named "Jewish" organizations are given "legitimacy" when fringe Orthodox groups sit down with them as equals in the Synagogue Council of America and the Conference of Presidents of Major American Jewish Organizations. Considering what these anti-Torah groups have done on such issues as abortion and aid to Yeshivos (especially this year), we think it well behooves their liberal Orthodox friends to reappraise their choice of associates.)

Editorial: The Entebbe Raid

Seen Through The Eyes Of The Torah

The recent "rescue" operation at Entebbe airport in Uganda by the Israeli army brought forth a burst of enthusiasm on the part of the media. The story was front page for days.

One hundred three hostages were "saved" from a bunch of ruthless terrorist-hijackers. Newspapers throughout the nation hailed the incident as "daring, courageous," etc. Liberal-thinking "rabbis" explain the "miracles" in their fashion. The Zionists, themselves, from Rabin and Peres on down, clamor that the credit is due them.

People were saved from a "sure" death, they maintain. "How crude, how ungrateful can you be? This, too, you must find fault with?" they ask us.

We wish it were not so, but yes, we DO find fault -- serious fault. And while it is painful, it is no less necessary that we point out not ideological differences (which should be obvious), but facts which the Zionist establishment and the media chose to sweep under the rug. And, even more painfully, we note that organized religious Jewry also saw fit to ignore these facts.

These are not items that are created out of our own heads, mere figments of either our imagination or of wishful thinking associated with our viewpoints. Rather, they come from the most reliable factual sources, which are recognized for objectivity and thoroughness.

First, from the writings of journalist Terrence Smith, whose material appeared in the New York Times of July 16, 1976, we have the following information:

"Had the operation gone badly," he notes, "the entire Rabin government would have been in serious...trouble...The leadership would not have survived the immense national let-down that would have followed a failure that could easily have turned into a massacre."

He further adds that Israeli Defense Minister Shimon Peres argued on June 29 "that some form of military action was necessary to counter the image of a weak and indecisive government," and that Rabin retorted that, "we're talking about military feasibility here, not politics." All during the tense Israeli government cabinet meetings, Premier Yitzhak Rabin, Peres and others were trying to gain the upper hand in their constant internal political bickering. Finally, when Rabin felt that he would have to show some sign of strength, he accepted one of four military plans.

Smith tells us that "several ministers were concerned about the possible loss of life. They recalled the casualties in Munich, Maalot, ...Despite these very real dangers, Rabin strongly urged the raid. 'It would be justified', he argued, 'even if we lose 10 or 20 or 25 killed'." An hour later, the planes left for Uganda.

How can any person with a moral conscience make such a decision? How can a Jewish person, whose Torah and Divine Laws enumerate what should be done in such cases, make this statement? Only the true leaders of the Jewish people, rabbis steeped in the Written and Oral Law, can come to the appropriate conclusions in this kind of a dilemma!

How can any Jewish person applaud or agree with the Zionist politician--murderers, who were ready to sacrifice "10 or 20 or

25 killed," in their own words -- and then only to show a sign of strength, so the Rabin government shouldn't fall?

Even earlier than the article by Terrence Smith, there was in the July 10 New York Times a report from Nairobi (Kenya) by Michael Kaufman, which recalled that in 1971, it was the Israelis, themselves, who helped overthrow the Ugandan government of President Milton Obote, by aiding Idi Amin with military support. This, in itself, should be enough proof for any rational human being of the folly of the tactics, politics and decision-making of the Zionists.

In the July 6 New York Times, James Clarity, reporting from Paris, told of a discussion with French pilot Michael Bacos, who had been in the middle of the events at Entebbe. "The watch over us was exclusively secured by the hijackers," Bacos was quoted as saying, thus contradicting the Zionist accounts indicating that Ugandan troops had replaced the hijackers guarding the hostages. He also said that the plane's flight officers read a statement on behalf of the crew that "the Ugandan authorities had made efforts to assure decent material conditions for the hostages."

In the same edition, the Times quotes Michael Cojot, a French Jew, who acted as the passengers' interpreter and spokesman, about his dealings with the West German commander of the hijackers.

Cojot said he asked the terrorist leader, "doesn't it make you feel awkward to jeopardize the lives of these Jews, whose families were killed by the Nazis? What's the difference between the ovens of Auschwitz and being blown up here?"

He told the Times that the West German answered, "there's only a five per cent chance of that. We are behaving in a humane manner. We are being very correct with you."

We in no way want to suggest that we are putting great faith in the integrity of any of the hijackers, and this is not our reason for quoting their leader's words.

But we do point this out to emphasize, as we have done frequently in the past, that according to the Torah, every method of negotiations should be used in the greatest form of humbleness and truthfulness to acquire the release of Jews held captive. These negotiations should be handled in as peaceful and safe a manner as possible for all concerned, while being especially careful not to jeopardize the life of ANY Jewish person involved. The events at Entebbe only go to show that it seems quite likely that NO Jewish life would have been lost if such negotiations were taken seriously, rather than them being used merely as a ploy, as the Zionists, themselves, now admit.

On page 3 of the New York Times, there is a picture of the sister of Jean Jacques Miamoni, weeping and being consoled by friends and relatives, at the funeral of her brother who was gunned down by the Israelis in the terminal building at Entebbe. But all she will get from the world will be sympathy and pity, due to the media's handling of the "tragic mistake" by the invaders, who accidentally shot down one of their brethren. Only one who knows that the Israelis should not have carried out such a mission in the first place would dare label it for the "murder" that it really was.

But that is why we Jews have a Torah, so that we may see things as HaShem helps us understand them, rather than through the distorted pictures presented to us by television, radio and such Zionist trash as the so-called "Jewish Press" and the filth put out by Gershon Jacobson, called the "Algemeiner Journal."

Even when such publications allegedly cater to religious individuals, we must beware, and when not only untruths, but "preetzus," appears on the pages of the JP and the Algemeiner, we are forbidden to buy, contribute to, or advertise in them.

Returning to the New York Times, which, while it has its limitations, can at least usually be trusted to be more consistent and objective than some so-called "Jewish" publications, we find another interesting item in the issue of July 11.

Yitzchak David, one of the hostages, was reported to have approached the Germans and said to them in their own tongue, "do you see this number on my arm? I got it in a German concentration camp...When I see you...it is difficult for us to believe that the Nazi movement died."

One of the Germans, a man named Bose, listened, and said he belonged to the Bader-Meinhoff group in Germany, and that he had nothing to do with Nazism. He seemed shaken and at a loss for words.

"The exchange of fire with the hijackers guarding the terminal was short but fierce. All but one of them apparently was cut down outside the terminal. Only Bose, the German, rushed inside, machine gun in hand. For a hair raising few seconds, the hijacker looked at his hostages sprawled in front of him. He could have killed many with a single burst from his gun. But, according to Mr. Har Tuv (one of the hostages), he paused, then shouted something like "retreat," got down and turned the muzzle of his weapon on the approaching soldiers. A moment later he was killed.

"I couldn't believe my eyes when I realized he wasn't going to shoot us," Mr. Har Tuv said. "I'm convinced it was the conversation he had with Yitzchak David about the death camps in Germany that made him spare us."

The three hostages who were killed during the operation, and those who were wounded, were all shot by the Israelis. Pasco Cohen was hit in the leg as he raced to get his family and died later of a loss of blood. Ida Borowicz was also hit by gunfire and the aforementioned Jean Jacques Maimoni stood up as the Israelis rushed into the terminal and was gunned down in cold blood. The Zionist soldiers had supposedly mistaken him for a terrorist, even though he carried no weapons.

After the operation at Entebbe, President Ford and Secretary of State Henry Kissinger sent their congratulations. Chancellor Schmidt of Germany did the same, but France was quiet and **Britain was equally silent.**

The Zionists could not stomach the responsible showing on the part of the British government and raised a furor. The response from London was, "Ford is in an election year and has his reasons for sending his note, Schmidt of Germany has historical reasons and we have valid reasons for keeping quiet."

What Britain had in mind was the safety of the 500 British nationals still in Uganda, as well as the fate of Mrs. Dora Bloch, the Jewish hostage who lay in a Uganda hospital. How incredible it is that Jews have to learn from the British how to act when their brethren are held captive! The Zionists, who have never shown any regard for Jewish blood (and certainly not this time),

did not care about whether or not they antagonized the Ugandans, while Mrs. Bloch's life hung in the balance. The British were concerned, and showed it by their caution. The Zionists couldn't care less.

By the New York Times' edition of July 18, the Zionist raid at Entebbe was no longer fresh news, but the ramifications continued. It was revealed that a Mr. Jenkins of Rand Institute, which was hired by the U.S. State Department to analyze terrorism, had concluded that while hijackers and their ilk have many objects in mind, the least of them is murdering their hostages.

Jenkins goes along with the great majority of foreign service officers of the American diplomatic corps in concluding that the position of the United States in the last few years (since the Nixon presidency) concerning negotiating ransom demands with terrorists should be altered. They observe that whenever negotiations were handled discreetly and secretly, American lives were spared, and whenever they were not, our citizens were murdered.

So it is with other countries, too. The leaders of the Zionist government who score political points with their people every time they take the path of least resistance by indulging in combat, obviously want other nations to do the same, so as to thereby make their own actions more palatable in world councils. If any Jew were to take the lead in proclaiming the Oneness of HaShem Yisborach and then try to compel others to do likewise, it would be commendable. But of all things to set an example for the rest of the world, the Zionists predictably pick anti-Torah actions.

As can also be foreseen, when the Torah approach is disregarded, disaster results. No longer are an increasing number of other countries prepared to pay ransom for hostages or even, in some cases, to negotiate at all. The eventual outcome has to be (and is) a growing number of murdered hostages.

Instead of "from Zion shall come forth the Torah and the word of the Almighty from Jerusalem," to our great dismay we find that from "Zion" comes forth to the world lessons of sacrificing human beings for political and militaristic considerations.

Once again, we hear the shouts of miracles. Once again, the Zionists have won a decisive battle. We hear it wherever we move. Whatever we read, we see it.

But no one reflects a moment to think, "it is so? Was it a miracle? Or even an achievement at all? Is it right?"

We hear that the only solution to the problem is the language the Israelis speak. So editorializes the major newspapers, television networks and radio stations. The entire world shouts "bravo" and sings and dances:

But on second thought, do we so soon forget that some Jewish hostages were also killed (gunned down by "mistake" by their Israeli "rescuers")? Didn't the Zionist invaders feel that the woman to be left behind in the hospital was in danger if they would make a raid and motivate the Ugandans to murder for revenge?

However, we must remember that we are talking about Zionists and the misnamed Israeli "Defense" Forces. They have about as little to do with "defense" as the equally misnamed Jewish "Defense" League!

In situations at all similar to this, did the Zionists ever behave any differently? Did an individual Jewish life have any worth to them ever before? They were responsible for the sinking of such ships as the Patria and the Struma with Hundreds of Jews going to their deaths. Are these atheistic murderers now to be our

RESCUERS ? If "rescue" was ever in their minds at all , which we doubt , would they have gone to such risks ?

We abhor the shedding of innocent blood and we certainly deplore hijacking. But because the hijackers are criminal murderers , are we Jews to act the same ? Weren't we given a Torah that tells us just what to do in such cases , along with rabbinical sages to help us understand it ? Is Rabin and his cabinet of atheistic degenerates the last word in whom religious Jews should believe ?

The families who have lost their dear ones are not dancing or singing. They know , as well as us , that ALL of the hostages were in a fair condition prior to the raid . More than half were released before the attack. We have only that precedent to fairly judge what would have happened if we had time to negotiate , instead of to invade.

We can't assume anything about what the hijackers would have done if their demands were not met. But we do know that prior to the Israeli raid , no one was hurt. Many were released. Had the Israelis exchanged prisoners for the hostages , it is unquestionable that no one would have been hurt. Chances are that we could have won the hostages' release even without freeing the prisoners.

But these details are not , now , as important to us as what we can learn from the incident as a whole. Those who say that this is the only way to deal with terrorists have left no way out for terrorists to deal , if such a matter , Heaven Forbid , should arise again.

As the Zionists are rejoicing that they have not had such a victory to lift their spirits since the Six Day War in 1967 , it would be appropriate to quote the Satmar Rav , Grand Rabbi Yoel Teitelbaum , shlita , in his work on the Six Day War , " Al HaGeulah V'Al HaT'muroh." In the following free translation , excerpted from chapters 45 , 46 and 47 , we learn to appreciate anew that no hostages were ever murdered when there were earnest and true negotiations , and that while we do not defend terrorists and their objectives , the life of one Jew is worth more than all of the political aspirations of the State of Israel.

Chapter 45

Considering the Zionists' atheistic desire to make the state of Israel like all the other nations , and taking into account their obsession to uproot the Torah how can religious persons accede to such actions and rationalize that it is with the permission of the Torah ?

The entire cause of the Six Day War was only due to a dispute concerning the right of way of the water (at Sharm El Sheikh) , and if the Zionists would have given in on this point , there would not have been a war at all , leading to the loss of many Jewish lives.

Did the Zionists consider , even for one minute , that giving in on a waterway dispute would have been better than going to war ? Even the leaders of other nations (whom they so much want to emulate) tried to explain to them that there are ways of avoiding war , but they would not listen. Is it permissible , according to Torah , to let the blood of Jews flow freely for a waterway passage ?

In any event , it is an obligation , according to the Torah , to try all possible means in the world (even foregoing the waterway) to avoid a war. But instead of doing this , the Zionists acted to the contrary and rushed like water to bring on the war more rapidly.

This happened because the value of each and every Jewish soul has no meaning to them. They would sooner see Jewish

lives perish , Heaven Forbid , than permit their haughtiness to be curbed. To them , military victory is far more important than the fate of the individual .

The Zionists' excuse for the war was that it was a must and that there was no way out of it , but such a statement is not only impossible to believe , but not even worth elaborating upon.

Ultimately , it makes little difference , for the Torah does not permit endangering Jewish lives . It certainly gives no permission to , in effect , guarantee the wholesale loss of Jewish lives for the sake of the Zionists and their state.

Chapter 46

For one unfortunate reason or another , there are numerous persons who have either become beholden to the Zionists or are just incapable of comprehending the Torah truth on the matter , but even they cannot deny or argue with the basic premise that life and death matters can only be decided upon based Torah knowledge. To go to war or not is indeed a life and death decision , and should only be done by , or upon the advice of , Torah giants.

Now let us see who are , in fact , the decision makers on this matter. How can any clear-thinking person believe that our Holy Torah agrees to permit and sanction such judgments in the hands of their lawless atheists who rule the Zionist State ? Jewish blood is worthless in their eyes . They are quite used to letting Jewish blood flow like water and they quite consciously entered the war with the advance knowledge that it would cost thousands of Jewish lives. They are so reckless that they are ready to forfeit a large percentage of the entire Jewish people , Heaven Forbid . They put the entire Jewish people in danger by their actions. And all of this was only to maintain themselves in power -- in a regime dedicated to revolting against the Almighty and His Heavenly Throne.

The Zionists are experts in leading astray the entire world through the tremendous influence they wield in an overwhelming number of publications all over the globe. With this power , they poison the eyes of the world from seeing and correcting the wrongs they do.

In this way , they are capable of misleading an entire people and can succeed in persuading it that there is no alternative but war. But what they have really told were lies. Had they tried every channel to avoid going to war and spilling blood , they would have succeeded. For any country , when it has serious arguments and differences with its neighbors , is in no rush to enter into war. Only the Zionist anarchists , whose lust for victory and power drives them out of their own senses , really wanted to fight.

Chapter 47

As to those who want to justify their lies by bringing down from the Torah arguments concerning the requirement of rescue of Jews , I do not wish to enter into polemics with them , because their reasoning has no substance. How can anyone imagine that a posek would permit (or even insist upon) war or bloodshed as a means of rescue when there is any way to avoid it ?

(more in next issue)

NEW YORK TIMES

April 28 1976

"From the horse's mouth"

Gideon Hauser, Minister without Portfolio, said: 'There will not be a second holocaust' of the Jewish people and if we can't have security and peace, then neither will others.

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