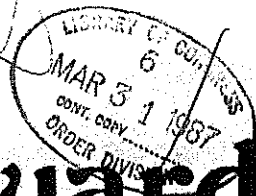


The Jewish Guardian



Volume 2 Number 10 . Box 2143, Brooklyn, New York 11202 Winter '86 5746.

Who are the real terrorists ?

The entire world is now concerned with terrorists and terrorism. The so-called Jewish world and the small orthodox Yidishe velt are concerned. The positions people take or the discussions people have, all filter down from the media. According to the Torah the entire media is heresy. The *hashkofos*— thoughts presented by the writers and radio stars all come from the street. The street is *hepech dass Torah*— against the Torah as our Sages explain many times.

What is the true Torah position relating to our times? How are we to look at the present world situation vis— a— vis terrorism? Are the zionists and the Israeli state setting policy for religious Jews as well? Chas Vesholom. Heaven Forbid.

We believe that the root cause of terrorism in the middle east lies with the zionists. The same zionists that under the guise of the Haganah bombed and sank the Patria in Haifa harbor with a loss of over two hundred and fifty Jewish lives.

We believe the real terrorists are the Israeli labor party establishment that under Yigal Allon a zionist deputy prime minister bombed the synagogues in Baghdad to get Iraqi Jews to leave for the zionist state.

We believe the real terrorists are the present leaders of the zionist state that bombed Beirut and Tunisia, directly responsible for the loss of thousands of lives both Jewish and Arab.

We believe that Begin's clique of Irgun gangsters that were involved in the murder

and bombings of hundreds of people and buildings all across Europe and the middle east during 1946 through 1948 are the real arch terrorists.

We believe that Shamir and his clique the Stern gang terrorists are the murderers who brought most modern day terrorist tactics into the world.

We believe that the entire zionist establishment that refused to part with one cent to save the orthodox Jews in Europe are the real terrorists and according to the Torah are guilty for all the blood shed that could have been saved.

We believe that the real terrorists are the zionists who are entering the Temple Mount area and recklessly provoking bloodshed.

We believe that peace will not come as long as the zionists are in control of the Holy Land.

We believe in the words of the Rambam—Maimonides, Hilchos Tefila 2: "In the days of Rabban Gamliel non-believers multiplied in Israel and they caused trouble, and incited people to stray from G—d. Since he saw this as more vital than any human needs, he and his court instituted a blessing which asked G-d to rid us of heretics and it was established in our prayers (the Shemoni Esreh) so that all would say it." Let us pray to the Almighty that all evil will perish in an instant and that G—d will return to us "our Judges, as of old and our advisors as in the beginning".

And may He return and heal us. Amen.

Rabbi Michael Ber Weissmandel's personal story

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The Temple Mount

ההר הטוב הזה והלבנון...

מזכר עד נקבה תשלחו אל מחוץ למחנה
תשלחום ולא יטמאו את מחניהם אשר אני
שוכן בתוכם. במדבר ה,ג.

ואיש אשר יטמא ולא יתחטא ונכרתה הנפש
ההיא מתוך הקהל כי את מקדש ד' טמא מי
נדה לא זרק עליו טמא הוא. במדבר יט,ב.

The world is once again aghast with the latest news of zionist hooligans and zionist parliamentarians treading on the Temple Mount. Newspapers write about one hooligan Waldman saying Kaddish on the Mount and so on The Arabs are outraged and have protested and demonstrated. What is the true Jewish authentic position concerning Temple Mount is a question asked by many Jews and non Jews. The answer is known to any Jewish child who has ever learned any Torah. It has been publicized more than once by Neturei Karta as shown below one advertisement that appeared in the New York Times May 7, '978,(Sunday).

Because you have defiled the land, it will spew you forth (Leviticus

18.28)

ולא תקיא הארץ אתכם בטמאכם אוחה כאשר קאה את הגוי (ויקרא י"ח כ"ח)

רש"י, חק ישראל אינה מקיימת עונותי בנייה

Tens of thousands of immigrant children have been forcibly torn from their religious roots. Jew or non-Jew, all of us who believe in religious freedom are aghast at what was perpetrated in the immigrant settlements of the oriental Jews in the Zionist state, against a youth whose innocence and pure religious sentiment was a poetic joy to behold!

The Holy Land is being defiled by laws enacted by the Zionist state which encourage murder (abortion) and promiscuity (women's conscription to the army), just to name two.

The Holy of Holies, the Temple Mount in Jerusalem has also not been spared. For two thousand years no Jew dared violate the prohibition of treading upon this sacred spot, until the Zionist state turned it into a tourist attraction and encouraged hundreds of thousands of Jews to defy a commandment of the Torah punishable by KOREIS (death). We tremble when we become aware of the meaning of 'the land spew out that which is offensive to it.' We tremble because this has already been fulfilled several times in Jewish History.

No less a crime is the abrogation by the Zionist state of the right to speak in the name of the Jewish people.

Rabbi Yosef Chaim Sonnenfeld of blessed memory, chief rabbi of the orthodox anti zionist community in the Holy Land during the post World War 1 era and up to his



demise in 1932 issued a public statement in the Arabic press after the August 1929 disturbances caused by the zionist agitation to take the Temple Mount and its environs and instigated in large measure by the renegade to orthodox Jewry, zionist chief rabbi A.I.Kook. Rabbi Sonnenfeld stated in his public declaration "Words of Truth and Peace" printed in its entirety in issue number 6 of the Jewish Guardian volume number one as follows:



Rabbi Yosef Chaim Sonnenfeld of blessed memory(center) with President Thomas Masaryk of Czechoslovakia(to the left of Reb Yosef Chaim) while visiting in Meah Shearim Jerusalem April 1927.

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

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התאחדות הרבנים דארצות הברית וקנדה

CENTRAL RABBINICAL CONGRESS OF THE U.S.A. AND CANADA

85 Division Avenue
Brooklyn, N. Y. 11211
384-6765

Jan. 11 '986.

The Central Rabbinical Congress of the USA and Canada representing the masses of Orthodox and Hassidic Jews, feels impelled to reiterate the Torah true position it has expounded many times in the past.

We decry the shocking statements and accompanying actions of "religious" leaders in the state of Israel. We are especially offended by those who use the revered title "Rabbi" to bring shame upon the Jewish people as a whole by their actions and polemics.

As a people we have demonstrated moral principles and great religious tenets to the world. Our tenacity in clinging to our faith has brought us much persecution in our physical exile. Despite this, we have always remained loyal to our traditions.

Among the traditions upheld through the years are three principles that pertain to our ultimate redemption by Moshiach for which we pray daily.

1. We are bound not to create or work to attain a state in the Holy Land before the promised redemption.
2. We are bound to accept the yoke of Diaspora, of exile, until the redemption.
3. We are bound to live in peace and harmony among the nations where Heavenly Providence has dispersed us.

These three principles have been followed without question for millenia. "Religious" zionism took advantage of the "opportunity" of the Holocaust, to manipulate and distort these principles so as to justify their actions in midwifing the birth of the state of Israel, there are religious Jews who have debased and degraded their faith by worshipping the Golden Calf of our day, the Israeli government.

This totally secular state is zionist not Jewish. Under its constitution and governing body, every sort of violation of Judaism is condoned or advanced. This state condones, immorality, encourages and abets the profanation of the Holy Sabbath, allows indiscriminate abortions, forces post mortems, countenances the desecration of ancient Jewish graves and has the *chutzpah* to call itself the "Jewish" state. The "religious" political parties of the State allow themselves to be used to present an appearance of approval by the Torah their participation is used to whitewash the misdeeds of the State and to prove that their every action is in accord with the Torah, Heaven forbid.

Recently various ultra nationalist zionist movements have emerged that demand permanent annexation of the *West Bank*. We have witnessed a renewed parody of "religious fervor" by the *Gush Emunim*, some of whose members are serving sentences for terrorist activities. These extremists, under the guise of religious zeal, have set up several settlements on the *West Bank*. The notorious "Rabbi" *Meir Kahane* has called for the expulsion of Arabs from their homes and their deportation to other lands. A group of religious people have established a town on the *West Bank* called *Emanuel*.

All these acts have been committed in the name of the Sacred Torah.

We cannot, we dare not remain silent.

It is our duty to denounce those who invoke the name of the Almighty in vain. It is

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our holy obligation and our moral responsibility to call on them: Stop using these falsehoods and heresies to justify yourselves and your misdeeds. The Jewish faith, as transmitted by the Almighty to our forefathers has not and will never countenance the zionist and nationalistic doctrines of the state of Israel. These false doctrines are compounded of atheism and anti-religious zionism, ideologies alien to Judaism. Let them not be misrepresented to the world as Jewish".

Our basic desire as G-d fearing Jews is to live in peace with our neighbors in the lands where we reside until the final Divine redemption takes place as promised and peace and harmony will come to all mankind. Amen.



The following explains the statement issued by the Central Rabbinical Congress of the USA and Canada.

The true Jewish position on zionism and the state called Israel is found in the Scriptures in the Talmud and in the oral traditions transmitted to us by our parents and teachers.

At the outset of the Jews' exile to Babylonia, the Prophet Jeremiah, in chapter 29 of his book proclaimed G-d's message to all the exiled. Verse seven reads, "Seek out the welfare of the city to which I have exiled you and pray for it to the Almighty, for through its welfare will you have welfare." This has been a cornerstone of Jewish "foreign policy" how to behave in the lands of the nations throughout our ensuing exiles till this very day.

There Jeremiah adds in the name of G-d (verses 8 and 9), "Do not let your false prophets among you and your sorcerers seduce you, do not heed your dreamers which you cause them to dream. For they speak falsely to you in My name. I did not send them." This too has applied to all the would be misleaders of Jewry whether they presented themselves as prophets or as sorcerers or as dreamers of national aspirations.

King Solomon in Song of Songs thrice adjures the "daughters of Jerusalem" not to "arouse or bestir the love until it is ready." The Talmud explains that two of the oaths are directed at the Jews, the exiled daughters of Jerusalem, not to unite to take the Holy Land and not to rebel against the nations. The third oath is directed to the nations of the world not to oppress the Jews. Throughout the seventy years of the Babylonian exile, throughout the 200 years of the Hellenic exile and throughout the 1917 since the destruction of G-d's Holy House, we have steadfastly maintained our loyalty to G-d and have not transgressed His oaths. And we have prayed for the welfare of the cities and the countries of our host nations that did not oppress us, and in their welfare we indeed always found ours.

Whoever violates Jeremiah's principals or Solomon's oaths immediately imperils the welfare of Jews locally and elsewhere in the world.



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## Jewish Life in the Arab and Islamic World: Past, Present and Future

### Part 2

Memories. To keep memories alive man has built vast monuments, he has set up grand memorials, and many a date have been marked off on calendars to commemorate joyful or tragic events.

Wouldn't one think that the destruction of hundreds of thousands of Jews be reason enough so that one should erect a small engraved stone as a remembrance?

Not a stone nor a sign remains at where once stood a magnificent Orthodox Moroccan Jewry. No date set aside, no eulogy ever spoken at the site of the great tragedy...

Perhaps it's because the destruction continues till today. The complete demise of a people has (thank G-d) not yet been reached.

The malignant disease began a few hundred years ago at the rise of the Enlightenment in Western Europe. Its members laid the foundation of the Jewish Reform movement.

You may just be thinking — well how could Western thinking have anything to do with Sphardic Jewry down south and in Moslem lands. Our *Chazal* (Holy Sages) proclaim that the Jews are of one body and one soul. If ones' pinky finger hurts his entire body is affected. So too the cancerous tumor began with the "enlightenment" that darkened the four corners of the Jewish World.

A shoot of this poisonous root was the **Alliance** Israelite Universelle. A group based in France, formed schools that aimed to infiltrate the minds of innocent youths with דעות כוזבות (*Deos Kozvos* — *adulterated knowledge*).

These institutions slowly spread throughout Oriental Jewry. Of course it didn't happen so easily as with most cancerous diseases. (G-d forbid)

The rabbinic antibodies formed and they tried to fight against the flow of atheism that gushed toward them. They instituted

cherems (bans) against attending these schools.

The gates were weak and the guards were asleep, for the battle could no longer continue. The schools which began in the late 1800's exist till today. They have a few in **Morocco** and in other Sphardic countries. They function in the Zionist state too... Once again the prophets words remain true, מחרסין ומחריבין מסך יצאו meaning your enemies will come forth from you, — your own people will invade and spiritually and physically destroy you.

The face of Moroccan Jewry has become unrecognizable. The memory of the pious has become clouded. Ask the average yeshiva student today to name some *Gadol* (great sage) of **Morocco**. You will receive many blank stares. Maybe some superior ones will state the Ohr Hachayim. Most are unaware that Sphardic Jewry was once highly religious and vibrant. Unfortunately, the grandchildren of these people don't know it either.

In contrast, ask of the six million that Hitler (ימח שמו) murdered and watch those hands go up.

Here hundreds of thousands have been killed. Their children and their grandchildren have been denied a spiritual education. They have left their homelands of thousands of years without capturing world attention. They have exchanged their once glorious communities for maltreatment in the Zionist State. Others were forced to flee from their homes....

Here we shall relate Moroccan Jewish history for the many who are unfamiliar with it. We shall try to do some justice to our religious Moroccan brothers. We have used the book, **The Jewish Communities of Morocco and the Alliance** Israelite Universelle by M. Laskier (State University, Albany) as a reference guide. All words in italics are

directly quoted from there.

**Morocco**, in Jewish annals, was home to one of the oldest and the largest Jewish communities in the world. Jews were living in **Morocco** at the time of Babylonian Exile, (around 400 b.c.) and quite a numerous amount of Jews came to **Morocco** and other parts of Northern Africa after the Roman conquest.

The Jewish community of **Morocco** maintained a well organized religious life, in addition to playing a crucial role in the commerce and development of the entire Mediterranean area. As various waves of conquests washed over the North African area, the Jewish community weathered the storms without losing their identity and *raison d'être* to live according to Torah Law, without any deviation from learning and piety, and simultaneously behaving as law abiding citizens.

Laskier gives us an idea as to how these communities were organized. "*Primates*

in **Morocco** in particular, for over two thousand years. Although the Jews were "*dhimmi*", or protected people in Islam, and they lived in mellahs, or Jewish quarters, their life was not disturbed or disrupted for the most part. Exile for Jews in the Christian dominated areas were much rougher and protected status did not exist wherever a Christian religious hierarchy reigned.

Although there were restrictions placed on Jews of **Morocco** they built a strong tradition of upholding Torah and Jewish law. They established many institutions of learning which were the pride of Moroccan Jewry. There was not a city or town of **Morocco** that did not vie for the title of "Jerusalem of **Morocco**". It was a matter of fact that each community had a learned elite and the great Jews of **Morocco** were not the rich or the accomplished but the Rabbis and their disciples.

The children of every town were taught

There was not a city or town in Morocco that did not vie for the title of "Jerusalem of Morocco".

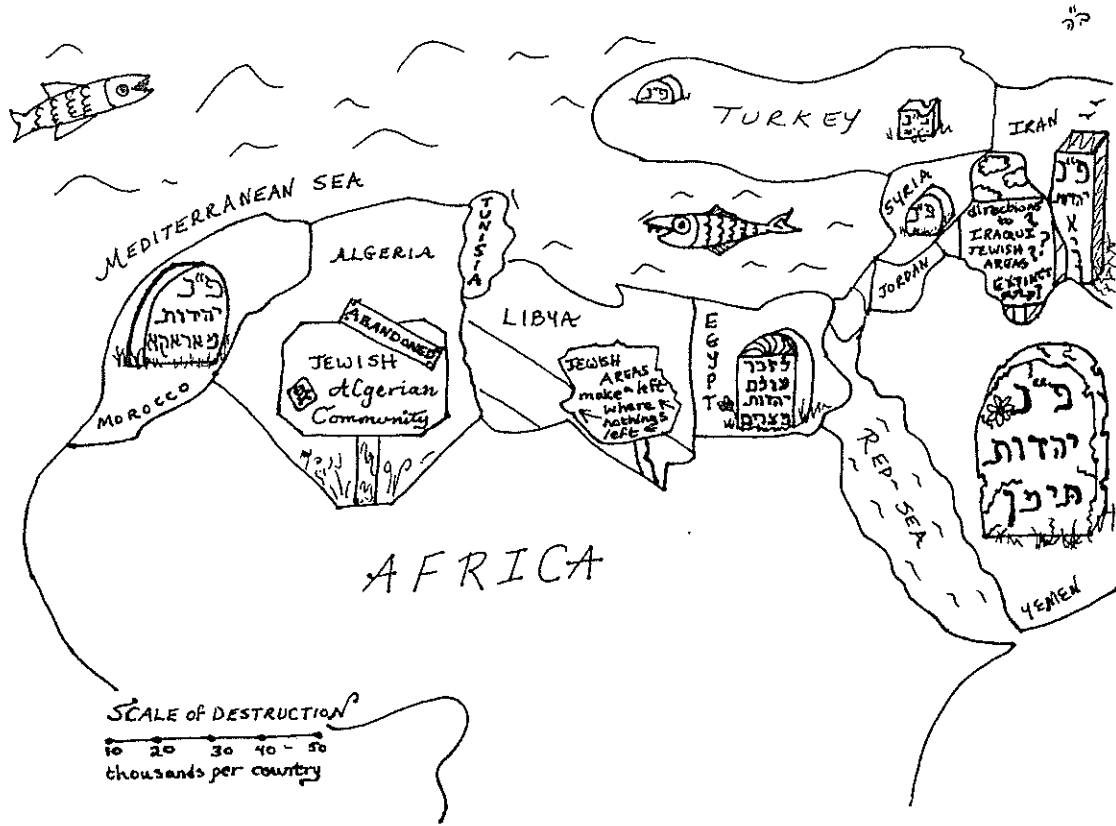
*headed each province and each community was headed by a religious assembly in which Jews shared equally and was governed by an administrative council, usually of nine members, elected by the community. The council directed the finances, supervised the religious organization of the town and represented the interest of the community before the courts and authorities. It distributed relief, decided on the construction of the synagogues, schools, and libraries. The synagogues were the center of all Jewish activity, of prayer, preaching, study and justice. Jewish communities were granted a large measure of autonomy."*

Much has been said about the persecution of Jews in Moslem lands. The persecution of Jews in exile has been known in every country and if comparisons have to be made, the exile of the Jews has been the easiest to bear in Moslem lands; One must only look at the uninterrupted rhythm of Jewish life in North Africa, and

to read and write at an early age in Talmudei Torah. They were subsidized by each community, though the bulk of the expenses were maintained by the wealthy notables. Students continued from the basic education in the Talmudei Torah to Yeshivos that educated and trained an elite which gave forth generations of rabbis, *shochtim*, *dayanim*, and *mohalim* to lead and guide the Jewish communities of **Morocco**.

Under succeeding generations of Torah-true leaders, charity and piety were synonymous and learning was the respected hallmark of the G-d fearing Jew of **Morocco**, as in other parts of the world. It must be noted, and cannot be overly emphasized, that Torah learning was the basis of Jewish life and the links continued from generation to generation. (As we are taught in the *Chumash* (one of five books of the Bible) and we pray every day — *v'shinontom l'vanecha*. (And you should teach your children)





Although the Jews of North Africa spoke Arabic in their everyday dealings with the indigenous population, among themselves they used a vernacular Judeo-Arabic, so as not to profane the holiness of the holy tongue, *Lashon Hakodesh*. They translated the holy texts into this dialect when learning. The Jewish communities of **Morocco** were further enriched by the influx of Jews from Spain who were expelled in 1492. The customs of Spanish Jews were slightly different, but in essence and in practice, strict adherence to Torah and tradition were basic to both. Rabbinic authority was strong and based on the *halacha* (Torah law). A rich and in-depth religious education was the norm and a deeply ingrained belief in rabbinic decision and power was the underlying foundation of Jewish communal life.

Although different waves of conquerers and rulers perpetrated various humiliations and persecutions, the Jewish communities

of **Morocco** were famed for their great learned men. The city of Fez, known as "little Jerusalem", was famous for its religious Jews and their yeshivas were world famous, from the days of the middle ages down through the centuries. Great authors and commentators of the Talmud and Kabbalah emerged from there. The reputations of these thinkers spread tremendously that even the Rambam (Maimonides) settled there for a time, so he could benefit from this spiritual atmosphere.

Meknes, Marrakesh, and Sefrou, among others were justly noted for their scholars. There was no community where commentaries and expositions on Talmudic tractates weren't written and published as a matter of course. The people lived community centered lives. Each one helped the other. Every town had its communal fund for the needy and for the upkeep of the synagogues.



Into this highly religious society came a dreadful and destructive force which as we proceed to read Laskier's work, we see that unfortunately Moroccan Jewry succumbed to it.

The **Alliance** Israelite Universelle aimed to "Westernize" and "civilize" their Sphardic brethren.

They defined religious, G-d fearing, Moroccan Jewry as ignorant, illiterate, and uncivilized. Their self-appointed missionaries built schools which taught French language and culture thereby robbing them of their own identity and traditions.

Laskier quotes a reporter for the AIU who in the 1860's stated about Tetuan... *"There are many obstacles facing the reform movement... First, there is ill will and negligence on the part of the parents who view the essence of secular education with great disdain and insist on heavy doses of religious education. Second, the indifference, if not outright hostilities of the rabbis and lay leaders to secular education, constitutes an additional obstacle. Third, the religious schools directed by the rabbis of Tetuan are attended by hundreds of pupils."*

It would have been impossible for them to succeed in building schools dedicated only to secularism. So they sugar-coated these bitter pills to make it more acceptable.

In order to attract the parents, they manipulated a few hours a week to sacred studies, and otherwise taught "Progressive" European ideas.

Tetuan was a community, like many other large sized towns in **Morocco**, that had well organized Talmudei Torahs (rabbinical schools) and the rabbis of Tetuan were unalterably opposed to the opening of **Alliance** schools. Their resistance caused the schools to close their doors soon enough.

The Rabbis accused the heads of the schools of "dejudaizing their youth" The parents refused to send their children to these centers of impiety. The son of Chief Rabbi Nahon was very religious and fought the AIU. The president and rabbis of the

community called a *herem* (ban) on the director and his school. As a result attendance dropped almost immediately.

During the latter part of the 19th century and due to unrest in the country, waves of migration caused people to move to certain coastal cities. Since there was a great influx of European Jews, it was easier for the **Alliance** to open schools in port cities like Rabat, Tangier, Casablanca, etc. Some cities frowned upon the schools and others invited them in. For example, in Meknes where Jewish orthodoxy was uncontested

if comparisons have to be made, the exile of Jews has been easiest to bear in Moslem lands,...one must only look at the uninterrupted rhythm of Jewish life in North Africa, and in Morocco in particular, for over two thousand years.

these schools were looked upon as centers of atheism. **Laskier** says that "schools were opened and forced to close by the rabbis and the lack of support by the parents."

"Still," **Laskier** confirms, "the most effective challenge to the **Alliance** schools drew its inspiration from the traditional elites of rabbis and notables. Even in the more 'progressive' communities of the north and the coastal towns, these influential elements placed unsurmountable obstacles for the schools."

With the passage of time, more Jews were willing to accept the "opportunities" the **Alliance** offered. They taught biblical 'stories' from grades k-4. They gave evening courses for adults. They also offered uncrowded rooms and accepted Christian students too.

Since most of the teachers in the original group came from the Alsace, with no background in religious feeling or training, but with an exaggerated belief in the

The AIU perfumed their poisons adequately. They contributed large sums to help the poor.

French Enlightenment and its teachings, they were reluctant to dilute any of their teachings, or make any concessions to local feelings. They labelled traditional beliefs "anachronisms, superstitions, ignorant, outdated." They aimed to free the students of "ghetto culture" by removing them from the rabbinic schools and by replacing the "interminable and incomprehensible texts" (Talmud) with Jean Jacques Rousseau and LaFontaine.

Obviously, to these "enlightened" educators interminable poring over the exploits of Charlemagne had more relevance to Jewish lives than the "incomprehensible" texts of the Talmud. It is interesting to note that to their educated minds, the system that gave the world its greatest code of law was ridiculed as "outdated, anachronistic, and incomprehensible."

The One who created the human being, He gave forth our code of Divine Laws. Logically, He knew what was best for humanity. So in actuality their advanced ideas of rationalism were as old as the first sin and their expression of rebelliousness was a backward step toward atheism.

The AIU perfumed their poisons adequately. They contributed large sums to help the poor. They provided food and clothing to all students regardless of whichever school they attended; may it be the **Alliance** schools, rabbinical institutions or those without any education.

By far, their sweet scent was too attractive to withstand. **Laskier** exclaims their successes as, "*Culturally and socially AIU cadres launched major social work drives within the Jewish communities of the Atlas mountains. Among the efforts undertaken by the Alliance was to intensify the feeding and clothing program for the youths of the mellahs. The purpose of this was to popularize the Alliance via philanthropic activities and hence attract*

to its institutions the clientele of the rabbinical schools as well as the youth that received no education at all! The directress of the Safi girls school reported that in part through the distribution of clothes and free meals to the youth. **Alliance** successfully attracted pupils from the rabbinical schools. Since AIU had failed to develop a comprehensive Jewish studies program during the organizations first fifty years of existence (thereby not attracting as many students as it wished to) it was high time to do so."

The archives of **Alliance** give the erroneous impression that without the **Alliance** there would have been no charity funds at a time when community organizations definitely did (and always had) existed. In fact the communal members of the boards established groups to meet the needs of the indigent, orphans, and the unemployed etc.

*Although Alliance* took the credit for this, it is noteworthy that in cases where overseas alumni sent money to their parents it reflected the old Judaic traditions accentuating the need to uphold family cohesion...

The pious rabbinical establishment disapproved of the ideas of the school directors to reduce the number of hours devoted to Hebrew and Biblical studies. As the community paid the salary of the rabbi-teachers, they usually wanted to see their investment put to full use. There were frequent letters of complaint as late as the early part of the Protectorate era, pressuring the **Alliance** to devote more effort in that direction. For example, in 1925 a letter from the Meknes community vice-president, Haim Abikssera, to the **Alliance**, stated his complaints of AIU efforts to reduce Hebrew to one hour daily. To remedy the situation, Abikssera asked the **Alliance** to allot at least two hours daily to Hebrew, lest parents refuse to enroll their children in the schools. He

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added, "Mr. President, you know that our town represents one of the most Orthodox of **Morocco's** Jewish communities and we would like our children to be well educated in Hebrew as they are in French."

To display their respect for what the **Alliance** had done for Moroccan Jewry but at the same time protest the inadequate Jewish studies program, many Moroccan Jews decided to have their children attend the **Alliance** Schools half a day and the traditional schools the other half. However, such a program proved cumbersome in the long run, as children often had to frequent two types of schools in one day.

We know that some parents preferred to send their youth to both the traditional and secular schools simultaneously. Others sent theirs strictly to traditional schools until in their judgment they acquired sufficient religious educational training then they were permitted to enter the **Alliance**. There was yet another category of youth whose parents refused to send them to the **Alliance** Schools under any circumstances. The latter two categories were the rabbinical schools' continued strength. Until 1912 the Rabbinical *midrashim* had the majority of the youth attending their schools.

*Ozar Hatorah reported..the numerous children who attend Alliance schools are educated without any unstructions in religious subjects..*

It was the work of one person that left a great impression on **Morocco**. Wolf Halperin was the East European Jew who, according to the **Alliance** director, provoked anti-**Alliance** manifestations and organized a society for the creation of rabbinical-type schools. He founded rabbinical schools under the auspices of a society known as Em Habanim, in Sefrou, Larache, Fez, and Meknes, and by 1930 there were many such schools, which were financially supported by the rabbis' wives and other women of the communities.

The AIU was outrageous as to the success of these school so they sought other ways to attract the students to their views. "In the early 1930's the **Alliance** launched a strategy of creating a modernized Talmud Torah in Meknes that offered a 'well balanced Jewish and Hebrew education' with less emphasis on French and general studies. The school developed rapidly and yet despite these efforts, and in spite of AIU popularity in **Morocco's** Jewish communities, there were still accusations that the schools and their personnel were separating the youth from general and local Jewish traditions, creating a process known as "de-Judaization..."

These accusations can be understood, in light of the declaration by one educator... "We taught them about the Haskala movement led by Mendelssohn... I taught them the Talmud on one hand and the contemporary literature of Y.L Gordon and Haim Nahman Bialik on the other." The aforementioned letter brought down by **Laskier** points clearly to the erosion of values created by juxtaposing the sacred with the profane, with which great emphasis on the "modern" enlightenment resulted in the destruction of Judaism in **Morocco**.

By 1937 Rabbi Benchimol of Tangier gave his approval to the activities of the **Alliance**, but further complaints and dissatisfaction by the parents in **Morocco** prompted a fact-finding mission by Rabbi Liber of France. He wrote "I visited the schools of the **Alliance**, both boys' and girls' schools. I also visited the Talmud Torah institutions administered by the communities, I visited the yeshivot of Fez, Meknes, and Marrakesh, and the seminary in Tangier. ...it is mainly the parents who were disenchanted with the time allotted to sacred studies. The parents in some of the communities expressed their dissatisfaction by sending their children to Talmud Torah schools to supplement the profane education given at the **Alliance**. However, this practice has proven to be of great discomfort for the pupils of the **Alliance** to frequent two different types of schools on the same day, and it would be

desirable to offer at the **Alliance** school a more balanced and unified program..."

The point was clear and the AIU tried to create schools whereby they could have their own rabbi-teachers who would teach Hebrew.

In 1947, after so many years of endeavors, Otzar HaTorah (religious schools) reported that.. "the numerous children who attend **Alliance** schools are educated without any instructions in religious subjects." The avowed aim, undeniably achieved, was... "an education intended to gear the youth towards accepting the notions of emancipation through assimilation".



The de Judaizing activities of the Alliance neither ameliorated poverty nor brought on prosperity.



In fact, one of the basic aims of the AIU **Alliance** from its inception in 1862, was to create an opening wedge for the French in their quest for a sphere of influence in North Africa. Since **Morocco** had its excellent ports which were ideal for the future of French colonization, what better way to create a 'fifth column' which would be prepared to work for the French grand imperialist design. With nebulous promises of emancipation, by totally immersing them in French "civilization", by promising them jobs once they were 'educated', the **Alliance** smoothed the way for the French Protectorate by using the cadres they had educated. By doing so, however, they awakened the animosity of the Moslem population, which saw the Jews as the friends of the hated 'conquerors', whereby causing friction between them and the Muslim fighters for independence. When the French took control over parts of **Morocco**, many **Alliance** cadres received employment because of their fluency in French and Arabic. But when the control of the French was perceived as complete, many Jews were ousted from their jobs and replaced by non-Jews. This was a pattern that was followed in Algeria and Senegal too.

The pattern of employment was attractive enough to give impetus to further **Alliance** successes and by 1912, **Alliance** schools had grown tremendously.

It is ironic to note that **Alliance** was at first opposed to Zionism. Seeing it as nationalistic, contrary to French assimilation. The AIU aspired to "transform and liberate the Jews in their respective countries". They believed that "assimilation is the road to emancipation" They worked to create an elite class of "their" Jews, procuring preferred employment for their "own" while

destroying the time honored occupational base of Moroccan Jewry, for example, artisanry of many types, was considered "outmoded", or archaic.

For hundreds of years, Jews enjoyed a monopoly as artisans in gold work, copper engraving, watchmaking and tailoring. Most metal trades were in the hands of Jewish artisans, and wine-making was a traditional Jewish business. Jews were not into carpentry-building or in farming, which would have meant the owning of land. Of course, commerce in the port cities and inter-city trade. was also controlled by Jews. Money-lending was another profession mainly in Jewish hands. There were many merchants and shopkeepers among the Jewish communities, and these were all time-honored occupations.

Since these were traditional, they were also considered "outmoded" by the **Alliance**. The AIU pressed for vocational training, and a "return to the land". They aimed to create an 'am haaretz' (people of the land). In *lashon kodesh* this is a double entendre meaning ignorant and usually denoting one who is unlearned in the holy teachings. They achieved this cruel aim — creating a population ignorant of the holy Torah, but they did not succeed in making

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**Laskier** helps us realize that this vocational training was far from advantageous, as one AIU teacher in Fez writes... 'there is a continuous flow of emigrants from the Jewish community... to Latin America.. The benefits were obviously not apparent in 1909, when one teacher wrote that "... a significant portion of AIU graduates could not find worthwhile employment."

Indeed, as their own accounts bear out, most of the graduates those that emigrated, and those which remained, ...'entered traditional professions exercised by their parents, mainly as small merchants and shopkeepers." The advantages of AIU education were not in evidence since... "emigrants had family in countries where they chose to settle and that enabled them to obtain ample opportunities." This is a two fold indictment of the AIU — the economic advantages of this superior education were worthless without the traditional family ties and traditional Jewish network of mutual help and support.

In light of their own letters and notes, the accomplishments of the **Alliance** in **Morocco** do not seem overwhelmingly positive at all. The de-Judaizing activities of the **Alliance** neither ameliorated poverty

*..the Alliance..granted some 30 to 40 hours of education in secular subjects in ratio to 2 hours of Hebrew instruction weekly.*

nor brought on prosperity. They didn't eradicate 'ignorance' or educate the masses. They granted them a life devoid of Torah values. This caused the wholesale migration of an old community, its dispersal and its destruction as a vibrant Jewish force.

Our Torah states "ישכון ובגויים לא יתחשב" "הן עם לבדד The Jews are a people who dwell alone and which is not reckoned with the nations. It is as long as they are different, from their host countries, and

they stick together to uphold their traditions do they survive in their exile.

They must also be obedient and careful not to overstep their boundaries, since they're just visitors in these welcoming countries.

The AIU members, who undoubtedly lacked a Torah education, did not know of these principles. They wanted to help assimilate the Jew... and make him so noticeable as the loud and impossible guest who soon found himself beside the back door.

It is reasonable to assume that they are culpable of the final destruction in the Middle East.

As **Laskier** proclaims, ..."However, while in the area of Jewish and Hebrew education, the **Alliance** made great inroads and silenced the criticism of even some of its staunchest adversaries, the cries of 'de-Judaization' were still heard. When **Alliance** celebrated its 100th anniversary, a letter was sent by the rabbi of Sefrou, David Ovadia.

On the occasion of the one hundredth anniversary celebration of the Alliance in June 1960, the influential rabbi from Sefrou, David Ovadia, sent to AIU headquarters in Paris an indictment of its educational policies in Morocco. When the celebration took place between June 21-June 24, 1960, Ovadia did not show up. Instead, naively he asked that they read the text of his address at the UNESCO Palace in Paris, where the celebration took place. Which of course they did not. Selecting the important passages the address read as follows:

*...I come from Morocco, a country which has certainly benefitted the most from the activities of the AIU ... However, there is a cry of alarm which I wish to describe here. The future of 200,000 of our brethren is at stake. My nights are tormented and my day filled with worry. How can I not feel anguished knowing that the spiritual future of my coreligionists is in a most precarious situation? There (we have) a population which... the Alliance has removed from... ignorance... Yes, the AIU has emancipated us in the open*

..the Alliance.. will carry before history the responsibility of having aided to assimilate the Jews, to destroy the faith of the largest.. Jewish community of the Muslim world.

desert... Across a century of history the echo of the appeal of the Alliance founders... rings in my ears. It begins thus: "Israelites,... dispersed throughout the universe and mingled among nations, you must remain attached to the ancient religion of your forefathers...." The signatories of the 1860 appeal accentuated the need to maintain (strong) attachments to Judaism. There is no doubt that in the minds (of its founders) the *raison d'être* of the Alliance was to gear the Jews toward political, judicial, and material emancipation, but also not to have them become assimilated, that is to say, not to deny them religious identity.... Not only did the AIU not succeed in having Moroccan Jewry remain attached to their traditions,... but the AIU set out to liberate them without showing them the true visage of their religion. The result is there: a population probably saved from misery, disease and ignorance but spiritually lost. The responsibility of the AIU before Moroccan Jewry is alarming. She has greatly contributed to the creation of a gap in the internal life of our coreligionist.... Tomorrow she will carry before history the responsibility of having aided to assimilate the Jews, to destroy (the faith) of the largest... Jewish community of the Muslim world. I regret... to affirm (that) a major portion of the elite formed by the AIU is indifferent to the spirit of the Torah.... The sacred has been profaned... on the pretext of struggling against (superstitious) customs (which) succeeded in destroying reverence for the religion. There are several examples which will illustrate this for you.... The AIU teachers have... replaced the Hebrew names of their pupils with Christian names.... For the Alliance, priority is given to the task of training good citizens first and good Jews second.... In terms of the first century of AIU existence, the action of emancipation may be

considered a success, but it remains for the coming century (for the Alliance) to bring the Jews once again in touch with ancient religion of their fathers.."

This letter testifies that the rabbis, among them, Rabbi David Ovadia, were naive enough to believe that they derived any benefits, in the past or future, from the AIU. The situation is saddest when one does not recognize and forcefully confront his greatest enemy.

In all the communities of **Morocco**, wherever there was any determined opposition to the assimilationist views of the AIU **Alliance**, there was hope to salvage some vestiges of Torah life. The fact that the **Alliance** had to compromise and dilute their curriculum with one hour or more of Hebrew instruction per day is more tribute to the stubbornness of the rabbis and parents than to the compromising tactics of the **Alliance**.

For the first fifty years the rabbis still had a stronger influence than the AIU over their particular neighborhoods. They were able to ensnare so many with the false delusion that secular education was the only way to better their economic situation. This is how they completed the mass destruction of North African Jewry.

It is also noteworthy that after 100 years of the **Alliance**, the economic standing of Moroccan Jewry has not improved; actually with mass emigration over the years it has worsened, traditional means of earning have been eroded by the deliberate deflecting of Jewish youth from these professions into heretofore Muslim crafts which not only aroused the hatred of the Muslim population, it created a surplus of this type of labor.

The white collar occupations were soon taken over by the European bureaucrats who specialized in them, and so unfortunately most of Moroccan Jewry

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.. a major portion of the elite formed by the Alliance is indifferent to the spirit of the Torah...

..(the Alliance) succeeded in destroying reverence for the religion.

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became indigent and dependent. This was the end result of the "great educational network" — this was "civilization".

Today the **Alliance** has schools in the state of Israel, working to move the eastern Jews into the 'mainstream'... after all these years, after all the **Alliance**-Zionist promises of 'civilization' based on assimilation of alien cultures and dilution of Jewish values why do they still have to be guided into the 'mainstream'? Where are the positive results of this education? Certainly not in the economic sphere, since eastern Jews are considered second class citizens even with French as their language. Their religious sphere has been destroyed, and the wellsprings of Torah are muddied and silted over by endless brainwashing.

The **Alliance** abused a powerful tool against the Jewish nation as a whole — they turned our tradition of a proper spiritual education and learning *l'shema*, (for the sanctification of the Name of G-d) into a perversion.

The **Alliance** claims to have accomplished many wonderful aims in bringing "civilization" to the Jews of North Africa. It must be stressed that education has always been an integral part of the lives of the Jews. — The cheder in Europe, the Talmud Torah in the Eastern countries, elevated every Jew to the status of literacy and familiarity with prayers and *Chumash* (Bible) Therefore the claims of the **Alliance** to have brought literacy to the Jews of Arab lands is not only ludicrous, it is patently false. Nowadays, in order to survive, in order to have a reason to continue their proseletyzing activities of weaning away Jewish youth from the true

ways of Torah, they have synthesized their totally secular, anti-religious aspirations and activities with Zionist dogma and aim to complete the spiritual annihilation of the pitiful remnants of Jewry in the Moslem lands of Iran, Syria and **Morocco**.

There is one living proof that firm resistance to the **Alliance** and its activities could pay off, for at least one group, one little trace remaining of Jews in Arab lands, still practices a life of Torah and devotion to Judaism. This last remnant is to be found in Jerba, Tunisia, where communities still exist as they always did — living and breathing a pure Jewish life, in the old time honored ways.

This was possible only because the rabbis in Jerba would not allow the **Alliance** to open a school anywhere near Jerba — they put a *herem* (ban) on the school, and against any member of the

Nowadays, in order to survive ,... to continue their ...activities of weaning away Jewish youth from the true ways of Torah, they have synthethized their ...anti religious aspirations...with Zionist dogma and aim to complete the spiritual annihilation of the...remnants... in...Iran, Syria, and Morocco..

community who collaborated with the **Alliance** in any way.



It is reasonable to assume (the Alliance) are culpable of the final destruction (of Jewry) in the Middle East.

Although these schools were intended specifically and exclusively for Jews, it was viewed as a greater threat than the proposed government schools. The rabbis pointed to the terrible impact of the **Alliance** on the other communities in Tunisia, where the introduction of **Alliance** education had led to a precipitous decline in Jewish religious knowledge and religious observance.

Today, in Jerba, the Jews practice Judaism as they saw their fathers do. Religious observance is carefully maintained and scholars still abound. (The attrition of population is due largely to large scale migrations from surrounding areas.)

We cannot stop mourning the damage done by the **Alliance**, and its totally anti-Torah education. Just to see the schedule of learning, which granted some thirty to forty hours of education in secular subjects in ratio to two hours of 'Hebrew' instruction weekly states the total disregard for the future of Moroccan Jewry. Their aims were to provide an assimilationist educational philosophy... indifferent (actually, hostile) to the traditions of Torah.

Their "accomplishments" were many — the damage irreversible! They achieved their aim to diffuse and dilute tradition. They destroyed the spiritual Jewish identity of their victims. They introduced the heretofore spiritually pure youth to Christian ideas and holidays — this, in a land that was Moslem and where Jews had never entertained thoughts of assimilating with the Moslem culture!

Christianity was the **Alliances'** answer to our holy traditions. G-d forbid. **Laskier** quotes a French educator, in discussing



*Rabbi Refoel Boruch Toledano last chief rabbi in Meknes, Morocco, who fought the Alliance.*

the **Alliance**, that said... "One might say that the **Alliance** plays the same role as the Catholic missions in the Orient." How horribly accurate this was. We can indict **Alliance** in the de-Judaizing of Moroccan Jewry — in the forced emigration of 80% of its Jewish population and in the loss of its traditional Jewish bedrock!

Only a fraction of Sphardic Jewry remain faithful to the ways of their fathers. Our sages proclaim דוחה הרבה מן החושך a little bit of light dispels much darkness. So too we hope that the radiation of the Torah which the few possess will spread out and will once again be heard emanating from the mouths of Sphardic children. We look toward the revival of Oriental Jewry speedily in our days with the coming of Moshiach. Amen.

*to be continued in the next issue Alliance in Iraq.*

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The Holocaust Victims Accuse The Joint, The United Jewish Appeal, the American and World Jewish Congress, the Jewish Agency, the Histadrut, and the entire so called Jewish-zionist establishment.

It has become common to our great dismay and regret, even among Orthodox Jews to entertain thoughts that are not in conformity with the Torah.

The reasons for this new trend is the proliferation of reading material, papers and the like that all are pointedly contrary to true Torah beliefs. Worse yet are those that have a Jewish garb, and much worse are those with a religious mantel. This dangerous trend has been most obvious with the Holocaust books and all that goes along with it.

Organizations abound that have an interest in a continuous barrage of Holocaust material. One of these is the Simon Wiesenthal Center. Who can forget all their publicity around the Mengele case. The mock trial, the op ed pages and so on. Torah Jewry does not need any organization to remind us of the Holocaust and we believe that any group or groups that proclaim that by their being they are preventing another holocaust, Heaven forbid are all off track. The only way to prevent another holocaust is by dismantling all these organizations that proclaim they are saving Jewry and return to the Almighty's Torah and teaching all Jewish children to observe the commandments of the Torah. Only thus can we be spared Heavenly retribution for

our many sins. Anyone professing to state that his group is saving Jewry and they are not working to foster Torah true education among the masses of illiterate Jewry is a fraud and should not be given any support.

On the same scale are those groups or organizations that proclaim that if they would have been in existence during World War two more Jews would have been saved. Pure hogwash. We believe that on account of all the organizations that had existed during the war and because of these groups only a few Jews were saved. Had there not been all these saviors only looking out for their personal benefit or the zionist enterprise who knows how many individuals would have joined those few that did put all their personal lives aside and rescue some people. Reb Chaim Yisroel Eisz is just one shining example of how one man, on his own, without the resources of any group, was instrumental making contact with Rabbi Michoel Dov Weissmandel and others in Nazi occupied territory.

It is our firm belief that organizations even if they are led by orthodox Jews if their aim is not the fostering of Torah but the rescue of Jews on a par with the HIAS or Joint then they turn to self serving purposes even if their intentions were noble to begin with.

Our purpose in printing the story of Rabbi Weissmandel and the betrayal of Jews by the zionists and the Jewish establishment is not to add to Holocaust literature. But to have the young Bnei Yeshivah understand that "besides the Torah and its truth everything is mud" as the Chofetz Chaim used to say.

## Rabbi Michael Ber

### Weissmandel's personal story

When we saw that our trouble was very real, I sent, at the command of our **Rov z'l**, messengers to Hungary with letters from him and from myself, in the name of the Orthodox Bureau. We told our brothers - the Jews there - that we understood very well if they were afraid to collect money publicly for us, for it was dangerous for them; but, please, would they lend us secretly this sum of \$25,000 needed to save our lives on the condition that the Joint would repay them at the war's end.

From the first we had concern for the lives of our brethren in **Hungary** under the evil regime of Horthy who did not care that they were endangering themselves by hiding thousands of refugees who had fled to them from our country and Poland. And who knew better than us that this terrible decree also hung over their heads now.

Wisliceny had told **Hochberg** in those days of the summer of 1942 that in the fall of that year, in the days between Succos and Chanuka of 1942, they would enact the deportation laws in Hungary. This rumor was confirmed by a paper which I received secretly every week from the German intelligence situated in Pressburg.

We immediately notified those who were active in community affairs so that they could try to influence the Hungarian Government. For we were experienced and knew that they would need the cooperation of the local government just as we had. They did take certain steps, though they really did not believe the news.

That was understandable, for it is the nature of a man who is ill not to believe his illness. We informed those in the free world of all the details available to us with a copy of the notes in the newsletter sent from the German intelligence in Pressburg to the Ministry in Berlin. They, in the free world, would not allow themselves to be

blackmailed by exaggerations from that thief, who wished to extort money with the fake cry of "Either money or life." Surely the Hungarian government would not commit such a heinous crime.

Because of this threat to other Jews, it was doubly necessary to finalize this purchase with the Germans -- for they showed us that there was even more "merchandise" than just us. They had another million Hungarian Jews to be sold as well. But in the summer of 1942 that danger for Hungary was only on paper; livelihood was still available, even if with difficulty. They still had not tasted the dregs of the poisonous cup, and only stood in the corridor of hell. Of course, we cried to them from the depths of this bottomless grave that had opened beneath us, and we sent them messenger after messenger when we saw that help was not coming from Switzerland.

We sent representatives of the Slovakian religious community to the religious community in Hungary, and the Zionist organization sent to their counterparts in Budapest. **Mrs. Fleischman**, representative of the **Joint** in Pressburg, also sent a plea to the **Joint** in Budapest. In the end, help came only from the religious community.

The secular community of Budapest sent to Pressburg a good, wealthy person and a noted philanthropist, dignified, crowned with all the nice titles given in Hungary. He sat comfortably on a seat of pillows and blankets, and all the members of our secret committee treated him with great respect, as a poor person about to die of starvation would treat his rich, bachelor uncle who has no heir and comes suddenly to this poor person's house to confer that honor on him. The Hungarian Jewish gentleman said there were two

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ways here. One was legal: to influence the Hungarian Government to let Hungarian Jews help their poor brethren in **Slovakia** in general and those in the workcamps in particular. He said with certainty that this was impossible to achieve, even though he had good connections with people on the highest levels, for he had also heard some rumors that Germany was planning deportations from Hungary. Therefore, they must work with all their power against this, something he and others were doing. The second way was illegal: to get the money on the black market, which he would never do -- to sin so greatly against the government, especially at such a time when they needed the government's good grace.

At this time the first rumors were reaching us of the gas chambers in **Poland** on the other side of the Bog River, and of the horrible deaths by gassing. I described all the details to him passionately. The gentleman answered me that he too had heard such news, and since he was very knowledgeable in chemistry he could tell us what the Germans used for this purpose: a certain gas that causes a sweet death, like opium. When we heard this we had had enough; and so had he, after he heard what we had to say.

The Zionists in **Budapest** said that the few thousand dollars given them from abroad were needed for their purposes and, besides, they could do nothing. On the contrary, they had been denied additional help from Switzerland with the excuse that more money was needed for **Slovakia**. We deduced from this that help would arrive at any hour. This news from the Joint, along with the very real danger to individuals and the community at large, resulted in there being no collection of funds for us from any source in Hungary.

In the meantime, good news came from Switzerland, the first news that was concrete, that they were allowing the Joint in Budapest to give us that which was left over from their usual allowance in the year preceding the war. For after much debate over a period of weeks, they concluded that this was permitted. The prohibition of



*Rabbi Michael Ber Weissmandel*

sending money to an enemy country was not retroactive; it did not apply to money allotted to them before the prohibition, but which due to the war had remained in Switzerland.

Wisliceny summoned Hochberg and told him they agreed...but they wanted to hear what world Jewry wished to give...

But they made this allowance extremely conditional: that these evil ones, **Wisliceny** and the evil Slovaks, and the treasury for the work camps, were not in any way to receive Swiss money and certainly not American or English, just Hungarian currency. The amount should not exceed \$25,000, and the money had to be crafted by an exchange of Swiss money for Pengos to be held in tight security in a bank in Switzerland until the war ended.

Bringing this about was fraught with danger in regard to the Hungarian Government. First, we had to find someone who had Pengos and was willing to endanger himself in order to exchange the Pengos for Swiss money to be held until the end of the war. After this whole

exchange, due to the kindness of the one who would do it - the kindness of the **Joint** - we would still have only Pengos, and these evil ones were demanding dollars. Certainly we would have to transgress one more law -- to take the Pengos into Switzerland and exchange them for dollars and bring them back to us.

*Reb Pinchas Freudiger, head of the Orthodox community in Budapest, and his friends came to our aid to get us the money; and my friend, Reb Zvi Yehuda Heilbrun came to our aid in speeding up these complicated exchanges. Yet raising this money was a drawn-out process; days upon days passed and it was already Rosh Hashona of 1942.*

... those in charge of Jewish money who were not threatened laughed at the pleas... which came to them from the bloody depths.

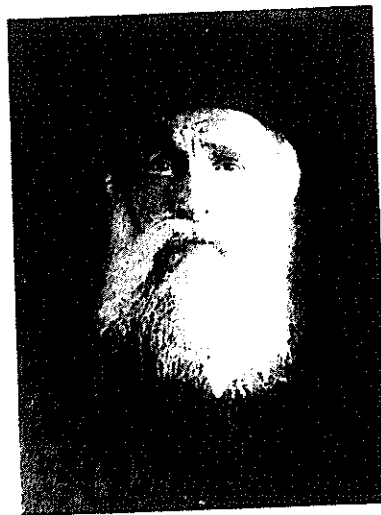
On Erev Shabbos Teshuva of that year, the fear of death again came upon us. For suddenly the wrath of the evil **Wisliceny** fell upon us because the second \$25,000 had not yet arrived. A sudden snatching of the remaining Jews was commanded. From Erev Shabbos Teshuva until Erev Yom Kippur, these kidnapers fell upon all the communities and on the old people in the three camps -- Sereb, Novoky, Vihena -- 3,000 people of whom they sent to a death transport on Yom Kippur, may G-d avenge their blood.

How chaotic were the holy days for me, especially between Rosh Hashona and Yom Kippur. I was not to be found with the secret committee because I was occupied with organizing a large sum for those exiled from our country to the district of Lublin. We gathered large sums from those who still remained in our country, more than a million **Slovakian** kronen, and we borrowed large sums to be paid back when money arrived from out of the country, which we were hoping would come any day. This was a bitter shipment. For we were still busy in the Orthodox Bureau, together with Reb Binyomin

Shlomo, arranging letters and packages of money and valuables -- hundreds of them -- so that the shipment would be ready for Erev Yom Kippur, when this terrible news of the sudden arrest came piercing through the ear, breaking every heart. The joy of living was exchanged for the fear of death. For three months families had remained securely in their homes, and this grace period had given us great hope. Suddenly the old fears returned, for wives and children, for the family, for every acquaintance -- the worry of how to escape this horrible murder.

On Erev Shabbos Teshuva I hurried to travel to my house in **Nitra**, to protect, with G-d's help, the house and yeshiva of

our **Rov** in particular. Before I left, I sent a special messenger to Budapest with an urgent letter requesting that they immediately send \$25,000 which they had promised to give on the condition that the Joint would repay them after the war; and **Hochberg** went to **Wisliceny** to ask that he wait just a day or two.



Rabbi Samuel David Ungar, Nitra Rev

Satan did not come. In Yom Kippur and one uncle over the ship Poland, and **Wisliceny** to perhaps the Hungary. I disappointed. ran between office and **Hungary** in his knowledge suffering -- them. The te calling them day. When o to the great Bureau, on police dragge middle of the would explain wisely gave t satisfied them and the com

The day messenger, R prominent in **Nitra** from B he had \$25,000 to bring back and I hurried when **Wislice Hochberg**, laugh, "This is Until I presse was no mone with excuses : was broken a meantime the war, and you money -- and r to death. But entire time. Tl But from now deal and we wi on, after **Yom** day after **Yo** chaos of the respite from **Slovakia**.

Satan did his work and the money did not come. I returned to Pressburg on Erev Yom Kippur for two matters -- one certain and one uncertain. The first was to hand over the shipment to the messengers for Poland, and the second was to try to get **Wisliceny** to wait another day or two -- perhaps there would be hope from Hungary. I returned to **Nitra** bitterly disappointed. On the night of Kol Nidre, I ran between the evil ones to the telegram office and sent three telegrams to **Hungary** in the name of our **Rov** without his knowledge -- one cannot control his suffering -- because I really endangered them. The telegram said that our **Rov** was calling them to the Great Court the next day. When one of these telegrams arrived to the great Rabbi, head of the Orthodox Bureau, on Yom Kippur, the Hungarian police dragged him out of the shul in the middle of the Musaf service so that he would explain this telegram to them. He wisely gave them some explanation that satisfied them and managed to save himself and the community from danger.

The day after Yom Kippur a special messenger, Reb Naftali Treitel, who was prominent in community affairs, arrived in **Nitra** from Budapest to see our **Rov** and he had \$25,000. We still hoped to be able to bring back the transport from its way, and I hurried by car to **Pressburg**. But when **Wisliceny** received the money from **Hochberg**, he said with a murderous laugh, "This is your way, unfortunate Jews.

Until I pressed you against the wall there was no money. You thought you'd stall with excuses such as the messenger's leg was broken and similar excuses. In the meantime the Allied victory would end the war, and you would have the lives and the money -- and my friends and I would be put to death. But you really had the money the entire time. This transport will not return. But from now on, keep your part of the deal and we will keep ours." From that day on, after **Yom Kippur of 1942** until the day after **Yom Kippur 1944**, until the chaos of the Partisan war, there was respite from these deportations in **Slovakia**.

.. a debate over money, involving several million Jewish dollars pushed aside the saving of several million Jewish lives. This horrible thing happened in the nation of Israel....

Heartbroken over the three thousand (may G-d avenge their blood) who were on their way to exile and destruction with no return, I hurried the day after Yom Kippur to the Orthodox Bureau to destroy the accounts concerning the shipment of money and valuables that we sent to our brethren who were captives in **Poland** in the district of Lublin -- for there had been no time to check and destroy on that day because of the sudden deportations. When I arrived at the Bureau on the next day, it was too late. The **Slovakian** police were waiting for me with receipts they had found in the office, and they arrested me. I was jailed and remained in danger of being handed over to the Germans until I was freed with G-d's help on Hoshana Rabo.

In the first chapter of B.T. Tractate Shabbos, our sages portray the nature of those who go to war or are in constant danger: that the fear of death pervades them only the first days: I do not know how I remained silent during those three days of imprisonment, under the threats of the hateful Kakola, the well-known anti-Semite who constantly warned me that I would soon be taken to the other side of the Danube River to be handed over to the Germans who knew of all my deeds, and my wife and children and the entire household of our **Rov** would be arrested. He said that my only salvation lay in revealing the names of the Jews who gave money for this shipment to **Poland**, and the names of the messengers.

But on the third day, on Erev Succos, when he threatened me again I felt that all fear had left me. I told him all that I knew of our unfortunate brethren in **Poland** and all the grief caused me by this knowledge. At first he sat like a stone; then he bit his lips

until tears came to his eyes, and a cry burst forth from his mouth, "I too have children!"

I learned two things then: that there is a power in tears and a power in money. I had already learned that money yields power when **Wisliceny** bartered lives in return for money in Tamuz (July). Now I understood so much better why he took lives because there was no money on Erev Yom Kippur. I learned from Kakola that tears have power for Kakola was not a soft-hearted person. He had always been rabidly anti-Semitic. During Czech rule he eliminated several Jewish families with his hatred. Though I was still to become more aware of the power of these two factors in

Succos, 1942 and presented this thought to our **Rov**, he too saw the possibilities inherent in this plan and encouraged me to take steps in this matter. But he had no confidence in the big agencies of the world Jewish community. **He felt that confidence in secular Jews who are non-observant and hate the Torah would be misplaced.** This was surely apparent now that they had not answered our pleas for help. He felt that we should search for a way to contact the rabbis and other observant and G-d fearing Jews. We had to be aware that this time, too, **the secular Jewish organizations would not heed our entreaties though our**

..I lived in the imaginary world of Europe , believing that the Joint was full of old Rabbis....

the days and years to come, I still felt that this was so.

On Succos, 1942 I said the Hoshanos going around the prison courtyard with all the other prisoners as was the custom then in the prisons. I thought to myself on Hoshano Rabo that we have seen we can appease the Germans and the occurrence on Yom Kippur, as terrible as it is, is living proof once again to the power of money in general. Therefore, it is incumbent upon us to try this means of rescue for the 2 or 3 million Jews living in the territory of this wicked regime.

I promised myself that if I were released, with G-d's help, I would begin to make this deal with **Hochberg** to stop the deportations for all those who still remained alive in Europe under the evil regime -- for all the places where Jews remained, and to stop the murder in the death camps where those who had been deported had been sent. If our country with the 30,000 who remained alive were not important in the eyes of those working for the Jewish community in the free world, certainly a "European plan" to save, 2 or 3 million would be deemed important by them and by the Allied governments.

When I returned to **Nitra** the day after

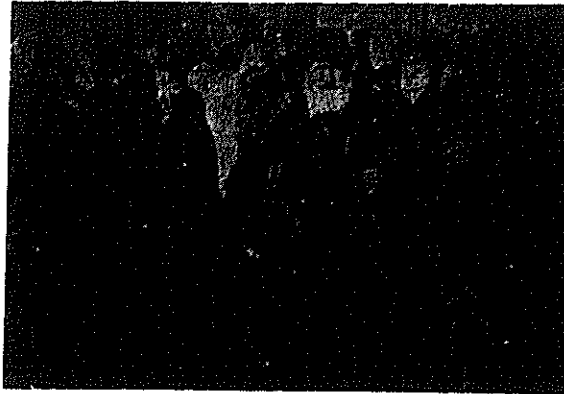
**plan concerned a far larger number of people.**

I originally presented the plan to save all of European Jewry to the committee. Since we saw that these low level officials took the money and gave us its worth -- after killing 60,000 (may G-d avenge their blood) -- it stood to reason that, in retrospect, had we gone to them as the minority had suggested on the 16th of Adar, 1942, they would have dealt with us before the decree as well. It was also possible that the price would have been lower at that time than it was now. It seemed logical that there was hope for all the countries who were in the same situation as **Slovakia**, such as **Poland**, where a great number of Jews were at that time still alive, and the Western countries still under occupation such as France, Belgium and Holland, and the countries in which they had not yet begun killing such as the Balkan countries of **Romania, Bulgaria, Greece and Yugoslavia** -- and most pressing according to **Wisliceny, Hungary**, whose turn had now come in the winter of 1942-1943.

The members of the committee at first were opposed to this plan and said that it

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*"There could be no more deadly ammunition... if Palestine were to be flooded with very old people or undesirables": Henry Montor, executive vice chairman, United Jewish Appeal.*

was impossible to save the entire European Jewish community and would quite possibly jeopardize **Slovakia**. At that time, they surmised that **Wisliceny** was acting independently and lining his own pockets, while presenting his superiors with various excuses. They said that it was an undeniable fact that the Jews in the free countries had not responded to our pleas for paltry sums, so how could we expect them to help us in a matter that would involve hundreds of millions. They feared retribution by the **Germans** on the Jews of **Slovakia** if the matter were not brought to a satisfactory conclusion.

Dr. Abeles, in general a strong-minded individual, was the only person on the secret committee who displayed any enthusiasm about the idea; after some hesitation, **Mrs. Fleischman** also agreed. Most importantly, the architect Steiner, who was influential with **Wisliceny** and watched over him, also agreed. But the majority of the committee opposed this at first and argued that in our dangerous situation we were not allowed to overstep our bounds. On the contrary, we had to see to it that those above **Wisliceny** forget us. If **Wisliceny** did what he did in **Slovakia** on his own accord, if such a suggestion were presented above him in our name, they would investigate our matters, and we would be doomed.

Therefore, I began this matter alone. I secretly contacted my friend, Reb

Mishulem Lebowitz, in Zurich. He arranged for letters to arrive for me from Switzerland occasionally; they would be of no importance but would be in an elaborate envelope. The letter itself was written on folded paper, the second paper being completely blank. When the letter arrived I would tear the empty page and I would type with an "Underwood" typewriter in the name of an imaginary "Ferdinand Roth" stating that "uncle was very glad to hear that little Willy was so successful in school and therefore he was sending him a gift and if he continues in this manner in high school, his uncle will completely support him and will make him his sole heir, and that he hopes to come visit us and him in particular very soon."

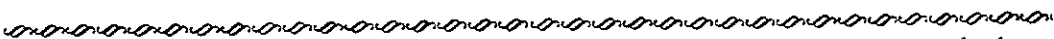
I explained the meaning of all this to **Hochberg** so that he himself believed in the authenticity of the letter and its sender -- that the elementary school was **Slovakia** and the high school was all Europe.

Even without this, **Hochberg** was already pressuring us in **Wisliceny's** name for some proof that the \$50,000 for **Slovakian** Jewry was really from the free world. So **Hochberg** was happy to see this letter which was proof of the past and a request for the future. In order to understand the reasoning in this matter, I asked **Hochberg** to ask **Wisliceny** why he was so adamant that the money come from the free world, from world Jewry, and also ask him what the price would be for all of Europe.

**Hochberg** later said that **Wisliceny** was very excited about the letter and put it in the diplomatic pouch that passed between him and his superiors. Regarding his query as to why he needed so much proof that the money came from the free world, he explained that they wanted to

How great then is the sin of these Jews, in whose assimilated eyes the value of all the Jewish lives was not worth a penny.

know if world Jewry had already softened and yielded since they caused America to intervene in the war, and if they had changed their minds. Giving money was the most decisive proof of such a change. Perhaps it would cause a change in the entire width and breadth of policy. He did not want to be more explicit at this time...but he gave several hints which indicated that, according to their exaggerated opinion of Jewish power, they thought that it was possible for world Jewry to influence the Allies to unite against their northern enemy (Russia). I warned Hochberg that he should not speak of this political matter to **Wisliceny** because there was danger in it: for he would ask that we do something in this



Mrs. Fleischman wrote to Mayer, (representative of the Joint)Schwalb, (representative of the Jewish Agency and the Histadrut Labor Party) Silberstein, (representative of the World Jewish Congress) the reply was unequivocally negative.



matter, and we had nothing more than money.

Most important, **Wisliceny** said that he was pleased to hear of this proposition and would travel immediately to Berlin to speak to his superiors about it. According to **Hochberg**, **Wisliceny** understood the meaning of the few lines from "Ferdinand Roth" by himself.

A few days passed and the evil **Wisliceny** summoned **Hochberg**, and told him they agreed in "principle" but they wanted to hear what world Jewry wished to give and what they wanted to get. The prominent **Mrs. Fleischman** (may G-d avenge her blood) wrote to Mayer, Schwalb, Silberstein and their company in German and I wrote to the entire community at length in the holy tongue in great detail; the reply was unequivocally negative.

They had to comply with a law of the Allies forbidding Allied currency to be circulated in enemy territory. They said that when the **Germans** showed that they

were relenting and stopping deportations and murder, they could talk.

TO THE CRY FROM THE BLOODY DEPTHS....

Fifteen years have passed since that day in Tamuz July 1941, and the pen still refuses to write the truth for this truth is bitter and awful.

The truth is bitter and awful, for the blood, which is the soul, was spilled for money -- and the blood was Jewish blood, and the money, Jewish money.

The truth is bitter and awful, that in all those many terrible days, those in charge of Jewish money who were not threatened -- laughed at the pleas of the servants of Israel which came to them from

the bloody depths.

The truth is bitter and awful over the cry for mercy from the bloody depths that rose in vain to those above - from that day in Tamuz, July 1941, day after day, almost a thousand days, until the first day of Succos 1944 - and every day's price was several thousand Jewish souls -- and the price on every soul was a small amount of Jewish money.

This I know today; but on that day in Tamuz 1941 I did not know this. On that day when the first cry went out from the pits of captivity to the heights of desire, from the hiding places in the **Nitra Yeshiva**, in the land of blood, to Zurich and London and New York, to Istanbul, to Tel Aviv and Jerusalem, to all the lofty places in the free world -- then, I did not know this.

For on this day of Tamuz 1941, the first cry came from the hiding place of the **Nitra Yeshiva** for the 30,000 souls to redeem their blood. These were the same 30,000 for whom we pleaded that last cry on the

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first day of Succos 1944 from the hands of the murderers in the camp at Sered, as the deal was not yet finalized.

Between that day in Tamuz to that day in Tishrei, the blood of millions was up for sale, in all of Europe -- from the fall of 1942 until midsummer of 1943. And the blood of over half a million Hungarian Jews went up for sale in the spring of 1944. To all the pleas for the price of this blood, there was no one who heard or who saved, no one to redeem and save Jewish blood with Jewish money -- there was one ready to sell Jewish blood, but there was no one to purchase with Jewish money.

The truth is certainly bitter and awful, that for two and a half years, saving lives was pushed aside because of financial considerations -- that a debate over money, involving several million Jewish dollars, pushed aside the saving of several million Jewish lives.

This horrible thing happened in the nation of Israel, a nation for whom the commandment of redeeming a life pushes aside all other commandments of the holy Torah -- in whom this commandment is so deeply engraved that it has become characteristic of them and is their identification mark throughout the world. All the gold and silver in the world cannot equal the force of this commandment. How great then is the sin of these Jews, in whose assimilated eyes the value of all the Jewish lives was not worth a penny.

This I know today, but at that time when everything changed from minute to minute, from deathly despair to the hope of salvation and back again, I said that any person who stated that those people in charge of Jewish money were grudging every penny to save lives, was a liar. I could not believe that they, in their comfort and riches and desires on the other side of that sea of blood, would refuse to make a boundary of gold to stop the waves.

My face is covered with shame at having to admit in public today that,

because of my many sins, I thought that even our **Rov**, due to senility that was caused by his great distress, claimed that such was the situation because his spirits were depressed. How I argued against him, and insolently thought to myself that they just lacked knowledge of the situation and as soon as they were aware of it, they would act.

That night in Tamuz July when the first letter went out about the sale of blood, we still hadn't shouted to these dignified people. Instead, we weighed every word in this first letter, written in the holy tongue, to the community in general and the rabbis in particular. I was naive enough to think that just as here everyone had united because of the danger, so too there, there was no other immediate concern in the Jewish community of the free world except how to save, and all the factions had surely united in this endeavor. In general I lived in the imaginary world of Europe, believing that the **Joint** was full of old rabbis who were discussing the matter, especially in such a time of trouble. Which one of them would understand **Mrs. Fleischman's** German: I thought that in the end the rabbis would be more self-sacrificing than the rest and therefore I wrote in the rabbinic style as was customary.

I explained the matter in all its details, and particularly I wrote that this time we had an opportunity of sending someone, which might not occur again. Therefore it should not matter that they had to send money that we obligated ourselves to give for the price of the blood of tens of thousands; but they had to send as much money as possible here, for they certainly knew that sincere people were writing to them. What purpose was there for money to be in Switzerland or America; its place was here and only here. I also explained the many needs for the money in general.

*to be continued in the next issue.*

# The Mourning That Never Ends

## For 500 "Disappeared" in Israel.

Rosh Hoayin—"The fountainhead"—is a far from pretty Israeli town. It started out as a transit camp for immigrants and three and a half decades later traces of its history still dominate this municipality of fifteen thousand.

But a trace of something else seems to have lasted. You spot it quickly in the older people: The sad eyes, the slow steps, the reluctant smiles—they are mourning. *Their Rosh Hoayin is a fountainhead for tears.*

Rosh Hoayin cannot stop mourning its children, thirty five years after they were declared dead.

More than 500 (five hundred) Yemenite Jewish children disappeared in Israel between 1949-1953 when tens of thousands of Yemenite Jews were brought to the "promised land".

Though all were declared dead, none of the bodies were returned to the parents for burial.

On Saturday December 7, Jews throughout the world heard and read in the Torah that when the Patriarch Jacob was told his son Joseph was dead he mourned him continually for decades; he never quite believed Joseph was dead.

None of the Yemenite parents in Rosh Hoayin believes his child is dead. The Torah teaches us that there is a Heavenly decree that a dead person be forgotten after 12 months—and mourning ends then.

But a living person is not forgotten and mourning for him never ends.

***These parents call their children "The Disappeared"—not in Syria, nor in Iran—but in Israel.***

They believe that their children were kidnapped by Israeli government workers, with the connivance of the Israeli government, and given up or sold for adoption.

Corrupt officials foreshadowed this tragedy. They stole the Yemenites jewelry and antiques even before they ever reached the Promised Land, while in Aden, waiting for the Skymasters to take them on the so called "Operation Magic Carpet".

Those who arrived were the lucky ones.

Thousands of these Jews, who were misled, died from hunger and neglect before ever making it to the air strip in Aden, and are buried along the hundreds of miles they had to walk.

And the worst was yet to come. Tens of thousands of these immigrants' children were forcibly torn from their religious roots. Youths whose innocence and pure religious sentiment was a poetic joy to behold were turned into criminals and street walkers.

The parents of "the disappeared" have finally received some media coverage, and now the Zionist establishment wants to divert attention from this kidnapping scandal being reported daily in the Israeli Press. The government is fabricating pernicious innuendos, floods of distortions, and masses of unvarnished lies, that Jews still remaining in "Arab Lands" are being persecuted.

Thank G-D it is not true.  
***Most Jews now residing in Islamic Lands are much better off spiritually and materially than they would be if they left. And those who are presently in the Zionist state would have been better off materially as well, if they had remained, in their native countries.***

Any observer of the Israeli scene can distinguish the present living and educational conditions that Sefaradic & Oriental Jewry put up with in the Zionist state. A three part series in The New York Times described their present dismal conditions.

It is time for Jews the world over to recognize that the Zionist policy of "normalising the Jewish people" has led to physical kidnapping of 500 Yemenite children whose parents mourning has never ended.

If you are in a position to help or have any knowledge of the whereabouts of these children please write to:

**Neturei Karta of U.S.A.  
G.P.O.B. 2143  
Brooklyn N.Y. 11202**

**In Europe to Neturei Karta  
P.O.B. 351 London E5 or to Neturei Karta  
P.O.B. 5053 Jerusalem**

Please write for additional information about these kidnapped children to the above addresses.

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# The Kidnapping and Sale of Yemenite Children

The Zionist press has continued to publish revelations concerning the kidnapping of the Yemenite children in 1949 through 1951 as some of the clippings below state. What should be of special interest to the reader is that after Neturei Karta published their advertisement in the New York Times on December 19, the Jewish Week the official organ of the UJA Federation Joint Campaign saw fit to denounce the Neturei Karta in an editorial for printing such "lies" against the State called Israel and receiving a letter to the editor printed below protesting said editorial.

But all this is but a drop in the bucket of

information that is available concerning the entire affair of emigration into the Holy Land and the Zionist betrayal of these gullible victims.

*We urge every reader to get a copy of Genocide in the Holy Land while the supply is still available. The book entails 576 pages full of documents and heretofore hardly known episodes concerning Zionist machinations to ingather the Jews of the Diaspora especially the Jews in the Islamic World.*

We continue excerpting part of the book Genocide in the Holy Land as to what pertains to the kidnapped Yemenite children.

## Seek Probe For Missing Yemenite Children

By YAAKOV RODAN

ROSH HA-AYIN, Israel — One day 32 years ago, Yigael Yosef's passage received a shock. Their four-year-old daughter had

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mittie — without exhuming any graves — said that most of the children died. The efforts to discover the whereabouts of the missing Yemenites have taken several routes. Yosef's group is working through the Knesset, where he already has the support of the Interior Committee and Knesset Speaker Shlomo Hillel.

... is already being heard by Israel's High Court. Aharon from Petach Tikvah has been appointed to investigate the missing since

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## Children Sought

CHAIRMAN OF THE Knesset, Shlomo Hillel, has been appointed to investigate the whereabouts of the missing Yemenite children. Hillel is already being heard by Israel's High Court. Aharon from Petach Tikvah has been appointed to investigate the missing since he was told her



תלחה בבית הדין הקטן של בית דין תל אביב. מימין: אהרון אהרון, אביו של הילד הנעדר, וצד שמאל: אהרון אהרון, אביו של הילד הנעדר, וצד שמאל: אהרון אהרון, אביו של הילד הנעדר.

## What Happened To The Yemenite Children?

By David Sinai

Hundreds of Israelis of Yemenite origin are making a charge that quite literally is mind boggling:

...ious party, thus threaten- ing leftist control of the state. And so, hundreds and

... had been told that and they were unable to find out from anyone how he was or where he was. The nurse

... went to him, the latter said: "You are not the only one. There are many here who

## "הילדים האבודים" מה טמון בקברים

תחילתו של חוקר המסתובב המסים הדרושה מן שר הרווחה במנהל לשו"ר המשטרה המסים הדרושה מחקר על היעלמותם של ילדי תימן מתעכב בגלל חוסר תקציב

התלחה בבית הדין הקטן של בית דין תל אביב. מימין: אהרון אהרון, אביו של הילד הנעדר, וצד שמאל: אהרון אהרון, אביו של הילד הנעדר, וצד שמאל: אהרון אהרון, אביו של הילד הנעדר.

### Protests editorial

I strongly protest the Dec. 27 editorial "Enough, Already." I am no follower of the Naturei Karta philosophy, and I certainly disapprove of the advertisements placed in the New York Times in their name. However, the alleged disappearance of 500 Yemenite children has been discussed at length in a number of journals, including the international edition of *The Jerusalem Post*, which rejected the kidnapping accusation. Subsequently, it received a long letter which cited numerous facts which give credence to the accusation.

In summary, healthy, Yemenite children, newly-arrived in Israel were taken from their parents, ostensibly for medical checkups. The parents were told the children had died; however, they were not given the bodies, which were allegedly

buried by the immigration authorities. However, the parents were never shown the graves, and no death certificates were issued. The authorities were not terribly helpful in helping the bereaved families, and as one Yemenite whose brother disappeared said to me, "To find out what happened is like cracking the Mafia. If you know what's good for you, you don't ask too many questions."

Whether the kidnapping accusation is true or not is not the point. Enough evidence exists to make the accusation plausible. To accuse the Naturei Karta of inventing a "revolting" claim, after everything that has been said in the press is at best being ignorant. At worst, it sounds like those who call the Holocaust a hoax.

**Lawrence M. Reisman**  
*New York, N.Y.*

GENOCIDE IN THE HOLY LAND

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A Yemenite Jewish family in Sana.

This is the way the Yemenite Jews looked and lived in Yemen before they were brought to the "Promised Land". On your next trip to the "Promised Land" see if you can find any traces of this way of life. Travelers to Israel maintain that they cannot find any trace of it.

הא למדת שהמחטיא לאדם קשה לו מן ההורגו, שההורגו הורגו בעולם  
הזה והמחטיאו מוציאו מן העולם הזה ומן העולם הבא.

דברים כג. ט. רש"י (ספרי מד"ש רבה והנחומא פנחס)

"He who leads one to sin is worse than he who kills him." Medrash Rabbah, Pinchas

# **GENOCIDE IN THE HOLY LAND**

*"The parents were killed by the Nazis, and under the hands of the Zionists the souls of these orphans are being killed. The Nazis severed the parents from their children in this world and the Zionists want to separate them in this world and the world to come. The Zionists are the most dangerous enemies of the Jewish people."*

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*They claim to represent dozens of families whose children were taken from them in immigrant camps in the early years of the State, and all trace has been lost of them till this very day.*

*by Yosef Zuriel*

"We came to the immigrant camp, Ein Shemer. It was 12 midnight. This was sixteen years ago. We dragged along with us some packages that we had brought along from Yemen, and I was holding my little baby Shoshana in my hand. She was one-year old. They wrote down our names and then we were taken to a tent. An hour later, a nurse came and said that I should give her the girl. I asked, why. She said, 'You are not allowed to keep a baby in the tent.' I said, 'Okay; but you have to let me nurse her.' The nurse agreed. The next morning I went to nurse her; I continued doing so for the next few days. One day I came, the nurse looks at me and says: 'The baby died.' I asked when. She said, 'At night.' 'And where is she?' She replied, 'I don't know. It is none of my business to take care of that.' I asked where they buried her, and again she said she doesn't know, and I should go to the camp office.

"I went to the office with my husband. They didn't know anything. We returned to the tent, and my husband went to see the Rabbi to ask him whether we are obligated to mourn Shoshana. I sat at the tent crying for my little girl. My husband came back and said that we are not to sit shiva until we see that she is dead. Three weeks passed. Every day, I went to the infants home, and begged the nurses to tell me what happened to my little girl. They never knew anything. One afternoon, one of the nurses said, 'Your daughter didn't die, she is in Pardes Chana.' I almost passed out. I asked her, 'Where exactly is she?' She said she did not know, but that she heard so from somebody. I wanted to travel to Pardes Chana to find my daughter. Another nurse came to me, and said, 'Shoshana is not in Pardes Chana, but she is in a convalescent home in Hadera.' My blood began pounding in my head. I had no idea what to do.

"I have not found Shoshana till this very day. Three years ago, my older daughter met a nurse who had worked in the immigrant camp of Ein Shemer. She asked how we are doing, and all other kinds of questions and finally asked, 'What happened with Shoshana?' My daughter said that nobody knows, and that they told her that she had died. The nurse simply smiled and said, 'It would be worth your while to investigate what really happened to her, and she disappeared quickly.'

This is the story of Mrs. Merchavi of Moshav Taron. She is a woman of about 55, whose world was destroyed 16 years ago. All the sorrow of the world can be seen in her eyes. Worst of all is the question mark that till this very day hovers over her face: the mysterious disappearance of her one-year-old daughter. This mother was denied the privilege of going to visit her daughter's grave and of eulogizing her.

We are being told it is both natural and normal that under the conditions of Mass Aliyah of the years 1949-1951 there would have been a lack of organization. They explained to us that the limited manpower which was available to the absorption authorities at the time made it impossible to take care of this mass of people. They are trying to make us understand it would be better for all concerned if this painful affair were left alone. Let it remain buried under the dust of the years. Do not reopen wounds that have already healed.

The situation is absolutely otherwise. The wounds of the parents have never healed. They never accepted the situation, and they are entitled to know what happened to their children. Over the past years, two children who had been lost were discovered in the homes of different families. Hope has again been stirred up in the hearts of other parents that the time has come for them to see their children, alive again. Even the Ministry of Welfare, which is responsible for the adoption of children in Israel, has now decided to remove the cover of secrecy from this hidden affair and to open the adoption books so as to find the children of the Yemenites who were handed

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The tragedy of each family is exactly the same.

We went to the honorable gentlemen, Yosef Ramati, Chaim Tzadok and Yisrael Yeshayahu. The first, as the agent of the Jewish Agency in the immigrant camp of Rosh HoAyin, the second as responsible for the absorption of Yeminite immigrants during those years, and the third as the central address for all matters concerning this Mass Aliyah.

Yosef Ramati said, "In the years 1949-1952, there was a clinic at Rosh HoAyin operated by the Ministry of Health, Hadasah Hospital and Kupat Cholim. There were many children there who, for reasons of health and hygiene, it was impossible to leave in the tents and in the huts."

Do you have any idea why the children disappeared?

"Yes, because their names were registered incorrectly."

Do you know of instances where families without children came to the immigrant camps seeking to adopt children of immigrants?

"Yes."

Is it possible that children were taken from the hospital without permission?

"Definitely possible."

Were the nurses in the clinic subject to the discipline of the directors of the camp?

"No."

Do you credit the story of Mrs. Tanami?

"Yes, I do."

Is there any truth in the story that workers at the camp received money in order to hand over the children to families without children?

"There is not an iota of truth in these stories. The workers, without any exception, were honest. To the degree that there were errors, that was because of lack of clear administrative procedures."

to be continued in the next issue.

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