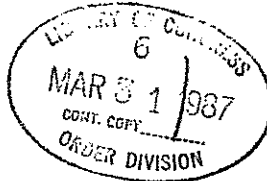


# The TERROR OUT OF ZION - REVOLTING... Page 8

# Jewish

# Guardian



*Send*

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אחד הי' אברהם וירש את הארץ ואנחנו רבים לנו נתנה הארץ למורשה. לכן אמור אליהם כה אמר ד' אלהים על הדם תאכלו ועיניכם תשא אל גלוליכם דם תשפכו והארץ תירשו? עמדתם על תרבתם עשיתן תועבה ואיש את אשת רעהו טמאתם והארץ תירשו? כה תאמר אליהם כה אמר ד' אלהים חי אנו אם לא אשר כחרבות בחרב יפלו ואשר על פני השדה להי' נתתיו לאכלו ואשר במצדות ובמערות בדבר ימותו. ונתתי את הארץ שממה ומשמה ונשבת גאון עזה ושממו הרי ישראל מאין עובר. (יחזקאל ל"ג כ"ד-כ"ט)

The above words from Yechezkel are very relevant to our times, as are all the warnings in the Torah lest Jews sever their bonds with the Almighty. The Novi Yechezkel speaks of Jews in his time, who had declared that the Holy Land was "theirs". It was "their inheritance". They need not fear that it would be taken away.

The Almighty replies: You have killed; you worship idols, and you want to inherit the land? You rely on your strength, the power of the sword; you have committed all the abominations, and you want to inherit the land?

As says the Almighty, speak unto them, as I live, those who are in the fields will fall by the sword, and those in the fields will be given over to the beasts and those in the caves will die of famine and I will make the land desolate, etc.

Are we fully aware of the meaning of these words and countles other passages of the Torah? Do we tremble, when we realize that this has already been fulfilled several times in Jewish history?

Do we understand the meaning of Rashi in Noach

כל מקום שאחה מוצא ע"א חנה אנדלמטיא באה לעולם והרגה טובים ורעים

Of course we are for peace, and against bloodshed, but Begin and company will not and cannot make the everlasting peace we desire nor a temporary peace. On the contrary as long as they can speak in the name of the Jewish

people, and no protest is heard; as long as they have willing "Agudist" accomplices to all their heinous crimes legalized murder (abortion), legalized promiscuity (women's conscription) among others and above all the atheistic, corrupt education of hundreds of thousands of children that have begun exporting to the entire world their degenerate ways, no peace can come.

As long as this open rebellion against the Almighty is permitted to continue without protest, with indifference no peace can come.

The remnants of orthodox Jewry in the yeshivohs around the world must bear all this in mind. They should not permit themselves to be led astray by Agudah politicians interested in money and honor. They should raise their voices in protest against this Zionist state that dares to speak in our name.

We should all declare to the entire world, that the Zionists do not speak for and cannot represent the Jewish people. They are not Jews, and the state they call Israel is not a Jewish state, but the complete opposite of all that is Jewish. "The Zionists have stolen the land and tomorrow we will bring them to court" was Rabbi Amrom Blau's constant protest.

פלניא גולנא הוא דנקיט לה לארעאי בגולנותא ולמחר תבענא ליה בדינא ביב ליה ולד' הישרעה

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# PROPAGANDA

A review of *Toras Reb Amrom*

By *Emile Marmorstein*

Propaganda campaigns are normally preceded by attempts to define their purposes and explore the sections of society they are intended to influence. One discovery a propaganda analyst is likely to make sooner or later is the incalculability of long-term results. Surprises occur from time to time in the distribution of notions and emotions: a rebuke that meets with indifference, ridicule or hostility may culminate much later in a moment of illumination while a slogan may become so popular that the media soon weary of it and bequeath it together with the rest of their outworn phrases to party hacks.

The ideas of investigating the Neturei Karta target area came to me when not long ago I was given a copy of the first volume of an unusual compilation. My appreciation began with the front-ispiece, a photograph of Reb Amram Blau with a badge over his heart insisting in the three official languages of mandatory Palestine that he was a Jew and not a Zionist. The likeness, which revealed him in a characteristically happy mood - his exultation was ever apparent on his face while his distress lay hidden within him - seemed to prepare the reader for the articles he wrote in the decade leading to the Zionist "redemption" (Iyyar 5699 to Teveth 5709) and for the contemporaneous wall-posters which waged the wars of the L-rd in the Holy City. At whom were they aimed? Granted his accessibility - and by no means all who clustered around him for help and advice could be classified as observant Jews - perusal over the years of several thousand closely-printed pages of Neturei Karta literature has long convinced me that he and his associates aimed primarily at their own milieu, hoping perhaps for eavesdroppers but unwilling to make concessions to outsiders in respect of content, vocabulary or

style. (This last remark is intended as factual comment and not as criticism: it is unseemly, in my opinion, as well as confusing, for the faithful to adjust their sacred language to secular modes of expression.)

The political situation of Palestine between the two world wars prompted even the least worldly of its inhabitants to take a closer interest in the international scene. Briefly, the fourth article of the document entrusting the administration of the country to Britain recognized the Zionist movement as a partner in the construction of the "National Home". It was liable to be interpreted under Zionist pressure as conferring authority on the leadership of that movement over the Jewish population as a whole - indeed, seeing that indirect rule was preferred, albeit on pragmatic grounds, throughout the British Empire, very little pressure was needed. From the start it was assumed that the various Jewish institutions which had been formed and maintained under Ottoman rule, would come under the sway of the "National Council" the instrument created by the Zionists for the control of Jewish communal life. Resistance on the part of religious Jews, impoverished and enfeebled as they were as a result of war-time privation and politically inexperienced, could hardly have been anticipated - particularly in view of the inducement Zionist patronage had to offer.

In the event, opposition was by no means insignificant or ineffective - indeed, it embarrassed the Zionists considerably. It was led by Rabbi J. H. Sonnenfeld and Rabbi I. Y. Diskin, two saintly figures whose early adherence to the Aguda enabled the separatist cause to be argued coherently at the Colonial Office and the League of

Nations. Their initial plea for complete freedom to form voluntary religious communities was never conceded, but after prolonged negotiations the right of individuals to opt out of the Zionist-sponsored community was secured, and a measure of official recognition was granted to Jerusalem's independent orthodox community, which continues to this day to provide the facilities which members of orthodox communities throughout the world are entitled to expect. At that time the Community could have been described as the Jerusalem branch of the Aguda. They shared an office, a telephone and, to a certain extent, personnel, united in the conviction that the "National Council" sought to undermine the authority of the Torah and thus sever the bond between the Creator and the people He chose for the remedy of mankind.

The Zionists for their part, were never wholly reconciled to the existence of this autonomous body, and it was in response to their wishes that discussions under government auspices between Agudist and "National Council" representatives continued intermittently until well in the thirties. By then, however, they had managed to obtain a measure of Agudist collaboration in political affairs: in 1935 the leader of the Jerusalem Aguda joined a Jewish Agency delegation to the High Commissioner so as to reinforce their rejection of the proposed Legislative Council. (It was rumoured at the time that 50 immigration certificates were allotted to the Aguda as a reward.) This was perhaps the first step towards the Community's eventual divorce from the Aguda. Some nine years later (Sivan 5704), Reb Amram wrote:

**We are altogether opposed to the present Aguda's entire policy. After the immigration of Agudists from Germany and Agudists from Poland and their seizure of power, they diverted the Aguda's policy from the sacred path, the path of Grandfather Israel. The Aguda has ceased to listen to the voice of the**

**Torah which goes forth from Zion and cleaves fiery flames with the cry that the Zionists and the men of the "National Council" are heretics and infidels who have risen against the Holy Torah in order to uproot it and against the people of Israel in order to instigate and incite them away from our Father-in-Heaven. (p.3)**

Estrangement is usually gradual. The newcomers' experience of collaboration in their native lands had not been wholly fruitless. In the undivided German communities Zionists had sometimes been willing and reliable allies in the struggle against "reform", while in Poland, where the socialist and secularist Bund was the most powerful opponent of both Judaism and Zionism, and had arrangements between Agudist and Zionist representatives in the communal councils of the large urban centres had often served religious interests. Accordingly, in the Palestine of the thirties, where neither "reform" nor the Bund were at all noticeable, it was with mixed feelings that European Agudists heard their erstwhile allies denounced as enemies of the faith - particularly since they found their fellow-Agudists in the Holy City unfriendly as well as incompetent, disorderly and manifestly incapable of providing either the social and economic aid or the chances of employment or the educational opportunities which the immigrants urgently needed and could have obtained from the Zionists. To all but the staunchest among them the solution seemed to lie in collaboration with the "National Council" in secular matters. In respect of settlement on the land, for instance, the Aguda had to choose between farming land owned by the Zionist funds and frustrating the agricultural aspirations of some of its members, who would, in that case, probably transfer their allegiance elsewhere. Predictably, under the circumstances, the first alternative was adopted.

The rift between these rival trends widened during the late thirties. Posters continued to call for a complete boycott of the "National Council" and its religious

functionaries and, of course, to protest against desecration of the Sabbath, secular schooling, immodest dress and the like, but they now began to refer to Palestine's political future as well. The Royal Commission's partition plan (1936) aroused fear of the replacement of a tolerant gentile government by an ostensibly Jewish regime, whose ideology dismissed the Holy Torah as a once valuable means of ensuring the nation's survival which had outlived its purpose and become a source of discord rather than unity. According to the posters, the establishment of such a state threatened mass apostasy. Days of prayer and intercession were decreed on which preachers fervently exhorted their audiences to repent so as to arouse Divine compassion and avert the catastrophe. European Agudists, on the other hand, although they did not dissent from this prognosis evidently realized that partition might improve their chances of political manoeuvre and were therefore inclined to respond more warmly to the overtures of the "National Council" and its agencies. Such were the grounds for the charge that the Aguda no longer represented orthodox Jewry - a regular theme of poster polemics from 1937 onwards.

The publication of the White Paper (1939), which indicated that the partition proposal had been shelved in anticipation of the outbreak of war, coincided with the debut of Neturei Karta as a poster signatory.

Indeed, the second item in the collection under review to bear this signature (dated Iyyar 5699) warned "the Orthodox Jewish population" against sabotage plans the Zionist leaders were rumoured to have prepared in retaliation for the change of policy outlined in that document (no.45). The text amounts to a metapolitical manifesto: attributing to unbelief Zionism's inclination to violence and indifference to consequent bloodshed and suffering, it lays down seven guidelines for believers - four "external" and three "internal", the former pertaining to Jewry's relationship with the non-Jewish world and the latter to Orthodox Jewry's position within a largely secularized Jewish society - All were, of course, based on relevant sayings of the Sages: the first

emphasized the gravity of the oaths Divinely imposed on Israel at the beginning of the Exile, which forbid armed invasion of the Holy Land and rebellion against the Peoples of the World (Kethuboth 111), While the second coupled the gratitude due to governments in general for the prevention of anarchy (Avoth 3,2) with a tribute to Great Britain for a long record of benevolence towards Jews. Then came the turn of the Muslims. "It is also incumbent on us not to forget that at the time of the expulsion from Spain Islamic peoples opened their gates before the fugitives who had been expelled. Natives of our Holy Land who have cherished its sanctity for generations testify that there never was - and we hope that there will not be in future - open hatred between the neighbors and the Jews since there is no ground for it. Had the Zionists understood throughout this time that they had to follow only the path of the Torah, they would have known also how to behave towards the neighbors and would not have arrived at such a grave situation." Above all "we must know that the people of Israel has been compared to a lamb among seventy wolves."

From antiquity to the present day its one hope has rested on genuine penitence "Whereupon our Rock will soon save and redeem us once more." The "internal" directives were even more bluntly formulated. Zionism was doomed because the Holy Land cannot stomach transgression of the commandments of the Torah. The luminaries of the previous generation who condemned the Zionist movement when it first arose, had foreseen its dire consequences. However, the position of the Torah and its commandments would have been much worse had governmental power been entrusted to the Zionists, who, despite their troubles, show no sign of changing their attitude to the faith.

These guidelines, the foundations on which Neturei Karta resistance was built, were consistently applied - especially during the later stages of the Middle East's decline from a theatre of war into a backwater. The sin of "collaboration with the wicked" was no longer confined to institutions which had succumbed to tempting offers of financial

aid or undergone a corresponding shift of character. Posters now accused the Zionist leadership of exploiting Jewish anxieties in order to tighten its hold on the Jewish population, and urged the faithful to resist attempts to extort contributions to "emergency" funds or to conscript them for some form of military training. Appealing for the first time to the principle of "freedom of conscience", Neturei Karta argued that as it was accepted by all civilized nations, it entitled them to the protection of the mandatory power from Zionist coercion.

Some phenomena are best defined by opposites. A group which neither appoints officers nor enrolls members can scarcely be called a party. It would be even less accurate to describe as a sect Jews who declare the Holy Torah to be their constitution and the Sages of the Generations their leaders (no. 120) and among whom a mere whisper of novelty immediately arouses suspicions of heresy. "Movement" is perhaps loose enough to cover the low level of organization underlying the course of their struggle. Not that they condemned organization on principle, - there were relatively few occasions when a concerted effort seemed helpful. Wednesday 15th Av 5705, the date fixed by the independent orthodox community of Jerusalem for elections to its governing body, was one of them. Among the contestants was - for the first time - Neturei Karta. More than half the 72 candidates on the list were natives of Otoman Jerusalem, and the remainder had long been acclimatized. Barring the aged Dr. Wallach, the founder and director of the Shaarei Tsedek Hospital, who had identified himself with the Community from the start, all had received and exclusively traditional education. The electioneering addresses (97-100) were fresh and straightforward: emphasis on the Community's role as the last bastion in the path of the enemy's assault on the Royal Palace went hand in hand with concern for fulfilment of the tasks allotted to orthodox communities everywhere throughout the centuries. As a sample of their propaganda with its strong

theological flavor, one might quote the following extracts:

**Elector, in your awareness of the great value of this holy community and its lofty and exalted functions, you will naturally appreciate the great and grave responsibility you bear when casting your vote, since you are thereby determining the Community's intent and direction.**

**Please reflect once more.**

**The ballot is secret. Only you and the Creator, blessed be His name, who knows all the deeds of human beings, will know your deed and your decision. Your appraisal needs to be conducted before Him and before Him alone, and you should not be affected by the opinions of human beings or by their scorn.**

Please consider at this moment whether the decision you have reached derives from tendencies and inclinations towards the vanities of the age and theories of "realism" and "expansion" which spring from the poisoned atmosphere created by the Zionists, or whether the decision originates in your appraisal that your vote will lead to increasing the honor of Heaven and supporting those who serve and revere His Name may He be blessed (100).

The Aguda was not explicitly mentioned in Neturei Karta electioneering posters and leaflets - not so much because some of the prominent names on the list had in the not so remote past been associated with its Jerusalem branch but rather because the breach was not yet irreparable. Voters were, however, told that the choice lay between, on the one hand, the administrators of recent years, who had allegedly "emptied the Community of its content" in reliance on "a Torah authority other than that of the Community's Rabbinate", whose ban on cooperation with the Zionists and acceptance of their subsidies they had defied, and, on the other hand,

**those who want to establish on a firm basis a wholly pure**

community; those who want a revived community to fulfill all its sacred duties and obtain all its rights in its own name: those who want to observe and carry out loyally and meticulously the rulings and instructions of the Orthodox Community's Rabbinate headed by his holiness our master, may his life be prolonged: those who fight at the risk of their lives and with the last remnant of their strength against the domination of the infidel Zionist, the uprooters of the Torah: those who oppose absolutely all collaboration, alliance and connection with infidels in revolt against the Kingdom of Heaven: those who self-sacrificingly defend sacred education in all its purity (100).

Despite their fervor, Neturei Karta writers were on the whole remarkably free from invective, rancor and allusions of a personal nature. They evidently assumed that their readers would recognize the truth once it was explained to them in traditional terms and vote accordingly. The archaic charm of their writing, however, while no doubt persuasive, cannot account to any substantial extent for the Neturei Karta list's sweeping victory. Its rivals were probably overconfident and disinclined to treat the contest as an event of lasting importance. The choice of "the lesser evil" in case of need, they argued, had respectable halachic precedents, and what emergency could be graver than a world whose Torah foundations had been so drastically reduced! Above all, they felt sure that the majority of voters would welcome relief from the austerity of their lives and accept assurances that their faith and practice would not suffer in consequence. Yet whatever the cause of their defeat there can be little doubt that had the electoral verdict gone the other way, Jerusalem would no longer have a community whose regulations deny membership to voters in Zionist elections and to parents of children who are taught in institutions wholly or partly supported by the Zionist state.

Aguda and Neturei Karta now parted,

the former in the direction of the Zionist legislature, the latter towards Zionist jails. No long after the elections, a series of talks between Aguda and Jewish Agency representatives began. Agudist versions indicated that some fairly tough bargaining had ended in an agreement on the concessions which the Zionist were prepared to make to Judaism in return for Agudist solidarity with their political aspirations. In fact, many Agudists rejoiced over the U.N. Assembly's vote (29th November 1947) which legitimized the future Zionist state - in contrast to the Community's dread of its effect. "It is a terrible decree the like of which has not been seen since our sanctuary was destroyed and we were exiled from our land. It endangers the survival of the Holy Torah and its commandments" (No. 117) The danger, it was emphasized, was not confined to apostasy and spiritual destruction: the establishment of a Zionist state involved physical danger to the Jewish population of the Holy Land, which is surrounded by enemies, and to the million Jews residing in Arab countries. Yet a ray of comfort could be found in the midst of this severe ordeal. 'Hashem Yisborach has acted kindly with us in guiding the hearts of the nations to exclude the Holy City from the jurisdiction of the irreligious and covering with His wing the eternal capital from which Torah and the word of the L-rd shall go forth to the whole of Israel, but the Zionists still stretch out their hands in order to dominate the corner of glorious Zion rescued from the fire of apostasy, which has, owing to the multitude of our sins, seized Jacob." (ibid)

Jerusalem was to be treated as a corpus separatum, granted a special regime and administered by the United Nations. Moreover, the "Jewish Agency" had agreed, albeit reluctantly, lest some of the Catholic states should vote against the resolution in the absence of such a safeguard of their holy places. Alas, the U.N. decision gave the signal for the intensification of hostilities, and while its Trusteeship Council drafted constitutional schemes for the

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administration of the Holy City, it became increasingly clear that the mandate would end in bloodshed, with the country divided according to the positions finally held by the forces of the belligerents. In spite of two further U.N. resolutions in favor of internationalization, Jerusalem remained divided until, in the third Zionist war (1967), the Old City was captured by Zionist troops. Even the hope of Jerusalem being declared a neutral zone was disappointed - allegedly owing to the Zionists' refusal to withdraw their soldiers - and the Community was fully exposed to the perils and rigors of the siege.

Neturei Karta posters illustrate the mood of the last months of the mandate. Their target area would seem to have widened so as to include the Zionist leaders, who were called upon to abandon their aims and spare the innocent victims of a war which was not their own. The tone could hardly be described as conciliatory. To quote from a poster date Shevat 5708 (February 1948):

**All of us here in the country know, and terrifying reports from abroad make known, the fearful situation in which we find ourselves in our sacred land; and all because of your determination not to turn back and make an effective withdrawal, you are about to bring destruction upon all our brethren in the Holy Land. Against whom are you matching your strength in war? Against the neighbors inside the country together with the Arab countries surrounding us and their allies. What are we and what is our strength that we should entertain such vain thoughts? Spare yourselves and your brethren of the House of Israel so as to leave at least a remnant in this sacred land of ours. Is it not better for us to wait for the time that has been appointed for us?**

The authors had evidently been in some doubt as to the propriety of a direct appeal to Zionists. At the end of the closing call to repentance, there was a note in small print: "Even though we have no share in any of

your deeds and ways, we turn to you for the sake of the deliverance of Israel." (No. 109).

While the inauguration of the Zionist state subjected the faithful everywhere to a searching test of their spiritual stamina, the plight of our brethren in the Holy City was exceptionally grave. Forced into citizenship of a state which originated in rebellion against the Almighty and thus profaned His honor in the world, they refused to acknowledge its existence and its right to the sacred name it had usurped. The Almighty Himself became - as it were - the main target of Neturei Karta propaganda. His toleration of heresy was interpreted, in accordance with the concept of Satan's license to tempt through success, as a challenge to the faithful to renew a temporarily neglected facet of the Sinaitic Revelation - the obligation to protest.

The revival of what might be termed protest theology was by means painless: peaceful demonstrators were brutally dispersed, and men of piety and learning were led through the streets in convict's clothing and fetters to imprisonment; and all these tribulations were lovingly accepted as a means of expiating the guilt incurred by the failure to crush Zionism in its earliest phases. Their defiance attracted attention abroad; almost every major center of orthodox Judiasm has its group of Neturei Karta supporters who often take the initiative in publicizing the Neturei Karta position; and those who publicly align themselves with Neturei Karta are heavily outnumbered by clandestine sympathizers. All are united in mourning the loss of precious lives in the four Zionist wars and in praying that the eventual dissolution of the Zionist state may come to pass without inflicting harm on Jews.

In addition to providing material for a reconstruction of the Neturei Karta background, the work under review constantly reminds us that Judaism is ultimately optimistic. Each of the many warnings of impending calamity ends on a note of hope that the struggle in defence of Divine Sovereignty will arouse Divine compassion and lead to the true Redemption. May this be His will.

## TERROR OUT OF ZION - REVOLTING!

*Terror Out of Zion*

by J. Bowyer Bell, published by St. Martins Press  
N.Y. \$13.95 *The Revolt by Begin* published  
by Nash Publishing N.Y. \$12.95

Reading Begin's book [The Revolt] will not give you the information you seek on his terrorism. But reading it together with J. Bowyer Bell's [Terror Out of Zion] you can start putting the puzzle together. Bell's title is extremely clever-for a non-zionist or neutral person will assume that this can't be Zionist propaganda: Why in the world would they advertise themselves as terrorists? In this way Bell hits two birds with one stone. The Zionists who commissioned the book, buy and publicize it, while it is also bought by many who have long been waiting for a work in the English language describing the terror. But any keen eye can catch what Bell is up to. He does throw in a bad word against the terrorists here and there, when things get all out of proportion, so that he should not seem to be condoning that kind of teror, but only a word. This is in striking contrast to the lengthy pages in which he explains what drove the Irgun and Stern gangs and what good they were doing always trying to convince the reader of their honesty and to arouse sympathy.

For example, he begins his book with the 1929 Hebron massacre which he says was the reason for the beginning of the Irgun attacks on Arabs;

There had always been Jews in Jerusalem and Palestine, almost, perhaps, from the time of Abraham and Isaac. But for over a millennium, they were men of prayer, mystics, immigrants who came to die in the Holy Land, biblical scholars living in the narrow ghettos of Hebron, Safed, Tiberias, and the Old City of Jerusalem. Through the long centuries of Turkish suzerainty they maintained a Jewish presence, but their Arab neighbors rarely felt either provoked or endangered...On

the Jewish fast of Tisha b'Av, members of Betar, the militant Zionist youth group, had demonstrated. The day of mourning for the destruction of the Temple was used as an opportunity to display Zionist pride. The blue and white flag was flown, nationalist songs were sung, and, not unexpectedly, the Arabs were provoked..

Two days later a Jew was stabbed in a tomatoe patch. The funeral also turned into a demonstration and Bell continues:....

If Jews were not again to be vulnerable to mobs and brigands, there would have to be changes. The more militant Jews of Palestine began to regard the traditional policy of self defence - with skepticism and started to seek other forms and directions more appropriate for the new Jew, who had come to Palestine to build a nation. Out of this appraisal would arise a new underground military organization, Irgun Zvai Leumi.

Bell says nothing to explain why for a full eight years from 1921 - 1929, no incident occurred even though the Zionists agitated. He juggles dates and facts in such a fashion as to easily confuse any reader unaware of the true history..

When he gets to the background of the Irgun and of Jabotinsky, he reveals only a little, hiding much more, for example the Jabotinsky and Betar links to the Polish government..

The worldwide depression had particularly baneful effects on the Polish Jews. Over a million were unemployed and unemployable, without land, effective skills, or the opportunity to use their talents. Dependent on charity, crowded into miserable and decaying slums, they existed on the edge of starvation, a drain on Poland's declining assets. The very size of the Jewish

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community - 3,500,000 - compounded the Polish problem. What was to be done with the millions of superfluous Jews? The problem existed elsewhere in Europe but was particularly acute in Poland. Jabotinsky recognized that "We have got to save millions, many millions. I do not know whether it is a question of rehousing one third of the Jewish race, half of the Jewish race, or a quarter of the Jewish race; but it is a question of millions".

The Poles listened. A man who advocated smashing in the gates of Palestine with a million immigrants might well be a man who could aid in solving Poland's Jewish problem. To get rid of a million Jews, or even a great many Jews, would strengthen the country. Early in 1937 Jabotinsky came to a Warsaw dinner arranged by Meir Kahan with two dozen Polish officials, member of the secret service, army officers, and Count Lubinsky of the Foreign Office. Subsequently, there were constant contacts between Kahan and Polish officials, between various NZO representatives and the Polish government. What gradually evolved by 1939 was an unofficial alliance. The Poles would train and supply a military expedition composed largely of Polish Betarim and some Palestinian officers. Palestinians would be trained in Poland and sent back to the Mandate. Polish arms were turned over to NZO representatives to be smuggled into Palestine. Illegal immigration into Palestine under NZO auspices was encouraged..

Abraham Stern and other disciples of Jabotinsky who formed LEHI (the Stern gang) went a step further. If England was the enemy and not anyone else why not make an alliance with Nazi Germany or Fascist Italy. Bell continues:

More promising if less ideologically attractive, were

Britain's declared enemies, first Germany and then, in June 1940, Italy. No matter that these potential allies might be the enemies of Zionism and were demonstrably anti-Semitic in posture and policy - Mussolini had initiated anti-Semitic measures to cement his Pact of Steel with Hitler. If the Axis won the war, which did not seem unlikely after the collapse of France, only LEHI would have earned sufficient credit as a collaborator to negotiate with the victors. If the Axis lost, only the tiny LEHI splinter would be contaminated by collaboration. In any case; even if Nazi Germany were anti-Semitic, so was Poland; but this had not prevented the Irgun-Polish alliance indeed, anti-Semitism had been the foundation of that alliance since an easing of Polish prejudice in the 1930's would not have been to the advantage of the Irgun and Betar. To Stern the Axis appeared to be a potential ally of great worth.

As Bell states, his is the first work in English on the subject. It was published when the Irgun as Likud and Begin as its leader were moving closer to the seat of government, which they now control. His book in contrast to Begin's, which tells nothing of the terror just of his own egocentric struggle punctuated with his explicit and implicit denials of the Torah - comes to explain away the terror. And who is more credible that a gentile whose hands are not tainted with blood.

Bell gives a fascinating example of Irgun's bloodthirstiness barely controlled: Page 200.

A small group from headquarters, tired of listening to the itany of failure reported back by the Irgun patrols, decided to try themselves. Yaakov Amrami, the high command intelligence officer, and for ten years a member of the Palestine police, and Giddy Paglin, along with Dov Cohen (Shimshon) from the GHQ staff, collected Nahum Slonim, a large, heavily built man, Aaron Mizrachi, Paglin's girlfriend Zippora Pearl, and Amrami's wife Hava. On April 24, divided up in two stolen taxis, they began driving back and forth

through the streets of Tel Aviv. They had no more luck than the patrols. Finally they parked on Rehov Hayarkon, and the two girls began making the rounds of the bars. They came back to report that there was a very English gentleman, complete with pipe and accent, drinking in the Park Hotel, urging the girls to sing..

The staff was busy preparing a table for the farewell party by the Palestine Orchestra in honor of Charles Munch. The men agreed they had found their hostage. They rushed into the lobby of the hotel, three with pistols, and Amrami with a mask over his face, carrying a submachine gun. Slomin rushed into the bar, leaped onto the Englishman's table and lifted him up by the collar. The others kept their eye on the staff and checked ID cards. One of the three waiters in the dining room was persuaded not to try and make a telephone call. The wires were cut. The Englishman was hustled out and into the waiting car. Hunched down in the back was the hostage M. M. Collins, sales manager of the Eralite Manufacturing Company of Surbiton, who had arrived the same day by air from Cairo.

The two cars drove carefully to a nearby orange grove. Collins was pulled out and his blindfold removed. In the dim light he could see a half dozen people. Amrain, the man in front of him, checked his identification. At that moment Shimshon came rushing up from the other car, carrying a rope with a hangman's noose. He insisted on doing away with the formalities and hanging the man at once. Amrami asked Collins who he was and what he was doing in Tel Aviv. Collins said he was a simple businessman who had stopped in Palestine. "Why?" Well, he was Jewish. Amrami was stunned. Collins was not a Jewish name - was there any proof? All Collins could think of was that he had been circumcised. Amrami was not impressed - lots of men were circumcised. At this point Shimshon lost all patience and rushed up again. "Why wait? Lets get this over with!" Suddenly all at once, Collins realized the meaning of the noose, the drift of questions, and his own totally unexpected peril. One minute drink and pipe in hand in a warm bar, the next totally alone in the hands of strange men about to be killed for no reason at all. His eyes began to glaze over. The blood

drained from his face. Stunned, he could barely answer Amrami's questions. He seemed to know nothing of Judaism. His name had been anglicized. He could think of nothing that might help. He stumbled over his words. Shimshon, standing by with his noose, insisted that Amrami stop and let them get on with the hanging. And this was now Amrami's inclination. Collins had let his time run out. Amrami stepped back, and Shimshon stepped forward.

Collins could no longer talk coherently. Then at the very lip of death, he began to mutter in Hebrew, "Adon Olam Asher Malakh," the poem learned by very small children to thank God for waking them in the morning. Once he had dragged the faint recollection from the depths of his memory, Collins could not stop. He began in Hebrew the Kaddish, the lament for the dead. There was no longer any doubt. Shimshon dropped the rope. Collins was ushered back into the car, and with Shimshon as his escort, was driven back to the Park Hotel. The whole experience had taken less than an hour. The next morning he left for Syria on his way back to England.

So much by Bell, and no more, because it took less than an hour. The victim was needed supposedly in retaliation for the arrest and hanging of some Irgun terrorist by the British. Ultimately the Irgun search for a victim led them to hang two British police sergeants..

The way Bell vividly describes how the two sergeants were murdered in full detail, can only mean that the murderers who spoke to Bell had complete confidence in him - besides being unafraid of ever having to stand trial for the murders. This seems to be clear evidence that Bell was hired to write this job. Here is Bell's story:.

The gallows will not be all of one color...The price will be paid in full.

This was Begin's declaration.

When Paglin reached Begin he was meeting with a few members of the high command. The only doubts were technical. Paglin moved into the kitchen with Begin to urge instant action. Begin wanted to know if it would be possible to hang the sergeants - the roadblocks would

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be up. Paglin said it could be done if he could take personal charge. There was some danger in failing with the attempt, but Paglin insisted the risk be taken. To hesitate would seriously damage Irgun prestige, and a revolutionary organization breathes prestige. Paglin felt it could be done in the diamond factory and the bodies moved to an orange grove; moving the two would be taking too great a risk. Begin agreed.

The vivid description of the hanging follows and then.

After twenty minutes the two bodies were taken down, placed in the rear of the jeep, and driven to an eucalyptus grove at Umm Uleiga. The ropes were tossed over a tree limb. The bodies were quickly jerked off the ground and left hanging there. Paglin and the rest moved off, leaving a mine on the small access road - two hanged men was one fewer than three. The Irgun secret radio broadcast the news that the sentences had been carried out.

Irgun notices of the executions appeared on the walls of the Mandate.

When the British arrived, they suspected the bodies were mined and kept their distance. With a knife on a pole, the two ropes were cut. Hooks were fastened from a distance into the sergeant's clothing and roped to the rear of a Land Rover. As they were being dragged away from the site of the execution, one of the bodies hit the mine, which exploded - the British were correct in taking precautions. The Irgun had answered the gallows with gallows and hanged two innocent young men.

The London press was uniform in condemning the hangings. The Daily Telegraph wanted the security forces to "take the gloves off." The Daily Express insisted that "not in

the black annals of Nazi wickedness is there a tale of outrage more vile." There were anti-Semitic Demonstrations in London, Manchester, and Glasgow, Jewish shop windows were broken. In Liverpool Jewish stores were looted by mobs. Slogans were smeared on synagogues and Jewish cemeteries desecrated.

In Tel Aviv British soldiers, some in uniform ran amok along Ben-Yehuda and Allenby streets. Armored cars began shooting into civilian buses and private cars. The troops attacked cafes, smashed shop windows, and beat passers-by. Five Jews were killed and fifteen seriously injured, and scores of others bloody and bruised.

Not only did Begin and company kill gentiles and cause Jews to be killed, but they themselves killed Jews. Among others Bell tells the following.

On May 23, 1939 in Jerusalem, the Irgun killed their first policeman, Arie Polanski. On May 29, a bomb was detonated in an Arab movie theater in Jerusalem. In June there were bombs in telephone booths in Tel Aviv, Jerusalem, and Haifa. On June 12, the main post office was bombed. On January 9, 1942, a raid on a Histadrut bank in Tel Aviv collapsed in gunfire when the employees refused to give up the money. Two Jewish bank employees were shot dead. No underground radio could explain away dead Jews, men who were not in the police or the British army but simply had been protecting Jewish property.

How do we approach books like Begin's and Bell's? Should we analyze them in their authors terms as portraying the Irgun and the Stern gang as freedom fighters, and thereby condone the acts of, if not encourage Palestinian freedom fighters? Or should we declare that orthodox Jewry abhors these practices as what they really are premeditated murder and terror? That all they did, was and said, is in complete contradiction to the Torah? That rabbis and politicians, Agudas Yisroel, for example,

who speak in the name of Torah-loyal Jewry should be condemned for so much as speaking with Begin - let alone uniting with him in a coalition government.

In the light of the criticism the above Questions will raise - perhaps we should speak plainly of their deeds - above all Begin's as we have in the previous few issues and let the readers judge Begin's murders and other acts of terror and decide on their own, if any decent, conscientious person should have anything to do with him? Here are half a dozen tid bits.

On July 4, 1938 the Irgun attacked Arab quarters, first in Jerusalem and then in Tel Aviv. Five were killed and twenty wounded. Two days later an "Arab" porter carried milk cans into the Haifa fruit and vegetable market. As soon as he found an empty corner, he left his cans and disappeared into the crowd. A few minutes later the cans detonated with a huge roar, spewing fire and fragments into the milling crowd of shoppers. Twenty-three Arabs were killed and seventy-nine wounded. A similar attack in the Arab quarter of the Old City of Jerusalem on July 15 killed ten and wounded twenty-nine more Arabs. The biggest explosion of all came on July 25, again in Haifa, leaving thirty-nine dead and forty-six wounded. In three weeks seventy-six Arabs were killed, while forty-four Jews and twelve members of the security forces had died violently. **at one point The Irgun in Haifa shot a Jew wearing Arab clothing.**

On the night of December 27, the Irgun and LEHI prepared a combined attack on the Jerusalem CID headquarters.

At 7:15 they blew in the headquarters door and laid the second charge, which shattered the building, killing Constable G. F. Smith and four Basuto guards. Five other constables were wounded. Constable Nicholson and Superintendent Beard, along with four other policemen, rushed into the street where, standing isolated in the middle of Jaffa Road, they were sprayed with automatic fire by the Irgun covering party. Nicholson was killed at once and others wounded. Further up, near the Zion Cinema, Constable Hyde was shot down and killed. The Irgun withdrawal was almost complete when Constable Flanagan leaned out and opened fire. A final burst of Irgun fire killed him as well.

The final toll of British security forces for the night of December 27 was ten dead and

twelve wounded. For one British child, it was the second father lost to the underground. Mrs. Turton, whose husband had been killed by the trap bomb at 8 Yael Street in January 1942, had remarried G. F. Smith, who in turn was killed at the Jerusalem CID headquarters.

On March 23, 1943, the CID offices were attacked by Irgun commandos with casualties on both sides. Even with their self imposed rule not to attack British military targets until Hitler had been defeated, it was obvious that the Irgun meant business.

On March 2, when Constable D. V. Maynard came upon two Irgun poster people, a third man emptied his magazine into his back-eleven perforations.

A bomb wounded four CID men riding in another car. On March 13, in Ramat Gan, Zev Flesch of the CID was shot five times and killed.

Another attack on the CID in Tel Aviv, killing two and wounding one. On April 1, Constable Polany was killed and Inspector Coles wounded.

On November 17, three British policemen and an RAF sergeant were killed, and four policemen and RAF men wounded, when their 15-cwt. police truck hit a mine outside Tel Aviv at eleven in the evening. The rising casualty rate sparked a violent unofficial British response - troops smashed up several cafes along Tel Aviv's Hayarkon street, injuring twenty-nine Jews. The chief rabbi appealed for the end of terrorism: "Not by bloodshed will Zion be built, or the nation by murder." The Irgun had long thought otherwise.

On March 1, the Jewish Sabbath, the Irgun carried out sixteen major operations. The Irgun sited a Bren gun on King George Avenue. Under the covering machine gun fire a lorry loaded with explosives and Hok men rammed the barbed-wire barrier. The lorry was driven up outside the club and the Irgun men rushed the building, tossing satchel bombs in before them. The explosions brought much of the building down. The club's dining room and reception lounge were a shambles. The bar was wrecked, a heap of rubble, smashed glass, and broken liquor bottles. In the club ruins some fifteen people, including three women receptionists, were trapped and feared dead. The newspapers listed the total casualties on Sunday morning as twenty killed and thirty wounded.

**Even if the gentile world could award Begin the Nobel Peace Prize despite his**

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masterminding all this terror, what justification do Torah-observant Jews have for condoning any of this?.

For the sinking of the S. S. Patria Bell can afford only a few lines.

During 1940, as conditions for European Jewry worsened, the erratic and illegal immigration into Palestine became a crucial matter for the Yishuv. Jews fortunate enough to reach ports in Rumania and Bulgaria were crammed into tiny, unsanitary, barely seaworthy hulks that had been scavenged or bought by agents of the Haganah or the Irgun or by private individuals. In November 1940, two of the ships reached Palestinian waters, and the British interned the newly arrived "illegals." On November 20, the Mandate authorities announced that the immigrants would be expelled to the island of Mauritius. The illegals were transferred to the Patria in Haifa harbor preparatory to expulsion. The Haganah and Irgun put a protest bomb on the Patria. Meir Mardor of the Haganah smuggled the explosives on board, but no one had calculated just how fragile the Patria would prove. The explosion on November 25, instead of being a symbolic display, tore out the side of the ship, which sank almost immediately. Over 250 lives were lost.

But the King David Hotel bombing and the Deir Yassin massacre by Irgun and Stern gang terrorists under Begin's direction, he goes into great detail. For the more than 250 Jews killed by the Irgun and Haganah aboard the Patria there is no one demanding justice and there never was. Different, however, are the King David Hotel incident and the Deir Yassin massacre especially since the latter has become an Arab battle cry.

The LEHI people ran toward the first row of houses, firing as they went. Shots seemed to be returned from every window in every house. Above the roar of the old rifles and the stutter of Stens came the howls of the Arabs, determined to defend the village to the last. Each house had to be taken; and each was filled not only with Arab defenders, but also with women and children. There was nothing to be done but toss in grenades and then spray the small rooms with automatic fire. When the men finally reached an Arab house, they became increasingly ruthless in spraying the inside with Sten fire.

Raanan and his aides soon appeared with knapsacks filled with TNT. The new orders were to dynamite each

house, one by one. Following close behind the dynamiters, the Irgun and LEHI people fired on anyone who moved, anyone in the sniper houses, anyone who might be a threat, and increasingly anyone at all. The fighting and firing went on and on. By early afternoon fifteen houses were dynamited to rubble. The sniping ended. After a fierce and tenacious battle, the mukhtar's house fell, and the last Arabs were shot. The survivors were rounded up and loaded onto trucks. Dazed and shaken, they were driven slowly through the streets of the New City, then released near Mandelbaum's house.

By then the nature of the Irgun-LEHI victory had become clearer. At 5:30 Shaltiel appeared at the edge of Deir Yassin, a smoking ruin filled with the corpses of men, women and children, with the bodies piled in a quarry. A few were charred after an attempt was made to burn them. The next morning Dr. Jacques de Reynier, the Red Cross representative, arrived and amid the ruins found three people still alive, a ten-year-old girl and two women. There was ample evidence of the ferocity of the attack. The British authorities in Jerusalem were already taking down atrocity stories from those who had survived—murder, rape, loot, mutilation.

The S. S. Struma sinking isn't even mentioned. But that may be because it was the Haganah alone that sunk the ship with over 700 Jews, and Bell limited himself to dealing only with the Irgun and Stern gang terrorism.

In a word, the indiscriminate terrorism of Begin and his men is given a clearer dimension by Bell, but there is much that yet needs to be told, and *The Jewish Guardian* will be telling it.

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## MY VISIT WITH KING FAISEL

by Dr. Yackov Yisroel DeHaan זצ"ל

The 29th day of Sivan marks the Yahrzeit of Hakodosh Reb Yackov Yisroel DeHaan. It is 54 years since he was deliberately struck down by murderous bullets of the Zionists appointed for this assassination. In his complete devotion to true Judaism combined with his outstanding ability in the nuances of international law, the Zionists recognized a supreme danger. DeHaan was murdered for publicizing to the world the truth about Zionism, the fact that there are Jews who love Zion with a passion and hate Zionists as defilers and despoilers of Zion. Accordingly we pay homage to a penitent who saw secular and so called "Religious Zionism" for what it was, and rising up from the idol's feet to spit in its face, he sacrificed his life to save the faithful from its clutches.

Following are some excerpts from a short story by DeHaan which appeared in Kol Yisroel 1946 and in a Yiddish Booklet printed in Lodz, Poland, in 1925. It alludes to a trip that Dr. DeHaan made to Emir Abdullah in the Trans-Jordan. The Emir gave DeHaan a document in his own handwriting and with his own seal stating that he the Emir, would be happy if the Jews would settle in the Trans-Jordan and would help them out economically; providing that the settlement would not have political goals.

This document was of extreme importance for the well being of the Jews in the Holy Land and beyond. When Reb Moshe Blau in 1922 travelled to the Knessiah Gedolah of Agudas Yisroel in Vienna, he read it before the regular session of the central council, from its original Arabic. The document was so important in the eyes of Dr. DeHaan that he waited patiently at the train station on the return of Reb Moshe Blau to take repossession of the document.



When DeHaan was assassinated, the Zionists rifled his important papers and this document was lost for posterity. How earthshaking this document would be today and how deprived we are by its loss.

In order to arrive at the camping place of Sidna Abdullah, which is situated on the mountain of Amman, where King Faisel is now staying, one travels from the Jordan along the length of the rose ditches of Es-Salt. But when one has many court cases to handle, it is difficult to find a few days free time necessary for such a trip.

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For example there is the court case between the Zionists and the members of the Agudas Yisrael concerning the matzah tax, which the Zionists expropriated by force. Such a case generally begins in a very simple way. In this particular instance, the whole thing was sparked off by a strong accusation by the Zionist Vaad Ha-Leumi against five Orthodox bakeries associated with the Agudas Yisrael. The bakeries are being defended by a "stupid angry man". He has already proven that the Zionists have collected two taxes to which they are not entitled. He explains to the court what the Orthodox Vaad Ha-Ashknazy actually is, and counterclaims the exact amount from the Zionist Vaad Ha-Leumi: A double tax the same as the Zionists had demanded. Achh! before one enters into such a case one does not have to go over the words of Jeremiah and Isaiah. From despair alone one could tear ones eyes out. There were up to that point fourteen sessions of the court concerning this very same simple matter! And the Jewish Judge, who was once the pride of the University of Constantinople, considers this current case to be extremely complex and intricate. The truth of the matter however, is that this judge is limited to trying cases only up to 200 pounds.

Yet, the defendant can divide his case into many smaller cases, each small suit would be one proceeding. And, in such a fashion this judge can have brought to the for many types of cases. This foxy judge cannot render his decision before two weeks, and will it then be at last the valid and correct verdict? The old people of Jerusalem maintain that they will not live to see the ultimate and correct judgement.

This case I must handle on Sunday. Monday there is the case of the Zionist expropriation of community property bought from charitable funds. And Tuesday I am representing the Agudah in a terrible conflict over Kosher meat in which the Zionists argue that they should maintain the monopoly, while the Agudas Yisrael argues that the slaughter house should be open for all. So far, the government has gone along

with the Zionists. The "foolish" Aguda members refuse to accept this state of affairs.

So I decided to send a telegram to the First Adjutant of Sidnai Abdullah, Hamid Pasha, that I will arrive on Wednesday, in order to have the honor of meeting with his majesty, King Faisal.

We have reached Ammon (Rabat Ammon). The city is beautifully decorated with colorful flags and flowers. In the streets, many individuals stroll around: both the men of the city and those from all the surrounding areas, all wrapped in white robes.

At this moment, the three of us (Hamid Pasha, Nazif the little Turk, and myself) are eating in the tent of Hamid Pasha, which also serves as my tent for today. However, I can't eat most of the foods. "This isn't 'chanzir' (Pork)," says Hamid. But it is understood that this doesn't change anything. Little Muhammed brings in eggs in their shells and a plate full of choice fruits.

Before I go to the King, I prepare to daven Mincha. "Shall I go out?" asks Hamid. I answer him with a question: What for? Just tell me in which direction is the city of Mecca." In Amsterdam, one who knows where Mecca lies, knows that Jerusalem is to its right.

Little Mohammed comes in again, carrying large copper cans and pans of water, warm and cold, and a small can of perfume, which is sprinkled on the ends of the lips and fingers. Little Mohammed even prepared all the clothing which I would wear during my visit with King Faisal.

In one of the tents Sidna Abdullah has delegated to the entourage of His Royal Majesty, King Faisal, we find many guests, who have travelled here with the King from Aram-Naharayim (Iraq). Among them are Nassi Bei, Al Saudi, the Vizir Al Edlia (Minister of Justice), Muhammed Rustun Bei, Haida Harais Al Danan, Sapud Pasha Arubas and Tasheen Bei. Also, the honored

Sheik Abdullah Al Mudafi from Hejaz is here, along with Mithqual El-Fayez, the leader of the Bani-Sakhr (largest of tribes in Jordan). It is truly a multitude of honored guests who have been drawn in the King's retinue.

We are told that during this week, His Majesty plans to visit the tents of the Bani-Sakhr. This is a great Honor of Mithqual El-Fayez, but he is worthy of it after his blood war against the Wahbabeen (*Puritan muslim religious sect headed by present Saudi rules*) in the desert of Al Kaf. "The Bani-Sakhr aren't afraid of the Wahbabeen," says Mithqual El-Fayez, leaning on his sword. "We conquered them, and if they come again, we will conquer them again". He is preparing to go out on the road with the Bani-Sakhr and invites me to come along. He will present me with a camel, arms and a sword, and I will ride next to his son, whose name is Sultan.

Midgal also asks about the "Tsachionim (the Zionists). They have been spoken about increasingly lately. Are they strong fighters? Do they have good weapons? Where do they come from? Are they Moslems?

"The Zionists," Hamid (who has already been to Kushtah, Constantinople) tells him, "aren't Moslems.... They are Jews, but they are bad Jews. They eat 'chanzir'. They smoke on the Sabbath. Their wives don't cover their hair and they go in the street bareheaded...They don't believe in G-d." "They don't believe in G-d?" says Midgal in astonishment. "How is that possible? How is something like that possible. He becomes silent, deep in thought, leaning on his sword. Then he continued, in a threatening tone, "if these people come to the land of the Beni-Saccar, we will utterly destroy them! Hamid calms him down: Midgal, my brother, don't worry. They are not coming to the land of the Beni-Saccar. They live in Al-Quds, (Jerusalem) and Tel-Aviv...They bathe in the sea, man and women, all of them together!" Midgal Pasha, after calming down from his aggravation over the "Tsachionim," assures us that he has never seen goats as nice as the ones that Emir Talal and Emir Nafir sons of Emir Abdullah received as a present from us. His royal

majesty, King Faisal, awaits us in the big tent that is being used as the seat of government of Trans-Jordan.

I recalled from my father's evening classes that we learned by heart the names of the 19 Kings of Israel and the 19 Kings of Judah. We also learned the blessing that we make when we see a king. I remembered all this as I walked the 12 or 13 meters from the entrance of the tent to greet the King. When I reached him, I made the entire blessing (with Shem and Malchus): "Blessed are Thou, O L-rd, Our G-d, King of the Universe, who has shared His glory with flesh and blood." At that moment, I was debating with myself whether or not it is necessary to make a blessing upon seeing and emir (a prince).

The king arose from his place. Hamid Pasha introduced me: "This is the friend of Sidna Abdullah whom Sidna has spoken about to His Royal Majesty." The King said to me, "ahalan w'a s'halan". Hamid Pasha left the tent and the King told me that I may speak and ask whatever I wish. First of all, I questioned him about the purpose of his visit to Trans-Jordan. "I have come to visit my older brother, the Emir Abdullah... Who wouldn't be happy to see his older brother after six years?... Since so many things have happened in the meantime".

I asked him about the situation in Iraq "peaceful" the King replies. "The economic situation is not very good, but no worse than in other places. The dates are not bringing a high enough price and the land is not yet in bloom".

"And what about the Arab Federation?"

"If the evolution of history seeks it, it will arise. And if not, who will desire it? The negotiations with England are conducted by King Hussein from Mecca, so is it proper for King Faisal to involve himself with it?"

The King continues courteously, but with emphasis: "I am the King of Iraq. Therefore, the welfare of Iraq is closer to my heart than anything else. I am also the son of the Sharif of Mecca - an Arab King in any case. The matter of the Arab Federation takes only second place with me".

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"And what about the Jewish question and the question of Palestine?"

"My brother," answers the King, "for me the Jewish question does not exist. Bagdad is my capital city, and in Bagdad haven't the Jews and Arabs lived together in peace for many hundreds of years? I want it to remain like that in the future. My Minister of Finance, Mr. Sassoon, is a Jew...Throughout my government there are Jews."

"And what about the Zionist project?"

"My brother," replies the King, "I am the King of Iraq. From Iraq to Palestine is a distance of 700 miles. Besides, our functions are specialized. In diplomatic matters the Arab states are collectively led by my father and my brother Ali. I am the King of Iraq and my older brother Abdullah who holds you in high esteem, has the responsibility of being involved with the Western lands: Syria, Palestine, Trans-Jordan.

Sidna Abdullah wanted to speak with me. As I entered, he was deep in prayer: therefore, we must wait a while. Emir Shakir, Midgal Pasha, Hamid Pasha and Hadir Tuphrik rise from their places. "I am happy to see him return," said the Emir. It is always a beautiful day when he comes. "Ahalan va S'halan," said all of the other guests. They brought in very black, very sweet coffee, and we exchanged some polite conversation. "Ahalan wa S'halan," said the Emir another time. Suddenly, the Emir raised his eyes and exclaimed, "My brother Faisal!" and the King entered.

What is this - a casual visit? Or is the cautious King apprehensive? Perhaps the Emir will speak in too sharp a manner.

The King and the Emir sat down and we sat ourselves before them.

"A Jewish Land of Israel? Who will ever see such a thing?" said the Emir, confidently. 'Does England still want this? Lord Milner... Lloyd George... Is there anyone who agrees with the words of Dr. Weizmann that the "the Land of Israel must be Jewish just as England is English'?"

"Weizmann's intentions are not so bad," interjected the King pleasantly. "He has to speak that way for the sake of propaganda."

"Dangerous words," responded the Emir. "I can say to you: I do not see any possibility of a Jewish Land in Israel. The entire time that the English are in the Land it will be English land. And when they leave it, the land will be Arab. It has been Arab land for hundreds of years - Arab land."

"But the basic idea of the mandate," I replied, "was that through the power of the mandate, England would aid the Jews in forming a vibrant settlement project there and later give it to the inhabitants of the land. That is the basic idea of the mandate."

"There is a great distance between the idea and the deed," said Sidna Abdullah. "I cannot see a Jewish majority in Palestine.... surrounded by Arab lands. You cannot occupy Palestine without making peace with the concept of Greater Arabia. On every side there is a lack of trust. And what do you think? - that the Arabs trust Dr. Weizmann when he says that the Jews do not seek special privileges in Palestine, and when I say that a democratic government in Palestine will not in any way harm the Jews - do the Zionists believe me? My land is open to the Jews and the land of my brother is also open to the Jews, as are all the Arab lands. We have only one condition: No extra political privileges - not even in Palestine. It is for them to decide: either peace and brotherhood within all Arab lands, or striving for an impossible thing in Palestine. I am in favor of a Jewish-Arab partnership on a basis of equal rights in all Arab Lands, including Palestine. If the Zionists can't or don't want to do it this way, we will give it to others - to the people of Agudas Yisroel, who will agree... would you be called traitors?... Yes, for the one who has fears, traitor, is a big word. Sidna Abdullah speaks quickly. Even the last words are in great haste and with much emphasis. The King from Bagdad listens in silence - being that between Iraq and Palestine, there is a distance of 700 miles....

## EXCERPTS OF A STATEMENT

By the Orthodox Community Presented to The Anglo American Committee of Inquiry for Palestine,  
Jerusalem, March 1946

The Orthodox community in the Holy City of Jerusalem, which is organized as the Vaad Ashkenazi has the honor to extend its hearty and respectful welcome to the members of the Anglo American Committee in Palestine on their arrival in the Holy Land on an exalted mission. We pray that the Almighty G-d may bestow His blessings on your work and counsels, may guide you in the right path, may give you the highest divine intelligence and may crown your work with success.

### INTRODUCTORY

The leaders of various public organizations and institutions among the Jewish Yishuv in the Holy Land hereby present their views and presentation. In our submission this memorandum deserves special consideration inasmuch as it embodies the views of a Jewish Community that represents a substantial section of the inhabitants of the Holy City and the Holy Land. We speak for the old established Jewish Yishuv, those Jews who are loyal to the law of Moses, according to the established Jewish traditions, which has come down to us from generation to generation and who continue to guide their lives by the very same foundations. On it the Jewish Yishuv was led hundreds of years, and we have had experience in relation to good neighborliness with the Arab inhabitants of the country over hundreds of years.

This memorandum is divided into two parts: (a) The first deals with general problems of the country. (b) The second deals with the specific problems of independent Orthodox Jewry arising from the infringement which they have suffered hitherto in their rights.

### GENERAL

#### The people of Israel in the Holy Land.

Israel is linked with the Holy Land by an ancient religious association which dates back to the time when G-d said unto Abraham: "Arise, walk through the Land in the length of it and in the breadth, for I will

give it unto thee" (Genesis 13,17). That was the charter to the people of Israel for permanent settlement in the country, and Providence has always seen to it that throughout the long history of Palestine, from the day it was conquered by Yehoshua until our very day, a number of Jews resided in the Holy Land.

During the golden age of Israel in this country which lasted from the days of Yehoshua until the Jews were exiled from the land by Order of divine Providence, because of our sins, the Holy Land has served as the source of prophecy, the center of civilization and ethics to the whole world. Even after the dispersion, when Israel were scattered to the four corners of the world to atone for their sins and equip themselves to their great task to be a holy nation and once again be fit to live in the land of their promise, which always was their special sanctity and of which our L-rd said: "A land which the L-rd thy G-d careth for: The eyes of the L-rd thy G-d are always upon it from the beginning of the year unto the end of the year" (Deuteronomy 11,12). Even then the link between us and this country has never abated even for one moment.

Immigration to Palestine and settlement in it are considered a religious command, because many of the commands of our Torah depend upon it. Moreover, the Holy Land is to the people of Israel, even after their exile from it, a center of sanctity through which the daily prayers of the sons of Israel pass, as is stated in the Bible: "and pray unto thee towards their land" (I Kings 8,48). All Jews turn towards the Holy Land when they say their prayers, what is more immigration to the Holy Land was deemed by the distinguished sons of our people, who always wanted to live in holiness and purity, a very special surce of divine meditation. It was these people who gave up earthly material interest under conditions of self sacrifice and have moved to the Holy Land to settle in it

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and thereby acquire that divine inspiration which made their lives holy. Even an ordinary visit to Palestine is considered a religious command and the eminent men of Israel, among whom there were a number who could not personally move to the Holy Land have endeavoured to visit it at least once in their lives.

#### **Renewal of the Jewish Yishuv**

After the exile of the Jews from Spain, Turkey opened her gates to the exiles and the Holy Land which was then part of the Turkish Empire also absorbed a substantial number of Jewish exiles and the communities of Spharadic Jews were then established in various towns of the Holy Land existing to this day. About 160 years ago Jewish Immigration to the Holy Land was intensified and assumed larger proportions. It was then that the immigration of religious Jews from Europe was begun on a large scale and there were established the communities of these Jews known as the Ashkenasic community, and ever since then the Jewish Yishuv has gradually and progressively developed.

#### **The Attitude of the Arab Inhabitants.**

Throughout the period of the immigration of Orthodox Jews, not only was there no opposition on the part of the Arabs, but indeed orthodox Jews lived in relations of good neighborliness and friendship with the Arabs. The prestige of eminent Rabbis of the Orthodox Jewry and of the leaders of the Yishuv, who were also observant Jews was very dear to the Arab inhabitants of the country, which were then part of the Turkish Empire.

#### **Origin of Arab Opposition.**

After the first World War, when the nations of the world headed by the people of Great Britain and the United States of America performed a great act to redress a century's old injustice and to enable the Jewish people to immigrate and settle again in the Holy Land, the Land which has been promised to them since time immemorial, and when the declaration of His Majesty's Government of November 2nd 1917, known as the Balfour Declaration, was ratified by

the Council of the League of Nations in 1922, there was roused for the first time Arab opposition.

#### **The Various Causes for Arab Opposition.**

The Arab inhabitants of the country have always been known to us as persons loyal to their religion, who also respect other people's religion. Therefore, so long as Jewish immigration consisted mainly of religious and observant Jews, faithful to their religion, the Arabs viewed such immigration with favor from its moral point of view. The immigration of Orthodox Jews was not based on any political tendencies of domination, therefore there was no cause of opposition, in view of the benefits that immigration brought in its wake and the good neighborly relations that were created through it.

The Orthodox Jews regarded the Balfour Declaration and the rights to Jewish immigration embodied in the Mandate merely a Providence act of G-d, in that, it gave the possibility to restore the Holy Land its sanctity by the immigration of Jews, who would there guide themselves by the Torah and the holy tradition, lead original Jewish Holy lives which cannot be led in the countries of the Diaspora under the political and economic conditions there prevailing. Inasmuch as the essence of the right of Jews to immigrate and settle in that country derives its strength from the holy foundation of the religious association, orthodox Jewry had hoped that the Mandatory Power would indeed recognise and appreciate the correct character of the Jewish people, and would encourage the continuation of the immigration of orthodox Jews, and vest such rights in the trusted hands of such Jews as were qualified by their own lives to undertake the responsibility for the administration of such immigration. We are convinced that had Jewish immigration been administered since the Mandate by such trusted hands, no Arab opposition would have existed, seeing that the only aspiration of Orthodox Jews is to find refuge wherein to continue peacefully their religious life in the Holy Land. They have no political ambition nor any ambition of

domination. From our long experience we are also convinced that such a leadership would find a proper bridge to strengthen the cause of mutual understanding which had always existed between us and our neighbors and would also be capable of strengthening it.

A political blunder, in addition to the injustice done to Orthodox Jewry, as will be explained later in part two of this memorandum, was made when the keys of Jewish immigration were entrusted to the Zionist Organization, which is based on the political aim of domination. By seeking to impose the spirit of reform on the public life of the Jewish community that organization has publicly declared that Zionism has nothing to do with religion, with the time honored character of our people ever since they became a nation, as is clearly stated in our Torah: "This day thou art become the people of thy L-rd". (Deuteronomy 27,9). It was on the foundation of that policy of theirs that they based their new settlements and educational institutions, on foundation which are alien to the spirit of Jewish religion and tradition. When they proceeded to organize their communities they also followed that same policy of stripping the public life of the Jewish Community of its religious and sacred content. What is more, they even strove their authority on us Orthodox Jews by virtue of the law. It was only thanks to divine Providence and the benevolence of the Mandatory Government and the Permanent Mandates Commission of the League of Nations that they were prevented from implementing their aspirations, as will be explained in Part II of this memorandum. In any case it has helped widen the chasm of misunderstanding between the Jews and the Arab neighbors, who were also seized by an anxiety over Zionist aspirations.

External factors too who for their own selfish interests were interested in aggravating the dispute in this country which was administered by a British Mandate have also agitated in many ways to the end of increasing the hostility to the Yishuv. That is why it is highly important

that at the head of Jewish leadership there should stand persons who should know how to conduct their activities in full and friendly harmony in concrete acts, not in words. This the Zionists lacked and moreover, it was not in keeping with the methods of their leaders.

#### OUR PROPOSALS ON THE GENERAL PROBLEM OF THE HOLY LAND.

The following are our proposals for the settlement of the general problem of the Holy Land:

(1) The separation of the regulation of the immigration of the Jews into Palestine from any political tendency. This can only materialise if the Committee will recommend that control of immigration be taken out of the hands of the Jewish Agency, and transferred to the Government Department of Immigration, by the creation therein of a Jewish Department under British Control.

(2) The facilitation of the immigration of Orthodox Jews, by the formation of a separate section in that department to deal with the immigration of Orthodox Jews.

(3) The immigration of relatives to be regulated in future only on the recommendation of the Committees of the various Jewish communities in the Holy Land, including our own Orthodox community.

(4) To remove Arab apprehensions we propose that a recommendation be made for the recognition of the Holy Land as a separate unit, namely a Palestinian State in which the machinery of government be divided into two distinct parts: Internal and Superior. The Internal Government should be administered by elected representatives, Jews and Arabs in two equal parts, regardless of whether the Jews or the Arabs form the majority.

(5) A secular Jewish State which is not founded on the laws of our Torah, is strictly prohibited according to our holy religion, in any part of the country, as there is a danger of such a state being constituted if the demands of the Zionists are granted, we express our firm opposition to such a state.

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(6) The Superior Government should be vested in His Majesty's Government as the Mandatory Power, the very same Power of virtue and benevolence which has more than once stood by the side of Israel, and which we recall with gratitude her effective intervention, even in Turkish days, for the defence of our interests. We always remember that government with appreciation and pray for its welfare. It should be very desirable if the United States Government could see its way to offer her valuable help to the Mandatory Government towards the implementation of these proposals, for that is the Government which has proclaimed the Rights of Man, of all men, and to whom we as Jews owe a very special debt of gratitude. Its cooperation with the Mandatory Power will go a long way towards eliminating the fears and apprehensions of the Arabs, while not prejudicing the immigration of Jews which is today largely a humanitarian problem of the rescue of unfortunate refugees, who have escaped from the cruelties of the common enemy.

In effect our proposals are in the nature of the golden mean which none but the extreme nationalists of both parties will view with dissatisfaction or take with any opposition. But no other solution appears to be possible for the Holy Land, whether it is viewed from the religious point of view, or politically or realistically.

#### SPECIAL SUBMISSIONS GENERAL.

1. In view of the fact that the Holy Land is sacred to the three great religions we submit that a recommendation be made for the constitution of a special department for the safeguarding of the rights of the various religions, to be composed of a number of members, three of each nominated by the head of each religion.

As regards the members representing the Jewish religion we submit that it be recommended that powers be given also to the religious head of our own Orthodox community. His Eminence the President of the Vaad Hair Haashkinazi in the Holy City to nominate his own representative on that Committee.

(The above statment was formulated by the Orthodox Jewish Community under the leadership of Rabbi Yosef Zvi Dushinsky. Due to the tense situation at the time of the hearings and parties to whom addressed, it mentions a few points that may have been relevant at the time. A year later at the United Nations hearings, some points and statements were changed. Excerpts of which can be found in issue #8 of the Jewish Guardian. Because much of the issues refered to have not changed we deem it important to print, exactly how Rabbi Dushinsky & Orthodox Jewry in Jerusalem reacted to the proposals for a Jewish State. ED.)

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## SOME OF MY BEST FRIENDS ARE NAZIS

by N. Glaser

It is indisputable that the most important event in modern Jewish history was the coming to power of Hitler. If this is so then it is fair to say that the test of every Jewish movement then in existence was how it reacted to the Nazi phenomena..

How then did the Zionists react during that period? What follows is some of the widely scattered documentation of their posture. Let the reader decide whether that movement behaved with either honor or intelligence during that crucial period. Here is Rabbi Joachim Prinz, then one of German Zionism's leading lights:

"We all felt sure that one day the government would arrange a round table conference with the Jews, at which - after the riots and atrocities of the revolution had passed the new status of German Jews would be considered. It was our Zionist dream! We never denied the existence of the Jewish question! Dissimilation? It was our own appeal! "In a statement notable for its pride and dignity, we asked for a conference..."

"Zionism under the Nazi Government" Rabbi Joachim Prinz - The Young Zionist (London) November 1937 p18..

Get ready for some "pride and dignity", ala Zionist:

"Zionism believes that a rebirth of national life, such as is occurring in German life through adhesion to Christian and national values must also take place in the Jewish national group. For the Jew, too, origin, religion, community of fate and group consciousness must be of decisive significance in the shaping of his life".

"On the foundation of the new state, which has established the principle of race, we wish so to fit our community into the total structure so that for us too, in the sphere assigned to us, fruitful activity for the Fatherland is possible".

"Our acknowledgement of Jewish nationality provides for a clear and sincere relationship to the German people and its

national and racial realities. We do not wish to falsify these fundamentals, because we, too, are against mixed marriage and are for maintaining the purity of the Jewish group and reject any trespasses of the cultural domain".

"Rootedness in one's own spirituality protects the Jew from becoming the rootless critic of the national foundations of German essence. The national distancing which the state desires would thus be brought about easily as the result of an organic development."

"For its practical aims, Zionism hopes to be able to win the collaboration even of a government fundamentally hostile to Jews, because in dealing with the Jewish question not sentimentalities are involved but a real problem whose solution interests all peoples, and at the present moment especially the German people."

"The realization of Zionism could only be hurt by resentment of Jews abroad against the German development. Boycott propaganda - such as is currently being carried on against Germany in many ways - is in essence un-Zionist, because Zionism wants not to do battle but to convince and to build."

Memoranda of the Zionist Federation for Germany - June 21, 1933 - In Zwei Welten: Siegfried Moses Zum Funfundsiebzigsten Geburtstag - A Holocaust reader- Luly S. Davidowicz (ed) pp150-153.

The Nazis responded practically. At the August 1933 World Zionist Congress a transfer agreement, "Havarah" was announced. Emigrants could give the German government up to 50,000 (fifty thousand) Reichsmarks in property. The Hitlerites would ship equivalent goods to Palestine. The Zionists were granted the exclusive distributorship for Nazi goods in Palestine. No German could import directly from Germany. The immigrant would be reimbursed on arrival in Palestine.

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The Nazis purpose was two-fold. The Jews of Germany were thus "encouraged" to leave their homeland, and trading with the Zionists broke the world-wide Jewish boycott of German goods.

The Zionists continued their efforts to use the Nazis:

"So in 1933 the ZVFD commissioned Kurt Tuchler. "to fire the imagination of such high-minded Nazis for the Jewish enterprise in Palestine. Tuchler found an interested party in Baron Leopold Von Mildenstein, the Juden-referent in the SS, and in mid-1933 the two men, accompanied by their wives, embarked on their Palestinian junket. The Baron must have been quite pleased with what he saw there, for he subsequently persuaded the editors of Der Angriff, Goebbel's newspaper, to devote a series of illustrated articles - "Ein Nazi Faehrt nach Palastina" - to his undertaking. Von Mildenstein who had learned a little Hebrew, also brought back with him a collection of Palestinian records; to Tuchler's astonishment, strains of familiar Hebrew folk songs accompanied his entrance? into the Baron's office in 1934. To commemorate the voyage of a Nazi to Palestine, Der Angriff even had a medal struck - The Swastika on one side and the star of David on the other!! (Tuchler, Erlebnisse, p2,6).

The Jews of Germany: Self-perception in the Nazi Era as reflected in the German-Jewish Press-Jacob Boas-(PhD-University of California-Riverside p110).

Nazi sympathy for Zionism was expressed over in the Nuremberg laws of September 15, 1935:

"The Swastika standard and the blue and white flag of Zionism in the future will be the only flags tolerated in the Third Reich..." As outlawed citizens they will be allowed to display only the colors of Zionism." *New York Times* - September 17, 1935

Hitler's pro-Zionism was often embarrassing to Zionists in the United States: "Hitlerism is Sata n's nationalism. The

determination to rid the German national body of the Jewish element, however led Hitlerism to discover its "Kinship" with Zionism, the Jewish nationalism of liberation. Therefore, Zionism became the only other party legalized in the Reich, and the Zionist flag the only other flag permitted to fly in Nazi-land."

It was a painful distinction for Zionism to be singled out for favors and privileges by its Satanic counterpart."

"Baal isn't God"(Editorial) - Congress Bulletin (American Jewish Congress - January 24, 1936.

Zionist apologists had to drink the cup down to the dregs:

"The attempts to seclude the Jews in the cultural ghetto have reached a new hight by the prohibition to Rabbis to use the German language in their Chanukah sermons. This is in line with the effort made by the Nazis to force the German Jews to use the Hebrew language as their cultural medium. Thus another "proof" of Nazi-Zionist cooperation is seized eagerly by the Communist opponents of Zionism."

*Jewish Frontier* - January 1937 - p28

It might be assumed that these mating sessions with the Nazis were legitimized by the desperate need to rescue as many German Jews as possible. But this was not so:

"Moshe Sharett's statement in 1935 that under certain circumstances, it was necessary to treat the Dispora with a degree of cruelty is also characteristic of this viewpoint. Two years earlier, Berl Katznelson had expressed himself in a similar vein."

"And we know that we are not able to transfer all of German Jewry and will have to choose on the basis of the cruel criterion of Zionism." (Katznelson, "Ha-Tzinonut Hayevet Teshuva," pp159-166).

"The most clear-cut expression of this view, however, appears in Chaim Weizmann's speech before the Zionist Executive in 1935. On that occasion he declared that

the Zionist movement would have to choose between the immediate rescue of Jews and the establishment of a national project which would ensure lasting redemption for the Jewish people. Under such circumstances, the movement, according to Weizmann, must choose the latter course."

("Moshav Ha-Va'ad Ha-Po'el Ha-Tziyoni March 30, 1935 - Central Zionist Archives). "The problem of the Rescue of German Jewry during the years 1933 - 1939; The reasons for the delay in their emigration from the Third Reich" - Abraham Margalioth - Rescue Attempts during the Holocaust (Yad V'ashem 1971).

The last attempt by the Zionists to come to an "understanding" with Hitler became, because of later events, the most horrible: Adolf Eichmann's visit to Palestine as the guest of the Haganah, today the Israeli Army.

In February 1937 the Hagana sent Feivel Polkes to Berlin to establish a link up with the Nazi intelligence agencies:

"His object, he explained to Eichmann, was to accelerate Jewish immigration into Palestine so that the Jews in their homeland might outnumber the Arabs; for this purpose he was already working with the British and French Secret Services and was only too willing to cooperate with Hitler Germany." ("Hagana report, 17 June 1937, RFSS Microfilm 411,p4). The order of the Death's Head - Heinz Hohne-p336).

Because of the outbreak of the Arab Rebellion in Palestine, Polkes had to return home for consultations. He invited Eichmann to come to Palestine to continue the negotiations. When Eichmann and his

superior, Herbert Hagen, arrived the British hustled them out. Polkes met them in Cairo:

"The travel report of Hagen and Eichmann contains an exact rendering of the conversations with Polkes which took place on October 10 and 11, 1937 in Cairo's Cafe'Groppi."...."Polkes then praised the results of the anti-semitic terror in Germany: "Nationalist Jewish circles expressed their great joy over the radical German policy towards the Jews, as this policy would increase the Jewish population in Palestine so that one can reckon with a Jewish majority in Palestine over the Arabs in the foreseeable future."

Travel Report of Eichmann and Hagen - RFSS film role 411. Archives of the American Commission for the study of war documents in Alexandria, Virginia... Records of the Reich leader of the SS.

The Nazis decided that they didn't need the additional link to the Haganah, though they did continue the Transfer and later collaborated with the Zionists in smuggling Jews into Palestine against British regulations. But we have seen enough, in this short article, to show a clear pattern: to increase their strength in Palestine the Zionists were willing to trade with the Nazis, they twice invited SS men to Palestine, offered to collaborate in intelligence work with the SS, etc.

Let us end by asking a simple question of the Zionists and their apologists: If this isn't the record of a bunch of Jewish Self-haters and Nazi collaborators then why doesn't the Zionist movement itself publish the whole story of Zionist-Nazi relations?

The answer is simple: They don't dare.

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## אשמנו מכל עם בושנו מכל דור

Excerpts of an address by Congressman Henry Hyde of Illionis at a session of Congress concerning funding of abortions by the United States Government, what a gentile Congressman understands, the Agudas Israel sees no fault in joining, cooperating, strenghtening and praising.

HENRY J. HYDE, M.C.

Yesterday, remarks were made that it is unfortunate to burden an appropriation bill with complex issues, such as busing, abortion and the like. I certainly agree that it is very unfortunate. The problem is that there is no other vehicle that reaches this floor in which these complex issues can be involved. Constitutional amendments which prohibit abortions stay languishing in subcommittee, much less committee, and so the only vehicle where the Members may work their will, unfortunately, is an appropriation bill. I regret that. I certainly would like to prevent, if I could legally, anybody having an abortion, a rich woman, a middle-class woman, or a poor woman. Unfortunately, the only vehicle available is the HEW medicaid bill. A life is a life. The life of a little ghetto kid is just as important as the life of a rich person. And so we proceed in this bill.

Lest anyone think it is aberrational that millions of people are concerned about our tax dollars paying for the slaughter of innocent, inconvenient, unborn children, I point out that this is no novel position. In most every session, there is a bill, H.R. 4897 this session, which provides that a taxpayer conscientiously opposed to participation in war may elect that his income, estate, or gift tax payments be spent for non-military purposes. This creates a trust fund, the world peace tax fund.

Many people, I am sure, who will speak today against my position, the prolife position, are vigorous supporters of H.R. 4897.

But if it is wrong to spend money for defense of this country, then may we not object to spending millions of tax dollars for the slaughter of innocent children?

I think it is important to clarify the constitutional issue that is involved in this question. In the first place, conceding that under Roe against Wade a woman has a constitutional right to seek an abortion, the question here is whether it is mandatory that the taxpayers pay for that abortion.

So why do we not face up to the fact that abortion does not merely "terminate a pregnancy" nor remove the "products of conception" from a deactivated womb? It is the calculated killing of an innocent, inconvenient human being.

The old argument that we who oppose abortion are trying to impose our religious concepts on other people is totally absurd. Theology does not animate me; biology does. That is a human life; that is not a potential human life; it is a human life with potential.

When a pregnant woman, who should be the natural protector of her unborn child, becomes its deadly adversary, then it is the duty of this legislature to intervene on behalf of defenseless human life.

If that is not so, I do not know why we need this building or why we need law libraries.

We think more of animals than we do of human beings. Do the Members realize that today is Whale Survival Day? Today, June 17, in Lafayette Park, there is going to be music, there will be celebrities and whale experts, and there will be whale art, and this is all done in the campaign to save the endangered whale.

There is some kind of schizophrenia that makes us want to protect the snail darter, the baby harp seal, the whale, and the dolphin, and not to be concerned about human life and our unborn children. In our wisdom and compassion we put a limit on the number of dolphins that can be eliminated; that number is 69,910. You kill one more, and you go to the slammer. But there is no limit on the number of unborn children that are slaughtered simply because they are inconvenient.

We know what a dolphin can do. It can jump through a hoop and eat a guppie. But somehow that is more important to this Congress and more important than human beings.

Under the Bald Eagle Protection Act of 1940 it is a crime to take possession of a bald eagle's egg. That seems to be more important than a human life.

Is it not sad that we give more concern to the protection of migratory birds and wild horses than we do to human beings?

I just want to make this comment, Mr. Chairman: We can tell the ghetto mother that she is going to have to fight for everything which the middle-class woman has, such as education, housing, clothing, and food; but then we can say, "We will give you one thing. We will give it to you and we will pay for it. We will let you kill your young."

The problem of the unwanted child is a human problem. The violent act of abortion is no solution. It is the failure to look for a solution.

I was in Jerusalem recently. I visited a building complex to memorialize the 6 million dead in the holocaust. It is called the Yad Vashem. There is a legend there from the Talmud. It says, "He who saves one soul saves humanity."

I ask the Members to think about that when they vote on my amendment.

תורחב קודם יצאת  
מ.ד. 6477.01

# לא תרצהו

למאור אנר לפר, ובעקום חמס וו  
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**דרישתנו מהזייקה גרוסמן !**  
 אל תשליכני את אשר החל ד"ר מנגלה  
 ורועז ילדים הידוע לשמצה !!

**כולנו מצטערים על כך שאנך לא עשתה הפלה !!**



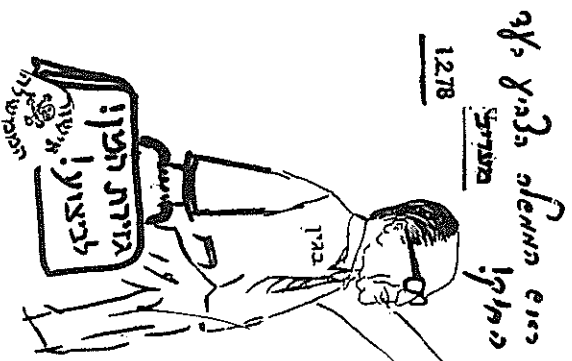
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**חוקי הזהפלות**



מדינת ישראל

**לחרוג ולאכל את כל היהודים עלי...!**



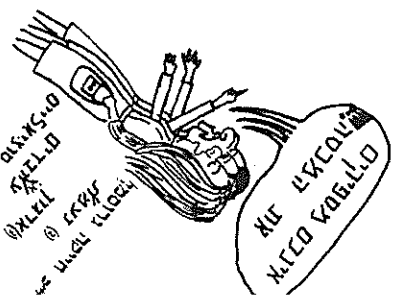
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אמא את נשמת גומע  
 את פרקא אונת



ומבקשים על חיידאם, וצועקים חמס !!

**לא תרצח !!**

ווי תינת קדמי ישראל  
 ת.ד. 6477 ירושלים



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Brooklyn, N. Y. 11202

Dear Friend:

As a person well-acquainted with major events concerning the national Young Israel organization, you are no doubt aware that the National Council of Young Israel will soon be giving its annual Man of the Year Award to Joseph Brovich, managing editor of the Jewish Press.

Though not as well-known as some of those whose by-lines have long appeared in that New York-centered weekly publication, Mr. Brovich nevertheless has been a major figure within the newspaper's management hierarchy for a considerable period of time.

We do not know Mr. Brovich personally and it is quite possible that his abilities as a journalist and as an administrator are superior. Furthermore, he has been described in an article in the "Heard Around Town" column of the February 17, 1978 edition of the Williamsburg News as "a likable, affable fellow" as a person.

We do not have any quarrel with either his character or his professional talents, or with him at all, for that matter, but we do have one major criticism of Young Israel in this situation which we feel should be brought to your attention.

That Mr. Brovich is nothing near being an observant Jew is widely known, but other irreligious Jews have been honored before by Orthodox organizations, although it is a regrettable practice.

However, the special problem involving Mr. Brovich is that there seems to be some question about his background. There are many who are under the impression that his mother was not Jewish. There are more who have been given to understand that his wife is not.

Either way, this presents a great difficulty. Never in the history of its Man of the Year Awards has Young Israel ever presented its highest honor to a non-Jew. To the best of our knowledge, it has also never gone to an intermarried Jew.

This raises serious questions about Young Israel's motives in this situation. As noted in the above-cited Williamsburg News article, the award to Mr. Brovich "is likely to produce ...outcries of a sellout on principal and interest".

We have not always agreed with all of Young Israel's practices in the past, but we would like to think that it is at least above honoring a person with Mr. Brovich's religious circumstances in exchange for financial considerations.

We urge all who have the occasion to read this letter to call and write their protests to Rabbi Ephraim Sturm, Executive Director.

National Council of Young Israel

3 W. 16th Street  
New York, N.Y.  
(212) WA 9-1525

Yours for a national Orthodox movement devoid of hypocrisy and mercenary motives, we remain.

Sincerely,  
Bnei Yeshivos

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# NBC'S HOLOCAUST

by Shlomo Israel

Rather than merely condemning the viewing of "The Holocaust" as garbage because it appeared on television, we want to go one step further. We are aware of the fact that THE JEWISH GUARDIAN is widely read by Jews and non Jews. Many watched this distorted series. It is for their benefit that we present a collection of widespread critical reviews of the series, so that they can appreciate the fact that Judaism in its essence was not at all portrayed. In fact, it was described by one viewer, in a letter to the New York Times, as "another desecration of the six million".

Though we understand that many top officials at NBC are in sympathy with Zionists, and certainly are manipulated by them, we also understand that NBC is still only performing its natural function by producing such a series as "The Holocaust". The network perceived it as being designed to deliver a large profit to NBC, so therefore it cannot be blamed for following its normal course of business.

But because NBC wants ever-larger profits doesn't mean that Jews have to acquiesce in those efforts - endorsing the series in advance, and watching the program. It is particularly inappropriate for those Jews who assert that they are religious in every way to have viewed these hours of trash and desecration.

Even further deserving of condemnation is the fact that so many so-called religious Jews, eternally screaming that in the week before Pesach, there is never enough time to clean and prepare properly, "found" or made enough time to take out nine-and-one half hours to fill their minds with this televised distortion of our people's tragedy - an especially striking contrast to the purity of the upcoming Passover holiday.

Certainly, the series itself, dealt with Passover, but in a way that symbolized much of what was wrong with the entire production. At one point, it depicted the

Jews of the Warsaw Ghetto sitting down to the Seder on this most holy night, regardless of the Nazi siege of the city. But while the properly observant Jews were mindful of their Divinely-ordained obligation to recount the story of their deliverance from ancient Egypt, as long as they had breath in their bodies to recite it, the Zionist youth of the ghetto revolt movement acted differently.

Totally ignoring the observant Jews in the very next room who were conducting their Seder according to the AlMighty's Law, these young men were spending their Passover night playing with crude home-made bombs. Frustrated at their inability to make them work, they went screaming into the seder, sarcastically asking, "does it say in the Talmud how to use these things?"

It was bad enough that they chose to ignore Jewish law by not participating in the seder, but to scoff at those who did in such an uncouth manner was their own proclamation, as the proverbial "wicked" son of the Haggadah, that they excluded themselves from the Jewish people and their laws and traditions.

That is what they learned from the Zionist movement and that is what the author and the network wanted to be sure to portray: that Torah-observant Jews are ridiculous and outmoded and that Zionism is the only Jewish Deity of the modern age.

For its part, NBC was very deceiving. It recruited many "religious" groups of all denominations to view the series in advance and participate in "educational" projects in connection with it. Thus involved, each group would have been hard pressed to later criticize a project to which it supposedly contributed in-put. As one reviewer put it, NBC's promotional campaign was aimed at forcing these groups "to endorse the show and reducing the possibilities for their being critical". In other words, the trap was set, the bribe was made, and many

organizations, including a number of supposedly "Orthodox" ones, became tempted and succumbed, thus compromising their responsibility to their respective constituencies.

It has been said that in any project dealing with the documentary approach to history, once television gets its hands on it, such an enterprise is doomed. Certainly, that axiom proved true in this case. Content became secondary to press agency. Considering that we were dealing with the torture, and ultimate death of six million Jews, it borders on the obscene that the cover of the book, also turned out in connection with the project, was virtually pornographic.

Admittedly, there were some very gripping scenes involving violence, sex crimes, etc. in fact, enough to satisfy any prurient interest. In the name of "culture", "remembrance" and "historical realism", NBC was able to get away with blatantly showing enough nudity and other scenes providing shock value to appeal to the lowliest and most twisted minds in society. What even television has been discouraged from screening by so-called "good taste" groups was permitted and advocated here in the name of "accuracy" and "realism". Does the subject matter give an excuse to watch material so filthy that it would usually be banned even on increasingly permissive television the rest of the time? Considering the appeal to leering and lust-killing minds, do you really believe that a reported 120 million persons watched the show because they were concerned about what happened to the Jews?

Is this why such a large number of self-proclaimed Orthodox Jews, who wouldn't dream of having a television set in their own homes, made special arrangements with their non-religious and Gentile neighbors to come over for a social visit, highlighted by viewing "The Holocaust" together? Is this why these allegedly Torah-Observant Jews sat placidly through all the anti-Torah references throughout the whole series, all the Zionist propaganda, all the mockery of religious Jews and their way of life?

Throughout the centuries of torture and persecution, we have survived because of our fidelity to Torah and our refusal to convert, assimilate, and compromise. That is Kiddush HaShem. But was this even hinted at on the "Holocaust" series, which so many observant Jew's rushed to watch? Of course not!

Author Gerald Green devoted a large amount of time in glorifying the Un-Jewish concept of the heroism there is in being able to die fighting. In an interview, Green quoted Mordechai Anévelt, the Warsaw ghetto revolt leader, who declared, "better to die fighting than live at the mercy of the slaughterer". Added Green: "that, perhaps, is the moral of 'Holocaust'." In other words, according to Green, like the ancient and pagan Vikings, a Jew reaches the highest spheres of "Valhalla" by breathing his last with a sword in his hand.

What about "Shema Yisroel"? What about Kiddush HaShem? To this, the Jewish history "expert" Green does not refer. Those Jews who have faithfully carried on the laws and traditions of their forefathers - the saintliness and purity and steadfastness that was the envy of the entire world - know better: The glory of soldiering is not, and never was, a Jewish goal. Physical "heroism" is totally and un-Jewish concept. Our only desire is to increase Kiddush HaShem.

There is also frequently heard the argument that the showing of the "Holocaust" series served to educate those Jews, especially younger ones, who knew little or nothing about this tragic chapter. But even this point is invalid, as the modern mass media, in recent times, has successfully shown how atrocities against the Indians, blacks and Southeast Asians can and have been worse. Again, an NBC-directed introduction to the Holocaust merely becomes an academic exercise in comparing the persecution of Jews and Cambodians on some kind of morbid intensity scale.

Furthermore, the publicity surrounding the telecast also provided a windfall

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opportunity for crackpot groups, in the name of equal time, to get untold millions of dollars worth of free publicity for their lunatic claims. Arthur Butz, the Northwestern University professor who wrote a full-length volume insisting that the systematic genocide of six million Jews by the Nazis was a "hoax", must have seen his book hit sales. The Christian Defense League garnered unprecedented newspaper publicity for its contention that "six million" was an inflated figure and that "only" one million Jews were killed, as if that would make any difference even if it were true.

Also, the televising of the series did wonders for such commercial projects as the Wiesenthal Center in attracting publicity. And as long as we are mentioning "remembrance" enterprises, it might be instructive for us, for a moment, to review what constitutes the Jewish and un-Jewish approach to memorializing the past.

More than anything else, the Jewish way of memorial - "Yiskor" - is asking G-d to remember. We ask that He remember the good things about our deceased forebearers and that this not only serve as a benefit for their souls, but as an intercession for ours.

To constantly cry, "let US remember" is futile at best and atheistic at worst. "Holocaust" series, Wiesenthal Centers and worst of all official celebrations of Yom Hashoa are desecrations of the very things they claim to honor.

It becomes especially condemnable when allegedly Orthodox organizations not only participate in sponsorship of perverted and profane TV shows, but also lead (or mislead) their members into alliances with Torah-hating Zionist groups in promotion of events such as "Yom Hashoa". On such proclamations we find the names of Poalei Agudas Israel of America (Rabbi David Hollander, chairman). Torah Umesorah (Dr. Joseph Kaminetsky, national director) and almost predictably by now, the National Committee for the Furtherance of Jewish Education (Rabbi J.J. Hecht, president - who recently promoted himself from vice-president).

It was they who signed this year's proclamation along with Zionist leaders, for Yom Hashoa, thus suggesting a certain Orthodox-camp legitimization of the State of Israel and its actions. Yes, they were there together on the same proclamation as Solomon Schechter Schools (Conservative movement), New York City Mayor Ed Koch, folksinger Theodore Bikel, novelist Elie Wiesel and Zionist Ambassador Simcha Dinitz. Not even a Shomer Shabbos in the group! One only hopes that Hecht and his cohorts didn't then decide to continue to join when they said "Kaddish" together with the choir at Temple Emanu-El!

But then again, when we see some of J.J. Hecht's other activities, we shouldn't really be surprised. This man, who prides himself on serving as translator of the Lubavitcher Rebbe's "farbrengens" on the radio, for the whole English-speaking world to hear (and to admire Hecht for his brilliance and articulation) also heads up a "heroes' fund", supposedly to assist the widows and orphans of fallen soldiers in Israeli wars. By its very name the "heroes' fund" implies glorification of fighting - and dying - in defense and promotion of the Zionist State. What a golden opportunity to chastise the Zionist State for being the unnecessary cause of such tragedies! But instead, by glorifying the Zionist cause, he reinforces the opportunity for further tragedies, Heaven forbid!

Furthermore, while widows and orphans suffer as their husbands and fathers fall for the greater glory of Zionism, Hecht builds a reputation that he later turns into greater profits for himself. The greater the tragedy the greater a dramatist Hecht becomes. His glorification of the Zionist fighters is delivered in exactly the same spirit as Green's glorification of the fighters in the ghetto - and, of course, as the Zionist state's self-beautification by Yom Hashoa celebrations.

So the Zionists run to those like "Rabbi" Alexander Schindler, president of the Reform movement, to sign their Yom Hashoa proclamations, and then, on the same document, to J.J. Hecht, the radio

NATUREI KARTA OF U.S.A.

G.P.O. BOX 2143  
BROOKLYN, N.Y. 11202

MIYER STATE

*Stop mailing  
this stupid  
scandal sheet!*

voice of Lubavitch. In that same Torah that the Lubavitcher Rebbe so often quotes, it states that the "sword is your haughtiness",  
אשר חרב גאווהך

which means that the Jews place their necks under the sword to die on behalf of Kiddish HaShem. שמושים צאניהם תחת החרב

Nowhere does it imply that we similarly jeopardize our lives on behalf of the Zionist State. But to expect Hecht to stop glorifying the fallen soldiers in Zionist battles is an impossible dream - he gains too much by it. One wonders if the Hechts of this world recall that denying even one portion of the Torah classifies one as an atheist? Zionism from Green and from NBC, - yes, we know all about that. But from Kaminetsky and Hollander and Hecht? Now it becomes more understandable.

Unquestionably, it is because of such leadership that so many Jews pollute their minds watching "Holocaust" television shows and joining Zionist commemorations. One television reviewer wrote of the politicized and commercialized series that "that program proved to be almost as obscene as the Holocaust itself." Certainly, any clearthinking Torah-loyal Jew clearly appreciates that it would have been far better for nothing to have been on the tube than for this latest desecration to be aired.

In light of the recent publication of the excellent "The Holocaust Victims Accuse" book by Reb Moshe Shonfeld, zt'l, we know that any discussion of the Third Reich without substantial treatment of the sickening spectre of Zionist collaborators would be insignificant.

Reb Moshe Shonfeld, a far better witness than Gerald Green, speaks of how many leading Zionist betrayed their coreligionist to further the aims of Zionism and its forthcoming state. Much of his material was based on "Min Hamitzar", the publication of the saintly Rabbi Michael Ber Weissmande, ztl.

To  
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that NBC paid a Nazi veteran of the concentration camp guard detail to serve as an advisor to the series? This Nazi was paid because he was an "expert". It would be the ultimate of ironies if some of those who sat "shiva" for the Jews he murdered watched the television series generations later and thus helped also compensate him for the deed.

Did 6 million die by the hands of the Nazis or by the hands of the Zionist?  
Read what a Zionist says about this tragic chapter in Jewish history.

# PERFIDY

by Ben Hecht

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