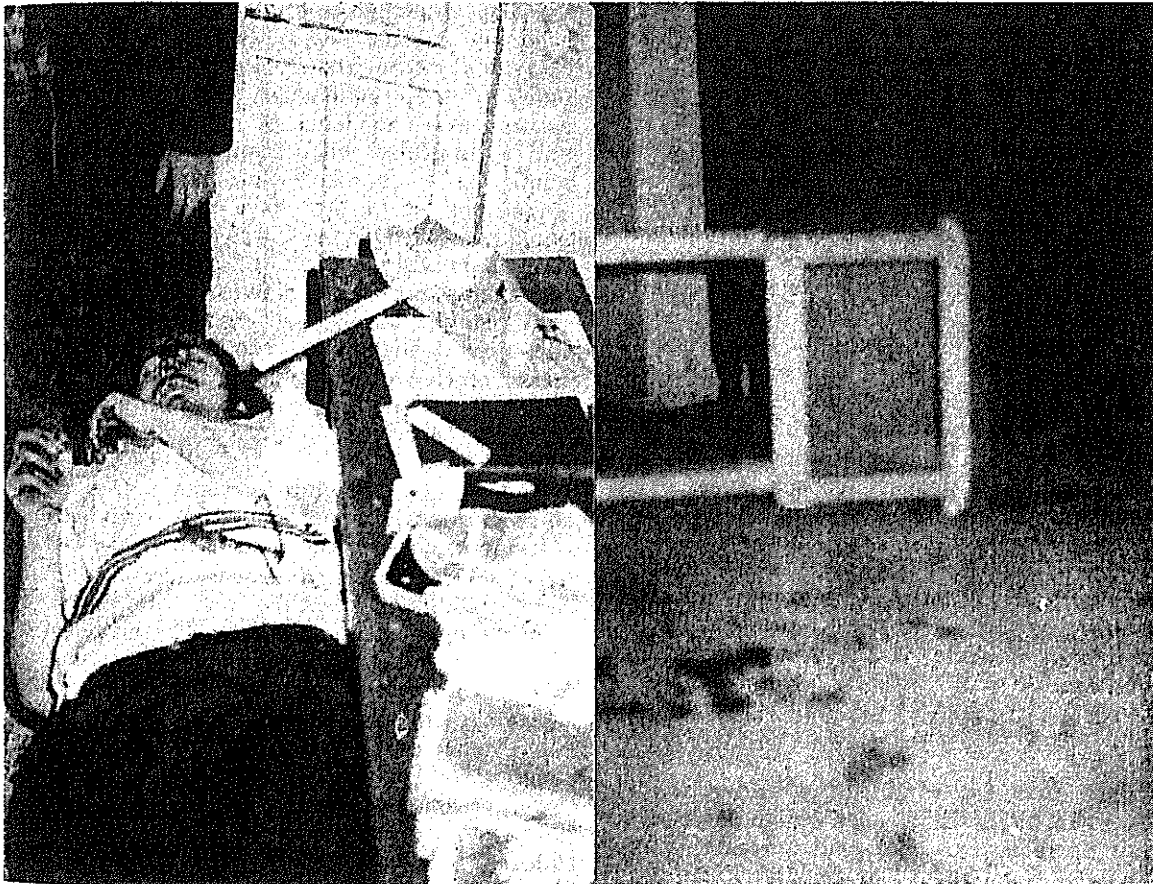


# The Jewish Guardian

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ולמען ירושלם לא אשקוט  
And for the sake of Jerusalem I shall not remain silent. Isaiah 61.



Yaakov Shtroly, while praying in a Synagogue in Meah Shearim August 16, was attacked by the Zionist police among others, and so badly beaten that he had to be taken by ambulance to

Haddasah Hospital with stiches on head and cast placed on his arm. Police club broken on his head lies on table nearby.

## THEOLOGY

by Emile Marmorstein

In his commentary on the Mishnah (end of Berachos) Maimonides declared his favorite subject of study to be the principles of religion and faith. One effect of his preference for this branch of learning has been the inclusion in almost every edition of the prayer-book in daily use among Jews of the creed whose text derives from his formulation of its thirteen dogmas. They have come to be regarded by the faithful as the minimal doctrinal requirement for membership of the Jewish community - despite his critics, who either insisted on their own ways of arrangement and definition or shared the general fear of heresy lurking in the wake of theological and philosophical thought.

Well before his time the Sages of Israel had felt obliged to wage the Wars of the L-rd against all who ventured to question the validity of their belief. They were no more inclined to tolerate blatant heresy than to condone public transgression of the commandments. Many of them sought, persistently and often ingeniously, to safeguard the faith by refuting false notions and values current in the environment and liable to attract Jews; and the Talmudic and Midrashic reports on their homilies and discussions provided the material on which subsequent endeavors to compile a systematic theology of Judaism have been based.

What then is theology's role in our attempt to wage the Wars of the L-rd? It should surely be a prominent one, since for over a century Jews have been exposed to the heretical view that their religion has neither a theology nor even dogmas, but was simply a discipline humanly devised and imposed for the perpetuation of national consciousness.

Now when we are told - as we have been repeatedly - that Judaism 'is not a religion but a way of life' by party hacks whose lives are singularly free from the influence of our sacred traditions, our automatic response is an indignant chuckle at the absurdity of their position.

Take, for instance, the politician whom the prospect of peace inspired to write:

The psalmist would have understood the hour: 'This is the day for which we yearned. Let us rejoice and be glad therein'. (Eban's memoirs quoted in the Sunday Times, 8th January 1978).

The scriptural verse is so familiar that even

children of tender years will notice that 'which the L-rd has made' has been deliberately changed to 'for which we yearned' and draw their own conclusions. It is, of course, but one example of the relentless process of the secularization of sacred concepts.

Unfortunately, the Zionist attitude, which can be traced back to the substitution of a nationalist version of history for theology, is not confined to the lapsed.

There are others who meticulously observe the commandments and devote regular periods to sacred study and yet pride themselves on ignoring theology - a paradoxical blend of fulfilment of the Torah's precepts and denial of its essence, which implies that observant and unobservant Jews have the same outlook on the world and can freely collaborate in any activity that is not, in the narrowest sense, religious.

Consequently, the content of our literary protest has been theological as well as factual - inevitably, since it was originally addressed to actual or potential 'collaborators' to whom theology made sense; and when some of them privately assure us, as they still do occasionally, that they feel closer to us than to many of their colleagues, we interpret their assurances as evidence of uneasy consciences and sympathise with them in their plight, admitting to ourselves at least that what sometimes seems to have been the hasty choice of the lesser evil was not always made without grave reflection. Should we not at the same time reproach ourselves for our failure to continue the theological argument which our lamented leaders with their concern for the honor of Heaven so ably conducted? Neglect of theology may account to some extent for heresy's survival and very considerable success.

According to our Sages and the commentators who elaborated on their statements, one of the reasons why the words Ki Tov were omitted in the account of the second day of creation was the entry of conflict into existence on it. The cleavage of the upper and lower waters gave the signal, as it were, for divisions and confrontations. Yet when the creation was complete, the Almighty surveyed it and pronounced it to be - conflict included - Tov Me'od, thereby indicating the eventual triumph of Truth, which is His seal, and the surrender of all agents of falsehood to Him. It therefore remains our hope that, without fear of distortion or misquotation, we may be allowed to rejoice on 'the day which the L-rd has made.'

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some letters that exposed the Agudah and Moshe Sherer for what they really are.

## “COOL BUT FRUM”

“Cool but Frum” is a slogan printed on T-shirts that the girls in Camp Bnos wear. Is this the present policy of Agudas Yisroel? Is this a slogan that should be emblazoned on T-Shirts, by the Head Leaders of CAMP BNOS? Should girls wear any captioned or even non captioned T-Shirts at all?

The showing of the movie - The Entebbe Raid - in Camp Agudah with everything that comes along with it, -is this what our Rebbes and Roshei Yeshivos taught us? Have we forgotten Reb Elchonon Wasserman, the Brisker Rov and Reb Aron Kotler? Or all the other great Torah founders of Agudas Yisroel?

Rabbi Uri Hellman, Mashgiach Ruchni in Camp Bnos for the past twenty one years has been forced to leave because of his refusal to show the Entebbe Raid in Camp Bnos. Because of his adamant opposition to have this lewd garbage shown in Camp Bnos with the added Zionistic motivation included with it, he has been villified by a young ruffian by the name of Meir Fryshman, and Rabbi Sherer can't get involved in such trivial matters.

Camp Bnos summer of '79 has engaged in obscene activities. Prominent activities are the teaching of 'Square Dancing instructed by a hired man and woman team. Another outrageous activity directed by Mrs. and Rabbi Perr is the teaching of Dancing to DISCO MUSIC...

DO ALL THE ABOVE ACTIVITIES HAVE THE APPROVAL AND SANCTION OF THE MOETZES GEDOLEI HATORAH? Is Meir Fryshman a young 30 year old former waiter in Camp Agudah the PACE SETTER AND POLICY MAKER IN SPIRITUAL MATTERS FOR AGUDAS YISROEL?

Fryshman threatened Rabbi Hellman that he would be fired from his job of twenty one years if he tried to stop Broadway shows and plays being acted out in Camp Bnos and other such obscene activities from being shown and produced in Camp Bnos.

Write to Agudas Yisroel now! Demanding the immediate removal of Meir Fryshman and Mrs. Perr the Director of activities of Camp Bnos.

Children from Frum Bnai Torah homes who are shielded all year from such activities do not come to Camp Agudah and Camp Bnos to be exposed to such activities in the summer.

Signed with grief, Menachem Av 5739  
Talmidie Beis Medrosh Gevocha Lakewood

We have just received reliable information that Colpa and Judah Dick of the Agudah are introducing another bill.

Dear Rabbi,

Unbelievable as it may sound, unless immediate action is taken, every Shul, Yeshiva, and religious center in N.Y. State will fall under the legal control of Agudath Israel, Young Israel, and conservative and reform organizations. This is included in the text of Senate Bill 1036 introduced into the N.Y. State Senate.

The sponsors of this bill, led by Rabbi Moshe Sherer, are attempting to quietly push through this bill without consulting with or even notifying those Yeshivas and Shuls most vitally concerned. Even the Agudas Horabanim was not told about it. Under its terms, no Jewish religious building may be sold without the permission of the aforementioned organizations, as shown in the enclosed portion of the bill. This is but only one aspect of this horrible bill.

Moshe Sherer together with a few collaborators pulled the same thing on all the Yeshivas in the United States by sponsoring in the United States Congress a federal bill for an Association of Advanced Rabbinic Talmudic Seminars (AARTS), thereby, placing himself in complete control of all the Yeshivos in the U.S. effectively barring any Yeshiva from seeking any other avenues of approach for federal funds. The Yeshivas were placed before a fait accompli and nothing could be done about it. Now, once again power hungry, Moshe Sherer, in his unsatiable appetite for complete hegemony over all Orthodox Jewry, has placed this infamous bill S1036 before the New York State Senate. If it ever -G-d forbid- passes he'll feel free to place it before the United States Congress as well. But, this one can be stopped. Thank G-d we have found out about this bill, which Moshe Sherer wants to ram down our throats.

A hearing on this bill is scheduled for Tuesday, May 1, in the Legislative Office Building in Albany Room 711A. It is of utmost importance that you attend, to voice your opposition to this blatant takeover attempt by the power hungry boss of Beekman St. Send a letter to your State Senator.

The man who was described in an article in the New York Magazine as "The most powerful Rabbi in New York State...the Poll Watcher Rabbi Sherer helped deliver the religious Jewish vote to Hugh Carey last year", uses his power solely in self interest, and does not lift a finger for Pidyon Shiviim to aid those being victimized and mercilessly persecuted by the inquisitorial tormentors appointed as special prosecutors by his good friend Governor Carey.

Act now to put a stop to this never ending power drive by Moshe Sherer, so that our Torah institutions may remain truly independent.

P.S. Anyone requesting a complete copy of bill will receive same by return mail.

Bnei Yeshivos

In the Wake of the Shabbos Incidents on the Ramot Road.

## SHOCKING BRUTALITY AGAINST TWO YESHIVA STUDENTS BY JERUSALEM POLICE

One hospitalized in Hadassah & Second released from detention only yesterday.

by Tzvi Rosen

A grim tale of shocking police brutality against two Jerusalem yeshiva students was related yesterday to HaModia. Police officers of the Jerusalem Division whose task was to maintain peace and order, shamelessly, viciously, and deliberately beat two boys all over their bodies. One is in bed, his arm in a cast, two large bandages across his head, cold compresses on his legs to reduce their swelling and pain. The other suffers from the excruciating pain of contusions all over his body, particularly his head, elbows, and knees. Their eyeglasses were shattered.

Aharon Kliers, a student of Jerusalem's Slonim Yeshiva was in serious condition as a result of the clubbing by the police and was discharged from Hadassah hospital yesterday afternoon. Let him tell his story in his own words: "I walked over on Shaboss afternoon to watch the Shaboss demonstration on the Ramot Road, I had no intention of participating in the demonstration. When I got there, around 6 o'clock the atmosphere on the highway

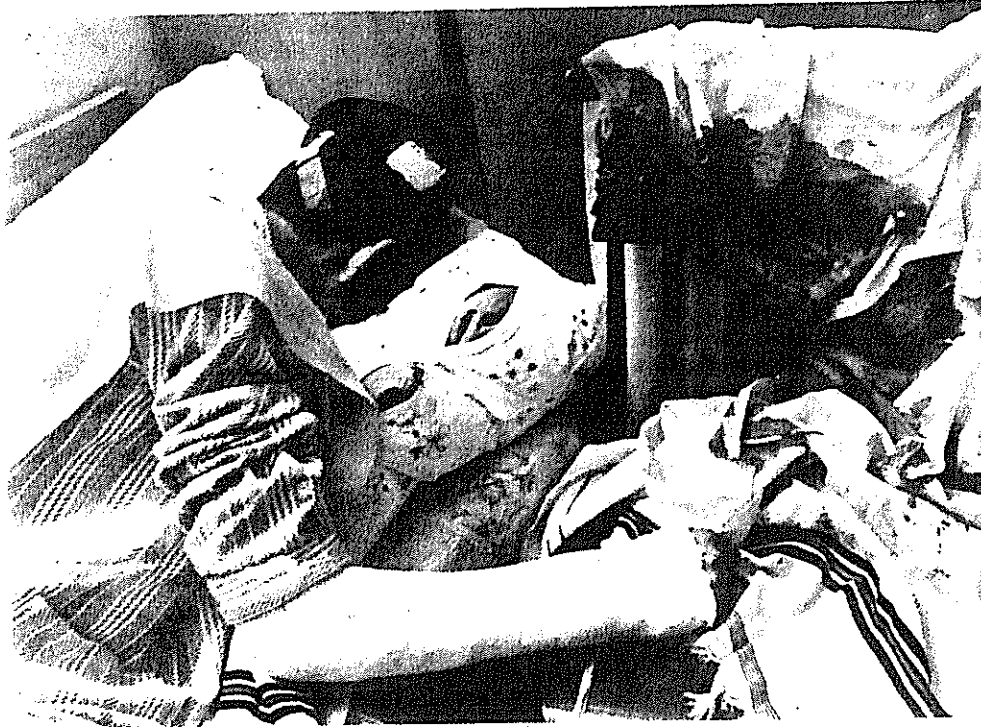
had just gotten 'overcharged.'

Continues the second yeshiva student, Yosef Cohen, who studies at the Tifrach Yeshiva and lives in Jerusalem's Beis Yisroel section, "We both decided to get out of there. Since the police were charging up the embankment to disperse the demonstrators, we stepped into the stairwell of the first house on Ezras Torah Street. The police came after us and, with unutterable fury, dragged us out viciously. One of the cops got a stranglehold on me that cut off my breathing and dragged me along to the patrol wagon several hundred yards away."

And now the shameless brutality began in earnest.

"In the patrol wagon," continues Yosef Cohen, "the police began to beat us murderously, ceaselessly. With the billyclubs in their hands they rained down upon us a series of powerful blows that cracked our bones."

Aharon Kliers adds, "One of the policemen beat on my head with his club and it began to bleed heavily. Then he



Aron Kliers in hospital next to bloodied shirt.

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took my left arm and clubbed, leaving a black-and-blue circle on my arm. Most of the blows were aimed at our feet. Our eyeglasses were shattered at the hands of a policeman."

The policemen swore at the boys that they would avenge a fellow-officer who was hurt during a Shaboss demonstration on the Ramot road. Using foul language, they made fun of the boys. One printable insult: "It's your fault that the Jerusalem soccer team lost its game!" The policemen unleashed their unbridled fury on the bruised and bleeding boys inside the patrol wagon.

When the patrol wagon pulled up at the Jerusalem police station, the boys were thrown into a detention chamber. Aharon Kliers' father relates, "When I got to the police station, I found my son sitting motionless on the ground all bloody. I spoke to him and he didn't respond. I was really worried for him. I asked the sergeant on duty to call first aid. It took over an hour for a first-aid crew to show up. But they ordered him taken to Hadassah. In

the emergency room they stopped the hemorrhaging in his head and he fainted.

"The doctors were very shaken by the viciousness of the beating. The attending physician said to me, 'if these are the policemen the state must have in its service, it has forfeited the right to exist.'"

A series of x-rays showed severe breakage in the Kliers' boy's arm and it was put in a cast. His bloodsoaked clothes were given to his shocked parents who had stood by fearing the worst. Two days later Kliers was discharged with a medical report detailing all the wounds the police had inflicted.

Yosef Cohen was detained at the Jerusalem police station until yesterday afternoon. He was released only through "outside intervention" despite his pain and his inability to see without his eyeglasses. Only yesterday (Monday) was he told that he would be released - but he will be brought to trial because of his Shaboss "behavior."



Aron Kliers' shirt and prayer shawl (Tzitzis)

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Moshe Sherer proclaimed in the Jewish Observer and in news releases printed all over the world "Peace reigns at Ramot Road" here is the truth.

11th Day of Nisan

Sunday

Dear Rabbi Oelbaum,

Just received the memorandum you sent from the Aguda. I am answering immediately as I feel it's important for you to know and every sincere Agudist to realize the big bluff what Aguda here really is.

Rabbi Sherer is a very fine and sincere person, but extremely naive, and that he is so closely tied to Menachem Porush puts him at a terrible disadvantage, there is no objectivity at all.

1. Yaldei Teharan. I have very little personal contact with the subject. But as a rule, the only one who is doing anything for the subject and who brought the subject to light is not the Aguda but the Peylem-Yad La'achim.

Aguda will never bring up a subject against the government that is for Yiddishkeit. At most, after the whole world knows, they'll help along and if Hashem helps that something is accomplished they'll claim all the credit.

The Peylem Yad La'achim hate the Aguda. These are sincere yeshiva bochrin from Chevron and Ponviesz who do wonderful work for Yiddishkeit in every way with no pay. Aguda does nothing or almost nothing for Yiddishkeit. All subjects, Russian children, Tehran children, missionaries, Russian Olyin, plain to mekarev to yiddishkeit is always Peylem-Yad La'achim, not Aguda. Whatever one gives money for Aguda will most go to private pockets, for Peylem will go for Torah.

2. Ramot Road Controversy: Here I am personally involved. Rabbi Sherer is so naive. He doesn't begin to understand Israeli mentality. He thinks he was here one

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Orthodox Jews in background screaming "Shabbos" on Ramot road.

Zionist hoodlums and police in foreground.



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week and spoke with lots of officials and the problems of Yiddishkeit are solved. In this country nothing is solved with meeting, not only Yiddishkeit but every political and economic problem as well. Since I am here, 14 years, I've never seen a problem solved without physical force or at least a strong threat of physical force. The way Rabbi Sherer writes, as if he solved the entire problem when nothing is further from the truth. Maybe I'll show him my bruises from Shabbos, yesterday, that I got for screaming Shabbos. Let this be clear, Aguda built this Chilul Shabbos road and have an interest in keeping it open on Shabbos. Kollek gave them money to keep it open on Shabbos. Kollek made a mistake by thinking that Porush and Shaulson, two bastards control the frummer Olom. Every Shabbos there is a complete pogrom in Sanz and Ezras Tora. If you would see how every Shabbos the cruelty with which Frummer Yidden are beaten. I still have pains in my arms and thighs from yesterday, other ones are beaten worse. Sherer had the nerve to write to the Vaad here to send him a thank you letter that because of him the police are polite and courteous. The only Shabbos that was easier, was

Shabbos after Madison Square Garden. The police were afraid to touch anyone. The Hamodia, the Aguda paper does not even want to write about what goes on. Every Motzei Shabbos people go to the Hamodia to print what happens. they have orders from Porush not to mention anything. Hamodia didn't even mention about Madison Square Garden, we learned about it from the irreligious paper. Too bad I don't have enough room to write more.

3. Desecrated graves: Again Aguda takes credit what someone else achieved. For months, Lorenz did nothing after they were notified. Only after hundreds, even thousands of frumme Yidden went to Galil destroyed all the tractors worth millions of Lirof of destruction and big demonstration in Yerushalaim by Neturai Karta, who threatened to blow up their building were the bones returned.

4. Stadium: Aguda signed to build this stadium. They are now building it. When this will be completed, it is complete Churban of Jerusalem. Show this letter to everyone. Too bad I have no more room to write-Aguda is the Churban of Erets Yisroel.

Pesach Levy



Rock throwing by Zionists at religious demonstrators.

On the Sabbath of September 15, hundreds of Zionist police incited hundreds of secular Zionists to physically attack religious Jews, who

were peacefully demonstrating against Sabbath desecration on the Ramot Road, and homes as well.

# JERUSALEM

BY STUART M. PLOTKIN

Baltimore Jewish Times October 7, 1979

*Plotkin is a regional Vice President in the National Council of Synagogue Youth.*

Last Tuesday night I arrived back from a very enjoyable two month vacation in Israel. Although the trip as a whole was fabulous, there was one incident which disturbed me greatly and I feel it important to let you know about it...

First, a little background information is necessary. The issue leading to the incident concerns the stadium project in Jerusalem. The city plans to build a sports stadium and have it open on Shabbat. The problem is that patrons of the stadium will have to drive through the city's religious quarters, disturbing the Shabbat observers. The religious population is quite angry and has held protests.

This letter deals with just one incident that happened Saturday night, Aug. 18, as I was walking through Mea Sharim, the religious section. Although there are extenuating circumstances to be taken into consideration that may explain the behavior of the police, I maintain that nothing — not one reason — can condone their action.

As I was walking through Mea Sharim that night I noticed on my left (Malchei Yisroel Street) a protest going on. There were twenty ultra-Orthodox men standing around a burning trash receptacle. They were not saying anything, just standing. Then the fire was pushed into the middle of the street, obstructing what little traffic there was. Within seconds

a scout police car came down the hill announcing that everybody should leave immediately because they were going to throw gas bombs.

I laughed and said to myself, "Hey, come on, that's crazy. This is Jerusalem, the holiest city in the world." Low and behold, in thirty seconds an army truck came rolling down the street with about 15 men in it, all wearing white helmets and carrying white clubs. These soldiers are called border police or "the riot squad." They are composed of Israeli soldiers and Arab Druze, an Arab minority in Israel. Their main purpose is to keep peace on the border. What they were doing in Jerusalem I'll never know.

I started to run but again I said to myself, "This is Jerusalem and I'm a Jew. How can I run?" The truck came to a stop and out poured 15 angry soldiers, and although it sounds corny, there was fire in their eyes. They immediately ran to the men around the fire and started to beat them. They began throwing some of their religious Jews into the truck and as they threw them in they would beat them.

The men standing by me started to yell "Nazi!" "Nazi!" at the soldiers which is exactly what they looked like. It was like a film out of the 40's. I couldn't believe my eyes. Then the soldiers turned to the spectators and started to chase the ones that shouted "Nazi." As

they fled, the men would fall over their religious garments and as they went down the soldiers jumped on them and started beating them.

Then I noticed a man standing in the truck and he said "You've made a terrible mistake! I was just walking by! I'm an American! Last year I raised for Israel \$20,000. You won't get a penny from me again!" They clubbed him and he stopped shouting.

Then the non-religious spectators who were standing around started to point at some religious men. As they would do this, the soldiers would chase the religious guy and club him. Then things got worse. People who were just standing around doing nothing started to get hit. A man behind me was grabbed by the collar and told to leave. As he left he was punched and punched again and dragged around the corner and two soldiers threw him down and started to beat him.

I saw two soldiers go into a nearby cafe and beat up men who were just eating ice cream. When they were finished the soldiers patted each other on the shoulder and started to smile, as they brushed the sweat from their brows.

Finally the soldiers and their commanders left. I was left stunned. I shall never forget that night and I am afraid that it has permanently affected my attitude toward the government of the state of Israel.

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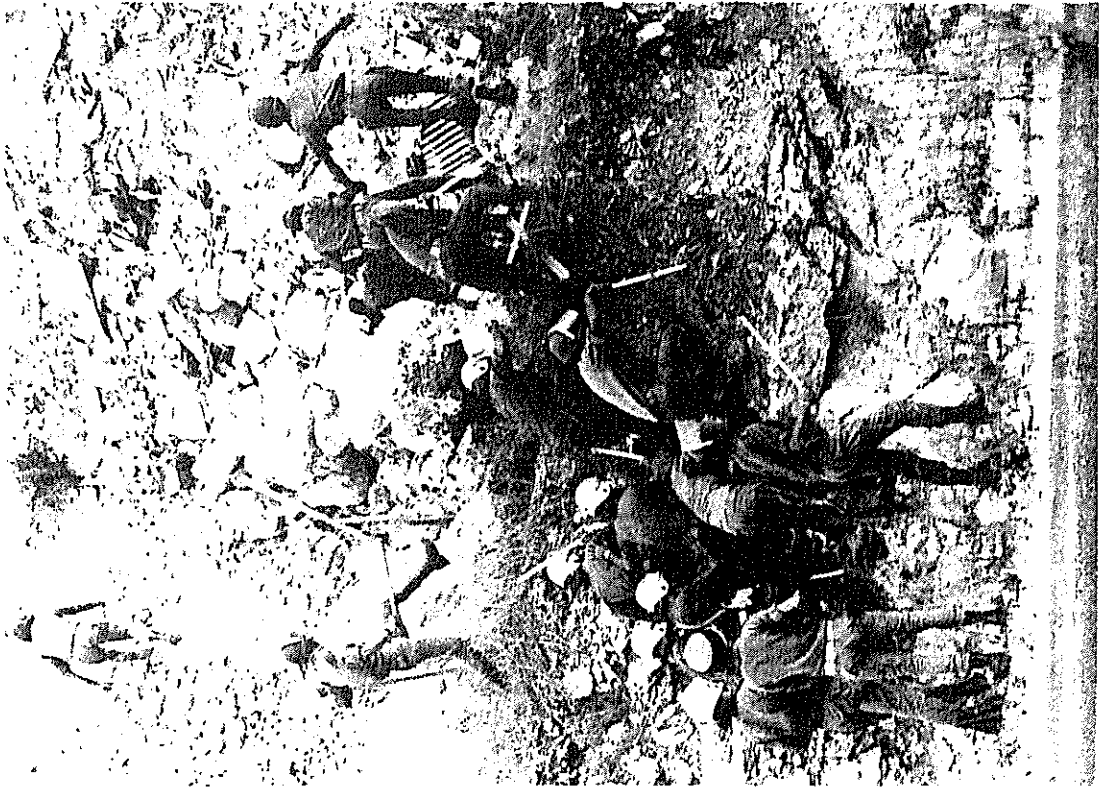
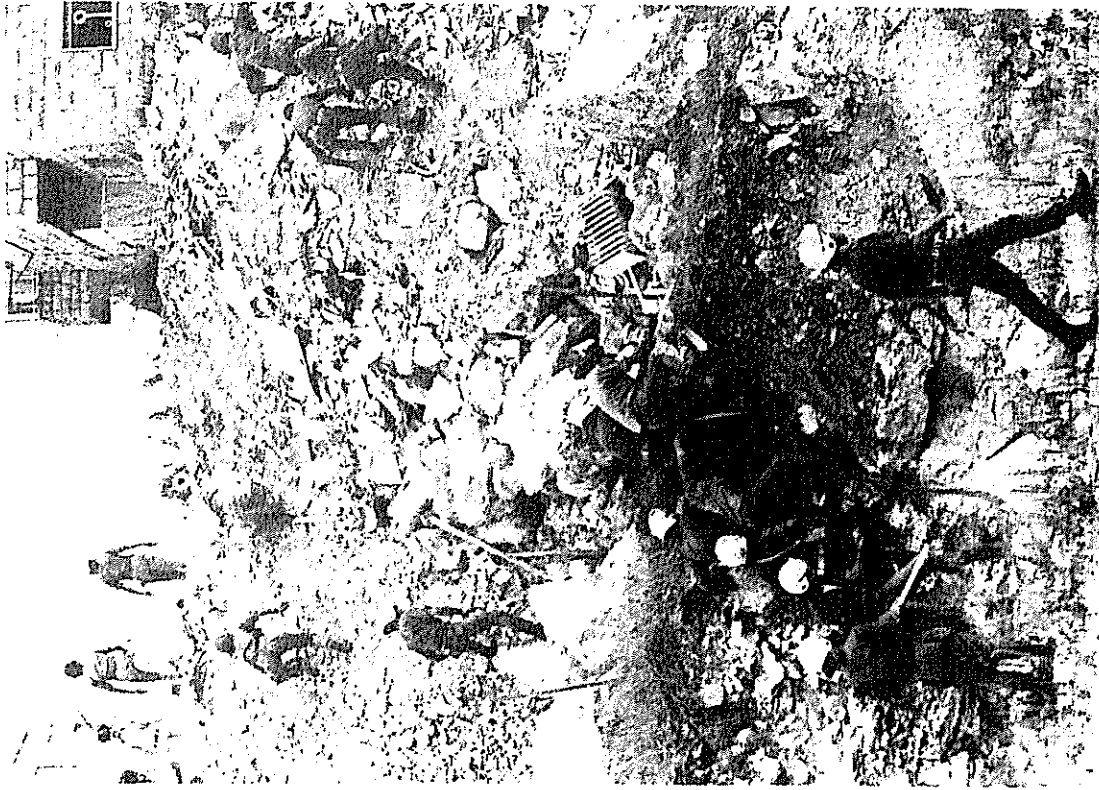
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Police charge and attack.

# IN THY TRUTH:

## Spotlight on the "Jewish Press"

by Jacob Kohn

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

While the Jewish Press suffers from a variety of ills, its latest and most annoying malady can best be diagnosed as a new strain of "Disco Fever". This is clearly reflected in the surplus of ads hustling mixed dancing at "Your Place to go Saturday Nights" -G-d forbid- or the more innovative "Disco Roller Skating Party."

And because Moshe Sherer of Agudas Israel has all his important news on the front page of the Jewish Press, it seems clear he approves of the paper and its contents. No doubt, this was the "Heter" used to teach "Disco and square dancing in Camp Bnos this summer.

Such ads are all too often set within instant eye contact of announcements and articles relating to the Yeshiva World. And the Yeshiva World keeps on advertising in this paper, with the excuse that everyone reads it. Plainly speaking they - we repeat - they are the ones that are keeping this Avodah Zarah alive.

To ponder the effects of these totally alien concepts being advanced 52 times a year to hundreds of thousand of observant Jews is simply to think in terms, no less than the accursed nazi-inspired Holocaust. Only the JP's crime is so much the worse, for it, in this case, is a matter of spiritual death. "Whoever makes someone sin, is worse than he who has killed him."

On the other hand, the continued silence on the part of Klal Yisroel is equally shameful. Surely, ignorance of Halocha cannot be pleaded. What then is the reason for inaction? Can there be room for double standards?

The double standard however, is being employed by the JP and thereby falsely setting trends for the unaware kosher consumer.

For example, a travel agency which advertises weekly in the JP, placed a large ad showing a vacationing couple, both wearing only bathing suits. Immodest dress and

general lack of propriety caused this very same travel agency to close down its Puerto Rican facility last year. This happened after a number of Jews were rudely awakened to the fact that glatt kosher food was being served up along with scantily dressed women wearing only bikinis and parading all about.

Item: The JP ran an ad headlined. "Specializing in Simcha Dresses". In the upper right hand corner, a smiling woman is shown wearing the lowest of necklines.

Item: A half-page theater directory is advertised, announcing such pertinent information as showtime and date. That performances are given on Shabbos are duly printed in the ad.

Item: With summer camp advertising, the JP, in all fairness to its opponents, published an ad from the likes of Hashomer Hatzoir.

Editorially speaking, the Jewish Press is lacking not only in intelligible prose but also suffers from a lack of dedicated prose. Perhaps the reason for the latter is that so many who lift a pen for the JP do so only for a price. Indeed, it is a greased palm that sets the presses rolling.

That editorial staffers are on the take is rivaled only by the chutzpah that passes for chochmah.

Among the least competent is Yehuda Schwartz, who achieved his Israeli editorship on the strength of being a member of Publisher Klass' family. A recent column from Schwartz openly challenged a Rosh Yeshiva for his view of the Holocaust. Of course, Schwartz, as judge and jury, attacked with a viciousness that comes only from self-hatred. That one such as this sits in judgement is indeed ominous.

By far, the most contemptible of acts is the Publisher Klass' weekly column devoted to answering questions on Jewish Law. This is, of course, all done in the guise of holiness and piety....But so too, writes the midrash, did the Nachosh (serpent) seduce Eve with piety by suggesting to her not to touch any of the trees

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כי עשית זאת ארוך אתה

• • •

The year 1978 was not a good year for the blue-ribbon panel charged with making selections for the Nobel Prizes.

First, that most unperceptive committee made Menachem Begin their choice as a joint recipient of the peace prize.

How can one expect real peace from a terrorist, especially one whose zionistic goals impel him to declare that he would rather fight for his nationalistic state than keep Jewish blood from being shed.

If its Peace Prize choice was not bad enough, the Nobel Committee compounded the felony by awarding its highest citation for literature to Isaac Bashevis Singer

One hopes that the Committee did not delude itself into believing that it was doing the Jews a favor by naming Singer, for it was not. More important than that, we fervently pray that the Committee did not seriously believe that the writings of I.B. Singer were truly representative of the Jewish people, for that would be a profanation of the first order of our Divinely-ordered holy mission on earth as a nation of priests.

As Jews, we are ashamed that Singer, because he was born of a Jewish mother, can call himself one of us. His whole career has been dedicated to chronicling and glorifying assimilation, secularization and the destruction of Torah laws.

We don't see how he deserves to be called a world renowned Jewish writer. He is not a significant force in what is properly thought of as Judaism. If anything, he is its antithesis.

Indeed, it is important for us to reflect for a while on what this says of the state of the world. How full of lies and perversion it is, if Begin is called a peace maker and Singer a Yiddish writer!

What the Committee has proclaimed, the world accepted. The very idea: Singer the epitome of a Yiddish writer! This type of selection and acquiescence should be a demonstration to the rest of the Jews, particularly those who call themselves Torah observers, that we can never look to the outside world for our direction and leadership. We must be guided by Torah, and NOT emulate a worldly culture that celebrates Singer's works as the crown of Jewish literature.

In the height of his wickedness, Singer used a little knowledge of Judaism he acquired to make

appear quite realistic his perverted view of daily religious life.

He portrays young men learning in yeshiva as sex fiends and he contributed mightily to the distorted canards so many modern "feminists" have about the unique and glorious role women have within Judaism.

His "Jewish" play, on Broadway are loaded with nudity, profanity, and perversion of every kind.

Is this the Jewish world's image to the rest of the nations on earth?

No, this was not a happy selection for the Nobel Committee, despite whatever political and-or Zionist pressures might have motivated this selection.

But what is even more shocking, still, is the identity of some of the Jews who have spoken out in favor of Singer's designation. That Singer might be lauded by a Jew who desecrates the Sabbath is quite understandable. They are birds of a feather and they deserve each other.

But a self-proclaimed Orthodox Jew and another self-proclaimed Chassidic Jew? This is almost too incredible to be true. And yet it is.

One need only pick up a copy of that Anglo-Jewish weekly, The Jewish Press, with an unfurled Torah emblem, whose editor asserts that he is an Orthodox Jew, a rabbi and even a most learned man (and presumes to give regular classes instructing others in Law), to see this I.B. Singer congratulated on his award. The Nobel Committee is lauded for its most appropriate selection. Saying that it speaks for all orthodoxy, the paper shamelessly lifts its editorial head high to trumpet to the world that one of our own has achieved this great honor.

Our feelings about this paper have been made well known in the past, and the Singer travesty only reinforces them. But what about its allegedly overwhelmingly Orthodox readership?

Do the readers complain that what they bring into their house and permit their children to see is a publication which glorifies the likes of Singer? Yes, it once did happen that the outcry against the paper's advertisement of Singer's "Yentl" was so great that, for one of the few times in the paper's greedy history, it felt forced (and we mean FORCED) to reject a paying ad because of the objections of its readers. Of course, today, the same paper unhesitatingly takes theatre ads, notifications of events on Shabbos, and even paid announcements for discos, so why does the readership sit by idly and permit this to happen with hardly a whimper? Is the glorification of I.B. Singer or a disco fit reading matter for yeshiva children?

אשמנו מכל עם בושנו מכל דור

But the final irony comes when we see similar references to Singer in a Yiddish newspaper that is not only directed primarily at an Orthodox audience, but is edited, supported and read by Lubavitcher Chassidim! The Algemeiner Journal.

In one photo on prominent display in this two-faced Yiddish trash sheet, we see the two Nobel Laureates, Begin and Singer, comparing verbal notes on their recent selection. Is this the big news of the week to be imparted to the students of United Lubavitcher Yeshivos and their parents? With all due respect, we simply have a hard time imagining Lubavitchers at a "farbrengen" in 770 being advised by Rabbi Schneerson to read or see "Yentl". Yet all the favorable publicity given to Singer by their newspaper is tantamount to the same thing in the end.

We have long ago given up on dreaming that some day the Lubavitcher editor would be a model of integrity, consistency and fidelity to Torah principles. But again, we ask, where is the outcry from the readership? How can its members silently acquiesce while the likes of an I.B. Singer is being glorified in the Chassidic newspaper? Maybe soon we will see some young Lubavitcher boy learning to read the name "Singer" before he learns "Tanya". Maybe Singer will be confused with the Tzemach Tzedek by some innocent Bais Chana child. The paper will keep printing about the likes of an I.B. Singer if its own readers do not make a great fuss. If they lackadaisically plod along, letting the paper get away with endorsing any anti-Torah trash it so desires, it will most assuredly keep doing it - especially if there is advertising money of a payoff involved.

Somehow, we once naively believed that Torah Judaism was not for sale.

# The Human Life Center

St. John's University, • Collegeville, Minnesota 56321 • 612/353-3322 or 363-3313

Rev. Paul Marx, D.D., Executive Director  
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May 16, 1979

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DEAR

I have your letter concerning the advertisement in the NEW YORK TIMES: "And What about the Jews?"

I stand to be entirely sympathetic with Israel's cause. But my ardor has been considerably reduced in the light of the promotion of abortion in which so many Jews engage in this country. You will not be able to prove the contrary, since I have had occasion to handle this out once before with someone. Run through your mind the big names in abortion, and you will see what I mean.

The Tzarist state kills 80,000 babies by abortion yearly! It is one of the great irrational acts of our time. Here Israel is surrounded by the Arabs who have large families, who are family minded, who are against abortion, while their adversaries, the Jews, kill their offspring and so help to liquidate their future!

If you wish, I would like to discuss this matter with you or take it up with any other Jewish leader. I am the publisher of the INTERNATIONAL REVIEW OF NATURAL FAMILY PLANNING, and I would be glad to publish an article which would defend the Jews as being pro-life, as not massively pushing abortion, etc.

I await your reply.

Sincerely,

Paul Marx

Rev. Paul Marx, D.D., S.S.

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# The REAL DANGER to Judaism

*The Reform movement or Agudas Israel?*

*by Shlomo Israel*

Never was the old axiom that "for every two Jews you will get three opinions" more true than when it is applied to the above-cited question. Ask several Jews who the greatest threat to Judaism is and you will hear such varied responses as the KKK, the missionaries, the reviving neo-Nazi movement, etc.

If you restrict the respondents to Orthodox Jews, you might also get such answers as the Reform Movement, the JNF, the Conservative movement, the Reconstructionists, the State of Israel, etc.

None of the above-mentioned individuals, groups or peoples can be considered to be friendly to the interests of Torah-true Judaism, but we would like to submit that the greatest threat to our survival and prosperity is not found on the above list.

Most clear-thinking and rational Jews can easily identify an Alexander Schindler or an I.B. Singer as troublemakers for the continuation of the observance of Jewish law. Those whom we can easily identify are not nearly as dangerous to our interests as those who subvert Judaism from within.

One might argue that in our own times, the compromisers are the Reconstructionist and the Reform and the Conservative, but that would be a poor analogy because they have already gone far beyond what the Torah would accept as practicing Jews at all. In Temple times, a Jew who desecrated Shabbos would be liable to the penalty of death. If a so-called Reform Jew of this century would have been living then, he, too, would have been stoned.

Besides Sabbath desecration, let us take a quick look at what has been perpetrated by these self-righteous anti-Torah movements within their own brand of Judaism, according to assorted recent newspaper reports:

ITEM: A greater number of Reform clergymen than ever before are endorsing and participating in mixed marriages, to the point of sharing ceremonial honors with a priest or minister and even officiating in a church!

ITEM: Reform movement President Alexander Schindler a few months ago openly "called for an aggressive effort by Jews to convert unchurched Americans to Judaism, including non-Jewish marriage partners. The proposal represented a distinct departure from the Jewish historical pattern of not seeking converts" (from a New York Times news story).

ITEM: Even the Conservative movement is considering "a resolution favoring a more accepting attitude toward mixed couples".

ITEM: "Our attitude toward the intermarried should be that of welcome", according to a recently released American Jewish Committee report, partly "because communal etiquette requires it."

ITEM: It is not only the Reform movement which is "ordaining" women. According to another New York Times report, "several Conservative women are already performing most rabbinical duties". The same report notes that this is partly due to the awareness on the part of many of these women that "thousands of women are serving as clergy in most Protestant denominations".

ITEM: Dozens of women have already been "ordained" in Reconstructionist and Reform seminaries.

ITEM: More and more Conservative congregations are counting women toward a minyan.

ITEM: Wolfe Kelman, the executive vice president of Conservatism's Rabbinical Assembly, has stated that if the Assembly does not agree to ordain women, he could accomplish the same result by personal ordination - and that he would do it.

ITEM: The following memo, quoted in its entirety, was sent to all New York Board of Rabbis Chaplains late last year: "When making your rounds and you come upon a Jewish patient of traditional persuasion, it might be beneficial for the patient to see his Chaplain wearing a yarmulka. This is not meant to ask the Chaplain to violate his religious principles. It is only a suggestion." The letter was signed by the Chaplaincy Commission of the New York Board of Rabbis, several of whose members earned their "smicha" from Yeshiva University!

So we see that however far the Reform and Conservative movements have gone, their nonsense is at least easily identifiable and would be laughable if it wouldn't be so tragic, and if it were not perpetrated in the name of Judaism.

But they are not alone in the crimes they commit in Judaism's name.

Apparently those groups and institutions which affiliate themselves with Orthodoxy are equally to blame. There are Yeshiva University graduates sitting on that chaplaincy commission. And a proud member of the so-called "umbrella group," the Synagogue Council of America, is the Union of Orthodox Jewish Congregations of America. Time and again our leading rabbinical sages have prohibited Orthodox bodies and individuals from participating in such groups, but time and again they do not listen.

Yet, it is not even the UOJCA or YU or the Rabbinical Council of America or its ilk that we can say is the greatest danger to Judaism. They are worthy of great criticism, but most devout Jews have gotten used to ignoring these groups as spokesmen for Judaism. They will never listen to

Torah authorities and will always legitimize the likes of a Wolfe Kelman or an Alexander Schindler by joining up with them and treating them as equals.

Certainly WE know that is right. We know that a real Torah group (such as the Agudas Yisroel, for example) would NEVER be guilty of the same thing of which it accuses the RCA or YU or the UOJCA. Oh no, we will NEVER see the Agudah ignore its own rabbinical leaders and join up with say, the Conference of Presidents of Major American Jewish Organizations (headed by individuals such as Schindler). In fact, Agudah President Moshe Sherer is constantly attacking the other groups for doing that very thing so of course the Agudah would NEVER do it. Besides, Moshe Sherer is the spokesman for Orthodoxy in America and he is an honorable man. He would never lie to us. He would never do anything to betray our trust in him and in his pure Torah motives. Oh no, not he who regularly sits down with Rabbis Moshe Feinstein, Yaakov Kamenetzky and Jacob Ruderman and the Bostoner Rebbe.

Unfortunately, this is the picture that Moshe Sherer and the Agudas Yisroel would like to paint for us and have us believe. Equally as unfortunate, most of us DO believe it. The only difficulty is that it is totally untrue.

It is quite convenient for Agudah publicity pictures to show Rabbi Moshe Sherer seated at a table next to other members of the Moetzes Gedolei HaTorah (Council of Torah Sages) at one of their meetings, but it does seem strange that Agudah publicity pictures never show the Agudah's participation at a rally in front of the United Nations sponsored by the Conference of Presidents of Major American Jewish Organizations (that's right, the one headed at the time by Alexander Schindler). And the honored spokesmen on the podium were not the likes of the late Rabbi Gedaliah Schorr or the late Rabbi Boruch Sorotzkin, but rather Abba Eban and Moshe Dayan.

It seems as if Sherer and the Agudah endorsed the attendance at this rally of present and former yeshiva men to honor the likes of Dayan.

Moshe Sherer wouldn't do a thing like that! Are you sure?

At the last convention of the Agudas Yisroel, Moshe Sherer appointed as keynote speaker of the convention, not a major rosh yeshiva, not a chassidic rebbe, but . . .

Who is . . . besides being a "radio star" and the incompetent overseer of a meat distribution center? . . . most recent claim to fame, just prior to the Agudah convention, was his being honored for active service on behalf of Israel Bonds! Are we sure that Moshe Sherer will never endorse Dayan and his Zionism and all of his anti-Torah policies?

One other thing about . . . He was also recently photographed at a party honoring Moshe Dayan, and the other men in the picture were Wolfe Kelman and Saul Teplitz (another Conservative movement big shot). That is the same Wolfe Kelman who has stated that even if the Conservative movement would not ordain women, he would do so on a personal basis. It is these men with whom . . . is proud to be photographed in that great bastion of Jewish journalism, the Algemeiner Journal.

Is it at all possible that we might nominate the likes of . . . over Kelman, Dayan Schindler, etc. as the greatest danger to Judaism? Maybe. But we have another thought:

How does this Agudas Yisroel get all that money to stage its fancy conventions and pay Moshe Sherer's salary and do all of the other "vital" things necessary for the perpetuation of Judaism (beyond the exorbitant costs to those misguided individuals who attend its conventions)?

Ethnicity is one answer. When the Russian Jews were in trouble, the Agudah's response was to start a large outreach program that was sure to attract equally large government grants. When the Iranian Jews were in trouble, the same thing happened. The senior citizens are always in trouble, so the Agudah's greatest grab at government grants involves them. There are also the stabilization grants, the job training grants, etc.

But when an organization gets so much of Uncle Sam's money, it has to at least show something for it. The situation involving the senior citizens is an excellent case in point:

Part of the responsibility of running senior citizens centers is to keep the old folks entertained. So, on one occasion, the Agudah took them to the Atlantic City casinos for amusement. This is the same Agudah that publicly moralized about having to change the site of its conventions away from that sinful New Jersey gaming metropolis because of the seedy atmosphere in which the Agudah would find itself. Apparently, either the Agudah believes that every senior citizen under its care is no longer required to do mitzvos, or the temptation of all that government money is so great that it gives itself a special exemption from morality and Torah when the price is right.

On another occasion, the Agudah took its senior citizens on a trip to the Radio City Music Hall in Rockefeller Center. Just prior to watching the movie, which is bad enough, the poor senior citizens were treated to a live display of the world-famous Rockettes - a bunch of scantily-clad singing and dancing girls performing a routine that less than 100 years ago was even banned in Paris!

Many of the senior citizens who are served (or shall we say "manipulated" and "exploited") by the Agudah are Torah observant Jews and have tried to adhere to the Torah way throughout their long and

dignified lives. they can no longer like innocent pornography so make some mo

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dignified lives. Now, in their declining years, when they can no longer fend for themselves, they are led, like innocent sheep, to displays of this kind of pornography so Moshe Sherer and his boys can make some money!

A footnote to this sorry tale is that when one member of the Agudah (a bit less hypocritical than the rest) heard about what was being planned, he raised the roof. So the good, honest, moral, straightforward Agudah denied the whole thing. Not exactly convinced, the member called up, pretending to be a senior citizen inquiring as to how he could arrange to go, and the obliging Agudah office provided him with the data and the hour of departure of the buses for Rockefeller Center - five minutes after denying that they were undertaking the project at all!

The suspicious caller confirmed for himself that the least trustworthy, most conniving group of all was the piously hypocritical Agudah itself. But he is the rare exception.

To the non-Jewish and non-religious world, the Agudah represents strict Orthodoxy and adherence to Torah. Even the large majority of the Torah world unfortunately is still taken in by the Agudah's distortions.

Everyone knows about the shunning of Atlantic City for conventions, but not all know of its embracing that place for senior citizen money. All know of the Agudah's vigorous opposition to Torah Jews being seen in theatres, but few know of its endorsement of them for a high enough price. All know of the Agudah's public criticism of Moshe Dayan and Alexander Schindler, but just a handful know of how it will work hand in hand with them when it best serves its financial and political ends.

The crimes of a Wolfe Kelman and an Abba Eban are well-known to Torah Jews. Easily identifying such enemies of Orthodoxy makes them less dangerous to us.

The greatest, most real threats to our way of life comes from within, from Moshe Sherer and his ilk, who violate just enough things to pose the greatest danger of all.

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On the Sabbath of September 8, Rabbi Simcha Waldenberg, Rabbi of Ezras Torah community, situated alongside the Ramot Road, was cruelly beaten by the Zionist police, along with Rabbi Uri Blau and was hit over his head and face with a walkie-talkie and had to be hospitalized with stitches placed on his head and face. (Doctor's report below).

Dr. E.H. J. Schussheim  
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 כתוצאה מנפילה על הרצף

Benjamin Banach, a Belgian citizen, was so cruelly beaten, by the Zionist police, on August 18, his hand and foot were placed in cast. (Doctor's report below.)

23/8/79  
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 (3) בנאך בנאך שר האוהב  
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Dr. E.H. J. Schussheim  
 SURGEON  
 18, K'tav Sofar St. Jerusalem

# Three Books Are Opened 30 Years After The Victory Over The Nazis

by Reb Moshe Schonfeld of blessed memory

## "THE LAST ESCAPE"

There are people who think that just as time heals wounds, so does it cover up crimes, and that the statute of limitations, whose passage we are opposing in Germany is justified in our midst. Therefore, today, 30 years after the second World War, there are faithful Zionists who dare to reveal to the Jewish people some of what is known to them, as they try to lighten the burden of bitter memories from their consciences.

Ruth Klueger recently published a book, "The Last Escape" in English, which tells of the events on the ship, "Darian". The author was a member of a kibbutz and was sent to Romania by the "Mosad" in order to organize the activities of Aliyah-Bet (an illegal immigration which brought thousands of Jews to Eretz Yisroel, contradicting the orders of the British Government based on the "white paper", which closed the gates of Eretz Yisroel to refugees.) Ruth Klueger went to Carol, the Romanian king, and received, despite British warnings, permission for the voyage of the ship "Tiger Hill" which contained potential illegal immigrants. The ship anchored on the shores of Tel Aviv, in spite of the warning shots with which the British fleet greeted her. We only present this material about the author of "The Last Escape" to demonstrate her devotion to the Zionist activities as she was always a loyal member of the labor movement and of several Zionist organizations. One should note that her book was written together with Peggy-Mann, author of the biography of Golda Meir.

The main point of Ruth Klueger's long story can be narrowed down to a shocking accusation: In the middle of World War II 1100 Viennese Jews fled to Kladova in Yugoslavia, which then had not yet been captured by the Nazis. It was necessary to save these Jews while there was still a chance. There was an American Jew by the name of Shmarya Zameret, who purchased and equipped the ship, "Darian", for the explicit purpose of sailing her and the refugees of Kladova to Eretz Yisroel. Although the Darian could carry no more than 900 passengers Dr. Spitzer, the Jewish representative in Yugoslavia begged that the rescue of all 1100 Jews be speeded up, since the ground of Yugoslavia was virtually burning under them.

At this crucial moment, an order from the Jewish Agency signed by Mssrs. Sharett, Golomb and David Hacohen, who was in charge of the "Mosad"

and its representatives in Romania, arrived in Romania to turn over the "Darian" to the British. The British paid the Jewish Agency 15,000 pounds sterling for the "Darian" so they could carry out a fantastic plan with the Kladovan refugees being abandoned to their fate. Here are the details of the plan which was worked out by the "Haganah" and British espionage agents. The Darian would sail on the Danube, supposedly to pick up the Kladovan refugees. But in reality, it would be full of explosive material, and when it would get to the "iron gate" where the Danube flows between two stone walls, it would be exploded and would sink, thus closing off the Danube for a few months. Germany received oil at that time from Romania via the Danube. The closing off of the Danube would cause heavy damage to the Nazi war machine and also assure cooperation between the Jewish Agency and the British powers.

To the credit of the American Jew, Shmarya Zameret, and Ruth Klueger, it should be emphasized that they refused to comply with this disgraceful order. Their correct argument was that one shouldn't abandon the Koldovan refugees because of higher level politics. These unfortunate debates lasted many long months. It wasn't until February 19th that the Darian sailed with a cargo of 798 illegal refugees who had seized the ship in Varna, Bulgaria, and ordered it to Eretz Yisroel. There they were imprisoned in Atlith, but at least they were able to stay alive.

Meanwhile the British backed out of the plan to explode the Darian on the Danube. The British espionage agents understood what the Jewish Agency did not, that one shouldn't abandon human life for far fetched plans. Furthermore, the British Government declared it would wash its hands of any scheme where the perpetrators had no chance of remaining alive.

But the relinquishing of the Darian by the Jewish Agency, after the British pulled out, was to no avail: The 1100 refugees of Kladova were slaughtered by the Nazis upon the capture of Yugoslavia a short while later. They paid for the manipulations of the Jewish Agency leaders with their lives.

The unfortunate principle thus prevailed: that our so-called cooperation with the British in the war was more important than saving hundreds and thousands of Jews from the claws of the Nazis.

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## "B'Magel Ha-Sosum" --

Mr. Ben Yecheskel recently published a book, ("B'Magel HaSosum") "On the Sealed Path", consisting of the notes of a soldier in the Jewish brigade during the period of the holocaust. It is difficult to ascertain if these notes are imaginary or true. The main thing is that they are backed by quotes from papers and decisions of organizations and that they sometimes arrive at daring conclusions which reveal some and conceal even more. Yet in that which is revealed, there is enough to disclose the apathy of the "Yishuv" in Eretz Yisroel to the terrible news coming from the valley of death, and also to prove that this knowledge was delayed during the crucial years and thereafter delivered very selectively.

Rightfully, the author accuses; "I do not believe that the community of people in Eretz Yisroel are apathetic to their brothers' suffering and are not ready to take appropriate action, and make a supreme effort. At any rate, it seems to me that this was only a failing of leadership, the shepherds of the flock. It is difficult for me, but I cannot refrain from expressing the suspicion that here, too, it was the work of the fear of the unknown (which is perhaps instinctive), that maybe a total involvement in the matters of rescue would harm other internal causes."

And thus, while the burnings in Auschwitz and Treblinka went on, "The United Kibbutz found it the proper time to throw a party for kibbutz representatives. In Ein Charod there was an elegant dinner in which about 10,000 kibbutz youth participated, and a few weeks later, the Kibbutz Artzi felt it was proper to renew the tradition of folk dances at Kibbutz Dalia - a tradition which had been stopped for a few years because of events in Eretz Yisroel. At these dances, thousands of Kibbutz youths participated, along with others."

Yet this display of apathy is nothing compared to the provocative coldness to the letter of encouragement sent by the leaders of the Polish Zionists in Palestine on the occasion of the 25th anniversary of the Balfour Declaration: "You, are millions of brothers who have been uprooted and are suffering, as even the darkest generations of our history in exile did not, do not let your spirits fall. We will all stand by your side in an effort to help you come and settle to this land, as soon as possible. The way is paved before you and you will realize soon and in our time the great dream, the Jewish Nation at peace in its homeland." The self praise in this letter, which pretends to address millions of brethren when there remained in Poland but a few thousand, and the imaginary promise to bring them to Eretz Yisroel instead of finding other possible means of saving them, is typical of the Zionist leaders. On Feb. 15, 1940, Dr. Nachum Goldman turned to American Jewry with an ultimatum: "Our demand of the democracies is to

help, in a positive and serious manner for Jewish settlement in Eretz Yisroel. The Polish catastrophe has emphasized the importance more than ever, of our living in Eretz Yisroel. The old dream of Eretz Yisroel is the only reality which can bring us salvation." If this is the only possibility then, of course, it is a pity to try to find any other means of rescue.

At a meeting of the executive committee of the Zionist organization of America in March, 1940, Weizmann's letter was read, which said: "Despite the stormy condition of the world and the dangerous situation in which our people are placed, there shines in the horizon a spark of light to lead us to our goal the setting up of a free Jewish homeland - and I believe that this is the decisive aim which must stand before our eyes" (again ignoring any efforts to rescue on a worldwide scale.)

When Weizmann met Brandeis in the middle of 1940, at which time it was hoped there would be practical results in the field of rescue, the two did not discuss this issue. On the other hand, Dr. Goldman, who was present at the meeting reveals, "Optimism reigned between them regarding the tragedy happening to the Jewish people. The two are convinced that Eretz Yisroel is the main hope, perhaps the only one, as a solution to this general problem".

But Weizmann did even better when he met with Roosevelt, President of the U.S., - the man who at the height of the holocaust prevented entry to the U.S. to thousands of survivors and the granting to them of immigration permits. (The President who refused to even once bomb the roads that led to Auschwitz and even Auschwitz itself) The President who, during the early war years, refused to warn the Germans because they might think him a friend of the Jews, this same Roosevelt, said to Weizmann (again according to Goldman who was present at the time of the discussion) "That when the day comes, Eretz Yisroel will be brought into account as the homeland of the Jewish nation". Regarding the annihilation of European Jewry, "Weizmann expressed his satisfaction at the great deep sympathy that the President revealed to World Jewry in its time of trouble."

To the author of this book, the great truth lit up before him and he says: "I have arrived at a paradoxical thought. Probably our attraction to the Zionist idea is what caused the leaders to concentrate on the problem of Eretz Yisroel and to see the Zionist issue, not just as a future solution, but as an immediate solution for the nation being annihilated".

It was not enough for Weizmann that he stood aside and didn't lift a finger to save those condemned to death, but after the headquarters of the Zionist activities committee was closed down when the Germans captured Poland, Weizmann wrote a declaration to the head of the English

government which made World Jewry a fighting force in the war. Weizmann wrote: "It is my desire to ascertain, in a clear manner as possible, the declaration, that the Jews are standing next to Great Britain. We will fight on the side of the democracies and we are prepared on all issues, big and small to place ourselves under the leadership of the British government. The Jewish Agency is ready to occupy itself immediately with making arrangements for utilizing the strength of the Jews and their technical abilities". This was a declaration of war which aroused the wrath of the Nazi Serpent to a boiling point. Along with this, Weizmann forgot (or rather gave up on) his demand to his democratic allies that they give the Jews the rights of a fighting force, including not harming the elderly, women and children.

Because they feared that setting up a worldwide united Jewish front for rescue would harm the Zionist cause, the Zionist organizations opposed any plan of this sort. In the document of the rescue committee, it states: "When the extent of the holocaust involving Polish Jewry became known, the Aguda turned to the Jewish Agency with the suggestion that it establish a cooperative representation of all Jewish organizations in the world for the rescue effort. The Agency brushed aside the suggestion. In a letter from the directors of the Agency to Rabbi I.M. Levin, one of the leaders of the Agudah, it was stated: the directorship of the Agency feels that periodic attempts to establish, with every new trouble another world organization would probably add to the chaos". In the eyes of the directors of the Agency, the holocaust was nothing more than a "new trouble".

The tragedy which accompanies the holocaust was compounded by the fact that the Zionist movement was considered the spokesman of the Jewish people authorized to declare war, as well as to relinquish any means or attempt to rescue.

The book, "On The Sealed Path", does not reveal the entire cover up of the criminal acts of the Zionist leadership, but it makes a definite contribution to uncovering some implicating details that were quoted here. The author does not have it in his power, or perhaps does not have the facts, to stand by the gates and shout the cry of the daring accuser.

*"M'Shatfay P'eulah" - "Collaborators"*

"My creations are drowning in the sea and you sing praises to me?" Dov Tzachor, in his book, "Collaborators", chose the topic the holocaust - mainly the scene involving Slovakia - and turned it into a terrifying drama. The play is based on a bibliography of tens of books and hundreds of passages included in them. The intent is to conceal the deeds of the leaders of the Jewish Agency and to present them as victims of the evils of the democratic nations. Callousness is especially

present in Sali Meir, the representative of the Joint in Switzerland (while ignoring the fact that he was a front-line Zionist activist). He was the man to whom the pleading and cries of Rabbi Michael Dov Weissmandel and Mrs. Gizi Fleischman, fell on deaf ears. The author's attempts to defend the "collaborators" - the Jews active in public life in Slovakia - who put together the great rescue plan which was to save a million Jews at the cost of 3 million dollars and to shatter with this downpayment the ovens of Auschwitz.

But what do we see from this book? We discern exactly the opposite: The Zionist leaders do not sit at all on the seat of the accused, rather, it was the "Collaborators" in Slovakia, the holy and pure, who were cleansed by their suffering, their plans and deeds; it is as if they were in need of the author's defense. But the truth bursts out from amidst the fog and several passages from the book, itself, support the real facts, which we have repeatedly stated before. The heads of the Agency abandoned the Jews of Europe for "lofty" political reasons - which were in reality, very low.

Eliezer Livneh, who prepared a foreword to the book, writes among other things: "If not for Adolf Hitler, the holocaust would not have begun in 1940 in full force; and without Roosevelt, it would not have continued until 1945 bereft of any attempts to rescue those murdered. The fact that the West acquiesced to the annihilation of the Jews made possible the extent of the destruction, and this acquiescence was knowing, methodical and with intent. Weizmann and Stephen Wise expressed complete faith in Roosevelt and Churchill and saw to it that no one disturbed either their calm or their war effort."

Livneh voiced a great truth when he wrote: "Not lack of knowledge of what was happening in Nazi Europe caused paucity of our efforts to limit the holocaust. These things were known at the beginning of 1943", says Rabbi Weissmandel. Yet these things were known even before that, but terrible dullness of feeling and understanding caused us to not see saving our brothers as our foremost obligation. The Jews of the West who assimilated with Gentile concepts, judged things by the standards of the nations of the world and not according to the laws of our holy Torah. It was like the ideas and status of those Jews in Eretz Yisroel whose Zionist dream was limited to Israeli politics, and who tried to fight Hitler as if the white paper didn't exist and to fight the white paper as if Hitler didn't exist. (in the words of Ben-Guiron.) The phrasing is deceiving. How is it possible to fight the white paper as if Hitler didn't exist? Can one do something in Hitler's time while ignoring him? And can one identify the war of the Western nations against Hitler with the fight of the Jews against him and his cohorts? Not the war, not its aims, and not its outcome. We have learned: They won and we were vanquished."

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These sentences should be carved with fiery letters on every Jewish heart; the obligation to remember, and not to forget, not only the crimes of the nations, but also of the Jewish war criminals.

For Sali Meir, time was not pressing. He answered coldly to such "Collaborators" as Rabbi Weissmandel and Mrs. Fleischman: "I am not shaken by your arguments, First the Germans must give positive proof that they are changing their way's."

Even Dr. Goldmann, in the speech he made in Paris in the middle of 1964 says: "I will never forget the day I received a telegram from the Warsaw Ghetto addressed to Stephen Wise and myself. In it, the question was asked why the Jewish leaders in America did not decide to demonstrate, night and day, on the White House steps, until the President of the U.S. would give an order to bomb the death camps or the trains going to the camps. They refrained from such actions, because the leadership was then of the opinion that it is prohibited to disturb, by stormy demonstrations, the war effort of the free world against the Nazis."

In an article by Joel Brand, (the emissary of Hungarian Jewry who transmitted the German plan to save a million Jews) under the heading, "Were There Possibilities for Eichman's Proposal?"

("Ha-aretz", May 31, 1957) it states: "The Jewish Agency knew that saving the Jews wasn't counted among the aims of the Allies. Even so the Jewish Agency did not assume the handling of the battle against Hitler's aim to wipe out the Jewish people, but tried, like one of the Allies, to participate with the others in the attempt to defeat Hitler. From the point of relative strength, the Jewish Agency fought like a flea by the side of an elephant. Because of this, Hitler succeeded in wiping out the majority of Jews in his territories, and therefore, it is no wonder that the representatives of the Jewish Agency in Constantinople caused the failure of my mission."

We must remember that the failure of Brand's mission cost one million Jewish lives.

The book "Collaborators," in spite of its intention, also points to the true guilty ones the - leaders of the Jewish Agency.

Three books have been opened, whether or not this was the wish of the authors, whether it was against their will, the truth shines out from between the lines and paves a path for itself.

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# AUSTRALIAN BROADCASTING TRIBUNAL PUBLIC INQUIRY

## RADIO STATION 3CR MELBOURNE

I, MARK BRAHAM, hereby state:-

I have read the Submissions of Evidence from various bodies and individuals addressed to the Australian Broadcasting Tribunal in connection with the Public Inquiry into Radio Station 3CR Melbourne and would now submit further evidence as follows:

**RACISM:** My qualifications to comment on this vital aspect of the Inquiry are non-academic: they derive from a wide experience in intimate contact with a variety of national, ethnic and religious groups, and personal involvement with the subject since childhood. As a schoolboy in London in the thirties, attending a Church of England school at the height of the Nazi-fascist onslaught on the Jews, from whose effects we were not entirely immune in England, I had good reason to feel and think deeply about racism. I left school at the outbreak of war in 1939 and went up to Cambridge University where I was in residence for two terms and completed First Year of an Honours degree in Economics. However, after Dunkir I decided that reading Economics while the Nazis overran Europe and threatened England and world civilization was not a fitting occupation for an 18 year old British Jew in sound health. Most of my Jewish friends had been members of the Territorial Army and had been called up at the outbreak of war. In July, 1940 I volunteered for one of the newly formed "Young Soldiers' battalions formed for Home Defence. After a year in the ranks I was sent to Sandhurst for training as an officer and passed out with my commission two weeks before my 19th birthday. I was posted to an English country regiment but early in 1942 answered a call for officer volunteers to go on attachment to the Indian Army. I served 18 months in India, most of the time with a Gurkha Paratroop battalion and was then posted as a reinforcement to a Gurkha battalion in Italy. I was in action in that theatre of war until the German surrender in Europe in 1945.

As I had served overseas for over 3 years I was granted leave to the UK and from there was posted to Northern Ireland. I was demobilised in 1946 after six years service.

In those six years I served with soldiers of many nationalities, different racial and ethnic backgrounds and religions. My friends, with whom I shared the intimacies of army life on active service, included Christians, Sikhs, Hindus and Muslims. After the war I served in the CMF with Australians.

My experience caught me that there is no such thing as a national group free from racial bias. I found in India that racial prejudice, which extended to religious bias and caste discrimination was incomparably worse than anything we knew in England, traditionally the most class ridden society in Europe. Gurkhas held Indians in contempt and Indian martial races, in turn, despised the non-martial races.

Racism breeds hatred; hatred leads to violence and war. I have dealt with the subject of Arab responsibility for the perpetuation of the Arab refugee problem and would now discuss how racism in an Arab country has instilled hatred into the Refugees.

An Arab writer, Rosemary Sayigh, who is writing a book on the Palestinians, cites these examples of such racism in the attitudes of some Arabs to the Palestinians:-

"In the early refugee period the Sunni Muslim people of Sidon used to call the nearby Ain Hilweh camp 'the zoo'"(1)

"Sometimes the symptoms of their 'otherness' were simply pointing, of ridicule, often they took the form of verbal assault and cursing" (Footnote: "Curses are shrewdly worded to give maximum impact. Favourites are: 'Go to your country!' and 'Go and fight those who threw you out!' In Arabic the direct curse is far less wounding than those aimed at the victim's identificatory group, father, country, and 'best and oldest of the Palestinians') (2)

"As a small boy in the south Lebanese village, one of the interview sample had dipped his finger in a pan of tomato paste being prepared by a woman of the village. The woman had cursed him and thrown the paste away, not because he was a refugee, but because he was not a Shiite." (3)

"A woman in her mid-50's from a small camp in South Lebanon: 'When we left the camp, children used to point at us calling 'Look at that Palestinian!' Often we would return weeping." (4)

"Another man commented, 'There are Arabs who treat us worse than animals' (5)

Whatever grounds the Israeli Arabs may have for complaint I do not believe that racism at the social and personal level in Israel is comparable with that meted out by some Arabs to the Palestinian Arabs. Racism may indeed be at the heart of the problems of the Middle East, as it may well be at the root of most international problems, but to shift all responsibility for racism in the Arab world on to Israel is to cast that nation in the traditional scapegoat role traditionally occupied by the Jew. In that sense, anti-Zionism had indeed become the new anti-Semitism.

Racism, like other human faults, is a fact of life. Zionism is charged with legalising and institutionalising racism in its ideology. I have shown that because Jewish identity, even in Zionist Israel, is ultimately a religious identity, the concept of race cannot be considered inherent in the Zionist credo.

### SELECTIVITY 1- 3CR

The most conspicuous selectivity in the Submissions of the supporters of Station 3CR is apparent in the omission of any reference to the attack on me launched by VJBD in 1968. The outcome of that attack was the eventual closure of the Australian Jewish Herald, Australia's oldest Jewish newspaper. The issue was the right of a Jewish journalist to write, and a Jewish newspaper to publish, articles critical of Zionism. Had the supporters of Station 3CR called me as a witness I would have informed the Inquiry that, so far as the Australian Jewish community is concerned, they have been fed a steady diet of Zionist pap since the closure of the Australian Jewish Herald ten years ago. Those who manage and control existing Australian Jewish newspapers are, with some honourable exceptions at non-management level, Zionist sycophants. The kind of articles I should have written for the Australian Jewish press, had there been the remotest chance of their publication, have been sent to England where they have been published.

I refer, in particular, to 'The Face of the People' (Appendix 1) and 'The Czar, Hitler and Amin' (Appendix 2), articles critical of a Board of Deputies and Zionist policy respectively.

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There was obviously a most compelling reason why the attack on the AJH was not used in any Submission by a supporter of 3CR, for surely Zionist 'censorship' is a crucial issue in this Inquiry. The reason, I suggest, is because the supporters of 3CR had been warned that my evidence would not be selective.

I am not qualified to comment on much of the evidence given in the Submission by Marion Woolfson because my visits to Israel have been of short duration and I do not speak Hebrew. Of course it is terrible when, as she says, and I believe correctly, that Arab houses have been blown up as a punishment for alleged harbouring of terrorist. But if I were an Israeli whose child had not returned from school and whose remains had to be hosed out of a bombed school bus I would hardly find it in my heart to weep for those who had doubtless applauded and may have been accomplices to the murders. They, after all, still had their lives, if not their home.

Marion Woolfson is Jewish and a journalist. I, too, am Jewish and my heart is still in journalism. I too, have 'taken a stand' against Zionism and 'suffered professionally because of it'. Nor have I received 'support, either financial or otherwise, from any organisation'. Indeed my attitude to Zionism has involved me in years of bitter struggle for the right not to be a Zionist in a Jewish community. In 1969 I gave up most of what I had built up in Australia and took my wife and four young children to England mainly to get away from the social ostracism we suffered. My views cost me dearly in terms of financial loss and my career. As an observant Orthodox Jew there was not even the possibility of getting away from a Jewish community: I had to live near a synagogue, which I attend twice daily, and cannot, in any case, travel on the Sabbath or Holy Days. We had to live in a 'Jewish' district because only there could we buy Kosher meat and other food permissible under our dietary laws. We had to be near a Jewish religious standards and values.

There was a great temptation to cut ourselves adrift from a Jewish community, for both my wife and I had, prior to marriage, mixed extensively with gentiles. The reason we did not do so was because I could never escape the conviction that is somewhere buried in all Jews that every misfortune that comes upon us, either individually or collectively, has meaning and purpose.

The Jew cannot escape his destiny by cutting himself loose from his community. At one level, of course we can analyse and make judgments on the wickedness of the Nazis and the terrorists who murder indiscriminately; but at a deeper level we have to understand the meaning of such tragedies for our people, and act accordingly. For example, the pious Reb Moshe Shonfeld of blessed memory, wrote:

"The rabbis of Hungary, squeezed together in the cattle cars to Auschwitz, standing for long hours without food or drink, as many as 90 in a car, also saw the awesome fulfillment of these dire warnings in the Torah's list of retributions; maintaining that it all happened to us because we didn't come out strong enough against the Zionists." (6)

This judgment has been corroborated by the outstanding American scholar Rabbi Avigdor Miller who writes, in question and answer form:

"Is not the slaughter of the six million a refutation of Judaism? The European Jews were very observant of their faith, yet such a fate met them"

"On the contrary, this is striking corroboration of the teachings of the Torah. What happened to European Jewry came because they were not observant."

(1) But they were orthodox; and (2) no matter what faults they possessed, they were more observant than American Jews.'

They were not all orthodox; in fact, the great majority were not. The overwhelming majority of German, Austrian, Italian, Dutch and French Jews had been completely ruined by Reform, assimilation and intermarriage. Hundreds of communities had long had no Mikveh or orthodox synagogue; and the orthodox were a very small minority. In Russia the three million Jews succumbed almost entirely to Communist atheism; only a tiny number clung to the Torah. In Poland, Lithuania, Romania and Hungary the youth had come to despise the Torah; the older generations also had broken down entirely and were rapidly rolling downhill. The enemies of the Torah had the upper hand. The masses voted for the radical Zionists and radical Socialists, both groups being imbued with a violent atheistic attitude and a hatred towards Judaism. It is indeed true that the truly orthodox (the Yeshivah circles, and the Chassidic communities) in these lands were generally superior to whatever we possess in America; but the masses were lost or were rapidly going lost. Never before had any previous Jewry been so demoralized. What befell them was what had been foretold by the Torah; 'It shall be, if you hearken not to the voice of the L-rd your G-d to observe all His precepts and laws which I command you this day, that all these curses shall befall you and overtake you' (Dvarim 28:15) It is a great benefit for the Evil Inclination to regard highly the pre-war European Jewry in order to prevent any fear of G-d which could be gained from considering the European nightmare."(7)

Like Marion Wolfson, who ultimately comes of pious Jewish stock, as indeed do all born Jews, for the others were assimilated and disappeared from the Jewish collective, I have felt a sense of revulsion at the suspicion of Jewish involvement in injustice to our fellow humans. It is precisely because the Jewish soul is so imbued with concepts of justice and loving kindness that Jews who have not, for whatever reason, allowed themselves to be swept away by the Zionist idolatry react so strongly when suspicion of wrongdoing attaches to the Jewish people. That is perhaps why throughout Jewish history the worst critics of Jews have been of Jewish extraction: in attacking their own people they are at once finding an outlet for their Jewish instinct for justice and salving their conscience as renegade Jews by enlarging the human defects found among individual Jews out of all proportion.

I, too, like Marion Woolfson, was appalled in the aftermath of the 1948 war when for 20 years the Israel government obstinately refused to take the initiative in the matter of compensation, at least, for the Arab refugees. But to accept at face value the oft-stated and facile judgment on the origins of the tragedy is to refuse to face facts well-known to all objective historians.

For example, the Arab writer, Rosemary Sayigh, says this of a Palestinian ex-commando:

"He was one of those who blamed the Arab armies and leaders for defeat in 1948, and believed that if the Palestinians had stayed in their country they would have been nearer to liberation now."(8)

This statement says everything about the Palestinian exodus. There undoubtedly were cases where the Arabs were put to flight by deliberate terror tactics, but as an old soldier I should like to assure Marion Woolfson that such tactics in the heat of battle have not been unknown in even the best behaved armies. But the truth is, as the Zionists have always claimed, the main exodus was as much a part of higher Arab strategy as anything else. The reason for the exodus have been set out in a scholarly and sensitive account of the war of 1948 by the Rev. James Parkes, a Christian minister and scholar of international standing. (Appendix 3). Parkes is neither fool nor liar. I believe him.

**THE KASTNER CASE** This case is cited by ALBERT LANGER as evidence to prove 'collaboration' between the Nazis and the Zionists. Dr. Foster, the VJBD's expert witness, has argued that the 'sole purpose of the negotiations was to preserve some Jews from their otherwise inevitable fate at Auschwitz' and that Kastner, though found guilty by a lower court, was posthumously fully rehabilitated by the Israeli Supreme Court. Langer's response to this is that Dr. Foster is 'missing the point', the point being that the facts of Kastner's deals with the Nazis were not in question and his 'rehabilitation' by the Israeli Supreme Court simply proved that 'Zionism approves of collaboration'. To use Langer's words: 'The majority of the Supreme Court of Israel did not rehabilitate Kastner. They joined him.'

The facts of Kastner's 'collaboration' with Eichmann are not then in question: it is the meaning of those facts that is in dispute. Kastner's deal with Eichmann meant that the Nazis were able to transport the mass of Hungarian Jews to the gas chambers without fuss because they had been misled by the leaders they trusted, the Zionists. There was a deliberate programme of deception, initiated by Eichmann and Kastner and maintained by the local Zionist leaders. The deal was concluded successfully: the mass of Hungarian Jewry went innocently to their death and Kastner was permitted to rescue some 1600 Jews of his choice.

Albert Langer calls this 'collaboration' on the part of Kastner with Eichmann. By extension, this 'collaboration' is between the Zionists and the Nazis.

The use of the word 'collaboration' implies two things: (1) That there is agreement between the collaborators on the desired end (2) That both parties have freedom of choice. Collaboration implies a partnership.

Langer argues that Kastner and Eichmann, therefore the Zionists and Nazis, had a common objective: the destruction of European Jewry. I have dealt with the attitude of the Zionist movement towards European Jewry in World War 2: the Zionists became accomplices to the conspiracy of silence which was the policy, initiated not by the Zionists, but the allied governments. The Zionist acceptance of the loss of European Jewry was not collaboration with the Nazis in the sense that they were active parties to their destruction, it was, from their point of view, the lesser of two evils. In Zionist thinking the creation of a 'Jewish State' represented salvation for the Jews, not simply in the short term, but a permanent solution for Jewish homelessness with its attendant persecution and death. From its very inception, the political Zionist movement taught that Jews had to find their 'salvation' here on earth just as other nations had done: they had to win back their land and hold on to it.

The priorities were put by Yitchak Greenbaum in February, 1943, when he addressed a meeting in Tel Aviv on the subject, 'The Diaspora and the redemption';

"For the rescue of the Jews in the Diaspora, we should consolidate our excess strength and the surplus of powers that we have. When they come to us with two plans - the rescue of the masses of Jews in Europe or the redemption of the land - I vote, without a second thought, for the redemption of the land. The more said about the slaughter of our people the greater the minimization of our efforts to strengthen and promote the Hebraization of the land. If there would be a possibility today of buying packages of food with money of the 'Keren Hayesod' (United Jewish Appeal) to send it through Lisbon, would we do such a thing? No! and once again No! (9)

Greenbaum, a leading Zionist, was chairman of the acting Committee for the rescue of European Jewry. He was a

member of Israel's first cabinet and fiercely anti-religious.

The history of political man is a story of human sacrifice in the name of a human collective, whether that be tribe, race, religion, nation or state.

In Zionist terms, the state was created in 1897 at the First Zionist Congress: at the same time, though they were not asked, the Jews became the citizens of the conceptual state. If, in the interests of the state, six million had to perish, the Zionists accepted that.

If that is called 'collaboration' then the collaborators included all the allied governments, including the Soviet, and the Catholic Church, for while they all knew about the Holocaust, none did anything about it. Jews were at the bottom of the list of wartime priorities.

The Kastner case, however, comes into a category on its own: here was an instance of Zionists actually assisting the Nazis in their fiendish work. This says a great deal about Kastner and his associates, but it adds nothing to what we already know about Zionist policy. It does not by any stretch of imagination mean what Station 3CR says it means - that the Zionists were in league with the Nazis to destroy European Jewry. Nor does the rehabilitation of Kastner add to the strength of that biased reading of the facts. All it means is that of the five judges of the Israel Supreme Court two retained their Jewish conscience intact and three took the Zionist view that the Zionist Establishment at all costs had to be protected from so unfortunate an association. Israel simply could not afford to have its wartime leaders' reputation tarnished by association with a man who was found guilty of Nazi collaboration.

America could have its My Lie and its Watergate; Soviet Russia could have its de-stalinisation; West Germany its Nazis. All are strong powers with, despite internal dissidence, a strong silent majority of loyal citizens. Seventy five percent of Israel's 'nation', on the other hand, lives outside the borders of the state. The Zionists, with assistance from the Arabs, have created strong loyalties to the state among the 'expatriates'. Jews, particularly of my generation, have put their faith in Zionism: the Zionists dare not weaken that faith for they depend on the support of Jews of the Diaspora - morally, financially, politically. By hook or crook Kastner had to be reinstated. It proves the dependence of Israel on the Diaspora and the fact that Kastner might well have had more in common with Eichmann than with Jews. That is all.

There is another aspect to the Kastner case that distinguishes it from other cases of a similar nature. All the evidence about the affair came from Jewish sources. He was exposed by a Jew, Greenwald, found guilty in the lower court by Jews; the witnesses were Jews as were the journalists who condemned him. Jewish writers made the affair public. This is a point that cannot be over-emphasized because Jewish law states quite unequivocally: if a man is required to choose hostages to be handed over to be killed he may, in no circumstances, make such a choice. Even if the alternative is death for all. To hand over hostages, unless they have been specifically named, makes a man an accomplice to murder. So in terms of Jewish law, Kastner and the Zionists - were collaborators. The authentic religious Orthodox Jewish press have not denied it (Appendix 4). But in the laws of the gentile nations nothing is so clearcut: a parallel case would have created a legal wrangle and public debate. And the Zionists, a Jewish breakaway movement, have rejected Jewish law: they have based their laws on a mixture, much of it taken from the gentile democracies.

I cannot object if Station 3CR wish to judge the Zionists in terms of Jewish law, but I would ask that they show some

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#### SELECTIVITY :

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example, know that however restless and dissatisfied the people may be an appeal to patriotism in face of the 'common enemy' will restore unity. In the absence of war, the Jews have usually fulfilled that role: now it is the Zionists.

Only 25% of the Zionist nation live in Israel. The other 75% live as nationals of other states. When the pressures on Israel are lifted Jews lose interest in Zionism and the greatest problem for Zionists is to maintain Jewish interest in Israel. They have no real power over Jews outside Israel and dare not allow religious anti-Zionists to spread their message. Nothing has given Zionism a stronger boost among the Melbourne Jewish community than 3CR's anti-Zionist broadcasts.

Where the Zionists have tried hard to suppress articles and books, with some success, is in the restricted area of religious anti-Zionism: this is where it hurts most because it comes from Jews integrated into Jewish life and, in contrast to political anti-Zionism, is neither anti-Semitic nor distorted. The truth is painful.

Ben Hecht's book, 'PERFIDY', the first in English of its kind, came like an atomic bomb. Here was a book written with passion and all the dramatic flair of which Hecht was capable: a book, moreover, fully documented and from the pen of the man who was Menachem Begin's best known supporter in the USA. It told the story of Kastner's 'perfidy'.

It indicted the Zionist establishment of the period. The Zionists undoubtedly took steps to prevent its circulation, with a great deal of success. I only heard about it in 1970, nearly a decade after publication, and did not see a copy until 1973 - 4.

My own book, 'Jews Don't Hate' could not be suppressed because there had been too much pre-publication publicity, but the Australian Jewish press did their best to kill it: the Sydney paper called it a 'super schoolboy essay', the Melbourne paper ignored it. The London 'Jewish Chronicle' had it reviewed by Alfred Sherman. He could 'not understand' how Nelson came to publish it. As his review did not disclose the theme of the book, let alone its content, his readers probably wondered too. I tried to point this out but my letter to the Jewish Chronicle was not published.

When I came to Melbourne in 1970 to promote the book I was told that a woman had been unable to obtain it at Collins Book Dept. As Melbourne was the one city in the world where there was a ready made demand for the book I thought this was odd. I wrote to Collins asking why they were not stocking the book; they did not reply. My publishers, Nelson, were no more informative. More recently, I was approached by a Jewish group in New York, B'nai Yeshivoth, to act as their local agent to distribute their publication, 'The Holocaust Victims Accuse', an account of Zionist activities while the Holocaust was taking place. It is a shocking book and cannot be read by a Jew of my generation and memories without extreme revulsion. For obvious reasons, I tried to decline the offer, but in the end I was persuaded to accept, and felt obliged to do so because I like to think of myself as a Jew faithful to Torah and the Jewish heritage. And the Jewish heritage is the pursuit of truth and justice, whatever the consequences.

I registered a box number for the book's distribution. Shortly after the first advertisements were placed (from the USA) the matter was raised at the NSW Board of Deputies and it did not take long for the finger to be pointed in my direction and I came under strong pressure. It was described as 'hate literature', I decided to shift the responsibility. It seemed to me a good opportunity to make a 'test case' and let the rabbis decide whether the

truth should be disseminated, for the Board of Deputies at no stage claimed it was not true: they simply said it was dangerous to distribute. I pointed out to them that the book was a sequel to Ben Hecht's 'Perfidy' and with a similar theme. It was surely good enough for distribution in Australia. Here again one comes up against the paradox of Zionist censorship: what the Israelis can read may not be read by Jews in Australia. Despite the fact that I offered to accept rabbinic arbitration to decide the issue of the Book's distribution the campaign continued, by a lone Zionist fanatic intent on creating a hate campaign against me in the style of that created by the VJBD in 1968. I have no reason to suppose the NSW Board of Deputies were involved in this. These activities are usually conducted by zealous Zionists compensating for something or other - probably a guilt for failure to migrate to Israel. However, I am now labelled a 'scurrilous person' engaged in the distribution of 'scurrilous literature'. So be it.

This, despite the fact that I had agreed to hold up promotion of the book pending the outcome of the rabbinic arbitration and the matter was, therefore, sub judice. At this point I made the decision to withdraw my offer of arbitration. What after all, would be the point? The book has been endorsed by some of the greatest rabbinic sages in the world; the authoritative London 'Jewish Tribune' had accepted its veracity; it is sold at major bookshops in New York. And it is factually true.

There is an interesting sidelight to this. Anti-Semites of the radical left and anti-Semites of the radical right have not been able to agree about the Holocaust. While the former argue that the Nazis and Zionists planned it together, the latter say it never happened. There is obviously room here for more collaboration. Remember the Nazi-Soviet pact that enabled World War 2 to proceed smoothly?

Now if any book proved the Holocaust occurred in all its gruesome and horrifying detail it is 'The Holocaust Victims Accuse'. The writer, a pious and learned Jew, gives heartrending, documented and obviously factual details of the fruitless efforts made by the tragic hero of occupied Europe, Rabbi Weissmandel, to inform the world about the Holocaust, while it was happening. Truth rings out from every page. Yet the Zionists, instead of welcoming the book as the definitive answer to the neo-Nazi theory of the Holocaust 'hoax' want to suppress it because the accusing finger includes them in its compass.

There was a recent correspondence in the 'National Times' in which I became involved with John Bennett, Secretary of the Victorian Council for Civil Liberties. Mr Bennett is one who believes in the 'hoax' of the Holocaust - or at least appears to have serious doubts about the matter. He challenged me publicly to prove to him the Holocaust occurred. I sent him a copy of 'The Holocaust Victims Accuse'. I learn that he continues to argue the 'hoax theory'; he has certainly not been published retracting any of his doubts about the Holocaust. Censorship in the Australian Jewish press is most complete. If a point of view is likely to really upset the Zionists it is not published. The editor of the 'Australian Jewish Times' is a dedicated Zionist and misses no opportunity to publish items denigrating religious anti-Zionists. There is no right of reply. Like Station 3CR, the 'Australian Jewish Times' sees no reason to confuse the public.

However, the 'Australian Jewish Times' is certainly better than its Melbourne counterpart, the 'Jewish News', about which a Melbourne senior rabbi recently complained

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#### THE UN RESOL

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#### CONCLUSIONS:

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consistency and also view the Jewish claim to the Land of Israel in the same terms. Not the Zionist: the Jewish claim.

#### SELECTIVITY 2 - VJBD

The selectivity of the VJBD lies largely in its efforts to present the picture of a united Jewish community, divided only by differences of points of view, religiously and politically, but in the spirit of democracy, each tolerant of the other, the whole united under the banner of the VJBD. In projecting this wholly fictitious picture it has been necessary to dismiss the most learned and observant congregations as of little significance.

Arnold Bloch, for example, says of the VJBD: 'there is no significant organisation in the Jewish community with a mass membership which is not so represented.' As it is highly doubtful whether there is any Jewish organisation with a membership of more than a few thousand, anyway, the use of the qualifying term 'mass' is somewhat incongruous. The Melbourne community numbers only 30,000 and these are split up across dozens of organisations. But even if it were terminologically precise none knows better than Arnold Bloch that in Jewish teaching no significance is attached to numbers: the emphasis is always on the standards of Jewish learning and observance. And it is precisely those institutions with the highest standards of learning and observance who remain outside the VJBD.

It is ironic that the two main Submissions on behalf of the VJBD come from Arnold Bloch, the President, and John Levi, the Chairman of the Anti-Defamation Committee. Arnold Bloch is an observant Orthodox Jew and John Levi is the minister of the Liberal Jewish Community. John Levi uses the title 'Rabbi'; this title is traditionally used by Jewish teachers who have reached a very high standard of Jewish learning and teach Judaism. John Levi neither teaches nor practices Judaism: therefore, whatever his academic qualifications it is misleading for him to use the title. Arnold Bloch knows this. The Liberal Jewish movement has recently been described by a group of the most learned and respected heads of schools of higher Jewish learning in England and congregational rabbis as having "no relationship whatsoever to Judaism." (Appendix 5)

The VJBD's attempt to project the Jewish community as an ethnic group of diverse religions or none is Zionist policy. This wholly misleading description of what being Jewish is about has been tolerated for the past 30 years by many to whom it has been a source of hurt and resentment. The reason is that there has been a cry for 'unity' at all costs, the argument being that as all Jews, of whatever religion or shade of observance, went to the gas chambers, so we should unite in face of the common enemy which threatens to destroy the State of Israel. This is indeed a potent argument, but one I reject.

**Rabbinic sages whose views I respect maintain that the proposed solution of the Jewish problem is in fact the cause: that the real cause of Jewish suffering and distress is the existence and tolerance of Jewish breakaway movements like secular Zionism and Liberal Judaism. (Appendix 6)**

At the political level, my experience has taught me that people distrust what they do not understand. The average gentile does not understand what being Jewish is about: he cannot understand the inconsistencies of Jewish identity. That is why unjustified charges of racism against Zionism tend to stick: gentiles cannot understand why an irreligious Israeli should not be permitted to marry a gentile; or if, when he has done so, the children (if the woman is a gentile) are not accepted as Jews, unless converted. In my view the VJBD, by encouraging this spurious unity and presenting

the community as something it is not, is committed to a wrong and dangerous policy which all Jews should fight. With respect to JOHN HARVEY FOSTER, whose expert evidence has clearly exposed the absurdity of the 'racist' charge against Zionism, his definition of Zionism as a 'classical nationalist movement in the same sense as other nineteenth century movements' has missed the point that Jewish 'nationality' is not, and cannot be, equated with nationhood of states like 'Italy, Czechoslovakia or Poland'. Jewish 'nationality', for want of a better term, is of course a fact of Jewish teaching and history, as is its claim to the land of Israel, but it cannot be separated from authentic Judaism.

Zionism, in its modern secular form, proposes such a separation. It would be more accurate to define Zionism as being a movement which while sharing all the attributes common to other nineteenth century nationalist movements has, in addition, the long term objective of transforming the Jewish people and changing Jewish status and identity.

The process by which this transformation is being undertaken is through the workings of a democratic government in Israel and organisations like the Boards of Deputies in the Diaspora. Until the nineteenth century Jewish identity was established through laws and teachings revealed by G-d to Moses at Sinai. Because they are of Divine origin they are immutable and the Jews have therefore been indestructible.

#### ZIONIST CENSORSHIP

The influence and power of Zionists in the field of mass communications is wildly exaggerated. Accusations against the Zionists in this area verge on paranoia and are identical with anti-Semitic propaganda found in such notorious forgeries as the 'Protocols of the Elders of Zion'.

It is true that Jews are disproportionately represented in the communications industry, but it would be strange if they were not for the Jews have been a literary people for 3500 years. What is often interpreted as 'Zionist control' is more likely attributable to the personal views and political bias of the gentile management. The fact is that the west has been for 30 years - and by large remains - pro-Zionist. It is quite unrealistic to suggest this has anything to do with some sinister Zionist plot. The fact is that Zionism was backed by Britain and Australia played a leading part in the creation of Israel during Dr. Evatt's term as Secretary-General of the UN. Australia's most famous World War I soldier, Sir John Monash, a Jew, was the first President of the Zionists in Australia. Australia's most popular contemporary political figure, Bob Hawke, is a leading Zionist supporter. Moreover, the west is emotionally involved with Zionism since the Holocaust, identifies with Israel as the only democracy in the Middle East and is politically involved in its survival lest the whole area fall under Soviet influence. In western terms, Zionism still has a great deal going for it and Arab involvement with international terrorism has not diminished that support.

Where Zionist censorship does operate, with disgraceful efficiency, is within Jewish communities of the Diaspora. This curious paradox is due to the unique distribution of Zionism's 'nation'. A comparison with the Communist world, where a reverse situation exists, will explain the point. Communist parties in the democracies show a democratic face: they are at pains to assure us that under their form of communism all would be sweetness and light. But we know from experience that when communism comes to power - anywhere - free speech is the first casualty. That is because when a system (or a man) comes to power its true nature is revealed: the mask is dropped.

In the final analysis, the rulers of Soviet Russia, for



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that to fine out what is happening in Melbourne he had to read the Sydney paper. The truth is that both papers are basically, at management level, dancing to the secular Zionist tune, partly from conviction, partly because they would not be economically viable if they did not. It is no consolation to think the local Arab press is worse.

#### THE UN RESOLUTION

Sam Lipski has argued that UN resolutions carried by majority vote do not have the force and validity of the Universal Declaration of Human Rights to which every member nation was a signatory. The fact is that Human Rights do not have 'force and validity' because the UN decided so, they are laws given to Moses by G-d at Sinai, enshrined in Torah and handed down by the Jews from father to son for 3500 years. It has taken that long for the nations to reach unanimous agreement on the validity of the Torah teaching.

Nor is it, as Sam Lipski argues, of any consequence that the UN resolution that Zionism is racist was carried by a slender majority which reflect 'political alignments and power interests'. If the resolution had been carried unanimously by the whole assembly it would not have made it true.

What we are concerned with should be ultimate truth and intellectual honesty, not the shifts and stratagems of the UN assembly. Suppose next week a rescission motion of the UN resolution were carried and the western bloc succeeded with a motion condemning the PLO as a racist organisation would we then see Station 3CR broadcasting the Zionist viewpoint to the exclusion of all others?

Of course not. What is quite clear from the evidence produced to this Inquiry is that the power struggle on the international scene has been carried into the arena of Australian broadcasting.

#### CONCLUSIONS:

If you should visit the Mea Shearim quarter of Jerusalem you would find a metal plate affixed to the doorpost of many homes: on it is inscribed in three languages, Hebrew, Arabic and English: 'I am a Jew. I am not a Zionist.' Just imagine an inscription on the door of a home in Damascus or Baghdad stating: 'I am a Zionist', or in Moscow, 'I am not a Communist'. And these are the states that dare accuse Israel of 'racism' and 'Nazism'. Or dip into the Bible: it begins with the account of creation: 'In the beginning G-d created heaven and earth....' The rest of the Pentateuch has a strong theme running through it: how G-d gave the Land of Israel to the Jews. And this is the same Bible both Christians and Muslims venerate. No other country in the world is mentioned in the Bible as being the rightful heritage of any nation. All the members of the United Nations represent nations that at some time in their history achieved nationhood by pushing some other people out, often by killing them off. The only nation with a written title to their land, 3500 years old, is the Jewish nation. Why, then, do the Zionists find themselves isolated, their erstwhile friends of the past 30 years dropping off like the autumn leaves?

The answer is, of course, that the Jewish people have permitted themselves to be led astray by imposters Liberal 'Rabbis', secularists, atheists. The result is that whatever the Zionists do turns against them.

Of course there are double standards at work; the hypocrisy begins at the United Nations and extends through to 3CR. Consider the 'collaboration' charge: collaboration with the Nazis by the Arabs began long before World War 2: it accelerated during the war and

continued into the 1960's when Nasser's rocket programme was almost entirely in the hands of Nazi rocket experts. And practically the whole Arab world has been collaborating with Soviet Russia, on and off, for the past 30 years, despite fundamental religious opposition to atheistic communism. The record of Arab collaboration with totalitarian regimes is breathtaking in its scope and depth. How hypocritical can you get and still receive 3CR's blessing? Ten years ago it was my hope that the Muslim world might rise above tribal and national loyalties and bring a sense of religious integrity and sane perspective into the conflict, but there has been utter failure in this regard. There was even less reaction in the Muslim world to Amin's Ugandan Holocaust than the Pope's to the European Holocaust in World War 2. But hypocrisy does not begin and end with the Arabs and Muslims. The Palestinian Arab problem was largely a creation of the Arab leaders, and has been sustained by them. It has turned into a Frankenstein which threatens Arab unity and security: that is their nemesis. The Zionists have their Palestinian Arabs in Soviet Jewry. Certainly the problem of Soviet Jewry is very real, but one can feel only contempt for the manner in which their plight has been exploited by the Zionists. It would have been easier for Soviet Jewry, both in respect of conditions inside Russia and the granting of exit visas, if the Zionists had kept out of the picture altogether. Soviet Jewry are not, by and large, Zionists: the majority elect to go to western countries, not Israel. They want to leave because of anti-Semitism and one suspects this has been aggravated by Zionist propaganda because it cast doubts on the loyalties of Soviet Jews. Jews fought valiantly, in their hundreds of thousands, for Russia in World War 2. No less than 15 Jews reached general rank in the Russian armies. All this was forgotten once the Zionist bogey was raised.

Meanwhile, the secular leader of Australian Jewry, Mr. Isi Leibler, a man who made a career of anti-Communism, now has the concession for group tours for the Olympic Games, Moscow 1980. Thus we find that Australia's secular Jewish representative, 1979, the counterpart of Dr. Kastner in Hungary, 1944, is collaborating with Europe's other great totalitarian system to the extent that he is promoting what promises to become the greatest propaganda success for a totalitarian system of government since the Olympic Games in Munich in 1936. Of course there are rationalisations of the Zionist policies: like Dr. Kastner, Mr. Leibler can produce persuasive reasons why he has become one of the Soviet Union's most efficient salesmen in the west. But the fact remains: Mr. Leibler, who is not living in occupied Europe and because Soviet Jewry is not in immediate danger of physical annihilation, is more of a collaborator than Dr. Kastner. There is a striking contrast between the secrecy that surrounded the negotiations with Nasser to free Egypt's imprisoned Israeli spies in 1967 and the immense publicity campaign surrounding the Soviet Jewry issue. Again it is a question of priorities: in order to save the Israeli spies it was vital for Israel to avoid creating embarrassment for Egypt. But so far as Soviet Jewry is concerned, the question of Soviet embarrassment and its probable repercussions to the detriment of Soviet Jewry takes second place to Zionist political motives.

I have written as a journalist. I do not know much about Judaism and have no authority: I am simply a Jewish journalist dedicated to the proposition that where a journalist finds truth he is bound to record it. A great deal of what I have recorded will be new to many readers, but I assure them that the views that come through in my

Submissions of Evidence are by and large those being taught in hundreds of schools of higher Jewish learning (Yeshivos) throughout the world. There are some 200 in the Holy Land alone. These views come through in advanced study of Torah, because Torah conceals nothing.

The products of these Yeshivos are the authentic Jews of the next generation: the secular Zionists and the Reformers are intermarrying, assimilating and disappearing from the mainstream of Jewish life. The Arabs will come to recognise with whom they have to deal to bring peace and justice to the Holy Land.

The genuine Torah sage is a man unknown to the general public: he shuns publicity as he shuns positions in the secularised Jewish community. He would sit on a Council of Christians and Jews, but not on a board of Deputies, because he would refuse to give formal recognition to fraudulent religions posing as Judaism. He is, by definition, a humble man, because Moses was the humblest of men, and Moses is the Jewish Torah sage par excellence, the teacher of our teachers.

The Arabs, when they finally recognise the bankruptcy of their programme to destroy Israel, as they undoubtedly

will, will seek a genuine peace. They will come to seek it with the Torah sages because they will have recognised where their true interests lie. The Arabs will return to Jerusalem, but not by the sword.

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בס"ד  
והתמכרתם שם... ואין קנה (דברים כ"ח ס"ח)  
**And you were offered for sale,  
but there were no buyers. (Deut. 28,68)**

Each year in the period between May 15 and July 10 all Hungarian Jewish survivors of the Holocaust mourn their fathers and mothers, brothers and sisters, wives and children, who were slaughtered by the Nazis 34 years ago,

- Why did all Zionist fund raising organizations refuse, or allow others to send the ransom money demanded of Rabbi Michael Ber Weissmandel by Eichmann's aide Wisliceny, that would have spared Hungarian Jewry?



Rabbi Weissmandel



Joel Brand at the Eichmann Trial

- Why did the Zionists sabotage Joel Brand's humanitarian mission to save the lives of all Hungarian Jews, sending him to jail in Cairo, so he could not continue his negotiations with Eichmann.
- Who do these Holocaust Victims really accuse?

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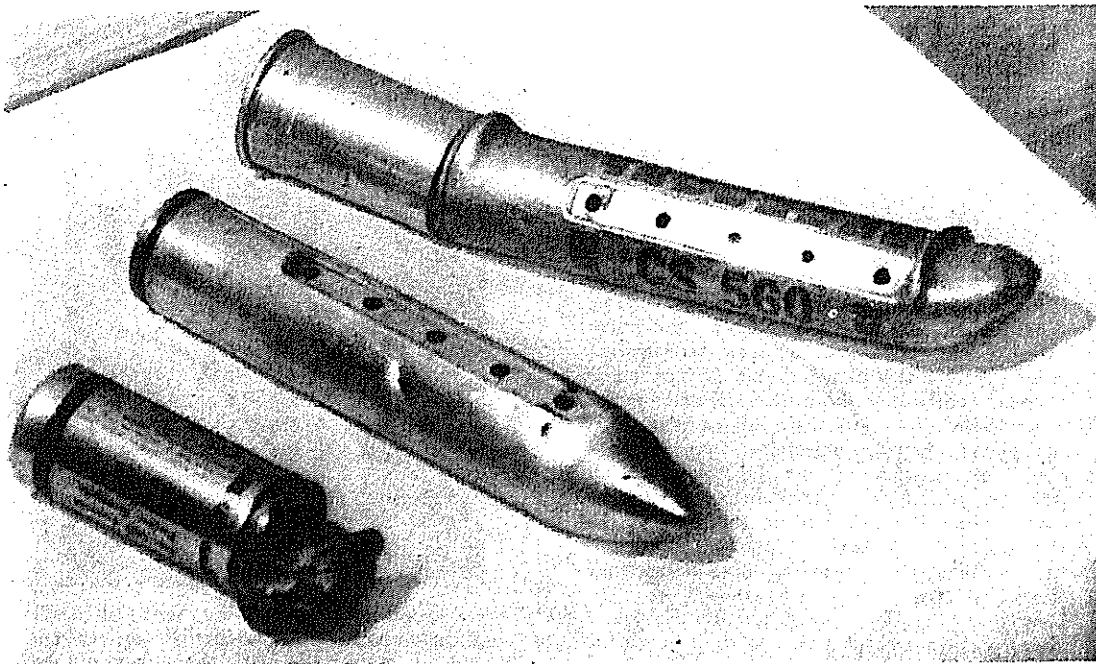


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The Zionist police on the Sabbath of September 8, placed a siege around Yeshiva Toldos Aharon, in Meah Shearim, shot in gas bombs and smoke bombs breaking all the windows, causing dozens of children and older men to faint and lose consciousness. This all took place in middle of the Sabbath evening services. (Picture of the gas and smoke bombs, found in the Synagogue).



Rabbi Uri Blau being beaten by Zionist police.

# דברי הוהו זברוננו

From the Sefer Vayoe! Moshe  
by the Satmerer Rebbe

from chapter 110

...What is worse, that orthodox Jews participate within this low and defiled Zionist State and work together with them in all government undertakings. Besides that by doing so they transgress many terrifying sins that each and everyone of them is in the category of "Yeharog Veal Yavor" as I mentioned earlier. But much worse is that on account of their participation they sanction the Zionist deeds for the whole world. And because of our many sins the entire world becomes groomed to accept this defilement, naively presuming that orthodox Jews have sanctioned it and G-d forbid, that all the sages and Rabbis of the previous generations who decried with self sacrifice the deeds of the Zionists, they had erred. But the atheists that have defiled the entire world with atheism, they foresaw the truth, and they are the saviors of the Jewish people. What good were the Rabbis of yesteryear, that devoted themselves to serve the Creator with their entire hearts and sacrificed themselves to impure belief in the hearts of the Jewish people and warn them to keep away from atheism as the verse testifies, "Do not get close to the door of its home" and now Torah observant Jews enter between them and take part in this regime that the Zionists conceived in atheism.

from chapter 116

They say that they do it all for the sake of Heaven to improve matters of religion and to compromise as a "sin for Heaven's sake". All this is very peculiar and strange. First its definite that even if all the 5 Agudists that are sitting there at one table with lewd and promiscuous individuals were saints and do not have any personal reasons, only for the Almighty alone, they would have no power to persuade the 100 atheists that only intend to wean people away from the faith. Concerning matters of the faith all the parties are the same to fight against whoever speaks for upholding the Torah.

Even the Mizrachi, that has more strength than the Agudah, and did much more for the Zionists and the State than all the other parties combined as they were those that brought most of the world into Zionism, dressing it up in a religious garb; even so, all their merits couldn't help them achieve even the one minor item, as the "who is a Jew" problem.

It's without any doubt, when the regime refrains at some stages of desecrating the faith, it is only because of the fear from the outside; that the truth should not be heard externally. Certainly they are not afraid of the 5 Agudists that they give them the honor of sitting in their government. Their (the Agudah's) entire existence is from them (the Zionist gov't.) They know quite well, that they do not have to worry



about them. Whoever has a brain in his head, can certainly understand that if the Agudah would not participate with them it would be possible to do more in the diaspora for the Torah's sake, with additional Rabbis and Roshei Yeshivos, and this would have an influence on the multitudes. This would assuredly be a factor in restraining them from many evil decrees and desecration of the faith. And it is also possible that then, pleas and requests would also be of some value. For they would heed the words of G-d fearing Jews because they would not have the strength given to them by the religious accomplices. Not at present when the Agudah is between the Zionists and under them, and the Zionists have a tremendous strength from this, they have lost very much. And that they keep themselves back in some cases from actions against our faith is surely because of the fear of the world outside of Eretz Yisroel and from those that have not entered any party and their eyes have not been blinded by bribes and can still speak the truth.

The Agudah people constantly say that they were the ones that took care of these matters of faith. I can ascertain on all their doings and sayings, that sitting between them is only a deterioration and it is not my will to go into length on this subject in this book. But the truth is witness onto itself.

From chapter 117

It is true, that even though they want that religious parties be among them to make them suitable in the eyes of the world, but they do not want that the parties become strong in their parliament, for the need of trappings, it is enough for them if they are very weak. Therefore, besides that they participate among them in everything if Torah observant Jews would not enter into the politics of a party and they would not request money, and honor from them, just an easing for the Torah observant

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Jews concerning matters of religion, undoubtedly they would be capable of making great strides in the area of religion. But since they organized themselves into this politics to be a party in the parliament, the regime knows that it is enough that they give them this bribe of money and honor and they have no need to do more for the benefit of the faithful.

from chapter 142

...So it is with the Agudah that fought with the Zionists. However, at the time that the Zionists wanted to accept them and make them a part of their regime because when they established their government they wanted to include all the religious among them in order to be strengthened, the Agudah entered with joy and happiness and they are for this Zionist State a great source of strength. We see now that this quarrel they had with the Zionists originally was not for the sake of heaven and therefore couldn't continue. So too, with the Mizrachi. Forever they (the Agudah) had screamed against them, they are destroyers of our faith. However when they were willing to accept them into this group, the Agudah became full of joy and happiness and gave it a name - the Religious Front - to be able to say they are battling for our faith. Contrary to what they had constantly called them destroyers. So on and so forth, many actions that cannot be brought down at length. During the previous generation, the Agudah wasn't exposed as much as it is today. It is presently not necessary to delve at length about the differences of opinion between the Sages of the previous generation concerning the Agudah. For what had been, has been. Now they have very much changed for the worse. All the great Torah Sages of the previous generations that meant for the Sake of Heaven to strengthen the Agudah never had dawned on them the present mockeries. The most reliable witness to this is the famous Gerer Rebbe Horav Avrohom Mordecai Alter of blessed memory, who was one of the chief supporters of the Agudah during his time and a public letter has been printed from him number 30 among his letters how he complained very much against those who would join a party that has free thinkers and secularists or he who would take a gift from them, which ruins and he warned about this. Therefore, it never dawned on him that the Agudah of which he was a part would do such. Afterward the Agudah joined the Zionists in their regime and the Mizrachi in their "front" and became one knot to be called "The Religious Front." And all of them, not only receive some sort of gift alone, but their entire existence and the entire upkeep of the Agudah and their actions and educational institutions is from those who come to uproot the

entire Torah, G-d forbid, and they sold themselves for their existence.

from chapter 143

...So it is with the Agudah. Those great sages that were with the Agudah at that time in the previous generation, saw it as it was then.

But they did not give their seal of approval on the name of the Agudah even if they would do things which shouldn't be done. This is ridiculous and stupid and shouldn't be bothered with.

from chapter 144

Whoever has some sense, can see how much they have been drawn into Zionism since they joined them, and want to please them. They speak heresy in the Zionist parliament and are not embarrassed to publicize this heresy in their papers.

When the broken and downtrodden Hungarian refugees came to Vienna ('56) lacking everything, the Agudah joined together with the Zionists to propagandize with all forms of contrivances and compulsion, with words and acts to bring them to Eretz Yisroel. Even though everyone knew, that they were given over into the hands of the Zionists yet in Vienna, and they brought them into free thinking places, where there is only atheism and heresy, Treifos and desecration of Shabos. etc.

And those poor people, even though they thereafter saw the terrible tragedy that had befallen them, to leave the Holy Torah G-d forbid, they were unable to do a thing and had no way to rescue themselves only through real self-sacrifice. Few are those that are capable to withstand such trials with self sacrifice. And in a short period the majority were turned into atheists - G-D FORBID. For heresy is different it persuades. And those that came to religious places are very poor without means of livelihood or apartments, however, they are not atheists, G-D FORBID. But the majority who were brought to Secular areas, many do not have any trace or remembrance of religion and assimilated between the atheists. And it doesn't concern anyone.

There were many innocent honest individuals among them, that would never have went to the Zionists in Vienna, for they knew of the Zionists and their ways. But the publicly urging proclamations and speeches of the Agudah and other manipulations by the Agudah fooled them into the net the Zionists had placed to ensnare them, by citing this is love of the Holy Land. This moved many true faithful Jewish hearts to the Zionists, as rescuers of the faith, and they fell into these broken pits. If the Agudah would have had housing or jobs for them, or even if

they would have brought them under their own authority to places they had wanted, there would have been room for error. But the truth is, that they had no absorption center, nor housing for even one night's sleep, and they had no way to provide them with food for even one meal and from the moment they were given over to the Zionists it was a certainty that the Zionist would

take them to secular places. There was no chance of even gaining any knowledge later of their whereabouts, nor what had happened to them. Even the travel expenses from Vienna were paid by the Zionists, and they were not in their own possession from the very first minute. Therefore, the Agudah with their own hands, gave them over into the hands of the atheists.



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An Appeal To All G-d-fearing Jews:  
**DO NOT DESECRATE  
 THE SHABBOS!**

We regretfully bring this matter to the attention of all G-d fearing Jewish residents of Flatbush, lest our silence be mistaken for acquiescence.

The "ERUV-PLAN" for Flatbush by certain rabbis and laymen is invalid. This is the P'sak (Halachic Ruling) of every recognized responsible Rabbinical Authority in New York.

Whoever contributes to this Eruv, will be contributing to the public desecration of the holy Shabbos.

Woe unto us that before our very eyes orthodox Jews would profane the Shabbos Kodesh for personal convenience!

The following injunction has been signed by the Rabbonim listed below:

We hereby declare publicly that it is forbidden to set up an Eruv in any neighborhood of New York or Brooklyn without exception. Even if an Eruv is set up, it will be forbidden to adults and children alike to carry within it.

|  |  |  |   |  |
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consciousness and had to be confined to a hospital bed. In the process of beating him, the police broke his arm and hand; broke a rib which entered his kidney; punctured his skull and head, which all caused a tremendous loss of blood, that drenched his shirt and prayer shawl.

Zionism

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by Reb M

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On the Zi