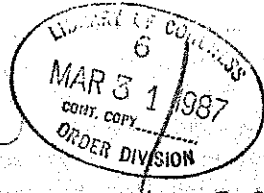


The Jewish Guardian



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March '80

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Translation of speech of Rabbi Mordechai Gifter on Zionism

Dean of Telshe Yeshiva Cleveland Ohio

Things have been happening lately concerning Jews. We have to know about this and we have to know how to look at these events. We have to look at them with a Jewish look - with a Jewish eye, and not the way the non-Jews look at such things. But there are some Jews who look at them the way the non-Jewish people do, and understand them the way they do. This is one of the greatest tragedies in Jewish history.

The Torah says,

זכור ימות עולם כינו שנות דור ודור

"Remember the past of the world, and understand each annal of the past for the future." If you want to understand the annals of the past, the changes from one generation to another - what is happening, to understand what it means - you have to look with another eye. You can't just look at the thing alone, but you have to go back all the way to the earlier times. You have to look back to the six days of Creation. You have to have a Creation view. If you give it thought and believe that G-d created the world, that HE is the supervisor over all the worlds, that HE doesn't leave the world for even one minute - if this is clear to you, and with this belief you look at today's world - it can lead to understanding each annal of the past for the future. Then you will look at these things and understand them, like a Jew should understand them. But if you don't know from remembering the past, then you are influenced from what you see today, and you don't look at it like a Jew should.

There is, today, an outburst of anti-semitism in the world: an anti-Semitism that was never before equalled in the world, that was never so sophisticated. It is comprised not of plain, empty wild words, but rather on such a high standard that it should be called 'politics'. This has never happened before.

It is axiomatic that Esau hates Jacob. But such an anti-Semitism that appears nowadays is different. It means that something is happening here. Of course, if you are a Jew, it hurts, and you start to scream and protest, and you make meetings about democracy. But idiots! What democracy? When democracy? It is hatred! It has nothing to do with democracy! And a Jew who is silly and gets excited about it shows that he doesn't think like a Jew should think, and it is a pity on him. Remember the annals of history! If we look back, where a Jew is to look, we see that the question is posed, where do we get the name 'Sinai'? From there came forth hatred ('sinnah'). We received the Torah and, therefore, others hate us. One is not allowed to get excited, because it can't be otherwise. But there are things happening which obligate us to stop and examine how they could occur. We know that Jews are hated, but to say that Jews are Nazis is not pure hatred. A person must speak with sense. He should be ashamed to say such words. It is just the opposite: We could feel that with our hands. To say that Jews are Nazis, Jews are racists - that is already another thing. Everybody had something to say. Hitler wrote a full-length book, in which he put forth reasons why to hate Jews. It had reasons, from his viewpoint, why it had to be that way. But to say about the most oppressed people in history - the Jews - and nobody has suffered as much as the Jews - that they are Nazis and racists means that we are involved in a situation involving a notorious hate unto death. Today, this is in a form of "United Nations", where everybody sits and everybody can speak, and they accept resolutions. And this U.N. has passed a resolution that Jewish people are racist.

But herein lies one other thing: The "language" from today's hatred is

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completely new, and this is a phenomenon to which we have to devote thought and which we must take into account. Today's language proclaims that it is not the Jews who are bad - it is only Zionism which is a curse on the world. Our villifiers don't say "anti-Jews", only "anti-Zionism". We know that they mean Jews, but the language is not Jews, only Zionists. And this is a clear and novel approach which, since the time there were Jews and there was anti-Semitism, was never before used as a method of bringing out the hatred. It means that we have to think about it, and when a Jew thinks and looks at the annals of the past, he has much to learn.

We know the truth. The truth is that Zionism is a curse, and that's the way it is. Zionism is murder! And that's what it really is, because it is true! Who threw Jews into the ocean when they wanted to travel to Eretz Yisroel in 1941? Who sank the boat (called the 'Patria') with about 1000 Jews on it? Who? The Nazis? Zionists did it! Yes, the Zionists! What is that? Is it not murder? Murderers!! Because of Zionism, one is allowed to kill Jews? Didn't these murderers say that the Jews of Europe are the "sacrifices" which we have to bring to have a Jewish "state" in Eretz Yisroel (G-d forbid)? Didn't they say this? Don't they have printed black and white statements which everybody can read? Didn't this man with the name "Yitzchok Greenbaum" say in Warsaw that all religious Jews should be thrown into the ocean? And all this because of Zionism! And he wasn't ashamed of these words! I ask you: Is this right? Is this being nice? Is this grace? This is MURDER! Without any excuse, it is murder! G-d comes and punishes us, and He says to us that if we brought up in our midst such and Esau - one who is against Torah, against religion, against everything a Jew is - then we suggest a hint to the world, and it calls us Racists, Murderers, Terrorists!

We are called murderers, who kill women and children. The Gentiles say this and it makes an impression on us, and we scream. How terrible! How can they speak this way about the Jewish people?

But it's interesting. They don't say that Jews are murderers. Only Zionists are murderers. This is an awesome thing. That repeats itself thousands of times and it doesn't stop. Some make protests. They write articles in the newspapers. They go to Washington to explain to the President of the United States what Zionism means - and that G-d forbid it's not this way - but we know the truth: **Zionism says and Zionism actually does with its own hands the killing of Jews for an "Ideal"!** Is it right that one Jew should kill another for an "ideal"? What right do they have to do this - to sink them in the ocean? Did you ever hear such stories as those that Jews forget and don't want to know? Yet this is what is being spoken from the mouths of the evil ones. They go and tell these stories to the U.N., for the whole world. But, in reality, this is being spoken to us from Heaven. G-d speaks to us, and wants to awaken us, and speaks to us through their mouths. A new language has begun: Therefore, a Jew has to decide why others speak to us in this way. It is only because we are being called into account in Heaven

Here is another interesting story: When the business began in the U.N., it started through a man who has been called the President of Uganda: 'Idi Amin'. He started using these words, and now it has continued much further along. Day after day, the world has been talking about this. It is a wonder: Uganda? Uganda cares for the world? Why is it this way? We could understand what is happening here if one has only a little bit of common sense. Who established Zionism? Was it we religious people who love Eretz Yisroel? Was it we, who say, "for the sake of Zion I shall not be silent"?

למען ציון לא אחשה ולמען ירושלים לא אשקוט

No! Zionism was established by a certain man who was a journalist in Austria: Theodore Herzl. He made Zionism! And he didn't believe in G-d! He lived with a non-Jewess! He had Gentile children - and he was the one who established Zionism! He wanted to "save" Jews, who, during those times, experienced many difficulties. Do you know how he said he wanted to save Jews? Let me tell you some history:

He said that Jews should go to "Uganda" in Africa, and establish there a "Jewish State". That is what he said, and that is what is meant by him: Jews, Zion and Jerusalem. But he saw that that suggestion was no good. Jews didn't want to go to Uganda. So he decided to speak a different language. He would tell them to go to Eretz Yisroel, to the Holy Land, and make it an old-new land (alt-neuland). That meant that the old land would become a new land. What does it mean: "a new land"? It would look like Austria like Germany and like France. We had to establish a Jewish state with the system of all modern countries in Europe. That was the idea of an old-new land. That is why it is no different if it was Uganda or in another land: If not in Uganda, we would make a Uganda in Jerusalem! That was the whole idea, and he wrote that clearly in his book - and from this, the state was established.

Today we see that this Uganda, which was supposed to be a "Jewish State", has been screaming that Zionism is racism. This is not a natural occurrence. We are being shown from heaven that we should come to our senses and understand what we are doing. Are we Jews or are we non-Jews? Are we to be like all other nations, G-d forbid? This is what Herzl writes there in his book. It doesn't contain even a hint about religion, as there is by all other nations of the world. This is because a "Jewish State" has to look like a civilized country in Europe - a nation like all other nations.

Our Rabbis have a good sixth sense. They sense things and they immediately came out with an alarm: that this is dangerous for the Jewish people and for Judaism. The world will get rid of Judaism this way. There will be a new form of Judaism. The French have a land. The Greeks have a land. The Americans have a land. The Germans have a land: They all have a land; so we also need a land. This is "Jewish Nationalism", and some will put all their strength into this undertaking so that the Jewish state should be a nation like all nations. The Jews don't need a Torah or a faith - they only need a state. Our great rabbis of almost 100 years ago warned us and saw that from this a great and terrifying destruction would result for the Jewish people. They saw that there would be a big tragedy coming to the Jewish people, because the Zionists put within their credo one iota of truth. A lie cannot stand on its own, so they put in a little bit of truth, which is called "Love of Zion" - you have to love Eretz Yisroel. But you also have to keep all 613 Mitzvos. So they put in this one iota of truth in order to change the complete lie. Jews became caught in this, and they didn't even feel they were being pulled into hell. Hundreds of thousands of Jews were lost because of this: they became atheists and secularists, totally devoid of Judaism. Along came today's world, in which was started a now form of anti-Semitism. It is called "anti-Zionism", and it has a reason. Truthfully, the nations of the world are speaking to us. We have to consider what form this message is taking, and that is something new, because it is made especially for us. We are being shown how much the epidemic took from Klal Yisroel. We have to awaken ourselves to the fact that Eretz Yisroel belongs to G-d. Eretz Yisroel is for Torah and Mitzvos, and not for a state. It can be a state sometime, but only when it will be to prepare the world for the Kingdom of G-d through the coming of Moshiach.

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Such a state the Torah does want, and then the complete hatred of the Jews will go away. It will be as the prophet says - "and all the nations will flow onto you" - but till then, we are not allowed a state. The Torah does not want it. It is contrary to the Torah and contrary to our faith. It is completely incomprehensible how anyone can be so silly as to perform a holy dance in front of such an idol, and not to feel that with this, we are taking upon ourselves the goal of being like all the nations. Even, they themselves, can't judge where they stand in this world, though they have a land and they have independence! And what does this independence mean? It is only as much as the President of America says they may have, and if they have a little bit too much, he presses his button sends his messenger the apostate, to say STOP: enough with it. If so, why are they making themselves so silly? Why do they yell? It is really nothing. It is only because Jews have no sense, and they say that we must believe in such things. so the world started speaking a language that would take Jews away from this mistake, because the Jews are sleeping. They don't know where they are at, and they don't know that they have to repent and free themselves from this epidemic.

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Translated speech of Rabbi Elya Svei

Rosh Yeshiva of Philadelphia

It is evident today that it is not enough to have been born in Eretz Yisroel. Being born in Eretz Yisroel – and even in Jerusalem – does not automatically endow one with holiness. One doesn't have the compulsion 'not to bow and not to kneel'. There are so many who do bend and kneel..

Something happened about which we cannot be silent. The students in the Talmud Torahs of Jerusalem, these holy children, were exposed to the mayor of Jerusalem, whose name, I feel, may not even be mentioned in front of the Holy Ark. This is whom was put close to the holy children in Jerusalem, so that he might speak to them. This means bowing down, and that means that they have knelt..

There has been no ruling regarding participation in the Jerusalem Municipal Government. No rabbinical organization has commented on it. It was left to individual consideration, and so we are permitted to discuss it and debate it. It is my opinion that participation in any way in the Jerusalem Municipality is questionable..

With what are we dealing here?.

We are dealing with the honor of the Holy Sabbath. The Sabbath is the partner of Klal Yisroel. The Sabbath had petitioned G-d to provide her with a partner. So HaShem said, He would give her a partner, and this was Klal Yisroel. What does 'partner' mean? It means that if you work together, the partnership will bear fruit. What are the fruits that have to come out? The fruits are the witness that HaShem created the world, and that for the honor of the Sabbath, one has to refuse to participate in certain things..

What kind of tragedy would it have been

Ed. Note: Rabbi Svei is referring to an affair at which 'Menachem Porush' the Agudah leader fooled hundreds of children into his 'Central Hotel' to honor Zionist Mayor Teddy Kollek of Jerusalem.

if the Agudah had not become involved in the Jerusalem Municipal Government? The whole world would say that the Agudah is religious and that she has some principles which she is not ready to forfeit – even for holy profits. Heaven's honor is at stake..

With what are we dealing here concerning the Sabbath? I was in Eretz Yisroel and I was fated to spend some time in Kiryas Sanz. In Kiryas Sanz there live very fine young men, our best young men, our bnei Torah, and they want to bring up their children in purity and holiness. Children should see a Sabbath. Why isn't it the right of these fine young men that in Jerusalem, to be able to bring up their children without their seeing desecration of the Sabbath? The authorities have built a highway which passes through their area, so that the children should see that one could desecrate the Shabbos. This tears the heart..

I have to tell you that there are in Eretz Yisroel, those who are not bowing down and not kneeling. There is a whole army of individuals in Eretz Yisroel who are not bowing down. There are bnei Torah – and when you start to speak about bnei Torah, you start to say that they are boys (children), who run around. But we are speaking about bnei Torah – not children who run around, but only bnei Torah who are the best young men. One is from the finest young men in Kollel Chazan Ish. Another young man is the Rosh Yeshiva in Be'er Yaakob..

The fate of the children of Teheran has become a modern tragedy. We are speaking only to our own people, so we can speak frankly. The story of the children of Teheran is a complicated one. I spoke to the Ponevitzer Rosh Yeshiva, who told me

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that they had made a beginning. They had hired a man of integrity, but he told me that that was only a beginning. We still have to keep vigilant..

530 children arrived in Eretz Yisroel from Iran. Of these children, only 190 are in religious institutions at this time. "Religious institutions" means, Mizrachi institutions, with the remaining 340 children in secular, free thinking institutions. Of the 340 children, 100 once learned in "Ozar HaTorah", but are now in secular institutions. The 190 children who are now in Mizrachi institutions are in a co-educational atmosphere (because boy and girls are learning together. In Iran, modesty was very important, but here boys and girls are mixed together, and that leads to complete licentiousness. Therefore, you have to know that there are in Eretz Yisroel, a group of young men who typify the finest ideals of Yiddishkeit. They do not bow before atheists. So we, the bnei Torah here in America, have to help the bnei Torah in Eretz Yisroel remain vigilant..

It says in Targum Yonoson Ben Uziel that one should not be a murderer, neither should one be friends or partners with murderers, and there should not be seen in Klal Yisroel murder. Why? Because your children should not be murderers. What does murder mean? The Even Ezra says that there is murder by one's hand and there is murder by speech - one can kill a person with a word. It is possible to be a fine Jew and still be a murderer. The Targum Yonoson says it is not enough that one alone, is not a murderer; he is also not allowed to be a friend of a murderer. One has to protest against them. One is not allowed to be a partner of a murderer. Each Jew has a responsibility to Klal Yisroel in that he must insure that no Jew is a murderer. Why?.

If you are only an ideological murderer,

and if you won't be able to keep away from this kind of murder, your children will be real murderers..

It says, "you are not permitted to be lewd". You should not be licentious. How does lewdness come to Klal Yisroel? There are a few kinds of lewdness. There is lewdness by word or mouth and there is lewdness with the eyes. Fine Jewish homes, often contain lewd reading material. And there are fine homes wherein is put a box (television) from which enters all lewdness into the house. And this is put in a place of honor in the home! What will happen to these children? What will become of them? No Jewish home may have a television!.

It says further, in Targum Yonoson, that one should not be a false witness. I want to stop here. In public life here in Brooklyn, there is false testimony. We have merited, through blood and sweat and with the Almighty's help, to establish large Yeshivos for the boys and Bais Yaakovs for the girls. And these schools produced students of whom all can be proud. But then someone comes and says that they are still incomplete. When the boys go out of the Yeshiva, they are still not finished - they still need more studies: they still have to go to "Touro College" to be well-rounded. That is the biggest false testimony against the Torah. The boys do not need such "completeness"..

One is not allowed to be friends with them! One is not allowed to be partners with them! What will be with our children? From where will our great Torah leaders come? From Touro College they will not come! And mothers of Gedolei Torah will also not come from Touro College, because the Gemorrah says that to merit children who will become Gedolei Yisroel, one has to have modesty. And modesty cannot be acquired in Touro College!.

Part II

This is the 2nd part of a selection of excerpts from N. Glaser's study of Zionism's role in the Holocaust period.

The Failure To Rescue The German Jews.

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

The British established the yearly quota of Jews allowed to enter Palestine. But the Zionists, not the British, were the sole determinants as to where these Jews would come from. Between Hitler's rise to power and the war only 22% of the immigrants came from Germany. Between 1933 and 1935, 3,743 Zionists came to Palestine from the United States, and another 1,305 Zionists came there from completely safe places as Britain, South Africa and Latin America.

Of course this did not prevent the Zionists from raising money on the basis of 'helping the German Jews'.

Immigrants had to meet standards set by the Zionists. Settlers could not be anti-Zionists, which immediately excluded the immense majority of German Jews who were organized into the German Citizens of the Jewish Faith, a militantly anti-Zionist grouping. But even if a perspective immigrant was a Zionist he would almost invariably be excluded if he was in poor health, was over 35, did not have a trade that could be used in Palestine, or did not speak Hebrew. These elitist standards:

"...restricted the work of the Palestine Office in Berlin, which was forced to reject the application of two-thirds of those who requested immigration permits to Palestine during the years 1933-1935... only a small number of individuals above the age 35 were granted permits."

This elitist approach to rescue was combined with complete blindness as to the extreme

danger the German Jews were in. At the 1933 Conference of British Zionists, one of the most prominent leaders of the period gave the official line:

"Taking a long view, Mr. (Harry) Sacher did not think the emigration of German Jews was likely to exceed 2,000 a year. From the Palestinian point of view... the qualitative side of immigration was more important than the quantitative, and it would be a mistake for Zionists to encourage a large scale immigration into Palestine without due regard to their special qualifications."

Other Prominent leaders expressed this point of view in the bluntest terms:

"Moshe Sharett's statement in 1935 that under certain circumstances it was necessary to treat the Diaspora with a degree of cruelty is also characteristic of this viewpoint. Two years earlier, Berl Katznelson had expressed himself in a similar vein. ("...and we know that we are not able to transfer all German Jewry and will have to choose on the basis of the cruel criterion of Zionism.")

"The most clearcut expression of this view, however, appears in Chaim Weizmann's speech before the Zionist Executive in 1935. On that occasion, he declared that the Zionist movement would have to choose between the immediate rescue of Jews and the establishment of a national project which would ensure lasting redemption for the Jewish people. Under such circumstances, the movement, according to Weizmann, must choose the latter course."

The reader might assume that, given the fact that they didn't want all the German Jews, the Zionist made some effort to get other countries to open their gates to the persecuted. But that is definitely not the case. This failure was most striking in America:

1 . Margalio, "The Problem Of the Rescue of German Jewry during the years 1933-1939; the Reasons for the Delay in their Emigration from the Third Reich," Rescue Attempts During The Holocaust (Yad Vashem), p.255.

2 . Post, Dec. 28, 1933.

3 . Margalio, Rescue Attempts, p. 255.

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"...In view of the great solicitude for the persecuted Jews of Europe shown by American Jews and their press, the general absence in the Jewish publications of this period of appeals for a more generous American refugee policy is particularly striking...Opinion," 'a journal of Jewish life and letters,' with a strong Zionist bent, was enthusiastic about a conference which "demonstrates that the American Jewish Community can rise to the occasion when the call goes out for aid to needy brethren overseas." The delegates "passed resolutions which assailed immigration restrictions in Palestine, urged establishment of a Jewish State in Eretz Yisroel, and endorsed America's policy of all-out aid to Britain." But of American immigration restrictions there was no mention.

"Congress Bulletin, weekly publication of the American Jewish Congress, also exercised caution regarding the question of refugees entering the United States."

In fact prominent Zionists played a sinister role in sabotaging the fight for reforming the immigration laws. ...the Jewish People's Committee, exposed the most glaring case:

"How many Jews are aware of the fact that when Rabbi (Stephen) Wise discovered that Congressman Donald L. O'Toole had introduced a bill into Congress providing for the opening of the gates of America to more refugees, he wrote to him and stated:

"I wish I thought that it were possible for this measure to be passed without repercussions upon the Jewish community in this country. I have every reason to believe, unfortunately, that any effort that is made at this time to waive the Immigration laws will result in serious accentuation of what we know to be a rising wave of anti-Semitic feeling in this country....

"It may interest you to know that some weeks ago the representatives of all the leading Jewish organizations met in conference to discuss the Presidents proposal and other proposals which have been made to waive the immigration barrier. It was the consensus of opinion that

such bills at this moment in the light of the inspired propaganda directed against the Jewish people, and circulated throughout the country would be injurious to the purposes which all of us would like to serve. For that reason it was decided that no Jewish organization would at this time sponsor a bill which would in any way alter the present immigration laws."

The Zionists Invite Eichmann to Palestine

The Zionists were still hoping to collaborate with the Nazis. Their last attempt to come to an understanding with the Nazis led them to invite Adolph Eichmann to Palestine.

In February 1937 the Haganah, now the Israeli Army, sent Feivel Polkes to Berlin to establish a link up with the SS. Eichmann was assigned to negotiate with him. We have the Nazi reports:

"His object, he explained to Eichmann, was to accelerate Jewish immigration into Palestine so that the Jews in their homeland might outnumber the Arabs; for this purpose he was already working with the British and French Secret Services and was only too willing to cooperate with Hitler Germany."

He also declared his readiness to provide Germany with services in the form of information, so long as that did not conflict with his personal objectives... He could, among other things, vigorously support the foreign interests of Germany in the Middle East..."

The quid pro quo was:

"...that Germany will assist Jewish immigration to Palestine and on the condition that Germany also ease the monetary regulations toward these emigrants."

But the outbreak of the Arab Revolt forced Polkes to return home for further instructions. He invited Eichmann to come to Palestine to continue the negotiations. In October, when Eichmann and his superior Herbert Hagen, arrived the British hustled them out. Polkes followed them to Cairo:

"The travel report of Hagen and Eichmann contains an exact rendering of the conversations

4 . David Wyman, Paper Walls: America and Refugee Crises 1938-1941, p. 2.

5 . Jews in Action: Five Years of the Jewish People's Committee, (undated) p. 7.

6 . Heinz Hohne, The Order of the Death's Head, p. 336.

7 . Klaus Polkehn, "The Secret Contacts: Zionism and Nazi Germany, 1933-1941," Journal of Palestine Studies, Spring, 1972, p. 72

8 . Quentin Reynolds, Minister of Death, p. 76.

that took place on October 10 and 11, 1937 in Cairo's Cafe Groppi... Polkes then praised the results of the Anti-Semitic terror in Germany: "Nationalist Jewish circles expressed their great joy over the radical German policy towards the Jews, as this policy would increase the Jewish population in Palestine, so that one can reckon with a Jewish majority in Palestine over the Arabs in the foreseeable future."⁹

As a token of the Haganah's actual willingness to aid the Nazis Polkes gave the SS two juicy pieces of information, which Eichmann noted:

"According to Polkes information, the Pan-Islamic World Conference convening in Berlin is in direct contact with two pro-Soviet Arab leaders: Emir Shekib Arslan and Emir Adil Arslan... The illegal Communist Broadcasting station whose transmission to Germany is particularly strong, is, according to Polkes statement, assembled on a lorry that drives along the German-Luxembourg border then transmission is on the air."¹⁰

But now that the Zionists were willing to take larger numbers, for cash, the Nazis weren't interested. They knew the British regulations; if the Zionists were willing to take in poor German Jews the British would accept them without requiring any money. It only meant that the Zionists would have to admit less of their members from other parts of the world. That didn't concern the Nazis.

More importantly, the Nazis were having second thoughts about Palestine. As a result of the Arab Revolt the British were proposing to partition the country. That would mean a miniscule Zionist statelet which Hitler saw as a Jewish "Vatican", with diplomatic status and therefore a possible problem for Germany. From 1936 through 1938 the Nazis lost enthusiasm for the Zionist gambit.

To come back into Hitler's good graces, Ernest Marcus, the Ha'avara representative in Germany, lobbied through the 'idealists' in the Foreign Ministry:

"(He)...compiled a memorandum which

emphasized the share of Polish Jews in the work of reconstruction in all its important phases, described the financial contribution of American Jewry and contrasted it with the small effort made by the Jews of Germany."¹¹

The Nazis soon realized that hindering German Jews from emigrating to Palestine was pointless. The fewer Jews coming from Germany, the more that would come from Poland. And they would still have the Jews on their hands in Germany. If the British wanted such a Jewish state it would inevitably happen.

Hitler's concerns about the sovereign Jewish state suddenly disappeared. British policy changed. It began to dawn on the British that they might have to fight Hitler. Establishing a Zionist state would only infuriate the entire Arab world and throw them into the hands of the Germans in the event of a war. That would jeopardize the Suez Canal and their control of the Eastern Mediterranean. This was too much to risk for a Zionist state which offered nothing in return. In the event of war the Jews would inevitably join them against the Nazis. Britain abandoned the idea of a Jewish state.

Hitler could now have his cake and eat it too. He could continue to prod the Jews toward Palestine and not have to worry about a Jewish state:

"One day Herr von Hentig telephoned me (Marcus) and asked me to see him. He informed me that the Fuehrer had made an affirmative decision and that all obstacles in the way of emigration to Palestine had now been removed."¹²

In July 1937 an Interior Ministry representative stated:

"...Hitler had decided that Jewish emigration should be concentrated on Palestine, because this would create... only one centre of Jewish trouble in the world, a centre which would be weakened by internal strife, would be easier for Germany to influence, and which could be opposed by concerted German counter-measures."¹³

9. Polkehn, p. 74.

10. Polkehn, p. 75.

11. Ernst Marcus, "The German Foreign Office and the Palestine Question in the period 1933-1939," *Yad Vashem Studies II*, p. 191.

12. Marcus, p. 193.

13. Robert Melka, "Nazi Germany and the Palestine Question," *Journal of Middle Eastern Studies*, Oct. 1969, p. 223.

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The Nazis had come to realize that it was not in their interest to scatter the German Jews all over the world. Wherever they went they became an anti-Nazi political force. Their agitation adversely affected German foreign trade. The Nazis began to pressure the Jews, not just to leave, but to go to Palestine¹⁴:

"Returning from the USA in January 1937, I (Dr. Max Grunwald) was ordered to appear at the Gestapo and told among other things that the Government looked with disfavor on emigration to the USA. 'You ought to go to Palestine.'

Eichmann, who in 1937 shared Hitler's temporary hesitations, became by 1939 a devoted scholar of the Zionist literature:

"The Palace of Baron Rothschild in Vienna... The Chief's name is Herr Eichmann. He meets the Jewish visitor with a sugary "Shalom" in Hebrew! 'Sprechen sie Hebraeisch?' he asks 'NO!' he exclaims with an air of supremacy. 'Surely you are a Jew! Surely, you ought to know your own language! And how about Zionism? Are you a Zionist? What? Not a Zionist! Ha, ha, ha.. Have you read what Herzl wrote 50 years ago? And Achad Ha'am? And Nordau?

"And thereupon he quotes, in fluent Hebrew, passages from Zionist classics and extracts from Palestinian papers! And then he rebukes his visitor: 'Why haven't you left us before? Why did you not build your country? You might have saved us your presence, and might have done something for yourself.'¹⁵"

There was, of course, another reason why the Nazis preferred that Jews go to Palestine rather than to America. As they told Dr. Grunwald:

"There we will catch up with you."¹⁶"

The Zionist-Revisionists

Menachem Begin's rise to power in 1977, after a life time of minority opposition within the Zionist movement, has created a renewal of interest in the history of his tendency, the Zionist Revisionists. Unfortunately public interest in the Revisionists seems to begin with

Begin's arrival in Palestine during World War II and his assumption of command of the Irgun Zvei Leumi, the Revisionists' military arm in the revolt against the British. Begin himself is largely responsible for this. His two books, *The Revolt* and *White Nights*, are strangely silent about his pre-war career. Yet he was already a prominent figure in the movement in that earlier period. His silence is not accidental. Unlike the immense majority of Israeli politicians the war did not leave him personally untouched. He was in Warsaw when Hitler invaded Poland.

He is silent because it is simply impossible for him to realistically discuss the actual politics of his movement in the 1930's. It is so sinister and fantastic as to be exotic. The rest of this short essay attempts to draw the bizarre picture of the movement as it developed in the Nazi era, and will explain Begin's personal abandonment of Polish Jewry as the logical end result of Revisionist Politics.

Vladimir Jabotinsky, the founder of the movement, was always the most militaristic of the early leaders of the WZO. It was his idea to set up a 'Jewish Legion' to help the British seize Palestine from the Turks during World War I. Unlike most early Zionist leaders he never pretended that there could be peace with the Arabs. His frank position was that the Arabs, like any other nationality, would never consent to have a part of their homeland, Palestine, fall under the mastery of another nation.

Jabotinsky put it very simply:

"If you wish to colonize a land in which people are already living, you must provide a garrison for the land, or find some "rich man" or benefactor who will maintain a garrison on your behalf. Or else give up your colonization, for without an armed force which will render physically impossible any attempts to destroy or prevent this colonization is impossible, not 'difficult', not 'dangerous', but IMPOSSIBLE."¹⁷

He once gave a celebrated interview to a journalist whom he met by chance on a liner crossing the Atlantic:

"He announced he would speak frankly, so

14. Dr. Max Grunwald, "About the Reichsvertretung der Deutschen Juden," *Yad Vashem Studies* (??), p. 46.

15. "A Hebrew Nazi: A Story with a Moral," *Young Zionist* (Lond.), Apr. 1939, p. 17.

16. Dawidowicz, *The War against the Jews*, p. 115.

17. Vladimir Jabotinsky, "The Iron Law," *Selected Writings of Vladimir Jabotinsky*, p. 26.

that revisionism would be mad clear... 'Revisionism,' he began, is naive, brutal, and primitive. It is savage. You go out into the street and pick any man-a Chinaman-and ask him what he wants and he will say one hundred percent of everything. That's us. We want a Jewish Empire. Just like there is an Italian or French on the Mediterranean, we want a Jewish Empire.¹⁸

Growing impatient with the British mandatory policies, he moved into Mussolini's camp. By 1934 the Fascists had set up a Revisionist naval training school at Civitavecchia and young Revisionists were attending Fascist Party political schools¹⁹. Mussolini gave Jabotinsky the highest complement he could bestow:

"For Zionism to succeed, Mussolini said to Rabbi Prato (chief rabbi of Rome, 1936-1938) in 1935, you need to have a Jewish State, with a Jewish flag and a Jewish Language. The person who really understands this is your fascist, Jabotinsky.²⁰"

Given these politics it is not surprising that in 1932 some of Jabotinsky's followers in Jerusalem could actually tell a trial court:

"Yes, we entertain great respect for Hitler. Hitler has saved Germany. Without him it would have perished four years ago. And we would have gone along with Hitler if he had only given up his anti-Semitism.²¹"

The Revisionists in Germany were not overly concerned with the Hitler menace: in 1932 they took it on themselves to set up a glider club to train pilots for the Jewish State of their dreams..

When Hitler came to power the German Revisionists, led by a banker, Georg Kareski, tried to become part of "the spirit of the times":

"With the aid of a number of young people from "Betar" (the Revisionists' youth group) ...he 'occupied' the building of the Jewish Community in Berlin in 1933. He was quickly forced to clear out, however, since the members

of the community refused to go along with this. The result of this foolish action was his expulsion from the ZVFD ...Kareski probably believed that the spirit of the times demanded such action and that the outmoded conceptions of the bourgeois-liberal Jews had to be altered in favor of national-Zionist views in this violent fashion.²²"

"The Useless Screeching of a Door"

It was the Palestinian Arab revolt of 1936 which pre-occupied the Revisionists in this period, not the Nazis.

Britain was the military defender of the then tiny Zionist Yishuv (settlement). But they saw Palestine through imperialist, not Zionist, eyes.

For them the Zionist "...enterprise was one that blesses him that gives as well as him that takes, by forming for England a little loyal Jewish Ulster in a sea of potentially hostile Arabism.²³"

It is not a coincidence that the infamous "Black and Tans" of Irish history should end their careers as the Palestine Police. The imperialist character of the regime was perfectly caught in the nickname of a crack machine gun unit. The Tommies called themselves "Pontius Pilate's Bodyguards."

The Arab revolt in 1936 started as a largely spontaneous uprising. Because of the avowed intent of the Zionists to take over the country, anti-Jewish feeling was high among the masses. There were attacks on Jews as such. But as the revolt became more organized, this aspect declined in importance. The Mufti of Jerusalem was becoming more cunning.

The Mufti, who saw the Germans as the enemy of both the British and the Jews, made contact with them. But Berlin was not interested in antagonizing the British in the Middle East, where Germany was weak. Hitler wanted British toleration for his policies in Eastern Europe.

Nazi military intelligence funneled money to the Mufti, but would do little more for him,

18. Robert Gessner, "Brown Shirts in Zion: Jabotinsky - the Jewish Hitler," *New Masses*, Feb. 19, 1935, p. 11.

19. Michael Ledeen, "The Evolution of Italian Fascist Anti-Semitism," *Jewish Social Studies*, Winter 1976, p. 12.

20. Michael Bar-Zohar, *Ben Gurion: the Armed Prophet*, p. 46.

21. *Die Weltbuhne* (Berlin), May 31, 1932.

22. Richard Lichtheim, *Die Geschichte des Deutschen Zionismus*, pp. 258-259.

23. Sir Ronald Storrs, *Orientalism*, (1937).

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24. Daniel Lev

25. Levine, pp.

26. Levine, p.

27. Schechtma

28. Levine, pp.

29. Jozef Lipsk

seeing him as incompetent.

In spite of his pro-Nazi orientation, the Mufti had learned from the 1929 riots. There could be no repetition of the 1929 massacre of 132 pious Jews. Resistance had to be focused on the British. Weaken the British and you weaken the Zionists. Fight the Zionists and you still have to contend with the British. Even Zionist historians are in agreement with this assesment.

"The Jewish Yishuv in Palestine suffered grave losses for many were killed and seriously maimed but it was obvious that the Yishuv was not the direct target of the Arab rebellion, but rather the Mandatory regime itself.²⁴"

The response of the Haganah was primarily to work through British military channels, enrolling its members as auxiliary police. This was not enough for the Revisionist "Irgun Zvei Leumi". Their response was massive terrorism on a scale far exceeding anything from the Arab side:

"In Jerusalem, a bomb was hidden in the market place of the Old City, the result of which was described in the headlines of the Palestine Post, 'Ten Arabs Killed in Old City, Jerusalem, 29 others wounded by bomb. Men, Women, and children Panic, Market a Shambles'... On the 25th of July, a bomb was placed in similar circumstances in the Haifa market and resulted in an explosion that killed 39 and injured 46... On August 26, a bomb was placed in Jaffa. When it exploded 24 Arabs were killed and 35 injured... It has been noted by various historians involved in researching this area of study, that these actions did not in any manner reduce the intensity of the Arab Rebellion.²⁵"

The cold-blooded character of these outrages is best portrayed by describing the reactions of David Raziell, the Irgun's commander:

"After each action, a drink would usually be called for. After an especially successful one, he and his body guard expressed their exultation by downing drink afterdrink. Yudel (the guard) next remembers waking up in the morning under

the kitchen table, with a clear view of Raziell calmly reviewing his maps.²⁶"

The Irgun's terrorism at first shocked even Jabotinsky who had been expelled from Palestine by the British, and who did not therefore have control over their local operations:

"Following a series of bloody reprisals by the Irgun, he called in the Irgun's officier de liason in Europe and, in the presence of this writer, told him: 'How can your Irgun people throw bombs in Arab quarters at random, indiscriminately killing women and children? You must at least warn the Arabs in time to evacuate the sections where you are going to retaliate.' ...as he told (Eliahu) Golomb two years later,... 'he had been struggling... with his conscience against hurting innocents.'²⁷"

But such heroics greatly inspired Menachem Begin, then the Betar leader in Poland:

"Begin recalls how deeply inspired and impressed he became after hearing the many legends which had started to surround the mysterious figure of Razi (as he was known in the underground).²⁸"

The Polish government feared Hitler. But seeing no French interest in crushing the still weak German regime, they accepted Hitler's overtures and signed a non-aggression pact.

How Jozef Lipski, the Polish ambassador to Germany responded to another Hitler proposal tells us what kind of aid one might expect from Warsaw. Hitler told Lipski":

"That he had in mind an idea for settling the Jewish problem by way of emigration to the colonies in accordance with an understanding with Poland, Hungary and possibly also Rumania (at which point I told him that if he finds such a solution we will erect him a beautiful monument in Warsaw).²⁹"

Of all the Zionist tendencies it was the Revisionists who came up with the worst

24. Daniel Levine, David Raziell, the Man and his Times (Phd.-Yeshiva), p. 156.

25. Levine, pp. 226, 229.

26. Levine, p. 237.

27. Schechtman..

28. Levine, pp. 212-213.

29. Jozef Lipski, Diplomat in Berlin 1933-1939, p. 411.

solution for Polish Jewry: outright capitulation with the Polish government. They sent Robert Briscoe, (who later achieved celebrity as the Jewish Lord Mayor of Dublin) to negotiate with the Polish Foreign Minister:

"I began by saying, Colonel Beck... On behalf of the New Zionist Movement (the Revisionist)... I suggest that you ask Britain to turn over the Mandate for Palestine to you and make it in effect a Polish colony. You could then move all your unwanted Polish Jews into Palestine. This would bring great relief to your country, and you would have a rich and growing colony to aid your economy.³⁰"

Jabotinsky proposed that the Poles help 'evacuate' one and a half million Jews to Palestine:

"I had first thought of "Exodus", of a second "departure from Egypt". But this will not do. We are engaged in politics, we must be able to approach other nations and demand the support of other states. And that being so, we cannot submit to them a term that is offensive, that recalls Pharaoh and his ten plagues.³¹"

If by now the reader has a picture of Palestine covered with Polish flags and Poland covered with frogs, let me assure the reader that he or she hasn't gone crazy-it was the Revisionists who went crazy.

The Polish government, of course, didn't ask Britain to make Palestine into a Polish colony. But these anti-Semites saw a good opportunity in working with the Revisionists. They decided to arm and train the Irgun. They didn't care if these Jews left Poland with a bomb in their pocket, just as long as these Jews left Poland. The Polish anti-semites set up military camps in the Carpathian Mountains:

"The curriculum was taught by Polish army

officers and consisted of Sabotage, Conspiracy, Secret Communications, Codes, Partisan Warfare, Planning of Terrorist Actions Against Various Targets, both Live and Stationary, and Basic Principles of Planning an Armed Revolution."

It could not be otherwise. The Zionist movement did not believe that Jews should want to live in Poland or even that they had a right to live there. Yitzhak Grunbaum, one of the leaders of Polish Zionism, and later one of the founders of the Israeli State, was notorious for his statement that:

"Poland has a million more Jews that it can possibly accommodate."³²

Abba Achimeir, an outspoken Fascist, the ideological leader of those Palestinian Revisionists who thought "Hitler has saved Germany", had once written, in a private notebook:

"I wish that a million Polish Jews might be slaughtered. Then they might realize that they are living in a ghetto."³³

Grunbaum and Achimeir were among the most famous names in Zionism.

What is revealed by these kinds of statements is that the Zionist movement had really ceased to be part of the reality of Polish Jewish life long before Hitler's arrival. The Zionist movement had not been a part of the struggle against Polish anti-Semitism and such a movement does not and cannot convert itself into a resistance movement in the hour of crisis. In such an hour it removes itself further from reality. The Land of Israel, the land Begin wanted to "conquer" became, for him and these other "heroes" of Polish Zionism, more real than the needs of the Jews of Poland.

30. Robert Briscoe, For the Life of Me, p. 268.

31. Jabotinsky, "Evacuation-Humanitarian Zionism," Selected Writings, p. 75.

32. Zosa Szajkowski, "Reconstruction" vs. "Palliative Relief" in American Jewish Overseas Work (1919-1939), Jewish Social Science, (XXXII), #1, 1951.

33. Jewish Daily Bulletin, Sept. 8, 1933, p. 1.

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SHERER IS AN HONORABLE MAN

by Pinchus David

We have read in the Agudas Yisroel's own publication, *The Jewish Observer*, a report on how Executive President Sherer and the rest of the Agudah condemn President Carter's Holocaust Commission for lack of sensitivity to the feelings of observant Jews when ceremonies are held in reform temples and churches. We, of course, also are dismayed by this secularization and commercialization of the death of our six million martyrs, but our reasonings go further: The Commission is headed by an atheist (Elie Wiesel) and includes a number of anti-Torah Jews whose very participation and suggestions are an affront to all of religious Jewry - living and dead. The Commission, its recommendations and its consequences are all "trafe", from start to finish..

But Sherer and the Agudah do have their own solution, and that is to put Moshe Sherer on the Commission so that he can make sure that everything is kosher. We know how concerned Sherer is with setting everything atraight: He cannot wait to run to the President and to the Atheist-author to get his picture taken with both of them. The more personalities added to the photograph seem to increase the Kashrus of his mission. But we harbor no suspicion whatsoever that it was umbrage at being left out of the original Commission membership that prompted Sherer to blast the Commission and its work, and that had he been invited to participate, the Agudah would have been conspicuously silent. We know that such honor could not have bought off Moshe Sherer.....

For Sherer is an honorable man!.

We are well-aware of the Agudah's self-righteousness in attacking so many other so-called "Orthodox" organizations, who

participate with non-religious Jews in joint functions that give equality and legitimacy to non-Orthodox Jewish groups as appropriate spokesmen for large portions of Judaism. We know that, as usual, the Agudah is only parroting the feelings of the Torah giants of the past four decades, who put clear prohibitions on joining such groups as the Synagogue Council of America and the Conference of Presidents of Major American Jewish Organizations, which put conservative and Reform under the same umbrella as Orthodoxy. Yet, we concede it was a bit extraordinary to see Sherer and Co. at the "Rally Against Terror" some time ago, because it was, after all, a Conference of Presidents-sponsored function.. But there was, we were glad to learn, a good reason! The Torah Sages made a special exception to their prohibition because this was in the name of "Pikuach Nefesh" (saving of lives). We are sure that Sherer can find an equally good excuse for running to Washington D.C. to attend holocaust ceremonies, even when they were held in a church, because he unquestionably asked the Torah giants for permission and it was undoubtedly granted,....

For Sherer is an honorable man!.

And, of course, when Secretary of State Cyrus Vance invited a cross-section of "Jewish leaders" to come meet with him and develop "a candid discussion about the policy of the American government in its efforts for peace in that area" (to quote the *Jewish Observer*, again), it is obvious to even the casual on-looker that Sherer must have asked Torah leaders if he could participate. Otherwise, he not only wouldn't have gone, but the *Observer* would have condemned, rather than praised the gathering (since it again legitimized secular

Judaism). Just the thought that the Agudah and the Observer were compromised depending on the issuance of an invitation to Sherer, is simply an unthinkable idea to us, because....

Sherer is an honorable man!.

We see how Sherer and one of his counterparts in Eretz Yisroel, Rabbi Menachem Porush, an Agudah Knesset member there, had their pictures taken when meeting with Jerusalem Mayor Teddy Kollek about problems connected with Kollek's ill-starred stadium project along the Ramot Road. We remember the time that some saintly rabbis in World War II refused to meet and negotiate with "Kapos" because it was forbidden to even look an evil man in the face, but we are sure that Rabbis Sherer and Porush found a permissible way out, as the publicity value was so critical. Perish the thought that we should think otherwise.....

For Sherer is an honorable man!.

We note that in the April 24 issue of the Agudah's own Israeli paper, Hamodia, there is a report that thanks to Sherer's and Porush's meeting with Kollek, peace once again reigns on the Ramot Road. This was also corroborated in those American paragons of truth, accuracy and Torah, the Algemeiner Journal and the Jewish Press, in their reprint of Agudah press releases of March 9. In the previous issue we had a letter from Rabbi Pesach Levy of Jerusalem refuting Agudah's claim that they brought an end to the violence against the Orthodox Jews of Jerusalem. But we must wonder if Rabbi Levy isn't somehow mistaken, because President Sherer would never lie to us. How could he?....

For Sherer is an honorable man!.

The good Moshe Sherer is anxious to share some of the honors due him with Porush and that other saintly Knesset giant, "Rabbi" Shlomo Lorincz. And rightly

so! After all, they selflessly gave up those rewards which would normally accrue to them when the Agudas Yisroel entered Prime Minister Begin's governing Likud-led coalition by turning down proffered Cabinet posts in favor of Begin promises to pass Agudah-sponsored Torah legislation. That Begin hasn't kept some of those promises and several Torah leaders want the Agudah to leave the government was highly predictable, therefore, we will not bore our readership with too many "we told you so's". But it is interesting to note that though neither Porush nor Lorincz walked away with the spoils of Cabinet posts, they both were given very influential, prestigious (and we might add, personally profitable) Knesset chairmanship. But let us not blame our friend Moshe Sherer for being in league with them. Just because the whole world knows that they are crooks, how could Moshe Sherer be expected to know it? He certainly doesn't do anything similar when he gets the chance, because....

Sherer is an honorable man!.

A favorite "cause" of Sherer and the Agudah, both in America and in Eretz Yisroel, is 'Chinuch Atzmai', the agudah's network of 'Torah Schools for Israel'. In 1979, a Chinuch Atzmai propaganda pamphlet showed a map of the 'State of Israel', presumably indicating how the school network is expanding to all corners of the 'Jewish State'. The 1980 update shows a very different version of that map, reflecting those areas of the Sinai and elsewhere that were recently given back to Egypt. All this is well and good, except for one thing: Which map 1979 or 1980 accurately reflects 'Biblical Israel'? If it was 1979, how does the Agudah go along with 1980's alterations? And if it was 1980 all along, how does the Agudah go along with possession of all that territory in 1979 that does not belong to us - and never belonged to us in the first place? Before printing the maps each year, did Chinuch Atzmai and

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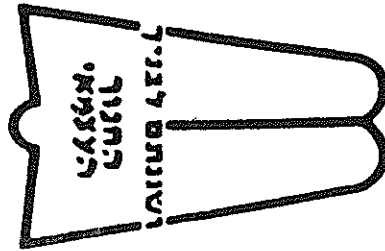
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אדר-ניסן תשל"ט

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| Pardes Katz | Tirat Hacarmel |
| Petach Tikva | Tzefat |
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| Ramat Gan | Yesodot |
| Ramat Hasharon | Zichron Yaakov |
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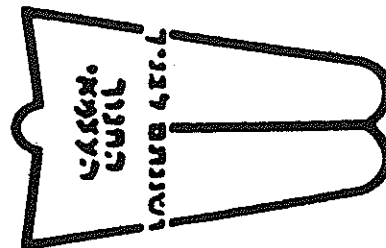
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אייר-סיון תשמ"מ

Give lunch to a needy child

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| Netanya | Rishon Lezion |
| Netivot | Rosh Haayin |
| N'vei Yaakov | Shaaraya |
| N'vei Yosef | Tel Aviv |
| Ofakim | Tel Chanan |
| Otzem | Tiberias |
| Pardes Chana | Tifach |
| Pardes Katz | Tirat Hacarmel |
| Petach Tikva | Tzefat |
| Raanana | Yahud |
| Ramat Amnitar | Yavne |
| Ramat Gan | Yerucham |
| Ramat Hasharon | Yesodot |
| Ramat Rechasim | Zichron Yaakov |



specialist, no matter how distasteful its leaders may find this procedure. We will attest to the fact that several important school officials and leaders of large chassidic groups have told us that they have attended Agudah functions (thereby enhancing Sherer's prestige) only in order to keep him from cutting off their AARTS certification. But we know that Sherer isn't all that evil: He is only doing it to unite Torah Jewry in the same spirit suggested by the true Torah leaders of 60 years ago. He wouldn't use blackmail or extortion....

For Sherer is an honorable man!

Being a successful Agudah politician takes a great deal of talent and work. Not everyone can match Sherer's cleverness and discretion. He has learned that it can be quite useful to his image to devote great blocs of his time to fighting "challah" fraud and like dangers to Yiddishkeit, while sitting on the sidelines and doing nothing during the major portions of the battles over women's draft in the Holy Land, the desecration of the graves of sainted rabbis, the construction of the Ramot Road to Kollekt's new stadium, etc. The latter are controversial issues that would not help Agudah's image to deal with immediately. It would be better to let the 'extremist' and 'fanatics' take the initial plunge and then show up when the issue has been resolved to take the lion's share of the credit for acting as cool-headed, restrained and diplomatic peacemakers. But we know the real reason why Sherer and the Agudah act this way. It is not considered wise politically to be involved in controversial battles. Let the idealists do it. Practical politicians can gain much more mileage for their programs by being more discreet. And as the success for their idealistic programs is for the benefit of all of us, there are just some individuals and ideas which must be sacrificed (it was Lenin who said that "you can't make an omelet without breaking eggs"). The ends do justify the means. And

those ends are all worth it. They cannot be otherwise, for....

Sherer is an honorable man!

Politically, Sherer and the Agudah know who their friends are! They are forever vigilant to see who would be a good ally, even if it were the devil himself. A fine example of this is a recent Aguda function where two of the guests of honor were Elizabeth Holtzman and Andrew Stein. What do we know about the honorees? Stein, recently elected as borough president of Manhattan, built his "crusading" reputation on the backs of Orthodox Jews, garnering headlines by accusing a different Jew of crimes every day. Flatbush Congresswoman Elizabeth Holtzman, even more than Stein, resembles a bloodhound in her relentless pursuit of Torah Jews and their subsequent jailing made her appear the citizens greatest defender and protector.

Holtzman and Stein are both Jews, yet they constantly committed the fundamental sin of "m'seera". In previous times, the Jewish community would condemn a "moysoor". But, of course, we are not concerned about such problems today. Or at least, Sherer and the Agudah aren't. For once, Holtzman and Stein need Sherer for something: It is clear that Holtzman will be running for the U.S. Senate soon (at least that will get her out of the House of Representatives), and Stein is contemplating it. The Agudah though it cannot OFFICIALLY support any candidate, has found ways in the past to skirt the law and make clear who the Agudah favorite is in several major races. The support of Sherer and his cohorts would be quite useful to Stein or Holtzman. As for Sherer, since picking the right horse has proven profitable once (his former right-hand man, Mendy Shayovich, now works for Governor Carey and gets Sherer a lot of influence in Albany), he wants to do it again.

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Thus Sherer and other Agudah leaders have amply demonstrated to us how they will indeed barter with the devil for the sake of their interpretation of how to further Torah Ideals. How can it be any other way....

For Sherer is an honorable man....

Before we close our defense of Sherer and his integrity, we might take a brief peek into some of the internal workings of the Agudah. In the last issue of the JEWISH GUARDIAN, we ran a letter from several students of Bais Medrash Govoha (Lakewood), in which they tearfully reported on what really goes on at Camp Bnos, the Agudah's summer diversion for young girls. Without repeating the details of that sorry episode, we just must recall that it involved the gangster tactics of a 30 year old former waiter at the camp who threatened and harassed Rabbi Uri Hellman for the latter's defense of Torah standards in the camp, in the face of the on-rushing tide of secular and Zionist influences. The good Rabbi Hellman, for example, somehow found something wrong in a man and woman team, teaching by example, demonstrating to the girls how to dance to disco music. Moshe Sherer could not be expected to get involved in this scandal because he is too busy with much more important things (like 'challah' fraud), which are vital to the spread of Yiddishkeit. We know this is the case, for....

Sherer is an honorable man!.

Finally, there is one more Agudah project that we must discuss, particularly in honor of its upcoming actualization: the Knessia Gedola, scheduled to take place in Eretz Yisroel in January, 1980. To represent the vital American presence there, Moshe Sherer and some of his administrative staff spent time in the Holy Land, setting up important detail of the gathering. When the National Airline, El Al, began to appreciate what it would mean if Agudah charter and

package trips and tours to the Knessia from America would be booked through El Al, it offered Sherer and his executive friends a free trip to the Holy Land for their advance conferences on the Knessia. Sherer and Company accepted. Of course it mattered not to Sherer that the late, revered Reb. Ahron Kotler, ztl, one of the greatest Torah sages of the last generation, and a founder of the very Agudah which Sherer represents, made it forever, clear that he would have nothing to do with El Al. He refused to do anything which in any way would enhance the prestige of El Al, which is the symbol of Shabbos desecration and is a flagrant example of anti-Torah nationalistic Zionism. When Rab Kotler passed away, El Al tried to bribe his devoted students into shipping his remains to Eretz Yisrel via El Al, offering free trips to the members of the large contingent accompanying him. But the students, sensing the feelings of their late mentor, refused, and paid their way on another airline, rather than soil the memory of Reb Aharon and all that he stood for during his lifetime. Yet for the sake of a free trip, Sherer has ignored the example of the man he so often quotes and has allowed himself and the Agudah to be bribed. We are sure that it was to ultimately save both the Agudah and its members lots of money, that the advice and example of Torah sages were compromised, and ignored for that is the Agudah way. It is only concern to save a buck for everyone that prompts Sherer to act this way, so we must praise him for his concern for all Jewry..

So, Rabbi Moshe Sherer, do not listen to all of those who call you a liar, a cheat and a fraud, and extortionist, a bribe-maker and a bribe-taker, a blackmailer, a double-dealer and a glory, power and money seeker. We will be vigilant in telling all of those who have both disappointedly trusted you and who have constantly criticized you feeling that you are acting in your self-interest, that in truth,.

Sherer is an honorable man!.

נטורי קרתא

NETUREI KARTA OF U. S. A.

(Guardians of the City)

G. P. O. B. 2143

BROOKLYN, N. Y. 11202

Dear President Carter:

As representatives and spokesmen, both in the United States and in the Holy Land, of the observant Jewish community, we would like to apprise you of certain sentiments within that community pertaining to national holocaust commemoration activities under your patronage.

We deeply appreciate the concern you have voiced about the victims of the holocaust and your desire to forever etch that memory deep within the American consciousness. We also praise the fact that you are a man not only of appropriate words, but of thorough action, and that you translated your thoughts and feelings into well-intentioned deeds - the creation of a large Holocaust Commission.

We are convinced that it was your full intention to pay homage and honor to the victims of the holocaust, in particular its six million Jewish victims. We know that you meant well, and we want you to know that according to Jewish law of several millenia, even when a man does not succeed in fulfilling his goal, he is given Heavenly reward for his full-hearted intention and effort.

For your effort and your intention, we are convinced you deserve praise, but we also feel obligated to impart to you some information about the impact of your efforts upon the observant Jewish community.

This community was greatly offended and disturbed by the role carried out by the chairman of your designated commission, Elie Weisel.

Mr. Wiesel is widely known as a man who preaches what he does not practice - who mouths the glories of Jewish tradition while offending it by ignoring it in his own daily life. He has entranced millions of readers by his books on Jewish life, while he exists as an atheist - a denier of those very values he pretends to encourage everyone else to respect.

Furthermore, he has become the ultimate symbol of the worst form of commercialization of the death of six million Jews. He is a professional tear-

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jerker who has gotten rich on our unhappy memories, even while so many of his most quoted literary phrases are insults to the Almighty himself.

Our Holy Torah states that on a number of occasions great tragedies would befall the Jewish people as a whole. It also mentions that there will be a tendency to react with a loss of faith, rather than understanding, recognizing, and appreciating that mass catastrophe has the purpose and capability of intensifying our belief in the Almighty instead of denying it.

History has borne this out with the death of the six million Jews at the hands of the Nazis, the latest and most widespread example not only of the depths of Jewish suffering, but - in some ways, worse - the unfortunate reactions in its aftermath. Fortunately, a percentage of our people not only held onto their lives throughout World War II, but also held onto their faith. Wiesel, regrettably, is not of that group, and to place him in charge of establishing a national memorial to six million souls who perished **BECAUSE OF THEIR FAITH IN THE DIVINE** is an ironic and heartless parody of all for which they devoted and ultimately yielded, their lives.

A highly commercialized memorial is not the way to sanctify the memory of the victims. ANY project directed by one who lives the life of a lie in his Jewish practices becomes instantly sullied, no matter how noble the goals of that undertaking.

How yet further ironic it is that the hypocritical books and novels by which Wiesel becomes rich provide him with the wherewithal to spread his disbelief in a Divine Being throughout all the nations of the world.

And he is the man chosen to be the living voice of so many who were Torah-loving and obedient Jews until Hitler snuffed out their lives for doing His Will?

We are sure that these things did not occur to you when you commissioned Wiesel to undertake this venture. Yet, as a religious man yourself, we believe that once this approach is brought to your attention, you will be able to appreciate the difficulties involved.

As religious Jews, we are deeply cognizant of the fact that the only individuals qualified to speak in the name of the Jewish people are the Rabbis of great stature in Torah learning and practice. Should there be an official tribute at all - and this is by no means clear - it would seem that these sages should be the only ones to rule on its existence and format. It is from them that traditional Jews take their direction, not from a man like Wiesel. A fitting representative of Holocaust Jewry would most surely be one of our Torah-true leaders whose roots stretch back to pre-holocaust days. They are the moral and religious heirs of the Holocaust victims and have such a moral prerogative to

Speak for them. We therefore feel that it would be more appropriate to number the Torah leaders on your commission rather than one who is a religious renegade and a traitor to the martyrdom of the Jewish people. The choice of Elie Wiesel is singularly inappropriate. **These gentlemen would show true respect for the American credos of "in G-d we trust" and "one nation under G-d"** The former motto is printed on every coin and dollar in our country, and yet, a lot of those units of money, emanating from citizens and taxpayers were called upon to fund the entire project of a man who denies the very existence of the Being who is the object of our confidence and prayers.

With White House endorsement, the Wiesel holocaust ceremonies booklet was printed at government expense to provide him yet another platform for his atheism. Let him stay in the Zionist state in the Middle East, where G-d's name is NOT mentioned in its Declaration of Independence (unlike the United States, where we hope atheism will NEVER be official policy of the ruling officials).

Again, we DO appreciate your intentions, but we also feel that we must go on record as raising our voices - and the voices of the members of the observant community, past and present - in protest against the well-intentioned, but, nevertheless, mocking desecration of Jewish beliefs and sensibilities.

With deepest respect, we remain,

Very Truly Yours,
Neturei Karta of the U.S.A.

Are You Sure? Are You Positive? Think Before You Eat!

Get The Facts. Read The "Madrach Lakashrus. A Yiddish-English Kashrus Publication.

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Thus said the memory, regard Atheistic Parliament participating in Regarding the 1) The Chozon our time and is Anyone who claim that 6 million Jews anyone who call Aharon Roter) 2)The Zionist C Unterman, show allow marriages Independence D: explain the true r the soldiers are c The Chozon Ish s inclined to allow Iyar until Lag B argued that this then asked: "How strict?" Rabbi admit that he w mourning of Sef Chozon Ish replied fitting to declar Shonfeld) 3) In 5701, th announce on the 5 Tachanun would honored with beir he was celebrating in the last year of though the Choz Sandek three tir Tachanun be said that he is doing thi future that Tach Medrash on the 51 the Bris Milah. (I

החזון אי"ש ער

המדינה הצייונית והצייונים

Thus said the Holy "Chozon Ish" of blessed memory, regarding the Atheistic State, the Atheistic Parliament and the religious parties participating in it.

Regarding the Atheistic State

1) The Chozon Ish said: Who keeps mitzvohs in our time and is still considered a non believer? Anyone who claims that it is the fault of the rabbis that 6 million Jews were murdered in Europe, and anyone who celebrates Independence Day (Reb Aharon Roter)

2) The Zionist Chief Rabbi of Tel Aviv, Rabbi Unterman, showed the Chozon Ish a proposal to allow marriages on the 5th of Iyar (Zionist Independence Day) and because he was afraid to explain the true reason, he claimed that on that day the soldiers are on vacation and can get married. The Chozon Ish said to him: "If this is so, then I am inclined to allow marriages from Rosh Chodesh Iyar until Lag B'Omer." The Rabbi of Tel Aviv argued that this is very lenient. The Chozon Ish then asked: "How is it that I am lenient and you are strict?" Rabbi Unterman was finally forced to admit that he wished to by bypass the laws of mourning of Sefira on Independence Day. The Chozon Ish replied forcefully: "Perhaps it is more fitting to declare it a fast day!" (Reb Moshe Shonfeld)

3) In 5701, the Chozon Ish commanded to announce on the 5th of Iyar in his Bais Medrah that Tachanun would not be said because he was being honored with being Sandek (so noone would think he was celebrating Independence Day). However, in the last year of his life on the 5th of Iyar, even though the Chozon Ish was honored with being Sandek three times, he still commanded that Tachanun be said in his Bais Medrash, explaining that he is doing this so no will be able to testify in the future that Tachanun was not said in his Bais Medrash on the 5th of Iyar and hide the reason of the Bris Milah. (Reb Chaim Shaul Karelitz)

4) When war broke out between the zionists and the Arabs, the 'Haganah' began extensive target practice next to the house of the Chozon Ish. One of the officers came to him and said: "The Rov should not be afraid of the shots, they are coming from our boys." To this, the Chozon Ish replied immediately, "I am more afraid of your shooting on Shabbos than the explosions of the Arabs all week long." (Reb Moshe Shonfeld)

5) The Rosh Yeshiva of Chadera once spoke to the Chozon Ish about a certain problem which he thought would cause him persecution and asked. "What can we do, now they have kings and officers (the upperhand)?" The Chozon Ish answered him: "Don't even use this expression again. The only difference is that before this, the secularists fought us with pens and now they do so with rifles." (Reb Yackov Galinsky)

6) The only actual difference with the formation of the Zionist State is, that before this they were hoodlums without arms, and now the hoodlums have arms. (Reb A. Y. Weintraub)

7) He would say: "Moshiach will not take over from them, something will happen in the interim." (ibid)

8) So, he once said: "One clear day they will open the windows and they will see 'no more State'." (ibid)

9) In 1950 or 1951, I visited him to clarify certain matters regarding life in the State of Israel. I spoke of the spiritual situation very worriedly. He stopped me and coldly analyzed all the problems and concluded that one should not talk in an exaggerated fashion. He also told me that he doesn't refrain from giving political advice to people that seek it since he usually answers each person in accordance with his manner, yet for him there exists only one means against any troubles and that is: prayer. I was nervous and frustrated and my questions were asked with obvious tension. I reviewed several problems of the state which I felt,

10) The Chozon Ish said: "If there would be peace and security in the boundaries of the state, its leaders would now be occupied with persecuting observant Jews, and of this is said 'there is no peace - says Hashem - for the wicked'." (Reb Shmuel Wosner)

11) He didn't make a State Identification Card. And when the regime made a census, he refused to register, saying "I am from the people of Yerusholoyim" (meaning the observant people of Yerusholoyim who refused to be counted). (Reb Y. A. Weintraub)

12) At the beginning of the State, the municipality of Bnei Brak wanted to hang a Zionist flag on his house and he refused, and when he was told he would have to pay a fine because of his refusal, he answered, "It's worth it, it's worth it." (Ibid)

On the Knesset of Atheists

13) Even though the Zionist State has no judge who will judge according to Torah law, and they must appoint someone who is learned in human morality; they are not permitted to accept statutes of the gentiles or to make their own laws. For one who judges a case according to his own logic, is at least compromising, and it is not so obvious that he has left the true source of the Torah law to adopt false ones. But if laws are agreed upon, the Torah is being desecrated. And of this it is written, "which you shall put before them and not ordinary courts" as will be learned in para. 26. There is no difference between going to non-Jews or a Jew who is judging according to man-made laws. It is even worse, for they have exchanged the laws of the Torah for laws that are worthless. If the people of the city agree to this - there is nothing binding in the agreement; and if they will enforce this, their law is thievery and they are rebelling against the Torah of Moshe (Chozon Ish, Sanhedrin, note 15)

16) The laws passed in the Zionist Knesset are like those of any group of thieves and robbers who organize themselves and make their own rules. (Reb Y. A. Weintraub)

15) When Mr. M. D. Lewinstein, a member of the Zionist Parliament of the Agudah complained about a few proposed laws to be passed by the government, the Chozon Ish explained that a few days before a chief Rabbi of one of the cities visited him and complained that the laws of the government don't allow rabbis to judge according to Torah law in matters such as a daughter's inheritance. The Chozon Ish answered him: "Did you really expect that this secular government would agree to and support judges and also allow them to rule according to the Torah's truths? I'm surprised!" (Reb Moshe Shonfeld)

16) He once asked one of the representatives of

Agudas Yisroel in the Zionist Parliament when the recess would begin for the members of the Parliament. To this person's question of what difference it is to him when they recess, our Rov (z'tl) answered him: "When the Parliament recesses I, too, have a little peace knowing that at this time there is no danger of new decrees."

On the Political Parties

17) When I once complained that one of the people coming to the Chozon Ish's house was not too particular in his fulfillment of mitzvohs, he told me that one should not estrange even those who are on the 'inbetween' level. I found the opportunity to argue: "Why then the strong opposition to Mizrachi? Aren't they also 'inbetween' and why all this great anger?" He explained to me that the difference is that the term of 'inbetween' cannot include a specific ideology in itself, and even one who is 'inbetween' realizes and knows that it is better to be completely righteous and that everyone must aspire to complete righteousness, but that he (the individual) does not have the ability to withstand temptation and trial. But on the other hand, Mizrachi comprises an ideology of 'inbetweenness' that preaches that all Jews be 'inbetween' and nothing more. They have also based their educational theories on this, and they relate to a completely righteous person negatively, without seeing him as a complete (perfect) person, and in this is hidden a great danger. (Reb Shlomo Cohen)

18) It is difficult to decide on these matters from isolated sayings from Chazal, and the judge in these matters is the inner feeling which flows from the love and fear of the Almighty to which each one is worthy according to his level. It seems to me that regarding this feeling, there are no differences of opinion, and all who are really religious intuitively feel what to accept and what to keep away from; as if a spirit from above is anointing them. In our time, all are alike in their views of Zionism and Mizrachi and all that happens through them. I know of almost no divergent opinions between religious people on these matters, to the point where anyone who wishes to embrace what we feel should be alienated is judged by this religious intuitive feeling as one who is suspect. (Letters of the Chozon Ish, second part, letter 75, and there several words have been omitted and the letter in its entirety is in the Yalkeit Daas Torah - Reb Moshe Shonfeld)

19) He once reacted with anger regarding those religious members of the Zionist Parliament who sit there and take part in its proceedings, "Why do they sit there? If they would ask me, I would tell them to stay at home." (Reb Y. Weintraub)

20) At the Agudah's Mercur announcement hall of the Chozon fact that he will even after his ab of Knesset, the ask if he know don't know'. T say- 'If it is Tot etc.' (Reb Y. M 21) Just as entities, so are entities: Extrem One who waves

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20) At the beginning of the State, one of the Agudah's Members of Knesset passed away, and an announcement of the funeral was hung in the study hall of the Chozon Ish. He sighed and mourned the fact that he was entitled "Member of Knesset", even after his death, and expressed himself: 'When he will come above and present himself as a member of Knesset, they will call the Malach Gavriel and ask if he knows what this is, and he will say, 'we don't know'. Then they will render the verdict and say- 'If it is Torah and mitzvohs - good, and if not, etc.' (Reb Y. Meisels)

21) Just as simplicity and truth are separate entities, so are extremism and greatness separate entities: Extremism is the perfection of the topic. One who waves the banner of moderation and hates

extremism, is in the same camp as liars or imbeciles. If there is no extremism there is no perfection and without perfection there is no beginning. For the beginning is with constant questioning and doubts, and perfection is the sharp reply which puts each statement in the right and truthful place.

We are used to hearing certain circles declare that they are not extremists, and yet still consider themselves faithful Jews with enough faith in Torah and Torah opinion. From an arbitrary point of view, we say that just as there are among the lovers of wisdom none who love just a little wisdom and hate a lot of wisdom, so among the lovers of Torah and its commandments there is no love of mediocrity and hatred for extremism (from a letter to a Rosh Yeshiva, Yalkeit Daas Torah).

מי נתן למשיסה יעקב ישראל לבחזים ?

WHO GAVE JACOB FOR SPOILS, ISRAEL TO PLUNDER ?

(Isaiah 42. 24)

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by Rabbi Moshe Schonfeld

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- Why did a leading Zionist organization refuse to allocate any funds from their millions to save Jews in the midst of World War II?
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A CHAPTER FROM A NEW BOOK "GENOCIDE IN THE HOLY LAND"

by Reb Moshe Schonfeld

In 1943, on the Friday before the Torah reading commanding Jews to remember what Amalek did to us, **HaDerech**, the organ of the Agudath Israel in Tel-Aviv, ran a front-page banner headline which read, "Remember what the Jewish Agency did to Jewish Children on their way out of exile into the Holy Land. Do not Forget."

At the time, Torah Jewry, headed by the Rav of Brisk (Rabbi Yitzchok Z'ev Soloveitchik), was waging a major battle on behalf of the Teheran children. If that tragic affair would have been consigned to the past, we might have been permitted to ignore or forget that unfortunate date in the spirit of, "Do not recall unto us our earlier transgressions."

But to our dismay that was only the first sin, the prelude to a program of spiritual annihilation of Jewish children which is still spreading in every dimension. What happened 35 years ago to a thousand children applies today to tens of thousands who have been sacrificed on the altar of the secular Zionist idol.

The Soul Hunters

The soul-hunters of Youth Aliyah have operated consistently and persistently. Their energies have not flagged and their aim, saturated with hatred of the Torah, is to remove every single Jewish child from the tradition of its ancestors: Their hatred still burns within them with the same fervor as in the past.

Only among Torah loyal Jews has a tragic change taken place. The plight of endangered children which 35 years ago stirred up our very beings, aroused our best inclinations, and prodded us to make every effort, today leaves us apathetic, quiet, self-controlled and helpless. Consequently, it is not my purpose now to protest and to express wonder about those who cause us anguish, but rather about ourselves, who have grown slothful in the work of rescue. Day in, day out, hour after hour, we violate the Torah's serious warning, "Do not stand by while your fellow man's life is at stake."

The Accomplices

A public group, other than Youth Aliyah, has remained consistent in its attitudes and in its assistance as an accomplice to these crimes, serving as a handle to the ax raised to cut off tender shoots in G-d's Vineyard. This is the National Religious Party known as Mizrachi. They are the ones who stopped the efforts at rescue in the case of the Teheran children; they are the ones who split the front of loyal Jewry by providing sleeping pills; and they continue today to be a stumbling-block to Torah Jewry and to provide shield and armor for rampant secularism.

In the case of the Teheran children, the Mizrachi made a shameful agreement with Youth Aliyah about how to do business with Jewish souls, dividing them on a percentage basis. To this very day, it maintains the same system of giving away five

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Jewish souls for every one it receives. There is no doubt that if the Mizrachi had not led the public astray at the time of the affair of the Teheran children, that if it had not provided false information to Jewry abroad and here, then the boycott declared against the United Jewish Appeal and Jewish National Fund which seriously affected the Jewish Agency would have compelled Youth Aliyah to agree to the principle that at least every child from a religious home should be absorbed in a Torah institution.

The Traitorous Rabbi Fishman

The fury against the forcible removal of the Teheran children from their faith was so great that even secular leaders such as the Marchiaess of Reading, Berel Locker and Zelig Brodetsky rained telegrams upon the Jewish Agency, demanding that the Teheran children be given a religious education. The Jewish Agency was clever enough to choose Rabbi Y.L. Fishman (Maimon) to fight its battle against all the protestors. He carried out his traitorous task with loyalty and succeeded in convincing Stephen Wise, the extremist Reform Rabbi, that no harm would come to the souls of the Teheran children. That moment should be set aside as a permanent anniversary for mourning. Not only did Rabbi Fishman then seal the spiritual fate of the Teheran children, but he sealed the future of tens of thousands of children who were brought from all parts of the world to be educated no differently than if they had been captured by pagans.

Rabbi Hager's Story

It seems to me that the time has now come to reveal the dimension of that affair a dimension still unknown to the public so that people may know how bad things really were. When The Teheran Children Accuse was published, I received a letter from Rabbi Menachem Hager, o.b.m. Until recently Chairman of the Chevra Kadisha in Tel Aviv, he had been a Rabbi in Sosnowieg, Poland, and a long-time Mizrachi leader.

Rabbi Hager met with me and told me his story. In Teheran, he had met the refugees who arrived via Russia and had spent time in Teheran together with the Polish children. He had seen at first hand what the Jewish Agency madrichim did to the unfortunate orphans and also to adult refugees.

Before his very eyes, his world was totally destroyed. He saw the dream for which he had sacrificed his best years and energies devoid of delusion. He realized that the representatives of the Zionist Federation and its educators were in no way different from Russia Jewish violators of the faith, the evil Yevsektzia, which he had encountered in Russia. He saw these people in all their immorality, he saw their wickedness, their viper-like cruelty; he saw them lacking all the character traits that distinguish the Jewish people.



THE VOICE OF JACOB OR THE HANDS OF ESAU?

“Kristalnacht in Meah Shearim?”

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Issue No. 16

PRICE \$1.00

- March '79

NATUREI KARTA OF U.S.A

G.P.O. BOX 2143

BROOKLYN, N.Y. 11202

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.

Moshe Feinstein	Shmuel Ehrenfeld <i>Mattersdorf</i>	Yisroel Shapiro <i>Bluzev</i>	Shlomo Halberstam <i>Behevo</i>	Naftoli H. Hoenig <i>Shermish</i>
Moshe Bick	Yosef Grunwald <i>Pupa</i>	Moshe Teitelbaum <i>Sigit</i>	Moshe Stern <i>Debracin</i>	Zalman Shimon Dworkin <i>Lubavitch</i>
Y. Ber Rotenberg <i>Va'islov</i>	Ezriel Lebovits <i>Adas Yereim</i>	Yisroel C. Menashe Friedman <i>Satmar Dagan</i>		
Gedalia Schorr <i>Rosh Yeshiva, Torah Vodaas</i>	Shraga Moshe Kalmanowitz <i>Rosh Yeshiva, Mir</i>	Tuvia Goldstein <i>Rosh Yeshiva, Emek Halacha</i>	Chaim Tzvi Kruger <i>Brooklyn</i>	Yechezkel Landau <i>Veretzkiyah</i>
Yaakov S. Kassin <i>Chief Rabbi of Syrian Comm.</i>	Shimon Schwab <i>Adash Yeshurun, Washington Heights</i>	Aron Zlotowitz <i>Brooklyn</i>	Aron Kazarnovsky <i>Brooklyn</i>	Moshe Rottenberg <i>Rosh Yeshiva, Gur</i>
Avigdor Miller <i>Brooklyn</i>	Shlomo Friedman <i>Tenka</i>	Shlomo Z. Braun <i>Brooklyn</i>	Ephraim Oshry <i>New York City</i>	Yitzchok Liebes <i>Bronx</i>
Aaron Y. Shapiro <i>Torah Vodaas</i>	Moshe Halevi Shulman <i>Brooklyn</i>	Chaim Yitzchok Pupko <i>Brooklyn</i>	Shloma Zalman Horowitz <i>New York City</i>	Lipa Teitelbaum <i>Nurbator</i>
Grainom Lazewnik <i>Khal Shomrei Daas</i>	Yosef Leifer <i>Nadvern</i>	Shaul Goldman <i>Rosh Yeshiva, Baas Aaron</i>	David S. Spector <i>Brooklyn</i>	Chaim Meir Bukiet <i>Brooklyn</i>
Menachem Manis Mandel <i>Yeshiva of Brooklyn</i>	Lipa Margulies <i>Torah Temimah</i>	Yaakov Kopel Pasternak <i>Ahaus Arjun</i>	Dovid Kviat <i>Aodus Yisroel</i>	Yitzchok Ber Ushpol <i>Brooklyn</i>
Dovid Singer <i>Anshei Sfard</i>	Sholem Flam <i>Stetyn</i>	Osher Katzman <i>Brooklyn</i>	Shimshon Brodsky <i>Brooklyn</i>	Simcha J. Weissman <i>Young Israel</i>
Hillel David <i>Yeshiva Shaarei Torah</i>	Chaim Benoiel <i>Rosh Yeshiva, Mikdash Melech</i>	Yosef Harari-Rafel	Yosef Rosenbaum <i>Khal Gmzei Yosef</i>	Aaron Zuckerman <i>Aodus Yisroel, Flatbush</i>
Yaakov Yitzchok Spiegel <i>Brooklyn</i>	Mordechai Harlig <i>Brooklyn</i>	Yosef Katzenstein <i>Brooklyn</i>	Yisroel Cornish <i>Brooklyn</i>	Yisroel Belsky <i>Brooklyn</i>
Yitzchok Yaakov Rabinowicz <i>Khal Darcha Tshuva Munkatsh</i>	Yitzchok Meir Schorr <i>Torah Vodaas Mityon</i>	Yosef Chaim Moskowitz <i>Khal Das Shuloni-Shutz</i>		Yisroel Dovid Taub <i>Modetz</i>

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Vol. 127

RELIGIOUS PER

Mr. Speaker: tolerance and racial interest to Human Rights tions begins a se on this issue. de ventigate the p sious around th The following: Karta (Guardi scribes the spee dox Jews in Isra)

STATEMENT re
Rights Di

It is with deep to members of and her that orthodox Jews We consider a protest to be in of a free society ment upholds li nable organizati and the Nazis they do so peac Jews in Jerusalem cause all their d offended by th Sabbath in the simple right the are beaten, jaili rights to food, are denied the Peaceful demon police who unme dren and old w the one word "S vehicle

During the ef fenceless people ized by the lawle