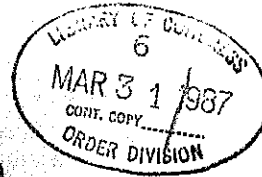


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# The Kidnapping and Sale of Yemenite Children

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# The Jewish Guardian



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## Terrorism! Is Counter Violence the Answer? The True Torah Approach —

An Open Letter to the United States Government.

The Honorable  
Mr. George Schultz  
Secretary of State.  
Washington D.C.

Dear Mr. Schultz:

We note with respect your speech of December 9, 1984 concerning the use of American force to combat terrorism. We must beg leave to differ from you on your interpretation of the Talmudic expression "If one comes to kill you, make haste and kill him first."

Preemptive strike is not countenanced by Judaism. Judaic law stresses that the least amount of blood possible be shed in battle, with injury to the enemy being the objective rather than death. Bloodshed must be avoided at all costs and only be done if it can be determined with certainty that murder was intended. In a preemptive strike against an attacker or presumed attacker, murderous intent against oneself cannot be definitively established; it is therefore forbidden.

The enclosed article taken from the journal "The Jewish Guardian," articulates the Torah's strict limitations of the use of force, and the limits and restrictions of self-defense. It is most noteworthy that preemptive strikes are strictly forbidden.

While we fully respect your views and share your concern about the proliferation of terrorism the world over, we must share with you the great reservations in the Torah and therefore in the Jewish faith on spilling blood for any purpose, even that of self-defense.

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Millions for Mengele, but nothing for the Jews of Europe.

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# Terrorism! Is Counter Violence the Answer? The True Torah Approach

## An Open Letter to the United States Government.

Recent news stories have dwelled on attempts by the international community to combat world terrorism. Various methods have been debated, and their respective pros and cons fully explored. Counter-violence has been proposed, among other things; however, its recent adoption as part of Judaic tradition is disturbing, indeed.

The phrase "הבא להרגך השכם להרגו" "If one comes to kill you, make haste and kill him first", has been taken out of context and used to justify preemptive strikes against would-be Terrorists. The Talmud's use of this term in no way condones vigilantism or violence at all, in either a preventive or defensive form. In fact, Judaism values life so highly that instances in which violence is permitted, are highly circumscribed.

The Chumash abounds with examples illustrating this point. When Kain killed his brother Hevel Hashem sentenced him to exile — a life of roaming the world without rest. Kain begged to die rather than suffer such a harsh punishment, but Hashem replied that Kain was to be an example to the world of the severity of homicide. (Malbim).

Why is the punishment for murder so severe? The Torah (בראשית ט' ו') reasons that "האדם כדמות אלהים" he who spills the blood of a person, his blood shall be shed by man (providing there were two witnesses as outlined in the Talmud) "כי בצלם אלהים" for in the image of G-d did Hashem create man. Here the Torah outlines a principle: The obligation of, and permission to, a tribunal to sentence a murderer to death. Because a G-dly image was destroyed when committing this murder, such severe punishment is meted; for killing a human being is in the eyes of the Torah rebellion against the Creator.

A person is a miniature creation of a small world. By studying one self, one recognizes his maker. Self recognition is the first step in philosophy as Job (י"ט כ"ז) said, "מבשרי אחזה אלקי" and King David in Psalms (35) attests "All my (organs) bones say Hashem who is like you." Each human being is an exquisite creation; the differences in facial characteristics and opinions give a special individuality to each person. He who destroys a unique mold of Hashem, the Creator, deserves to be judged accordingly, with Hashem's approval as outlined in the Torah.

The Talmud teaches us (סנהדרין עג.) that a Rodef, an assailant racing to kill someone may be killed even by the interference of a third party. This law is set forth in the following sentence, "These are the prescribed instances that an attacker may be saved even at the cost of his life, an assailant who is racing after his fellow man to kill him, or commit a sexual assault" "ואחר חבירו להרגו; ואחר נערה המאורסה; ואחר הזכר וכו'". All the commentaries explain that you save the assailant from committing a sin by limiting his life (see Rashi Tosefos). The Talmudic principle is that if anyone sees an assailant racing to kill or sexually assault anyone, he is obligated to intervene and take all necessary steps, even that of taking life, in order to save the attacker in the world to come.

Rabbi Jonathan Ben Shaul taught further that if one was pursuing his intended victim and the pursued could have saved himself by maiming a limb of the pursuer but instead killed him, the pursued is guilty of murder on that account. (סנהדרין ע"ד).

We find mention of a verdict carried out on Yoav, for not maiming a limb of Avner, but rather killing him in haste. (סנהדרין מט.). The above serves as an example of how cautious our sages were when actual killing was involved.

Yet we do find a major source that is mistakenly applied for the law of self defense. In the Torah (שמות כ"ב א) there is a provision exonerating from guilt a potential victim of robbery against whom violence was possibly intended, if he struck the attacker in self-defense and killed him.

In the words of the Torah "ואם כמחתרת ימצא הגנב והרוכה ומת אין לו דמים" "if a burglar burrowed his way underground into a house and was struck and died, there is no blood."

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The Talmud questions the reason for this permission and answers as follows: "As an accepted rule, no person stands by idly as his belongings are confiscated. Any robber is fully aware of that fact, and is prepared to kill his victim if he resists. Hence the Torah decreed, 'If he comes to slay you, forestall by slaying him'."

We must note that the Talmud does not answer its question with an accepted rule that all robbers who are burrowing their way underground are murderers, thus providing the permission for forestalling an attack, since it would be unjust to kill a person based on a principle established by other robbers.

The principle is a moral one from the perspective of the victim. No man will remain inactive upon appropriation of his property and the robber must have reasoned that if the owner would oppose him he would kill him.

The rabbinic responsa question why the case of an assailant racing to kill or sexual assault is considered a situation for mandatory intervention, yet in the case of a robber, tunnelling is considered only a permissible situation. (Agudos Aizov)

The answer is that the Torah does not consider robbery alone sufficient grounds to kill. It is preferable to yield to the robber's demands, whereas no choice exists when an assailant comes to kill a person. Hence if a victim can conceal himself, killing the attacker is considered a murderous act that is unpardonable. The Talmud is aware of the potential for abuse of this principle and outlines a number of limitations and restrictions that apply in the above cases, but first let us examine the underlying basis for the provision expressed in the case of the robbers and the factor behind the lifting of the prohibition of killing.

The early commentaries on Talmud (ראה מאירי שם) seek to find mention in the Torah of this principle, and locate it in the statement (במדבר כ"ה יז) הם לכם בנכליהם צרור את המדינים והכיתם אותם כי צוררים attack the Midianites and smite them, for they are your enemies, with their wiles.

The Midrash Rabbah cites this as a source for "if one comes to kill you make haste and kill him first."

Rabbi Shimon says that anyone who makes others sin is more heretic than one who kills others, for a killer kills only in this world, yet the victim is destined to have his part in the world to come. However, one who causes others to sin, kills him in this world and the world to come.

In order to substantiate his statement, he sets forth the following:

שתי אומות קדמו את ישראל בחרב ושתיים בעבירה, המצרים ואדומים קדמו את ישראל בחרב — מואבים ועמונים קדמו בעבירה, על אלו שקדמו בחרב כתיב (דברים כ"ג) לא תתעב אדומי, לא תתעב מצרי — אבל אלו שקדמו בעבירה להחטיא את ישראל כתיב (שם) לא יבוא עמוני ומואב, גם דור עשירי עד עולם.

"Two nations confronted the Israelites with the sword, and two with sin, the ancient Egyptians and Edomites confronted the Israelites with the sword, the Moabites and Ammonites met them with sin. To those that confronted the Israelites with the sword, the Torah says, do not detest the Edomites, do not detest the Egyptians. But to those that met them with sin to make the Israelites sin, the Torah says, that no male Amomite or Moabite can come into the assemblage of G D, forever.

This is the Torah principle that teaches us how to behave towards the nations of the world whether in a positive or negative way. Now let us outline the limitations and restrictions that apply in the cases of robbery or attack, and sexual assault.

1) There must be positive proof of intent to kill, i.e. ransom and hostage situations are not sufficient cause. (גמ' סנהדרין ע"ב)

2) The assault must be by way of tunneling since *מחתרתו זו הוא אזהרתו* gaining entrance through a door or rooftop or yard — is not considered murderous, and prohibition of killing applies. (ראב"ד)

3) The laws concerning one who tunnels into a home applies only to a residence when the owner is present. Factories, yards, vineyard, etc. or where the presence of the direct owner is not expected, do not fall into this category, because the perpetrator of this act does not contemplate murder. Therefore, if the intended victim killed he can be prosecuted. (מאירי סנהדרין ע"ב)

4) The attack was spontaneous, occurring during his actual violent act. If the robber left the premises, any action against the attacker is prohibited. (סנהדרין כ"ח הל' ח')

5) If there is an existent chance the robber or assailant could escape if met with resistance than there is no permission. (ראב"ד פ"ט מהל' גנבה הל' ט')

6) The killing is permissible only where the victim cannot save himself by maiming the attacker. (סנהדרין ע"ד)

7) The principle of "make haste" applies only in a case where "attacker vs. victim is a one to one, situation. If there are two assailants against one victim and the victim or other savior can kill one assailant, it is not permissible. (ראה מרגליות הים סנהדרין ע"ג)

(עפ"י"ד ספר שמחת החג סי' י"ז)

8) Not at cost of both lives, (פשוט)

9) When victims outnumber aggressor(s) and there are people present who can help rescue, killing is not permissible. (רמב"ם פ"ט הל' י"א)

10) If victim asks for non-interference for fear of bloodshed. (סנהדרין ע"ג)

11) Purity of intent:

המציל צריך לכוון אך ורק לשם מצוה ואם לא הרגו בכוונה זו אך בשביל ששונא אותו וכדומה הרי זה שופך דמים (סמ"ק סי' מ"ה)

*Judaism has a high regard for life and it surmounts all other concerns. The consequences for bloodshed are severe.*

*When Esau gave chase to Jacob and sought to kill him, Jacob was most reluctant to engage in combat. He knew full well the gravity of shedding blood, and feared that he would accidentally do so, when maiming Esau or his men would be sufficient to end the battle. He knew, too, that if this were to occur he would be liable for punishment.*

*Moses, surely G-d's most trustworthy servant and the holiest of mortals, was nevertheless called to task by G-d for killing the Egyptian slavemaster. The Egyptian was undoubtedly wicked and Moses' action was not taken without careful consideration. Midrashim relate that Moses went to the extent of seeking to find a redeeming quality — righteous or proselyte descendants from this Egyptian, so reluctant was he to kill him. Yet, G-d saw fit to punish Moses, for whatever the nature of the acts committed by the Egyptian, life is G-d given, and only G-d may take it away.*

*Meeting all the above-mentioned conditions to kill an attacker is quite difficult; how much more so a presumed attacker! It is apparent now, that taking the phrase "הבא להרגך השכם להרגו" "If one comes to kill you, make haste and kill him first", at face value is totally erroneous. The taking of any life, except under the most stringent conditions is forbidden, preemptive strikes are undoubtedly unacceptable to Judaism: Those who wish to find justification for those methods will have to look outside Judaism.*

# The Israeli Air Raid Cannot Be Condoned

By Lloyd N. Cutler

WASHINGTON — I am troubled about the idea that a nation whose citizens are victimized by terrorists has the right to hunt and kill anyone it believes to be responsible anywhere he can be found. That is Israel's justification for its air raid on the Palestine Liberation Organization headquarters in Tunisia. While the Administration has reserved judgment on the Tunisian facts, it sometimes supports the principle the Israelis have invoked.

My trouble is not merely that armed reprisals beget even larger acts of terrorism, as we saw Monday with the hijacking of an Italian cruise ship. Nor is it merely that the weight of international law is probably against the hunt-and-kill type of reprisal. My trouble goes much deeper than that.

Hunt-and-kill is a principle we totally reject in our own Constitution and legal system. It is a principle we would never allow any other nation to follow on our territory.

This can be proved by three hypothetical questions:

• If we believe that one of the Iranian hostage-takers or the hijackers of Trans World Airlines Flight 847 had entered the United States, would we allow our Delta Force commandos or the Federal Bureau of Investigation to hunt down and kill him without arrest, indictment or fair trial?

• If the Sandinista Government believed that a contra leader in Miami was responsible for a terrorist incident in Nicaragua, would we tolerate a Sandinista assassination of that leader on a Miami street?

• If the British Government or an Ulster Protestant militia group believed that an Irish-American in Brooklyn had helped to fund or direct an Irish Republican Army attack in Belfast, would we allow them to carbomb the apartment house where the Irish-American lived?

The answers to these hypothetical questions are self-evident. In every case, we would insist on arrest and either trial under our laws or court-approved extradition for trial where the terrorist act occurred. We would never allow our own Government or foreign nations or groups to kill mere suspects on our territory before trial. Whether or not such an act of reprisal would offend international law, it would most certainly violate our own Constitution and the Bible

Lloyd N. Cutler, a lawyer, was counsel to President Jimmy Carter.

itself. "It is not the manner of the Romans to deliver any man to die, before that he which is accused have the accusers face to face, and have license to answer for himself concerning the crime laid against him." (Acts 25:16, cited by Chief Justice Earl Warren in a Supreme Court case.)

How, then, can we assert the right to commit such a crime on the territory of another friendly sovereign state, or condone such action by any other state? I submit that on reflection, we cannot.

It would be bad enough if the reprisal were so surgical that only the suspected terrorist was killed, and that if fairly tried, he would certainly have been convicted. But armed reprisals don't work that way. Do the Israelis seriously contend that in

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## The U.S. should not endorse the principle of hunt and kill; such reprisal would not be allowed here

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addition to the alleged assassins who are under arrest in Cyprus, all those killed in Tunisia were also criminally responsible, and that all of them were certain to have been convicted in a fair trial? The question answers itself.

Terrorism is the bitter fruit of perceived injustice. It began in Czarist Russia as a principled form of protesting against tyranny by assassinating the tyrant. It is now used to protest against democracies. It has spread beyond killing those in public office to the deliberate slaughter of innocent people.

We can and must deter terrorism, but not by practicing a form of terrorism ourselves. We have got to find a more civilized way. When we can identify suspected terrorists in this or any other law-abiding nation, we cannot punish them before arrest and trial. These are not just procedural niceties. They are at the heart of the liberties that terrorism tries to destroy. □

## Millions for Mengele, but nothing for the Jews of Europe.

The Mengele search has ended, with a setback and the Zionist state, the Wiesenthal Center, all the others that offered rewards of millions for the capture of Josef Mengele, notorious AUSCHWITZ doctor have their money in their pockets.

On which account we had merited that Mengele was found to be dead for years, we do not know. But only thank the Almighty that the Jewish people were spared a Mengele trial and all the Zionist Israeli publicity that would have accompanied such a show trial.

What should bother us, is that during the entire search and hullabaloo for Mengeles capture, how quietly the world accepted at face value the self serving Zionist virtue to apprehend a Nazi henchman and the millions they offered for one old Nazi while ignoring, that just forty years ago, when a much smaller sum was required to save tens of thousands of Jews in Europe, not even one dollar was forthcoming. Neither the Joint, the UJA, the World Jewish Congress, or the AJC, none of the Zionist led Jewish organizations or the Bnei Brith, would part with any of their money.

The fortieth anniversary came and went with Zionist Israeli publicity at its peak, arousing world conscience to the crimes perpetrated upon the Jews. But not a word uttered about the crimes of the Joint and the Jewish Agency, the UJA and their leaders.

For those who have never read *Min Hameitzar* by the late Rabbi Michael Ber Weissmandel, the only authentic account of the dealings with the Nazis, and the obstacles placed by the Zionist organizations, in order to thwart the rescue of thousands of Jews, we will begin to serialize Rabbi Weissmandels book.

All those who still think that the Zionists, their agents, the Joint, UJA, etc, can represent or serve the Jewish people and their interests and deserve the support of Jews worldwide should think once again before they give them any of their money.

This occurred before Pesach 1942 and woeful were the cries on the seder nights of that year, at the tables of those unfortunate families who in their grief still did not know how immense the tragedy was - for the sly and evil **Wisliceny** arranged that a few days after the first transport had left, several hundred letters arrived from these Jewish youngsters, from "Birkenau" to their parents, saying they had reached their destination and they rejoiced in their good work. Those weeping parents searched in all kinds of reference books of German cities and villages to find this fictitious name, but they did not find it. Their hope overpowered their logic, and they all believed that they were alive and working there. But they worried about the health of

their sons, and the purity of their daughters and wondered how to send them packages of clothing and food. When the wicked ones later fell upon all the Jewish communities and dragged the residents to these death transports, entire families from the very young to the old, many already longed to travel to the sons and daughters who had gone before them and from whom they had just received a letter saying that there was a place to live and work.

### The Price of Blood

From Pesach (April) until Tamuz (July), 1942, Jewish families were taken at night from their beds and dragged to starvation, pestilence and slaughter. Night after night the murderers fell upon all the houses, in every

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city and village, in every province, on every hut and tent in the Carpathian Mountains: perhaps they would find Jewish souls in hiding. How great the joy was if they found their quarry, even if it be a person of one hundred years or a newborn child of an hour; a woman in labor or anyone on his deathbed. They dragged them to the death transports, and nothing stood in their way.

The transports left twice a week, on Tuesday and on Friday, with forty cars in each transport, seventy-five people in each car, and the cries of those dragged were drowned out by the wheels of the cars. There was no stopping them.

On one Erev Shabbos in Tamuz (July) 1942, I happened to be standing in the hallway near Hochberg's office. All the surrounding rooms were full of people, crowded in, shouting each other, begging, crying, attempting to bribe in order to free some relative from a transport or at least to postpone his going. Suddenly Hochberg's voice was heard on the telephone telling his master, **Wisliceny**, "Herr Hauptsturmfuehrer, I humbly inform you that the transport has left -- 727 men, 634 women, and 1667 children, the sum of 3,028."

This number hit me. I will never forget it. At that time I felt the entire depth of the tragedy -- 1, 600 children, and there is no outcry; on the contrary it is as if everyone says, how lucky we are, that we are not with them.

Just a few weeks before, if any mother's child died due to illness, the entire city was aroused and mourned with the bereaved family. But when 1,600 children are sent in one day to die by the sword and plague, hunger and thirst, all hearts are as of stone. Those left don't know whether to cry for a father, mother, brother or sister who were sent that same day on the train that would take them to this bitter exile; or should they be happy that their own exile had been postponed till tomorrow; perhaps, in the meantime, there is hope - perhaps. Meanwhile the war will end.

I met Dr. Abeles in the street, and he told me that a Jewish man in Pressburg was freed from the transport by efforts of **Wisliceny**



*Rabbi Michael Ber Weissmandel*

himself, and by the intervention of some German from the "Volkdeutsch" in Pressburg, who gave him some trinkets of small value. I said to myself, "If he accepts bribes for an individual, why not for many." After all, he began this business in the form of a travel bureau in Budapest and surely did not intend it to benefit only the Reichsbank.

I immediately spoke to one of the important community members in Pressburg, Reb Aharon Greenhut, who had performed many sacrifices for the community, and who knew how to deal with Hochberg.. He opened the door for me to Hochberg - and I said to myself - "If only G-d will help me succeed on this path that I'm treading - but if G-d forbid I don't, I must be careful not to cause any more fury and anger for the few who have remained free as outside Jews that are needed for the country's economy. At the very least, I must insure that I do not fall a victim because of this business."

Therefore, I told Hochberg that I was coming to him as an individual. Aside from our friend Mr. Greenhut, I had told no one

what I wished to tell him. I explained to him and verified that I was a rabbi among Jews with ties to all the great rabbis in the world. I showed him my passport which substantiated that on the day the war began I returned from Britain. I did this only at the request of the other rabbis so that I could keep them informed of what was happening here. I made it clear to him that the rabbis all over the world opposed the boycott of Germany and other measures taken against Germany. Now, I was told by their representatives of world Jewry in Switzerland, whose main organization was the "Joint," that they were prepared to pay a price in order to stop the deportations from **Slovakia** immediately. Therefore, I begged him to go to his master, **Wisliceny**, and ask him if there was a price that could be paid in order that we could remain alive, and what it was.

This method of pinning everything on a mission from outside our country was necessary not only to avoid any danger to the remaining community in **Slovakia**, but also necessary for the deal itself because, in the dealings concerning the "travel bureau" with Gross at the end of 1941 and beginning of 1942 (as was mentioned above), the Germans insisted that the money be of foreign currency -- from the Jews in the U.S. This meant that aside from the money, they wanted to contact American Jewry, for their political purposes. That was more important to them than the annihilation of the Jews itself.

Who knows who first conceived the plan to annihilate Jewry? Did the decree really descend from the top to the bottom, in the hierarchy of these murderers? Or maybe at first it went from the bottom to the top - in the form of a suggestion - until it again descended from the top down, in the form of a law and decree with rules and small paragraphs. Who knows how low the rung on this ladder was and who was at the bottom of this rung - if it was the evil Mufti, who hated the Jews for his own reason as **Wisliceny** always said, or his friend, the wicked German who wanted to take revenge on the Jews for not meeting his desire for money.

Who could judge if this murderer himself, in his insanity, did not believe in the strength

of the Jews and their influence on the American Government? This uncivilized man had never been on foreign soil; on the contrary, it would be correct to say that he believed in the mercy of the Jews from one end of the world to the other. And if it were so, perhaps he thought that this cruel murder of those Jews who were trapped in his net, would influence the U.S. to make peace or at the least to compromise with him. And if this evil person were not in this category, perhaps one of his evil servants was on this level or had reached it now. Who knows, maybe a mission from world Jewry in the free world, a real mission, would give force to this false pretense and would lead them on the path to believe that they had already succeeded -- and that these Jews who ruled the world had already admitted defeat. Even if this theory were a figment of the oppressed's imagination, it was worth a try to imagine when death and murder was for real and life from day to day was a dream, G-d forbid.

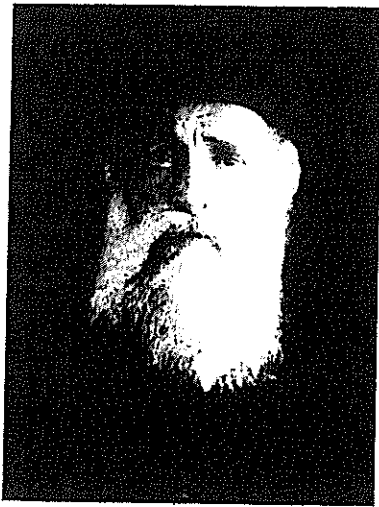
Even if we would surmise that it was impossible for anyone to obtain an attentive ear on the higher levels of this ladder of murderers still, this lowly murderer, **Wisliceny**, and his cohorts were on the lower rungs. They were the ones who were enacting the decree, and in their hands lay the power to fulfill the law completely or just to do as little as possible in order to fulfill their duty. Who would say that it was impossible to reach them through dealings? Who could decide that they were murderers only for the sake of murder? For the one who was an *obersturmbondfuhrer* or *hauptsturmfuhrer* and was strangling children and cooking their flesh was a driver for a Jewish master, and another was a servant in his house, accustomed to getting a small sum for any job and steeped in burning jealousy over the real or imagined wealth of his Jewish master. Perhaps he was presently waiting for a large sum. Was it also insane and senseless to think differently; that suddenly this thief, son of a thief, and grandson of a thief, was following an ideology, and murdering and strangling just for his belief and that it was impossible to bribe him with any money in the world?

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Therefore I flattered Hochberg and pandered his ego, for my estimation of him was that he was by nature running after honor and his own desires without bounds, and in his fantasy thought the evil one would triumph and rule the world. He honestly believed that he would then rule over the Jews in Madagascar, which **Wisliceny** had promised him. I used all my powers of persuasion, albeit slowly, to give him the slightest of qualms. I said that it isn't all so certain that the evil one (Hitler) would be victorious. On the contrary, he would be in danger if he were wrong. And he was still young. Why should he die? On the other hand, he had already fulfilled his obligation to the Germans. I promised him, in the name of all the rabbis in the world, that if he would back us, we would not consider his past at all, and at the war's end, he would be considered a hero to the Jews. In this way his future was assured no matter what course the war would take. I explained to him that it would be beneficial if he would explain this concept of safeguarding the future to his master, **Wisliceny**, as well. He was also probably worried about his fate if the Allies would tear Germany to pieces, for then the



*Rabbi Samuel David Ungar, Nitra Rav*

*did not put much faith..that we would receive the money from the Joint..*

situation of the war pointed in this direction; we had heard from Gross some comment in **Wisliceny's** name, indicating that deep in his heart he too was worried about this.

At the beginning of our conversation, **Hochberg** became very angry - threatening, exaggerating and warning. He suspected that I was a messenger of the Jewish Committee, which he hated passionately exactly as they rightfully hated him. But finally he accepted my claim that I was only the secret representative of the World Rabbis in the U.S., and he went to **Wisliceny**. Those few moments seemed to take forever. Finally the moment arrived when **Hochberg** rushed through the doorway speaking excitedly, saying that the transaction had gone through. The German was asking for \$50,000 to stop the deportations. These were the terms:

"1) The Germans will, as a gesture of good faith so that we will trust them, stop the next three transports before demanding payment; of this Friday, the following Tuesday and Friday (because the transports left twice a week on Tuesday and Friday, every transport with 3,000 people):

2) On the second Friday he is to be given \$25,000.

3) Thereafter all transports for the next seven weeks will stop.

4) At the end of those seven weeks he must be given the other \$25,000, and then the deportations will stop completely.

5) In the next few weeks we must persuade the **Slovakians** to cease requesting the deportation of the Jews.

6) The money must come from a foreign country and proof must be shown that it is from a foreign country.

7) To take action in the following months until around Pesach, (April) 1943 to develop and enlarge the three work camps for Jews in Slovakia - Sered, Vihena, and Novoky; so that it will be possible to settle more Jews there with their families as workers for the Slovakian Government and to raise appropriate sums from world Jewry for this purpose."

My heart melted within me, for I could not believe that this is possible. It was only \$10

per family, because those left in Slovakia amounted to between 30,000 and 40,000 Jews. The impression made by **Hochberg's** words seemed accurate and the details he mentioned proved that there lay great hope.

Immediately an obstacle was placed in my way by **Hochberg**, who made it conditional, demanding that no person in general and no member of the Jewish Committee, whom he hated, in particular, know of this deal and that he, **Hochberg**, would try to talk to the Slovaks. But I knew that he was hated by the Slovaks and that it would be best to talk to the members of the Jewish Committee.

I said to myself, ten days are a long time; G-d will help and we will get money, and there will be peace between **Hochberg** and the members of the Jewish Committee who are necessary for this work. I accepted the deal with all its conditions.

If I doubted in my heart that there was a possibility for peace and cooperation between **Hochberg** and the members of the Jewish Committee; I was certain of one thing: of getting the money from the Joint. I thought they would rejoice at this bargain, for in the previous dealings with the travel bureau, one thousand dollars per family was required to prevent their annihilation, and no one knew or believed that there was an execution block, with rivers of blood streaming from it. And now that he had lowered the price of our blood to such a cheap price, would it occur to anyone that we wouldn't get this sum immediately, a sum even smaller than the Joint's expenditures in peace time.

I traveled immediately to **Nitra** to tell our Rov. Although he rejoiced over this door that had opened, he sighed broken-heartedly over the past: because we hadn't tried this method which he had advocated from the beginning. But he did not put much faith in my assurance that we would receive the money from the Joint immediately. If it were possible for them to get enthusiastic at all, they certainly would not get excited immediately, and much time would elapse before they actually gave the money. Therefore it was necessary to get the money immediately from here, even as a loan. He said that we should not inform the Joint that we were borrowing money as they would

certainly not repay a loan; they will only be suspicious of it.

Our Rov agreed that we had to be very careful to present them (the Joint) with a suitable representative. If we asked for money, who, in charge of the money in Switzerland and the U.S., would believe us? Therefore, it was necessary that the request for money come from the community here and from those who were already familiar to them. Among others, the name of the very important personage, Mrs. Fleischman (may G-d avenge her blood), was mentioned. She was the daughter of the late Yuda Fisher, an uncle of our Rov, who previously headed the Joint and was still its representative, at the time. She was also at the head of the foreign branch of the Jewish Committee. Therefore it was logical that she be in charge of any request for money from the Joint. But our Rov said that we still should not depend on them alone; it would be necessary to inform all the religious organizations and well-known rabbis in the free world that they must oversee the Joint, to insure that it doesn't betray this mission.

I went at first to the late Reb Yuda Kempner (may G-d avenge his blood), who was at first angry and skeptical that I could believe the wicked **Hochberg**. I reiterated the statement written in the time of Homan (by Queen Esther), If I perish, I perish; the transports are going twice a week with no return, with 3,000 people in each transport. There was at least some hope of rescue in this transaction. In reply, Reb Aharon Yuda disclosed to me that he could not do anything, for that night he and his family were fleeing to Hungary. He agreed with the choice of Mrs. Fleischman and advised that I speak first to his neighbor, Dr. Weinterstein, who was very active in the Reform community in Slovakia as its ideologist. He had just been freed from prison after some wicked people removed him from the Jewish Committee where he had worked for the benefit of Jews, with much energy and common sense. Weinterstein also refused to join in the matter because of his tremendous anger toward **Hochberg** and bitterness for being removed so cruelly from his work in the Jewish Committee, but he also

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agreed in the matter of Mrs. Fleischman.

But first it was necessary to remove the barrier placed in our way by **Hochberg** from the very start. He made it a principle that no man from the Ustredna know of this. Perhaps the Germans had asked him to say this. On the other hand, there was the explicit condition in the name of the Germans that we bribe the Slovaks in order to influence them to nullify the decree. For public consumption, the Slovaks asked the

*Why should they (the Joint) give this money, which they need so badly now to buy a lamb and to build a pen on land they just purchased...*



*"One cow in Palestine is worth more than all the*

*Jews in Poland": Yitzhak Greenbaum, chairman of the Jewish Agency.*

Germans to deport the Jews and give them work and a home in Poland; the Germans had agreed. Of course, the Germans stood behind the deportations only secretly, and the main part of the work was done openly by their Slovakian puppets, headed by the wicked Kaso and Vashek; the Jews who had the best contact with them in organizing this work on a daily basis were the executives of the Ustredna.

So it was logical that just as our job was to turn the prosecutor into a defender -- the hand of **Wisliceny** to our hand -- and to make **Hochberg** the intermediary to the Germans, in the same manner, we had to choose an intermediary to the Slovaks from

members of the Ustredna. These men, as opposed to **Hochberg**, were very dedicated, upright and faithful. There had to be cooperation between **Hochberg** and these officials of the Ustredna, but this was impossible because of the hatred between them. **Hochberg's** determination to be the intermediary to the Slovaks was also impossible because they hated him, and they would suspect him of plotting to accuse them in his mission of the Germans. (There was really only one thing in common between the Germans and Slovaks: their hatred of Jews; but aside from this they hated each other.)

In order to influence the Slovaks, it was essential that **Hochberg** cooperate with some individuals from the Ustredna. This way it would be possible to include Mrs. Fleischmann with these individuals. If **Hochberg** were to discover that Mrs. Fleischmann was involved without his knowledge, he would become insanely angry (as she was a member of the Ustredna) and the whole proposition would be put in jeopardy.

I miscalculated, for when I began to discuss the matter with **Hochberg** and prove to him that we needed some of the members of the Ustredna who were familiar with the Slovaks, he shouted wildly that he had been trapped, and that I was a representative of the Ustredna -- for he was the one to influence the Slovaks. So I explained to him that I had no protective document from the Ustredna. Although they wanted me to be a member of their staff and by doing so I would be protected, I refused their offer. I chose an "illegal" protection so that my name would not be registered at all, and I did not maintain any contact with the Ustredna. But I said that I felt he was mistaken in his attitude, for I knew that he had good friends in the Ustredna such as Mrs. Fleischman and a few other individuals.

I explained to him that even though he felt that there was animosity between him and the Ustredna, it had to be placed aside for the great purpose before us. If this was not done, he would never accomplish anything with the Slovaks as he was not familiar with them.

The Ustredna could also undo anything he accomplished with a few of the Slovaks, for the power of cessation can easily become destructive. I told him that I would speak only to Mrs. Fleischman, whom I knew, for she was a relative of my wife (may G-d avenge her blood); and my good friend Reb Aharon Greenhut would aid me. **Hochberg** agreed to the matter.

Mrs. Fleischman respected our Rov, and the fact that I was referred by him influenced her not to follow the others who were opposed to any mission of **Hochberg's**. We first decided to organize a committee which would decide on the matter. I agreed, for I knew that it had been necessary for some time to organize a committee against the "Ustredna Zidov" itself, and not only against the evil Germans, and Slovaks. This committee would be secretly within the Ustredna, in order to abolish the activity of the Ustredna itself, since some of the members were collaborating with the evil ones. Of course, it was necessary to organize this secret committee from those of its members who had the right ideas or were needed in order to realize these objectives. To this end, we had to include **Hochberg** in the group in order to give him the honor he sought.

This was also a good idea because the treasurer of the Ustredna, a reliable and financially proficient person named Mr. Furst (may G-d avenge his blood), would be part of this committee and serve as treasurer in order to make money transactions with other countries easier. Since he was allowed to deal with foreign currency arriving for the Ustredna publicly and legally through the "National Bank," there would be an opportunity to hide the money matters of the secret committee.

It was also agreed that it was necessary for all the factions to be on the committee: First, so that there would be no delay or undermining of the work, or G-d forbid, treachery because of the jealousy of one party that might not be included on the committee. Secondly, we had to have a faction to faction level when we dealt with other countries so

that there would be no protests when we requested money from them.

In this first conversation, it became clear that Mrs. Fleischman was very perceptive and organized. Not only was she the delegate of the Joint, but she was in touch with the American Jewish Congress and had a good reputation with the Jewish Agency. All this would be important when we requested foreign money. Undoubtedly, they would probably have been suspicious of anyone with whom they had had no prior contact. I convinced her to be chairman of this committee. I felt that because she was a woman, others would not be jealous of her. I did not know who would be part of this committee and how each person would relate to the other. In particular, I did not know if it would be possible to get cooperation between **Hochberg** and his enemies - the members of the Jewish Committee. Regarding Mrs. Fleischman, at least I had some sort of promise from him.

How time consuming it was to move these mountains, to sell the committee to **Hochberg**, and **Hochberg** to the prospective members of this committee, which had not even been formed. The tenth day, Friday, according to the condition of this bargaining, was at hand, the day of the first payment of \$25,000 - a day of loss of money and lives if **Wisliceny** were mocking us, or a day of saving money and losing lives if we were to play games with him, or a day of saving lives and losing money if there were no mocking and no jesting from either side. Yet we had no committee, and more importantly, there was no money.

**Hochberg** finally realized that it would be best to meet Mrs. Fleischman in my presence so that we could start in peace. I told him that he should not mention the previous enmity in deference to her. And so, the secret committee was slowly formed.

But in regard to the money, two vital questions arose at the beginning of the week - when they saw something concrete - that the deportations were stopped on Friday and the following Tuesday. The first question was, where to find a messenger who was able to travel from a besieged country in a state of

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war such as Slovakia, through Germany to Switzerland. The second question was even more serious. Even if we did find such a person, it would be hard to assume that he would return on Friday. Also, where would we get a creditor with the necessary resources who would believe us and lend us the money in the meanwhile? These two questions were a matter of life and death to tens of thousands of people.

However, my friend, may he be remembered, Reb Binyomin Shlomo Stern of Pressburg, a G-d fearing man of good deeds and mitzvohs with self-sacrifice, found an answer to both these questions simultaneously. He proposed a diplomatic messenger who would be ready to travel for this special purpose, and gave a loan of \$25,000 which he had collected from several people.

On the second Friday, Reb Binyomin Shlomo gave the money to Mr. Furst of the committee. Then we called **Hochberg** and gave him the \$25,000. He went to **Wisliceny** and, with the Almighty's help, there began seven weeks of rest after which we had to hand over the second \$25,000.

All Jewish homes were filled with rejoicing.

Seven weeks is a long time. We hoped and knew for sure that the messenger meanwhile would go and return with double the amount. For they in America and England would certainly understand that the money was needed here - by us and not by them. For with money here, new ideas could be formulated. What was more, if the need for more money should arise, there would be no time to send a messenger again and wait for his return.

Now the time had come to work on the Slovakian side to prevent them from pressuring the Germans and asking for the deportations. In order to silence them, it was necessary to work with some of their individuals, particularly the evil Vashek and Kasa, who were the perpetrators of the deportations and destruction of the Jews in the evil Slovakian Government. We decided

that the man to talk to Vashek should be Kovotsch, who was an honest man, understanding and well-mannered, and had been a friend of Vashek for many years. The man to speak to Kasa would be Steiner, a clever, diligent, quick, warm-hearted and good man. Steiner also had another job more important than this one: to supervise **Hochberg**, for Steiner had had contact with **Wisliceny** before, because of his work in the work camps in Slovakia, in Sered, Novoky, Vjhena. He was the man who at a later date, when **Hochberg** was arrested by the Slovakian police in the beginning of 1942, got involved and dealt with the Germans; he did this work with extraordinary faithfulness and self-sacrifice.

Most of the members of the committee did not believe we would get the money. But when they saw that there was the first \$25,000, they began to believe. I proposed to Kovatsch that he go to Vashek and give him a substantial down-payment. Even though the other members of the committee felt that a smaller amount would suffice, and Kovatsch

*Who knows who first conceived the plan to annihilate Jewry? Did the decree descend from the top to the bottom.. Or maybe at first it went from the bottom to the top..*

*Rabbi Michael Ber Weissmandel of blessed memory*

as well thought that 20,000 Slovakian kronen would be enough, I was worried that **Wisliceny** would reveal his new-found wealth and it would be humiliating to Vashek if he received only the equivalent of \$10,000. Steiner offered this sum on his own to Kasa. These two wicked people accepted the down payment and our promises for the future happily; they promised to stop demanding deportations from the Germans. The money for these down payments was received from Reb Binyomin Shlomo and a few other individuals.

At the same time, after Succos of 1942, the messengers we sent to Poland to the deportees between Rosh Hashono and Yom Kippur had returned, and brought with them horrible news. While there, they were eyewitnesses to how the accursed Germans dragged those deportees and placed them on death transports across the Bog River. These messengers told us of the horror of the thousands slaughtered in the streets and towns during this round-up. They brought back some of the money and articles sent to some places over there, for they no longer found anyone there. They brought back frightening letters from several who had escaped this round-up and hid in forests and caves.

Yet there is a spirit in man that makes him refuse to believe they were taken to their death. Certainly they were dragged cruelly, and certainly thousands upon thousands were killed - but most of them are alive on the other side of the Bog River just as they had lived until now in the district of Lublin. We immediately hired messengers to go again and spy and follow the deportees and find them on the other side of the Bog River.

Woe to that bitter day when they returned and told us in detail of the gas chambers and ovens in Belzetz and Malkini. As evidence they brought a piece of soap cooked from the fat of those martyrs (may G-d avenge their blood) - for the messengers were Germans and one was a son of a Gestapo member - and they also brought back several lines written in the holy tongue on a torn, worn piece of paper from one of the deportees who was alive at

that time in Belzetz, on which he also wrote of these atrocities.

We were still crying and mourning these bitter tidings when another letter came from Switzerland in the name of the Joint, the Congress and the Agency stating that they stood firm in their position and would not bargain with the Germans on any condition. They agreed to one thing: that we could take money from here - Slovakian kronen - for anyone who wished to send it across the ocean, on the condition that his money remained in the form of dollars in America, locked up until the end of the war. I said to myself, they will not change their minds, but we still have an alternative. We will find wealthy people, even non-Jews, who will enter this transaction. If we have the Slovakian and Hungarian money, we will find a way to exchange it on the black market for dollars and the Germans will think it comes from across the sea.

I took some of the letters of the deportees that testified to their second exile, and again wrote a letter on this matter. I wrote impassively, for I had already seen from their previous letters that they were very scrupulous about their dignity. I felt that if I wrote an impassioned letter, they would be insulted and our pleas would be to no avail -- and we agreed to their idea of transferring money.

Who has heard this old cry and has not trembled -- the call of blood peddlers, who sell a person his life for his money. If this had ever occurred in the market of murderous thieves, the merchandise had passed only between individuals, in the depths of forests and in cellars, in total secrecy. But these Germans came and announced their sale publicly in the world market.

Justifiably then, the Germans had publicized themselves as a nation of innovators. Who was as sharp as they were to introduce this clever innovation? And how correct were the Jews in priding themselves as businessmen! Their dealings were shrewd, they hedged and bargained over this German innovation, this merchandise from the hands of the dealers, in order to bring down the price

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of this business and to better secure the conditions of this deal. These experienced buyers were not frightened by the roars of the dealer, this screeching murderer, but calculating, as is the way of a smart buyer who understands the urgency of the seller, who desires the deal. They examined the strength of this deal and its conditions patiently and slowly in order to make him understand that they, the buyers, were not enthusiastic at all about this deal.

How clever were these shrewd buyers, in handling this innocent seller. They showed him in a forthright manner that they were honorable buyers who were truthful and just, and were not used to the sneaky warp of corrupt merchants. They expressly informed him that they had investigated him and he was not reliable. Therefore, they could not give the money before the merchandise was in their hands. On the contrary, he first had to give the merchandise and wait for the money - until the end of the war.

When they discussed this deal, how these buyers laughed among themselves at the stupidity of this seller, who would certainly agree to this shrewd condition which insisted that he wait for his money until after he was hanging from a tree. Why should they give this money, which they need so badly now to

buy a lamb and to build a pen on land they just purchased, and waste it on this deal for old animals, part of the old generation of which they have no share.

One could not blame these shrewd merchants; their account was correct. But meanwhile, a minor circumstance interfered, one that even the most clever man would never have guessed would come up -- that this stupid dealer became even more insane and sold his merchandise to someone else: the Angel of Death.

This is how the dealing had ended, after two full years of trading. But now we are speaking of its beginning, and we speak of the third party involved in this deal -- of the merchandise -- meaning us.

How our hearts melted within us when we, the merchandise, saw that our lives were to be sacrificed for the money of our brothers who were dealing in this matter; when we saw that the time had come to pay, and our brethren in charge of our money were such faithful watchmen; when we saw that the Germans were so punctual - murderers experienced in their trade - and that they would not lose any more time by receiving excuses instead of money.

to be continued in the next issue.

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

### Part One

Our forefather Abraham was chosen solely for, "He will command his children to follow the ways of Hashem." When it came to his son's Isaac's education, nothing was spared to assure the best results would be attained. Isaac's son Jacob inherited his parents' and grandparents' concern for the proper learning of Torah. When he was forced to move to Egypt, he sent his son, Yehudah ahead of them. His mission was to build Batei Medroshim  $\frac{1}{8}$  places to learn, to know and love Hashem (G-d) and his ways.

When our entire nation stood at the foot of Mount Sinai, awaiting the giving of the Torah, Hashem asked the Jewish people for guarantors. Who will assure me that you will keep the Torah? Who will vouch that it will not be forsaken? They agreed that their children will be the guarantors — they will be raised in the spirit of Torah. They then shall be entrusted to pass it on to their progeny, thereby insuring the survival of yiddishkeit (Judaism).

What will happen if the people fail to educate their children in a G-d fearing manner? The A-lmighty says, "וְחִשְׁבָה תוֹרָה אֶלְקִיךָ אֲשֶׁכָּח בְּנִיךָ גַם אֲנִי" If you forget... I will forget them. Radak, (a famed commentator on Torah) expounds on Hosea, 4.6 ... אֲשֶׁכָּח בְּנִיךָ גַם that failing to educate the children properly will not only result in an intellectually and spiritually weak generations but as a consequence they will either die or be exiled...

For countless generations, Abraham's steadfastness in G-d remained. His ability to instill in his children and in all his descendants the importance of a solid Torah education continued in an unbroken fashion.

The "People of the Book", emphasized learning as the road to reach and know G-d and the path to understanding and improving one's self.

Their devotion to education could not be uprooted for it stemmed from great and everlasting sources.

Throughout our bitter exile, each Bais Medrosh, (synagogue) was and is called a "Bais Hamikdosh Meaat" — a small temple. Our Temple in Jerusalem was consumed by fire, but, we found comfort in the light of our Torah that was always burning wherever Jew lived.

Jews of Ashkenazic, Sephardic, or Oriental origin, it made no difference; — wherever there was a community there was a cheder, yeshivos, etc...

The chedorim of the European shtetl are well known. The yeshivos of Europe produced generations of G-d fearing men and illustrious Torah scholars. The agonies of the exile, inquisitions, crusades, pogroms, world wars, etc., which they suffered from their christian neighbors, did not alter the Jews' view of the importance of children's Torah education.

Sphardic Jewry too lived amiably with their Muslim neighbors. They were considered Dhimmi, a nation to be tolerated by the Arabs. They, too, appreciated their ancestors' recognition and emphasis on Torah learning. They had chedorim, Batei Midroshim, and Yeshivos that gave forth generations of Orthodox Jews and many famous Torah scholars, Kabbalists, Dayanim, etc...

Today, there are places where remnants of Sphardic Jewry are highly religious, such as **Jerba and Tunisia**. But, the majority have lost their spiritual

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contacts and are confused and disillusioned with their present reality. How did this come about? Why did this happen? Where have we failed? How is it that Oriental Jewry, who lived in certain geographic areas for thousands of years suddenly find themselves in a deep morass? They left their precious homes hurriedly or were expelled. They parted with their homes, businesses, capital, investments, institutions, synagogues etc... They sought freedom but found misery in the Zionist state. They were humiliated and lived in squalid camps for years.

Presently, the cultural gap between Sphardic and Ashkenazic Jews has deepened. Resentments run quite high.

Recently the **New York Times** had a three part series discussing the problems the Sefardim had in adjusting to the Zionist state and the abuses they encountered.

Mentioned in the press among the many insults that were heaped upon them was being sprayed over their entire bodies with DDT, being placed in tents or tin huts for years, and getting inferior treatment in contrast to Jews of Ashkenasik origin.

The book "**Genocide in the Holy Land,**" documents five hundred pages of the systematic betrayal and degradation of these people and what they lost by coming to their long awaited promised land.

But besides the material neglect over the decades, not much thought or publicity has been given to the forcible conversion of multitudes of these people from a faithful and traditional Judaism to an otherwise mundane, secular, and materialistic life lacking any moral values.

Youths of Sphardic origin fill the Zionist jails by the thousand on charges ranging from petty larceny to murder and kidnapping; their young are habitual drug addicts and pushers; their teenage girls, who were a shining example of modesty in their Arab countries of residence, have become street walkers and prostitutes, their young have turned in large numbers to mafioso-like underworld criminal tactics in order to gain wealth.

Faithful Jewry has watched the rapid decline of Sefardic youth and has not been able to do much in turning the tide. The Police and armed forces of the Zionist state have ruthlessly put down any serious demonstration on behalf of the oppressed, and the years of entheistic and secular environment have done their share to their faith.

The few Torah institutions founded in the last decade for the Oriental and Arab Jews in addition to the Balei Tsvah Yeshivahs established, have only brought into perspective the problem of bringing some of these people back to their religion and their roots. The Yeshivas deal with only a fraction of the young. An entire generation of Sefardic Jews have been brought up with a hatred towards religious Jewry, uncharacteristic of them prior to their arrival in the Promised Land. If not hatred, a callousness and total disregard for any Mitzvoahs is the norm among hundreds of thousands of these people and their offspring. We have witnessed in our times a phenomenon of immense scope and proportion, the expulsion and emigration of practically all Jewish communities in the **Islamic** world. In the תוכחה כי תבא חוכמה it states, "Your sons and daughters will be given over to another nation and you will not be able to

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Oriental Jewry sought freedom... but found misery in the Zionist State.

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untrue and a self serving falsehood.

For example in **Iraq, the Medrash Talmud Torah** built in 1833 with 27 classes had 2,049 students. (Sawdayee p. 40) There were private schools "**Istadhs**" too. There was a yeshiva, a secondary school, founded in 1840, which was supported by a wealthy member of the community.

The students of this yeshiva eventually headed yeshivas in many parts of the **Ottoman Empire**. Among them was **Chacham Eliahu Mani**, who was the founder of the famous **Hebron Yeshiva**.

The AIU tried to spread their sphere of influence to all the areas where their Oriental brothers lived.

Wherever they came, the fire of spiritual annihilation followed. Their deadly sparks scorched the provinces. Few places were able to withstand their domination. Only in areas where the rabbis enforced an official **cherem** (ban) were they able to forestall the spiritual destruction of our people.

The AIU was primarily not Zionist, but, it provided the groundwork for many to embrace their ideas. The AIU was the spring that flowed into the Zionist rivers.

It was from an AIU education, bereft of spiritual content (religiosity) that caused many to search for their nationalist identity. Zionist propagandists were ready at this opportune time and encouraged them to leave for the promised land.

Beginning with Algeria, we can see how the AIU's influence paralyzed the people's thinking.

**In Algeria** — The "enlightened" Jews of France (Reform Jews) were determined to eradicate Religious Orthodox Judaism from their co-religionists in Algeria. The AIU desired to control the minds of the youth and were

anxious to see the government control all religious institutions, whereby they would "enlighten" the youth and uproot them from their spiritual traditions. All power was removed from the local Rabbis and given into the hands of the "French Jews".

There is an unassailable connection between the Rabbinical leadership and guidance of our people and our adherence to Torah and tradition. Throughout our history Rabbi and teacher were synonymous. By this synthesis our children have been guarded in an unbroken chain from our forefathers down to the present.

When AIU was successful in wresting control of education from the Rabbis-teachers, it spelled the beginning of the end of the Jewishness of the children under their influence.

*Once French rule became established in Algeria, there began a concerted effort on the part of the Jews in France, especially in the liberal intellectual circle of the publication Archives Israelites, to 'civilize' their coreligionists in Algeria. These French Jews had considerable political influence and were imbued with the 19th century ideal of social progress. They were convinced that France had the highest civilization and they wanted to change the Jews of Algeria into modern Frenchmen. These French Jews were a particular lot: they were the first group of European Jewry to be Westernized and to have full citizenship. They had internalized in a very conscious way the ideals of the Enlightenment and the French Revolution and were determined to remake all Jews under French dominance. In their eyes "something had to be done in their Algerian Jews's,*

behalf in order not to harm the prestige of French Jewry" (Szajkowski 1956:28) As a strategy to control the Algerian Jews, the French Jews moved to have the Algerian Jewish communities placed under their religious jurisdiction. In France (until 1905) all religious organizations were incorporated into the government. Religious groups were part of the French bureaucracy; clergy and religious administrators were civil servants paid by the state. The Jewish communities in France were centrally organized into regional "consistoires" subordinate to the Consistoire Central of Paris. For the Algerian Jews to become part of the French system, meant that the Parisian authorities would control their religious, educational, and community activities. The French Jews wanted this power in order to be able to educate and control

laws radically changed the structure of the Algerian Jewish community. When the French conquered Algeria, the Jews were a corporate community based on religious law. In just twelve years, the French dissolved the Jews' corporate status and incorporated them (at least partially) as a group of individuals into a system of civil law.

The Ordinance of November 9, 1845, accelerated this process. This piece of legislation created an Algerian Consistoire headquartered in Algiers and independent of the Consistoire Central of France. Provincial (subordinate) consistoires were formed in Constantine and Oran. The French king officially appointed the Grand Rabbi of Algeria.

French Jews, who were the appointed advisors to French officials, thus had indirect control of the lay and

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## The Alliance... covered their wicked intentions with pseudo philanthropy.

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the younger generation of Algerian Jews. The French Jews' political strategy, discussed below, to have the Algerian Jews incorporated into the French Jewish consistoire system was an integral part of a plan to have them declared French citizens.

At the start of French rule in 1830, the Jews, like the Muslims, were left under the jurisdiction of their respective local religious organizations. The rabbinic tribunal continued to function until 1842 when the Jews were placed under the total jurisdiction of French courts. The French courts decided questions of marriage, divorce, and other aspects of personal status in accordance with Jewish law; the courts followed the written advice of Rabbis in such matters. (Martin 1936.48) These

religious structure of the Algerian Jewish communities.

It is worth noting that there was a great deal of wealth and power to be gained by those Jews who came to Algeria and were placed as heads of Jewish communities. Some of them abused their power and were forced to resign on charges of corruption.

French foreigners took control of Algerian Jewry's future. They allowed them to attend synagogues but only large ones that they organized and supervised. All former private synagogues were denied the right to exist. Rabbis had to please the French Jews. They taught patriotism and French culture, as we see.

The official duties of the consistoires were as follows: (1) to maintain order in the synagogues and to prohibit private

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assemblies for prayer; (2) to see that parents sent their children to proper schools; (3) to encourage Jews to engage in useful professions, particularly agriculture; (4) and to supervise the expenditure of communal funds. The duties of the rabbis were... (1) to teach religion and patriotism, and inculcate obedience to French law; (2) to recite prayers for the royal family; (3) to perform burials and marriages; (4) and to inspect the schools to be established for both sexes (Rosenstock 1956b:50).

The traditional leaders of Algeria resented French domination. With the arrival of the French enlightened Jews, the religious leaders foresaw the demise of their people.

The situation was hopeless for the French Jews saw to it that they should constrict their Algerian brothers spiritual growth.

With the establishment of the consistoires in Algeria, their French Jewish directors made a systematic effort to incorporate them into the Consistoire Central. These directors fought against autonomous religious organizing by the native Jews. The Chief Rabbi of Algeria, the President and the majority of the Consistorial leaders were French Jews residing in Algeria. In November of 1846 Rabbi Michael A. Weill was appointed head of the Algerian Consistoire (Szajkowski 1956:36). He soon became involved in petitioning the French government to place the Algerian consistoires under control of the French system. Weill's petitions included such demands as replacing the small synagogues in the large cities with a few large ones, reducing the power of the local rabbis, etc. These were moves to consolidate control. The local Jews

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Do not say to them... be French if you care to, because voluntarily, they will not abandon the law of G — D. (Cremieux)

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Some of the Algerian Jews resisted this domination. They balked at sending their children to the schools the French Jews established. On a community level, they took certain retaliatory actions against French Jews who came to settle in Algeria. (There were an estimated 500 to 600 French Jews in Algeria in 1840 (Rosenstock 1956b:43). **Algerian Jews in Oran and Constantine refused to bury French Jews in their cemetery.** However, most of the members of the Algerian Jewish communities were too poor and powerless to take any direct actions. In the discussion below of the Decree Cremieux, we will see further evidence of Algerian Jewish resistance and strongarm tactics of French Jews.

protested: "On July 8, 1857, the orthodox majority of Algerian Jewry sent a petition to the Government denouncing the proposals of Rabbi Weill and his friends, but these were nevertheless supported by the Central Consistory and in an official Government project of 1858" (Szajkowski 1956:39).

The French Jews won this struggle. The French government placed the three consistoires of Algeria under control of the Consistoire Central in 1862 and incorporated them into it in 1867. One of the consequences of this centralized control was that the appointment and certification of all religious practitioners (including rabbis, religious teachers,

ritual slaughterers, and circumcisors) came under the jurisdiction and control of the French Jews. For example, in the 1867 decree, there was a stipulation that the Grand Rabbis of Algeria have a secondary rabbinical degree ("diplome du second degre rabbinique"). As these degrees were from French rabbinical schools, the decree in effect handed over those positions to French rabbis.

### The Religious Jews Resistance to Assimilation.

The religious Jews would not voluntarily give up their traditions.

I would like to advance the hypothesis that there was a strong sentiment among part of the population against citizenship, in that citizenship meant that they were placed under a nonreligious system in regard to marriage, divorce, and other related matters. The Jews most likely experienced the state as impinging on religious prerogatives. Cremieux himself recognized the existence of such sentiment among the Algerian Jews; he had made seventeen voyages to Algeria and consequently had a feeling for the situation there. He had, therefore, argued against legislation which would give the Algerian Jews the choice to become citizens. "Cremieux had no illusions concerning the conservative spirit of his coreligionists and the force of religious resistance: (Cremieux said) 'Do not say to them (the Algerian Jews); be French if you care to, be cause, voluntarily, they will not abandon the law of G d'." After passage of the Decree Cremieux, (in 1870), there was widespread refusal on the part of the native Jews to be married civilly. The Consistoire Central, enraged by this rebellion, wrote the Algerian regional consistoires a harsh letter of reprimand. (See footnote 21 for the text of the letter.) The letter called the regional consistoires' attention to the fact that

indigenous rabbis continued to perform religious marriages without the spouses having first contracted the prescribed civil marriage. It ordered local synagogues to cease from performing any religious ceremonies, for 'illegally' married persons and their families. The letter informed the regional consistoires that they were obliged to initiate legal proceedings against persons conducting such marriages. It warned that if abuses continued, the Consistoire Central would have legislation passed necessitating that parents furnish proof of civil marriage before their children could be registered as legitimate with the Etat Civil (vital statistics). Thus any Jew who defied Consistorial authority would risk having his offspring considered illegitimate or, worse yet, a non-person, denied all legal existence. The letter made the Consistoire Central's position abundantly clear: French Jews had put forth a great effort for Algerian Jewish citizenship and now it was incumbent on the latter not to embarrass the French Jews.

Instructions of 5 November 1872 from the **Consistoire Central** sent to the **Algerian Consistoires**, on the subject of measures taken to assure the respect of French law in **Algeria** as concerns civil marriages..

We are informed that grave infractions of French laws are often committed in the three provinces of **Algeria**. We learn with the deepest regrets that, despite the assimilation which has been the object of our dearest wishes and your most legitimate aspirations, many of our **Algeria** coreligionists, placed from now on under the common law, do not fear to contract their religious marriage without preceding this ceremony with the celebration of the civil marriages,

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seconded in this blameable conduct and it this infraction of the law by individuals without legal right and without religious mandate who usurp the rabbinic functions and make themselves, by criminal interest, the agents of these clandestine marriages. The consequences of such abuses will be disastrous from all points of view, as much under the religious rapport as under those of moeurs, and the continuation of such disorder will provoke nothing less than the upset, the shame of our coreligionists, and a crowd of inextricable embarrassments, you understand, it is useless to dwell on it. To remedy this state of things, and above all to inspire our new compatriots with respect for the law and the sentiment of the duties that it imposes, we have...in accordance with the past legislation giving them authority over the **Algerian Jews**, made the following resolutions:

3. The **Consistoires** shall make sure that no religious honors are accorded in the synagogues of the circumscription to the spouses and their family in the case of marriages which have not been contracted in conformance with the prescriptions of the Civil Code;

4....

We count on your patriotic sentiments, on your devotion and your enlightened assistance to aid us to promptly accomplish the regeneration of our coreligionists of **Algeria**. You will please help them understand that their religious and moral interest are the object of our most serious solicitude; that their complete assimilation to the Israelites of the Metropole imposes on them the obligation to submit without reservation to all the prescriptions of French legislation that the Grand Sanhedrin has declared conform to the principle of our holy religion. You will not

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..the Metropole imposes on them the obligation to submit without reservation to all the prescriptions of French legislation...

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1. The Grand Rabbis of the **Consistoires** of Algiers, Oran, and Constantine, or the delegates name regularly by them for religious functions in the communities of their respective jurisdiction, will have in the future, only proceed with the religious marriage act for those **Algerian Jews** who shall have proven in good and proper form to have contracted marriage before the officer of the Etat Civil;

2. The **Consistoires** shall have, under their personal responsibility to signal to the superior authority, as a lawbreaker anyone (who) shall exercise the religious functions without a legal character;

neglect above all to mention to them that if the abuses that we have warned you of continue, we shall propose to the Government to prescribe for the mayors of the communes of **Algeria** to exige that for the inscription of legitimate births, a certificate certifying that the marriage of the parents had been celebrated by the officer of the Etat Civil. It comes down to the thing the most holy: the honor, the legitimacy and the future of the children. We have the conviction that our **Algeria** coreligionists, who have to such a high degree the cult of the family, will not expose themselves from now on to bring upon their children the deplorable consequences which will result from the

incompletion of their duties (Uhry 1900: 12-14; my translation)

Once the groundwork of outside, government control of religious life was thoroughly laid, there was a natural progression to secularization of education. In this, AIU was instrumental and effective..

They founded schools whose "educational" aim was enlightenment e.g. the destruction of tradition and eradication of Torah and Jewish learning. Of course they disguised their true intent but gradually decreased any "Jewish"

content in their education while training in secularism increased and intensified. This was accomplished by wresting power from the local Rabbis who had directed all forms of Jewish life prior to AIU arrival on the scene with their assimilationist destructive ideas..

The Alliance continued to infiltrate the minds of the youth in Northern Africa. They tried to make headway in Morocco. After much defiance, Moroccan Jewry succumbed to the AIU's baneful influence..

To be continued in the next issue, Alliance in Morocco.

הא למדה שהמחטיא לאדם קשה לו מן ההורגו, שההורגו הורגו בעולם  
הזה והמחטיאו מוציאו מן העולם הזה ומן העולם הבא.  
דברים כג. ט. רש"י (ספרי מדרש רבה ותנחומא פנחס)

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

# **GENOCIDE IN THE HOLY LAND**

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

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Whose ancestors would rather have died than eat of the flesh of the swine

# THE GUARDIAN

ה'תש"ח

Printed in London and Manchester

Monday July 22 1985

25p

## Israel bites into bacon

From Ian Black  
in Jerusalem

Already troubled by heavy taxes on travel abroad and many of the other good things in life, Israelis are now facing a ban on pork and bacon, as zealous politicians seek to enforce orthodox dietary laws.

Under a law scheduled for its first reading in the Knesset this week, it will become a criminal offence to raise, market, or sell pig-meat products except in Christian areas.

The law is expected to be passed and will be a blow not only against religious and culinary freedom, but also against a thriving industry. Some 30,000 people are employed in the supply of hundreds of tons of pork, ham, and bacon annually to people whose ancestors would rather have died than eat of the flesh of the swine.

The guidebooks do not mention it and government statisticians become coy when pressed

for the production and consumption figures, but the fact is that excluding poultry, half of all meat consumed in Israel is pig meat.

At Kibbutz Lahav, in the Negev Desert, the Animal Research Institute, as the piggery is euphemistically called, has 3,000 pigs. Another kibbutz in the north found a novel way of circumventing the ban on breeding pigs on State-owned land and built its sty on concrete ramps just above ground level.

In 1962, when breeding, but not sale, was first banned, production was concentrated in the Christian-Arab "pig belt" in the Galilee area around Nazareth, giving a new dimension to the idea of Jewish-Arab coexistence as Jewish businessmen became silent partners in the piggeries.

Penalties already exist under scores of bylaws and regulations, but are rarely enforced. Tel Aviv has fines of 40,000

shekals (about £20) but it would be impractical to punish the hundreds of restaurants, delicatessens, and butchers which say "white meat"—as the Hebrew euphemism goes.

Mr Sar-Shalom Eyal, the manager of the successful pork sausage plant at Kibbutz Mizra; says that ministers and generals are among the customers who come to fill their freezers with his products.

Mr Moshe Krantzdorf, a non-kosher Jerusalem butcher, claims that some of his clients are MPs who voted recently for the first draft of the pig law.

Some Israelis fear that, if passed, the legislation will force pork into the black market, which will damage the economy and hurt tourism.

They argue that Israelis will spend their Sabbath flocking to shops in the Christian area for pork just as they now descend on the Arab areas for bread during Passover.



Whose ancestors would rather have died than eat of the flesh of the swine

## THE TIMES (LONDON) July 29, '85

Kibbutz Mizra, Israel (NYT) - The manager of Israel's biggest pork factory sits behind his desk wearing a long white butcher's coat and a worried wrinkle on his brow.

The sign on the wall above him reads: "Promote Pork. Run Over a Chicken." But pig jokes are not appropriate these days, he grumbles.

Israel's estimated one million pork-eaters are under siege. Two laws pending before the Knesset, or parliament, would make the sale of pork illegal. One of the bills is supported by Prime Minister Shimon Peres.

"I think there are three countries in the world where there are such laws," said the factory manager, Sar-Shalom

Eyal. "The first is Libya, the second is Saudi Arabia and in Iran they are trying to push through such a law but haven't yet."

Yossi Sarid, a leftist member of parliament from the Citizens Rights Party, said: "I told the Knesset that they are talking about the pork worse than they talk about the PLO. They have presented the pig as a clear and present danger, as if pigs of the world are attacking Israel and we have to do something about it immediately."

"I myself don't eat pork and I never imagined I would be the defender of pigs," he said. "Aesthetically, it is not a creature I admire. But if that is what people want to eat, it is their right."

In many ways the proposed pig-banning laws touch on some of the most sensitive issues in Israel today: the rise of an increasingly militant religious right; the need by Labour Party politicians, who were once hard-core Socialists, to strike a religious pose in order to court an increasingly traditional electorate, and the role of pork in a Jewish nation.

The pig is forbidden by Jewish dietary laws - that is, its meat is non-kosher - because, unlike the cow, it does not chew its cud. Swine are specifically mentioned in the Bible. "Of their flesh shall ye not eat," Leviticus says. "They are unclean to you."

The problem today is that many secular Israelis, who make up at least two-thirds of

the population, have acquired a taste for bacon, ham, pork ribs, pork salamis and sausages. And they have been consuming them in ever increasing volume.

Kibbutz Mizra, in northern Israel, is the country's biggest pork producer and sells its products to more than 300 butcher shops and grocery stores. Its factory employs 70 people and it is one of 20 producers that contribute to 10,000 tons of slaughtered pork a year that Israelis consume.

Because of the weighty historical symbolism of the pig, however, pork-eating in Israel is often discussed in euphemisms. For instance, restaurant menus refer to pork as "white meat."

The Agudat Israel Party, a rigorously Orthodox group led by Rabbi Avraham Shapira, has

חזיר

for years been introducing a law that would make selling pork a crime. The religious see as insufficient a 1962 law that already makes it illegal to raise pigs except in selected districts in predominantly Christian areas remote from centres of Jewish population. Prospects for passage of the ban have been improved because of the present makeup of the cabinet.

The government is a fragile coalition of Israel's two major political blocs, Labour and Likud. Because it could fall apart at any moment - a situation in which each big party would want to form its own coalition with smaller religious parties - the big major parties must strive to keep on good terms with the Orthodox parties.

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# The Kidnapping and Sale of Yemenite Children

The Zionist Israeli press has been full recently with the story of the Yemenite Jewish children who were kidnapped from their parents upon their arrival in the Zionist state during the years 1949-1951.

In 1966 a Zionist commission of inquiry was formed to determine the whereabouts of hundreds of these kidnapped children. As usual with Zionist commissions that are established to inquire about their own criminal practices and activities nothing came about, except a confirmation that some children indeed are missing.

Now more parents have come forth, and new revelations, that many more children were kidnapped, and had not died as the Zionists would have us believe. Some parents in desperation have brought the matter into the Zionist courts. We know that all this will lead to nothing.

**פרשת ילדי תימן החטופים עולה שנית לכותרות - אם תימניה עתרה לבג"ץ**

האם טוענת, כי כל השנים מאז חקירת ביה החרושה, כי בנה בחיים וכלי הוא נגב ממנה גם בתה של העותרת, כאשר בגרה נרתמה למלאכת החינוכים אחר הילד. המדריכה אותה והבת נוספת לדובב אותה. אך לטענת העותרת, נתקלה בהתפתחות שחירות זאי

מאת ד"ר פרדמן, כחב עתים

מרתה וילדי תימן שנלקחו מחור הם שמוך לעלייתם ארצה, נגולה החפול בכותחמשסט הנובות לנצח, לאחר שאשת מיוצאות תימן

**שוד ילדי תימן זועק אל...** (המשך מעמוד ג')

**האם יגיעו לחקר האמת?**

קשה כיום להאמין שאי-פעם יגיעו לחקר ויגלו האמת על פרשת רבתי-זוועות זו... במהלך שלושים השנים ויותר שחלפו מאז טושטשו עקבות ונעלמו נפשות שפעלו ב"שוד הילדים". קרוב לוודאי שנמחקו כל צל וזכר לעשיית דין על מי שאמרו היה לתת את הדין על ידי הרוב רביר ויטו מא

**תביעה להקים ועדה לחקירת פרשת "ילדי תימן האבודים"**

משפחת קייטי, בג"ץ, בתביעה לעזור לה למצוא את בנה האבוד, וצפויות עתירות נוספות" - אמר

מאת אתי רדנאל, כתבת "על המשמר" 95 סיוני-חדשות של דורים

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סעיד עובדיה, מושב תנובות  
כואב שיהודים גיבון  
ילדים של יהודים

התגובה של התינוקות במחנה

המקור של הילד בעיר בארץ עליו

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התגובה של הילד בעיר בארץ עליו

התגובה של הילד בעיר בארץ עליו

# יצאת תימן בבג"ץ: בני נחטף ולא מת

"גבו נגנב ממנו בשנת 49. לאחר שעליה ארצה מחימו" כד טרענה שרה אהרון (47) בעתירה שהגישתה אתמול לבג"ץ לרבייה נאמר לה או כל בנה נפטר. אולם לטענתה בנה עדיין חי. מתה גם הצליחה לאתר אותו בביתה של משפחה אשכנזית, שאימצה אותו. עם זאת היא איננה יכולה לקבוע את זהותו בוודאות. האם תונעת כי בג"ץ יורה לגופים המוסמכים לגלות מה עלה בגורלו של הילד.

שרה אהרון מספרת כי כשבוע לאחר הלידה נלקח הילד מבית התינוקות, מרובת העולים, גבי יונה, סיפרת כי הועבר לבית החולים הדסה בתל-אביב. באותו יום ביקרו השתיים את הילד. שהיה כראי לחלוטין. שבוע לאחר מכן נרשם האם לבקר את הילד. בבית החולים אמר לה הרופא כי בנה נפטר.

לטענתה נסיונותיה למצוא את בנה נחלקו כמסכת סודיות ואי שיתוף פעולה. עד היום לא קיבלה תענה רפואית על סיבת המוות. בחברה מורישת נרשם כי נקבר בקבר אחים כשהיה בן 14 יום. לשיטת רבנות אחרונת

1925 א"א 6

מזעזזת  
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הת ימנים  
אמרות משפחותיהם ומתכונות לבני  
לפתח את הקברים האלה בבית-ה-  
תעלומת התינוקות שנעלמו הסע  
מאת כרז נאה  
הוא של משפחות יוצאת  
ידיה לבלש בימים הי  
העולם

## 36 שנה אחרי שנלקח ממנה תינוקה במחנה-העולים, מבקשת האם:

# "תנו לי לראות את בני - רק פעם אחת"

ליים שיר סאלו היה בן 14 יום במועד קדוש: על סגן לקבור אותו כשברן נחטף ונבילו האסתי צדיק הוא למסן לו קבר ולחגגו לקבורה סדור. זאת ועוד, מבואר קרישט מצוין הילד כי סגור הקטנות ככל שמי יאנו ממש מסדור המנוחני של הנפטרים.

עוד ציינו כי באותו יום הבאנו לי-טורה ארבעה נפלים, אך נפגעים נחבלי: כי היו רק שלושה. נשאלת הוא שלם כרישט: וחי וקיים?

נבל בבקשה לוארחה פניה. בתשובתו נאמר בשתי מילים: "ירשלים אכזר... בשעה עם ינו דורי. היום בת 70.

היא אמרה: אישה תמצא את הילד שכחו? ולא נבדל מתי? לארץ. את שנה שנתו כמותו שורה על שנת בנה שנתו היום, כי ביל לא נראה את הילד פה.

העיתרה שהגשה לבג"ץ מסבכת על המפגשים הרשמיים השנתיים, הי מורחים זה את זה. לרובת, בתקופת



שרה אהרון  
גוישה על מורשת

שרת-וורה  
אהרון קרישט בת 57,  
עתרה לבג"ץ בעקבות חקירה שערכה בתח אילנה, נמצאו מסמכים שונים ובהן תולדות מחותיות נודריכות: חעולים, דאו אומרת: "איפה תמצאו את הילד עכשיו? הוא בודאי בחוץ לארץ..."

מאת הנבלת דמארי

למח לקחו לי את הילד הי  
"למח אסרו לי שהוא נפטר?"  
כד מסרות ככבי שהיונהיה אהרון קרישט לפני 36 שנה ראינו בפעם האחרונה את תנוקה, שלם קרישט שהיה אז בן שלושיה חביבית בימים אלה עתרה סרה בת 57. חובבת פיה, לביהגים העליון בבנישה לעוד לה למצוא את בנה העתירה, באמצעות שירי אהרן קרישטין. היא נוד מרוב הנפם, קפיד הסוד לעניינו אופמן, חברה קדישא הגבו ינו דורי, מריכת עולם.

הנעלה הרשית בשנת 1949 סרה, אלפנה, בחיים הסמיו להריעה, עשתה את הדרך מסופו לישראל עם משפחה כשהיא רכובה על המור, רחמי נחון לפניו, נולח לרביה החוסרת.

מסבתת קרישט חובבא למחנה עולים בבית-לד, מסדור למרחה אחרי חרש ילדה סרה בן שבעה לביה התינוקות במחנה העולים. ארבעה נשלתה חורה לאחל, נבאה לניקה את הניקה מסר פעמים ביום באותו בית-התינוקות בזמן גם אחיה התינוק סגור, הוא ואשה היו באות לעם חוד בשפית והנהיה.

במה איוו סכוד יוילו למח האם נכחה, כי ילדיהם נעדרים. את מארי נצאנו בבית החולים במדיסת, אך שלום לא נמצא. סרה הקמה בצוקים צבת ריב, הוושקה על דלתה. כמיוט של רבר, שלח אותה האמאיים במקום לפרטרה של מריכת העולים, יונה דורי, שיברה חפנית וקושרה בין הי עילים חוררת.

נפסי לה עם כי בנה הנצבר לכה חולים, והישה בתל-אביב, אולם, לא יתנה לה כל סכה הנונית למעשה ינה דורי שהתוורה בתל-אביב, היא

נופות, לא התקבלו על פניה. שבוע קודם לכן קברו את אחיה התינוק ו' היא ראהה את נפשוה בנפוס לכה, לא בעקבות החלוצות החבלי של האם

It is important that Jewish people know what occurred in those tragic years. The treacherous deeds of the Zionists and the Joint, the UJA, and the Jewish Agency should be made known to all, young and old. How they misled the Jews of YEMEN to the Promised Land on a UJA Joint sponsored operation dubbed Operation Magic Carpet, How Jews died in the thousands before ever reaching the Promised Land, and how after their secret arrival to the long awaited Eretz Yisroel, their children were stolen from them and placed on a world market for sale, while the parents were told the children had died.

These atrocities were published in the book *Genocide in the Holy Land*, the only book of its kind ever to be published in any language describing the entire ordeal and spiritual destruction of Yemenite Jewry, and the wholesale kidnapping of hundreds of Yemenite babies from their parents and sale to barren women over the world.

We are excerpting here some pages from the book *Genocide in the Holy Land*. Whoever is truly interested in reading the full length story should get themselves a copy of *Genocide in the Holy Land*.

CHAPTER IV

Disappearance of Yemenite Children

Another disturbing occurrence, in addition to the anti-religious campaign, was the number of 'deaths' among the camp children. Of course, many of the infants and toddlers had arrived in the Holy Land in poor health, dehydrated and malnourished. They were taken to nurseries or infant hospitals for treatment. Many of these children died and were buried in children's plots. But many others were given to childless Israeli couples or possibly sold. The parents of the children were told they had died, but many were never shown the bodies or the burial sites. Sixteen years later, the parents were sent draft notices by the Israeli government for their 'dead' children which led to a governmental investigation. What resulted was a mild shaking of the head on the part of the investigative commission, which stated that although there were instances of children being stolen from their parents, due to the large number of immigrants at the time it was understandable that such 'errors' might occur.

*Afikim*, a Yemenite Jewish newspaper, published on June 1, 1966 a lengthy article on the "Violation of Human Rights in Israel", which is excerpted below. This article and other newspaper accounts help to focus public attention on the shocking things which had occurred in the immigrant camps during the mass aliyah.

Violation of Human Rights in Israel

The right of parents to bring up their son or daughter, to love them and inculcate in them the name and heritage of their parents as a link in the chain of generations, is a basic human right, a natural one we share with all human beings. The right of children to nurse from their mothers, to find security in their parents and to be provided for on their road to life and happiness is also a basic human right. The

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respect for these rights is the criterion for measuring quality in a society. When these rights are ignored, men must cry out and protest.

We are afraid of a logical and moral analysis of the attitude of Israeli society and Israeli institutions to this very day regarding the mysterious disappearance of the children of Yemenite immigrants, but we are obligated to declare war and fight for the rectification of this injustice.

From the beginning of the Yemenite immigration to Israel in 1949, throughout the last seventeen years, many parents from this group of immigrants complained that during their stay in the immigrant camps between 1949-1953, some of their children disappeared or were kidnapped. The children were handed over to strangers, and some, most certainly, ended up in different countries. The parents who "lost" their children have had no peace or respite in their efforts to locate their little ones who were cruelly torn away from them.

For seventeen years, Israel, its institutions and society, have been deaf to the cries of the mothers and fathers and brothers and sisters who demand that this barbaric injustice be repaired. During that entire time, those parents were not still. They ran from office to office, personality to personality, newspaper to newspaper; and everywhere they met with silence and cover-ups. At times, a hint of something filtered out to the public, but the people were not upset when faced with the possibility that such unhuman and barbaric crimes had occurred in the state.

And we too, among the rest of the citizens of Israel, were silent. There are those who remained

silent because they heard nothing of this; and there are many who were silent because they could not believe that things such as these could happen in a nation of people who had been victims of barbarity throughout their history. Until now, these rumors were not sufficient to make us aware of the problem in a compelling and tangible manner. There were many who were glad to quiet their consciences by saying these were rumors with no basis, rumors fed by the hurt of parents whose children had died and were not able to accept this.

Seventeen years have passed since the first complaints of disappearances of Yemenite children. Today the facts have been compiled and they form a horrible picture. We know today details of sixty boys and girls who disappeared or were hidden during that period. According to the facts, we can deduce that without any doubt the number of these unfortunate children exceeds 100. Many of these children were still nurslings at the time of their kidnappings. Others were five or six years old. Many were the only children of their parents and some were stolen along with their siblings. Many were the parents whose hearts were broken, and many the mother whose health was debilitated. Some were hospitalized, broken in body and spirit, with illnesses of depression.

The cruel picture shows us how, during seventeen years, the state institutions failed to investigate the complaints of the parents. There is documented evidence that personalities and leaders, organizations and institutions knew of the occurrences and were silent.

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**DISAPPEARANCE OF YEMENITE CHILDREN**

It is among this group of children that the Commission used its best cover-up tactics to camouflage the fact that the children were kidnapped and sold. Alibis used to locate many children (such as the records of "Ein-Shemer were destroyed", or burial record at Netanya's infant cemetery "were destroyed", but surely the child is buried here, or there, or he definitely died), were of no avail in the following cases. We bring only a few entire case histories as the Commission themselves note. But in these cases can be seen the entire scope of this fraudulent Zionist Commission. Only two members were installed on this commission, which proves how unimportant it was to the Zionist government to locate these missing children.

to be continued in the next issue.

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