

# The Jewish Guardian

Volume 3 # 1 P.O. Box 2143, Brooklyn, New York 11202 Spring 1987 5747

## A Slave who becomes King A Maid Who Inherits Her Mistress

חמת שלוש רגלי ארץ... חמת עכר כי יגלך... רעמה כי תרוש גברתך  
(משלי ל' ג' - ג' - ג')

The above verses from Mishlei (Proverbs) are in place when we wish to characterize our present situation. We are at a tremendous loss in true great leaders for our people. And many of those that claim for themselves the title of Rav or Rebbe mislead and misdirect our people with false teachings and give honor to those that are the greatest desecrators of the Almighty's name in the world. We are obligated according to our Holy Torah to publicize these wicked ones and their wicked actions and all those that would want to join them if for money or supposed honor or for believing they are doing something good. It is for this reason that we deem it important both to expose the likes of Menashe Klein who calls himself the Rabbi of Ungvar and was instrumental in desecrating the Holy One's Name before the entire world by joining in photo opportunities with an atheist and renegade the likes of whom the Jewish people have not had for generations. Someone whom the Satan in the garb of the Nobel Prize honored. A wicked scoundrel whose writings and speeches are the most blasphemous. Elie Wiesel a hoodlum and drunkard is his 'friend' his 'guide' his 'teacher'.

Mention must also be made concerning the newly found authority to say Kinos lamentations for the Holocaust. Everyone is in on the Holocaust remembrance. In this issue we bring the letters of the Sainted Chazon Ish of blessed memory



דבר אברהם ישעיהו קרליץ - חזון איש  
חזון איש - ש"ס ע"ב - דבר אברהם ישעיהו קרליץ

RAV AVROHOM YESHAYA KARLITZ - Chazon Ish  
concerning such new additions to our prayers and to our beliefs. The Chazon Ish makes it perfectly clear that who are we to establish new customs of any kind and especially in regards to the tragedy of European Jewry. He explains that for our pitiful generation it is best to keep our mouths shut in regards to the catastrophe that befell European Jewry. That our main obligation and only duty is to repent and to know that "because of our sins". We appeal to the Yeshiva and Bais Yachov students and to all orthodox

VOLUME 3

# מנשר שהעמיק עלם בהיפל

AN EVENING OF TRIBUTE TO A UNIOUE FRIENDSHIP

What a beautiful and rare friendship! The friendship between the author and the subject of this book is a true friendship. It is a friendship that has stood the test of time and has become a source of inspiration and strength for both. The author has written a beautiful and moving tribute to his friend, and it is a pleasure to read about their friendship. The book is a beautiful and moving tribute to a true friendship.



תנו בבני לותרה  
הוגית מקורי רבנו  
קריית אונוואר  
ירושלם עור הקודש  
תוב"א

## צוות הברום, דער אונווארער רב און ארענער וויזקל, קעלענע ווידענע צוזאמען א שיקור ופואה



הנהגת רבנות אונווארער רב און ארענער וויזקל, דער אונווארער רבנות

צוות הברום, דער אונווארער רב און ארענער וויזקל, קעלענע ווידענע צוזאמען א שיקור ופואה. צוות הברום, דער אונווארער רב און ארענער וויזקל, קעלענע ווידענע צוזאמען א שיקור ופואה. צוות הברום, דער אונווארער רב און ארענער וויזקל, קעלענע ווידענע צוזאמען א שיקור ופואה.

gave Jacob for spoils, Israel to plunder', and the child yelled back, 'The Almighty did for us sinned against Him and we did not go in the righteous path!'

This was the answer of a child to the Romans' destruction of the Second Temple and the Talmud and Midrash relate many instances of self-sacrifice and martyrdom for the sake of the Almighty, many on the part of little boys and girls.

B) President Carter declared April 28 and 29th '79 as Days of Remembrance of Victims of the Holocaust. For reasons beyond our comprehension he appointed the atheist Elie Wiesel as chairman of the Presidential Commission on the Holocaust.

On April 29, '79, the President and Vice President spoke together with Wiesel in the Capitol Rounda in commemoration of the Holocaust. These remarks were later reprinted in booklet form.

This is what atheist Elie Wiesel had to say:

Allow me to tell you a story.

Once upon a time, faraway, somewhere in the Carpathian mountains, there lived a small boy, a Jewish boy, whose dreams were filled with G-d, prayer and song.

Treblinka and Ponar, Auschwitz and Babu-Yar, Majdanek and Bleszec: What happened? Did creation go mad? Did G-d cover his face? Did the Creator turn against his creation? Did the G-d of Israel turn against his creation?

We didn't know, we still don't. How can anyone explain evil of such magnitude? How can anyone comprehend so much pain and anguish? One cannot conceive of Auschwitz with or without G-d.

C) Atheist Wiesel printed many books. All of them are without fail, according to the Torah, apikorosus and full of minas. We will just mention titles of two of atheist Wiesel's books. One is titled "The Madness of

Jewry not to allow themselves to be misled by the Kinos sayers and Holocaust Remembrance organizers. If 'kinos is to be said it should be said for the multitudes of religious observant Jews and thousands of Children that were wiped out spiritually by the State of Israel and by the Zionists. These 'kinos' are available and are more appropriate to say on Tisha B'Av.

Not to be misled by all the Holocaust literature being peddled in all the stores with a garb of Agudah or a nice jacket design from Art Scroll 'Mesorah' publications that all have more than just a smell of Zionism in them.

To follow in the footsteps of the Chazon Ish and all the truly great leaders of our people who kept away from all desecrators of our Holy Torah. To follow the teachings of Rabenu Yonah of Girundi to expose the atheists and desecrators of our Torah and not to give them honor in any way for any reason whatsoever.

And in their merit may we merit to see the revelation of the Almighty's Honor on us all. AMEN

Now let us review Elie Wiesel and see if he fits the above description. Even though it is definitely questionable if we may at all print any of his atheism in our Journal we will try to limit his atheism to the smallest possible degree.

A) In all his speeches, he mentions the Almighty's name ironically and in a derogatory manner. Every year his speeches are printed in a host of newspapers for everyone to see. No one denies this fact. We will just bring a sample of his atheism quoted in an exhibit on the Holocaust titled "Faces of a Slaughtered People."

"Did he know, this small boy with his frightened face and eyes, did he know that he was betrayed by G-d and man alike?"

What is this, if not apikorosus, minus and thus atheism?

Whoever believes in G-d and his Torah, knows why there was a Holocaust. The Talmud in Gitin relates a story about a small Jewish boy who was captive in a Roman dungeon and when a rabbi heard the child was in prison, he passed by and yelled in, 'Who

# מנשה שהעמיד צלם בהיכל

בימים אלו כשלוסטרס פרישת הנכחה לדורות ומתקרבם לימים של בין המלריס עלילת לפשפש במשעיני ולעשרת חשבון נפשותינו ולבער את חיע שבחמנו ומקרבנו, גדרכו של רבנו יונה החסיד מג'ודוה נלך ונפדים אדם אחד שופלל ב"י דתות שאינו מקבלים פני חשיבנו, עיין שער חשלישי בשערי תשובה מאות קע"ב ולהלן.

ונשים עוננו שם באות קפ"ד, "מי שששבתה במעלות שאינו נמצאת ב"י, ורחי משנה זה קורא לעצמו, "אפוק"ק"ק אונוואר" ומעולם לא שמש בכחונה אז.

מה שפרסם הקטן רחא על עצמו שהוא יניג או נכדס של הצורקים הקדושים לבנת גלץ וראפטיץ וגם לדבות המאין החסיד מווילנא וה"ר שמשון ויענער (ועורטרוימער) ועוד כהנה וככה, אין זה כי אם טוב מוחלט, במקום שיוחלה את עצמו באילני רברבי כאלו יה"ר שיבחר לו סתם אילן להתלות ממנו.

והוא הדבר שעשה עם רוב החשובות שחזפים בספריי משנה הלכות בכל תלמי חברו זה הוא מראת על עצמו שאינו יודע מה זה להחרות על האמת, והוא חולק על כל מי שאומר אמת, הכל לתאות הכבוד וסילפוק המאות שלו ולא די לו להיות חבר דת של שקורים הרי הוא גם חבר ותניק של חפנים ועיין שם בשערי תשובה אות קפ"ז קצ"ט(ס).

והנה חלך הקטן רחא אצל תולדה טמאה, ויזל מפורסם שכפירנו מלאה עולם בחורים החרושים סנופה של אחרי לבבכם, והנה עשה אתו עמו החמברות למצורח דולת, לעשות משיבה גזולה לכבוד מנשה עממה ובאו מחנות מחנות, מחנות וערלים והטמאים וגם לכות עשומתים החפופות והפרוצות לקיים אחרי עיניכם, מחנות הקאקי חווי ואבאריייה דמנשה קטינים וקטינים קטינים עם זקניהם המנודלים וד המשולותים וגם לכות עשומתים ושבו בכפיפה כולם לפני "מוסק חזיר" ו"רבו מנודת" של ויזל.

ותלת המשיבה הענקית שלעמור החיר ה"מוסק חזיר" תעורבות אנשים ונשים ב"ת מולן, "פני" וגם החיר שירת, "התקור" ועוד באורות התורה ושל קודשת שראל החלול חשם באופן גורא הוא כדי להעמיד לו צלם, בית כנסת" על שמו קר"ה שעל שמו בעיר קודשת ירושלים תוב"א"א ולהגדיל שמו ולהאדירה מוכן מששו העמיר צלמו בהיכל הקודש וחתיי לחבאת חתורה בפני קהל וכל היתר ששנו צ"פ"ו.

לה הנייר ולא כלו דבריני כלות קלון קלילין ברבים, ידע הקהל ויחור ממנו ועד יוצאי ק"ק אוננואר

החובעים עלבון קהלם והכותמים

החובעים עלבון קהלם והכותמים

G-d". (We deleted the G between the G and the D.) Another gem of his just printed last year is "The Trial of G-d." (Again, we deleted the "G.") An advertisement in the N.Y. Times had this to say about the book:

The Theatre of Elie Wiesel  
It is Purim. Three players have  
have lost their way wander into an  
inn. To their horror they discover  
they are in Shangoon, the site of a  
recent pogrom. The only two Jews  
left are the innkeeper, a  
wretched, emaciated man, and  
his daughter who has been raped  
and tortured. Egged on by the  
innkeeper, they agree to stage, not  
the traditional Furshpapel, but a  
mock trial of G-d for allowing such  
things to happen to the children - a  
theme that enables Elie Wiesel to  
pursue with irony, wit, feeling, and  
a strong sense of theater, the  
concerns that are central to all his  
writing.

What is all this if not blatant apikorsus  
minus and atheism?

## Nobel Peace Prize Winner

### THE ELIE WIESEL COLLECTION

■ ZALMAN - OR THE MADNESS OF G-D: An intense dramatic set in a small shtetle in the Soviet Union. A doctor of the people urges his reluctant father to try against the oppression of the regime and the sense of the world.  
AVAILABLE NOW. . . . . Order No. 852

■ THE TRIAL OF G-D: In a small Ukrainian village in 1649, an innkeeper who is a survivor of a pogrom pleads in court. The judges are wandering ministers. G-d's defender is a mysterious stranger.  
AVAILABLE NOW. . . . . Order No. 855

#### תשובה

וְנֹאמְרָא (בשלי כו בא) פִּצְרִיךָ לְפָקִיד  
וּכְבוֹרָה וְאֵלֶיךָ לְפִי מְהֵרָה, פִּרְשֵׁנוּ, מְעֵלֵנוּ הָאֲדָמָה לְפִי  
מִה שֵׁימְלֵךְ.  
וְהַמְשִׁיבָה מְעֵשִׂים קִנְיָנִים אִם מְהֵרָה לְשִׁיבָה,  
הוּא הַרְשִׁיעַ בְּזָמְרֵי וְהַמְתֵּלֵךְ אֵת צְבוּדַת הַשָּׁמַיִם יִתְקַבֵּל.

וְהַמְשִׁיבָה הַמְצַדִּים בְּכַבֵּד קוֹרְאֵיכֶם  
רַבִּים וְדוֹעִים, כִּי יֵשׁ בְּכַבֵּדוֹם חֲלוּץ הַמְזִיחַ וְהַמְצַדִּים,  
וְהוּא הַמְצַדֵּךְ מְנַפֵּשׁ וְעֵד בְּשֵׁל.

כִּי וְהַשִּׁיבָה, כִּי רַבִּים נִמְשָׁכִים אֲתֵרֵיכֶם וְאֲחֵיכֶם מְצַדִּים,  
קִנְיָא וְנִשְׁלִישִׁים, כִּי נִמְתַּקְּמִים לְקַם אֶת-עַלְ-פִּי שְׂאֵיכֶם  
עוֹשִׂים מְעֵשִׂיכֶם, קִנְיָנִים פִּרְצָנִים בְּיָצָא לְקַם,  
מִשֵּׁל וְנִדְרֵנוּ לְקַם.

שמאחר שעם ישראל ממשיך מדי שנה בשנה להתפלל באשרים, ישבו לארץ לקנות ל' חרובים עם ישראל, וכ"ז בדיקרת חרב בכפירת הצינור וגאונותה, ועל אף עזרת "יראים" זה סותר את הרגשת השינוי התמורה שבהתקמת המדינה, וערכו את החברה "אזולתה". לכן האינטוסי שלהם הוא, להחליש את ההשפעה ע"י שיהודיו לחזק יום זה ספרו, את ענין גושמי שמתרובן הגלות הוא שר"י כפינו, שבנקבות זאת כבר אחוים הדעות וההולגשות הכותבת שהם מטים אתיריהם, שגולה חז"ל חרבה ונתרבה ואין לה חזיר ר"ל, ולהתבט בכפירה מדינתם על חורבנות הגלות ה"י. ובהתמחלותם והתאשמותן לעוד ר"ל, הלבבות על דעתם להשגת מטרתם, למען המשך את ישראל לגבול רשעה, ללך ישראלי שהוא אדם של הגשג מטרתם, ולגלוהיה הוציאים בהרגשתם, הנה אוטישעשמעון שתלטותם הטמאה ה"מדינה", מקום "מבטחם".

(ה' והנה בשעה שאנו בעצומה של צרה ורדיפה הגדולה, הן באר"י והן בחו"ל, ע"י הצניעות ומליתתם, ושהאזרות מי ישודנה ידום ה'.

ושכל צרת הטלפני שר"ט, והנה רק חלק ממנה. במקום שר"י צריכים להתמודד קבוע את הקינה הגדולה על צרתנו זו, וכדי להזיק להוצעל ממנה, אין בושים להיות שלמים וגם שבעי רצון בכל צרה זו, וגם רבו המבטרים הצרה בשם הדת, ועוד מעניקים כבוד בכרת כנסיות ואף שייכות תפילות ר"מ שבר"ד" למציאות מפלצת מדינה זו, ובנוסף לזה רוצים עוד להשליש בלבבות את אסון הגלות, ללא המסקנא של אמה ואמונה. (ט' ואם כנים הם ובעלי רגש, מדוע לא יעלה על דביתם זכר י"צ"י מחר"י שירידי הכבשן שהשמידים הציונים.

ומדוע לא יתחמוץ ולא יתמערץ לבבם, לחורבן גלויות ארצות ספרד על יומר מיליאון יהודים שעלה עליהם הכרות הציוני, ועם ישראל מקינן אשר שפחהו ורובתו אויבי כולם.

והנה צמנוץ ולפניהם הקינה שהנראה שהכרתה הכפי חמיון, בעת שעקבות והאכזריו רובם מירש"א.

ובעת הזאת שמפליצת שמד זו מלליכה לשמד את ילדי פרס היא אידאן, במה עסקים הללו כ"כרונותה" ר"אצארעמאנעיט".

הנה לפנינו גזירת ת"ח ת"ט ושורבנו הש"ך ז"ל חיבר עליה קינה וככל זאת לא קבעה בסדר הקינות.

יבואו באמצעי השפל הזה של גיוס החלומות ופראפאנאגורע עיתונאות, לשלוח די ביום עם חשמה באב ובסדר המפלה הקינות בכתי כנסיות.

היו לא תהיה

ואנו קוראים לכל שומרי אמוני ישראל:

שימחו ננו הרבה די זו בקולשת מסורת אבותינו ורבותינו נבי"ם, וננו החורבן הלוי הגלם ממקוליס אל וטאלי.

וה"י עזרת על דבר כבוד שמו, וננה במרה לשמות כשמתן של ישראל בבנין בית מקדישו ותפארתו בבית גואליו צדק, אמן כן יאמר ה'.

כותבים והומנים בענין נגור"י קירנא צאנאון

6

ועברו עליה בלי הרבה אומנם גם הוא נאמין יוסט אל שאה מקטני אמונה, ואמנם ירכי שחוססו עני שתי חופשים עניין הוא מקו ולפניו ואליו זכור לטוב כשאמר אם הבעל הוא... לכו אחויו ידעו שישועו... כי נטבע המאמין הולך כשואה את קנה הכסיה כבר נודע וישב לחמונת האסיות.

ואמנם חרופותם כשואה את קנה הכסיה כבר נודע וישב לחמונת האסיות.

השבנו רפיון אמונה כי איננו קנאים, ואיננו בסלי יודיע שצידו לומר על האיסורים בברבים החיוביים, ולפצא הרורים באשר ידועו אות החיים התכשיטיים, והכובד שמה על נבחרתו, ואבו מבהו בלב את המאמין המיוחן הלה.

אבל דאיי היה לכל מאמין ליטוב לאמונתו בשמקן דרישה לכפירה.

עניי הגולה קבועים הם ע"י החסות שעקרו בנתו ופירושו בתורה שבע"פ, ואף נבוא אן רשאי לחדש עי שפצאו להן סמוך בתורה ונשם שהגועו בכלל נליזה מהחיות, כן המוספה על מצות החיות נליזה מהחיות.

בסוד זה שירי שלות חסות, אם חיובי לנהוג י יעי אגלות על הצרות הנוראות שנתנו עלינו אם לא, אם חיובים אין צריך הסתרות ואם פטורים היו כבר את מזהמים לנהוג בפסול זה לפני שהמתנה פטרת, ולשמוע מזנב טוב, וההצעה להכבס ולקבוע ולעשרית לזיוו ולקיימים. היא בהחלט ראש ח"ש בסוד החולה וזאוי ולסיהו מעל הפוך בתום חולשת.

כ' קבעת העניות לזרות הוא בכלל מצנח דובנו, ומש שיש בריט הוא מוטו שהיחם עניין נבואה וא"ד נקצי צינור שטוב לו השחיקה. — להרחיב בואת לקבוע רבדים לזרות, והרי הוציעה היאה שקידה קלינו כמותהשם בכל השאחתי ושלפני כונפן שאנו מלובלבי בלונותיהנו ובפשישינו, דלים וריקים מן החרה וקרומים מפצות. לא נא נכבדו להחליה ממנו. בתפסה ידכיני השובה, והודי הובתנו כמנ שצאפר הלא זה צום נגי.

אם דעי אורי גערופטענע "כילל ישראל הוכרה" אין א"ד יקדקטער חוצא פון די יעניע "חברי האגודה" ונלפני גולבי דעת רבובה און נפסותו האכן מתקן ועונשו צו צוליינן חייב פארשידעני קינות, ותלפני די אמתה גובלי האבן זין נישט געשרייעט ווי דער חזון חייב זי"ל אמר זין אומטוערדקט דור שטוב לו השחיקה... ומ"ל לא שמע מדבוחיו כי אהנו רוי יחום וא"ד אנו דואים כלל לחקו תקפות שבר"ד לזה גדלות בתורה במה מופלאה ואמנו ידעו פלאים וחזיונות אמנו ואין נעין פניו ונקשה ערפנו זמנו חכמים אמנו ויש כח ביחיו... לקבוע תקנות לזרות.

בכבוד רב

א"ש

וכל אל הטעמים אהנייהו במה שלפנינו, לפי שירי כל משכיל.

(ה' והרי לא שמענו מאלה המעמלים בהתמללות, שיאמרו לישראל על מה אבהו גלות אשכנז שבארייאפע, ומי נחמה למשימת, ועל מה יחך החזון אף הגדול, ולא רק הממונים אלא אף רובי המפורסמים לא הגיעו צדדית אותו הנינוק (כפי המיוקנו) להבין ולהשיב הלא ה' זו השאנו ז"י.

(ו' ומכ"ש שלא וכו הרבים הנמשכים אחריהם לשמוע מהם אל אשמת הציונות גמוריהם בכל מה שעבר עלינו, הן כסיבה מרדס ומעלים, והן כמטשה בהדאי וכידוע, ושיזכר הזה ללמד במצב הזהה.

(ז' וכשאנו רואים שהתעצב הזאת נוכעת מעולם שמואל המובלע בתוך דריפה הלאומית וכול כל משכיל להיכן הזכרבים נוטים, עצה המלוקה והרסומה שיש כדו לאינטרסין של המדינה השלטת הציונית.

7

## על שפיצחת יד בקינדה

יצ"ר צום החמישי תשמ"ז לפ"ק לאגדאן יצ"ר

הישה רהיחה בשארל שתצילה אויג שומעיה, כי הדרוכי אנשים להציע לרבים, תיפזר לניסת הקנינה בבית הכנסת בימי צום ת"ב, אמרת רבים לזכר חורבן גולה ויראדאפא ברודנו לא קפק"ץ, ומכיון שעלול שימשכו אחר זה יהודים בהתממותם ובניחוד ידן ההמונים, מצאנו לחובה לפרסם בזה מאהא ואזעקה.

ואם י' עצם ההעזה לצדף דברי אנשים (ומהם רכרי חולין מקטני עולם) לספר קנינה המקבילות ומקודשות שברוח"ק ואמה ונסדור פ"י היראשונים כמלאים ברוח שישו של הכלל ישראל ברודות האמונים ומסורי נפשם על קדוה"ש, שקינונו למען ה' שמו המחולל, ושכל יהודי מוצא וכולל את כל צוה דודות האל בתוך דברי ונתחיהם. ולהכניס דברי "כתבות" לחוככי בית כנסיות ומדרשות, ולהסיקן בסדר ונחתיהם, וכצורה של "הולכה" ברורה לקרותן בעמידה. מפסיקה לנעוה את כל מאמנן ודעת מלימ ראיתו לצורך לפרט בזה כולהלן.

(א) עצם השלילה יד בסדר התפלה הקנינות, הוא הריסת הדת ומעין רעפארנס, הלככה בעקבות הודיעים ונתינת יד לפורצי פרץ רוח"ל.

(ב) בהתממות וההשחזות, עוקרים ההכרה ומקורים הרגש כגדולת וקדושת רבנותו. ויש בזה פגיעה בסדר הקנינה ומגילת איכה, ופגיעה בקדושת המקובל לנו, וידוע תומר שכתב"ל על החשבת תיעוביות כדמות ד"ת.

(ד) ידוע שאחר המלחמה נשלמה האחתונה, כשהרובים הלאומיים ואשר נלוו עמיהם, נצו לעשות ככתיב רבים כאלו, להקין חרשות בישראל, יצאו לנגוס בתוקף ועני גדולי דוד ובראשם רבתיני בעל הדין איש ור"ב מבריסק ז"ל, והפזר עצתם, לפורסמת אגרות של מלך החו"ל"א בות, ושנאמרו בזה בעיקר יד טעמים א) החוצפה ויחס לעצמם סמכות הלכתית ולחזמתם לראשונים לחדש תקנות ב) דור שיפה לו שתיקה, אך ידעה לקבוע דרכי בישראל, ג) שהסיכה והתכלית אינו לחיקון ותשבה חזרה מן הדיעות והדרכים הריעים, אלא לצורך צארקמאני, אשר היא הבהשתת בכל תאחינו, ד) לחפור מייזמים להשלת על הנהגת ישראל ולכרוזותם, ואת ההיורס שהם כללים מציינים כתפארת.

אט ברענגען מ"י דעם דעת חזרה פון די גוילי ישראל האמתיים מדור העבר וביאשם הדיון איש זצוק"ל וזאת ער האט געשריבן (קובץ אגרות חו"ל"א).

רצונו בזה להודיע צעדי המזל על מחשבת זה המתפת באזור ארצות הקו' לעשות תקנות חרות נגד החמה המצוה עמה בדימו, ולכ"י כי זה גוס ויחס האמונה מכות שלוחי אמוני ישראל, בהיירה שהכפירה והמנינה בקרבנות רמשיחה הובות בראש כל חרצות ומרבים להפ"י עיתונים בכל יום בבאמריים לקחתי רב להסיר את דיעם באמונה ב"י עירידי, ולטענת גלגוס שאין עולם אלא אתר, ושחמולס אין לו יעור ושאין עם ישראל וי, אתר ושאין תורה מן השמים, וכל מעללי איש ותחולותיו מבקן עד ערב ועי רוח הפירה יתלכו.

## The Iraqi Jews

In the previous issue of the Jewish Guardian, we discussed in an article about Iraqi Jewry and their disintegration as a community through the secular forces of the Alliance Israélite Universelle and Zionism. We had written about the bombings of synagogues in Baghdad that had frightened the Jews into leaving and also written about the transfer schemes proposed by the Zionists at the time to exchange the Palestinians in Palestine for the Jews of Iraq. A new book has just been published based on recently released archive documents and a wealth of other information unavailable to us at the time of writing. The book is by Abbas Shalak and titled THE LURE OF ZION, The Case Of The Iraqi Jews, published by Al Sadi Books 26 Westbourne Grove, London, U.K.

The Lure of Zion begins with a description of the Jews of Iraq. It then focuses on the critical years of the late forties, when deep rifts began to appear in Iraqi society. In a final chapter, Shalak provides a sober analysis of the events that finally led to the mass exodus of Jews from Iraq, and corroborates our article. We will deal with his newly released book at a later date, but we do want our readers to see one very important excerpt from pages 121 and 122. Following is a reproduction from those two pages, it should give some more food for thought to those individuals who believe their donations to the UJA and other Zionist and Israeli charities are for humanitarian concerns and that the ingathered exiles were refugees in need of a home and country.

This opinion was later endorsed by Wilbur Crane Eveland, a former adviser to the US Central Intelligence Agency (CIA) who was in Baghdad at the time. In his account of the bombings, Eveland gave an insight into the positions taken by the Iraqi Jewish community, the Zionists, and the State Department. He wrote in his book *Ropes of Sand* (1980)

Just after I arrived in Baghdad, an Israeli citizen had been recognized... his interrogation led to the discovery of fifteen arms caches brought into Iraq by the underground Zionist movement.

... In an attempt to portray the Iraqis as anti-American and to terrorize the Jews, the Zionists planted bombs in the US Information Service Library and synagogues, and soon leaflets began to appear urging Jews to flee to Israel. Embarrassed, the Iraqi government launched a full-scale investigation, and shared its findings with our Embassy... Iraqi Chief Rabbi Sassoon Khedouri frequently came to see us at the Embassy. He was urging his people to be calm and remain, remembering that they were native Iraqis first and that Judaism was only their religion, which they could practice freely as always. In spite of our constant reports that the situation in Iraq was exaggerated and artificially inflamed from without, the State Department urged us to intervene with the government to facilitate an air-lift that the Zionists were organizing to 'rescue' Iraqi Jews... Although the Iraqi police later provided our Embassy with evidence to show that the synagogue and the library bombings, as well as the anti-Jewish and anti-American leaflet campaign, had been the work of an underground Zionist organization, most of the world believed reports that Arab terrorism had motivated the flight of Iraqi Jews, whom the Zionists had 'rescued' really just in order to increase the Israeli Jewish population. (pp. 48-9)

## Agudath Israel

It has often been said that imitation is the highest form of flattery. But there are instances when the logical extension of this truism results in both the imitation and the flattery being used for dubious purposes at best.

Such a case has, over the past several years, been perfectly typified by the Agudath Israel. Tragically, the leading lights of the Agudath already have been as close as possible to the ultimate goal and achievement Jewish men can attain: the acquisition of the Torah way. But, just as they have come so near, they have indeed fallen away so far.

And what is their reason? Greed! Greed for power, greed for money and greed for those materialistic gains so untypical of the life prescribed for a religious Jew.

It is not that the Agudath and its leaders don't know better. If they were ignoramuses in the ways of G-d, it could not be excused, but at least it could be explained and understood.

But these are men who have learned and who have bragged that they have learned! These are men who have been close to leading gedolim of the past and present and have arrogantly trumpeted that fact all over the Jewish world. Yes, these are men who should have known better, who have no excuse, or rationale or justification in slightest part for their behavior!

And what actually is it that Agudath leaders have been doing that have opened them up to such well-deserved criticism? There are, sadly, many areas, but let us examine just a few of them here:

Some of the great Agudists of the past would turn over in their proverbial graves if they had the chance to fully encounter and comprehend modern-day Agudath Israel behavior in Eretz Yisroel. In the first place, they have willingly and consistently consorted with the lowliest of Zionist abhais for their own personal gain. They hypocritically give lip service to Torah world criticism of the immorality and anti-Torah behavior found in the Israel Defense Forces, yet they permit some of their young men to serve in that disgraceful institution. They maintain that, unlike other politicians, they do not seek or accept Cabinet posts in pay-

ment for their votes in support of the current "government" but they slyly maneuver themselves into Knesset committee chairmanships that often give them as much or more power and opportunities for self enrichment than would any Cabinet post. They assert that they have not and would not compromise their Torah ideals, but they have virtually slipped into alliance with the Satan, himself, to get their way.

### The Agudath and "Me-Too"

In its mad rush for the power and money it believes it will attain by cooperating fully with the Zionists and other forces of secularism and atheism, Agudath Israel has adopted the ultimate "me-too" attitude in everything.

If lying and deception works for other Reform and Conservative groups (as per the Agudath's attitude in everything), why should the Agudath play the role of the perfect copy-cat, believing that that is the way for it to behave, as well.

For many years, Agudath adherents Eretz Yisroel worked hard to keep their young age yeshiva boys out of the army. But now, however, we are in a new age.

When the New York Times printed an article that noted that Agudath Israel boys don't go in to the army, the Agudath's "political section" couldn't run fast enough to the times to demand a "correction" in order that its rich, Zionist friends not be led into believing that the Agudath opposes army service. If service in the army for its young men is what will be necessary to acquire some Zionist dollars then the Agudath Israel's response had now become, "me-too!"

The whole story of the acceptance in Eretz Yisroel of a large influx of Ethiopian "Jews" is another sorry tale of politics, intrigue, duplicity and greed. But the Agudath snuffed in the air that there might be some money to be made in this field, so its newest policy on the Ethiopian "Jews" is, "me-too!"

An American Jewish pundit, noting the large-scale commercialism surrounding the thing having to do with the holocaust "business", there's no business like shoe business! The Agudath found out about which we have yet to see the Agudath defiant on holocaust commissions with the likes

win more Israeli government financial support for their school system (Chinuch Atzmai).

This, however, is far from all. While there are, admittedly, few things that a self-proclaimed practicing Jew can do that is lower than selling out to atheists in a brazen display of fraud and deception, we can think of at least one lower-level to which one can yet sink to wit:

To do something seriously wrong is bad enough, but, when given "mussar" about it, to try to hide it, justify it and worst of all, to vilify the preacher of good influence, is truly as low a plateau as just about anyone can stoop to.

Yet, this is exactly what has happened with the Agudath Israel many times.

The Agudath's involvement in one sorry episode began after one of the Neturei Kartas' advertisements appeared in the New York Times a few years ago. It had long been the policy of the Neturei Karta to spread its pro-Torah, anti-Zionist messages in forums such as the Times for several reasons.

To begin with, an overwhelmingly large percentage of the so-called Jewish intelligentsia read the Times, as opposed to, say, the Jewish Observer or Jewish Press. Secondly, there are serious questions as to whether precious money should be used to support the editorial activities of such Zionist-loving "Jewish" publications. And, finally, contrary to their pious endorsements of freedom of the press, it is doubtful if these publications would give an equal opportunity for Neturei Karta to be heard (through article or advertisement) in the first place.

For these reasons, and many more, we periodically attempt to use the columns of the Times to educate the world as to the position of our Gedolei Torah throughout the centuries about the evils of modern Zionism. And the response from the public at large has often justified our choice of media.

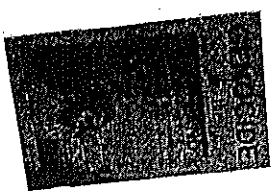
In the particular advertisement under discussion, we were generous enough to quote the Agudath Israel, itself, in certain specific areas. Just because some Agudath leaders, today, have lost sight of some of the great ideals upon which the Agudath Israel was founded three-quarters of a century ago

The advertisement  
the Agudah didn't  
Like.

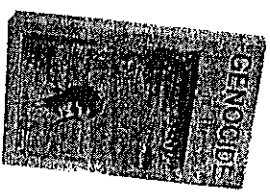
The Book  
The article in the UJA paper the Jewish Week.  
Agudah does not  
want you to read.

מחברת: רבנית רחל צבי (מאת 1917)

☞ Your distributor will come forth from you (Isaiah 49:17)



**GENOCIDE  
IN THE  
HOLY LAND**



In the soul of the Jew, in his tabernacle there was only one holocaust — that of G-D. There was only one code of laws — the exercise of humanity.

What happened to this fine heritage when the Jews finally fashioned a government of their own in Israel? What happened to Jews when they became JEWISH POLITICIANS? What happened to piety, honor, and brotherly love that 2500 years of anti-semitism were unable to erode in the Jewish soul?

The answers are in this never before published searing documentary.

Such a book was not easy to write. For the heart of a Jew must be filled with astonishment as well as outrage as it reveals the atrocities committed in the name of Zionism.

Scandalous accounts of betrayal, immorality and deceit; kidnapping and murder, but, worst of all, spiritual death, for tens of thousands of Jewish youngsters, from Iraq, Yemen, Morocco, Tiberias, Roumania and countless others.

This book was written by the author of the book "The Jews and the Holocaust" and is a must for all Jews who care about their children and the future of the Jewish people. It is a declaration of obligation published by the Agudah, Israel.

**GENOCIDE IN THE HOLY LAND**  
by sending \$8.90 (postage prepaid) to:  
NETUREI KARTA OF U.S.A.,  
G.P.O.B. 2143  
Brooklyn, N.Y. 11202

**The Times refuses to record fact its ad misquoted Agudas Israel against Israel**

Changing that it had been taken in the newspaper and the particular Agudas Israel representative among the many through out the world the query was attributed on. The era under discussion, close to 40 years ago, was a time of great tensions within the Jewish community, when the Jewish Agency was proposing the establishment of a Jewish state in Palestine. The original document which this group signed is the Balfour Declaration of 1917, which promised the British government to support the establishment of a Jewish national home in Palestine. The Times, in its advertisement, misquoted Agudas Israel as opposing the Balfour Declaration. In fact, Agudas Israel was one of the groups that supported the Balfour Declaration. The advertisement also implied that Agudas Israel was against the Jewish Agency, which was not true. The advertisement was a distortion of the facts and a misrepresentation of Agudas Israel's position on the issue.

doesn't mean that we should ignore those Agudah activists of the past whose views were the correct ones.

In one instance in speaking about the horrible crimes perpetrated upon Jewish youngsters by the Zionists during World War II, one Agudath Israel organization was properly quoted as referring to the Zionists as "the most dangerous enemies of the Jewish people!"

Unfortunately, throughout the succeeding decades, the Agudath Israel has, for politically convenient purposes, retreated from the position so well symbolized by that quote. The real tragedy is that, so often recently, the Agudath has moved farther and farther from the Torah truth and, ironically, when we try to find some merit in the Agudath by quoting its far more glorious past, it not only denies it, but attacks us for saying so!

Not only that, but the Agudath then gave further teeth to its modern venom by complaining to the Times that the quote was inaccurate, wrong, out of context, etc. Here we have a clear instance of the Agudath's desire to cuddle up with its Zionist friends by making Torah-true Jews look bad in the eyes of the non-religious and non-Jewish world. And they complain when WE advertise in the Times! Our complaint, at least, is with atheism and its proponents, mostly in the form of Zionists! But the Agudath stoops far lower! To protect its left-wing flank, it will crucify the guardians of Torah in front of the whole world!

To its credit, the New York Times rejected the heavy pressure brought to bear by the Agudath for free space to discredit us. The Times knew a fraudulent argument when it spotted one and refused to conspire with the Agudath to perpetrate a lie. Not content with having to learn ethics and honesty from those outside of the Torah world, the Agudath refused to give up! After all, how should all of this look to its Zionist friends?

Within the context of the Agudath's current policies of compromise and sell-out, we can well understand why a quotation that adheres to unsullied Torah policy would make the Agudath feel uncomfortable. Of course it embarrassed the Agudath in the company of its Zionist cohorts. Nobody wants to be reminded of his past ideals when he is making modern political deals. And he certainly doesn't want his new "friends" to be thusly reminded.

14

That, however, is not our problem. We are merely trying to quote all of those noble individuals and groups who have come to the proper conclusion about the Zionists.

We are resolved to stand firm where groups like the modern Agudath seek green pastures in political expediency. To sing how much such revelations meant to the modern Agudath, to empty demonstrate how much was at stake, the Agudath felt compelled to stop at being rebuffed by the New York Times. In its desperation, it was a land "island" bounded on the north by the won Zionist friends, the Agudath ran to the Jewish Week, the newspaper underwritten by the United Jewish Appeal (UJA), to see the latter's help in fighting the forces of Torah. The Agudath hoodwinked the Jews, even got the Jewish Week to publish a whole article about its frustration with the Times, all the while telling its own untruths in a smear campaign against the Neturei Karta.

But what does the Agudath care? It is after far bigger fish than truth and Torah. It is after money! Lots of it! The Zionist establishment has had any more years of fraud and deception in which to accumulate great funds and the agudath recognized a "Pro" when it sees one. The Agudath Israel has fallen so low that it now takes lessons from the Zionists on corrupt methods of acquiring money, and the rest of the world (including the TORAH world) be hanged!

The Neturei Karta was not hurt materially, or in any other way, for that matter, by the Agudath's despicable series of actions in reaction to our ads. But, from a strictly idealistic and concerned vantage point, the Neturei Karta feels that this episode of Agudath Israel duplicitly should be brought to the attention of clear-thinking Torah Jews everywhere.

The lessons for Torah Jewry are frightfully clear: BEWARE of the effects Zionism has on all who come near it, even those heirs of a great tradition of Torah. BEWARE of those who purport to represent Jewry and its ideals, while selling their souls to the highest bidder! BEWARE the warm smile, the sweet talk and the attractive "face" put on by those who would drag us down with them!

## The Rise and Fall of Djerba and Tunis

Part Four of a series.

The Maghreb—the island of the west—includes the present-day countries of Libya, Tunisia, Algeria, and Morocco. As the Arabs gave it, the Maghreb was the West, and, it was a land "island" bounded on the north by the Mediterranean Sea, on the west by the Atlantic, on the south by the Sahara desert, and on the east by more desert from Tripoli and Cyrenaica to the Mediterranean.

Jews have lived in Maghreb for thousands of years. Jews who had to flee the Inquisition and other persecutions in Spain or Italy found Northern Africa a haven. In the highest caliber flourished there.

The roots of the Jewish community in Tunisia go back to antiquity. The Jews of Djerba, an island off the Tunisian coast after money! Lots of it! The Zionist establishment has had any more years of fraud and deception in which to accumulate great funds and the agudath recognized a "Pro" when it sees one. The Agudath Israel has fallen so low that it now takes lessons from the Zionists on corrupt methods of acquiring money, and the rest of the world (including the TORAH world) be hanged!

Today only Djerba remains. The once numerous and vital Jewish communities of Morocco, Algeria, Libya, and Tunisia have disappeared. They succumbed during the past century to the assimilating temptations of French culture and, more recently, to the pressures of migration. Only the two Tunisian communities on the island of Djerba succeeded in maintaining and reproducing their religious and social institutions, in adjusting to the new realities around them while preserving intact their cultural and communal identity.

Now and why were they alone able to resist both assimilation and migration? How

and why are they so fully Jewish while, at the same time, nearby Tunis, the capital of Tunisia, is a paradigm of Jewish acculturation and assimilation.

### The roots of the Jewish community in Tunisia go back to antiquity.

### Jews who had to flee the Inquisition and other persecutions in Spain... found Northern Africa a haven.

#### Vigorous Education Policy

Underpinning the entire communal structure of Djerban Jewry is a comprehensive educational system which has done more than simply ensure the community's institutional needs. It integrates within it the values that have given the community the strength to resist outside influence and to maintain itself. From its inception it served as the foundation of many other non-educational aspects of the community's structure and values. For the Jewish male population of Djerba, the traditional system of education is both universal and compulsory; until very recently it was also exclusive of all others. It was the only one available to the young males. This system of traditional instruction (Bible, Talmud, Commentaries, Religious Law) occupied every eligible young man for an average of ten years of his life between the age of four and fourteen for twelve hours a day, every day of the year except for Sabbaths and holy days. Both the content of the educational system and its fierce exclusivity developed as part of a

15





vigorous opposition to the various attempts from external sources to introduce modern western-oriented schools into the community, and resulted in the establishment of an educational system under exclusive indigenous control. This exclusivity was ultimately breached, and then only partially, in very recent years. The educational policy of the Djerban Jewish community is more than any other single factor responsible for its remarkable survival and cultural integrity.

In 1894 or 1895, on the initiative of Rabbi Moshe Khalton Hacohen (1874-1950), who was later to become the most influential rabbinic figure of Djerban Judaism, a fund to support the study of the Torah was inaugurated in Djerba. Its announced aim was "to spread and strengthen the study of the Torah in Djerba" by making such study accessible to every male child in the community. Most of the synagogues housed teachers and rabbis who offered instruction to youngsters in return for a weekly fee paid by their parents. For many poor families, this was a heavy economic burden; for some it was too heavy. The new fund undertook to pay the tuition fees of any and all needy students, to provide them with books, and to offer subsidies to their families. As a consequence, it made

16

Jewish religious education universal in the community. The revenues for support of the enterprise derived from several sources. Collection boxes with notices enjoining the congregants to offer a small sum each day were placed in the synagogues which were regularly frequented by virtually all its adult males. A group of more well-to-do citizens undertook to contribute a fixed weekly amount to the fund—a kind of regular voluntary tax. In addition, contributions were solicited at all festive occasions such as circumcisions and weddings as well as special services. One of the special Sabbaths of the year, Shabbat Kallah, which precedes the holy days of Shavu'oth, was set aside for an appeal in all the synagogues of the island for contributions to this fund.

#### The Or Torah Society

This mode of recruiting students and financing their studies transformed an educational project into a civic enterprise. In a very short time, the fund achieved popular success and realized its initial goals. In 1918 it changed its name to *Or Torah* (The Light of the Torah Society), expanded its structure and broadened and elaborated its program.



Students presently in Talmud Torah in Hara Kabira.

It included within its purview an entire range of communal functions, such as the education and training of teachers, rabbis, scribes, ritual slaughterers and Torah readers for Djerba and for its satellite communities in South Tunisia. Beyond the minimal religious training of youngsters from poor families, it now sought to encourage advanced study beyond the age of thirteen for any promising scholars by providing support, prizes, and incentives to both diligent students and effective teachers. If a young man was prepared to continue his religious training until his late teens or early twenties, and then seek a secular profession, the society undertook to subsidize his training and apprenticeship. In practice, the impact of the Or Torah Society went far beyond its original educational goals. "Spreading and strengthening the study of the Torah" became one of the most effective means of the community's cultural and religious reproduction. It guaranteed a uniform training for all men, ensured their full participation in religious activities, gave rise to a stable learned elite, and provided a pool of trained communal professionals.

The group dedicated to strengthening religious education integrated many other com-

17

### Every Jewish adult in Djerba is familiar with the details of the struggle against the Alliance.

The religious leadership in Djerba even more vehemently excluded and suppressed any effort to introduce secular or foreign elements into their educational system under specifically Jewish auspices. The *Alliance Israélite Universelle*, was a Paris-based organization dedicated to "improving" the condition of the Jews of North Africa and the Levant through modern education and training. Its educational system was patterned on the French secular model, and the aim of its schools was to prepare Jewish youngsters for the "emancipation" already enjoyed by their coreligionists in Europe, in other words to "liberate" them from what the emancipated French directors of Alliance considered "old-fashioned" Judaism. By 1904, the Alliance had founded several schools in Tunisia without running into much difficulty.

munity values and concerns. For the past 25 years, it integrated the entire community within its program. The Jewish religious leadership, undermined and obsolete in the rest of Tunisia, forcefully maintained its monopoly over the local educational system in Djerba. It rejected secular education under the auspices of the French colonial authorities. The French government school, built on its outskirts, was totally boycotted by the Jews of Djerba. Neither the pressure emanating from Jewish notables in Tunis and from the local French governor, nor threats and the use of force—youngsters were pulled out of their synagogue schools by cavalrymen and conducted to the French school while their parents were dragged before magistrates—were of any avail. Only a handful of youths dared attend this public school.



the courtyard of the Tahmad Torah in Hara Kshira.

In Djerba, however, its representatives encountered implacable and, as it turned out, insurmountable resistance. They proposed the establishment of a school exclusively for Jewish children that would respect traditional practices and values, that would teach Hebrew and religion, but that would

*The rabbis of Djerba, ... reacting to the Alliance menace, proclaimed a solemn ban of excommunication against any member of the community who collaborated with the Alliance.*

also offer instruction in French language and in general educational subjects. The local French authorities endorsed the project wholeheartedly as did some Jewish families of Italian origin. The rabbis of Djerba, however, perceived this proposal as a threat and a proclamation. In response to the challenge of a French government school, they had declared a simple boycott. But in reacting to the Alliance menace, they proclaimed a solemn ban of excommunication against any member of the community who collaborated with the Alliance by providing a building for the proposed school or by agreeing to send his children to be educated in it. This ban is constantly recalled and mentioned in books

of Jerban Rabbis on Jewish customs and law.

Significantly, this ban did not extend to the proposed government school but only to the Alliance school intended specifically and exclusively for Jews. The latter was clearly a far greater menace to the integrity of the community than the former. To justify their relentless opposition to an Alliance school in Djerba, the rabbis constantly pointed to the ominous precedent of Tunis, where the introduction of an Alliance-type education for Jews had led to a precipitous decline in Jewish religious knowledge and, consequently, in religious observance.

The rejection of the Alliance school represented a critical choice for the Jews of Djerba. It marked a turning-point in their history and is viewed as such by them to this very day. Every Jewish adult in Djerba is familiar with the details of the struggle against the Alliance. It is recounted over and over, and has become part of their folklore and popular history because it represents the formal exclusion from their cultural horizon of foreign, nontraditional elements.

By condemning any project of educational innovation based on the French model, with-

ical nearly 800 volumes of Torah literature were published. Djerban authors published more works in other cities. This is an amazingly accurate index of the flourishing of Torah study in Djerba.

On the other hand, the influence of French secularism in the city of Tunis was so devastating to Judaism that the Tunisian sages found it difficult to concentrate on their studies in view of the ruination taking place before their very eyes. Some of the great rabbis could do no more than write in their wills a warning request to their grandchildren not to intermarry.

Rabbi Yaakov Cohen, author of *Me'iv Yaakov* and other works, was a Djerban scholar who served as chief of the rabbinic court in the town of Gafsa in the region of Djerba. When Dr. Uziel, headmaster of the Alliance school in Tunis, visited Djerba to found such a school there, Rabbi Yaakov went to the home of the Djerban Chief Rabbi, Rabbi Sasi Cohen, who was confined to his home because of illness and said in Arabic, "Dr. Uziel has come to establish a school! Rabbi Sasi asked, 'What did you say, Azrael has come?' (Azrael is the name of the angel of death in the local Arabic dialect.) Rabbi Yaakov replied, 'Yes, my master! The angel of death to the Torah has come to destroy it, G-d forbid!'

Rabbi Yaakov Cohen confronted Uziel and demanded bluntly, "How much must the community pay the Alliance to keep you from establishing a school here?"

Dr. Uziel addressed the community in one of the local synagogues. He spoke enthusiastically about the benefits of the Alliance program and assured his audience that the children would study Torah and Jewish Law all day long and would devote only one hour to secular studies. By knowing how to read and write and how to reckon they would be able to earn a respectable living and not be dependent on charity.

The people, aware of the spiritual havoc the Alliance had wrought in Tunis, were vigorously opposed. One of the lay leaders, Yosef Panas, responded to Uziel, "I am the wealthiest man in this community. I can afford to buy up your whole Alliance school in Tunis. Yet I do not know how to read or

*How much must the community pay the Alliance to keep you from establishing a school here.*

to write in French. I cannot even sign my name in French. I never studied in arithmetic, yet I do all my reckoning in my head."

Rabbi Seiyar Ashush relates that Yosef Panas succeeded where other laymen failed. They all got involved in arguments about the subject, providing reasons that Dr. Uziel and company rebutted. Panas, however, offered no reasons. He said only, "The rabbis have forbidden this and have issued a ban of excommunication on any one who rents premises to the school or sends his children there."

Rabbi Raehamin Chai Chawitza writes in his work, *Simechath Cohen*:

I had a copy of a rabbinic consensus that no Alliance Israelite Unversite school may exist in Djerba. It was written and signed by the late great Rabbi Sasi Cohen and in it he declares that he and the late great Rabbi Raehamin Chaded composed this proclamation with the force of a ban of excommunication. Among its other signers were Rabbi Yaakov Cohen, Rabbi Yosef Barbi, Rabbi Tziyon Cohen, Rabbi Khalon Moshe Cohen, and Rabbi Khamos Chaded.

*... And Beyond Alliance*

When the Joint Distribution Committee sought to establish a soccer club, Rabbi Chawitza declared that the above ban includ-

ed and thus prohibited establishing such a club.

In 1949, the Zionist Youth Aliyah wished to take 100 Djerban boys aged 13-16 to France for hachshera prior to bringing them to Israel. Rabbi Chawlia drafted a classic memorandum to Rabbi Khalton Mashe Cohen describing the harm implicit in such a move for the children and for the community.

1. This would undermine Torah—particularly Talmud-study since 13 is the age at which the boys begin to study Talmud in depth. These boys will instead be studying secular subjects—albeit in Hebrew. What difference is there between this and the ban of excommunication issued by the rabbis of yesterday prohibiting public and Alliance schools in Djerba?

2. Will they remain G-d fearing if educated in an open society—albeit under the aegis of Miztrachi? As I understand it, the Miztrachi is only religious when it comes to eating kosher and resting on Shabbat. Even that they do as a matter of tradition but not as an obligation. Worse they will mix with European children and learn from them.

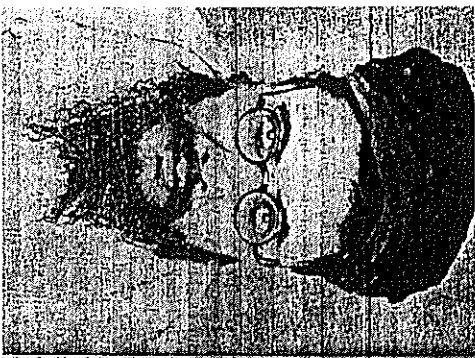
3. Regarding the city—this will deplete the city of Torah, G-d forbid, if they take 100 children now, and again and again. For such matters tend to expand, and where will the Torah be then?

4. A further loss to the city. This will hurt the girls in our community. If the boys are taken away whom will the girls marry? They claim they will take the girls as well to France. Although that may be possible elsewhere it is not feasible in our city because the fathers will not allow their daughters to remain in another city, especially not in France in a totally foreign culture.

5. Essentially the whole issue is beside the point. Since they are trying to get families to immigrate, the aliya of a family will automatically include the children who will be under the supervision of their parents. Similarly, if they postpone aliya till the youngsters marry the problems will fade away since they will then be independent adults.

He closes his letter to Rabbi Khalton Cohen by requesting his careful attention to this matter since "the community is not aware of all this. We can prevent the problem with a short letter or an explanatory one, for they will surely obey."

Rabbi Chawlia's concern led to the cancellation of Youth Aliyah's plans for Djerba. Tragically, the nearby town of Sousse allowed 27 of its boys and girls to be taken by plane to Oslo, Norway, on November 20, 1949. The next day the plane crashed, killing all the children. They were mourned and eulogized throughout the region—in Djerba on Shabbat the 26th of November—and this put an end to the airlifting of the youth from the entire region.



Rabbi Rachmin Chai Chawlia Hacohen

to be continued in the next issue.

## OUR MASTER REB AMRAM Moreinu Reb Amram

The following article was first printed in the Jewish Guardian volume one issue five after Reb Amram Eijou passed away 15th day of Tammuz 5734-974. We are reprinting it presently on his 15th Yehivertel in commemoration.

By I. Domb

A saint has departed from this earth. Reb Amram is no longer with us. He has gone to rest, for it has been so decreed by the Almighty, who arranges the stars in their positions in the firmament according to His will—every star in the position allotted to it in the order of the world. Reb Amram's mission has come to an end; this star no longer shines for us; we are left even more solitary in this great darkness. This voice, the powerful voice, arouses us no more. The sound of battle is no longer heard in the small remaining camp, Jerusalem no longer raises its voice against its transformation into an abode of jackals. The whole world is silent and desolate; it no longer resounds with this voice ringing mightily, that goes forth from one end of the world to the other: disturbing, startling, demanding, crying out with a great and bitter cry. They all heard this voice, his few friends together with his numerous opponents. He would rise like a lion; dominating and prevailing over them; casting confusion in their midst; supporting and strengthening weak hands to come and participate in the continuation of the voice that goes forth from Mt. Horeb against the injury inflicted on the Torah,—Jacob's authentic voice proclaiming the eternity of Israel's unshakable and immovable holiness.

Moreinu Reb Amram z.l. was one man against a world of darkness and gloom, heresy and unbelief, and rejection of the yoke of the Torah—the like of which has not been from the day of man's appearance on earth till this day. Reb Amram had neither a public nor assistants, neither money nor backers. He had only a voice—often joined by no other voice. Yet he did not cease to proclaim the clear truth flowing from his heart. He stood up and cried out that the Torah was the reason of the people of Israel and that one must not recognize any other content apart from it—despite the apparent existence of other gentle and alien ideologies in the guise of "Tarael" despite its power which momentarily seems great and mighty. Despite its embrace of almost the whole house of Israel and the firmness of its establishments. Reb Amram alone proclaimed



Reb Amram in sackcloth on Israel's independence day.

that all this domination was an imposture and a falsehood that was bound to pass away and vanish and that his own words and proclamations would endure, because they were the genuine existence of the people of Israel.

He did not tire nor did he cease to call time and again for complete separation for the ruling power—from Zionism and from the Zionists, from their State and all its institutions. He warned against any support for life of the citizens whose being and existence derives from it. In order to dissociate from all of this, he called upon all to come and join him in protest against the desecration of the holy Sabbath, against the desecration of the entire Torah, against indecency and against all transgressions that went unnoticed. To protest against participation in the elections for Zionist institutions, which may regard as a commandment, Reb Amram continued crying out and protesting, publishing proclamations and delivering speeches whenever a problem arose. Day to day, month to month, with a strong incessant voice, with

Reb Amram were known only in one-quarter of the city—and even there only in a small part of it. In a few narrow lanes in Meah Shearim they vaguely knew that Reb Amram had published some proclamation and would deliver an address, for this had already become a routine matter and a regular feature, which seemingly hardly made any impression. Reb Amram wrote these proclamations with great concentration on every single letter and some times imposed upon himself a voluntary fast, praying that no unseemly word or phrase should come forth from him. He drafted and redrafted them again and again as if the whole world will devote close and careful attention to his words—words which demanded great vigilance, lest, Heaven forbid, an error occur. He sifted them over and over again in order to attain the clarity required of the people to hear the words of the Living G-d, the words of the Sages which are like spurs to keep to the path of life. At times it seemed that there were none to read these words or to be dismayed by them or to examine them. They remained pasted on walls till someone happened to tear them down or the wind scattered them. The bustling world went on its way; it seemed as if there was no one to grasp Reb Amram's explanations of the Zionist futility or to separate from it—even to be aware of Reb Amram and the proclamations with their words and inferences.

Did Reb Amram's words in fact merely go into the air and disappear without finding a place? Was attention really concentrated wholly on the newspapers and affairs of material life to the exclusion of words such as these? Were there no individuals who would understand these words? Actually the reverse was true; far from being frustrated, Reb Amram's words were due to be revealed after temporary concealment. They were not extreme but simple words which only petyrness and weakness had made seem far-fetched.

Occasionally, Reb Amram, albeit solitary and alone, appeared to contain great strength, not because of any spectacular actions or enchanting achievements but be-

## But Since This State Is Zionist And Claims the Name of Israel He Refused To Recognise It.

cause of his pure heart. Many joined him when they saw how fully justified Reb Amram's cries were; for even at the time a some terrible breach in the wall of the faith, none but Reb Amram paid heed and cried out and called others together. Even then his only strength was that of his words, which flowed from the words of the Living G-d given out of the fire on Horeb on the day of Assembly.

He had none of the human strength required for making a human impression—only the strength of a great soul that aroused smaller and weaker souls than his. Thus he brought about the outcry of the Children of Israel against the profanation of the Torah and holiness against apostasy; against their sin, for it was grievous. The desecrators of the Torah shook and raged when they heard his voice as did the Zionist rulers. When they heard his voice they decided that this poor and lean Jew was not to be regarded complacently. They felt that within him there was hidden a great strength opposing them; that as long as his voice was heard his rule was authentic and not the domination of their army and their state. They had no rest. Reb Amram was disturbing their rest—as if even among them the "pintele Yid" concealed by the sack cloth of their deeds was being stirred. They felt, even though they did not understand, that truth was with Reb Amram—and not with them; that eventually Reb Amram's voice would prevail over them and put an end to them. They felt an urgent need to liquidate an enemy so weak and yet so strong; for their domination could not be confirmed without a victory over this voice. Their armed forces advanced to wage war against Reb

Amram and the truth that was with him—against Israel's destiny, which they had no power to frustrate. Their soldiers and their police destroyed and trampled; dealt cruel blows without restraint; innocent blood poured out at every side. Tortured cries filled the air. Many were left wounded on this battlefield, and their main target, Reb Amram, streaming with blood, was dragged to their prison in order to silence him and eliminate him. Accounts of these actions were published in their newspapers, which also perceived that here was a great war and what a mighty victory. That while Reb Amram was shouting 'Shabbos, Shabbos, Shabbos', these words were not wasted on the ether but constituted the complete truth of the whole powerful and eternal content of the people of Israel which had up till then seemed to have been forgotten and to have vanished from the horizon. Now they noticed that they were conquering a great and dangerous foe who was struggling with them threatening their existence. They gave exact details of the war and this victory. Newspaper readers absorbed these details attentively, for both those who read them and the warriors and the conquerors who announced them, were all stirred by this victory—this war between the Zionist state and Reb Amram Biau.

Reb Amram was unaffected by all the blows and his streaming blood. He regarded the jail into which he was flung as just a continuation of his war against the Zionist state. In their courts to which they brought him he also revealed the truth that was within him, and the forgery of Israel's name inherent in the 'State of Israel'. He did not argue with Zionist judges about his personal situation, nor did he listen at all when they were reading the charges, which in no way concerned him. He argued about the Zionist state itself. For this reason he did not support his words by quoting from one Zionist law or another, but based them on the very sanctity of Israel and its subordination to the laws of the holy Torah. He based his words on the "we will do and we will hear" of the Reveleation, and on the words of the Sages and the Shulchan Aruch. This he declared was the complete opposite of the acceptance of the Zionist's state's laws, which are really the

*If they sentenced him to six months in jail, he would go to the Zionist jail for six months; if they said a year, he would go for a year.*

*Thus he went from his house to prison, returned home and went back to jail and home again; all the blows, all the periods spent in jail made no impression on him.*

Reb Amram did not even try to declare his innocence of any charge even when he was told the penalty for this or that legal transgression, for he was not speaking about a legal matter but about Zionism, and the Zionist transformation of the people of Israel from their sanctity and their faith to a secular gentle content. He did not mention his own case because he was not concerned about it at all. He was concerned about the war with unbelievers and unbelief and he mentioned this continuously, taking every opportunity to protest fearfully and uncompromisingly. He made his declaration before the Zionist judges to the effect that a few were forbidden to judge and be judged by these secular laws, since it was opposed to the faith of our Holy Torah and the Covenant made with our ancestors on Horeb. That was why he did not recognize the state. Its institutions, its laws, its courts and all that belonged to it. For all this he gave only one reason: a few could recognise only Judaism and the Holy Torah. Were he to live in a state of any other people or tongue, he would recognise the general laws of that state, because the general laws are fixed for all the people of that state. But since this

state is Zionist and claims the name of Israel he refused to recognize it. His view completely disavowed the Zionist state with all its institutions because it was a complete forgery. Heaven forbid that he should admit that Israel had any connection with the gentile culture—of which the state was so proud, and on the basis of which it was founded. Reb Amram read this declaration whenever they brought him before their courts. It seemed as if the Zionist judge who was presiding made an effort to remove the impression of Reb Amram's explanation by turning quickly to the agenda before him in order to emphasize the charge. But Reb Amram in reality was not addressing him at all or paying any attention to him. Reb Amram was addressing the whole world, the whole House of Israel, which would assuredly hear his words one day—this Zionist judge perhaps among them.

He did not say anymore there. Nothing else concerned him. For him there was no difference between hearing the accusations and hearing the verdict, if they sentenced him to six months in jail, he would go the Zionist jail for six months; if they said a year, he would go for a year. He did not protest against this at all because it was not his affair. Thus he went from his house to prison, returned home and went back to jail and home again; all the blows, all the periods spent in jail made no impression on him. He returned to his Torah and his avodah with spiritual joy, rejoicing when he went out and when he came back to fulfill the will of his Maker. Whenever necessary, he would go and protest once more, and cry out without being affected either by the Zionists and their brutality or by the sight of a large crowd confronting him. He would not withdraw from protest even when he remained alone without anyone listening or accompanying him. He was not concerned with publicity, gratitude, honour, achievement, satisfaction or victory.

Reb Amram derived inspiration from the great depths of his soul, he did not want anything or need anything. He did not allow it to be forgotten that there is a war between holiness and defilement, a war of faith against atheism and a war of the Children of

*Many were left wounded on this battlefield, and their main target, Reb Amram, streaming with blood, was dragged to their prison in order to silence him and eliminate him.*

Israel against Zionism and its state. He stood guard and proclaimed this truth publicly and in private, even to himself when nobody else was with him. He did not touch the money nor the coin on which the seal of the Zionist state was engraved and did not use the Zionist postal services. He did not think that this would make an impression on the state treasury, or that the post could not continue without his patronage. The purpose of it was to demonstrate that Israel had no connection of affinity with the Zionist heresy nor with the state that had been set up through the power of that heresy. He did not miss any opportunity of evoking this protest. Even in the Zionist jails he protested against the State. When one of his comrades cided with the wedding festivities of his dear son, Reb Dovid Blau shitta, the jailers wanted to show their humanity and set Reb Amram free for a few days on the condition that he sign a document concerning his temporary release. Reb Amram agreed to go but informed them of his inability to sign a document with the words 'State of Israel' printed on it since his signature would constitute recognition of the 'State'. Reb Amram did not sign and the humanity of the officials disappeared. He remained imprisoned during his son's wedding. The Zionist officials saw something in this protest against the Zionist state. They would not give in and Reb Amram would certainly not refrain from protest when there was any way of

protesting that the essential purpose of a law is opposed to that of the Zionist state. There was no need to consider the nature of the occasion, whether it was significant or not. The main thing was the proclamation. Reb Amram did not see the need for material achievements, for such is not the affair nor the strength of the people of the G-d of Abraham, Isaac and Jacob. The basic power of the Holy People is their holiness. Here is a people that 'rises like a lion and is aroused like a lion.' (Bamidbar 23-24) Our Sages have told us when they arise from their sleep like lions and recite the Shema, they proclaim the Holy One, Blessed be He, as King and become as lions. In the holy books it is explained that the essence of praise refers to Divine might and that when Scripture says 'there is a people that rises like a lion,' this is because they perform deeds, namely, the Divine commandments, which are considered in accordance with their Divine source. Accordingly, the meaning of a people that rises like a lion and is aroused like a young lion, is that the actions of Israel are Divine as is fitting for the Divine people. Reb Amram proclaimed and made known this eternal matter with all the means at his disposal. Such was his task, a sacred task, such was his mission and his portion in life.

Morenu Reb Amram was aware of his special purpose at this time and carried out the task imposed on him without any calculation or explanation. He accepted this obligation with a total submission. According to human ideas, he could not expect progress or any results which might encourage him and strengthen his heart to continue. Yet he submitted completely to the will of G-d and the duty of the hour without any reservations, a clear and pure devotion, the fire burning around him to the point of actual self-sacrifice. He did this throughout his life. At the very beginning of the growth of Zionism, when they came to the Holy Land to desecrate the Torah, Reb Amram, although still very young, felt the need to protest against this with real self-sacrifice. On the first Shabbos the desecrators struck him till the blood flowed, with a murderous malice as yet unknown among the Jewish people. The English police, then in power in the

Holy Land, aided the Zionists, for the English understood the Zionist view that one must not interfere with order and the freedom of man to do whatever he wishes whenever he wishes. Reb Amram recognized the English Mandate in Eretz Yisroel since government, by one nation or another, over the Holy Land is the order of the decree of Exile, and hope for the people of Israel lies only in the redemption that will come from Heaven through our righteous Messiah. He knew that according to English law one must not act against the liberty of the citizen, who is free to behave as he wishes. But all this does not apply to Jews, since English law allows them to desecrate the holy Sabbath and the whole Torah, and the laws of the Torah do not allow them to take advantage of this liberty. English policemen removed Reb Amram by force, yet on the following Sabbath he came again and fervently shouted 'Shabbos, Shabbos', receiving brutal blows once again. Yet he came back. Sometimes the desecrators did not even wait for Reb Amram to make his protest but fall on him as soon as they saw him, as if Reb Amram himself was a protest against the desecration of the Torah and they were fighting against this protest which Reb Amram's likeness represented to them while he proclaimed that Israel was holy to G-d. He protested against anything, publicly or private, that conflicted with the Law of the Holy Torah. He stood alone in Meah Shearim weak after weak to protest against immodest dress, against every infringement, general or individual, against all Zionist acts and Zionism, itself, against all the institutions of Zionism before it assumed the garb of a state. It is proper to remind the new generation that Morenu Reb Amram fought devotedly against the establishment of the state, against this 'redemption' against this liberation, against this 'gathering of exiles', whatever garb it assumed, whether it was the garb of those who cast off the yoke to the Torah or the religious garb of a Mitzrachi or Agudist. At the time of the establishment of the state, Reb Amram proclaimed that a Jew who observed the Torah could have no share of these 'beginning of the redemption'

and the affairs of the state, Reb Amram then cried out: "Do not be led captive by the leadership of the Zionist Agency which rejects the views of the Holy Torah, do not allow your sons and daughters to be slain for this chaotic state. We are for peace with the Arabs. We appeal to the English Government to deliver us from distress." That was in the year 5708, before the state was established. He gathered around him a large crowd to go out into the street in protest against the establishment of the "state". When the demonstration arrived at Rehov Hagai, the Zionist forces struck, shot and seriously wounded many people, but in this way Reb Amram demonstrated his rejection of the establishment of the "redemption" to the British Government in Jerusalem. Subsequently, a lengthy document signed by Reb Amram and by Rabbi Aron Halevy Katznelbogen on behalf of the Neturei Karta, was dispatched to the secretary general of the United Nations. In it they explained their request for Jerusalem, at least, to be placed under international rule, and entirely separated the "State". The dispatch of that memorandum was fraught with great peril on account of the Zionists in power and that memorandum was included among the official documents of the United Nations with the consent of the Secretary General.

Throughout, he neither rested nor kept silent with regard to the international status of Jerusalem. Three weeks before his death he handed a petition to the President of the United States, then on a visit to the Holy Land. In a Zionist court, when they were about to transfer him to the Jaffa jail, he declared before the Zionist judge: I wish to explain that Jerusalem is international and according to a United Nations resolution you are also under international jurisdiction. Hence, since I am a resident of Jerusalem, you have no right to take me to the Jaffa jail which is within the area that you call State of Israel. The judge told him that they had a parliament and they acted in accordance with its laws. Reb Amram answered that "according to the Torah we recognize neither your state nor your parliament." Reb Amram did not expect concrete results—his main intent was to inform the Children of Israel and all the inhabitants of the world that the Jews have no share in the Zionist state.

Zionism and Zionists constitute the basic principle encompassing all desecration of the Torah and the faith. Reb Amram protested against all the acts of the Zionists and against Zionism itself. He had been in the past one of the leaders of the Agudah, because it fought against Zionism, which was the main reason for the foundation of the organization. When the leaders of the Agudah began to make advances to the Zionists under various pretexts, Reb Amram completely isolated himself from it. In conjunction with other devout men, he began to fight against the same Agudah whose member he had been. Abandoning the benefits and material advantages of honor or money which the men of the Agudah received, or hoped to receive from the Zionists, Reb Amram called them "those who eat from the same Agudah whose member he had been. Abandoning the benefits and material advantages of honor or money which the men of the Agudah received, or hoped to receive from the Zionists, Reb Amram called them "those who eat from Jezebel's table".

Already in the year 5705 the Agudah had started on the slope that led to corruption, and established a welfare office in conjunction with the National Council of the Zionists in order to help and save Orthodox Jews. Reb Amram then proclaimed: "Pity your souls and the souls of the whole of Jewry and do not turn to receive aid from this conduit that is built on the destruction of Judaism!" He led the campaign during the elections for the leadership of the Edah Hacharedis in Jerusalem.

This struggle was not between irreligious and religious groups, but between the religious and the Agudah. There was then a sharp and open struggle between those called by the name of Agudas Yisroel, collaborators and associates of Zionists and Zionism, and orthodox Jewry adhering to the path of Torah and fighting for principles of Torah and faith. Truth prevailed then and

the Edah Hacharedis passed over to the Neturei Karta under the leadership of Reb Amram Gian. The Agudah separated from the Edah and began to embark on the path that brought them to the position they now occupy, a faction of the Zionists and distributors of the Zionist heresy, among those who serve the Zionist idol and sanction it with "Hechsherim". This time Reb Amram did not fight against desecrators of the Torah, he fought against "rescuers" of the Torah. He declared a total war against improvers of Zionism who appeared in the name of Torah in order to bring Torah observance to the

It is proper to remind the new generation that Morenu Reb Amram fought devotedly against the establishment of the state, against this redemption, against this gathering of exiles.

other devout men, he began to fight against them "those who eat from Jezebel's table".

Zionists or into the state that had been founded on Zionism. He stated again and again that association with transgressors means association with their evil, that joining with unbelievers means joining in Aisham.

He fought vigorously against the Chief Rabbinate from the time of its establishment, for that Rabbinate appeared to have no other purpose than to watch over the religious and Kashrus requirements of the settlers and the state, but Reb Amram saw in them the destruction of religion and Torah. This war was the war against Agudas Yisroel, which had entered the Zionist Agency and the state government in order to "remedy" Zionism and the state in accordance with the Torah. Reb Amram saw in this "remedy" a terrible corruption and desecration of the remnants of Israel. While Agudah Rabbis proclaimed it a sacred duty to participate in elections for state institutions and vote for Agudah representatives who would protect and remedy, Reb Amram stood near the polling booths and shouted: "It is forbidden to take part in the elections" This time, too, he was not intimidated or

This war against participation in the elections was fundamental for him, since it meant participation not only in elections but also in Zionist legislation which they enacted in their assembly of heretics. Although the hearts and minds of the Agudah were attuned to what they regarded as essential, namely the honour and money they would receive from the Zionists, they did not reveal this to the religious community. What they did publish was their plan to achieve something through parliamentary representation, to legislate for the remedy of religion. In his protest Reb Amram proclaimed that children of Israel did not have the freedom to do as they wished. There was a difference between the people of Israel and the rest of

Few Understood Him in the Past, But All Will Understand him in the Future.

**This struggle was not between irreligious and religious groups, but between the religious and those called by the name of Agudas Yisroel, collaborators and associates of Zionists and Zionism.**

**His view completely disavowed the Zionist state with all its institutions because it was a complete forgery.**

the nations. Among all nations human laws promulgated in their parliaments are binding. Whereas in the case of Israel, the Holy People, the laws of the Holy Torah written and oral, are decisive. This basic difference is paramount, and it makes no difference whether the laws of our Holy Torah are contrary to the laws of the state, or to accepted principles of other nations of the world. Not only when Zionist laws are in conflict with the laws of the Holy Torah, as they usually are, but even when they appear to offer remedies, one must separate oneself from human legislation, for one must not recognize any legislation except for the laws of the Holy Torah, whatever the consequences. Acknowledgement of any law apart from the laws of the Holy Torah is the opposite of the acceptance of the Torah on Mount Sinai. The oath of allegiance taken by Agudah representatives to be faithful to the laws of the State of Israel in itself constitutes an open and public breach of the Holy Covenant. When it is disguised under the cloak of struggling for religion, it is even more harmful, for the matter is no longer confined to the representatives themselves, but Jews who keep the Torah may be attracted by

this deception. Reb Amram expressed this repeatedly in the concise terms to which he reverted again and again: Separation. Separation! Separate yourselves from the Zionists and also from those who remedy their sins, even to the day when the Zionists came and from the unbeliever and from their supporters.

Reb Amram did not utter his own words but the words of the Torah, and with us the fish devotion he removed all the partitions that divide man from the holiness of the Torah. The words of the Torah were his power and his strength, and with this power he fought against the desecration of the entire Torah. All he had in his world was the observance of the Torah and the preservation of the pure faith. When observance of the Torah was at issue—a matter of literal personal concern to him—he was firm and strong as a rock against the whole world against the whole crowd, against all persecutors; yet he forgave all. During perhaps the most glorious episode in his private life, he was strengthened and fortified ten-fold in the holiness of the Torah and rose and was exalted higher and higher. He showed how far observance of the Torah extends and through the simplicity and whole-heartedness of his resolve not to transgress the Holy Command in the slightest: "what the Lord your God demands of you", in respect of resisting temptation at all times and refusing to be swayed by pretexts and distortions. For the words of the Torah are ever valid, under all conditions and in all trials and if a man contributes all of the substance of his house for the love with which Reb Amram loved the Torah, they will surely despoil him.

Reb Amram was not called Rav or Gaon, terms eroded through adoption by everyone who wants to adorn himself with them—or Rebbe or Tzadik—titles which have lost their significance nowadays. He had no organization, no institution, no congregation to appoint him as some kind of head or leader. He was just called Reb Amram; his personal name bore witness for him and elevated him to the required level. The impetus for his great deeds came only from his soul and from the purity of his heart, which was limitless. He did not heed difficulties or any

danger that might prevent him from crying out and protesting at the destruction of the Torah that is revealed before us in our day. He proclaimed only simple truths familiar to all Israel from the time when the Torah was given to the day when the Zionists came and signed them and their flatterers came and set them aside. He owned nothing in this world. He lived a life of privation and wanted to benefit from his own meager portion. He was not a proud person but preferred lowliness and humility which the Holy One, blessed be He, desired, the benevolent eye, the humble soul, and lowly spirit of the discipiple of our Father Abraham. He was not subservient to anybody through whom he might possibly obtain something of the material advantages of this world. This removed all obstacles that might darken the light of truth that illuminated his heart. Hence his words were strong and clear; they will triumph and survive in the world when the rest are scattered and vanish like a fleeting dream. He was not alone but included many within him. When he let his voice

**He gathered around him a large crowd to go out into the street in protest against the establishment of peace with the Arabs.**

sound in Meah Shearim, it grew stronger and stronger throughout the world. Everywhere people knew about Meah Shearim because Reb Amram was heard there. In the whole world they knew of Reb Amram because he pronounced words of the Torah on whose revelation the whole world had trembled with fear. Far from being weak, he was a warrior who breached walls and gates and made the plains of the earth fringed with darkness and gloom melted in front of this eternal truth, in front of the voice of Reb Amram Blau, "a fire proceeding before him and consuming his adversaries all around."

"Upon your walls, Jerusalem, I have appointed guards who mention the Lord. [Isaiah 62]. Reb Amram guarded the walls of Jerusalem, or what remained of those walls, like the apple of his eye. He allowed none to touch them; nor did he interrupt his watch, for there is no silence for those who mention the name of G-d. Each generation with its seekers, each generation with its leaders—the Holy One, blessed be He, knows and is aware of His faithful servants and plants them in every generation. They watch over His vineyards, they stand on guard so that the Torah and holiness should not be forgotten. They are the radiant stars, and their activity is very great in the order of the generations. Sometimes their activity is unrecognized in their lifetime, for as long as they are active, the part of their power and their significance that is apparent is part of their great work that is revealed only in that particular hour, a mere branch or a leaf from the great tree, since this branch lacks the power to display its roots and the extent of its circumference. At the time when their stay in our world is completed, then the

imprint of their whole life, with all the magnitude of their power and activity is recognized, and the entire chain suddenly appears, no single link alone, but every individual part adds strength to the whole form and the entire face. Thus it is explained in the Holy books concerning the passing of the Tzadikim that there will then be gathered and joined all the elements of holiness that are in their souls, in accordance with "Thou dost gather their spirit, they expire... and Israel's days drew near, etc. For all the individual days draw close to one another and add strength to one another" in the inward sense of the increase of the soul at

the time of its departure from the world and the perfection of the Divine Image, which is perfected at the completion of its affair and its special remedy.

If we did not adequately recognize in Reb Amram's lifetime his great strength and profound source, yet on the completion of his mission, when the whole course of it appears in front of us, we realize that there was something very precious in the world that has departed from us, a wonderful vision in Israel which shook the world by the power of speech alone. A Jew unique in this generation who mentioned the name of G-d, the principles and the fundamentals.

When this book, the book of the Wars of Hashem was completed, the whole world saw the great mountain flaming with fire, tens of thousands of Jews followed his banner, many mourned him all over the world, even those far from him felt that some part of them had been taken away, for he had proclaimed their Judaism which belonged to

them but was hidden from them. His was the very soul of Israel and the innermost recess of their heart. His words were words of the Torah which was given to Jews. Reb Amram manifested to them through his strength that he was a part of them. All of us mourn, all of us lament, pillar of light that has disappeared from the world, the fiery pillar that illuminated the earth, May his soul be bound up in the bosom of life!

His words live and endure. He gained merit and caused the multitude to acquire merit through a particular task in a particular epoch at the end of days. He will always be remembered as the great Reb Amram Blau and his name will forever remain engraved with an iron pen in the chronicles of the Jewish people.

## Jim Pollard Affair

Every so often the headlines feature some sensational story about Israel or Israelis. Reb Amram manifested to them through his strength that he was a part of them. All of us mourn, all of us lament, pillar of light that has disappeared from the world, the fiery pillar that illuminated the earth, May his soul be bound up in the bosom of life!

### Right Sheet

In September 1979, Jonathan Jay Pollard, a Jewish American from South Bend, Indiana, was hired as an Intelligence Research Specialist for various divisions of the US Navy. In June 1984, he was assigned to the Threat Intelligence Alert Center in the Threat Intelligence division of the Naval Investigative Service of the US Navy. In October 1984 he was assigned as an Intelligence Research Specialist for ATAC (Anti-Terrorist Alert Center), and his duties included research and analysis of intelligence data pertaining to potential terrorist threats in the Caribbean and the continental US. In this connection, he held security clearances to obtain, receive and use (in connection with his employment only) confidential, secret, top secret, and Special Compartmentalized Information. Each succeeding level of security clearance is more sensitive and SCI is especially sensitive classified information, the dissemination of which is strictly controlled and limited to selected individuals within the military and intelligence community with special security clearances.

In the spring of 1984, Mr. Pollard arranged a meeting through an associate with high-level Israeli officer, Col. Aviem Sella. Sella was a graduate student at NYU at that time. In the summer of 1984, Pollard offered to work as an agent for the Israeli government and supply US classified information to the Israeli government. After supplying examples, Sella and Pollard arranged a code system based on the Hebrew alphabet, to be used for contact. Sella promised a cover story to explain the sums of money that could be over and beyond Pollard's government salary. That summer Pollard provided

a number of classified documents to Sella at the home of an Israeli diplomat assigned to the Israeli embassy in Washington. Other individuals were present and they photocopied the documents. Late in the summer of 1984, Sella met Pollard and informed him of his impending return to Israeli and that a new handler would be assigned to Pollard. Under Sella's direction, Pollard traveled to Paris in the fall of 1984 to meet the new handler and discuss collection requirements and compensation.

In November 1984 the Pollards (Mr. and Mrs.) traveled to Paris and met with Sella, Rafi Eitan and Yossi Yagur. Eitan had been for many years an Israeli Intelligence official and Yagur was science consultant at the Israeli Embassy in Washington.

At this meeting, Pollard was given detailed requis (asking) for specific classified documents and information for the Government of Israel. He was promised \$1500 monthly salary for the espionage, in addition to having the trip paid for and an expensive ring purchased for Pollard to give his wife. (Eitan claimed that this information was needed by the Government of Israel to identify and assess threats to Israel's security.)

After the Pollards returned to the States, Pollard met with Yagur and delivered a suitcase full of classified documents. He was briefed on procedures for the routine delivery of classified documents and emergency procedures in case of detection or other unexpected developments, and was given additional 'asking' on specific documents to be obtained.

The routine was as follows:

1. Three times a week Pollard would remove from his office the documents and material (classified) by using his high-level security clearances to access various national defense facilities then he would take them to his car and drive to a location where he could not be observed, such as a car wash. There he would transfer the documents to a case which he kept in the car for this purpose. Every two weeks he would deliver a suitcase of these documents to the apartment of Irit Eib, and Israeli citizen who





NETUREI KARTA OF U.S.A.  
G. P. O. BOX 022143  
Brooklyn N.Y. 11202 0046

Neturei Karta  
P.O. BOX 351

London, E5 United Kingdom

Address

Non-Profit  
U. S. POST  
Paid  
Permit No.  
Brooklyn

# The Jewish Guardian

Volume 3 # 2 P.O. Box 2143, Brooklyn, New York 11202 Summer '987 5747

worked at the Israeli embassy in Washing-  
ton.

2. Usually Pollard would deliver a suitcase on Friday night. Erb would then photocopy the documents and a few days later Pollard would pick them up and return them. Classified materials for which he was not accountable, such as cables or messages, were left with Erb.

3. In addition to these biweekly deliveries, Pollard would meet Yagur in another apartment in Erb's building the last Saturday of each month. This apartment was used as the copying center for the delivered materials. While Yagur discussed and reviewed with Pollard the previous delivered materials, unidentified persons using sophisticated copying equipment would be copying that day's delivery. At these monthly meetings, Pollard would be paid for his work in cash. In the spring of 1985 Pollard's stipend was raised to \$2500.

4. During the detailed monthly review with Pollard, Yagur would inform Pollard of specific instances in which the information had been utilized by various branches of the Israeli military.

These deliveries of classified documents and monthly reviews and tasking continued from Jan '85 until the Pollards' arrest in November '85.

The deliveries revealed scientific,

technical, and military information. When Pollard was arrested, a suitcase was found that contained US classified documents relating to national defense, many of which had been delivered to the Israelis, copied and returned to Pollard. Also found was a letter from Yagur regarding missile systems which might be available for sale to Iran including the CACTUS system.

The day before Pollard was arrested, Erb left the U.S. Pollard visited Israel in 1985 and met with Eitan, Yagur, Sella, and Uzi, to discuss various aspects of the espionage operation. He received over ten thousand dollars to pay for the trip. On a second trip he was shown the visas and passport prepared for his future move to Israel and a bankbook with thirty thousand dollars and promised that 30,000.00 would be deposited yearly for the next nine years 10 years was the projected life of the project. This was to be in addition to the direct cash payments that Pollard received from the Israelis, which exceeded 45,000.00.

At a court hearing in June 1986 Pollard acknowledged his participation in a spy ring organized by a branch of the Israeli Ministry of Defense. His wife Anne Henderson Pollard pleaded guilty to two lesser counts.

Who can justify this betrayal of the U.S. Pollard's Zionist commitment. Only a Zionist could have done this. Where there is no Torah there is no morality.

You can still order back copies of the Jewish Guardian for One Dollar each plus 37¢ each for postage. Only issues 1, 3, 4, 5, 6, 7, 8, 9, 10 and 11 are available in volume number one. And only issues 2, through 10 are available in volume number two. Some issues are in very short supply and will be mailed on a first come first serve basis.

The Jewish Guardian has a wealth of material never before printed concerning Zionism and the Zionist state, along with many articles by the most famous Rabbis that were translated to English for the first time.

Due to rising printing costs we are forced to raise our subscription price to \$5.00 per year. Any subscriber missing an issue should please inform us and we will try to rectify the error as soon as possible.

NETUREI KARTA OF U.S.A.  
P.O. BOX 2143  
Brooklyn, N.Y. 11202

Neturei Karta  
P.O. BOX 351  
London, E5 United Kingdom

## Declaration by Agudath Yisroel to the Moslem Congress in Eretz Yisroel

The following letter was sent by the Agudath Israel Central Organization in Eretz Yisroel to the Moslem Congress.

December 1931  
Jerusalem

To the Moslem Congress in Jerusalem honored Congress:

Orthodox Jewry in Eretz Yisroel organized in the orthodox world organization Agudath Israel is honored to greet you and to bless the gathering of the Moslem Congress in the holy city of Jerusalem. May this convention of the leaders of the Moslem faith bring in its wake blessing to the city and to the land chosen by G-d and may it help restore peace among all the inhabitants of the Holy Land.

The honorable congress will deal with the question of the Moslem holy places found in the Holy Land. In this connection we find it important to declare to all the respected participants and to the entire Moslem world that the Jews have no intention of harming the rights of the Moslems to the places that are holy to them or to demand any right to those places just as we wish that others should not harm our right to the places that are holy to us.

We absolutely deny any suspicion attached to us that we should wish to demand any rights on the place that is holy to you called Misgad Al Akasa and the other places found in the Temple Mount area.

As to the Western Wall, the place from which the holy presence of G-d has never departed from us, our single wish is that like our forefathers before us we too should be able to pour out our hearts in prayer without disturbance in a respectable manner before Him Who based His presence in that place.

We hope that a spirit of peace will be spread over this respected congress and will help remove all suspicions in the hearts of one segment of the population of the Holy Land about the other.

May the Holy One blessed is He spread His tabernacle of peace over all its inhabitants to succeed in the activities its construction and its blossoming for the benefit of them all.

Agudath Israel Central Office in the Holy Land Jerusalem

The religious Moslems convened a congress in Jerusalem in December 1931. There were approximately one thousand participants at the opening session of that congress, of whom some sixty or seventy came