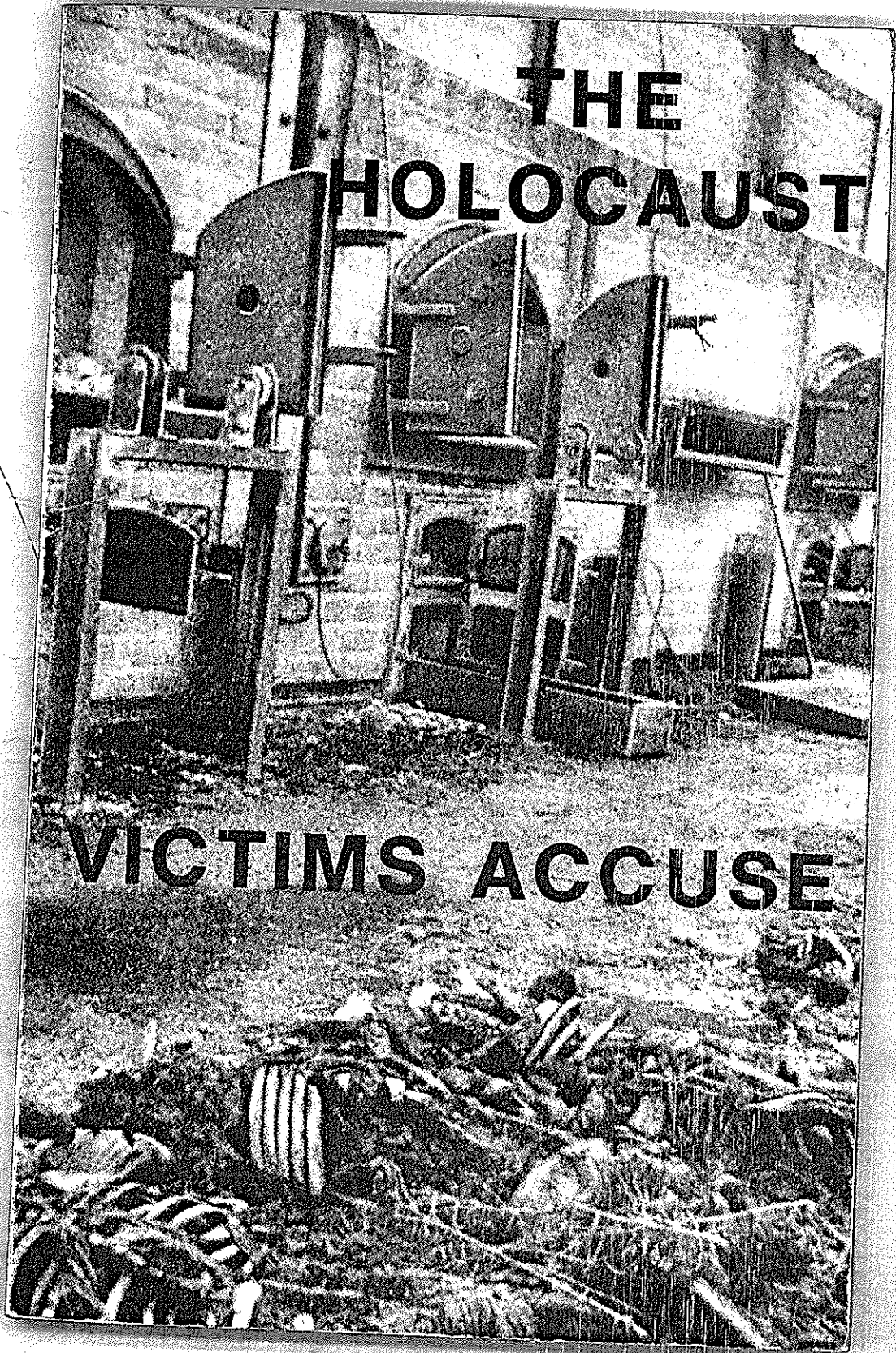


THE HOLOCAUST

VICTIMS ACCUSE



"Our enemies will subjugate you" (Vayikra) —
"Those enemies will be from within" (Chazal).

ב"ה

ורדו בכם שונאים (פר' בחוקותי)
שאינו מעמיד שונאים אלא מכם
ובכם (חז"ל)

THE HOLOCAUST VICTIMS ACCUSE

DOCUMENTS AND TESTIMONY ON
JEWISH WAR CRIMINALS

Part I

BY REB MOSHE SHONFELD ע"ה

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Forward

At a national conference of Tzirei Agudas Yisroel, which took place during the establishment of the "State of Israel," the delegates came to one decision which aroused a furor even amongst factions of Agudas Yisroel, and "Hamodia" refused to publish it, as a matter of principle. The controversial resolution stated: "We declare that, at this time of the establishment of the state, our beliefs of the past remain the same: Zionism constitutes a danger, spiritual and physical, to the existence of our people."

Last year, a new printing of the book, "Yaldei Teheran Maashimim" ("The Teheran Children Accuse"), appeared. It was meant especially for Bnei Torah, and was distributed in yeshivos and kollelim. That frightening manuscript enumerates what the Zionist movement can do to the spirit of our people. The booklet which we are publishing here, "Serufay Ha Kivshonim Maashimim" ("The Holocaust Victims Accuse"), serves as an attempt to show, by means of testimonies, documents and reports, how Zionism and its high-level organizations brought a catastrophe upon our people during the era of the Nazi holocaust. If the Yaldei Teheran affair serves as an example of the implications of, "greater is the (sins of) one who causes another to sin than the (sins of) one who kills another", analagous to destroying the soul and leaving the body, then what the heads of the Zionist movement did to the European Jews during World War II cannot be defined except as the one who actually does the killing. "Serufay Ha Kivshonim Maashimim" is a collection of nine essays which were printed in "Digleinu" in the years 1961-64 under the heading, "Ani Maashim -- Min HaMaitzar" ("I Accuse -- From the Depths"). The fruit of the pen of Reb Moshe Shonfeld, it constitutes a continuation of the revelations of the gaon and tzaddik, Rabbi Michael Ber Weissmandel, who devoted his life to saving his brothers, and endlessly alerted the Jewish

world. But there was no one listening to him. Several paragraphs incorporated into the first nine essays and the last essay in its entirety are being published here for the first time.

The reading material in the pamphlet before us is very bitter, but it is essential that we look into it and absorb it in order to know the secular enemy and to understand his character and nature.

The essays printed in the booklet include just a small part of a serious accusation, which exposes the leaders of Zionism as war criminals, who contributed their share to the destruction of six million of our people. In the archives of the Goodman Family in London, Eisz of Zurich, Sternbuch of Montreux and Griffel and Weissmandel in the United States, are hidden documents and reports which are hair-raising and are waiting to be brought to light. Therefore, one must end the pamphlet with, "finished, but not ended", in the hope that these matters will be completed. This is our obligation to millions of victims, as well as to clarify our consciousness and our world outlook. The Kotzker Rebbe said, "who increases knowledge, increases pain; even though he will add pain, a person must increase his knowledge."

The Zionist approach, that Jewish blood is the anointing oil needed for the wheels of the Zionist state, is not a thing of the past. It remains operable to this very day.

What occurred in recent months to 600 Jews from Russia, who left Eretz Yisroel for Belgium, is again an illustration of the Zionist principle that Jews only exist to serve as a footstool of the Zionist state, and they are only powder and cannon fodder for its establishment and the forging of its strength. Not in an organized fashion, but separately, these 140 families arrived in Belgium, including babies, children and the elderly. They arrived with practically nothing after first paying all their debts to the Jewish Agency. The rumors that they came under the sponsorship of the missionaries were designed to make them hated by the Jews outside of Eretz Yisroel.

As is the way of Jewish people, they first went to the Jewish relief organizations. It became clear to them that the pressure of the Jewish Agency had cut them off from any aid from relief organizations, both worldwide and local. Having no other choice, they turned to Christian social organizations, which had nothing to do with the missionaries. They agreed to help them only after they became aware, to their great astonishment, that the Jewish organizations were withholding all aid. The Gentiles learned that, for the first time in history, Jews were har-

dening themselves against refugee brothers, abandoning them and their children to starvation, disease -- and to the mercy of the Gentiles.

The Orthodox Jews of Belgium hurried to help them, without considering that their concept of Judaism was nil, since they were innocents long under the rule of the atheistic Soviets. If not for this, who knows if the plans of the Zionists wouldn't have succeeded and 600 Jews, who did not cut off their ties to Judaism during 50 years of Communism, would have been forced to choose between mass suicide and accepting Christianity? Again it was reiterated where the love of Jews can be found: who nurtures it and who destroys it.

Since the existence of Zionism, one constant trend of thought has been the direction of Weizmann, Greenbaum, Sharett, Ben Gurion, Ehrenpreis, Kastner, Stephen Wise, the councils in the ghettos and the rescue committees of the free world: The only yearning was for the State. The people as a whole, or a segment thereof, were merely the means for the realization of a "homeland". Whoever did not serve this purpose might as well have not been created.

Introduction

World War II began. The accursed German soldiers conquered Poland and most of the other nations of Europe quickly and, seemingly, effortlessly.

After the fall of Poland, where the majority of European Jewry resided, Hitler immediately began to implement the "Final Solution": to slaughter and exterminate every Jewish soul. The murder of the Jews was no small affair to Hitler. It was his main goal and the very first item on his agenda.

Even up to the present time, there has been no one who can enable us to understand the psychology behind this ruthless mass murder of the Jews. Why did Hitler want this? Why did he put so much effort into it? Why did he kill men, women and children? Why did he destroy millions of able-bodied persons during an all-out conflict, when each one was capable of serving him through hard labor, which was so necessary for his war effort? What brought this evil and wicked man to his extermination plans and actions -- and why did all the nations of the world laugh at us during this tragic period, which has so often been spoken of as an integral part of "modern civilization"?

Why did President Franklin Roosevelt jest about us while meeting with Stalin at Yalta, saying, "I want to sell you the six million Jews in the U.S.A."? Why did the White House hold back from the general public all news of the mass murders going on in the occupied countries? The American Government's representatives in Europe were also warned not to have anything to do with this whole situation, which didn't concern them. All the rescuers of dogs and cats were not active at the time

and all the societies for the prevention of cruelty to animals did not anguish over the torture and mass annihilation of human beings.

The chronicle of all that happened to us in those days is very long; and what is known to us leaves a much larger amount unknown -- possibly never to be revealed.

The dreadful voices of the slaughtered in Auschwitz tore away at the Heavens, but they were isolated voices. They cried out from one end of the world to the other, but they were not heard.

Every day, thousands of Jews were transported to a place from whence they didn't return. They were tortured in every way, reaching such a state of numbness that after a while, they no longer even felt the pain. The Nazis viewed them as some sort of animals or other lowly creatures. No one remembered them or thought about them, and certainly no one took a public stand against the countless murders and exterminations in the fiery furnaces with such unfamiliar, but auspicious names as Treblinka, Bergen-Belsen, Maidanek, Dachau and Buchenwald. During those frightful years, all was quiet. No one cared. No one said a word.

It was astonishing, just looking at it, to see how millions of Jews were being killed in every way, and it was even more amazing to perceive how each and every one, with his eyes open, meekly took off his clothes and descended obediently into the pits of blood: how they did all that they were ordered to by the German murderers. Even seconds before they were shot, they unquestioningly complied with Nazi demands that they step into the very pits where others before them had just met their untimely and violent deaths.

But even the shadow of death in front of them did not have the strength to steal away from them the great merit of saying, "Shema Yisroel HaShem Elokainu HaShem Echod", with a clear mind and a pure heart. Their declarations of G-d's Oneness poured forth from their lips quietly, but ascended straight up to the Heavenly Throne. The most plain and simple Jew, totally bewildered by the events that led to his being murdered was, in the final analysis, persecuted only because he was a Jew. This is part of our holiness and loftiness as the Almighty's chosen nation. Our sanctification of His Name is enshrined forever and we would have it no other way.

The fact, however, that our people were brutally murdered by

beastly agents of the Angel of Death in human form would be totally inexplicable to us, if it were not for the understanding we derive from our holy Torah that all of this was, indeed, from the Almighty. The rabbis in the Warsaw Ghetto counted for nought everything in the secular world and its seemingly awesome political and military events. Rather, they cited the curses, rebukes and punishments, as enumerated in the "toh-chia-chaw" in Parshas Bechukosai. The rabbis of Hungary, squeezed together in the cattle cars to Auschwitz, standing for long hours without food or drink, as much as 90 in a car, also saw the awesome fulfillment of these dire warnings in the Torah's list of retributions; maintaining that it all happened to us because we didn't come out strong enough against the Zionists.

Rabbi Chaim Sonnenfeld, chief rabbi of the Orthodox community in the Holy Land, once had a poignant encounter with one of Palestine's leading Zionists. This deliberate opponent of Torah gloried in perpetrating wickedness against the sainted Rabbi Sonnenfeld. Encountering Rabbi Sonnenfeld as the latter left his house with head buried in his hands, after hearing of the untimely death of one of his beloved sons, who was then only 45 years of age, the wicked atheist approached Rabbi Sonnenfeld while he was walking with deep heartache along the streets of Old Jerusalem. "You are deserving this punishment," mocked the Zionist, "because you have made it your life purpose to fight against us". The grief-stricken Rabbi Sonnenfeld firmly replied, "on the contrary, I am being punished because I have not done enough to destroy your ways. I promise to oppose more vigorously your detrimental way of life."

What is this "Zionism" that can bring even potentially priestly Jews down to such depths? It is the desire to throw off the guide and the light of the Almighty and His holy Torah and to merely live like all other peoples. It means seizing our Holy Land and perverting its Divine purpose for the sake of having just another "land" like everyone else.

But even here, our prophets tried, several millenia ago, to transmit to us the Almighty's warning as to what would happen if we followed such a path. Ezekiel (20:32) prophesied: "If you say, 'let us be like all the nations of the world', 'as I live', vows the Almighty, 'if not with a strong hand and an outstretched arm, then with the full force of My wrath shall I reign over you'."

The great Rabbi Elchonon Wasserman, said and wrote on this verse that no one can ascertain in which of the three epochs (strong

hand, outstretched arm, full force of My wrath) we are now existing — and who knows what will happen if we continue to disregard the instructions of the Almighty...

Shortly after this frightful warning, the most and the best of the Jewish people found themselves under the thumb of the accursed Hitler and his allies, the nations surrounding Germany. But the insane Jewish nationalists and Zionists stood up in their safe, convenient dwellings, especially the United States, laughed at Hitler and thereby incited him. In newspapers and at meetings, by making speeches and blowing shofar in front of the German consulate, they stupidly antagonized the Nazi fuehrer. If this was not enough, they aroused his anger and hatred even more, and brought him entirely to the edge of madness, by calling for a boycott of German goods. In 1933, when all the nations were still at peace with this wicked man, Hitler; when there was no other way but to employ the tried and true method of using humbleness and soft words, these self-appointed Zionist leaders acted contrary to the dictates of wisdom, and contrary to the oaths to which the Almighty had sworn the Jewish people in exile not to rebel amongst the nations. To a large extent, it was they, themselves, who drove this mad dog, Hitler, to the ultimate in insane meanderings and subsequently parallel actions.

Throughout history, the Jewish people were many times in danger of being exterminated, Heaven forbid. The axiom that "Esau hates Jacob" is reproven amidst our people in every generation with blood and tears. Everything possible to obliterate this unwritten law hasn't helped. Our enemies are constantly reminding us, but the Almighty has pity on His poor nation. He gave us righteous and truthful advocates and intercessors. They do what they have to do, and the merit of both the masses and their ancestors helps them.

In our generation, the Jewish people left this time-proven method that was accepted by our forefathers. We forgot the only way that we could survive and live in exile — especially during difficult times. We forgot that the leaders of our people have to be believers in the Almighty and believers in the Torah. As Rabbi Michael Ber Weissmandel, ztl, writes in one of his letters, their fraudulent approach stood against them in making them ridicule and despise our traditional way of dealing in humbleness. They joked and made light of the Jew who tread gracefully and graciously in front of the ruling authorities. It was in this respectful way that almost all Jews used to exist. But because of

those who mocked, and with their methods, they brought almost the entire Jewish people into the ways of nationalism and Zionism, articulating demands, rather than requests.

There is no doubt that the Almighty will take revenge for the blood of his servants. The spilled blood of the Jewish people will not be forgotten. But that falls within the realm of the Almighty, blessed be He. What belongs to us, what we have to learn from this, we must learn from the past for the present and for the future. Each chapter in this book, and in the second part we plan to produce, is a bridge, a link in the chain. This is a book that cries out to be heard and taken to heart. It demands that the reader meditate on why the Almighty did these things, why He was enraged about us, what we did and what we did not do, and what we had in our power to do. This book wants to draw a line and to improve the understanding of the readers regarding how we and all of klal Yisroel are supposed to act.

The reason for printing this book is to bring down for posterity what was wrought upon the Jewish people in recent times, as well as providing us with the opportunity for learning from the past for the future. The sins and the crimes of the nations are written in the Almighty's book in the Heavens. We do not have, today, anyone like Jeremiah, who is able to write a Book of Lamentations. The time will come when the Almighty will demand and seek justice from these genocidists for all their cruelty, all their tortures, all their murders. Not one will be left out. But the confessions and sins of klal Yisroel is something which must be written here.

"Jewish war criminals" is a phrase that was not included in the lexicon of either the "yishuv" in Eretz Yisroel or in the diaspora. It is not even found in the remotest fantasies and imaginations of anyone's mind.

On the contrary, from the hundreds of books, tens of thousands of articles and millions of words written and spoken on the Holocaust (which, itself, has been turned into a Zionist battle cry which we abhor, but have been forced to use for identification purposes), the opposite seems to be suggested -- that there were no Jewish war criminals.

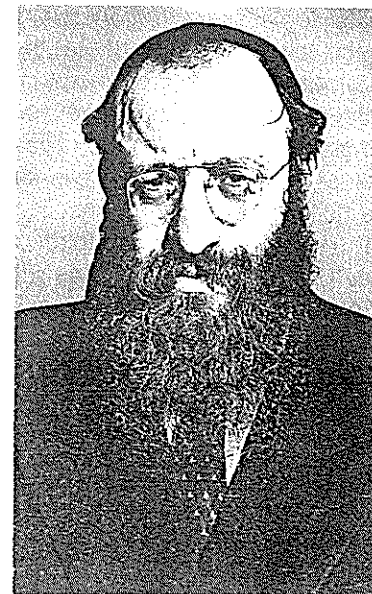
For this reason, the author of this work has unfolded before everyone's eyes his uncovering of the mask worn by the Jewish collaborators, who stood at the helm of the Zionist movement and gave their hands to the Nazi beasts.

Lest you may ask, "why should we uncover this, why should we open old wounds?" this is to warn you to beware that there might be within your heart an iota of desire to serve this Zionist idol, or to get close to it and be within its realm. Know who were its leaders, even at its beginning, and develop a full comprehension of how, when Jews descend, they descend down to the abysmal depths.

Chapter One

Amongst those who sanctified the AlMighty's Name in the holocaust -- and none can reach their lofty level -- stands tall the exalted figure of the pious Rabbi Michael Dov Weissmandel, the son-in-law of the rabbi of Nitra, of blessed memory. Fortunately, he, himself, did not share the same fate as those holy martyrs, but during the five years of destruction, he stood like Aaron the High Priest -- redeemer and savior -- between the living and the dead, trying to ward off the angel of death. All his thoughts, efforts and strength were primed for one purpose -- rescue. He, alone, remained of all his family and congregation. His injured heart absorbed the agonies of the holocaust. The war ended. Life returned to its normal course. Even the survivors began to reestablish their destroyed houses: Only he could not find solace or peace of mind. The holocaust endured inside him with all its fright. He lived it day and night, even after he arrived at the safe harbor of the United States. For many years he wrestled with doubts. Did he have the right to be silent? Or was he obligated to throw in the face of the world a full measure of the cry of Rabbi Ishmael, the High Priest, when the strippers of his skin approached the place of his tefillin?

When Rabbi Michael Dov approached the time to leave this world and return his soul to the treasury where the martyred souls of his tortured holy brethren repose, he quickly compiled the notes which were to form his book, "Min HaMaitzar" ("From the Depths"). It was published posthumously by the Nitra Yeshiva, which he had established in the United States. Bemoaning the agonies of the people, as in the Book of Lamentations, as the prosecutor who has an irrevocable warrant, as an historian who writes a memorial, and as the represen-



Rabbi Michael Ber Weissmandel



Rabbi Samuel David Ungar, Nitra Rav

tative of his people who confesses and atones for himself and his congregation, so arises the towering figure of Rabbi Weissmandel in his book — this, the Lamentations of the holocaust. Above all, Rabbi Weissmandel was a Jewish leader of the same high caliber of the "parnasim" of former generations, who gave their lives for their congregations and steered their ships through tidal waves of hate with much understanding, fearless heroism and hands unsoiled with bribery. They appeared in front of the wicked of the world to rescue, protect and save those marked for death. Their work was done with quiet humility and without self-aggrandizement. "Min HaMaitzar" was not meant to memorialize the past, but was intended for more: to teach us morality, to draw conclusions from the extended front of our relationship with the world and to form the internal front of our line of demarcation with the secular Jewish establishment — which forced itself upon the Jewish people and seized its leadership.

CONCLUSION A: ETERNAL HATRED TO THE ETERNAL NATION

From their burning desire to be free of the glorified uniqueness which the Almighty intended for His people in the wilderness of nations, the secular propagandists created the illusion that our relationship to the nations of the world could develop along the same lines as allies or enemies. Undoubtedly, there were a scattered few righteous individuals amongst these nations who endangered themselves to save Jews in our generation — as some have in every generation — and in our collective consciences, past and present, we have always remembered them with gratitude. But, as we know, the exception only proves the rule; and the majority have opposed these gracious exceptions. It was the intention of some people to present the Germans, alone, as the symbol of vice; but, in fact, many nations saw the Germans as their convenient instruments of Jew-killing. Western democracies hurried to close their gates to escaping refugees, while in Communist Russia, machine guns mercilessly cut them down and often reddened the Volga River with their blood. Tens of thousands who succeeded in escaping across the border were sent to Siberia for a slow death by starvation and hard labor — their only crime being that they were Jewish. The Nazi labor camps had their equal in the wastes of Siberia. It seems we want to forget how those partisan groups that fought the Nazis would kill those Jewish refugees who sought their aid and even engage groups of armed Jewish partisans who were fighting

the same German enemy. In occupied countries, the local populace felt strong hatred for the Nazi invaders. Nevertheless, it collaborated in exterminating Jews, either by outright murder, or by turning them over to the Nazis.

With the outbreak of World War II, Zionist leaders boastfully decreed the Jews to be a "warring nation," which had joined the Allies in their war against Germany. But the Allies never accepted the outstretched hand of this uninvited friend. Churchill's Britain offered, to butchered Jewry, an impressive ceremony of standing in silence in Parliament. At the same time, it willfully issued only a restricted amount of entry visas and allowed thousands to perish. Similarly, Roosevelt's America refused to loosen its immigration laws. At first, the German occupation forces refused to activate the racist laws against Jewish citizens of other countries for fear of reprisals against German nationals abroad. They quickly discovered no grounds for their concern, however, as the western democracies issued no complaints in the face of the murder of their Jewish citizens. Thousands of bombers were flown nightly by the United States and Britain to destroy German cities, but in the death houses of Auschwitz, Maidanek, and Treblinka, the inmates searched the skies in vain for a single bomb to prevent one furnace from burning 13,000 Jews per day. In his many letters, Rabbi Weissmandel implored the Allies to bomb the extermination camps and especially the railroad tracks that led to them. For this purpose, he drew up exact plans of the camps and precisely mapped out their railroad systems. One of the letters fell into the hands of Germans, who mocked its message by saying: From now on, whenever Germans want to secure their trains from enemy bombs, all they have to do is write in large bold letters on the roof of the trains that they are transporting Jews for extermination. There was much truth in this mockery. There existed an unwritten understanding between the two fighting blocs; the Germans would exterminate Jews and the Allies wouldn't stop them, but would only offer words of protest and consolation. The Jews in Poland had an expression: if a Pole meets me on the wayside and doesn't kill me, it is only from laziness.

In the days of the holocaust, the Gentile world was split in half: Half the planet turned into an ax and their inhabitants into executioners, while the other half became an impregnable, closed fortress with its inhabitants standing by with indifference or with gloating. The historical axiom of eternal hatred to the eternal nation is not broken by the exceptional phenomena in Scandinavian countries, because this same

axiom has a qualifier which states: the strength of anti-Semitism exists in proportion to the percentage of Jews in the Gentile population, and to the importance of their contribution to culture, economics and politics. The Scandinavian concern for the Nazi victims derives from the infinitesimal percentage of Jews in these countries.

Ovadia prophesied the crimes and punishments of the great-grandsons of Esau:

But you should not have gazed on the day of your brother in the day of his disaster, neither should you have rejoiced over the children of Judah in the day of their destruction; neither should you have spoken proudly in the day of their distress. You should not have entered into the gate of my people in the day of their calamity; indeed, you should not have gazed on their affliction in the day of their calamity, nor have laid hands on their substance in the day of their calamity. Neither should you have stood in the crossway, to cut off those of his that escape; neither should you have delivered up those of his who did remain in the day of distress. For the day of the Lord is near upon all the nations; as you have done, it shall be done unto you; your dealing shall return upon your own head.

SECOND CONCLUSION: THE CATHOLIC CHURCH -- THE CRUEL ENEMY

From the day we were exiled from the Holy Land, the Catholic Church was worse to us than all the kings of the earth. All its steps on the stage of history were tracked with Jewish blood. One of its unwritten laws is that the Jews deserve the worst punishment for rejecting their "savior" with two hands.

Rabbi Weissmandel writes, in "Min HaMaitzar": "In Nitra, there was an 82-year-old archbishop named Komenatka. When the deportations from Slovakia began in the year 1941, Rabbi Samuel David Ungar, the rabbi of Nitra, was entreated to go plead before the archbishop to halt the deportations. The wicked old man said to the rabbi of Nitra: 'This is not just deportation. There you won't die from hunger and disease. There you will be slaughtered: from the elderly to the infants, children and women -- all in one day. And this is the punishment you deserve for the death of our savior. You've only one alternative -- to convert. Then I will try to cancel the decrees!'"

Terrible years passed and in the year 1944, the ax fell on the last of

Slovakian Jewry. Rabbi Weissmandel endangered his life by appearing in front of the Papal Nuncio and describing to him the terrors of Auschwitz. He pleaded against the deportation of more than 20,000 Jews. The Papal Nuncio threatened Rabbi Weissmandel with an immediate Gestapo arrest and added: "There is not a Jewish child in the world without blood-guilt. All Jews are liable in this matter and deserve to die -- and this is the punishment awaiting them for that crime." This representative of the Church demanded that the prime minister of Hungary mercilessly murder the Hungarian Jews, as was done in neighboring Slovakia.

It is not a coincidence at all that there are some reports that the Vatican helped Eichmann in his flight, and equipped him with a bogus passport. The same demon (Eichmann) drew upon the Catholic Church for his inspiration for the final solution to the Jewish problem. The yellow badge and the ghetto were the Satanic inventions of the Catholic Church, and were employed for hundreds of years. The passionate commitment of Eichmann to root out every last hiding Jew and to exterminate him has precedence in the Church's Inquisition, which zealously tracked down the remainders of the forced converts. Eichmann proclaimed during the Israeli investigation that he deplored mass murder by shooting, since it develops sadistic tendencies in the executioners. He therefore preferred murder by poison gas. Even here is heard the echo of hypocritical Catholic piety which, because Christian love forbids bloodshed, recommended for its victims death by conflagration (*auto da fe*). The Inquisition, which burned at the stake tens of thousands of Marranos, developed systems of torture and perfected special mechanisms for such situations. The Popes have graced this epoch with the title, "The Holy Inquisition." We can only suppose that if the Church's hand was as strong as it was in medieval days, it would confer upon Eichmann, too, the title of "holy," and would set aside a day for honoring "Saint Adolf" on its calendar. When the former Pope, Pius XII, died, the heads of the World Jewish Congress and representatives of the State of "Israel" hurried to sing the praises of this sly enemy of the Jewish people, while Reform and Conservative "rabbis" competed in their displays of mourning and portrayed him as a savior of Jews during the holocaust.

What is the historical truth? The Pope did take a few steps to prevent the expulsion of Italian Jews, and so continued the pious Vatican tradition. But as the Popes of the past, who were the architects of persecution and slaughter of Jews in Catholic Europe throughout the Middle

Ages, supposedly defended the lives of the Jews of Rome and other Italian cities — thus demonstrating, by public actions, Catholic "piety" — it was not until the year 1945, i.e., until the fall of Germany, that the Pope published his annual pastoral letter, which would have discredited anti-Semitism and supported the saving of Jews from slaughter. Specifically, the Catholic population in all the German occupied countries slaughtered Jews without pity, encouraged by their priests. The Poles, Lithuanians, Austrians, Croations, Slovaks and Hungarians were all fanatical Catholics, and all had unsatiable appetites for Jewish blood. Those cruel pythons, the Polish clergy, instigated — **after** the fall of the Nazis — pogroms of those Jews who'd miraculously survived. It was no accident that the Nazis chose Slovakia as the first country to send her Jews to extermination in Poland, agreeing to pay more than 500 German marks for each expropriated Jew. Slovakia was the only state at whose head stood a Catholic priest: Tisa. By doing this, the Nazis wanted to demonstrate to all the European nations that there was no place for pity or for conscience. They pointed out that an independent Catholic nation whose president is a priest was leading the way in extermination of its Jews.

Rabbi Weissmandel presents a shocking document of the serpentine slyness of he who occupied the Papal chair. When all the rabbis of Slovakia sent the Pope a petition to halt the deportation of Jews to Auschwitz, there came from the Pope a reply looking like sympathy on the outside, but tasting of poison on the inside. His reply, which sealed the fate of Slovakian Jewry, expressed his wonder that "a state that recognizes itself as a Catholic government should take on itself to expel 135,000 Jews to Poland, **separating men, women and children**, and causing much pain to so many families. The pain increases when the Slovakian government decides to expel all the Jews without exception, even those who had converted to Catholicism. The Holy See would not fulfill its Divine purpose if it would not express its sorrow at these decrees, which hurt its faithful sons, as exile will drive them from their new-found faith." The Slovakian government picked up the intimations of the Pope's letter and subsequently reached two decisions which were communicated to the Pope: From then on, Jewish families would be **expelled together, not separately**; and the decrees of exile would not affect those who renounced Judaism. The Pope's mind was eased, and when the Slovakian head of state, the priest and murderer, Tisa, was sentenced to death after the war, the "merciful father" of the Vatican shed a silent tear over him.

"Know the enemy" is the first rule of self-defense. As long as the Jews were healthy in their historical sense, their nausea for the Church was rooted in their nature. In our generation, the disruption of Judaism has caused a loss of perception. The government of the "State of Israel" displays deference towards the Church and some distinguished Israelis — not only a few poor people — educate their sons in missionary schools. Many youths flock to church to experience Christian holidays, and there is a tolerant attitude towards Jewish converts to Christianity and towards mixed marriages.

The active advocate of apostasy, Sholom Ashe, who had been alienated from his brothers in the United States, was received in Israel with admiration and honor. All these indications foreshadow severe decline. The secular nationality which rejects Judaism, blurs the separation between Jews and Christians, and seeks a neutral stance. Religious and cultural obliteration looms ominously in the vacuum.

Chapter Two

The following quote is recorded in the documentary files of the Jewish Agency for the era of the holocaust:

"We have been informed that in a certain community in Poland, all the Jews of the congregation were assembled together in the shule. The Holy Ark was opened and the Jewish world leadership was cursed."

Was this perhaps an outburst of demented people doomed to die? Not at all. Even though these unfortunate Jews did not predict the imminent tragedy, their intuition foresaw more than what they consciously knew. Hitler had two diabolical collaborators without whose help he would not have been able to complete his work: the active and passive assistance of the Christian nations (including both those whom he conquered and those who were his allies) and the Jewish leaders of the conquered and free nations, alike, who violated their trust and stood by while innocent blood was shed.

At the time that Rabbi Michael Dov Weissmandel published his "Min HaMaitzar" ("From the Depths"), I wrote a review in "Digleinu", in which I intended to summarize three general conclusions from that book:

1. eternal hatred to the eternal nation
2. Amalek in the guise of the Catholic Church
3. the Jewish criminals of the holocaust.

The Eichmann trial was then in progress, and my pen hesitated at that time to make the indictment against the criminal descendants of Abraham. Therefore, when my pen came to point three, it desisted.

Much water has since flowed into the seas upon which Eichmann's ashes were scattered, and we are no longer permitted to ignore Rabbi Weissmandel's last testament, which was written in blood. We cannot allow forgetfulness to set in for the sake of convenience.

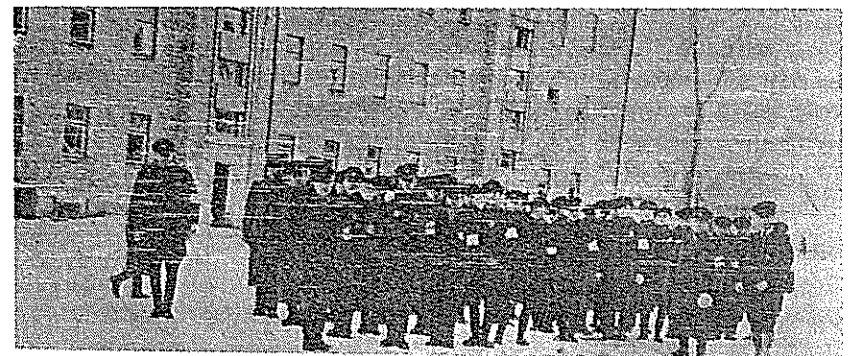
WOLVES IN SHEPHERDS' CLOTHING

In his speech at the Eichmann trial, the prosecutor stated that it was not the occasion to inculcate the Jews who collaborated with the Nazis, which is a chapter unto itself. And indeed, though the trial of the holocaust's Jewish culprits did not take place in the Beit Ha'am Auditorium in Jerusalem, it would be no less horrifying and unnerving — and possibly a lot more — than Eichmann's trial. Nor are we free from staging it in our hearts or evading it altogether.

The Eichmann trial had a double purpose: that of seeking justice against the beastly instincts in man and that of educating us to the nature of the wickedness of nations. As for the shadow trial which must be held against our own brethren, its sole purpose is educational. Secularism must be placed upon the prosecutor's bench of the guilty and exposed as the mortal enemy of our people.

There were Jews who could not resist the test of boot and whiplash and, by turning informer upon their brethren, by rendering them unto the hangman or making them scapegoats of the kapos and the Jewish councils, gained their own freedom. Since we were not subjected to their trials, thank G—d, it is questionable if we can judge them in the full severity of the law. Not every generation merits foremen who are willing to sacrifice themselves as did the Jewish foremen in ancient Egypt.

But here lies the paradox: the state which designates itself as "Israel"



The Jewish police in the Kovna Ghetto.

has on its books a law demanding justice to be meted out to Nazis and their collaborators, but for those laden with guilt who stood at the helm of Jewry during the holocaust, there is no law to call them to account. Not only that, but those who have died in the interval are lauded and revered, and those who are yet alive maintain their respected positions, as they continue to prop themselves up as representatives of the Jewish people. While we angrily demand that the Bonn government remove Nazi Hans Gloebke and his cohorts, let us condemn ourselves for not removing parallel figures from our own public stage. While the Bonn government has not dared send Gloebke to address a memorial ceremony for Bergen-Belsen, several days ago, on Holocaust Day (1961), Yitzchak Greenbaum spoke in the Chamber of the Holocaust on Mount Zion without any protestors in evidence.

Dr. Nachum Goldmann, president of Zionist organizations and president of the World Jewish Congress, admitted this year in a public forum commemorating the Warsaw ghetto uprising: "We all are blameworthy, not only in the causative objective factors, but also in the absence of that fervent will and unbridled readiness to adapt any and all necessary measures possible in that period."

We shall return to Dr. Goldman's speech, but let us first present two questions: 1) Why did he wait with this confession for 20 years and 2) Why does he not reach personal conclusions towards the blame which he admitted? Why is he satisfied with a general verbose confession, which he thinks suffices to atone for the past, while enabling him to continue in the future to hold his powerful positions?

Who bore us these Jewish holocaust criminals? What earth nurtured these thorns and thistles in the Jewish vineyard? What befouled and poisoned spring watered such moral depravity and brotherly hatred towards unfortunates, evident in the extent of their willing and diligent service as beasts of prey in the destruction? Let us hear an account from the famous writer and critic, Y. Efron, a standard bearer of secularism whom the holocaust brought to the gates of repentance. In his book, "Sanctity and Valor of the Jews", he writes:

"From where did the thousands of Jewish police (kapos), who served the Germans in the concentration camps and the ghettos, come? From which circles was this infamous army recruited? The survivors of the holocaust all concur that they originated from the underworld and from the 'maskilim' — the very people who denounced their 'unenlightened' brethren for their traditional garb. Did not these

maskilim harbor the identical feelings of scorn and even hatred of their masters and officers, the Nazis?

"Question survivors of the ghettos and camps. They will certify that the beatings they received at the hands of the Jewish 'golden youth' were filled with scorn. They fulfilled their tasks with a zeal and a cruelty to a greater extent than that required by the German commanders. One is at a loss to understand why the renunciation of Judaism goes hand in hand with renouncing humaneness, why shrugging off the inner G-dly Jewish form automatically denudes one of human form and human values. Here one must record the blatant fact, verified by witnesses (including Communists, bundists and Zionists), that Torah-true Jewry — Jews wearing traditional rabbinical or chassidic garb — never held positions in the Jewish police force, which administered ghetto Jewry, and never served as kapos or officers. Even Gentiles sympathetic to our people, who sought to describe outstanding personalities or singular heroism in the camps, could only find such examples from amongst Torah observant Jews, who never meted out beatings, who starved rather than defile themselves with 'trefos,' who shared their last crust with the weak and the sick."

K. Tzetnik, famous chronicler of tales of the holocaust, who fainted and became critically ill after he began testifying at the Eichmann trial, offers corroborating evidence in his book about Auschwitz, "Call Him Feifel". There he depicts the figure of Eliezer Greenbaum, son of Yitzchak Greenbaum, who, thanks to his tactics of acting as informant and displaying cruelty — to an extent which amazed even the Germans — was elevated to the rank of the bloc commander.

In K. Tzetnik's words, "he hated religious Jews with an abysmal loathing. His eyes would shoot flaming sparks whenever a religious Jew, and even moreso a rabbi, fell into his clutches. And so, when he murdered a Jew named Heller, he summoned two other Jews from the barracks. 'Who is the rav?' he asked. The one who was a rabbi had his bearded face covered with a rag, which had once been part of a coat sleeve. Fruchtenbaum (Greenbaum) measured the two men with a scornful glare, his features clearly showing how it irked him that such Jews still existed. He turned to the Shilover Rebbe and, in an anti-Semitic tone, rolled out a threatening 'rebbezin' from between clenched teeth, while his brain toiled to devise a method of death for the pair."

K. Tzetnik reveals the inner fantasies of an Auschwitz inmate:

"His father, the Zionist leader, will surely be the first to arrive in Auschwitz in order to roll in its dust and to throw the first stone at the corpse of his hanged son. The unfortunate Fruchtenbaum (Greenbaum) will blame himself as if his own hands wielded the club his son used. He will not know how to lament and to mourn. Undoubtedly, to the end of his days, he will dress in sackcloth with ashes on his head, culled from those cremated Jews whom his son murdered. Is not the son a limb of his father as the fruit is an extension of the tree? A percentage of Jewry would still be alive had the father of the Nazi lackey been a small merchant, a shoemaker or a shammos in a shule. Who knows how many Jews would have been alive today had the Zionist leader Fruchtenbaum been childless?"

What actually happened is well known: Yitzchak Greenbaum strides amongst us, his bearing erect, surrounded with the glory and honor of a celebrated Zionist leader. His son, the murderer, escaped to Eretz Yisroel, where his life was finally terminated, not by an Arab bullet, but by a Jewish avenger. And despite this, his name is memorialized in the "G'veelay Aish" ("Parchment of Fire") book that commemorates the fallen of the Zionist War of 1948.

The father knew that it was from him that his son inherited his virulent hatred for Torah-observing Jews, for in his own home and from his own mouth he had heard the motto, "death to Orthodoxy." He executed his father's wicked thoughts.

The Yevseks (Jewish Communists) in Russia and the kapos in the ghettos and the camps all were nurtured from the same maniacal hatred towards Jewish tradition and its upholders. It is possible that they subconsciously blamed Orthodox Jewry for resisting and deterring complete assimilation of Jewry and thereby perpetuating the Jewish problem, while causing international discontent. Placing the blame upon traditional Jewry appeared to them the only logical explanation for the evil that befell them. Since they did not believe in the basic tenets of reward for mitzvos, punishment for sins, and the ultimate obligation of accounting for oneself before the AlMighty, they could give their darkened minds free reign.

Romkowsky, serving for decades as the chairman of the Zionists in Lodz, had himself crowned, under Nazi sponsorship, "king of the ghetto." He treated his "constituents" with the ruthlessness of a maniacal tyrant, augmenting Nazi decrees with his own, organizing with methodical precision and without pity all death transports, appointing

Romkowsky's egomania led him to print stamps with his own image.



himself as the sole marriage performer for young couples. Alfred Nussing, the elderly Zionist leader and personal friend of Herzl, blemished his old age by informing and spying in the Warsaw ghetto, for which he was judged and sentenced to death by the underground.

These names are mentioned as blatant examples, but the infamous list itself is long and spans many cities and villages throughout Poland, Lithuania, Hungary and Romania.

The AlMighty created these to offset those. And to counter the individual secularists — those who perpetrated the wickedness — on the one hand, we have a multitude of tens of thousands of believers, mostly nameless heroes, whose deeds shine brilliantly with their love for G-d and His people in a display of the three Jewish traits of mercy, humility and lovingkindness, which all the horrors of the holocaust could not extinguish. Their praises have yet to be sung, for only in the Book of the Omniscient One are these righteous and humble people chronicled for what they did.

Only one remnant survived, like a log extracted from the fire — Rabbi Michael Ber Weissmandel, may this holy saint's memory be blessed — to demand justice. So long as there remained one last hope, he would not remain silent. And even after it was too late, he refused to resign himself and forget the Jewry that had been annihilated. He was the great prosecutor in the shadow trial, which he conducted against secular world Jewish leadership. His indictment of incrimination is emblazoned in fiery letters in his work, "From the Depths" ("Min Hamaitzar").

This book, however, only tells part of the story; it only included the details known to him and at his fingertips. In his situation, Rabbi Weissmandel was unable to delve into and investigate the facts that were revealed to him only after he escaped danger. His heart was unable to contain more and burst within him. He fell victim to the massive burden of crimes of those collaborators who stood by calmly while Jews met their untimely, cruel deaths. These traitors resembled fish ensnared in nets, endeavoring to escape by fair means or foul, while

the whales, the secular leaders, were in secure places and continued playing a diplomacy in which millions of imprisoned Jews were exploited like pawns on a chessboard.

BLOOD IN EXCHANGE FOR A STATE

Zionist leaders during the holocaust did not stop at manipulating lives. They also controlled the sources of finance and communications, representing themselves before the world as the spokesmen of the Jewish nation. They, alone, are responsible for the unfulfilled potential in rescuing the Jewish people. In three vital areas they failed and impeded other efforts: 1) in communications, 2) in material aid and 3) in preventing annihilation. Had these failures stemmed from ignorance or mistakes, one might excuse their lack of ability, but the bitter truth is that their actions were determined by explicit policy and a fundamental principle. The first and foremost aim was to establish the "state" — the masses of Jews merely served as convenient means. And wherever there existed a contradiction between the two, the needs of the masses, and even their salvation, were subordinated to the needs of the state—in—formation. In the year 1905, the riots and pogroms that broke out in Russia were welcomed with blessings by the Jewish socialists who, together with their Russian counterparts, consoled themselves that Jewish blood was good grease for the wheels of the revolution. The Zionist leaders saw the spilt Jewish blood of the holocaust as grease for the wheels of the Jewish national state. And as a general sacrifice thousands of soldiers for the sake of capturing one fortress, so did the Zionist leaders bloody their hands in building the state of "Israel" and sacrifice Jewish children of the diaspora in the fortification of its walls.

Eliezer Livneh is worthy of praise for his courage in at least admitting this in his column, "Thoughts on the Holocaust" (Yediot Achronot, 25 Nisan). He writes: "Our Zionist orientation educated us to see the growing land of Israel as the prime goal and the Jewish nation only in relation to its building the land. With each tragedy befalling the Jews in the diaspora, we saw the state as the evident solution. We continued employing this principle even during the holocaust, saving only those who could be brought to Israel. The mandate's limitation on immigration served as a political factor in our battle to open the doors to aliya and to establishing the state. Our programs were geared to this aim and for this we were prepared to sacrifice or endanger lives. Everything outside of this goal, including the rescue of European Jewry

for its own sake, was a secondary goal. If there can be no people without a country,' Rabbi Weissmandel exclaimed, 'then surely there can be no country without a people. And where are the living Jewish people, if not in Europe?'"

Let us bring historical evidence to support the above.

In the Zionist Congress which took place in London in 1937, Dr. Weizmann established the line of policy with his words:

"The hopes of Europe's six million Jews are centered on emigration. I was asked, 'Can you bring six million Jews to Palestine?' I replied, 'No'.....From the depths of the tragedy I want to save two million young people...The old ones will pass. They will bear their fate or they will not. They were dust, economic and moral dust in a cruel world... Only the branch of the young shall survive...They have to accept it."

In January of 1940, a ship full of Jewish refugees was stranded on the Danube River. The ship's captain demanded money to continue on the trip to Eretz Yisroel. Henry Montor, executive vice chairman of the United Jewish Appeal, replied to this request with the following:

"Many of the passengers are old people and women...unable to endure the harsh conditions on this type of trip...to come to Palestine are needed young men and women who understand the obligations of a Jewish national home...There could be no more deadly ammunition...than if Palestine were to be flooded with very old people or with undesirables..."



"The old ones will pass. They will bear their fate...They have to accept it": Weizmann

In his book, "In Days of Holocaust and Destruction," Yitzchak Greenbaum writes, "when they asked me, couldn't you give money out of the United Jewish Appeal funds for the rescue of Jews in Europe, I said, 'NO!' and I say again, 'NO!'...one should resist this wave which pushes the Zionist activities to secondary importance."

In January, 1943, the leadership of the absorption and enlisting fund decided to bar all appeals on behalf of rescuing Jews. It is explicitly stated in the "Sefer Hamagbis" (Book of Appeals) that the reasons for this prohibition were because of other obligations in Eretz Yisroel.

In the beginning of February, 1943, Yitzchak Greenbaum addressed a meeting in Tel Aviv on the subject, "The Diaspora and the Redemption," in which he stated:

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

The following is addressed to my acquaintances: When Greenbaum expressed these shameful views, he served as chairman of the acting committee for the rescue of European Jewry. The wolf was appointed by beasts of prey to serve as shepherd for a flock of sheep. But he was not the only wolf to masquerade as a shepherd.

Mr. Nathan Schwalb sat in Switzerland and served as the representative of the Jewish Agency, exercising authority upon matters of rescue. When he was approached by the rescue committee of Czech Jewry for a sum of money to halt the transports to Auschwitz, he answered in a letter that serves as a historical document we would do well to repeat:

"Since we have the opportunity of this courier, we are writing to the group that they must always remember that matter which is the most important, which is the main issue that must always be before our eyes. After all, the allies will be victorious. After the victory, they will once again divide up the world between the nations as they did at the end of



"When they asked, couldn't you give money out of the United Jewish Appeal funds for the rescue of Jews in Europe, I said, 'NO!': Greenbaum

the first war. Then they opened the way for us for the first step and now, as the war ends, we must do everything so that Eretz Yisroel should become a Jewish state. Important steps have already been taken in this matter. As to the cry that comes from your country, we must be aware that all the nations of the Allies are spilling much blood and if we do not bring sacrifices, with what will we achieve the right to sit at the table when they make the distribution of nations and territories after the war? And so it would be foolish and impertinent on our side to ask the nations whose blood is being spilled for permission to send money into the land of their enemies in order to protect our own blood.



"Only through blood (of the Jews in the Diaspora) will the land be ours": Nathan Schwalb, Jewish Agency representative in Switzerland.

Because "rak b'dam tihyu lanu haaretz" (only through blood will the land be ours). As to yourselves -- members of the group -- "atem taylu" ("you will get out"), and for this purpose we are providing you with funds by this courier."

Here Mr. Schwalb expressed the complete Zionist ideology and stated clearly and openly the politics of the Zionist leaders in the area of rescue: The shedding of Jewish blood in the Diaspora is necessary in order for us to demand the establishment of a "Jewish" state before a peace commission. Money will be sent to save a group of "chalutzim" (pioneers), while the remainder of Czech Jewry must resign itself to annihilation in the Auschwitz crematoria.

When Rabbi Weissmandel received Schwalb's answer, he was reminded of the two warnings he had received from his father-in-law, the holy rabbi of Nitra, that in rescue work he shouldn't pin any hopes whatsoever upon either the Catholic Church or the world Zionist movement. He blamed himself for wasting his time by not heeding this warning and subsequently vainly expending mighty efforts which he could have directed to more beneficial areas.

It is common knowledge that Eichmann proposed to Dr. Kastner's committee that Jewish lives be exchanged for merchandise, a proposal which he termed, "Merchandise in Exchange for Blood." Zionist leaders read this bid differently: "Blood in Exchange for the State."

We have discussed at length and have not touched upon more than a beginning. There is not enough paper to list all these tragedies, and the souls of both the readers and writer cannot digest all this material at one time. The portion of misery and pain overflows its bounds and one must have a breather in order to comprehend these chapters and to let them be engraved deeply in our hearts. One must not let the frightful crying and sighing of the saint of the holocaust -- Rabbi Michael Dov Weissmandel -- be smothered between the pages of his book. Rather, we must let his weeping enrage and enervate us in measure with his last plead -- not to forget or let be forgotten the blame of the secular leaders for the blood of their brethren doomed to death in the crematoria.

Chapter Three

HE WHO SERVES THE ALMIGHTY AND HE WHO DOES NOT

More than once, the witnesses who appeared at the Eichmann trial were asked, by the judge and by the prosecution, a question which concealed within itself rebuke and stinging criticism: "Why didn't you resist, why didn't you rebel?" The witnesses tried to explain on behalf of their absent, martyred brethren (and their own inaction thereof) with circumstantial and psychological explanations, as if they were obligated to clear their reputation in the minds of those present. They could not arouse within themselves the strength of spirit to answer by flinging back a question before the government and the rulers (whom the general prosecutor represented) that delves into the depths: "Why didn't **you** save and why did **you** conceal and why did **you** look the other way, knowingly, at what transpired during the period of the holocaust?"

Such an unpleasant happening didn't occur during the entire course of the trial. The prosecution thought it to be right to choose witnesses who would not cause such a scandal, whether they were simple Jews, who knew how to tell only of what their eyes saw, or they were personalities, to whom the chapter of the holocaust was familiar, along with its realities. But the latter had a skeleton in the closet (heavy with guilt), which had attained for them positions of specific leadership in the ghettos or in the camps and in the midst of the partisan groups. They identified with the world Zionist leadership in its main contention that the ruins of the exile (European Jewry) would be the cradle after the birth of a Jewish state, and that the nationalistic upbringing would appear from the clouds of smoke emanating from the furnaces.

Who doesn't remember the touching testimony of Abba Kovner, wrapped with the halo of underground fighting in the Vilna Ghetto and as commander of the partisan divisions? Who doesn't remember this "poet of the holocaust" and "hero of the rebellion," who rebuked the judges angrily, when they tried to limit the flow of his statement and to hint to him that he wasn't standing on a platform at a gathering of people, but at the witness stand? The audience present in the courtroom was touched, and cried bitterly, when Abba Kovner recited the lament (dirge) about the murdered and their bravery and about the crimes of Eichmann, may his name be cursed. Nevertheless, if the Lithuanian writer Chaim Lazar would have been invited to testify about the cruel deeds of the same Abba Kovner during the holocaust, those assembled would have been choked with silence and burning shame, concerning the guilt of this man who came forth from Jewish seed, as well as the fate of his victims — the elderly, women and innocent children who were all overwhelmed with cruelty and bitterness at the hands of a cruel Jewish oppressor. It is more than 10 years since Chaim Lazar published his book, "Destruction and Rebellion", that contains hair-raising details about Abba Kovner. The latter did not call him to account with charges of slander, confirming with his silence the truth of the actions attributed to him.

Here are the facts from the book, which do not need any further explanation:

Kovner, the representative of the "Hashomer Hatzair," succeeded in appointing himself as commander of the underground fighting forces in Vilna, which hoarded ammunition and recruited strong, trained individuals, prepared for battle. But it never used its resources against the Germans in the ghetto and, consequently, Kovner arrived at an agreement with the head of the ghetto (Gans) and the leader of the Jewish police (Dessler), according to which they were obligated, in exchange for the holding back of action by the underground, not to harm any of its members — and also to promise them exit from the ghetto on the verge of its final destruction. These three — Gans, Dessler and Kovner — held a common view, which was also the approach of Dr. Weizmann and Nathan Schwalb, Jewish Agency representative in Switzerland: to sacrifice the aged and the multitude, and to save the "elite" group of youth — "our friends". In Vismini, near Vilna, the Germans handed over the deportation procedure to the kapos (Jewish

Russian partisans in the forests save Jewish refugees from Kovner's hands.



police) in Vilna. In the book, "Destruction and Rebellion", it is recorded:

"Dessler, commander of the Jewish police, wrote in his diary: 'those who were deported were chosen by my Jewish police, for I wanted to save the young and the intelligentsia, who are our future. Gans, the head of the Vilna Ghetto, husband of a Lithuanian Christian woman, notified him that from Vismini, 400 old people were gathered together and handed over to the Germans. When Weiss (Gestapo) came and demanded women and children, I told him to take the old, as the old Jews will forgive us; we had no choice but to sacrifice them on the altar of our future'."

When representatives of the partisans arrived in Vilna, with news of the final solution and advice to the Jews of Vilna to save themselves in

The tragic fate of women and children was decided by Abba Kovner.



the forests and join the partisan camps, what did Kovner do?

"The representatives of the partisans Kovner kept isolated, so that they should not come in contact with the crowds in the ghetto and they shouldn't organize groups of plain Jews for escape into the forests.

"However, escape into the forest does not remain a secret to the residents. Every time a group leaves, hordes run after them and want to join them. But, according to Kovner's orders, a thorough search is carried out at the time of the departure and the Jews are chased away from the gate. Only infrequently does one of them succeed in mingling with the fighters and get out with them. It is an interesting thing that just these 'illegals' are later to become the best fighters in the forests.

"The Jews begin to gossip about the head of the organization, Kovner: How is he better than the commander of the police? One decides who will die, and the other chooses who is allowed to live. They permitted hundreds of Jews to be slaughtered who certainly would have succeeded in making an important contribution in the fight against the enemy, and it is Jews who lock the gates of rescue before them."

The fate of the Vilna Ghetto was sealed. The day before the final annihilation arrived, Kovner betrays the constitution of his underground organization. The 22nd paragraph of the constitution states, "We will go to the forest only as a result of battle, after we have accomplished our goal. We will take with us the largest number of Jews possible and we will clear a path to the forest, from whence we will continue our battle against the murderous conquerors."

"In reality, Kovner promises exit to 50 of his friends from the organization exclusively. In spite of all the precautions, it became known in the ghetto that the fighters are gathering to leave. Tens of young, healthy, strong people gather in the courtyard and plead before Kovner that he permit them to join those leaving, but Kovner hardens his heart, threatens them with his revolver and chases them away. The opening of the sewer is guarded carefully by Kovner's own men so that no 'illegals' should sneak through."

In the forests, too, as commander of the partisans, Kovner continues

to prevent rescue and ships to death any Jew who wasn't counted amongst his friends — the members of the "Hashomer Hatzair."

Here are a few facts:

"Into the forest arrive two women. One of them brings with her a son and daughter. For many weeks they wandered on the roads. They heard that in the forest there were Jews from Vilna and they hoped that they would have mercy on them and take them into the camp, but they are mistaken. For a few weeks they remain at the edge of the forest — starving, ragged and trembling from cold — but the staff of the division doesn't have compassion for them. Several times they threaten them that if they don't leave the place, they will shoot. Several times the staff sends men to herd these unfortunate women and children far into the forest and forsake them there, but the youths do not comply with the cruel orders, occasionally bringing them some necessities — in secret, of course, so that it would not, G-d forbid, be discovered by the commander.

"In the camp, they remember the day that a group of Jews from Ishishuk came to the forest. They had been sheltered by farmers, until the danger of their being discovered became too great and they could not remain in their hiding place. In vain did they plead to be accepted into the camp. The staff members remained firm in their refusal, although they knew that they were actually pronouncing a death sentence for these people. For many weeks, these Jews wandered near the Jewish camp, suffering from cold and starvation. Only after the Russian partisan camp absorbed some of them did 'our commander' also agree to absorb the rest.

"They also remember the incident involving a woman from Ishishuk-Potzter and her two children, who wandered for a few weeks in the forest in the freezing cold. The boys would bring them stolen food until the staff was forced to give in to popular opinion and accept them.

"Three Jews decide to join the Jewish camp and bring with them a Czechoslovakian cannon. The staff members ponder acquiring this precious munition without also having to accept the men. They invite them for a conversation in the staff tent, a commissioner draws a revolver, takes their cannon from them and

arrests them. The staff spreads the news that the three are traitors and should be killed. One of them succeeds in fleeing and alerting the commander of a Russian division. The Russians rush to their aid and threaten to attack the Jewish camp. They free the three men, who join their division."

These are but a few links in the long chain of crimes of Abba Kovner, publicized by Chaim Lazar, who personally witnessed them and fought as a partisan, losing an arm in the process.

Mapam placed Abba Kovner at its "eastern wall." The kibbutz movement raised his image in the eyes of the youth as the venerable image of a courageous poet.

Mapam also did not hesitate to suggest the candidacy of Greenbaum for the presidency of the "Jewish" state, despite the fact that Greenbaum, in the role of chairman of the rescue committee, concealed the holocaust and sabotaged rescue attempts.

This same Mapam organized protests on the occasion of the German, Strauss, visiting Israel, even though it was never proven that the latter ever harmed a Jew.

Mapam invokes the spectre of the holocaust fraudulently. She immerses herself in moral piety and, at the same time, clings to and upholds the blemish of Jewish war criminals and even elevates them as praiseworthy.

Mapam is not the only one to maintain this double standard. Even "Herut" has never organized public street demonstrations against Jewish war criminals as it did against official German visitors.

"And we returned and we saw what the difference is between one who serves the AlMighty and who doesn't."

The archbishop of Warsaw made contact, through the architect Shtultzman, a member of the Judenrat, with the three remaining rabbis of the Warsaw Ghetto (Rabbis Menachem Zemba, Shimshon Stockhamer and Dovid Shapiro -- שליט"א), suggesting that they save themselves before the annihilation of the ghetto, by escaping to the bishop's palace. They weighed the matter and decided that it was forbidden for them, as leaders, to save themselves from the sinking



Rabbi Menachem Zemba



Rabbi Dovid Shapiro



Rabbi Shimshon Stockhamer

ship. With a similar refusal did Rabbi Y. Pinner, of blessed memory, spiritual leader of Lodz, answer the suggestion of the bishop of Lodz.

The meeting between the three is described by "Zhid" in the American newspaper, "Forward," of March 1, 1947:

"It is not known how much time the silence lasted. Perhaps a minute; perhaps hours. Reb Dovid, who was the youngest of the three, broke the silence and said, 'I am younger than both of you. My words do not obligate you. It is obvious to all of us that it is not in our hands to help these people in any way. Nevertheless, by the very fact that we are with them, that we did not leave them, there is some encouragement for them -- the only encouragement. I do not have the strength to leave these people -- and there is no place bereft of Him. Will we hide from the AlMighty? The same G-d who is found there is found here.'

"The words came forth from the youngest rabbi and the silence continued. Then it was replaced by crying. Not one word was said. Only crying gushed forth from within the three hearts. Then they left the room and Reb Menachem said, 'we are not to conduct any debate in this matter'."

Chaim Lazar describes in his book the figure of a rav from Vilna marching to the death transport:

"Suddenly we saw a group of men. At their head was an old rav, wrapped in his tallis and holding in his hand an open siddur. He passed before us as a figure from out of this world and called aloud: 'be comforted, be comforted, my people'."

ABANDONMENT OF THE DIASPORA TO ITS FATE: A ZIONIST TRADITION

When Rommel approached the gates of Alexandria, a distance of 200 miles from the boundaries of Eretz Yisroel, and the heads of the Jewish Agency prepared for themselves an airplane (they did not worry that they would be asked, 'Why didn't you stand up against them? Why didn't you rebel?'), the remnant of Polish Jewry declared a fast for them. They -- the wounded and bereaved, who were standing in line to be suffocated in the gas chambers -- pulled themselves together for the only possibility in their hands to save their brothers in Zion, who were exposed to a danger to which they had already fallen victim. Those suffering from starvation fasted for us. The Jews of Poland, whose eyes no longer could shed tears, whose lips were parched from the outpouring of prayer for their own families, tore the heavens with bitter crying and shouting for us. And who knows if it was not the pleas of these condemned persons, that at least in the Mount of Zion there be a remainder, which tore the decree and, in their merit, Rommel was defeated and the settlement in Eretz Yisroel was saved?

How did we repay them? How did the love for Eretz Yisroel and the mutual feeling of responsibility of the heads of the "yishuv" and the leadership of world Zionism express itself? This is not the place to unfold the chapters of Joel Brand's mission to save Hungarian Jewry under the terms of the famous deal, "cargo in exchange for blood," which was frustrated by the Jewish Agency for fear that it would sidetrack Zionist fund-raising. Typical of this were the efforts of Zionist leaders to cut Brand off from all contact and isolate him from the people.

When Brand arrived in Constantinople (Istanbul), officials of the Jewish Agency convinced him to come to Eretz Yisroel to meet with them. Brand (who, by the way, was a loyal member of Mapai) testified

at the Kastner trial that the representative of Agudas Yisroel in the rescue committee in Turkey, Reb Yakov Griffel, was suspicious that Jewish Agency officials wanted to thwart Brand's mission and warned him not to go to Eretz Yisroel because the British would jail him. But Brand did not pay attention to these warnings and added, in his testimony, that "to me, the representatives of the pioneer movements were the authority, and not the representative of Agudas Yisroel." The committee of the Jewish Agency which heard his account of the annihilation did not believe him. Vanya Pomerantz, a member of the committee, asked: "Joel, are the Nazis really murdering, as you described?"

Ehud Avriel arrived in Constantinople to accompany Brand to Eretz Yisroel. The leadership concealed and prevented rescue -- concealing knowledge of the holocaust was a prerequisite to preventing rescue. The leaders knew that in the event that the details and magnitude of the holocaust would become widely known, a public storm would arise which would force them to either take strong action or be turned out of their positions of power. Therefore, they hid, in archives, the facts which were smuggled to them secretly, later defending themselves with the excuse that they were doubtful of their veracity. In this area, too, there was a united front encompassing the leaders in the "yishuv" and those in the diaspora.

When Brand asked Chaim Barlas whether he might be detained by the English and thus be unable to return, Barlas became angry with him: "Don't embarrass us." When the train reached Aleppo, Avriel hurried away and Brand was seized by the British who were waiting for his arrival. He was brought to Cairo and detained. The Jewish Agency did nothing to free him, and he writes in book, "The Satan and the Soul": "No attempt to rescue our people was desired...The Jewish Agency decided against my return to Hungary."

In the meantime, they were waiting for him in Budapest, as Eichmann had given him a total of three weeks to prevent the exterminations. When he was late in returning, the deportations to Auschwitz were resumed at a rate of close to 13,000 Jews daily. In May 1944, Brand arrived in Constantinople. On July 24, the English were prepared to free him on the condition that he return to Hungary by way of Eretz Yisroel. And then something occurred which amazed even the British rulers: "Delay his release," the Jewish Agency cabled to the British authorities in Cairo. During that time, Eichmann

informed Kastner, "if Brand doesn't return in three days, I will resume the deportations to Auschwitz" (see the book, "The Satan and the Soul").

After Brand was released, he requested a meeting with Dr. Weizmann and received the following letter in return:

Mr. Joel Brand
Tel Aviv

Rehovoth, 29 Dec. 1944

Dear Mr. Brand:

I beg you to forgive me for having delayed in answering your letter. As you may have seen from the press, I have been travelling a good deal and generally did not have a free moment since my arrival here. I have read both your letter and your memorandum and shall be happy to see you sometime the week after next -- about the 10th of January.

Miss Itin -- my secretary -- will get in touch with you to fix up the appointment.

With kind regards,

*Yours very sincerely,
Ch. Weizmann*



"I did not have a free moment" (Weizmann's letter to Brand), while 12,000 per day were being killed.

Incidentally, the original letter was stolen by the Israeli secret service from Brand's house so that he would be unable to present it at the Kastner trial, and we are fortunate that attorney Tamir had prepared a photocopy of it beforehand so that this document was saved for posterity as a memorandum of shame.

The president of the Jewish Agency did not have any free time to meet with a representative of Hungarian Jewry and to hear plans for saving it. He remained obscure, as is befitting the Anglicized native of the swamps of Pinsk. In the meantime, for this branch of Jewry, the end came.

In the book, "Chaim Weizmann, Builder of Zion," published by Hebrew University and edited by Weizmann's secretary, Meir Weisgal (who isn't suspected of defaming the man he respected and glorified), it is told:

Somebody has turned on a radio. 22nd of June, 1941. The radio brought the news. Germany has launched an offensive on Russia. The Germans have already marched through the border. I watched Weizmann. His eyes were dark.

"This is the second time," he said.

He recalled that when the First World War broke out, two years after the death of his father, his mother still lived in Pinsk and had to escape from the fear of German invasion.

And now they come again -- the Germans. What will be the fate of all these people? I saw in his eyes the tragic vision of what has really happened to them. There was a silence in the room. "Yes," he said, "For our people, there, for millions of them, a horrible and monstrous fate is waiting." But after a moment his eyes lighted, his body leaning forward. "At the end -- and this is the most important thing -- this war is bound to bring about a blessing to England," he added.

This man, who viewed the destruction of his brethren as less important than the main thing -- England's victory -- was found worthy of being chosen as the first president of the "State of Israel".

Joel Brand writes in his book about his meeting with Ehud Avriel, executive director of the foreign ministry of the State of Israel: In a coffee house in Tel Aviv, Avriel said to him, "Joel, stop this. Erase from your heart what was, for if not, you will not be able to get in Tel Aviv even a job as a street cleaner."

In the letter that Rabbi Weissmandel sent to the World Jewish Congress, in which he called it to action, he attached the testimony of witnesses who escaped from Belzitz: how the Nazis removed the gold teeth from the bodies and how they cooked the Jews' flesh into soap. In his book, "Min Hamaitzar," Rabbi Weissmandel notes: "In spite of this, when Tartakover (executive director of the World Jewish Congress) translated the letter into English for the Congress, some months after it was written, he omitted the part about the gold teeth and the soap. Obviously, they didn't believe or didn't want to believe."

Why didn't they believe? This was revealed to Rabbi Weissmandel when he accidentally opened a letter from officials of the Jewish Agency in Constantinople to Moshe Dachs, representative of the Hebrew Workers Party (Histadrut), and Gizi Fleischman, the representative of Zionist federations in Pressburg (Bratislava).

"In the note from Constantinople, it was written that they received a letter from some 'fanatic,' suggesting a way to save all the Jews from deportation. They do not believe any 'oduk' (fanatic), so they are therefore asking their 'chaver' (friend), Moshe Dachs, if there is any substance to this matter. Then they will believe."

In regard to this, Rabbi Weissmandel writes:

"This we did not imagine and this I did not want to believe under any circumstances. Even for me, the faithful student of our rabbi from Nitra, may his memory protect us, and his son-in-law, who warned from the beginning that the end of all hope will be terrible heartbreak. Since everything is in the hands of irresponsible secularists, who are referred to as the most arrogant of the nations by our sages, according to the interpretation of the Maharsha."

"Until I faltered over this great law, I did not know and did not believe that they would hold back the letters of the rabbis, written in the lands where blood flowed freely, from reaching the rabbis of the free countries to whom the letters were addressed."

"I did not know and did not believe that they would reach the point where their hate of Torah overcame their love for Jews; that their rejoicing over the uprooting of the Torah would be greater than their capacity for mercy; that what was written and signed by rabbis would be an obvious reason to sabotage the acts of rescue of tens of thousands from certain death."

"Then in Tammuz (July) of 1942, I did not know and I did not believe."

Only in November, 1942, did the heads of the World Jewish Congress and the president of the American Zionists, Dr. Stephen Wise (whose shameful deeds will yet be mentioned) travel to Washington to clarify what truth there was in the "rumors" about "persecution" of the Jews in Europe. Only after Dr. Wise was brought soap made from the fat of Jews did he decide to organize a gathering to protest...

Even so, there was one who **did** believe — a leader of the secular community (Neologen) of Budapest, who came to Pressburg at the request of the rescue committee there. But he, too, was calm, and he also knew how to comfort others. This is what Rabbi Weissmandel writes in his book:

"It was in those days that the first rumors arrived about the deathly suffocation in the horror chambers and the murders with gas. I told him (the Budapest leader) this with much emotion emanating forth from my heart. Then this gentleman answered and said that he also heard rumors like this and, considering that he was an expert in chemistry, he was able to say that the Germans were using for the purpose a gas known to cause a sweet death — like opium. When we heard this, it was enough for us. When he heard what we had to say, it was also enough for him.

Berel Katznelson was given the description, "conscience of the Histadrut," by those connected with it. How did the "conscience" react to the crime of creating a silence around the holocaust and abandoning the dying diaspora? This is told to us by Eliezer Livneh, once one of the outstanding leaders of Mapai, in his article of confession in Yediot Acharonot of 25 Nisan of this year:

"My words are not a criticism of others. The fate of the European exile did not seem like a disturbing vision. Yet doubts were aroused in

me, if my evaluation was correct, and I differed in this with Berel Katznelson. But I accepted his opinion and the opinion of what was then my party -- that one shouldn't differ -- but not because I hesitated to argue over decisions of the party. But here, standing on the side, were three generations of Zionist heritage, including the heritage of my house, and I accepted their judgment."

In a previous article in *Digleinu*, the words of Livneh were quoted, explaining that the apathy to the destruction of the diaspora is a part of the essence of Zionism, which is building a new nation and a new homeland. Probably there are, amongst the readers of *Digleinu*, some whose peace of mind is being affected by the details included in these articles. There can be found those who are shook up by the very recalling of such disturbing forgotten occurrences. They will permit me to answer their discomfort with the parting words from Livneh's article: "This Zionist heritage had in it something faulty to begin with. We have paid a terrible price for it. Many defects, injustices and uglinesses of the present find root in forgetting the near past. It is incumbent upon us to bring it up anew, and to oppose it with our complete awareness, so that the soul of the nation will cure itself of its sickness."



The entrance gate to the Auschwitz camp and the three rail lines on which 2 million Jews were brought for extermination.

Chapter Four

HE WHO DENIES FOOD IS CURSED BY THE NATION

Mishlei (Proverbs) 11:26

When was the fateful decision made in Hitler's headquarters to destroy, murder and annihilate European Jewry?

The evidence in Rabbi Weissmandel's book, "Min HaMaitzar," ("From the Depths"), clearly answers this question. Wisliceny, Eichmann's representative in Slovakia and the man with whom Rabbi Weissmandel negotiated successfully to stop the expulsion of Slovakia's Jews, related that the German ambassador to the United States sent to Hitler the minutes of the Conference of Zionist Leaders and the World Jewish Congress in New York. At this conference, Stephen Wise, in the name of the entire Jewish people, declared war against Germany. When he read the report, Hitler went mad. He fell flat on the floor, bit the carpet and raged: "Now I'll destroy them, now I'll destroy them." He then gathered together all the Nazi leaders to a conference in Wannsee, Germany, where they formulated the detailed plans of the "final solution."

Who comprised the battalions of this "warring people" whom Stephen Wise ordered into the midst of battle? In the front lines stood the prisoners of the ghettos, a vast army of six million men, women and children -- fuel for the crematoria. Stephen Wise sat secure at a safe distance from the dangers, while in the name of the helpless, he declared war against mighty Germany.

It is accepted that during total war, even during scorched-earth warfare, generals are concerned for their own civilians and for the fate of the aged and young, in particular. The most ruthless tyrants, bent

only on military victory, preserve the conquered population, because they do not forget that it is they who make the victory meaningful and it is they who are their reason for fighting.

In World War II, several governments—in-exile conducted campaigns as best as possible against the invaders of their homelands. The governments—in-exile's primary concern was to supply the needs of the civilian populace. Much effort was expended to provide food and medicine to the suffering war victims. Even the planning of rebellions and partisan attacks were considered in the light of the subsequent risks to civilians. Thus were conducted the efforts of Poland, Czechoslovakia, France, Norway, Yugoslavia, Greece, Belgium and Holland.

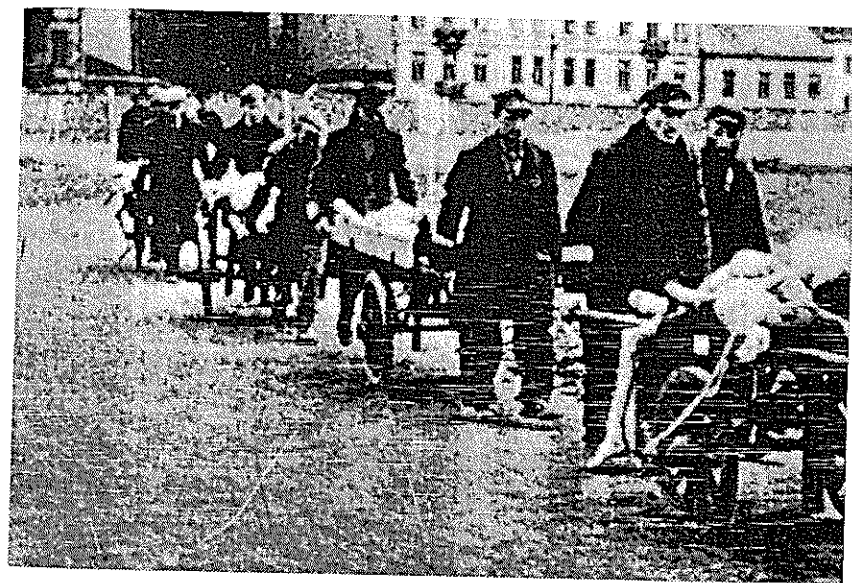
Even here, the shameful exceptions were the heads of Zionism and the World Jewish Congress, who pretended to be a future government, and who, strictly for low political motives, cruelly abandoned their supposed "constituents" with shocking irresponsibility.

Hunger and plagues killed tens of thousands in the ghettos, even before the Nazis began their general destruction. Infant mortality was up to 60–70% in various places — a shocking and unparalleled phenomenon. There were ways and means to deliver, through the Red Cross or through neutral countries like Switzerland, Portugal and Turkey, parcels of food and medicine to inhabitants of the ghettos. One package of precious goods, like coffee or cocoa, could be bartered for black market material, allowing the receiving family to buy food for a month to sustain itself. The medicines obtained in the packages were necessary to save the sick and the infants. Could a more important function be performed by those world Jewish organizations during the holocaust than supplying, by all possible means, enough life-saving packages to the ghettos?

We have previously quoted the words of Yitzchak Greenbaum, chairman of the "rescue committee" of the Jewish Agency in Eretz Yisroel, who refused to allocate even one dollar of United Jewish Appeal funds for food to those who were fighting off the pangs of hunger. This approach was totally in consonance with his famous slogan, to the effect that, "one goat in Eretz Yisroel is more important than an entire community in the Diaspora." How could he thus withhold a package of straw from a Holy Land goat in order to send food to a starving infant? But if that is not enough, the Zionists acted like the fiend who declared

that he not only would not give, but he also would not let others give (whom our Sages called a "rosho"— a wicked person). The Zionist leaders weren't satisfied merely with the crime of sitting idly by and doing nothing. They labored with all their might to forcefully prevent others from helping the sufferers in the ghetto.

In 1941, the Agudas HaRabbonim (Union of Orthodox Rabbis of the United States and Canada) backed with enthusiasm the plan of the Zeirei Agudas Israel in America to send food parcels to Polish Jewry. Hundreds of yeshiva students volunteered to raise funds and to prepare the packages. Thousands of parcels containing these minimal life-saving packets were sent to Poland. Tearful letters of thanks confirmed the receipt of these packages and pleaded for continuation of such life-saving aid. Then something happened which could not have been dreamed up by the wildest imagination: The Committee to Boycott Germany of the World Jewish Congress demanded, in the name of Dr. Stephen Wise, that the Zeirei Agudah stop sending



The Zionist picketers prevailed. The food packages did not arrive and the ghetto children starved to death.

packages, because it breached Britain's boycott regulations against Germany. When this shameful demand was rejected, Zionist leader Dr. Josef Tannenbaum, who designated himself chairman of United Polish Jewry, organized pickets in front of the offices of Zeirei Agudas Israel, carrying placards in English reading: "Stop sending food to the lands of the Nazi enemy" and "Don't break the boycott against Hitler." The Gentiles saw and wondered: Are the Jews helping Hitler? (Zionists who are so sensitive to religious demonstrations in America against the State of "Israel," asserting that the demonstrations besmirch Israel's name to the Gentiles, did not hesitate to wave such placards in English.). Zeirei Agudas Israel, of course, did not buckle under, but a majority of naive New York Jews became confused and the sending of packages sharply declined. The number of starving and critically ill persons who died because these packages were not sent is counted in blood in the Heavens and is inscribed in the book of Dr. Josef Tannenbaum, who was profusely eulogized at his death.

Of course it is too simple to say that it was merely wickedness and hatred for fellow Jews that caused Stephen Wise and Tannenbaum to keep bread from the hungry. Their actions were a result of their secular outlook, which is the legacy of all Zionists in Eretz Yisroel and the Diaspora: As a warring nation we should bring sacrifices, which will give us the right to have an independent state at the end of the war. We should help the Allied war effort in all conditions and circumstances and we should not interfere with it, even when the fate of millions of Jews hangs in the balance. This excuse is offered clearly by Dr. Tannenbaum in an article on the food package issue in the "Tag" of July 22, 1941:

1 — In 1943, the opportunity again arose to send food packages to the Jews in the European ghettos. The conduit would have been the International Red Cross, working in conjunction with the United States Government. But because the German Red Cross would be the receiving agent, the Zionists blocked the proposal.

An editorial in the Pesach (April), 1943, issue of "Orthodox Youth", published by the Agudas Israel Youth Council of America, was critical of obstacles and delaying tactics connected with any and all rescue operations. It included the following paragraphs:

"It is needless to write in detail about the inhuman conditions under which our flesh and blood of Europe exist. Suffice it to note that they will not need any "bitter herbs" to remind them of sad days of yore, for every moment of the day they drink

"Maybe we could accept Agudas Israel's opinion that England is not the authority on Jewish concerns...but first of all, this isn't only a Jewish matter, but a worldwide one, to which the Jewish interests must accommodate themselves or even completely assimilate with them. Anything which will hinder the British war effort is contrary to the interests of the Jewish people. We must not as a people or organization cause suspicion that we are a unique, solitary people."

Lest you might say that war is merciless, it is not necessarily so! At the very same time, the Queen of Yugoslavia, staying in the United from the bitter cup of life itself.

"Organizations call meetings, conferences, assemblies, and what not, to discuss the alleviation of the situation of European Jewry. But if matters continue at this "business as usual" pace, whom will our friends be calling meetings for? For the skeletons that lie strewn over the desolated streets of the Warsaw ghetto? If the Jewish mortality rate in Europe continues as heretofore, then for whom are the organizations making all their grandiose post-war plans about mass immigration? For the mass immigration of shiploads of bones, G-d forbid? Are we all blinded to the fact — can we all not see Europe slowly turning into a vast Jewish cemetery?"

On the same page as the editorial, Dr. Isaac Lewin, in an article entitled, "We CAN Save Jews!" presented a detailed discussion of the entire food shipment controversy:

On February 11th of this year a group of Jewish women and children from Poland, who had been exchanged for a similar amount of German civilians, arrived in Eretz Yisroel. Having just left the "valley of tears" of Europe, they brought with them tidings that should have an immediate effect upon our course of action today in attempting to save the remnants of European Jewry from complete annihilation.

It seems that the Nazis, fully aware of the ill effect the merciless mass slaughter of innocent Jews has had upon the native population of the occupied countries, are conducting a gigantic propaganda drive to mitigate their heinous acts. They have posted all over the face of Europe thousands of posters with the short but portentous — slogan: Ein Jude Weniger—Ein Brot Mehr One Jew Less — One Bread More! Through this cunning inscription the Nazis tell the population: "Don't mind the fact that Jews are being butchered. After all, you can now eat the bread that they would have consumed!" And, with the food problem so acute, it stands to reason that many have fallen prey to this trick of propaganda, and really believe that the mass murders of Jews are perpetrated for the good of the native population.

In view of this information, the immediate urgency of sending food to the ghet-

States, established a committee to send packages to the families of the captured Yugoslavian soldiers. At the head of the committee was Mrs. Roosevelt, wife of the President of the United States of America. In the entire United States there was no demented Yugoslavian who would urge that they shouldn't feed the hungry families because they were aiding the occupying Nazis. When hunger struck occupied Greece, the exiled King of Greece appealed unceasingly to the Allied heads of the state until he obtained their support. During the heat of the war, Allied officials came to an agreement with the Nazis permitting ships laden with food to sustain the population of Greece. They did this, notwithstanding the fact that they knew they were alleviating Germany of the necessity to feed the Greek population and even though the occupying German army enjoyed the food supplies, both directly and indirectly. What was good enough for the Greek King and the Yugoslavian Queen did not befit the status of the "uncrowned president" of the Jewish people. Dr. Chaim Weizmann, steeped in high politics, looked

toes takes on added significance, for two reasons:

Firstly, from day to day it becomes more strikingly clear that hunger alone can destroy the Jews in the ghettos. As there can be no doubt as to the scarcity of food in Europe, the first ones to suffer are the Jews, since they are the last ones to whom the food would be allotted by the Nazis. Thus it is certain that the Jews who remain are now in immediate danger of death from starvation, and nothing can avert this menace but direct help from outside sources -- from us.

Secondly, if food would be sent from the United States to the Jews in the ghettos, it would take the starch out of the Nazi propaganda line of *Ein Jude Weniger - Ein Brot Mehr*. It would be absolutely impossible for the Nazis to keep the fact that food is being sent from leaking out to the populace, which would voice its indignation at the needless slaughter of Jews. And there is a strong possibility that the Nazis, in order to pacify the natives, as a result would put a stop to their mass murders of our brothers and sisters.

An energetic campaign with all the resources at our command, should therefore be initiated at once that the necessary permission be granted for food to be sent to the ghettos. And if we present our stand properly, and act with conviction, it can be done!

Recently the opportunity has arisen of sending food and medicaments to the Jewish ghetto in Cracow directly through the International Red Cross from Switzerland, for eventual distribution to all the Jews of Poland. And because there are so many differences of opinion about this matter, nothing concrete has as yet been done to take advantage of this offer, which is the only practical possibility now in sight.

Those who view this possibility with misgiving, do so because it will be possible

down at these small affairs, feeling that the task of feeding and curing was below his dignity. His agents in America were at work making true his prophecy, spoken at the Zionist Congress in London in August of 1937, that: "The old ones will pass. They will bear their fate or they will not. They were moral and economic dust in a cruel world...Only a branch shall survive...They have to accept it..."

STEPHEN WISE: THE CHIEF SABOTEUR

Throughout all the years of the Holocaust, the Allies, with whom we were allegedly aligned as a "warring nation," did nothing concrete to save European Jewry. True to the axiom that Esau hates Jacob, the enemies of Hitler rejoiced at the work he did on the Jews. The burning desire of Christianity permeated the nations: To destroy "the Christ killers" -- and they stood at the threshold of its realization. Only in 1944, did the first authorized government organization come together

for the International Red Cross to send this food to the Jews in Cracow only through the intervention of the German Red Cross. And because they fear that the Germans will confiscate the food for themselves, no money (with some possible small exceptions) has as yet been sent for this purpose to the International Red Cross.

It is our opinion, however, that since the very lives of hundreds of thousands of human beings is dependent upon the outcome of such an action, the risk must be taken. Furthermore, since the International Red Cross guarantees to give the food to the Jewish Community of Cracow through the German Red Cross, that in itself is proof that Geneva is convinced that the food will arrive at the desired destinations. And, then again, why not risk one shipload of food as a test case? Are not these innocent victims of tragedy worthy of such a speculation?

Now, in light of the information brought by the new arrivals in Eretz Yisroel about the campaign of *Ein Jude Weniger - Ein Brot Mehr*, it can be yet more emphatically stated that unless we move heaven and earth to have food sent at once for the Jews in the ghettos, we shall be responsible for their murder!

Now the question is no longer whether the Nazis will confiscate the first shipment of food, because even if they do, the very fact that we are sending -- or even desirous of sending, food would result in a goodly part of the wholesale slaughter being put to a stop. For this would emasculate the Nazi propaganda explanation of their cruelty, and it is not a too remote possibility that many of our unfortunate brethren would thus be saved.

There is no time to lose! There are already enough dead Jewish souls to plague our conscience for prolonging practical aid. Let us finally not murmur mere words of sympathy or protest, but do our best for the actual life-saving work of the hour -- **SEND FOOD TO THE JEWS IN THE GHETTOS!**

to save Jews from death: President Roosevelt's War Refugee Board. Roosevelt, a leading anti-Semite, didn't easily agree to establish this Board. Before this, American Orthodoxy, led by the Agudas HaRabbonim, kept up a continuous battle for such a board. Two days before Yom Kippur in 1943, 400 American rabbis staged a mass demonstration in Washington, where they made a tremendous impression by enunciating the screams of their beleaguered brethren. They brought their petitions before the U.S. House of Representatives and the Senate, as well as the White House. With unceasing appeals to the members of the House and Senate, their measure passed both houses, forcing Roosevelt on January 22, 1944, to create the War Refugee Board. To this demonstration there was one obstacle: President Roosevelt refused to receive a delegation of the demonstrators and was represented only by his secretary. Thus, we return to the dastardly character of Stephen Wise. The Morning Journal, which is rarely cynical about Zionist leaders, wrote about the rabbis' demonstration:

"It is regrettable that the President didn't choose to accept the delegation of rabbis. It is more unfortunate, according to information we have received, that this was due to 'pressure' put on the President by certain influential Jews. Turning the rescue of Jews into a political football to be thrown around even at the President's



The demonstration of American Orthodox rabbis in front of the White House, October 6, 1943. At the center is Rabbi Eliezer Silver, and behind him is Rabbi Abraham Kalmanowitz.

doorway is an outrageous scandal."

The agents of "Rabbi" Stephen Wise did not hide their crime of intentional sabotage, but haughtily pointed to their own Stephen Wise's obstruction of the rabbis.² In the Zionist Hebrew language organ, "Bezaron," of Tishri, 1943, we read the following satire (see "The Record of the American Rescue Committee" by Moshe Prager):

"Our rabbis, sages, most honored rebbes and saintly individuals from all factions suddenly left their rabbinical seats, girded themselves, combed their beards and peyos and went out to breach the walls of Washington D.C. Our rabbis are experts in Talmud, but

2 - In addition to about 400 rabbis, an estimated 100 reporters and friends participated in the march. Most of the rabbis arrived in Washington's Union Station at 12:35 p.m. They were met there by about 40 rabbis who had arrived earlier from the South and West, as well as about five or six from the Washington area.

From the station, they first marched to the Capitol. Five rabbis from the group were permitted to meet with Vice President Henry A. Wallace in his office near the Senate Chamber.

At the meeting in Wallace's office were all the Jewish members of the House of Representatives. Most of these Congressmen (with the help of the Zionists) had done everything possible to prevent the march on Washington of the rabbis. They were almost on the verge of success when the whole thing was ruined by Congressman Bloom, who suggested to one of the rabbis that it would be very undignified for a group of such un-American looking people to appear in Washington.

Bloom's statement had the opposite effect and, instead of the expected 250 spiritual leaders, 400 showed up. A day before the march, Congressman Emanuel Celler of New York held a meeting with all the Jewish legislators, where it was decided that it would be more prudent to meet with the rabbis.

The five rabbis who conferred with Wallace and the Congressmen gave the vice president a petition and then returned to the main group on the steps of the Senate. There they were joined by the majority and minority leaders of both the Senate and the House, as well as Speaker Sam Rayburn of Texas. Rabbi Eliezer Silver of Cincinnati read the petition, first in Hebrew and then in English, and Wallace answered by reading a prepared statement.

From the Capitol, the rabbis marched to the steps of the Lincoln Memorial and then on to the White House, where, again, a representative delegation was received inside. But instead of seeing the President, they were met by Mr. McIntyre, one of the President's secretaries. This caused a furor amongst the 400 rabbis, with one of them from Brooklyn summing up the feeling of the whole group when he declared that this was not only a personal insult to the rabbis and the rabinate, but a slap in the face of all of American Jewry.

they've neglected and forgotten one tractate -- the book of common manners. They don't understand that Washington cannot be taken by storm. They should have known that the inner and outer keys to the White House are not in their hands. There's an ancient proverb, 'he who works Friday eats on the Sabbath.' Certainly they know that in times of danger for Zionism, who was the one to solicit mercy for them and tear up the evil edict? Not these rabbis, but one well known rabbi, who stands on constant guard and in whose hands and agents' hands are these keys."

With the help of Congressman Sol Bloom, Stephen Wise did everything to prevent legislation in both houses of Congress leading to the formation of the War Refugee Board. He could not prevent it, but he did delay its formation.

The Almighty doesn't begrudge merit, even for nice words, and so we mustn't deny such for the one good deed that Stephen Wise did. Although Stephen Wise had intended evil, the Almighty resolved to save many lives. Wise's good deed was the dismantling of the Joint Committee, which included all the major American Jewish organizations, including the Agudas HaRabbonim and Agudas Israel -- and at its head stood Dr. Stephen Wise. The Committee excelled, not only in doing nothing, but in hindering all rescue enthusiasm emanating from American Orthodox Jewry. Eventually, the constant efforts of Orthodox leaders who wanted concrete results, not high politics, bothered and frustrated Stephen Wise, and so Dr. Wise decided to disband his Emergency Committee in 1943. In a dramatic conference the decision to break up was voted upon and carried: The World Jewish Congress, the Zionist Emergency Committee, the American Jewish Congress, the Synagogue Council of America, the B'nai B'rith and the Hadassah were in favor; while the Agudas HaRabbonim, Agudas Israel, American Jewish Committee and the Jewish Labor Committee were opposed to disbanding.³

³ - At a meeting of the American Jewish Conference (forerunner of today's Conference of Presidents of Major American Jewish Organizations) on September 24, 1943, held in the offices of the American Jewish Congress, Henry Montor, executive vice chairman of the United Jewish Appeal, suggested that the Joint Emergency Committee for European Jewish Affairs be disbanded and that all of its rescue operations be transferred to the Conference. Infuriated at this action, the American Jewish Committee left the group prior to its next meeting on October 29. Official action to disband the Emergency Committee was decided at the Joint Committee's meeting on November 5.



This is why Orthodox Jewry underwent substantial rescue efforts only as late as 1943. Aligning themselves with the Zionists had tied their hands in chains.

It was about this that Rabbi Eliezer Silver of Cincinnati confesses in his book, "Journal of the Rescue Committee":

"The last attempts at negotiations with the heads of the murderers involved sums of large cash or other payments offered as both ransom and secret bribes for the hostages...these desperate attempts came too late. If our efforts could have begun one, two or three years earlier, what we might have done, what we might have done...."

"If we had the sense to give more of ourselves, with greater heart and more self-sacrifice, as demanded of us by that great man of Torah and of brave deeds of rescue, Rabbi Michael Dov Weissmandel, the dean of Nitra Yeshiva, who required great things of us, if, if, if..."

In the valley of death sat the saintly Rabbi Weissmandel, virtually moving heaven and earth, as he wrote letters at great risk, offering large sums of money for their delivery to the outside world, not knowing that they didn't reach the intended rabbis, but remained on the desks of Zionist leaders, with whom the rabbis had aligned themselves in the rescue operation. Rabbi Weissmandel tore the heavens, but could not crack these hearts of stone:

"Our brethren, the children of Israel, have you gone mad? How is it that all our pleadings affect you less than the whimperings of a beggar standing in your doorway? You throw us pennies. How much pleading do we have to do? Murderers! Madmen! Who is it who gives charity? You, who toss a few pennies from your safe homes, or we, who give our blood and tears in the depths of hell? We have told you the truth many times. Is it possible you believe our murderers more than you believe us? Is this possible? May the AlMighty now open your eyes to allow you the merit, in this last hour, of rescuing the remaining survivors."

The rescue committee of Agudas HaRabbonim inscribed praises to itself in golden letters for saving the lives of thousands. But, as we said,

this was only in the eleventh hour, when there remained only a small number of survivors. Too many crucial years had been lost in collaboration with the Zionist organizations. Commenting upon the methods of Torah Jewry used for rescue, Rabbi Silver writes, in his "Journal of the Rescue Committee":

"I remember once, during those days of severe trial for the work of rescue, visiting a well-known philanthropist and asking him for a considerable sum of money. He asked me the following question:

"Please, tell me, Rabbi! With all due respect to our Rabbis, it is difficult for me to understand why in the matter of saving Jews in Europe there is no one who can do anything; not one of our famous help organizations and institutions, and none of our political leaders — only a handful of Orthodox Rabbis. Forgive my frankness, but will some old-fashioned Rabbis and inepts succeed in such an undertaking?!"

"I answered the man clearly and succinctly:

"When it is a matter of rescuing Jewish lives, we, the Rabbis, are forbidden to be 'inept'! The precept of saving lives is very dear to us, and true fulfillment of this precept is only by self-sacrifice. By command of our Holy Torah we are prepared to violate many laws vis a vis the authorities in order to save lives! We are ready to pay ransom for Jews and deliver them from concentration camps with the help of forged passports. For this purpose we do not hesitate to deal with counterfeiters and passport thieves! We are ready to smuggle Jewish children over the borders, and to engage expert smugglers for this purpose, rogues whose profession this is! We are ready to smuggle money illegally into enemy territory in order to bribe as many as necessary of the killers of the Jewish people, those dregs of humanity! We are even ready to send special emissaries to plead with the chief murderers, those ruthless criminals, and try to appease them at any cost!..."

To epitomize this difference, we perceive the argument of Chaim Barlas, who represented the "rescue committee" of the Jewish Agency in Istanbul. On a visit to Eretz Yisroel, he spoke to his comrades in the Jewish Agency about Reb Yaakov Griffel, of blessed memory, the

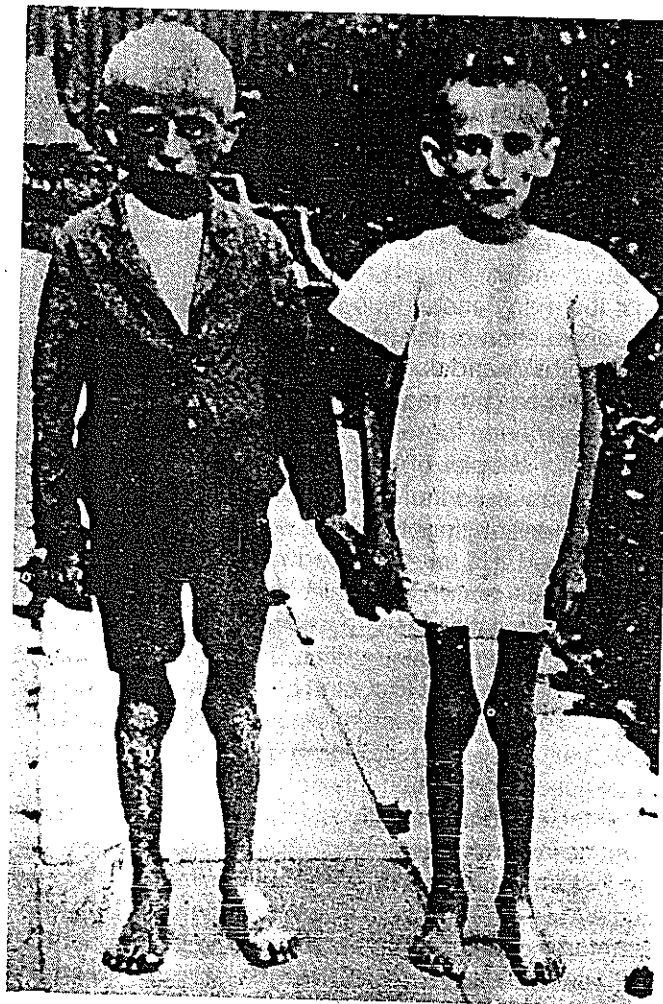
great rescuer who represented Torah Jewry in Istanbul. Mr. Berlas complained that Reb Yaakov Griffel disregarded the work schedules of the committee's office. He cancelled the regular working hours and put his bed in the office, so as not to ever leave at night and thus miss an important message which could save even one Jewish life.

Unfortunately, we cannot credit the account of Yitzchak Greenbaum with even one meritorious point, as we did for Stephen Wise. Yitzchak Greenbaum did not deem it suitable to dismantle the alignment of the Agudas Israel with the "rescue committee" of the Jewish Agency in Eretz Yisroel. He understood that Agudas Israel working independently was more dangerous to his evil plans than while incorporated within the Jewish Agency. The result was that while local Agudas Israel offices throughout the world did much rescue work because they worked on an independent basis, the Agudas Israel in Eretz Yisroel remained tied to inactivity in the chains of the Jewish Agency. The rescue committee of the Jewish Agency falsely bore the name of "rescue". It would be more appropriate to call it the Committee for Covering Up, Ignoring and Silencing. It might be compared to a cart with upholstery made of "shatnez" and driven with "kelayim" (mixed breeds), by a chauffeur who makes his horsemen keep a slow and heavy pace. While representatives of Agudas Israel in the "rescue committee" of the Jewish Agency were inspired with great desire to save Jews, the thoughts of Zionist officials and especially the chairman, Greenbaum, were steeped in plots and schemes to use the holocaust and its consequences to build up "the national home" and to realize their demands for establishing a Jewish state.

The association of Agudas Israel with the "rescue committee" of the Jewish Agency in Eretz Yisroel was the original sin -- the first, but not the last -- in the collaboration with the secularists, which was disastrous then and would be in future days.

All the members of the first local conference of Agudas Israel in Petach Tikvah would not forget the cry of the devoted idealist, Rabbi Chanoch Krunk, of blessed memory, who was a confidant of the Brisker Rav, Rav Yitzchok Zev Soloveitchik, and who caused all hearts to tremble with his piercing question: **"Merciful Jews of merciful parents, how did you give this great and holy role in our epoch, the rescuing of European Jewry, into the soiled hands of Yitzchak Greenbaum?"** As time went by, it was discovered what should have been understood much earlier: what the rescue committee of the

Jewish Agency perpetrated on European Jewry and how it hastened its demise.



The children of Warsaw and Lublin starved because Stephen Wise and the Mizrahi organization picketed the building where the food packages were being prepared.

Chapter Five

Amongst the many encouraging words, written and oral, which demand the continuation of the series of articles from "Min HaMaitzar," ("From the Depths"), and drawing the subject to its final conclusions, a lone voice was heard to recommend the cessation of revealing that which has already been forgotten, explaining that it is advisable to roll a tombstone over a chapter of history which happened so many years ago. Since this honored individual did not give halachic, but national, reasons for his position, for his benefit we can mention that the Agudas Yisroel Party voted this week in the Knesset for one of the few laws which perhaps does not oppose halacha — that is, the nullification of the old statute of limitations law regarding the crimes of the Nazis and their accomplices. That is to say, time, in human law, cannot forgive, erase or forget the atrocities executed by the Nazis and their Jewish accomplices. It is true that the intention of the lawmakers was not directed toward the highly-titled Jewish criminals, the honored national leaders, to whose abomination this series of articles is dedicated. But the fact that the great and saintly Rav Michael Ber Weissmandel, until the moment he lay on his deathbed, united all his physical and spiritual strength to instilling in the younger generation the consciousness of the crimes of the secular leaders, puts upon all of us the obligation to fulfill the last testament of this great man who has passed away. — to roll up the curtain without fear

DARKNESS PREVAILS

In his book, "HaSatan V'Hanefesh" ("Satan and the Soul"), Joel Brand publicizes excerpts of the letter that he sent to Moshe Sharett:

"My heart beats with a sense of solidarity toward the party to which I dedicated the best years of my life, but this cannot and need not prevent me from determining the historical truth — without taking into consideration whether some of our friends in the ruling elite will be hurt by this or not. I am convinced that in the years 1942-45, there was fateful negligence on the part of the authorized institutions. For decades our people strove toward one end — the Zionist goal, which was again and again aspired to — the gathering of all the Jews in a Jewish state. In the days of Hitler, another goal should have taken precedence — to save the lives of our people. However, our friends continued to go in the way dictated by the old goal, without discerning that the nation itself was dying in the interim. When three quarters of the Jews of central Europe had already died in the gas chambers, the Jewish populace of Hungary was still untouched and there was a chance to save an overwhelming majority of at least this part of our nation from annihilation. However, this historical chance was missed because all the Jewish institutions — the Joint, the Jewish Agency, the Zionist administration and the Jewish parties in the democratic lands — did not recognize that the rescuing of Jewish lives was the central goal and that all other goals were to be subservient to it. You, comrade Sharett, and all the agencies, did not do a single thing — to alarm, without delay, the whole world, or to alert all the newspapers in the free world as much as possible. It is impossible to say that you did not receive information about what was occurring. Hungary was the last link in the chain. First Warsaw went. We, from Budapest, in the last years, related to you all the details in general and personal reports about the earth-shaking fate of the Jews in the areas conquered by the Nazis. We also sent witnesses to you. That was the time you should have taken critical measures. Included in your guilt is the fact that the world was silent, because if the world had been alarmed, the Klug (Klausenberg) Jews would also have known that they had to flee. In all parts of the world, millions of dollars were gathered for us, by the Joint and other Jewish agencies. But when it was time to use the money to save the lives of hundreds of thousands of Jews, they started to act stingily..."

Here a renowned party member of Mapai corroborates three basic points in his accusation against the Zionist elite: 1) the crime of hiding

facts; 2) the refusal to allocate monies that were given for the purpose of saving Jewish lives; 3) the reason for this criminal behavior was due to the fact that the State is the ultimate goal and saving the Jewish nation is secondary to it. In the Times of London of June 6, 1961, Rabbi Dr. Solomon Schonfeld, who served in the period of the Holocaust as the chairman of the rescue committee founded by the chief rabbi of Britain, publicized a letter to the editor which set off a storm amongst British Zionists:

"Your recent reports of the Eichmann trial include considerable evidence tending to show that H.M. Government was largely indifferent to and unwilling to take action in defense of the European Jews who were being massacred daily by the Nazis; and that this was so in spite of efforts by Zionist leaders to persuade the British Foreign Office to rouse itself into action on behalf of the victims. In your leader (June 1) you express concern lest it be held that our wartime Government was guilty of negligence in the face of the holocaust. Your correspondent succinctly suggests that the attention now being given to this side of the picture is connected with some current criticism of Zionist inactivity during the war.

"My experience in 1942-43 was wholly in favor of British readiness to help, openly, constructively and totally, and that this readiness met with opposition from Zionist leaders who insisted on rescue to Palestine as the only acceptable form of help.

"In December of 1942 (long before the approaches of 1944 reported from the Jerusalem trial), we in London formed a Council for Rescue from the Nazi Terror which, in turn, initiated a Parliamentary Rescue Committee under the chairmanship of Professor A. V. Hill, M.P., supported by leading members of both Houses. At the time I was executive director of the Chief Rabbi's Religious Emergency Council and applied myself to this task. A motion was placed on the Order Paper in the following terms:

"That in view of the massacres and starvation of Jews and others in enemy and enemy-occupied countries, this House asks H.M. Government, following the United Nations Declaration read to both Houses of Parliament on December 17, 1942, and in consultation with the Dominion Government of India, to declare its readiness to find temporary refuge in its own territories or in territories under its control for endangered persons who are able

to leave those countries; to appeal to the governments of countries bordering on enemy and enemy-occupied countries to allow temporary asylum and transit facilities for such persons; to offer to those governments, so far as practicable, such help as may be needed to facilitate their cooperation; and to invite the other Allied governments to consider similar action.

"As a result of widespread concern and the persistency of a few, this motion achieved within two weeks a total of 277 Parliamentary signatures of all parties. This purely humanitarian proposal met with sympathy from government circles, and I should add that H.M. Government did, in fact, issue some hundreds of Mauritius and other immigration permits -- indeed, in favor of any threatened Jewish family whom we could name. Already while the Parliamentary motion was gathering momentum, voices of dissent were heard from Zionist quarters: "Why not Palestine?" The obvious answers that the most urgent concern was humanitarian and not political, that the Mufti-Nazi alliance ruled out Palestine for the immediate saving of lives and that Britain could not then add to her Middle East problems, were of no avail.

"At the Parliamentary meeting held on January 27, 1943, when the next steps were being energetically pursued by over 100 M.P.s and Lords, a spokesman for the Zionists announced that the Jews would oppose the motion on the grounds of its omitting to refer to Palestine. Some voices were raised in support of the Zionist view, there was considerable debate, and thereafter the motion was dead. Even the promoters exclaimed in desperation: If the Jews cannot agree among themselves, how can we help?

"It was useless to argue with a then current Zionist argument: 'Every nation has had its dead in the fight for its homeland -- the sufferers under Hitler are our dead in our fight'. But it would be unjust now to permit the miswriting of history so as to cast blame upon Britain. By all means let Eichmann be tried on his murderous merits. Let the nations who participated in the holocaust of this still Dark Age be judged alongside. Even let the opportunity be taken to point an accusing finger at the neutral bystanders, nations and individuals. But Britain was at her best."

The sinking of the ship, *Patria*,¹ with its passengers in the port of Haifa, on November 1 and 3, 1940, respectively, the steamships *Pacific* and *Milos* were intercepted by the British off the Palestine coast with 1771 immigrants. On November 20, the decision to transfer them, together with others who might arrive in the future, was announced officially. Arrangements were accordingly made to transfer the *Pacific* and *Milos* passengers to Mauritius on the S.S. *Patria*, then in Haifa harbor. In the meantime, a third ship, the *Atlantic*, was approaching Palestine with 1783 Jews. It arrived on November 24, and arrangements were made by the British for transfer to the overcrowded *Patria* of as many of its passengers as could be accommodated.

In the morning of November 25th, with thousands of people watching its departure in Haifa, the *Patria* was blown up by an explosion and she sank in a quarter of an hour. Two hundred fifty two Jewish refugees from Hitler's burning hell lost their lives. The Zionist propaganda machine, turned on full force, declared that the sinking of the ship was a mass suicide protest against the British refusal to permit entry of the Jews. The commission of inquiry subsequently appointed, said that the damage to the *Patria* had been committed by the Jabotinsky-Begin gang -- the Irgun Zvei Leumi -- in close cooperation with the Haganah-Palmach gang.

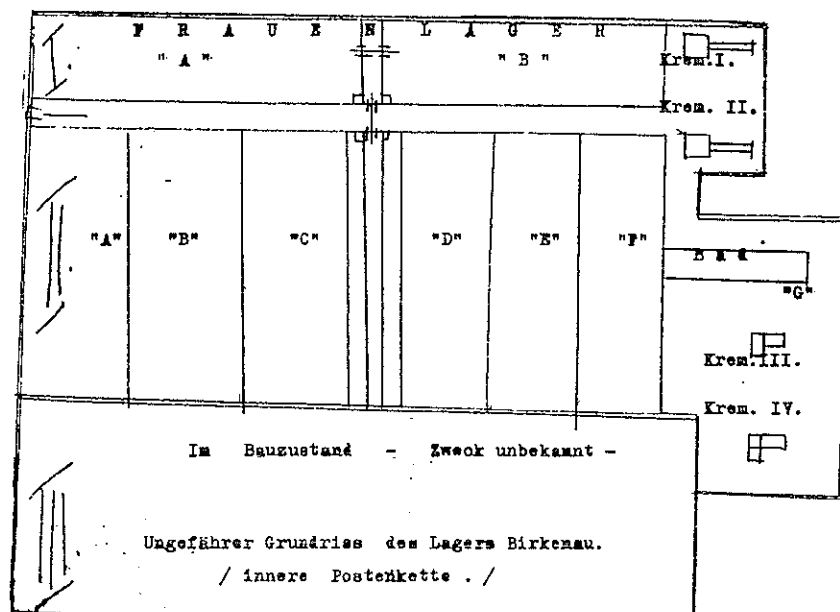
It was only 10 years later that the Haganah general staff admitted, boastfully, that it ordered the ship blown up, in order to lay this charge at the door of the mandatory authorities. David Flinker, writing November 27, 1950, in the New York Morning Freiheit, wrote of the Haganah order, "The English must be given to understand... The *Patria* must be blown up. The decision was conveyed to Haganah members on the *Patria*, and in the hush of night, the preparations had begun for the execution of this tragic act."

The victims remained forgotten until the 18th anniversary of their deaths suddenly transformed them into martyrs for the cause of the Zionist State. On a ship anchored at the spot in Haifa Bay where the *Patria* was sunk, speeches were delivered by Shertok (Sharett) and Ben Gurion, the Zionist leaders at the time of the explosion. "It is sometimes necessary to sacrifice a few in order to save the many," said Shertok when, to the fanfare of trumpets, the Zionist flag was hoisted on the still visible wreck. But by that time, Herzl Rosenblum's memoirs were being published: "A session of the Small Actions Committee, of which I was a member, met in Jerusalem. At the table opposite me sat the commander of the *Patria* project, A. Golamb, Haganah spokesman in the Zionist shadow cabinet. When my turn came to speak, I rose and told the meeting openly everything I thought about this act; namely, that this was not a blow against England, but an irresponsible, aimless mass-murder of Jews who had been saved from the European catastrophe. I added that if any of us believed that we had to fight the British by committing hara-kiri, let him commit hara-kiri, for hara-kiri is suicide and not an act of murder. I stated plainly that this road was open to Mr. Golamb, but that he could not sacrifice other Jews for his policy without first asking them, and particularly the children among them -- a crime which I openly protested. At this point, Mr. Golamb jumped up and attacked me with his fists. But the people next to him at the table held him back. I must add that Mr. Golamb's lists, which I will never forget, did not annoy me as much as the servility of all the committee members, none of whom supported me."

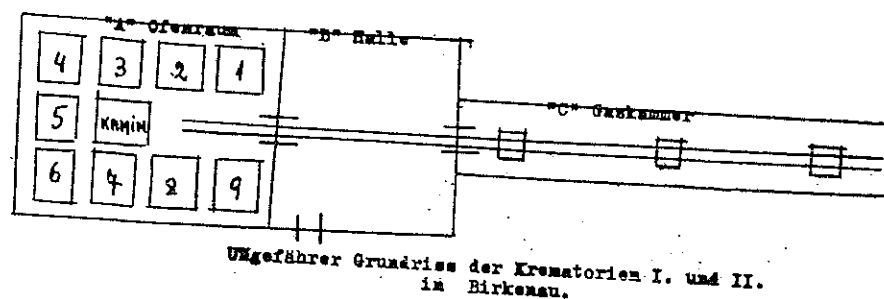
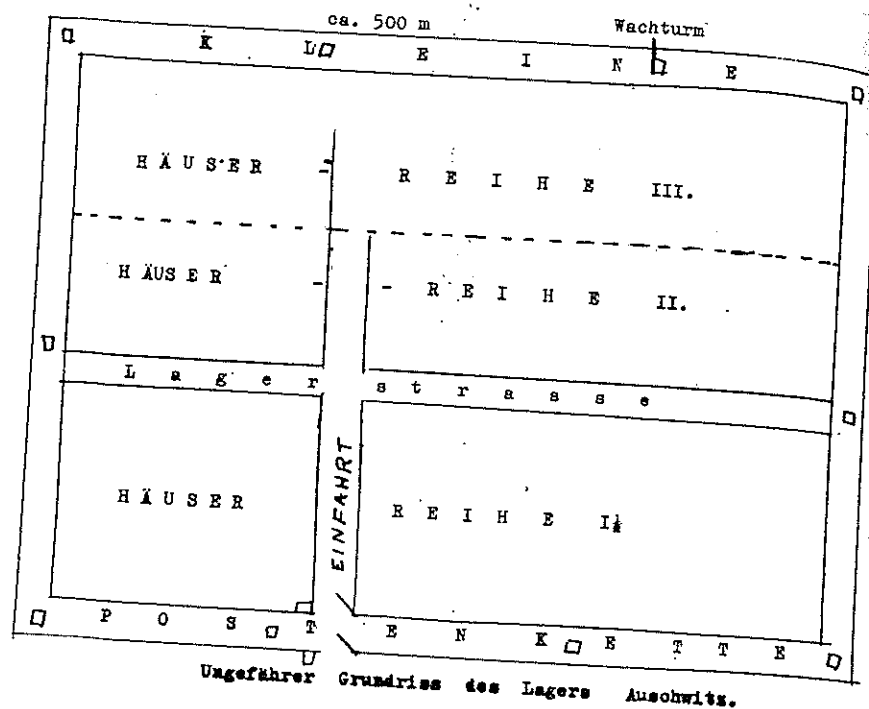
Haifa, which the English were about to transfer to distant places, served on a small scale as a tragic symbol of what the Zionists did to tens of thousands, in accordance with their rule that says: the merit to be saved belongs to a Jew only when in Eretz Yisroel, and if that is impossible, it is better that his death and great suffering be joined to the building of the future state.

On a Friday in July, 1944, Rabbi Weissmandel sent another letter of alarm, in which he proposed:

- 1) with the aid of an exact mapping of the railways, to bomb the tracks on which Hungarian Jews were being transported to the crematoria;
- 2) to bomb the furnaces of Auschwitz;
- 3) to parachute ammunition to the 80,000 prisoners of Auschwitz;
- 4) to parachute saboteurs who would blow up all the means of annihilation, and thus cause a break in the process of cremating 13,000 Jews every day;



Rabbi Weissmandel's sketch of Auschwitz, which he sent to the Western countries.



More of Rabbi Weissmandel's Auschwitz sketch.

5) in the event of the refusal of the Allies, to obtain airplanes and to recruit Jewish volunteers who would carry out the sabotage.

To his letter he added his heart-piercing questions:

"Why was this not done until now? Why is it not done now? Who is guilty of this frightful negligence? Are you not guilty, our Jewish brothers: you who have the greatest good fortune in the world -- liberty? Have you left all your businesses, all your lusts and pleasures, every vain word, and gone out day and night, not doing any other thing, except to prove the awesome reality of Auschwitz to those critical in influencing world opinion? Did you all unite as one person without factions and rivalries for honor, in order to influence the world to help us in this small way?"

"If you did so truthfully, with self-sacrifice (by setting aside everything else), then you are not guilty. But if not, how awesome and frightening is your responsibility for the past and how great and holy is your obligation in the future!"

The voice of the "tzaddik," who, besides his greatness in Torah and service of the Almighty, was also a serious, clear-minded person of action, remained just a voice calling out not only in the wilderness of our exile, but also in the wasteland of hearts of the influential secular Jewish elite.

On May 28, 1944, Brand arrived in Constantinople (Istanbul) and reported to the Jewish Agency delegation the details of the annihilation and the proposal to bomb Auschwitz and the railroad tracks leading to it. During the Kastner trial, time and again the question was brought up why the leaders of the Jewish Agency did not turn with this demand to the Allies. No answer could be obtained from them. Ben Gurion and Sharett even evaded appearing before the court to explain the lack of any significant action. Only after four years, in the case against Eichmann, did the Jewish Agency, in anticipation of further embarrassing difficulties, bring documents before the court on its own initiative, testifying that pleas were brought to the British government on the subject of bombing Auschwitz. What a wonder! So many years nothing was known of these documents and suddenly they were discovered in the archives of the Jewish Agency! But now, also, Ben Gurion and Sharett refrained from giving oral explanations to the court, and the public prosecutor twisted and turned, with amazing virtuosity, so as not to need them.

Homer Bigart, special correspondent of the New York Times to the Eichmann trial, writes on June 12, 1961:

"The Israeli Jerusalem Post reported that Mr. Sharett had said that he had offered to testify on the Hungarian episode, 'but so far had not been called by the Prosecution'.²

"This was the first time any newspaper here had mentioned this omission. Attorney General Gideon Hausner had called more than 100 witnesses against Eichmann, some of them fetched at

2-Dr. Rudolf Verba, who possessed a doctorate in science and served at the British Medical Research Council, was one of the few escapees from Auschwitz. He had detailed knowledge about the atrocities and the activities of Eichmann. Because of the importance of his Auschwitz statements, which indicated the exact figures on the Auschwitz victims. Judge Moshe Landau, in the Eichmann trial, asked the Attorney General why he did not call this escapee from Auschwitz as a witness. The attorney general, Mr. Gideon Hausner, answered that the government couldn't cover the travel expenses of its witnesses.

Why didn't the government REALLY call him? The answer might be suggested in Verba's memoirs, published in February, 1961, in the London Daily Herald:

"I am a Jew. In spite of that -- indeed, because of that -- I accuse certain Jewish leaders of one of the most ghastly deeds of the war.

"This small group of quislings knew what was happening to their brethren in Hitler's gas chambers and bought their own lives with the price of silence. Among them was Dr. Kastner, leader of the council which spoke for all Jews in Hungary...

"While I was prisoner number 44070 at Auschwitz -- the number is still on my arm -- I compiled careful statistics of exterminations -- I took these terrible statistics with me when I escaped in 1944 and I was able to give Hungarian Zionist leaders three weeks notice that Eichmann planned to send a million of their Jews to his gas chambers...Kastner went to Eichmann and told him, 'I know of your plans; spare some Jews of my choice and I shall keep quiet.'

"Eichmann not only agreed, but dressed Kastner up in an S.S. uniform and took him to Belsen to trace some of his friends. Nor did the sordid bargaining end there.

"Kastner paid Eichmann several thousand dollars. With this little fortune, Eichmann was able to buy his way to freedom when Germany collapsed, to set himself up in the Argentine..."

Rabbi Weissmandel, too, refers to the Auschwitz protocol, drafted by Verba and a colleague who also escaped from Auschwitz a few weeks before the deportations started. The warning they sent to the Jewish leaders was not published by the Jewish Agency. Moshe Krauss sent the full details of Auschwitz to the Jewish Agency representative in Geneva, Mr. Chaim Pozner, who also failed to publish it. Two Hungarian Jews, George Mantello and Joseph Mandl, managed to reveal the facts to the world in the month of July through news agencies.

great expense from the United States and Western Europe. Yet Mr. Sharett, who lived within a mile of the courtroom, has not been called."

But if someone in all innocence and good faith were to examine the documents that were discovered in the archives, a difficult question would still remain: Weizmann's letter to the British government is dated July 6, which means that the letter was written 39 days after receiving the report and proposal from Brand. During these 39 days of negligence, hundreds of thousands of Jews were burned in Auschwitz -- 13,000 each day.

In an interview with the correspondent for the Israeli newspaper, "Maariv," on June 1, 1961, Air Marshall Sir Arthur Harris, who served as the Chief Air Officer of the British Bomber Command from 1942 until 1945, stated: "I can't recall that I ever heard of such a plea (to bomb Auschwitz)...To the best of my recollection, I never knew of the existence of German extermination camps until we liberated Bergen-Belsen (at the close of the war)." Prime Minister Winston Churchill also denied ever receiving such a request from the Jewish Agency.³

The Jewish community calmly sits by -- it does not come out with demonstrations to move Heaven and earth. It does not bombard world opinion with a united demand: Destroy Auschwitz. Save those destined for annihilation. With what is the "yishuv" and its leaders busy? They are dealing with elections to the "Jewish Parliament". Mapai, alone, has held 201 election gatherings and the time of Ben Gurion and Sharett is totally taken up with energetic participation in the elections. There were more communal elections on July 30th...Ben Gurion announces, "whoever does not participate in the elections is like a soldier who flees from the battlefield. All are called upon to participate in our battle."⁴

3-British Colonel Leonard Cheshire admitted to the Daily Telegraph on June 2, 1961, that "the bombing of Auschwitz in 1944, although difficult, was feasible. Had we known that the Jews requested to bomb the place, there would have been no difficulty at all in mobilizing an air group to carry out this task."

4-At the time of the Kastner trial, Shmuel Tamir, representing the defendant, Malchiel Greenwald, addressed Judge Halevi as follows:

"In Palestine, these facts remained almost unnewsworthy. Silence continued. Complete suppression.

"Look at the small tucked-away items (in the press) about Jewish troubles in

This was the battle of Ben Gurion at the time that the ovens were burning.

Twenty years later, Dr. Nachum Goldmann, president of several Zionist organizations, confessed at an assembly commemorating the rebellion of the ghettos on March 4, 1962:

"There is no doubt that future Jewish history will judge the generation of the Holocaust which lived in free lands as guilty. It will accuse it of failing to adequately prepare for the Nazi danger in its beginning stages, and of not daring to fight desperately the

Europe. And note how absent from the editorial pages are comments on rescue problems.

"During this time, there appears in the Jewish Agency press, long speeches by Ben Gurion and Sharett -- speeches made in Palestine and abroad. All Zionist official minutiae are reported in full, all the huffing and puffing of the Histadrut and Mapai parties are offered the public under staggering headlines. Local problems, strikes, the cost of living, political quibbling -- all receive full coverage. But of the horrors and details of the extermination of Jews, and of the rescue problems -- almost no mention.

"More than that, in Davar, official Jewish Agency paper, appears this editorial. I quote: 'The Nazi denial of extermination has a good foundation. Not as many were annihilated as was feared'.

"Let us come to the hour of the extermination of Hungarian Jewry.

"Two days after the Nazi occupation of Hungary, headlines, editorials, denunciations, fill the columns (of Davar) -- not against the terror of the Hungarian Fascists, not against this terror of Eichmann, but against the Irgun.

"In the fatal months of April, May, June of 1944, during which scores of thousands of Jews were taken to Auschwitz daily for slaughter, the suppression continues. There is a speech by Ben Gurion (carried in full by the Jewish Agency press). No mention of Hungary is in it.

"Sir -- 11 of April -- They begin the concentration of the Jews in Hungary. Ben Gurion delivers a speech. Not a single word about Hungary...

"9 of May -- The deportations to Auschwitz at the rate of 12,000 per day are about to start. The General Assembly of the Jews of Palestine assembles. Their agenda: paragraph 1 -- election of parties. The British could afford to go without elections at that decisive time, but with us the whole turmoil was around the elections. And this also is the topic of the General Assembly.

11 of May -- The last days before commencement of the deportations. Again a speech of Ben Gurion. Not a word about the Hungarian situation.

15 of May -- The full-scale deportations to Auschwitz start. Twelve thousand a day, Sir. Mr. Sharett delivers a speech. Not a single word about Hungary. Not a word about the extermination in general.

"21 of May -- The seventh day of the deportation, which will be finished and

annihilation in this period. I do not know whether, in the time of the war, the Allies could have prevented the death of millions of Jews. But there is no doubt in my heart that it was possible to save tens of thousands of Jews with active, daring measures by the democratic governments. But most of the responsibility lies upon us, due to our self-satisfaction with requests and routine demands and to the fact that groups of Jews did not have enough courage to pressure the democratic governments with dramatic means and motivate them to act drastically. I will never forget the day on which a telegram from the Warsaw ghetto was delivered to me; it was addressed to Rabbi Stephen Wise and to myself. We were

done with in a few days. Ben Gurion delivers a speech. Not a word about Hungary. The first information appears on the 23 of May. Ehud Avriel sends a cable from Turkey about the danger to one million Jews and it appears in Davar. Let's see what follows the alarm information of Avriel. On 2 of June, eight days later, and by then almost one quarter of a million Hungarian Jews have been burned in Auschwitz, the General Council of Mapai (Ben Gurion's party) assembles. Not a single word of reaction.

"On July 10, 1944, Davar publishes coolly and with no hint of emotion, a small item of news -- Kraus' report from Budapest...

"This Davar chilly item is the first authoritative news that the deportations have reached so big a scale.

"And the story appears after the deportations were over, and the near million already slaughtered!

"Here's another date. Six days after the Kraus bit of news was published, Berl Katznelson, central figure of Ben Gurion's Mapai party, delivers a speech. He speaks not a single word on the subject (of Hungary's massacred Jews). Not one word on the general topic of extermination.

"Ben Gurion also speaks at length at the Histadrut convention that same week -- about 'the great tasks facing the Jewish nation'. And he says not a word about the 800,000 Jewish souls and their extermination.

"Until mid-July, six weeks after the killing of 12,000 a day had begun, still not a single authoritative word is uttered by the Jewish Agency or any Zionist officials that the deportation had started -- that already half a million were exterminated.

"The Jewish Agency had by then the best and most exact informative source on the fate of the Jews of Hungary, and on the deportation, and there was no British censorship of such items, as was proven in court. But from the end of May until the 16th of July, for a full month and a half, when 12,000 Jews are being killed a day, still not a single authoritative word is uttered by the Jewish Agency or any Zionist officials that these deportations have started and are continued; that already half a million Jews were exterminated. For a full month and a half, Mr. Sharett and the Jewish Agency are knowingly and wilfully suppressing all the news known to them."

asked why Jewish leaders in America do not protest day and night on the stairs of the White House until the President orders the bombing of the concentration camps and the railway tracks leading to them. We did not do so because the majority of Jewish leaders then were of the opinion that they should not interfere with the free world's war effort against the Nazis with stormy protests. Therefore we should not transfer the guilt to those who suffered and paid with their lives. If there is a basis to the historical 'I accuse', let us have the courage now to direct it against that part of the generation which was lucky enough to be outside of the Nazi domination and did not fulfill its obligation toward the millions killed." ⁵

Today all have regrets: the past Nazis, the good Germans, the merciful Catholics, the very democratic British and Americans, and even the Jewish secular leaders. However, as we said, the statute of limitations against war crimes is not to apply to the Nazis and their accomplices, whether non-Jews or Jews...

LIGHTS IN THE DARKNESS

It is necessary to meditate between chapters. Both the reader and the author need tranquilizers, to rest from the heavy burden. In the mournful darkness of "darkness prevails", one seeks points of light. Amongst the Jews were found holy and pure souls. Who could have foreseen or imagined that, when they were faced with the ultimate test,

5-In reality, Goldmann, along with Stephen Wise (of the American Jewish Congress) and George Backer (of the American Joint Distribution Committee), received the following telegram on January 21, 1943, from the Jewish National Committee in Warsaw: "We notify you of the greatest crime of all times, about the murder of millions of Jews in Poland. Poised at the brink of the annihilation of the still surviving Jews, we ask you: 1.) Revenge against the Germans 2.) Force the Hitlerites to halt the murders 3) Fight for our lives and our honor 4.) Contact the neutral countries 5.) Rescue 10,000 children through exchange 6.) \$500,000 for purposes of aid. Brothers -- the remaining Jews in Poland live with the awareness that in the most terrible days of our history you did not come to our aid. Respond, at least in the last days of our life." During the war, Goldmann had received so many cables from all sources -- while answering none of them -- that 20 years later he was bound to become confused. The cable quoted in the above text actually was sent by Rabbi Weissmandel.

seemingly simple Jews would reach pinnacles of light and spiritual strength? The following relates the stories of two such Jews; according to witnesses:

"On 16 Moronovska Street in Warsaw, a 'center' was set up for refugees. Who were these refugees? They were Jews of neighboring towns who were driven out of their homes by the Germans and then thrown into the Warsaw ghetto. Whoever still had money or relatives somehow managed, but those without either came to live in the 'center'. There, in a small cellar, 150 persons crowded themselves together, many of whom were sick and old. They were lacking any means of assistance, in a strange city, in a time when each person in Warsaw was burdened with his own problems, unable to share others' tragic situations.

These refugees would have perished immediately with the outbreak of the war, except for the help of a Jewish neighbor, a chassidic merchant, Baruch Varhaftig of 12 Moronovska Street. At first, he would visit the refugees and help them with whatever he could. At the end, he became almost a permanent resident in the 'center'. He supplied them with packages of food and coal for heating. He managed the household and fed the sick. He neglected his family and dedicated himself only to the refugees. To his wife's complaints, he answered, "the Almighty will watch you so you will not be left without a roof over your heads."

When deportation of the Jews to concentration camps began in the month of Av (August), 1942, the centers for refugees and the poor were the first targets. Varhaftig, who was always in touch with the social aid institutions, knew very well the meaning of the deportations. He was not included in the decree at that time. But he declared that he would join in the plight of his refugees and be deported together with them. He would not abandon them in this critical moment. The cries and arguments of his family were to no avail. Together with the refugees, he marched forward to the train station, which was the departure point for those doomed to destruction.

Another glowing image: On 24 Zamenhof Street in Warsaw lived a Jewish woman named Fisher. Complete quiet still reigned in her part of town. But rumors came that in other neighborhoods Jews were be-

ing dragged out of their homes. This woman remembered that in one of the unfortunate sections lived her old uncle. She immediately ran to his house to bring him back to her home. All the warnings about the fatal danger involved in appearing on a street when seizure of Jews was occurring could not prevent her. She took packages of food and started out on a trip from which she never returned.

You might say this was a momentary instinctive reaction of an aging woman. However, that is not true in the case of Mrs. Fisher. During the whole period of her stay in the ghetto, she converted her house into an inn for the starving. Although she, herself, was not a woman of means, she gave away her last crust of bread. Many people satisfied their hunger with bread and warmed their frozen bodies with cups of warm coffee at her house. When one of her neighbors became sick with typhus and the doctors said that she could be saved only from the transfusion of blood from someone who already had had the disease, Mrs. Fisher ordered her son to give two pints of his blood, although he was just recovering and was still very weak from a very strong case of typhus. When she had the opportunity to save a life, she refused to take anything else into account.

The statute of limitations must also not be applied against such genuine heroes. The loftiness of their actions should be engraved on everyone's hearts forever. The Jewish nation, whose "supposed shepherds" neglected them on the day of their rebuke, can draw comfort from the glorious lives of their sons and daughters, who did not have crowns of leadership, but bore the crown of a good name, set with the graceful jewels of the treasure and beauty of Israel, on their tortured heads.

Chapter Six

EACH GENERATION AND ITS THIEVES

Rabbi Yehoshua of Sachnin said, in the name of Rabbi Levi: "We learn that the AlMighty showed Moses each generation and its judges, each generation and its kings, each generation and its wise men, each generation and its leaders...each generation and its benefactors, each generation and its thieves...(Vayikra Rabba Emor).

The angel of death lurks everywhere; he abounds not only with thousands of eyes, but also with thousands of messengers who help him to carry out his plans. With satanic craftiness he selects, as his most helpful workers, persons whose task is actually to rescue and to guard the living; and they turn, in his hand, into instruments which indirectly cause destruction.

Sali Mayer — who was head of the Zionist Histadrut, the Board of Communities, and of the Joint Distribution Committee in Switzerland — bears an ethical responsibility, together with his friends in the Zionist echelons, for the murder of hundreds of thousands of Jews, when he easily had at his disposal the financial means of saving them. He is the man who thwarted tremendous rescue plans, which proved themselves when carried out by others. It was not hard-heartedness or cruelty which caused Sali Mayer to neglect his brethren. What he did, or rather, what he didn't do, was the fruit of a system which was followed by all of the Zionist leaders of the holocaust period; which was:

- 1) The diaspora of Eastern Europe was doomed to perish anyway.

2) The blood of the millions of murdered Jews would serve as oil for the wheels of the future Jewish state which would arise at the end of the war, and this would be our contribution to the war effort of the allies. At the same time, it was a card which we would be able to wave at the peace conference when demanding an independent state.

3) Therefore, as long as the interests of the allied countries clash with efforts to rescue multitudes of Jews, it is necessary to favor the interests of the allies.

4) Even in cases where such a contradiction does not exist, monies at the disposal of world Jewry should be directed to the channels of a national home in Eretz Yisroel. Funds left over for rescuing should be used to bring groups of "chalutzim" and Zionist activists from the ghettos — only to Eretz Yisroel, or for supporting underground groups who were aiding the war effort — and thereby cultivate a feeling of national honor.

Only in the light (or, rather, in the darkness) of these basic principles, are we able to find a logical explanation for the way in which Sali Mayer and his associates in Switzerland handled the matters of rescuing. We must be aware that Switzerland was the only neutral state near the heart of the war zone in Europe. In Switzerland, there also existed a well organized Jewish community, including representatives of all the movements of world Jewry. Switzerland attracted spies and served as a convenient meeting place with Nazi enemy agents, who were equipped with authorization to bargain over the destiny of the remaining Jews. The Red Cross also had its headquarters in Switzerland. It would not be an exaggeration to state that Sali Mayer, in his official position and residence, was located on the ideal front for planning and performing rescue activities. However, to the dismay of his persecuted brethren, he took advantage of his office in order to bring about their calamity.

Much has been said, and is yet to be said, in these chapters about the lofty accomplishments of Rav Michael Ber Weissmandel, may his memory be blessed. In his vision, his daring, his cleverness and devotion, he prepared the ground for freeing more than one million Jews from the den of the Nazi beasts of prey. Sali Mayer was his antagonist, his evil "opposite number" who, apathetically, coldly, and mercilessly, sabotaged all of the well-thought out plans of Rav Weissmandel. Do not be surprised that the hand of this wicked man was overpowering, for this was a struggle between two unequal forces: On the one hand, a lone rabbi, in the area of the Nazi conquest, lacking all means, except



The intransigence of the Zionist representatives in Switzerland caused the renewal of the deportations from Slovakia.

for his pure heart and brain; and on the other hand, the director of powerful organizations, which had possibilities that were practically unlimited, both financially and in their freedom of movement and decision. The harsh retribution which was to befall European Jewry during the holocaust period was brought about through the actions of the unrighteous such as Sali Mayer.

HE OBSTRUCTED MY WAYS WITH STONES

The Jewish public knows more or less about the negotiations which took place during 1943-44 in regard to rescuing Hungarian Jewry by payments of money and merchandise. This bargaining reached a dead end and concluded with the destruction of Hungarian Jewry, while the Zionist leadership purposely foiled the mission of Joel Brand. However, there are few who know that in 1941, when the Nazis first planned to deport the Slovakian Jews for extermination in Poland, it was Solomon Gross, of blessed memory, Rav Weissmandel's associate, who approached Wisliceny, Nazi representative in Pressburg, about the possibility of altering the decree of death through bribery. The answer of the Nazi representatives, after being advised by their superiors, was positive. They were willing to send the Jews to

countries overseas (except Palestine, as Hitler had promised the Mufti), and the ransom and transferring expenses would be paid by world Jewry. This information was immediately sent by special messenger to the representatives of the Jewish Agency and the Joint, and their answer was negative: for they would not enter into negotiations over any land of immigration other than Eretz Yisroel. During Chanukah, 1941, Wisliceny informed Gross that the Nazis were about to deport the Jews of Slovakia if the bargaining did not prove fruitful. During Pesach, 1942, the expulsion began, and in Tammuz, 1942, Wisliceny and Hochberg reached an agreement with Rav Weissmandel to stop the expulsion of Slovakian Jewry for the sum of \$50,000. With payment of the first half, the transports would cease over a period of seven weeks until payment of the second half. Then the decree would be completely annulled, and an additional payment would be made as a bribe to the rulers of the Slovakian government.

The Germans stipulated that the money must come from abroad in foreign currency. This is not the place to describe the great efforts with which the religious community leaders in Pressburg succeeded in gathering the \$25,000 in cash, and in giving it to the Germans, using false proofs that it had arrived from other countries. The deportations ceased, and Slovakian Jewry had relief — after 60,000 had already been killed, **because of the refusal** of the Zionist organizations in Switzerland to answer the request before the expulsions began.

Sali Mayer's response, in the name of the Zionist organizations, was as follows:

- 1) The sum of \$50,000 is a huge sum for a small state such as Slovakia, and the budget which Slovakia received last year from the Joint was only several thousand dollars.
- 2) The stories you are telling, that this year you need more money, and the letters that you have gathered from the Polish refugees, are exaggerated tales. For this is the way of "Ost-Juden" (Eastern European Jews), who always demand money.
- 3) There is presently no legal possibility to send even one penny, because our organization's money was contributed from America, and there is a law there forbidding the sending of money to enemy countries. We have no desire to bypass laws.

If anybody would want to believe that perhaps Rav Weissmandel was just dreaming about the possibility of redeeming prisoners from the Nazis, and therefore the refusal from Switzerland to provide money

did not actually spoil the situation (just as a positive answer would not have brought about a rescue), may the following be introduced to refute those who are so sure: When, with the help of the religious offices in Budapest, and superhuman efforts, the relief committee of Rav Weissmandel in Slovakia succeeded in making the final payment, the 30,000 Jews who remained in Slovakia were not harmed for more than two years, until just before Rosh Hashanah, 1944. Let us not forget that the sum of \$50,000, which saved 30,000 Jews for a period of two years, is approximately the salary which an executive in the Joint receives in only one year. It was not the lack of money which prevented Sali Mayer from passing the sum on to its destination, but rather lack of will and desire for saving Jewish souls. Rav Weissmandel expresses concretely the feelings of his heart:

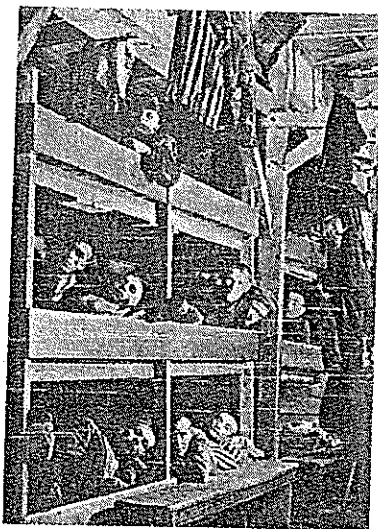
"Why should they give this money, which they need now so badly, to buy a new lamb or a year old goat, and to build a new corral, for animals from the old generation — which is not theirs?"

Meanwhile, refugees arrived from Poland, bringing hair-raising reports about the crematoria. The cessation of the transports — which proved that it was indeed possible to annual decrees by bribery — encouraged Rav Weissmandel and his associates to open negotiations to rescue the Jews of all Europe. Special messengers were sent bearing letters to Switzerland. Sali Mayer's response once again was 'NO!'

Two years ago (1960), Rav Weissmandel's accusation received a surprising confirmation from an unexpected source. In the German weekly, "Zi Und Ehr", which appears in Switzerland, a series of articles was published about efforts to rescue European Jewry by bargaining with the Nazis. This series of articles, the work of several people who directly handled the negotiations, was called, "Today I May Already Speak". Read in much suspense, it was accompanied by pictures and earth-shattering documents on what was happening. Included in the articles was material involving: the Swiss gentile, Kurt Trimphy, who was sent to Germany numerous times by relief activists of Swiss religious Jewry to release groups of Jews or individuals from the crematoria; the Swiss consul, one of the righteous people of the nations, Charles Lunz, who protected 60,000 Jews in Budapest and managed to save them from certain genocide; the Jew, Josef Mandel, who, together with George Mantello and the consul general of San

Salvador in Switzerland, provided many Jews with Salvadorian passports. They worked non-stop from 1941 until the end of the war to save individuals from extermination. As an underlying theme, the name of Sali Mayer is disgraced throughout these entire chapters. He is pointed out as an obstacle through which opportunities to save tens of thousands of Jews were lost. Mr. Mandel, who travelled through all of the occupied countries in the Balkans, arrived in Switzerland in 1941 and related the horrors he had witnessed with his own eyes. Josef Mandel writes:

"The man of highest authority over Jewish matters in Switzerland was the businessman from St. Gallen, Sali Mayer. He was amongst those who doubted the authenticity of my reports. As a German Jew, he refused to believe that an outstandingly cultured nation such as Germany was capable of these crimes. He insisted that my reports were just horror stories and, therefore, he was not enthusiastic about any of the relief plans, which were woven together during this time. Until the end of the war, he was absolutely the most unfit man, in the most important place. Hence, the personality of Sali Mayer became the most tragic figure in the history of our rescue campaigns. Not from a legal standpoint, but rather from an ethical aspect, the guilt of the deaths of many Jews hovers over his name."



"The letters you have gathered from the Polish refugees are exaggerated tales": Sali Mayer, leader of the Joint Distribution Committee in Switzerland.

The first program which Mandel proposed was to send medicines, clothing and food to the occupied nations through the Red Cross. In order to prevent disturbances, it was decided that half of the packages would be distributed amongst the gentile poor. During January and February of 1942, they managed to acquire eight trainloads of medicines for this purpose. The initiators turned to Sali Mayer:

"Sali Mayer did not even want to hear about such a plan. He maintained that the Allies forbade granting any aid, even indirectly, to the Germans. For an entire year, we attempted to begin the aid program, until we reached the conclusion that without Sali Mayer's (that is, the Joint's) approval, the program would not materialize. Sali Mayer remained firm in his refusal. So we were forced to give up."

Mandel apparently did not thoroughly understand that Sali Mayer's refusal stemmed from the approach of the Zionist leadership not to bypass the war rules of the allied countries, and also not to pressure or burden them. This was directly opposed to the way that the Greek and Yugoslavian monarchs and the Polish government in exile behaved for the sake of their peoples (see Chapter 4).

Mayer remained loyal to the Zionist system by hiding the holocaust from the public. Mandel writes of two young people who managed to escape from Auschwitz to Slovakia, and who gave detailed reports on what was happening in Auschwitz, where 1,600,000 Jews were gassed. This information was collected and passed by Rav Weissmandel to Budapest, and from there it was brought by Professor Mantello to Switzerland. Sali Mayer opposed publicizing this report, and Mandel once again did not understand why. If Mandel had been present at the lecture of Yitzchak Greenbaum, chairman of the rescue committee in Eretz Yisroel during the war, his eyes would probably have opened to comprehend the deeds of the Jewish war criminals. In his speech at Sokolov House on Jan. 1, 1964, Yitzchak Greenbaum explained why the leaders of the yishuv hid the story of the holocaust from the public:

"Whoever is building the homeland and is battling for the very existence of the homeland; is excused from knowing; for he has another, greater obligation." At the same time, Greenbaum produced another gem: **"It would have been worthwhile to sacrifice another million Jews for the glory of the Warsaw Ghetto revolt."** Indeed, the words are fitting to the speaker, who was the father of the disgusting kapo who, with his own hands, murdered Jews in

Reb Yosef Moshe Haber,
loyal parnass (benefactor)
of Kalish.



Auschwitz, and was called by the name, "Fruchtenbaum," in K. Tzetnik's book. It is without a doubt that Sali Mayer's refusal to publicize the German horrors did not stem just from apathy, but rather, from the fundamental approach of the Zionist leadership. Josef Mandel did not respect Mayer's refusal and he gave Rav Weissmandel's report to the news agencies in Switzerland, which, in no time, caused a bombshell to burst forth on the pages of all of the world's newspapers, who published details of what was going on within the confines of Auschwitz. Protest demonstrations were held all over the world. The kings of Europe turned to the Hungarian regent, Horthy, to end the persecution of the Jews in his country. President Roosevelt, whose intelligence service did not need to receive information from Rav Weissmandel about the events in Poland, was forced to break his silence and concealment, notifying Stephen Wise, president of the World Jewish Congress and Zionist organizations in America (a collaborator to the crime of silencing), of his threatened revenge for the war criminals on the day of judgment. The Nazi government was forced to defend itself before stormy world opinion, and it published a strong denial to the rumors of the horrors. The practical result was that in Hungary, the deportations to Auschwitz were stopped. The heads of state in Hungary feared that they might be added to the list of war criminals. The Swiss ambassador in Budapest, Mr. Lunz, writes in his letter of July 20, 1944:

"Recently, Swiss newspapers have arrived here which describe the crimes committed in Hungary towards the Jewish population.

Naturally, in government circles here, there is much complaining that this information was smuggled to neutral states, and from there it found its way to enemy countries. The reaction was, as we can imagine, very strong. In these times everybody is interested in saving his own skin. When it was publicized — for the eyes of the whole world are turned to the inhuman persecution of the Jews of Hungary — every government official asked himself if he wouldn't one day be judged for his actions. The conclusion was that suddenly the expulsions were halted. It is possible to say that thanks to the publicity, the holocaust was stopped when it was at its height."

As we learn of the great salvation that came from publicizing the dimensions of the destruction, we will also be able to appreciate the immensity of the crime of silence. For two years the cry of Rav Weissmandel penetrated and drilled until it broke the dam which the Zionist leaders had placed before it.

EACH GENERATION AND ITS BENEFACTORS

In the next chapter we will tell more about the tragic neglect of Sali Mayer. But according to the rule we have set for ourselves, to conclude each chapter by raising a ray from the light hidden in the darkness of the ghettos, we will now praise one of those who sanctified the Almighty's Name, and in whose company it is doubtful if just any man could stand.

Reb Yosef Moshe Haber was a community leader in Kalish, one of the devoted activists of Agudas Yisroel. When many Jews of Kalish were deported to be killed, and only those able to work were detained for labor in repairshops, Reb Yosef Moshe Haber was appointed as manager. His job was to keep track of the quantity and quality of the output, and to punish anybody who was unproductive. However, like the foremen of the children of Israel in ancient Egypt, he refused to punish those who were slow workers and the Nazi overseers vented all of their anger on him. His Jewish friends asked him to at least pretend to strike them, but although he knew that his life was at stake, he insisted that by no means did he wish to be included in this category of the evil man who raises his hand to strike his friend. When the Nazis realized this, they nailed his hands to a table. He died from the terrible pains, and remained, until his last breath, the faithful supporter of his community.

Chapter Seven

"Just as the stars are in the heights of the universe, so it is with your sons: When they rise, they rise up to the heavens; and when they descend, they descend to the dust." (Pesikta Zutras)

WHEN THEY DESCEND -- DOWN TO THE DUST

The previous chapter of this series dealt mainly with the avoidance and the blocking of rescue opportunities by the Zionist leader, Sali Mayer, who, in his position as representative of the Joint, and also as chairman of the Zionist Communal Board in Switzerland, had in his hand (together with the Jewish Agency representatives in Switzerland) great authority and control over the monetary sources of world Jewry. It has been pointed out that Sali Mayer was loyal to the approach of the Zionist leadership which was, essentially: Since we are united in this war with the Allied powers, we are obligated to identify our activities with their interests, even when it will cost us the lives of hundreds of thousands of Jews.

Dr. Hecht, an economist from Haifa, testified during the Kastner trial:

"In 1939, we illegally transported as many Jews as possible from the German border via Switzerland. The Swiss government at that time did not wish to flood Switzerland with refugees, and Sali Mayer fully agreed with this policy. All of the steps that were taken against Jewish refugees -- their imprisonment and the curfew imposed on them not to leave at night -- were carried out with the full concurrence of Sali Mayer. The officials of the Jewish Agency in Switzerland did not do a thing to oppose these

decrees against foreigners by the Swiss. I knew Sali Mayer, and I could confirm that the mayor of Zurich, Dr. Brunner, helped us more than he did. Sali Mayer began to aid us with transports only after Dr. Rothmond and Dr. Brunner demanded this of him."

After Rav Weissmandel, may his memory be blessed, succeeded in halting the expulsion of the Jews of Slovakia to Auschwitz in 1942 through bribery payments and agreements with the Nazi, Wisliceny, he began bargaining anew over the rescue of all of European Jewry. On May 10, 1943, the rescue committee of Rav Weissmandel in Slovakia prepared a new pact with Wisliceny, who represented Himmler. This stated that by June 10, for the sum of \$200,00, the deportations in all occupied areas in Europe, with the exception of greater Germany and Poland, would cease until August 10. During this time, conditions would be set for paying \$3 million, to stop in their entirety the transports to the concentration camps. As a sign of good will in the meantime, the deportations would be halted from the day of this agreement until the first payment on June 10. Rav Weissmandel passed the details of this pact to Switzerland, and added his comments and pleas:

"The truth can be stated, that if world Jewry treated us as the governments--in--exile living in free countries treat their brethren in the occupied lands, if only we had in our hands a very small part of the money that world Jewry has in its hands -- without limitations and without advice, but on the contrary, with requests and pleas: 'Take the money! Here is all the money in the world. Just rescue, rescue!' -- then, perhaps, several hundreds of thousands would not have been murdered. However, advice we have heard and suggestions we have received -- but very little money: less than a drop in the ocean. The boiling blood of our brethren, the children of Israel, is already screaming at us and shouting at you for the past -- the awful, tragic past. Therefore, we adjure you with all oaths: Remember that the evil one (Hitler) still has in his occupied lands and under his influence close to three million Jewish souls. It is possible to save one soul for two or three dollars. The merchandise is already in the market, market day is already set and we cannot delay even by one hour. They are preparing everything to start the deportations, but it is in our hands to keep it from actually beginning. Be aware that these transports mean but one thing: a horrible, awful murder. I know that there is hesitation about this sin of giving money to the evil nation (Germany), which is a criminal sin for the allied governments.

But which sin is harsher: giving money to enemy countries, or murdering tens of thousands of our Jewish brethren? We have already paid a very high price — with four million pure and holy souls, who were murdered and strangled in the gas chambers and crematoria of Belzitz and Melkini, etc. — and we have but one obligation: to say to their blood, 'Enough!' with all the power and ability within our hands.

"We place a tearful plea and request before you. You have but one responsibility: to collect money — more money and more money. Advice and suggestions leave to us. We have everything. There were many ways to rescue and it is a pity that they were forfeited. And there are still many ways to rescue. We lack only one thing which we cannot acquire — and that is money. If only we had the power to put a breath of life into these letters, how good and pleasant it would be. Then we would swear by them, saying: Come before our brethren in the free lands and tell them and cry before them — over the souls of the elderly men and women who were pierced by bayonets, who were murdered by bullets in their weary beds; over the souls of hundreds of thousands of beautiful children, pure children, who were murdered in the camps, children who were buried alive by the thousands in one grave; over the souls of thousands upon thousands who were gassed in the smoking ovens of murder — and with the power of their pure souls, awaken mercy in the hearts of our brethren, the children of Israel. We know very well that they are able to give money. This is the only request that is asked of you: That you give the money in order to save the remnant in Poland and the remnant that is destined to go to Poland."

Each and every individual letter, burning as it flowed from the pen of Rav Weissmandel, certainly had a soul, but the people whose hearts they were intended to make tremble lacked a Jewish soul. Sali Mayer and Nathan Schwalb (representative of the Jewish Agency), were not moved by the piercing cry. Three million dollars, which could have saved a million Jews, are collected today at a joyous celebration in the United States, for the Weizmann Institute. But at that time of emergency, these nationalists — who had the influence and the money — refused to give it to the highest purpose for which the money had been raised: redeeming those doomed to die.

On June 18, 1943, Rav Weissmandel prepared another letter in

which he announced that he had managed to extend the final date to July 1. But then, too, no one listened. Again it was proven that the bargaining in which Rav Weissmandel was engaged, was neither the fruit of his imagination, nor a Nazi scheme: For just as the bribed Nazis had been true to their agreement in Slovakia, so they kept their promise as to this new pact, from which emanated the Europa Plan. In the first revelations by escapees from Auschwitz, which Rav Weissmandel arranged to be smuggled to the West, reference was made to that event which was a mystery for all of those incarcerated in the camp: For a full month, during the spring of 1943, not one transport arrived there, and the crematoria had also stopped burning. Although the official explanation was that they were checking the furnaces, no repairs were actually carried out. This means that the Nazis were prepared to keep the agreement if the Jewish side fulfilled its part. However, dooming European Jewry, all of the bargaining was unimportant to Zionist leaders. To them, Rav Weissmandel was just a bother — whose eyes could not perceive the Jewish state in the making that was rising from the waves of blood, and whose eyes were, instead, focused on the nightmare of bloodshed.

The leaders not only refused to bring about a redemption, but they also desired no information about the happenings. Rav Weissmandel asks in his book, "From the Depths":

"Why didn't they try, from their place of freedom, to break through to us and send us a secret messenger? This question becomes greater when we see that the governments of Czechoslovakia and Poland, which were in free lands, sent secret messengers daily to their loyal people in the occupied countries. And therefore our amazement grows: Why don't the great organizations of Jewry, use these messengers, if they have no other way? And during all of the years since we developed this method, those in the free countries did not once attempt to send messengers to us — rather, WE had to send them and to pay for them. How many did we send them only for them to return empty-handed — because those over there did not have time to answer!"

WHOSE BLOOD IS REDDER?

In the coming chapters we will relate, with the AlMighty's help, about the many opportunities for rescuing that Sali Mayer and his associates foiled. In only one case did Mayer find it fitting to open his purse

generously. He gave money to Kastner to redeem 1,700 Hungarian Jews, 688 of whom Kastner had bought from Eichmann, and who were transferred from Hungary, via Bergen-Belsen, to Switzerland. Here, where it involved saving the elite — for the most part Zionist activists and relatives of Kastner — Sali Mayer forgot the principle of not giving money to the enemy. Rav Weissmandel pleaded in vain to save one million Jews for \$3 million, while \$1,000 per head was granted without hesitation. In this case, also, Sali Mayer acted in accordance with the guidelines which were a cornerstone of Zionist policy: Selectivity. The approach was based on the assumption that the multitude of Israel was "economic and moral dust" (as stated by Dr. Chaim Weizmann before the Zionist Congress of 1937), which, at best, was destined to serve as a footrest for the legs of the thin layer of national nobility. Ben Hecht writes justly in his English-language book, "Perfidy":

"The truth about Weizmann is that he was stirred by the Jewish dream of a New Zion, which somehow did not include the Jews of reality — of Petticoat Lane, Hester Street, the Warsaw Nalevki, and the ghetto of Pinsk.

"In the 1930s, Dr. Weizmann made many eloquent speeches explaining the aims of his Zionism. He offered the world a picture of a Zionism toiling to turn Palestine into a Tiffany's window for glittering Jews, and not another ghetto for pushcart vendors and lowly tallis-wearers.



Eretz Yisroel was not meant for the peddlers of Nalevki—Warsaw.

Israeli Supreme Court Justice Chaim Cohen, who served as legal counsel for the "State of Israel" during the Kastner trial, presented, in his protest against the incrimination of Kastner, an additional expression of the political philosophy of Zionism. He writes, among other things, in his appeal to the Supreme Court:

"If in Kastner's opinion, rightly or wrongly, he believed that one million Jews were hopelessly doomed, he was allowed not to inform them of their fate; and to concentrate on the saving of the few.

"He was entitled to make a deal with the Nazis for the saving of a few hundred and entitled not to warn the millions. In fact, if that's how he saw it, rightly or wrongly, that was his duty...

"If you don't like it, if it doesn't coincide with your own philosophy, you may criticize Kastner and say his policy was a mistaken one. But what does all this have to do with collaboration?...It has always been our Zionist tradition to select the few out of many in arranging the immigration to Palestine (the Weizmann Blueprint). Are we therefore to be called traitors?...

"Kastner did nothing more and nothing less than was done by us in rescuing the Jews and bringing them to Palestine...You are allowed — in fact, it is your duty — to risk losing the many in order to save the few...The man Kastner does not stand here as a private individual. He was a recognized representative, official or non-official, of the Jewish National Institutes in Palestine and of the Zionist Executive; and I come here in this court to defend the representative of our national institutions...There was no room for any resistance to the Germans in Hungary and (that) Kastner was allowed to draw the conclusion that if all the Jews of Hungary are to be sent to their death he is entitled to organize a rescue train for 600 people. He is not only entitled to it, but is also bound to act accordingly." (Cohen continued explaining that this attitude toward extermination had always been the system of the national Jewish institutions, who gave emigration certificates to Palestine only to a few of the masses who wanted to emigrate — emigration based on selectivity.)

Not long ago, the musician, Bernblatt, was brought to trial in Tel Aviv for having collaborated with the Nazis. This Bernblatt, although he gave Jewish orphans to the Nazis for extermination, said in his defense

at the trial that he did as much as possible to help the underground group called "Gordonia". If only Chaim Cohen had been a defense counsel rather than a chief justice, he certainly would have commended Bernblatt, just as he had commended Kastner, for, in the spirit of the Zionist philosophy, he saved the few by abandoning many. The witness, Hertzberg, who appeared at the Bernblatt trial, remarked:

"The 'Judenrat' served as an instrument for keeping things calm. It lulled both the youth and the adults into a false sense of security, so that they shouldn't think about rescue activities. Unfortunately, most of the members of the Judenrat were Zionists. They thought that by collaborating with the Germans, they were doing a good thing. By preparing the lists of Jews who were sent to their deaths, they thought that they were saving other Jews. The heads of the Judenrat suffered from a superiority complex, thinking that they were doing a historic thing in order to redeem the nation -- and the entire Jewish population feared them" ("Ha'aretz", September 24, 1963).

On the same subject, it is fitting to quote the words of the lawyer, Shmuel Tamir, in his concluding speech in the Kastner trial, in order to prove that human nature is the same the world over. Whether in Poland, Hungary, the United States or Eretz Yisroel, the Zionists take one line of action: overpower and rule, choose and discriminate! Finally, their ancient dream materialized: seizing the "kehillos" (communities), even within the framework of the Judenrat, served as the precedent to the government of an independent state.

Tamir explains:

"At that time a very special process was occurring among Hungarian Jewry. The Zionist minority, which was a small minority within Hungarian Jewry, was ruling over all of the Jews. The assimilated majority, called 'Neologists', and the religious, called 'Orthodox', retreated and gave way to the Zionists. Brand confirms this in his memorandum, as does Freudiger in his testimony.

"Among the Zionists themselves, after having received money from Eretz Yisroel through Kastner's group, 'Ichud', the minority governed. According to the testimony of Kraus, this group constituted less than a quarter of the Zionist movement, resulting in a situation that was paradoxical: The minority among

the Zionists ruled over Hungarian Zionism, therefore controlling all of Hungarian Jewry. This minority, headed by Kastner, controlled the internal lives of one million people. When the Germans searched for collaborators among the Zionists, they immediately met Kastner and his colleagues; for they, too, were doing all that they could to make contact with the Germans."

And here is another document, the letter of Henry Montor, vice president of the United Jewish Appeal in the United States, concerning several hundred Jews from the Balkans who, in February, 1940, crowded into a ship on the Danube with no possibility of going ashore into Nazi territory. These were illegal immigrants, among whom were elderly men and women, and children who were not organized and certified by the official Zionist organizations. Their lives were endangered by hunger and thirst. They needed money to compensate the captain to agree to bring them to Palestine. The United Jewish Appeal refused to help them. Henry Montor writes the following to Rabbi Baruch A. Rabinowitz of Congregation "B'nei Abraham" in Maryland:

*Rabbi Baruch E. Rabinowitz
Congregation B'nai Abraham
Hagerstown, Maryland*

Dear Rabbi Rabinowitz:

Knowing your helpfulness to an interest in the United Jewish Ap-



"There could be no more deadly ammunition...if Palestine were to be flooded with very old people or undesirables": Henry Montor, executive vice chairman, United Jewish Appeal.

peal for Refugees and Overseas Needs, we are, of course, concerned with the sentiments voiced in your letter of January 29th.

I am enclosing herewith two items which may be helpful in revising your judgment on several aspects of the situation relating to the refugees on the Danube: one is a clipping from *The New Palestine* of January 26th and the other is a translation of a column by Mr. Jacob Fishman, distinguished Contributing Editor of the *Jewish Morning Journal*, who provides an impartial analysis of the issues as they relate to public agencies.

It is most difficult to deal with this delicate issue in a public way, but I feel that accurate knowledge by you of the facts involved is most essential for us. I am, therefore, taking the liberty of writing this letter to you with as full a description of the facts as may be comprised in a letter.

The United Palestine Appeal is a fund-raising instrument of the Jewish Agency for Palestine, as well as the Jewish National Fund. Whatever may be the attitude of the Jewish Agency toward unregistered migration to Palestine, it cannot, as a legally constituted body, publicly emphasize any interest in or sympathy to such immigration as it may and does have. At the present time, the Jewish Agency for Palestine is engaged in conversations with the British Government for an issuance of a new labor immigration schedule for the six-month period beginning April 1st. As you know; even provisions of the White Paper provide for an annual immigration schedule of 10,000 a year, aside from such certificates as may be made available to refugees from the total number of 25,000 separate certificates which the Government promised to place at the disposal of refugees. Public emphasis on unregistered immigration and acknowledgement by such a body as the Jewish Agency that it not only endorses, but finances such unregistered immigration can only strike a disastrous blow at the possibility of facilitating the entry of legal, properly qualified immigrants into Palestine...

The facilitation of unregistered immigration to Palestine is one of the most serious tasks that face the Jewish people now and in the future. Two elements must be kept in mind: First, the needs of refugees escaping from certain destruction in Europe, and, secondly, the requirements of Palestine for immigrants who can contribute to the constructive growth of the country in order that

room may be made for additional immigrants. Whatever interest in unregistered immigration may have been exhibited by individuals associated with the Jewish Agency for Palestine was based on a recognition of the fact that "selectivity" is an inescapable factor in dealing with the problem of immigration to Palestine. By "selectivity" is meant the choice of young men and women who are trained in Europe for productive purposes either in agriculture or industry and who are in other ways trained for life in Palestine, which involves difficulties and hardships for which they must be prepared physically and psychologically. Sentimental considerations are, of course, vital and everyone would wish to save every single Jew who could be rescued out of the cauldron of Europe.

But when one is dealing with so delicate a program as unregistered immigration, it is, obviously, essential that those people sent to Palestine shall be able to endure harsh conditions under which they must live for weeks and months on the Mediterranean and the difficulties which await them when they land on the shores of Palestine. It is tragically true that scores of some of the unregistered immigrants who have been undernourished and underclothed on the unseaworthy boats that cross the Mediterranean died in the hulks of those ships.

Certain responsible and experienced persons have been facilitating the immigration of Jews to Palestine on an unregistered basis. During the past four weeks, for example, some 2,200 of such young men and women from Germany, Poland and elsewhere have been brought together on the Danube for transport to Palestine. Seven hundred and fifty were shipped on one boat. You will not have seen in any of your newspapers reference to this activity, because these responsible individuals are not concerned with making prestige for a party or a political enterprise, but are profoundly desirous of assuring the safe arrival of these productive young men and women into Palestine. They recognize that the greater the publicity that surrounds such activities, the less possible is it to carry on with the entry of Jews into Palestine on this basis.

You will recall that one of the sad aspects of the case of the "St. Louis" was the sensational publicity that reached every front page

UNITED JEWISH APPEAL (INC.) FOR REFUGEES
AND OVERSEAS NEEDS

ON BEHALF OF
AMERICAN JEWISH DISTRIBUTION COMMITTEE INC.
UNITED PALESTINE APPEAL AND
NATIONAL CO-ORDINATING COMMITTEE FUND INC.

February 1, 1940

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NEW YORK, N. Y.

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JEROME COONS
HENRY MONTOR
and others

PERSONAL AND CONFIDENTIAL

Rabbi Baruch E. Rabinowitz
Congregation B'nai Abraham
Hagerstown, Maryland

Dear Rabbi Rabinowitz:

Knowing your helpfulness to and interest in the United Jewish Appeal for Refugees and Overseas Needs, we are, of course, concerned with the sentiments voiced in your letter of January 29th.

I am enclosing herewith two items which may be helpful in revising your judgment on several aspects of the situation relating to the refugees on the Danube: one is a clipping from The New Palestine of January 26th and the other is a translation of a column by Mr. Jacob Fishman, distinguished Contributing Editor of the Jewish Morning Journal, who provides an impartial analysis of the issues as they relate to public agencies.

It is most difficult to deal with this delicate issue in a public way, but I feel that accurate knowledge by you of the facts involved is most essential for us. I am, therefore, taking the liberty of writing this letter to you with as full a description of the facts as may be comprised in a letter.

1) The United Palestine Appeal is a fund-raising instrument of the Jewish Agency for Palestine, as well as the Jewish National Fund. Whatever may be the attitude of the Jewish Agency toward unregistered migration to Palestine, it cannot, as a legally constituted body, publicly emphasize any interest in or sympathy to such immigration as it may and does have. At the present time, the Jewish Agency for Palestine is engaged in conversations with the British Government for an issuance of a new labor immigration schedule for the six-month period beginning April 1st. As you know, even provisions of the White Paper provide for an annual immigration schedule of 10,000 a year, aside from such certificates as may be made available to refugees from the total number of 25,000 separate certificates which the Government promised to place at the disposal of refugees. Public emphasis on unregistered immigration and acknowledgment by such a body as the Jewish Agency that it not

\$20,000,000 is the National Goal for 1939

-5-

Rabbi Baruch E. Rabinowitz

February 1, 1940

Palestine can provide for only a segment of those who need its freedom and security. That is due to a combination of political hindrances and financial handicaps. Until the resources of Palestine are adequately developed, immigration of from 30,000 to 60,000 a year may be possible. Under these circumstances, therefore, it is not essential for responsible leaders to concern themselves with the necessity of selecting immigrants, particularly under the arduous conditions that surround unregistered immigration at the present time?

Noting that I have indicated our very great respect for your views and judgment, I am

Cordially yours,

Henry Montor
Henry Montor
Executive Vice-Chairman

Enc: 3
Enclosures

Facsimile of parts of Henry Montor's letter

of the country's press and thus made it difficult for the Cuban Government to retreat from the original and unwise decision that it had originally made for the exclusion of the 900 passengers on the "St. Louis".

When the...transport on the Danube became a public issue two weeks ago, a responsible individual indicated...that this particular affair could be satisfactorily liquidated...if it were to agree to "selectivity" in immigration...

A great many of the passengers were old men and women, whose fate must be the sincerest concern of every Jew, but who were, obviously, not fitted for the hazardous journey across the Mediterranean in boats whose captains consented to this traffic only because of the exorbitant amounts they could command...

In public discussion, it is considered inadmissible for a Jew even to conceive of the possibility of criminals in Jewish ranks, but inasmuch as this is a confidential letter, I think it is fair to you and to the interests with which you are concerned to point out that many of those who have been brought into Palestine by the Revisionists, on this purely money basis, have been prostitutes and criminals -- certainly an element which cannot contribute to the upbuilding of a Jewish National Home in which Jews everywhere might take pride. The increased incidence of crime in Palestine in the past year is the most tragic reflection of the haphazard and irresponsible guidance of unregistered immigration by certain groups.

Those who have concerned themselves throughout their lifetime with the building of a Jewish National Home in Palestine have been directing their aspirations toward two objectives: The first is to make possible the entry into Palestine of Jews who need homes, and the second has been to create in Palestine a center where Jewish ideals might be translated into reality.

The whole structure of the Jewish National Home, resting on delicate political, geographical, economic and social foundations, must ultimately topple if its underpinnings are weak and unsound. What Palestine needs today are young people who have an understanding of what the Jewish National Home is meant to be and whose energies and resources of talent are such as to create the

possibilities for additional large immigration.

There could be no more deadly ammunition provided to the enemies of Zionism, whether they be in the ranks of the British Government or the Arabs, or even in the ranks of the Jewish people, if Palestine were to be flooded with very old people or with undesirables who would make impossible the conditions of life in Palestine and destroy the prospect of creating such economic circumstances as would insure a continuity of immigration...

No reasonable person has ever said that Palestine could hold all the millions of Jews who need its shelter, even if legal and unregistered immigration combined were to make feasible the entry of all these millions of Jews. We start then with the assumption that Palestine can provide for only a segment of those who need its freedom and security. That is due to a combination of political hindrances and financial handicaps. Until the resources of Palestine are adequately developed, immigration of from 30,000 to 60,000 a year may be possible, until a larger number might consistently and continuously be reached. Under these circumstances, therefore, is it not essential for responsible leaders to concern themselves with the necessity of selecting immigration, particularly under the arduous conditions that surround unregistered immigration at the present time?...

Hoping that I have indicated our very great respect for your views and judgment, I am

Cordially yours,
Henry Montor

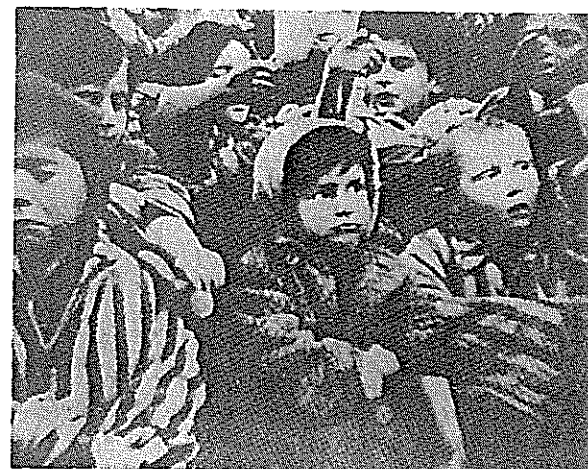
Executive Vice-Chairman

The principle of selective "aliyah", which the Zionist leaders practiced, does not prevent them from placing the blame, with surprising hypocrisy, on Torah leaders; as if it were they who hindered numerous religious Jews from going to the Holy Land and, in so doing, abandoned them to be killed. This is the way of the Satan: "He comes down and deceives, goes up and angers, takes permission, and takes souls."

WHEN THEY RISE, THEY RISE UP TO THE HEAVENS

Against the background of the gloomy figures of Zionist leaders --

"Selectivity...in dealing with...immigration...is meant the choice of young men and women trained...for productive purposes in agriculture or industry": Henry Montor.



who considered the holocaust as a diving board for personal careers, and as fertile ground for attaining political goals -- the vision of a sinking, unloved world gave way to a long-awaited national revival. Against such a background there shone with a Heavenly glow the personalities of the faithful shepherds of Israel, who suffered the afflictions of their fellowmen and shared the troubles of the multitudes of the Jewish people. They made themselves holy and worked to sanctify others.

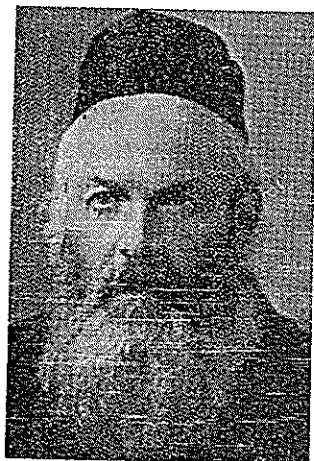
The following is told in the book, "Toras Avraham", a collection of discussions and articles by and about the "mashgiach" (spiritual advisor) of Slobodka Yeshiva, the martyred Rav Avraham Grodzensky:

"After the ghetto of Slobodka was established, the students of the yeshiva and the kollel became forced laborers. During all the years of the ghetto, he (Rav Grodzensky) did not cease to speak and reflect on the fear of the Almighty. When the yeshiva students became used to the hard work, he again began to have discussions with them each Shabbos night. During the entire darkness of the holocaust, his spirit did not fail, nor did the glow leave his face. Once, during the "aktzions" (on-the-spot murders), terrible fear, mourning and depression fell upon the ghetto inhabitants. Shabbos arrived and he detected the despair and sadness on the face of one of his students. He remarked to him

that one must receive the holy Shabbos in joy.

"The ghetto years were intense, constant preparations for sanctifying the AlMighty's Name. From the first days of the ghetto, the memory of this shocking scene was deeply engraved upon the hearts of the survivors: Rav Elchanan Wasserman had found refuge in the home of Rav Grodzensky, where many Torah scholars were gathered. Rav Grodzensky turned to Reb Elchanan and asked him to deliver a lecture on Jewish law to all those present. He asked him to prepare a lesson on the timely topic of sanctifying the AlMighty's Name. The righteous scholar did not refuse, and in a few hours came out of his room and spoke on this subject. Rav Grodzensky concluded with a deep, stimulating talk on behavioral attitudes on the same topic. This scene left a strong impression on all present — it both alarmed and strengthened them.

"Who could have paid attention to his neighbor's fate in those bewildering days? When tens of thousands stood in the assembly square for the great selection process of the "aktzions", each person heaved a deep sigh of relief when he was directed to the "good" side and his own life was saved...Not so with Rav Grodzensky: When he was sent to the living side, he cried endlessly all that day over all of his acquaintances who had been doomed to



Reb Elchonon Wasserman



Reb Abraham Grodzensky

die. As he received news of those who were to be murdered, he shed rivers of tears anew. Even in this situation, his heart yearned only to bear the yoke with his fellowman.

"The last days of the Slobodka ghetto came about. Rav Grodzensky was cruelly beaten when the Germans discovered the bunker where he hid together with several yeshiva students. He was brought to the ghetto hospital. It was known that the Germans were going to burn down the hospital, with all of the patients inside. He said to the last of his students who visited him that he would lovingly receive the judgment of Heaven, but his heart trembled within him over the image of the AlMighty — which would be desecrated by these evil people."

Chapter Eight

The criminologist, Lombroso, devoted much of his book to analyzing the psychology of criminals. He notes the existence of an irrational phenomenon: The criminal is magically attracted to the place where he committed the crime, despite the fact that he is liable to fall into the net of the police who await him there — fully aware of his weakness. A second phenomenon is also unusual: The criminal possesses a psychological drive to confess his crime to a friend: although here, too, his confessions may lead to his being handed over to the authorities. These drives are not pangs of conscience or feelings of regret, nor do they serve as guarantees that the criminal will leave his sinful ways. Who can comprehend the spirit of man?

After 23 years had passed, a mood of self-accusation began to affect the secular world leaders, and they publicly declared their guilt during the Holocaust period. Their lurid admissions became part of various memorial ceremonies. But these confessions did not obligate these people to step down from their positions of leadership, and it remains unknown why the public had to wait more than 20 years until such declarations resounded in public meeting halls.

Dr. Nachum Goldmann, bedecked with the presidency of a dozen federations and organizations, repeated this year in Paris, at an assembly of the Warsaw Ghetto rebellion, what he stated last year (1963), in Tel Aviv:

"If there is a place for accusations (and there most certainly is), we must turn to the Jews of the free world — to all of us. We

and our leaders failed the test during the Holocaust period, but the main accusation of standing on the sidelines in the face of the annihilation campaign does not rest upon the democratic governments. I shall never forget the day when I was given a telegram from the Warsaw Ghetto addressed to the late Rabbi Stephen Wise and myself. The Jews of the ghetto asked me why leaders of American Jewry were not sitting on the White House steps, day and night, until the U.S. President would give the command to bomb the concentration camps or the railroad tracks leading to them. We hesitated to act then because most of the leaders felt that we must not upset the war effort of the Allies with demonstrations such as these" ("Davar", April 22, 1964).

In his speech last year, Dr. Goldmann also managed to remember only this same telegram from Warsaw. We can definitely say that in such forgetfulness lies public deception. In Rav Weissmandel's book, "Min HaMaitzar", there are numerous telegrams and letters to Stephen Wise and Dr. Goldmann, whose contents were much more alarming. Nevertheless, they brought about no reactions whatsoever from the addressees. There is much significance in Dr. Goldmann's final sentence in the above statement, in which he admitted that the disregard of rescue matters stemmed not from negligence, or shortsightedness, or lack of information. Rather, it was the fruit of the principle that, "we must not upset the war effort of the Allies". In fact, the purpose of this series of articles is to prove that the Zionist leadership agreed with the concept of European Jewry being sacrificed on the altar of the Allied countries' war effort, so that they could demand at the peace conference that in exchange for our spilled Jewish blood, they should be given an independent state. Dr. Goldmann's words indirectly confirm, as an admission of the plaintiff, the historic sin for which there is no atonement — the sin intentionally committed by the Zionist leadership.

Instead of repeating the story about that one telegram every year out of habit, as it were, would it not have been better for Dr. Goldmann to illustrate the crimes of the holocaust in a story about how Dr. Stephen Wise prevented the rescue of the Jews of Romania? The actual story is told in Ben Hecht's book, "Perfidy":

During a midnight walk on Fifth Avenue, my friend Kurt Weill paused under a street light and read me a Swiss newspaper clipp-

ing. It was the story of an offer made by the Romanian Government to the American and British Governments to allow 70,000 Trans-Dniestria Jews to leave Romania, at the cost of \$50 each for transport to the border. The story stressed that the offer would be voided as soon as the Germans entered Romania. They were due any week.

Bergson and Merlin, through underground sources, verified the Swiss story immediately. Such an offer had been made through diplomatic channels. The American State Department had received and pigeonholed it. The British had done the same, naturally.

I wrote a full page ad in the New York papers that announced in heavy type:

FOR SALE
70,000 JEWS
AT
\$50 A PIECE
GUARANTEED HUMAN BEINGS

1 - Accompanying this ad in the New York Times of February 16, 1943, was an article which included the following:

"Newspaper reports from London reveal that the Romanian Government has proposed to the United Nations to transfer 70,000 Romanian Jews from Trans-Dniestria to any refuge that will be assigned by the Allies.

"This proposal was made through the medium of neutral diplomats. According to the reports, the Romanian proposal implies that the Romanian Government is ready to release the Jews from Trans-Dniestria in Romanian ships which would be permitted to display the insignia of the Vatican to insure safe passage.

"The Jews would be first transferred under the supervision of ecclesiastic dignitaries to Bucharest, the capital of Romania, where special accommodations will be made for them until the evacuation.

"It is also reported that the Bishop of Bucharest and the Papal Nuncio will be in charge of the arrangements as well as the supervision of the transfer from Bucharest to the place of destination.

"According to the proposal the Romanian Government would levy a tax of 20,000 lei on each refugee to cover travelling expenses...

"The influential Manchester Guardian in discussing the general Jewish situation editorially, on Feb. 9, said:

"The Jews only symbolize what Hitler might do to the British if he gets the chance. If the refugees were British, American or Russian, the United Nations would be up and doing something despite all difficulties'."

The ad explained briefly that \$3.5 million would rescue the 70,000 Romanian Jews from murder by the Germans.

On the appearance of this news advertising copy, Rabbi Stephen Wise, Zionist chieftain in New York and guiding light for the city's Jewish respectables, issued the following statement. The date was February 23, 1943:

"The American Jewish Congress, dealing with the matter in conjunction with recognized Jewish organizations, wishes to state that no confirmation has been received regarding this alleged offer of the Romanian Government to allow 70,000 Jews to leave Romania. Therefore no collection of funds would seem justified."

The Jewish Agency in London also denied the Romanian offer. This denial was cabled to American newspapers, and carried by them. And reading it, American Jews felt grateful to the Jewish Agency for removing the ugly Romanian problem from their consciences.

Peter Bergson telephoned Undersecretary of State Adolph A.



For \$50 per head, it was possible to save 70,000 Jews from Trans-Dniestria -- American Zionists refused.

Berle, Jr., and asked him to affirm or deny the Romanian offer. Berle said he would call back with the answer. He did, the next day. The story was true, said Berle. The State Department had received such an offer from the Romanian Government.

Years later, Bartley Crum, expert on Middle Eastern affairs, confirmed the facts of the offer. Bartley Crum stated what we knew in 1943, and what the Zionists and Jewish Agency, with their vastly superior organizations, must also have known in 1943. Lawyer Crum revealed that the 70,000 Romanian Jews could have been saved, and transported to Palestine via Turkey -- a few days' ride in a truck; but that because of Jewish pressure the State Department had not given out the news. ²

2 - Ben Hecht continues:

"But in 1943, we, who called out the plight of the Romanian Jews to the world, were discredited by the Zionist unions, the established Zionist leadership and their associated philanthropies, as scandalmongers. Our attempt to get the Jews out of Rumania before the Germans came was scotched.

"The 70,000 Jews who might have been saved were herded into barns by the Germanized Romanians under General Antonescu, hosed with gasoline, ignited, and shot down when they came blazing and screaming out of their cauldrons.

"Was it for this the conspirators of Silence had been holding their high-level meetings, fraternizing with presidents and prime ministers and keeping intact Weizmann's...policy of an 'exclusive' (more or less Jew-less) Palestine? This Silence, this wretched business of Jewish leaders lying about the slaughter of Europe's Jewry -- trying to hide it, soft-pedal it -- for what?

"These organizations, these philanthropists, these timorous Jewish lodge members in Zion, London and America -- these Zionist leaders who let their six million kinsmen burn, choke, hang, without protest, with indifference, and even with a glint of anti-Semitic cunning in their political plannings -- I sum up against them. These factotums, these policy-makers, the custodians of the Jewish future in Palestine who hung on to their jobs, who lorded it over their real estate holdings in Palestine...these Zionist men and women -- I haul into the prisoner's dock of this book.

"What would have happened to the Jews of Europe had these Leaders raised their authoritative voices in their behalf? Who knows what even the British would have done had Saul cried out in Tel Aviv rather than Uriah Heep? Would an unselfish, passionate demand for the lives of the six million (one third of the world's Jews) by the official Jewish Leaders have awakened the hearts of England and the United States?

"I do not know. I answer only out of my faith in humans. Just as they can be blinded to all goodness by the villainy of leaders, so can they be stirred to noble enterprise by the honor and strength of their leaders. My faith says that nearly all the six million Jews could have been saved, and the honor of our century saved

Ben Hecht, author of "Perfidy", died several years ago. He was among the greatest writers and film producers in the United States. Far from Judaism during most of his life, the holocaust brought him back to his people. Faced with the knowledge of the holocaust, he left off all his private dealings (which had earned millions of dollars) and immersed himself in rescue work, through the Emergency Committee to Save the Jewish People of Europe, headed by Samuel Merlin and Peter Bergson. One of their greatest accomplishments was organizing a protest march of the Union of Orthodox Rabbis ("Agudas HaRabbonim") to the White House in Washington, as a result of which President Roosevelt was forced to form the War Refugee Board. This has been described in detail in Chapter 4, which also documents the attempts made by Stephen Wise to foil and prevent the rabbis' presentation before Roosevelt. When "Perfidy" appeared in the United States a number of years ago, the Jewish public was shocked. In "Yediot Aharonot" of 8 Teves, 5722, A. Golan writes:

"This week I received a letter from a relative in New York: 'I am sending you a new book which recently appeared here. I am totally shocked. If even a small part of what is stated in this book is correct, I don't know how we can continue to live peacefully. Everything I believed in, everything I held sacred, has been placed in question. We are all alarmed, not daring to believe.' And since I received the letter, I have heard other echoes of the storm that is raging amongst American Jewry over this book. One acquaintance sent me a postcard he had received in the mail, which apparently was sent to tens of thousands of Jews the world over -- demanding the resignation of Ben Gurion, due to his participation in covering up the news of the Nazi holocaust."

The author prefaced his book with opening comments which are worthwhile quoting:

with them -- had the powerful American Jewry alone united in a campaign to save them. And had those Palestine leaders who stayed mum on the slaughter and were garrulous as geese on the needs of Zionism in Palestine -- had they cried out -- would they have survived as leaders? Would the British have ousted them, and gutted the 'dream of Zionism'?

"Again, I do not know. I know only that, by my measure, such honorable human behavior would have been of deeper worth to the world than a dozen States of Israel."

In my own time, governments have taken the place of people. They have also taken the place of G-d. Governments speak for people, dream for them, and determine, absurdly, their lives and deaths.

This new worship of government is one of the subjects in this book. It is a worship I lack. I have no reverence for the all-powerful and bewildered face of government. I see it as a lessening of the human being, and a final looting of his birthright -- the survival of his young. I see it as an ogre with despair in its eyes.

I have written chiefly of one government in this book -- that of the new Jewish State of Israel. I wrote of it, partly, because I am a Jew. I come of a long, never-broken line of Jews. My ancestors were booted out of a score of lands, and libeled and bedeviled since the time of Ahab and Jezebel.

Yet they did well by the world during these centuries. They kept an unfalteringly human light burning amid upheavals that toppled old kingdoms and gave birth to new ones.

The kingdoms were alien ones to my ancestors. In the soul of the Jew, in his tabernacle and kitchen there was only one Kingdom -- that of G-d. There was only one set 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 a piety, a sense of honor, and a brotherly love that 2,500 years of anti-Semitism were unable to disturb in the Jewish soul? My answers are in this book.

Such a book was not easy for me to write. For the heart of a Jew must be filled with astonishment as well as outrage...that a brother should be so perfidious!

Until 1970, no publisher dared to print "Perfidy" in Hebrew in Eretz Yisroel -- even though it is only a condensed, restrained version of a book which Ben Hecht composed in 1955, and which he, himself, withheld because of its shocking contents. This is a clear indication that the author wrote with a sense of responsibility, and not with a rash

outburst of hate. Elie Wiesel writes, from the United States, in Yediot Aharanot, of April 4, 1959, about the unpublished book:

All admit that he is a brave man, who is not afraid of going against the current, of saying things that will be opposed by those who are in the driver's seat -- famous, influential leaders bedecked with crowns, money and honor. I came to him because I wanted him to tell me not about the dozens of his plays that have been produced, but, rather, about one book that was not yet published. "This is an awesome book," said Ben Hecht. "It is liable to chill your blood. This is a book which deals with Jewish criminals -- famous ones." He wrote it several years ago. When the manuscript was ready, he gathered seven Zionist personalities to whom he read it. None of them could control himself, and they all burst into tears. The crimes of specific Jews -- though not the suffering of the masses of Jews -- are what tore at the hearts of the listeners. The author said to them: "If there is one among you who will tell me not to publish the book, it will not be published." The seven men answered simultaneously, "do not publish it". And the book was filed away.

"If it had been published, the world would have learned that the leaders of the Jewish people -- the best known, most respected leaders of Zionism -- were actually criminals," said Ben Hecht. In his unpublished work, they appear by name, Ben Hecht added: "Weizmann, Ben Gurion, Sharett".

Ben Hecht, who spoke thus, made an important contribution to the Jewish people: He was the first to tell the American people that extermination camps existed in Germany. "And who blocked our way?" asked Ben Hecht, "Jewish leaders, Jews of name and position, who feared that they would be recognized as Jews, not as Americans. One who fought with all his might against our rescue and publicity campaigns was Rabbi Stephen Wise, president of the various Jewish congresses."

In his unpublished book, he takes the leaders to task. He adds several corrections to the history of the holocaust. He reveals what the leaders were doing at the time he was dealing with rescuing the Jews. He took the material for the book from sources which supplied him with facts, as yet unknown to the public.

In the eyes of Ben Hecht, Mickey Cohen was more Jewish than Weizmann. Who was Mickey Cohen? A well-known Jewish gangster in California. But Mickey loved Jews. He collected money for underground rescue. He helped, and if somebody would insult a Jew in his presence, he would strangle him bare-handed. And Ben Hecht continued expressing to me his opinion of David Ben Gurion and Moshe Sharett. Somehow, my typewriter refuses to write about Weizmann and about the heads of the Jewish Agency, who helped the Germans to destroy European Jewry.

If the typewriter of a secular journalist has difficulty in recording the horrible information, the historic consciousness of Torah abiding Jews is obligated to constantly review the significance of this tragic truth. It must not be forgotten by our children and our children's children. If, during the entire period of the Exile, the congregation of Israel was compared to one lamb amongst 70 wolves, then, indeed, this last holocaust brought upon us a tragedy seven times harsher. For the supposed shepherds of that lamb betrayed her and, in order to merit her wool, abandoned her to the teeth of beasts of prey.

The piercing, shocking account of what the Zionists did to us was predicted by the rabbis of our people when Zionism was founded. They held urgent and lengthy sessions on how to save the people from the leadership of the secularists. The only solution they saw was to organize the G-d-fearing people to break off the yoke of these leaders who were rebelling against the Torah. Tragically, the congregation of Israel was not saved in its entirety from the rule of the sinful shepherds.

This series of conscience-arousing chapters is bringing to light for the multitudes the crimes of the Zionists: their image and their misdeeds, to make it known in whose hands the nation's destiny rested.

We have witnessed the complete fulfillment of the prophecy of Ezekiel, about the sinful shepherds in the days preceding the coming of the Messiah (Chapter 34):

'Ben Adom', prophesy against the shepherds of Israel; prophesy, and say to them, to the shepherds: "Thus says the AlMighty: 'Woe to the shepherds of Israel who have fed themselves! Should not the shepherds feed the flocks? You eat the fat, and clothe

yourself with the wool, you kill the fatlings; but you do not feed the sheep. You have not strengthened the weak, nor have you healed the sick, nor have you bound the crippled, nor have you brought back the strayed, nor have you sought that which was lost; but with force and with cruelty have you ruled them. And they were scattered because there was no shepherd; and they became food for all the beasts of the field, when they were scattered. My sheep wandered through all the mountains, and upon every high hill; for My flock was dispersed upon all the face of the earth, and none did search or seek after them.' Therefore shepherds, hear the word of the L-rd: 'As I live,' says the L-rd, 'surely since My flock has become a prey, and My sheep have become food for every beast of the field, because there was no shepherd, nor did My shepherds search for My flock, but the shepherds fed themselves, and fed not My flock';" therefore, oh shepherds, hear the word of the L-rd: "Thus says the L-rd, G-d: 'Behold, I am against the shepherds; and I will require My flock at their hand, and I will put an end to their feeding the sheep; nor shall the shepherds feed themselves anymore; for I will deliver My flock from their mouth, that they may not be food for them'."

We have only to pray that just as the first part about the sins of the shepherds has come to pass, so will the end — and the people will be redeemed from their hands with eternal salvation.

Chapter Nine

If there exists such a thing as degrees of guilt, Dr. Mordechai Ehrenpreis, the so-called "Chief Rabbi" of Sweden, reached the pinnacle and is worthy, from every aspect, to be crowned emperor of those war criminals of the Holocaust who emanated from the secular, national front.

Behind him there lay a "glorious" Zionist past as the friend and confidant of Dr. Herzl, as one of those present at the first Zionist Congress, and as a person invited to the first few Congresses to deliver lectures on Hebrew culture. His loyalty to Zionism was so great that when he served as "Chief Rabbi" of Bulgaria, he decreed there that anyone who refused to donate to Zionist causes would be forbidden to have his sons circumcised. It was not the fault of Galician-born Dr. Ehrenpreis that even the Jews of Bulgaria, who were devoid of any knowledge of Judaism, totally ignored this rule of their atheistic "rabbi."

Ehrenpreis came to the point of Jew-hatred, like many other advocates of secularism, by way of hatred of Judaism, which he nurtured for many years. Already in 1903, he published in the "Shiloach" (Volume 11) "A Manifesto," proclaiming, "the new Hebrew frees himself from the chains of 'sickly, accursed, dying tradition — a tradition which cannot live and does not want to die, a tradition which darkened the light of our eyes, and chased away the beauty and tenderness from our sweet lives.'"

In the midst of the flow of Jewish blood in the year 1943, Ehrenpreis published his book, "Between East and West," in which he analyzed

the relationship between Judaism (let **us**, at least, differentiate) and Christianity. This is his conclusion, despite what the Christians did to our people through the generations:

"For 2000 years, both sides were frequently at fault in this matter. The theological opposition of the Christian churches to Judaism, which frequently caused serious clashes, brought about tragedies and poisoned social life for generations. One should create an attitude of appeasement between the religions on the basis of the feeling of mutual respect for the unique personality and the historical place of each religion. I agree wholeheartedly with the definition of the Anglican scholar, Trevor Harford, in regard to the relationship between Christianity and Judaism. The two religions are one, and are equal tunes, played on different instruments."

"All of this was written concurrently with the fire and smoke billowing forth from the crematoria. About himself, he writes:

"The youth amongst whom I was counted was a rebellious group. We rebelled against the chains of religion as well as against a tradition that had developed to the point of ridiculousness, and which no longer possessed vitality. We wanted to be independent Jews, whose hearts were open to every greatness and to everything which was vital in that cultured humanity of which we were part."

It is no wonder that a man who paraded under the banner of these ideas merited much praise from his comrades in ideology. For his 60th birthday, "Olam" (third issue, 1929), a publication of the World Zionist Organization, dedicated enthusiastic articles to Ehrenpreis. Professor Klausner saw in him, "one of the creators of a new nationalistic culture, which raises its eyes to nature and its beauty, to art in all forms; one of the seekers of the synthesis of Judaism and humanity; one of the trio which stamped its seal on Galician Zionism: Ehrenpreis, Neimark and Dr. Toon."

On his 70th birthday, the supplement of "Davar" (9 Tishrei, 5700 — 1939) was dedicated to him. Nathan Greenblatt points to him as exemplary, "for his violent attack upon worn-out traditions," and the rest of his well-wishers hoped that he would return to his public activity. Indeed, he did return to his diabolic dealings with the thousands of human sacrifices to his cruelty.

Dr. Ehrenpreis had good fortune: While his teacher and friend, Dr.

Alfred Nusing, a veteran Zionist ideologist from Herzl's inner circle, was sentenced to death and executed by the Jewish underground in the Warsaw ghetto for his collaboration with the Nazis. Dr. Ehrenpreis died in peace and honor in his bed in Stockholm.

Although Nusing struck only a few with his traitorous tongue, Ehrenpreis is responsible for the cruel death of tens of thousands of Jews.

In 1939, with the intensification of persecution against German Jewry, the Swedish Parliament passed a law which permitted entry to tens of thousands of German Jews. The upshot of this decision would be their rescue from the certain death that would result if they would

RIKSDAGENS PROTOKOLL.

1945.

Första kammaren.

Nr 4.

stol med att det huvudsakligen var förföljda judar, som gärna ville ernå en fristad här i landet och som därför i massor sökte att få komma hit. Det är riktigt att man då var mycket obenägen att ta emot något större antal av sådana som voro förföljda i sina hemländer därför att de voro judar. Men även om det på den punkten kan ha rätt och naturligtvis kommer att råda mycket delade meningar, huruvida denna restriktiva politik var befogad eller inte, så vill jag att man inte skall glömma, att det här i landet finns mosaiska församlingar, och jag vågar försäkra kammarens ledamöter, att den svenska regeringen, då det gällde att släppa in judar i landet, var åtminstone lika generös som den mosaiska församlingen i Stockholm. Jag vill bara att detta också skall antecknas till protokollet.

Jag vill visst inte bestrida, utan det är mig tvärtom mycket väl bekant, att man inom vissa judiska kretsar här i landet inte alls var så angelägen att uppmuntra immigration av judiska flyktingar, men jag vill på det bara svara vad jag sagt en gång tidigare, då vi avhandlade dithörande angelägenheter, nämligen att det förefaller mig som om den svenska flyktingpolitiken inte borde bestämmas av sådana synpunkter, utan snarare av hänsynen till och omtanken om våra egna kulturtraditioner, rättstraditioner och rättsuppfattning.

Herr statsrådet Möller: Herr talman! Jag för min del har ingenting emot att acceptera slutorden i herr Peterssons senaste yttrande, men jag vill att man, när man talar om denna sak, skall något så när rättvist fördela skulden, om man nu vill kalla det så. I varje fall skall man nämna inte bara en faktor, utan alla de faktorer, som kunna ha inverkat på den politik, som har förts under tidernas lopp.

Official record of the Swedish Parliament accusing Swedish Zionists of obstructing the emigration and rescue of Jews to Sweden.

otherwise have been sent east. The Swedish Parliament thus displayed an outstanding humanitarian approach. But then something happened which dumbfounded the Gentiles, resulting in weakening the hand of those who were true friends of the Jewish people.

Dr. Ehrenpreis, the "Chief Rabbi" of Sweden (since 1914), together with the leader of the Jewish community in Stockholm, turned to the Swedish government with the request that it not carry out the aforementioned decision of Parliament, using the excuse that the settling, even temporarily, of 10,000 additional Jews in Sweden could arouse a Jewish problem in this land that had never experienced anti-Semitism because of the small number of its Jewish citizens. The efforts of these two wicked community leaders succeeded in their goal and the Swedish government voided its plan to carry out its own Parliament's law. But when, four years later, all of Danish Jewry was smuggled, overnight, into Sweden, Ehrenpreis did not succeed in thwarting that wonderful rescue effort, since it came to him as a surprise, too.

Here it is appropriate to point out that the fear of anti-Semitism served only as an excuse for Ehrenpreis, enabling him to convince the head of the Stockholm Jewish community to join in his criminal plan. But the true motivation of this Jewish veteran Zionist was outstandingly and typically Zionist, fitting in with the principle that even if death threatens the Jews, one should not find for them refuge outside of Eretz Yisroel. This principle also guided the British Zionists in 1942 in killing the proposed resolution which was virtually assured of being accepted, whereby Jewish refugees would be absorbed temporarily in areas under British protection (see Chapter 5).

Dr. Ehrenpreis was shrewd enough to realize that in the event that his intention would be revealed, he would be unable to win support either in the Stockholm Jewish community or the Swedish government. He therefore chose to hide behind the selfish claim and seeming concern for the security of Swedish Jewry. Who else but Yitzchak Greenbaum, who served as chairman of the Jewish Agency's "rescue committee" in Jerusalem (the wolf in the role of the shepherd), could fathom the mind of Dr. Ehrenpreis? He therefore strongly urged him to join the "rescue committee" in Sweden, until, in 1944, Ehrenpreis acceded to Greenbaum's request. As our Sages expressed in the Talmud, "it was not without cause that the starling sought to be near the raven."

Years passed and Ehrenpreis' disgrace became the topic of the



Rabbi Jacobson, with Count Folke Bernadotte (center) and another member of the Swedish Parliament. Count Bernadotte met Himmler in early 1945 and was instrumental in saving Jews in Theresienstadt and other concentration camps. He was murdered by the Zionists on September 17, 1948 in Jerusalem.

day. On January 18, 1945, the Swedish Parliament conducted an inquiry into the country's contribution in rescuing refugees of the persecutions during World War II and the years which preceded it. Mr. Kanut Peterssons, is a member of Parliament and a proven friend of the Jews, complained that the Swedish government did less in the field of rescue than it could have done. Representatives of the government defended themselves by pointing out that other neutral governments, such as Switzerland, did even less. We will quote from the official proceedings the following paragraphs. We have also deemed it appropriate to present a facsimile of the government record, "Riksdagens Protokoll," in order to erase any doubts concerning the truth of this

matter, that an abomination was perpetrated upon us by our fellow Jews:

Member of Parliament Moller:

"It is no secret that persecuted Jews in the thousands attempted to find refuge amongst us. It is also true that we then opposed receiving a large number of persons who were persecuted because they were Jews. And if it is a fact that there were opposing views as to whether this policy of limitation had its place or not, I ask that one shouldn't forget that here in this country we have Jewish communities, and I dare to affirm to the Parliament that the Swedish government was no less generous than the Jewish community in Stockholm. I only request that this be written down in the record."

Member of Parliament Kanut Peterssons:

"I do not deny this. On the contrary, the fact is well known to me that certain factions amongst the Jews here were not in the least interested in encouraging acceptance of Jewish refugees, but I ask only to answer what I have already mentioned, when we took up these problems. It appears to me that the policy of handling refugees by the Swedish government does not have to be decided from such a point of view, but rather from protection and concern for our tradition of culture and humanitarianism and in accordance with our feeling for justice."

Member of Parliament Moller:

"Your honor, Mr. Chairman, I do not oppose accepting the judgment of Mr. Peterssons' words, but I ask that when we talk about this topic, the blame be divided, if such a thing is possible. In any event, we must note all the circumstances that influenced the policy that was enacted during that time."

What was said in the preceding dialogue between the members of Parliament, Moller and Peterssons, in formal parliamentary terms, is so incriminating and astounding in its implications that it can cause hearts to tremble, even in our hardened generation. The representative of the government justifies himself by explaining that due to the influence of the leaders of Swedish Jewry, the gates were locked to the refugees. The opposition member of Parliament is saying that the Swedish government was obligated to act according to Swedish humanitarian tradition and not to consider the cruel position of the leadership of the

Stockholm Jewish community. In the end, the representative of the government admits and agrees with the ideas of the opposition, only asking that the matter be set down in the record, so that future generations would know who was to blame for the abandonment of tens of thousands of men, women and children to their slaughter.

The representative of the rescue committee in Stockholm gave his counterpart in Jerusalem the details of the debate in Parliament and demanded that a special investigation panel be created; but for reasons of mutual Zionist interests, the matter was, of course, covered up. However, Dr. Norok, who later served as Postmaster General of the State of "Israel," acted differently under similar circumstances. When he arrived in Stockholm in 1946, after his entire family was wiped out and he learned about Dr. Ehrenpreis's deeds, he left Stockholm in anger and released the details of the scandal to American newspapers.

In 1945, after a ruling on the subject in the Swedish Parliament, it was no longer in Dr. Ehrenpreis's power to prevent the opening of Sweden's doors to the survivors of the concentration camps. And indeed, the Swedish government and people excelled in their hospitality. The government concerned itself with the financial and physical support of the weak and sick survivors, established special camps for them and demonstrated great efforts in rehabilitating them.



Ehrenpreis closed the gates of Sweden to these people.

On the other hand, it refrained from getting involved in their religious matters and handed them over, as seemed proper from its perspective, to the "Chief Rabbi," Dr. Ehrenpreis. Dr. Ehrenpreis threw himself into the task immediately with an almost "Israeli Sabra" feeling for secularizing survivors, as if these were new immigrants arriving in Israel from Yemen or the Atlas Mountains.

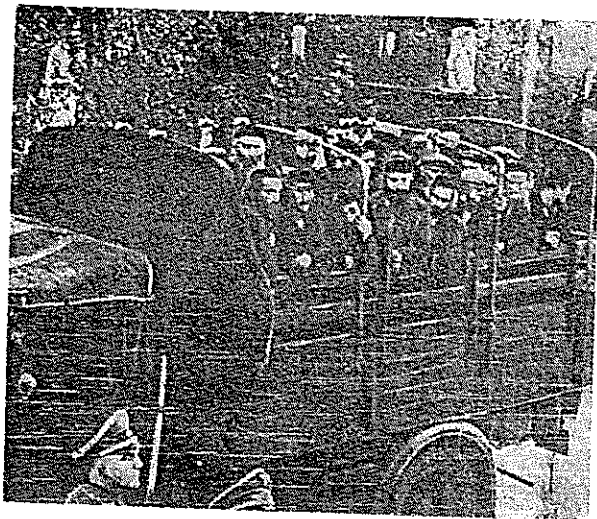
Where reigns an atmosphere of secularism, the missionaries suddenly crop up and swoop down like vultures on the carcass. Rabbi B.Z. Jacobson testifies in his memoirs that matters came to such a point that the missionaries, who went about in the refugee camps unrestrained before the eyes of Dr. Ehrenpreis and his representatives, succeeded in snaring 14 Jewish girls in their nets, persuading them to renounce their faith. This news raised a furor in the midst of Swedish Jewry. The Swedish government (which did not yet have before it the example of a secular "Jewish" government in Eretz Yisroel) forbade the missionaries to set foot in the refugee camps. Then Dr. Ehrenpreis, with renewed vigor, rose like an old, Zionist lion, demanding that the government forbid, hand in hand with the missionaries, entry into the camp to the Orthodox rabbis, Rabbi B.Z. Jacobson and Rabbi Shlomo Wolbe (who is today the dean of Yeshivas Be'er Yaakov).

Again it was proven to what extent the Zionist ideology embraces the arms of the world and how, with amazing single-mindedness, it passes over boundaries and periods of time. Twenty years later, Ima Talmi, representative of Mapam in the Knesset, declared that she opposes any religious preaching — either of the missionaries or (to differentiate a thousand times) of the rabbis. And if someone will try to convince himself or others that these are exclusively the ideologies of the Hebrew Yevsektsia, we might note that again, only recently, in the Knesset, the representative of Mapai, Bar-Rav-Hai (who served as chairman of the Hebrew community in Haifa during the mandate), declared that Agudas Yisroel, which sponsors a separate and independent educational system, has no moral right to demand prohibition of missionary teaching, which is also separate from the general public educational system — as if to say, G-d forbid, that all the factions are equal. In its praise, we should point out, the Swedish government refused to yield to Dr. Ehrenpreis's demand and greatly encouraged the rabbis and other Orthodox individuals who were active in public service to develop broad programs to strengthen the Jewish awareness of the masses of refugees in the camps and to bring them back to a Torah way of life.

In his book, "Pairos Mefezurin," which he published in Stockholm in 1948, Rabbi Jacobson was compelled, for obvious reasons (as a refugee in a foreign country), to only hint at the ruins which Dr. Ehrenpreis and his comrades made of the refugees' souls — particularly amongst the girls, all of whom came from religious homes. He wrote the following:

"The reason it is so difficult for the refugees to maintain in Sweden a life that is faithful to the ways of their fathers is not appropriate for me to say, as it would be beneath my dignity to specify exactly who is causing the damage; but the sensitive will understand. 'Those who know at the time have to be silent'. Only one thing do I wish to emphasize fully: the government has no hand in the hardships. Its intentions were good and it certainly wanted to protect the interests of the Orthodox. Those who caused the destruction came from within, and that is enough to say."

There is a special place of honor set aside for Dr. Ehrenpreis in Zionist history. When Dov Sodden, as befits a lecturer at Bar Ilan University, demands recognition for the rights of Reform worship in Israel



"One cow in Palestine is worth more than all the Jews in Poland": Yitzhak Greenbaum, chairman of the Jewish Agency.

in his essay, "Regarding the Question of Reform in Israel," (published in the Reform periodical, "Prozdor," eighth issue), he brings up with much graciousness the following convincing reason:

"And truthfully it would be the luck of the dreamers of a State of Israel and its builders, like Mordechai Ehrenpreis and Stephen Wise, etc., who have already passed away, that if they would want to live in our State, they could not live according to their faith if the State recognizes only the Orthodox."

The dependence on the two war criminals, Dr. Ehrenpreis and Stephen Wise, in an argument for Reform in our Holy Land is typical and speaks for itself. **Indeed, Reform is fitting for them and they for Reform.**

Regarding the shameful silence of the Pope and the sympathy hidden therein following the Nazi atrocities, there was a playwright by the name of Hochhuth, who tried to arouse (by means of a "Deputy") the world's conscience, although the Pope acted in keeping with the principle that it is a fact that "Esau hates Jacob." But where is the playwright who will open the eyes of our people, and will engrave in its memories, how the priests of Reform and the leaders of the secular front actively prevented the rescue of our doomed brethren, because of nationalistic reasons? The figures of Ehrenpreis and his cohorts still await a Jewish Hochhuth.

Although Ehrenpreis and his comrades succeeded in gaining recognition and status, and were able to climb up the rungs of the social ladder, the truth of the matter remains that they stayed at the periphery of the Jewish people. They were amongst those whom the cloud (of glory) didn't tolerate. They really existed outside of the mainstream of our people. Nevertheless, within the cloud, hundreds of thousands of Jews lived amidst the most trying moral and physical depravity, but still remained pure and holy even in their lifetimes. Thousands of unnamed Jews were crowned with the unique qualities in which our nation has excelled. We will draw upon the example of one individual Jew amongst the crowded cattle cars which transported our brethren to their deaths. Rabbi Weissmandel tells in his book, "Min Hamaitzar" ("From the Depths"), what he witnessed at the train station in Nitra at the time of the deportations to Auschwitz:



The railway station in Nitra

"Rabbi Izik Rosenzweig (may the AlMighty avenge his blood), a great and famous scholar, who was poor and supported himself by raising chickens, stood and entreated his oppressors from the window of the death transport. They mocked him and spat on him, for how could these 'merciful' Christians understand the desire of this 'cruel' Jew, whose wife and small children surrounded him as he pleaded with his oppressors, saying: 'Go to my house and give food and water to the chickens, because they have not eaten or drunk for an entire day.' Reb Izik, of blessed memory, continued thus until he saw his friend, Reb Moshe Yuda Tziltz (may the AlMighty avenge his blood), who at the time was still excluded from the deportation decree, standing at a distance. Reb Izik shouted to him: 'Causing distress to living creatures is prohibited by the Torah. Give water and food to the chickens'."

This one martyr demonstrates to us not only his own uniqueness, but the uniqueness of all of these people — this nation of Israel — the "rebellers against light," "those who walked in the dark," at whom Ehrenpreis and his ilk pointed their barbs and, because of sickly self-hatred, tried to uproot their traditional character and give them the "illumination" of European culture. Reb Izik Rosenzweig, may his memory shield us, and Mordechai Ehrenpreis, whose memory is to be cursed, are the representatives of two worlds, perceptions and outlooks, who struggled over the hegemony in the midst of the nation, in the struggle between holiness and the profane.

Chapter Ten

ONE MAN'S TESTIMONY

Chaim Mordecai Romkowsky, "King of the Lodz Ghetto", was not the only Zionist leader who tried to realize the vision of a Jewish state under his own rule, in the distorted Kafkaesque setting of a large concentration of individuals destined for the furnaces. The district of Upper East Silesia in Western Poland was annexed to the Reich by the Germans. The cities of Bedzin (Bendin), Sosnowiec, K'shonov, Alkosh and dozens of glorious communities were included in the district of Upper East Silesia. In accordance with the organized method of extermination, the first thing the Nazis did in Upper East Silesia, too, was to establish a "council of elders" (Judenrat) and, as in every place, they appointed Zionist activists to head the council. The Nazis found in these "elders" what they had hoped for: loyal and obedient servants who, because of their lust for money and power, led the masses of Jews to their destruction.

Monik (Moses) Merin, one of the Zionist activists in the community of Sosnowiec, was propped up by the Nazis as "emperor" of all the "councils of elders", and he appointed the leaders of these councils in every community. Of course, he named to these shameful positions only his friends in ideology from the Zionist camp. The Satanic plan of the Nazis assured that the personal fate of each Jew — whether for life or death — be exclusively left up to the decisions of the "councils of elders". The Nazis, from time to time, decided upon a general quota for the work of the camps and for extermination, but the individual selection was left up to the "council of elders", with the enforcement of kidnappings and arrests also placed in the hands of the Jewish police (kapos). By this shrewd method, the Nazis were highly successful in

accomplishing mass murder and poisoning the atmosphere of the ghetto through moral degeneration and corruption. Monik Merin, like the other leaders of the councils, sought for themselves justification and concealment of their criminal actions. For this reason, they wished to include the rabbis and prominent men of the Orthodox community in their work. But everywhere they met with absolute and forceful refusal. From the start, the Torah leaders relinquished the idea of saving themselves, as well as any private or communal profit they could have obtained from cooperating with the councils: In the whole of Poland there could not be found an observant Jew whose hands were dirtied by his brother's blood. Reb Yosef Kanel from Bedzin, who at a young age experienced all the stages of the holocaust, speaks as a witness who saw and heard of what happened in the district of Upper East Silesia.

"When tempers in the extermination camps became enflamed as a result of arguments between observant inmates and the secular ones, Kanel posed a penetrating question which immediately did away with the arguments of the secularists: 'Please tell us, who sent you to your extermination — religious Jews or your activist friends from the secular camp?'"

The Rambam (Maimonides), in the basic laws of the Torah, reaches a verdict: "If the heathen said to them: 'Give us one of you, so we may kill him, and if not, we will kill all of you,' let all be killed. They should not deliver to them one Jewish soul." The rabbis of Bedzin whom Monik Merin invited to discuss which Jews should be given to the Nazis for forced labor quoted him the above halacha from the Rambam and prohibited enactment of the selection because of the certainty that deaths will occur when one hands Jews over to such Gentiles. All the pleadings of Merin and his friends were in vain; the rabbis did not budge from their stand. As long as the Germans demanded a quota of 3-4,000 Jews for forced labor, the "council of elders" handed out lists of names. As the first victims, they chose the poor of the city or refugees from other communities. In order to still the murmurings that arose in the city, it was reported that Merin asked the Germans to show the Jews how a selection would be made without the intervention of the council of elders. The Nazis obliged, and one day surrounded a block of three houses, sending all their inhabitants to forced labor, without taking into account age or physical condition.

On erev Rosh Chodesh Elul, 1942, the deportations began from Upper East Silesia. Merin calmed the Jews by telling them that no harm

would befall them and that after a short time they would return to their homes, and that they were only being drafted for work.

One of the prominent men of Bedzin, Reb Bunim, was a direct descendant of Rabbi Simcha Bunim of P'shischa, a chassidic Jew, Torah scholar and Agudah activist. He alerted the Jews of the city, revealing to them that they would be burned in the furnaces and that they should save themselves by not appearing for the deportation when called by the council. Reb Bunim knew that Merin would revenge himself cruelly, especially since he refused to participate in the schemings in the previous two years of the council of elders. Merin's revenge was not long in coming. He betrayed to the Gestapo that Reb Bunim's sons belonged to the underground, and they were soon arrested and sent to Auschwitz. After a short time, Reb Bunim and his wife were also arrested and sent to Auschwitz. He prepared himself for sanctifying the Almighty's Name by putting on his "gartel" (belt reserved for praying), while appealing to his wife that she keep calm in order not to upset their remaining daughters.

As it was everywhere else, in Bedzin, too, the basic difference between the observant individuals and the Zionist leaders and enlightened "intellectuals" of the city was graphically demonstrated. Practically all of the kapo officers were academicians — persons with degrees — who behaved like wild beasts and at times were more cruel than the Nazis. On the other hand, the observant Jews simultaneously increased their acts of kindness and mutual help. When the sisters of the



"Jews, dress up in your holiday clothes and march joyfully": Moldetsky, leader of the Zionist Workers Party in Bedzin.

man presenting this material, Reb Yosef Kanel, were arrested, their father refused to go to the council of elders to request their release, for two reasons that make hearts tremble: First, that it was prohibited to look an evil man in the face, and second, that if they would grant his request, they would then choose two other Jewish girls. And what is it that makes one's own blood more red than that of another?

In the center of the city, the Nazis would round up thousands of Jews for deportation. The S.S. captains then selected for forced labor those who looked young and healthy. Those unable to work were marked for extermination. There were many instances where sons pleaded with their fathers to shave off their beards, in order to appear younger. The fathers, who knew what was in store for themselves, refused to destroy the Divine image on their faces — even at the cost of death by burning. Jewish mothers hesitated to give their babies to Gentiles, fearing that they might assimilate with them and forget from where and whom they originated.

Merin also came to a violent end and, because of his evils, he died as a traitor. Sternbuch's rescue committee (Vaad Hatzalah) in Switzerland obtained, in exchange for very high payments, a few passports from countries in South America, particularly Panama. These passports certified that their bearers were foreign citizens and the Germans had to go along with this and guard these people's lives.

The deportations reached their peak at this time and Merin warned the rescue committee in a letter that its only communications be with him. It was later discovered that in his anger over not being included on the list of foreign citizens, he revealed to the Germans that the citizenship in South America was fraudulent. The Germans acted upon his information and sent all those with passports to Auschwitz. Through the efforts of the rescue committee in Switzerland, the countries of South America demanded that the Germans clarify the fate of their above-mentioned citizens and then release them. The Gestapo was furious with Merin for causing an international scandal and sent him to Auschwitz, six weeks before the final liquidation of the communities of Upper East Silesia.

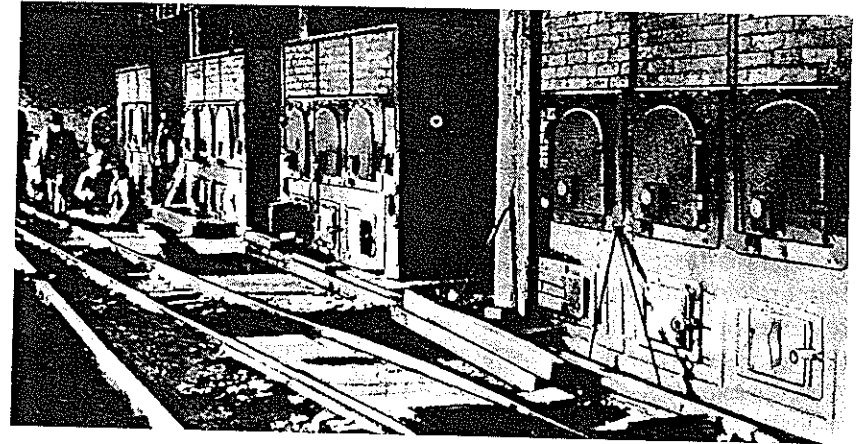
Moldetsky, a leader of the Zionist Workers Party (Poalei Zion), who was appointed head of the council of elders in Bedzin, and who, over the course of years, chose thousands of Jews for forced labor and extermination, succeeded in remaining alive. For the mass deportations, Moldetsky published a decree which was completely fraudulent and

deceiving, in which he said: "Jews, dress up in your holiday clothes and march joyfully to the gathering places mentioned above. No one is to remain at home. Anyone who is missing will be prohibited from staying in the district of Upper East Silesia." The Jews, in their innocence, obeyed him. The result was that people with large families — as well as the elderly — a total of 8,000, were sent to Auschwitz. The babies were pushed into sacks by the Nazis.

Over the years, Merin and Moldetsky tried to prove that only by cooperation and carrying out the orders of the Nazis would they save the Jews of Upper East Silesia. Their good friend, the Nazi, Dreier, was able to boast to the central government in Germany on August 4, 1943: "Since yesterday, August 3, 1943, my district is 'Judenrein' (emptied of Jews). Liquidation of Jewish property is being taken care of by the administrators of the cities of Sosnowiec and Bedzin, whom I have appointed as the heirs of the Jewish property. For the sake of information, I would like to point out that in my district in the year 1939, there were more than 100,000 Jews, including men, women and children. Of them, 20,000 were sent to 'work action' and the remaining 80,000 were deported and exterminated." (From the book by Dr. Pawel Wiederman, "Plowa Bestia", "The Blonde Beast", Munich, 1948). It becomes evident in the final analysis that the annihilation in Upper East Silesia was more complete and efficient than in other places, thanks to Merin and Moldetsky.

After the war, Moldetsky — by merit of Zionist activities — was understandably one of the first to receive an immigration certificate to Palestine. His collaboration in the murder of tens of thousands of Jews did not make him unfit in the eyes of the officials of the Jewish Agency, who were distributing the certificates. He went to Eretz Yisroel where, it has been reported, the revengeful hand of the Jews of Bedzin killed him while he was taking a trip in the mountains.

In order to dispel any doubts as to the intentions of the council of elders, it is appropriate to quote what David Liwer writes in his essay in "Pinkes Bendin" (history of Bedzin), "That Which Shall Not Be Forgotten": "The climax of the activities of the Judenrat were the deportations to Auschwitz. The Judenrat, who knew of the Germans' plans, not only did not disclose them to the public, but with all the means at its disposal it helped the extermination operation. For the first deportation, the Judenrat simply called it the transfer of a number of persons to another place. In order to make it credible, they announced that doc-



*The Judenrat concealed the destination from the masses.
Auschwitz crematoria -- the last stop*

tors and members of the Judenrat would accompany the transport. One thousand persons appeared in response to individual requests and were sent to Auschwitz. Of course, there were no doctors with them, nor any member of the Judenrat, or their relatives.

Just three months went by and again the Judenrat invited all the Jews on a certain date to two meeting places -- but this time not individually. The purpose of the gathering, according to the Judenrat, was to register all the inhabitants. The Judenrat organized dozens of assemblies in which they threatened that a person's absence would mean deportation of his entire family or the entire house in which he lived. The result of appearing, in obedience to the Judenrat, was that 8,000 persons were sent straight to the gas chambers. After the first two mass deportations, all pretensions disappeared and the Judenrat continued with them as a matter of course.

The testimony of Reb Yoséf Kanel on the chapter of our history dealing with the extermination front confirms the general picture, contrasting Jewish war criminals from this side and heavenly sanctifiers of G-d's Name on the other. The ability to distinguish was given only to those who sought to know and differentiate between the sanctity of Torah and the profanity of secularism.

