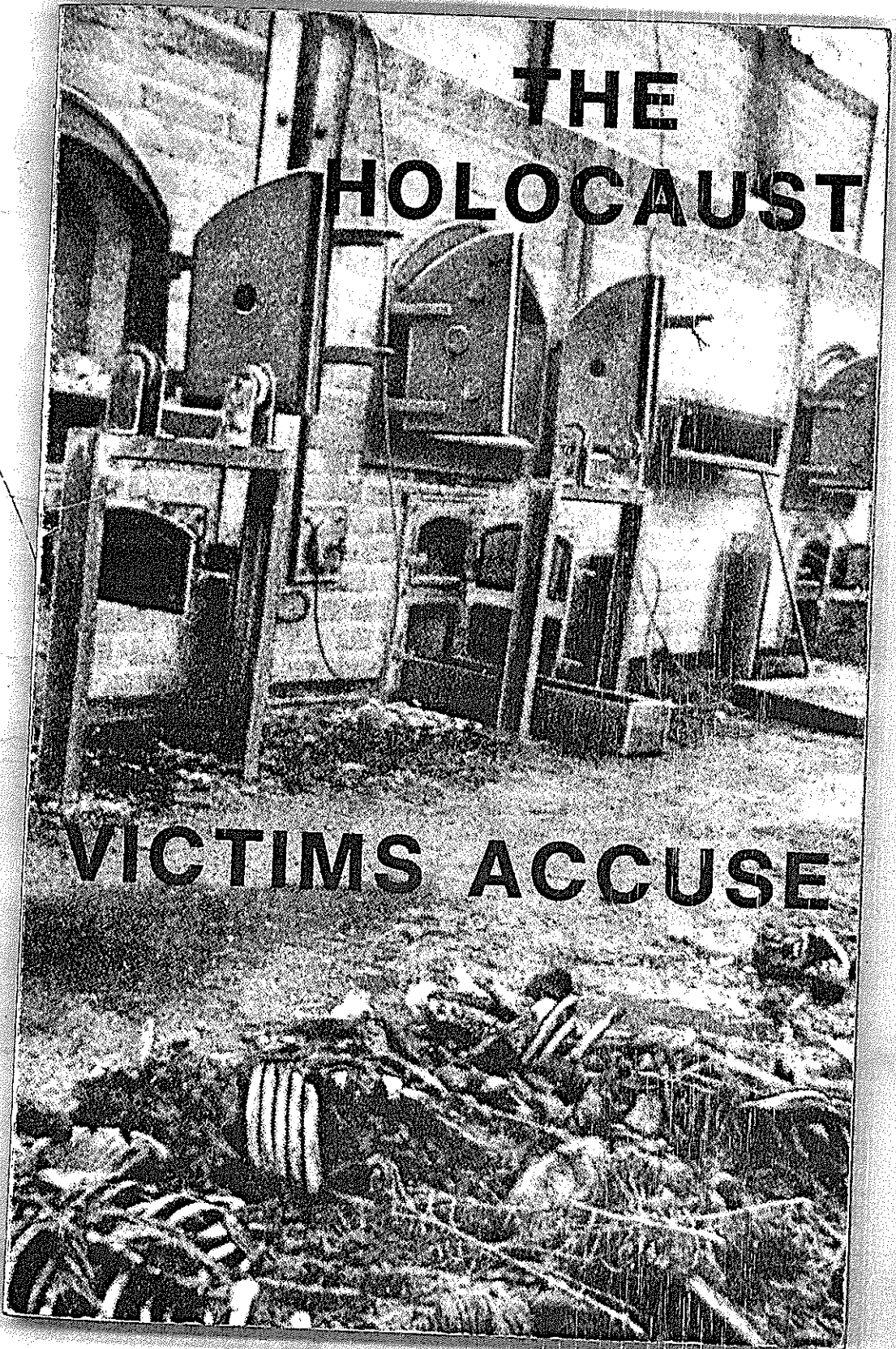


# THE HOLOCAUST

VICTIMS ACCUSE



"Our enemies will sub-  
jugate you" (Vayikra) ---  
"Those enemies will be  
from within" (Chazal).

ב"ה

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

# THE HOLOCAUST VICTIMS ACCUSE

DOCUMENTS AND TESTIMONY ON  
JEWISH WAR CRIMINALS

Part I

BY REBMOSHE SHONFELD ה"ע

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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, "Yaidei 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 Yaidei 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", analogous 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 "Dagleinu" in the years 1961-64 under the heading, "Ani Maashimim -- 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-

dering 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-chah-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 pertrating 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 Elichonon 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 out 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. Bewailing 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