

Org. # TAG# d 12077 N.Y.

The

Jewish

Guardian

703

Issue No. 10

P.O. Box 2143, Brooklyn, New York 11202

Jan. '77 Shevat, 5737

'LET MY PEOPLE GO' -- TO WHERE?

By SHLOMO ISRAEL

In an increasing number of books that are becoming available for mass public consumption, we are made only painfully aware of the actions of Zionist leaders during World War II, who deliberately sabotaged any plan for the rescue of doomed European Jewry that would have resulted in Jews resettling in any place except Eretz Yisroel. Rabbi M.B. Weissmandel, Ben Hecht, and Reb Moshe Shonfeld, to name some of the more popular authors, have outdone each other over the years in documenting, each from his own unique vantage point, how the advocates of a modern day "Jewish state" in the Holy Land put a premium on its political and nationalistic aspirations, at the expense of human lives. It was the great shame of all Jewry that so many of our so-called "prominent" brethren could exhibit this incredible callousness in actually hastening in many cases, fellow Jews to their deaths. With the appearance of each new and shocking manuscript, we resolve anew that we will never again let the fate of innocent Jews become subservient to secular political ideology.

And yet, virtually the same thing is happening right under our very noses, as a worldwide debate is now under way full blast over what to do with those Soviet Jewish emigrants who choose NOT to live under the yoke of the State of Israel, no matter what they had to say in order to get out of Russia.

Until recently, no matter what a Jew's other feelings, there was rare unanimity amongst all of our people that our brethren could not remain behind the Iron Curtain. Living under Communism, they were losing all of their identity as Jews. They were assimilating and intermarrying, after growing up totally ignorant of their Jewish heritage. Thus, they were not only a total loss, in Jewish terms, to themselves, but to the rest of their people as well.

Unfortunately, a large number of Jews, particularly those occupying positions of power and prestige, proceeded to assume

that when a Jew was freed from virtual imprisonment in an Eastern European country, he would automatically be resettled in Israel.

Sadly, most Jews then leaving Russia were more than happy to act upon this assumption and gladly embrace secular Zionism in their naive rush to leave the Communist countries for whatever they misguidedly perceived to be the unblemished paradise of the Holy Land.

But as the years passed and the numbers of these Soviet emigrants increased, things began to change. There were intensifying rumblings from the camps of new immigrants that there were inadequate and restricted employment opportunities for them in Israel. Some who were Sabbath observant in Bukhara were forced to be otherwise in Ashdod. Yehezkel Polarevich, head of the organization of formerly-imprisoned Soviet Jews now residing in Israel, accused longer term residents of the country of being "indifferent" to Soviet Jews, charging that they showed far more enthusiasm for a soccer match than for aiding their newly-arrived brethren. Some Soviet Jews now resettled in Eretz Yisroel have even dared to enunciate the "heresy" that Israel is so bad for so many of their fellow immigrants that today, if restricted to the choice between coming to Israel or remaining in Russia, many of the friends and family whom they left behind would sooner opt for rulership by the Communists than by the Zionists. In Italy, some Russian Jews who had lived briefly in Israel actually sent messages back home to Russia, advising their correspondents to avoid emigration to Israel at all costs. There have even been some Soviet Jewish expatriates who, after their harrowing experiences in Israel, have applied to Russia to take them back!

Despite attempts at censorship in the communist countries, their citizens know what they are missing elsewhere, while realiz-

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"The Equal Rights Amendment"

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50 cents

Printed By
Neturei Karta of U.S.A.
(Guardians of the Holy City)

THE EQUAL RIGHTS AMENDMENT

Editor's Note: In the last issue of the JEWISH GUARDIAN, we explained why we are so concerned with the proposed Equal Rights Amendment to the U.S. Constitution now facing the scrutiny of state legislatures across the country, and why it is important to spend time and thought in defeating it. On many issues, we are quite aware that we often serve in an educational capacity, informing our readers of facts and opinions which no other publication seems to have the courage and the care to present thoroughly, if at all.

A good case in point is an interesting reaction we received to our material on the ERA. We know that many individuals are not aware of its far-reaching ramifications, including those who make our laws in Washington D.C. and in state capitols throughout America. Indeed, even many of them have read the GUARDIAN and learned a great deal from it.

Since our last issue, we have been apprised that a copy of that GUARDIAN reached the eyes of Scott Cohen, administrative assistant to Senator Charles H. Percy (R.-Ill.). Cohen, quite likely a Jew, himself, apparently learned plenty from our presentation of the true Jewish point of view of the ERA and was quite surprised. Now if an individual wants to discuss a point in Jewish law in great detail, the proper path would be to seek out the counsel of an Orthodox rabbi, versed in our Holy Torah and its proper application. Unfortunately, that is not what a number of Jews, growing up in America, are taught to consider. Replacing the rabbi in their consciousness as the symbol of Judaism is the Jewish periodical, often sponsored by Federations who are explicitly secular and anti-Torah.

Thus Cohen brought the issue NOT to any one of a number of Orthodox rabbis he could easily find in and around Chicago, but rather to the Sentinel, that city's so-called "Jewish" weekly, whose editor, J.I. Fishbein, is not, according to the evidence presented by his writings on many issues, a Shomer Shabbos.

In his editorial column in the November 25 issue of the Sentinel, Fishbein wrote a piece called, "Not True," in which he quoted our material and answered it with half-truths, distortions and just plain ignorance of the facts.

This world-renowned "posek" dismissed Cohen's surprise at learning a bit about Torah viewpoints by proclaiming that, "here is an excellent example of how blind adherence to dogma is alienating our youth and driving Judaism into the ground...As far as the Torah is concerned, it has always been subjected to human interpretation...To say that the Almighty, in His infinite wisdom, inten-

ded women to be second class citizens profanes Him and everything that Judaism stands for...Whether ERA becomes the law or not, will not prevent the steady march of women toward full equality. It has to come. No distorted mis-interpretation of the Torah is going to stop it."

Well, we have news for Editor Fishbein: To begin with, it is his type of Judaism which has been driving away our young people. The biggest of the non-Orthodox houses of worship are million-dollar structures, but are virtually empty. It is our Torah-true synagogues which have been attracting young people in the thousands. A young person, it has been said, can see through fraud and deception quicker than anyone else and it is not hard for him or her to perceive the watered-down Judaism being advocated by the likes of Fishbein.

Furthermore, when the Torah is "subjected to human interpretation," that means that differing points of view WITHIN THE LAW can and are considered. For example, a chassidic rebbe and a Lithuanian rosh yeshiva may have different approaches, but neither would dream of suggesting that we BREAK or IGNORE the law. Maybe Fishbein feels that his "extensive" Torah learning and interpretation should be considered on an equal par with our rabbis.

As for attributing to the Almighty the intention to consider women as second-class citizens, it certainly does "profane Him and everything that Judaism stands for." Just because we oppose ERA on Torah grounds does not, automatically mean that the Torah classifies women in an inferior way. Quite the contrary! A woman who is mistress of a Torah-true household knows that she is treated with dignity and respect, both by her family and by Judaism. (see issue #9)

Finally comes the clincher: Fishbein sloughs off all of these arguments as "misinterpretations of the Torah" and, in his rush to push HIS viewpoint on us, makes it pretty clear that his first concern is that HIS interpretation of what is to be the fate of American women shall take place, irrespective of Jewish law.

Fortunately, there are a number of far more clear-thinking, less arrogant individuals in this country than Fishbein, and it would be instructive, for Fishbein, Cohen, Percy, and everyone else in America to study carefully what they are saying -- and why:

During the debate over the ERA by the General Assembly of Virginia, the Virginia Federation of Women's clubs resolved that it "believes that the best interests of women will not be served by the ratification of the Equal Rights Amend-

ment and urges the General Assembly to ratify the Amendment."

One of the primary concerns of men, American citizens, male and female, about the ultimate consequences of the passage of this infamous proposal would be not only the possibility, but actually the REQUIREMENT that women serve on so-called "sex-neutral" basis in the military with men.

In support of this, we quote the official U.S. House Judiciary Committee Report to Congress (No. 92-359), which state that, "not only would women, including mothers, be subject to the draft, but the military would be compelled to place them in combat units alongside of the men."

Our perverted society, which refuses to recognize that there ARE inherent physical and biological differences between men and women, even spawns those allegedly responsible individuals who openly and blatantly brag about their foolish attempts to legislate out of existence the laws of nature. The principle ERA sponsor in the U.S. Senate, Birch Bayh (D.-Ind.), admitted that, "if there is a draft, it is fair to say that women who meet whatever physical and mental standard we set will be subject to it."

But there is more! Professor Thomas Emerson, in an article in the Yale Law Journal of April, 1971, spells out in detail how the ERA will affect women vis-a-vis their military obligations. The following is excerpted from that manuscript:

"As now formulated, the Amendment permits no exceptions for the military. Neither the right to privacy nor any unique physical characteristic justifies different treatment of the sexes with respect to voluntary or involuntary service...A woman will register for the draft at the age of 18, as a man does now...As between brutalizing our young men and brutalizing our young women, there is little to choose...Women will be subject to the draft...Women will serve in all kinds of units and they will eligible for combat duty."

While discussing the future of the draft in an article in the New York Times Op-Ed page of Sunday, December 12, 1976, General William C. Westmoreland, Army Chief of Staff (ret.), predicted that, "some future President will have to call for young men -- and perhaps women, too -- to be selected for service through the draft, possibly sooner than many suppose." The General's expertise is in the military, not politics, so he could speak with greater assurance about our country's military obligations than about the possibility of passage of the ERA. But he is sophisticated enough about Selective Service Law to know that should ERA pass, women would be drafted right there

along with the men.

And some shouldn't naively believe that compulsory military duty is only problematic and will be at best, an unfortunate by-product of everything else espoused by ERA. During the formulation of the proposed amendment in the U.S. House of Representatives, Congressman Wiggins suggested adding a provision that, "this article shall not impair the validity of any law of the United States which exempts a person from compulsory military service or any other law of the United States or of any State which reasonably promotes the health and safety of the people." Had the Wiggins Modification remained, it would have been difficult to find anything openly wrong with the rest of the proposed amendment. But the women's libbers and their comrades lobbied intensely enough to delete the Wiggins' attachment, thus

clearly demonstrating their intention to force women into the army, whether they liked it or not. We, for one, do NOT like it and will do whatever we can to prevent it from happening by working diligently for the DEFEAT of the whole nonsensical and evil ERA.

Fishbein lightly dismisses all of this by noting that, "it should be obvious that none of the 34 state legislatures which have already passed the Equal Rights Amendment to the Constitution are concerned with drafting women into the army or outlawing separate public bathrooms for men and women. Its purpose is to simply establish by law what intelligent people already accept in fact -- namely, that human beings are equal regardless of their sex." In light of the ambush of the Wiggins Modification, we see things differently than Fishbein. It is conceivable, but not likely, that none of the legislators

took into account a society full of coeducational bathrooms and military services. But it is "obvious," to use Fishbein's own adjective, that the U.S. Congress DID take this into consideration and consciously endorsed its occurrence.

But regardless of anybody's intentions, the clear facts are that this, and much more, is what WILL HAPPEN if ERA is allowed to become law. As Jews, we may not legislate for the rest of society, but we are always concerned about OUR people. If one Jew serves in a mixed army, that is one too many and is contrary to Torah law, no matter what individuals like Fishbein say.

In the next issue of the GUARDIAN, we shall present some more shocking facts about what American life will be like under the ERA -- that we fervently pray will never come to pass.

One of the most eloquent spokesman for the Torah view of morality and the role of women within Judaism was the late Reb Uriel Zimmer, ztl, who published a book entitled, "The Jewish Adolescent." We shall serialize his entire book on this vital matter.

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Life is not always as we want it to be. The path of life is rarely paved with roses only, the thorns are quite numerous. Whether out of necessity for bread or the need for some more dispensable commodity, it often becomes necessary for the teenage girl -- or, for that purpose, the married woman, to look for some lucrative occupation. Opportunity, availability, individual ability, preference, local conditions etc. are all decisive factors in this respect, and, as far as this goes, one cannot, of course, make any general suggestions. All that can be done here is to try to establish a certain set of principles which should be a sort of guide on the basis of which the existing possibilities and circumstances should be examined.

For once, the predominant trend in the more observant quarters seems to be in the right direction, inasmuch as it places the main emphasis in vocational training on teaching. This profession, so to speak, stands with both feet within the task of Jewish womanhood, particularly in our generation. The commandment of "love thy neighbor as thyself", of course, applies to men and women equally. This commandment encompasses also the mutual responsibility of each Jew for his fellow-Jew. We have explained earlier that the girls' school particularly is - in our days - the substitute for what parents and environment used to give. Incidentally, as our Sages tell us, the commandment of teaching Torah is originally and primarily the father's duty. It was only Rabbi Joshua ben Gamla, realizing that, for various reasons, parents were no longer able to teach their children efficiently, who introduced a schooling system; thus even the Torah school-education for boys is originally an effort to substitute for what the parents could no longer fully give. Now, just as it is a human and Jewish duty to help care for the children of one's neighbor who, for whatever reason is unable to do so himself, feed them when they are hungry, dry their tears when they cry and their mother is not around etc., in the same manner it is a duty to give them the spiritual guidance which their parents cannot or can insufficiently give them, be it for lack of time or for any other reason - in other words: teach them the letter and spirit of Torah. As explained in an earlier chapter, this constitutes, particularly in our own generation, the task of all tasks.

Thinking of a career, therefore, the first and foremost priority certainly belongs to the career of teaching Torah and Mitzvoth to Jewish children.

PURITY OF THE MEANS AND PURITY OF THE GOAL

The profession of teaching Torah to Jewish children is a sacred mission. Sacred are the pure, innocent brains, hearts and souls of the little Jewish children, and sacred is the subject with which the teacher should fill these little brains, hearts and souls. Such sacred mission can be fulfilled only if approached with the due amount of awe.

Rabbi Hiya, our Sages tell us (Baba Metzia 85b), said about himself: I cause the Torah not to be forgotten among Jews, by doing the following: I sow flax, plait it into slings and catch deers, with whose meat I feed orphans, and of the skins I make (parchment) scrolls on which I write the five Books of Moses. Then I go into a town, teach five children the five books of Moses and six children the six sections of the Mishna, and I say unto them: until I come back, teach each other Chumash and Mishna. Thus, I cause that the Torah be never forgotten among Jews. This is what Rabbi Yehuda, the Prince said: "How great are the deeds of Hiya".

As pointed out by the "Maharsho" and other commentators, the greatness of Rabbi Hiya's deed lies in the fact that the entire preparation to his teaching of Torah was done in holiness, from its very roots on, so that even the flax for the slings to catch the deer was sown specially with the sacred purpose of Torah in mind.

Our language is too poor, our senses are too weak to apprehend the greatness and sanctity of the Tannaim. In particular, the greatness and holiness of Rabbi Hiya is repeatedly emphasized. Can we imagine what it must have meant to a simple Jewish child in some town in the Holy Land (for it is about those children of the people that our Sages speak in the above quotation) that this great and holy Rabbi Hiya specially comes to

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IN THY TRUTH: Spotlight on the "Jewish Press"

by Jacob Kohn

A series of articles devoted to analyzing how well America's self-proclaimed Anglo-Jewish Torah weekly "newspaper" lives up to its masthead slogan, "Teach Me Thy Way, O L-rd, So That I May Walk

(Part 4)

IN THY TRUTH"

When the previous Lubavitcher Rebbe, the saintly Rabbi Joseph Yitzchok Schneerson, zichru l'bracha, first came to America in the early 1940's, he raised the following question -- albeit rhetorical:

(Paraphrased) Why are people so concerned as to what they put into their 'kettle' and not so concerned with what they put into their kepple (heads)?

The Rebbe's remarks were made in light of the quality of Jewish life which then prevailed in the United States. Yes, there were food stores and butcher shops aplenty which openly claimed to be kosher. But it was apparent that, while many people did in fact observe the laws of kashrus, the vast majority was sorely lacking in other mitzvos.

(The reason for this lowly state of affairs can be rightfully attributed to the propaganda machines grinding out the ISM's of the day: Zionism...Bundism...Communism...The Yiddish press was in its heyday. The evils perpetrated by the media succeeded in robbing the spirit of so many Jews.)

Today, there are many among Klal Yisroel who have deluded themselves into thinking that they have, in large measure, attained this 'madreigah', or level. Many of them, in fact, hold prominent positions as educators in the Yeshiva world, while others serve as administrators of world-wide Orthodox movements and service organizations.

But hardly a week goes by without any one of these groups, which includes a goodly number of sacred yeshivos, buying their way into the pages of the Jewish Press in order to advertise some event or function.

It is difficult to grasp that these organizations and institutions wish to share "equal billing" with the lifeless scrawlings of a Menachem Begin, or the hysteria emanating from the pen of Meir Kahane, enticing our youth to acts of violence.

It is ever so hard to imagine that these Orthodox groups would sanction placing their names alongside advertisements which brazenly pander the hard

core pornography of Madison Avenue. A case in point is a recent ad headlined with "A Trip to Las Vegas." The advertisement's main thrust, however, was focused on a bare shouldered chorus girl bedecked with feathers and frills. Another recent case is Lubavitch advertising Yud Tes Kislev farbrengen, with the "Rebbe's" picture, exactly opposite, face to face, with the above mentioned pornography.

Or consider the following matter: Besides being the primary advertisers, these same organizations are, in essence, the newsmakers of the Jewish Press. For each week, they dutifully submit their press releases to the Jewish Press for publication.

Here again it is incomprehensible that these so-called Torah groups would permit themselves "equal time" with the hard-sell flesh peddlers. For example, a recent issue of the Jewish Press ran a story pertaining to the death of a rabbi. Opposite this obituary, Sid Klass and his cronies had the gall to position an airline advertisement stating, "What's Nu in the Caribbean?"

Here, too, the ad's focal point gave prominence to "pritzus", this time featuring a scantily clad, brown-skinned woman.

Sid Klass -- as evidenced by his "fish wrapper" -- is clearly devoid of any sense of decency. To eulogize the passing of a Torah scholar, juxtaposed by flagrantly graphic pritzus, is an outrage without precedent.

The magnitude of such indecencies is further laid bare by still another illustration which we feel has long gone unnoticed. Almost without fail, Citizen Klass has managed to lure each week one brand of cigaret or another to promote their filth in the JP. The fact that "The Surgeon General Has Determined That Cigarette Smoking Is Dangerous To Your Health" has made no impression on Sid's consciousness regarding the welfare of his Jewish brothers. What's more, these cigaret advertisers are the most offensive in terms of their visibility; for the most part they seem to show a strong preference

for erotica, i.e. women in bathing suits or nestling tenderly with some male counterpart.

It should be pointed out -- and regarded as no mere footnote -- that vulgarity of one kind or another is not only displayed within the pages of the JP but has become part and parcel of the behavior of JP staff members. The Jewish Guardian has learned from reliable sources that the coarsest possible language is loudly voiced by the woman who runs the advertising department. "Four-letter words pour forth from her lips faster than a speeding bullet," reports our source. This "woman," sheil and all, is the one with whom Orthodox groups must deal directly, oftentimes having to coddle this foul-mouthed person in order to have their announcements given the utmost attention.

Another eye-witness account is perhaps the most shocking of all. And that is the fact that the Tower of Babel which Sid Klass has erected, the very building which houses all of the JP's operations, does not have a mezzuzah attached to the main entrance Repeat: NO MEZZUZAH!

That which our Holy Torah has commanded us -- to affix mezzuzos to all our doorposts -- so as to safeguard Yiddin from "external forces," has been neglected beyond compare.

Is it any wonder, then, in light of this serious transgression, that Evil has come to roost in the Jewish Press!

All of which should not come as a surprise, especially in light of the many Jewish Pressniks themselves who are not Shomer Mitzvos. When we'd like to ask, directing our question to the JP's managing editor and a number of the editorial forgerers, was the last time you put on tefillin?

In Devorim, chapter 25, verse 15, it is written: "Therefore shall thy camp be holy; that He see no nakedness of anything in thee, and turn away from thee."

This Biblical command is

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PORTIONS OF A HUMAN BEING



picture of a man whose entire torso was cut up and sewn back together in order to provide more experimental corpses for Israel's "civilized" method of "advanced" medical research.

We debated long and hard over whether or not to also publish that man's picture, but we finally concluded that, to try to remain within the bounds of good

taste, we would forego it at this time in deference to our readers' sensibilities.

However, would it take the printing of such a picture to get **you** to fight more vigilantly than ever to stop this daily desecration at Hadassah (and other hospitals) in the Holy Land?

We hope not!

Why are we, of all people, publishing this photo of organs torn out from a human being? Why would we deal with something as "disgusting" as this and why, certainly, would we present it to our readers? Are you offended by looking at this picture? Well, you should be! and if this is the only way it takes for us to gnaw at the very gut of **your** own body, we are willing to risk the criticism that is sure to go along with it.

The reason we are disturbing you in this way is because it is quite likely that you, even our faithful reader, have not done all **you** might have to make sure that a picture like this could never have come into being in the first place.

For the record, it was taken near Hadassah Hospital in Eretz Yisroel, following one of that facility's countless and infamous forced autopsies. The photo is that of the burial of some of the internal organs of a 20-year-old young woman named Shoshana Sofer, who was cunningly sliced up by Hadassah pathologists in spite of the myriads of precautions the dying girl's grieving family had taken to prevent just such an occurrence.

Actually, we have in our files an even more horrifying and stomach-turning

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His townlet, selects him, the little boy, and sits down to learn "Chumash" with him? Could there be a greater and more everlasting influence than that? Let us translate this into terms of our own day, let us think of one of the greatest Torah-Sages of our generation doing this with a child of our own-day - and we will understand at least a little of what such an experience must have meant to each of these children. Yet, even the great Rabbi Hiya does not regard that as sufficient. Counted and accounted for as every instant of his great life certainly was, he takes all the trouble of personally sowing the flax, plaining the slings, catching the deer -- not forgetting to feed the meat to orphans -- so that no particle of the preparations should be devoted to any other but a sacred purpose, etc. Thus even Rabbi Hiya carefully sees to it that every single step of the preparation is made in absolute purity and holiness. Only thus can he be sure that the Torah will not be forgotten, that it will live on, through these children, into eternity.

How much more devotion is required of us, children of a poor, beat generation, when approaching this sacred task of transmitting the eternal sanctity of Torah! Coming back to our more specific topic, therefore, special care must be taken that the vocational training for the teaching profession be given only in and by such institutions where no other supremacy than that of the Torah is recognized, and by Torah we mean, of course, its undiluted, unadulterated form, not any of those inventions, such as Torah plus X, Torah minus X, attribute plus Torah, "modern Orthodoxy" or under whatever name they might go. Only a teacher who has been taught to believe and believes in the absolute, supremacy of Torah, in the absolute, eternal binding power and jurisdiction of an unexpurgated "Shulchan Aruch" without ifs and buts is worthy of teaching Torah to Jewish children.

In past generations, it is true, it was not, as a rule, customary to send girls to formal schools of any type, except - in some countries - to the very lowest, elementary grades of the "Cheder" where they used to learn to read and "daven". There was no need for a formal education (incidentally, specially talented boys and boys of more well-to-do parents, too, very frequently did not attend the public "cheder", but were given individual or small-group private tuition), since the actual knowledge was amply conveyed through the mother or other women; the books considered as "women's books" - mostly in "ivri-taitch" (Yiddish), such as "Tzeno-ur'eno", the Yiddish editions of "Menoras Hamo'or", "Chovas Halevovos", (the Hebrew edition of which, incidentally, is also a translation, since the originals are written in Arabic), "Pele Yoetz" etc., were written by the greatest Sages of our people, and contain an inexhaustible treasure of Jewish knowledge and wisdom. The spirit which is the fertile ground on which such knowledge could grow, was supplied by the home and environment.

Things have greatly changed since those good old days. We shall try in another chapter to say a little more about those changes, how they came about and in what they resulted. Suffice it to say here that, more often than not, the present-day home is a very far cry from what the home was three generations ago. Even if the parents of today's teenagers are as strictly observant as were their greatgrandparents, yet the objective conditions are such, that - with very few exceptions, the home is no more the "castle" it used to be. Parents, as a rule, are too busy to devote the same amount of time and attention to their children, but, what is more - the *environment* of the "shtetl" of three generations ago does not exist any more any place in the world. This may be one of the reasons why practically all Torah-true groups all over the

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LET MY PEOPLE GO

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ing the extent of the totalitarianism under which they live. Certainly many of them have come to feel that if they should succeed in getting out, they have earned by their years of living under persecution the right to choose their new homeland -- a land in which they can be assured of encountering no more obstacles toward their desire to live as Jews. They already have lifetime experiences with an anti-religious state trying to secularize them away from the faith of their forefathers. They are quite aware that their purpose in leaving Russia was not to take up residence in a country with an amazingly similar philosophy. They know where they want to go and where they do not want to go and, in recent months, in as much as 60% of the cases, their choice of destination is NOT Israel. Imagine their disbelief when, as they finally succeed in leaving the country of great dictatorship, they find fellow Jews trying to dictate to them where they HAVE to live!

Poor innocent souls, truly believing that one can immediately identify a Jew by his compassion. They truly thought that their brethren were working incessantly day and night to rescue them from Eastern Europe for purely humanitarian reasons. How shocked they were when they received a "bill", so to speak, for services rendered: "It was us, the Israeli government, which applied financial and political pressure to get you out. Now you must live where we say!"

But Jewish Agency insistence on directing all Soviet Jewish emigration to Israel does not stop with strong words and tough talk. Should these methods fail, as they seem to be in ever spiralling numbers, the Zionists are fully prepared to use every method of coercion to achieve their ends. One serious proposal is that each Soviet Jew sign a written oath that he will move only to Israel if he is aided in his efforts in getting out of Russia. Should he balk at this, Israel leaders will forget that he is a Jew and leave him to fend for himself under that police state which

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world, are encouraging and devoting efforts to creating a network of formal school-education for girls. There may be differences of opinion as to the curriculum and what it should - or may - include. There certainly are quite noticeable differences between the curricula of, say, Beth Yaacov of Baltimore, "Benos Yerusholayim" of Jerusalem, "Beth Rivka" of Montreal, Beth Ruchel" (Satmar) of Williamsburg, the "Yesodei Hatorah Girls' School" of Stoke Newington, London etc. Yet all those school systems - and the authorities backing them - unanimously admit that there is a necessity in our day of maintaining formal schools for the education of Jewish girls.

The schools of this type existing in our day, as far as they wholeheartedly belong to Torah-Jewry, are making an honest effort to convey to their students not only a thorough knowledge of the relevant parts of the Torah, but also the spirit and Weltanschauung that must go with it, plus a technical training for transmitting such knowledge and spirit to others. The successful results yielded by these institutions throughout the years of their existence certainly rank foremost among the few bright spots in our dark era. Without going beyond our topic, it may be said, however, that, with all due credit to their achievements, the practical training towards a Torah-true life (such as, for instance, the knowledge of how to open and "kosher" a chicken etc) should be given more attention, even if this has to be done at the expense of some of the theoretical studies. A Jewish mother and woman in training (even with an outlook of eventually becoming a teacher), is not the same as a sort of "female Yeshiva-bochur". This simple truth is sometimes forgotten or neglected.

All in all, however, at least a minimum amount of attendance

embodies the philosophies of Marx, Lenin and Stalin.

The real problem now being faced by Israeli leaders is that even should a desperate Soviet Jew sign such a statement, he is not forced to honor it once he lands in a neutral city, such as Vienna. Though many Soviet Jews are still travelling to Israel from the Austrian capital, even more are now heading elsewhere, and so far Zionist officials have found no way to stop them. What is more, the ratio of what Jewish Agency executives are now referring to as "drop-outs" is constantly increasing, thus demonstrating to the world that modern-day Israel is NOT a haven for an ever-growing proportion of our people.

Panic-stricken officials of the Israeli government have, in turn, resolved to go to any conceivable lengths to force recalcitrant Jews to live under their rule. Incredible as it may sound, though Israel has no diplomatic relations with Russia, the Jerusalem government tried to arrange a direct air link to Moscow, thinking that they would thus insure the arrival of all Soviet emigrants within their borders. How curious it appears, as Israeli leaders, in effect, try to enlist Moscow's help in promoting modern Zionism! To achieve their ends, they will seemingly enter into a covenant with the Devil himself! As Divine Providence so ordered it, the air link was not established, because it was Russia that would have nothing to do with the Israelis! We know exactly how the Russians feel -- we don't want anything to do with them either.

But it seems that the Zionists are determined to extend their domination over world Jewry, regardless of how they have to achieve it. There has been growing talk about cutting off any and all financial aid to those Jewish emigrants who refuse to come to Israel, leading to a charge by several Soviet Jews already there that this will only prove that Israel is not a democracy. But that doesn't stop the good Knesset ministers, even though their detailed threats seem to be backfiring: For the more they coerce, the more Israel gets the reputation amongst potential immigrants

at those seminaries should provide the theoretical training necessary for the true career of a Jewish woman. Life, however, as we have repeatedly mentioned, does not consist of theory and spirit alone. The Torah, as our Sages say, has not been given to the ministering angels, detached from physical life, but to humans whose souls dwell in earthly bodies. Coming back to our topic, being a Jewish woman, wife and mother is indeed a very lofty task, but one that must be performed *on earth* and within physical life - a life during which one has to eat, sleep, wear clothes etc. Woman, it is true, is called "the home" (Yoma 2), but a home is not only a spiritual affair. In order to render the home into that ideal of snug comfort and safety, into that sanctuary that "the tents of Jacob" represent, there is no way around the domestic chores. Every girl wishes to appear "presentable", well-groomed etc. As we have explained in an earlier chapter, this desire is so strong that it sometimes incites Jewish girls to do so even at the expense of their "tznius", against the letter and spirit of the law and, more often than not, against her own better self. Yet, more often than not, these very same girls all of a sudden become so detached from worldly affairs, so highly floating in the upper spheres, when it comes to matters like cooking, baking, sewing, housekeeping, etc. These chores, prosaic and unromantic as they may sound, play a far more important role in later life than many a teenager thinks. Far too little attention is devoted to them in our present-day "civilization", and in this respect even the most strictly observant are no exception.

Summing up, therefore, we arrive at the following conclusions. The true career is becoming a Jewish wife and mother, which is a fulltime and a lifetime job. The years of girlhood, particularly the teens, should be a preparation towards that career. Such preparation consists of theoretical training acquiring an ample knowledge of the Torah, and of practical training, consisting of actual training in the age-old feminine, domestic chores.

is a place to be avoided at all costs.

Let us stop, for a moment, to examine what reasons the Israeli government gives for its urgency in ensnaring every Jew for life under its domination:

First there is the old canard about Russia only letting Jews out under the "family reunification" plan. The Zionists maintain that all of these relatives, are in Israel, and that if a Jew were to go elsewhere than Israel, it would expose the whole excuse for bringing Soviet Jews out as a sham and thus prevent future generations of Russian Jews from being released. Who do they think they're kidding? The Kremlin is quite aware of what is going on, but she goes along with the fiction for HER convenience, totally irrelevant to the pratings and and meanderings of the Knesset and its Cabinet. Why, Russia quite consciously permitted a Christian dissident, married to a Moslem, to state that he was going to his relatives in Israel on his visa application, prior to his departure for the Netherlands! It was just that he was a trouble-maker whom Russia decided it was in her best interests to release and it happened to fit in well with her other operations that he be classified as a relative of somebody in Israel. The Kremlin leaders are quite capable of turning on and shutting off the emigration flow at will, and whether or not those who leave wind up in America, Canada, Australia -- or Israel -- makes not the slightest difference to her.

Then there is the argument which says that every Jew released by Russia is morally obligated to come to Israel, because he has taken a place in the exit quota which somebody else could have used to come to the Holy Land. The difficulty in this whole reasoning is the implied assumption that it is somehow inherently wrong or even evil not to live in Israel. To a Zionist, Israel is not the most important thing -- it is the ONLY thing and it is EVERYTHING. To a Zionist, a Jew not living in Israel is as good as dead to him, so should he live in deathly fear of his life, limbs or sanity elsewhere, that is OK. To a Zionist, humanitarianism means nothing if it is not linked to the greater glory of the secular, national state. If this was the healthy logic of a Bismarck, we could understand. But in talking about Jews and Judaism, we would never recognize it if they didn't persist in this most annoying habit of equating Zionism with Judaism.

As for the aforementioned argument that Israel is footing the bill for emigration arrangements, that doesn't seem to be so accurate either. Much of the money for supporting such worldwide Jewish refugee organizations as the Joint Distribution Committee and the Hebrew Immigrant Aid Society comes from American Jews. In fact, they even get \$13 million from the U.S. government!

But still, all of this does not answer the ultimate question: Why does Israel so desperately want the Soviet Jews? The unabashed truth is that Zionists put the welfare and future survival of their secular, national state first -- even at the direct expense of human lives. Like the building of the Tower of Babel, where a lost brick was a greater tragedy than a human death, the Zionist builders of the state will offer any number of human sacrifices in order to keep their "project" going. They did it during World War II and they are doing it again. If only as cannon fodder, they need a constant supply of new persons at the disposal of the state. Things have been getting harder, lately, recruiting Jews from the West for what they refer to as "aliyah" and a report in the New York Times as far back as 18 months ago documented how one out of every five Israelis are leaving their country in utter disgust.

Nowhere have they ever had such a magnificent opportunity to procure Jews wholesale as with the expatriated individuals from Soviet domination. Here they have an unparalleled chance to import a steady stream of factory workers, kibbutz laborers -- and soldiers -- to grease their efficient political entity. Who cares about human preferences -- and dignity? Who cares about Torah and the real meaning of what it is to be Jewish? They have a national state to run!

And in order to get the human toilers for such a state, the Zionists will go to any length. They will call upon every political and economic means to guarantee that they can get their hands on this valuable pool of human cogs in the master plan. They will pressure such organizations as JOINT not to help any wayward Jew who dares obstruct their grand designs to make each and every Soviet Jewish emigrant subservient to the purposes of the State of Israel. Thus we note that, ironically, the JOINT once actually helped starving Russians, but she will not help any resident of Israel, however temporary, who wants to pack his bags and move elsewhere. In an interview with the Rome representative of the JOINT, a Soviet Jew unhappy with Israel learned the hard way that the organization **will not classify any Jew with an Israeli passport as a refugee -- even if he totally renounces the automatic Israeli citizenship conferred on him upon entering the boundaries of the state.**

Not that it is so financially feasible for a Jew to leave Israel anyway. The government would rather that we not remind everyone, but THERE IS A HEAD TAX levied upon leaving Israel, as assuredly as there is one upon leaving Russia. But the communists get criticized for it, while Jews around the world consider it kosher if Israel does it. The effect, however, is the same: A high price in dollars, as well as harassment, is exacted if a Jew wants to leave, whether it be Israel, communist Russia -- or Nazi Germany. That is another reason why more Soviet Jews are wisening up and not getting involved with Israel in the first place. They literally can't afford to make a mistake!

In its desperation to retain control over every Jew it can, the Jewish Agency also puts pressure on leaders of Western governments to ignore new Jewish immigrants who come to them seeking refuge. The **Brener and Sokol cases in the United States, for example, demonstrate how America's Naturalization and Immigration Service has been enlisted not to accept with refugee status anyone who has already been granted Israeli citizenship -- whether he wants it or not!** Even the Chicago Jewish Sentinel, usually a staunch Zionist publication, feels constrained to editorially criticize Leon Dulzin, Jewish Agency treasurer, for calling for a cut-off of financial aid to "drop-outs," which the Sentinel interprets as a case in which "Jews would now become our own oppressors. For the first time in 50 years, the gates of America are open to Jews: they (the Zionists) now propose to close them." Summing up, the Sentinel accuses Israeli officials of "playing G-d" with the lives of Soviet Jews.

Fortunately, the Austrians, at least, have not knuckled under to intense pressure from Jerusalem. When asked about what they might do to force or even influence Soviet Jews passing through Vienna, Austrian authorities firmly declared that they support freedom of choice of destination for all individuals and that they would not interfere in any way. How some of our own Jews can learn the meaning of respect for human rights from the Gentiles!

Another stroke of good fortune, at least until now, is that even HIAS hasn't acquiesced completely in the diabolical drive to force every Jewish immigrant to go to Israel. Not that it hasn't been under pressure, but even some sources in Israel, itself, of all places, urge the Society to hold fast and not cut-off aid to dissidents from the party line. Politics, it has been said, makes strange bedfellows, but it is particularly surprising to see even such a Zionistic newspaper as "Haaretz" warn that if Jewish organizations should stop helping Soviet Jews, many of the immigrants will turn to non-Jewish groups.

An even more pleasant surprise on this issue has been the large number of groups and individuals who feel that the Israeli government is clearly wrong for trying to pressure Soviet Jews into resettling in Eretz Yisroel. A well-known American Zionist, Moshe Decter, has criticized the attempt to cut off aid to "drop-outs" as "stonyhearted and un-Jewish." He also is quick to point out that close to 250,000 Israelis, most of whom do NOT hail from

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IN THY TRUTH

(continued from page 4)

spearheading a recently launched campaign by a group calling itself "Concerned Parents and Torah Educators." On a poster which they have begun to distribute it reads, in addition to the verse above, as follows:

"Shomer Shabbos stores in Boro Park are peddling Playboy Magazine, Penthouse -- and worse.

Shall we tolerate the demoralization of our young people???

Boycott all stores that sell smut."

Naturally, we strongly recommend that the name of the Jewish Press be added to the list of smut. It is high time that the thousands of people who each week bring the Jewish Press into their homes, consider for just a moment the impact that the numerous cited Torah violations will have on Jewish youth! The time has come for them to understand that they, en masse, have become a dangerous Silent Majority.

And it is high time that those Roshei Yeshivos and leaders of the many Orthodox organizations, who pour thousands of precious dollars into the coffers of Sid's "Id", to demand that the

publisher exercise -- as indicated on the JP rate card -- "the right to reject advertising copy that it considers offensive to its readership."

How much longer will Orthodox leadership allow Sid Klass to print such heresies -- simply because he has stated on his editorial page that "The views and opinions expressed by our columnists do not necessarily reflect the editor's point of view."

Sid Klass must be brought to his senses, for the untold harm he continues to cause by publishing such trash. There can be no alternative but to: **BOYCOTT THE JEWISH PRESS!**

LET MY PEOPLE GO

(continued from page 7)

Russia, have already left the country in disgust, preferring the truly free and democratic atmosphere of the United States. Compared to that group of a quarter of a million, the approximately 10,000 Russian Jews who opt for a destination other than Israel each year are only a drop in the bucket. Decter suggests that the Israelis leave the Russian Jews alone and spend their time and energy improving their country so as to satisfy those like the 250,000 who have departed for greener pastures.

The drain of Jews from Israel has become so critical that government leaders have appointed an eight man panel, consisting of four Israelis and four American Zionists, to study the problem and decide whether to go through with the proposal to abrogate assistance to any Russian Jew headed West instead of East. Here too, Soviet Jews already in Israel have criticized government action -- and with good cause. Grisha Feigin, head of the association of Soviet immigrants in Israel, decries any plan which subjects the fate of Russian Jews to the dictates of others, rather than permitting them to decide their own destinies. Feigin assails the Zionist executives on the panel, both Israelis and American, as individuals "for most of whom the issue of Soviet Jewry is at best a hobby and at worst a business".

In the Israeli press, amongst recent Soviet immigrants and even from the so-called "man on the street" in Israel, there is sharp criticism of the government for putting Zionism ahead of humanitarianism. Amongst American Jews, the feeling is even more widespread, as the issues of Zionism and the rescue of Soviet Jews have finally come apart after their long years of being intertwined.

Within the Orthodox camp, support for traditional Jewish humanitarianism is yet more keenly felt. No one can accuse the

Union of Orthodox Jewish Congregations of America of being doctrinaire anti-Zionists, but at its recent convention it passed a resolution calling upon Israel to end its pressure campaign against Soviet Jews. A similar statement came forth from the Agudas Israel of America at its recent convention, while the executive board of the Rabbinical Alliance of America (Igud HaRabbonim) also issued a declaration to that effect.

We cite the unanimous support of these groups, not because we need any outside endorsement to convince us to advocate what is right -- indeed, we have become only too painfully familiar with the Divine admonition to "not follow after the multitude to do evil" -- but rather, to demonstrate that the rest of the Torah world is finally also beginning to see the light and is joining us in condemning what we always knew to be wrong.

Even if some blind Israeli dogmatists refuse to see the similarity of their action to that of their spiritual predecessors during the time of the Nazis or, worse yet, if they don't care, we DO see this and we DO care. The land of Israel is holy and Jewish settlement there should certainly not profane the land by being accomplished through blackmail and coercion.

For years, the popular Neturei Karta slogan, appearing on buttons worn by G-d-fearing and Torah observant Jews throughout the world, "I am a Jew, not a Zionist," was viewed as extreme by those for whom the concept of settling a modern state of Israel colored and distorted their senses. Through the debate over whether to give humanitarian assistance to those Soviet refugees who are Jews but who are not Zionists, the advocates of nationalism and secularism have shown their colors so clearly that even many of their friends and supporters consider them to be wrong. Zionism has been proven anew to disregard not only Torah law and traditions, but also to ignore basic fundamentals of morality and humanity, as it loudly and obviously demonstrates that it does not, after all, have anything to do with that which we know as Judaism.