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יִהְיֶה רַגְלֵךְ וְאֵלֶיךָ עֵבֹר

RATHER THAN TRANSGRESS

Once again we are confronted with one of the most grave and cruel edicts pressed down upon the Jewish people. That state, which calls itself by the name of "Israel", is still, to this day, the only country in the world which practices the forced military conscription of women. It has once again begun a systematic campaign of coercion to force religious girls into the army in direct negation of the Torah, which rabbinical sages around the world have unanimously declared to be an instance of "yehoreg veal yaavor" -- requiring that a girl must let herself be killed, rather than transgress.

When the Zionists proclaimed their state in 1948, they immediately set out to draft women into the army. At that time, Rabbi Yosef Zvi Dushinsky, ztl, two months before his death, handed down his last rabbinical ruling that a girl should rather let herself be killed than transgress this clear-cut example of immorality.

Thereafter, the Chazon Ish, Rabbi Avraham Yeshiyohu Karelitz, ztl, with all Torah leaders, such as the Tchebiner Rav, Rabbi Dov Berish Widenfeld, ztl, amongst many others, came out with an identical ruling, to the effect that military service for

women falls under the same category as "yehoreg veal yaavor".

Many evil decrees have been foisted upon the Jewish population of the Holy Land by the Zionists, but none evoked such a spontaneous outcry from our leaders, and no other one was decreed to fall within this classification.

All of this serves to emphasize the grave responsibility felt by these leaders when they had to declare that female military service was to be classified as "yehoreg veal yaavor". Not delving into the impact for men of the Zionist army, with all of its ramifications, which certainly affect women at least equally as much, our leaders nevertheless issued this call of "yehoreg veal yaavor" for the women. This was not only over concern for women's draft, but also in conjunction with any and all duties, even of a civilian nature -- of any form -- and even if it was voluntary, according to a ruling handed down by the Steipler Rav, Rabbi Yaakov Yisroel Kanievsky, shlita.

For young women, whom all of their lives had come within the jurisdiction of their parents, being forced to come under the authority of military commanders (or anyone else besides their parents), especially in the midst of an atmosphere of the worst lewdness and immorality, the proposed compulsory army service was indeed a fate worse than death.

In the early 1950s, it was only after the mass demonstrations on the streets of New York that made the Zionists exempt religious girls from their decree. It was not the Agudas Israel Party in the Holy Land, contrary to the belief of many, that the

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ISRAELI LOBBYIST I.L. KENEN: THE BIG LIE

One of the tactics used by the Nazis during World War II was something which came to be known as the "Big Lie". The way this technique worked was that if you said something loud and long enough, most persons will begin to believe it, regardless of the fact that there is no substantiation whatsoever for the particular piece of propaganda that was being passed off.

Nobody has ever been able to top or even equal Nazi Propaganda Minister Joseph Goebbels in the use of the Big Lie, but it seems to us that, writing in the Zionist "Near East Report", I.L. Kenen has come about as close as anyone to the expertise of Goebbels.

Our discovery of this "hidden talent" possessed by Kenen came about after we read some material he authored (or shall we say, "fabricated") in the January 12, 1977 edition of his one-sided tool of the Israeli Government.

Kenen referred to our well-documented advertisement in the January 4 issue of the Washington Star

which we showed that American Zionists opposed admission of Jewish refugees into this country during World War II.

Criticizing us with every propaganda trick at his command, Kenen charitably referred to our spotlighting of historical fact as "nonsense" and a "malicious attack". In response to us, Kenen brings his most "objective" testimony, HIS OWN, recalling for us how he personally helped Stephen Wise draft his statement to the House Committee on Foreign Affairs during the hearings considering the establishment of the War Refugee Board.

Our presentation in the Washington Star carefully cited far more trustworthy sources that reported Wise's opposition to the WRB, but Kenen doesn't want anyone to believe it.

We also maintained that President Franklin Roosevelt was opposed by Zionists when he planned to admit 150,000 displaced persons and that the British had agreed to do likewise in 1945.

But Kenen says that it couldn't possibly be true because HE "never heard of any such offer by our Government" -- as if the President, the Congress and the Courts must inform the mighty Kenen prior to saying anything.

We also brought to everyone's recollection the fact that the Zionists denounced Congressman William Stratton's legislation to grant entry into the United States of 400,000 displaced persons in 1947.

Of course Kenen doesn't want anyone to believe that, either, so he swears up and down that the leaders of the Zionist-dominated American Jewish Conference testified in support of the Stratton bill.

Now we have a sad, but insightful explanation as to why the Zionists committed the shocking crimes that they did during and immediately after the holocaust: It is a cornerstone of Zionist philosophy and policy that a Jew who goes anywhere but into their "state" might as well be dead, Heaven forbid.

Throughout the war, European Zionists, as well as Americans, blocked the rescue of their fellow Jews when it appeared that their lives could be saved by escaping to a place other than Palestine. The actions of such inhuman creatures as Yitzchak Greenbaum, Sali Mayer, Mordechai Ehrenpreis, Chaim Weizmann, David Ben Gurion, Henry Montor and Moshe Sharett have been painstakingly documented in such books as Ben Hecht's "Perfidy", Rabbi Michael Ber Weissmandel's "Min HaMaitzar" and, most recently, Reb Moshe Shonfeld's "The Holocaust Victims Accuse".

We know how hard it is for the Zionists to face the truth: For years they banned "Perfidy" in their "state" on account of how devastatingly it told the truth.

Well, we believe that the truth hurts only when it should. In answer to Kenen's scurrilous war on historical fact, we shall present here, for the edification of Kenen and any of his readers gullible enough to give him credence, a series of documented items that show us exactly who is really

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The following is a translation of an essay from Reb Elchonon on Zionism and Zionists, written years prior to World War Two.

אומר אני

מעשי למלך

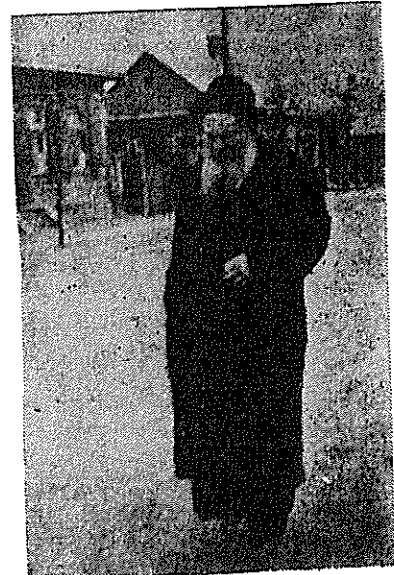
נדפס במוקד קובץ הערות על מס' יבמות

ווילנא שנת תרצ"ו

Rav Elchonon

Wasserman

וצוק"ל הי"ד



It is necessary to understand what were the considerations that prompted Amalek to start a war with Yisroel. It was at a time that Yisroel was proceeding on its way, and had no intention of attacking her. Hence, Amalek had no need to defend itself. Nor can we say that Amalek wished to extend its territorial boundaries, for all this took place in the desert. Indeed, Yisroel did not even linger in any one place, but was continuously travelling. This presents us with an enigma.

It is explained however, by the verse, "it is a war against HaShem on the part of Amalek" -- namely, that Amalek went to fight against HaShem. If the Amalekites could have built ladders to reach the heavens, they would have done so. Since they couldn't, they went to fight against the people of Yisroel, who are the servants of HaShem, and who were on their way to accept the yoke of the Heavenly Kingdom. Consequently, the Amalekites' purpose was not to derive any benefit for themselves, but rather to offend HaShem and to insult the honor of Heaven as much as they could.

We see, too, that the "seven nations" were singled out for punishment somewhat less severe than Amalek, although they committed every kind of abomination, for they did it to gratify their desires and NOT AS A FORM OF PROVOCATION.

Our Sages, of blessed memory, have transmitted to us the elucidation of the narratives of the Torah.

The acts of the fathers bear significance for the

children." Accordingly, the incident with the Amalekites is significant in relation to their descendants. We learn from it that **anyone whose conduct is intentionally spiteful must be from the seed of Amalek.** In this vein, I heard from the holy Chofetz Chaim, of blessed memory, the following words, concerning the Yevseks, "it is clear to me that **these** are the descendants of Amalek".

The Vilna Gaon of blessed memory, is quoted in the sefer, "Even Shleima," in the chapter, "Pangs of Moshiach," as follows: "The great admixture of false converts (the Erev Rav) have a strong attachment to Yisroel and Yisroel learns from their ways, as it is written, 'They were mixed with the nations and learned from their ways -- these are the affluent ones rejoicing with arrogance'. The only way to detach them from Yisroel is through the hardships of the Golus. There are five types of Erev Rav among Yisroel, and the ones who sow the seeds of dissension are the worst of all, and are called Amalekites. The Moshiach cannot come until they are wiped off the earth. **The leaders of Yisroel in the Golus are these Amalekites.** About them it is written, '**Her enemies became the leaders**'. All the brazen-faced and wicked ones are the reincarnation of the Erev Rav and the descendants of Cain, etc: This is hinted to in these verses: 'He put the maid-servants and their children first'; this refers to the Erev Rav

continued

Rav Wasserman

who have become the leaders of the nation. 'And Leah and her children behind'; these are the good, but uneducated, people who yield to these leaders. 'And Rochel and Yosef were last'; these are the Torah scholars who are the most humiliated, etc. The Erev Rav are worse than idol worshippers, for the children of Yisroel are drawn after them, when they see them enjoying success. And this is the cause for the lengthiness of the Golus!"

In our days, when the coming of Moshiach is imminent, anyone who reflects upon the events taking place, sees the fulfillment of all that the Torah has forewarned. The athiests are the leaders of the generation. They do not permit the Torah scholars to raise their heads, except those who flatter them and lick their boots. They wage war with the Torah openly and with a brazen hand. If they would be united in their efforts, we would not be able to stand before them. The kindness of HaShem, however, has not forsaken us, and He has thrown them into confusion, causing them to fight with one another. Nevertheless, in order to fight against the Torah, even Moab and Midian make peace with each other.

Behold! The Torah has testified that the war HaShem has with Amalek is in every generation, until Moshiach comes. In the earlier generations, when Torah was supreme among the Jewish people, the descendants of Amalek were found among the nations of the world. But since the time we threw off the yoke of the Torah from ourselves, the seed of Amalek has swarmed our ranks, and spiteful heretics have increased among us. An example of this are the Yevseks, who are found not only in Russia, but throughout the entire Jewish diaspora as well. They are found from one end of the globe to the other — even in the Holy Land. The "Hellenistic" elements in the Holy Land are these very same Yevseks. There is no difference between them at all, except that these write in Yiddish, and those write and prattle in Hebrew — "Modern Hebrew". Concerning both, however, the Holy One, Blessed Be He, has sworn that His name and His throne will not be complete until they are eradicated from the world!

So great is the lack of understanding in our days that a large portion of our people support these Amalekites financially. They do not understand the word of G-d: "When the wicked grow like grass and those who sin blossom, it is in order to destroy them

forever." Woe to those who support and flatter the wicked. Thus, concerning the Holy Land, it is as clear as the sun that the land will vomit out the wicked, for it is the palace of the King, and it will not sustain sinners and certainly not spiteful heretics.

My intention is not to curse in any manner, however, since these matters are written in the Torah. Come what may, they shall be fulfilled.

One should not err in these matters, however, to say that all those who are drawn after these heretics are from the seed of Amalek. It is forbidden to entertain such thoughts. For the above words are said only concerning their leaders, teachers, guides, writers and preachers — those are from the seed of Amalek — the ones who stand at the head of their hosts to fight against the Holy One, Blessed Be He. The masses of Jews who are attracted by them only follow them like cattle that follow their leader.

What must we do in such a fearful situation — one that we have never experienced since we became a nation? Should we despair and sit with folded arms until Heaven shows mercy towards us? Heaven forbid that such a thought should even come to mind! The Gaon, Reb Chaim Volozhin, ztl, quotes the last words of the Mishnah at the end of Sota, "and as for us, we have no one to rely on except our Father in Heaven." That Mishnah is informing us of the curses which will take place in the days just before the coming of Moshiach. Said the Gaon, these last words of the Mishnah are also a curse, and it is more terrible than all the curses before it. For the righteous people who will live in those days will give up hope, and they will weaken their efforts to fight HaShem's battle. This is an egregious error, for the Torah calls out, "give strength to G-d"! It is incumbent upon us to search and to find, within the Torah, the means and ways by which to conduct this battle.

RATHER THAN TRANSGRESS (continued from page 1)

Agudah, under Yitzchak Meir Levin and company, was responsible for the change. They were in the coalition government together with all the atheists when the military draft became law, and they didn't leave. The Agudas Israel Party only left the coalition when Premier David Ben Gurion threw it out, and certainly did not go away on its own.

It was not the persuasiveness of the rabbis in the Holy Land that got the Zionists to stop conscripting religious girls at that time. It was not the visit to Ben Gurion by the Chazon Ish, nor the personal appearances of Rabbi Isser Zalman Meltzer, ztl, and Rabbi Meir Karelitz, ztl, in the Zionist Knesset, for they were hounded down by the Zionists in the Knesset and cursed. It was neither the demonstration of 30,000 persons in Jerusalem with

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NEWS IN BRIEF

The Agudah Elections

We've been telling the Agudah for a long time but it refuses to listen: Any form of dealings or involvement with the Zionists and their "state" is wrong.

But the Agudah has ignored the dire warnings of even some of its own leading rabbis and has taken the easy path of political compromise in order to be thrown a few crumbs.

The pursuit of political gain in such an atmosphere is a satanic quest to begin with and, far from ever becoming kosher, can only lead to more trouble. After awhile, the achievement of political power and recognition becomes, **in and of itself**, a "desirable" goal to be attained at all costs.

Thus we see the disgraceful spectre of two of Agudah's "leading lights" in the Holy Land, Menachem Porush and Shlomo Lorencz, fighting like barbarians over positions of power within the party and for the right to represent it in the Zionist Knesset.

They not only develop these lustful desires within themselves, but also a needless hatred for each other -- all over something which is not proper to have in the first place. Compounding the felony, they commit acts which can

plainly be called theft and fraud, in pursuit of votes, and then add even further insult to injury by taking their fight to the public print for all the world to see and to mock at the chilul HaShem they are creating.

It was once said that you can only believe a politician when he is calling his opponent a liar. In the case of the Porush-Lorencz fight, no truer word was ever uttered.

We have testimony from persons who witnessed Porush, on election day, using his vast millions (obtained in, shall we say, "oblique" ways, on his meager Knesset salary) to virtually hire out the entire Jerusalem taxi cab system to ferry only "his" supporters to the polls.

Lorencz, too, another millionaire from his days as a simple MK, was charged with not always being on the up and up. Of course, as Porush won and Lorencz lost, the latter's charges were repeated more often and attracted more notice.

Now we realize that the economy is bad in Israel, but things couldn't be so rough that two such rich men have to fight so intensely for one job. Lorencz was so upset when he lost, that rather than remember that as an allegedly ob-

servant Jew, he is required to take his complaints to a Bais Din, he chose to make the Mizrahi rabbinic his judges and the world's newspapers his jury.

It was supposed to be the Agudah which should have been reminding us by its behavior as to what it says in the Torah about Jews not being a nation like all other nations. Yet, we see Porush smiling for a Jerusalem Post photographer in the same pose at the ballot box as one might find Valery Giscard d'Estaing or Jimmy Carter.

And in another article in the Post, not exactly known for its pro-Torah stand, the headline screams out to us for all to see, " 'Porush bought votes,' Lorencz charges".

Is this what it is all about? Let the Torah cause be damned, as long as Lorencz or Porush can become powerful? We have come to expect these kind of tactics from the Mizrahi -- but from the Agudah: the "United Torah Front"?

Koheles said it best: "Everything is vanity and there is nothing new under the sun." As long as ANYONE follows the falsehood that is Zionism, they will fall into the trap of lust and greed and power-madness.

Hadassah Hospital Revisited

The continuous performance of forced autopsies in Israel today has received considerably less attention than it used to for several reasons:

First of all, autopsies no longer stand alone or at the head of the myriads of outrages perpetrated on Torah Judaism by the atheistic leaders of the Israeli government. Since the problem of forced autopsies first made the headlines more than a decade ago, we have had to contend with controversies over "who is a Jew", a chief rabbi declaring "mamzerim" to be kosher, legalized abortions and the drafting of young women (even religious ones) into the integrated Israeli army, amongst other Zionist inroads into

the Judaism of our forefathers. It is indeed hard to concentrate all of our energies on helping the dead when the painful cries of the living pierce our eardrums and shake our sensibilities to their very core.

Second, we have already expended a very great effort on opposing autopsies, including the fairly successful "How long, Hadassah?" telephone campaign of five years ago. Those who desire to deliberately destroy Torah, Heaven forbid, are quite aware that they can usually count on wearing us down by attrition in a war of nerves, and that after awhile we will get tired or bored in fighting these travesties of Judaism and humanity.

Third, and most important of all, the anti-autopsy campaigns HAVE begun to bear fruit, as we receive regular reports that the rate of forced autopsies in Hadassah Hospital and elsewhere is much lower than it used to be. The sweet smell of success has made us lethargic and we no longer seem to have the drive to make that extra effort to see that this odious practice is eliminated altogether.

But whatever the excuses, it is our OBLIGATION not to rest as long as one unauthorized autopsy is performed under Jewish auspices anywhere! Ten or 20 or 30 percent less autopsies is a start, but it is not

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RATHER THAN TRANSGRESS

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the participation of the late Gerer Rebbe, ztl, and Belzer Rebbe, ztl, for the very day they held their protest, the Zionist Knesset passed the law mandating the drafting of women. It was only the demonstrations in the United States and the publicity on the front page of the New York Times and other leading secular dailies that pressured the Zionists into exempting religious girls.

Writing in a front page story in the March 6, 1977 edition of the Los Angeles Times, correspondent Dial Torgerson quoted the Israeli government comptroller as saying that 60 per cent of the applications for exemption used to be approved, but that now it was down to only 19 per cent (20 months of military service is compulsory for women, at age 18).

Torgerson cited the well known Shoshana Markovitz case (see the text of the final judgment against her on page 13 of this issue), in which a 21 year old religious girl, the only child of sick and aged parents, was given a six month jail sentence for refusing to serve in the military and then hiding out from the authorities for a year. According to the correspondent, she doesn't know how she was traced unless someone turned her in, and she then spent 22 days in a women's military jail awaiting trial for evading the draft.

Not only was she sentenced to six months in prison, but she was ordered to serve six more if she still refused to go into the army.

"But instead of sending me to prison, they ordered me to report to any army camp in two days," Miss Markovitz said. "I guess they thought I would go to the army instead of a cell. I came home. I won't hide any more. If they want me, they can come get me and put me in jail. I'll sit the two years in jail rather than go into the army."

Since Shoshana Markovitz was sentenced, three more religious teenagers, who were hiding out from government authorities, have been charged with desertion and tried and sentenced in absentia, after Israeli officials threatened that the Markovitz case is only an example of what will happen to other religious women who also oppose conscription. Hundreds of such girls have gone into hiding, with Rabbi Moshe Feinstein shlita, declaring that the government's tactics were the "methods of the inquisition" (see text of a letter written on this subject by Rabbi Feinstein on page 13).

Corroboration of the worst fears of the religious community as to what happens to girls once they enter the Israeli army has come from a recently published book, "A History of the Israeli Army", by Zeev Schiff, which describes women's army activities in a chapter called "Sex and Social Life".

Written by the Israeli military correspondent of "Haaretz", who publicly thanked for their help such high present and former military officials as Yitzchak Rabin, Chaim Bar Lev, David Elazar, Ariel Sharon and Chaim Herzog, the book notes:

Entering the Army at eighteen, for most young women, means their first experience away from home and their introduction to As is true for men, Army life serves as a rite of

passage for the women. It is widely believed that most women come of age sexually at some time during their military service. Strict separation of the sexes is the rule during training, but permanent postings bring many of the women into daily and close contact with men. At headquarters units there is much socializing, encouraged by regular army officers. Frequent parties are held and the easy-going familiarity promotes an eroticism that is distinctly Jewish.

A soldier who becomes pregnant, even by her fiancé, is immediately release from the IDF. A special clause in the Army regulations permits discharge of a pregnant soldier within twenty-four hours. Generally speaking, the Army does not make use of this clause arbitrarily. The authorities are cautious about abandoning such a young woman for fear that her family will disown her. The commander will often contact the pregnant soldier's parents, and if a rift develops between parents and daughter, they will seek a place for her outside the IDF.

Although procedures exist for assistance after the fact, the Army vigorously rejects proposals that birth control pills be given to women who ask for them. "We do not engage in preventive medicine of this kind," the commander of CHEN says. "We do, however, provide sex education. Army doctors lecture the women and everyone is entitled to turn to a civilian doctor; a list of names is available in every unit and can be consulted without the knowledge of her comrades and her commanders."

In an article in the February 26 edition of the Washington Star on the forced drafting of observant teenage girls, religious editor William F. Willoughby quotes an Orthodox rabbi who complained that the situation in the Holy Land "has reached a new low when innocent girls are being jailed by Israeli military leaders for listening to their rabbis, who have unanimously declared that female service in the military is a clear act of promiscuity, and that rather than yield to it, a girl must let herself be killed".

Yet, despite all this, the Agudah politicians, operating out of their Manhattan headquarters at 5 Beekman Street, go out of their way to stress not the girls who have been drafted, but rather those who have been exempted! In their eagerness to rationalize a way to say something good about the Israeli government, they have seriously weakened any possibility of their helping get Israeli officials to rescind their policy of drafting religious girls.

Rather than emphasizing what some mistakenly believe to be positive things about the anti-Torah Zionist government, each and every observant Jew should be out picketing and demonstrating, writing letters, speaking to influential persons and, most important of all, convincing everyone to stop supporting the United Jewish Appeal, Israel Bonds, the Jewish National Fund, and all other Zionist organizations whose dollars go primarily for perpetuating what's going on in the Holy Land, and supporting the government in its desecration of the fundamentals of Torah law.

As if all of this isn't enough, such events in Israel as female
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FIGHT INTENSIFIES OVER EQUAL RIGHTS AMENDMENT

BY SHLOMO ISRAEL

Opponents of the proposed Equal Rights Amendment to the U.S. Constitution have been intensifying their campaigns to defeat it within the 15 states where it has not been ratified. The amendment must be blocked in at least 13 of those states for 24 more months in order to keep it from becoming law.

There is also expected to be an intense legal battle over the validity of rescission, which has occurred in a number of states and may pass in several more, including New York, New Jersey and Connecticut.

The latest victories won by opponents of the ERA was the defeat of a ratification attempt in North Carolina, despite heavy pressure put on state legislators by President and Mrs. Carter, as well as similar setbacks in Missouri and Oklahoma.

The new First Family was dealt an even stronger slap in the face when the North Carolina State Senate subsequently voted to table reconsideration of the measure for at least two more years, leaving only three weeks before the ratification deadline (March 22, 1979) for both houses of the North Carolina legislature to pass it — considered to be a virtually impossible feat.

According to the amending process of the Constitution, both houses of Congress and three-quarters of the states must ratify any proposed amendment within seven years to enable it to be integrated into the 188-year-old document which serves as the basic law of the United States.

Of the 50 states, 38 must ratify a proposed amendment for it to take effect, and 35 have already passed the so-called "equal rights" provision. Those states where it has NOT passed are Virginia, Florida, Illinois, North Carolina, Oklahoma, Nevada, Missouri, South Carolina, Arizona, Louisiana, Georgia, Alabama, Arkansas, Mississippi and Utah.

All Torah-observant groups have come out against the ERA, on the grounds that it will open up a Pandora's box of changes in the law that will seriously and materially affect the daily routines of all American Jews, forcing them to act in direct contradiction to their obligation to follow a Torah way of life.

Of major concern to Jews, deeply disturbed about the spectre of integrated bathrooms in public facilities, is that all Torah standards of modesty in dress and deportment (especially in regard to intimacy with the opposite sex) will be catastrophically eroded.

One of the most persistent arguments put forth by supporters of ERA is that it will give women more rights and more "equality" in many areas in which they were heretofore allegedly treated as second-class citizens. But evidence to the contrary, documenting that there are already numerous laws on the books (without resorting to the difficulties that would ensue should ERA be ratified) protecting women's rights, seems to effectively counteract the arguments of the ERA advocates.

Leading ERA supporters unabashedly talk about assuring that all distinctions based on sex will disappear. There are strong indications, however, that this wholesale overhauling of legal codes will also include elimination of protective labor laws, as well as those dealing with rape, obscenity, widows' insurance, pension benefits, alimony and child support.

Each of these laws are based totally on women's unique role and status in our society, and if this position were to be eroded, such laws would be declared unconstitutional as discriminating against men.

From a Jewish point of view, where it is believed that a woman's primary role is to raise children and take care of the house, this type of ruling discourages such responsibility to familial duties and encourages women to work, if only in order to guarantee their own financial security.

For a long time, ERA supporters denied that it was their intention to deliberately create integrated situations that most persons, including women, would consider detrimental. They even denied that such circumstances would be created by ERA at all.

Now, however, they have become more forthright in declaring that it is, in fact, their intention to have women involved in every area previously dominated by men.

A recent New York Times article, written by a woman, notes that women's groups are deliberately aiming to lift the exemption from jury duty for mothers of small children, on the grounds that such provision discriminates against female participation in the criminal justice system.

The same article reports that ERA advocates have actively been demanding that if a military draft were to be resumed, women should be called. This backs up another article in the Times, printed two weeks earlier, which quoted Congresswoman Yvonne Braithwaite Burke (D.-Calif.) as insisting that women should be subject to compulsory military service if it were to be reinstated.

One of America's leading black politicians, the liberal Mrs. Burke, who gained a nationwide audience and reputation with her televised seconding speech of Jimmy Carter at the Democratic National Convention, told a televised interview that, "if we get down to drafting, I don't see any reason for a distinction between men and women."

A leading researcher and writer on the effects likely to be felt by the ERA noted in an article in the National Observer that, "most American men do not mistreat, degrade or disrespect women, nor do they believe in the deceptive ideology of the feminists. But characteristically, men will go along with almost anything they believe women want, simply out of their habit of trying to accommodate the ladies in every possible way. I think it is time American men woke up and made it clear that they realize that women in this country are the most advantaged group in the world, and that radical feminism is against the best interests of women, men and children".

The author of this statement, a woman, has also noted that most of today's feminist ideas are not new. They were tried in Soviet Russia in the 1920's and '30s with disastrous results: "widespread abandonment of wives and children, sexual exploitation of women, and the rise of violent gangs of youths who roamed the streets. The chaos resulting from the experiment forced the Soviets to abandon these ideas".

However, there are even some individuals and organizations, maintaining that they speak in the name of Judaism, who support the ERA. It is nothing new for such groups as the American Jewish Committee, the B'nai B'rith, et al, to oppose the cause of Torah in a loud and clear way. Who can forget their endorsement of murder, plain and simple, through supporting legalized abortion, but opposing the establishment of the War Refugee Board during World War II to save Jewish lives? The

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Equal Rights Amendment

American Jewish Congress, which has distinguished itself by opposing the yeshivos in secular courts in their drive for aid to religious education, writes that, "we believe that legal distinctions between men and women can be justified only where they are reasonably related to functional differences among individuals". The AJC has not, however, defined "functional differences", nor has it explained why it is trying to eliminate sex-related differences related to basic biological functions, such as producing life.

The Torah-led drive to prevent ratification of the ERA is now being waged on two fronts.

First, and foremost, is the campaign to defeat ERA in those 15 states that have so far not passed it. As noted above, ERA is virtually dead in North Carolina, and with Virginia and Missouri having also just rebuffed attempts at passage this year, it is not likely to come up there again soon, if at all.

Florida, which has a large Jewish population, is also expected to vote on it this year, after previous attempts at passage narrowly failed. Illinois, which defeated ERA five times, and which also has a large Jewish community, is considered doubtful for

passage in the near future, but this prognosis is open to modification.

The second area where the lines of battle have been drawn involves rescission. There is still a good possibility that the validity of rescission will be upheld, thus making it necessary to get an even greater number of reluctant states to ratify ERA for it to become law, which is generally seen as extremely unlikely.

But another consideration in achieving rescission in several states is to show those states that have not ratified the ERA that it is best not to do so. Rescission will tell the wavering legislatures that their sister states realized that they made a mistake in passing it in the first place and that they deeply regret this action, as well as advising others, in a position to block ERA, to join in the effort to do just that.

The possibility of rescission in such-heavily Jewishly populated states as New York and New Jersey is considered good, especially in light of how the residents of both areas recently defeated proposed state ERAs in public referenda.

Torah leaders and other Americans concerned with the detrimental effects an equal rights amendment will have on our society have issued a call for all persons opposed to it to devote time, energy and all resources at their command to assure its defeat and (in states like New York) rescission.

Local Politicians Who Support ERA

In the fight to win rescission of ERA in New York State, we are most dismayed that the strongest supporters of ERA are legislators who represent some of the most religious neighborhoods in the Greater Metropolitan area. When the rescission vote comes, these individuals will continue to back ERA unless we make it perfectly and vociferously clear to them that their stand on this vital issue goes strongly contrary to our interests.

The legislators who have voted contrary to our interests include the following:

BORO PARK

Assemblyman Leonard Silverman
Assemblyman Joseph Ferris
State Senator Albert Lewis

CANARSIE

Assemblyman Stanley Fink

FAR ROCKAWAY

Assemblywoman Gerdi E. Lipschutz
State Senator Karen Burstein

FOREST HILLS

Assemblyman Alan G. Hevesi
Assemblyman Ralph Goldstein
State Senator Emanuel Gold

LOWER EAST SIDE-WILLIAMSBURG

State Senator Carol Bellamy

SPRING VALLEY

State Senator Linda Winikow

WASHINGTON HEIGHTS

Assemblyman Edward Lehner
State Senator Franz Leichter

WEST BRONX

Assemblyman George Friedman

WEST SIDE (Manhattan)

State Senator Manfred Ohrenstein (Senate Democratic Leader)

WILLIAMSBURG

Assemblyman Harvey Strelzin

If these legislators are not contacted IMMEDIATELY with an outpouring of angry mail from you, their concerned constituents, they will oppose rescission, which will be another victory for ERA, Heaven forbid!

Contact them by addressing your letters to them at the State Senate or State Assembly, Albany, New York. Either write your own letter or copy one of the following suggested formats, telling them how strongly you feel. Be sure to include your address, to remind them that the voters in their home district will be watching them!

SAMPLE LETTERS TO LOCAL LEGISLATORS

As a concerned voter in your district, I would like to express my past, present and future opposition to any form of "Equal Rights Amendment" on a state or federal level. I was glad to see the majority of my fellow citizens of New York reject it by a wide margin in the statewide

referendum a few years ago, but I feel most unhappy that the New York State Legislature ratified the proposed federal ERA. I understand that you were one of those who voted in favor of ratification.

Now that rescission is on the agenda for the near future, I want you to know

that this is an excellent opportunity for you and all other legislators who voted for ERA last time to, on this occasion, vote in a way that accurately reflects how I and a majority of your constituents feel about it -- i.e., in support of rescission. We will be
(continued on page 11)

One of the most eloquent spokesmen 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.

WHAT NOT TO DO IN YOUR SPARE TIME

Organization or no organization, "organized" or personal association, sooner or later one is bound to be confronted with the eternal question of "what to do in your spare time". The question is heard and its impact is felt by individuals, by personal groups of friends as well as by organizations, by the "kosher" one perhaps even more than by others. The average girl, however serious and observant, does not regard the organization of the circle of her friends as just an after school class, and this feeling is understandable.

On the other hand, "having nothing else to do" is a factor leading to many an evil, much more perhaps than any other factor. The "yetzer hora", man's evil inclination, is known as being very shrewd, but it has a particularly keen eye on the spiritual vacuum. Wherever one has nothing in particular to occupy his mind, the "yetzer hora" immediately presents itself with a very rich and busy program. If this is so in the life of the individual as an individual, it is all the more true in the life of a group or organization. There are relatively far less evils that one can do in solo and enjoy than those that can be done by more than one. Talking about certain things, giggling about certain things in groups of two or more, are perhaps more "fun" than those things themselves, as a matter of fact -- speaking of our particular topic, the teenage girl -- this talking and giggling about certain things in a very large number if not the majority of cases already constitutes the evil itself; and talking always needs more than one.

The question of how to fill the spare time, therefore, is one of utmost importance in the life of the teenager -- particularly of the teenage-girl, and in her social life. It is one that deserves a more serious and analytical examination than may appear at first sight.

Its major importance, as said, lies in the grave dangers that the lack of an answer -- or an insufficient answer, may cause. It is true that prevention is the best medicine, and that the best and most efficient way to combat and counteract those dangers is by positive advice and recommendation of things to be done. Indeed, we shall soon try to offer some advice and recommendation in this respect.

Before doing so, however, we have to dwell upon the things that must *not* be done; upon the ways in which spare time must *not* be utilized, regardless of whether or not the positive suggestions are found satisfactory and interesting as we shall later explain.

THEATRES, MOVIES, CONCERTS, CIRCUSES

Theatre and movies and the associate branches of show-business are the favorite pastimes of this age. They are, at the same time, perhaps among those matters where the Torah approach is most ignored or misunderstood (innocently or consciously) by our generation -- more even than the issue of "tznius" itself. The most simple and convincing proof of the latter: one may find quite a number of girls and women otherwise

dressing and behaving in the spirit of "tznius", who nonetheless are regular movie-goers. For one reason or another, there seems to be a reluctance, even among some Rabbinical quarters, to discuss this problem.

Let us try here to present at least the outline of an analysis of the matter, from its theoretical and practical angles.

The judgment of our Sages in Talmud and Midrash is a very unequivocal one: The first verse of the Book of Tehillim (Psalms) is interpreted by our Sages as follows (Abodah Zara 18b): Rabbi Shimon ben Pazi taught: "Happy is the man* that hath not walked in the counsel of the wicked" -- this is he who does not go to the theatres and circuses of the gentiles". The Gemorah mentions two reasons: idol worship and bloodshed.

The Midrash Rabbo on Ruth (2:23) describes the conversation during which Ruth informed Naomi, her mother-in-law, of her firm resolution to embrace the Jewish faith (Ruth 1:16), "and Ruth said: 'Entreat me not to leave thee, and to return from following after thee.'" This statement, as the Midrash explains, convinced Naomi of Ruth's seriousness and resolve, and, as the Midrash says, "when Naomi saw this, she began to explain before her the laws for proselytes. Said she unto her: 'my daughter, it is not the fashion of the daughters of Yisroel to go to the theatre and circus-houses of the gentiles'; and she answered: (Ruth, *ibid.*) 'whither thou goest, I will go' ". So important is this refraining from attending "theatres and circuses" that Naomi started, so to speak, her entire lesson of Torah with this commandment.

We could, of course, continue this list of quotations on and on, but these two quotations, one might think, reflect the opinion of our Sages quite clearly.

AGAIN: THE HAIR-SPLITTING ARGUMENTS

When discussing this problem in Orthodox circles, chances are that one will -- even more than in the case of "tznius" -- be confronted with hair-splitting arguments. In our chapters on "tznius" (see chapter 10) we have already discussed the entire matter of "hetayrim" (absolutions), excuses etc., and it would be too repetitious to rephrase these discussions, all the more so since our arguments mentioned there could apply here verbatim. It is worth while, however, to enter at least briefly, into some specific arguments often used here.

It is frequently claimed that the term "theatre" used by our Sages does not refer to our present-type show business. Let us examine this claim. The reasons given by the Gemorah, as mentioned, are two: bloodshed and idol worship. The fact that Midrash Ruth refers particularly to the "daughters" (while in the next example -- Mezuza -- reference is made to "Jews" at large) suggests the idea that the lack of "tznius" (at least) is also involved.

Now, on the one side we know from history that the play performed on the Greek stages (the entire matter of "theatre" is a

continued

What Not To Do

Greek invasion, as is even the very word "theatre" (theatron)) were, to a large degree written by the greatest Greek philosophers and classics. Sophocles, Socrates and others wrote drama. Certainly those plays were on a far higher plane and beyond any comparison to present-day movie or stage performances.

Even the Roman "circus", with all its cruelty, having prisoners fight against wild beasts etc., was not as cruel as a large number of present-day films and plays.

As for the lack of "tznius" -- suffice it to look at the advertisements of playhouses even in the best and most conservative daily newspapers to see what they present.

The attitude to these three elements: idol-worship, bloodshed and indecency (to put it mildly) are, as everyone knows, the three basic tenets of the Jewish faith, the only three transgressions which must never, under any circumstance, be transgressed, even at the cost of one's life ("yehoreg veal yaavor" -- let him be killed rather than transgress). And these three elements were brought by our Sages in association with theatres.

Let us now examine more closely our present-day theatre and movie-house from the aspect of these three angles.

Idol-worship. Every performance consists of a plot. Every plot brings forth a certain idea. Practically all shows were written by non-Jews or assimilated Jews. Their ideas, and we are speaking here even of the classical writers, of those who are "good" and "clean" relatively, of those whose ideas are anything to be reckoned with at all, emanate from a non-Jewish outlook, certainly not from an outlook that is based on complete acceptance of the Torah or, at least on recognition of the Torah. Since the problems to which the plots offer solutions or answers (or leave them open with a question mark, thus intimating that there is no solution) are problems of human life, the Torah also has an answer to these questions, for the Torah is a "teaching of life" and has its say in all problems of life. The answer (or lack of answer) given by the playwright or author is not the one of the Torah. Even in the highly improbable case where the practical final answer seems to coincide with that of the Torah, it certainly does not emanate from the Torah. Drama -- live or screen -- has a tremendous influence on the human mind, particularly on that of a young person. Movie-going will therefore sooner or later create in the person's mind an attitude with regard to the various, sometimes more important matters, which is alien, more often than not diametrically opposed, but certainly independent of, the views of the Torah. This not only results in the indoctrination of the mind with such alien view or views with regard to that particular problem or problems (which more often than not is quite serious on its own merit), but, what is far more serious and far-reaching, it generates the feeling that the Torah is not really all-embracing, that other solutions, such as that offered by the particular playwright, are also just, and sometimes even more so than the Torah.

This by itself comes very closely to "Avodah Zarah", but certainly to the beliefs that fall under the category of "accessories of Avodah Zarah (idol worship)"

"He who says that the Torah is not from heaven, or that even one verse or even one letter was said by Moses of his own -- that person is an agnostic ("kofer"). The same applies to him

who denies the commentary to the Torah, which is the oral tradition" (Rambam Hilchot Teshuva 3:8).

That audio-visual (heard and seen) perception has a tremendous influence over man's mind is an undisputed fact. Time and again even non-Jewish psychologists, doctors, educators, sociologists, moralists and others have expressed their grave concern over the "hidden persuaders", i.e., over the tremendous influence and deep penetration, even into the subconscious mind, of the various advertisers on TV and the movie-screen. Their main concern, in most cases, was that these audio-visual advertisements would exert an unfair, indoctrinating influence over the unassuming public in favor of those products that pay for such broadcasts, to a far greater extent than their money's worth. Our concern goes much deeper. For, if the experts of all sciences unanimously agree as to the tremendous influence of the commercials on the mind of the broad public, how much more and stronger must the influence of the main performance be. The average spectator does not pay any attention or only very little attention to the commercials which he accepts as a necessary evil. Inventive spirits in the electronics field broadly advertise in the press various gadgets to tune the TV off during commercials. Yet, as said, all experts agree how strong their influence is. The play is the very reason for which spectators go to the movies or watch TV. The views and teachings expressed by each and every play are thus of much stronger influence. These views, as explained, are in the vast majority of cases opposed to those of the Torah, but certainly do not emanate from the Torah. The influence of theatres and movies, therefore, in most cases contains a "hidden persuasion" if not directly to "Avodah Zarah" and "kifra" (agnosticism) (and we have already explained -- quoting the Rambam -- that this includes much more than people usually think), at least to "accessories of heresy" ("avizerayhu deavoda zara"). Its forms might perhaps be less crude than in the era of the Greek and Roman theatre, but all the more dangerous. The "hidden persuasion" in favor of a non-Torah or anti-Torah view resulting from a stage or cinema play is far more dangerous to the Jewish mind, particularly in our day, when the knowledge and the spirit of Torah are so weak, than the sight of the crude Roman or Greek pagan worship connected with the theatre, especially so in view of the fact that during that era, the Roman was the hated oppressor.

The element of "Avodah Zarah", therefore, is basically as present in show business now as it was then, if not more dangerously so.

Bloodshed. The element of bloodshed, the presentation of murder and every possible act of violence is prevalent more and more vividly in the majority of films and plays. Even in the great, classical plays such as those of Shakespeare, there is hardly a drama without bloodshed. Moreover, the murderer, more often than not, is not considered a villain. In the true spirit of Esau, playwrights have a special liking for creating situations under which the murderer seems to be "justified", and we are speaking here even of the best and greatest classics. Let alone that the greatest admiration is always won for the war hero, etc. As for the more modern creations, it is now almost generally agreed even by non-Jewish critics that the sympathy of the spectator very frequently sides with the villain and murderer. But even if this is not so, the spirit of the worship of physical strength, the

continued

What Not To Do

true-to-life frequently repeated sight of bloodshed, certainly tends to develop the cruel instincts in man. Is it really such a far cry from the scenes of horror and violence shown on today's screens to the fights between prisoners and lions in the amphitheatres of antiquity?

Indecency. It is really unnecessary to dwell at any length to prove to what extent practically all shows are diametrically opposed to the Jewish idea of "tznius". Again, this is true not only with regard to today's "cheap" movies, but even with regard to the greatest and most respected classics. One may safely state that there is hardly any play in existence without a love-affair, and even in the "best" and "cleanest" cases such affair,

while perhaps not wrong under non-Jewish moral precepts, is certainly very wrong in the Torah view. More often than not -- and again, we are referring now to the best, classical plays -- there is, however, more to it. Many of the plays circle around love-affairs which are in fact adulterous, i.e., where the fact that one -- or both -- parties is married to another is a "barrier" in the way to "true love", and the sympathy of both the playwright and the spectator, of course, is with "true love" rather than with the bonds of marriage. Any objective Jewish person, therefore (if there is any, in this respect) will have to admit that since the ancient days when Naomi admonished Ruth that "the daughters of Yisroel do not go to their theatres", almost nothing has changed -- neither in the theatres nor in the sensitivity of human desire...

Hadassah

(continued from page 5)

enough! There must be 100 percent less autopsies!

Put another way, how would you like it if you or your relative were the LAST PERSON AUTOPSIED IN HADASSAH prior to your concerned Jewish brethren succeeding in getting this disgusting procedure stopped completely? Even one such autopsy is a blatant desecration of Jewish law and fundamental humanity.

Witness the following letter, sent some time ago to the Committee for Safeguarding Human Dignity in Eretz Yisroel, which describes the lurid details of a forced autopsy, performed on an AMERICAN visitor, to understand what Hadassah and the other hospitals are still quite capable of doing. Which Jew is going to be their next victim?

Mrs. Bela Maiza, an American citizen, contracted a kidney disease shortly after her arrival in Israel and was brought to the Internal department of Hadassah Hospital.

Her son, Rabbi Joseph Maiza, the rabbi of South River, New Jersey, upon learning of her disease, immediately flew to Israel to visit her.

...Well aware of the danger that faced his mother, he demanded a guarantee from the head of the department and doctors of the ward that she would not be dissected in case of death. The doctors assured him that he had absolutely nothing to fear, they wouldn't touch his mother, and as a matter of fact did not even have an

interest in performing an autopsy as she had been treated in Hadassah for quite some time and they knew all the details of her kidney disease.

Meanwhile, Rabbi Maiza received an urgent telegram informing him that he must immediately return to America. He notified the hospital that he appointed me to see to his mother's needs, I left my home phone number and the two phone numbers in my office with the hospital; and on Sunday, March 4, Rabbi Maiza returned to the United States.

On Thursday, March 9, Mrs. Maiza died. The hospital did not notify me of her death and when I came on Sunday I saw the horrible deed.

MRS. MAIZA'S BODY WAS LYING IN THE REFRIGERATOR. IT WAS DISSECTED FROM HEAD TO FOOT!

After the storm I made and only after I threatened to detain the funeral until her son flies in from America did the hospital begin to return the missing organs.

The Chevra Kaddisha told me that it was not Mrs. Maiza's organs which were returned; I had been given a sack with a conglomeration of organs taken at random from the dissecting room. There were two or three lungs, no heart at all, etc...etc.

This time I took 50 other Americans with me and went to the American Consulate. The Consul, Mr. Henderson (who is now in Washington and will verify my story) was of course very sympathetic. He immediately called Dr. Mann, the Director of Hadassah, and demanded that this time he return the right organs.

I did receive another sack but of

course to this day I have no way of knowing if they were Mrs. Maiza's organs or those of some other unfortunate...

Rabbi Joseph Maiza has a file on the entire incident and a criminal suit against Hadassah is pending.

Did we come to Israel for this??!

Do we have to live in fear of such a dreadful fate when under non-Jewish governments we were perfectly safe? Does the Israeli government have the right to permit the dissection of American citizens? Does Hadassah have the right to dissect anyone without first obtaining explicit consent, let alone Americans who built and support this hospital?

May we be worthy that G-d bring an end to this terrible gezera...

Name withheld by the Committee

Sample Letters

(continued from page 8)

watching your actions on this proposal closely and we are confident that you will follow the correct and prudent path.

Please be advised of my support for rescission of the New York Legislature's approval of the proposed federal ERA, when the issue comes up in Albany soon. I am confident that your vote in this matter will accurately reflect the feelings of myself, as well as a majority of your other constituents, who feel the same way.

I am strongly opposed to the proposed federal ERA. Please take advantage of the upcoming opportunity in the New York State Legislature to support its rescission.

What Legal Authorities Say About Rescission

Hon. Emanuel Celler - former chairman of the Judiciary Committee of the House of Representatives:

"The N.Y. State Legislature, having received a mandate from the voters, must now reverse themselves and withdraw ratification. Otherwise, the agent of the people thumbs its nose at its principal. The sovereignty of New York, the people, have said, 'We do not want the E.R.A.' The legislature cannot lend a deaf ear, otherwise, it would be invidious."

Professor Philip B. Kurland, - University of Chicago Law School:

"It is my opinion...that (an amendment) can be rescinded.

When a legislature, the people's representatives, no longer supports the proposed amendment, obviously that part of the consensus in support of the change is no longer present."

Sam J. Ervin, Jr. - former U.S. Senator, North Carolina and Member, Senate Sub-Committee on Constitutional Amendments:

"(It is) my belief that states have the right to rescind a prior ratification of a constitutional amendment until it has been

ratified by the required number of states."

Charles L. Black, Jr. - Luce Professor of Jurisprudence, Yale Law School:

"I am strongly of the opinion that any state may validly rescind its ratification of any amendment, prior to the ratification of the requisite three-fourths...It would be easy, if the anti-rescission people are right, to get an amendment not wanted by one half of the States. These people want to make a sort of one-way lobster-trap out of a serious constitutional process."

VAAD LEHAROMAS KEREN HATORAH

5107 18th Avenue, Brooklyn, N. Y. 11204

633-4395

In the present "Galus America," where even religious Jews are exposed to secular surroundings and are affected in their attitudes and manners by these surroundings, new problems and distractions have come about in the Jewish community which rabbis and lay leaders should recognize and should speak about to the public...if they really want to do their duty.

Pornography (shmutz literature with lewdness and immorality as the main theme, described in words and pictures) is a major problem today in the United States, with intelligent and decent Gentiles realizing the terrible moral decay which this has created among young and old alike.

In recent years, even Jewish storekeepers (from irreligious to chassidic) have begun to sell this trash in Jewish neighborhoods in stores frequented by yeshiva boys, bais yaakov girls and other shomrei Torah.

In Williamsburg, in Crown Heights, in Boro Park, storekeepers give various ridiculous excuses for dealing in shmutz.

How long will the rabbis and deans of yeshivos and bais yaakovs close their eyes to this danger? Don't they realize the terrible, lasting effect of this uncleanness upon the innocent passer-by from just glancing once at this filth (or when one young person buys a copy of these satanic magazines and passes it around for others to read)?

How long will the store on Lee Avenue, corner of Hooper Street -- in the middle of Williamsburg -- be allowed to sell pornography? Where are the zealots to warn and boycott that store?

When will the congregants of chassidic shules in Boro Park stop patronizing nearby luncheonettes which sell this trash to young yeshiva boys ("it's business, you know") and to grown-ups ("they'll buy them anyway, elsewhere")?

When will the rabbis of Boro Park organize a long needed anti-shmutz committee to boycott and picket the stores on 13th Avenue, 15th Avenue, 18th Avenue and New Utrecht Avenue (near the train stations) which sell and display pornography with chutzpah?

Does a religious storekeeper in Crown Heights or Boro Park have the right to sell and display shmutz with the tongue -in-cheek excuse, "it's meant for the Gentiles"?!?

This filth can quickly be stopped with a little effort and unity.

Jewish lives are in danger!

Bnai Torah and Parents: Organize local committees to stamp out shmutz in your neighborhoods! Join the fight for the sanctity of the Jewish people!

Drafting Girls

(continued from page 6)

service in the military have been having a direct effect on events closer to home in the United States that have ominous implications for Jews in this country.

Supporters of the proposed "equal rights amendment", who concede that the passage of such a law would ultimately result in the drafting of women, cite the integrated army in Israel as providing a "good" and "successful" precedent for having it here, too, Heaven forbid!

This is analagous to the first time that strong protests were being recorded in America over the large number of forced autopsies in Israeli hospitals.

The Satmar Rav, shlita, was then quoted as saying that he felt

RABBI FEINSTEIN'S LETTER

In the matter of conscription of girls to the army, which all the great Torah leaders have declared to be tantamount to "arayos" (promiscuity), which falls within the category of those sins for which we must let ourselves be killed rather than commit the transgression:

In our time, it is well known that the situation has deteriorated to the extent that we can no longer say it is only tantamount to "arayos" (promiscuity).

The regime in Eretz Yisroel had previously given a commitment not to draft those girls who refused to be conscripted on religious grounds.

But as is well known, they come with falsehood and defamation and set up a committee which, by reading minds, determines that many observant Jewish girls are really not sincerely religious.

Now they have inflicted long prison terms on pure observant girls and who can tell what other evil deeds they can dream up to harass religious girls with the methods of the inquisition, until they will consent to conscription.

We must therefore do all in our power that those evil and cruel actions shall cease in Eretz Yisroel and that women's draft should be abolished.

It is clear and unmistakable that there is no need (for the girls in the army) and certainly we, who are believers, the children of believers, know that, on the contrary, this sin can cause the opposite effect, and if we conduct ourselves according to Torah and mitzvos, the Almighty will help us.

In this "z'chus" (merit), may we all be "zocheh" (merited) speedily to the Almighty's redemption through "Moshiach tzidkanu".

*Signed with great pain
25th day of Shevat 5737
Feb 13th 1977*

that the Israeli leaders were so wicked that he didn't know how much effect even our demonstrations would have on the Zionist government, but that our protest activity was necessary to tell AMERICAN medical personnel that we did not want them to follow the inhumane example being set in Israel.

It is the duty of every Torah-loyal Jew to write to Senators, Congressmen and all other influential persons to oppose this encroachment upon the tznius obligations of Jewish women, both in the Holy Land and in America.

THE FINAL JUDGMENT

The accused received notification to appear before the draft officials on January 8, 1976. The accused wanted to have deferment on grounds of paragraph 32 of the Israeli Defense Law, which provides for deferral on religious grounds. The accused also raised two additional reasons for deferment, to wit, on account of her schooling and her aged and sick parents, and that she is the only daughter in the house. But it is without doubt that the main reason for her seeking an exemption was on religious grounds.

The accused appeared before the committee in charge of granting exemptions for reasons of religion, but this body was not convinced by the accused that it was her religious convictions that prohibited her from serving in the armed forces. They therefore decided that the accused was liable to be drafted. The accused did not fulfill her obligation and disappeared for 180 days, until she was arrested on July 6, 1976. That day, she was informed she must go to the registration offices for a medical examination. She disappeared again for 192 days, until January 13, 1977. The actions of the accused has convinced us that she is determined to continue as a rebel against the state and not serve in its military for those religious reasons which, according to her, kept her from being conscripted on January 8, 1976.

The question of punishment for the accused is not to be taken lightly. On the one hand, we know of the reasons that keep her back from serving, but on the other, we are obligated to weigh what is to be the judgment upon a citizen of the State of Israel who knowingly breaks the law and does not hide her intention to continue breaking the law...The defense counsel argues that she should be given a light punishment for educational purposes only. We also feel that in such circumstances we are obligated to decree that though such a punishment should include education for correctional purposes, it would only serve to show that there is merit in not honoring the law. We do not see any difference between a male soldier not willing to serve in the Israeli Defense Forces for conscientious objector reasons and a girl who refuses to serve on religious grounds, which she did not prove to our satisfaction. We have to weigh the public's interest that demands we apply a punishment that will make clear to all citizens the obligation to honor the law, and that by not obeying the law, heavy punishment will be decreed, and that this lawbreaker should think twice before trying to break the law once again.

As long as the accused does not receive an exemption, she has to know that she is obligated to serve according to the law.

We have taken into account the condition of her sick parents and that she is the only daughter, and for that matter, we have also taken into account that she disappeared for a year.

In light of all this, we have decided that the accused should be punished with a year in jail, six months of which shall have commenced from January 14, 1977 and continuing for six months from that date, and six months on probation, conditional upon her not bypassing the laws upon her release.

I.L. Kenen: The Big Lie

(continued from page 2)

"smearing" who, to use Kenen's own loaded adjective.

On December 2, 1943, on the stationery of the American Jewish Conference, Stephen Wise sent the following letter to Interior Secretary Harold Ickes, denouncing the latter's participation with the Committee to Rescue European Jews, maintaining that the Committee was an "irresponsible group" and "has not done a thing which may result in the saving of a single Jew":

*From the Office of Dr. Stephen S. Wise
40 West 68th Street*

*Hon. Harold Ickes
Department of the Interior
Washington, D.C.*

Dear Friend Ickes:

I was very sorry to note, as were others among your friends, that you had accepted the chairmanship of the Washington Division of the Committee to Rescue European Jews. I am enclosing a copy of a statement about to be issued by the American Jewish Conference, which virtually includes all organized, responsible and representative Jewish groups and organizations in America.

I do not like to speak ill to you, not of us, concerning a group of Jews, but I am under the inexorable necessity of saying to you that the time will come and come soon when you will find it necessary to withdraw from this irresponsible group which exists and obtains funds through being permitted to use the names of non-Jews like yourself.

I wish I could have seen you before you gave your consent. I know that your aim is to save Jews, but why tie up with an organization which talks about saving Jews, gets a great deal of money for saving them, but, in my judgment, has not done a thing which may result in the saving of a single Jew.

*Faithfully yours,
S.S. Wise
President*

Those charges sound quite interesting until we also bring into evidence a letter written on August 1, 1944 by Senator Guy M. Gillette, a member of the Senate Foreign Affairs Committee, in which he

informs his correspondent of what was Wise's real role in the establishment of the War Refugee Board and who was really responsible for its passage:

*Mr. Harry Louis Selden
11 West Forty-Second Street
New York 18, New York*

My dear Mr. Selden:

On my return to the office today, my secretary called my attention to correspondence had with you during my absence and particularly referring to your letter of July twenty-fifth in which inquiry was made as to whether or not Dr. Stephen S. Wise was responsible for the introduction of the Gillette-Rogers Resolutions in the Congress which resulted in the creation of the War Refugee Board.

In reply may I say that Dr. Wise had nothing to do with the development of action looking to the introduction of these Resolutions so far as I am concerned personally. My part in the matter came as the result of a meeting called by a group which was organizing a Washington branch of the Emergency Committee to Save the Jewish people. As a result of conferences held with this group, a decision was reached to ask for the introduction of a Resolution covering the subject matter and Representative Rogers agreed to sponsor the Resolution in the House of Representatives and I agreed to sponsor such a Resolution in the Senate. With this sponsorship, I associated some of my colleagues. I had no conference with Dr. Wise on the matter until some time after the Resolution was introduced when Dr. Wise called at my office accompanied by two or three other gentlemen and discussed the pending Resolutions with me. None of these gentlemen seemed to be enthusiastic for the passage of the Resolution and the tenor of the conversation seemed to suggest their belief that the action as proposed by the Resolution was not a wise step to take...

*Very sincerely,
Guy M. Gillette*

Gillette, a most respected member of the Senate, obviously could not be fooled by Wise and his cohorts. The Senator had been in politics long enough to spot a phony who said one thing but

believed another!

We next present some quotes from Morris L. Ernst's excellent autobiography, "So Far So Good", published in 1948. In this book Ernst, an accomplished lawyer, prolific writer and intimate advisor of FDR, has some very interesting things to say about the President's plan to find places of refuge - for the persecuted European Jews left homeless and destitute by the war.

At one point Ernst recalls that Roosevelt proposed a world budget for the easy migration of the 500,000 beaten people of Europe. Each nation should open its doors for some thousands of refugees. He told me that he could count on Chile, Venezuela, Brazil, Haiti, Canada, Australia and others to agree to take in a total of over 150,000. I remember he put Venezuela down for a quota of 10,000; Haiti for 4,000; Chile for 5,000; and so forth. Canada, he thought, would come through for 30,000 to 40,000".

Ernst later adds that:

"We knew that the small, impoverished island of Great Britain had opened its doors during the prewar years to more immigrants from Europe than we, with our vast, rich acres and FDR felt less than proud of this fact...It seemed all settled. With the rest of the world probably ready to give haven to 200,000, there was a sound reason for the President to press Congress to take in at least 150,000 immigrants after the war...

"But it did not work out. I do not intend to quote FDR or even to suggest that my appraisal of the defeat would agree in every detail with his. But to me it seemed that the failure of the leading Jewish groups to support with zeal this immigration program may have caused the President not to push forward with it at this time. I talked to many people active in Jewish organizations. I suggested the plan. I made clear that no Jews or other people in Europe would be compelled to go anywhere and certainly not to any assigned nation. But surely it would be wholesome to give these beaten people of Europe a choice. "Do you want to go to Ecuador, or Newfoundland, or Kansas, or Nottingham? The doors of the world are open. State your choice. If it's Palestine, that also will be open. You who are Jews have felt that you have had no choice. It looked to you like Palestine or nothing. Palestine or detestable Nazi Germany seemed to be your only choices."

"I was amazed and even felt insulted when active Jewish leaders decried, sneered and then attacked me as if I were a traitor. At one dinner party I was openly

accused of furthering this plan of freer immigration in order to undermine political Zionism. Those Jewish groups which favored our opening our doors gave little more than lip service to the Roosevelt program. Zionist friends of mine opposed it.

"I think I know the reason for much of the opposition. There is a deep, genuine, often fanatical emotional vested interest in putting over the Palestinian movement...Palestine will necessarily continue to be a kind of remittance society supported in part by American donations. To raise millions is not too hard so long as solicitors can say, "These bedeviled Jews of Europe have nowhere else to go but Palestine." But imagine the difficulty in raising funds if the person approached is in a position to reply: 'What do you mean, nowhere else to go? They have a free choice of the whole world. Every nation has opened its door -- not to all but certainly to enough to provide a choice such as is not offered to the other people of the earth.' Thus I could see why the raisers of funds, the leaders of these movements, should feel that their pet thesis was endangered by the generosity and humanity of the FDR program."

Now that we have heard testimony from Gillette and Ernst, as well as the self-incriminating words of Stephen Wise, himself, are we still supposed to give credence to the pack of lies which Kenen is trying to foist upon us?

Ironically, as so well documented by Hecht, Rabbi Weissmandel and Shonfeld, there were many Zionists during the war who were virtual collaborators with the Nazis in causing the death of millions of our people. Apparently, they not only joined with the Nazis in their satanic work, but they also learned their ways, resulting in the use of the "Big Lie" by Zionist propagandists like Kenen.

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THE HOLOCAUST VICTIMS ACCUSE

One of the most shocking books ever to be written about the systematic extermination of six million Jews during World War II has just been published by Bnei Yeshivos in New York. Entitled, "The Holocaust Victims Accuse", the volume is the first English translation of the Hebrew-language "Serufay Ha Kivshonim Maashimim", written by the late Reb Moshe Shonfeld, leading Agudas Yisroel ideologist, of Bnei Brak in Eretz Yisroel.

Through 10 well-researched, highly-documented chapters, Shonfeld presents, in an emotionally compelling tone, a strong case in support of the thesis that a large percentage of the six million could have escaped, but were betrayed by persons and groups whom they

naively believed were trying to help them.

He is particularly incensed about the widespread notion that leading rabbinical sages obstructed attempts at Jews' fleeing the cauldron of Europe by allegedly ordering their followers not to leave. Rather, he attacks other officials in important positions who placed "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."

Well-known names and places from holocaust apocrypha, such as the Kovna and Warsaw Ghettoes and the ill-fated voyage of the "St. Louis", are dealt with, but from a vantage

point previously unknown to English-language scholars of the period.

Much of the material in the Shonfeld book is based on facts and documents gathered by the late Rabbi Michael Ber Weissmandel, and published in his masterpiece, "Min HaMaitzar" ("From the Depths"), a hair-raising personal account of rescue efforts written in Hebrew and not yet translated into English.

The new 128-page Shonfeld manuscript includes rare pictures of persons and events connected with the Nazi "final solution" never heretofore released to the general public. The book is available, in soft cover, for \$2.00 from Bnei Yeshivos, 161 E. Houston St., Suite 10, New York, N.Y. 10002