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PAROLED ISRAELI PRISONER
STILL ATTRACTING NOTICE

By Religious News Service (12-11-79)

LANSING, Mich. (RNS) -- Since he returned here on Halloween night of 1978, Sami Esmail, who served 10 months in an Israeli prison, has been telling his story coast-to-coast to church groups and human rights conventions.

Mr. Esmail caused a minor international stir in 1978 when he was arrested in Tel Aviv en route to see his dying father on the West Bank. He was charged and later convicted of membership in the banned Popular Front for the Liberation of Palestine but he was never accused of returning to Israel for any reason except to see his dying father.

The attention his case received has made the Arab student an attraction for some gatherings.

Although he was born in Brooklyn his family returned to his father's village in what was then Jordan when Mr. Esmail was six. It later became part of Israel's occupied West Bank.

Mr. Esmail is bilingual -- speaking both Arabic and English -- and in his youth he saw his home shelled during the 1967 Six Day War.

He has retained his United States citizenship and came here when he was 18 to attend Michigan State University. He participated, he said, in a few rallies and distributed some leaflets and posters on Palestinian rights. After earning his bachelor's degree in 1976 in electrical engineering, some Libyan friends he met through the Organization of Arab Students invited him to visit their homeland, an anti-Zionist nation. He visited there for about two weeks.

About a year after his return, he says he was visited by FBI agents who accused him of going to Libya for military training. He denied that.

Soon thereafter, he got the call that his father was dying.

After landing in Tel Aviv, Mr. Esmail said he was directed to a line reserved for Arabs and told to open his suitcase. He said an Israeli agent then started dictating a confession statement which said Mr. Esmail held membership in a Palestinian resistance organization and had received military training. Mr. Esmail refused to sign it.

During his confinement in Israel, Dr. Esmail made allegations of torture, which were denied by the Israeli government, which also refused a Red Cross request to examine him.

Mr. Esmail said he now speaks out about Jordan, Saudi Arabia and Israel and said his notoriety has not brought him any contact from Palestinian resistance groups since his return.

In October, he traveled to Chicago seeking to testify as an expert witness on prisons and torture in Israel in an extradition case involving a Palestinian but his request to testify was denied.

He is now taking two classes at Michigan State University and is just five credits short of earning his master's degree.

He is president of the campus Organization of Arab Students.

He said fees from his various speaking engagements are donated to Palestinian "political prisoners."

He charged the American press with bias in covering Palestinians

His future plans, he said, are to teach in Palestine if he gets the chance. But he noted he was paroled only on the condition he never return to Israel.

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\$500,000 CHURCH ORGAN IS LARGEST OF ITS KIND

By Religious News Service (12-11-79)

ST. PAUL, Minn. (RNS) -- A spectacular new organ costing about \$500,000 has been installed at House of Hope Presbyterian Church, here as a gift from two of its members, Sarah Maud and Robert Sivertsen.

It was designed and built by Charles Fisk of Gloucester, Mass., and is the largest tracker organ built in this country in this country. A tracker, or mechanical-action, instrument is one that relies on wind and on the player's fingers and feet rather than on electric power. There are five keyboards -- four manual and one pedal.

The Fisk organ, as it is called, has been placed on the rear gallery of the church, which has won fame as the purest example of Tudor Gothic architecture in the United States and which was the site of Hubert Humphrey's funeral. The player is hidden from the view of listeners below by the positive case which is situated centrally on the gallery rail.

Mr. Fisk, who majored in physics at Harvard and sang with the Harvard Glee Club and the Harvard Choir in Memorial Church, did graduate work in physics and music at Stanford. He did his apprenticeship under organ builder Walter Holtkamp, Sr., and has been an independent builder since 1955. His firm built tracker-action organs for King's Chapel in Boston and Harvard's Memorial Church and other noted churches and universities.

Hope Church's organ, which was dedicated Nov. 18, will be heard when Haydn's "Little Organ Mass" will be performed there at the Christmas Eve service Dec. 24.

Nancy Lancaster is organist at House of Hope.

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Intermountain Jewish News, Denver, Colorado
February 22, 1980

AJCommittee Tells Begin It Will Not Defend Hebron Resettlement

JERUSALEM (JTA) — Leaders of the American Jewish Committee warned the Israeli government not to overestimate the support of American Jews for its policies. They declared specifically that the organization "will not defend" any decision by Israel to resettle Jews in the West Bank Arab town of Hebron.

The AJCommittee leaders spoke to Israeli journalists at the close of their Board of Governors meeting here which wound up a 13-day visit

politeness and deference to the Premier, they had not pressed their points.

But AJCommittee president Richard Maass said he was concerned that Begin overestimated the support for Israel's policies among American Jews. He said that large turn-outs at public meetings did not mean that American Jewry is solidly behind Israel government policies. Maynard Wishner, of Chicago, who is con-



Richard Maass

to Egypt and Israel. Bertram Gold, executive vice president, said that if implemented, a Jewish move into Hebron could not be explained in the US.

The American Jewish leaders indicated that they would not openly attack the Israeli government. They said they had sought to convey their views to Premier Menachem Begin at a meeting with him at which they expressed disquiet over some aspects of Israeli policy. They said that out of



Bertram Gold

sidered likely to succeed Maass, concurred with his comments.

During his meeting with the AJCommittee leaders Begin used the term "appeasement" to describe the US approach to the Palestinian problem and upheld the "right" of Israelis to settle anywhere in "Eretz Israel." The AJCommittee officials said later that they understood the Premier's message to be a call to them to resist the Carter Administration's policy line on the Palestinians.

Jewish Floridian, Miami, Florida
February 22, 1980

Kollek Says Gov't. Blind To Need of Jerusalem Arabs

By DAVID LANDAU

JERUSALEM — (JTA) — Mayor Teddy Kollek of Jerusalem has accused Israeli governments, past and present, of shelving the problem of the country's minorities and charge that Israel has been "miserly" in giving the Arabs residents of Jerusalem their rights.

Meeting with the Board of Governors of the American Jewish Committee, Kollek said it would be absurd for 100,000 East Jerusalem Arabs to be excluded from the political rights to be granted other West Bank residents under the projected autonomy scheme. "Another solution must be found" for them, he said.

HE DEPLORED the fact that the rights of Jerusalem Arabs are, to this day, not enshrined in law but — as with the right to

teach Jordanian school curricula — were a matter of administrative practice that could easily be reversed.

Kollek has long been advocating a "borough" system for Jerusalem in which the Arab areas would enjoy a measure of local self-government. A municipal delegation is presently in London studying the borough system.

President Anwar Sadat of Egypt has proposed two sovereignties in an undivided Jerusalem. Yitzhak Unna, an advisor to Kollek, rejected the idea.

EARLIER, the AJCommittee leaders were told by Mayor Elias Freij of Bethlehem that the Palesine Liberation Organization would soon publicly recognize Israel's right to exist. He said PLO chief Yasir Arafat was becoming more moderate.

The Jerusalem Post - February 17, 1980 Begin's slip of the tongue

By JUDY SIEGEL
Jerusalem Post Reporter

A slip of the tongue by Prime Minister Menachem Begin last week led to the reporting both here and abroad of the erroneous story that Black Hebrews in Dimona will receive citizenship.

Appearing in the Knesset lecture hall before the American Jewish Committee's board of governors, Begin delivered a no-surprise speech, in English, denouncing the PLO, explaining the autonomy negotiations and warning against the Soviet menace in Syria and Afghanistan.

Begin reiterated previous statements that Israel has no intention of launching an attack against Syria. But he said that there are 2,500 Soviet advisers in Syria, and also repeated previous warnings that Israel is on guard against a possible Syrian attack.

Apparently caught off guard by a question from the audience about the Black Hebrews, the premier said: "This is a complex question, and we will do our best to deal with it seriously so the people will feel

equal.... They'll be citizens of this country."

(The settlement of Black Hebrews in the Negev development town of Dimona began over a decade ago, when a small group arrived from the U.S. on three-month tourist visas. More joined them, and they now number over 1,500. While they claim to be "true Hebrews," they are not recognized as Jews and do not have citizenship.)

Neither Begin nor his advisers Yehuda Avner and Harry Hurwitz, who were sitting with him at the dais, corrected the statement.

Begin's adviser, Yehuda Avner, called later by *The Jerusalem Post*, said that the premier's statement was indeed a "slip of the tongue" and that he meant that Black Hebrews are being treated with respect and fairness — but that there is no new policy of granting them Israeli citizenship.

But the news had gone out on the radio here, and similar stories, filed by foreign correspondents who were present in the Knesset, were being broadcast.

The Jerusalem Post - February 6, 1980

107 Americans pass through El-Arish

Special to The Jerusalem Post
EL-ARISH. — James Leonard, deputy to Middle East envoy Sol Linowitz, was one of 107 Americans who yesterday crossed the border here into Neot Sinaï.

The group, representing the board of governors of the American Jewish Committee, was the first to take the overland route from Egypt to Israel.

The Americans were scheduled to arrive at 11 a.m., but did not reach the checkpoint until after 5 p.m.

Leonard, who was with Linowitz in Saudi Arabia, continued on to Cairo for talks with Egyptian

leaders. He had planned to fly from there to Israel via Athens, but accepted an invitation to join the AJC because he had never been to the Suez Canal.

Leonard was accorded no special privileges. The authorities at El-Arish had not been briefed on how to handle diplomatic passports, and Leonard was the last to cross from Egyptian territory into the strip of no-man's-land leading to Neot Sinaï.

"It was exciting to walk across the Suez Canal on the pontoon bridge," enthused AJC president Richard Maass.

THE AMERICAN JEWISH COMMITTEE
BOARD OF GOVERNORS INSTITUTE
FEBRUARY 1980

The Jerusalem Post - February 10, 1980

Freij talks to U.S. Jews about W. Bank

Jerusalem Post Reporter

Bethlehem Mayor Elias Freij predicted yesterday that the Palestine Liberation Organization will soon make a statement recognizing Israel's right to exist.

Freij said this at a luncheon with the American Jewish Committee's board of governors. He also maintained that PLO chief Yasser Arafat was becoming more moderate.

"I can assure you that the consensus among PLO leaders is to have a Palestinian state in the West Bank and Gaza and to sign a peace treaty with Israel," Freij said.

Reminded by board member Leo Mevas, who is president of the Cornell Law School Association, that the PLO covenant calls for the annihilation of Israel, Freij claimed that the PLO does not intend to destroy Israel.

"You can ask (Austrian Chancellor) Bruno Kreisky. For me, Bruno Kreisky is the second-best Jew in the world after Jesus Christ," he said.

Freij urged the AJC representatives to convince Israelis that they can live in peace with the Palestinians. He said that Begin's total rejection of the PLO was "not helpful."

"There has to be a reciprocal rapprochement," he said, suggesting that the U.S. can have a decisive role in this respect.

Freij claimed Israel's autonomy plan is merely a means of continuing the status quo. "Israel is asking us as Palestinians to accept a military occupation in a legal way," he said.

While saying "under no circumstances should Jerusalem be re-divided," he added that Jerusalem should remain "one city with West Jerusalem as the capital of Israel and East Jerusalem as the capital of Palestine."

The AJC board met with Prime Minister Menahem Begin on Friday and will see Jerusalem Mayor Teddy Kollek today. They will meet with other Israeli leaders and tour the country over the next few days.

Jewish Week-American Examiner
New York, N. Y.
February 17, 1980

Begin denounces Vance pressure as appeasement

JERUSALEM — Premier Menahem Begin forcefully took issue with recent policy statement by US officials at a session with the AJCommittee Board of Governors in Jerusalem Monday. He used the term "appeasement" to describe the American approach that a Palestinian solution would help American strategic deployment in the entire region.

Israel would not be "the sacrifice in a policy of appeasement towards the Arabs," the Prime Minister declared.

Begin did not refer to administration officials by name — but he left no doubt that he was referring most especially to recent statements by Secretary of State Cyrus Vance that a resolution of the Palestinian problem would boost American influence with Moslem and Arab states and erase the strategic position against Soviet advances in the Middle East.

AJCommittee officials said later they clearly understood the Premier's message to them to be a call to resist this line of policy-thinking on the part of the American administration.

Begin said Israel for its part would "resist voices which remind us of the thirties...of appeasing a strong combination of states at the expense of a little country, perhaps sealing its fate."

He reasserted Israeli's rights to live anywhere in Eretz Israel. "A right exists in order to be used, not to remain unused. The settlements were part of our national security in the most absolute sense of the word. How can we give them up?"

The Jerusalem Post - February 17, 1980

Cairo complains; Begin defends policy

Jerusalem Post Staff

Egypt last week demanded that the U.S. take decisive measures against Israel's settlement policy. Populating "occupied Palestinian territory" with Israelis contradicted the American commitment to establish full autonomy in the West Bank and the Gaza Strip, Egypt said.

In Israel, Prime Minister Menahem Begin said that settlements in Judea and Samaria "are part of our national security in the most absolute sense of the word."

Cairo's official Middle East News Agency, MENA, said that an "urgent" message had been sent by Egyptian Premier Mustapha Khalil to U.S. Secretary of State Cyrus Vance about Israel's settlement policy.

In his message to Vance, Khalil was reported to have alluded to "the gravity of Israel's moves and the marked escalation of its settlement policy in occupied Palestinian territory."

Khalil was said to have drawn "attention to the serious implications" which Israel's settlement policy could have on the general situation in the region, and to the prospects of establishing a comprehensive peace in the Middle East.

Israel decided last week that Jews have the right to resettle in Hebron just as they do anywhere

else in the "land of Israel." But the Cabinet deferred a decision on when Jews may actually take up residence in the city.

Begin made his statement on the importance of settlement to security in response to a member of the American Jewish Committee's board of governors, who suggested that while Jews have the unquestioned right to live in any part of Eretz Yisrael, the implementation of that right at this time "causes danger to Israel's interests in the U.S. and around the world."

The premier countered that "the exercise of that right is always coupled with our national security." He conceded, however, that he realized the point is "sometimes misunderstood" abroad, "but it should be clarified."

The executive vice-president of the AJC, Bertram Gold, said last week that his organization "will not defend" the Begin government if it resettles Jews in Hebron.

Gold, and other senior members of the AJC board of governors, told staffers of *The Jerusalem Post* that the organization — which actively supports Israel, as well as Jewish and human rights causes — could not explain such a policy to the American people. But, Gold added, the AJC would probably not attack it in public.

AJC president Richard Maass

suggested that Prime Minister Menahem Begin is misled about the extent of support for his policies among American Jewry, and of Jewish influence in the U.S. "When the premier comes to New York, 100,000 Jews turn out in Central Park and cheer him. I think it's a mistake to think that such events mean universal support for his policies among American Jews."

The governors, chaired by Maynard Wishner — a Chicago financier slated to become AJC president in May — spent a week in Israel and a few days in Cairo.

During their stay the delegation heard Peace Now members at the Hebrew University of Jerusalem explain why they support Israeli withdrawal from the West Bank and Gaza.

Dr. Yitzhak Gal-Nur, a Peace Now member who heads the Hebrew University's political science department, said that the movement would talk to any Palestinian group, including the PLO, which renounces terrorism and accepts Israel's right to exist.

Dr. Janet Aviad, of the university's School of Education, said Peace Now supporters were not unanimous about the virtue or tenability of a West Bank Palestinian state. But, she thought that "what the local population wants must ultimately determine what happens. And not what Israelis want."

Jewish News Detroit, Michigan
February 15, 1980

Israel Changes Detention Law

JERUSALEM — A provision for administrative detention dating from the days of the British Mandate has been abolished by Israel.

Justice Minister Shmuel Tamir told the board of governors of the American Jewish Committee that

while The British emergency regulations allowed indefinite detention without charges, the new statute, enacted a year ago, limits such detention to six months, with a judge's review after three months.

The change will apply both in Israel and in the occupied territories of the West Bank and the Gaza Strip.

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YOUNG ISRAEL LEADER FROM HEBRON ELECTRIFIES AN AMERICAN AUDIENCE

FOREST HILLS, N.Y., May 12th--A 35-year-old tour guide and communal leader from Hebron electrified an audience last night as he called for "strength and courage" on the part of American Jews to help restore the mandate of Hebron as a holy city and thriving Jewish community. He spoke at the Fourth Annual Dinner of American Friends of Young Israel Synagogues in Israel.

Chaim Mageni, president of the Young Israel of Kiryat Arba, led the audience in a 60-second silent tribute to the six young Jews who were killed in Hebron last week on their way back from Friday night services. Kirat Arba is a suburb of Hebron with a Jewish population of some 4,500.

"Life for the residents of Kiryat Arba is a day-to-day battle," declared Mageni. "Not only a battle against misconceptions by the world's media and pressures from abroad but against the pervasive lack of knowledge of what Hebron represents to the Jewish people."

"Hebron is the first plot of land purchased and settled by the first Jew, Abraham," he explained. "It is the city of Machpelah, the burial shrine of the Hebrew Patriarchs. It is the city from which Jerusalem and Israel have drawn their strength and holiness. It is the city of continual Jewish settlement through the centuries until the 1929 massacre when 67 Jews were killed and 257 were wounded.

Mr. Mageni was flown in from Israel yesterday following the forced cancellation by General Ariel Sharon, Israel's Minister of Agriculture and the scheduled speaker.

He is the first communal leader of Judea, also known as the West Bank, to speak publicly in the U.S. recently.

Lauds Young Israel Movement

Mageni, who was raised in the U.S., lauded the Young Israel movement for its achievements in establishing 28 synagogue centers in Israel.

The movement now has over 2,000 members in Israel and is rapidly growing, according to Aaron Krumbein, president of the Israel Council of Young Israel in Jerusalem. Dr. Krumbein, on visit here from Israel, reported on the success of Young Israel in establishing synagogue centers that meet both the religious and social needs of the country's youth.

"The Young Israel centers offer a whole range of programs aside from religious services," said Dr. Krumbein. "These include after-school Torah education, sports, crafts, tours and socialization. We reach out into many of Israel's poorer communities who need help in organizing themselves."

Rabbi Marvin Luban, chairman of the Eretz Israel Commission of the National Council of Young Israel, reported on "a spiritual and social revolution" taking place in Israel as a result of the growth of synagogue centers. Heretofore, synagogues in Israel have been used primarily for worship. With the spread of the synagogue-community center, Israelis, Orthodox and secular, are learning more about their Jewish heritage, he said.

"We're trying to take our American experiences and transplant them in Israel," said Rabbi Luban, "and we've been remarkably successful. Most of our congregational presidents in Israel, in fact, are Israelis. Young Israel synagogues are not only a base for American olim (immigrants) but also help upgrade the quality of educational, moral and communal life."

Rabbi Luban, as did Mr. Mageni, called for increased development of Young Israel centers in Hebron and other ancient Jewish communities as a means of securing

and enriching Jewish life.

Honored at the dinner for "their outstanding efforts in enhancing the realization of the Young Israel ideal in Eretz Israel" were Rabbi and Mrs. Louis Isbee of the Y.I. of Astor Gardens, Mr. and Mrs. Harry Rosenfeld of the Y.I. of Hillcrest, Mr. and Mrs. Murray Simpson of the Young Israel of West Hempstead, Mr. and Mrs. Bernard Sunshine of the Y.I. of Flatbush and Mr. and Mrs. Robert Weinberger of the Y.I. of Hillcrest. The Women's League Israel Award went to Mrs. Selma Friedman of the Y.I. of Brighton and to Mrs. Marilyn Kaiman of the Y.I. of Staten Island.

Established in New York in 1912, the Young Israel movement has spearheaded the synagogue-community center concept through educational, communal, intellectual and social programs in an effort to maintain American Jewish youth as Orthodox and knowledgeable of their heritage.

Mr. Mageni, who is one of the original settlers of Kiryat Arba following the Six-Day War, is scheduled to be in the U.S. for the next week. His tour company, Hebron Hills Excursions, focuses on the Biblical and Jewish historical aspects of Israel.

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With Compliments

*No acknowledgment is required though we would be glad to know
our mail reaches you. Comments are, of course, most welcome.*



4/9/86

Mark:

The enclosed letter to the NYT
is to appear, perhaps tomorrow. I should
be glad if you were to use it.

John

Seton Hall University, South Orange, New Jersey 07079

Phone (201) 762-9000, Ext. 491

LETTER TO THE EDITOR OF THE NEW YORK TIMES

To the Editor:

Soon President Carter will see President Sadat and Prime Minister Begin, each in a personal meeting with him. We must be grateful to him for caring enough about the slowdown in the present Israeli-Egyptian negotiations to assume the thankless task of a catalyst for peace. In his talks with Prime Minister Begin the question of Jewish settlements in the territory west of the Jordan will surely be raised. No doubt, the Administration will not modify its stance against such settlements. Yet I dream of the Administration's having a sufficient change of attitude enabling it to approach the problem of Arab-Jewish co-existence with greater sensitivity.

After Transjordan had annexed Old Jerusalem and the so-called West Bank in 1950, it made them judenrein. No Jew -- man, woman, or child -- was tolerated anywhere in the Hashemite Kingdom of Jordan. No wonder that Jews feel they must assert their right of free mobility and residence. Though President Sadat's courage in assuming his lonely role of peacemaker is most admirable, one cannot deny that all the tangible or territorial sacrifices are being made by the Israeli people. Israel has turned over to Egypt new oil fields in Sinai its engineers had discovered and developed. It has agreed to give up the Rafiah district; one needs to have seen the beauty of its settlements and the attachment of its inhabitants to the soil, one also needs to realize its strategic location to appreciate fully the magnitude of Israel's devotion to

peace -- an attitude that has received little notice and less praise by people around the globe.

Though the desire for peace is shared by most Israelis, no matter what their political affiliation, no matter whether they are "doves" or "hawks," many Israelis fear that Sadat's dedication to peace is not common in Egyptian political circles. The Israeli ambassador to Egypt, for instance, has been given the cold shoulder by Cairo's society, while the Egyptian ambassador to Israel has been received with great warmth by the people of Tel Aviv. Is it not understandable that an Israeli government and many Israeli citizens fear that the newly-won peace may not endure?

One need not be a supporter of the current settlement policy to realize that the oft-repeated charge of a violation of international law by Israel is not very sophisticated. The "West Bank" was never a legitimate or integral part of Jordan. It was annexed shortly after the conclusion of an armistice agreement between Israel and its Arab neighbors, very much against the spirit of that truce, even against the will of the Arab League. The nations of the world, with the exception of Great Britain and Pakistan, refused to acknowledge the legitimacy of Jordan's unbloody conquest of the land west of its former border, the Jordan river. The "West Bank" is thus a kind of political no man's land, a region over which neither Jordan nor any other Arab state can rightly claim sovereignty. Hence the acquisition or use of an unpopulated area in that region does not violate international law.

Were the Administration to acknowledge these political realities in private and in public, rather than join in the criticism emanating from forces hostile to the Jewish State; in other words, were the Administration to show greater perception of Israel's psyche, an appeal for the cessation of the present

settlement policy for the sole reason of peace might get a favorable hearing. Would that the forthcoming conversations by the President with the two remarkable statesmen of the Near East bring us closer to that "tranquility of order" we all long for.

Msgr. John M. Oesterreicher
Distinguished University
Professor Emeritus
Seton Hall University
South Orange, N.J. 07079

April 2, 1980



For Use By 3 FaithsSADAT PLANNING TO DEDICATE
THREE CHAPELS ON MOUNT SINAI

By Religious News Service (9-22-78)

NEW YORK (RNS) -- A local ecumenical leader has reported that Egyptian President Anwar el-Sadat plans to dedicate three chapels on Mount Sinai in November for the use of Muslims, Christians, and Jews.

Dr. Dan M. Potter, executive director of the Council of Churches of the City of New York, told Religious News Service that the Egyptian leader had mentioned this plan when he met with officials of the Council in Washington, D.C., Sept. 19.

In July, the Council announced that Mr. Sadat and Israeli Prime Minister Menachem Begin had been named recipients of the 1978 Family of Man Gold Medallions. The Council officials met with Mr. Sadat and later with Mr. Begin to make arrangements for the awards dinner, to be held here Nov. 2.

According to Dr. Potter, President Sadat will also issue a Call for Prayers for Peace in the Middle East when he dedicates the chapels on Nov. 20, the first anniversary of his visit to Jerusalem. The ecumenical leader said Mr. Begin has indicated he will be present at the dedication ceremony.

"I was really impressed with Sadat," Dr. Potter said. "He really came through so genuine; I really think he's a great guy."

The Council of Churches executive said that the meeting with Mr. Begin, which took place in New York Sept. 21, was in a "light and humorous" vein. He explained that Mr. Begin had previously told the Council that he planned to accept the award in person, but the Council had not received a definite answer from Mr. Sadat prior to the meeting in Washington.

Dr. Potter said the Council has extended an invitation to President Jimmy Carter to make the awards presentation at the dinner.

On the same day that he met with the Council officials, Mr. Begin also had a brief meeting with two representatives of an ad hoc group called the Christian American League for Israel's Biblical and Enduring Rights (CALIBER).

The Rev. Roger Fulton, pastor of the independent Greenwich Village Neighborhood Church in New York, and Ray Martin, an associate of fundamentalist leader Carl McIntire, urged the Israeli Prime Minister to "continue your fully justified stand in support of Israel's historic and God-given land claims."

ההסתדרות הציונית של ארצות הברית

Zionist Organization of America



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NATIONAL EXECUTIVE DIRECTOR

June 29, 1979

Dear Friend:

We are pleased that Israel's highest ranking official at the United Nations, Ambassador Yehuda Blum expressed his strong support and appreciation for the Zionist Organization of America. This was at a gala dinner in honor of our esteemed leader, Bernard White, Chairman of the ZOA Administrative Board and his wife Ruth, held in Washington by the Louis B. Brandeis District of the ZOA.

The present stage of negotiations between Israel and Egypt requires a clear understanding of the sensitive issues involved. In his major address, Ambassador Blum presented an extremely profound exposition of these issues which clearly spells out why Israeli settlement policy is based on the legality, as well as moral, philosophical and political considerations.

We cannot emphasize enough how important it is that all of us understand the basic issues involved. This is especially true inasmuch as certain elements within the Jewish community are exacerbating the situation by criticizing Israel and by referring to the "Israeli occupied West Bank." The need for a united Jewish community is apparent, and this unity will prevail provided we take the initiative in the educational process that must be accomplished.

The important analysis presented by Ambassador Blum is enclosed. Your interest in this matter is important and highly appreciated.

Regards.

Joseph H. Lerner

Cordially yours,

Paul Flacks

Hon. Joseph H. Lerner, Chairman
National Public Affairs Committee

Paul Flacks
National Executive Director

PF/meb

Enclosure



המשלחת הקבועה
של ישראל לאומות המאוחדות

PERMANENT MISSION OF ISRAEL
TO THE UNITED NATIONS

800 SECOND AVENUE
NEW YORK, N.Y. 10017

OXFORD 7-5500

ADDRESS BY H.E. PROFESSOR YEHUDA Z. BLUM, AMBASSADOR
PERMANENT REPRESENTATIVE OF ISRAEL TO THE UNITED NATIONS

AT THE JUSTICE LOUIS D. BRANDEIS AWARD DINNER
OF THE ZIONIST ORGANIZATION OF AMERICA

AMERICAN JEWISH
ARCHIVES

HILTON HOTEL, WASHINGTON D.C.

MONDAY 11 JUNE 1979

זכר אלה יעקב וישראל

My bond with the Zionist Organization of America is one that I particularly cherish for it was to the national convention of Z.O.A. that I delivered my first public address as Israel's Ambassador to the U.N. exactly nine months ago. At that time I remarked that I could think of no more appropriate forum to which to present my credentials to the Jewish community of the United States. In the years leading to the establishment of the State of Israel and in the 31 years since, this organization has lived with us in every crisis and every moment of hope and joy. Our struggle and our achievements have been your struggle and your achievements. And it is therefore with particular joy that I am coming back to Z.O.A. nine months after that maiden speech.

It is particularly appropriate to do so on this occasion. For what I have said about the vital contribution of the Zionist Organization of America applies particularly to the two individuals whom we are honoring tonight -- Bernard and Ruth White. Since the reestablishment of our State in the Land of Israel in 1948 these two people have served actively and selflessly to strengthen both the State of Israel and the Jewish community in which they live. In Z.O.A., in the Jewish Social Service Agency, in the Hebrew Academy, in the Jewish Community Center and in the many other organizations in which Bernard and Ruth White have been active, their lives have served as models of devotion, commitment and service to the Jewish people.

Ladies and Gentlemen,

I mentioned that my first public address as Israel's envoy to the U.N. was to Z.O.A. nine months ago. At that time there was no peace treaty between Israel and Egypt. Nine months ago the leaders of Egypt, Israel and the United States were still meeting at Camp David as the world prayed for the success of their joint endeavour. Nine months ago we waited patiently for the achievement of a goal that had been elusive for so long that it seemed almost an impossible dream. Much has happened since then. We are at peace for the first time with our largest Arab neighbour. And we stand today on the threshold of a new era which holds great hope and promise on the one hand, and great challenges and difficulties on the other. As we look into the future, all of us, wherever we stand on the political spectrum, whether Israelis, Egyptians or Americans, agree on one point -- that the greatest challenge in the months ahead is the negotiations on Judea, Samaria and the Gaza district. Because that issue is so central and because it has received so much attention in the media recently, I would like to address myself to this vital matter.

In so doing, I would like to consider the issues from different perspectives -- the principles involved, the legal aspects, and the issue of security.

When I speak of principle, I know that there is one issue that I can take for granted in addressing this audience, though it is a point that must be emphasized and reemphasized elsewhere. I speak of the inalienable right of the Jewish people to the Land of Israel, and its right to self-determination, national independence and sovereignty. At the United Nations, repeated attempts have been made to delegitimize the inseparable bond that exists between the Jewish people and its homeland, Eretz Yisrael. The attack on Zionism, reflected in the perverse equation between Zionism and racism four years ago, was one such attempt. Efforts are regularly made at U.N. meetings to advance that formula. Another such attempt to delegitimize that bond is the conscious elevation of the murder organization known as the so-called P.L.O. to international standing in the world organization.

Yet despite all such attempts, we know that the bond between the Jewish people and the Land of Israel cannot be gainsaid. For that bond is so deeply rooted in our history, our traditions and our religion that we can no more be severed from it than we can deny 3000 years of our history.

More than that: The bond of which I speak is a central fact not only of Jewish life. It is also an integral part of the world's history and cultural heritage. The association of the Jewish people with the Land of Israel, unique in historic circumstances, has become an inherent part of world history, inextricably entwined in the texture of world culture. No amount of distortion and fabrication in the United Nations or elsewhere can undo so central a fact of the political, spiritual, cultural and religious history of mankind.

A corollary of the inalienable right of the Jewish people to its Land is the right to live in any part of Eretz Yisrael, including Judea and Samaria which are an integral part of Eretz Yisrael. Jews are not foreigners anywhere in the Land of Israel. Anyone who asserts that it is illegal for a Jew to live in Judea and Samaria just because he is a Jew, is in fact advocating a concept that is disturbingly reminiscent of the "Judenrein" policies of Nazi Germany banning Jews from certain spheres of life for no other reason than that they were Jews. The Jewish villages in Judea, Samaria and the Gaza district are there as of right and are there to stay.

The right of Jews to settle in the Land of Israel was also recognized in the League of Nations Mandate for Palestine which stressed "the historical connection of the Jewish people with Palestine and...the grounds for reconstituting" -- I repeat, reconstituting-- "their national home in that country." The Mandatory Power was also entrusted with the duty to encourage "close settlement by Jews on the land, including state lands and waste lands not required for public purposes."

In practical terms this profound historical and spiritual tie of the Jewish people to the Land of Israel has found awesome expression in the existence of an uninterrupted Jewish presence in the Land since ancient times, in the face of the most adverse circumstances.

In Jerusalem, for example, Jews have constituted a majority for about the last century and a half. At the end of the British Mandate in 1948 Jews accounted for more than two-thirds of the population of Jerusalem. In Hebron and Shechem (Nablus) Jewish communities existed from the 13th century until the present century. Villages such as Atarot, Neve Ya'akov, Bet Ha'arava, Qallia, Revadim, Massuot Yitzhak, Ein Tzurim and Kfar Etzion existed in Judea and Samaria until 1948. South of Gaza, Jews lived in villages like Kfar Darom and Be'erot Yitzhak.

Both in principle and in practice therefore, the right of Jews to settle in the Land of Israel is indisputable.

However, the argument which has been voiced most loudly and most recently does not challenge that right on the basis of principle or of history. Rather it asserts that Jewish presence is "illegal" and that Israel as an "occupying power" has not the right to permit Jews to return to Judea and Samaria.

Ladies and Gentlemen,

Terms like "occupying power" and "occupied territory" are not vague generalizations that can be manipulated for political expediency. They are specific technical terms with a well-defined meaning in law. These terms refer specifically to a situation in which one state seizes control of territory which is under the legitimate sovereignty of another state. The fact is that the United States, along with most other countries in the world, denounced the Jordanian invasion of Judea and Samaria in 1948 as totally illegal, as an act of aggression. When Jordan purported to annex Judea and Samaria in 1950, only Britain and subsequently Pakistan recognized that act. The Arab states themselves were so opposed to the Jordanian action that they threatened to expel Jordan from the Arab League at that time. In short, Judea and Samaria were seized by Jordan as a result of armed aggression, so that Jordan cannot in any circumstances be considered the legitimate sovereign over those areas. With regard to the Gaza District, it will be recalled that Egypt never claimed sovereignty over it.

Professor Stephen Schwebel of Johns Hopkins University, currently a member of the United Nations International Law Commission and deputy legal adviser to the U.S. State Department, wrote, in an article published in 1970 in the American Journal of International Law (Volume 64 pp. 334-347) that:

"Israel has better title in the territory of what was Palestine, including the whole of Jerusalem, than do Jordan or Egypt."

It is thus clear that Israel cannot be regarded as an "occupying power" in any part of the Land of Israel, including Judea and Samaria, within the meaning of international law. Nonetheless, the charge of illegality of Jewish presence in Judea and Samaria has been raised by reference to the Fourth Geneva Convention of 1949 which deals with circumstances that clearly have no bearing on the present issue also for the simple reason that the Jewish villages in Judea and Samaria do not entail the expulsion of the local population from its land or from its places of residence. As far as the Geneva Convention is concerned, I should point out here for the record that Israel not only applies the principles of that Convention but goes significantly beyond them. The Geneva Convention, for example, allows for the application of capital punishment. Israel has not applied the death penalty in the territories in question, despite some atrocious crimes committed there. The Geneva Convention does not provide for access by local populations to courts of the administering Power. Israel allows the people in these territories to have access to Israel courts, whether the cases are against individuals, against the Government of Israel or against any of its officials, including military officers in these regions.

The Geneva Convention makes no provision for elections. Under the Israel administration, free and democratic elections have been held twice for the municipal and local councils, and in 1976, women were allowed to participate in them for the first time.

The argument has also been raised that the presence of Jewish villagers and farmers in Judea and Samaria constitutes an obstacle to peace. Let me point out right away that due to Jordan's "Judenrein" policies there was not one Jew living in Judea and Samaria between 1948 and 1967 and yet there was no willingness on Jordan's part at that time either to conclude peace with Israel.

Moreover, far from constituting an obstacle to peace, the Israeli villages are in fact a vital deterrent to war. Even a cursory glance at a map of the region shows clearly that along Israel's narrow central coastline, where 80 per cent of Israel's population lives, the distance between the pre-1967 armistice lines and the Mediterranean Sea averages between 9 and 15 miles, or about the distance from the northern tip of Manhattan Island to the World Trade Center. Until 1967, all of Israel's major towns and cities were within range of medium Arab artillery and Jerusalem was within light mortar range of Arab forces. Villages of the kind we are discussing have proved to be an effective form of early warning system.

If anything, recent developments on our eastern front have only vindicated Israel's long-standing security concerns and confirmed the importance of the villages in that regard. Aside from Jordan's refusal to enter into negotiations towards a peaceful settlement, we have seen an unprecedented military build-up by Syria and Iraq as well as a formal pledge by those two countries to work together towards a "full military union" against Israel.

We are being told sometimes that Israel's sense of timing with regard to the establishment of new villages in Judea and Samaria is not propitious. Whenever we encounter this argument, we wonder what time would be considered as felicitous by its supporters. We will not be surprised to find that those who make it are in fact opposed to any new settlement at any time.

Thus, from the perspectives of principle, of legality, and of our national security, our villages in Judea and Samaria and the Gaza district are vital to us. Yet of course, we recognize that an Arab population lives in those areas. It has never been the aim of Israel to exercise control over the lives and activities of these Arab inhabitants. We do not seek to replace these inhabitants but to live in peace as equals with them. For that reason, and for the sake of peace, Israel put forward a proposal -- now enshrined in the second Camp David framework accord of last September -- to grant autonomy to the Arab inhabitants of Judea, Samaria and the Gaza district, so that they can run their own affairs. The precise modalities of the autonomy are to be worked out in the negotiations that have just started between Israel and Egypt. Jordan and representatives of the Palestinian Arab population of Judea, Samaria and the Gaza district have also been invited to join these negotiations but they have so far declined.

Once these negotiations are concluded and a self-governing administrative council is elected by the Arab residents of Judea, Samaria and the Gaza district, the Israel military and civilian administration will be withdrawn from those areas and the Israel Defense Forces will be redeployed in specified locations, to ensure that the people of Israel can enjoy the security to which they - like any other people on earth - are entitled.

Under no circumstances will Israel contemplate or permit the establishment of a "Palestinian State" in Judea, Samaria and the Gaza district. Such a state would constitute a mortal danger to the civilian population of Israel and to her security.

Such an entity would also be a second Palestinian Arab State. A Palestinian Arab State has been in existence for the past 33 years on close to 3/4 of the territory of the original Palestine Mandate. It is known as the Kingdom of Jordan, just as the Palestinian Jewish State is known as the State of Israel. The argument to the effect that the Palestinian Arabs have been deprived of a State of their own is therefore without foundation.

Finally, let me say a few words about Jerusalem, a subject which to this audience needs no elaboration or adornment.

During the course of its long history, Jerusalem has known many foreign rulers. But none of them ever regarded it as their capital. Only the Jewish people has always regarded it as the centre and sole focus of its national and spiritual life. No faith other than Judaism has ever regarded Jerusalem as its spiritual centre. The Jews of Jerusalem have the longest unbroken historical association with the Holy City. The city of Jerusalem has been the heart and soul of the Jewish people since King David three thousand years ago, established it as the capital of Israel. As the centre of Jewish life, hope and yearning, we have prayed daily for nineteen centuries for our return to Jerusalem. And for the past 150 years or so, Jerusalem has had a continuous and uninterrupted Jewish majority.

If our independence as a nation means anything it is that Jerusalem, one, undivided and indivisible, shall remain forever, as it is today, the capital of Israel and of the Jewish people.

At the same time, we have always been conscious of the fact that Jerusalem is of deep concern also to other faiths. Its religious and historical sites are precious to Christians and Moslems, as well as to Jews. Israel is mindful of the historical treasures and manifold spiritual heritage of Jerusalem.

Israel's policy with regard to Jerusalem's holy places is governed by the Law on Protection of Holy Places of 1967. Under this law, unrestricted access to holy places is guaranteed to members of all faiths.

Millions of Moslem and Christian tourists and pilgrims - in addition to Jewish visitors - have visited Jerusalem since 1967 and have prayed and worshipped freely at its mosques and churches. All these visitors can attest to the complete freedom of access to and worship at all the Holy Shrines to the adherents of all faiths, unprecedented in the history of the city.

I have spoken tonight in all candour about some of the most complex and difficult issues facing us. Let there be no illusions -- the negotiations will not be easy. But it is important that we know exactly where we stand. We are confident that you will stand with us on these issues in our struggle to meet the crucial challenges that lie ahead.

THE OSGOODS

466 BRADLEY LANE BOX 2222
YOUNGSTOWN, OHIO 44504

October 10, 1980

The American Jewish Committee
165 East 56th Street
New York, New York 10022

Gentlemen:

I'm enclosing a reprint of an article I read recently, telling of the arbitrary attitude of the in-power Orthodox in Israel, and the discrimination against all Jews who do not observe the extreme traditional rituals.

I don't know the percentage of American Jews who are Orthodox, but it is my impression that fewer than half would still follow that routine. Since American Jewry is such a major contributor to the support of Israel, it seems to me that it is now time to protest this discrimination against Conservative and Reform Jewry. If we American Jews were to exercise the clout represented by our financial contributions, certainly our attitude would have to be recognized.

The American Jewish Committee and the Anti-Defamation League are protesting the Anti-Semitic influence of the Obergammergau Passion Play. Isn't it time for them, and all other American Jewish organizations, to take the same position against the "hard-liners" in Israel?

I have tried to do my share in supporting Jewish causes, all of whom are eager to support Israel. But I feel we are being penalized unjustly--especially since the same discrimination does not apply to non-Jews in Israel.

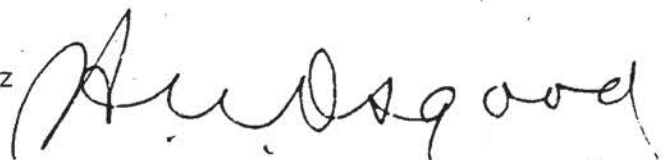
I am a Reform Jew, and was married by a Reform Rabbi. It is my understanding that in the eyes of official Israel, my marriage is not even recognized.

Under the circumstances, do you feel I should continue to support the Combined Jewish Appeal, the other American Jewish organizations that support Israel, and continue to buy Israel bonds--when in the eyes of the Orthodox Religious Courts I have no religious standing?

I feel this matter should be explored at great length by all American Jewish organizations.

This is not interfering with internal Israel matters, because the ruling Orthodoxy holds that their views have world-wide significance.

Very truly yours, HERBERT W. OSGOOD/asz



SECULARISTS RALLY IN ISRAEL

The following article is reprinted from The Freethinker (October, 1979), which is published in London, England, and which was founded in 1881 by G. W. Foote.

Recent events in Iran have provided a terrifying illustration of what happens when religious fanaticism runs riot through a society. But rampant clericalism is by no means confined to Islam and Iran. A new secularist movement in Israel shows that Judaism has provided zealots with the motivation and the means to impose their will on Israeli citizens too.

Despite the progressive image the state of Israel is keen on fostering for the benefit of the outside world, that country, in certain respects, "has still not entered the 20th century. Many of its present internal, legal and political arrangements represent a cruel and oppressive danger to the quality of life and freedom of conscience of many Israelis."

The assertions above are contained in Issue No. 1 of the Israel Humanist Review, published by the newly-formed Israel Secular Association which is "committed to the cultural, social and political progress of Israel and its people on the basis of struggle within a framework of rational thought."

Prime examples of the tyranny of Israeli religious laws relate to marriage and divorce. "These laws," states the ISA, "are based on what must be called legal religious intolerance. The Orthodox religious stream of thought dominates and determines this important part of the lives of Israel's Jewish citizens. In innumerable cases the laws of the Orthodox, sanctioned as they are by the state, produce human disasters"

"Some Israelis, out of an exaggerated sensitivity to notions of so-called national unity or survival prefer to avert their eyes to the danger to Israeli society created by legalised religious coercion, accompanied by Orthodox political aggrandisement and social neanderthalism."

The ISA states that while it has no argument with those who personally adhere to religious viewpoints, provided that they do not impinge on the rights of others, religion — be it Judaism or any other — is contrary to the secular association's basic tenets.

"Moreover," it claims, "religion as an organised force leads to schisms, each claiming its exclusive toehold in paradise. In fact the ignominious bickerings among the Orthodox, Conservative, and Reform (liberal), to name only the major Jewish religious streams, may yet require the services of the Israel Secular Association as mediator, since they don't seem to be able to talk to one another about god, Judaism and the Jewish people!"

In an open letter to "friends abroad," Professor Gershon Weiler, B. Phil (Oxon) of the Department of Philosophy at Tel Aviv University, writes:

"It may well be that organised humanism and rationalism survive in the West out of sheer inertia. For the great battles of the 19th century have decisively determined that the legal and constitutional structure of the state should be based on a secular equality of all citizens. Once this principle has been established in practice, not only in theory, there remains but to keep a wary eye on surviving pieces of, perhaps harmless, superstitions.

"Not so in Israel. It would be nice to be able to report that we are somewhat slow in developing and that such matters as separation of religion and state are progressing slowly, but progressing. It would be nice, but things are not like that. Israel, ever since independence, has firmly maintained the Ottoman-feudal system of personal status written into the law and thus never granted her citizens full equality.

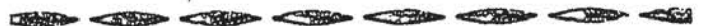
"However, since the last General Election things have gone from bad to worse in all things pertaining to religious freedom and equality of citizens. The country is now in the grip of a veritable clericalist take-over. It should be understood that violations of the principle of freedom of religion pertain exclusively to the Jewish population. Others, Moslem and Christians of all demoninations, are quite free to conduct their cults as they please.

"Not so the Jews. The legal system is that all citizens deemed to be Jews by religious criteria are subjected, by act of Parliament, to the jurisdiction of Orthodox Religious Courts. In this way not only secularists, humanists, etc. are coerced to act against their conscience but, no less importantly, Jews of the Reform Conservative persuasion find themselves reduced to an inferior status.

"Their rabbis are not authorised to perform legally recognized marriage-ceremonies, nor are they deemed to be qualified to sit in Religious Courts, while, of course, there is no question of allowing them to set up their own.

"The subject is vast and much exceeds the confines of a letter. But the interested reader may find a detained and scholarly presentation of the history and practice of religious coercion in Israel in the book of S. Z. Abramov, former Deputy Speaker of Israel's Parliament, entitled 'The Perpetual Dilemma.'

"Lastly, a small request to our friends abroad. If ever you chance to a meeting in which spokesmen for Israel tell their audiences of the achievements of liberalism and democracy in this country, please do not fail to ask them to explain in detail matters relating to religious freedom, such as the 'Who is a Jew?', law, etc. In this way you will have helped a nation that lives, as far as basic liberties of conscience go, somewhere in the very remote past."



הא למדת שהמחטיא לאדם קשה לו מן ההורגו, שההורגו. הורגו בעולם
הזה והמחטיאו מוציאו מן העולם הזה ומן העולם הבא.
דברים כג. ט. רש"י (ספרי מדרש רבה והנהומא סנחס)

"He who leads one to sin is worse than he who kills him." Medrash Rabbah, Pinchas

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Book Review

Genocide in the Holy Land

Horrifying Accusations

This volume contains several different books, each of which is documentary enough to win the Palestinian Zionist leadership a permanent place in Gehinnom to which not even Hitler will be able to gain admittance. Every book, booklet and article in **Genocide in the Holy Land** is so shocking and damning that one is well-advised to read no more than one chapter at a time and to digest it before reading on. In a series of inhuman nightmares unparalleled in human history, world Zionism, through its "Jewish" Agency, destroyed countless millions of Jewish children in a calculated plot to destroy the Jewish people of G-d. This book presents fact after incontrovertible fact for 576 pages. It leaves you gasping in incredulous dismay. And there is so much more left untold!

The first book is **The Teheran Children Accuse** written by the late Moshe Schonfeld of B'nei Brak in 1944, immediately after the events he documents from the files of Agudath Israel and the Palestinian press. It is the story of 700 Polish war orphans, all from Torah-loyal homes and how they were at first coerced, then seduced away from their religious observance until almost all of them became non-religious. The callousness and deceitfulness of the youth leaders, of the "Jewish" Agency leaders, of the Mizrachi's leaders -- especially the loathesome "Rabbi" Y. L. Fishman -- will break your heart. Even Agudah leader Reb "Itcha Meyer" Levin was contaminated by the atmosphere as his own letters testify. To say nothing of Zionist "heroine" Henrietta Szold, determined in her decrepit old age to rob 700 orphans more of their Jewish souls through her Youth Aliyah organization. Schonfeld relates the courage of England's rabbis, led by the late Rav Yechezkel Abramsky in defying the entire world Zionist movement, and how "Rabbi" Fishman fooled them all!

The most blatant mockery of all, was the subsequent "investigation" conducted by the same Jewish Agency that perpetrated these crimes. It was mockery of us, the gullible Jewish public, that allowed itself to be pacified by seeming "concessions." Read this book and learn who conceded Jewish souls, who compromised Torah.

The success of the Jewish Agency with the 700 Teheran children was a mere preview for their future and greater efforts: their anti-religious war to ensnare the succeeding waves of immigration. The first ones to "benefit" from the Agency's newly honed skills were the Yemenite Jews. This is documented in the second book.

The Jewish Agency's purposes were "humanitarian" -- to "save" Yemenite Jewry from "a backward way of life devoid of culture." Yemenite Jewry had not had a Hitler or an Inquisition in all its history. The Jewish Agency made up for these deficiencies, and a generation of Yemeni Jewry disappeared. The Yemeni survivors of the Zionist holocaust know who has wrought a third **churban** of religious Jewry.

The means used by the "humanitarian" Jewish Agency to strip Yemenite Jewry of its religious character included the banning of prayers, the shearing of sidelocks, open desecration of the Sabbath, and murder. They also ran an "adoption service": selling Yemenite babies to barren "white" women without the knowledge or consent of their natural parents.

Organized Orthodoxy, was ineffectual in dealing with these events. A few "unorganized" independent rabbis valiantly penetrated the **barbed-wire** encampments. What they saw and reported is mind-boggling.

With each succeeding wave of immigration -- from Morocco, Algeria, Tunisia and Persia, the "normalization" of the Jewish people -- the ultimate goal of world Zionism -- proceeded rapidly and unimpeded. Except for a few lone "eccentrics," no one raised much of a hue and cry in Israel and the protests by the immigrants themselves were settled by standard totalitarian means.

Genocide in the Holy Land is not, however, an indictment of the Zionists or of Zionism alone. Its true message may not hit you between the eyes, but it is there between the lines. **Genocide in the Holy Land** accuses the silent world that failed its brethren. It accuses the Jewish public of apathy, of burying its heads in the sand, wanting to believe that the matter was not, and is not so serious. Make no mistake about it: the implicit accusations against us are just as damning as the explicit ones against the Jewish Agency!