



"ALTALENA"

"אלטלנה"

ידיעון בהוצאת תנועת בית"ר באוסטרליה

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JABOTINSKY'S REMAINS TO BE BROUGHT TO ISRAEL

On Sunday 15th March, the Government of Israel gave the order for the return of Jabotinsky's bones to the State of Israel. The decision was voted on unanimously.

The official Government announcement states as follows:- "By request of the next of kin and the relatives of Zeev Jabotinsky, who wish to bring his bones for reburial in Israel, and who feel obligated under the will left by the deceased, especially the clause which states that his bones may not be brought to Israel except by the decision of a Hebrew Government. Therefore, the Government has decided to assist the family in transferring the remains of the deceased by giving the order as requested by the deceased in his will of November 3rd 1935."

The Secretary to the Government explained to correspondents that the taking of the decision fulfils the order of the will. The Premier Levi Eshkol brought to the Cabinet the request of Prof. Eri Jabotinsky. Prof. Jabotinsky pointed out, that the family found itself bound to the will, and asked the Government to make it possible to transfer his father's remains by the Government giving the appropriate order.

After announcing the contents of the letter to the Cabinet there was a short discussion, where the Ministers gave their support, and the decision was passed unanimously.

Correspondents then asked if the actual transfer would receive Government assistance. The Government Secretary stated that this was not discussed by the Cabinet. The Government did what she was asked and in the request there was no mention of assisting in the transfer. The request was to give the appropriate order, and this was done.

Menachem Begin sent Premier Eshkol the following telegram: "On this day it is 24 years that our mentor Zeev Jabotinsky was taken from us. Allow me, Sir, Prime Minister of Israel, to tell you in their name, one word which comes from the depths of their hearts - Thank you. Signed- Menachem Begin."

The same night there was a special broadcast on 'Kol Israel' after the 9.00 pm news with Menachem Begin, Aizik Remba and Prof. Disenchuk. The editor of Herut Aizik Remba who was also Jabotinsky's private secretary spoke on role played by Rosh Betar, through his deeds and actions in the establishment of the State, and his influence of the Hebrew youth.

Rosh Betar and Yohanna Jabotinsky will be buried in Jerusalem. Arrangements have been made to establish a special committee headed by Prof. Eri Jabotinsky, where the transfer will be discussed as well as the various ceremonies to be held in Israel and the Diaspora.

27th March 1964

CUSTOMS STRIKE CAUSES A DUTY FREE DAY:

The best explanation for the continuing rash of wildcat strikes was given by the Histadrut Executive's decision to postpone the elections to the Histadrut Convention. What has apparently been happening is a decline of mutual confidence between leadership and rank and file.

The highlight of the week's walkouts was a one day warning strike by the 6,000 tax-administration employees who demand grading commensurate with that granted to the employees of the Bank of Israel and the Ports Authority. The most serious, and to some lucky travellers, the most welcome aspect of the strike was the failure of the Customs officials to collect Customs Duty from incoming travellers at Haifa Port and Lydda Airport on the day of the strike.

Employees of the Ministry of Commerce and Industry in Haifa also walked off their jobs for a one day warning strike to buttress their demands for higher grading before the Horowitz recommendations for grading and salary reforms in the Civil Service come into effect at the end of April.

Teachers Strike:

In Jerusalem, elementary school teachers cancelled the last hour of Tuesday's school day in a continuation of the harassment of the Ministry of Education to force it to grant the teachers of grades seven and eight pay for a third home-room hour every week.

In reaction to the teachers pressure, Education Minister Zalman Aranne reiterated his plea for the establishment of a National Arbitration Board to rule on teachers wage and working conditions. He noted that the teachers had already wasted thousands of hours of teaching time in their fight for the third hour.

Editors Note: It seems so odd now that the Minister for Education advocates the establishment of an independent National Arbitration Board to avoid the calamities of strikes which are a national danger, like the teachers strike mentioned above. It can be recalled that Rosh Betar and our Movement were labelled as agents of the "capitalists" and the "enemy of labour" for advocating the very same thing 30 years ago. Jabotinsky at the time stated that whilst workers had the right to strike for better living conditions, strikes which were a national danger should be brought before an independent Arbitration Court.

A serious indication of the weakening of the Labour leadership's control over its members was the continuation of the strike at the Amcor refrigerator plant where workers had slowed down production to 20% of the normal output.

An attempt by Mapam to organize this expression of local rank and file resentment into a larger framework failed dismally when only 500 demonstrators turned up on Monday to participate in an anti-wage restraint rally at Dizengoff Circle.

Five Day Week:

The most interesting development on the labour front last week was the announcement that the Dead Sea Works had signed a labour contract granting its employees at Sdom a five day working week during the summer months.

The terms of the contract provided for the same number of work hours a week but divided over five days instead of six. Now it seems that the staff committee of Chemicals and Phosphates will press for a similar arrangement.

PARTY PARTISANS

Labour: The Histadrut Executive plenum last week was exceptionally well attended, several members who are rarely present put in an appearance. The meeting voted to postpone the Histadrut elections until next year. Mapam, Achdut Haavodah, the Liberals and the Communists failed to imperil the Mapai majority, who insisted that the polling should be held nearer the elections of the Knesset.

Most conspicuous by their absence were Mr. Pinchas Lavon and some of the principal members of his group in Mapai, while other known Lavon supporters such as Mr. Aharon Kidan and Mr. Yehuda Gotthelf chose to appear and accept the party line. This was connected with the reported decision of Mr Lavon and his group to leave Mapai. Mr Lavon said so in so many words in an exchange of letters with Prof. Rotenstreich in his journal 'Min Hayesod', and this intention was confirmed a few days later by one of his prominent supporters. A few more days passed and Israel Guri, Chairman of the Knesset Finance Committee, and one of those Mapai veterans who voted against Lavon's removal in 1961, took to print to urge Prof. Rotenstreich and others not to leave Mapai.

Both Mr Guri and other Lavon partisans in effect seek to place the onus of the decision on Premier Levi Eshkol, reminding him of his key role in the 1961 decision to oust Mr Lavon from the party leadership, and urging him to wield his power as party leader to reinstate Mr. Lavon.

A Reminder from B.G. But Mr. Eshkol was reminded by a statement from Mr. Ben Gurion, on vacation in Tiberias that he had not changed his mind about being unable to remain on the same Mapai list as Mr. Lavon. Meanwhile, Mr. Lavon had told a non-Mapai Histadrut leader that he would leave Mapai if suitable places were not accorded his group on the Mapai list to the Histadrut elections.

Influential groups in Mapai have made known their sharp opposition to any conciliatory move toward Mr. Lavon, who has proved to be his own worst enemy. A few days ago he succeeded in making more enemies than friends in an interview with his confidant, the afternoon daily "Ma'ariv", in which he displayed a contemptuous attitude towards most members of the Mapai leadership.

Achdut Haavoda Swing: It is assumed that, should they leave Mapai, Lavon and his faction would form their own political grouping and eventually be absorbed by Achdut Haavodah. That was apparently one motivation for Achdut Haavodah's sudden cold shoulder tactics to Mapai on the talks over labour unity.

Achdut Haavodah, knowing it is likely to lose votes to the new Herut faction in the Histadrut elections, is hoping to make these up from the disaffected Mapai supporters who might follow Lavon out of the party. This was seen as the reason for the surprising decision of the Achdut Haavodah Secretariat calling for Lavon's reinstatement in Mapai, widely held as an unprecedented intervention of one party in another's internal affairs.

Apart from this, influential voices have been heard inside Kibbutz Hameuchad Movement of Achdut Haavodah advocating the abandonment of any hopes for a 'rapprochement' with Mapai. The veteran member of Kibbutz Na'an, Mr. Yosef Aharonowitz, was reported to have spoken at length at the Kibbutz Hameuchad Secretariat against any closer tie with Mapai.

Mr. Aharonowitz is known to have great influence in the Kibbutz movement and on his close friend, Achdut Haavodah's General Secretary, Israel Galili, who has yet to state his position.

27th March 1964

ALUF AVRAHAM YAFFE CALLS FOR PREPAREDNESS WHEN THE NATIONAL WATER CARRIER BEGINS OPERATIONS:

Tiberias: At an assembly of all the High School children in Tiberias, Aluf Avraham Yaffe declared that they must be prepared to take up security tasks in the region, should there be any acts of aggression in the near future.

Aluf Yaffe opened his address by reminding the students that in the year 1947 he was sent to Tiberias to organize the famous "Barak Regiment," and since then I have attachments to this place, apart from the fact that I was born in neighbouring Yavniel." He then passed on to the main subject of his lecture - The National Water Carrier. He said that this corner, Tiberias was the centre of the Israel Army's attention, in view of the fact that our neighbours across the border have made their dislike of the project unmistakably clear, and further more, this project had been the reason for the Arabs uniting their forces at the recent summit in Cairo.

"We said then, and we say now, that no threat whatsoever will deter us from proceeding to carry out this developmental project, the same as we were not deterred from carrying out other projects. We intend to guard this project as well as the surrounding area.

Aluf Yaffe then stated that at times 'this area may flare up' but at all times, life must continue as normal. But in the event of open warfare the citizens of Tiberias will have to be in the frontline. In this event the youth would be given specific tasks to perform.

In reply to a question on the Arab plan to divert the Jordan head waters, Aluf Yaffe stated "there is still something for us to say and do on that matter too."

WORLD EXECUTIVE OF BETAR TO OPEN FULL YEAR TRAINING COURSE FOR SENIOR MADRICHIM:

Tel-Aviv: The Hanhaga Olmait of Betar announced that it is intending to open a Bet Sefer Merkazi leMadrachim, which will run full time for one year.

the participants will live full time at the Bet Sefer, which will incorporate such subjects as Methodics in Betarian Education, General Betarian education for Maozim in Israel and for specialized work in the Diaspora Sniffim and specialized educational training for work in the developmental areas.

At the end of the year's course, graduates will be employed full time by the World Betar Hanhaga for a period of not less than two years.

The Bet Sefer is open to Betar Madrichim who have completed their Army Service, and who have at least concluded ten years of schooling. Applications cannot be forthcoming from Diaspora Sniffim, as all subjects will be conducted in Ivrit.

RAINS MAY ALTER ROUTE OF FOUR DAY MARCH:

Heavy rains and winds continued to sweep the country during the past few days, with particularly heavy downpours falling in the Gali and Jerusalem. Unsettled weather in the eastern Mediterranean was quite normal for this time of the year.

The six thousand participants of the four day march scheduled to set out for Hulda have been told to bring their raincoats with them. The route march headquarters has planned alternate routes to the cross country tracks if the ground should prove to be too soggy for comfortable marching.

President Shazar was forced to cancel his scheduled trip to Ein Gedi archeological site by helicopter because of the stormy weather.

PAY INCREASES FOR PRIME MINISTER AND M.K'S TOO:

Knesset: The House Committee of the Knesset is to decide during the next week on the exact amount by which Knesset Members' salaries are to be increased, following last week's decision by a sub-committee to raise the salaries of Cabinet Ministers by I.L.400 per month (£A.66-)

The Prime Minister's monthly salary will now be I.L.1800, gross (£A300) and those of Ministers I.L.1700. The sub-committee had originally decided to raise the Ministers' salaries by I.L.600 but later reduced the sum.

Knesset members' are linked to Ministers' salaries at the level of 60%, but it is understood that some members of the House Committee are pressing for the reduction of this level to 50%. If the 60% link is maintained, M.K.'s will receive an increase of I.L.240 (£A40 per month) on their present salary of I.L.950. All the rises are retroactive to 1st January.

In reply to a question as to whether he did not consider the 30% rise granted to the Ministers badly timed, in view of the official policy of limiting wage rises to 3%, a Knesset source said that Ministers' and M.K.'s salaries had not been raised since 1956.

It was also noted that the new salaries of the Ministers would still be below those of the Supreme Court Justices. The President of the Supreme Court receives a salary of I.L.2100 while Justices receive I.L.1.950.

GOODWILL MARKS ESHKOL'S VISIT TO NAZARETH:

Nazareth: Mutual declarations of cooperation and friendship between the Jewish and Arab sections of the population marked the visit of the Prime Minister, Levi Eshkol. It was the first visit of a Premier to the city since Mr. Moshe Sharett was head of the Government in 1955.

Mr. Eshkol, who predicted that Nazareth would grow into a productive city of tens of thousands within a decade, made it clear that the Government would continue to help the population to better itself. "The Government can give the initial thrust, but it can't keep the wheels running all the time."

Over Turkish coffee, the Mayor presented him with a key to the city in a hand made olive wood case. Mayor Zuabi said that the people of the city considered the Premier's visit not as a courtesy call, but as the symbol of a new and fruitful era. The visit to the largest Arab city in the country was significant for the whole Arab population.

"The belief and hope of the Arab population that the Government is working for their integration in the State with their Jewish brethren is growing day by day." , the Mayor added.

KING HUSSEIN VIEWS U.A.R. AIR FORCE:

Cairo: King Hussein of Jordan and Abdul Nasser visited an Egyptian Air-base this week and inspected squadrons of 'heavy bombers' and modern jet fighters', Cairo reported.

The radio said that during the visit, the two heads of state watched a display of bombers which fired rockets at a target and "destroyed it completely." New supersonic fighters flew past during the display, according to the radio.

The two leaders were accompanied by Vice President, Field Marshal Abdul Hakim Amer, General Aly Amer, Chief of Staff of the Egyptian Armed Forces and Commander of the Arab Unified Command. The radio also reported that a Jordan Military delegation also accompanied Hussein.

THE RUMPUS OVER BEN GURION AND THE GENERALS:

Jerusalem: The former Prime Minister, Ben Gurion started another of his controversial excursions into history with an interview in the Liberal Party daily 'Haboker'. Mr. Ben Gurion, reminiscing, observed that Mr. Moshe Dayan, now Minister of Agriculture, had been 'the best Chief of Staff' he had known. Had Mr. Dayan headed military operations in 1948 'the frontiers of Israel might have been different', Mr Ben Gurion said.

Pressed for reactions by the evening papers, the other former Chiefs of Staff were notably chilly. Prof. Yigael Yadin replying from his dig at the top of Massada on the Dead Sea, agreed he was affronted. The others said much the same. Mr. Yigael Allon, now Minister of Labour, Palmach Commander during the War of Liberation, but never Chief of Staff, argued that political decisions, not military failures, determined the Armistice lines. All stressed that after all it was Ben Gurion, who was the Prime Minister, had ordered the withdrawal of troops from the Hebron region, and from El Arish in 1948.

The Herut opposition speakers introduced the issue into the Knesset protesting that Mr. Ben Gurion had disparaged other able military chiefs and the memory of the fallen.

This week (Tuesday) Mr. Ben Gurion published a personal letter addressed to all former Chiefs of Staff, in which he assured them of his esteem. Mr. Dayan, however, might be 'the best field commander' in his opinion, but nobody was obliged to accept it. He had never intended that part of the conversation for publication, he added.

DIPLOMATIC TIES WITH INDIA "A MATTER OF TIME."

Jerusalem: The hope that the establishment of diplomatic relations between India and Israel was expressed by Mr. Manibhai Doshi, Governor of Indian Rotary District 315, in addressing the 35th anniversary luncheon of the Jerusalem Rotary Club held at the King David Hotel.

Mr. Doshi said that he was aware of the problems involved in India-Israel relations, in view of his country's relation with the Arab States, but he was certain that an improvement was in the offing. He went on to note that Rotarians do not interfere in politics but asked his Israeli brethren to bear in mind, when the improvement has come about, that Indian Rotarians "had a hand in it."

ELECTIONS TO THE CHAMBER OF ADVOCATES: SHMUEL TAMIR ELECTED GEN. SEC:

Tel Aviv: Dr. Yehoshua Rotenshtreich of the Liberals has been re-elected Chairman of the Chamber of Advocates and Mr. Shmuel Tamir of Herut has been elected as its General Secretary.

They were elected last Wednesday night at the conclusion of the "Lawyers Convention" here, by the 194 votes of the Liberals, Herut, the non party "Gush lekidum Hamiktzoa", "The Young Lawyers" list and the Histadrut Union of Government lawyers. The 97 votes of Mapai, Mapam, Achdut Haavoda and the Independent list went to Mr. Yaacov Shapira.

This was the first time the Histadrut lawyers have combined forces with Herut and the Liberals. One of the results was the subsequent election of a Histadrut lawyer as deputy secretary to Mr Tamir.

The Herut Liberal bloc holds five out of the nine seats on the Executive of the Chamber of Advocates. The Tel-Aviv branch of the Lawyers Association has Mr. Dov Milman of Herut as its Chairman. Mr. Milman also is a member of the Hanhaga Olamit of Betar.

CONCESSIONS FROM THE EUROPEAN COMMON MARKET:

The end of the beginning in relations between Israel and the Common Market was reached this week in Brussels when the "Six" Council of Ministers instructed its experts to open talks with Israel on tariff concessions for over 30 Israel export items.

The decision came after nearly two and a half years of talks during which Israel had alternated between optimism and despair, regarding the future of her exports to Europe.

The terms of reference formulated by the Ministers for the talks, still leave in doubt the most important question - Israel's orange exports to Europe - which provided the most difficulty in the preliminary talks with the Market.

According to this week's decision, the Market will undertake to 'consult' Israel if in the future, the Council accords favoured status to another citrus producing country. The original draft adopted by the Council two weeks ago, was to have assured Israel of 'an equitable arrangement' with a third citrus producer. This was apparently changed at the insistence of Italy, but Market officials expressed assurances that the change would not be made use of to Israel's disadvantage

POLITICAL STRIFE IN THE RACE FOR RABBINATE:

Jerusalem: Early in the week it seemed a foregone conclusion that Rabbi Yitzchak Nissim would be elected again to the post of Sephardi Chief Rabbi when the Chief Rabbinate elections are held next week, and that Tel Aviv's Ashkenazi Chief Rabbi Isser Yehuda Unterman would be elected to the national Ashkenazi post. Last week's announcement by the Chief Chaplain of the Israel Armed Forces Aluf Shlomo Goren, through a spokesman, that he was a candidate for the Ashkenazi post had been seen as mainly a tactical move to gain from the National Religious Party (which supports Rabbi Unterman) a promise that it would get him elected Chairman of the Chief Rabbinate Council if he withdraws his candidacy.

However, after the N.R.P.'s Minister for Religious Affairs, Dr. Zerach Warhaftig, cast a slur, in Aluf Goren's view, on his candidacy Aluf Goren called a press conference to charge that Dr. Warhaftig was attempting to influence the outcome of the elections. He announced that he would put up a fight for the post. Dr. Warhaftig also told a press conference that, judging by what he had heard from the panel of Rabbis appointed to carry out the elections, Rabbis Nissim and Unterman were the only candidates.

Aluf Goren's main support comes from Mapai, while the N.R.P. is fully behind Unterman, who supports the view that religious institutions in Israel should be controlled by the N.R.P..

Then, another man threw his skullcap into the ring. Rabbi Bezalel Zolti, of Jerusalem, a member of the Rabbinical Supreme Court, announced that he too, was a candidate for the Ashkenazi post, and that he expected to receive the support of the Yeshiva circles.

ISRAEL SIGNS PACT WITH TURKEY:

In Jerusalem this week, Israel and Turkey signed a technical co-operation agreement providing for exchanges of students and experts during 1964. Under the pact, which broadens a similar agreement signed last year, 300 Turkish trainees will come to Israel for various periods of time.

Turkish and Israel negotiators concluded their talks with the hope that this year's accord would lead to further expansion of technical cooperation between the two countries.

EGYPT AT THE POLLS AND THE NEW JET H.A.300

The test flight of the "Egyptian made" jet plane, announced last week, is being given much prominence in Cairo. The jet is hailed as the greatest achievement yet of Egyptian science, "closing the gap inflicted on Egyptians by the Imperialists." Ahmed Sa'id of "The Voice of the Arabs", adds that the fruit of Egyptian ingenuity "will help to free our sacred soil," so that "the Arab fatherland will encompass all the lands between the Ocean and the Gulf, as Nasser has sworn to do."

The last part of Ahmed Sa'id's statement is surprisingly frank: a renewed Khalifate stretching from the shores of the Atlantic to the approaches of Pakistan - with Cairo as its unquestioned capital - is indeed Nasser's continued hope. The test flight, or rather the announcement of the test flight of the "H.A.300" came on the eve of the Syrian festivities held to mark the first anniversary of the new Ba'ath regime. It was sufficiently clear to the Syrians that the H.A.300 came as a warning to them to be more amenable to Egyptian wishes.

Syria appears to be the first on Nasser's list for immediate pressure. Ahmed Sa'id is right in reminding us that Egypt would like to expand its sphere as far as Morocco and Iran. Lybia is under pressure as Cyprus was a fortnight ago. It is not easy to say how far the pressure will go at the present time, but gestures demonstrating strength, real or imaginary, are favourite weapons in the Arab war of nerves.

But H.A.300 was intended not only for Egypt's vassals, but also to impress the Egyptians themselves. Monday March 16th, was the date set for the much heralded election to The People's Council of the Arab Socialist Commonwealth. Three hundred and fifty delegates will have to be "elected" in 175 districts. There is only one list of candidates, and the screening done by a commission headed by Hussein Shafi'i of the Revolutionary Junta was careful. Some 1500 candidates have been rejected. Nasser has had some unfortunate experiences with 'democratic elections' on two occasions.

Deputies to the new body to be elected, must prove that they are not victims of the regime, that is, they have had no property confiscated or been dislodged from a position. Observers doubt whether the new body will be viable, for the intelligentsia and what remains of the upper middle class in the main Egyptian cities have no confidence in Nasser and his associates. However, it is from these circles that Nasser must seek cadres for the political organization of his people. By proclaiming his military and technological progress, Nasser may hope to push the People's Council into subservience.

The flight of the H.A.300 made little impression in Israel. The jet is known to have been developed by German technicians, powered by a British engine, and paid for by American money. How many millions the project cost is not known. The money would have been better employed in producing food for the underfed Egyptians whose plight is openly admitted by their own authorities. But Nasser, of course, is not the first to turn butter into guns. Some of his German experts gained their experience of this system as they helped another dictator to follow the same path.

ATOM SMASHER FOR WEIZMANN INSTITUTE:

Rehovot: The first parts of a 15 million volt Tandem van de Graaff Accelerator (Atom Smasher) the largest in the Mediterranean area, were received this week by the Nuclear Physics Department. The Tandem is capable of accelerating atomic particles to an energy of from 15 to 50 million volts.

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INCREMENT TO POGROM

"Judaism without Embellishment" a 192 page booklet published three months ago by the Academy of Science of the Ukrainian Socialist Republic, is "designed for wide reading." The author Trofim Korneyevich Kychko, seems to have made Jewish studies his hobby: he published "Jewish Religion, its Origin, and Essence" in 1957, and "About Jewish Religion" two years later. In his present effort Mr. Kychko shows how the Communist Party of Israel fights "Judaistic obscuranists" and the Zionist, who "together with the Imperialists, fan the flame of a new war. The book is strongly recommended by Prof. Vedensky, Doctor of Historical Studies, and by our old friend, the writer Gregory Plotkin, the pseudo tourist who was here once and wrote that most shameful book about Israel, "A Journey to Israel."

Everything that Mr. Kychko alleges in his new masterpiece has already been said in the Soviet Union. We know from previous outbursts that Israel is an "aggressive bourgeois-nationalist state." We now learn that lately, in some capitalist countries, bourgeois Jewish-Zionist Historians and philosophers, have been trying to revive interest in religion in Israel and - in order to increase their influence, endeavour to reform Judaism - "in our country too."

But it is improbable that Mr. Kychko has Jewish readers in mind. If he had, he would have paid more respect to Jewish history and culture - and to facts. The U.S. comes under heavy attack too, for its attitude towards Jews - Mr Kychko quotes our former Communist M.K. Adolf Berman, as well as a Dr John Slowson of the American Jewish Committee, to inform his readers how anti semitism thrives in America. In the Soviet Union on the other hand - be it in "Birobidjan, or Kiev, or Leningrad, or under the Polar Circle," no Jew had ever suffered from from discrimination for having been born a Jew." No, we doubt that Mr. Kychko wanted his book to be read by Jews.

Nor would a Jewish reader relish Kychko's exposition of Jewish history, or his assertion that "Working people have long ago come to understand the anti-scientific and anti-humane character of Jewish ethics and morals." As for the character of the book's cartoons, it can be best judged by the reader.

The booklet has obviously been written by a Gentile anti Semite for the benefit and pleasure of Gentile anti Semites. Indeed, Mr Kychko is not the first to discover the pleasures of Jew baiting - the anti-Semitic library is well garnished and can boast of an ancient lineage but it is pogromist literature nevertheless. Mr. Kychko stoops lowest perhaps, when he shows a Scroll of Law the Jewish community of Kishinev presented to the Czar Nikolai 11 to prove that Jews are "reactionary."

"Religion" is associated with "Zionism" by means of a logical trick. Religion being by definition associated with nationalism, and Zionism being Jewish nationalism, Zionism is, ipso facto, the defender of Jewish religion. Zionism as well as the anti Zionist "Bund" have been branded by Lenin, or so Kychko says. Although he has at his disposal a host of quotations ranging from the Talmud to Ben Gurion, he has never heard, so it seems about Hashomer Hatzair or of the fact that at least one partner in the present government coalition staunchly opposes religion.

Israel Condemned: Israel is both condemned for being a tool in Imperialist hands, and for daring to proclaim the unity of the Jewish people. The only party which represents the will of the people of Israel is, one could have guessed in advance, the Communist Party. The majority of Soviet Jews are not observant Jews nor, probably, is the majority of Jews anywhere. Not being a race, their only link is a common history which, for many centuries has been centred on the Synagogue. When Mr. Kychko abuses the Synagogue, he abuses the Jews - and he knows it. So do all his readers, who conclude from the fact that such a book has been published by the

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WHAT IS BETAR'S ROLE?

This is a complete translation of the address delivered by the Head of World Betar, David Niv, at the recent session of the Moatza Olamit of Betar held in Tel - Aviv on the 6th February 1964.

"On the agenda sent to the participants of this Moatza, it was stated that I would deal with the ideology of the movement. This is indeed so, and as I proceed further, I propose to deal with a number of cardinal principles. One cannot be blind, or close one's eyes upon the crisis which is enveloping youth, society, the nation, and the State of Israel. It is in essence a spiritual crisis which is taking effect upon important factual realities. I do not propose to deal here to deal with, or to occupy the listener's time with the legal side of the ideology. The subject of my address is "Theory and Practice in The Role of Betar", and it is my intention to investigate the differences between what we preach and stand for, and what we are doing. For this is, in my opinion the problem of problems in our movement today.

This is not the problem only of Betar, but also of the whole Zionist camp, since the inception of the State. It is a fact; that from that time, and even before then, far reaching changes occurred in the world, in Judaism, and in our country; the holocaust, the second World War, the War of Liberation, the establishment of the State., followed by the rapid development of the State itself. This process demanded a thorough investigation of every institution, every body with Zionism into their methods. However, this question does not justify elaboration tonight. I will just emphasize this: That after any war or revolution there are movements which disappear, and there are those which continue to exist. There were movements who knew how to adjust themselves to the new realities, and if they did, they lived. For example, the Jewish National Fund, gradually took over new tasks after the acquisition of land was taken away from her. She then took some of her secondary tasks and turned them into primary tasks, like irrigation, land reclamation, afforestation. In this way the J.N.F. adapted itself to the new reality as an institution that carries out useful tasks in the development of the country. A second example - the Kibbutzim. After a number of political party crises, mainly in the social field which had begun to eat them from within and endanger their very existence, "they got hold of themselves" and introduced extreme measures to satisfy the needs of the individual. In this way they prevented the process of members leaving.

Betar is one of those movement that arose before the creation of the State, and all her action were directed towards "the establishment of the State". Therefore, Betar is obliged, maybe more than any other movement, to investigate her principles and methods in light of the new reality. This can be done in two ways:

- (1) It is possible to take everything, Betar's principles and achievements which were hers from the very inception, and guided her until the creation of the State, and erase everything that has become outdated, and to put into a "deep freezer" anything which may seem feasible in the future, and to lay the main emphasis on the things which are the present reality.
- (2) To put ourselves in the position as if we had never before existed, the same as the original founders of Betar back in 1923, study well the realities of our nation and State, investigate that which needs uprooting, change or amendment, and say: We have so and so many thousands of organized youth, let us activate them, according to these needs and this ideological structure.

I myself admit, that I would prefer the second choice; because according to all considered opinion, the present and the future are the important and the useful. But today, it is clearer than ever before, that Betar, more than any other movement ideology can be adapted to the changes which took place, and it is possible to reconcile two stating points into one.

Betar itself is nothing else but a foundation. In other words Betar does not follow any dogma. Above all such a thing as "collective ideology" and the laying down of the law have never existed in Betar. Our philosophy cover a broader surface and includes the spirit and belief in the nation and people of Israel, Judaism, the law of humanity, which is based on deeds more than mere principles. This is expounded in one of the early documents of Betar, and I would call it the "Charter of Obligations" It would be well if we returned and read it again and again until we knew it by heart. It is the 'famous' discussion between Trumpeldor and Jabotinsky on the essence of a 'chalutz'. "We need people who are prepared for anything and everything that is required in Eretz Yisrael."

This verbal discussion is handed down to us in "The Story of the Jewish Legion" written by Jabotinsky. There is no doubt that Rosh Betar did not add nor subtract from the words of his friend Trumpeldor. But the style is Jabotinsky's and not Trumpeldor's and were printed already after the creation of Betar. Therefore, these words have the imprint of Rosh Betar no less than Trumpeldor. This so called 'Charter' is the very foundation of Betar, the very essence of theory and practice. And now if I come here and translate it into an even simpler form, I can find no other Hebrew word than 'Hitnadvut' to volunteer. Contrary to the narrow meaning of chalutzit adopted by the so called "chalutzic" movements, Trumpeldorian chalutzit means volunteering for every task. This is what united us in the past, and must according to my opinion unite us in the present as well as differentiate between us and the other movements.

On the question of differentiation, more than any other question, to my regret there is a dilemma amongst most of our Sniffim in the Diaspora. This is not only our dilemma, but the dilemma of most of the other movements too. It is natural also that this should be felt more so in a dynamic movement such as Betar. There are those that claim that the question of "Shtei Gadot" should be the main differentiation, the aspiration for the Integrity of the Homeland. But a Movement cannot be built upon the concept of territorial boundaries; or more precise. A movement cannot be built on LIP SERVICE. And here we see that even Herut, which is definitely a political party in every sense of the word, does not see in this principle the mainstream which differentiates it from the other parties. And above all, she does not proclaim it day and night. One can debate whether this is right. It is sure however that a youth movement will not "live" with this daily. Betar should educate her Betarim towards this vision, but not this should be the differentiation. The Betarim sense this, hence the dilemma.

Others see the difference between us and the others in the principle of 'Hadar' One thing is true, it emanated from us. But is there one movement today in Israel or in the Diaspora which opposes this? Many of the clauses of Hadar appear also in their constitutions and by-laws. And if we will say that it is n't a "chochma" to put these things into their policies, there is still place to investigate how much the Betari himself stands out from the others today, on the question of Hadar!

A third basis for differentiation, is our past which is so unlike the other movements. It is true that we are obligated to emphasize the Integrity of the Homeland, and develop the concept of Hadar amongst the Betarim. It is true also that we must speak up against the falsification and the wall of silence created by the official Zionist movement against the underground. But no doubt you will agree with me, that it is not a great compliment for a youth movement if it is said of it, that its difference lies in the past, and not in the present.

The fourth differentiation, and to my regret this stands out more than any of the others, are the outward symbols, terminology, ranks and dargot, structure, badges and so forth. One must not minimize this even in the present. A movement needs these outward symbols. But the exaggerated emphasis that we attach to them, even after we ceased to bear the principle of military regeneration, the inward discipline, nationalism instead of class struggle, worries me in particular.

In the last session of the Moatza Olamit, you decided to change some of the Betar terminology. And you saw how veteran Betarim decried the "decoration" of the changing of the term 'Shilton' to Hanhaga Olamit. Maybe others saw it, but I did not see one of them, during the one and a half years of my holding this position being hurt by any of the other weak spots in Betar. And not only the veterans. I can tell you of one of our Sniffim, one of our best and largest in the Golah that turned to us with the outcry that they be given special permission to continue to use the term Netzivut instead of Hanhaga Artzit. Another Snif wrote that this would eliminate the differentiation in that country between Betar and the other movements.

Indeed all these, whether individually or collectively, do not present Betar with its specific differentiation for one simple reason, which is most basic. All of these Sniffim do not MAKE THE DEED OBLIGATORY, which has always been the mainstay of our movement. All of them with a sound conscience could remain mouthing the usual phrases, shouting slogans. INDEED, THAT IS ALL THEY WILL DO!

The characteristics of the Zionist youth Movements in Israel and the Golah, especially those which call themselves 'chalutzic' is that they do not demand of their members within their ranks to do anything except to be educated, to learn, and to deal with what I would call "cultural entertainment". For what really is the reality of the 'chalutzic' Zionist youth movements in the Golah? The Zionist Institutions invest enormous funds in maintaining them, give them educational know-how, excellent shlichim, in order to draw the young Jew into the Movement. The youngster enters the movement and everything is lavished upon him. He receives free of charge, messibot and neshafim, tiyulim, he participates in cultural circles, run by professionals who receive salaries and other things which in other non-Zionist circles people pay for them out of their own pocket. The chanich receives all this with an open hand - the main thing that he came to the movement. He is not asked to give anything in return, neither for Israel or for the community, nor his people. Instead, an aim is placed before him, which in most Diasporah countries is regarded as idealism - a great sacrifice - to go on Aliyah; not just to go to Israel, but to go on a settlement, in a neglected and difficult place. Which means in effect - straight from the spoilt home to the epitome of idealism. Is it any wonder that from all the youth movements, whatever their shade, so few came to Israel?

The picture is no different in Israel itself. Here also the youth is not demanded to do anything whilst he or she is within the ranks of the movement. They have to be educated, to enjoy 'cultural entertainment' to receive a Maon for nothing, a football ground, tiyulim, catered messibot, sometimes a uniform, free lessons in singing and folk dancing, interesting discussions and other services given by madrichim and teachers, sports instructors as well as a host of other experts. And what is received in return? Even here the return is done in an extreme one-jump sort of way. From this constant demoralization which passes with the chanich from shichvah to shichvah - straight to the climax of personal volunteering and sacrifice - to the Kibbutz in the Negev. Is it any wonder that the number of people going to Kibbutzim from the 'chalutzic' Movements is infinitesimal in comparison with the wealth that is invested, in money, in equipment and in educational manpower? Maybe here is the key to one of those never ending questions. What happened to volunteering. Even volunteering, like any other educational foundation, needs early development. This does not come about by nice phrases and lip service. It is done in practice, with deeds large and small, by getting used to GIVING OF ONESELF, be it money, be it time, or sweat.

In this stark reality Betar is once again called upon to arrive on the scene and fulfil her first missions. Betar is called upon to appear in the role which sets them apart from the others, as related in the discussion between Rosh Betar and Yosef Trumpeldor. Betarian volunteering knew no boundaries in any set task from the day of its creation. The Betari had this demanded of him on his first day in Betar. He was not told to defer his active work.... "until the advance on Shteit Gadot Hayarden" not even for Plugot Hagiyus, not even until his aliyah to Eretz Yisrael. On the educational and practical side, he went out with his friends into the street to collect money in order to buy land from the Arabs, from house to house to sell products from Israel. He did the hard and dirty day to day work of getting people to sign a petition to open up the gates of Eretz Yisrael, he carried out the boycott against Germany; he sold the Zionist shekel, he popularized the Hebrew book. From time to time he also went out to demonstrate in front of British Consulates, and went out to paste up posters on walls either for or against something. With all this he also paid membership fees. He got used to Trumpeldorian chalutzit, and from there on it was easy for him to volunteer for the greatest sacrifices in the Plugat Hagiyus and the Fighting Underground.

To be quite fair, with the establishment of the State, it was once again Betar that sensed that things must be done before the ultimate of volunteering. This was exemplified in Betar settling the borders. The motivating force was political. But the narrowing down of the tasks came upon us as it did to the other movements.

In the Golah also there is a tendency, and this is so in Israel too, to write pamphlets, demonstrate, publicize in the newspapers, publish newspapers, to have Knassim with political resolutions etc. But what we tend to forget, in this dismal reality, that all these things were only the instruments for deeds, and not the deed itself as it is today. Therefore I call this "journalism" not

political work, "pseudo-activism" and not real activism. One does not negate the demonstration or the publicity when the reality demands it, when it is done with taste, proper organization, will show results and is not done just "in order to show ourselves". We need activities not for a handful of people, not from time to time, and not only for the senior shichavot. The majority of the members in Betar today are youngsters and therefore political work for them is premature. There are many useful activities which can be carried out by the Betarim. They have to be done, but it is not this which will solve the problem of our problems which is - the education towards volunteering through doing deeds. We must give every Betari without exception the possibility to do good and useful deeds.

What are these deeds?

The answer is: there are hundreds and thousands under our tables, and all one needs is to bend down and pick them up. But Betar must first of all free itself from the conception, that it must first investigate that this deed G-d Forbid appears also on the calendar of another movement. It is not important that it is written on the calendar and the movement in question does not raise a finger.

We must also free ourselves from the false conception, from whom it came I do not know - from Trumpeldor, definitely not, neither from Rosh Betar - that anything that has nothing to do with storming barricades, demonstrations, posters, slogans, - is beneath our dignity. Betar also has to free itself - as soon as only possible from the conception that a Betarian action has to be against something or someone. When Betar will free itself from all these things, everything will be so simple and natural.

I will not outline a program here, but I do suggest that this Moatza appoint a commission which in turn will lay down general lines and work out a program of action. I will just give a few examples, which are useful as well as educational which can be carried out in Israel as well as in the Diasporah.

In the Diasporah: The Betari in the Golah in their day to day activity should disseminate, the produce of Israel, at home, in shops and among institutions. This can be a ceaseless activity, for all ages. One does not need to invest in order to educate.

Betar Forest: Youth all over the world go into the streets from house to house getting contributions from adults for useful projects. There is no reason why Jewish youth, particularly Betarim, should see in this lowering of their dignity. Betar is establishing in the Lachish area, near the Betar settlement of Amatzia a green forest which is a practical way of commemorating everything that is dear to us - the implanting of Betar's name on the panorama of the country. This is also a worthwhile project in assisting a development area, in the southern portion of our country as well as the preservation of the vegetation in the area. This can be the source of satisfaction and continuous work for the Betarim.

Political Work: I do not refer here to "Journalism" not even to dramatic demonstrations when they are necessary. In many countries, the Arabs operate a tremendous propaganda machinery, amongst the Arab students in the various universities. There is a wide field here for Betarim to take part in symposiums, lectures and public debates on Israel and the Middle East, in order to draw non Jewish public opinion to our side, which is of vital importance. There is the need to make people recognize the problems of the Middle East, the history of Israel and the Arabs, our historic rights, the Mandate and the War of Independence. This is political work which is bringing in results, and not 'political essays' in magazines which we issue from time to time which are read in the Maozim. I will give you one small example.

In France, a short time ago, Betar held a camp under the direction of our Shaliach Shalom Levi. What did the Mefaked do? He divided his people into several groups and gave them questionnaires, and dispersed them into the neighbouring villages where they conducted a Gallup poll on the question of Israel, their relationship to Israel etc. They carried out useful political work in the full sense of the word. I guarantee that the Betarim derived satisfaction too from this. I am sure that our other Mefakdim, if they use their imagination will find a multitude of useful and enjoyable activities.

In Israel: Just yesterday we read of the horrifying fact that in our country there are 160,000 Jews who are unalphabets and at least another 100,000 who are partially unalphabets. I am sure that Betarim should not be complacent about this, and that this boorism should be uprooted from our country. We should go out into the new immigrant centres, to the suburbs and do our job. For sure, we will not fulfil the clause in the Betar vow on Ivrit if we will allow the "Shabbas Goy" to do our work. We cannot hide ourselves and say that this task belongs to this or that Government Department or to the Jewish Agency, or the Histadrut, or that other movements are already doing this. There is much work and the position is catastrophic and tens of volunteers are needed but thousands! In the discussion between Trumpeldor and Jabotinsky, the topic of "there are different types of teachers" was raised too!

There are countless tasks to be performed in the social field among the unfortunate backward elements, in order to raise the standard of manpower in our country. This is vital for the future of our culture, the health of our nation and its armed forces. There is a need to help our new immigrants and to encourage them. There is work for every one of us in breaking down the social barrier between the various ethnic communities in Israel..

There is nothing for which Betar has to withhold its energies, if she gets on to the right tracks. In addition to the different type of ideology that we have, we shall be buttressed by the deeds. Thus Betar will return to its source; from it she will grow.

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ATOM SMASHER FOR WEIZMANN INSTITUTE:

It will be used by the Nuclear Physics Department and other Weizmann Institute Departments as well as the Hebrew University. This was stated by Prof. Amos de Shalit head of the Institute's Nuclear Physics Department.

Tandem Accelerators which are regarded as the best instruments for studying the structure of Nucleons and nuclear reactions, are produced by the High Voltage Engineering Corporation in the U.S. The Tandem is being especially installed in a specially built 2,000 square metre building, which is connected to the Nuclear Physics Institute.

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SOVIET INCITEMENT TO POGROM:

Government that Jew baiting is the official policy of the Ukrainian Soviet Republic.

Each time the press here in Israel and in the free world voices its concern about the fate of the Jews in Russia, Communist front organizations and sometimes Soviet Embassy officials make a dash to assure us that there is no anti semitism in Russia, and reports about the harsh treatment of Jews there are part of the "Cold War." But if there is an aspect of the matter which concerns us less than anything in the world it is the Cold War. In fact the Jews, and Israel in particular, could hope for nothing better than an end to the Cold War. It does not help us to tell us to close our eyes and ears. Books like "Judaism without Embellishment" are pogromistic literature. We will only be satisfied when the Soviet Union bans them.

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STOP PRESS

In the elections to the Chief Rabbinate in Israel. Rabbi Unterman defeated Rabbi Shlomo Goren the Chief Chaplain of the Armed Forces by the narrow margin of 60-57 Sephardi Rabbi Yitzchak Nissim was re-elected unopposed.

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The conspiracy of silence which aims at denying all those who did not toe the official line in the long drawn out battle which ultimately brought us the Jewish State is too well known to be emphasized. It has dogged the footsteps of the party of Jabotinsky from the very outset. It has embraced within its sinister grasp the epic of Aliyah Bet, the gallant and glorious exploits of the Irgun, and most disgraceful of all, the heroic part played by Betar in the Warsaw Ghetto, which has been only recently revealed in the brilliant and fully documented book by Chaim Lazar "The Warsaw Fortresses."

Although one cannot excuse this deliberate and malicious falsification of history by the process of silence, one can at least understand it. For those who engineered these exploits are now a political party, the second largest in Israel, the only possible alternative to the present government, and any recognition of the part played by those heroes is bound to rebound to the credit of Herut, and all's fair in politics as in war.

Blanket of Silence: What is, however not generally known and is particularly reprehensible and unforgiveable, is that the blanket of silence extends far beyond the period and the Movement of Jabotinsky, and includes within it the daring and breathtaking exploits of the Nili, that band of heroes and martyrs, led by the Aharonson family of Zichron Ya'acov which, single handed, rejected by the official Yishuv during the First World War, acted as the espionage centre for Britain. Two of them paid with their lives, and Sarah Aharonson committed suicide when subjected to excruciating torture by the Turks, for fear that she might be forced to reveal facts which would betray her companions. It is the Movement of Jabotinsky alone which has kept their memory alive and brought about their partial rehabilitation in recent years. It is this Movement a one which included their names on the Roll of Honour in the Death Cell of Acco Prison.

Just as a contrast let us take for example Weizmann's allegedly "authoritative" autobiography "Trial and Error" The name Nili does not appear. Of all its members, Aharon Aharonson alone, is referred to, but how? "A Palestinian Jew, also a man of great courage and superior intelligence, devoted to Palestine... a botanist and the discoverer of wild wheat" (p.229). On page 231, he becomes "extremely valuable because of his knowledge of Palestine and its economic and agricultural problems" And on page 321 he is "the discoverer of wild wheat who had been killed the year before in the London-Paris plane." And that is all!! THAT is what is called "damning with faint praise."

A Romantic Detail: Beyond question the most romantic figure thrown up by the First World War was the legendary T.E.Lawrence, the leader of the Arab revolt. There is one peculiarity about him. Passionately and fanatically he devoted to the cause of Arab liberation, his renunciation of all honour and his retiring into pseudonymous obscurity as Capt. Shaw, was due to his feeling that he had been let down by the British with regard to the promises he had made on their behalf to the Arabs. Yet alone of the circle which he led, he upheld the justice of the Balfour Declaration and supported the Zionist cause. It is a paradox which has to be explained, and now, the explanation is forthcoming. Lawrence dedicates his classical book, "The Seven Pillars of Wisdom" to S.A. to whom he devotes the following moving poem.

I loved you, so I draw these tides of men into my hands
And wrote my will across the sky in stars
To ear you Freedom, the seven pillared worthy house, that
your eyes might be shining for me
When we came.

Death seemed my servant on the road,
Till we were near and saw you waiting.
When you smiled and in sorrowful envy
he outran me and took you apart:
Into his quietness.

Love, the way weary, groped to your body,
 Our brief wage ours for the moment.
 Before earth's soft hand explored your shape,
 And the blind worms grew fat upon your substance.

Men prayed me that I set our work,
 The inviolate house as a memory of you
 But for fit monument I shattered it,
 Unfinished and now
 The little things creep out to patch themselves
 hovels, in the marred shadow
 Of your gift.

Who was this mysterious S.A. whom Lawrence loved, who fought that he might "earn her Freedom" and who died before he could declare his love to her. This suggestion has actually been made before that it was none other than Sarah Aharonson, and if Lawrence was devoted to gaining the Arabs their freedom, at least of equal importance to him was that by that same operation he could earn freedom for the people of his beloved Sarah, but the idea was scoffed at and derided, since it would have given powerful support to the Jewish cause. And now this suggestion has been finally confirmed.

At the completion of the seven days mourning for President Ben Zvi, sympathizers came to the Israel Embassy in London to express their condolence by signing the Visitor's book. Raphael Bashan, the London correspondent of Ma'ariv was there, and among the visitors he saw none other than the romantic Commander Douglas Duff who was one of the most colourful characters in the Palestine Police during the Mandate. Duff is now living in retirement in a little village in Dorset, and Bashan went to visit him.

The village is not far from Cloud's Hill where Lawrence lived just before he met his tragic death by accident, and Bashan asked Duff whether he had ever met him. "Of course I did", answered Duff, and I give the rest of the story verbatim.

"I came to Stevenson's garage in Cloud Hill to have some repairs done to my car. I saw there a slim man with a long face, a big head and an unusually protruding jaw, who had come in to have a puncture mended on his motor bike. I recognized him at once as Lawrence. He came up to me.... and said: "So you're Duff, aren't you? Don't you live in this neighbourhood?" He then approached me again and said: "Aren't you the one who wrote the letter in the Spectator about the Aharonsons of Zichron Yaacov?" I answered in the affirmative, and he then said to me intensely. "Did you know Sarah? Did you ever meet her before she died?" I told him regretfully, "No", and after speaking a few words in Arabic he went away.

Enveloped in Silence: "A week later, somebody knocked at my door. I opened it; it was Lawrence who had come for a cup of tea. He sat down at the table enveloped in silence and then suddenly he said; "Come, let's talk about Sarah.". I told him again that I had never met her, and he seemed greatly disappointed, and then I asked him the 64 dollar question. "Is the rumour that the "S.A" to whom you dedicated the "Seven Pillars of Wisdom" was Sarah Aharonson, correct? "Absolutely right," said Lawrence.

In the same interview Duff reveals that during the Second World War, when the Vichy French in Syria and Lebanon, Alexander Aharonson, who was then living in Cairo, was of the greatest help to the British. Duff was precluded from giving details, and so am I, but I may add that when I was in Cairo then, Aharonson was known as one of the heads of the British Intelligence.

Thus are our heroes deliberately unhonoured and unsung in pursuance of a deliberate policy of claiming all the credit for one party. I don't think I have ever felt so physically sick from a psychological cause as I did after reading the relevant chapter of the final, definitive, history of the Nili; for which for the first time the archives of the Aharonson household, as well as those of the Hashomer organization and the archives of the Zionist Organization, were placed at the disposal of the distinguished and talented authors.

The chapter described, incredible though it may sound, the manhunt of a JEW by fellow JEWS in order to hand him over, dead or alive - and the words have a special meaning as you will hear - to the Turks for certain execution by public hanging, should he be captured alive.

With almost "telegraphese brevity" I give the background to this drama, together with the main characters.

Inveterate Enemies: Aharon Aharonson, the brilliant founder of Nili, realized not only that World War I. would mean the break up of the Turkish Empire but also that the Germans, their allies, were inveterate enemies of the Jewish people. To establish a claim for Palestine to be given to the Jews, one must work with the British against the Turks and Germans, and with this aim in mind, he set up his espionage network. He was in Cairo. Avshalom Feinberg, his right hand man, had been killed.

The leadership of Nili activities in Israel passed to Sarah Aharonson and Yosef Lishansky. The existence of Nili was confirmed through a carrier pigeon bearing a message to Aaron falling into the hands of the Turks. Sarah was arrested, cruelly tortured and committed suicide lest in her agony she reveal the secrets of her Organization. A price was placed on the head of Yosef Lishansky, dead or alive. The hunt was on.

HASHOMER JOINS IN:

The official Yishuv was represented by the Hashomer Organization which declared and denounced the activities of Nili as endangering the Yishuv. (How familiar it sounds in view of later history, if the Haganah can be regarded as the legitimate heir of the Hashomer Organization)

They were perfectly entitled to their viewpoint, but when the Turks issued an ultimatum that unless Lishansky was handed over within three days, they would destroy Jewish settlements. And the Hashomer joined in the manhunt!

A meeting of the Hashomer was held, at which three suggestions were discussed;

- (1) To hand him over alive to the Turks
- (2) To put him to death and hand over his body
- (3) To capture him and hold him as a hostage.

What was resolutely determined was not to allow him to make his way to the British, who were at that moment mounting their offensive which was to bring about the liberation of Palestine TWO MONTHS LATER. To the partial credit of Hashomer, it should be mentioned that at this meeting the most merciful of the three suggestions was adopted, but shortly afterwards the order was given to kill him.

He fell into the hands of the Hashomer who brought him by relays to Metullah in the Galilee ostensibly to make it possible for him to find refuge with the friendly Druzes in the north.

On October 9th the attempt was made. Lishansky accompanied by his two guards, went in the direction of the "Tanur", the underground waterfall at Metullah, to wait for a cart which would take him to a place of safety. Unsuspecting, he walked in front and, raising his rifle, Shepsel Erlich shot him in the back. Lishansky dropped as though dead.

Without examining the body they hastened to the local police to inform them. Accompanied by an officer and three gendarmes they hastened to the place - but there was no Lishansky!

He had only been wounded in the shoulder, and with this open wound managed to escape to the mountains. Hashomer then set up a Court Martial to try the three men, the two guards and the messenger, "for not fulfilling the duty with which they were entrusted!"

The story of how Lishansky, with an open wound in his shoulder, hunted by the whole country, Jew and non Jew alike, with hardly anyone to show him a spark of compassion, penniless and hungry, actually succeeded in making his way from Metullah in the north to practically within sight of the British lines, only to be captured by two Bedouins and handed over to the Turks, is the greatest odyssey of desperate personal courage that I have ever read. In the same way, the narrative of the dignity, pride and fearlessness with which he met his death by public hanging in the square in Damascus, and the proud parting message which he entrusted to the Rabbi can almost be said to establish the tradition followed by martyrs of Etzel.