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Catscanning the NGOs

William Mehlman

In yet another attempt to limit the inordinate influence of foreign-funded, predominantly hostile NGOs (Non-Governmental Organizations) on Israel's image--global and domestic--Members of Knesset Robert Ilatov, Yisrael Beitenyu party faction chairman, and Justice Minister Ayelet Shaked, who holds the same position with Bayit Yehudi, have introduced a bill that has the Israeli Left and its yea-sayers baying at the moon.

In essence, the measure prohibits Israeli NGOs from accepting contributions in excess of NIS 20,000 (about \$5,000) from any "foreign political entity" that, among other things, advocates the International Criminal Court prosecution of IDF soldiers for military actions linked to the defense of Israel; supports the boycott divestment and sanctioning (BDS) of Israel and its citizens; denies Israel's right to exist as the nation-state of the Jewish people, and incites to racism against Israel and supports armed combat against it by any state or terrorist organization

Characterizing his bill as the "remedy to a situation no self-respecting democracy could endure," co-



sponsor Ilatov heatedly asked "Why should a state allow the flow of massive funding to any organization which incites to racism, supports terrorism or the dismantlement of our nation in its current form? Why should NGOs be above the law?" The response across the Knesset left wing spectrum was immediate

and blistering. "A shameful bill," bellowed Yesh Atid's Ronen Hoffman, the likes of which, he submitted, Attorney General Yehuda Weinstein has declared to be in violation of "basic constitutional rights." Her gift for decorous political interchange in full flower, Meretz Chair Zahava Gal-On said putting a leash on the NGOs would transform Israel into "an abominable, hated leper" whose right wing leaders nurture "the fat Settler organizations that nurse from the udders of the government and milk the tax money of Israeli citizens."

MK Gal-On inadvertently lent weight to the central charge against the Israeli NGO phalanx--their post-Zionist hostility to the policies of the existing government--in noting that they are not recipients of Israeli funding simply because unabated criticism of that government and its operations is their sole reason for existence. Indeed, if there is any credence to NGO Monitor president Gerald Steinberg's observation that an NGO "ceases to be an NGO if a sizeable portion of its budget comes from foreign governments," then a goodly number of Israel's most publicized NGOs are traveling on false passports. They are not, in fact, NGOs, but "GONGOs," an acronym coined by former *Foreign Policy* editor Moises Naim in a *Washington Post* op-ed to cover what he called "Government-Organized Non-Governmental Organizations -- agents, more or less, of the governments that fund them.

"Yesh Din" ("There is a Law"), with its call to "criminalize war crimes in Israeli law," in a recent report labeling the Jewish State's legal system "defective," offers up a pretty good GONGO model. Over 70 percent of its budget is reportedly funded by European government grants, directly or through various mainline Christian religious channels. While they may be unrelated, Yesh Din's "criminalization" call came in the wake of a 150,000 Euro grant from the European Union. Much of the rest of Yesh Din's operating capital comes from the New Israel Fund and George Soros' Open Society Institute. Anne Herzberg, NGO Monitor's legal counsel, reports that Yesh Din's activist lawyers are key players in the NGO "Lawfare Movement's" efforts to have Israeli officials arrested abroad for war crimes.

Breaking the Silence (BtS) is another budding candidate for GONGO status. Financed in part by the Swiss government, it exists for the single purpose of "report[ing] on...the views of anonymous disaffected former IDF soldiers who accuse Israel's armed forces of war crimes," asserts Cambridge PhD Denis MacEoin in the "NGO Campaign to Destroy Israel," a July 2015 Israel Resource Review study. This is the same IDF cited by British military commander Col. Richard Kemp in a TV interview during the 2014 Gaza conflict as

“among the most cautious, law abiding” armies he had ever witnessed. “No other army,” he said, “has ever done more to save the lives of innocent civilians in a combat zone.”

Perhaps the worst offender of all is the New Israel Fund. With its \$35 million in annual income, bolstered by hefty contributions from George Soros, it has served as a cash cow for some of the most troublesome NGOs on the Israeli scene, including, inter alia, the fiercely pro-Palestinian *Hamoked*, *Ir Amin*, Rabbis for Human Rights and the *Shatil* lobby group. Another key source of NIF’s financing – some 20 percent of the total, MacEoin avers—is derived from a partnership with the Ford Israel Foundation, “an organization that emerged as an alternative after the U.S.-based Ford Foundation was exposed for having paid to bring thousands of anti-Israel radicals to the infamous 2001 Durban conference.” That relationship may or may not still be in force but Zionism remains a dirty word in South Africa.

Is there a link between the anti-Israel agitprop disgorged by the “agents of influence,” as Noru Tsalic dubbed them in his *Politically Incorrect Politics*, and the funds they receive from their donors? Breaking the Silence says no in a May, 2015 booklet severely critical of Israel’s conduct in the Gaza conflict. Yet NGO Monitor researchers report that several of its funders made their grants conditional on BtS “obtaining a minimum number of negative testimonies” against Israel. One would not be far out of line in presuming similar conditions have been laid down by supporters of other politicized Israeli NGOs. “With such a one-sided pro-Palestinian and anti-Israel agenda,” MacEoin concludes, “it must be asked why it seems undemocratic of Israel to exercise some control over the rights of its citizens not to be exposed to such unrelenting discrimination, hatred and ruin. No other country would stand for it. Why should Israel?”

Why, indeed.

William Mehlman represents AFSI in Israel.

From the Editor

The Jewish Blind

In this issue Ruth King takes on the 350 rabbis who have gone on the record to support the Iran nuclear deal. In fairness, it should be mentioned that in response ZOA promptly mobilized 1000 rabbis who denounced the agreement.

But what the war of the rabbis does not address is the amazing polling data that find American Jews are the ethnic or religious group most supportive of the Iran deal. As Dennis Prager points out, from the standpoint of preventing Iran from developing nuclear weapons, the deal is an obvious fraud. Israelis oppose the deal by a margin of 9-1. Even wobbly Jewish organizations (when it comes to promoting Jewish interests) like the ADL and the Jewish federations of Boston and Los Angeles have come out in opposition. So why do half of America’s Jews nonetheless support it?

Prager offers a variety of reasons. Probably the most important is that Jews are the most left-wing ethnic and religious group in America and as Prager observes, “the more people embrace a left-wing view of the world the more hostile to Israel they are likely to become.”

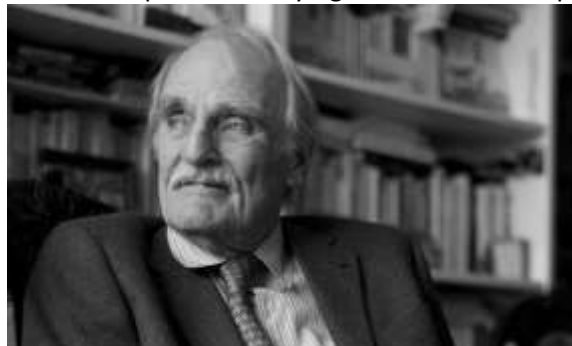
When they are not hostile, they are indifferent. More and more Jews are blind to the connection of their fate and that of Israel. A blindness to reality which this poll data underscores.

Camp of the Saints

As waves of immigrants beat against Europe’s shores, few commentators, even among conservatives (novelist and blogger Edward Cline is a recent exception), have focused on the remarkable prescience of Jean Raspail’s 1973 apocalyptic dystopia *Camp of the Saints*.

To sum up the barebones of the plot: In Calcutta, the Belgian government announces that Indian babies are eligible for adoption in Belgium. The policy is reversed when the Belgian consulate is

inundated by poverty-stricken parents eager to give up their infants. But it is too late. An Indian wise man rallies the masses for a vast exodus of boat people to Europe. After some uncertain wandering, on Easter Sunday the huge wave of humanity—close to a million starving and diseased human beings on miserable hulks—surges upon the beaches of the French Riviera. The French President sends the army to prevent a landing but, unable to give the order to fire, tells the troops to act according to their conscience. They throw down their rifles. The French collapse triggers a new human tide, not only vast numbers more into France but Chinese into Russia, fleets of indigents from the southern hemisphere to Europe, Australia, New Zealand and the United States. Switzerland is the last European holdout but, isolated and vilified, it too capitulates.



Jean Raspail

Raspail's underlying theme is of Europe's connivance in its own destruction; multi-culturalism, guilt over perceived past sins of colonialism, loss of self-confidence, has deprived it of any means of self-defense. Not only is no one ready to do whatever it takes to stop the masses from landing, but political liberals and Christian representatives insist upon extending them a warm welcome. Raspail describes the "shock-troop pastors, righteous in their loathing of anything and everything that smacked of present-day Western society." Left-wing pundits, some of them the product of previous immigrations, wax lyrical about the benefits that will be bestowed upon France

by "the civilization of the Ganges" which had already enriched Europe with music, theater, dance, yoga, mysticism, jewelry, arts and crafts etc.

When the novel appeared *Time* magazine dismissed it as a "bilibious tirade," but with each passing day it looks more like prophecy. According to the UN High Commissioner for Refugees, as of July 2015 there were four million Syrian refugees. Sweden has promised permanent residence to each of them who reaches the country (along with generous welfare benefits) plus the right to bring in family members. Is it any wonder that Sweden (along with Germany, see Soeren Kern's article in this *Outpost*) is the target of choice for those now pouring into Europe? Sweden's immigrant population, which had risen to 14.5% of its 9.5 million total in 2000 has soared to 21.5% in 2015. Sweden's second largest city, Malmo, is over 40% Muslim, and already a dangerous place for Jews, identifiable as such, to so much as walk the streets.

And Syria is only one of the many dysfunctional chiefly Muslim countries producing refugees to Europe. In *The Wall Street Journal* (August 31) Sohrab Ahmari says only a third of the current wave comes from Syria, the rest coming chiefly from Afghanistan, Iran, Iraq, Eritrea, Somalia and Bangladesh. Once registered in any EU country, refugees, thanks to the 1995 so-called Schengen rule, have free movement throughout the EU, making it much easier to reach their desired host country. (Even unregistered, the newcomers are flooding every means of transportation taking them closer to their goal. For Syrians, Germany has already eliminated the registration rule.)

As in Raspail's novel, Europeans (at least their elites, above all their human rights organizations) blame themselves. EU member countries, as Angela Merkel keeps complaining, resist taking their "fair share" of migrants. Hungary has the chutzpah to insist that the migrants it accepts be Christian, to improve the prospects for successful integration. The media focus on the plight of individual migrants (real enough) but the effect is to make the overwhelmed countries—like Greece or Hungary or Italy--which they transit, seem mean and uncaring and thus to hold them responsible. The nearest the media and establishment politicians come to blaming "the other" is to denounce the human traffickers who put the migrants into unseaworthy boats that sink or pack them in trucks in which they die. No blame is

attached to the failed states which they flee, probably because, with colonialism no longer an option, no one has any idea how to make them functional.

Raspail was asked why he had chosen to bring invaders from the Ganges to overwhelm the south of France when it was Muslims from the opposite shore of the Mediterranean he clearly had in mind. He explained that he wanted to avoid any debates about racism or to exacerbate racial tensions already present in daily life in 1973.

As what Raspail calls his “parable” unfolds in real life, he understandably remains deeply pessimistic. In 2013 he was interviewed by the French conservative magazine *Valeurs Actuelles* (for many years edited by friend of AFSI Michel Gurfinkiel). Of the immigrants he says: “their numbers will not stop growing and that will change nothing in the fundamental problem: the progressive invasion of France and Europe by a numberless third world....Those people don’t turn to their governments to protest. They expect nothing of them. They turn to us and arrive in Europe in boats, ever more numerous, today in Lampedusa, tomorrow elsewhere. Nothing discourages them.”

The measures that would have to be taken at this point, says Raspail, are “very coercive.” He does not see them being taken and so he sees as the most likely outcome for his own country, “France, its culture, its civilization, will be erased without even a funeral.”

Germany’s Muslim Demographic Revolution

Soeren Kern

Editor's note: Kern focuses here on Germany which, along with Sweden, is most hospitable to the wave of migrants inundating Europe. But the rest of Western Europe is not far behind. They are experiencing a surging Moslem population which, combined with low European birthrates, spells dramatic cultural change ahead. Much less attention has been paid to the enormous barely noticed increase in Muslim immigration in the United States. Trump is fixated on illegals coming over the Mexican border. But during the Obama Presidency, thanks to waves of his pen, there has been a huge increase in legal Moslem immigrants. Obama outdoes European elites when it comes to Islam. According to Obama: "Islam is not part of the problem in combating violent extremism--it is an important part of promoting peace." He rewrote American history at Al-Azhar University declaring "Islam has always been part of the American story." It is true that Moslem immigration has less impact on the United States, with its large population base, than on countries like Sweden or Denmark. But for Jews the portents are huge. A large Muslim immigration will easily overwhelm the impact of America's Jews, changing the balance in Congress, where Democrats are already increasingly hostile to Israel. Yet the immigration issue is a non-issue for American Jewish organizations. For them moral preening will undoubtedly overwhelm the pursuit of Jewish interests--until it is too late.

Germany’s Muslim population is set to skyrocket in 2015, pushing the total number of Muslims in the country to nearly 6 million for the first time.

The surge in Germany’s Muslim population—propelled by a wave of migration unprecedented since the Second World War—represents a demographic shift of epic proportions; one that critics of the country’s open-door immigration policy warn will change the face of Germany forever.

At a press conference on August 19, German Interior Minister Thomas de Maizière revealed that a record 800,000 migrants and refugees—the equivalent of nearly one percent of Germany’s total population—are expected to arrive in Germany in 2015, a four-fold increase over 2014. He said that 83,000 migrants had arrived in July alone, and that the figure for August would be higher still.

De Maizière said that although many of the migrants are from the Middle East and North Africa, a large number (40%) are from countries in the Balkans, including Albania and Kosovo. This implies that nearly half of those arriving in Germany are economic migrants, not refugees fleeing war zones.

According to German public broadcaster *Deutsche Welle*, the Berlin refugee center receives up to 2000 applications for asylum per day.

Of the 800,000 migrants and refugees arriving in Germany in 2015, at least 80% (or 640,000) are Muslim, according to a recent estimate by the Central Council of Muslims in Germany, a Muslim umbrella group based in Cologne. This estimate is not in dispute.

In addition to the newcomers, the natural rate of population increase of the Muslim community already living in Germany is approximately 1.6% per year (or 77,000), according to data extrapolated from a recent Pew Research Center study on the growth of the Muslim population in Europe.



Mosque in east Berlin

Based on Pew projections, the Muslim population of Germany reached an estimated 5,068,000 by the end of 2014. The 640,000 Muslim migrants arriving in Germany in 2015, combined with the 77,000 natural increase, indicates that the Muslim population of Germany will jump by 717,000, to reach an estimated 5,785,000 by the end of 2015. This would leave Germany with the highest Muslim population in Western Europe.

By way of comparison, the surge in Germany's Muslim population would be equivalent to the Muslim population of the United States increasing by 3 million in just one year.

Critics say that German officials, under pressure to solve Europe's migration crisis, are ignoring the long-term consequences of taking in so many migrants from the Middle East and North Africa.

In addition to security concerns (Islamic radicals are almost certainly trying to enter Germany disguised as refugees), they say, the surge in Muslim immigration will accelerate the Islamization of Germany, a process that is already well under way.

Islam is the fastest growing religion in post-Christian Germany. This is evidenced by the fact that an increasing number of churches in Germany are being converted into mosques, some of which are publicly sounding calls to prayer (the *adhan*) from outdoor loudspeaker systems. The increase is such that some neighborhoods in Germany evoke the sights and sounds of the Muslim Middle East.

Islamic Sharia law is advancing rapidly throughout Germany, with Sharia courts now operating in all of Germany's big cities. This "parallel justice system" is undermining the rule of law in Germany, experts warn, but government officials are "powerless" to do anything about it. At the same time, German judges are increasingly referring and deferring to Sharia law in German law courts.

Polygamy, although illegal under German law, is commonplace among Muslims in all major German cities. In Berlin, for example, it is estimated that fully one-third of the Muslim men living in the Neukölln district of the city have two or more wives.

According to an exposé broadcast by RTL, one of Germany's leading media companies, Muslim men residing in Germany routinely take advantage of the social welfare system by bringing two, three or four women from across the Muslim world to Germany, and then marrying them in the presence of an imam. Once in Germany the women request social welfare benefits, including the cost of a separate home for themselves and for their children, on the claim of being a "single parent with children."

Although the welfare fraud committed by Muslim immigrants is an "open secret" costing German taxpayers millions of euros each year, government agencies are reluctant to take action due to political correctness, according to RTL.

Spiraling levels of violent crime perpetrated by shiftless immigrants from the Middle East and the Balkans have turned parts of German cities into “areas of lawlessness”—areas that are de facto “no-go” zones for police.

In Wuppertal, groups of bearded Muslim radicals calling themselves the “Sharia Police” have tried to enforce Islamic law on the streets by distributing yellow leaflets that explain the Islamist code of conduct in the city’s Sharia zones. In Hamburg, Muslim radicals have infiltrated dozens of primary and secondary schools, where they are imposing Islamic norms and values on non-Muslim students and teachers.

In Berlin, local officials have waived rules prohibiting religious dress in public buildings so that Muslim women can wear headscarves. In Bavaria, Muslim children are being exempted from mandatory visits to former concentration camps as part of Holocaust education programs.

In Bremen, city officials signed an agreement with the city’s 40,000-strong Muslim community. The agreement guarantees the protection of Muslim community properties, the approval of the construction of mosques with minarets and domes, the allotment of land for Muslim cemeteries, the supply of halal food at prisons and hospitals, the recognition of three Muslim holidays, Muslim representation in state institutions and other rights and privileges.

More than 700 German Muslims have joined the Islamic State and traveled to Syria and Iraq, and some of them have continued to receive welfare benefits from the German state while on the battlefields of the Middle East. Jihadists who have returned to Germany and pose an acute threat to national security threat are nevertheless eligible to receive benefits once again.

Germany is home to more than 7,000 Salafists who adhere to a branch of radical Islam that is vehemently opposed to Germany’s democratic order. German officials say that 1,000 of these individuals are especially dangerous (some are believed to have joined sleeper cells) and could attack at any time.



At the same time, however, Salafists are allowed to openly proselytize on German streets to find new recruits and thereby increase their numbers. In a recent recruitment initiative, Salafists launched an unprecedented nationwide campaign, “A Koran in Every Home,” to distribute 25 million copies of the Koran, translated into the German language, to every household in Germany, free of charge.

And yet the guardians of German multiculturalism have been working overtime to silence critics of the rise of Islam in Germany. In Bavaria, for example, German activists opposed to the construction of a mega-mosque in Munich have been classified as “extremists” and are being monitored by German intelligence.

German media consistently accuse commentators on the rise of Islam of engaging in hate speech, in an underhanded effort to try to intimidate them into silence. A particular object of wrath is a very popular German-language website called Politically Incorrect (PI), which over the years has grown into a major information resource for people concerned about the spread of Islam in Germany. PI’s motto reads “Against the Mainstream, Pro-American, Pro-Israel, Against the Islamization of Europe.” Not surprisingly, German media elites want PI shut down.

It is quite possible that German Chancellor Angela Merkel—who recently admitted that German multiculturalism has failed—views mass immigration from the Muslim world as the solution to Germany’s collapsing birth rate, which is among the lowest in the world.

The German government expects the population to shrink from roughly 81 million today to 67 million in 2060, although Germany's statistics office, Destatis, recently reported that high levels of immigration would cause the country's population to shrink more slowly than previously expected.

A study by the Hamburg-based World Economy Institute has warned that the low birthrate threatens the long-term viability of the German economy. "No other industrial country is deteriorating at this speed despite the strong influx of young migrant workers," the report said. "Germany cannot continue to be a dynamic business hub in the long-run without a strong jobs market."

Germany will need to do a far better job of integrating immigrants if they are to be a net gain for the German economy. A recent study by the Cologne Institute for Economic Research showed that Muslim immigrants were more likely to be unemployed and living off the social welfare state than any other migrant group in Germany. The report said that root cause for the high unemployment rates is the lack of educational attainment and job training qualifications.



Johannes Hahn

Meanwhile, the migration crisis shows no sign of abating. At a summit on migration held in Vienna on August 27, the EU Commissioner for European Neighbourhood Policy and Enlargement Negotiations, Johannes Hahn, said: "There are 20 million refugees waiting at the doorstep of Europe. Ten to 12 million in Syria, 5 million Palestinians, 2 million Ukrainians and about 1 million in the southern Caucasus."

On August 21, Germany suspended the so-called Dublin Regulation—a law that requires people seeking refuge within the EU to do so in the first European country they reach—for asylum seekers from Syria. This means that Syrians reaching Germany will be allowed to stay while their applications are being processed. Critics say the move will encourage even more migrants to make their way to Germany.

Most Germans seem to be unfazed by what is happening to their country. An August 21 poll for German broadcaster ZDF showed that 60% of Germans thought their country could cope with the high number of refugees, and 86% said that Germany was a country of immigration.

In an interview with the newspaper *Der Tagesspiegel*, Aiman Mazyek, the head of the Central Council of Muslims in Germany, said that so many Muslims have been flowing into the country that attendance at many mosques has doubled in the past month alone. Commenting on the demographic revolution sweeping Germany, Mazyek summed it up with an understatement: "The number of Muslims in Germany will increase significantly."

In nearby Hungary, President Viktor Orbán has been one of the few European heads of state to sound the alarm. "A year ago I said that we live in times when anything can happen, and I still say so today," he said recently. "Who would have thought that Europe would not be capable of protecting its own borders against unarmed refugees?" He added:

"For us today, what is at stake is Europe, the lifestyle of European citizens, European values, the survival or disappearance of European nations, and more precisely formulated, their transformation beyond recognition. Today, the question is not merely in what kind of a Europe we would like to live, but whether everything we understand as Europe will exist at all."

Soeren Kern is a Senior Fellow at the New York-based Gatestone Institute. This appeared on the Gatestone Institute site on August 31

Nuclear Ramifications of the Iran Deal

Yaakov Amidror

The P5+1 agreement with Iran over its military nuclear program doesn't solve any problems, it merely delays addressing them, at most by 15 years. Afterward, these problems will again need to be dealt with, unless a change takes place within the Iranian regime.

There are however several ramifications of the deal that are unrelated to the Iranian nuclear program, and these dangers should not be ignored. The first and almost immediate ramification of the agreement will be a tremendous arms race in the Middle East, both in terms of conventional and nuclear weapons.

The conventional arms race will begin when the Gulf States, including Saudi Arabia, set off on a large spending spree, mostly in the United States but also in France and Britain. As their spending will be limitless, so too will there be no limit on the cutting-edge weapons they will be able to purchase. With the ban on selling conventional arms to Iran set to expire after 5 years, countries will jockey for their slice of the Iranian defense budget. It appears that the Russians won't wait for the ban to expire and it would not be surprising to see Russian arms sales to Iran within the next few months. After all, the Russians too want to benefit.

The floodgates are expected to open with the never-ending sale of weapons designed to protect Iranian airspace. If Iran decides to build a bomb someday, it must improve its aerial defenses. Russia will provide all of Iran's needs in this area. The arms race between Iran and its neighbors will become a race to sell military equipment between Russia (and perhaps even China) and their Western partners in the P5+1. If a Marxist were to analyze the deal, he would argue that the whole purpose of the agreement was to allow the biggest players in the arms trade, states and corporations alike, to turn large profits. Even if this wasn't the intention, it's clear that this will be the result--a tremendous amount of weaponry will now flow to the region.

A nuclear arms race is more dangerous and while this one will see the hidden participation of foreign countries, the majority of the activity will be of regional states. The Saudis have announced and have written that they will dedicate their efforts to developing a nuclear weapon. In light of their relationship with Pakistan and the longstanding ties between the two states with regard to this issue, it would not be surprising for this to be a short process based on some type of cooperation with Pakistan. The Egyptians have not been as explicit about their intentions as have the Saudis, but there is no doubt that they will also begin similar efforts. The Egyptians don't have access to the same shortcuts that the Saudis do but they do have the academic infrastructure to support this type of years-long undertaking. Based on historical precedents, it would be appropriate to assess that once the decision is made, provided there is no unexpected interference, the Egyptians will achieve preliminary capabilities within 10-15 years; right around the time that Iran is freed of the deal's restrictions.

Turkey has been even quieter than Egypt on this issue but Turkey cannot afford to be in a situation where Egypt, the largest Arab state, and Shiite Iran have nuclear weapons while Turkey--who until 100 years ago ruled over the entire Middle East and is supposed to lead the Sunni world--is left without a bomb. Turkish officials said this explicitly to Congressional staff members and it is likely that this information is accurate and not some type of manipulation or speculation.

The second repercussion of this agreement is related to a more fundamental issue. The Middle East is in the midst of an unbridled sectarian conflict between Sunnis and Shiites. This is a war of life and



death, and a rather brutal death at that. This agreement, seen by the majority of the Sunni states as benefitting Iran, was preceded by other Western decisions that were harmful to the Sunnis. For instance: the removal of the Sunni regime in Iraq during the Iraq War and the exclusion of the Sunnis from the new U.S. erected regime, avoiding arming the rebels in Syria, avoiding striking Assad after he used chemical weapons against the Sunnis despite the warnings issued by President Obama, and allowing Iran and Hezbollah unhindered intervention in the civil war in Syria. The decisions have led the Sunnis to understand that the U.S. has taken sides in this regional conflict and that it is joining with Russia to help the Shiites over the Sunnis.

The Sunnis, as opposed to the Shiites, have no regional leadership and there is no Sunni parallel to the Iranian hegemony over the Shiite world. The Sunnis may search for such a body to counter the



Yaakov Amidror

successes of the Shiite minority that represents only 15% of Muslims worldwide. It would not be surprising to see ISIS benefit from these attitudes amongst the Sunnis. It is currently the strongest and most authentic Sunni organization, ready to fight both regional and global powers and sees itself as the leading Sunni body. The "Islamic State" is not just the name of the organization but it is a moniker that hints at a worldview that sees the group as enjoying hegemony in the Sunni world and sees its leader as the leader of all Sunnis. If that is true, who more appropriate than ISIS to fight the Shiites and their ally, the West? Thus, the nuclear deal might increase recruitment for ISIS amongst Muslim youth both in the region and around the world, the majority of whom are searching for personal and religious identity, both of which they will receive in the Islamic State. This

agreement unwittingly fans the flames of this violent sectarian conflict in the Middle East.

This agreement provides a boost to terrorist organizations fighting Israel in three different ways. The deal will free up large amounts of money that will strengthen the Iranian economy, some of which will be transferred to these organizations in order to strengthen them militarily. These amounts represent a tremendous amount in terms of the funds needed by terrorist organizations in order to vastly improve their capabilities. It gives these terrorist organizations much greater freedom of action under the protection of a stronger Iran- freed of economic pressure - and it clearly shows that when push came to shove, the United States preferred Iran's needs over the needs of other states in the region. This will encourage these organizations to act against Israel and against other countries that Iran seeks to harm.



knocking at the door in only a few weeks.

All of these negative outcomes represent unintended side-effects of an agreement that ostensibly dealt only with the nuclear issue (It's obvious that for Iran, there was more than just the nuclear considerations at stake. Iran demanded the removal of the restrictions on conventional weapons and ballistic missiles, despite the fact that both of these are outside of the realm of the nuclear issue.) It is important to consider how these outcomes should be dealt with because a final agreement may come

Maj. Gen. (res.) Yaakov Amidror, served 36 years in senior IDF posts and was a national security advisor to Prime Minister Netanyahu. This appeared on August 17th on JINSA's Gemunder Center for Defense and Strategy.

Herbert Zweibon's last project
A new video has gone up at Zionism101.org:

"The War of Independence Part 1: The War Before the War" is now available. It depicts the period between the UN's announcement of partition on November 29th, 1947 and the declaration of the State of Israel on May 14th, 1948. In this five-and-a-half month period, Arab guerrilla armies lead a war within Palestine against the Jewish community.

You can see it directly via the following link:

<http://zionism101.org/NewestVideoVimeo.aspx>

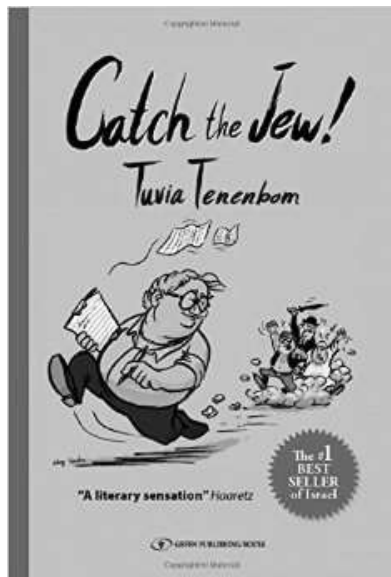
The Anti-Semites Give Chase
***Catch the Jew!* by Tuvia Tenenbom**
Reviewed by David Isaac

Tuvia Tenenbom is one of a kind, as is this extraordinary book. Born in Israel and the son of an ultra-orthodox rabbi, Tenenbom rebelled. He left both Israel and religious orthodoxy, obtained advanced degrees in mathematics and literature, founded the Jewish Theater in New York—for which he has written sixteen plays—and became a columnist in German and English.

Catch the Jew! depends on Tenenbom's talents as both con man and chameleon. He writes: "Yes, I have this strange habit: I enjoy playing with nationalities. By a chance of nature, I have an unidentifiable accent and miraculously people believe me when I tell them that I'm Austrian, Bulgarian, Chinese, or whatever country I happen to fancy at the moment." His ability to pose as various characters helps to give this book its fresh, off-beat slant despite the darkness of its subject matter. His most successful disguise is as Tobi the German, who wins the instant friendship of every Arab he meets, all of whom admire Hitler.

Tenenbom puts his gifts to work wandering around Israel (including the territories administered by the Palestinian Authority) with one target high in his sights: non-governmental organizations, or NGOs. An Israeli lieutenant colonel tells Tenenbom that there are roughly 400 of them in the West Bank and Gaza Strip. All of them are pro-Palestinian. The United States is the No. 1 funder, with Germany coming in second. But there is an important difference. The American NGOs are funded largely by private donors, the George Soros's of the world. But in Germany, Tenenbom writes, for the most part NGOs "are funded by political parties—or by Church-related organizations that are funded by the government, which means that German NGOs are funded by the taxpayer, millions of taxpayers."

Support comes not just from Germans but from all of Europe. An Arab NGO worker from Bethlehem tells Tenenbom, "In Palestine the economy is NGO. Palestine is an NGO country. We call it 'NGO Palestine.' Who pays our government leaders? NGOs. Almost nothing is manufactured here, nothing grows here or is produced here except for NGOs. That's it."



Of the hundreds of NGOs, Tenenbom reserves special distaste for the one which ironically has the most unsullied reputation, the ICRC, the International Committee of the Red Cross. Tenenbom says the ICRC instigates Arabs against Jews and does what it can to limit Israeli response to provocations. It has “observer status” in the UN and the Security Council has accepted its interpretation of various international laws. Tenenbom finds it incredible that a group with an unelected all-Swiss board whose meetings are held in private should have such clout. Tenenbom is caustic:

“When you drive a Red Cross car in Israel, you feel powerful. Nobody stops a Red Cross car. This is no ambulance, dear; this is a Swiss machine that turns you into a King Herod. When you are inside a Red Cross car, you look at Israeli soldiers with spite, like one would look at a slave. You’re the ruler here, not them.”

Tenenbom deals with some dark material and he does his best to keep it light as he wanders across the Holy Land in search of an answer as to why the Europeans, who he remembers as people who loved to soak up the sun on the Tel Aviv beach, should now “fully dressed ... run around in an obsessive search for a bad Jew.” He stumbles upon his answer while visiting the Red Sea resort of Eilat. He meets Zoltan, a street comedian, who has built his bike with a reversed steering rod so that right is left and left is right. He bets people to ride his bike, and all of them fail, even though the mechanism is explained to them. Habit is too hard to break. And it’s here that Tenenbom hits on his theory, which is probably as good as any when it comes to explaining anti-Semitism. It’s force of habit:

“For me, it took this Zoltan to make me understand why the Europeans are not coming to Israel for its beaches anymore. It’s much more exciting to catch a Jew than to catch the sun. It’s called habit. You can pause your hatred because of an uncomfortable Auschwitz moment, as the Europeans did a few decades ago, but to completely erase the habit of hatred is a much harder task.”

Tenenbom also zeroes in on self-hating Jews. He accompanies Itamar, an Israeli tour guide who takes Italian teens to visit Arab villages he says the Israelis destroyed and then to Yad Vashem, where he compares Israeli treatment of Palestinians to the Holocaust. Itamar describes himself as an “ex-Jew.” Tenenbom meets another specimen in Professor Shlomo Sand of Tel Aviv University, whose recent book is titled *When and How I Stopped Being a Jew*. One can’t help wishing that these “ex-Jews” could be barred from using their status as “Jews” to give credibility to their attacks on Israel.

Tenenbom is especially effective when exposing the ignorance of Israel’s Jewish left. He talks to columnist Gideon Levy of *Ha’aretz* (Israel’s equivalent of *The New York Times*), who endlessly castigates Israel in his columns for mistreating the Palestinians. It turns out Levy doesn’t really know the Palestinians. “All my friends are Israelis. I don’t have one Palestinian friend,” he says. He doesn’t even know Arabic, though Tenenbom does.

Tenenbom also meets Udi Aloni, the son of former Israeli leftwing politician Shulamit Aloni, who dreams of the end of the Jewish State. He too doesn’t speak Arabic. “He loves the Palestinians not for what they are, since he doesn’t really know them, but for what they are not: they are not Jews, they are the Jews’ enemies, and this makes them fantastic people.” Writes Tenenbom: “It is mind-boggling to me how people who say they love Palestinians so much and dedicate their lives for preserving Palestinian identity and culture, don’t even entertain the thought of studying this culture.”

The point Tenenbom makes is that no one is really in it for the Palestinians. If it weren’t for the fact that they are fighting Jews, no one would care—not the Europeans and not the Jews who hate the Jews.

For all the many virtues of this book, it is unsettling that Tenenbom seems to lack a political compass. He hates phonies. For him the lowest of the low are the Jewish anti-Zionists, the NGOs and others who pretend to be something they are not. His sympathies lie with the “authentic,” whoever they may be. Take Jibril Rajoub, a high-ranking official in the Palestinian Authority. He wants to wipe Israel off the map. But Tenenbom says he loves him because “this man has pride. He has no shame. He loves his people.” Tenenbom is fixated on this point. He writes: “I personally love the Palestinians ... because the Palestinians have pride in their identity.” To be a Jew and love Palestinians means overlooking an awful lot. If Tenenbom wanted to emphasize the importance of authenticity he could have just as easily made the point through a Jewish settler he writes about, named Moses. He, too, is proud, without shame, and loves his people.



Jibril Rajoub

One gets the impression that Tenenbom relates to Rajoub more than Moses because in Rajoub he sees a kindred spirit: a fellow con man—one who hands out hefty gold-plated business cards. Tenenbom writes: “Jibril and I feel good together. We connect. And he shows it. He tells me he would like to go off record from now on, and just talk man to man.” Rajoub is also a terrorist who spent years in Israeli prisons, and if he found out Tenenbom was a Jew, not to mention playing him, it’s unlikely Tenenbom would last long. And that’s why no one has written a book like this. What Tenenbom is doing is dangerous. It takes courage to con someone like Rajoub, himself a master con artist, and Tenenbom needs to be commended for having such guts.

The book conveys a depressing message. Tenenbom shows that anti-Semites feel compelled to pursue the Jew; having wiped out the ones in their own lands they go looking for more, so strong is their passion. Although Tenenbom doesn’t point it out, his work reveals one of Zionism’s failures—a movement that in most respects has been a great success. Zionism’s founders, starting with Theodor Herzl, had hoped that anti-Semitism would pass with the founding of a Jewish State. What they didn’t foresee was that anti-Semites would give chase.

Tenenbom ends on a pessimistic note: “If logic is any guide, Israel will not survive. Besieged by hate from without and from within, no land can survive for very long.” But when reading this book it’s important to remember the majority of Jews in Israel who serve their country quietly and proudly and sacrifice a great deal to do so. One hopes that silent majority, the Jews who aren’t in this book, will be enough to tip the scales in favor of Israel’s survival.

This appeared in the Washington Free Beacon on August 16th. David Isaac is the writer/director of Zionism101.com.

‘Stop Treating Anti-Israel Jews With Flattery And Oily Sycophancy’: An Interview with Professor Edward Alexander Elliot Resnick

“This book is about the new forms taken by Jewish apostasy in an age when Jewish existence is threatened more starkly and immediately than at any time since the Nazi war against the Jews.”

Thus begins professor emeritus Edward Alexander’s latest work, Jews Against Themselves (Transaction Publishers). Published last month, the book is comprised of 18 essays penned over the last 30 years with titles like “Noam Chomsky and Holocaust Denial,” “Michael Lerner: Hillary Clinton’s Jewish Rasputin,” and “Choose Your Side: The New York Times or Judaism.”

Before his retirement in 2004, Alexander taught English at the University of Washington. His previous works include *The Jewish Idea and Its Enemies*, *Irving Howe: Socialist, Critic, Jew, and The Holocaust and the War of Ideas*.

The Jewish Press: Why do you think so many Jews continue to support the Democratic Party and President Obama when it is almost undeniable that the Republican Party is far more pro-Israel?



Edward Alexander

Alexander: That's a very tough question. It's at least a decade since Gabriel Schoenfeld demonstrated in his book *The Return of Anti-Semitism* the extent to which blatant anti-Semitism had found a home within the Democratic Party. But Jewish voters have continued in their old habits nevertheless.

At the national conventions of the Democratic Party, the only thing that gets more cheers from the crowd than abortion without limits and other forms of forbidden fruit is hostility to Israel. Again, this has raised no alarm bells for the majority of Jewish voters. Jewish life in America is worm-eaten with a debased liberalism unequalled even in Great Britain.

The Jewish Press: Can you elaborate?

Alexander: One of the main reasons—perhaps the main reason—David Cameron won an unexpected victory in the recent British election is that British Jews in marginal districts turned massively against their beloved Labor Party due to its fanatical Israelophobia.

Here in the United States, Obama made it clear from the outset of his presidential campaigns and earliest speeches that he had demoted American Jewry and was entirely indifferent to the resurgence of anti-Semitism in Europe. He also made Al Sharpton—the supreme race racketeer—his adviser on racial matters.

This was in sharp contrast to George W. Bush, who openly denounced the return of European anti-Semitism in a speech in London in 2003. At a White House reception I complimented Bush for this speech, and he replied: "It's even worse there than you can imagine."

The Jewish Press: In *Jews Against Themselves*, you call Jews who hate the state of Israel "anorexics." What do you mean by that?

Alexander: Anorexics express their resistance to growing up and managing their own affairs by starving themselves. Jewish "anorexics" want the Jewish people to live without a national body – a state – because having one forces them to manage their own affairs instead of counting on the gentiles.

The Jewish Press: You also write that such Jews live very secular private lives but often identify as Jews publicly to lend greater weight to their anti-Zionist activities. You call them "men at home, Jews in public."

Alexander: It's a reversal of the slogan of Jewish maskilim: "Be a Jew at home, and a man in public." In a 1942 Hebrew short story by Haim Hazaz, a character says, "When a man can no longer be a Jew, he becomes a Zionist." Nowadays, in countless instances, the slogan is: "When a man can no longer be a Jew, he becomes an anti-Zionist."

The Jewish Press: How do you account for Jews who join Israel's enemies in denouncing and boycotting the Jewish state?

Alexander: It would be risky to assign a single motive to what I have called "modern Jewish apostates."

Some of them – forgetting, if they ever knew, Zionism's rejection of chosenness – reject the Jewish state because, in their view, far from being a "light unto the nations," it exhibits many of the flaws of other nation-states and isn't yet a light even unto Jews. So if it isn't that, it shouldn't exist at all in their view.

The Jewish Press: Some people argue that without a strong basis in Torah and tradition, a Jew is less likely to understand why he's different from other people and, as a result, becomes increasingly uncomfortable, defensive, even self-hating. Do you agree with this analysis?

Alexander: Only up to a point. I don't think it can explain everything. There are too many exceptions that challenge the rule. I've personally known, and been influenced by, numerous Jews who had little in the way of Torah and religious tradition, yet labored mightily on behalf of Israel: Marie Syrkin, Shmuel Katz, and Hillel Daleski, among others.

The Jewish Press: What's your Jewish background?



Alexander: My father and grandfather marched me off to Rabbi Z. Harry Gutstein's Talmud Torah Beth Israel (located, providentially, at 500 Herzl Street, Brooklyn) when I was a young boy. There I was a better than average student in Hebrew, Yiddish Reading and Writing, Prayers, Bible, and Laws and Customs.

Both my grandfathers were central figures in their Brooklyn shuls—one located in the basement of Beth-El Hospital, the other on Kingston Avenue near Eastern Parkway. My father, a shoemaker, and my mother presided over a strictly observant Jewish home.

The Jewish Press: What were your experiences like at the University of Washington as a pro-Israel professor?

Alexander: Very lonely after the mid '70s. I was disliked but never "punished" academically by colleagues—unless one counts being dropped down the memory hole by the current Jewish Studies faculty whose official history of the program at my university begins after I departed the chairmanship, which I held for its first decade.

The Jewish Press: In *Jews Against Themselves*, you quote author Ian Buruma who wrote a decade ago that the "Palestinian cause has become the universal litmus of liberal credentials." How does supporting a people seeking the destruction of another people make one a liberal?

Alexander: Modern liberals, of course, don't admit that; it goes against the liberal unwillingness to credit the existence and tenacity of evil. Recall the liberal failure, embodied in *The New York Times*, to publicize the German massacres of Jews during the Holocaust. Today, the *Times* and the numerous Jews who view it as their *Shulchan Aruch* hold Israelis responsible for the 67-year old Arab refusal to accept Israel.

For the liberal mind, each Arab atrocity against Jews only serves to confirm the lurid accusations made against the Jews themselves. The viler the atrocity, the greater the Jewish guilt. As Abba Kovner once acidly wrote: "There is always someone more guilty – the victim, the victim."

The Jewish Press: Is there anything we can do about Jews who work against Israel?

Alexander: Stop treating them with conciliatory gestures, honors, flattery, and oily sycophancy. Do not assume that every liberal fad must at once be called up to the Torah. Remember that exclusion is as much a function of human intellect as inclusion. And view them as apostates—Jews who, in Maimonides's words, are indifferent to their people when they are in distress and therefore have no share in the World to Come.

Elliot Resnick is a Jewish Press staff reporter.. This appeared in the Jewish Press on August 19th.

Armchair Traitors

Ruth King

As *Jerusalem Post* editor Liat Collins noted in her column, “a new level of absurdity mixed with hypocrisy” has been reached when an American-Jewish rapper, born Matthew Paul Miller, now known by his stage name “Matisyahu” is banned from a Spanish reggae festival for refusing to condemn Israel.

Matisyahu posted on Facebook: “They wanted me to write a letter, or make a video, stating my positions on Zionism and the Israeli-Palestinian conflict to pacify the BDS people. The festival kept insisting that I clarify my personal views; which felt like clear pressure to agree with the BDS political agenda. Honestly it was appalling and offensive, that as the one publicly Jewish-American artist scheduled for the festival they were trying to coerce me into political statements.”



The singer won and defied the BDS groupies by singing “Jerusalem” at the Spanish festival.

He is not the first popular performer to defy the boycotters. Tony Bennet, Elton John, the Rolling Stones, Bon Jovi, Alicia Keys, Rihanna, Justin Timberlake, Paul McCartney and quite a few others have done so and performed to huge, cheering crowds in Israel. Last summer Lady Gaga defied the BDS crowd by shouting out in Hebrew “I love you Israel.”

Good for all of them. They showed mettle and dignity. Matisyahu showed Jewish soul. He is far superior to 340 spineless Rabbis.

As Menachem Begin, a disciple of Jabotinsky, said:

“Jewish dignity and honor must be protected in all circumstances. The seeds of Jewish destruction lie in passively enabling the enemy to humiliate us. “

So what do we make of this appalling press release on August 17, 2015? “Today, 340 rabbis from all streams of Judaism sent a letter to all Members of Congress urging that they support the agreement between the international community and Iran on the Iranian nuclear program.”

In this act they find common ground with those groups that deny Israel’s legitimacy and remain indifferent to Iran’s warnings to the West and Israel.

Again Menachem Begin:

“First, if an enemy of our people says he seeks to destroy us, believe him. Don’t doubt him for a moment. Don’t make light of it. Do all in your power to deny him the means of carrying out his satanic intent. (Note: One month later, Begin dispatched Israel’s Air Force to destroy the Iraqi nuclear facility at Osirak).”

The rabbinic press release came from a group named *Ameinu* which describes itself as the largest grassroots “progressive” (code word for hate-Israel) Zionist organization in North America. It is dedicated to “promoting a just peace between Israel, the Palestinians and the countries of the region” (“just peace” is also code for hate-Israel). *Ameinu* in addition works for “social and economic justice for all” (yet another code phrase for hate-Israel). According to its self-description, *Ameinu* reinforces Jewish continuity through support for Habonim Dror, the Labor Zionist youth movement, and the Kibbutz Program Center, which sends hundreds of young adults on unique Kibbutz and other “social justice journeys to Israel” (code words for trips that will inculcate hatred for Israel) every year.

Who are these rabbis?

They are akin to other “progressive” rabbis that Daniel Greenfield accurately calls “Rabbis for Hamas, Obama and Iran--Jews for Destroying the Jewish State.” To quote Greenfield: “The letter in support of a deal that Obama admitted will give Iran zero breakout time to a nuclear bomb, is signed by many of the same rabbis who had signed on to Rabbis for Obama and Rabbis for Hamas...

“When you read about a few hundred ‘Rabbis’ signing a letter against Israel and for Iran, Hamas or Hezbollah, look closer and you will see the same few names. These names are the banners of a well-funded network of anti-Israel organizations. They are united by a deep hatred for Israel and the Jewish people, by radical leftist politics and by support for terrorists.”

I would go a bit further and call them traitors--not the type that betray one’s nation by waging war against it. No--these arm-chair traitors enable the enemies of the Jewish people from their pulpits. They should don dunce caps instead of kippas.

Note: The quotes from Menachem Begin were contributed by AFSI stalwarts and e-pals Joan Swirsky and Rhoda Haimson.

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