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The Spitting Pool

William Mehlman

Should the exceptional indulgence accorded the foreign press covering Israel—arguably the most pampered assembly of journalists and journalistic wanna-bes east of the Mediterranean—be entirely immune to the security concerns of its host?

The oft-asked, never-answered question got a fresh airing several weeks back with the brief detention by Israel's Border Police of *Washington Post* Jerusalem bureau chief William Booth and Sufian Taha, his Arab "colleague," on suspicion of inciting Palestinians they were interviewing outside the Old City's Damascus Gate to stage a mock protest in order to see how the police would respond. The pair were released 20 minutes later with an accompanying apology from the Israel Government Press Office for "an unfortunate misunderstanding" and a prime ministerial assurance that "we do not arrest journalists."

Having officially judged Booth and his interlocutor innocent of maybe creating a little noise for a next-day WP headline, Israel should have been able to close the books on the incident. The Israel Foreign Press Association thought otherwise. "We do not think it coincidental that a baseless accusation of 'incitement' was made," it declared in a blistering statement, "at a time when blanket accusations of bias are being leveled at the foreign press by Israeli officials and commentators." "We note," the statement added, "that it comes in the context of heavy-handed tactics, including violent attacks, deployed in recent months by the Border Police against foreign journalists and their Palestinian co-workers covering the unrest in Jerusalem and the West Bank."

"Heavy-handed tactics"? "Violent actions"? Could anyone imagine charges of that nature being directed at the governments and police forces of Damascus, Baghdad, Riyadh, or that template of press freedom, Gaza, by the "journalists" pretending to cover those areas? Indeed, confronted in these venues with real, as opposed to contrived challenges to its bejeweled mandate, the press has consistently chosen to fold its cards. Never more so than in its reporting on the recurring violence emanating from Gaza. Even at the relatively safe distance of its Jerusalem bureau, where he served as reporter and editor from 2006 through 2011, Canadian-born Matti Friedman (author of the prize-winning *The Aleppo Codex*) bears witness to the self-censorship of the Associated Press, the world's largest news gathering organization, from ballooning the "civilian death toll[s]" from Israel's response to Hamas' rocket showers by knowingly including Hamas fighters dressed as civilian in its final tallies, to the spiking of a story by its own Jerusalem news editor on Hamas' intimidation of AP reporters, to its studied avoidance in the five years he worked for the AP of any mention of the fact that Hamas' charter calls not only for Israel's destruction but for the murder of every Jew on its soil.

"The central tropes of the international media, the 'Israel story,'" Friedman avers in an illuminating *Tablet Magazine* article, "is a story on which there is surprisingly little variation among the mainstream media outlets and one which is, as the word 'story' suggests, a narrative that's largely fiction...Many of the people deciding what you will read and see from here [Israel], view their role not as explanatory but as political. Coverage is a weapon to be placed at the disposal of the side they like."

The fictional, politically sculptured essence of that reportage has been captured in the account of "Yoav," a relatively apolitical junior IDF telecommunications officer following a stint of reserve duty in his brigade's "war room." His real name has been withheld for obvious personal and security reasons. Yoav, speaking through news blogger Noga Gur-Arieh in a two-part *Think-Israel* piece, was hard put to rein in his "disgust" with the foreign journalist and "human rights activist" contingents he encountered who "either think they know what's going on here or are more than willing to deceive the public they represent." As he repeatedly explained to his audiences, "every combat unit in the IDF has its own combat photographer, geared with an action-camera to record both the Palestinian and Israeli sides,

first person view, to ensure no human right is run-over, but also to show Palestinians and the world that Israel is now recording its actions, uncut. Now the foreign press has a problem with such footage,” he points out, “as it is not coming from ‘Pallywood’ [Palestine] or from leftist Israeli organizations like ‘B’Tselem,’ who equip Palestinians with cameras and ask them to ‘frame’ footage of the IDF in any way that suits them...Now stop reading for a second and let it sink in: those cameras are not meant to capture a reality, but to make a certain reality happen at all cost.”

What Yoav finds most disheartening in the media’s opt for the B’Tselem cameras’ manufactured realities over the IDF’s unedited photo evidence is that “we are being framed as the terrorists instead of the fighters against terror. This happens to us every day. I hope you keep this in mind the next time you open a newspaper.”

A Western media habitually dealing from the bottom of the deck, has pretty well stacked the cards against any near-term fulfillment of that hope. The region Israel inhabits, Friedman avers, “is a volcano and the lava is radical Islam, an ideology whose various incarnations are now shaping this part of the world. Israel is a tiny village on the slopes of the volcano.” While Tel Aviv is less than a day’s drive from Aleppo and Baghdad, it ought to be clear by now, Friedman submits, that peace in this neighborhood has “little to do with the presence or absence of Jews.” Yet, he adds, the people invested with the responsibility for conveying the truth, “generally cannot see the Israel story in relation to anything else. Instead of describing Israel as one of the villages abutting the volcano, they describe Israel as the volcano.”

So how does a country occupying 0.01 percent of the earth’s surface wind up becoming “the parallel bars upon which the intellectual Olympians of the West perform their tricks?” Friedman doesn’t think we need a degree in the history of psychiatry to understand what’s going on. “Having rehabilitated themselves against considerable odds in a minute corner of the earth,” he explains, “the descendants of powerless people pushed out of Europe and the Middle East have become what their grandparents were—the pool into which the world spits. The Jews of Israel are the screen onto which it has become socially respectable to project the things you hate about yourself and your own country.

“The tool through which this psychological projection is executed is the international press.”

William Mehlman represents AFSI in Israel.

From the Editor

Their Own Islam

One of the most puzzling features of this administration is its refusal to call Islamic terror by its name. In an excellent speech at Hillsdale College, Andrew McCarthy offers an explanation.

“[O]ur top officials may be ideological, but they are not stupid. Why is it that they can’t say two plus two equals four when Islam is involved? The reason is simple: stubbornly unwilling to deal with the reality of Islam, our leaders have constructed an Islam of their very own. This triumph of willful blindness and political correctness over common sense was best illustrated by former British Home Secretary Jacqui Smith when she described terrorism as ‘anti-Islamic activity.’ In other words, the savagery is not merely unrelated to Islam; it becomes, by dint of its being inconsistent with a ‘religion of peace,’ contrary to Islam....

“The dangerous flipside to our government’s insistence on making up its own version of Islam is that anyone who is publicly associated with Islam must be deemed peaceful. This is how we fall into the trap of allowing the Muslim Brotherhood, the world’s most influential Islamic supremacist organization,

to infiltrate policy-making organs of the U.S. government, not to mention our schools, our prisons and other institutions....

“In the real world, we must deal with the facts of Islamic supremacism, because its jihadist legions have every intention of dealing with us. But we can only defeat them if we resolve to see them for what they are.”

The Academy Disintegrates

In the March 24 *Wall Street Journal* Ruth Wisse reports on the annual March madness of Israeli Apartheid Week (fueled by a coalition of leftist and Moslem students) and the ongoing Boycott, Divest and Sanction movement (largely fueled by academics). Awareness that many of our elite institutions are descending into sink holes of anti-Semitism while administrations defend the onslaught as “freedom of speech” is finally taking hold.



What is less recognized is a related issue (in that it also exemplifies the triumph of irrationality)-- the extent to which the humanities have descended into inanity and downright gibberish. In the last issue of *Outpost* we documented the violence to the English language perpetrated by Prof. Jasbir Puar in her anti-Israel rant at Vassar. Rick Moran, under the heading “The Most Grotesquely Comical Academic Paper Ever Published,” describes a paper on the subject of glaciers co-authored by a team of historians at the University of Oregon. From the abstract: “Merging feminist postcolonial science studies and feminist political ecology, the feminist glaciology framework generates robust analysis of gender, power and epistemologies in dynamic social-ecological systems, thereby leading to more just and equitable science and human-ice interactions.” Climate change, melting glaciers, feminism, colonialism, just and equitable human-ice interactions, who can resist this combination of shibboleths? Not the National Science Foundation, which funded the paper.

It’s reached the point where it’s impossible to distinguish papers intended to be taken seriously (like the Oregon one) from spoofs. Even some left-of-center professors are upset. In a recent article in *American Prospect* Peter Dreier recalls the bogus paper he submitted six years ago for presentation at a humanities conference. Titled “On the Absence of Absences,” the paper was designed, says Dreier, to “make no sense whatsoever.” A sample: “Self-delusion and self-discipline inhibits the reflective self, the postmodern membrane, the ecclesiastical impulse forbidden by truth-seeking and sun worship, problematizing the inchoate structures of both reason and darkness, allowing knowledge, half-knowledge, and knowledgelessness to undermine and yet simultaneously overcome the self-loathing that overwhelms the Gnostic challenge facing Biblical scribes, folksingers, and hip-hop rappers alike.” The paper was accepted by the “referees” to whom, presumably, it seemed no more incomprehensible than many of the other papers that had been submitted.

Maybe there’s a needed role for those “safe spaces” on campus after all. To escape from the mind-blowing balderdash that permeates the academy.

Out with Okasha

A reminder for Israel that the enemy of my enemy is my friend does not necessarily hold true. That Israel’s enemies are killing Egyptians in the Sinai (never mind the peace treaty with Israel) does not make Egyptians feel more warmly toward Israel. Tawfiq Okasha was thrown out of the Egyptian Parliament by a two-thirds majority vote of that body. His crime? Inviting outgoing Israeli Ambassador Haim Koren for dinner, breaching a forty-three year old Egyptian parliamentary boycott of Israel.

Microsoft Israel

The Times of Israel reports that at Microsoft's packed *Think Next* event in Israel (which showcases new technologies), Bill Gates made a "virtual" appearance to praise Israel's technology for "improving the world." "I have been very impressed with what they have done in the past 25 years, and I can't wait to see what they come up with in the next 25."

This year marks the twenty-fifth anniversary of the Microsoft Israel research and development center, started when some Israeli engineers at Microsoft wanted to return home but continue working at Microsoft. *The Times* notes that for years rumors have swirled that major part of the Windows operating system were developed in Israel, something the company has confirmed, although it has never specified which components are "Israeli."

Genius, Israeli Style



Amir Goldenthal and Professor Ido Kanter

At 16 Amir Goldenthal began work on his doctorate at Bar Ilan University. He simultaneously worked on his BA and Master's degrees, published articles in international scientific journals and at a convention of Nobel Prize winners in Japan won a prize for best research paper. With his supervisor, Prof. Ido Kanter, who directs the Gonda Multidisciplinary Brain Research Center, he is now off to a medical research center in Germany where they have been invited to apply their findings to patients who suffer from brain injury.

But what makes this story (Goldenthal is now all of 19) distinctively Israeli is the human backdrop. Goldenthal travels to Bar Ilan every day by taking two buses from Ashdod. At the end of the day Prof. Kanter drives Goldenthal to the bus station. Goldenthal is eager to serve: "I never imagined I could engage in research that may help in treating sick people." And Prof. Kanter is extremely proud of his pupil. "Amir's talent is extraordinary by any measure...I predict he will gain a high status in the community, in Israel and around the world."

BDS Goes to Day School

Caroline Glick writes of the astonishing experience of Sloan and Guy Rachmuth, who sent their two children to their local Jewish day school in Durham, North Carolina only to find that the school had an idiosyncratic way of fulfilling its promise to assist "all students in developing a positive Jewish identity and pride in their Jewish heritage"--namely to question Israel's legitimacy.

Glick reports that the school took down all maps of Israel from the classroom walls. The Rachmuth's five year old asked his parents why the map of Israel hurt some people's feelings. It turned out the school had a BDS activist as a Hebrew teacher and the schools' development director was an anti-Israel activist whose group, Jews for a Just Peace, had joined forces with the rabidly anti-Israel Students for Justice in Palestine. (That group has been so disruptive at the City University of New York that the ZOA has urged that it be banned.)

When the Rachmuths complained, the school board president called it "bigotry." And when the Rachmuths decided not to send their children back the following year, the school sued them for breach of contract. Worse still, Andrew Passin's in-depth report published by JNS, from which Glick quotes, found that the school's anti-Zionism had support from elements in the Jewish community. Some members called for the Durham Jewish community to boycott their business, i.e. "A family withdrawing

from a school in protest of those who support the boycott against Israel is now being threatened with being boycotted by those who support the school.”

The upshot: the Rachmuths are out of pocket \$30,000 in legal fees for defending Israel’s good name and protecting their young children from anti-Zionist indoctrination at a Jewish day school.

Muslims and the Maypole

Eileen F. Toplansky

Since 2006, when Bruce Bawer wrote his illuminating book entitled *While Europe Slept: How Radical Islam is Destroying the West from Within*, the situation has worsened tenfold. Not surprisingly, when his book was first published, Bawer was accused of Islamophobia. Yet as early as 1998, Bawer noted the widening divisions between the liberal and democratic policies of the Netherlands and the fact that “Dutch Muslims kept that society at arm’s length, despising its freedoms[.]”



Bruce Bawer

In the late 1990s, Bawer and his male partner decided to live in Amsterdam because it seemed to him to be “the one place [he’d] ever been where homophobia really seemed to have disappeared.” He felt that the Netherlands had moved from the “foolishness of [American] fundamentalism,” and although he loved America “not because of its wealth or power, but because of its culture and values,” he wanted to really know what it meant to be an American by living elsewhere as a means of contrast.

Once in the Netherlands, Bawer began to appreciate “American virtues” that he’d always taken for granted—most importantly a “belief in the future.” He found that while he enjoyed the culture of Europe, he also saw that much of Western Europe was “bound up with a stifling conformity, a discomfort with excellence and an overt disapproval of those who strove too visibly to better their lot”—in short, “mediocrity.” He saw that France and Germany were “plagued by low growth and rising unemployment, a direct consequence of welfare state policies.” He also realized that Europeans “had been fed a zero-sum understanding of economics.”

In addition, he perceived that “fundamentalist Muslims were on the march and their numbers and power were large and growing rapidly—and the ultimate objective was far more than a ban on abortion or gay marriage.” A sea change was overtaking Europe that involved female genital mutilation, viewing women as property, and subsidies from the Dutch state as well as from Islamic governments that taught hatred of Jews, Israel, America, and the West. The very countries that these Muslims were living in were to be scorned, since they were meant to be replaced by a Muslim caliphate governed according to sharia law.

But surely, Bawer believed, this could not be permitted. He naively presumed that such contempt for pluralism, open-mindedness, democracy, and sexual equality would not be tolerated. Instead, political correctness, spineless leaders, and Islamic intimidation worked their magic so that in 1998, “Europeans were clueless” as to what was occurring under their very noses.

Exploiting the generosity of Western welfare states, the Muslims view this as proper dhimmitude status, wherein the host countries pay a *jizya* or tax. Muhammad clearly established that people of other religions have to pay a poll tax to Muslims as a reminder of their inferior status. Thus, welfare is the *jizya* and is expected by the Muslim community. Consequently, Europe cowers before

Muslim demands, and with the help of a compliant or indifferent media and government leaders who do not raise any salient issues, the caliphate continues its march forward.

Furthermore, a double standard exists. For example, for “native Swedes, the minimum age for marriage is eighteen; for immigrants living in Sweden, there is no minimum.”

Fast-forward to the Syrian refugees presently flooding across European borders, and the result is an “average of three child brides arriving each week in the Netherlands.” Abigail R. Esman writes of “child brides married against their will. They are 11, 13 and 14 years old. Some are pregnant and others are already mothers at 14. Their husbands are 25 or 38 or 40.” This is their plight, with no end in sight.

And yet, as Bawer earlier asserted, “the European establishment has been reluctant to challenge even the most reprehensible traditions brought to Europe by immigrant groups.” Nicolai Sennels quotes a police inspector in Sweden who recently stated that “[t]he legal system, which is a cornerstone of a democratic society, is about to collapse in Sweden.” Thus, “54 areas ... are now controlled by criminal gangs and more places also by religious extremism.”

The European governments are permitting—in fact, encouraging and aiding—these travesties. What happened in Cologne “is nothing....That happens here every day” is the headline emanating from Berlin.

Ingrid Carlqvist has been writing about the deteriorating situation in Sweden for years.

Mass immigration is continuing to claim victims in Sweden. Murder, assaults and rape have become everyday occurrences in this small country, with a population just short of ten million, which last year opened its doors to almost 163,000 immigrants.



Ingrid Carlqvist

Although the massive influx of asylum seekers has decreased drastically since January 4, when Sweden implemented border controls on the Swedish/Danish border, the people who are already here pose a giant problem to municipalities, police and citizens. The police are fighting a losing battle against street crime, as well as daily incidents at asylum houses—general disturbances that include fights, rapes and threats.

Now known as the rape capital of the West, Sweden is experiencing a crime wave that has “increased by 300% and rapes by 1,472%.” Most shocking is that “in an astounding number of cases, the Swedish courts have demonstrated sympathy for the rapists, and have acquitted suspects who have claimed that the girl wanted to have sex with six, seven or eight men.” And while Sweden does not report on the background of the rapists, this increase in violence parallels the immigration, over the past 10-15 years, of people coming mainly from Muslim countries where they have been taught since childhood that it is perfectly acceptable to assault infidel women. As a result, “demand for firearms licenses is increasing; more and more Swedes are joining shooting clubs and starting vigilante groups.” In essence, Swedes “have lost confidence in the State” and now aim to protect themselves.

In the fall of 2005, Mikael Tossavainen wrote about “Arab and Muslim Anti-Semitism in Sweden.” Often Arab and Muslim pupils indicate an “appreciation for the genocide of European Jewry,” or they deny the Holocaust altogether. A number of Muslim anti-Semitic websites exist in Swedish, the best known being Radio Islam. It began broadcasting in the 1980s, and the content accuses Jews of “being sexually perverted, brazen, and greedy, and committing ritual murders[.]”

Yet “the connection between anti-Semitism, Islam and Muslim mass immigration remains a mental no-go area in Sweden.” Malmö, Sweden has always been governed by Social Democrats. They count on 70% of the Muslim vote. Instead of protecting the Jewish residents of Malmö, Swedish police chose to revoke the Jews’ right to assemble for a peaceful pro-Israel demonstration. As a result of the rampant anti-Semitism, Jews have moved to other Swedish cities or to Israel.

But as Bawer points out, the “mendacious rhetoric” against America and Israel is rampant throughout Europe. An attack by an Arab gang on young Jews in Antwerp, Belgium is merely recorded as “violence between two communities.” Moral equivalence repeatedly rears its ugly head, even though Muslims in Europe have not been attacked by Jews and unlike anti-Semitic acts, which are applauded by influential figures within the Muslim community, anti-Muslim attacks are isolated incidents that no respected person or institution approves of. Finally, the number of anti-Muslim attacks is dwarfed by the number of attacks on Jews. Since 2000, anti-Semitism in France has been epidemic.

There is a “tendency in Swedish society to become more lenient towards the expression of anti-Semitic attitudes that could be related to the Middle East conflict.”

And when courageous souls speak out against the terror being inflicted by Muslim immigrants, they, and not the criminals, are arrested. Michael Hess, a local Swedish politician, tried to explain to journalists that misogyny is deeply rooted in Islam’s culture, which teaches that it is acceptable “to rape and brutalize women who refuse to comply with Islamic teachings.” He asserted that there was a “strong connection between rapes in Sweden and the number of immigrants coming from the Middle East and North Africa.” For his factual revelations, he was charged with the “denigration of ethnic groups,” which is a crime in Sweden.

This echoes Bawer’s description of the defamation of Simon Petrus Fortuyn, better known as Pim. Pim argued that the Dutch government should stop issuing residency permits to imams who “preached that Dutch women are whores and gay men lower than pigs [.]” Instead of applauding his courage, the establishment turned against his “intellectual energy and moral determination.”

Bawer’s book makes for dismal reading, as what he warned about is happening at lightning speed in Sweden and the rest of Europe.

And we, across the pond, should not delude ourselves. The same thing is underway right here at home.

This appeared in the American Thinker of March 4. Eileen F. Toplansky teaches at Middlesex County College in New Jersey.

The U.N. Reaches a New Anti-Israel Low

Elliott Abrams

It may seem hard to believe that the United Nations can hold any new surprises when it comes to unprincipled attacks on Israel, but never despair: There is always farther to fall.

For more than 20 years, the U.N. Human Rights Council has had a dedicated “Special Rapporteur on the situation of human rights in the Palestinian territories occupied since 1967.” (Needless to say, there’s no U.N. Special Rapporteur for the condition of Tibetans or Cubans; only Palestinians.) Now, the incumbent Israel-Hater-in-Chief is leaving and his replacement must be chosen.

This being the U.N., what kind of candidate will they choose? Be careful, now: The position’s entire purpose is to condemn Israel, so it’s important to disqualify anyone who might examine the evidence in an unbiased search for truth. Heaven forbid. Much better to choose someone whose anti-Israel bias is absolute.

And this being the U.N., that’s what they’re doing.

There are two top candidates, both worthy successors to Richard Falk, who served in the post from 2008 to 2014. Falk was the nut-case Princeton professor who wanted U.S. officials prosecuted as war criminals for deposing Saddam Hussein, and once said, “Is it an irresponsible overstatement to

associate the treatment of Palestinians with this criminalized Nazi record of collective atrocity? I think not." You can see why the U.N. chose him.

Anyway, back to the current candidates. Ranked second for the Special Rapporteur job is a



Michael Lynk

Canadian named Michael Lynk. Who is Lynk? The invaluable U.N. Watch notes: "Lynk . . . promotes an extreme anti-Western political agenda. Three days after the 9/11 terrorist attacks, Lynk instinctively blamed the West, pointing the finger at 'global inequalities' and 'disregard by Western nations for the international rule of law.'" Needless to say, this political stance means he hates Israel. As UN Watch reports:

"Lynk plays a leadership role in numerous Arab lobby groups, including CEPAL, which promotes 'Annual Israeli Apartheid Week' events; signs anti-Israel petitions; calls to prosecute Israel for alleged war crimes; addresses 'One State' conferences that seek to eliminate Israel; and argues that 'the solution' to 'the problem' must go back to Israel's very creation in 1948, which he calls 'the start of ethnic cleansing.'"



Penny Green

You might think, "Wow, he's perfect for the U.N.!" But no, he's only ranked second, under the top candidate, Penny Green. Who is Green? She's a British criminologist whose hatred of Israel is even more blatant. She has urged that the U.K. de-list Hamas as a terrorist group. U.N. Watch reports that she "advocates the total boycott of Israel, posting statements on Twitter such as: 'Support BDS against Israel—best way

to resist this criminal government'; 'Academics should now systematically refuse any invitations to visit Israeli universities or attend conferences there'; 'the West must impose sanctions against, boycott and divest from Israel.'"

The Human Rights Council's Vetting Committee deemed both Lynk and Green to be impartial and put them forward as the two best candidates for the job.

In doing so, the committee bypassed eight other applicants, some of whom have never expressed any view about Israeli-Palestinian affairs, and some of whom even appear to be actually impartial as that term is commonly understood. The ultimate decision now rests with South Korean ambassador Choi Kyong-lim, the Human Rights Council's chairman, who could reject Lynk and Green in favor of one of the other applicants if he so chooses.

Will he? We'll find out on March 24, at the end of the council's current session. Not to worry, though: Even if the U.N. chooses Lynk or Green, Israel will never let either of them set foot in "the Palestinian territories occupied since 1967." Israel never let Falk or his successor set foot there, either. But the game goes on in Geneva. President Bush would not permit the United States to join the Council; Obama reversed him and leapt for a seat at the table. Today, the U.N. has entrusted the defense of global human rights to representatives from China, Cuba, Vietnam, Russia, and Saudi Arabia, among other liberal bastions.

Here's hoping a Republican president keeps us as far away from this wretched sham as possible starting in 2017.



Elliott Abrams

Editors note: Michael Lynk was chosen as Special Rapporteur on March 24.

Elliott Abrams is a senior fellow for Middle Eastern studies at the Council on Foreign Relations. This appeared in National Review Online on March 14.

Hebrew Immigrant Aid Society—Not Even ‘Hebrew’ Anymore

Abraham H. Miller

In parts of Europe, Jews have been warned that wearing anything that identifies them as Jewish means putting a target on their back. In Stockholm, Jews were asked to stay away from the Kristallnacht remembrance ceremonies for fear of sparking violence. French Jews are immigrating to Israel in increasing numbers. In Manchester, England, special police accompany Jewish children to school. The main synagogue in Florence, Italy, looks like an American military outpost in Afghanistan.

All of this is in response to a growing and flourishing anti-Semitism in Europe reminiscent of the 1930s. And while neo-Nazism and a remnant of fascism still lurk in the netherworld of European society, the new anti-Semitism is a direct consequence of the tide of Muslim immigration that has been rising throughout Europe.

In America, anti-Semitism has become an integral part of academic life, and at Vassar College it seems to be central to the learning experience itself. At University of California, San Diego, it is possible to stand at a public forum and call for killing Jews, without the remotest consequence on a campus known for its multi-cultural sensitivity and commitment to diversity. Try expressing such sentiments about any other ethnic group and you would be thrown out of school without even a convening of the campus diversity and opportunity Star Chamber.

Invite a speaker to talk positively about Israel, and the Muslim Student Association and its leftist cohorts will be there to impose the heckler’s veto.

So amid all of this, it stands to reason that sponsoring the absorption of even more Syrian



Muslim refugees, who have spent a lifetime being indoctrinated in Jew-hatred, is exactly what the Jewish community in America needs. Right?

That’s the mantra of HIAS, formerly known as the Hebrew Immigrant Aid Society, which last December found that the word “Hebrew” no longer worked and thus dropped it from the organization’s name. Perhaps “Hebrew” would be off-putting to HIAS’s new clients: Syrian Muslim refugees.

In 2013, HIAS participated in the creation of a report that labeled opponents of Muslim immigration as bigots. Indeed, sane people of good will who value our heritage and want to embrace immigrants who not only want to come to America but also want to be part of American culture should demand to be on whatever infamous lists HIAS wants to create.

The politically consonant Southern Poverty Law Center maintains such a list, and columnist Daniel Greenfield and his cat have been added to the list as a hate group. (“Group” denotes more than one, so Greenfield needs his cat in order to qualify.) Refugee expert Ann Corcoran who has lobbied to be included has yet to see her name accepted, and this writer is probably too insignificant to make the cut, but is cheering for Ann and Daniel Greenfield’s cat.

Speaking against HIAS in the Jewish community is like speaking against God or the Torah. People remember with reverence the HIAS of old—the HIAS that brought Jewish refugees to this country and helped give them a leg up toward acculturation. That HIAS, your grandmother’s HIAS, would never have dropped Hebrew from its name. It would have proudly embraced its Jewish roots. That HIAS would be helping the Jewish refugees fleeing Europe. It would have been in Malmo, Sweden, from which half the Jewish community has fled. It would have been in Paris helping Jews escape the violence and bigotry of North African Muslims. That HIAS no longer even remotely exists.

HIAS's webpage and its refugee advocacy have nothing to do with Jewish refugees or the plight of Jews suffering anti-Semitism. HIAS has become just another refugee advocacy group that is one of nine voluntary organizations designated as such by the U.S. government and receiving the bulk of its financing from federal funding. Like the others, which include the U.S. Conference of Catholic Bishops and the Lutheran Social Services, HIAS has an economic interest in pushing for more and more refugees.

Regrettably, HIAS has rendered the Jewish community vulnerable to the anti-Semites who see its actions as part of some larger Jewish conspiracy, a charge not made against the Christian refugee resettlement groups who have the same economic motivations. But then pasting a conspiracy onto Lutheran Social Services, which is largely responsible for the resettlement of Somalis in Minnesota, lacks the *je ne sais quoi* of a Jewish conspiracy.

Recreating in America the same anti-Semitic culture that thrives in Europe as a consequence of immigration does not promote the interests of the Jewish community. On HIAS's website, black-and-white photos invoke Jewish refugees from the past, in sharp contrast to the colorized photos of its current work. Removal of "Hebrew" from its name marks the demise of the HIAS of old and its willingness to risk here in America the same anti-Semitism that pervades Europe.

Abraham H. Miller is an emeritus professor of political science at the University of Cincinnati and a distinguished fellow with the Haym Salomon Center. This appeared in JNS.org on March 10.

Hell on Earth in Europe

Review: Ian Kershaw, *To Hell and Back: Europe 1914-1949*

Reviewed by David Isaac

How did World War I lead to World War II? That is the central question historian Ian Kershaw asks in *To Hell and Back: Europe 1914-1949*, the first of an ambitious two-volume work covering the history of Europe in the twentieth century. Why did "the war to end war" instead bring about a far more devastating conflagration that took the continent into what Kershaw calls "an assault on humanity unprecedented in history...a descent into the abyss never previously encountered, a veritable hell on earth in which Europe came close to destroying itself."

Ironically, Kershaw locates the intellectual foundation of this "bottomless pit of inhumanity" in the turn of the century "Golden Age" of civilization and progress referred to as *La Belle Époque* by the French and, fondly, as the *Wilhelmine* era by the Germans. Here were the origins of eugenics and racial anti-Semitism. Moreover, this was an era when national, religious, class, and ethnic hatreds simmered. Everyone is familiar with the massacre of Armenians during World War I, but few are aware that 80,000 Armenians were massacred in 1894-1896 under Sultan Abdul-Hamid II and an additional 15,000 to 20,000 by the Ottomans in 1909.



Kershaw, author of the two-volume definitive biography of Hitler, is no revisionist historian. He tells the well-established story, with his chief contribution lying in the balance he strikes between its elements, a major feat given the scope of his subject. The broad outlines are familiar enough. The Treaty of Versailles punished a Germany that did not feel defeated. The Allies stripped Germany of 13 percent of its land, 10 percent of its population, shrank its military, and banned its air force. In addition, Germany was required to pay \$442

billion in today's dollars in war reparations. Economically, Germany could recover, Kershaw writes, "but the real damage was political and psychological"—a blow to the country's "pride and prestige."

But if Germany was down, it was not out. Writes Kershaw: "The Paris peacemakers had contained, but not eliminated, Germany's capacity to cause further problems. The militarism, aggressive nationalism and power ambitions that they had concluded to be the cause of the war were left dormant rather than eradicated."

In Kershaw's analysis, four main factors, unique to Europe in the interwar years, would be responsible for the ferocity of the conflict when it came: 1) An explosion of ethnic-racist nationalism; 2) bitter and irreconcilable demands for territorial revisionism; 3) acute class conflict, now given concrete focus through the Bolshevik Revolution; and 4) a protracted crisis of capitalism, which many observers thought was terminal. Kershaw writes: "The architects of the Versailles Treaty in 1919, however good their intentions, faced insuperable problems in attempting to satisfy the territorial demands of the new countries formed out of the wreckage of the old empires." President Woodrow Wilson wanted self-determination but there was no way to square this with the ethnic mix in the newly created states—in Poland, for example, nearly a third of the population were ethnic minorities. There were bitter disputes over contested borders. Add in the poisonous hatred due to the triumph of Bolshevism in Russia, and the result was "a boiling cauldron of violent animosity."

Kershaw is especially good at tracking the key role played by anti-Semitism. For all the centrality of Jew-hatred in Hitler's worldview, Kershaw makes clear that anti-Semitism was pervasive without him. Long before Hitler, thousands of Jews were killed in pogroms in Eastern Europe and Russia. During World War I, as conditions deteriorated, Jews found themselves scapegoated more and more. Kershaw writes, "The multifaceted image of the Jews as the war approached its end defied parody: enemy of Christianity, capitalist exploiter, shirker of military duty, fomenter of internal unrest, driving-force of Bolshevism." And in the post-war period, as economic conditions worsened, Jews suffered especially harsh discrimination in Poland. Although Kershaw does not mention this, the Zionist leader Vladimir Jabotinsky, famous for pleading with the Jews of eastern Europe in the late 1930s to leave while there was still time, did not anticipate the outbreak of World War II. Even so, he saw Poland's anti-Semitism as potentially lethal to its three million Jews.

For Hitler, Kershaw writes, eliminating the Jews was essential to the realization of his utopian vision of a renewed nation built on racial purity. Says Kershaw: "Above all, the collapse of civilization was denoted by the German attempt to destroy physically the Jews of Europe on grounds of race alone. That this vast war had a racial project—one of genocidal destruction—at its very heart would come over time to be seen as its defining feature." Kershaw calls the fires of the death camp crematoria "almost literally the physical manifestation of hell on earth."

Kershaw has an excellent, if depressing, section on the failure of the churches, Protestant and Catholic, to speak up. In Germany, the churches remained silent about Jewish deportations, as did those in Germany's satellite states. There were some bright spots. The Russian Orthodox Church opposed the deportation of Jews in Bulgaria. In Poland, there were Catholic priests who helped Jews. And in the Netherlands, the Catholic and Protestant clergy protested the deportations (despite this, more Jews, proportionally, were killed in Holland than in any other Western European country). While Kershaw defends Pius XII from the charge of being 'Hitler's Pope,' saying he worked behind the scenes to help Jews and the Allies, he nonetheless concludes that the Pope missed an opportunity to speak out in his Christmas message of 1942, a silence which "irredeemably harmed his reputation."

For all the territorial conflicts, ethnic hatreds, ideological schisms, and economic disasters of the interwar period, would World War II have happened without Hitler? Surprisingly, it's a question Kershaw never asks, this despite the fact that he is fond of raising questions. The German public did not want war. Part of Hitler's propaganda skill, Kershaw asserts, was in persuading the public he sought peace (in fact, Hitler worried about his own success on this score). Even Hitler's generals were opposed to

aggression, at least until his successes exposed the weakness of the Western democracies. Perhaps Kershaw felt that if he said “No Hitler, no war,” it would have detracted from his multi-faceted portrait of the factors that set the stage.

Given how strong Kershaw is overall in covering the Jewish issue, it is also surprising that he never mentions that Britain shut the gates of Palestine when the Jewish need for a refuge was most desperate (even though under terms of the League of Nations Mandate that assigned Palestine to Britain, it was supposed to create a Jewish National Home). Kershaw also describes Clement Attlee’s appointment of Ernest Bevin as foreign minister in the postwar Labour government as one of his “masterstrokes.” Yet Bevin was unhinged on the topic of Palestine and did all he could to prevent Holocaust survivors from reaching its shores. His stubbornness was a major factor in Britain’s departure from Palestine in disgrace.

Kershaw’s last chapter “Out of the Ashes” is optimistic. After the war, Europe came back from the hell that almost destroyed it. In Eastern Europe, massive ethnic cleansing, vastly cruel in the immediate impact, improved the political climate; the heavy hand of the Soviet Union did the rest in subduing ethnic tensions. Western Europe, Kershaw argues, had learned its lesson and substituted institutions for economic, military, and political cooperation for the nationalism that had torn it apart.

Nonetheless, the downside of suppressing nationalism is increasingly apparent. Citizens feel they have lost control of crucial decisions to Brussels’ bureaucrats. The common currency causes strains between north and south. Mass Muslim immigration threatens to tear the EU apart, as elites, Germany’s Angela Merkel a leader among them, ride roughshod over sentiments regarding national identity and culture. Political revolts brew.

Margaret Thatcher came to believe the European project, in overreaching, would end badly. She may yet be proven right.

This appeared in the Washington Free Beacon. David Isaac is writer/producer/director of Zionism101.org

Turkey’s Runaway Anti-Semitism

Burak Bekdil

The 74th anniversary of an embarrassing tragedy took place in Turkey on February 24, 2016.

The MV Struma was a small iron-hulled ship built in 1867 as a steam-powered schooner, but was later re-engined with an unreliable second-hand diesel engine. In 1941, it was tasked with safely transporting an estimated 781 Jewish refugees from Axis-allied Romania to Britain’s Mandatory Palestine. Between its departure from Constanta on the Black Sea on Dec. 12, 1941 and arrival in Istanbul on Dec. 15, the vessel’s engine failed several times. On Feb. 23, 1942 with her engine still not running but the refugees aboard, Turkish authorities towed the Struma from Istanbul through the Bosphorus out to the Black Sea. On the morning of Feb. 24, the Soviet submarine Shch-213 torpedoed the Struma, killing all but one of the refugees and 10 crew aboard.

Until this year Turkey, one of the main culprits, had only once commemorated the victims. This year, official Turkey decided, should be the second time. A wreath and carnations were hurled at the sea in the shadow of the horrible event that took place decades ago.

At the commemoration ceremony at Sarayburnu harbor on the Bosphorus were the head of Turkey’s Jewish community, Ishak Ibrahimzadeh, Chief Rabbi Isak Haleva and Istanbul’s governor, Vasip Sahin. In his speech, Sahin said: “We observe that the necessary lessons were not drawn from such tragedies.” He was right, at least from a Turkish point of view.

When it comes to diplomatic conflict between Turkey and Israel or Turkish anti-Semitism, there is always an unusual optimism in the official language chosen by Israeli officials or Jewish community leaders.

For instance, Ibrahimzadeh praised “recent steps by the Turkish state to mend history with the Jewish community.” Echoing the same optimism, chairman Stephen Greenberg and executive vice chairman Malcolm Hoenlein of the Conference of Presidents of Major American Jewish Organizations, assured that Turkey’s small (less than 17,000-strong) Jewish community feels “safe and secure” despite being placed in the middle of a political feud between Turkey and Israel — sparked first in 2009 by then Turkish Prime Minister Recep Tayyip Erdogan’s clash with former Israeli President Shimon Peres at a World Economic Forum meeting in Davos, Switzerland.

Such optimism in official narratives is normal, especially because Ankara and Jerusalem have been privately negotiating a deal to end their hostilities and normalize their diplomatic relations. Non-constructive, let alone explosive, speeches from any state or non-state actor will not help diplomats from either side in their efforts to reconcile. All the same, facts on the ground are a little bit different than the rosy picture.

If Turkish Jews are “safe and secure” in Turkey, why do they feel compelled to protect their schools and synagogues with heavy security? Why do most synagogues in Istanbul look almost like a U.S. embassy in Baghdad or Islamabad?

On Jan. 20, 2016, a Turkish synagogue in an old Jewish neighborhood in Istanbul was vandalized with anti-Semitic graffiti days after holding its first prayer service in 65 years. Vandals painted the external walls of the Istipol Synagogue with the script: “Terrorist Israel, there is Allah.”

“Writing anti-Israel speech on the wall [outside] of a synagogue is an act of anti-Semitism,” said Ivo Molinas, editor-in-chief of the Turkish Jewish newspaper *Salom*. “Widespread anti-Semitism in Turkey gets in the way of celebrating the richness of cultural diversity in this country.”

Less than a month after that, a column in the radical Islamist Turkish daily *Vahdet* claimed that the evolutionary theory of “the Jew” Charles Darwin contradicts Allah’s word in the Koran and that in actual fact, monkeys evolved from perverted Jews whom Allah cursed and punished.

Unsurprisingly, the columnist, Seyfi Sahin, is a staunch supporter of President Erdogan’s Justice and Development Party. Sahin claims to be a physician, and argued that “Jews terrorize the world of science” and, “as a Jew, Darwin concocted his theory of evolution in order to turn Muslims away from their religion.” He further wrote:

“The aim of [Darwin’s] theory is to turn the non-Jews away from their religion, to harm their faith, and to make them suspicious about their religion. Darwin, being a Jew, believed, lived, and was buried according to his religion. His real targets were the Muslims...I believe that the gorillas and chimps living today in the forests of North Africa are cursed Jews. They are perverted humans that have mutated.”

There are no reports of Sahin being investigated or prosecuted under Turkey’s anti-racism laws. Not surprising. No such case has ever been heard of.

More recently, there was the curious case of Yusuf Kaplan, a Turkish Islamist columnist and a darling of Erdogan and his supporters—until he dared to criticize the government’s foreign policy. Kaplan, a columnist for *Yeni Safak*, one of Erdogan’s favorite newspapers and one of his staunchest supporters, argued in a television appearance that the government’s foreign policy was incompatible with regional realities. So what? Not so difficult to guess.

Leading users on social media called for Kaplan’s death and accused him of killing another pro-government journalist, of being a British spy and of “collusion with the Jews.” Many called him a “Jewish stooge.” A Jewish stooge? The man has a remarkable record of making anti-Semitic statements, including his claim that “Jews rule the Western universities and world media and that their paranoia can reach barbaric, cruel and inhuman dimensions.”

On the 74th anniversary of the Struma tragedy, anti-Semitism in Turkey reached such intensity that even anti-Semitic Islamists were not immune to anti-Semitic smear campaigns.

Burak Bekdil, based in Ankara, is a Turkish columnist for the Hürriyet Daily and a Fellow at the Middle East Forum. This appeared on March 10 at the Gatestone Institute website.

Dutch Zionist Christians Defy Labeling with ‘Made in Israel’ Warehouse Cnaan Liphshiz



A Christian Zionist businessman in Amersfoort, some 25 miles east of Amsterdam, Karel van Oordt sought to strengthen the Jewish state economically by purchasing its exports to feed his family of eight. But it wasn't easy.

“At the greengrocer, my father asked for Jaffa oranges, but they didn't offer those,” Pieter van Oordt recalled. “Then at the liquor store, dad asked for Israeli wines. Same reply.”

Four decades later, those Israeli goods and thousands more are available across the Netherlands thanks to the international advocacy group founded by Karel van Oordt in 1979. Pieter and his brother Roger have run Christians for Israel since their father's death in 2013.

Through its own import agency, the Israel Products Center, or IPC, the organization brings in 120,000 bottles of Israeli wine each year, as well as many tons of Dead Sea cosmetics and other merchandise. Most of the products are sold in IPC's own store, on its website or by a corps of 200 volunteer door-to-door sales agents, a majority of them women.

The effort is unique in Europe, and not only because IPC profits are distributed annually among a small group of shareholders who reinvest the money back into the business. Also because IPC openly promotes the sale of settlement goods, part of a conscious effort to bolster the settler movement and push back against European efforts to distinguish them from goods produced in Israel proper.

Last month, Pieter van Oordt, who runs IPC, wrote a letter to his customers recommending they purchase two brands of wine, dates and olive products produced in the West Bank.

“Now the government wants to say on our products that they're not from Israel,” said Pieter van Oordt, referring to the adoption in November of EU regulations mandating that goods produced in Israeli settlements are labeled as originating in Palestinian territory. “So we must tell our customers that it's not true.”

Most IPC customers probably agree with van Oordt. The company's most dedicated patrons are ideological supporters of the Christians for Israel movement, which is popular among European Protestants who believe it is their religious and moral duty to help Jews return to their ancestral lands.

It was that obligation that led 300 donors to front the money for IPC's creation by Karel van Oordt in 1980. Since then, the business has grown from something resembling a souvenir stand to a corporation with annual revenues of several million dollars and substantial profits, according to Pieter van Oordt, who declined to provide exact figures.

Those original donors are shareholders now, and the company's profits flow to them. They “always re-invest in the business or the movement, though they're free to use the money as they wish,” Pieter van Oordt said.



IPC imports fill an underground storage room the size of three tennis courts in Nijkerk, a sleepy suburb of Amersfoort. The room is stocked with everything from cleaning detergents from Haifa to iconic Israeli foods like Osem soup nuts and exotic merchandise like avocado oil and zaatar spice mix.

IPC's newest addition is a fully furnished training facility for beauticians, where the only products used come from the Dead Sea. Approximately 500 beauticians train there each year.

Other parts of the Christians for Israel movement have also grown far beyond their humble origins. The group now includes independently run affiliate groups in 30 countries that advocate for Israel and, in some cases, collect money to help with Jewish causes identified by the Dutch headquarters. One of the international offices, in Uganda, doubles as an Israeli embassy whenever the non-resident ambassador needs an office in Kampala.

Still, the movement's beating heart remains in Holland, Belgium and Germany — the cradle of Protestant Christianity, with its emphasis on the Hebrew Bible. The movement's Dutch branch has a \$6 million annual budget, not including IPC. It is here that hundreds of thousands of dollars are collected for Israeli children at risk from Hamas rockets and needy Israeli Holocaust survivors. In total, the movement and its subdivisions have approximately 30 employees.

The group's headquarters overlooking a major traffic artery here is housed in a large blue-and-white building with a huge Israeli flag at the entrance and a 36-foot menorah built in 2013 as a symbol of friendship with Dutch Jews.

That friendship is especially strong with Dutch Chief Rabbi Binyomin Jacobs, who is a personal friend of the van Oordts. When Jacobs' house was attacked for the fifth time in 2014, the rabbi told Roger van Oordt, who immediately brought his family to help clean up the mess. Later this month, the two are leaving for Ukraine, where Christians for Israel is providing assistance to needy Jews.

In Holland's ultra-secular society, many regard Christians for Israel as fundamentalist for its mix of ardent religiosity and Zionism. Still, Christians for Israel regularly partners with major organs of Dutch Jewry, though these relations are often complicated by disagreements with the community's liberal-minded leaders.

In 2011, Dutch Jewry's main pro-Israel advocacy group, CIDI, sat out a major Christians for Israel rally at the parliament building because its banner was "keep Jerusalem united." CIDI does not rule out a possible territorial compromise in the Israeli capital.

Last year, CIDI and Christians for Israel did cooperate on a rally outside parliament to protest Palestinian incitement during a visit by Palestinian Authority President Mahmoud Abbas. But the following day, CIDI led a delegation of Jewish leaders to speak with Abbas, a move the van Oordts opposed.

"It cuts like a sword in our souls that he is received here with pomp while he oversees a system that incites his countrymen to kill Jews," Roger van Oordt said of the PA leader.

Back at the shop, Pieter van Oordt focuses on a pain that is easier to cure: On his latest trip to Israel, he has discovered a boutique factory near the capital that makes leather shoe inserts "that actually work," he says.

"The first clients say it's like walking on a cloud," Pieter said, "with the added benefit of having Jerusalem at your feet."

This appeared in the Times of Israel on March 10.

By George! The Creation of Modern Israel Ruth King

The liberal media and academic elite deride "Creationists"--those who deny the theory of evolution and believe that the world and all its creatures were created in six calendar days. However, they encourage Mideast "creationism"--namely, a belief that the Arab/Israel conflict occurred as the result of six calendar days in 1967 when a land grab by Israel established an unjust occupation of ancient Arab lands.

The combined attacks on Israel of five Arab states in 1948 are dismissed as ancient history. The Ottoman rule of Palestine, the geography of the Middle East, its divisions following World War 1 and the role of David Lloyd George and the Palestine Mandate are as irrelevant to these ignoramuses as the Peloponnesian wars.

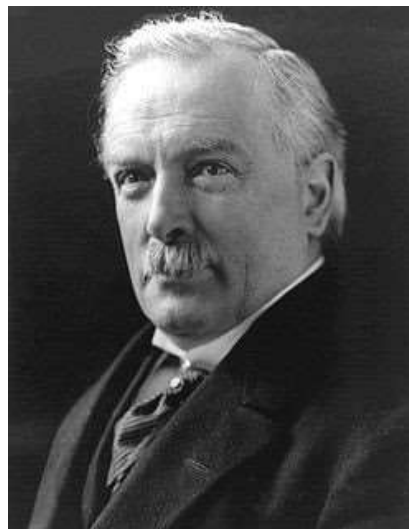
Here are facts from the late Joan Peters' *From Time Immemorial*:

"In the twelve and a half centuries between the Arab conquest in the seventh century and the beginnings of the Jewish return in the 1880's, Palestine was laid waste. Its ancient canal and irrigation systems were destroyed and the wondrous fertility of which the Bible spoke vanished into desert and desolation... Under the Ottoman empire of the Turks, the policy of defoliation continued; the hillsides were denuded of trees and the valleys robbed of their topsoil."

In a "Report of the Commerce of Jerusalem During the Year 1863," it says the population of the City of Jerusalem is computed at 15,000, of whom about 4,500 are Moslem, 8,000 Jews, and the rest Christians of various denominations.

And here is Mark Twain's description of the Galilee in *Innocents Abroad*.

"... these unpeopled deserts, these rusty mounds of barrenness, that never, never do shake the glare from their harsh outlines, and fade and faint into vague perspective; that melancholy ruin of Capernaum: this stupid village of Tiberias, slumbering under its six funereal palms.... We reached Tabor safely....We never saw a human being on the whole route."



This was the state of the land under the Ottomans until its conquest by the British in World War 1 under the leadership of then Prime Minister David Lloyd George.

Schooled as a devout evangelical, Lloyd George was familiar with Jewish history. Indeed in a speech to the Jewish historical society in 1925 he said:

"I was brought up in a school where I was taught far more history of the Jews than about my own land. I could tell you all the kings of Israel. But I doubt if I could have named half a dozen of the Kings of England, and not more of the Kings of Wales....We were thoroughly imbued with the history of your race in the days of its greatest glory."

At the turn of the century Lloyd George met Theodore Herzl in Manchester, home to a growing Zionist movement. Initially impressed by the British Colonial Office's offer of a Jewish colony in Uganda, Lloyd George was persuaded by Chaim Weizmann's argument that Palestine was the only viable home for a reborn Jewish Nation.

It was during Lloyd George's tenure as Prime Minister, on November 2, 1917, that the Balfour Declaration was issued in the form of a letter from the United Kingdom's Foreign Secretary Arthur James Balfour to Walter Rothschild, a leader of the British Jewish community, for transmission to the Zionist Federation of Great Britain and Ireland. It read:

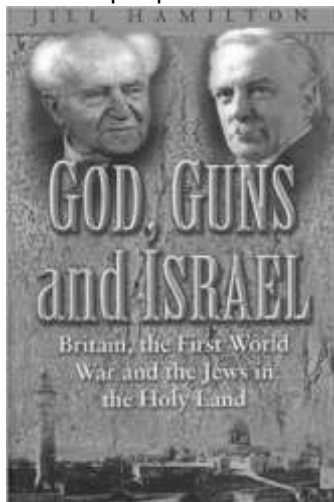
“His Majesty's government view with favour the establishment in Palestine of a national home for the Jewish people, and will use their best endeavours to facilitate the achievement of this object, it being clearly understood that nothing shall be done which may prejudice the civil and religious rights of existing non-Jewish communities in Palestine, or the rights and political status enjoyed by Jews in any other country.”

Many years later in 1939, in his *Memoirs of the Peace Conference* (Vol II, Yale University Press) Lloyd George emphasized the central role of Weizmann:

“The fact that Britain at last opened her eyes to the opportunity afforded to the Allies to rally this powerful people to their side was attributable to the initiative, the assiduity and the fervour of one of the greatest Hebrews of all time: Dr. Chaim Weizmann. He found his opportunity in this War of Nations to advance the cause to which he had consecrated his life. Dr. Weizmann enlisted my adhesion to his ideals at a time when, at my request, he was successfully applying his scientific skill and imagination to save Britain from a real disaster over the failure of wood alcohol for the manufacture of cordite. In addition to the gratitude I felt for him for this service, he appealed to my deep reverence for the great men of his race who were the authors of the sublime literature upon which I was brought up. I introduced him to Mr. Balfour, who was won over completely by his charm, his persuasiveness and his intellectual power.”

On the Balfour declaration itself, he added:

“Palestine, if recaptured, must be one and indivisible to renew its greatness as a living entity. The next factor which produced a momentous change was the decision to come to terms with Jewry, which was clamouring for an opportunity to make Canaan once more the homeland of their race. There are more Irishmen living outside Ireland than dwell in the old country. Still, Ireland is the homeland of the Irish people. No one imagined that the 14,000,000 of Jews scattered over the globe could find room



and a living in Palestine. Nevertheless this race of wanderers sought a national hearth and a refuge for the hunted children of Israel in the country which the splendour of their spiritual genius has made forever glorious. “

The Balfour Declaration was first betrayed by Winston Churchill in 1922, when all the land east of the Jordan River was ceded to create Trans-Jordan which became modern day Jordan ruled by the Hashemites who have no--repeat, no--historical claim to the area. This was followed by serial betrayals which culminated in shutting the gates to Palestine and trapping millions of Jews in Europe.

In *God, Guns and Israel* Jill, Duchess of Hamilton, argues that were it not for David Lloyd George there might never have been an Israel. "It is unlikely that the Jews would have been able to establish themselves in Palestine during the three decades after 1918 had it not been for David Lloyd George," she says. "Quite simply, Israel might never have existed."

Similarly David Semple writes in *David Lloyd George and the Liberation of Jerusalem*:

“Israel would not exist today were it not for the brilliant wartime leadership of David Lloyd George during the First World War. For it was Britain under the leadership of Lloyd George which created the Mandate of Palestine with a policy of Zionist nation-state building. And it was Lloyd George who made Britain the victorious power which could dictate the fortunes of the modern Middle East. For the Jewish people, the period of Lloyd George’s government from 1916 to 1922 was the best period of relations between Britain and the Zionist movement.”

His memory is a blessing.

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