

OUTPOST

November 2004—Issue #172

PUBLISHED BY AMERICANS FOR A SAFE ISRAEL

AFSI Honors Shmuel Katz

Herbert Zweibon

Shmuel Katz, who celebrates his 90th birthday in December, was the inspiration for the establishment of Americans for a Safe Israel thirty-three years ago.

Underground leader, member of the first Knesset, publisher, historian, biographer, essayist, Shmuel Katz is above all the most trenchant political thinker modern Israel has produced. His career has also been marked by a selfless political integrity. Indifferent to person advantage, Katz has sought only the good of Israel and the Jewish people.

In 1936, at the age of 22, Katz came to Palestine from South Africa, and retains to this day the accent of his native land. A disciple (as he would remain throughout his life) of Zionist leader Ze'ev Jabotinsky, at his request Katz went to London in 1940 to start and edit a Zionist weekly. After the war he returned to Palestine where he rejoined the underground Irgun Zvai Leumi, becoming a member of its high command under Menachem Begin. With Israel's independence, Katz became a Knesset member for Begin's Herut Party, but left after a single term, unhappy with Begin's failure, as he saw it, to reach out beyond his narrow constituency. Katz abandoned party politics to run a publishing house for many years.

In 1977 when Begin finally upset the Labor Party's long monopoly on power, Katz returned briefly to public life, initially as Begin's personal representative to the United States. When Begin disavowed his commitment to put Katz in charge of Israeli information abroad (Katz had seized on the opportunity to transform Israel's miserable efforts in this area) and threw aside his ideological principles to achieve a paper peace with Anwar Sadat, Katz resigned. To the astonishment of Begin, who tried to buy him off with an offer he was convinced could not be refused -- the high prestige post of UN ambassador -- Katz refused.

Katz is best known as a writer and almost all

his books are landmarks in their own way. *Days of Fire* remains the best book about the Irgun. *Battle-ground* is the best single history of the Arab-Israel conflict over Palestine. Less well known but equally trenchant, *The Hollow Peace* is a devastating account of how Begin, beginning with his unaccountable decision to install Labor leader Moshe Dayan (whose failures in 1973 had discredited him with the Israeli public) as his Foreign Minister, squandered the opportunity to implement Jabotinsky's vision. *Lone Wolf* is the definitive biography of Jabotinsky.

But above all Shmuel Katz is a prophet in his own time. When Katz was only 22, Jabotinsky said of his articles: "I must very earnestly congratulate you on the perfect clarity, the forcible simplicity, the *sachlichkeit* [matter of fact, to the point] with which you present the most complicated situations." To this day, Katz in his essays has continued to lay out, with that same perfect clarity, the situation confronting Israel, the consequences of the actions her leaders take, and the alternative path that should be taken.

Katz saw the opportunities her victory in the Six Day War opened for Israel. He became a leader of the Land of Israel Movement which recognized that Israel could be a geopolitical factor in the region, with the historic heartland of Judea and Samaria restored to the Jewish people, strategic depth and oil from the Sinai, the high ground on the Golan Heights a deterrent to Syria.

Like prophets generally, Katz has been ignored, sidelined, heard by many, hearkened to by few. History will pay tribute to his prescience. We, his disciples in Americans for a Safe Israel, are proud to pay tribute to him now.



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From the Editor

Presbyterians for Terror

Fresh from their General Assembly's calling for divestment from Israel, a delegation of 24 leaders of the U.S. Presbyterian Church met with Hezbollah leaders in Lebanon (the meeting was broadcast Oct. 17 on *Al Manar*, Hezbollah's television network). Presbyterian elder Ronald Stone, who identified himself as representing the East Liberty Presbyterian Church in Pittsburgh, declared: "As an elder of our church, I'd like to say that according to my recent experience, relations and conversations with Islamic leaders are a lot easier than dealings and dialogue with Jewish leaders." He went on to praise Hezbollah: "We treasure the precious words of Hezbollah and your expression of goodwill toward the American people."

Since the "precious words of Hezbollah" consist of non-stop anti-Semitic and anti-U.S. incitement, one can only wonder at the moral miasma into which some of our mainline religious denominations have sunk.

Poisoning the Medical Well

HonestReporting.com notes that the demonization of Israel is seeping into mainstream medical journals. In its Oct. 16 issue, *The British Medical Journal*, described by the *Financial Times* as "one of the world's top four general medical journals," ran an article "Palestine: The Assault on Health and Other War Crimes" which likens the Israel Defense Forces to the 9/11 terror hijackers. There is not a hint that Palestinian Arab terror and corruption have contributed to the parlous condition of the health system in the PA-controlled areas.

Also, the June 2004 issue of *Diabetes Voice*, a publication of the International Diabetes Federation, ran a vicious anti-Israel screed that had little or nothing to do with diabetes.

The New WMD

London-based Islamic cleric Abu Hamza al-Masri urges Muslim women to become weapons of mass destruction by breeding children to become suicide bombers. In his new book *Terror Tracker*, British investigative journalist Neil Doyle, who penetrated the Finsbury mosque, reports on the dozens of recordings he obtained and turned over to the British authorities (who have finally arrested the cleric). In one lecture Abu Hamza praised a suicide-bomber mother who had made a video with her son prior to his blowing himself (and Israeli civilians) up and in it urges other mothers to follow her example in urging their sons to be suicide bombers. Said Abu Hamza to his flock: "These are the women of mass destruction to the kuffar [unbelievers]....This kind of woman, when they miss their killed children...become more happy...they want to sacrifice even more."

Monitoring Anti-Semitism

President Bush has signed into law the Global Anti-Semitism Awareness Act which requires the State Department annually to rate countries on their treatment of Jews. Introduced by Democrat Tom Lantos, the only Holocaust survivor in the U.S. Congress, the bill was supported by more than 100 prominent Americans, including former Republican Vice-Presidential nominee Jack Kemp and former UN Ambassador Jeane Kirkpatrick, who wrote in a letter to the State Department: "The fight against anti-Semitism deserves specific, focused attention." The State Department had objected that the legislation was unnecessary since the department already compiles annual reports on human rights and religious freedom. Given that this is the first year the State Department has so much as noticed that there is a problem with religious freedom in Saudi Arabia, this objection is laughable.

Under terms of the law, the State Department is not only to document physical violence against Jews but anti-Jewish propaganda. The State Department can start with a nakedly anti-Semitic film broadcast in October on both French and German television by the Franco-German (taxpayer funded) channel *Arte*. Armand LaFerrere, a Protestant former adviser to the French Interior Ministry, wrote a blistering report on the film: "After watching the whole abomination, I wrote to Mr. Clement [the TV executive who broadcast it] to tell him that, had Hitler won the war, the French would have enjoyed exactly the kind of television that he had provided us....I apologize to the Jewish people. I feel hurt in my flesh by the despicable Jerome Clement, by the French ministries of Culture and of Foreign Affairs who made me pay for this cloaca of a movie, and for the general apathy that surrounded this scandal. I am deeply sorry about the behaviour of my country, France -- my only country, which I have always loved dearly and cannot support today."

Meanwhile, at Duke...

The State Department, alas, need go no farther than some of our elite campuses to document vicious anti-Jewish propaganda. Duke University played host in October to a conference of the Palestine Solidarity
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Outpost

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Outpost is distributed free to
Members of Americans For a Safe Israel
Annual membership: \$50.

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Something is Rotten in the State of Europe

Excerpts from an interview with Robert Wistrich by Manfred Gerstenfeld

Robert Wistrich:

"The growth of the European Union and the extension of a democratic consensus based on anti-fascism and antiracism should have created the best of all possible worlds for Jews....What more could Jews have asked for than a fully democratic Europe?— especially those Jews interested in integrating into a peaceful, prosperous, and cosmopolitan civilization with special concern for its minorities....

"The reality in the first four years of the new millennium, however, turned out to be much more complex. Anti-Semitism, under the mask of anti-Zionism and in its own right, resurfaced with a vengeance in a supranational, multicultural, pluralistic, antiracist Europe. There is a general consensus among researchers that not since 1945 has there been such a level of concern, anxiety, even depression among Europe's Jews and communities as we witness today. The dream-Europe of the new millennium is already beginning to look like a fading mirage....

"Today we see that the Jews' situation in many European countries has worsened. In France this has happened despite the legal apparatus, and more recently the government's publicly stated 'zero tolerance' for anti-Semitic acts and its readiness to crack down on them. The authorities no longer deny the reality of anti-Semitism as they did two years ago. The first six months of 2004 show the situation has worsened substantially compared to 2003. Three-quarters of all racist acts in France are, in fact, directed against Jews.

"Thus even when state officials become more determined to be proactive in the fight against anti-Semitism, the results on the ground are questionable. In France the anti-Semitic demon is out of the bottle. It escaped some time ago, and the government cannot put it back again. Something similar is happening in Belgium, the Netherlands, Germany, Austria, Sweden, and even in Britain the mood is ugly....

"Anti-Semitism is a primary symptom of social pathology. Every society that becomes seriously infected by it is receiving a wakeup call about its social, cultural, and political health.

"However, one of the problems is that in today's Europe there is no agreement, neither among the political elites, the media, or the academy about what constitutes anti-Semitism. This makes it much harder, even for well-intentioned people, to come to grips with its root causes.

"The media, politicians, and society in general systematically castigate, reproach, heavily criticize, and even demonize Israel. They paint a negative and stereotypical picture of the Jewish state, especially on television and in the press. So, too, in academic institutions, the churches, the trade unions, and among the so-called chattering classes. All these sectors transmit anti-Israeli hostility on a daily basis.

"There is an obstinate and willful European refusal to put the Israeli responses to acts of terrorism in proper context. If these attacks occurred systematically in Europe, they would produce far more draconian responses as a result of public pressure. But at the present time, Europe has barely had a glimpse of the kind of merciless terror against innocent civilians that Israel has had to face for years. Madrid was the exception and it produced a knee-jerk reaction of appeasing the terrorists. But that would not work in the long run. For now, Europe prefers to single out Israel, to pretend that if only the Israeli-Palestinian conflict was resolved on Arab terms, terror would fade away....

"This is not merely double standards, hypocrisy, or blindness to the real problems that face Europe in terms of its own declining population and creeping weakness. It is a deep

pathology - a suicidal syndrome.

"Part of the intense European hostility toward Israel is related to the EU's difficult relationship with the U.S. in recent years. The antagonism has become increasingly clear since the beginning of the second *intifada*, followed by 9/11 and, above all, the war in Iraq.

"There is a growing gulf between Europe and America on major issues of international policy. Israel is very much at its center as an important bone of contention between the two major constituents of the West. Europe has been making a geopolitical strategic choice that its undeclared alliance with the Arab world necessitates an anti-American, pro-Palestinian, anti-Israeli position. This is accompanied by a general tendency, domestically, to favor Muslim over Jewish communities wherever electoral and political considerations are involved. The different American position is viewed as an obstacle to Europe's ambitions and plans as a would-be Great Power. American support for Israel, deplored by so many Europeans, is often blamed on Zionist machinations.

"This leads to anti-Semitic claims that the Zionist/Jewish lobby has a fatal grip over American for-

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eign policy that precludes a common Western position. In Europe, a softer version of the Muslim-Arab conspiracy theory that the Jews control America—also an old Nazi slogan—is now widespread.

"European policy toward the Arab world is de facto appeasement. In some respects it reminds one of the 1930s. European Jews find themselves again caught in a very sensitive and potentially dangerous situation. If they support Israel in this constellation of European appeasement of the Arab world—and Muslims in general—they are increasingly treated as 'warmongers' going against the political consensus. These are not only far-Left and far-Right accusations but also mainstream ones. They revive the old, seemingly unresolved question mark about the 'dual loyalties' of Jews.

"Some of the more articulate European Jewish intellectuals and journalists, who care about Israel, openly refer to a sense of isolation that they did not feel five years ago. It is transparently evident in many public debates that if one takes a position even mildly supportive of Israel's right to exist as an independent state, one is seen—even by some mainstream European media—as morally beyond the pale. That is a rather shocking development....

"In most European countries, serious discussion of Islamic Judeophobia is rare and risks the instant countercharge of 'Islamophobia.' All researchers know that in several West European countries, young radicalized Muslims are the major perpetrators of anti-Semitic acts. This is the case not only in France but also in Belgium, the Netherlands, Sweden, and increasingly in Great Britain. In the UK there is open and often violently expressed anti-Semitism in parts of the Asian-Muslim community—mainly among those from Pakistan....Muslim anger creates a climate of hostile anti-Israel opinion that is backed by the very influential liberal mainstream and left-wing media. There is, moreover, much sympathy for the Palestinians who are presented as the 'absolute victims' of Israeli injustice. Irrespective of the facts, the liberal mainstream's response to events in the Middle East will be in accordance with that *a priori* determination.

"Europeans are not entirely blind to the dangers emanating from the radical Muslim world—for example, Iran's feverish program for nuclear armament. After a lot of prompting and pressure, they have outlawed some terrorist organizations. They do crack down on terror cells linked to *Al-Qaeda*. There are limits to the convergence between Europe and the Arab world. Europe, however, still believes that a forceful policy toward Islamic radicalism is mistaken. Even the reassertion of its own cultural values has become

problematic, as if Europeans had to renounce their own core identity out of some misplaced idea of political correctness....

"In the West, educated Arabs who live with all the accoutrements of freedom of expression are reluctant to call into question the flawed assumptions about Israel. They will privately acknowledge the grave faults of Arab regimes, for instance, the lack of freedom and democracy. But greater fairness and objectivity about Israel is lacking even among more sophisticated Arab and Muslim intellectuals in the West. There is a deadening conformity and lack of courage to break with the majority when it comes to Zionism and Israel.

"The main sources of Islamist anti-Semitism in Germany are different from those in France. The majority of the Muslims in the Federal Republic are from Turkey. One Turkish fundamentalist organization, *Mili Görüs*, is, however, becoming increasingly infected by anti-Westernism, fundamentalism, and anti-Semitism. Since far-Right radicalism in Germany is still quite a significant factor, the balance of anti-Semitism is different....

"A new German nationalism and national consciousness have been emerging since reunification. This seems to involve playing down the concept of Germans as major perpetrators of genocide, and pushing away the constant reminder that Jews were

prime victims of the Germans. We have seen a sharp shift in the last four years toward the proposition that the Germans themselves were the victims of World War II. I believe that this concept has a great future before it. Its long-term implications extend far beyond the Jews. All of Europe should ponder this shift.

"One serious problem for Jews and Israelis is that part of the slowly gestating European identity is being forged against the United States. This is accompanied by defamation of Israel, which is a convenient and relatively easy target for unanimous condemnation. It is also a cheap and cowardly way of gaining favor in the Arab world, which Europe sees, economically and politically, as a major strategic partner for the future. Such a Euroarabian identity is dangerous for the Jewish people. Here I agree with Bat Ye'or's argument that Europe has been engaged in a self-inflicted capitulation to Islamist demands in the name of a misconceived multiculturalism.

"All this reflects the denial by Europe of the core values of its own civilization. Despite the problematic nature of the term, these are 'Judeo-Christian' values, based on the Ten Commandments, a Covenantal concept of democracy, the rule of law, human equality, and the central importance of freedom. These values, rooted in biblical morality, are being drowned

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in a morass of relativism, nihilistic trendiness, and self-abasing masochism when faced by Islamist totalitarianism....

"Europe prides itself on having learned the lessons of fascism, Nazism, the Holocaust, totalitarian Communism, and white-settler colonialism, which were all products of its civilization. It also claims to have overcome the anti-Semitic virus, but unfortunately, this is not true. That ancient plague has come back to haunt all of us.

"In today's Europe a Jew wearing any visible manifestation of his Jewish identity such as a caftan, a skullcap, or even a Star of David becomes a potential target for vilification or aggression in the street, in the

metro, and in schools. Jews in Europe now face an unprecedented level of personal and communal insecurity. That represents an ugly stain on Europe's record only sixty years after the greatest crime in human history was perpetrated on its soil by millions of willing Europeans."

Robert S. Wistrich is professor of Modern European and Jewish History at the Hebrew University. Manfred Gerstenfeld will be publishing an extended version of this interview in a forthcoming book. A longer version of the above interview was published by the Jerusalem Center for Public Affairs.

France and Anti-Semitism: Le Chambon's Challenge Today

Pierre Sauvage

As the Holocaust loomed, a few Jews made their way to the area of Le Chambon-sur-Lignon in the mountains of south-central France, 350 miles south of Paris. And the peasants and villagers took in the Jews who came. And the Jews kept coming. And the people kept taking them in. In this one speck of France that never ceased to be free, 5,000 Jews found shelter, at one time or another—among 5,000 Christians.

It was thus in Le Chambon that French president Jacques Chirac chose recently to deliver a major address calling upon the French to react against the rising anti-Semitism and intolerance in their country. His starting point was this "place steeped in history and emotion."

"Here," Chirac said, "in adversity, the soul of the nation manifested itself. Here was the embodiment of our country's conscience. Le Chambon-sur-Lignon is a place of memory. A place of resistance. A place symbolizing a France true to her principles, faithful to her heritage, true to her genius.

"On this high plateau, with its harsh winters, in solitude, sometimes in poverty, often in adversity, women and men have long upheld the values that unite us. In what was one of the most deprived areas of our country, standing up to all the dangers, they chose courage, generosity and dignity. They chose tolerance, solidarity and fraternity. They chose the humanist principles that unite our national community and serve as the basis of our collective destiny—the principles that make France what she is."

I am a Jew born and sheltered in Le Chambon during the Nazi occupation. As the president of the Los Angeles-based Chambon Foundation, I have long been seeking French support to establish a museum

in Le Chambon dedicated to the area's conspiracy of goodness. I was thus gratified by a French president's belated tribute to Le Chambon. But I was also disturbed by it: it now seems like the challenge of Le Chambon's history to France risks being buried under praise instead of neglect.

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The road toward public recognition has been a long one. It took more than thirty years for a handful of former refugees from the area to place a plaque, opposite the village's Protestant temple, proclaiming that "the memory of the righteous shall be everlasting." It was in 1979 that the late American philosophy professor Philip Hallie published his pioneering study of Le Chambon, *Lest Innocent Blood Be Shed*. It was in 1982 that I myself returned to Le Chambon to gather the last testimony of the village's "righteous" in what became in 1989 my feature documentary film *Weapons of the Spirit*, first broadcast on PBS in 1990 but aired on French television only in 1998—in the middle of

the night.

Indeed, less than a month prior to Chirac's visit, without evoking much national interest in France, there were a hundred of us former refugees who responded to the joint invitation of the Chambon Foundation and the mayor of the village to make a pilgrimage for a sometimes emotional "Liberation Reunion." The event also included a well-attended conference featuring major participants from those times and leading historians of the war years in France. I had sought a videotaped message of greeting from President Chirac, but he decided instead to come in person shortly after our gathering.

The area of Le Chambon was an old Huguenot stronghold in historically Catholic (and now largely secular) France. Once, Protestant temples had been destroyed, the people's rights abolished, men deported to slave on galleys, women interned in towers where they scraped messages for future generations:

“Resist.” Once, itinerant preachers had risked their lives reading psalms from the Old Testament and identifying with the biblical journey to the Promised Land.

During World War II, the collaborationist Vichy government willingly joined in Nazi policies, ultimately contributing to the Final Solution more than 75,000 Jews, including 10,000 children. For the people of Le Chambon, nothing that occurred then seemed had seemed entirely unfamiliar; in every challenge there had been an echo of their forefathers' struggle and faith in the face of religious intolerance.

In France today, it is “humanist principles” and “the values of the Republic” that are nearly sanctified. *Communautarisme*—which roughly translates as ethnocentrism—is widely viewed as challenging the very essence of French national identity. French officials focus on upholding the militant French-style secularism known as *laïcité*, responding to the Islamic threat by banning conspicuous religious symbols in French public schools.

In his speech in Le Chambon, Chirac made no reference to the Hebrew Bible or to the New Testament, to faith or the power of religious convictions. He touched only lightly on the “Protestant Mountain’s” once determined particularism. He urged his compatriots “always to carry [their national] heritage with pride.” But had the people of Le Chambon not been motivated to resist the Holocaust by more than mere Frenchness?

If this issue matters to me, it’s in part because I was raised without any “narrow” sense of community. My parents, ardent secularists, went so far as to hide from me until I was 18 that they were Jewish—that I was Jewish. Instead, although my mother was in reality a Polish Jew and my father had been born of immigrant Jews, they successfully transmitted to me their love of French culture and, for a long time, their deeply anti-communautariste and vigorously anti-religious sentiments.

Everything changed when I returned to Le Chambon in 1982 with a film crew to gather the last testimony of the village’s righteous in what became my documentary film, *Weapons of the Spirit*. Until then, I had viewed religion as a source of conflict and ignorance, religious people as by definition bigoted and fundamentally stupid. It was only in editing my footage, as a result of watching the rescuers’ testimony again and again, that I began to decipher the explosive content of what they had to say. It did not make me religious, but it made my children Jews.

When I pressed Henri and Emma Héritier with

regard to the risks they had taken in sheltering Jews, Madame Héritier would provide only a short, definitive response coupled with an eloquent shrug of her shoulder: “We were used to it.” Georgette Barraud had mainly this to say: “It happened so naturally. We can’t understand the fuss.”

As I recounted to Bill Moyers in an interview that followed the broadcasts of *Weapons of the Spirit* on PBS, I was once visiting Le Chambon with an American cousin when we ran into Marie Brottes, who for her part had helped the Jews in large measure because they

were “the people of God.” Barely after being introduced, the two women hugged each other like sisters meeting after years of separation. My cousin later explained why the tears had come to her eyes: “It was like hugging a tree.”

What gave these people such solidity? What was it specifically that these peasants were so used to? And how could their actions have seemed so natural to them when the area of Le Chambon is one of only two communities in all of Nazi-occupied Europe to have been honored collectively as Righteous Among the Nations by Yad Vashem, the Israeli memorial to the Holocaust?

Given the very purpose of Chirac’s call to arms against intolerance, why wasn’t it imperative to begin acknowledging—especially in Le Chambon—the good that can be derived too from religious faith and identity? Couldn’t a better understanding of religion’s successes help in confronting its excesses? As paradoxical as it may seem to some, might there not be buried in Europe’s Christian roots a needed antidote to contemporary antisemitism? If we are to become like trees ourselves, do we not need roots? Even if we are no longer religious, is it not a source of strength to identify and accept what remains in us of our ancestors?

It may be understandable that on the eve of Bastille Day, Chirac chose to end his address in Le Chambon by recalling that France has inscribed on the front of her public edifices the historic call to Liberty, Equality, Fraternity. But it was not the motto of the Republic that the President could read on the Protestant temple, across the street, that he declined to visit. It was a religious admonition: “Love One Another.”

Emmy-winning documentary filmmaker Pierre Sauvage is president of the Los Angeles-based Chambon Foundation (www.chambon.org). This article was published (with variations) in the Paris daily Le Figaro and in the Jewish newspaper the Forward.



A Proud Israeli Bedouin Questions American-Jewish Apathy

Ishmael Khaldi

Two years ago, a few proud Bedouin Israeli citizens like myself asked: what is our position and status in the State of Israel in the midst of its current situation? After all, Bedouins are part of Israel's success story. During current times, when Israel is being attacked and accused of being a racist state, an 'aggressor and an oppressor', we decided that the smallest and probably most effective thing we could do is to spread our story as part of Israeli society.

I, Ishmael Khaldi, am Israeli. I served with the IDF, with the Israel police, and with the Israeli Defense Ministry. In the last year, I have lost two Bedouin friends on army duty (God bless their memory) defending the State of Israel. My friends and family feel that we have a common destiny with the Jewish people in Israel: our grandparents created this land with Jewish immigrants who arrived during the 1920s, '30s and '40s to build a democracy.

Because of this connection to the State of Israel, I cannot stand on the sidelines during Israel's time of need. I feel that I must speak up and be heard.

I recently returned from a two-month campus speaking tour in North America, mostly organized by *Hasbara* Fellowships. This was the fourth tour I had done over the past year. I've traveled the United States coast to coast (of course, being a Bedouin nomad, I mainly took Greyhound!) and flew for a ten day tour across Canada.

The tour was certainly miraculous—a Bedouin shepherd who had never been to any major city before, all of a sudden found himself in downtown Manhattan! It proved to be one of the most adventurous, challenging and enriching experiences of my life.

I came to the U.S. and Canada to speak on college campuses about Israel, as one who certainly holds a perspective that is rarely heard—a proud Israeli that is not Jewish. I came to share one man's tale of Israel's culture, society and politics from the perspective of a Bedouin minority in the Jewish State.

Arriving in North America, committed to defending Israel from the poisonous venom of hatred and attacks that I had heard much about, I expected to see the same commitment on campuses among the Jewish students. Unfortunately, this wasn't the case.

I had heard much about the struggle of pro-Israel student activists, attempting to counter the unbalanced, biased and false accusations made against Israel. I had not come to North America to preach that Israel was perfect. As all Israelis know, Israel has problems like all nations of the world. Still, many students tried to stop me from speaking. There were even

students who had the audacity to compare me to Joseph Goebbels, the Nazi propaganda minister, making false claims that I was doing the same for Israel.

The United States has always been described as being the 'land of the free' and a home for free speech. How can New Hampshire's slogan read, "live free or die" if the student union is allowed to ban me from telling a cultural story? I can't believe that the hatred for Israel is so strong that student governments are able to defy their own dignity as free American citizens, in order that the truth about Israel should remain a secret.

The deep-seated hatred manifested itself clearly throughout the country with the many loaded questions asked by anti-Israel students. For example, a Muslim student at Rutgers University completely ignored the fact that Israel is a free state and asked, "how could you support a Hebrew state if you're not Jewish?" Another questioner asked, "don't you think that if Israel didn't exist, then the Palestinians wouldn't have any problems?"

In Milwaukee, I was asked "how many Palestinian old men and women have you humiliated while serving in the Israeli police?" How can such a question be asked? If the truth were only known, Israeli soldiers have on many occasions helped Palestinians.

The situation I encountered on many of the campuses in North America and Canada was horrifying. I was not as shocked by the Arab questioners as I was with the personal threats, and the severe apathy of the majority of Jewish students.

In my years of speaking to people, I've never received threats or personal attacks like I did speaking on campuses. There were threatening incidents at both the University of Florida and at California State University. Both were chilling. The crowd in Florida was full of anger and hatred, yet I had to stand before them unsure of the enemy who had sent threats earlier that day. In California I spoke facing a young student who wore a T-shirt with a swastika on it, chewing on a piece of paper as some sort of protest against my talk.

Even more upsetting, I expected to see many more Jewish students aware of the situation in Israel, but that wasn't the case. I expected the Jewish students to realize that the situation was not only affecting Israel and Israelis, but Jews all over the world.

On the other hand, the Arab students and their supporters knew almost all the last minute news clips from the Middle East. How can Israel's voice be heard if the Jewish students don't have the facts or the knowledge to speak up? I don't take the mass of Jewish students to task for not agreeing with all of Israel's

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policies, but I do take them to task for not caring about Israel or what happens there. It is the apathy which allows the anti-Israel propaganda to strengthen itself more and more over time.

As a personal aside, sixty years after the horrors of the Holocaust, Israel is going through one of the most critical times in its history. More than 60 years after my grandparents joined their destiny to that of the Jews coming to the Land of Israel, I feel that history is somehow moving backwards. Anti-Semitism and hatred towards Israel is soaring. Comparing me, a Muslim Bedouin who supports Israel, to the Nazis is just another clear piece of evidence.

And yet, 60 years after the horrors of the Holocaust, I felt that on campus, the Jewish voice is silent.

Where are the Jewish students fighting back? My commitment in these crucial days, while Israel is struggling for its right to exist, is to continue the heritage of my grandparents and to stand together to fight for the State of Israel.

History will not tolerate us if we keep our voice silent. We must roll up our sleeves once again to build a better future for Israel and all of its loyal citizens. Israel's right to exist is my right and my people's right, just as Israel's destiny is our destiny.

But just as history demands for me to fight for Israel, history also will not tolerate a generation of Jews who don't care.



Ishmael Khaldi is a Bedouin citizen of Israel. This article appeared in web.israelinsider.com

Déjà vu in Spades

Norman Berdichevsky

I was born and grew up in the Melrose-Morrisania and Grand Concourse section of the Bronx that in my post-World War II childhood was among the most densely populated Jewish neighborhoods of the largest Jewish city in the world. A look at the school photographs taken at graduation from P.S. 90 and Junior High School 22 reveals more than 90 per cent and 80 per cent Jewish names respectively. I went on to Stuyvesant High School in Manhattan where perhaps "only 65 per cent" were Jewish.

Being Jewish in the most Jewish neighborhood in the most Jewish city in the world, I spent a young childhood free from the complexes, persecutions and humiliations of three thousand years agonizing over Jewish identity. Unlimited opportunity beckoned whether we chose college or started our working life after graduation. My friend Ralph (whose grandfather had been a rabbi in Greece) even became a hero in the New York Police Department, first by becoming the youngest Captain and then by winning the highest award for valor. No anti-Semitic ghosts, specters or evil demons from the European past threatened our sleep.

Although my father never preached Zionism, he had a deep admiration for Israel. A memory that stands out is attending a soccer match at the Polo Grounds in Manhattan in 1956 on Israel's eighth anniversary to see a top Israeli club play a major European team. I will never forget the expression on my father's face on hearing both the Star Spangled Banner and *Hatikva* played. It was the one occasion when I remember him—a henpecked husband who had fought in the Red Army in 1920 against the Polish invasion, a foreign war with no meaning for him, and who was too old for World War II—standing proud and tall. His look was one I would later see again on the faces of Holo-

caust survivors at celebrations of Israel's Independence Day.

Yet as I grew older I began to feel outrage at the deafening silence to the key question "Why the Holocaust?" Feelings of helplessness burned within me. I could not escape the conclusion that somehow my parents and indeed their entire generation had been tested and failed miserably in confronting the worldwide horror of anti-Semitism. How could they have remained so passive? In my mind, only two of my relatives stood out as exceptions: my Uncle Max, who came back from participation in the Battle of the Bulge and General Patton's Third Army with a captured German helmet and a distant cousin Aaron who was among the founders of Kibbutz Yagur and had helped bring refugees to Palestine from the displaced persons camps in Germany. I became convinced that the success of Zionism had been achieved by the dedication of a gifted minority of idealists who had refused to listen to conventional wisdom. They had achieved their goal through a total renunciation of the Diaspora mode of existence that had set the scene for the Holocaust.

But I now stand in the shoes of my parents. For thirty years I have witnessed the growing ostracism and return to pariah status of "The Jews," as defined by Hitler and Goebbels, abandoned by all those who at one time embraced the Jews as "allies" in all sorts of "progressive causes".

A considerable number of academics and media pundits would like to rewrite history, much as Stalin's staff of photographers who skillfully subtracted purged Bolshevik leaders. The biggest myth of all is that Israel is the product of "Western Imperialism." The major Arab armies who invaded the nascent Jewish state were British led, equipped, trained and supplied. The Syrian army was French-equipped. The Israelis depended on smuggled weapons from the West and Soviet and Czech weapons. On January 7, 1949, the Israeli air-force consisting of former Luftwaffe Messer-

schmidt fighters (transferred secretly from Czech bases to Israel) shot down five British-piloted Spitfires flying for the Egyptian air-force over the Sinai desert causing a major diplomatic embarrassment for the British government.

What is so shocking is that hardly any "progressive" critic of Israel is even aware that in 1947-49 Israel's struggle was endorsed by the entirety of what was then called "enlightened public opinion," above all by the political far left. The most famous and colorful personality of the Spanish Republic, the Basque delegate to the *Cortes* (Spanish Parliament), Dolores Ibarruri, who had gone into exile in the Soviet Union, issued a proclamation in 1948 saluting the new State of Israel and comparing the invading Arab armies to the Fascist uprising that had destroyed the Republic. Just a few months earlier, the hero of the American Left, the great Afro-American folk singer, Paul Robeson had sung in a gala concert in Moscow and electrified the crowd with his rendition of the Yiddish Partisan Fighters Song. Andrei Gromyko, at the UN, asserted the right of "the Jews of the whole world to the creation of a state of their own." Taking (as always) their lead from Moscow, the (hitherto anti-Zionist) Palestinian communist organizations merged their separate Arab and Jewish divisions in October, 1948 giving unconditional support to the war effort and urging the Israel Defense Forces to "drive on toward the Suez Canal and hand British Imperialism a stinging defeat!"

In the vote on partition in the UN, apart from the states with large Muslim minorities (like Yugoslavia and Ethiopia), the Arabs managed only to wheedle a few abstentions out of the most corrupt non-Muslim states. These included Cuba and Mexico eager to demonstrate their independence of U.S. influence and Latin American countries whose regimes had been pro-Axis until the final days of World War II such as Argentina and Chile.

And where are we today? Today we have pseudo-sophisticated media, especially in Europe, pandering to old repressed envy and hatred, countless U.N. votes damning Israel (while that same U.N. ignores gruesome atrocities in Africa and elsewhere) and notorious conferences spouting resolutions condemning Jews or Israel for the evils of our time: all this makes the "genteel" prejudices of "polite society" that had been the target of Elia Kazan's 1947 film against anti-Semitism, *A Gentlemen's Agreement*, appear pre-historic by comparison.

At the Islamic conference in October 2003 in Malaysia, Prime Minister Matathir received a standing

ovation when he warned leaders of dozens of Muslim states of a Jewish plot to control the world. He even held the Jews responsible for the [to him, corrupt] notions of democracy and human rights. In the 1950s *Mad Magazine* would have rejected such a scenario as too absurd for the pages of *Mad*.

Deja vu? Déjà vu in spades! Have we regressed to 1933? George Orwell wrote in 1944: "However true the scapegoat theory may be in general terms, it does not explain why the Jews rather than some other minority group are picked on, nor does it make clear what they are the scapegoat for." Mark Twain had put it succinctly almost a hundred years earlier when he said that the worst thing that could be

said about the Jews is that they too are part of the human race. I used to think that such aphorisms had entered into the general psyche after 1945. I now know that this was too optimistic.

It long ago dawned on me how unfair I had been towards my parents. I now marvel at their courage for having carried on and had children in hopes of a better world. If there is anything to be learned or gained by their trauma, it is a better understanding of their dilemma. What then can we do? We must carry a torch and illuminate our surroundings with the same zeal as Zola, the defenders of the Warsaw Ghetto, the judges at Nuremberg, the rescuers at Entebbe, and politicians who will not play political games to excuse or "explain" anti-Semites by cloaking their hatred under the guise of

progressive causes. This is the vow I made last Yom Kippur. It is a vow I cannot break.

Norman Berdichevsky is a geographer, writer, and translator.

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The Hebron Market

Elyakim Haetzni

Editor's Note: Hebron is the burial place of the patriarchs and the first capital of the Davidic Kingdom.

Member of the Knesset for *Meretz Zahava* Galon asked why Jewish trespassers have not been expelled from the Arab wholesale market in Hebron. The deputy defense minister answered that the present sensitive situation in Hebron does not permit it, for the moment.

To those who are upset at the fact that Arabs have been displaced from their property, I say:

The market was part of the *Avraham Avinu* [Our Father Abraham] Quarter until the 1929 pogrom. I took a blood sample from this event, in the form of a memorandum presented to the British high commissioner by Hebron's community. The Rabbis Meir Kastel, 68 years old, and Tzvi Drabkin, 70 years old, and five young men were robbed, castrated, tortured and murdered; the baker, Noah Immerman was roasted alive in an oven; Rabbi Yaakov Orlanski HaCohen was found praying—they took his brain from his skull and crushed his wife's intestines; the pharmacist Ben-Tzion Gershon, lame, unable to move, who served in Hebron for 40 years, kindly assisting many Arabs, was killed, his nose and fingers cut off while his daughter was raped, then murdered with awful torture. The teacher Dubkinov and Yitzhak Abushdid were strangled with a rope; six synagogues, including 64 Torah scrolls, many of them ancient, from the Spanish exile, were stolen and desecrated.

In response, the remainder of the community was expelled "for their own safety," and the murderers inherited from them. After the Jordanian occupation, King Hussein built a vegetable market on part of the quarter and rented it to the Hebron municipality which then rented it to wholesalers. When Israel liberated Hebron, it was discovered that the Jewish property, including the market, was still registered in the name of its Jewish owners. It was transferred to the Custodian for Enemy Property (Israel). But the Israeli military government did not return the property to its owners, continuing to rent it to Arabs.

The Jews who returned to the old Jewish quarter were forced to pass through the crowded wholesale market, leading to many incidents. In any case, as the city grew, the area was no longer appropriate for a market and the wholesalers turned to the mayor to find a more suitable site. However, he refused, in order to prevent Jewish return to the area.

In the meantime, Hebron Arabs went back to murdering Jews. Yeshiva student Aharon Gross was stabbed to death opposite the wholesale market.

Other murders, including the Baruch Goldstein carnage [of Arabs], forced the government to close the market. The Israeli custodian did not renew the lease with the city and the wholesalers found another location, much more appropriate. Two *intifadas* left scars, and most terribly, the murder of infant Shalhevet Pass, next to the wall of the wholesale market.

This is the key to much friction between Hebron's Jews and the Israeli government, which has been afraid to "openly and rightfully" claim, as Herzl said, that which was stolen from them, fearing what the world and the left would say. So it was that Hebron's Jewish community, which just as any other living, healthy organism expects to grow and develop, was left to act for itself, by itself.

So it was that the ruins of the *Avraham Avinu* synagogue (originally built by Spanish exiles) were renovated only after demonstrations; so it was that the ancient Jewish cemetery was restored to the community only after scandals; so too did Jews return to pray at the *Maarat HaMachpela* only after sit-down strikes; so too was the return to Beit Hadassah achieved only after women stole into the basement, followed by a terror gang's murder of six men who had come on Sabbath eve to say Kidush for the besieged women.

After Arab rights to the empty wholesale market expired, families who had waited much too long due to government refusal to allow new construction, transformed the buildings into livable apartments. During a Supreme Court hearing, initiated by the Hebron municipality, the State argued that the Hebron municipality had no rights to the site and that the only title-holder was the Israeli Custodian for Abandoned Property, which issued an eviction order against the Jewish residents of the market! The order was appealed to a committee which, by majority vote, upheld the decision to expel the Jews. One of the judges accepted the settlers' claims and another recommended that the custodian rent the property to its present inhabitants. A request was forwarded, but is still pending. Where is the logic and justice in this?

Two questions remain: To the Arabs: When you transformed the Jewish Quarter with blood and fire into an Arab market, there wasn't a conqueror, refugees, or a Jewish state. So, why did you do this?

And to Knesset member Galon: Thousands of eviction orders against Arabs in Yesha and Israel have been issued and not implemented. Why does only the wholesale market keep you awake at night?

Elyakim Haetzni is an attorney living in Kiryat Arba. This appeared in Yediot Achronot on October 16, 2004



In Memoriam—Edward McAteer

Ed McAteer played a leading role in founding the Religious Right movement and the Moral Majority during the 1970s, took a key role in introducing evangelicals to Ronald Reagan in 1980 and remained a leading figure in the Religious Right over the years.

McAteer, who was 78, died Oct. 5 in Memphis, Tenn. He was one of the strongest and most resolute supporters of the state of Israel. Throughout his life, in sickness and in health, he never veered from his advocacy of Jewish historical and religious rights in the land of Israel.

He was featured in a *60 Minutes* segment on Zion's Christian Soldiers and, in 2001, was mentioned for the post of U.S. ambassador to Israel.

AFSI, Israel, and the Jewish people of the whole world have lost a noble friend. We extend our deepest condolences to his wife Faye, and family. R.I.P.

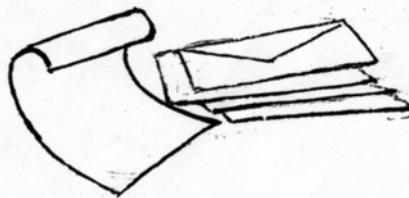
Questions For The President

Ruth King

By the time this goes to print, voters will have chosen a president but some things will not change. We will still be at war against Islamic terror. We will still be confronting international anti-Semitism. We will still be threatened by enemies within our borders. We will still remain Israel's only friend in the Diaspora. The Europeans will still try to appease the Arabs by harassing Israel. Iran and Syria will rattle sabers and provide safe havens for terrorists. The UN will continue to blame Israel.

Here are a dozen questions that concerned Americans should ask of the incoming administration:

1. How forcefully do you expect to enforce immigration laws so that our borders are sealed to terrorists?
2. Will you restructure the Department of Transportation and its guidelines so that realistic profiling protects citizens who travel?
3. Will you enforce the Patriot Act and continue to monitor charities, fraternal organizations and religious institutions which fund and abet terrorism?
4. How actively will you enforce the Global Anti-Semitism Review Act of 2004 requiring the State Department to monitor global anti-Semitism and rate countries annually on their treatment of Jews? Will you include those states which use the word Israel rather than Jew in their racist incitements to violence? States such as Saudi Arabia and Egypt?



5. Do you see Israel as our most loyal ally in the war against global terrorism?

6. If your answer to the above is yes, will you continue to share intelligence and technology with Israel, and veto all United Nations resolutions designed to weaken and discourage Israel?

7. Do you recognize that all plans which call for territorial concessions by Israel have only escalated tensions and terrorism in the area? If so, are you willing to scuttle the "road map" or any plans which call for territorial concessions by Israel in exchange for meaningless promises by Arab adversaries?

8. Will you consider the outlines of the Palestine Mandate to formulate future policy for a solution to the Jewish Palestine-Arab Palestine conflict?

9. Are you willing to concede that a two state solution in Palestine is not strategically or geographically viable and will only hasten the destruction of Israel and embolden terrorists?

10. Do you believe that the root cause of the Israel-Arab conflict is Jewish control of an area of roughly 2200 square miles, or that the real cause is the ongoing *Jihad* against Israel?

11. How would you define a *Jihad*? (see the October *Outpost* for John Quincy Adam's definition)

12. What are your concrete plans to achieve energy independence from OPEC?

**Reserve the date: December 5th
AFSI National Conference
Islam's War Against Israel and America
Marriott Marquis Hotel in New York City**

(Continued from page 2)

Movement. A graduate of Duke, a long time contributor, wrote to Duke President Richard Brodhead "Palestine Solidarity is nothing but a euphemism for 'let's support the murder of Jews and the destruction of the State of Israel'....[M]ore important than the silliness of your talk about 'suppression' of speech is the actual, and scary, 'notion' most likely to be created by your willingness to host the conference (even with your wink wink, assertion that you 'deplore violence in the Middle East'), viz., the notion that it is a 'legitimate function of the university' to supply a platform for, and to support, the proponents of terrorism/murder... I obviously cannot stop you, but I will not support you. I will contribute no more to Duke."

Rivlin Breaks with Sharon

Following are excerpts from a letter Knesset Speaker Reuven Rivlin, long a stalwart supporter of Ariel Sharon, sent to all members of the Likud Central Committee urging them to take the party's leadership away from him.

"This week I received a copy of the 'disengagement law' that is being prepared to us in the

Ministry of Justice. I read it and was disgusted.

"No one should delude himself: this is only the beginning.

"This disengagement law will one day apply (even if not by the Likud government but instead by the government that will come in its place, and will rely on the precedent) to the expanses of Judea, the Land of Benjamin, the entire Shomron, and yes--also Jerusalem.

"Those who proclaim themselves 'occupier' of the Katif Bloc will not be able to stop the retreat there.

"It is hard to believe, but all this is about to be carried out by the Likud, by the national movement...

"What will we tell the public next time we seek their trust?

"Will we tell them...that we erred the entire way?

"That we are 'occupiers' in our land?

"What is the national camp without loyalty to the Land of Israel?

"We must search our souls.

"The time has come to take charge.

"The time has come to return to the path we were taught..."

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