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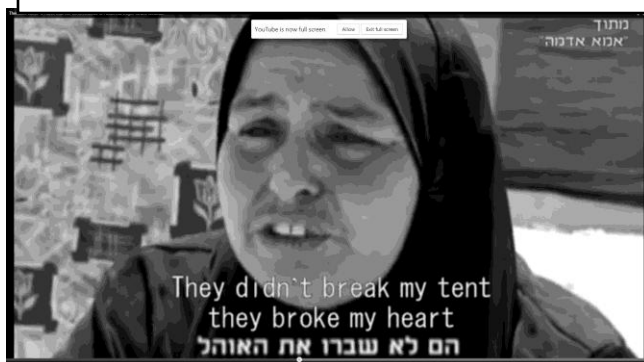
Beyond The Pale

William Mehlman

While a picture may still be worth a thousand words, its repute as bondsman for the “whole truth and nothing but the truth” has become a footnote to a bygone age. A current case in point is *Fiddler With No Roof*, a video film produced under the auspices of Israel-based “Rabbis For Human Rights.” Starring Theodore Bikel, a practiced Israel critic reprising in narrative guise his cinematic role as “Tevye the milkman,” it strives to create a parallel between Czarist Russia’s expulsion of Tevye and his fellow townsfolk from their beloved “Anatevka” and Israel’s proposed relocation of 30,000 of its Bedouin citizens in the Negev from a disease-ridden collection of tents and corrugated metal huts sitting on the edge of a toxic waste dump to a group of modern apartment blocks equipped with running water, electricity, sewage and sanitation disposal facilities, a nearby school, health and social services.



Theodore Bikel in *Fiddler With No Roof*



Fiddler With No Roof doesn’t waste much footage on these inconvenient facts, or with the quarter acre of land and monetary compensation each of the relocated families will be receiving, or the fact that the transferees, far from being expelled to any Arab Pale of Settlement, much less out of the Negev, are to be consolidated with an existing Bedouin community five kilometers down the road from their uninhabitable dwellings. *Fiddler With No Roof*’s crowning omission, however, is its failure to inform us that 15,000 of the 30,000 being considered for relocation have petitioned the Israeli government to remove them from their pestilential surroundings.

Being readied for a final reading in the Knesset, the relocation bill is the product of a carefully crafted, \$2.5 billion, five-year plan enabling Israel to get a handle on a runaway Arab ethnic segment, powered by illegal polygamous marriage, that doubles in size every 15 years. At its fringes, it is a population rampant with poverty, chronic unemployment, crime, violence, illiteracy, illness, the world’s highest birthrate and an infant mortality rate seven times that of Tel Aviv. It has been allowed to run wild over the Negev for decades, erecting scores of instant slums, while claiming ownership, past, present and forever over every dunam of desert its camels may have trod. As explained by former minister Benny Begin (Likud), who with National Planning Director Uri Prawer formulated the Bedouin consolidation strategy, “We [Israel] cannot lay thousands of kilometers of water pipes to reach every group of shacks in the middle of the desert. If we want to improve the situation of the Bedouin we need to create responsibly- sized communities big enough to have a school with residents near enough so its youngest children can attend.”

Proving yet again that where Israel is concerned not even the noblest of intentions will go unpunished, the presentation of the Begin-Prawer plan to the Knesset detonated a violent late November “Day of Rage” in Umm al-Hiran by an upper crust Bedouin minority radicalized by an

irresponsible clique of Arab and far-left Jewish MKs and bolstered by sympathy demonstrations in Haifa, Jerusalem, Hebron, London, Rome, Amsterdam, Berlin and some 20 other cities around the world.

Declaring the plan to be a manifesto of “racism,” “ethnic cleansing” and “Islamophobia” by a fascistic Zionist regime bent on “Judaizing” the Negev and robbing its “indigenous” population of “land that has been in its possession for 14 centuries,” a mob numbering upwards of 1,500 had to be held off with stun grenades and water cannons as it assailed police and IDF personnel with rocks, Molotov cocktails, ignited trash bins and anything else it could lay hands on. Injuries to 15 police officers, including one brutally stabbed, were characterized by Southern District Police Commander Yoram Halevy as “an attempt to start a war.” As 48 of the most egregious protestors were being marched off to jail, Prime Minister Netanyahu vowed that Israel would not allow a “violent and vocal minority



Bedouins riot

endeavoring to deny a better future to a large and broad population” to win the day. “We have and will have no tolerance,” he warned, “for those who break the law.”

However commendable, Mr. Netanyahu’s professed intolerance for those who violated the law at Umm al-Hiran will be of little consequence if he fails to recognize the umbilical cord linking them to those who systematically and knowingly violate the truth.

Clearly, the most unconscionable aspect of the Bedouin issue has been a brazen attempt to conflate it with the Israeli-Palestinian conflict. Taking their cue from an armored brigade of Palestinian malefactors of meretricious political mischief posing as Knesset members, the Israeli Left, supported by its coterie of useful idiots in America and Britain and the stentorian editorial pages of *Ha’aretz* have managed to drag the Begin-Praver plan into a political tug of war. However, “unlike the refugee question in the peace talks with the Palestinians,” *The Times of Israel* avers, “the question of Bedouin resettlement is not about demographics or Israel’s ‘Jewishness.’ They are citizens of Israel and their demographics are part of the fabric of the Israeli state, come what may.” Underscoring that distinction, the paper points to a “key divide in Jordanian society [that] separates the Bedouin from the Palestinians.”

The European Union Parliament in Brussels, prominently involved as it has been in conflating the Bedouin resettlement issue with the Israeli-Palestinian conflict, could easily have been apprised of the truth if it were willing to listen. The Jewish state’s ambassador to that august body offered to present its members with a detailed rebuttal of the alleged connection as well as the charge of “ethnic cleansing” of its Bedouin citizens. They were willing to grant him all of five minutes to state his case within the parameters of a larger discussion of Israel’s multitudinous sins. He respectfully declined.

At the climactic point in *Fiddler With No Roof*, with helicopters ominously hovering overhead and demolition bulldozers rumbling to the dismemberment of a Bedouin village paradise on orders of a heartless Israeli bureaucracy, Bikel solemnly intones “What hurts even more is the fact that the very people who are telling the Bedouins to get out are the descendants of the people of Anatevka.” Far more hurtful and infinitely more disturbing than this contrived scenario, is the notion that its producers, ostensible supporters of Israel, actually believe what they are saying.

William Mehlman represents AFSI in Israel.

From the Editor

Yevgeny Kissin

While the moral pygmies with which the "celebrity community" is rife turn against Israel, pianist Yevgeny Kissin stands out as a shining exception. He has announced that from now on he will travel only on an Israeli passport. Excerpts from his statement:

"I am a Jew, Israel is a Jewish state--and since long ago I have felt that Israel, although I do not live there, is the only state in the world with which I can fully identify myself, whose case, problems, tragedies and very destiny I perceive to be mine....When Israel's enemies try to disrupt concerts of the Israel Philharmonic Orchestra or the Jerusalem Quartet, I want them to come and make troubles at my concerts, too: because Israel's case is my case, Israel's enemies are my enemies, and I do not want to be spared of the troubles which Israeli musicians encounter when they represent the Jewish state beyond its borders....I want all the people who appreciate my art to know that I am a Jew, that I belong to the People of Israel."

Swarthmore's Hillel

Hillel's national president Eric Fingerhut is to be congratulated for warning the Swarthmore chapter that it cannot use the Hillel name if it flouts Hillel's guidelines, namely partnering with groups hostile to Israel or hosting speakers who deny Israel's right to exist as a Jewish state and/or support boycotting, divestment and sanctions efforts against Israel. Swarthmore Hillel has shot back, declaring itself an "Open Hillel," open to Zionists, anti-Zionists, post-Zionists or non-Zionists. Of the national guidelines, it says "We do not believe it is the true face of young American Jews." If true (we hope it isn't), the face of young American Jews would resemble the hideous, decayed visage of Dorian Gray in Oscar Wilde's fable, behind the handsome mask.

While the attempt to prevent some campus Hillels from turning in effect into chapters of the Palestine Solidarity Committee is laudable, the effort comes late. Thirty five years ago I wrote (with Erich Isaac) "The Rabbis of Breira" (*Midstream*, April 1977) which chronicled how Breira, which pioneered the Jewish attack on Israel on "moral" grounds, included large numbers of Conservative and Reform rabbis. We pointed to the specially high concentration of Hillel rabbis in Breira to the point where an article in *The American Zionist* termed the Hillel Foundations "incubators of Breira." Indeed Breira's chairman, Arnold Jacob Wolf, was Hillel rabbi at Yale.

Breira as an organization died long ago but it was replaced by others. Today its spirit lives on in J Street, which, like Breira in its day, makes the hollow pretense that its attacks on Israel are motivated by concern for her welfare. The problems with today's Hillel have deep roots. It would have been easier to cope with them if they had been addressed when they were still shallow.

Meotti on Mandela

Italian journalist Giulio Meotti reminds us that Nelson Mandela was an enemy of Israel. A few items: In 1990 Mandela called Israel a "terrorist state," and declared "we do not regard the PLO as a terrorist organization." That same year he embraced Arafat in Lusaka, likening the Palestinian-Israeli conflict to the struggle against South African apartheid. "If the truth alienates the powerful Jewish community, that's too bad," said Mandela. During a trip to Libya, Mandela declared that "we consider ourselves to be comrades in arms to the Palestinian Arabs in their struggle for the liberation of Palestine. There is not a single citizen in South Africa who is not ready to stand by his Palestinian brothers in their legitimate fight against the Zionist racists." (Does that mean Mandela did not consider "the powerful Jewish community" citizens?)

Despite this (and much, much more in the same vein), Jewish organizations fell over themselves in joining the international histrionics over Mandela's death. To take but one example, the American Jewish Committee issued a statement calling him "an icon in the cause of freedom and reconciliation." The statement even mentioned that David Harris had "appealed for his assistance in gaining the freedom of 13 Jews in Iran who had been arrested and were facing trial" and had been assured his help would be forthcoming. The statement omits the follow-up: in 2000, the American Jewish Committee canceled a Washington luncheon it had scheduled in Mandela's honor after he said that the 13 Jews being tried for "espionage" in Iran were receiving "a fair trial."

As Meotti points out, whatever Mandela symbolized for others, for Israel's Jews he was "an enabler of anti-Semitism."

Glick on Pollard

Once again the season for Presidential commutations and pardons has come and gone, and Obama has left Pollard languishing in prison.

Pollard is now serving the 28th year of his life sentence for transferring classified materials to Israel. Caroline Glick points out that the average prison term meted out to Americans who have been caught spying for friendly countries has been four to seven years and the average time actually served is two to four years.

Glick writes that the discriminatory treatment Pollard has received owes "entirely to the same institutional anti-Jewish bias that caused the CIA to form the first anti-Israel lobby in Washington, just three years after Israel gained independence." The history of this fake CIA-created anti-Israel front group is chronicled in a new book, *America's Great Game*.

Says Glick: "[E]very additional day he remains in prison is an attack on the freedom and security of the American Jewish community. As long as an American Jew is held in prison so unjustly--and in failing health--simply because he committed his crime as an American Jew, the American Jewish community is being discriminated against as a community. Pollard received, and continues to receive unequal treatment under the law because he is a member of the American Jewish community."

Is Hezbollah Next?

Jonathan Spyer, research fellow at the Global Research in International Affairs Center, and Benjamin Weinthal, fellow at the Foundation for Defense of Democracies, report on credible evidence (from a variety of Arabic language sources) that the U.S. has opened lines of communication with Hezbollah as part of the Obama administration's effort to shift its Middle East policy toward a partnership with Iran. Hezbollah is, of course, Iran's chief instrument.

Spyer and Weinthal sum up: "The desire for dialogue with Hezbollah seems to be the latest manifestation of the Obama administration's odd ambition to act against allies and appease obvious and declared enemies in the Middle East. It will not end well."

Amazing Israel

Israel's MobileOCT has developed an image enhancement device that can detect early stage cervical cancer which kills a quarter of a million women each year.

Israel's VBL Therapeutics has developed VB-201, the first of a new class of oral anti-inflammatories called Lecinoxoids. VB-201 has the potential to treat immune-inflammatory diseases such as Psoriasis, Inflammatory Bowel Disease, Multiple Sclerosis, Rheumatoid Arthritis and more. The FDA has also granted fast-track designation for VB-111, which treats GBM -- an aggressive form of brain cancer.

Annex the Land Before the End of Jewish History

Giulio Meotti

The fate of Jewish life in Judea and Samaria is the most important single defining issue for the future of the Jewish people.

After Yasser Arafat convinced the Israelis that “delivering” Arabs to the Jews is something his people couldn’t tolerate, Israel has convinced herself that she can deliver many Jews to the Arabs.

This is the real meaning of John Kerry’s “security promises”.

Declaring partial sovereignty over Judea and Samaria, the alternative suggested by those Israelis who made a religion out of security, will not ease the tremendous pressure on the State of Israel and the Jews. Partial sovereignty will lead to the point where the security situation will be even worse, and Israel might fatally decide to abandon every inch of the Biblical heartland.

However – exactly as there is no solution to the Old City of Jerusalem, where separation is impossible unless Israel relinquishes the Jewish Quarter and the Western Wall--the State of Israel in Judea and Samaria has now only two alternatives: annexing all the land (at least Area C where all the Israelis live) in the name of Jewish rights, or facing a new catastrophe, a new cataclysm, a new diaspora, a new cycle of exile, or at worst, a new Holocaust, whether violent or not.

Everybody knows that it is either going to be “settlements” or a “Palestinian State”. Both cannot co-exist side by side.

And a “Palestinian State” means the deportation of at least 100,000 Jews – or up to many times that number – and the annihilation of an entire Jewish civilization in Judea and Samaria.

And it might mean something even worse: it might mean the end of Jewish history. Why is that?

Two exiles, in 586 B.C. and in 70 A.D., created the conditions for a dispersion and isolation. Only a miracle made it possible for the Jewish people to survive under forced conversions and gas chambers. What if the third Jewish commonwealth, which is based in Tel Aviv, Nahariya and Hevron, meets the fate of the first two? No people could survive it, again. Not even the Jews.

Yes, Jewish leftist coteries will continue to exist in New York and haredi ghettos might be seen in Antwerp. But destroying Jewish life in Judea and Samaria and exposing the Jewish life on the coast to an inexorable calamity, means delivering the Jewish people in its entirety to the fate of the Ten Tribes.

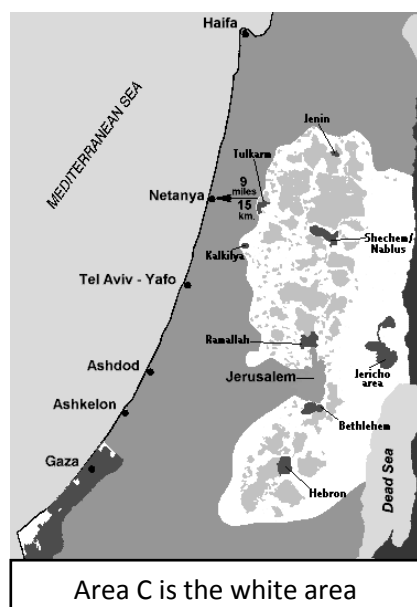
They were Jews who melted away into history. Disappeared. Forever.

Muslims prefer the sword rather than UN resolutions to determine boundaries. The 1947 boundaries have already been washed away by the blood of 6,500 Israelis who gave birth to the State of Israel with their lives.

Do we want the post-1967 boundaries to be washed away by the blood of millions of Jews?

Because we all know that the only real goal of all Palestinian Arabs, both “moderate” and “radical”, is the Blue Line. That of the Mediterranean.

Giulio Meotti is an Italian journalist and the author of A New Shoah. This appeared in www.israpundit.com on December 15, 2013



The Corrupt Academy

Rael Jean Isaac

"One has to start somewhere." That's how the president of the American Studies Association justified the ASA's vote to boycott Israel when he was asked why the organization had ignored the vast number of human rights abusing states that pepper the planet. He might have added, where else do we get equivalent PR bang for the buck? Would the *Wall Street Journal* devote an editorial and an op-ed piece (on one day!) to our radical left pint-sized under-the-radar association if we had condemned the Sudan? And if the *Wall Street Journal* doesn't appreciate us, our academic peers will.



american
studies
association

Nowhere has the long march through the institutions recommended by Antonio Gramsci as the road to power been more successful than in our colleges and universities (with the Democratic Party a strong runner-up). In all too many cases, the liberal arts divisions are occupied territory of the left.

Ethnic and gender studies are especially prone to being taken over by the wackiest elements of our species. These radical activists take over the National Councils (and more important, the executive committees) of the Associations composed of those teaching in these fields (like American Studies, Middle Eastern Studies, Asian Studies, Native American Studies, Women's Studies etc.). They rightly see that by controlling these outfits, they will have megaphones to broadcast their junk morality on to a broader scene, never mind that these forays into "progressive" politics have nothing to do with the purposes or supposed sphere of competence of the group of which they are a part. The upshot is that these so-called scholarly associations increasingly come to resemble the UN Human Rights Council, absurdly obsessing about Israel (a human rights paragon, as these things go) as the greatest, if not only, human rights abuser on this earth.

In the case of the American Studies Association, following the annual meeting, its National Council voted unanimously to endorse the Israel boycott. Jonathan Marks (a professor of politics at Ursinus College) notes in the *Wall Street Journal* that the Council's executive committee (whence such resolutions spring) has six members, five of them anti-Israel activists who had previously endorsed the U.S. Campaign for the Academic and Cultural Boycott of Israel. Four of them had signed a 2009 letter to Obama describing Israel's treatment of the Palestinians as "one of the most massive ethnocidal atrocities of modern times" and declared a one-state solution "almost certainly" the only road to peace. In other words the only way Israel could satisfy these human rights mavens would be to abolish itself.

Boasting of its democratic openness, the Council then opened the resolution to a vote of the membership, but just in case, posted a long manifesto in its favor and kept all criticism off the association's website until the last few days. But the fact that eight past presidents of the Association signed a letter calling the resolution "discrimination pure and simple" had no impact. Two thirds of those who voted backed the resolution. It has been pointed out that only a minority of association members voted, but if the non-voters had been strongly opposed, they could have participated and defeated the resolution.

Reading the turgid, semi-literate justifications a number of these "scholars" offered, one has to be sorry for the students who take courses from them (and the parents who pay for them). What immediately jumps out is that for many Israel is a stand-in for the United States. Here is Fred Moten, professor at the University of California at Riverside: "Those of us who study the history and culture of the United States of America know that it has played and continues to play a major part in this tragic and brutal history [of settler colonialism], both within its own borders and everywhere it seeks to

extend, consolidate and instrumentalize its power." And here's Eric Cheyfitz, Ernest I. White Professor of American Studies and Humane Letters (!) at Cornell: "It is worth noting...that just as the myth of American exceptionalism seeks to erase the genocide and ongoing settler colonialism of Indigenous peoples here in the United States so the myth of Israeli exceptionalism seeks to erase Israeli colonialism in Palestine and claim original rights to Palestinian lands." And then there's Angela Davis, the member in whom the American Studies Association takes greatest pride -- Black Panther, long time leader of the U.S. Communist Party, winner of the Lenin Peace Prize in 1979 (formerly the Stalin Peace Prize) and Distinguished Professor Emerita at the University of California Santa Cruz. The Association even gives an annual Angela Davis prize in "Public Scholarship" in her honor. An excerpt from this moral giant's endorsement of the resolution: "The similarities between historical Jim Crow practices and contemporary regimes and segregation in Occupied Palestine makes this resolution an ethical imperative for the ASA."

Time has clearly not softened the anti-American passions of many in the American Studies Association. Sociologist Alan Wolfe (as Jonathan Marks reminds us) over a decade ago spoke of a cohort of American Studies scholars who had "developed a hatred for America so visceral that it [made] one wonder why they [bothered] studying America at all."

What is also striking is the reliance for cover on a poisonous cadre of Israeli academics. Here's Cheyfitz again: "[T]he call for boycott...is increasingly echoed by Israeli activists and intellectuals concerned with the moral and political sustainability of their country...Israeli intellectuals Adi Ophir's and Ariella Azoulay's description of the occupation and its administration as a practice of incorporate exclusion is apt not only with regard to Israeli policy but with regard to American policy as well." (If you don't know what incorporate exclusion is, don't worry, it's part of what George Orwell called the "pure wind" designed "to make lies sound truthful.")

Above all, the statements in favor of the resolution offered by titled professors at major universities (Cornell, UCLA, University of Illinois, Tufts University, Stanford University, to name a few) should be an embarrassment to the institutions which hired and promoted them. They are hard to match for sheer stupidity and empty, self-righteous sloganeering.

The contribution of Neferti X.M. Tadiar, Professor at Barnard College (alas, my alma mater) is typical: "The overwhelming support for this resolution heralds a new era of anti-racist, anti-colonial solidarity. It signals an American Studies unafraid to challenge some of the most hallowed underpinnings of global empire, including the imperative to uphold formal freedoms regardless of the dispossession and violence on which these freedoms depend." Edward Alexander notes the difference between the dunces when Alexander Pope wrote the Dunciad and our own--then "there was no system of tenure to keep them in place."



Professor Neferti Tadiar

Is too much attention being paid to the silly behavior of an obscure academic association? Probably not. The American Studies Association's boycott endorsement comes on the heels of the Association for Asian American Studies vote to boycott Israel and was swiftly followed by the unanimous vote of the Council of the Native American Indigenous Studies Association. These are pilot projects for more important targets shortly to come--the thirty thousand member Modern Language Association and the American Historical Association. Such efforts are of course part of the campaign to demonize Israel and unfortunately carry public weight. Yoram Hazony has observed that "more than any other institution in the modern world, the universities are seen by educated people as the engine for the discovery and dissemination of truth on pretty much every subject of general

significance." That they have become a prime engine for dissemination of untruths on a great many subjects is not yet widely appreciated.

While Bloomberg columnist Jeffrey Goldberg scarcely ranks high as a champion of Israel, the American Studies Association's performance is too much for him. He suggests that given the ASA's passion for human rights, the Pentagon's funding for assassination campaigns in various countries, and the fact that many members of the Association teach at institutions that receive research funding from the Pentagon, the appropriate response by these academics might be to ban themselves from the conferences they organize and cease to read their own papers.

As Goldberg is the first to concede, this is not likely to happen. Yet much can be done. Jonathan Marks notes the responsibility of those who have remained passive as the activists took over. He writes: "True scholars, unlike activists, are for the most part not joiners. But if we--myself included--do not join together to save our professional associations from anti-Israel activists, we will bear part of the blame for erasing the line between scholarly work and propaganda." Already a substantial number of college presidents (Harvard, University of Pennsylvania and Cornell among them) have spoken up to reject the boycott although, at this writing, only four, Brandeis, Penn State at Harrisburg, Indiana University and Kenyon College have publicly resigned their institutional memberships in the ASA. If there are any scholars left in the American Studies Association they should resign. If academic associations choose to transform themselves into fringe anti-Israel mini-political parties, there is no reason they should claim, or receive, academic support. If they want to boycott, divest from, and sanction, let them be boycotted, divested from, and sanctioned in their turn.

UNRWA: 64 Years Later

Jordan Schachtel

"A great evil has been loosed upon the world," said former United States Ambassador to the United Nations Daniel Patrick Moynihan, following a 1975 United Nations Resolution declaring Zionism as a "form of racism and racial discrimination."

The same United Nations that was once engaged in trying to find a peaceful accord between the Jews and Arabs of Israel has declared in clear-cut language and implicit actions its hostility to the ideal of a homeland for the Jewish people.

Following Israel's decisive victory in the 1948 Arab-Israeli war, the Jewish population still living in Muslim countries was treated with contempt and turned out by the local Arab governments. Hundreds of thousands of Jews were forced to leave their home countries, in which they had been living for generations. Their property was immediately confiscated, they were stripped of rights, and they were subject to brutal discrimination solely because of their religion. These refugees, scattered throughout the Middle East, had no U.N. agency to turn to. However, many of the displaced families found a home in Israel where they could finally live in peace.

The Jewish population forced out of Arab countries was nearly double the number of Arabs who left after the 1948 Arab-Israeli War of Independence.

Since World War II, over 50 million people worldwide have been displaced as a result of armed conflict, yet the only group of refugees anointed by the United Nations for specific attention is the one composed of Palestinians. On their behalf, the U.N. created an exclusive agency, the United Nations Relief and Works Agency for Palestine Refugees in the Near East (UNRWA).

This week marks the 64th year since its creation. On December 8, 1949, United Nations General Assembly Resolution 302 was approved, creating the UNRWA; its goals were to provide public relief and

public works programs for displaced Arab refugees who were formerly inhabitants of the British territory of Palestine.

UNRWA is currently the largest agency-subdivision of the United Nations, employing a staff of 30,000, most of whom are Palestinians. From its creation in 1949 to the present day, the number of refugees recognized by the UNRWA has grown from roughly 750,000 to 5,000,000.

The agency now considers "refugees" to include not only the first generation of Palestinians who were displaced in the 1948 Israeli-Arab War, but also their progeny, the children and grandchildren of the initially displaced population. Given the U.N.'s liberality in designating refugees, it would not defy expectations if the next generation of Palestinians were similarly designated as such, or even if the policy continued in perpetuity.



Despite its purported mission, UNRWA has drawn attention for its ties to radical Islam, rather than for its humanitarian relief efforts. Credible information has surfaced linking UNRWA-funded sites to keeping suspected terrorists on payroll and unreported surrendering of ambulances and supplies to Hamas.

Videos such as *Camp Jihad* have exposed the true nature of UNRWA camps. They preach jihadist ideology to an audience of uncritical grade school-aged children. The UNRWA's dean of education was recently exposed as having an affinity for former Nazi leader Adolf Hitler, proudly quoting him on his Facebook page -- the quote accompanying a photo of Hitler engaging in his infamous Nazi salute.

The United States is UNRWA's largest donor, having contributed 233 million dollars in 2012. Many suggest that, by sponsoring this organization, the United States is unwittingly playing a role in perpetuating the Arab-Israeli conflict and stirring tensions in the Middle East.

The United Nations did not stop its partisan exercise with the UNRWA. It has created other exclusive platforms for the Palestinian people, including:

1. The Committee on the Exercise of the Inalienable Rights of the Palestinian People
2. The United Nations Division for Palestinian Rights
3. The Special Committee to Investigate Israeli Practices Affecting the Human Rights of the Palestinian People
4. The United Nations Information System on the Question of Palestine
5. The Palestinian International Day of Solidarity

Many argue that the United Nations role as a "big tent" organization grew out of the liberal internationalist ideal that a world without conflict was truly attainable. Others argue that UNRWA is one of many examples that should more properly categorize the U.N. as a case study in failure.

Jordan Schachtel serves as a foreign policy analyst at the Endowment for Middle East Truth (EMET). This article appeared on AmericanThinker.com on December 21.

Jabotinsky's Lost Moment

Rick Richman



Just weeks before he died, one of Zionism's early prophets was starting to get real traction in his plan to create a Jewish army in the heart of the Holocaust.

In June 1940—at the darkest military moment of World War II—three speeches were given in two days: one by a prime minister; another by a general; the third by a Zionist leader. Everyone knows the first; some have heard of the second; few are aware of the third. But the three are of a piece, and the third still resonates

today, nearly 75 years later.

On June 18, Winston Churchill—who became prime minister only five weeks before—delivered a lengthy address to a subdued Parliament, dealing primarily with the catastrophic Dunkirk evacuation he had ordered. In May, Nazi Germany had overwhelmed the low countries of Western Europe in a massive new blitzkrieg; Hitler was days away from defeating France, and Britain was unprepared for the invasion it knew would be coming next. Today everyone remembers Churchill's speech by its final sentence: "Let us therefore brace ourselves to our duties, and so bear ourselves that, if the British Empire and its Commonwealth last for a thousand years, men will still say, 'This was their finest hour.'"

The same day, a little-known general, who had escaped the day before from France and would one day be heralded as the greatest French leader of the twentieth century, delivered a radio address in a London BBC studio. He called on French officers and men who were in Britain, or might be in the future, to get in touch with him, with or without their arms, to form a resistance. The next day he broadcast another call: "Faced by the bewilderment of my countrymen ... by the fact that the institutions of my country are incapable, at the moment, of functioning, I, General de Gaulle, a French soldier and military leader, realize that I now speak for France."

On June 18, Vladimir Jabotinsky, head of the New Zionist Organization, was in New York City, preparing to deliver an address the next evening at the 4,500-seat Manhattan Center. He had spoken there in March to an overflow crowd of 5,000 people; now he held a press conference to preview the second address: he would call for a Jewish Army to fight "the giant rattlesnake."

In June 1940, the Jews had neither a prime minister nor a general. Eight years before the creation of the State of Israel, they had two famous, formidable leaders in David Ben-Gurion and Chaim Weizmann, who would later become Israel's first prime minister and president. But they also had a leader with military experience, whose Revisionist movement would go on to produce leaders like Menachem Begin and Yitzhak Shamir—and whose eloquence compared to that of Churchill and De Gaulle. Jabotinsky's June 19 speech is a forgotten piece of history, but it relates to the history we are living through now.

On September 1, 1939—one week after Nazi Germany and the Soviet Union signed a non-aggression pact—Hitler invaded Poland from the West. Two weeks after that, Stalin invaded from the East. By the end of September, Poland no longer existed as a separate country. More than three million Polish Jews—by far the largest concentration of Jews in Europe—were now suddenly under Nazi or Soviet control.

The catastrophe that arrived in 1939 had been visible on the horizon for years. In February 1937 the *New York Times* reported on the wave of anti-Semitism in Eastern Europe: "Anti-Semitism, raised by Adolf Hitler in Germany to the status of a political religion, is rapidly spreading throughout Eastern Europe and thereby turning the recurrent Jewish tragedy in that biggest Jewish center in the world into a first rate disaster of truly historic magnitude." The wave of anti-Semitism, the *Times* reported, was at its peak in Poland.

Later that month, Jabotinsky testified in London before the Palestine Royal Commission (colloquially named the "Peel Commission" after its chairman, Lord Peel), which had been charged with making recommendations for Palestine. For years, Jabotinsky had been calling for a Jewish exodus from Eastern Europe, and the formation of a Jewish majority in Palestine as the basis of a Jewish state. He was savaged by other Jewish leaders for what they called his "evacuationism." In his testimony before the Commission, Jabotinsky said:



"I am very much afraid that what I am going to say will not be popular with many among my co-religionists, and I regret that, but the truth is the truth. We are facing an elemental calamity ... We have got to save millions, many millions. I do not know whether it is a question of re-housing one-third of the Jewish race, half of the Jewish race, or a quarter of the Jewish race; I do not know; but it is a question of millions ... [I]t is quite understandable that the Arabs of Palestine would also prefer Palestine to be the Arab State No. 4, No. 5, or No. 6—that I quite understand. But when the Arab claim is confronted with our Jewish demand to be saved, it is like the claims of appetite versus the claims of starvation."

In August 1938, Jabotinsky was in Warsaw, delivering an address on Tisha b'Av, the day set aside to remember the destruction of the ancient Temple in Jerusalem. To the Jews of Poland, he set forth both a warning and a vision:

"It is for three years that I have been calling on you, Jews of Poland, the glory of world Jewry, with an appeal. I have been ceaselessly warning you that the catastrophe is coming closer. My hair has turned white and I have aged in these years, because my heart is bleeding, for you, dear brothers and sisters, do not see the volcano which will soon begin to spurt out the fire of destruction. I see a terrifying sight. The time is short in which one can still be saved. I know: you do not see, because you are bothered and rushing about with everyday worries ... Listen to my remarks at the twelfth hour. For God's sake: may each one save his life while there is still time. And time is short. I want to say one more thing to you on this day of the Ninth of Av: Those who will succeed to escape from the catastrophe will merit a moment of great Jewish joy — the rebirth and rise of a Jewish State. I do not know if I will earn that. My son, yes! I believe in this just as I am sure that tomorrow morning the sun will shine once again. I believe in this with total faith."

After the 1939 Nazi/Soviet invasion of Poland, the chance for a new Exodus was gone.

On January 12, 1940, Chaim Weizmann, head of the World Zionist Organization, arrived in New York for a two-month visit. In his autobiography, Weizmann later recalled he found 1940 America in a "strange prewar mood ... violently neutral." He had learned of "hideous plans" that if Hitler overran Europe, "Zionism would lose all its meaning because no Jews would be left alive." But in America he felt he "had to maintain silence [because] to speak of such things in public was [pro-war] 'propaganda'!"

Jabotinsky arrived in New York on March 13, 1940, on the Cunard Line's 500-passenger *Samaria*, with 350 refugees from Nazi-controlled countries on board. He had just published a 255-page book in London, entitled *The Jewish War Front*, arguing that World Jewry needed to form a Jewish Army to take

an active part in the struggle against Nazism. He came to America not to enlist American Jews in a Jewish Army, but to try to persuade American public opinion to support such an army, which he wanted to form under British command from among the more than half a million stateless Jews in the world.

Jabotinsky was confident he could build such a Jewish military force, because he had done it before. In 1916, Jabotinsky—at the time only a young journalist, writer, and speaker—was the force behind the creation of the Jewish Legion, formed under the command of British Colonel John H. Patterson and comprising British, American, Canadian, and Palestinian Jews. The Legion fought alongside Allenby in 1917 to drive the Turks out of Palestine.



The Jewish Legion was the first organized Jewish military force in 1300 years (the prior one had fought with the Parthian armies to free Palestine from Byzantium in the year 614 C.E.). Col. Patterson later wrote a book, *With the Judeans in the Palestine Campaign*, effusively praising the Legion and Jabotinsky's leadership and performance (Jabotinsky enlisted as a private, and was promoted to lieutenant). Jabotinsky's own book, *The Story of the Jewish Legion*, was translated into English after World War II and included a foreword by Patterson comparing Jabotinsky with

Churchill: both were "great writers and famous orators ... both had the foresight and the prophetic power to foretell political events ... both repeatedly warned their peoples—in vain—against the fatal policies of their mediocre leaders."

On September 2, 1939, the day after the Nazi invasion of Poland, Col. Patterson received a call from Jabotinsky. They met in London that same afternoon to discuss a Jewish Army. Four days later, the *London Times* published a letter from Chaim Weizmann to Prime Minister Chamberlain, declaring the Jews would "stand by Great Britain and will fight on the side of the democracies." The letter offered Jewish manpower, technical ability, and resources. But nothing came of the offer.

At the Manhattan Center, on March 19, 1940, Jabotinsky told the overflow crowd that whether the "quasi-war" in Europe would become "a real war and spread" or "fizzle out in a precarious peace," there was going to be "a worldwide revision of all international and national conditions":

"Should the democracies lose the war, their eclipse—especially that of France, which is Europe's main window to fresh air—will enthrone medievalism right up to the Atlantic shore. But even an allied victory, if the present policy with regard to Jews is to continue, threatens to leave those Jews in the lurch. That policy now consists in keeping the Jews off the war-map. When the war broke out we hoped to be recognized and treated as one of the allied peoples, offered Jewish troops and other important forms of collaboration. All that was rejected: the Jewish ally is not wanted. His problems are rigorously excluded from the list of war aims. The old fallacy, the curse of our past, has been revived: that there is no Jewish problem; that all our troubles can be cured en passant by general measures of progress, and there is no need to worry about any special remedies. The allied victory will ensure democracy and equality ... and that will be enough for the Jews."

The next day, the *New York Times* reported on Jabotinsky's speech: "More than 5,000 persons jammed the Manhattan Center to hear the man who headed the Jewish Legion in Palestine in the World War, in a two-hour statement of his party's case....None of the leaders of the Zionist Organization of America, which differs with the Jabotinsky point of view in many ways, was observed in the audience."

The most remarkable fact in the *Times* report was not the 5,000-person turnout—although such a turnout in isolationist America was remarkable enough—but the fact that the ZOA leaders had been conspicuously absent. What made them unwilling to attend a huge outpouring of Jews, at the Manhattan Center, a few blocks from their offices? The brief answer is that American Jewish leaders considered Jabotinsky “right wing,” while they were liberals allied with Roosevelt and his party; they considered him a “militarist,” which they thought inconsistent with Jewish values; they considered him an “extremist” in matters they thought needed quiet diplomacy, given America’s neutrality; and they wanted to avoid having Jews perceived as an ethnic group pushing a pro-war agenda.

After Jabotinsky’s Manhattan Center speech, a prominent Zionist leader wrote his colleagues that Jabotinsky was “making an impression on American Jews” and that it was necessary to “destroy [his] influence ... on the American public.” The Zionist organizations combined to print a 36-page pamphlet warning Jews against the “seductiveness” of Jabotinsky’s rhetoric, “particularly when supported by [his] powerful personality.” They castigated his “notorious” 1937 “Evacuation Scheme,” accusing him of “abetting the anti-Semitic desire to treat Jews as aliens and drive them out of their lands of residence” in Europe.



Ben-Zion Netanyahu

Ben-Zion Netanyahu, Jabotinsky’s executive assistant (and father of the current prime minister of Israel), booked the Manhattan Center again, this time for June 19, and Jabotinsky was determined to make the event a broad show of support for a Jewish army. He sent a representative to meet in Washington with Lord Lothian, the British ambassador. Three days later he sent Col. Patterson to meet Lothian. Then Jabotinsky and Lothian themselves met for lunch in New York. The week before the rally, the British embassy informed Jabotinsky that the British consul general in New York would attend.

The American Zionist organizations learned of Lothian’s decision and mobilized to reverse it. Two days before the rally, they sent a delegation to Washington to meet Lothian, led by Rabbi Stephen S. Wise. After the meeting, a curt statement was issued to the media: “American Zionist organizations are not associated with Mr. V. Jabotinsky’s activities in any way.” Lothian thereafter withdrew the British consul general from the rally.

The June 19 rally proceeded at an extremely perilous moment in history. That morning’s *New York Times* reported on the “complete military and political collapse” of France. The prior day’s German war communiqué reported that “[y]esterday alone far more than 100,000 prisoners were taken,” with “booty” comprising “the complete equipment of numerous French divisions.”



That night, another capacity crowd came to the Manhattan Center, with people lining the walls. The day before, Churchill had made his “finest hour” address, which the *Times* described as given in a “tired voice ... deadened with grief for the France he loved,” an attempt by him “to awaken his somnolent, complacent countrymen to the reality of the danger facing this island and at the same time convince them that theirs was not a hopeless struggle.”

Jabotinsky took the stage at the Manhattan Center and urged the audience not to “forecast historical events on the basis of last week’s headlines: [I]f there will be an invasion [of Britain] it will not be millions of men nor thousands of heavy tanks. The figures are bound to be on a much smaller scale. And that means that foreign help, to be effective, need not wait till millions of soldiers can be sent over. Every division now may prove decisive ... [which] has a direct bearing also on the prospects of a Jewish Army.”

What was needed, Jabotinsky declared, was a Jewish Army to “signify that the Jewish people chooses a cloudy day to renew its demand for recognition as a belligerent on the side of a good cause.” With Col. Patterson on stage with him, Jabotinsky said he wanted to see the “giant rattlesnake” not simply destroyed, but “destroyed with our help.”

The New York Times reported the speech in a story quoting both Jabotinsky (“I challenge the Jews, wherever they are still free, to demand the right of fighting the giant rattlesnake ... as a Jewish Army”) and Patterson (“If I were a Jew, nothing would give me greater pleasure than to show the German criminals that the Jews of today are capable of fighting just as their forefathers were when ... they shook the mighty Roman Empire”).

The speeches struck a nerve, invigorating people frustrated by the failure of American Jewish leaders to respond effectively to the catastrophe facing European Jews. Offers to serve in the prospective Jewish Army poured in; the Canadian foreign ministry offered training camps; Jabotinsky’s New Zionist Organization moved to raise funds and conduct grassroots efforts across the country.

On June 21, Jabotinsky wrote to Lord Lothian, telling him the Manhattan Center event had demonstrated the Jewish Army proposal had “caught on with the imagination of Jews and non-Jews, which after all is the main element of final success.”

At the end of July, Jabotinsky decided to return to England the following month, hoping to reunite with his wife (who had been unable to get a visa to join him in America) and to resume negotiations with the British government for a Jewish Army under British command. On August 2, Jabotinsky signed a contract to publish a book on the Jewish problems that would follow the war.



New York camp of Betar

On August 3, Jabotinsky traveled upstate to visit the New York camp of his Betar youth organization, which before September 1, 1939 had 78,000 members worldwide (half in Poland, where the head was a 25-year old Jew named Menachem Begin). Betar’s slogan (“Hadar”) meant Jewish honor, reflected in the Betar hymn Jabotinsky had composed: “Whether you be a beggar or a hobo/ You were born a son of kings/ Crowned with the crown of David ... Never forget your crown.”

Monday, August 5 was a hot day in New York. As readers of the *New York*

Times paged through the newspaper that morning and came to page 13, they found a picture and a story extending the entire length of the paper that, at least for Jewish readers, generated profound shock: “Vladimir Jabotinsky, author, lecturer and world leader of the New Zionist Organization, died on Saturday night in the youth camp of the Zionist group at Hunter, N.Y., of a heart attack, according to word received here yesterday. He was 59 years old.”

The funeral was held the next day at the Gramercy Park Chapel on Second Avenue, with 750 in attendance, including prominent Jewish leaders and representatives of the British, Polish and Czech consulates. Three rabbis officiated; 200 cantors chanted; 12,000 people stood outside in the street. In

accordance with Jabotinsky's wishes, the services followed the precedent of Herzl's 1904 funeral: no speeches, eulogies, or instrumental music.

Estimated by Inspector John DeMartino, who directed fifty patrolmen and five sergeants, as one of the largest funerals on the East Side, a throng of 25,000 followed the cortege or lined the route. At Houston Street and Second Avenue, a salute of honor was given the hearse, and then a motorcade of fifty cars and eight buses left for the New Montefiore Cemetery at Farmingdale, L.I. where a military service was held. Burial was in the cemetery's Nordau Circle.



The next day, August 7, the Jewish Agency held memorial services for Jabotinsky in London, where Chaim Weizmann gave the principal eulogy, recounting his relationship with Jabotinsky going back to the efforts to form the Jewish Legion in 1916: "History will judge whether Jabotinsky or the [World] Zionist Organization was right ... Jabotinsky was burned up by a sacred fire. In his opinion we had only a limited time in which our program could be realized. This may and may not be so. Factors and events independent of the desires of the Jewish people forced us to follow a path which may be difficult and above all slow."

Weizmann implied history would eventually judge Jabotinsky wrong about the speed necessary to solve the Jewish problem—or that history would at least criticize Jabotinsky for not adequately appreciating the process would be difficult and "above all slow."

For 80 percent of the 7.7 million Jews then living in Eastern Europe, however, there would be no benefit in the succeeding years from a Zionism resigned to following a path "above all slow." Like Jabotinsky, those six million Jews would not live to see a Jewish state.

In 1956, Louis Lipsky, the American Zionist leader who in 1940 had urged his colleagues to combat Jabotinsky's influence (and who had joined Stephen S. Wise's delegation to meet with Lord Lothian to undercut the June 19 address), published an admiring remembrance of Jabotinsky. Two sentences from it can provide the epitaph for this story. Lipsky wrote about Jabotinsky that "while we Zionists saw the clock at six, he saw it at twelve. He did not know what was meant by premature; whatever was true was timely."

Lipsky's remembrance was an implicit acknowledgment that the response of the American Jewish establishment to the leader who came to America in 1940 to speak for Eastern European Jewry, and who sought to build support for a Jewish military resistance, would not be remembered as the establishment's finest hour.

Rick Richman's articles have appeared in American Thinker, Commentary, The Jewish Journal, The Jewish Press, The New York Sun, and PJ Media. This is a slightly edited version of an article that can be seen in its entirety at <http://mosaicmagazine.com/picks/2013/12/jabotinskys-last-battle/>

In Memoriam Eugene Narrett

AFSI mourns the tragic loss of Eugene Narrett, who died three weeks short of his 65th birthday, struck by a hit-and-run driver in Brattleboro, Vermont.

Eugene was a man of extraordinary range. He received a PhD in English literature from Columbia University and in the course of his career taught art, art history, history, literature and philosophy. In his early twenties, Eugene began educating himself on ancient and modern Israel and over the years would provide commentary on numerous radio programs, including Israel National Radio. His articles appeared frequently in *Outpost*. Below are excerpts from one of them, "Reign of the Grasshoppers," published in the July-Aug. 1998 issue, selected because we now face the possibility of an even worse betrayal than Netanyahu's surrender of Hebron at Wye, to which Eugene was then responding. And now as then, the responsibility will lie with Netanyahu.

"In the second year after the Exodus from Egypt, the Lord instructed Moses to send forth men, one from each tribe, to scout out the Land and see if it was fertile or lean, barren or forested, and to ascertain the strength of its inhabitants....These scouts--the elite of their tribes--saw that the Land was good, 'indeed, it flows with milk and honey.' But then ten of them, no doubt reflecting what today would pass for a 'realistic assessment,' insisted that the people there were 'too strong for us. All the people we saw there were huge, sons of the giants. We were like grasshoppers in our eyes,' the ten terrified ones concluded, 'and so we were in their eyes.' (Numbers 13).

"Two of the twelve, Joshua and Caleb, intensely rebutted the fainthearted. 'We shall surely ascend and conquer the Land, for we surely can do it!' cried Caleb. The defeatists stoned him....

"The grasshoppers rule Israel today, and it is rough going for the spiritual descendants of Joshua and Caleb (whose name means 'all heart.')...

"The faithless spies whipped the people into a frenzy of surrender and fear. They preferred returning to Egypt as today many Israelis prefer the shopping malls of the coastal plain and perhaps after that, fleeing to Long Island when Arafat, Assad and Yassin arrive to claim what they insist they want...

"Continuing surrender of Land makes Israel defenseless and threatens to turn history's most miraculous and important renewal into a nightmare. Yaakov Katz, Rabbi Melamed, David Wilder and Gary Cooperberg of Hebron, its Rabbi, Eliezer Waldman, Yoel Tzur of Beit El who lost his wife and son to Arab murderers in December 1996, all who protest this surrender are themselves the cornerstone of an Israel that can live. They are the leaders of whatever future Israel has. If enough people stand with them, perhaps it will happen that toward evening time, there will be light."

Turn off the Light Unto The Nations

Ruth King

Israel's first Prime Minister, David Ben Gurion proclaimed: "History did not spoil us with power, wealth, nor with broad territories or an enormous community: however, it did grant us uncommon intellectual and moral virtue, and thus it is both a privilege and an obligation to be a light unto the nations."

Where did that hubris-fraught term originate? From the Book of Isaiah. There are three references.

"Yea, He saith, 'It is too light a thing for you to be My servant, to establish the tribes of Jacob, and to restore the scions of Israel, and I shall submit you as a light unto the nations, to be My salvation until the end of the earth' (Isaiah, 49:6)

"I the Lord have called unto you in righteousness, and have taken hold of your hand, and submitted you as the people's covenant, as a light unto the nations" (Isaiah, 42:6)

"And unto your light, nations shall walk, and kings unto the brightness of your rising" (Isaiah, 60:3)

The notion mesmerized those who aspired to become a utopian, agrarian, virtuous, socialist model to the world. It even lured some realists who wanted the nation to be admired, respected and looked upon as a role model.



In the early post-independence years, the "light" bearers of Israel were depicted as super heroes--farmers/scholars who made the desert bloom and could turn their plough shares and pruning hooks into rifles at a moment's notice to defend their nation, yet remain devoted to the goal of achieving peace with their neighbors and eager to make sacrifices to obtain it. Who would not be delighted by this image, coming as it did only

three years after the Holocaust? How comforting was it to see them as models to illuminate a dark and venal world?

But Israel's implacable neighbors sought only to destroy it and the price of survival became a seemingly endless series of wars, which sat ill with the utopian image.

Nonetheless, the afterglow of the "light unto the nations" continued and subsequent Israeli leaders continued the destructive fantasy and self-righteous preening. A good example is the egregious comment from supposedly tough Golda Meir : ""We can forgive the Arabs for killing our children. We cannot forgive them for forcing us to kill their children."

What hogwash. Did Meir not understand that she was creating a moral equivalence between barbarians who kill children and those who must take harsh measures to stop them? There is a direct line from her statement to the abominable movie "Munich" which draws parallels between the perpetrators of the murderers in the Munich Olympics and those who sought to find them and bring them to justice.

Israel's adversaries also took up the 'light unto nations" rhetoric as a weapon against her. In a speech to the Jewish Theological Seminary in November 1984, Nobelist Bishop Tutu declared that Israel betrayed its status as "a light unto the nations" by losing its direction and becoming unfaithful to its calling.

Defending the nation became an abrogation of Israel's supposed role as the light unto the nations and Israel's detractors have had a field day voicing their disillusion and prodding for more appeasement, surrender, and abnegation.

What nations was Israel to "enlighten?" The Muslim states who enable and endorse jihad while subjugating their own populations with unendurable Sharia laws? The members of the European Union for whom Israel's existence and success are anathema? Or is it the United Nations, that cesspool of moral turpitude?

I would suggest we drop the plural from nations to nation and that Israel focus on being a light unto its own nation--the Jewish nation.

It has enough to gloat about. It is a shining, thriving democracy with outstanding humanitarian, academic, scientific and cultural institutions which has never lowered its standards to those of its genocidal neighbors. It has wonderful people in the brave settlers of Judea and Samaria and countless patriotic citizens and soldiers. There are clear-seeing and speaking academics like Moshe Sharon, Steven Plaut, Emmanuel Navon and the Nobelist Robert J. Aumann. There are legislators past and present like Naftali Bennet, Aryeh Eldad, Michael Kleiner, Yoram Ettinger, Danny Danon, and Moshe Feiglin. There are journalists like AFSI's own William Mehlman, Sarah Honig, Ruthie Blum, David Hornik, Caroline Glick, Martin Sherman.

They buck international political pressure (and Israel's own still active destructive light unto the nation moral preeners) to declare "this land is my land and we are the only ones with the right and legitimacy to define its borders."

In his Independence Day speech in May 1948 Menachem Begin spoke far better than Ben Gurion. He said: "Our God-given country is a unity, an integral historical and geographical whole. The attempt to dissect it is not only a crime but a blasphemy and an abortion. Whoever does not recognize our natural right to our entire homeland, does not recognize our right to any part of it. And we shall never forego this natural right." He ended: "God, Lord of Israel, protect your soldiers. Grant blessing to their sword that is renewing the covenant that was made between your chosen people and your chosen land. Arise O Lion of Judea for our people, for our land. On to battle. Forward to victory."

And that victory in Israel's War of Independence was a light unto Israel, to Jews everywhere and to all people of good will, that shines to this day, illuminating the path to freedom for all Jews.

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