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In Conflicted Memoriam: Ariel Sharon

Even as we mourn his passing, there are lessons to be learned from the life of Ariel Sharon that we would ignore at our peril. He was Israel's quintessential military leader, a throwback to Joshua and Judah Maccabaeus, whose 1950s anti-terrorist strategies are still being emulated worldwide, whose campaigns at Suez in 1956 and in the Six-Day war are the stuff of legends and whose sheer daring saved the Jewish State from what looked like certain defeat in the opening days of the Yom Kippur War.

Sharon's 1982 strike into Lebanon was unfortunately halted before it put an end to Yasser Arafat and the PLO, but his action ushered Arafat and his minion of murderers into an 11-year Tunisian exile from which they might never have reemerged had not a cabal of mentally derailed "peace" mongers resuscitated and replanted them in the soil of the Land of Israel

Beyond the fringes of the petrified Left Ariel Sharon was virtually everybody's hero and then as prime minister he did something that defied all rational understanding, something that overwhelmed and tarnished beyond repair the legend his life had created. For reasons that may never be understood and in defiance of his own Likud constituency he ordered the destruction and abandonment to Hamas of 22 vibrant Jewish communities in Gush Katif and an additional four in northern Samaria, reducing to rubble the homes and fortunes of 9,000 of the noblest pioneers Israel had ever produced. Every Hamas rocket that has fallen on Sderot, Ashkelon and Beersheva bears unforgettable testimony to that act.

We are now being importuned by President Obama and his emissary, Secretary of State John Kerry, to compound Sharon's unfathomable error by truncating Jerusalem, surrendering the Jordan Valley to Mahmoud Abbas and retreating to the indefensible borders of pre-June 1967. There can be only one answer to this final attempt to drive a stake through the heart of the Zionist enterprise – Never Again!

Valley of Decision

William Mehlman

In *A Place Among the Nations*, the 1993 book that helped propel him to the top of the Likud food chain, Benjamin Netanyahu recalled how he and members of his elite *Sayeret Matkal* IDF reconnaissance unit 26 years earlier used to keep in shape with a nine-mile run between Kfar Saba and the Mediterranean shore – the measure of Israel's pre-June 1967 waistline. An Israeli midsection again reduced to those dimensions would be indefensible, he averred. Of the strategic importance of the Samaritan hills under whose protection it lay, he wrote:

"To an invader from the east, the range is an extraordinary obstacle. Such an invader enters the West Bank in the Jordan Valley, more than a thousand feet below sea level. He then has to fight his way up a cliff face that rises a daunting 3 to 4 thousand feet within a space of 7 to 9 miles. This is terrain that is virtually impassable to tanks and other heavy

equipment. No amount of electronic gadgetry can replace a stone wall thousands of feet high as an obstacle to war..."

As a younger, less jaded Netanyahu sagely observed, what ends in the hills of Samaria begins in the Jordan Valley. It is the critical first line of defense against a combined Arab offensive from the east – a life insurance policy, anchored by the Jewish communities in its midst, that Israel dare not allow to lapse. By the same token, it is the prize the Palestinians and their supporters must wrench from the Kerry-Obama “peace” lottery if they are to realize their dream of erasing the Jewish national presence from the Middle East. Ironically, the clearest indication of the importance PA president Mahmoud Abbas attaches to that prize is his veiled “flexibility” in dealing with the Jordan Valley issue. His pro forma protestations against the presence of “even one Israeli soldier” in the Jordan Valley once a peace agreement is signed are belied by his rumored amenability to a Kerry plan for a series of border crossings along the Valley line jointly controlled by Israeli and Palestinian forces. This was after Netanyahu shot down a Kerry suggestion – apparently approved by Abbas – that Israeli boots on the ground be replaced by a high-tech U.S. “security envelope” consisting of Unmanned Aircraft Vehicles, early warning stations and other “real-time” intelligence equipment. Where the Jordan Valley is concerned, Abbas & Friends seem ready to settle at this juncture for merely getting their camel’s nose inside the tent.

A mere glance at the map should explain why, as Professor Martin Sherman so pointedly put it, “there is more chance of crocodiles becoming vegans than of the Palestinians agreeing to a [peace] framework where the security border of the State of Israel will be located in the Jordan Valley in the broadest meaning of that term.” The Jordan Valley is Israel’s only eastern shield against an attack on its heartland – the Jerusalem-Tel Aviv-Haifa triangle that houses 70 percent of its population and more than 80 percent of its economic and industrial infrastructure. Further, as Professor Ephraim Inbar observes in an insightful exposition for the BESA Center in Tel Aviv, maintaining a defensible border along the Jordan Valley will require Israel to secure the route from the coast to the Valley “via an undivided Jerusalem and via the West Bank city of Ma’aleh Adumim. This is the only west-east axis with a Jewish majority,” he adds, “and the only safe route via which Israel can mobilize troops from the coast... in case of an emergency.”

A Ma’aleh Adumim contiguous with Jerusalem, the “linchpin” of an effective line of defense along the Jordan Valley against aggression from the east, Inbar submits, mandates the establishment of a populated Jewish corridor along the five kilometer land strip known as “E1,” linking the Judean city with the nation’s capital. An ill-concealed Palestinian plan to prevent that linkage from taking place, permanently isolating Ma’aleh Adumim and its 36,000 inhabitants and creating a rival demographic contiguity between an Arab-ruled “East Jerusalem” and Samaria, is central to Abbas’s stated intention of packing E1 with Arabs.

Where does the Kerry peace mission stand on this issue? On the razor’s edge of ambiguity. Yes, the secretary of state appreciates Israel’s strategic need to secure the Jordan Valley, No, the secretary of state remains firmly opposed to the Ma’aleh Adumim-E1 linkage critical to that enterprise. Mr. Kerry will be back in Israel sometime around the end of January, He will be bearing a written American “framework” for peace negotiations over the period remaining until their April deadline. “He is determined to push the process with all his might,” a senior U.S. aid confided to a reporter for one of the Hebrew dailies. “He’s not going to go soft

on this." One of the issues we may presume he'll push hardest on is softening Israel's position on the Jordan Valley. He must not succeed.

Reviving the Caliphate: Moshe Sharon

Editor's note: This is an English translation of Chapter 7 in Professor Sharon's book "Jihad, Islam Against Israel And the West" kindly provided by the author.

Jizyah

In an interview with Karby Legget, published in the December 23-26, 2005 edition of "The Wall Street Journal," Hassam al-Masalmeh, the leader of the Hamas group in the municipal council of Bethlehem, described a tax that would be imposed selectively in the Islamic state which is to be established on the ruins of Israel. He said: "We in Hamas intend to implement this tax someday. We say it openly – we welcome everyone to Palestine but only if they agree to live under our rules." Al-Masalmeh was referring to the tax which non-Muslims, living under Islamic rule throughout Islamic history, have had to pay in order to receive the status of *dhimmi*, namely a "protected" inferior minority. Failure to pay this tax, called "*jizyah*," denied the non-Muslim, mainly Christians and Jews, this "protection," and put his life and possessions in jeopardy. This tax, or tribute, was imposed in accordance with the Koran (Surah 9 verse 29) which says: "Fight those who were given the Book (i.e Jews and Christians) until they pay the tribute out of hand and have been humiliated), and according to Muslim law – the *Shari'ah*. It placed all non-Muslims in the position of second and third class subjects, making them the hostages of the Muslim rulers.

Hamas is a terrorist movement directed by Islamic ideology, faithfully practicing Islamic law. It does not represent a small fringe group. It is an integral part of an ever growing movement of Islamic revival which is consistently militant, globally spread and appeals to an ever growing number of Muslims who believe that Islam is destined to establish itself as a world state in which the implementation of Islamic law will assure the superiority of the Muslims and the inferiority of Christians and Jews ("infidels").

From the time of Muhammad, Jews and Christians have been regarded as the enemies of Islam and as such the eternal object of Islamic hatred. The Egyptian-born Abu Hamza al-Masri, a Muslim cleric, is currently being tried in Britain on charges of incitement to murder. Al-Masri was head preacher up till the year 2003 at the Finsbury Park mosque in North London, which has been linked to several terrorist suspects, including the suspected Sept. 11 plotter Zacarias Musawi and the "shoe bomber" Richard Reid.

In a 90-minute video recording of a lecture shown at his trial (Tuesday January 17 2006) al-Masri was seen telling his supporters that the Jews and Christians were on a list of the enemies of Islam, and as such the targets of Muslim enmity.

In the same vein, Shaykh Abd al-Aziz Fawzan Al-Fawzan, a Saudi professor of Islamic law at al-Imam University urged the Muslims to show "Positive hatred" towards Christians, because

they are infidels, for they say that Allah is one in a Trinity and they worship Jesus. He also added that whoever says that he does not hate Christians is not a Muslim.

What has all this to do with religion?

It has to do with Islam. Islam is not a religion as most Westerners understand it. For the Western media and apologetic thinkers, Islam is compared to Christianity, and Muslim groups in the European and American countries are defined as religious communities. These definitions entitle them to all the “religious services” available according to local laws. Accordingly they demand and receive the support of the state for the building of mosques, and state subsidies for religious functionaries, for special Muslim schools, and even for the establishment of an “Islamic University” (in Rotterdam, The Netherlands).

Had Islam been a religion in the usual sense of the word, namely a system of beliefs and rituals centered on the relation between man and God, then the demands of the Muslim communities in the Western World to enjoy the same services as the other religions would be justifiable and understandable.

But Islam is not a religion in this “narrow” sense. It is much more than that. It is a system of law, it is a social and political system; it is a way of life. It has full control over the behavior of the individual, the society, and the state. It deals with war and peace, it defines the relations between the Moslems and the rest of the world, and as we saw, it also determines the attitude to non-Muslims who are unfortunate enough to come under Islamic rule. The particular nature of Islam is best described, concisely and accurately, by a famous tradition which says: “Religion and the state are twins.” This means that there is no difference between the sacred and the secular in Islam, there is no such thing as the separation of state and religion. It follows that a community of Muslim believers is regarded to be the army of Allah whose main *raison d’être* is to fight the enemies of Allah, all non-Muslims, in order to bring as much as possible of the world under the rule of Allah, that is to say under the jurisdiction of an Islamic government guided by the Koran, the tradition of Prophet Muhammad and the Islamic *Shari’ah*.

Wrong terminology leads to wrong decisions

Westerners have the tendency to use Western terminology in order to describe Islam, which causes them to misunderstand it entirely.

A few examples will suffice to demonstrate this misconception. Speaking about the mosque as the “church of the Muslims” is a mistake. The mosque is not only a house of prayer. It is a religious, social and political institution combined, the church is only a house of worship. The mosque has always represented the authority of the ruler as much as the authority of Allah’s law. The oath of allegiance to any new ruler was taken in the mosque, but rebellions also began in mosques. The sermon in the mosque encouraged obedience to the ruler as much as it gave vent to grievances and fomented agitation, and started revolutions. “The Koran is the Bible of the Muslims.” Wrong! There is a huge difference between the Bible, created over several millennia, containing a variety of literary styles and a variety of messages, and the Koran created by one man in one style and containing a few facets of a limited number of messages.

“Friday is the Sabbath of the Muslims.” Incorrect! There is no day of rest in Islam, and Friday is only the day of public prayer, and the time for public sermon. *Jihad*, Holy War, the pivot of Islamic history and faith, is not a war against evil inclinations, as the apologists of Islam

present in politically correct language to innocent Westerners. The Holy War (what an oxymoron!) is a real war, not a virtual one; it is a bloody affair – the eternal war of Islam against the non-Muslim world until its total conquest.

These few examples representing the misconceptions of the West, call for Islam to be defined not as a religion but as a civilization. This civilization realized itself best within an empire that was created by *Jihad*, Holy war, conquering the lands of other people and reducing them to insignificant minorities.

In the present world, the great dream of the Muslims is to renew the empire and to revive the ethos of *Jihad*. Both these concepts define the attitude of Islam to the Israel, to Jews and Christians and to the Western world in general.

Seeking the Caliphate

Israel is the obstacle in the Middle East to the re-creation of the Islamic Caliphate – the imperial body stretching over huge tracts of conquered territories and, as in the glorious past, responsible for keeping the spirit of *Jihad* kindled and actual *Jihad* – war in the path of Allah – active.

The caliphate is not a dream but a plan of action. It is a goal to be achieved. This is the message coming from Bin Laden's al-Qa'idah, from the doctors at universities, and from the preachers in every mosque in the world of Islam. The achievement of this goal begins with weakening the Christian enemy from within by using its own legal institutions and liberal media, by playing the victim, by terrorizing its civilians, by suffocating its economies; in short by waging a multiple-front Jihad.

Iran's plan achieve atomic power, the Jihadist declarations coming from the Palestinians and al-Qa'idah's various offshoots, and the open hostility of the Muslims in England, France, Holland and other European countries to their hosts, the education of Muslim children from kindergarten on to cherish the idea of martyrdom and to wish for martyrdom (*shahadah*), are all part and parcel of the age-old Islamic agenda.

Whether the caliphate dream can be realized or not only time will tell, but the knowledge that there is a huge anti-Western power active as it was in the Middle Ages, is no longer a theoretical, or romantic dream as most of the Western media presents it. It is the real thing, because Islam, being the army of the Faithful, has positioned itself once again against the House of War, the term reserved to that part of the world which is not yet under Islam.

Conflict has always been the best habitat for Islam. Now, once again, Islam is revitalized by a new exciting conflict, toying with helpless Europe. This conflict has been created by Muslims for Muslims and must go on until the infidels succumb to Allah's law.

By regarding Islam as a religion, the Europeans are enabling the Moslems to use the funds of the Western states to build the infrastructure of an Islamic entity in each state as a bridgehead for conquering it from within. But what is more disturbing is that the billions of dollars, which stream from the EU and America to Muslim terror groups under various disguises are nothing less than *Jizyah* money paid by the *dhimmi*s of Europe to the Muslim rulers. Like the *Jizyah*, the money that the non-Muslim had to pay to secure some degree of security for himself, so also European money is the collective *Jizyah* paid by the Europeans from the money of their taxpayers with the (false) hope that it will secure for them the status of the *dhimmi*.

The Formation of the Jewish Legion and its Unforeseen Consequences: Yale Kramer M.D. and Rita Kramer

Editors note: This column was inspired by Dr. Kramer's father, and American who enlisted in the Jewish Legion.

About two thousand years ago in C.E. 135 the Jewish people in the Roman province of Judea made their second and final attempt at rebelling against the Empire and its then Emperor, Hadrian. In the grip of their belief that they were being led by their newfound messiah, Simon Bar Kochba (yet another false messiah, as it turned out), and that God was unalterably on their side, they started a war against six Roman legions. Though the outcome was inevitable the final result was shocking—even across the centuries. Hundreds of thousands died in battle and those who did not were crucified or sold into slavery.



The author's father in the Jewish Legion

The remnant Jews who managed to flee before the bloodbath were no longer a people with a state and a temple, but a scattered people who had lost the yen for messianism and their eagerness to fight God's wars. They spent the next centuries beating their swords into holy books and their spears into sacred commentary. Neither did they learn war any more—until 1917.

For the next two millennia Jews lived scattered from Europe to the Middle East in countries in which they were at best tolerated and at worst persecuted. In the last quarter of the nineteenth century, events in Europe—pogroms in Russia, political anti-Semitism in Germany, and the Dreyfus case in France—lent vigor to Zionism, a movement to reestablish a Jewish homeland in Palestine.

With the outbreak of World War I and the choice of the Ottoman Empire to join the Central Powers it appeared to the young Zionist, Vladimir Jabotinsky, that after two thousand years, the time had come for Jews to fight again. A prolific writer and effective speaker, he had organized self-defense among persecuted Jews in Odessa and now turned his efforts to gathering support for the idea of a Jewish unit of the British army to fight against the Turks and aid in liberating Palestine from the Ottoman Empire. He envisioned thus gaining a postwar

foothold in Palestine under a British presence and at the same time planting the seeds of a local defense force.

Jabotinsky continued to press for the idea of a Jewish unit as part of the regular British army. He had gained the support of Chaim Weizmann, whose career as a chemist had led to the invention of artificial acetone, a process which enabled the British to mass produce smokeless gunpowder. This contribution to Britain's war effort led to a friendship between the charismatic Weizmann and the foreign secretary Arthur Balfour as well as other members of the British government and resulted in 1917 in the Balfour Declaration, which offered British support for a Jewish homeland in Palestine.

It was not only the persuasive diplomacy of Weizmann that led to the Balfour Declaration but the belief among members of the British establishment that American Jewish leaders exerted significant influence on U.S. policy-making and might well bring that influence to bear on encouraging America's entrance into the war on the Allied side, which desperately needed more men to break the stalemate on the Western front.

Despite the friendliness of influential members of the British Foreign Office, Jabotinsky's idea of a Jewish fighting force met with strong opposition from three quarters.

First of all, the international Zionist establishment insisted on a position of strict neutrality. There were Jews living in the countries of the Triple Entente Allies, composed of Great Britain, France, and Russia, as well as in those of the Central Powers, Germany, the Austro-Hungarian Empire, and the Ottoman Empire. Uncertain as to the outcome of the war, the representatives of Jewish interests worldwide including the Middle East were reluctant to take sides in a conflict that could result in reprisals against Jews who had favored whichever turned out to be the losing side. Thus official Zionists spoke out strongly against Jabotinsky.

Second: the idea of a specifically Jewish army unit was anathema to members of the Anglo-Jewish establishment, men of wealth and position like the Rothschilds and Montagus who had achieved a high degree of assimilation socially, culturally, and in the higher reaches of politics and who were reluctant to see attention called to the Jews from Eastern Europe who had found refuge in England, particularly in the East End of London. These Yiddish-speaking garment workers and shopkeepers would compose the greater part of the membership of such a force.

Third: the War Office and the military establishment did not look with favor on unconventional groups formed as they saw it for political rather than strategic reasons and its officer class was characterized by a traditional anti-Semitism.

Despite the difficulties ranged against them, the diplomacy of Weizmann and the efforts of Jabotinsky and their followers succeeded in convincing the Foreign Office and the War Office, despite the misgivings of some, to approve the formation of a Jewish battalion to be attached to the Royal Fusiliers.

In August 1917 the 38th Regiment of the Royal Fusiliers was announced in *The London Gazette*. It would consist of British Jews and Russian-Jewish refugees. It would be followed in April 1918 by the 39th Battalion, primarily from the U.S. and Canada, and later by a battalion of volunteers from Palestine. Together they would come to be informally known as the Jewish Legion.

"The formation of a Battalion of Jews for service in the British Army is an event without precedent in our annals, and the part played by such a unique unit is assured of a niche in

history, owing to the fact that it fought in Palestine, not only for the British cause, but also for the Restoration of the Jewish people to the Promised Land.”

These are the words of Lieut.-Colonel Patterson which begin his memoir describing his command of the 38th Battalion of the Royal Fusiliers in the climactic battle with the Turks in Palestine. Even in this most abbreviated account of the Jewish Legion a word or two must be said of the gallantry of this most admirable of men and British soldiery. A non-Jew and an Irishman by birth, he was highly regarded by all of the officers and men in his command because he was a born leader and because they sensed that he cared about them and wanted them to succeed as soldiers in achieving their goals.

The recruitment of officers and men for the 38th and 39th Battalions—the former from Britain and the latter from North America—started in 1917, but it was not until the spring of 1918 that they arrived in Egypt having completed their basic training. Although it appears to us in retrospect that in the spring of 1918 the war was winding down and would be over in six or seven months, the truth is that the army of the Central Powers was occupying almost all of Belgium and a large part of northeast France, and had driven the Czar’s Russia out of the war completely, thereby turning the European conflict from a two-front war into a one-front war and releasing hundreds of thousands of German troops to fight in France.

Under the circumstances the Allied High Command had no expectations that the war would end in 1918, and were in the process of making plans to fight in 1919 and beyond.

Furthermore, because of the size and power of Germany’s new spring offensive the Allies were caught short of manpower and sent word to Allenby to supply reinforcements from the Egyptian Expeditionary Force. This he did, making even a Jewish Battalion valuable and important in his strategic planning.

The 38th Royal Fusiliers under Col. Patterson marched to their position on the Palestinian front in early June and remained in contact with the 4th Turkish Army for five months until Turkish forces surrendered and an Egyptian Expeditionary Force armistice was signed on October 30, 1918. They and the 39th Battalion, which joined them a few weeks later and were combined into one unit—Patterson’s Column—performed as soldiers at a high level and were well liked by the allied divisions they were attached to. The pallid little tailors from Petticoat Lane, London, traded in their sewing machines for machine guns; the chubby book-keepers from Brooklyn, New York traded in their adding machines for repeating rifles; the small shopkeepers from Chicago stopped thinking about sales and started worrying about shells. They took part in skirmishes, scouting parties, and long exhausting marches. Some were killed, many were wounded, but most of the five thousand who served survived.

Their most important action took place during the week beginning September 18. It was then that Allenby launched his final and war-winning offensive. His strategy, very simply, was to attack the western end of the Ottoman line along the Palestinian coast where the terrain was most favorable to his brilliantly capable Australian and New Zealand cavalry units. These were reinforced by armor and a very intense air force bombardment.

This was preceded, among other important tactics of deception, by a major feint on the eastern end of the Ottoman line, from the Jordan Valley, to make the Turks believe that it was from this direction that the major offensive was coming. This element of Allenby’s strategy was commanded by Major General Edward Chaytor and was known as Chaytor’s Force. It consisted of 11,000 men made up by the Anzac Mounted Division, an Indian Infantry Brigade, two

battalions of the British West Indies Regiment, and the two battalions of Patterson's Jewish column. The important tactical goal was to capture the bridges and fordable crossings of the Jordan to cut off communication between the 4th Ottoman army in the east and the 7th and 8th Ottoman armies in the west—Allenby's main opposition.

The Royal Fusiliers won their moments of glory in the pre-dawn darkness of September 22 when they seized control of the crucial Umm esh Shert Ford across the Jordan river.

Here is a somewhat condensed version of the moment in Patterson's own words: "...at midnight on the 21st my Intelligence Officer sent me news that the enemy's resistance in the trenches opposite Umm esh Shert Ford was weakening. I immediately ordered out my reserve, and sent them...to push in the Turks, and take the Ford at the earliest possible moment....I galloped off as dawn was breaking..." After an exchange of machine gun fire the Turks began to yield their trenches and the Jews, shouting war cries in English, Russian, Hebrew, Yiddish, and American and, led by Major Neil, Captain Julian, and Lieutenants Jabotinsky and Cross, forded across up to their necks in water. Securing the trenches east of the Jordan which the Turks had fled, Patterson signaled General Chaytor that Umm esh Shert had been taken. Three hours later the First Australian Light Horse Brigade galloped across the river "...while we covered the Ford with our rifles and machine guns, and they never drew rein until Es Salt was reached that evening, where a large force of the enemy... was captured by the Anzac Mountain Division....It is a curious fact that the whole movement of the British Army in Palestine, which swept the Turks out of the country, was actually pivoted on the sons of Israel, who were once again fighting the enemy, not far from the spot where their forefathers had crossed the Jordan under Joshua."

A month or so later Allenby had successfully defeated most of the Ottoman Army and entered Damascus. Two weeks after that the Great War was over. After almost a year of training and armed service in Palestine, the young tailors and shopkeepers—five thousand of them—were no longer pallid, chubby, or soft. They were suntanned, muscular, and quite proud of their accomplishments. By all available measures they had done their work well and were generally appreciated by their mates and commanders in other field forces.

Soon after the end of the war, General Chaytor asked to review the Battalion and present decorations to the ten officers and men who had won them while under his command. At the end of the ceremony he addressed the men and, among other things, had this to say: "I am pleased to be able to tell you...that I was particularly struck with your good work on the Mellahah front, and by your gallant capture of the Umm Es Shert Ford, and defeat of the Turkish rearguard when I gave you the order to go, for I was then enabled to push my mounted men over the Jordan at the crossing, and so you contributed materially to the capture of Es Salt, the guns, and other material which fell to our share, to the capture of Amman [now the capital of Jordan] the cutting of the Hedjaz Railway, and the destruction of the 4th Turkish Army, which helped considerably towards the great victory won at Damascus."

Yet despite the generally good feelings and comradeship shown to the Jewish Battalions by all the field units they encountered during the war, the General Headquarters staff of the EEF—Allenby and especially his chief of staff, Major General Louis Jean Bols—saw the Jews as an unwanted, unhealthy intrusion into the Middle East. And the quicker they could get rid of Patterson, Jabotinsky, and the Jewish Legion, the better.

This attitude was in part due to inherent officer corps anti-Semitism, and in part due to political deference to the Arabs, who were thought by the GHQ staff to be highly valuable militarily in the war against the Turks.

Allenby's headquarters, now the center of the military government of Palestine, continued to treat the men of the Jewish Legion with disdain and contempt as often as an opportunity presented itself. They were assigned duties—labor battalions—that other military units were never assigned, not allowed to ride trains that other soldiers were allowed to ride, and forbidden to travel to places that the other men were allowed to go.

Part of the trouble was that the policy of the Foreign Office and Lloyd George towards the Jews and the idea of a Jewish Homeland had never been accepted or even acknowledged by Allenby or Bols. The Balfour Declaration was never allowed to be published within the borders of Palestine; the Hebrew language was prohibited; there was open discrimination against the Jews and the Jewish Regiment was treated as a pariah.

It should be no surprise then that sooner or later the men of the Jewish Legion became demoralized and sought demobilization and repatriation, and that eventually Patterson returned to England and Jabotinsky, perceived as a powerful and threatening influence, was arrested on trumped-up charges and kept in a special prison for several months until rescued by Lloyd George.

The last straw occurred in April of 1920 when the attitude of the British Military Government finally resulted in a tragic Arab uprising against the Jewish people of Jerusalem. Patterson wrote that it was a "...veritable 'pogrom'...the climax to the maladministration of the Military Authorities."

The briefest version will have to suffice here. The following is from a letter to Patterson describing the event:

"My dear Colonel:

We are passing through terrible and unprecedented times. Who could ever have thought that a pogrom 'à la Russe,' with all its horrors, could take place in Jerusalem under British rule! Who could ever have conceived that it should be possible in the Holy City of Jerusalem, that for three days Jews, old and young, women and children could be slaughtered, that rape should be perpetrated, synagogues burnt, scrolls of the Law defiled, and property plundered right and left, under the banner of England!

"The Anti-Jewish feeling of the Administration here you, of course, know all about, as you have experienced it yourself...."

Soon after the tragic event the London Government removed Allenby and General Bols and replaced them with Sir Herbert Samuel as the first High Commissioner of mandated Palestine.

One last ironic point about the Jewish Legion—an unforeseen consequence of its formation:

By 1921 the Jewish Battalions of the Royal Fusiliers had disappeared, gone from the Holy Land, repatriated and disillusioned by their experience as soldiers in the British Army. But a few hundred remained in Palestine, those young men who had volunteered from the Yishuv, the pioneer Jewish community in Palestine. And although they no longer had an army to belong to, they did not forget that they had been trained as soldiers.

When it became clear that even in Mandatory Palestine the British were not able to protect the Yishuv from Arab incursions—especially after the riots of 1929—many former Legionnaires, led by Jabotinsky, formed what became known as the Irgun. This was a Zionist paramilitary organization that was an offshoot of an earlier loosely organized group known as Haganah, which in Hebrew means defense.

From its beginning, Irgun policy was based on what was then called Revisionist Zionism formulated by Jabotinsky: every Jew had the right to enter Palestine; only active retaliation would deter Arabs; only Jewish armed force would ensure the Jewish state."Jabotinsky led Irgun until his untimely death of a heart attack in 1940. After his death Irgun was led by Menachem Begin—Jabotinsky's protégée—along the lines of armed assertiveness and eventually outright guerilla warfare against the British forces that remained in Mandated Palestine in the post-World War II period. These had been ordered to enforce the newly elected anti-Zionist Labour Party policy barring refugee Holocaust victims from entering Palestine.

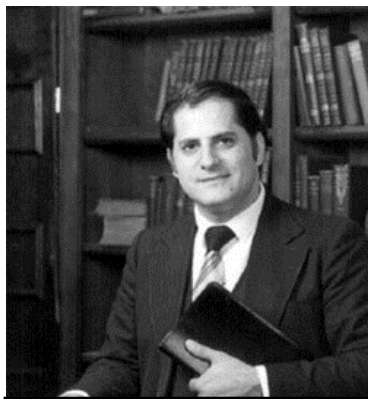
It was Irgun's unrelenting hammering away at the British Military throughout 1946/1947 that forced them to keep a demoralized hundred-thousand man army and air force in Palestine at a cost of thirty to forty million pounds a year. Eventually reality asserted itself and Clement Attlee and the near apoplectic Ernest Bevin acknowledged that the best option was to give up the Mandate. This they did on May 15, 1948. Perhaps by then the British had come to rue the day that they had taught the Jews to fight back.

The Lies They Tell At St. James Church, Picadilly, London

Barry Shaw

Yasser Arafat defied the Christian tradition in Bethlehem, which had been respected and upheld under Israeli authority, by appointing a Muslim governor and engineered a Muslim takeover of the city council. He then put his stamp on this town by converting the Greek Orthodox monastery, next to the Church of the Nativity, into his official Bethlehem residence.

At great risk to his life, Pastor Naim Khoury, of the Bethlehem Baptists Church, exposed the developing threats to Christians within the territories controlled by the Palestinian Authority. "People are always telling Christians to convert to Islam."



Naim Khoury

His ministry is based on love and non-violence. He is also a strong advocate for Zionism based on God's land covenant with Israel through Abraham. Because of his views, his church has been bombed fourteen times, and he has been shot three times. He has been threatened by the Palestinian Authority to close the doors of his church which they consider as "illegitimate."

This brave Christian priest needs and deserves the active support of church leaders worldwide. Instead, they boycott him and pick on Israel for their wrath, ignoring the human rights crimes of the Palestinian leadership whom they openly support. How twisted is that?

Elias Freij, the Christian mayor of Bethlehem at the time of the Oslo Accords in 1993, warned Israeli Prime Minister, Yizhak Rabin, to maintain control over his town. "Bethlehem will become a town of churches devoid of Christians if you transfer control to the Palestinian Authority."

Israel caved in to international pressure, handed over Bethlehem to the Palestinian Authority and, for the middle class Christian residents, their lives became threatened, and the mayor's warning became the current Christian nightmare.

The St. James's Church Christmas charade failed to mention the fear that pervades the shrinking Christian population. The fear of attack by Muslim Palestinians is personified by Joseph Canawati whose sister, her husband, and three children have fled to America.

"I want to leave but nobody will buy my business. I feel trapped. We are isolated," he complained.

But the Piccadilly church leaders turn a deaf ear to his plea, or to the fear of death at the hands of non-Christian Palestinians in Bethlehem, such as that felt by Jeriez Moussa Amaro whose two sisters, Rada aged 24 and Dunya aged 18, were gunned down by Palestinian Muslims in their own home. Their crime was to be young, attractive, and wear Western clothes and no veil.

Sami Qumsieh, the general manager of "The Nativity," the only Christian television station in Bethlehem, has received death threats and visits from armed gunmen. He is now ready to leave.

"As Christians, we have no future here."

How sad it is that this church, the British Methodist Church, and many other Christian leaders are blindsided in their pursuit of a perceived Jewish enemy that they fail to come to the rescue, or campaign for, their co-religionists, persecuted by those who they actively and expensively support.

This appeared on <http://israeltheviewfromhere.blogspot.com> in January 1st

Ubiquitous Hypocrisy When It Comes To Israel

Ruth King

On January 27, 2014, the United Nations will hold its annual Holocaust Remembrance Day.

When the Nazis came to power in 1933, there were roughly 500,000 Jews living in Germany- less than one percent of the total population. They had made outsize contributions to science, culture, the arts and music of that nation. Nonetheless, they were increasingly subjected to discriminatory behavior and laws and mandates which prohibited their participation in those very institutions. Even those German Jews who were married to Christians and only marginally involved in Jewish life were subjected to anti-Semitic violence and bigotry. This culminated in 1935 with the codification of the Nuremberg laws which stripped German Jews from citizenship, made intermarriage with any Jew- even one with only three Jewish grandparents a crime, and deprived most Jews of all political and civil rights. The

rest is history- a horrific history of genocide with participation of citizens of Europe who aided their own occupiers and enemies when it came to rounding up and killing Jews.

There is tragic irony in having any memorial of those years in that perverse and perverting institution known as the United Nations. While they obsessively bash Israel, they coddle those jihadist nations whose own articles of faith mirror the Nuremberg laws, and ignore the genocidal blood lusts of Iran's mullahs and Hamas and Hezbollah and the "Palestinian Authority". They support UNRWA where spurious "refugee" status is heritable and critical for the struggle against Israel, but scarcely notice the refugees and victims from barbaric Sharia laws in all of Africa. They offer full participation in all their committees and councils and departments to the nations that are wiping out their Christian populations.

And then there is UNESCO'S cancellation of an exhibition on Jewish 3,500-year history in Israel sponsored by Israel, Canada and Montenegro and organized by the Wiesenthal Center. The United States State Department had rejected the Wiesenthal's request for co-sponsorship, stating, through their Director of UNESCO affairs that at such a critical juncture in the peace processing...etc. etc. etc. The Arab members of UNESCO redoubled their efforts and the exhibit was canned.

But it is not only the United Nations.

When an organization of academic hacks such as the ASA supports an academic boycott of Israel, or when the NBA's Tony Parker or Dieudonne a comedic fool display the Quenelle salute, the establishment is shocked, simply shocked and rolls out the selective outrage and self- righteousness.

However, they ignore militant Islam and its apologists in Europe and the United Nations who represent a genocidal threat to Israel far greater than that posed by a dumb jock or a comic lout.

And, when their momentary ripples of indignation subside, they return to their perseverations of their political mantra- the two state solution which is a recipe for the destruction of the only Jewish state and haven in the world.

Some are good and generous people involved in philanthropy for Israel- for its museums, and orchestras, and medical and scientific institutes, and endless "think tanks" and universities and soldiers- all of which will be target practice for Arabs if they attain sovereignty in Judea and Samaria.

Can they be so dense? Israel is the only real answer to the Holocaust and the antidote to the horrific memories of that epic crime against the Jews. How can one mourn the victims who died with the prayer "Hear Oh Israel" on their lips and tolerate any threat to the nation that responded to those prayers?

Outpost

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