

# Graffiti for intellectuals



SIMON SAYS



FEBRUARY  
12  
2007



Si Frumkin

## **TYRAN-A-SOROS** Martin Peretz, 2/12/07, The New Republic *The Madness of King George*

**George Soros** lunched with some reporters on Saturday at Davos. He talked about spending \$600 million on civil society projects during the 1990s, then trying to cut back to \$300 million, and how this year it will be between \$450 and \$500 million. His new projects aim, in Floyd Norris's words, to promote a "common European foreign policy" (read: an anti-American foreign policy) and also to study the integration (or so he thinks) of Muslims in eleven European cities. He included among his dicta a little slight at Bill and Melinda Gates, who "have chosen public health, which is like apple pie." And then, after saying the United States was now recognizing the errors it made in Iraq, he added this comment, as reported by Norris in *The New York Times'* online "Davos Diary": "To what extent it recognizes the mistake will determine its future." Soros said Turkey and Japan were still hurt by a reluctance to admit to dark parts of their history and contrasted that reluctance to Germany's rejection of its Nazi-era past. "America needs to follow the policies it has introduced in Germany. We have to go through a certain deNazification process."

No, you are not seeing things. He said *de-Nazification*. He is not saying, in the traditional manner of liberal alarmists, that the United States is now where Weimar Germany was. He is saying that the United States is now where Germany after Weimar was. Even for Davos, this was stupid. Actually, worse than stupid. There is a historical analysis, a moral claim, in Soros's word. He believes that the United States is now a Nazi country. Why else would we have to go through a "certain de-Nazification process"? I defy anybody to interpret the remark differently. The analogy between Bush's America and Hitler's Germany is not fleshed out, and one is left wondering how far he would take it. Is Bush like Hitler? If it is "de-Nazification" that we need, then in some sense Bush must be like Hitler. Was the invasion of Iraq like the



invasion of Poland? Perhaps. The more one lingers over Soros's word, the more one's eyes pop from one's head. In the old days, the Amerika view of America was propagated by angry kids on their painful way to adulthood; now, it is propagated by the Maecenas of the Democratic Party.

But nobody seems to have noticed. I did not see Soros's canard reported in other places, and on the *Times'* website on the day I saw it there were only four comments. Imagine the outcry if a Republican moneybags--say, Richard Mellon Scaife--had declared that Hillary Clinton is a communist or that Bill Clinton's America had been in need of a certain de-Stalinization process. But I hear no outcry from Soros's congregation. People who were repelled by Bush's rather plausible notion of the "axis of evil" seem untroubled by Soros's imputation of even worse evil to Bush. Because Bush really is a fascist, isn't he? And Cheney, too; and Donald Rumsfeld, and Antonin Scalia, and even Joe Lieberman, right?

Or so I fear too many liberals now believe. There seems to be a renaissance among liberals of the view that there are no enemies to the left. I hear no Democrats expressing embarrassment, or revulsion, at Soros's comment. Whether this silence is owed to their agreement or to their greed, it is outrageous.

But if Soros lives in a Nazi state, what does that make him? I still recall Karl Jaspers's devastating point, in *The Question of German Guilt* in 1947, that every German shares in the guilt of Hitlerism. Such guilt was not, in Jaspers's mind, an abstraction or a purely political matter. But Soros does not appear to accept any responsibility for the Nazi-like crimes he ascribes to the United States. Perhaps he thinks that, having contributed \$18 million to elect John Kerry in 2004, he was an



# RIGHT ON!: In praise of Christian Zionists

By Michael Freund, International Jerusalem Post, January 5-11, 2007

**They number** in the millions and wield increasing power and influence across the United States. From year to year their voice grows stronger and more resolute, as their role in shaping policy, and the future of American society continues to expand.

Guided by faith, they love Israel passionately and pray for her well-being, rejoicing in her successes and grieving over her setbacks. They are America's Bible-believing Christians, and it is time for Israel to reach out to them in a far more sophisticated and comprehensive manner.



A great deal has already been written about the close ties that have developed between the two, as Israeli officials have at last begun to appreciate the depth and feeling of American evangelical support for the Jewish state. Indeed, what

was once unthinkable has now become routine, as leading Christian pastors and Israeli government representatives regularly confer with one another, exchanging ideas and views on the principal issues of the day.

But in far too many instances, Israel's attitude toward evangelicals has been shortsighted and ill-advised, with the relationship often focused on soliciting dollars rather than devotion. And that has got to change, because far greater things are at stake here than just boosting revenues from tourism. For as strong and robust as the American Jewish community might be, it cannot and will not last forever, as recent demographic trends make clear. That leaves evangelical Christians as the best hope for ensuring that bedrock US support for Israel remains firm and unwavering in the decades to come.

In other words, thank God for Christian Zionists. Like it or not, the future of the relationship between Israel and the US might very well hinge far less on America's Jews than on its Christians.

By all accounts, evangelical Christians are a force to be reckoned with. As the Independent put it the other day (London, December 19): "To say the United States is a religious country is an understatement. According to polls, an estimated 47 per cent of American adults claim to be 'born-again' or evangelical."

Even if the figure is an overstatement, it still means there are tens of millions of Americans who identify themselves as evangelical. And this translates into an enormous well-spring of support for Israel, as an August 2006 study by the Pew Research Center revealed. According to the report's findings, "Seven-in-ten white evangelicals (69%) believe God gave Israel to the Jewish people and a solid majority (59%) believes that Israel is the fulfillment of biblical prophecy."

Not surprisingly, the study found that "those who believe that God gave Israel to the Jews and that the State of Israel fulfills biblical prophecy are much more likely than others to sympathize with Israel in its dispute with the Palestinians."

No wonder so many evangelicals have taken to calling themselves "Christian Zionists."

Their sympathy and concern for Israel is readily apparent. I see it in the e-mails I receive regularly from evangelical Christians in the US in response to my columns in The Jerusalem Post. They are sincere and caring, and full of love and concern for Israel and its plight.

Sure, there are some who would like to convert Jews, and they make little or no attempt to hide their agenda. But the vast majority simply wish to bless Israel because that is what they truly believe God wants them to do.

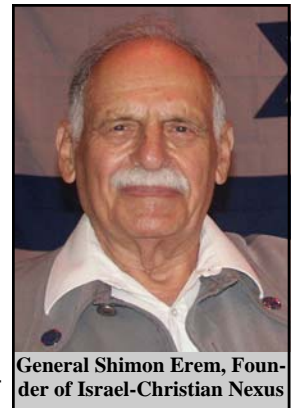
AND IT IS this genuine and heartfelt affection that contains within it the potential to forge a historic alliance, one that could help heal some of the painful wounds of the past even as it paves the way for a close and meaningful partnership in the future.

By adopting a few simple but significant steps, Israel can lay the groundwork for ensuring that the bond with US Christians continues to deepen.

**\* First, Israel should appoint a roving ambassador tasked with responsibility for maintaining relations with Christians in America. This should not be just an honorary title, nor should it go to one of the usual organizational fund-raisers or for-**

**eign service hacks. Instead, the government should appoint a person of faith, one who can communicate with evangelicals in terms they both understand and appreciate.**

\* Second, Israel should reach out to Christian leaders and their communities, and initiate the establishment of "prayer battalions" in churches across the United States. Like rapid-deployment forces used by the military, these battalions could be mobilized at a moment's notice to pray for specific issues, such as the return of Israel's missing soldiers or the threat posed by Iran's nuclear ambitions.



General Shimon Erem, Founder of Israel-Christian Nexus

Such an undertaking would have nothing to do with asking for funds, but everything to do with tapping into the vast reservoirs of faith and belief that underscore Christian backing for the Jewish state.

And you can be sure that if a person is moved to pray for Israel, chances are that his sense of affinity will only continue to grow.

\* Other steps that Israel could take to reinforce US Christian support might include organizing an annual conference for religious and lay leaders in Jerusalem, as well as helping them to develop the equivalent of a birthright-Israel program for young churchgoers which would serve to reinforce their connection with the land of the Bible.

Christian support for Israel is broad, profound and deep. If cultivated properly, it can blossom into a lasting friendship of historical, political and diplomatic significance.

And with American Jewry steadily shrinking in size, nothing could be more pressing or more vital.

*The writer served as Deputy Director of Communications in the Prime Minister's Office under former premier Binyamin Netanyahu.*



# Jefferson's Quran

By Ted Sampley, U.S. Veterans Dispatch, Jan. 2007

An important history update: Thomas Jefferson and the Muslims slightly over 100 years ago.

**Democrat** Keith Ellison is now officially the first Muslim United States congressman. True to his pledge, he placed his hand on the Quran, the Muslim book of jihad and pledged his allegiance to the United States during his ceremonial swearing-in. Capitol Hill staff said Ellison's swearing-in photo opportunity drew more media than they had ever seen in the history of the U.S. House. Ellison represents the 5th Congressional District of Minnesota.

The Quran that Ellison used was no ordinary book. It once belonged to Thomas Jefferson, third president of the United States and one of America's founding fathers. Ellison borrowed it from the Rare Book Section of the Library of Congress. It was one of the 6,500 Jefferson books archived in the library.

Ellison, who was born in Detroit and converted to Islam while in college, said he chose to use Jefferson's Quran because it showed that "a visionary like Jefferson" believed that wisdom could be gleaned from many sources.

There is no doubt

Ellison was right about Jefferson believing wisdom could be "gleaned" from the Muslim Quran. At the time Jefferson owned the book, he needed to know everything possible about Muslims because he was about to advocate war against the Islamic "Barbary" states of Morocco, Algeria, Tunisia and Tripoli.

Ellison's use of Jefferson's Quran as a prop illuminates a subject once well-known in the history of the United States, but, which today, is mostly forgotten - the Muslim pirate slavers who over many centuries enslaved millions of Africans and tens of thousands of Christian Europeans and Americans in the Islamic "Barbary" states. Over the course of 10 centuries, Muslim pirates cruised the African and Mediterranean coastline, pillaging villages and seizing slaves. The taking of slaves in pre-dawn raids on unsuspecting coastal villages had a high casualty rate.

It was typical of Muslim raiders to kill off as many of the "non-Muslim" older men and women as possible so the preferred "booty" of only young women and children could be collected. Young non-Muslim women were targeted because of their value as concubines in Islamic markets. Islamic law provides for the sexual interests of Muslim men by allowing them to take as many as four wives at one time and to have as many concubines as their fortunes allow. Boys, as young as 9 or 10 years old, were often mutilated to create eunuchs who would bring higher prices in the slave markets of the Middle East. Muslim

slave traders created "eunuch stations" along major African slave routes so the necessary surgery could be performed. It was estimated that only a small number of the boys subjected to the mutilation survived after the surgery.

When American colonists rebelled against British rule in 1776, American merchant ships lost Royal Navy protection. With no American Navy for protection, American ships were attacked and their Christian crews enslaved by Muslim pirates operating under the control of the "Dey of Algiers"--an Islamist warlord ruling Algeria. Because American commerce in the Mediterranean was being destroyed by the pirates, the Continental Congress agreed in 1784 to negotiate treaties with the four Barbary States. Congress appointed a special commission consisting of John Adams, Thomas Jefferson, and Benjamin Franklin, to oversee the negotiations.

Lacking the ability to protect its merchant ships in the Mediterranean, the new America government tried to appease the Muslim slavers by agreeing to pay tribute and ransoms in order to retrieve seized American ships and buy the freedom of enslaved sailors. Adams argued in favor of paying tribute as the cheapest way to get American commerce in the Mediterranean moving again. Jefferson was opposed. He believed there would be no end to the demands for tribute and wanted matters settled "through the medium of war." He proposed a league of trading nations to force an end to Muslim piracy.

In 1786, Jefferson, then the American ambassador to France, and Adams, then the American ambassador to Britain, met in London with Sidi Haji Abdul Rahman Adja, the "Dey of Algiers" ambassador to Britain. The Americans wanted to negotiate a peace treaty based on Congress' vote to appease. During the meeting Jefferson and Adams asked the Dey's ambassador why Muslims held so much hostility towards America, a nation with which they had no previous contacts. In a later meeting with the American Congress, the two future presidents reported that Am-

bassador Sidi Haji Abdul Rahman Adja had answered that Islam "was founded on the Laws of their Prophet, that it was written in their Quran, that all nations who should not have acknowledged their authority were sinners, that it was their right and duty to make war upon them wherever they could be found, and to make slaves of all they could take as Prisoners, and that every Musselman (Muslim) who should be slain in Battle was sure to go to Paradise." For the following 15 years, the American government paid the Muslims millions of dollars for the safe passage of American ships or the return of American hostages. The payments in ransom and tribute amounted to 20 percent of United States government annual revenues in 1800.

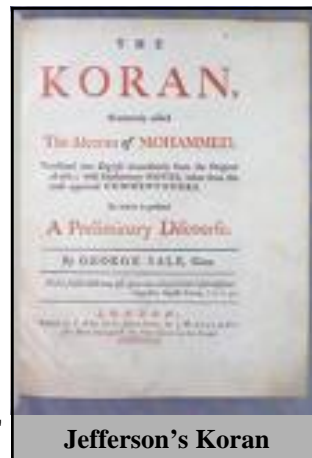
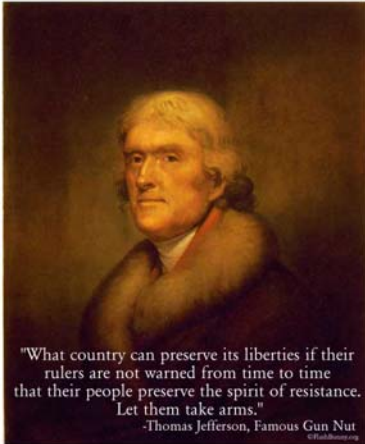
Not long after Jefferson's inauguration as president in 1801, he dispatched a group of frigates to defend American interests in the Mediterranean, and informed Congress. Declaring that America was going to spend "millions for defense but not one cent for tribute," Jefferson pressed the issue by deploying American Marines and many of America's best warships to the Muslim Barbary Coast.

The USS Constitution, USS Constellation, USS Philadelphia, USS Chesapeake, USS Argus, USS Syren and USS Intrepid all saw action.

In 1805, American Marines marched across the desert from Egypt into Tripolitania, forcing the surrender of Tripoli and the freeing of all American slaves. During the Jefferson administration, the Muslim Barbary States, crumbling as a result of intense American naval bombardment and on shore raids by Marines, finally officially agreed to abandon slavery and piracy.

Jefferson's victory over the Muslims lives on today in the Marine Hymn, with the line, "From the halls of Montezuma to the shores of Tripoli, we will fight our country's battles on the land as on the sea." It wasn't until 1815 that the problem was fully settled by the total defeat of all the Muslim slave trading pirates. Jefferson had been right. The "medium of war" was the only way to put and end to the Muslim problem.

Mr. Ellison was right about Jefferson. He was a "visionary," wise enough to read and learn about the enemy from their own Muslim book of jihad. ●



Jefferson's Koran



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Southern California Council for Soviet Jews publication  
(affiliate member of Union of Councils for Soviet Jews)  
P.O.Box 1542, Studio City, CA 91614 (web: [www.sifrumkin.com](http://www.sifrumkin.com))

FEBRUARY  
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2007

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## “SOROS” from page 1

American hero, a dissident, a resistance fighter, the Grill Room's representative of the White Rose. And if, in 2008, Soros's gang comes to power, how will de-Nazification work? Whom shall we send to prison? Perhaps we should prevent everybody who voted or argued for the war from running for office. At the very least, the neocons must be brought to justice. (Maybe Ramsey Clark can represent them.)

What makes Soros's remark even more twisted is that he himself experienced something of Nazism. He was 14 when the Nazis entered Budapest. On December 20, 1998, there appeared this exchange between Soros and Steve Kroft on "60 Minutes":

Kroft: "You're a Hungarian Jew ..."

Soros: "Mm-hmm."

Kroft: "... who escaped the Holocaust ..."

Soros: "Mm-hmm."

Kroft: "... by posing as a Christian."

Soros: "Right."

Kroft: "And you watched lots of people get shipped off to the death camps."

Soros: "Right. I was 14 years old. And I would say that that's when my character was made."

Kroft: "In what way?"

Soros: "That one should think ahead. One should understand that--and anticipate events and when, when one is threatened. It was a tremendous threat of evil. I mean, it was a-- a very personal threat of evil."

Kroft: "My understanding is that you went ... went out, in fact, and helped in the confiscation of property from the Jews."

Soros: "Yes, that's right. Yes."

Kroft: "I mean, that's--that sounds like an experience that would send lots of people to the psychiatric couch for many, many years. Was it difficult?"

Soros: "Not, not at all. Not at all. Maybe as a child you don't ... you don't see the connection. But it was--it created no--no problem at all."

Kroft: "No feeling of guilt?"

Soros: "No."

Kroft: "For example, that, 'I'm Jewish, and here I am, watching these people go. I could just as easily be these, I should be there.' None of that?"

Soros: "Well, of course, ... I could be on the other side or I could be the one from whom the thing is being taken away. But there was no sense that I shouldn't be there, because that was--well, actually, in a funny way, it's just like in the markets--that is I weren't there--of course, I wasn't doing it, but somebody else would--would--would be taking it away anyhow. And it was the--whether I was there or not, I was only a spectator, the property was being taken away. So the--I had no role in taking away that property. So I had no sense of guilt."

So this is the psychodrama that has been

visited on American liberalism. We learn Soros never has nightmares. Had he been tried in a de-Nazification process for having been a young cog in the Hitlerite wheel, he would have felt that, since other people would have confiscated the same Jewish property and delivered the same deportation notices to the same doomed Jews, it was as if he hadn't done it himself. He sleeps well, while we sleep in Nazi America.

Soros is ostentatiously indifferent to his own Jewishness. He is not a believer. He has no Jewish communal ties. He certainly isn't a Zionist. He told Connie Bruck in *The New Yorker*--testily, she recounted--that "I don't deny the Jews their right to a national existence--but I don't want to be part of it." But he has involved himself in the founding of an anti-aipac, more dovish Israel lobby. Suddenly, he wants to influence the character of a Jewish state about which he loudly cares nothing. Once again, he bears no responsibility. Perhaps his sense of his own purity also underwrites his heartlessness in business. As a big currency player in the world markets, Soros was at least partially responsible for the decline in the British pound.

Forget my differences with Soros's Jewishness. Call it shul politics. But the characterization of the United States under Bush as Nazi is much bigger, and more grave, than shul politics. It casts a shadow over U.S. politics. In the same conversation at Davos, Soros announced that he is supporting Senator Barack Obama, though he would also support Senator Hillary Clinton. So my question to both of those progressives is this: How, without any explanation or apology from him, will you take this man's money?

**Martin Peretz is editor-in-chief of The New Republic**

