

PART I

*Struggle*

*for*

*Statehood*



# 1

## *Palestinian Mythology*

“Oriental diplomacy is seldom precise  
unless compelled to be so.”  
(British Foreign Office, 1918)

“Intelligence is a Jewish virtue; intrigue is an Arab vice.”  
(Colonel Richard Meinertzhagen, 1920)

“A lie is the salt in a man.”  
(Arab Proverb)

**T**HE AVERAGE PERSON lacks an accurate understanding of the Arab-Israeli conflict primarily due to the prevailing effect of Arab disinformation. In the critical decade prior to the creation of the modern State of Israel, a major outlet for Arab propaganda was actually functioning in the heart of London at the behest of the English foreign policy elite. Begun in 1936 by Dr. Izzat Tannous (a “Christian” Arab), the Palestinian Information Center (PIC) was touted as the first permanent office to put the Arab view before the British public. The PIC was also used as a meeting place where Arab visitors from Palestine could interact socially with their English friends as well as exchange information. The operation was later renamed the “Arab Center,” eventually being eclipsed by the more politically sensitive “Arab Office” in the postwar era.

In addition to maintaining a prolific ministry of books, pamphlets, bulletins, letters, and press releases, as well as a monthly newspaper, the main objective of this anti-Zionist organization was establishing personal contact with ranking members of the British Government at Whitehall. In his 1945 memorandum on the Arab Office, John Bennet,

a member of the Minister of State's office in Cairo, remarked that "fundamentally what they want the London office for is to build up for the Arabs a position in influential British circles...access to departments, MPs, press and so on."<sup>1</sup>

While these efforts ultimately failed to prevent the formation of a Jewish state, the seeds of Palestinian mythology had been skillfully sown. That a worldwide "famine of truth" was the only projectable "harvest" was conveyed by the words of an Arab proverb common to the *fellahin* (agricultural class): "A lie is the salt in a man."<sup>2</sup> The cumulative effect of this dissemination can be seen today in the pervasive ignorance regarding the true history of the State of Israel. The warning from Orwell's *1984* has finally come about: "The past was erased. The erasure was forgotten. The lie became the truth." Unfortunately, many Christians remain woefully deficient in this area. Paul told the church at Rome, "*Now I would not have you ignorant, brethren,*" likewise exhorting the Philippians, "*whatsoever things are true, whatsoever things are honest, whatsoever things are just...think on these things.*" (Romans 1:13; Philippians 4:8) To fulfill these verses, God's children must be diligent to uncover and dispel the pervasive tenets of Palestinian mythology.

According to the online *Merriam-Webster Dictionary*, mythology is "a popular belief or assumption that has grown up around someone or something." The same source defines a mirage as "an optical effect that is sometimes seen at sea, in the desert, or over a hot pavement." Ironically, one rarely makes the connection between the two—that the greatest myths of the twentieth century comprising the so-called "Palestinian Problem" have emanated from a region that is over 75% desert. As if to provide a timely analogy to the delusion of a two-state solution, *Webster's* expanded definition adds, "something illusory and unattainable like a mirage," citing as an example, "A peaceful solution proved to be a *mirage*."

Following the Armistice, Richard Meinertzhagen attended the Paris Peace Conference as a member of the British delegation. He then served as Chief Political Officer in Palestine and Syria from 1919 to 1920 and Military Advisor to the Middle East Department of the Colonial Office from 1921 to 1924. In his book, *Middle East Diary: 1917-1956*, the non-nonsense colonel describes the climate in which the mirage of Palestinian mythology appeared:

British sympathy is with the Arab and not with the Jew, largely because Zionism, its objects and possibilities, are misunderstood, and because the Arab is surrounded by a halo of picturesque romance. The Arab, his wild, savage nature, his lack of intelligence, his backward state and his connection with the romantic desert will always appeal to the British character in preference to the hard-headed, hard-thinking, practical Jew, bristling with troublesome problems and determined to get that to which he has a right by treaty and covenant. The Arab has not been slow to appreciate this fact and take full advantage of it...<sup>3</sup>

Professor Carroll Quigley referenced this elitist peculiarity in his controversial exposé of British conspiracy history, *The Anglo-American Establishment* (reviewed in volume one of this series):

The attitude of the Milner Group toward the Arabs and Jews can be seen from some quotations from members of the Group. At the Peace Conference of 1919, discussing the relative merits of the Jews and Arabs, Smuts said: 'They haven't the Arabs' attractive manners. They do not warm the heart by graceful subjection. They make demands. They are a bitter, recalcitrant little people...impatient of leadership and ruinously quarrelsome among themselves....' A few years later, John Dove, in a letter to Brand [Dove's publisher], asked himself why there was so much pro-Arab feeling among the British, especially 'the public school caste,' and attributed it to the Arabs' good manners, derived from desert life, and their love for sports, especially riding and shooting, both close to the heart of the public-school boy.<sup>4</sup>

In another entry over twenty years later, Meinertzhagen reaffirmed his opinion with even more intensity:

It is remarkable how many British eccentrics are attracted to Arabia or is it that a certain type becomes an eccentric after contact with the Arab?...I suppose a slightly unbalanced mind and a craving for romance or solitude is attracted by the dirt, squalor, dishonesty, inefficiency, laziness, intolerance and unreliability of the Arab, and no doubt the romance of the desert and the nomad has its attractions...I suppose the truth is that a man slightly abnormal is in search of something abnormal and in the Arab and the desert he finds just what he wants, people and places out of the ordinary and

an atmosphere where his eccentricities find full scope and expansion and where he can with ease become a whale among the smaller fry.<sup>5</sup>

The apex of this affinity occurred on May 6, 2016, the veritable eve of the Balfour Centennial, when Sadiq Aman Khan defeated Zac Goldsmith to become the first Muslim mayor of London, marking a political milestone in the Western world. Surprise, surprise, on July 24 the Palestinian Authority announced its plans to sue Great Britain for the Balfour Declaration and the subsequent establishment of a Jewish state. On August 3, a Norwegian national of Somali origin stabbed six people in London, killing a sixty-four-year-old American woman.

The scriptural explanation for this “mysterious desert allurements” is I Samuel 15:23—“*For rebellion is as the sin of witchcraft.*” As the greatest concentration of Gentiles in perpetual rebellion against God’s covenant people is found in the Middle East, it should come as no surprise that the entire region would constitute one giant mirage, defined by “spells” and “enchancements”—the very fruit of witchcraft. Is it any wonder that the political configuration of the modern Middle East itself is traced to the diabolical 1919 Treaty of Versailles, signed in the “Hall of Mirrors”?

## LAWRENCE OF ARABIA

While Jack Philby would become the most destructive of these British “eccentrics” (known as Arabists), it was Lieutenant Colonel Thomas Edward Lawrence who became the face of Arab apologetics, securing his name in history as the celebrated “Lawrence of Arabia.” The “Legend of Lawrence” basically centered around his brief liaison role during the overrated Great Arab Revolt against the Ottoman Empire near the end of World War I.

Much of the credit for his initial fame has been attributed to the American journalist, Lowell Thomas, who sensationalized many of Larry’s “exploits” in his award-winning screen documentary that played to packed audiences in New York and London. The Public Broadcasting System observed that “the images of *Lawrence in Arabia* captivated a public exhausted by the horrors of the ‘war to end all wars’...The romantic and adventurous tales of this ‘mysterious blue-eyed Arab in the garb of a prince wandering the streets’ were an instant hit.”<sup>6</sup>

Lawrence biographer Michael Korda dubbed him the first modern “media celebrity.”<sup>7</sup> In essence, he was the “E. T.” of Araby.

However, given what is now known about T. E. Lawrence, no better personality could be found to illustrate the true essence of Palestinian mythology. The man behind the myth was eventually exposed by Richard Aldington in his 1955 blockbuster, *Lawrence of Arabia: A Biographical Enquiry*. Aldington, a highly acclaimed author of nearly a hundred works, received a torrent of criticism for having dared to challenge so “hallowed” a reputation as attributed to Lawrence by that time.

Some of the most incriminating material regarding Lawrence surfaced four years later in *Middle East Diary*. Having become intimately acquainted with Lawrence at the Paris Peace Conference, Colonel Meinertzhagen maintained a professional and friendly relationship with his colleague for several years. Lacking any personal animosities, Meinertzhagen corroborates many of Aldington’s accusations by simply relating what Lawrence told him in their conversations. The repeated entries acknowledging embellishment, pretense, and outright fraud make “Lawrence of Arabia” one with the mythological race he sought to create. Meinertzhagen’s earliest impressions were recorded at the conference:

He was a shy show-off with little to show, a mass of contradictions and an artist in trying to hide himself in a blaze of limelight. He practised secrecy lit up by publicity; he neither denied nor confirmed many complimentary myths about himself...He is writing a book on his Arabian exploits and admitted to me that though it purports to be the truth, a great deal of it is fancy, what might have happened, what should have happened and dull little incidents embroidered into hair-breadth escapes. He confesses that he has overdone it and is now terrified lest he is found out and deflated. He told me that ever since childhood he wanted to be a hero, that he was always fighting between rushing into limelight and hiding in utter darkness but the limelight had always won. And now he is genuinely terrified at his brazen imagination—all to what purpose? He hates himself and is having a great struggle with his conscience. His self-deception filled him with bitterness.<sup>8</sup>

Writing thirty-five years later, the colonel states:

Richard Aldington has just published a book exploding the Lawrence Myth. It is a venomous book but true. Lawrence was the victim of his own desire for publicity...I probably knew Lawrence better than any living man...There were no secrets between us and I believe I was the only one of his friends to whom he confided that he was a complete fraud. 'Someday I'll be found out' he said on more than one occasion. Poor little man."<sup>9</sup>

Yet, despite access to such facts, the mirage remains. In 1962, seven years after Aldington's book was published, Columbia Pictures released *Lawrence of Arabia* with Peter O'Toole in the title role. The film was nominated for ten academy awards, winning seven, including Best Picture and Best Director. Today, *Lawrence of Arabia* is considered to be one of the greatest and most influential films in the history of cinema. Steven Spielberg, an "anti-Semitic Jew," called *Lawrence of Arabia* "a miracle," proclaiming the film as his personal all-time favorite. (Spielberg's liberal pro-Palestinian bias was expressed in his own 2005 release, *Munich*, which was strongly condemned by the Zionist Organization of America.)

T. E. Lawrence died on May 19, 1935, at the age of forty-six from injuries sustained in a motorcycle accident near his cottage home in Dorset, England. He left no family behind for, as Meinertzhagen states, "His objection to matrimony was physical contact."<sup>10</sup> In a classic illustration of poetic justice, on that very day in 1916, representatives of Great Britain and France reached a secret accord known as the Sykes-Picot Agreement, by which the majority of Arab lands under Ottoman rule were to be divided into British and French spheres of influence after the war. Seen as a major betrayal to the Arabs (given prior British assurance of territorial sovereignty as compensation for their "revolt"), the pact was subsequently rescinded.

## **“THE ‘MENDACITY’ OF HOPE”**

By the twenty-first century, Palestinian mythology was alive and well, especially in the United States of America: Michael Bloomberg, the Jewish mayor of New York City, campaigned for a mosque at Ground

Zero (originally named the “Cordoba Project,” a subliminal reference to Cordoba, Spain, the first European city conquered by Islam); the reality show “All-American Muslim” followed five “happily adjusted” American Muslim families in Dearborn, Michigan; a Muslim woman from that same city became the first Arab-American to be crowned Miss USA (the former Detroit-area stripper being arrested a year later on a DUI); “The Young Turks” broadcast was touted as the largest online news show in the world; with over 2,500 mosques dotting the land, the former Polish Catholic enclave, Hamtramck, Michigan, became the first American city to allow the Muslim “call to prayer” siren to invade local airwaves (going on to also become the first US city to elect a majority Muslim council); and, most telling of all—an anti-Semitic, bi-racial “African-American” community organizer, whose full name includes three African-Middle Eastern monikers, hailing from the largest Muslim country in the world—occupied the White House for eight years, directing America’s “Global War On Terror” along with a triad of hot wars on three Islamic fronts (while simultaneously dodging a wide array of accusers and court challenges that he was really an illegal alien usurper to his office).

Ultimately, a subtle allusion to the “desert” was destined to serve as the portentous sign that significant “change” was just around the next sand dune. The greatest mirage of shifting sands appeared at the beginning of Barry Soetoro Barack Hussein Obama II’s first State of the Union address on January 27, 2010. Having expressed his personal disdain for “Hail to the Chief,” America’s 44th president replaced 175 years of USMC tradition with his own favorite tune—a piano solo of Sting’s Arabic melody, “Desert Rose.”

*“And for this cause God shall send them strong  
delusion, that they should believe a lie: That they  
all might be damned who believed not the truth,  
but had pleasure in unrighteousness.”*

(II Thessalonians 2:11-12)