Palestine Information Proposal Stirs Responses

'Eastern-Rite' Prefect on Western Good-Will Tour

The World Church Body Considers Balanced Reporting Vital

The World Council of Churches' Division of Inter-Church Aid, Refugee and World Service, at its December meeting in Geneva, announced determination to raise $1,041,987 in 1970 for Palestine refugees and persons displaced by the Arab-Israeli warfare of June, 1967. Of this, for the first time, a portion—$60,000—is to be for public information. The resultant publicity is not to be one-sided propaganda, but an attempt to make sure that contributions come in on the basis of balanced facts and sound motives.

This decision was one of many responses to last October's Cyprus Consultation on Palestine which urged an information program "shaped by and led by the churches and people within the Middle East." Without this, it was recognized, church monies used for relief, vocational training, family services, small-business loans, clinics and schools, while temporarily valuable, contribute little to long-range, over-all solutions.

This view also had favorable responses at the post-Christmas Middle East Seminar in New York and the Association of Arab-American Graduates' December conference in Detroit, as well as the November National Refugee Conference in Washington. To Jews who have expressed worry over this trend, World Council General Secretary Eugene Carson Blake has declared his determination to maintain two-way communication with world Jewry in keeping with the Christian desire to hear all views bearing on the search for peace with justice for all in the Middle East.

Two Jewish Editors Foster Amity with Arabs

Simha Flapan of Tel Aviv, editor of New Outlook, is on a North American "lecturing-and-listening" tour through February 15. He is emphasizing such heartening developments as those at the Jewish-Arab Institute at Givat Ha-viva, where students of both cultures (mostly training for social work and teaching) study how to merge their energies and resources for constructive action. He can be reached through John Volkmar, Quaker UN Office, 345 East 46th St., New York 10017.

Also concerned for building bridges of good will and cooperation between Arabs and Jews, in the Holy Land and elsewhere, is Rabbi Elmer Berger. His new quarterly, Jews in Contemporary Dissent, slated to appear in February, is sponsored by Jewish Alternatives to Zionism (JAZ), 912 Fifth Ave., New York 10021, which stresses Jewish religious rather than territorial aspirations.

Monsignor John G. Nolan talks with Cardinal de Furstenberg before the ecumenical luncheon given in the latter's honor at the Hotel Roosevelt, New York, on December 5, in the course of his current visitation of Eastern Rite Catholic bishops in America. His Eminence Maximilian Cardinal de Furstenberg, who was a Belgian baron before entering the priesthood, and who was a prisoner of the Nazis during World War II, is now Prefect of the Sacred Congregation for the Oriental Churches with a constituency of over 8,000,000 members. He is deeply concerned for greater unity between the religious bodies of the Near East and the West for the hastening of peace with justice in and around the Holy Land. He also stresses social service, youth work and sound labor relations. Msgr. Nolan is Executive Secretary of the Catholic Near East Welfare Association which sponsored the send-off reception and luncheon for the Cardinal in the Roosevelt's Grand Ballroom.
THE MID EAST AND MONOTHEISM

The Salvatorian Center, 30 East St., Methuen, Mass., with the support of Catholic, Congregational and Presbyterian churches in neighboring Lawrence and West Andover, filled four of 1969's final Thursday evenings with lectures and discussions on "The Middle East and The Ethics of Prophectic Monothism," U.S. Foreign Policy and our stake in the Middle East were presented by experts in the field, and authorities on different trends in Jewish and Christian thinking sought to show how the Biblical tradition might be helpfully applied. Dr. Frank Maria, who was intimately involved in setting up the series, indicated that 1970 will bring such follow-up themes as "The Soviet Union and The Middle East" and "The Christian in a Moslem World." The Salvatorian Center also plans to initiate popular courses in Arabic and Hebrew.

Harvard LAMPOON Spoofs U.S. News Coverage of Mideast

The Lampoon captions the above photo thus: The President and a puzzled King Hussein smile for photographers after agreeing upon the sale of 300 COWbird anti-aircraft missiles with which the Jordanians may protect themselves against the 50 F-4 Vulture fighters the U.S. sold to Israel the previous day. (Story below.)

Time magazine is the latest target for a full-issue satire by Harvard's gaily irreverent Lampoon. The parody, in its cover and page formats, is identical to that of the venerable news magazine. The writing, however, is merciless in its blithe ridicule of how the news media (not Time alone) may select and color such facts as they deem fit to share with a dependent public. The Middle East is far from the only subject covered in its 96 pages of ebullient spoofing. However, since that is the area of Link-reader special interest, we've reproduced as our center spread two pages of excerpts from its "coverage" of the Arab-Israeli conflict and have extracted the photo above from its 3-page Nixon "Album of Golden Memories." In appreciation for reprint permission we're happy to inform you that you may secure the entire parody for $1.00 by writing the Lampoon at 44 Bow Street, Cambridge, Mass. 02138 and asking for vol. CLIX, No. 3.

BOOKS

LE SIONISME CONTRE ISRAEL (in French) by Nathan Weinstock. 619 pp. Fr. 27.80. François Maspéro, éditeur; 1, Place Paul-Painlevé, Paris Ve, France.

The news makes frequent reference to, but rarely an analysis of, European leftist anti-Zionism. Nathan Weinstock's book fills this gap. It is a well documented Marxist interpretation of the historical conditions which led to, and have favored, Zionism (and, the author believes, may lead to its ultimate defeat) from its beginnings until after Israel's expansion of June, 1967. Weinstock is a serious scholar close to Matzpen (the Israel Socialist Organization). A Jew, he opposes Zionism for political rather than religious reasons. The book's first section, "The Genesis of Israel (1882-1948)", is an historical study of the rise of Zionism and its subsequent colonial implantation in Palestine. According to Weinstock, the sudden rise of political Zionism after centuries of spiritual-religious yearning for Zion, was dependent on the special position of European Jews in the profound economic and political changes of the late 19th and early 20th centuries in Eastern and Western Europe. His economic study of the Zionist implantation in Palestine stresses the relationships among British colonialism, the feudal lords and absentee landlords of Palestine, and the Zionist entrepreneurs. He sees the play for power among these (Continued on page 3)
three groups leading each of them to incite inter-community strife: The British were interested in turning aside Arab and Jewish resentment of British colonial interference by leading each ethnic group to see the other as the "real" enemy. The feudal lords stirred up the Arab masses against the Jews so that the former would not threaten the feudal privileges and positions. And the Zionist leaders, already convinced of the necessity for separation, used the inter-community strife to build an autonomous all-Jewish economy and social structure.

In his second section, "The Israelis in Search of a Future (1948-1968)," among the same three groups, and the same incitement of inter-community tension. The British (the Americans and, to a lesser extent, the Russians) still have specific interests in the area, the reactionary leaders of many Arab countries (he includes, but is quite soft upon, Syria and Egypt) are afraid of revolutionary tendencies of their masses, and the small Zionist leadership is interested in pursuing its separate course.

Zionism, according to Weinstock, has led Israel to a point of no return in its collaboration with the West, in its domination of its own lower classes through its top-down organizations, and in its oppression of Arabs inside and outside Israel. "It seems indispensable to us to situate the Israeli-Arab conflict in its context: the laborious path of the Arab revolution." Weinstock's solution is for a struggle of the Middle Eastern peoples, including the Jews and Arabs of focal Palestine, against the interfering outside powers, against the reactionary Arab governments, and against the Zionism of the State of Israel. He is basically in solidarity with the Palestinian liberation movements, while urging them to take seriously the human reality of the nation of Israel as they struggle with Israelis against the Zionist structures of the State of Israel. A hard task, all in all, but one with distinct appeal to many of the bitter and alienated peoples on both sides of the cease-fire lines. — P.J.

SOURCES OF FREE AND INEXPENSIVE MATERIALS ON THE NEAR AND MIDDLE EAST.


Filmstrips, motion pictures, recordings and publications dealing with the Middle East are far more numerous than most people realize. Some of them are quite inexpensive, even free. In this latter category are many first-rate publications by various government agencies including the U.S. Superintendent of Documents, Congressional committees and Department of State. The addresses of these agencies and of the information offices and embassies of Middle Eastern governments are given in this listing along with appropriate United Nations and private agencies. Maps, posters, textbooks, TRANSLATIONS and, especially, films and sound filmstrips listed are not always as inexpensive as one might hope. Yet comparison shopping will reveal that in each case the least expensive first-quality resources are the ones here recorded. In most cases there are descriptive summaries as well as prices and addresses. Although the list is offered free, you might wish to accompany your order with a contribution for the Catholic Near East Welfare Association's work among refugees. — L.H.W.

THE ARABS IN ISRAEL: Sabri Jiryis, Paperback. c/L. 180 pp. The Institute for Palestinian Studies, Haddad Bldg., Chile Street, Beirut, Lebanon. Our price $2.00.

This study, originally published in Israel in 1966, and subsequently translated into Arabic and English in Beirut, is by a Christian Palestinian lawyer educated at the Hebrew University, Jerusalem. As one of the few very members of the quarter-million Arab minority who have acquired a higher education under the Israeli regime, he is well qualified to analyse the situation of that minority, and he does so entirely on the basis of Israeli documents. The evidence is necessarily presented in some detail, but it is presented lucidly and effectively. While Jiryis condemns Israeli policies, he is careful to note improvements in the generally deplorable situation he describes, and he readily expresses appreciation for the liberal and conscientious voices there, such as those of Ihud and Uri Avnery's New Force.

The first subject of his attention is the Military Government, which owes its legal existence to the British Mandate's Defense Laws of 1945. These laws were severely criticized when they were initially applied to the Jewish settlers. ("There were no such laws even in Nazi Germany," said Ya'acov Shapiro, who subsequently became Minister of Justice). Yet the State of Israel not only failed to repeal them, but has rigorously used them against its Arab population. In this way Arabs—and in theory anyone else as well—can be banished, detained, deprived of his property, and so on. Article 125 forbids all Arabs in Israel to enter (Continued on page 6)

RUTH KNOWLES ON TOUR AGAIN

Ruth Sheldon Knowles, whose articles in the Wall Street Journal, Reader's Digest and elsewhere reveal unusual understanding of such complex aspects of the Middle East as oil production and Soviet penetration, will be the center of a two-day conference on the area at St. Leo's College, Florida, February 26-27. After that she will be devoting several weeks to a nation-wide lecture tour of campuses, high schools and civic groups. If you wish to make use of her in the course of her travels, we suggest that you write Mrs. Knowles personally at 220 East 63rd Street, New York, N.Y. 10021 for her schedule and available dates.
Rumbling along peacefully in their fragile French-made tank, a pair of Israeli soldiers, carrying no more than a scant thirteen-hundred rounds of ammunition, accidentally strayed too far into the outskirts of Alexandria. The streets, teeming with unattractive peasants by daylight, were strangely quiet on this sultry September evening—too quiet. Rounding a corner in the city's dismal Al-Ransid quarter, the hapless soldiers were confronted with the looming specter of a vegetable pushcart dangerously blocking the thoroughfare. Swerving to avoid a horrid death in a pile of danky mangos and sticky dates, they met a more horrible one as their vehicle plunged into the stagnant waters of the Nile.

Israeli intelligence reported that the pushcart had been planted by the Feidaeen, a deranged Arab commando group operating out of Bahrein. Cairo radio started broadcasting the event, the beginning of a lethal propaganda attack. Faced with the choice of appeasement reminiscent of Munich or retaliation and damn the consequences, the Israelis selected a middle course, acting quickly but with restraint. A single Air Force transport, guided by men with no knowledge of fear, was sent on a courageous bombing mission. Its target—the little Egyptian village of El Bahal (pop. 2,800,000), said to house a Soviet-built radio receiver and a cache of double-edged plows. Miraculously, there were no casualties; all pilots returned safely.

At the United Nations the Egyptian delegation once again protested that Israeli forces began the fighting, and once again U.N. observation posts in Qatar and the Lesser Antilles refused to confirm the unfounded claim. But the Arabs were not to be put down so easily. Without notice, Algeria transported three divisions to the west while unusual troop movements in Kuwait confirmed Tel Aviv's worst fears. So the Arabs were mounting a concerted threat. The incident was only the latest in a series of clashes across Israel's cringing borders. Surrounded by hostile and warlike neighbors, Israel can only respond to such rockshattering provocations with a dwindling arsenal of weapons—feverish diplomacy and token military gestures. Neither has thus far been entirely successful in bringing the conflicting parties any closer to a negotiated settlement, but Israeli officials refuse to despair. As one highly-placed spokesman put it last week, "If this fails, we can always look for some other kind of settlement—and I don't mean leaving Palestine. Ha-ha."

Milk and Money. The war seems, on the surface, to have barely ruffled the normal flow of life in Israel. In particular, there has been an inexplicable flood of tourists at a time when other Middle Eastern countries, such as Jordan, have run dry of arrivals. The typically well-lubricated visitor casts anchor at Tel Aviv's resplendent Golden Calf Hotel, where seductive "Bedouinats" in seethrough djellabahs serve refreshing poolside cocktails. He then embarks for a rejuvenated Jerusalem where a vigorous urban renewal program has all but rid the disconcerting presence of oily Arab merchants plying their greasy wares in fetid bazaars. These unsanitary areas have given way to a pleasant purrmyitary park, so called because of the trees that miraculously sway in the direction of enemy aircraft, as well as the unusual number of groundkeepers patrolling the lawns; in their zeal for ridding the area of garbage, they often extend their search beyond the confines of the park, occasionally wandering as far as Amman for "clearing" or "cleaning-up" maneuvers.

Beirut was for a long time the cultural capital of the Middle East, but its traditional belly-dancing now seems tame beside the offerings of the Holy City. At The Temple, a swinging psychodelic palace, the switched-on generation gyrates to such up-and-coming rock bands as The Painted Lady of Babylon and The Money. Transformation, while the Babel-like Arts Center hosts the more sedate Mammon Tabor-nacle Choir and Herodias Bulet. Leonard Bernstein is in town filming a sequel to his Journey to Jerusalem, tentatively entitled Yennin for Yeenn. Undoubtedly, however, the crème de la crème of entertainment is still the biweekly military parade, highlighted by dazzling displays of precision bombing beyond the verdant Golahn Heights. The young-at-heart who await the dawn are rewarded by the breathtaking vision of the sun arising in the wake of mushroom clouds.

Beyond Jerusalem stretch the Holy Lands, a conglomeration of damp churches and quaint ruins that lure thousands of devout pilgrims (and dollars) each year. At a cost inappropriate to the degree of the relic, the pilgrim can visit such seven-day wonders as the sight where the archangel materialized

HARVARD LAMPOON PARODY

ISRAEL: EMINENT DOMAIN ALONG THE ROAD TO PEACE
before the astonished Mary much like Cinderella's Fairy Godmother, or take a pleasant stroll to the top of Golgotha, where he can buy a pebble such as that which once brought down the mighty Philistine warrior Goliath.

Too, in rural areas there are also signs of progress as well. Only two years ago the countryside was a wasteland with shiftless, aimless Arab farmers pretending to cultivate the land with such ludicrous, Biblical tools as the mule and scythe. Soviet aid to these areas had been confined to a few tractor taxis, surplus farm hammers, and a large quantity of sickles unsuitable for southern crops. Land which had lain dry and unproductive has been transformed virtually overnight into a Garden of Eden. Where miserable Jordanian hovels once littered the wide, dusty road Jean-Marie Le Pen now pours cascading fountains of water onto the earth that is lapping up these gifts of his. The result—the valleys are replete with a variety of dairy products, while babies are now born with a happy, healthy gurgling sound.

The dam also marks Israel's ascendency as a hydroelectric power; including the Aswan Dam, which lies in disputed territory, Israel has now surpassed Egypt as the largest producer of electrical power in the Middle East. With the completion of its Khimki Dam, which is to be completed next month, Israel will have become a major player in the hydroelectric power market in the region.

The last month archaologists attached to the Sixth Light Armored Division uncovered scores of ancient inscriptions, including a stone tablet that is thought to be a monument to the Israelites. The inscription reads: "In the year of our Lord, the Israelites conquered the land of Canaan and established a lasting kingdom."

Yet, despite these advances, Israel's future remains uncertain. The constant threat of war with its neighbors and the never-ending struggle for resources and land continue to cast a shadow over the country's prosperity.

EPILOGUE PARODY

EGYPTIAN MISSILE-RADAR SITE
New tests for Israel's patience

find an answer to if she is to pull through."

There remains, for instance, the nagging question—what to do with an oil-rich refugee camp? If these creatures exist at all, inability of officials to point out the last war is because the last war found most of them covering in rundown mosques which have mercifully been torn down since. Nonetheless, the Israeli government has compassionately offered them a choice—they can either relocate in selected camps concentrated along the Gaza Strip, or pay for transport by army vehicles to any of the one-way bridges spanning the Jordan River. Most refugees seem to prefer the latter course, though they face the danger of being shot by their inhuman fellow countrymen if they are not first accidentally caught in Israeli crossfire. By a happy coincidence, this course also seems preferable to Tel Aviv, which has started a campaign with the slogan "To Each His Own." A drought in the Gaza Strip and a breakdown in food transports have also somewhat hastened the migration. Less easily dispelled with is the haunting specter of depopulation. Despite a hefty birth rate of 8%, the population simply cannot keep pace with rapidly expanding frontiers. The inducement of women into the armed forces may have produced a more efficient allocation of manpower through decreased wastage of raw materials, but it represents at best a temporary expedient while deeper psychological desires for expansion remain unsatisfied. Nor has permanent migration provided a solution. Advertising campaigns in the semi-official New York Times have been complemented by such actions as the renaming of the Dead Sea into Sea of Fertility and Unfunded Wealth, but the few immigrants thus far have been of dubious ethnic origins.

As a result, Israel must temporarily pause at her present boundaries before seeking what the late John F. Kennedy called "a New Frontier." The country's present border is awkwardly polygonic, lacking the simplicity of oval China or triangular Canada, so aesthetic considerations lie the deeper forces of sentiment, and sentiment knows no boundaries.

Munificent Monument. With the recovery of Jerusalem, Israel regained a portion of the Wailing Wall—only a portion. Approximately twice the length of the Great Wall of China, the Wailing Wall begins in Jerusalem and winds north to the rooftop of the Great Mosque of Damascus, a city of special grandeur, before entering the lucrative oil fields of Iraq and Kuwait. Here the wall widens to form the Bellowing Balustrade, a feature that has earned the admiration of connoisseurs of unspeakable wealth. It was here that

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to. Next Monday will be unveiled the ancestral home of Premier Golda Meir in Old Jerusalem. Mrs. Meir, who was born in Russia and raised in Milwaukee, will then lead the week-long celebration honoring the farmers who have for thirty years fought to reclaim the inhospitable land of the Promised Land. This land, which has been the object of so many battles and so many tears which have, since the founding of Israel in 1948, been a symbol of new life in the previously neglected desert. Stoll to come—the official opening of the Aswan Dam, to be renamed after Defense Minister Moshe Dayan. With characteristic modesty, General Dayan will attend the ceremonies only briefly before returning to cultivate the cabbage patch in his little paramilitary farm in East Iraq.

Meanwhile the powderkeg of the Middle East remains a tinderbox that any spark could ignite into a major conflagration resulting in a potentially explosive situation which, should the Big Powers add fuel to the fire, might well prove to be dynamite.

HAROLD LAMPOON PARODY
A.M.E.U. AD IN ATLAS

We thank our generous friends who made it possible for us to place and advertise our out-of-print books on page 41 of the December Atlas. We reproduce part of it below. (Besides these titles we offer Link readers Fred Khoury's Arab-Israeli Dilemma (paperback, $4.25) at $2.85; Harry Hopkins' Egypt Under British Occupation (hardcover, $7.50, paperbound, $10.00) at $6.35 and Sabir Jirjis' Arabs in Israel (reviewed in this issue) at $2.00. See accompanying order envelope.)

1. Uri Avnery, Israel without Zionism: A Plea for Peace in the Middle East, 210 pp. $5.95. Middletown: University Press of New England. The author, a member of Israel's political and a forceful statement of Ayezer's conclusion: "The Jews should become a pluralistic and secular one if it is to achieve a reconciliation with the Arabs. Our policy is a failure.


4. Major General Carl von Hug, Soldiering for Peace, 410 pp. $6.95. David McKay. The author, who was the military commander of the United Nations forces in Palestine, the Congo, and Yemen. Our price $1.33.


8. Niall Rodison, Israel and the Arabs, 230 pp. $4.95. Putnam's. The author is a well-known contributor to Le Monde and professor of oriental languages; he is therefore able to write critically, yet sympathetically, of both sides. Our price $3.50.

9. United States Interests in the Middle East, 132 pp. $3.00. American Enterprise Institute for Public Policy Research. A detailed study of the determination of our relations with the Middle East and the determination has had on our strategic, economic and cultural interests. Our price $2.00.

*Our reduced prices include mailing, but orders must be prepaid.

BOOKS (Continued from page 3)
or leave villages designated as "closed areas" without a written permit and on penalty of severe fines. Since 1959 this provision has been alleviated but it is still very much in force, owing, as Jirjis sees it, to its political usefulness to the ruling Mapai Party, which is thereby enabled to put four or five cooperative Arabs in the Knesset and to prevent any other effective political association. It is defended, however, as an instrument of expropriation; in the words of Samuel Segov's it repeat "would mean, in practice, the abolition of the legal power to close areas," and: "The closing of an area by virtue of this Article means that it is being prepared for Jewish settlement, which is becoming more and more urgent, with the increasing waves of immigration" (Maariv, Dec. 29, 1961).

In Israel's first decade the old Defense Laws of 1945 were supplemented by an additional series of laws and amended articles in order to legalize the seizure of such lands as still remained in Arab hands. The Law on the Acquisition of Absentees' Property (1950) transfers the property of absentee who had left the country the "custodian of absentee's property," Arabs who remained in Israel were also affected if they had left their homes after Nov. 29, 1948, and in so doing found themselves among people who "wished to prevent the establishment of the State of Israel" or people who fought against it thereafter. They were even more retroactively affected if they had ever left the area that subsequently became Israel at any time prior to Sept. 1, 1948. This law also applies to Islamic Waqf property, i.e. property which, according to Muslim laws, belongs to God, the income to be used for charitable and religious purposes. Perhaps, says Jirjis, it was assumed "that God also is an absentee." Another law, passed in 1965, makes this transference of Islamic holdings unconditional. The "Emergency Articles for the Exploitation of Uncultivated Lands" (1948) enables the State to colonize lands after they have been decreed a "closed area" or "security area" by the Military Government under the aforementioned Article 125. Further possibilities for expropriation are provided by the Law for the Requisitioning of Land in Times of Emergency (1949), the Law for the Acquisition of Land (1953) and the Law of Prescription (1958). Where the law fails, the Military Government has sometimes relied on more direct methods, as in the case of Kafr Bar'Am, which was bombed on July 31, 1951, after its inhabitants had obtained a Supreme Court order for their return, or the Christian village of Aqrat, which was blown up on Christmas Day, 1951, shortly before a petition for a similar Supreme Court order was to be considered.

These legal machinations, and their consequences, take up half the book. The author then describes the massacre of Kafr Qasim, which took place a few hours before the first assault on the Sinai, on October 29, 1956. The incident itself, involving the death of 47 Israeli Arabs who were unformed or a sudden curfew, is far less shocking than the way the authorities dealt with the officers who were responsible. When Israeli public opinion eventually brought the responsible battalion commander to trial, he was found guilty of a "technical error," reprimanded, and fined one Israeli pistare.

After detailing these things that have been done to the Arab population, Jirjis goes into what the Government might have been expected to do for them, and has, in some cases, actually done. Thus a certain amount of progress can be reported in the fields of health and labor, thanks to the Mapam Party and the acceptance by Histraduth (the General Federation of Hebrew Workers) of Arab members since 1960. But the Arabs have been denied the right to form any political organization of their own. An attempt in this direction, the El-Ard Movement was rejected by the Supreme Court in 1964, and membership was subsequently banned by the Military Government on pain of ten years imprisonment. All other types of organization have also been impeded—from sporting clubs to the abolition of the bide price.

In the case of religious affairs, government control has varied, depending on the political forces involved in each case. Since Israel is obliged to accommodate religiously motivated reactions from predominantly Christian countries whose aid is still needed, the Christian communities are not subjected to very much interference. The Muslim community faces worse, for the majority of the Islamic Waqfs have been confiscated, and there is little revenue to support religious activities. The Higher Muslim Council was abolished by law in 1961; and, by introducing non-Muslims into a committee for the appointment of Qadis (judges in the religious courts), the State has effectively thrown the Muslim organization out of gear. Government-appointed Councils of Guardians have squandered funds and the sanctity of Muslim holy places "has been violated in a most regrettable manner." One of the reasons given for this treatment is "the widely held Israeli idea that Islam is linked with Arab nationalism." The Druse community, on the other

(Continued on page 7)
“REOPEN SUEZ,” PLEADS BADEAU

Supertankers and pipelines may have made the Suez Canal less crucial than it once was. However, it can still have a highly significant future if reopened. This was indicated when, in the first six months after the June, 1967, Arab-Israeli War, British and European oil costs went up $510,000,-000 and consumers world-wide had a billion dollars added to their bills because of the closing of the Canal’s quick, cheap routing. These were among the points made by Dr. John S. Badeau at the Suez Centennial Luncheon sponsored by the American-Arab Association for Commerce and Industry at the Hotel Plaza on November 17, 1969.

Dr. Badeau, whose service in Egypt included the presidency of the American University in Cairo and the U.S. ambassadorship to the United Arab Republic, stressed the fact that the Canal, originally known as “Delesses’ Folly,” was conceived as an act of faith to develop new and stronger interrelationships for the enrichment of all mankind. Its quickly realized commercial and military potential, however, soon made it a center for international power struggles to the constant disadvantage of Egypt’s economy, security and independence. He pleaded for a renewal of Delesses’ vision among the nations and a responsible joint effort to reopen the Canal in a way that, free from power politics, might contribute significantly to world peace and prosperity through the development of common interests.

CHRISTIAN-MUSLIM RELATIONS IN THE MIDDLE EAST

The role of the Arab Christian in the Middle East has reversed. Whereas it used to involve interpreting the “Christian West” to Muslim neighbors, it is now more concerned to lead the Western World to a better understanding of Islam—the faith of half a billion Muslims. This shift, however, is only one of many factors which have brought Christians and Muslims closer together in modern times.

Professor John Joseph of Franklin and Marshall College, Lancaster, Pa., 17603, has been charting these trends for some time. His findings were delivered recently to the Conference on Islam in The Contemporary World at the State University, Binghamton, New York. His full 34-page mimeographed study entitled Christian-Muslim Relations in the Modern Middle East, is available from Dr. Joseph. From it we have excerpted and condensed what follows:

Good interfaith harmony suffered serious setbacks in the wake of World War I. The victorious European powers introduced new concepts of nationalism—within geographical rather than cultural bounds. They also frustrated
TRAVELING EXHIBITS OF MIDEAST ARTS AND CRAFTS

Middle East Exhibits and Training, Inc. (METEET) is a non-profit, all-volunteer corporation which prepares and circulates exhibits to museums and universities throughout the United States. Through the universal language of arts and crafts, METEET seeks a deeper and clearer appreciation of the Arab people. Wherever possible the exhibits, three of which are described below, give the history behind the use of materials and designs. METEET, with headquarters at 1761 N Street N.W., Washington, D.C. 20036, is a member of the World Crafts Council and the American Association of Museums.

Its latest exhibit, “Arab Accents in Interior Design,” shows how Arab crafts can be used in decorating and furnishing American homes. Enlarged photographs of actual interiors supplement the collection of items gathered from the thirteen Arab countries of the Middle East and North Africa. Rugs, metalwork, carved and inlaid wood all find their places in this scheme. One of the handsomest pieces is an antique copper toletry case from Iraq, and another is an Algerian blanket in muted stripes. A critical panel, with representatives from craft and interior design groups, advised METEET on the composition and technical aspects of this exhibit.

Previewed at the Middle East Institute, Washington, D.C., it has been shown at Chautauqua School, Wallingford, Connecticut; Mineral Point, Wisconsin; Middle East Center, University of Texas, Austin; Iowa State University, Ames; and American Friends of the Middle East, Washington, D.C.

“Arabian Motifs, Ancient through Modern,” featured the creative expression of seven Arab countries.

Three types of motif — calligraphic, geometric and arabesque — are portrayed in patterns from medieval times to the present. Jewelry, textiles, costumes, and objects of glass, metal and wood are included. An ancient brocade cape is paired with a modern piece of brocade. A traditional Bethlehem costume of 100 years ago reflects in its embroidery many stitches used in other ways today. A leather and parchment Muslim prayer book, 200 years old, shows calligraphy with illumination as it has been done for centuries.

This exhibit has been shown at the International Club, Washington, D.C.; Frank McClung Museum of the University of Tennessee, Knoxville; Detroit Children’s Museum; University of Central, University of North Dakota, Grand Forks; Flint Institute of Arts, Flint, Michigan; Memorial Library, Port Arthur, Texas; Rice University, Houston, Texas; University of Idaho, Moscow; Montclair Art Museum, Montclair, New Jersey; Gardner Harvey Library, Miami University, Middletown, Ohio; and New Mexico State University, Las Cruces.

“Introducing Arab Life,” designed primarily for young people, includes children’s paintings and objects showing everyday life of people in North Africa and the Middle East. The paintings, from Morocco, Saudi Arabia, Kuwait and Lebanon, concentrate on family life, sports, school and community life. Musical instruments, postage stamps, games and a model of an oil derrick are also included.

The Detroit Children’s Museum asked METEET to design this exhibit. It was previewed by the students at the Burgundy Farm Country Day School in Alexandria, Virginia, and since has been shown at the Atlanta Public Schools; Children’s Museum, Indianapolis; Bellevue Public Schools, Bellevue, Washington; and St. Mary’s College, Notre Dame, Indiana.

RAWDAT-EL-ZUHUR TO TRAIN MORE GIRLS

The circumstances of Arab girls in East Jerusalem call upon voluntary agencies to expand their educational opportunities. The Rawdat-el-Zuhur Society has therefore decided to underwrite its vocational course for 65 young ladies by adding pre-vocational education for another 35 girls from families not able to afford proper schooling for them. The latest detailed information may be secured by writing the society’s indomitable Anglican president, Miss Elizabeth Nasir of Bab el Zahra St., East Jerusalem, via Israel.

FOCUS ON JERUSALEM

The Holy Land Center, 225 East 49th St., New York, N.Y. 10017, already at work on its fall schedule, is giving serious consideration to devoting every Wednesday evening of next September, October and November to a study of the place of Jerusalem in various religious traditions and in the hopes of peace in the Middle East, Muslim and Christian Arabs, Zionist and anti-Zionist Jews, Protestant, Catholic and Orthodox scholars and U.S. and foreign diplomats are being interviewed to make the series both enlightening and practical.