



# THE LINK

PUBLISHED BY AMERICANS FOR MIDDLE EAST UNDERSTANDING

Room 625, 475 Riverside Drive, N.Y., N.Y. 10027

Volume III, Number 1

January/February, 1970

## Palestine Information Proposal Stirs Responses

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



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 9, 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.

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 schooling, 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 Haviva, 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.

## THE LINK

aims at maintaining contacts among Americans who believe that friendship with the people of the Middle East is essential to world peace, who would contribute to this goal by spreading understanding of the history, values, religions, culture and economic conditions of the Middle East, and who would — in this context — press for greater fairness, consistency and integrity in U.S. policy toward that area.

It is published by Americans for Middle East Understanding, Inc., whose directors are: John V. Chapple (v.p.), Arabist editor with the Encyclopaedia Britannica; Dr. John H. Davis, past Commissioner General of UNRWA; Dr. Harry G. Dorman, Jr., Executive Director, Middle East & Europe Dept., National Council of Churches; Dr. Henry G. Fischer, Curator of Egyptian Art, Metropolitan Museum of Art; Dr. Helen C. Hilling, (sec.), Professor of Public Administration, N.Y.U.; L. Emmett Holt, Jr., M.D., Board Chairman of American Middle East Rehabilitation; Sister Blanche Marie of The College of St. Elizabeth; Msgr. John G. Nolan, President of the Pontifical Mission for Palestine; David C. Quinn, former Asst. Attorney General, N.Y. State; Fr. Joseph L. Ryan, Jesuit missionary; Jack B. Sunderland (pres.), President of the American Independent Oil Co.; President Emeritus Henry P. Van Dusen of Union Theological Seminary, N.Y.; Rev. L. Humphrey Walz (LINK ed.), Chairman of the Near East Sub-Committee of the Presbytery of N.Y.C.; and Charles T. White (treas.), past Financial Executive, Near East Foundation and AID.

LINK Associate Editor: Mrs. Phyllis Kleban.

All correspondence should be addressed to Room 625, 475 Riverside Drive, N.Y., N.Y. 10027.

## "THE MIDEAST 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 Prophetic Monotheism." 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 newsmagazine. 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 Maspera, 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 (add 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 Palestine 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.** 13 pages. Free. Catholic Near East Welfare Association, 330 Madison Ave., New York, N.Y. 10017.

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, transparencies 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. £L7. 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 very few members of the quarter-million Arab minority who have achieved 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)

## Dr. John H. Davis Available

John Davis has just returned from another tour of duty in the Middle East, so is available again to groups wishing to hear his insights.

After a distinguished career in agriculture and education, Dr. Davis became involved with the Middle East during his tenure as Commissioner-General of UNRWA from 1959-64.



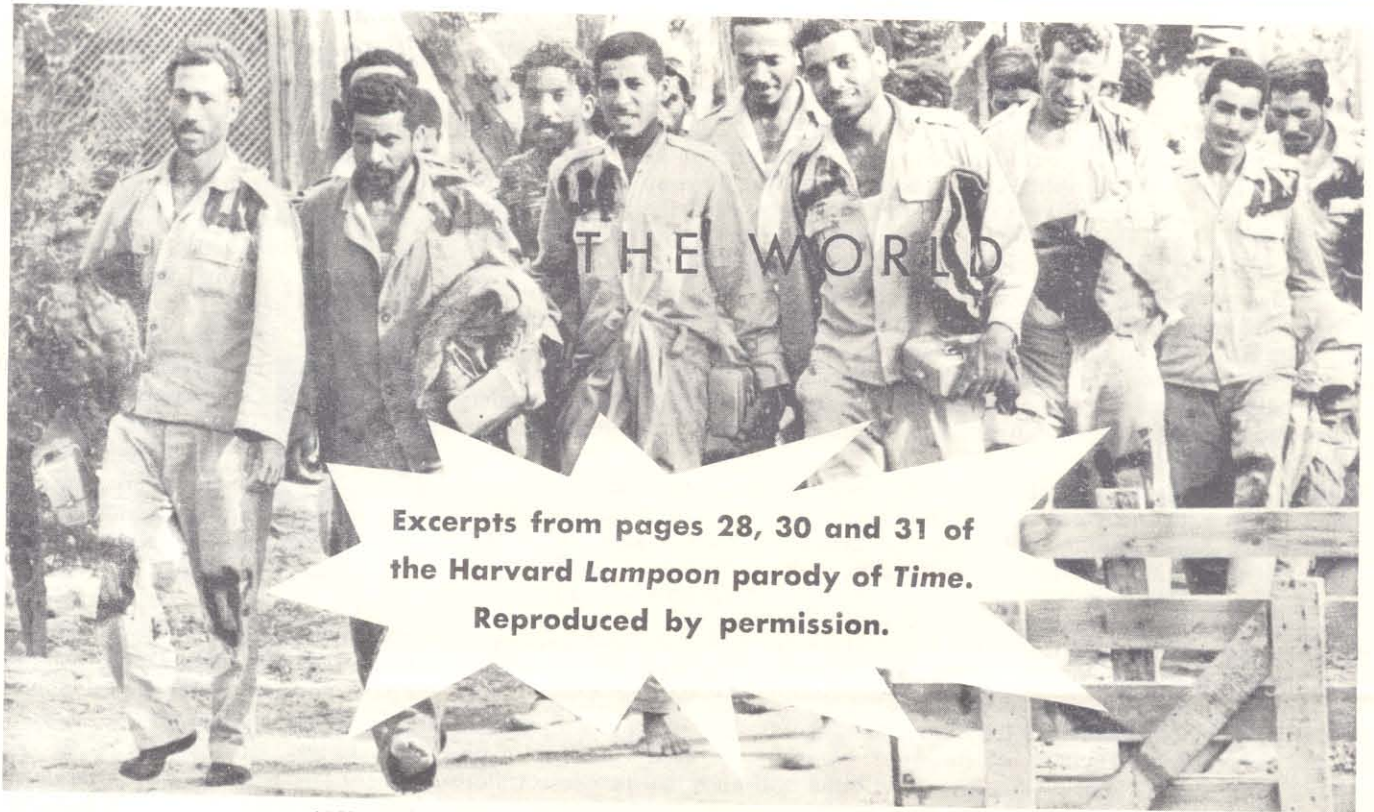
Dr. Davis' most remembered contribution to the work of the agency was his development of an expanded program of vocational training that has provided a way for young Palestinian refugees to become employable and to help support their families. Following his years with UNRWA, Dr. Davis served as Vice-Chairman of the Board of Trustees of the American University of Beirut and directed its New York Office. Dr. Davis is now President of American Near East Refugee Aid (ANERA) and is on the board of several organizations concerned with American/Middle Eastern relations. In 1968 John Murray of London published his *The Evasive Peace: A Study of the Zionist-Arab Conflict*. Dr. Davis, who is popular as a lay preacher as well as lecturer, has spoken frequently to groups across America about the situation in the Middle East. He can be contacted at: 900 Woodward Building, 733 15th Street, N.W., Washington, D.C. 20005.

## RUTH KNOWLES ON TOUR AGAIN

Ruth Sheldon Knowles, whose articles in the *Wall Street Journal*, *Readers 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.



**THE WORLD**

**Excerpts from pages 28, 30 and 31 of  
the Harvard Lampoon parody of Time.  
Reproduced by permission.**

JORDANIAN PLATOON ATTEMPTS TO SURRENDER TO TIME PHOTOGRAPHER

## ISRAEL: EMINENT DOMAIN ALONG THE ROAD TO PEACE

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 horrible death in a pile of clammy mangoes 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 Feudaleen, 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 battalion, guided by men with no knowledge of fear, was sent on a courageous bombing mission. Its target — the little Egyptian village of El Bahnal (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 — 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 neighbours, Israel can only respond to such rockshivering 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 "Bedouinas" in see-through *djillabas* serve refreshing pool-side cocktails. He then embarks for a rejuvenated Jerusalem which a vigorous urban renewal program has all but rid of the disconcerting presence of oily Arab merchants plying their greasy wares in fetid bazaars. These unsanitary areas have given way to a pleasant

paramilitary park, so called because of the trees that miraculously sway in the direction of enemy aircraft, as well as the unusual number of groundskeepers 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 psychedelic 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 Tabernacle Choir and Herodiade Baalet. Leonard Bernstein is in town filming a sequel to his *Journey to Jerusalem*, tentatively entitled *Yenning for Yemen*. Undoubtedly, however, the *crème de la crème* of entertainment is still the bi-weekly military parade, highlighted by dazzling displays of precision bombing beyond the verdant Golan 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 appropriate to the degree of the relic, the pilgrim can visit such seven-day wonders as the sight where the archangel materialized

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 crawling with shifty, aimless Arab farmers pretending to cultivate the land with such ludicrous Biblical tools as the plow; Soviet aid to these areas had been confined to a few transistor radios, surplus 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 wayside, the sparkling Jeroboam Dam now pours cascading fountains of water which the earth is lapping up. The result—the valleys are replete with a variety of dairy products, while beehives dot the flowering hillsides.

The dam also marks Israel's ascendancy 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.

Resettling Hither and Yon. But under the silver lining of prosperity simmer the troubled waters of a hydra-headed cloud of discontent bristling with unsolved problems that Israel must find an answer to if she is to survive. In the words of Abba Eban, the articulate Israeli Foreign Minister, "Beneath the golden mantle of an economic boom sizzle the foaming rapids of a Briarean shadow of frustration pinpricked with unanswered questions that Israel must



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 annoying refugees? If these creatures exist at all, as concerned officials hasten to point out, it is because the last war found most of them cowering in rundown mosques which have mercifully been torn down since. Nonetheless, the Israeli government has compassionately offered them a choice—they can either resettle 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 inhospitable 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 dispensed with is the haunt-

ing specter of depopulation. Despite a hefty birth rate of 8%, the population simply cannot keep pace with rapidly expanding frontiers. The induction 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 stop-gap measure while deeper psychological desires for expansion remain unsatiated. Nor has immigration 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 Untold 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 trapezoidal Canada; but beyond esthetic 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 rich commercial port of Beirut. Thence, turning westward, it enters Damascus, a city of substantial commerce, before traversing the lucrative oil fields of Iraq and Kuwait. Here the wall widens to form the Bellowing Balustrade, a name that awakens profound emotions and conjures images of unspeakable wealth. It was here that

*Continued below in Col 1*

last month archeologists attached to the Sixth Light Armored Division uncovered eleven fossilized tears, a find that was greeted with mixed elation and yearning in Israel. At Kuwait the wall breaks into two branches, the smaller one heading south towards Mecca, which attracts a sizable yearly income from pilgrims, while the larger branch dips into the sea at Alexandria and follows the shoreline of Africa down to the Gold Coast.

Eventually Israel might acquire the shape of a double crescent, the first formed by the west coast of Africa, the second by the Nile and the Euphrates, with the point of intersection near Khar-toum, which, despite its struggling economy, may have once been mentioned in one of the more obscure Dead Sea Scrolls, the Book of Tapiokah. But the Double Scimitar, as the projected boundary is ironically referred to, is at least five years away, perhaps as much as a decade, if the Arabs have their say.

Understandably, then, Israel has

shown some impatience at the stubborn refusal of the Arabs to sit at the negotiating table. Instead of discussing peace proposals, Egypt's Nasser has apparently launched into another costly arms race, as indicated by his recent announcement of the purchase of seventeen epees and eleven foils from the French government. These will only partially be offset by the meager shipment of obsolete Phantom jets which the United States has presented to Israel in a period of pennypinching at home. The Israelis, who had expected Sentinels, if not Safeguards, were mortally chagrined. There was even some speculation in Tel Aviv circles that President Nixon was beginning to implement a reprehensible "even-handed" policy. This drew a quick Washington denial. "We extend only one hand to the Middle East," announced Nixon through a spokesman, "the Hand of Friendship."

Sides of the Shekel. In the weeks ahead Israel has much to look forward

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 tended the orange trees which have, since the founding of Israel in 1948, been a symbol of new life in the previously neglected desert. Still 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.

## A.M.E.U. AD IN ATLAS

We thank our generous friends who made it possible for us to place that ad about our at-cost books on page 41 of the December *Atlas*. We reproduce part of it below. (Besides these titles we offer *Link* readers Fred Khouri's *Arab-Israeli Dilemma* (paperback, \$4.25) at \$2.85; Harry Hopkins' *Egypt The Crucible* (Houghton Mifflin, \$10.00) at \$6.35 and Sabri Jiryis' *Arabs in Israel* (reviewed in this issue) at \$2.00. See accompanying order envelope.)

1. Uri Avnery, *Israel without Zionists: A Plea for Peace in the Middle East*. 215 pp. \$5.95. Macmillan. A remarkable description of Israeli politics and a forceful statement of Avnery's conviction that the Jewish state must become a pluralistic and secular one if it is to achieve reconciliation with the Arabs. Our price \$3.70.

2. John S. Badeau, *The American Approach to the Arab World*. 204 pp. \$2.95 (paperback). Harper and Row. By a former ambassador to the U.A.R.: an examination of American interests in the Middle East and an appeal for a more consistent and realistic foreign policy in that area. Our price \$2.10.

3. Elizabeth Elliot, *Furnace of the Lord: Reflections on the Redemption of the Holy City*. 129 pp. \$4.95. Doubleday. A well-known author of books on religious subjects, Miss Elliot was commissioned to report on conditions in Jerusalem. The questions she put to Arabs and Israelis are probing, the answers revealing. Our price \$2.90.

4. Major General Carl von Horn, *Soldiering for Peace*. 410 pp. \$6.95. David McKay. The author describes both United Nations successes and the problems that beset him as Commander of U.N. forces in Palestine, the Congo, and Yemen. Our price \$1.35.

5. Majdia D. Khadduri, compiler, *The Arab-Israeli Impasse*. 223 pp. \$4.95. Robert B. Luce. Essays by Western authorities: Arnold Toynbee, Jean Lacouture, Quincy Wright, Sir John Glubb, Ambassador Charles Yost, Rabbi Elmer Berger and others. Our price \$3.20.

6. Fred J. Khouri, *The Arab-Israeli Dilemma*. 436 pp. \$10.00. Syracuse Univ. Press. A scholarly, impartial and objective criticism of the policies of the Arab states, Israel, the United States and Russia. Our price \$6.50.

7. Anthony Nutting, *No End of a Lesson*. 205 pp. \$5.00. Clarkson N. Potter, Inc. Eden's Minister of State for Foreign Affairs, who resigned in opposition to the Suez invasion of 1956, tells how and why the plan developed—a story that has not yet become common knowledge. Our price \$1.00.

8. Maxine Rodinson, *Israel and the Arabs*. 239 pp. \$5.95. Pantheon. The author, a well-known contributor to *Le Monde* and professor of oriental languages, is Jewish and has had long and extensive contact with the Arab world; he is therefore able to write critically, yet sympathetically, of both sides. Our price \$3.25.

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

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

To: **Americans for Middle East Understanding, Inc.**

Room 625, 475 Riverside Drive  
New York, New York 10027

A check or money order for \$..... is enclosed, payable to AMEU, for the following:

1 2 3 4 5 6 7 8 9

Contribution to AMEU tax-deductible.

Name \_\_\_\_\_

Address \_\_\_\_\_

Zip \_\_\_\_\_

## 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 Jiryis 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 Segnev its repeal "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 absentees who had left the country to the "custodian of absentees' 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 Jiryis, 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 uninformed of 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 piastre.

After detailing these things that have been done to the Arab population Jiryis 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 Histadruth (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 bride price."

In the case of religious affairs, government control has varied, depending on the political factors involved in each case. Since Israel is obliged to avoid unfavorable reactions from predominantly Christian countries whose aid is still needed, the Christian communities are not subjected to very much interference. The Muslim community fares worst, 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)

## UNRWA Publishes "Sequel"

The plight of the re-uprooted Palestinian refugees after the June, 1967, war was graphically told in *Twice in a Lifetime* published by the United Nations Relief and Works Agency (UNRWA) in 1968. That magazine-style picture story has regrettably required up-dating by a supplementary account, presented in similar form, called *Sequel*. The fact that its pictures are necessarily more sombre underlines the urgency that produced it. For prodding the conscience of your contented neighbors we think you will want to send 75¢ plus postage to UNRWA, Room 1801, United Nations, New York, for a copy. (A.M.E.U. is negotiating for an extra printing for clergy use.)

## "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 "DeLesseps' 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 pled for a renewal of deLesseps' 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.

## BOOKS (Continued from page 6)

hand, has been persistently wooed since the days of the Mandate. The result is a curious differentiation between "Druse and Arab" in Israel. But Jiryis feels that "the Druse community as a whole has benefited not at all" from this policy, nor has it protected them against the expropriation of land in Sajur, Harish and Beit Jan.

One of the most serious problems of the Arab minority is the inadequacy of educational facilities. Supplemented by confessional and missionary schools, the number of elementary schools is adequate, but there is a shortage of buildings, equipment, furniture, books and professional teachers, and the teaching curricula are liable to be changed arbitrarily at any time. There were 10 Arab secondary schools in 1962-63, with less than 1500 pupils. Owing to their poor elementary education, only a very small percentage of these passed the secondary certificate examination. Facilities for vocational training are negligible compared to those available for the Jewish majority and the same is true of training for teachers. In both elementary and secondary Arab schools the curriculum heavily emphasizes Hebrew history in proportion to Arab history and denigrates the latter. A similar emphasis is placed on the Hebrew language.

The residual Arab population of Israel has always been predominantly agricultural, but only 55% of the village population of 172,000 possessed land in the years preceding the publication of Jiryis' book, and they were compelled to sell their crops to monopolies at low prices. It has been extremely difficult for these farmers to obtain loans for modern machinery. As a result, the percentage of Arabs engaged in agriculture has steadily decreased, and the population has become increasingly dependent on labor. The situation of the Arab workers is improving, but a tabulation of employment distribution shows that they get the more poorly paid jobs. Except for medical services, which have shown some improvement, the services provided to the Arab community have evidently been meagre. The author notes that the Government has presented a quite different picture to the world, claiming that more has been done for the Arabs living in Israel than those in any other Middle Eastern country. His only comment is that such statements are lacking both in good sense and good taste.

While Israel's relations with the Arab countries are not altogether within its control, says Jiryis, it is wholly responsible for the repressive treatment of Arabs within its borders. Here was an opportunity to demonstrate that an Arab-Israeli rapprochement was sincerely desired. As the record stands, the Arabs can only feel that they have nothing to gain from the establishment of the Jewish State, and that the gains of that state will inevitably be made at their expense.

This book judges Israeli policies in terms of its self-proclaimed standards of justice and democracy. It is asserted, rather than denied, that such ideals are uppermost in the minds of many Israeli intellectuals, whose views are frequently quoted. But these ideals are not compatible with the Zionist program that dominates every major political party in Israel. That is the essential, and very human, problem that emerges from Jiryis' analysis. —H.G.F.

## 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 been bringing Christians and Muslims closer together in the modern lands of the Bible.

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, N.Y. His full 34-page mimeographed study entitled *Christian-Muslim Relations in the Modern Middle East*, is available from Dr. Joseph. From it we've 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 nationhood—within geographical rather than cultural bounds. They also frustrated

trends toward Arab unity by encouraging rivalries between the various historic communities.

In this setting, remembering their painful experiences under the predominantly Muslim Turks, most Eastern Christians feared Arab nationalism as a subtle means of reviving Islam at their expense. Hence there was a tendency among them to identify with the "Christian" powers who had come to

(Continued on page 8)

## Christian-Muslim (from p. 7)

dominate the area through the Mandate system. This intensified religious hostility. However, it was counterbalanced by a growing emphasis, especially under Eastern Orthodox and Protestant leadership, on finding their long-range security through cooperation with the Muslim majority.

The missionary movement often added strains by seeming to scorn beloved elements in Muslim culture. At the same time the conciliatory impact of consecrated missionary teachers, doctors, nurses, workers and preachers—with their unselfish service and leadership for international fair play—must not be underestimated.

Modernization of legislation, development of culture in the masses, improved communications and new technologies have also brought Muslims and Christians into inescapable contacts that have led to improved relations.

The establishment of Israel in the Arab heartland by "Christian" powers added to the predicament of Arab Christians, Palestinians especially. They not only lost their homeland, but were suspect by other Arabs for their religious kinship with those who had helped displace them.

Nonetheless the emphasis on minority rights by Muslim intellectuals was heartening. Arab nationalist demonstrators could chant, "Through the Gospel and the Koran tyranny will be destroyed." And at the laying of the cornerstone of the new Coptic Cathedral of St. Mark, President Nasser could insist, "Islam has recognized Christians as brothers both in the sphere of religion and in the nation."

Conversely, the Eastern churches have, through the Vatican Council, The World Council of Churches and other means, stressed the long-unrecognized kinship between the two offshoots of Abraham's faith. In 1966 Pope Paul received and decorated the Muslim theologian, Mahdi Ruhani. Cardinal Koening lectured, and was well received, at Islam's al-Azhar University.

Professor Joseph devotes a full third of his essay to the strains and confusions growing out of the establishment of a religio-political Jewish state and the fact that so many Western Christians see this as a fulfillment of Biblical prophecy. This has been touched on in *The LINK* before and is worth your securing Dr. Joseph's paper for your detailed study.

## TRAVELING EXHIBITS OF MIDEAST ARTS AND CRAFTS

Middle East Exhibits and Training, Inc. (MEET) 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, MEET 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. MEET, 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 toiletry case from Iraq, and another is an Algerian blanket in muted stripes. A critical panel, with representatives from craft and interior design groups, advised MEET on the composition and technical aspects of this exhibit.

Previewed at the Middle East Institute, Washington, D.C., it has been shown at Choate 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

Center, 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 MEET 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 undergird 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.