



THE LINK

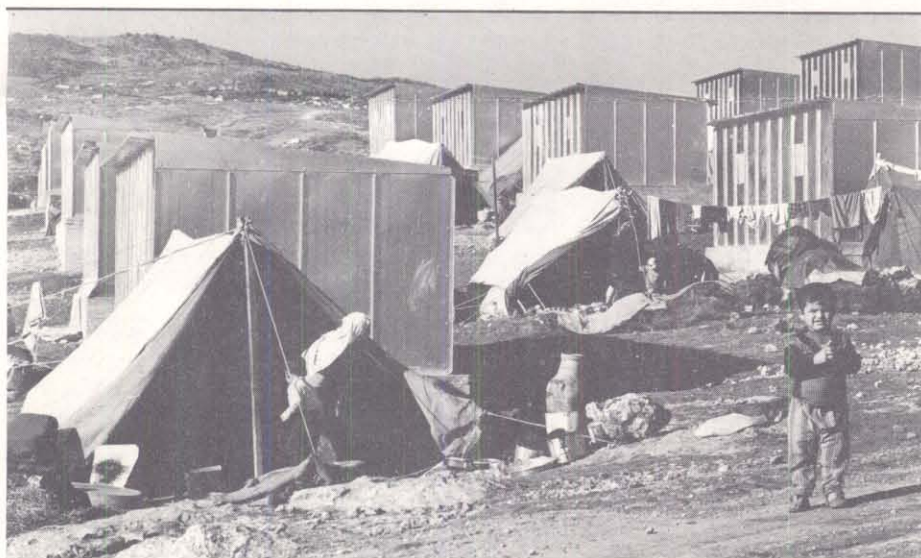
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Sequel Offered Free to Churches & Refugee Agencies



1522 Palestinian refugee families live in tents in UNRWA's emergency camp at Souf near Amman, Jordan. During the June, 1967, fighting they had fled to the East Bank of Jordan. Then the military actions of February, 1968, made it necessary for them to move again. (SEQUEL tells more of their story.) The pre-fab huts—so much more weather-repellent than tents—were provided by the Near East Council of Churches, Church World Service, the Mennonite Central Committee and OXFAM. Other agencies helping out are listed at the bottom of page 2, column 1. Pictures in this issue are all devoted to what the agencies we hope you support are doing in the prolonged Palestinian emergency.

“SPIRITUAL SUMMIT” TO INVOLVE TEN FAITHS

Geneva, Switzerland — historic center for international and interreligious gatherings — will play host to the second Spiritual Summit Conference, March 31 - April 4. The first such conference, held in Calcutta in October, 1968, included representatives of ten world religions, of which five—Baha'i, Christianity, Islam, Judaism and Zoroastrianism — were cradled in the Middle East. A summary of its findings was incorporated into the February 28, 1969 *Congressional Record* by Senator Joseph D. Tydings.

“Practical Requirements for Peace” will be the focus of lectures, meditations and discussions at Geneva where

some 723 leaders of religion, business, science, education and youth are expected to participate in the 1970 “Summit.” The structure, program and schedule are being shaped by a committee chaired by the Rev. Lowell R. Ditzen, Director of the National Presbyterian Center, 4125 Nebraska Ave., Washington, D.C. 20016. Over-all development of the event is being stimulated by Mrs. Dickerman Hollister and Finley Peter Dunne, Jr., of the multi-faith Temple of Understanding which is also concerned to interpret world religions in simple, lay language through the modern media of communication. For further details write Mr. Dunne at 1346 Connecticut Ave., Washington, D.C. 20036.

A new edition of *Sequel* should be off the presses about the time this *Link* is mailed. Like the earlier *Twice in a Lifetime*, it is a 75¢, magazine-style picture story prepared by UNRWA (the U.N. Relief and Works Agency) to visualize to readers the current plight of Palestinian refugees and the attempts of UNRWA, the Jordanian government, the churches and other voluntary agencies to bring temporary aid.

Unfortunately, realism has required *Sequel* to be grimmer—though, therefore, we hope, more challenging—than its predecessor, for the contributions that poured in immediately after the June 1967 conflict have dwindled back to their previous “normal” trickle. Meanwhile, refugee family savings have been exhausted, tents have worn out in three winters of wear, and inflation is taking its toll. UNRWA's dime a day per refugee (5¢ for food, shelter and welfare; 1¢ for medical care and sanitation; 4¢ for education and training) has shrunk while the number of people requiring such assistance has gone up. The consequences may be calamitous.

In these circumstances the supplementary work of the churches and other volunteer agencies is more necessary than ever. Therefore, A.M.E.U. (publisher of this *Link*) is offering a copy of *Sequel* free in response to every request reaching it on church stationery. As funds permit—and we'd appreciate *your* contributions—quantities will also be made available for distribution by the voluntary agencies involved in Palestinian relief. We hope that this will help stir consciences and thaw out frozen assets in a way that will not only bring emergency assistance but will help reduce the threats

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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 A.M.E.U. (Americans for Middle East Understanding, Inc.) whose directors are: John V. Chapple (v.p.), graduate student, Columbia University; 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 G. Hilling, (sec.), Professor of Public Administration, N.Y.U.; L. Emmett Hoyt, Jr., M.D., Board Chairman of American Middle East Rehabilitation; Sister Blanche Marie, 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, S.J., Cambridge Center for Social Studies; Jack B. Sutherland (pres.), President of the American Independent Oil Co.; President Emeritus Henry P. Van Dusen of Union Theological Seminary, N.Y.; Rev. Humphrey Walz (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.

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SEQUEL Offered Free (from p. 1)

of war which have been heightened by Palestinian suffering.

Sequel pays special tribute to these organizations with headquarters or branches in the U.S.A.: American Friends Service Committee, American Middle East Rehabilitation, American Near East Refugee Aid, Catholic Near East Welfare, Catholic Relief Services, interdenominational Church World Service, CARE, Lutheran World Relief, Mennonite Central Committee, NEED, Pontifical Mission for Palestine, U.S. OMEN, the World Council of Churches, the World Alliance of YMCAs and the YWCA. Lest Americans feel that they are alone in their response, however, *Sequel* also lists supportive agencies in the United Kingdom, Germany, Portugal, Belgium, Denmark, France, Liechtenstein, Iran, Iraq, Jordan, New Zealand, Norway, Sweden, Australia and Canada.



SCHOOLING AND MEDICAL CARE are among the on-going needs of displaced Palestinians. 25% of the mostly recently displaced 270,000 refugees are school-age children for most of whom double-shift classes in marquee tents provided by UNRWA offer the only formal education. UNRWA also furnishes medical care, as for this little victim of dehydrating gastro-enteritis so prevalent among refugees.

BOOKS

EGYPT THE CRUCIBLE: THE UNFINISHED REVOLUTION IN THE ARAB WORLD by Harry Hopkins. xxiv + 533 pp., 16 plates, 8 maps. \$10.00. Houghton-Mifflin Co., Boston. Our price \$6.35.

Mr. Hopkins is a graduate of Merton College, Oxford, where he won highest honors in Politics, Philosophy and Economics. All of these interests are combined in the present volume, which is primarily based on a series of journeys that carried him throughout Egypt in 1952-65 and enabled him to see, at first hand, the progress that had been made in the countryside and in the western desert. Further developments are followed down to 1968, and if his book falls short of last year's Libyan coup, the English edition having appeared in March, it accurately describes the economic situation that prompted that event. For while Egypt is the principal subject, there are few aspects of that subject that do not impinge on the whole of North Africa and the Middle East, and a good deal of attention is given both to the other Arab countries and to Israel.

It is the author's contention that Egypt, while not in every case the originator of the methods it has applied to social and economic reform, is the epicenter of Arab socialism, the "crucible" in which these reforms have, for the first time, been fused into a complete pattern. Given the extraordinary problems with which this country was confronted, and the paucity of its material resources, it is remarkable how much it has achieved. Pre-revolutionary Egypt was a split society, a country of teeming poverty exploited by a cosmopolitan minority in Cairo and Alexandria. The old ruling class was largely dedicated to the "Indignity of Labor" and frequently looked upon military service as "something strictly for the fellahin"; above all, as Nasser observed in his *Philosophy of the Revolution*, "Every leader we came to wanted to assassinate his rival . . . I could hear nothing from them save the word 'I.'" The solution he adopted was a renovation of "Islamic collectivity", a system that, for the first time, gave the fellahin a voice in a national assembly as well as in their local administration. At the same time that the "Levantine overburden" was reduced by Land Reform, the nationalization of most commerce and industry, a steeper income-tax curve and by other controls, the fellahin were raised from their alluvial torpor by giving them land ownership, cooperatives, technical advice, equipment, clinics and schools. An attempt was made to decentralize, to put more emphasis on the towns and provinces, to expand the productivity of the western oases, and to deploy industry throughout the country. Industrialization has brought about a transformation of education and social values. Egypt was, for example, the first Arab country to abolish the separate Koranic *Sharia*, and from 1955 onward family law has been interpreted by civil and religious judges working together.

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BOOKS (Continued from page 2)

Despite the discovery of oil and natural gas in 1965, and the reclamation of large areas in the desert, the problem of overpopulation (officially recognized only as recently as 1963) threatens to cancel out much of the progress that has been made — and some aspects of that progress, such as improved health services, have aggravated the problem. Additional burdens are imposed by the loss of the Suez Canal and the Sinai, as well as continuing hostilities. The author feels, however, that Egyptian socialism can survive — “if the Super-Powers will allow Egypt to find her own way. For the diagnosis of Nasser’s Charter was written by Egyptian experience and history. In the conditions of the Nile Valley only a socialist system can provide the necessary capital accumulation and close direction necessary to meet the immense challenge of the people’s poverty. This was a new sort of revolution, the revolution of the technologist and social engineer which forestalls a bloodier revolution. It still does so.”

After reading this volume, one is startled to read pronouncements like the one published by the Tensor Corporation in the *New York Times* of January 8, which describes Israel as “a modern oasis surrounded by feudal baronies.” Propagandistic as that statement may have been, it scarcely exaggerates an all-pervading blind spot in America’s view of the Middle East. Unlike the Tensor lamp, Mr. Hopkins illuminates the entire scene.—H.G.F.

THE ARAB-ISRAELI CONFLICT. 25¢ (15¢ in lots of over 99). 16pp. United Church of Christ, 777 U.N. Plaza, New York, N.Y. 10017.

This booklet—whose full title is “*A Statement to the American Christian Community on the ARAB-ISRAELI CONFLICT*” by an Ad Hoc Committee of American Christians; Dr. A. William Loos, Chairman; Dr. Alan W. Horton, Rapporteur”—is a reprint of the final chapter of *Time Bomb in The Middle East* (Friendship Press, \$1.35) previewed in our May/June, 1969 *Link*. The degree of consensus finally achieved by many participants with contrasting views entitles it to fuller review here than its few pages would seem to justify. It opens with the blunt acknowledgment that, “The West bears a major portion of the responsibility for the conflict between Arabs and Israelis,” in that Jews fled Western persecution for Palestine, and Western decisions led to eviction of Palestinians from their homeland. The tragic, dangerous consequences call for our responsible action in the light of facts and judgments the essay proceeds to outline:

Steps toward re-establishing communications and stimulating a desire for conciliation require realistic facing of frustrating facts: Israeli fears of destruction; Arab fears of Israeli expansion; hawks in high office and doves in meagre supply on both sides; and rapidly growing Palestinian Arab nationalism. The Big Four can not impose a settlement but must create an atmosphere for negotiation within the framework of the U.N. November 22, 1967, Resolution (Israeli withdrawal of troops from occupied territories; Arab guarantees of freedom of navigation; settling of the refugee problem; guaranteeing territorial inviolability). The U.S. must develop consistent policies that do more than reflect “the vagaries and pressures of internal American politics.” The U.N. must continue aid to victims and should be ready to resume peace-keeping troop operations.

Although we must not usurp the functions of experts, we should expect diplomats to recognize that a lasting peace requires: a sense of military security for both sides; Israel’s return of territories overrun in 1967; official Arab recognition of Israeli statehood; promoting the economic well-being of the entire area; and coping with the desire of Palestinians, including the refugees, for greater expression of their peoplehood. East Jerusalem, a major source of problems, could be an opportunity as well by becoming an arena for free discussion, with joint Arab and Israeli responsibilities, and “easy access from each side for both goods and people.” The road to such a settlement is long and hard and will require the patience, persistence, generosity and cooperation of all of us.—L.H.W.

JERUSALEM: KEY TO PEACE by Evan M. Wilson. 217 pp. \$5.95. The Middle East Institute, 1761 N St., Washington, D.C. 20036, 1970.

It is altogether fitting that Evan Wilson, on retirement from the Foreign Service of the United States, should write a book on *Jerusalem: Key to Peace*. After all, he served as the American Consul-General in Jerusalem immediately prior to his retirement in August 1967, and he was there during the critical period of the 1967 blitzkrieg. But more than that, he was associated with the problem of

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ON LEAVE FROM RAMALLAH

Miss Mary Jane Grupp of the Evangelical Homes for Children, Ramallah, is taking a few months off in this country, theoretically to rest. However, she has lectured as far West as Mason City, Iowa, and continues to tell interested Americans elsewhere about the work she’s committed to in the Holy Land. If you wish to hear her first-hand account, you may reach her through Mrs. Allene M. Cantey, 212 North Duval St., Quincy, Florida 32351.

PEACE SHIP FACES ODDS

A 570-ton coastal vessel, with the word “Peace” painted large on its sides in six languages, including Hebrew and Arabic, is docked at 26th Street in New York’s East River — less than a mile from the United Nations. Funds to purchase this Peace Ship and sail it to New York were raised by Dutch people who feel that some sort of “people-to-people” dialogue is necessary to ease the tensions in the Middle East. The idea was to convert it into a floating radio station, “The Voice of Peace,” anchor it in international waters within range of Israel and the United Arab Republic and have regular broadcasts of news, music and commentary that would contribute to mutual understanding. This would be supervised by Abie Nathan, the maverick Israeli pilot who has made three “peace flights” to the UAR.

On reaching New York, Mr. Nathan pointed out that \$170,000 — less than 5% of the cost of an armed MIG fighter or Phantom Jet — was all that was needed to get the project going with a 50-Kw transmitter and other intricate electronic equipment. His backers put a \$6000 ad in the *New York Times*, hoping to generate substantial initial support, but only \$1500 came in in response. That was away back in November, and the fact that the Peace Ship is still in the East River instead of broadcasting in the Eastern Mediterranean testifies to the continuing frustrations faced in the turning of a dream into a force for reconciliation. For further details write the Peace Ship Fund, Box 1111, New York, N.Y. 10022, or phone (212) 678-1111 — or climb aboard!

◀ Author Wilson, just back from lecturing on Ohio campuses, will participate in a panel on Jerusalem at the Ford Foundation, New York, Thursday, March 19, 5-7 P.M.

Varying Christian Views on Palestine Problems

"ALL OUR WORK OF COMPASSION SHOULD BE DONE IN THE CONTEXT OF THE STRUGGLE FOR A JUST SOLUTION."

This recommendation by the Consultation on Palestine Refugees, convened by sections of the WCC (World Council of Churches) in Cyprus last October was the dominant theme of Rev. A. C. Forrest's recent address on *Churchmen and the Middle East* before the International Affairs Committee of the United Church of Canada. Mrs. Kleban summarizes below:

Dr. Forrest, editor of the *United Church Observer*, who recently completed nine months of travel and study in the Middle East, has seen the ever-worsening plight of the refugees at first hand, and has talked with many Christian leaders and laymen of all denominations in Israel and the Arab countries.

He reported that the majority of Christians in the area are convinced that the real key to future war or peace over there lies in working out a just and enduring solution to the problems of the nearly 2,000,000 Palestinian refugees there.

"Most churchmen in the Middle East," he said, "are bitterly critical of Israeli policies, sympathetic to the Palestine cause and the continuing plight of the refugees and Arabs in occupied Jordan, and apprehensive about another war.

"They believe that Israel is determined to keep all of Jerusalem . . . (and) will not withdraw from other territories captured in 1967, and that despite the UN vote of 102-1 instructing her to do so, she will not permit the refugees to return to their empty camps and homes on the West Bank of the Jordan . . ."

While praising the dedicated work of the UN agencies, the churches, and other relief organizations over the past 20 years, Forrest emphasized that humanitarian projects are at best a stop-gap. A growing refugee population that nurses its bitter sense of injustice; the impossibility of providing more than minimal shelter, food and services for so many human beings; the expansion of commando forces with the strong youth appeal of their guerrilla tactics to attain a dream of a united Muslim-Jewish-Christian Palestine; and the escalation of mutual acts of terror by Israelis and Arabs, all add up to a desperate situation which is rooted

more deeply in human than in political or economic factors.

How Views Vary

Christians in the Mideast, Forrest noted, fall into three general classifications: first, the ancient Eastern churches, Catholic and Orthodox, who have been part of the land and tradition from the earliest days, or, in some cases, since the Crusades; second, Protestants and Catholics, oriented to the West, who are the product of more recent missionary activities, of Western education, or of business or professional affiliation; and third, the conservative evangelicals, representing many sects and chiefly resident in Israel, who are intensely sympathetic to Israel because they regard the country as a literal fulfillment of Biblical prophecy. The first two groups are drawing closer together in the ecumenical spirit of the WCC and of Pope John XXIII.

While the Christian community of the Mideast is a minority, it is generally well educated, quite well to do, and influential. Lebanon is about half Christian, and has for years had a government carefully balanced along religious lines. The current precarious political and military situation of the country reflects the division between Muslims and Christians. Many of the latter incline toward non-involvement in the Arab-Israeli dispute.

Egypt has about 6,000,000 Coptic Orthodox Christians, who with other denominations make up 15-20% of the total population. Syria and Jordan are each about 10% Christian, as was Palestine prior to 1948.

Attitudes of Mideast Christians toward the conflict vary with the nationality and personal experience of the individual. In Lebanon, for instance, some Westernized Christians tend to believe that improved relations with Israel could be to the advantage of surrounding Arab countries. Displaced Palestinian and Jordanian Christians, however, bitterly resent the division and occupation of their homelands, the loss of their property, and the threat of a future that may see the Holy Land depopulated of Christians. The older Catholic and Orthodox Churches within Israel are concerned for the loss or secularization of Holy Places, though Israel is anxious not to offend world Christianity in these matters, and en-

courages Christian visits to centres of pilgrimage. Most Christians in areas under Israeli control are more bitter over Israeli policies than in the summer of 1967, but are reluctant to be outspokenly critical.

Though almost universally pro-commando, Arab Christians tend to be less militantly anti-Israel than are Muslims, and are careful to distinguish between Jews and Zionists. Christian workers in refugee camps are mostly moderate, but critical of Israel's treatment of the refugees. They are sometimes suspected by extremist Muslims of being Uncle Toms, and must be careful not to advocate any relief measures — such as permanent shelters or birth control — that might suggest that they favor permanent acceptance of the present state of affairs or want to deprive the refugees of strength through numbers.

Agree on UN

For the most part despite differences on some points, Mideast Christians consider themselves middle-of-the-rovers in the conflict, and favor a solution based on the Nov. 22, '67 UN Resolution. With the passage of time, however, and the stepped-up pace of hostilities, they are becoming less hopeful that Israel can be induced to face up to her obligations to the refugees, or that the Arab nations will admit and respect the existence of Israel as a state. Despite the declared willingness of Jordan and Egypt last year to go along with the Nov. 22nd Resolution, no progress has been made in implementing it, and there is a pervasive fear of renewed large-scale warfare, with all its attendant horrors and its threat to world peace.

"I have found," said Forrest, "that 'do-gooders' in the Middle East — the Christian missionaries, UN workers, teachers, social service workers — are unanimous in their conviction that the Palestinian Arabs have suffered a great injustice, and that there is little if any chance of peace until they are compensated or allowed to return to their homes."

Facts Need Fuller Airing

He pointed out that the Cyprus Consultation had found that one obstacle to action toward this end on the part of churches throughout the world was lack of adequate and responsible information about the refugee situation. Because of the urgency of the problem,

with its potential for war or peace, as well as its ethical implications, the Consultation requested the WCC to ask its member churches to use all their influence on their governments toward redress of the injustice done the Palestine refugees, such redress to be based upon the principles of the UN Charter and the Universal Declaration of Human Rights.

Forrest concluded his address by quoting further from the recommendation of the Consultation: "We consider it an imperative obligation of all Christian Churches to use their utmost efforts through their organizations, conferences and publications, and in cooperation with the sister Churches of the Middle East, to bring out, responsibly, the facts about the Palestinian refugees and other displaced persons, and the grave injustice done to the Palestinian people, so as to help create the conditions conducive to a just solution.

"We call upon the churches of the world to promote an informed Christian discussion of the Palestine question. There must be deep understanding of the inalienable nature of the fundamental rights of the Palestinian people. Our concern for justice must go forward concurrent with renewed humanitarian efforts."

MIDDLE EAST COOK BOOK

"Exotic and practical" is the succinct yet no less fitting comment on *Middle Eastern Cooking* made by a noted Home Economist of the University of Maine on observing the thirteenth volume in the Foods of the World series issued in November 1969 by Time-Life Books! Just open to the eight-chapter index. The titles lure your mind and whet your appetite . . . "Nine Nations—One Cuisine; Greece the Meeting of East and West; The Food that Launched Civilization"! And, what is more, lavish, full-page color photography affords a gourmet's delight to the mind and the eye.

This beautiful volume is enhanced by the practical accompaniment of a spiral ringed smaller book containing just recipes and clear instructions for handy use in the kitchen. To the readers whose lives are intertwined with the Middle East, both the background material and the well over a hundred recipes with the familiar eggplant, lamb, and rice may well invite nostalgia! To new friends of these ancient civilizations, a tantalizing culinary adventure beckons.—M.W.B.

FOREIGN POLICY CONVERSATIONS

The Middle East again has a key place in the annual grassroots discussions being stimulated, for the 16th year, by the Foreign Policy Association whose national headquarters are at 345 East 46th St., New York, N.Y. 10017. "What Stakes for the Great Powers in the Arab-Israel Conflict?" is #7 of its eight topics in the *Great Decisions . . . 1970* series, the textbook for which is \$3.00. Other themes are the USSR, Latin America, France, Race, Japan, U.S. Defense and the UN.

The materials are prepared for small groups of five to fifteen friends meeting once a week for eight weeks. United Press International, the *Chicago Daily News-Sun Times* and the Mutual Broadcasting System have developed weekly features to coincide with a preset schedule which slated the Middle East for emphasis on March 15. However, the topics can be discussed at any time and in any order.

There are certain problems that inevitably face those who prepare the materials for such studies. We mention some of them, not to be critical (for we'd find it hard to do better) but to indicate to the discussants the extras they should bring to their discussions. The attempt to be "objective" too often results in an impersonal aloofness which ignores the deep emotions of

contending parties which, in the Palestine situation, are at the heart of the conflict. Being "non-judgmental" and "balanced" can simply make for a presentation of alternate views without a clear basis for evaluating relative merits, underlying assumptions or related psychological drives. "Brevity" sacrifices important facts, such as the complex of events leading up to the open warfare of 1948, 1956 and 1967. "Simplicity" finds it hard not to wind up in oversimplification, such as overlooking those factors whereby the U.S. pushes its Arab friends into closer dependence on the Soviet Union with which they have so little in common. However, it must be said that the bibliography of recommended reading (which considerably overlaps our own book list) is excellent and anyone who dips into it in advance will enable his or her discussion groups to overcome the limitations referred to.

In spite of those limitations the textbook's section on the Middle East does provide in handy digest much material that has and has not been available in the news media. It also provides tear-out "opinion ballots" to fill out and mail in. These are collated by the Foreign Policy Association and made available for study by people in the fields of government, education and information.

FOOD AND SHELTER



Young refugees drink milk furnished by Catholic Near East Welfare as supplement to the meagre UNRWA daily diet. On the right, young Palestinian members of the YMCA trundle their wheelbarrows to help with emergency construction in an UNRWA camp.

LUTHERANS PLAN HAIFA HOME FOR AGED

The Norwegian Mission to Israel is planning to build a \$300,000 home for elderly Christians in Haifa on property made available to it through the Lutheran World Federation. This announcement was made in Oslo in connection with celebrations marking the 125th anniversary of the mission. King Olav V attended and Bishop Alex Johnson of Hamar and Dr. Sigurd Aske of the Lutheran World Federation were featured speakers.

REVOLUTIONARY TRENDS

The current series of panel discussions at the Middle East Institute, 1761 N Street, Washington, D.C. 20036, centers around the theme, "Revolutionary Developments in The Middle East: A Reconsideration." Of the eight programs two have already been held. The first dealt with *The Palestine Guerrilla: His Political Significance*, including the nature of the resistance movement and its relation to the re-assertion of Palestinian national consciousness, to the area governments and to the settlement of the Arab-Israeli conflict. The second, entitled *Ideology and Reality in the Contemporary Middle East*, raised questions about the content of current revolutionary concepts in the Middle East, including the Iranian "White Revolution." Arab nationalism, Arab socialism, Neo-Baathism and the Third World revolutionary ideology of Frantz Fanon, and how realistically they apply to the current political situations over there.

Scheduled dates for the other six panels should be available shortly from the Institute. These topics have been assigned: *Accelerated Economic Transformation* (comparative results of evolutionary and revolutionary approaches); *Accelerated Social Transformation* (such as urbanization and the role of women); *Islam and Revolution* (and how modern secularism affects religious unity and impact); *The Military in Modernization* (its assets and limitations); *The New Israeli* (and the young native's approach to Israeli society and to peace with Israel's neighbors), and *The Future of the Revolutionary Middle East* (in terms of whether goals and methods have been successful, misdirected or misconceived).

BOOKS (Continued from page 3)

Palestine, if not since the "year one", at least since World War II, whether in the Department of State, on the staff of the Anglo-American Committee of Inquiry (1945-1946), the U.S. Embassy in London, the Consulate General in Jerusalem or other posts. He knows the problem as few people could know it, not merely from acquaintance with the basic documentation or from the history of it, but from long association, directly and at close hand with it. His new book on Jerusalem is both a personal memoir and a thoughtful and reflective study of a very basic and very complicated problem, which, like other aspects of the Arab-Israel conflict, has yet defied "solution."

Appropriately, the author introduces his book with a description of life in divided Jerusalem as he saw it from the window of the American Consulate General. Then follow chapters dealing with the setting—the landscape, the people, and the historical and political backgrounds. The role of the United Nations in dealing with the problem follows and then a very interesting discussion, again from the viewpoint of direct observation, of the 1967 conflict, its origins and consequences. Two final chapters deal with the problem of the Holy Places and the future, in which the author presents possible alternative solutions of the problem of Jerusalem, and then speculates on the problem of peace in the Middle East.

The volume closes with a well-selected bibliography and a series of appendices dealing with the McMahon Correspondence, the Balfour Declaration, the Sykes-Picot Agreement, the Roosevelt letter of April 5, 1945 to King Ibn Saud, the Anglo-American Committee of Inquiry, the Internationalization of Jerusalem, the Tripartite Declaration of May 25, 1950 relative to security in the Middle East, the problem of the Jordan waters, the Johnson Mission (1961-1962) and the problem of the Arab refugees, and the statement of Ambassador Charles W. Yost in the Security Council, July 1, 1969.

Mr. Wilson has provided his readers with a well-balanced, highly responsible analysis of the problem of Jerusalem, enriched by his own personal experience with it. His book, to be available in April, should commend itself to all students of the problem, to churchmen and churches, and, indeed, to all those who have a serious concern with the problems of the Middle East.—H.N.H.

PALESTINE, THE ARABS, AND ISRAEL by Henry Cattán. 281 pp. £2. Longman's Green and Co. Ltd., London, 1969.

To understand the Middle East we must understand both what happened to the Palestinian Arabs and what they themselves think about it. Mr. Cattán, a Palestinian Arab now practising international law in London, tells us both. His French and English education and legal training plus his own native experience of the Zionist-Palestinian Arab conflict enliven his extremely well documented account of that conflict. That account rests solidly upon contemporary reports from United Nations observers and upon the writings of men of so divergent opinions as Zionist pioneer Theodor Herzl and ex-Zionist, anti-Zionist Moshe Menuhin. To permit verification of his accuracy of description and interpretation, the author provides specific references, mostly non-Arab, which anyone may check. This is particularly but by no means exclusively important concerning the exodus of the Palestinian Arabs. Mr. Cattán brings us back to, and supports past any attempted refutation, the point: the Palestinian Arabs were deliberately frightened off their lands by the Zionists who consistently have acted and continue to act to prevent these people from returning to their lands.

Mr. Cattán also tells us that he thinks what happened to the Palestinian Arabs was without legal foundation and without justice; that it was wrong. These statements, however understandable from his point of view, do not add to his argument. They do, however, help us to know what the Palestinian Arabs are thinking and why, for instance, they are angry at the United States. Their thinking is a reality as pressing as the historical background, both of which we need to understand. Mr. Cattán has given us the opportunity.—J.V.C.

A usually reliable commentator reports that a subsidy of over \$90,000 has come to the LINK. What a beautiful dream! And how regrettably far from the facts! Since it started, the LINK's total income has been but a fraction of that amount, and future pledges are barely enough to keep us going. We continue to need whatever financial help you are moved to provide. All writing and editing are done by volunteers.

Joint Catholic-Protestant Editorial Decries Political Misuse of Bible in Impasse over Holy Land

A joint editorial, thought to be the first of its kind, has appeared in two major religious journals — one Protestant, for February; the other Roman Catholic, for March—excoriating abuse of Scripture for partisan purposes by religious and political leaders in Middle Eastern nations.

The editorial was written jointly by the Rev. Dr. J. Martin Bailey, editor of *The United Church Herald*, national magazine of the two-million-member United Church of Christ, and Father Charles Angell, editor of *The Lamp / A Christian Unity Magazine*, a leading Roman Catholic ecumenical journal. They deplored “glaring anti-Jewish statements from otherwise respected Christian leaders,” which they heard on a recent fact-finding tour of Egypt, Lebanon, Jordan and Israel.

Israeli spokesmen were, in turn, chided for quoting the Bible as a justification for the existence of the modern State of Israel. “We are convinced that both Christians and Jews in the Middle East could help defuse the present crisis by categorically rejecting the use of the Bible for propaganda means,” the editorial states.

In Arab states the editors were distressed by “the use of biblical texts to prove that the Jews had lost all right to the Holy Land” because their ancestors were alleged to have been involved in the crucifixion of Jesus. Documents given to the editors “by approving churchmen” are said to have misquoted statements of Jesus making him seem to call all Jews, rather than just certain Pharisees, “serpents of the earth . . . a generation of vipers . . . murderous from the beginning.”

Turning to Israel, Fr. Angell and Dr. Bailey acknowledged the existence of “a historic link between the Jews and the land,” but denied that it warrants “the unilateral seizure of property by military action or by legislative decree.” They rejected the viewpoint voiced by some Israeli spokesmen that the biblical designation of the Jews as a “chosen people” justifies “political action ignoring or superseding the prophetic call ‘to do justice, love mercy and walk humbly with your God.’”

“It is therefore tragically ironic that some Israeli extremists apply the concept in aggressive terms rather than in the traditional sense of being chosen to suffer, to serve others and to pursue justice. The logical progression of this false assumption leads from ‘a chosen people’ to ‘a master race,’” they said.

Let Scholars Defuse Crisis

The editorial asserts that the use of scriptural material for partisan purposes “ignores the circumstances in which the Bible was written and the purposes of its original writers. Both Jewish and Christian scholars today agree that the basis for biblical under-

standing rests upon its historical context; these scholars are careful not to infer more from the actual text than the context will support.

“American Jews and American Christians share an urgent concern that the nations of the Middle East will find a just and peaceful solution to their disputes. We are convinced that both Christians and Jews in the Middle East could help defuse the present crisis by categorically rejecting the use of the Bible for propaganda means. No military risk would be involved. Either party could take the initiative. A public disavowal of partisan abuse of the Old and New Testaments by religious spokesmen, who in the Middle East are very close to the political leaders, might provide a breakthrough at a time when inflammatory rhetoric has created a diplomatic impasse,” the editorial concludes.

With ten other editors of U.S. religious periodicals, as described in our news item, “Even-Handed Tourism,” Dr. Bailey and Fr. Angell spent most of November in the Middle East interviewing heads of government, officials, military spokesmen, religious leaders,

students and private citizens concerning Middle Eastern religious affairs and Arab-Israeli relations.

EVEN-HANDED TOURISM

The “new history”—as revolutionary in its way as the “new math”—stresses the frequently overlooked fact that people on both sides of a conflict are equally human and subject to similar appetites, needs and emotional drives. The old, simplistic presentation of “goodies - vs. baddies” was a lot less confusing but the new approach seems more promising of peace in an era of ballistic missiles, nuclear warfare and high speed communications.

Similarly with tourism and journalism. There are those who visit just one side of the Arab-Israeli ceasefire lines and come home as “instant experts” on the complete rightness of the side visited. In happy contrast are the writings being published by the dozen Catholic and Protestant editors who, thanks to the Rose Foundation and the initiative of the United Church of Christ, have had three weeks in Egypt, Lebanon, Jordan and Israel. They interviewed local editors, refugees, camp directors, U.S. diplomats, Arab and Israeli university people, Catholic, Orthodox and Protestant clergy, Muslim leaders and chiefs of state in an attempt to get clarification of the issues and perspectives on the facts.

The *Link* would encourage other foundations and opinion makers to get together to develop more such studious travels. In fact, if any of our readers think it's a good idea, we'll take some initiative in trying to encourage such developments.



Mattresses are distributed to refugees in Syria by Lutheran World Relief and the World Council of Churches.

ARCHAEOLOGICAL TOUR OF EGYPT

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MORE STUDENT SEMINARS?

Can the experimental three-day Middle East Seminar which closed out the Old Year at the Church Center for the United Nations be duplicated in capsule form on campuses across the country? The young Catholic, Protestant and Orthodox Christians who set it up and their Muslim and Jewish guests have made clear their desires for briefer *local* conferences that can carry its spirit to the university grassroots in 1970.

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MIDEAST CHRISTIANS DISCUSS LITERATURE NEEDS

How can communication through literature be more effective and more relevant to current situations? More than 40 churchmen — Roman Catholic, Eastern Orthodox and Protestant — actively engaged in literary production and distribution in nine Middle Eastern countries spent four days together recently in Beirut to try to find answers to that question. Their workshop, financed by the Christian Literature Fund and chaired by the Rev. Albert Isteero of the Near East Council of Churches, explored better distribution of literature now available, and better writing and publication of new literature. Talks were given by Father Georges Khodr of Tripoli on the Christian writer's contribution to Church and nation; by Yousri Labib of the (Orthodox) Marcos Publishing House, Cairo, on the publisher's responsibility; and by Rev. Samuel Habib of Minia, Egypt, Director of the Coptic Evangelical Organization of Social Services, on distribution methods.

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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 A.M.E.U. (Americans for Middle East Understanding, Inc.) whose directors are: John V. Chapple (v.p.), graduate student, Columbia University; 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 G. Hilling, (sec.), Professor of Public Administration, N.Y.U.; L. Emmett Hoyt, Jr., M.D., Board Chairman of American Middle East Rehabilitation; Sister Blanche Marie, 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, S.J., Cambridge Center for Social Studies; Jack B. Sutherland (pres.), President of the American Independent Oil Co.; President Emeritus Henry P. Van Dusen of Union Theological Seminary, N.Y.; Rev. Humphrey Walz (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.

Program Director: Rev. John Sutton.

LINK Associate Editor: Mrs. Phyllis Kleban.

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

SEQUEL Offered Free (from p. 1)

of war which have been heightened by Palestinian suffering.

Sequel pays special tribute to these organizations with headquarters or branches in the U.S.A.: American Friends Service Committee, American Middle East Rehabilitation, American Near East Refugee Aid, Catholic Near East Welfare, Catholic Relief Services, interdenominational Church World Service, CARE, Lutheran World Relief, Mennonite Central Committee, NEED, Pontifical Mission for Palestine, U.S. OMEN, the World Council of Churches, the World Alliance of YMCAs and the YWCA. Lest Americans feel that they are alone in their response, however, *Sequel* also lists supportive agencies in the United Kingdom, Germany, Portugal, Belgium, Denmark, France, Liechtenstein, Iran, Iraq, Jordan, New Zealand, Norway, Sweden, Australia and Canada.



SCHOOLING AND MEDICAL CARE are among the on-going needs of displaced Palestinians. 25% of the mostly recently displaced 270,000 refugees are school-age children for most of whom double-shift classes in marquee tents provided by UNRWA offer the only formal education. UNRWA also furnishes medical care, as for this little victim of dehydrating gastro-enteritis so prevalent among refugees.

BOOKS

EGYPT THE CRUCIBLE: THE UNFINISHED REVOLUTION IN THE ARAB WORLD by Harry Hopkins. xxiv + 533 pp., 16 plates, 8 maps. \$10.00. Houghton-Mifflin Co., Boston. Our price \$6.35.

Mr. Hopkins is a graduate of Merton College, Oxford, where he won highest honors in Politics, Philosophy and Economics. All of these interests are combined in the present volume, which is primarily based on a series of journeys that carried him throughout Egypt in 1952-65 and enabled him to see, at first hand, the progress that had been made in the countryside and in the western desert. Further developments are followed down to 1968, and if his book falls short of last year's Libyan coup, the English edition having appeared in March, it accurately describes the economic situation that prompted that event. For while Egypt is the principal subject, there are few aspects of that subject that do not impinge on the whole of North Africa and the Middle East, and a good deal of attention is given both to the other Arab countries and to Israel.

It is the author's contention that Egypt, while not in every case the originator of the methods it has applied to social and economic reform, is the epicenter of Arab socialism, the "crucible" in which these reforms have, for the first time, been fused into a complete pattern. Given the extraordinary problems with which this country was confronted, and the paucity of its material resources, it is remarkable how much it has achieved. Pre-revolutionary Egypt was a split society, a country of teeming poverty exploited by a cosmopolitan minority in Cairo and Alexandria. The old ruling class was largely dedicated to the "Indignity of Labor" and frequently looked upon military service as "something strictly for the fellahin"; above all, as Nasser observed in his *Philosophy of the Revolution*, "Every leader we came to wanted to assassinate his rival . . . I could hear nothing from them save the word 'I.'" The solution he adopted was a renovation of "Islamic collectivity", a system that, for the first time, gave the fellahin a voice in a national assembly as well as in their local administration. At the same time that the "Levantine overburden" was reduced by Land Reform, the nationalization of most commerce and industry, a steeper income-tax curve and by other controls, the fellahin were raised from their alluvial torpor by giving them land ownership, cooperatives, technical advice, equipment, clinics and schools. An attempt was made to decentralize, to put more emphasis on the towns and provinces, to expand the productivity of the western oases, and to deploy industry throughout the country. Industrialization has brought about a transformation of education and social values. Egypt was, for example, the first Arab country to abolish the separate Koranic *Sharia*, and from 1955 onward family law has been interpreted by civil and religious judges working together.

(Continued on page 3)

LUTHERANS PLAN HAIFA HOME FOR AGED

The Norwegian Mission to Israel is planning to build a \$300,000 home for elderly Christians in Haifa on property made available to it through the Lutheran World Federation. This announcement was made in Oslo in connection with celebrations marking the 125th anniversary of the mission. King Olav V attended and Bishop Alex Johnson of Hamar and Dr. Sigurd Aske of the Lutheran World Federation were featured speakers.

REVOLUTIONARY TRENDS

The current series of panel discussions at the Middle East Institute, 1761 N Street, Washington, D.C. 20036, centers around the theme, "Revolutionary Developments in The Middle East: A Reconsideration." Of the eight programs two have already been held. The first dealt with *The Palestine Guerrilla: His Political Significance*, including the nature of the resistance movement and its relation to the reassertion of Palestinian national consciousness, to the area governments and to the settlement of the Arab-Israeli conflict. The second, entitled *Ideology and Reality in the Contemporary Middle East*, raised questions about the content of current revolutionary concepts in the Middle East, including the Iranian "White Revolution." Arab nationalism, Arab socialism, Neo-Baathism and the Third World revolutionary ideology of Frantz Fanon, and how realistically they apply to the current political situations over there.

Scheduled dates for the other six panels should be available shortly from the Institute. These topics have been assigned: *Accelerated Economic Transformation* (comparative results of evolutionary and revolutionary approaches); *Accelerated Social Transformation* (such as urbanization and the role of women); *Islam and Revolution* (and how modern secularism affects religious unity and impact); *The Military in Modernization* (its assets and limitations); *The New Israeli* (and the young native's approach to Israeli society and to peace with Israel's neighbors), and *The Future of the Revolutionary Middle East* (in terms of whether goals and methods have been successful, misdirected or misconceived).

BOOKS (Continued from page 3)

Palestine, if not since the "year one", at least since World War II, whether in the Department of State, on the staff of the Anglo-American Committee of Inquiry (1945-1946), the U.S. Embassy in London, the Consulate General in Jerusalem or other posts. He knows the problem as few people could know it, not merely from acquaintance with the basic documentation or from the history of it, but from long association, directly and at close hand with it. His new book on Jerusalem is both a personal memoir and a thoughtful and reflective study of a very basic and very complicated problem, which, like other aspects of the Arab-Israel conflict, has yet defied "solution."

Appropriately, the author introduces his book with a description of life in divided Jerusalem as he saw it from the window of the American Consulate General. Then follow chapters dealing with the setting—the landscape, the people, and the historical and political backgrounds. The role of the United Nations in dealing with the problem follows and then a very interesting discussion, again from the viewpoint of direct observation, of the 1967 conflict, its origins and consequences. Two final chapters deal with the problem of the Holy Places and the future, in which the author presents possible alternative solutions of the problem of Jerusalem, and then speculates on the problem of peace in the Middle East.

The volume closes with a well-selected bibliography and a series of appendices dealing with the McMahon Correspondence, the Balfour Declaration, the Sykes-Picot Agreement, the Roosevelt letter of April 5, 1945 to King Ibn Saud, the Anglo-American Committee of Inquiry, the Internationalization of Jerusalem, the Tripartite Declaration of May 25, 1950 relative to security in the Middle East, the problem of the Jordan waters, the Johnson Mission (1961-1962) and the problem of the Arab refugees, and the statement of Ambassador Charles W. Yost in the Security Council, July 1, 1969.

Mr. Wilson has provided his readers with a well-balanced, highly responsible analysis of the problem of Jerusalem, enriched by his own personal experience with it. His book, to be available in April, should commend itself to all students of the problem, to churchmen and churches, and, indeed, to all those who have a serious concern with the problems of the Middle East.—H.N.H.

PALESTINE, THE ARABS, AND ISRAEL by Henry Cattán. 281 pp. £2. Longman's Green and Co. Ltd., London, 1969.

To understand the Middle East we must understand both what happened to the Palestinian Arabs and what they themselves think about it. Mr. Cattán, a Palestinian Arab now practising international law in London, tells us both. His French and English education and legal training plus his own native experience of the Zionist-Palestinian Arab conflict enliven his extremely well documented account of that conflict. That account rests solidly upon contemporary reports from United Nations observers and upon the writings of men of so divergent opinions as Zionist pioneer Theodor Herzl and ex-Zionist, anti-Zionist Moshe Menuhin. To permit verification of his accuracy of description and interpretation, the author provides specific references, mostly non-Arab, which anyone may check. This is particularly but by no means exclusively important concerning the exodus of the Palestinian Arabs. Mr. Cattán brings us back to, and supports past any attempted refutation, the point: the Palestinian Arabs were deliberately frightened off their lands by the Zionists who consistently have acted and continue to act to prevent these people from returning to their lands.

Mr. Cattán also tells us that he thinks what happened to the Palestinian Arabs was without legal foundation and without justice; that it was wrong. These statements, however understandable from his point of view, do not add to his argument. They do, however, help us to know what the Palestinian Arabs are thinking and why, for instance, they are angry at the United States. Their thinking is a reality as pressing as the historical background, both of which we need to understand. Mr. Cattán has given us the opportunity.—J.V.C.

•
A usually reliable commentator reports that a subsidy of over \$90,000 has come to the LINK. What a beautiful dream! And how regrettably far from the facts! Since it started, the LINK's total income has been but a fraction of that amount, and future pledges are barely enough to keep us going. We continue to need whatever financial help you are moved to provide. All writing and editing are done by volunteers.

Varying Christian Views on Palestine Problems

"ALL OUR WORK OF COMPASSION SHOULD BE DONE IN THE CONTEXT OF THE STRUGGLE FOR A JUST SOLUTION."

This recommendation by the Consultation on Palestine Refugees, convened by sections of the WCC (World Council of Churches) in Cyprus last October was the dominant theme of Rev. A. C. Forrest's recent address on *Churchmen and the Middle East* before the International Affairs Committee of the United Church of Canada. Mrs. Kleban summarizes below:

Dr. Forrest, editor of the *United Church Observer*, who recently completed nine months of travel and study in the Middle East, has seen the ever-worsening plight of the refugees at first hand, and has talked with many Christian leaders and laymen of all denominations in Israel and the Arab countries.

He reported that the majority of Christians in the area are convinced that the real key to future war or peace over there lies in working out a just and enduring solution to the problems of the nearly 2,000,000 Palestinian refugees there.

"Most churchmen in the Middle East," he said, "are bitterly critical of Israeli policies, sympathetic to the Palestine cause and the continuing plight of the refugees and Arabs in occupied Jordan, and apprehensive about another war.

"They believe that Israel is determined to keep all of Jerusalem . . . (and) will not withdraw from other territories captured in 1967, and that despite the UN vote of 102-1 instructing her to do so, she will not permit the refugees to return to their empty camps and homes on the West Bank of the Jordan . . ."

While praising the dedicated work of the UN agencies, the churches, and other relief organizations over the past 20 years, Forrest emphasized that humanitarian projects are at best a stop-gap. A growing refugee population that nurses its bitter sense of injustice; the impossibility of providing more than minimal shelter, food and services for so many human beings; the expansion of commando forces with the strong youth appeal of their guerrilla tactics to attain a dream of a united Muslim-Jewish-Christian Palestine; and the escalation of mutual acts of terror by Israelis and Arabs, all add up to a desperate situation which is rooted

more deeply in human than in political or economic factors.

How Views Vary

Christians in the Mideast, Forrest noted, fall into three general classifications: first, the ancient Eastern churches, Catholic and Orthodox, who have been part of the land and tradition from the earliest days, or, in some cases, since the Crusades; second, Protestants and Catholics, oriented to the West, who are the product of more recent missionary activities, of Western education, or of business or professional affiliation; and third, the conservative evangelicals, representing many sects and chiefly resident in Israel, who are intensely sympathetic to Israel because they regard the country as a literal fulfillment of Biblical prophecy. The first two groups are drawing closer together in the ecumenical spirit of the WCC and of Pope John XXIII.

While the Christian community of the Mideast is a minority, it is generally well educated, quite well to do, and influential. Lebanon is about half Christian, and has for years had a government carefully balanced along religious lines. The current precarious political and military situation of the country reflects the division between Muslims and Christians. Many of the latter incline toward non-involvement in the Arab-Israeli dispute.

Egypt has about 6,000,000 Coptic Orthodox Christians, who with other denominations make up 15-20% of the total population. Syria and Jordan are each about 10% Christian, as was Palestine prior to 1948.

Attitudes of Mideast Christians toward the conflict vary with the nationality and personal experience of the individual. In Lebanon, for instance, some Westernized Christians tend to believe that improved relations with Israel could be to the advantage of surrounding Arab countries. Displaced Palestinian and Jordanian Christians, however, bitterly resent the division and occupation of their homelands, the loss of their property, and the threat of a future that may see the Holy Land depopulated of Christians. The older Catholic and Orthodox Churches within Israel are concerned for the loss or secularization of Holy Places, though Israel is anxious not to offend world Christianity in these matters, and en-

courages Christian visits to centres of pilgrimage. Most Christians in areas under Israeli control are more bitter over Israeli policies than in the summer of 1967, but are reluctant to be outspokenly critical.

Though almost universally pro-commando, Arab Christians tend to be less militantly anti-Israel than are Muslims, and are careful to distinguish between Jews and Zionists. Christian workers in refugee camps are mostly moderate, but critical of Israel's treatment of the refugees. They are sometimes suspected by extremist Muslims of being Uncle Toms, and must be careful not to advocate any relief measures — such as permanent shelters or birth control — that might suggest that they favor permanent acceptance of the present state of affairs or want to deprive the refugees of strength through numbers.

Agree on UN

For the most part despite differences on some points, Mideast Christians consider themselves middle-of-the-rovers in the conflict, and favor a solution based on the Nov. 22, '67 UN Resolution. With the passage of time, however, and the stepped-up pace of hostilities, they are becoming less hopeful that Israel can be induced to face up to her obligations to the refugees, or that the Arab nations will admit and respect the existence of Israel as a state. Despite the declared willingness of Jordan and Egypt last year to go along with the Nov. 22nd Resolution, no progress has been made in implementing it, and there is a pervasive fear of renewed large-scale warfare, with all its attendant horrors and its threat to world peace.

"I have found," said Forrest, "that 'do-gooders' in the Middle East — the Christian missionaries, UN workers, teachers, social service workers — are unanimous in their conviction that the Palestinian Arabs have suffered a great injustice, and that there is little if any chance of peace until they are compensated or allowed to return to their homes."

Facts Need Fuller Airing

He pointed out that the Cyprus Consultation had found that one obstacle to action toward this end on the part of churches throughout the world was lack of adequate and responsible information about the refugee situation. Because of the urgency of the problem,