

Bulletin of the Near East Society



H. H. Kreider

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REPORT FROM THE NEAR EAST



Egypt's military coup, led by General Mohammed Naguib, commander-in-chief of the armed forces, late in July led to the abdication of King Farouk and the exile of him and his Queen, Narriman. Farouk abdicated in favor of his baby son, King Fuad II.

Many reports have indicated that Farouk is a young man with a good brain, if he wants to use it, but apparently, according to reliable reports, his dissolute habits and his inability or indifference about quelling corruption in his county, took precedence over any tendencies toward buckling down to the serious business of being a ruler.

Premier Aly Maher took office after the coup. He served a brief time as prime minister last winter after the January riots in Cairo when Farouk ousted Premier Nahas Pasha. Maher Pasha was succeeded by Ahmed Naguib al Hilaili Pasha, who resigned early in the summer, and now he, Maher, is back in power.

Former King Farouk's property has been placed in state custody, with Ahmed Khashaba, former Foreign Minister, and Hussein Fahmy, former Finance Minister, as custodians. A temporary Regency Council has been formed to act for the infant king. It is headed by Prince Mohammed Abdel Moniem, a second cousin of Farouk's. The other temporary regents are Colonel Mohammed Rashed Mehanna, representing the army, and Dr. Bahieddin Barakat, a jurist.

The establishment of the temporary Regency Council puts an end to the period of uncertainty as to how to solve constitutional problems arising from the King's abdication. The temporary regency can now function until such time as new elections are held and a more permanent regency is invested by Parliament.

As to the decree placing Farouk's property in state custody, only time will reveal the full importance. The extent of his wealth in Egypt and abroad is not known with any accuracy. The Abdin and Kubbeh royal palaces in Cairo and the Ras el-Tin and Montazah palaces in Alexandria are properties of the crown, but the deposed king possesses vast domains in his own right.

Mohammed Mossadegh was out briefly as Iranian premier, when the Shah named Ahmad Ghavam es Sultaneh, prime minister during the famous Azerbaijan-Russian crisis in 1946, to succeed the weeping, fainting, ardent nationalist leader who resigned in July. Four days of Premier Ghavam's regime resulted in riots and death, and Dr. Mossadegh got his old job back again. Mr. Ghavam had seemed willing to effect a compromise settlement with the British about the dormant, now nationalized Iranian oil industry. He is considered a shrewd, capable statesman, and is a man of great wealth.

Mossadegh was returned to power and given dictatorial powers for a period of six months by the Chamber of Deputies. The famous Islamic political mullah, Aya-

tollah Kashani, has been named President of the Chamber of Deputies, and as such is the second most powerful man in Iran, next to the Premier.

The Iranian Senate balked against a bill authorizing seizure of the \$8,000,000 to \$9,000,000 fortune of Ahmad Ghavam shortly after his tumultuous four days in power. The measure was offered as punishment for Mr. Ghavam's alleged orders to troops and police to fire on rioters in Iranian cities who demonstrated against him. However, the legality of such a drastic move was seriously questioned by Senate members, and it was sent to a committee for further study.

Mr. Ghavam protested the proposed seizure of his properties in a letter saying "I find such a measure most surprising. There is no parallel for this even during autocratic regimes". He further stated in his letter that he submitted his resignation as Premier to the Shah two days before the riots of July 21, and that he was not in power after July 20. He added that the deaths and injuries during the riots were the result of enforcement of martial law and not the result of any orders he had given.

A proposal for a 2 per cent tax on all land and real estate in Iran expected to yield 10,000,000,000 rials (\$330,000,00 at the official rate of exchange) has been presented to the cabinet by Dr. Mossadegh. The expected return would cover almost three times the present Iranian deficit. Although the yield would be \$330,000,000 by the official exchange rate, the rate most used would indicate a possible return of \$140,000,000.

Under this proposed tax it is understood property owners would be expected to pay one-third of the levy at once and the remainder after six months. This would create a heavy demand for money, which, it is thought, would be met by expanding the amount of currency in circulation; the tax checking inflationary effect.

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SETTLEMENT OF BLOOD FEUDS IN ARAB VILLAGES

BY AREF EL-AREF

The author has been called "one of the most romantic men in Palestine". An Arab, born in Jerusalem, he has been a political economist, soldier, prisoner of war, writer and publisher, editor, district officer in various sections of Palestine, Chief Secretary to the government of Trans-Jordan, and mayor of Jerusalem. He holds the Order of the British Empire.

Aref Pasba studied political economics at the University of Constantinople (now Istanbul), working nightly in a newspaper office. After receiving his degree he went to the Turkish Ministry of Foreign Affairs as a translator. His languages then were Arabic, Turkish, and French. He later learned English and German and some Russian. When World War I broke out, Aref Pasba was conscripted as an officer in the Turkish Army. He was captured by the Russians and spent three years in Siberia. During his imprisonment he produced an Arabic newspaper for his fellow prisoners. It was then that he learned German and translated from German into Turkish "Das Welt Raetsel" by Ernst Haeckel.

He escaped from Siberia with twenty-one Arab officers and men, and made his way to Vladivostok where he and his fellow escapees made a long voyage across the Indian Ocean and eventually to Palestine.

Aref Pasba has long been a champion of Arab national independence. This cause, and his writing, are his greatest interests. He is the author of "Bedouin Love, Law and Legend", "History of Beersheba and its Tribes", "The History of Gaza", and "The History of Askelon".

EDITOR



Aref El-Aref

I have been asked by my friend, Mr. A. L. Miller of the Near East Society, to write an article on settling blood feuds in Arab villages and among the Bedouin tribes. This is a task which falls to the lot of the district officer and there are no set rules available, because each case must be studied and settled on its own merits. Yet this task is one of the most time-consuming of duties. It must not be hurried and each situation must be treated most tactfully, as one is dealing with a proud, independent people and customs as old as the land in which they live.

When the time has come to make peace, the intermediary or arbiter must make a careful study of the case, the factors which led to the dispute, the conditions which followed it, and the terms necessary to end the feud. He must first ascertain if it is a murder case or a case involving insult or dishonor to a woman. If it is a murder case, he must find out first of all if it was premeditated murder, or done in the heat of a quarrel, or an accident. Then the arbiter must know if a truce followed between the murderer's family and the victim's. Next, where was the murder committed? Was the

victim in the murderer's tent or village under the protection of the murderer, or was he killed in a general affray? All these points are tremendously important and must be taken into consideration before any attempt at peace-making. You ask why this is so, and that brings us to one of the most interesting of customs. Blood money is paid in the settlement of feuds and the amount is determined by the ability of the murderer's family to pay and on the conditions under which murder was committed. For example, money to be paid for a premeditated murder is double that for an accidental one. Again, the blood money for a woman murdered by a man without sufficient provocation is four-fold! Briefly speaking, each case has its strong and weak points which must be weighed before the peace conditions are finally laid down.

TRUCE IS FIRST STEP

When a blood feud arises, regardless of the reasons for it, the first step is the so-called *atwa* or truce. When a truce is in force, the victim's supporters cannot avenge themselves on the murderer or any of his tribe. The armistice is usually ar-

ranged orally, nothing is written, but it is strictly observed by the victim's party and by a guarantor. It is the most sacred of pacts, honored and respected more than a written one would be. I have never known of the breaking of this truce. However, if such a pact were broken and one of the victim's tribe took revenge, he would be repudiated by his own people, as well as the opposing faction. He forfeits all claim to blood-money for the original crime and he would have to pay a large blood money sum to the truce's guarantor.

During the truce the murderer and his relatives must make arrangements for the peace. This involves many formalities which I do not have time to present here, but which are fully described in my book, "Bedouin Love, Law, and Legend". I will, however, tell you of one or two cases and all that was involved in the peace settlement. As you read these stories, you will realize that what I said in the beginning about there being no definite rules governing peace-making is all too true, and that each case is an individual one. I will not go back into history for these records but give them to you from my own experience within the past few years. I will begin with one story from an Arab village in the sub-district of Ramallah, near Jerusalem.

DISPUTE AT KHIRBIT ABU FALAH

Khirbit Abu Falah is situated at the northeastern corner of the Ramallah district. The two clans or tribes of this village had carried on a dispute since the early days of the British occupation that had resulted in eighteen murders and more than thirty serious injuries. This feud even had repercussions in Chicago! The murder toll in the village stood at fourteen when the news reached tribe members in the United States, and two members of each clan fought it out in a Chicago bar to the death bringing the score to eighteen! Such was the situation which confronted me as the district officer in 1943, when I took over my duties there. I visited the village several times but consistently refused to eat or even drink coffee with the villagers or to enter their homes. To one who knows something of Arab hospitality my conduct may seem rude, but I had to make it plain

to the villagers that unless they made peace, I could not get governmental assistance, help them in any way, or accept their hospitality.

In the meantime, I studied the history of the quarrel very thoroughly in order to get at the root of the trouble, so that I might find the best approach for a solution. I spent long hours studying the files on the case and listening to endless claims and accusations before I could decide where the trouble was and the persons responsible. I understood that several attempts had been made in the past to end the feud but they had all been in vain. One of these attempts had at first seemed successful but soon after the peace-making, the quarrel flared anew. The village of Khirbit Abu Falah has such a rocky terrain that murder was easy, because it was difficult to observe or detect killings or killers.

HAFAR WA DAFAN SYSTEM

After my careful study, I made up my mind to conclude a peace settlement from an entirely new angle. Former attempts had been based on *bafar wa dafan* — dig and bury — that is to say, that if there were nine victims from each party there would be no necessity for blood money payment. If there were ten victims from one clan and eight from the other, blood money for only two would be necessary.

Experience had taught me that this system would not work. During the ten years I spent in Beersheba, I had settled many outstanding feuds but I used that system in only two cases. I will explain: We will suppose that A. and B. belong to the same clan. One day A. kills someone of another tribe, but the victim's heirs retaliate by killing not the son of A., but of B. If peace is made on the basis of *bafar wa dafan*, that is, one for one, what does B. have to say? He not only loses his son but the blood money to compensate for his loss, and he had nothing to do with the crime in the first place! Should he suffer all this because one of his fellow clansmen committed a crime? I always felt that the best way was to hold the culprit and his relatives responsible in each case for the payment of blood money. That was the method I decided to follow in the Khirbit Abu Falah dispute. A peace was concluded which still exists.

I used the same means in settling

a long-standing dispute between two tribes in the village of Abwein. This was an exceedingly interesting case. Thirty-six years previously, during the Turkish regime in Palestine, one of the most influential sheikhs of Abwein and his friend, who lived in the neighboring village of Beit Rima, were killed. Three other murders followed as a result, bringing the total to five. Some of the culprits were arrested but others escaped. These made their way on foot across the desert and into Transjordan where they took refuge in the hills of Moab. Those who were arrested were kept in the prison at Acre but eventually they too escaped and the most exhaustive searches and inquiries by the C.I.D. (Criminal Investigation Department) failed to discover their whereabouts. They simply disappeared. Some time later they were reported as being in Transjordan. There they married, and had been living for almost thirty-six years when the case came up before me for settlement.

By 1943 the escaped murderers had all died except one, who, as he grew older, longed to return to his native village, and be buried among his own people. His fellow criminals had spared no effort in trying to persuade the Turkish and later the Occupation authorities to allow them to return to their homes, but their requests were never granted. The heirs of the victims were sheikhs and the government officials thought it best not to risk offending them.

A VISITOR FOR AREF EL-AREF

A year passed during which I made a careful survey of the case. One day a man named Hassan Abu 'llawi came into my office.

"Are you Aref El-Aref?" he asked. When I replied in the affirmative he continued:

"Is it true that you lived among the Bedouin tribes of Beersheba and that you wrote a book on Bedouin laws during the ten years you lived there?"

"Yes, I did" was my answer.

"Why, then, are you not willing to make peace between us and our enemies?"

"Because they don't want to make peace with you", I told him.

"Why don't you compel them to do so? What is the use of your studies and your books if you cannot assist poor people like us? It is true that we made

mistakes and committed crimes in the past. But God has punished us sufficiently by depriving us of our homeland for so many years. The murderers have died. I swear by the Almighty God that I am *mazloom* (innocent). Suppose, however, that we, the men, *are* guilty. Should our women and children suffer?"

This conversation deeply touched me and I decided to do everything I could to bring about a reconciliation between the rival clans. I soon found an occasion to go to Abwein. I took with me a delegation of ten highly respected men from neighboring villages to call on the heirs of the murder victims of so many years ago. My party and I were accorded a warm welcome in the home of one of the victim's sons. When he offered us coffee we refused. He was bewildered by what he considered an insult. I explained that neither I nor my colleagues could drink his coffee until he promised to grant us a request. Then I went on to tell him that all of us knew about the tragic murders in the village thirty-six years ago. His father had been one of the victims and we all recognized the seriousness of the crimes. However, I continued, the criminals had been punished sufficiently. They had been obliged to leave their homes and live like gypsies scattered all over the country. All but one had died, and the families of the criminals were suffering the shame of the malefactors' misdeeds. I pleaded with my host to have pity on them and forget the past, allowing these survivors to return to their own country and people.

We were a formidable company of intercessors and we were there to plead a pitiful case. I do not know what combination of circumstances affected my host's decision. Perhaps time had softened his pain and bitterness, perhaps the plight of one old man and the women and children survivors wandering homeless did it, but more quickly than I had dared hope he expressed his willingness to make peace. Proper terms were arranged in keeping with the gravity of the situation, yet terms which were not humiliating to the repentant ones. Obviously they had little to use for blood money, but their dignity had to be maintained and there was the usual traditional ceremony. A feast was arranged and amid great re-

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American Catholics And The Middle East

BY RIGHT REVEREND MONSIGNOR THOMAS J. MC MAHON, S.T.D., LL.D.

Monsignor McMahon is president of the Pontifical Mission for Palestine and national secretary of the Catholic Near East Welfare Association. EDITOR.

In presenting this account of American Catholic activities for the Middle East, the writer is very conscious that his readers may be possessed of another point of view religiously. While we respect the approach of all, we shall also expect that our objective presentation will be received in the same spirit. The writer has been engaged in activities for the Middle East for most of the past twenty years and has been directing the activities of Catholics in America for the Middle East for the past ten years, spending considerable parts of this time supervising the field activities in the countries themselves. It is noteworthy that the Palestine tragedy, now in its fifth terrible year, has served not only to open up the gaping wounds of homelessness and heartlessness in the benighted areas of the East, but it has also had the very beneficial effect of bringing us all to our knees in abject admission of a guilt that can never be taken away. Whatever our points of view religiously, we have, one and all, poured forth the riches of our hearts on the peoples of the Middle East and we have been joined in a mutual effort to make up for man's inhumanity to man. This is not the place to discuss the Palestine question in its juridical outlines, but it is certainly the place to pay homage to the various groups, of whatever denomination, who have bonded together in humanitarian work which best bespeaks the worth of real religion in the world.

The author is the President of the Pope's Mission of Relief for the Palestinian Refugees. He has been this since 1948. When it became evident that the Palestine tragedy was to be an enduring one and that the hundreds of thousands of homeless Palestinians would need mountains of mercy in the form of money, food, clothing, and medicine, the American Bishops, in the fall of 1948, sent Monsignor McMahon, National Secretary of the Catholic Near East Welfare Association to Palestine and the Middle East. He went also as the special representative of War Relief Services—Na-

tional Catholic Welfare Conference, and for several months he worked with the papal committees of the Apostolic Nuncios and the Apostolic Delegates in the Arab countries and in Israel. It soon became obvious that the misery had mounted to such proportions that not even the most herculean efforts would suffice. Pope Pius XII constituted, in April 1949, the Pontifical Mission for Palestine and named Monsignor McMahon its President. Since those days Monsignor McMahon and his assistants have been working in the Middle East, dispensing the charity of American Catholics, thereby guaranteeing the perpetual presence of the Holy Father of Christendom among the homeless, the hungry, and the hapless refugees of the Holy Land. With them have been working more than a thousand priests and sisters, most of them beneficiaries of the friends of the Catholic Near East Welfare Association in the United States. The poor have given to the poor and dollar over these years to help modestly but salutarily every work of God in the East.

AID VALUED AT \$10,000,000

A modest estimate of the results to this day, since 1948, can be made from the fact that American Catholics have given in the value of ten million dollars in money, goods, service, and personnel for the refugees of Palestine. Six million dollars have been given in goods alone. Two million have been expended in cash and three thousand tons of food, twenty hundred tons of clothing, twenty-five tons of medical supplies, have been part of this great price of mercy. Hundreds of distribution and milk centers have been operated. Thirty thousand Arab refugee children have been maintained in three hundred and thirty schools and our great boast is that we have reached nearly four hundred thousand of the eight hundred thousand refugees and that only fifty thousand of all the refugees are Catholics.

The Catholic Church has a very definite point of view on the whole matter of Palestine. Ever since 1947, when the question of partitioning Palestine came

before the United Nations, the representatives of the Church have not ceased to present to that body protestations and demands for justice to the people of Palestine and for an equitable solution of a question that involves the rights of all mankind. The Pope has been in the forefront in raising his own voice in behalf of the innocent victims of this Middle Eastern tragedy ever since the first shot was fired in May, 1948, and we can only make his words ours: "The circumstances of these exiles are so uncertain and precarious that they cannot much longer endure. And so, at the same time as we exhort all great and noble hearts to help with all their strength these outcasts who are a prey to distress and misery, we equally address a pressing appeal to those in responsibility in order that justice be done to all those who, hunted far from their homes by the whirlwind of war, have no greater desire than to take up again a peaceful life".

The writer has had occasion to work intimately and soulfully with the various relief administrations of the United Nations and all the voluntary agencies, sectarian and non-sectarian, for these refugees. He has nothing but praise for the truly heroic efforts that have been expended among the more than seven hundred thousand blood brothers of Jesus now displaced in Jordan, Syria, Lebanon, Egypt, and the Gaza area, or the thousands of other Arabs who remain behind in Arab Palestine and in the new Israel.

American Catholic aid to Palestine's victims has come from various sources, notably, the Emergency Relief Fund of the American Bishops, War Relief Services—National Catholic Welfare Conference, National Council of Catholic Women, Catholic Medical Mission Board, and the Franciscan Commissariat of the Holy Land, but the great wellspring of funds and direction has come from the official agency of all Middle Eastern work in the United States, the Catholic Near East Welfare Association. It is most fitting that a special word of commendation be given to the Franciscan Commissariat, because it is the American

fund-raising agency of the great Custody of the Holy Land, which has four hundred in personnel working for Palestine. The presence of the Franciscans is a sure guarantee of protection for the Shrines of the Christ's life and death in Palestine and the work of the Franciscans, in conjunction with the Pontifical Mission, has been heroic.

However, in an article of this kind, it is necessary for us to delineate the work of American Catholics for the entire Middle East during the many years that have passed. That work has been entrusted to the Catholic Near East Welfare Association.

ORIGIN OF CNEWA

History is really stranger than prophecy. Who could ever have dreamed that from the post-war turmoil of three decades ago, from emergency relief missions and eternally patient reunion movements, there would emerge the permanent Catholic Near East Welfare Association? Popularly called the Near East Missions, it is now the strongest support of the Sacred Oriental Congregation in Rome and the Holy Father's own very special Mission Aid for the Near and Middle East. Modestly resplendent in the trappings of its twenty-five years of providential life in the Church, this Association takes a glance back to thank its inspirers, its founders and its ever loyal benefactors.

When Pope Pius XI, on the day of his designation in 1922, looked down from the balcony of Saint Peter's he realized that the joyous cheers being wafted up to him from myriad throats were at once a challenge and a plaintive plea. The whole world had already been shattered and shaken by a terrible war and now it was beginning to tremble all over again in the prelude of another and a more tragic holocaust. Quickly and most courageously did the Pope turn to the gigantic task before him, and never once was he to shrink from it until he had only his life to give for a peace that would not come.

The Russian Revolution had left in its wake thousands of homeless and starving, so Pope Pius speeded there, into a land yet without its forbidding curtain, his own special mission of mercy. To head this Pontifical Commission for Russia the Pope chose an American priest, the

Very Reverend Edmund A. Walsh, S. J., Vice President of Georgetown University and Regent of its School of Foreign Service. In God's good time, when the curtain rises and the dark mist of tyranny disappears, there may still be men and women alive who, as little children, will recall the lasting benefits of that Mission to their benighted land.

In the meantime, the all embracing arms of an ever generous America had taken to its heart the brilliant Monsignor Richard Barry-Doyle, a native of Ireland, who as a Chaplain in the British Army, had seen military service in Greece and the Balkans. Urged and inspired by Archbishop George Calavassy of Athens, he had vowed that he would devote his life to stemming the tide of the misery he had seen throughout the East. For this purpose he came to the United States in 1921. There are many still alive who will remember the five heroic years of his lecturing, writing and preaching on the lands he loved. His efforts were rewarded on September 30, 1924, when he was able to incorporate in the city of Philadelphia the Catholic Near East Welfare Association.

The first Near East relief organization in America was now on its way. With its headquarters first at 247 Park Avenue and then at the present address, 480 Lexington Avenue, New York, Monsignor Barry-Doyle, as first President, began to crystallize all the interest he had aroused throughout the country. That giant in the cause of reunion, Father Paul James Francis Wattson, founder of the Society of the Atonement, became first Vice President, and he brought to the fund raising efforts of Monsignor Barry-Doyle that other aim of working for the reunion with the See of Peter of the millions of dissidents in the Near and Middle East. The leaders of the Hierarchy, Cardinals O'Connell and Dougherty, came forward to give the work the necessary seal for success, ecclesiastical approval.

FATHER von GALEN'S WORK

In the same years another great priest had come to these shores, the Benedictine Father, Augustine von Galen. His residence in Vienna after World War I had brought him into contact with many who had to flee from Russia before the Soviet persecutors and his feeling of

helplessness at the sight of so many refugees finally drove him across the seas to plead for the help they so badly needed and to preach the cause of reunion. He had already founded in Europe his Catholic Union and his aim was to start a branch of it in the United States. For over twenty-five years more he was destined to cast deep the roots of his movement in the soil of many European countries.

His great contribution during his years among us was that he opened more and more the eyes of American Catholics to the white harvest of reunion among the dissident Christians of the Eastern world and to the supreme necessity of guarding those precious Eastern Catholics who had been trooping back to the See of Peter over a period of four centuries.

Monsignor Barry-Doyle and Father von Galen were reminding young America and its Catholics of their bounden duty to this ancient Christendom, while the States had given one of their own, Father Walsh, to perform some of that duty to brethren in distress. Here, then, were three providential movements, all headed by men of genius, dedication and inexhaustible energy, their talents contributing to a cause very dear to Pope Pius XI, so dear that for his soulful attempts to accomplish it, he will go down in history as the "Pope of the East". The Holy Father, not discouraged over the fact that his efforts of charity in Russia had been finally spurned, had been casting about for some united work which would meet the eventual needs of a future, free Russia and the very real and urgent calls for help sent to him by countries reaching from the Balkans down as far as India.

THE POPE'S SPECIAL AGENCY

The Pope's special agency in the Roman Curia for Russia and for these Eastern lands was the Sacred Oriental Congregation, a very young and slender finger of the Pope's right hand. Back in 1862 Pope Pius IX had set it up but only as a department of the more venerable Sacred Congregation de Propaganda Fide. Whatever aid went to the East came through the Society for the Propagation of the Faith and the antecedent mission works of the Catholics of the world. Pope Benedict XV set up the Oriental Congre-

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The mosque of Suleiman the Magnificent in Istanbul is pictured below. It was built by the famous Turkish architect, Sinan, in 1549-57

...The market section of the town of Qatif, Saudi Arabia, is shown at the bottom of the page. Qatif is a town on the Persian Gulf surrounded by date gardens and it is a favorite trading center for the Arabs of the area

Near East Camera

The town of Mykonos in the Aegean Sea appears below. There are so many windmills on the island of Mykonos, which is one of the Cyclades, that it is called the Island of Windmills

A fisherman at Sidon mends his net (center). The name of this ancient Phoenician city means fishery in Hebrew, and fishing has been a major industry since the earliest times of Sidon's long and colorful history



Richard Finnie for Bechtel

National Tourist Organization of Greece



Standard Oil Co. (N. J.)

NEW BOOKS ON THE NEAR EAST

Theodora and the Emperor by Harold Lamb. Doubleday and Company, 1952. 325 pages. \$4.50.

"The Drama of Justinian" is the subtitle of this latest of Harold Lamb's historical narratives. It is written with the same careful attention to accuracy and documentation which characterizes all of Mr. Lamb's books, and it is written with the author's great talent for bringing persons, places, and incidents of history into contemporary focus, so that the reader shares conversations, decisions, and events in a vivid personal manner. History there is in abundance, but in such a diverting form that it reads as easily as some fiction. Beginning with "Genghis Khan" in 1927, Mr. Lamb started to restore, in his writings, the medieval age of inner Asia. Of the 18 or 20 volumes he figures will cover the project, "Theodora and the Emperor" is the tenth. His distinguished biography of Suleiman the Magnificent appeared last year.

The New State of Israel by Gerald de Gaury. Frederick A. Praeger, Inc., 1952. 260 pages. \$3.95.

Colonel de Gaury has lived in the Near East and is the author of "Arabia Phoenix" and "Arabian Journey". He has attempted to write an unprejudiced book about actual conditions in Israel. Many of his personal observations are presented concerning questions which people are asking about the new state.

Journey to Persia by Robert Payne. E. P. Dutton and Company, 1952. 256 pages. \$3.75.

A description of Mr. Payne's first trip to Iran and the impressions which he received as he studied the country.

Let's Talk Turkey by Willie Snow Ethridge. Vanguard Press, 1952. \$3.00.

The author, wife of Mark Ethridge, has written two previous books: "It's Greek to Me" and "Going to Jerusalem". This third book follows Mrs. Ethridge's style of combining humor and fact, accompanied by a sincere desire to interest Americans in the people of the Near East.

The Qur'an as Scripture by Arthur Jeffery. Russell F. Moore Company, Inc., 1952. 112 pages. \$3.25.

The author is Professor of Semitic

Languages at Columbia University and Adjunct Professor of Semitic Languages at Union Theological Seminary. He has provided a scholarly and readable account of the Qur'an as the Scripture of Islam together with a discussion of the textual history of that remarkable book.

Saudi Arabia - Backgrounds and Culture of the Arabs by Roy Leblicher, George Rentz, and Max Steineke. Russell F. Moore Company, Inc., 1952. \$6.00.

This book records the story from the ancient days of the Sumerians and the fabulous city of Babylon to the creation of the modern nation of our own day. It includes many maps and charts, thirteen full-color plates and 231 illustrations.

Aramco and World Oil by Roy Leblicher. Russell F. Moore Company, Inc., 1952. \$3.75.

Here is a story of American enterprise on foreign soil. The author recounts Aramco's beginnings, the early concession agreement with King Ibn Saud, the geological explorations and dramatic discovery of oil. There are more than 200 photographs, plates, charts and maps, many in color.

Diplomatic History of Persia, 1917-1923 by Nasrollah Saifpour Fatemi. Russell F. Moore Company, Inc., 1952. \$2.50.

This is the first of three volumes projected as a definitive history of Persian diplomacy from the turn of the century to date. The author, a distinguished Iranian scholar and diplomat currently on the faculty of Princeton University, records the facts of Persian diplomatic history in the World War I and post-war period. It was during this period that the Anglo-Persian and Russo-Persian relationships, that were to have far reaching consequences, were formulated.

NEW NES MONOGRAPH

The articles dealing with the ancient Christian churches of the Near East by the Reverend Dr. C. T. Bridgeman which appeared in the *Bulletin* for December 1951-June 1952 are now available in monograph form. Near East Society members may obtain copies by writing to the Society at 46 Cedar Street, New York 5, New York.

TURKISH NURSES OBSERVE FLORENCE NIGHTINGALE'S BIRTHDAY

Last May, for the fourth consecutive year, a group of nurses in Turkey visited the Selimiye Barracks in Scutari to observe the birthday of Florence Nightingale in the quarters where Miss Nightingale did her heroic work during the Crimean War. More than seventy nurses were received by the commanding office of the barracks, and were escorted to the rooms where Miss Nightingale lived.

Miss Esma Deniz, president of the Turkish Nursing Association, and associate director of the Admiral Bristol Hospital School of Nursing in Istanbul, originated the annual pilgrimage to the Selimiye Barracks and she has suggested that the Nightingale rooms there be converted into a museum. Such a museum might appropriately be opened in 1954, the hundredth anniversary of Miss Nightingale's arrival in Turkey.

COVER PICTURE

Istanbul's famous Galata Bridge carries wheeled traffic across the Golden Horn and at the same time serves as the terminus for all ferry lines to the suburbs. On the skyline is the ancient church of St. Sophia, which is now a museum. H. H. Kreider, who took this photograph, is bursar of Robert College in Istanbul.

Near East Society Bulletin

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ROBERT S. HARDY, *American Director*
Near East College Assn. Inc.
46 Cedar St., New York 5, N. Y.

E. C. MILLER, *Executive Secretary*
Near East Foundation, Inc.
54 E. 64th St., New York 21, N. Y.

ALVAH L. MILLER, *General Secretary*
Near East Society
46 Cedar Street, New York 5, N. Y.

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VIRGINIA BOTSFORD, *Editor*
46 Cedar Street, Room 1209
New York 5, N. Y.



Elcin Benice, a student at the American College for Girls, Istanbul, and her father, Bay Ethem Izzet Benice, in their newspaper office in Istanbul. Miss Benice is the owner of a daily, GECE POSTASI, and her father is editor of the daily SON TELEGRAF. The Benices visited the United States this past summer.

FORTY YEARS OF SERVICE

In 1912 the Robert College Engineering School opened its doors to its first students—eleven in number. Thus began the contribution of Robert College to the development of the industrial and economic potentialities of Turkey.

During these forty years the engineering graduates have rendered valuable service to Turkey as builders of highways, bridges, dams, and power stations, and as participants in the construction and operation of seaports, coal mines, factories, steel works and scores of other enterprises. The six hundred engineering alumni have without doubt played a leading part in the constructive exploitation of the natural wealth of their country.

In the past five years these Robert College trained engineers have played an even more spectacular role in the service of their country. When the military and economic cooperation between the United States and Turkey began with the announcement of the Truman Plan in 1947, large-scale military and economic enterprises were started. Immediately many English-speaking men were required to serve as assistants to American military and civilian advisers. Robert graduates were practically the only such men available. Soon large numbers were hard at work on new highways, agricultural projects, harbor developments and mining. Engineers were in great demand in the

military establishments as instructors in the use of mechanized equipment and as liaison men and translators. In this work, too, Robert College men proved themselves invaluable. It is probably a fact that in no country where Marshall Aid and military assistance funds were used has the return from the investment in terms of a strengthened economy and more effective military force been as satisfactory as in Turkey. Persons high in public office—both Turks and Americans—have paid tribute to the important part that Robert College men have played in this remarkable achievement which is so vital a factor in the defense of the free world.

The Robert College Engineering School was the first American institution of its kind to be established outside the United States, just as Robert College was the first American college of liberal arts in any foreign country when it was founded in 1863. The man primarily responsible for the beginning and successful operation of the Engineering School, Lynn Adolphus Scipio, went to Turkey in 1912 to teach mechanical drawing. He was made dean of the Engineering School in 1913 and continued in that office until his retirement in 1943.

Dean Emeritus Scipio is in Istanbul this September participating in the opening ceremonies of the academic year which will commemorate the fortieth anniversary of the launching of the Engin-

NEW DEAN FOR A. U. B.

Samuel Edgecombe, professor and head of the department of horticulture, Utah State Agricultural College at Logan, is dean of the new School of Agriculture at the American University of Beirut in Lebanon. Dr. Edgecombe is a graduate of the University of Manitoba and received his master's and doctor's degrees from Iowa State College, Ames. He is a member of a number of scientific and horticultural societies.

The School of Agriculture at A. U. B., made possible by a grant from the Ford Foundation, begins its full academic program this fall.

NEW NECA ASSISTANT

Robert G. Dodds has been named assistant director of the Near East College Association. Robert S. Hardy is the American director of the Association.

Mr. Dodds, who began his new work in July, is a graduate of Princeton University. He taught English and history at International College in Beirut, Lebanon, from 1948 until 1951.

During World War II, Mr. Dodds spent two and a half years in India and Burma with the American Field Service.

NEF ADDITION IN IRAN

William A. Householder of Denver, Colorado, has joined the staff of the Near East Foundation in Iran as an agricultural extension agent, to assist in the Foundation's rural program in the Varamin district near Tehran. Mr. Householder is a graduate of Colorado Agricultural and Mechanical College at Fort Collins.

Theodore H. Noe is director of the Foundation's Iranian work.

DEATH OF DR. JORDAN

Samuel Martin Jordan, long-time missionary and educator in Iran, died late in June in Los Angeles, California. Dr. Jordan served for forty-two years in Iran with the Board of Foreign Missions of the Presbyterian Church in the U. S. A. Almost 1,000 persons attended a special memorial service for Dr. Jordan in Tehran last July.

During his visit he will visit groups of alumni in different parts of Turkey to observe directly the important work they are doing for their country and people.

AMERICAN CATHOLICS

(Continued from Page 6)

gation as independent from Propaganda in 1917, but it was still without the means to perform its task. Years later, in 1938, Pius XI demonstrated how well he had provided these means when he issued his historic "Motu Proprio" and decreed that henceforth not only would all the Catholics of the Eastern Rites, no matter where in the world they lived, continue to be under the jurisdiction of the Oriental Congregation but also that this same Congregation would take over all missions, Latin and Oriental, in strictly Near and Middle Eastern countries. Thus, a vast territory including Egypt, Eritrea, Ethiopia, Albania, the Italo-Greeks of Southern Italy, the Byzantine Catholics of the Balkans and Eastern Europe, Bulgaria, Cyprus, Greece, the Dodecanese Islands, Iran, Iraq, Lebanon, Palestine, Syria, Transjordan, Asiatic Turkey and Thrace subject to Turkey, as well as the Malabarese and Malankarese Catholics on the West Coast of India, became the proper missionary and jurisdictional territory of the young Congregation. The Pontifical Commission for Russia still exists in this Congregation, which guards the interests of the Russian exiles and awaits the day when it will be called upon to work for Holy Russia, in fulfillment of the Prophecies of Our Lady of Fatima.

POPE HEAD OF N.E. ORGANIZATIONS

Pius XI was encouraged to make this great change because he had by this time placed himself at the head of the Near East organizations in the United States. On March 11, 1926, he founded his own Mission Aid for the Near and Middle East. Responding to plans set before him by Their Eminences, Cardinals Sincero and Gasparri, the Pope decided that all American organizations working for Russia and the East should be consolidated, that the funds collected would be at his disposal for the immense needs and that his Mission Aid would continue to bear the name of the Catholic Near East Welfare Association. The Pope named Father Edmund A. Walsh, S.J., as the first president and he requested Cardinal Hayes of New York to be its protector. Several others of the Hierarchy, Cardinals O'Connell and Dougherty, Archbishops Glennon and Hanna, Bishops Hoban and Lillis, formed its first board of governors.

The wishes of Pope Pius were confirmed on September 15, 1926, when Father Walsh appeared before the Bishops at their annual meeting in Washington. The Hierarchy expressed heartfelt approval and resolved that "the Catholic Near East Welfare Association shall be the sole instrumentality authorized to solicit funds for Catholic interests in those regions and shall be so recommended to the entire Catholic population in the United States."

The headquarters of the new Papal Association were set up at its present address, 480 Lexington Avenue, New York City, and the lay personnel of the former organizations, with some additions, continued to serve the new. Mr. Joseph E. Moore, General Secretary, remained. The two great inspirers of the work, Monsignor Barry-Doyle and Father von Galen, would have been invaluable had they cared to remain but they felt that, having brought their efforts to the crowning point of papal approval, they could continue their apostolate in other lands. God has since called these apostles of the East but their names will be held in benediction as long as the work they fostered shall serve the Holy See.

One of the founders, Father Paul James Francis, remained as vice president, and he wrote a very prophetic note as to the future of the Near East Missions in an autumn, 1926, issue of *The Lamp*: "Pope Pius XI has stated that he wishes his pontificate to be known for his efforts at the beginning of the restoration to true unity of all peoples who are outside the True Fold. This Association will furnish, we believe, if it be properly supported, an answer to his prayer and to that of his Divine Lord."

CNEWA FLEDGLING OF PAPAL AID

The CNEWA was now papal and a strong fledgling of papal aid but the days of emergency relief for Russia and the Near East had passed and the even greater opportunity of meeting the mission needs was looming large on the horizon. The Pope was building or reorganizing in Rome colleges for Eastern Catholic seminaries. The convulsion in Russia was bringing into the ken of his charity displaced Orthodox priests and people. The changes in the structure of the Middle East after the fall of the Ottoman Empire were presenting to the Church un-

precedented opportunities for expansion. The Pope of Unity was already beginning to see the full effects of his apostolate in numerous reunion movements of individuals and groups. Above all whether Catholic, dissident or Moslem, the poor had to have the gospel preached to them in the objective charity of new schools, hospitals, and orphanages.

Again the Pope turned to his American Mission Aid. In June, 1931, he sent Monsignor Amleto G. Cicognani (now Archbishop and Apostolic Delegate to the United States) Assessor to His Eminence, Cardinal Sincero, Secretary of the Sacred Oriental Congregation, to the United States to discuss with Cardinal Hayes and the Association the ways and means by which it could best help to bear the burdens which the Holy Father's apostolate for the East were presenting to him. Out of that meeting in New York there came a historic and a treasured letter, written over the signature of Eugene Cardinal Pacelli, now Pope Pius XII, and dated August 20, 1931.

That letter gave to the Association the missionary character and organization which it keeps to this day. Cardinal Hayes became President and the Reverend (now Monsignor) James B. O'Reilly assumed the new title of National Secretary. By weekly mission notes in the Catholic press, through lectures, speeches and special pamphlets on the Near East Missions, the Association was to take its place side by side with the giant Society for the Propagation of the Faith and the other pontifical Mission aids and thus provide the Holy Father with aid for the mission territories confined to the Sacred Oriental Congregation. To emphasize more its mission character, Pius XI ordered that the Association should receive nine percent of the annual Mission Sunday Collection gathered throughout the nation.

Two others have occupied the post of National Secretary since Monsignor O'Reilly, both of them serving under His Eminence, Frances Cardinal Spellman, who succeeded Cardinal Hayes as President, and under His Eminence, Eugene Cardinal Tisserant, who succeeded Cardinal Sincero as Secretary of the Oriental Congregation. Monsignor Bryan J. McEntegart, now Bishop of Ogdensburg, followed Monsignor O'Reilly in 1941,

(Continued on Next Page)

SETTLEMENT OF BLOOD FEUDS

(Continued from Page 4)

joining the wanderers came home, received with full forgiveness into the group. A delightful sequel to this must be recorded. About three weeks after the peace-making ceremony, the young sheikh (our host of the truce settlement) brought Hassan Abu 'Ilawi into my office. He wanted, the young man said, to arrange through our office for the transfer of lands to his old enemy. He was ready to restore to his father's slayer his rightful property. It was an act of generosity worthy of a king.

Time does not permit me to go into the philosophy of life which governs these affairs, but for a lasting peace, the arbiter must take into account the very human elements of a case. I stated in the beginning some of the factors that are fundamental, now I should add the fact that when someone commits a crime he brings retribution on the entire tribe. This somewhat modifies one's attitude in the matter; a crime is committed, spirits are high and passions hot, but the truce gives time for reason and compassion to play their part. Consideration, after the first shock of anger and grief, turns to the living, rather than the dead who are with Allah and beyond human responsibility. Compassion is one of Allah's greatest attributes and it is extolled by the prophets and should be honored. No modern code of laws, however just it may appear, can take the place of the very human laws of mankind, which may be alternately cruel and kind, but when a peace is concluded it is usually made in a generous spirit.

BLOOD MONEY PAYMENTS

It is customary in blood-money payments to put the sum higher than can be paid, or may be necessary under the circumstances. This is done for the dual purpose of showing respect for the victim and also out of respect for the culprit's family — they must appear to be able to pay a satisfactory amount. The full amount is rarely ever paid as the recipient always says that he will deduct a certain amount for Allah, for the Prophet, and for the intermediary. Once at the end of an agreement, the sheikh-recipient in a feud who was being paid in camels said he would reduce the number by fifty for Allah, twenty for the Prophet, and

twenty-five for the district officer. I protested that I could not accept, as the district officer, more in my name than the Prophet whereupon my host said he would reverse the numbers and give me twenty camels and the Prophet twenty-five. Again I protested, saying that surely he would not want to appear ungenerous and give me less than he had originally said, that he should begin with twenty-five camels for me and raise the number for the Prophet. This was done to the satisfaction of all concerned, and we hope, with the approval of Allah.

Such briefly, is how these ancient customs of Palestine still function against a background of modern civilization. Who knows, perhaps these customs bespeak a higher civilization than we realize. Certainly they are effective when modern jurisprudence fails in its emphasis on the act rather than on the motive, and on punishment rather than on forgiveness and understanding.

AMERICAN CATHOLICS

(Continued from Page 10)

after the latter had completed a blessedly fruitful decade of service in reorganizing the CNEWA. Monsignor Thomas J. McMahon, present National Secretary, succeeded Bishop McEntegart in 1943.

Burses have been established in the seminaries of Rome and in twenty-five seminaries of the East to provide a growing native clergy for these lands. Dowries have been given to native girls, so that they might become other Madonnas and bring Christ to little children in Near East schools, founding hospitals and orphanages. Humble mission chapels and institutes have been reared to the glory of God and the priests and Sisters who serve them have been supported from the generous heart of America, from the offerings and the stringless gifts of priests and people. Missionaries from Europe and America have gone out to these countries, to find that America's charity had preceded them and would continue to hold up their arms. All in all, after twenty-five years, of the CNEWA, we can write that the sacrificing American friends of the Near East Missions have extended the miracles of Christ through our missionaries: "The blind see, the deaf hear, the lame walk, the lepers are cleansed and the poor have the gospel preached to them!"

While performing these corporal and spiritual works of mercy, the Association has never forgotten that other mandate given to it by Pope Pius XI and repeated by Pope Pius XII. It was to inform American Catholics of the history, the customs, the Catholicity of the Near and Middle East. The Church is never complacent in uniformity: she is complacent only in her unidiversity, her universality. Decked out as queen in her variety of rites and languages, she books no narrow particularism by which everything must conform to a Latin and Western pattern. In her bosom she protects not only the millions who follow the Mass in Latin but other millions of the Armenian, the Byzantine, the Coptic, the Antiochene, and the Chaldean Rites, whose adherents use at least thirteen other languages in their liturgies. Today, more than ever, does the Church guard these children, for, beginning with the Armenians in Turkey of 1914-1918 to the Byzantine Slavs of the Ukraine, Czechoslovakia, Hungary and the Eastern Catholics of the Balkans, they are the real martyrs of our day.

Monsignor's McMahon's article will be concluded next month.

PRINCETON DEGREE TO DR. MALIK

Charles Malik, Minister to the United States from the Republic of Lebanon, received an honorary degree of Doctor of Letters from Princeton University at its 205th Commencement last June. Dr. Malik's citation called him "A philosopher-statesman with a prophet's vision and a prophet's voice", and said: "He warns us that the 'mind of Asia is seeking salvation in which the soul can rest', and that America must keep its own faith in principles that are eternal".

WHAT IS IT?

The picture on page 12 shows the Parliament building in Beirut, Lebanon. Lebanon has been an independent republic since 1943. The head of state is a president, elected by two-thirds majority of the Chamber of Deputies for a period of six years. Ministers are chosen by the President. Two-thirds of the Chamber of Deputies are elected, and the other one-third is appointed by the President, at a meeting of the Cabinet, from the various religious communities in proportion to their numbers.

Settlement of Blood Feuds in Arab Villages
American Catholics and the Middle East

Dr. Thia Jassur

WHAT IS IT? — See Page 11

Photograph by Richard Finne for BECHTEL



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NEAR EASTERN LEADERS

Yusuf Haikal (photograph at the left) is Minister of the Hashemite Kingdom of the Jordan to the United States. Dr. Haikal was born in Jaffa, Palestine, in 1907. He received his early education in Jaffa and later attended the Arab College in Jerusalem. In June 1929 he left the Near East for Europe to continue his education.

He holds six degrees from Montpellier and Paris Universities in France. In 1934 Dr. Haikal went to England where he obtained his doctorate in political science from the University of London in 1936. His tutor while he was there was Harold J. Laski.

Dr. Haikal returned to Palestine in 1937 where he occupied several posts with the British Mandate government. In 1945 he was elected mayor of Jaffa, where he remained until the population was forced to leave in the spring of 1948 because of the Arab-Israeli war. He went to Amman in Jordan where he established the office for helping Palestinian Arab refugees. In April 1949 King Abdullah of Jordan (who was assassinated in July 1951) appointed Dr. Haikal the first minister of the Hashemite Kingdom of the Jordan to the United States.

He is a specialist in political affairs and social life of the Near Eastern countries, and he is a staunch advocate of Arab unity.

Dr. Haikal is the author of a number of books in French and in Arabic, and he has written articles for Arabic newspapers on Near Eastern and international problems.

The people of Jordan are almost entirely descended from Arabian Bedouin tribes. The population is estimated at between 300,000 and 400,000, to which is now added about 465,000 Palestinian Arab refugees. Amman (ancient Philadelphia) is the capital city.

The ancient Nabataean capital, Petra, "A rose-red city, half as old as time", is in Jordan. Carved out of rock, this city on an arid plateau 3,000 feet high was for almost four hundred years beginning near the end of the fourth century B.C. a key city on the caravan route between Saba in southwestern Arabia and the Mediterranean.

Jordan is the home of the famed Arab Legion commanded by Brigadier John Bagot Glubb (Glubb Pasha), which grew out of the Desert Patrol, organized by British officers and recruited from among the Bedouins to keep order in the desert.

