

whether Christians in Lebanon or Jews in Israel? It was obvious that Mr. Sadat had never before been engaged in a debate based on theological premises that he, as president of a Koranic republic, is bound by.

After nine months, since his visit to Jerusalem, the facade of reasonableness has however crumbled, and the line of totally uncompromising intransigence on the part of Sadat has become clear for all to see. Maybe that facade was useful to win the Senate vote for the sale of war planes to Egypt and Saudi Arabia, both of which the Carter administration had promised would be of "moderating influence." (Yet even Mr. Bruzonsky admits: "Saudi Arabia pressed Sadat to break [the peace talks] off.")

As to the alleged division among American Jews, it is significant that an unpublished (why unpublished?) Louis Harris poll shows that President Carter's popularity among American Jews has dropped from 70 per cent to .1 per cent. The "division" among Jews for Israel thus runs: 99.9 per cent in favor of Israel and her government and .1 per cent against her. Mr. Bruzonsky doesn't seem to have much company these days.

Manfred R. Lehmann
New York, N.Y.

P.S. For a leading source on the centrality of the Jihad in Islam, I refer to *The Law of War and Peace in Islam* by Professor Majid Khadduri (Johns Hopkins University Press).

Mark Bruzonsky Responds:

In a personal letter to me before he wrote the above letter Mr. Bookbinder took a somewhat more equivocal position regarding the statement he made, and I quoted, about Morris Amitay. Phrases from that letter reveal the true context in which Bookbinder raised with me questions about the quotation:

"If in fact I ever said that. . . ."

"I . . . would never characterize him in any public statement. . . ."

"I admit that in private I sometimes reveal anger of the moment. . . ."

Since writing to *Worldview* Bookbinder has called me in response to my reply to his personal letter. My understanding of our conversation is that he has withdrawn both the accusation that he did not make the statement credited to him and his earlier expressed desire for a retraction.

Bookbinder's letter seems more significant for what he did *not* challenge. Apparently he found little else to take issue with and considers valid the general discussion of the Washington situation and the Carter administration's Middle East policy. As for Mr. Amitay, his reclusiveness and abrasiveness are well known. The issue is not Mr. Amitay personally but, rather, what kind of representative the Jewish community wishes to have in Washington.

Manfred Lehmann's essay is a good example of the attempt by some excessively zealous Jewish partisans to avoid issues and to discredit through slander, distortion, and inaccuracies those who disagree with them.

His description of the "world perspective of Islam" is juvenile. It can be compared aptly to an attempt to portray the "world perspective of Judaism" by emphasizing the outlook of the Jewish Defense League.

His unpublished poll results are fictitious and become ludicrous when translated by him into blanket endorsement of Israeli policies—something that simply does not now exist even within the American Jewish establishment.

The Middle East, in which the Sisco interview also appeared, is a magazine recently praised by *The London Jewish Chronicle* for its fairness and objectivity.

I never was a spokesman for *Breira*, although some of my views did coincide (and some did not) with positions taken by that organization. And if Mr. Lehmann's implications about my personal motivations are to be believed, then a few years ago the American Jewish Congress employed an anti-Semite on the staff of its Commission on International Affairs and the American Zionist Federation paid an anti-Zionist to write articles on Zionism for circulation to Jewish college students throughout the county. In short, Mr. Lehmann is as irresponsible with his characterizations as with his ideas.

To link traditional anti-Semitism with anti-Zionism, with Soviet anti-Jewishness, and with today's anti-Beginism shows profound ignorance. Moreover it implies complete unwillingness (and, I suspect, inability) to examine principles, issues, and political realities.

Israel, the Jewish people, and Zionism are not well served by people with views such as Manfred Lehmann's.

Turks

To the Editors: In *Viewpoint*, "Turks and the Western World" (*Worldview*, September), Tracy Early makes several valid points in discussing his thesis that American impressions "of the Turks come mainly from their enemies." But Mr. Early and Mr. Kilic, of whom he writes, ignore the fact that current American impressions stem mainly from Turkish actions during July and August of 1974 during their invasion and occupation of northern Cyprus and by Turkish actions since: the widespread desecration and damage to Greek Cypriot churches and cemeteries in the north after February, 1975, which were filmed by a British journalist, and the expulsion of remaining Greek Cypriots from the north despite the August, 1975, agreement permitting them to stay. Contrary to Mr. Early's assertion, the Westernization of Turkey by Kemal Ataturk and Turkey's participation in NATO have effectively overridden the earlier reputation of Turks in the minds of most Americans.

Mr. Kilic is accurate in describing the situation as one the United States "should never have gotten into in the first place," but errs in his contention that this is "the result of Greek influence." The situation is the result of the Greek junta's attempt to overthrow the Cyprus Government, the short-sighted and ill-advised U.S. reaction (or non-reaction) to that attempt and to Turkish actions far in excess of what was permitted by the terms of the 1960 treaties (to reestablish the status quo). Appearing to condone the violation of a nation's sovereignty by an ally inevitably makes for an untenable position.

The murders of Turkish Cypriots by Greek terrorists in the 1960's were certainly regrettable, but so also were the murders of Greek Cypriots by Turkish terrorists, as well as the murders by terrorists on both sides of moderates within their own communities. It is not possible to be certain which side was more responsible for starting the killing in 1963-64, but observers cite Turkish terrorists for beginning the intercommunal killings prior to independence.

While Mr. Early offers points worth considering, his thesis as a whole is not valid.

Bernice Wood
Bernice Wood—a pen name—is personally acquainted with the Cyprus situation.

To the Editors: I know that the opinions expressed in *Worldview* are those of the authors and do not necessarily reflect the positions of the Council on Religion and International Affairs, but the article of Mr. Tracy Early under the caption "Turks and the Western World" does not accomplish the aim of the Council, which is to advance national and international understanding.

If anything, it simply exacerbates the questions that it purports to elucidate. Recording faithfully the "official" views of the Turkish information officer Mr. Kilic, who is plodding to present the innocuous role of the Turks through the ages, without concurrently reporting the view of the Greek side, is, to put it mildly, unfair.

In order to show that the "assertive sorrow" of Mr. Kilic does not bring forward the best of arguments, I shall refute only one claim. How does he account for the fact that the Moslem minority in Western Thrace has since the 1923 Treaty of Lausanne consistently increased in numbers (it was 102,621 in the 1928 census and 117,000 in the

1977 census), despite Mr. Kilic's allegation that it is "systematically persecuted," while the Greek Orthodox minority of Istanbul and the islands of Imvros and Tenedos has dwindled from 152,000 in 1936 to 9,740 (1976 census)? Maybe it will further illustrate this point if I mention that the Greek Government has protested to Turkey about the upset of the numerical balance of the two minorities (established by the Treaty of Lausanne) and has also sought recourse from the U.N. Security Council (September 5, 1964) for the massive expulsion of Greek citizens from Turkey as well as from UNESCO (August 31, 1964) for the closing down of minority schools in the islands of Imvros and Tenedos.

John Nicolopoulos

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Tracy Early Replies:

I think American impressions of the actions by Turks in Cyprus also come

mainly from their enemies and from Western observers predisposed, by long tradition, to minimal empathy. And on Cyprus matters, as well as others related to the Turks, Americans could perhaps broaden their understanding by listening at least occasionally to what the Turks themselves have to say.

My purpose was not to determine the rights and wrongs of the Greek-Turkish tensions but only to report on how Turks view their overall situation vis-à-vis the West, a seldom-told story in the United States. Whether Turks living in Greece actually are persecuted I don't know. But Mr. Nicolopoulos might strengthen his case if he could go beyond merely giving census figures and cite testimonies from authentic representatives of that community. We know from experience in the United States that a minority may still have serious grievances even if its numbers are increasing.

Some undernourished Americans have never missed a meal.

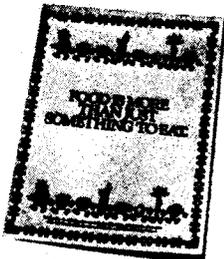
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Access to Education

To the Editors: In the few issues of *Worldview* that I have seen defenders of private schools, religious and otherwise, are quite prominent. I do not share their position.

The purpose of education is to provide information. Schools and universities make available knowledge—ideally in full scope on all conceivable subjects: the various branches of science, the different forms of art, philosophy, religion, history, literature, languages, and so on.

Ideally, once again, every person has access to man's growing fund of knowledge. If a student attends a private educational institution, it means that he or she is getting either more than children in the public schools or he or she is getting less. For instance, if the child is going to a private secular school, he may be getting more individualized attention. If he is attending a religious school, it may be that he is being denied a full range of knowledge of past and present religions—and of nonreligion.

Equality of opportunity in education can be achieved only by equal access to information, free from both privilege and dogma.

John Sheldon

Savannah, Ohio