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THE SYRIAN WORLD

A MONTHLY MAGAZINE IN ENGLISH DEALING
WITH SYRIAN AFFAIRS AND ARABIC LITERATURE



ARE THE LEBANESE ARABS?

PHILIP K. HITTI, PH. D.

OUR COMMISSION TO POSTERITY

REV. W. A. MANSUR

A JOURNEY THROUGH JEBEL DRUZE

SALLOUM A. MOKARZEL

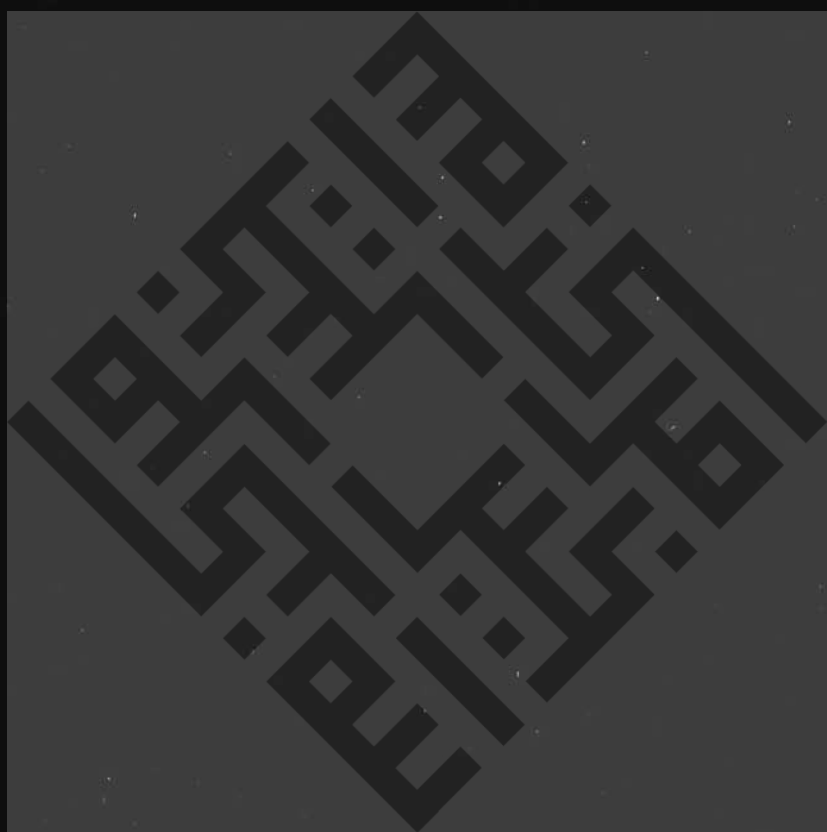
THE TRAVELS OF AN ARABIC WORD:
AL-JUBBAH

JOSEPH J. RAYMOND

WILL SYRIA HAVE ANOTHER KING?

ALI ZAIBAH (QUICKSILVER) (*A SERIAL*)

THE COPY 50c



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IN THIS ISSUE

WHAT we believe to be one of the finest efforts of Dr. Hitti is his condensation of the whole history of Lebanon from the dawn of time within the limits of a few pages. The question "Are the Lebanese Arabs?" was put to him by the editor of *Al-Hoda*, and in his comprehensive answer he epitomizes the whole history of the country, tracing the effects on it of the various conquering races from the Assyrians and Egyptians to the Greeks, Romans, Arabs and Turks, and drawing conclusions which cannot fail of interesting every student of history.

Dr. Hitti gives his opinion with due appreciation of his standing as a scholar. It is evident that he strives to establish facts without regard to personal feelings or political considerations. This article of his, although originally written for a daily newspaper, is worthy of an encyclopædia. It is so crammed with facts, so logical in the sequence of its argument, that we deemed it a special privilege to translate it into English for the enlightenment of our young generation in America and those of the American public

who are interested in learning about our ancestry but cannot find the ready sources. Now the facts are here presented in the most concise form, in the plain, untechnical language that everyone can understand. Our readers, we feel sure, will not only enjoy reading it once, but decide that it is worthy of keeping for future study and as a source of reference.

TO many of our readers, Don C. Seitz will need no introduction. He is a nationally known American author and journalist who, even after his retirement from active journalism, still wields great influence in American newspaper circles in New York. Mr. Seitz was for almost a quarter of a century the managing editor of the *New York World*, at the time when that paper was making newspaper history. He is an admirer of Eastern literature and his poem on the *Arabian Nights*, contributed to *THE SYRIAN WORLD*, will surely inspire a more generous appreciation and admiration by our young generation of the literary treasures of their mother tongue.

REV. W. A. Mansur's present contribution is on the commission of the Syrian pioneers in America to their posterity. The fine qualities of the Syrian race which the writer points out should command especial consideration. It is evident that the learned and patriotic divine wishes to address himself to our young generation in a spirit of exhortation to emulate their ancestors and strive to perpetuate their finer racial attributes and characteristics. Rev. Mansur's articles are always inspirational, and should recommend themselves not only for their educational value but for their deep sincerity as well.

THE editor's travel article in this issue deals with his observations and experiences in Sueida, capital of Jebel Druze. He faithfully describes the town from all angles, and tells of an interesting visit to the State Orphanage for Druze children. His estimate of the French officials should be especially interesting, inasmuch as they now seem to be respected and even loved by the very people who a few years since rose in rebellion against them.

The coming article will describe the editor's visit to Qana-wat and Shahba, two of the most interesting historical places in the Druze Mountain.

THE tasks of our hero Ali Zaibaq are becoming increasingly difficult. Has he succeeded in effecting his escape from the Enchanted Fortress? And if so, what was his fate? Let the famous Arab tale-tellers of old give you an account of Quicksilver's exploits in their own inimitable way.

THIS issue is especially rich in contributions of poetry. Gibran's prose poems always contain a high spiritual message. Dr. N. A. Katibah, whose attention had been monopolized lately by an important new work, still finds time to make an occasional contribution. Thomas Asa is as staunch and constant a friend as he is an able writer. Miss Labeebee A. J. Hanna returns to delight her many admirers.

IT took an American student of Princeton to follow a word almost through a dozen languages and in as many countries and finally trace it back to its Arabic origin. Joseph Raymond's scholarly efforts in identifying the Arabic word Al-Jubbah in many languages are certain to meet with the high appreciation and commendation of our readers.

THE SYRIAN WORLD

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Are the Lebanese Arabs?

By PHILIP K. HITTI, PH. D.
of Princeton University

Editor's Note:—The conflicting claims respecting the ancestry of the modern Lebanese caused the editor of *Al-Hoda* to call on Dr. Hitti for an authoritative opinion on the subject. Hence the following article which first appeared in *Al-Hoda* in the Arabic original on January 3. The English translation, although undertaken by the Syrian World staff, was submitted to the author for revision and approval before publication.

ARE the Lebanese Arabs?

This question, put to me by Mr. N. A. Mokarzel, editor of *Al-Hoda*, touches an important historical subject. In answering it I shall confine myself to the purely scholarly aspect, despite the complicated political questions that beset the theme. In a study of such character we must be guided only by the desire to ascertain facts, holding ourselves aloof from partisan considerations.

Let us begin by defining our terms.

Who are the "Lebanese" intended by the question?

The term Lebanese here applies to the inhabitants of the Lebanon Mountain considered in its geographical delimitation and not in its administrative form. Especially does the term here apply to the Western Lebanon range extending from the Nahr El-Kabir (the Eleutheros of the ancients) in the north to the bend of the Litani River, known in modern usage as Nahr El-Qasimiyeh, in the south. The inhabitants of both coastal and interior cities now annexed to Lebanon, such as Beirut and Baalbek, are excluded from the general term. Emphasis cannot be too strongly laid on the additional fact that by the term Lebanese is here meant the overwhelming majority of the inhabitants of Lebanon, not each and every individual without exception.

And whom do we mean by the term "Arabs"?

If by Arabs we understand those who have adopted the Arabic language and culture, then the question becomes superfluous; because in that case the answer is obvious. The Lebanese, from this point of view, are "Arabs" or Arabicized, from the standpoint of language, culture and general psychology. Some of them are even so from the standpoint of religion. But if we mean by the term "Arab" the ethnological lineage, blood relationship and racial descent, then the question is open to discussion.

It is plain that the Arabs meant in the question are those natives of the Arabian peninsula who entered Syria at the time of the Islamic invasion about the middle of the seventh century A. D. or those who came into the country as a result of that invasion, or, in a more general sense, those of the peninsular Arabians who migrated during historic periods and settled in Lebanon. This constitutes an important point which it is quite important for us to determine, owing to the fact that certain scholars are of the opinion that what we call today the Arabian peninsula was in all probability in pre-historic days the cradle of the whole Semitic race comprising those later termed Babylonians, Assyrians, Chaldeans, Phœnicians, Arameans and Hebrews. In fact this broad claim would take in all peoples speaking a Semitic tongue. Those who have read my two little Arabic books entitled *Suriyat w-al-Suriyun min Nafidhat al-Tarikh* and *Al-Lughat al-Samiyah al-Mahkiyah fi Suriyah wa-Lubnan* will recall that I share the afore-mentioned historical theory. But granting that all this is true it does not form a part of our present discussion; because, firstly, it is only a theory and whatever connection it has with the subject is pre-historic. Secondly, because the Semitic peoples who migrated from the peninsula, granting that the theory is tenable, were not, strictly speaking, Arabians. A similar case may be found in the ethnology of the French and English peoples whose ancestry may be traced back to barbarian tribes who once inhabited Germany; yet the French and English cannot be properly called German. All European peoples, besides, are supposed to have come from Asia; but it does not follow that they, for that reason, should be styled Asiatics. Thirdly, because the same theory is based on the assumption that these Semitic peoples, before they settled in the Arabian peninsula, were one and the same race with the Hamites inhabiting Northern Africa.

Reduced to its fundamentals our question then becomes: Are

most of the inhabitants of Lebanon today descendants of those Arabians who migrated to Syria as a result of the Islamic invasion or who filtered in before the invasion during historical periods?

If it should be necessary to give an unequivocal answer in a single word, that word would be "no."

A short introduction and a detailed explanation follow.

WHO WERE THE FIRST LEBANESE?

The late Alfred Day, professor of zoology and geology at the American University of Beirut, discovered in the cave of Antilyas a few years ago ancient human remains together with those of deer, gazelles, and wild ass and other species of wild animals now extinct. This proves that pre-historic man lived in those sections and dwelt in caves, subsisting on the meat of wild animals which he slew with stones, using the skins for clothing. The discoveries of Père Zemmoven, S. J., along the coast of Kisrawan corroborate the same theory. In all, archæologists have found no less than a dozen depots in Lebanon for the manufacture of stone implements before man came to the discovery of metals and learned their use. The southernmost of these depots is at 'Adlun, situated between Tyre and Sidon, and the northernmost is one for the manufacture of flint on the banks of the River Abu 'Ali (Qadisha) above Tripoli. But the principal ones are those of the Nahr El-Kalb (Lycos River), Nahr Ibrahim (Adonis) and the Antilyas River. Whoever visited the museum of the American University of Beirut must remember the large showcases filled with the flint implements which the first Lebanese used in the stone age as knives and weapons.

The prevailing opinion among contemporary scholars is that Egypt and Babylon were the first historic seats of civilization, but the man of that period living on the banks of the Nile or on the banks of the Euphrates represented a high type of civilization because he had already attained an agricultural stage of development. It should be taken for granted that thousands of years must have elapsed before he learned how to cultivate the soil and domesticate animals. Previous to that stage, however, man was a hunter subsisting on the flesh of wild animals and wild vegetation. From that state he emerged into a pastoral one and began to subsist on the produce of animals which he had learned

to domesticate. In our present day the nomad bedouins represent that stage. It was only after the elapse of centuries that man entered into the agricultural stage symbolized by the Babylonian and Egyptian civilizations.

The natural deduction is that Lebanon was partly, not totally, inhabited thousands of years before the historic era or the advent of the Babylonian and Egyptian civilizations. This represents the first point in our thesis which we wish to establish.

Let us now pass on to the subsequent and better known historic ages.

The first historical reference to Lebanon occurs about 2800 B. C. when Sargon, the Babylonian, invaded it. Others from among the Sumerian and Babylonian kings visited it either for the hunt for procuring its timber for building their temples and palaces in a country singularly lacking in forests and building stone. The reader may be surprised to learn that Tiglath-Pileser, the Assyrian, as early as 1100 B. C. mentions in one of his records that he had hunted the elephant in Lebanon. Even to our present day the cuneiform inscriptions of the Babylonians and Assyrians appear on the living rock at the mouth of Nahr El-Kalb (Dog River), the most important of which being that of the Chaldean conqueror, Nebuchadnezzar.

The first reference made in the hieroglyphic Egyptian characters to Lebanon and to the Alaouite district, which is geologically complementary to the Lebanon range, occurs in a letter of Thutmose who overcame the kingdom of Arwad about the year 1500 B. C. and waxed eloquent in the description of the fertility of the country. He referred to the bounty of the land, the beauty of the orchards and the abundance of the wines. (They had no prohibition in those days!). To quote literally some of his remarks: "Their gardens were filled with their fruit, their wines were found remaining in their presses as water flows, their grain on the terraces upon [the mountain side]." Here is the first reference in history to the characteristic mountain terraces (*jall*,) indicating that the Lebanese mountaineers even in the middle of the second millenium before Christ, terraced their land in the manner still obtaining to this day. Ramses came in the wake of Thutmose and perpetuated the record of his invasion of Lebanon by the imperishable inscription he had carved on the rock at the mouth of the Dog River where the Lebanese took their strategic stand in defense of their country.

WHO WERE THE PHOENICIANS?

Now to what race belonged these first Lebanese at the dawn of recorded history?

Undoubtedly they belonged to the Semitic race. Some, unquestionably, were Canaanites who were akin to the Arameans,—both being of the same Semitic stock. As regards the Phœnicians, they are none other than the Canaanites who lived on the sea coast and who were called Phœnician (blood red) by the Greeks who knew the Phœnicians as traders in purple. The history of the Phœnicians began in Lebanon about 2000 B. C. Traces of Phœnician temples, tombs and forts are still in evidence not only in Tyre, Sidon, Byblos, 'Amrit and the rest of the coast cities, but also in Afqa, Samar Jubail, Bait Miri, Hermon and other localities situated far in the interior of the country. The recently established Lebanese National Museum in Beirut contains the finest collection of Phœnician antiquities in the world, comprising sarcophagi, inscriptions and relics the like of which are not to be found even in the Louvre or the British Museum.

While the foothills of Lebanon flourished with the Phœnicians about the middle of the second millenium B. C., the country was invaded by the Hittites who were of northern and therefore non-Semitic origin. The Hittites hailed from Anatolia and first settled on the banks of the Euphrates where they established their capital Carchemish (modern Jarablus). They later invaded the valley of the Orontes and set up their southern capital at Qadish, in the neighborhood of Hims (Emesa). Sweeping later from the Biqa' plain they took possession of the higher reaches of Northern Lebanon and contended with Thutmose, Ramses and other Egyptian Pharaohs for the possession of Lebanon and Syria. Incontestable proof of the Hittites' hold on Lebanon may be found in the celebrated Tell el-Amarna records. There is at least one biblical reference (Judges 3:3) to the Hittites and other nations "that dwelt in Mount Lebanon, from mount Baal-hermon unto the entrance of Hamath." The modern Arabic vernacular of Lebanon bears traces of the early Hittite occupation of the land in certain common words of Hittite origin, such as *shaghur* for waterfalls.

Lebanon was mentioned not less than sixty times in the Old Testament, the references occurring principally in description of its majesty, its beauty and its waters and cedars. But in Ps. 72:16

there is a reference to its fruit, and in Hos. 14:7 occurs a mention of its wine, indicating that the Hebrews knew Lebanon, at least in certain of its sections, populated.

It should not be understood that we mean that Lebanon at that early stage of history was densely populated. Such could hardly be expected of an inaccessible, cold mountain abounding in forests and ferocious beasts. What we mean to convey is that some sections of the mountain, especially the northern portion, were a habitat of man from the earliest known history, just as other portions were inhabited even in pre-historic periods. This forms the second point which we wish to establish.

In the years 64 B. C. Pompey, the Roman general, came to Lebanon as an invader. Geographers of that period mention in this connection three Lebanese fortified strongholds. With the Roman occupation the Lebanese entered upon a golden era of prosperity and progress because of the well-known Roman policy of colonization involving the opening of highways, building of bridges, erecting of aqueducts and crowning many hills with magnificent temples, besides establishing summer resorts which afforded the colonists relief from the heat of the seacoast. Even to this day we find clear traces of these public improvements initiated by the Romans, such as the aqueduct (*qanatir*) of Sitt Zubbaida in the outskirts of Beirut, the water canal of the 'Ar'ar spring, the temple of Dair El-Qal'a, and the temple of Faqra above Mazra'at Kfardibyan at the foot of Mt. Sannin—not to mention innumerable Roman inscriptions and sarcophagi to be found all over the mountain. It is indeed surprising that traces of a Roman road formerly connecting Byblos and Baalbek and passing over the higher reaches of Lebanon in the direction of 'Aqura are discernible to this very day.

In the Byzantine period, which followed as a complement to the Roman period, the Lebanese gradually embraced the then new Christian religion. Lebanon attracted particularly the hermits and ascetics inclined to a life of monastic seclusion, and became a haven for the persecuted among the inhabitants of the coastal and interior plains. This gave impetus to the rise in its population. Ernest Renan in his *Mission de Phénicie*, describes several Lebanese Christian churches which date back to the Byzantine period, principally the churches of Mashnaqa and Hadthun and the temple of Kfar Shlaiman.

The net findings are that during the Roman and Byzantine

periods Lebanon enjoyed an era of great prosperity and progress and experienced a large increase in its population. This constitutes the third important point in our theme.

And now we face the crucial problem in the whole discussion.

RELATION OF LEBANESE TO ARABS

Between the years 633 and 640 A. D. the Moslem Arabs invaded Syria and settled in the country. Their Umayyad caliphs even made Damascus their capital, and so it remained until the fall of the Umayyad dynasty about the middle of the eighth century and the consequent rise of the 'Abbasid dynasty in Baghdad. What then became of the original inhabitants of the country?

Before the Arab conquest they numbered about five million souls, according to the lowest estimates.

They were Christians speaking the Syrian Aramaic.

They enjoyed a flourishing civilization.

They had magnificent cathedrals such as the basilica of St. John in Damascus which later became the famous Umayyad mosque.

What became of all these people? Did they evaporate and simply vanish?

But our discussion is now confined to Lebanon, and we would ask: What became of its population after the Arab occupation?

It is incontestable that the mountain, especially in its populous northern section, maintained even after the Arab invasion much of its autonomy and even succeeded for many centuries thereafter in retaining its native Syriac language. Its Christian religion was never forsaken and has been preserved to this day. The invading Arabs were unable to gain a foothold in it because of its inaccessibility, the severity of its climate and the preoccupation of the first caliphs in waging war against the Byzantines on the one hand, and on the other in suppressing the Shiites and other insurgents within their own boundaries.

Such being the Arabs' predicament, the Byzantine emperors took advantage of it to reinforce the mountaineers and increase their power of resistance. To that end they dispatched to Lebanon certain contingents whom al-Baladhuri calls Jarajimah, and who, in the opinion of Père Lammens, are none other than the Maradah. This new warlike people not only settled in the moun-

tain but began to make incursions against coastal and interior cities and proved themselves a thorn in the sides of the Arab caliphs of Damascus to the extent that the caliph 'Abd-al-Malik ibn-Marwan concluded a truce with the Byzantine monarch and agreed to pay him an annual tribute for the sole purpose of putting an end to the harassing attacks of the Maradah. In this, according to al-Baladhuri, 'Abd-al-Malik was only continuing the policy of his great predecessor Mu'awiyah, the founder of the Umayyad dynasty. And let it also be remembered that the reign of the Umayyads was at its zenith under 'Abd-al-Malik and his son al-Walid. In later periods, however, some of these Maradah tribes returned to their homeland in Cilcia, while the remainder settled permanently in Lebanon and were amalgamated with the original inhabitants, thereby forming what became known as the Maronite nation which in the last analysis springs from an Aramean origin.

Al-Baladhuri and al-Ya'qubi are authority for the statement that when the caliph Mu'awiyah decided on repopulating the localities which the Romans had evacuated in the districts of Beirut, Jubail, Tripoli, 'Arqa and Baalbek, he imported contingents from Persia for the purpose. It naturally follows that the Persians formed a component part of the modern Lebanese nation, but not of the Christian element in it. Other elements may be noted in passing: The Janbalat and 'Imad clans are of Kurdish stock, while the Talhuqs and 'Abdal Samads are Maghribis.

In this connection it becomes necessary to call attention to some pertinent considerations respecting the Arabs who came to Syria as a result of the conquest. The point becomes more important in view of the uncertainty and ambiguity surrounding it in the popular mind.

First:—Historians of the period of invasion place the number of the Arab army at twenty-eight thousand. Let us increase the estimate by another twenty-two thousands, who followed subsequent to the conquest, and we will have a round total of fifty thousands representing the purely Arab element among the then existing Syrian and Lebanese population of between five and six millions.

Second:—As is natural, most of the newcomers were men representing the fighting units of the army. The women among them were few. Once settled, they intermarried with native women, and as a result, the second generation was only half Ara-

bian. The third and fourth generations became less Arabian, and so the fifth. The same process of reasoning applies as well to the Arabs of Spain. Arab blood in the veins of 'Abd-al-Rahman III, the founder of the Spanish caliphate, was infinitesimal, according to scientific computation. Another case in point is that of the Ottoman Turks who gradually lost all traces of their racial identity, so that, computing the amount of Mongolian blood in the veins of Sultan 'Abd-al-Hamid, a certain scholar found it not to exceed one per cent.

Third:—The Arab occupation of the country was in the nature of the case restricted to the cities and coasts: Damascus, Hims, Hama, Beirut. The invaders had no interest in the mountainous section which offered no inducement to them considering its cold climate, meagerness of natural resources, lack of communication and its total dependence on agricultural products.

Let us, besides, not overlook the important fact that the policy of Umar ibn-al-Khattab was to prevent free intercourse between the Arab army and the natives causing his men to be secluded in restricted camps such as al-Jabiya and 'Amwas.

Who of us can imagine a bedouin family migrating and taking up its abode in Lebanon?

Has any one heard that within the last five hundred years any Arab tribe settled in Lebanon for permanent occupancy?

The Turks occupied the country four whole centuries, but how many Turkish families became domiciled in Lebanon?

In every land in the world it is the population of the country places, the mountains and the hinterland, that represent the original native stock, the urban population being in every case a mixture with a large proportion of late comers and foreigners. A study of the statistics of the city of New York will reveal that only one out of five of its inhabitants is a native city-born.

Fourth:—The cities are more open to the spread of epidemics and diseases, and city dwellers fall prey to a life of ease, luxury and excesses which sap their vitality. Modern statistics place the average life of the urban family at not more than three generations, or ninety years. If this is the case in our modern cities teeming with public health precautions and hygienic measures and scientific ways of living what could have been the case in medieval times when ignorance was rampant, medical science primeval and general means of prolonging life non-existent.

In those days cholera, plague, smallpox, diphtheria and var-

ious forms of fevers and other epidemics swept the cities with appalling results. Infantile mortality was undoubtedly at the rate of 75% or more in those days and under those conditions. But mountain inhabitants everywhere and at all times are comparatively immune against epidemics because of the blessings of fresh air and sunshine, of a green vegetable diet, open-air life, field work, early sleep and safety from contact with sources of disease and pollution.

The general rule the world over is that cities rejuvenate their depleted vitality by the absorption of pure and virile mountain blood, through the accretion of those mountaineer youth of both sexes who are attracted by city life and join the caravan which is headed for inevitable extinction.

Another important point, not in agreement with popular conception, must also be clarified: The Moslem Arabs, whether in Syria or other conquered countries, were little concerned with forcing the natives into changing their original religious beliefs. This is due to the fact that profession of Islam constituted in itself an automatic exemption from the payment of tribute. Economic considerations, therefore, prompted the Arabs to grant conquered peoples freedom to practice their prevailing institutions, whether religious, civil or social.

From the foregoing it must be deduced that Syria in its entirety remained Syriac in its language, Christian in its religion and Aramean in its traditions throughout the period of the orthodox caliphs and in that of the early Umayyads. Its Arabicization and Islamization were gradual and slow processes which began towards the end of the Umayyad period and assumed greater proportions during the 'Abbasid rule. Let it be noted, however, that the 'Abbasids, like their predecessors the Umayyads, took little notice of the mountain and confined their interest only to the occupation of its southern sections, apparently failing to properly recognize its strategic importance. It was not till the advent of the Crusades that the mountain strongholds were rebuilt and fortified, principally Hims al-Akrad, Marqab and al-Shaqif.

Consequent upon the Arab invasion of the Syrian coast and hinterland Arabic began to be spoken in various parts of the country, including Lebanon. But men are ever inclined to change their political allegiance more readily than their linguistic heritage, with the result that the native Syriac language held valiantly

in Lebanon for a protracted time before it gave way in favor of the Arabic.

The Arab historian Ibn-al-'Ibri (1226-86) informs us that the Syriac language was still spoken in Lebanon in his times.

Al-Sim'ani (Assemani) in his biography of Nuh Bqifawi who was born in 1451 in Bqifa, (between Ehden and Bisharri) reports that Nuh composed poetry in Syriac.

Bishop Jubra'il Lihfidi, better known as ibn-al-Qila'i, who died in 1516, left us certain works in Arabic which bear unmistakable traces of Syriac linguistic influence.

In the year 1611 George Karmsaddini compiled a Syriac-Arabic dictionary, for which he collected material, according to his own statement in the preface, from the inhabitants of the neighborhood, especially Hasrun.

In the year 1632 Chausteul paid a visit to Lebanon and discovered that the inhabitants of Hasrun still spoke Syriac. All this goes to prove that the process of Arabicization was an extremely slow one, making it possible for some north Lebanon towns to maintain their original Syriac language up to the middle of the seventeenth century. It is a well-known fact that even to this day there are three towns in Anti-Lebanon which have retained Syriac as a spoken language, namely, Ma'lula, Bakha and Jub'adin.

Syriac has left noticeable traces in the Arabic colloquial of Lebanon, affecting its grammar, syntax and accent. Towns and localities bearing names of unmistakable Syriac origin and derivation outnumber by far those bearing purely Arabic names.

It should not be deduced from the foregoing that all the Lebanese are of Aramaic origin. Southern Lebanon, for instance, was occupied by Arab tribes both following the Islamic invasion and during the Crusades, their principal representatives being Ma'n, Tanukh and Shihab. Undoubtedly, also, some of the southern Christians are of Ghassanid Arab origin, although most of the southern Christians filtered originally from the Maronites of the north. Other Christians, as should be further noted, may be traced back to crusaders' origin. We are of the opinion, on the whole, that Greek and Roman blood is just as negligible among the inhabitants of the mountain as Arab blood is, and for substantially the same reasons. The Greeks and Romans, during their periods of occupation, confined themselves to the cities and coasts and found no potent attraction to draw them to the moun-

tain. But whatever the case may have been, the elapse of centuries has caused such a complete fusion of Ghassanid and Crusaders' blood with that of the natives that scarcely a trace of the imported stock now remains.

Nor should one be led to infer from the above discussion that the cultural and linguistic heritage of a people is negligible in the face of their biological or ethnological relationship. Most of the Lebanese are biologically, racially, of native Syrian stock, but their Arabic language and culture are vital bonds that unite them with the other nations of the Arabic-speaking world. The significance and the importance of this linguistic and cultural heritage of the Lebanese should never be underestimated.

Thy Secret I'll Cherish

(From the Syrian Folk Song Abu Zolof)

By DR. N. A. KATIBAH

At the shrine my heart's darling secret's intrusted;
To the hermit my love I confessed;
There, alone, for an hour, on my knees I rested,
To be shriven and pardoned and blessed.

And the call has no mouth of my love to tatter,
And the monk,—Oh, I know him so well!
He has ears, he has lips, but no matter—
Of my heart's darling fears will not tell.

But the thought for a moment will out like an arrow,
And the hold of my bosom defies;
Then, I write of my love on the wing of a sparrow,
As for ink—the red tears of my eyes.

But oh no—no, no, darling! Thy secret I'll cherish
In my heart though my tears be shed red;
Nor fear not that I speak, though I perish
And arise when the graves yield their dead.

A Journey Through Jebel Druze

By SALLOUM A. MOKARZEL

II.

A DAY IN THE CAPITAL

AN almost infallible rule is that a country may be judged by its capital. The very word implies a meaning of superiority and general representation. It is the head, the seat of administrative power and the focal point of the dominating intellects in the land. The best and strongest in a nation finally work their way to a position of authority and naturally converge on the capital. Being the head, the capital becomes the logical center of both the intellectual faculties and the physical senses of the nation. It is as much the country's guiding mind as it is its watchful eye and the center of the sense of touch that is ever feeling the nation's pulse.

Nor is the capital less important in its representation of the country from its physical aspect. The general view of the capital, its dimensions, its activities, its public buildings and institutions, its squares and thoroughfares, tell more eloquently than the written word of the true condition of a nation, its power and progress and æsthetic qualities. Hence we consider Paris and London and Rome and Washington the whole of the countries of which they are the respective capitals in miniature. Constantinople was a true symbol of old Turkey, but new Turkey expresses its spirit of aggressive progress and tendency to self-assertion in Angora. It broke away from old traditions and set out to express its creed of rejuvenation and independence in new surroundings and along different, unconventional lines. Applying the simile nearer home, we find Beirut, Damascus and Latakia engaged in ambitious projects of civic improvement. They are following the natural course of making the capital expressive of the spirit of the nation. There are in each ineffaceable traces of an old civilization and culture, but a veneer of modernism is being added to give the faded past a lustrous polish. And such is the tendency of the people. Hence the anomaly of entering Damascus, for instance, along a broad

boulevard lined with electrically lighted cafés only to be led to the time-honored covered bazaars characteristic of the old Eastern metropolis.

Sueida, capital of Jebel Druze, proved no exception to the general rule governing capital cities.

From a distance the town presents the appearance of a shapeless pile of black stone of restricted dimensions. Drawing nearer a few buildings of modern construction and pretentious size and appearance begin to take shape, while higher up the mountain flank looms the grim square form of the citadel which dominates the city. The fort lacks the imposing appearance of either old castles or new fortifications, but the element of reckless bravery which characterized both the attack and the defense in the Druze revolt of 1925 marks the place as one of prime interest in Sueida. During those trying times the Druzes besieged the French garrison and hurled themselves desperately against the ramparts of the fort in an attempt to capture it by sheer human force, inasmuch as they lacked either siege artillery or field guns. While the besieged French held out through grim determination despite hunger, thirst, and lack of ammunition. For weeks the defenders subsisted only on the meager supplies dropped occasionally by airplanes in a desperate effort to revictual the depleted commissariat of the fort.

At the very entrance to the town one comes upon the civic centre representing a small park around which are clustered the administrative buildings. The sight of the trim structures and the pleasing color of flowers and shrubs is most welcome after the long travel in the dreary waste of the fields. But the pleasant touch of vegetation seems to be confined to this one spot, all else reverting to the sombre appearance of black basalt stone. Nature seems to have withheld from this country the softening influence of green, and the character of the people seems to have grown along the lines dictated by nature—grim, determined and fatalistically resigned in the struggle for existence. The lean, sinewy figures of the people proclaim the life of arduous toil to which they are destined, while their serious countenances reflect the mental attitude with which they view life. It requires little power of analysis and deduction to arrive at the conclusion that these hardy and resigned people have little time or means to indulge in the finer amenities of life.

We disregarded the advice of the obliging French officer of



The civic center of Sueida, capital of Jebel Druze, showing the government buildings grouped around the only public park.

Azra' to seek the *madhaf* or guest house of Atrash Pasha, although such a course has ever been the accepted tradition in this far-off land. The custom springs from the fact that tourist travel, or travel of any kind, for that matter, was little known in former times, and the establishment of hostleries consequently unnecessary. The people's hospitality, on the other hand, made up for the seeming deficiency, and the homes of the richest and most distinguished citizens took on the semi-public character of hostleries. We were relieved of the necessity of taking advantage of this traditional custom because of the existence of a commercial hotel in Sueida established since the suppression of the Druze revolt by an enterprising Lebanese. We were fortunate in finding two of the hotel's four rooms available, this being the dull season.

The Royal Hotel is one of the few red-tiled roof buildings of the capital and faces the public square. The street level is devoted to stores, while the single upper story comprises the hotel proper. It is reached by a stone staircase leading directly from the street to an open-air veranda which serves as café. The interior is divided by an "L" shaped corridor, the lower arm of which serves as dining room. The bedrooms, although few, are spacious. All beds are covered with mosquito nettings, not, it would seem, as much for protection against the mosquitos as

against the swarms of flies that infest the place like a veritable pest. Still that was the only hotel and one of the most up-to-date judged by the standards of the country.

Although we had every reason to believe that the authorities were forewarned of our visit we were singularly free from any form of interference notwithstanding the fact that the country was under direct military administration and that we had in our company one of the principal Nationalist leaders instigating the last revolution. But we could not translate our sense of liberty into any form of profitable use because of the limited sphere of activity in this strange capital. It was a town of only seven thousand population whose dwellings we could almost count from the balcony of our hotel. Its principal business street extended less than the distance of an ordinary city block and was devoted mainly to grain and feed stores, and except for the little café attached to the hotel there is in the town no place of amusement of any nature. We were advised that whenever motion pictures are shown they would be specially imported for the entertainment of the French officers and their families and the soldiers of the garrison.

Nevertheless Sueida is the capital of a full-fledged sovereign independent State under the French mandate in Syria, having a Representative Council (whose twenty-four members receive each the munificent sum of \$20.00 per month), a State militia and all the other trappings that form the cherished prerogatives of an independent government. The economic importance of the country is in keeping with its area of less than 10,000 square miles and its population of 50,000. Its export of wheat, representing the surplus over the population's needs, is to the value of about \$125,000 while exports of wool and sheep butter represent an additional sum of about \$150,000. The government revenue averages 300,000 Syrian pounds, the equivalent of \$240,000 a year.

The fortuitous meeting with an old friend from New York in the person of Philip Catzeffis, for several years secretary to the Governor General of Jebel Druze, saved the day for us. He not only brought us a touch of "home," but supplied us with much valuable information and proved helpful in many other ways. On his advice we devoted the greater part of the afternoon to a visit to Qanawat, an important historical town at a distance of less than five miles from Sueida, a description of whose ruins



Many buildings laid to ruin during the revolution have not yet undergone repairs. A view of Sueida from the only hotel.



The abundance of black basalt stone in Jebel Druze may be imagined by the great piles which seem to rise everywhere in Sueida.

will be given later. Another but equally interesting visit was the one made to the State orphanage established by the French for the care of war orphans. Although this visit was in the nature of a surprise to the two nurses in charge nothing was discovered that would occasion criticism. The dormitories, the halls, the kitchen and the dining room were most orderly and clean. So were the boys in their quaint native uniforms. They were made to give us an exhibition of the *dabké* dance, and to one who had seen the dance performed by practiced adults it was surprising to see how well the youngsters succeeded. They moved in unison with uncanny precision and seemed all to be born with a response to the rhythm. The leader, a boy of hardly over eight years, was even masterful. He not only displayed surprising physical agility but showed such emotional reaction on his serious face as to make his feelings contagious. The orphanage, by its modern, sanitary building, and its well-kept flower beds and cheerful surroundings, is one of the few places that leave a pleasant impression of a visit to Sueida.

Returning to our hotel we met another individual who reminded us of America, this time in the person of the landlord who seemed to have come on a visit of inspection. He had made a comfortable fortune abroad and returned to invest it home and spend the remainder of his days in peace and contentment. We could have never guessed his identity or the circumstances of his life but for the anxious manner he evinced in questioning the Lebanese lessee of the hotel, which prompted us in turn to make inquiries about him. To meet him in the street one would take him for an ordinary native who had never crossed the limits of his town, because of his having reverted to complete native garb from kuffia and ighal to slippers and even to the habit of partly covering the face. He represented the old line natives who could never be content with any form of innovation.

But almost at the same time we were introduced to a dapper young man in his early twenties faultlessly attired in European dress with the exception of the native tarboush. We were not a little surprised to learn that he was Emir Hassan El-Atrash, the ranking prince and titular leader of the whole country, which still adheres to hereditary leadership. He is setting the pace in modernism for the younger Druze generation. Emir Hassan is now reconciled to French occupation and even lends it his fullest cooperation. He has forsaken the career of general for that of a

gentleman farmer, his foremost interest being that of improving agricultural methods on his vast estates where he is conducting extensive experiments with modern farm machinery.

The Emir was insistent in his invitation to us to be his guests for the night at his palace at Qaria, a few miles from Sueida, but we had already planned to leave next morning, and to once accept a Druze prince's hospitality and refuse to stay long enough for him to display his generosity would be, to say the least, uncourteous. Besides, there was not the prospect of riding in a cavalcade in the company of a feudal prince. He offered to take us in his car which he himself drives accompanied but by a single attendant.

The following morning was devoted to official calls. Mr. Catzefflis presented us to Col. Clément Grandcourt at the official residence and we were again assured the freedom to travel through the country. Meeting this upright French soldier of unassuming manner and evident sincerity and kindness of character, one is not surprised at hearing that when he offered to resign the Druzes themselves petitioned to have him remain. Almost all other French officials we met in Jebel Druze seemed to be ingratiating themselves with the people and winning their affection by their tact, kindness and devotion. This is all the more surprising since the revolt of the Druzes was ascribed to the arrogant and intolerant overbearance of their first governor, Capt. Carbillet.



*Col. Clément Grandcourt
French Military Governor of
Jebel Druze.*



*Inmates of the State Orphanage for Druze children in Sueida.
Note the trim native uniform.*

In telling Col. Grandcourt of the purpose of our visit we did not fail to mention that our companion, Fakhry Bey Baroody, refrained from joining us on this personal visit to him because of his political affiliations. At which the governor seemed surprised and replied: "He would have been equally welcome. Neither he nor any other has anything to fear from us."

This attitude of friendliness seemed to be the general policy on the part of French officials in Jebel Druze. It was further demonstrated a few minutes later when we visited the Intelligence Bureau, this time Fakhry Bey Baroody joining willingly. Rather, he was the principal in this visit and we the guests, because he and the head of the department were on the friendliest terms. And the reason for the friendship is most significant. It would seem to be the key to the solution of all France's difficulties in Syria. Fakhry Bey Baroody, staunch Nationalist as he is, frankly admitted that if all the French were of the character of his friend there would remain no cause for misunderstanding. And the character of his friend was that of simple human honesty and uprightness. It was put to a test when, during the revolution, Fakhry Bey was being tried for his life on a charge of complicity in plotting the death of a French officer, but this other French officer, the one in whose office we now were, testified to



French-commanded Druze volunteers who now maintain order in the formerly turbulent Jebel Druze.

the innocence of the accused and brought about his acquittal.

"You have saved my life," frankly admitted the Syrian leader addressing the French officer in our presence.

"You are not in the least under obligation to me," replied the other. "I was only interested in upholding the cause of justice."

Going through the Saraya, or government building, visiting the various administrative bureaus, one is impressed with the efficiency of the officials, whether native or French, and the evident alacrity with which they go about their tasks. In the courtyard we encountered a group of natives on various missions, and all were being treated with manifest courtesy. Such a scene could not have been staged as it was evident that it formed a part of the regular routine. In the face of such evidence one cannot escape the conclusion that wherever the quality of French officials in Syria is of the proper character satisfaction of the natives inevitably follows.

My friend Catzefflis escorted us to the outskirts of Sueida. Yes, he was contented, which I interpreted to mean that he was resigned. But, oh! how he wished he were with me on the way back to America!

The Blind Astronomer

INVOCATION

Inscribed to Galileo

By THOMAS ASA

The starry train wend on, their sight unseen
By mortal eyes once nightly turned to them—

Oh days of utter darkness without hope!—
Not of the blackness of the shadowed skies,—
Not of the cavern depths of underworlds,
Not fathomless deeps of somber waters,—
But this: the darkness of these stricken eyes
That rove in futile, maddening despair,
By ruthless veils of mortal finitude
Shut off from the visible world of Men!

O Pow'r Divine, just is Thy Sacrament!
Nature outraged has sealed for evermore
The sacred Light of Heaven from these eyes,
That nightly upraised in mute communion
With Thy great works,—Thy glory infinite!

O Moon! thou full-orbed splendor of the sky!
Where art thou in thy pristine loveliness?
Hesperus, thou steadfast, shining lamp of night!
Whose beauty has enthralled earth, sky, and sea.
The fair Pleiades, the joyous Seven;—
Venus, Neptune, and God-like Jupiter!
And all the mighty kindred of the spheres!
These have I left behind, in blindness sealed.

Their ceaseless Light, on earth forever loved,
Shall mark my way to God's Eternity!



Our Commission to Posterity

By REV. W. A. MANSUR

WE pioneers of the Syrian race in America forevision the rise of our race to greatness, prosperity, and power; we foretell the awakening of our race to leadership, commerce, and empire; and we foreshadow the progress of our race in civilization, superiority, and happiness.

We Syrian-American pioneers have found the way to the rising sun, we have caught the vision for our race survival, and we have heard the call of our destiny that will make us, our posterity, and our achievements great, glorious, and honored among the races in America.

In the pioneer period of the Syrian race in America we laid the foundation for the future survival, progress, and glory of our posterity. In a progressive spirit, in law-abiding families, in industrious living we built for the future prosperity of our descendants. In our self-awakening to our racial heritage, in our aspirations for our progress, and in the defense of our race we thought of the future of our Syrian posterity.

It is because we pioneers of the Syrian race in America believe in the renaissance of our race to a preeminent place in the world; accept the challenge of destiny to civilization, progress, and achievement; and respond to the urge of race survival, race enlightenment, and race happiness that we hereby bequeath our commission to our posterity. The writer is hereby giving expression to the prevailing sentiments of our times, setting forth the hopes of our enlightened leadership, and stating the racial aspirations of our race in this sevenfold commission to our Syrian posterity in America.

I. Preserve Our Syrian Race Identity in America.

Our paramount commission to our Syrian posterity in America is to preserve our Syrian race identity among the races in America. We of the pioneer period realized the fact of the superior numbers of other races in America. We sensed the danger to our Syrian race by its being absorbed by other races. We felt the necessity for race defense against race prejudice, discrimina-

tion, and defamation. We awoke to the splendor of our Syrian race history, talent, and achievement. Thus arose the paramount issue for the preservation of our race as a Syrian race identity in America.

We urge race organization for the preservation of our Syrian race in America. Bishop J. H. Oldham quotes Arthur Keith's *Nationality and Race* in his *Christianity and the Race Problem*, "Race instinct comes into play only when men, women, and children of the same stock are organized into communities. Until such a community is organized, race instinct conquers or restrains hybridization." Bishop Oldham says, "The repugnance to intermarriage is thus rather a social bar promoted by a desire to maintain the purity and integrity of the community than a natural repulsion on the part of individuals."

For the preservation of Syrian race identity cultivate the Syrian religious philosophy of life. Organize Syrian societies for culture, fellowship, and inspiration. Foster Syrian churches with trained leadership and adequate endowments. Educate the rising generation in the history, talent, and achievement of our race. While other races seek fame, place and power through military conquest, material exploitation, and race aggression, let our Syrian posterity seek racial splendor, glorious power, and undying fame through the preservation of our race identity, race progress, and race contribution to human welfare.

II. Uphold True Loyalty to Our American Homeland.

We challenge our Syrian race in America to uphold true loyalty to our American homeland. We have enjoyed the benefits of America's citizenship, institutions and prosperity. We pledged our allegiance to the Constitution of the United States, obedience to the nation's laws, and readiness for the nation's defense. It is imperative that we and our posterity ever maintain true fidelity to our American homeland. We give it you strict in charge that you always stand for America first and nothing else.

S. A. Mokarzel, leader of the Syrian Awakening, said in a radio address on *The Syrians in America*, "During all the time they have been in America, the Syrians have proven themselves most law-abiding and loyal to the institutions of the country. It is the opinion, not alone of casual observers, but of official authorities that the Syrians in America are one of the most constructive and industrious elements among the heterogenous stocks of the

American nation." (Syrian World, May, 1930.)

It is our desire that our descendants shall ever uphold the Syrian-American tradition of true loyalty to America as laid down by the Syrian pioneer fathers and mothers in America. It is our wish that our posterity be known as standing always for America first and nothing else. It is our commission that our future generations shall exemplify law-abiding, liberty-loving, industrious-living, and single-allegiance citizenship. Let Syrian-Americans resist the nullifier of the Constitution of the United States, frown upon the law-breaker, and fight for the nation's defense against all enemies.

Therefore, let the Syrian name in America be synonymous with pure Americanism, fidelity to the nation's Constitution, laws, and institutions; and a readiness for the nation's defense.

III. Perpetuate the Glorious Heritage of Our Syrian Race.

It is our commission that our Syrian posterity will forever perpetuate the glorious heritage of our race. Let Syrian-Americans enlighten themselves regarding their race history, race talent, and race contributions to mankind. Let them understand the nature of Syrian home life, the virtues of their race character, the loyalties of their Syrian-American patriotism. Let them realize the meaning of their race emigration to America, the Syrian race awakening, and the Syrian race aspiration to achievement, power, and glory.

L. Darwin says in *Eugenic Reform*, "Mechanical contrivances have also greatly facilitated the transfer of knowledge or the flow of tradition from age to age; 'tradition' here being held to include all that mental stimulus and all the information which human beings receive from their predecessors by word of mouth, by books, or through the changes previously made in their surroundings, changes which often in effect embody thought."

Let Syrian youth be ennobled by the illustrious traditions of our race heritage. Let Syrian leadership be inspired by the great achievements our race has made for the progress of mankind. Let Syrian worthies be aroused by the splendor of our Syrian name. Let Syrian hearts respond to the divine calling of our race, to the urge of the talents of our kind, and to the preservation of our glorious legacies throughout future generations of Syrian-Americans.

Let the self-appreciation of their race by Syrian-Americans

increase their race awakening, race pride, race solidarity, and race progress. We, therefore, implore our posterity to ever defend our race against those who would slander and libel our Syrian race. "The pen is mightier than the sword," is an axiom of truth and power. Let us and our posterity storm, smite, and smash the slanderers and libellers of the Syrian race with truth, argument, and achievement. In intelligent union there is superior strength, therefore, organize for the creation of superior race power. Let us and our descendants educate, propagate, and federate for the perpetuation of our splendid heritage, for the defense of our honorable name, and for the steady progress of our race.

We Syrian-American pioneers are dreaming of the glory that shall be realized by our posterity. Therefore, Syrian youth, intelligently understand the meaning of the glorious heritage of our Syrian race; hold fast to the honorable name of the fathers; and move forward to achieve the high calling to which thou art destined.

IV. Honor the Memory of the Syrian Pioneer Fathers and Mothers.

By the tears of our loved ones in our motherland, by the breasts of the mothers who gave you birth in our adopted country, and by the heart throbs of the fathers in our American homeland we commission our posterity to honor in loving memory the Syrian pioneer fathers and mothers in America.

"Honor thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee," says the commandment of Holy Writ. This commission inspired the rising generations to perpetuate the high traditions of the Hebrew race, awakened in youth the noble aspiration to emulate their forefathers, and created race solidarity for race defense, race enlightenment, and race progress. Hebrew youth honorably remembered their fathers and mothers by extolling their noble characters, by recalling their heroic deeds, and by reverencing their lofty aspirations.

The ancient Romans placed statues and busts of their distinguished ancestors in the vestibules of their houses that they and their children might be reminded of and led to imitate their noble deeds.

It is the purpose of the pioneers of the Syrian race in America to lay a foundation of race vitality, vision, and achievement

that will promote the future greatness of their posterity. In the pioneer period Syrian-Americans have striven by awakening, aspiration, education, and achievement to make way for the rise of their Syrian posterity to name and fame, to place and power among the races in America and the world. While we are thus engaged in the building of a great race, may the God of Heaven ever smile upon our Syrian race in a worthy posterity.

To honor the memory of the Syrian pioneer fathers and mothers, to extoll the name of the great and worthy in all ages of our race history, and to praise the noble and heroic leadership of the Syrian-American race will perpetuate from generation to generation the glorious history, the noble characters, the splendid progress, the superior talents, and the benevolent legacies of a foremost race among the races in America.

V. Train the Syrian Child for the Constant Progress of Our Race.

"Suffer the little children to come unto me," said the Divine Teacher, "and forbid them not, for of such is the kingdom of heaven." Here is the key to human progress, here is the seed for human happiness, here is the door to human betterment. Let our Syrian posterity remember the divine calling to educate, train, and bequeath to the rising generation the best physical, mental, social and spiritual inheritance for the progress of the race.

"The youth of a nation," said Disraeli, "are the trustees of posterities." Theodore Roosevelt said, "If you are going to do anything permanent for the average man, you have got to begin before he is a man."

Let it be remembered that the child is the seed that makes the race of tomorrow; that the youth perpetuates the heritage of the race; and that the man reaps the glory of the harvest. Therefore plant in the body, mind, and soul of the Syrian child of today what you desire in the man and woman of tomorrow.

I write deliberately: fundamental to the preservation, progress, happiness and glory of the Syrian race in America is the heritage of worthy children. Without trustworthy children our Syrian race will fall into decay. Without trained children our Syrian hopes will fade into nothingness. Without virtuous children our Syrian heritage will shrivel in dishonor. It is through trustworthy, trained, and virtuous children that we give character, promote achievement, perpetuate legacies, and harvest glory

throughout future Syrian generations in America.

The sum of the whole matter is this: that our history, our heritage, our achievement, and our hopes must have worthy children to carry on the preservation, progress, and hopes of the Syrian race. Therefore, let Syrian mothers magnify the splendor of the Syrian soul into the hearing of her child, let Syrian fathers praise the ability of the Syrian people, and let Syrian leadership inspire the rising generation by arousing ambition, vision, and achievement for the constant progress of the race.

VI. Maintain the Integrity of the Syrian Home in America.

We commission our posterity to maintain the integrity of the Syrian home in America for the preservation of our race identity, the progress of our descendants, and the happiness of future generations of our race. The welfare of the home means the welfare of our race. The high character of the home means the high character of civilization. The training of the rising generation of Syrian-Americans in social obligations, high virtues, and happy homes means the education of the leadership, the citizenship, and the home lovers of the race of tomorrow.

Thomas Jesse Jones says in *Essentials of Civilization*, "The *third essential* of civilization is the effective transfer of the social heritage from one generation to another. As the home and the household have the primary and main responsibility for the transfer, the third essential is largely concerned with the conservation and strengthening of the home with the rights and responsibilities of womanhood, and with the care and sound development of infancy, childhood, and youth."

The changes in the social order due to the development of the political, mechanical, and industrial revolutions, have brought many inroads upon the home: parent, child, and society. Syrian-Americans must assert the sacredness of the marriage relationship. Syrian-American parents must affirm the place of discipline in the life of the child. Let adjustments be made in keeping with the progress of humanity, but ever maintain the integrity, the rights and obligations of the home in society.

Let Syrian motherhood be held in highest honor, for motherhood is the queen calling of Syrian womanhood. Let Syrian fatherhood find highest achievement in worthy sons and daughters. Let Syrian youth be ambitious to achieve a worthy name,

glorious success, and high honor for the glory of their homes and families in America.

VII. Educate the Syrian Race in the Principles of Religion and Morals Which Are Common to Mankind.

"Righteousness exalteth a nation," said the Hebrew writer, "but sin is a reproach to any people." Micah the Hebrew Prophet said, "He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God." (Micah, 6:8.)

We commission our Syrian posterity to remember the true and living God, to practice righteousness, and to uphold the higher moral values of life. Remember God, it is the verdict of history that no people can long survive that has forgotten God. Remember righteousness, it is the judgment of experience that no nation can endure that has neglected righteousness. Remember spirituality, it is the teaching of wisdom that no civilization can abide in which the youth are not educated in the spiritual and moral evaluation of things. Therefore let our Syrian posterity remember that "the fear of God is the beginning of wisdom," that "righteousness exalteth a nation," and that the training of the young in the "nurture and admonition of the Lord" are essential to the life, liberty, law, and happiness of nations, races, and civilizations.

Ever promote the Fatherhood of God, the Brotherhood of Man, and the universal kingdom of God on earth. Uphold the right of human freedom, freedom of religious worship, and liberty of conscience, and thwarting of freedom of thought. Maintain under all conditions the separation of the church and the state. Let there be intelligent education of the young in the high principles of religion and morals; preserve the natural rights of freedom of religion, mind, and conscience; and practice righteousness in all the affairs of life.

Woodrow Wilson, the great war time president, said, "The sum of the whole matter is this: that our civilization cannot survive materially unless it be redeemed spiritually. It can be saved only by becoming permeated with the spirit of Christ and being made free and happy by the practices which spring out of that spirit."

O Ye Sons and Daughters of Syria's fair land where'er ye be on the land, in the air or on the sea; in what time or clime;

in whatever language or tongue; and among whatever race or nation, I challenge you to join me in the noblest of crusades for the glorifying of the Syrian name. The blood of our ancestors calls to us from the ground to maintain the splendor of their fame. The voices of our children cry out to us from innocent hearts to claim for them equal rights to life, liberty, and the pursuit of happiness. The vision for our posterity impells us to uphold equal respect and opportunity for our race among the races in America and mankind.

Let my challenge descend from Heaven and enroll you for the glorious service of our Syrian race, and the progress of mankind.

Let my crusade call from the earth and commission you to justify Syria's glorious race among the races of the earth.

Let my voice leap from the sky and charge you to vindicate Syria's fair name among all people.

Let my message rise from the sea and send you to uphold the integrity of the Syrian home in America and everywhere.

Let my blessing descend from the Lord to ordain you, inspire you, and empower you in this your benevolent service for the glorifying of the Syrian race in America and the world.

To Youth

Translated from the Arabic by J. D. CARLYLE

Yes, Youth, thou'rt fled, and I am left,
Like yonder desolated bower,
By winter's ruthless hand bereft
Of every leaf and every flower.

With heaving heart and streaming eyes
I woo'd thee to prolong thy stay,
But vain were all my tears and sighs,
Thou only fled'st more fast away.

Yet tho' thou fled'st away so fast,
I can recall thee if I will;
For I can talk of what is past,
And while I talk, enjoy thee still.

The Arabian Nights

By DON C. SEITZ

Dreams of the desert and the narrow streets
Of ancient Cairo where the wide world meets
In strange confusion 'mid the city's mart.
There called together by the teller's art:
To hear with eager longing and surprise
The Thousand Tales of wonder and emprise:
Tall travellers from the Mountains of the Moon,
Swart Syrian sheiks from distant Scanderoon;
Dark Abyssinians, and the lords
Who rule in terror over Sinai's hordes;
Pale Persians from Ispahan;
Wild servants of some Tartar Khan;
Red rovers from Aden's shore
And Hindoo hinds from Midnapore;
Pilgrims and priests from Cashmere's lovely vales,
Or born from Ceylon's Isle by fav'ring gales—
Out of the East where poor mankind was born
To greet the Prophets in the early morn—
Listening with widening eyes and open ears
To changeless romance from departed years.
Here rise Aladdin's castles on the sands
While jewels shower from the Afrit's hands;
And Sinbad's voyages over surging seas
Through great adventures to luxurious ease:
The Genii loosened from his copper flask
Expands his form and now essays his task;
Shah Zemen greets his Princess from her cave
Deep in the coral, underneath the wave,
And 'round the Bagdad streets at midnight hour
Wanders the Caliph and the wise Mesrour!
O glorious tales! To make a gray world bright
And leaven dullness with their fancy's flight;
Ye come from Nothing and go back again
Into the spaces of the Asian plain!

ALI ZAIBAQ

(*Quicksilver*)

THE UNPARALLELED ADVENTURES OF THE
CHIEF OF POLICE OF THE CALIPH HAROUN
AL-RASHID, OF THE CITY OF BAGHDAD.

Translated from the Original Arabic by
SALLOUM A. MOKARZEL and THADDEUS S. DAYTON

CHAPTER VI.

LIVING DEATH

HARDLY had the door closed upon them when Hassan began to cry out and lament upon the fate which had befallen them, but Quicksilver encouraged him to rouse himself and to aid him in exploring the fortress in order to find some means of escape.

Walking side by side, they continued for a great distance until Quicksilver chanced to lift his eyes and perceived through the darkness a bright ray of light at the height above him of two men's stature. He immediately called his companion's attention to it, and standing on his shoulders, was able to discover that the light came from a door of polished brass from which hung a ring of the same metal. This Quicksilver grasped and was able to open the door which disclosed a small but very beautiful chamber into which he climbed. There he found suspended from the ceiling a most magnificent sword, on which was inscribed in letters of gold:

"O thou who enterest this place, thou art most fortunate in this gift which is bestowed upon thee, for it is the enchanted sword made by a sage of ages past. Take it and smite with it whatsoever thou willest, whether it be rebellious human creatures or those of the tribes of the genii and their death will follow."

Quicksilver's heart was filled with joy over this wonderful sword which he bore with him when he descended to the place

where Hassan was waiting. Together they forgot for a time their desperate plight in admiring the workmanship of the enchanted weapon which Quicksilver finally took into his own hands, giving to his companion to carry the sword he formerly had borne.

Through the darkness, with much difficulty, they retraced their steps to the great door by which they had entered.

About the mid hour of the night they were aroused by hearing a key turning in the lock. Their first thought was that the King had dispatched some of his men to slay them, and the two captives immediately drew their swords. The door opened and with a bound Quicksilver and Hassan sprang forth. But to their amazement they saw only a single muffled figure there who cried out:

"O Quicksilver, I am the daughter of the King, she whom you delivered from death at the hands of the Blacks. When I learned of what my father had so treacherously done to you it grieved me sorely and I waited until my father slept and then stole the key of this fortress from his girdle and came to deliver you."

Thereupon she conducted them to her palace where she set before them a royal repast. It was dawn when they arose and girded on their swords, making their way straight to the palace of the King. Entering there Quicksilver uttered a cry that struck terror to the heart of the monarch and said to him:

"So, that was our recompense, O treacherous King, for all the good that we did. Know that now the hour of your death is at hand."

The King called for his guards to seize Quicksilver, but as they advanced, falteringly, Quicksilver with a single bound reached the King's throne, and with one blow of his enchanted sword severed the King's head from his shoulders and sent it rolling on the ground.

The courtiers seeing what had befallen their monarch, begged Quicksilver to spare their lives, crying out that they had long hated their king because of his cruelty and treachery.

"No harm shall come to you," responded Quicksilver. "Take up the body of this vile creature and bury it. Then seat upon his throne the Princess, his daughter. Such are my commands."

Thereupon the princess was brought, and Quicksilver received her at the palace gate, saying:

"Your father was a treacherous man, and I have slain him

because of his perfidy. Now you shall be queen of this city and of this land, and deal justice to all your subjects. If you have fear of any person, do but tell me and I will make him drink straightway of the cup of death."

To this the Princess replied: "I know of no one among the subjects of my father who is my enemy," whereupon the courtiers acclaimed her and expressed their great joy at having her for their Queen, and criers were sent out throughout the city to spread the tidings among the inhabitants.

Quicksilver remained in the city for three days, participating in the festivities, and on the fourth, when he decided to depart, the Queen said to him:

"O my Lord, I cannot repay you for all the good deeds that you have done for me. First you rescued me from the captivity of the Blacks, and then you saved our country. All belongs to you—myself, my subjects and my kingdom—and you are under no obligation whatsoever to us. I humbly offer myself to you in marriage if such is your wish, and you will be absolute king of all this land."

"It is impossible for me to estrange myself from my mother and from my country," replied Quicksilver. "It would give me great joy to remain here, but my duty calls me home. I must go."

The Queen was exceedingly grieved at the prospect of parting with Quicksilver, but seeing that he could not be swerved from his purpose she brought to him the magic box of the All-Seeing Eye, and ordered the preparation of all that was necessary for his journey.

In the morning Quicksilver set forth, accompanied by Ibn El-Husry, on the road to Egypt. They journeyed for many nights and days through great deserts until there remained between them and the city of Cairo but three days' travel. Then Quicksilver said to Ibn El-Husry:

"I charge you to precede me into the city and to inform the King of my approach. Request him to command the Chiefs of the Secret Police to come and meet me, as I have brought with me that which I went forth to seek."

The King was exceedingly pleased with this news and showered many favors upon Ibn El-Husry. Then he commanded Salah-Eddin to come before him, and after informing him of the success of Quicksilver, ordered Salah-Eddin to go forth to meet him bearing the banner of the secret police.

Upon hearing this the gall of Salah-Eddin nearly burst with anger and envy, being sure that his position was about to be wrested from him; nevertheless he assumed an appearance of joy and satisfaction and immediately went forth to meet Quicksilver whom he greeted with congratulations on his safe return, notwithstanding that he was still secretly planning to destroy him.

As they entered the city they were met by great throngs who had already heard of Quicksilver's wonder achievements and came out to greet him with banners and songs of praise and welcome.

That day was one of the greatest that the city of Cairo ever witnessed.

Quicksilver proceeded through the multitudes until he reached the court of Al-Aziz where he was warmly welcomed by the King and his court. The hero presented the King with the priceless trophy, which caused him unbounded surprise and joy and amazed all those present, for it was a wonder to all beholders. The King caused Quicksilver to be seated by his side and asked him to recount all the details of his journey, which he did without any omissions or additions.

Now the King, after congratulating Quicksilver upon his safe return, addressed Salah-Eddin saying:

"Now that Quicksilver has accomplished the task that you set for him it is time that you should cede to him your position."

But Salah-Eddin, with his usual perfidy, turned to Quicksilver saying:

"I am but a servant of our lord and master the King who has ordered me to relinquish my position to you, which I am ready to do. But before so doing I beg of you to undertake still another task."

"Ask of me what you will," replied Quicksilver, "and it shall be granted."

"My request is that you tarry for a single night in the Baths of Toulon."

"I accept your challenge and by dusk of this evening I will set forth."

Saying this Quicksilver took leave of the King and sought his own home where his mother was anxiously awaiting him, having heard of his arrival in the city. Upon seeing him she gave thanks to Allah for the safety of her son, and then she fell upon his neck, covering him with kisses. Quicksilver then proceeded to

acquaint her with all that had befallen him, including the task that Salah-Eddin had set for him that same day. Notwithstanding her great joy over again seeing her son, Fatimah was plunged in grief at his having accepted so readily this new challenge, and she said to him:

"O my son, his only purpose is to throw you into the sea of danger, for he is intent on accomplishing your destruction."

"I have promised, O my mother," replied Quicksilver, "and I will not retreat, no matter if I were to drink the cup of death."

"What befell Quicksilver in the Baths of Toulon is one of the most marvelous episodes in the life of this hero of ages past," said the tale teller. "This I shall set forth tomorrow when the aldebaran rises in the eastern sky to march across the sky of night."

Past and Future

By G. K. GIBRAN

My house says to me, "Do not leave me, for here dwells your past."

And the road says to me, "Come and follow me, for I am your future."

And I says to both my house and the road, "I have no past, nor have I a future. If I stay here, there is a going in my staying; and if I go there is a staying in my going. Only love and death change all things."

* * * *

How can I lose faith in the justice of life, when the dreams of those who sleep upon feathers are not more beautiful than the dreams of those who sleep upon the earth?

* * * *

Strange, the desire for certain pleasures is a part of my pain.

Advice to a Girl

By LABEEBEE A. J. HANNA

If I could plant your garden
And fill it full of joy
If I could paint the world for you
And offer it a toy.

I'd like to play your music, too—
To soothe you and to please.
I'd like to take your medicine
And never have to tease.

I'd like to stop the wilder winds
When they start to blow.
I'd like to keep the sunshine
So strong you'll surely grow.

Alas, the garden and the wind
And medicine and pain
Must all alike be shared by you
I'd only help in vain.

And when you are a woman grown
And just as old as I
You, too, will know the pain I feel
When old friends pass you by.

Alas, dear girl, here is a spade
And here are seedlings, too.
I'll guide you, dear, but the garden
Will be planted by you.



The Travels of an Arabic Word: Al-Jubbah (الجنة)

By JOSEPH J. RAYMOND

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WORDS, like people, can travel. The same word, unlike a person, can find itself in a dozen countries overnight, there to live for centuries and centuries, changing in due course so that it resembles words of that country, or else it dies a quick death because it is such a total stranger. No tombstone marks its demise, to show future generations that such a word existed in that country. Why one word receives a welcome in one country and not in another is still greatly a matter of conjecture and has no import on the task before me—to tell you of the wanderings of Arabic al-Jubbah.

I had known since boyhood that there were many Arabic words in English and other European languages. Algebra, alcohol, alkali, Gibraltar had all been borrowed from the Arabic and had spread into the languages of Europe. But when I started to trace where al-jubbah had gone to and still existed I travelled all over Europe on one side and had journeyed to Persia and the Hindustan on the other side of Arabia when I decided I had travelled far enough. I still might be going—and some day I might go up China-way to see if al-jubbah ever got up there—if I hadn't stopped when I did.

Al-jubbah means a long cotton or woolen robe, so the name, right from the start, had prolific possibilities. It could go anywhere where men who wore clothes went.

We find the earliest borrowed form, al-jubbah, a Spanish word then, in a dictionary that goes back to the end of the tenth century. It probably came in with the Moors when they conquered Spain. The word has its original meaning. From Spain the garment and word went to the other Romance countries. We find Old French juppe, jubbe, gippe, French jupe, Italian giuppa, giubba; we also find the same word, but with a suffix attached,

showing that the word had made itself to home: It. giubbone, Sp. jubon, Fr. jupon, Portuguese jubao, gibao.

Italian added a diminutive ending to the root and formed giubbetto, giubetta. It came to mean not only "little coat" but also "the gallows," as the halter was jokingly considered "a little coat." Similarly the Spaniard calls a flogging "jubon"—a coat—seeing it is put on the shoulders. From the Italian diminutive form, through the French, the word gibbet meaning "gallows" has come into English. However, the English word might come from Old French gibet, meaning the staff that extends out from the gallows-post. This is not so likely as the first theory.

Al-jubbah, through the Romance languages, was taken over by English in multifarious forms, chief of which are jupe, jupon, and gipon. Until the last century the words were in common use, but now they are used only in Scottish dialects or as direct imitations of the French. The earliest use of jupe occurs about 1290, when it meant a loose jacket or tunic. Then it came to mean a woman's jacket, kirtle, or bodice and still later, as in French, a skirt.

Gipon was first recorded by Chaucer in the Prologue of his *Canterbury Tales*:

"Of ffustian he wered a gypon."

Chaucer, in the *Knight's Tale*, says: "in a lyzt iopoun." Here we find a third form, jupon, which was a close-fitting tunic or doublet worn under the hauberk. Later it became sleeveless, was made of rich material, emblazoned, and worn on the outside. With the passing of chivalry and a change in dress the word came to mean a short kirtle of a woman, later, in imitation of the French, a woman's skirt.

Along in the fifteenth century al-jubbah came into Germany from the Latin countries in the meaning of "a jacket, a long and wide upper-garment." We find the forms jope, schope, and schûbe which have given in modern German juppe and schaupe, both of different meanings, the first "a coat," the second "a long outer-garment." The word travelled to other Germanic countries, for in Dutch we have jupon—a skirt, and the archaic Norwegian form—skubskind—a leather or fur coat, related to German schûbe above.

But in Slavonic countries al-jubbah got the warmest reception and made itself right at home, so much so that we have seven distinct forms. The meaning varies from a coat, fur-coat,

long garment, night-gown, even to cap. We have Czech. *jupka*, a corset; Polish *zupa*, an under-garment; Lithuanian *zipouas*, a night-gown, now usually a coat; Bulgarian *subra*, *subura*, a sort of cap; Old Czech. *cuba*, a fur-coat; Old Polish *zoppa*, a sort of woman's garment; Serbo-Croatian *dzübe*, a long upper-garment without sleeves; Russian *zunynû* a dress-coat, now a peasant's work-coat; Russ. Dialect *cananû*, a sort of under-wear.

All these forms have a varied history. Some came into Slavonic through Persian and Turkish, some through Italian, and others through German. Some are older than others therefore. Yet all have the basic meaning—some form of dress, though the dress may vary immensely from the original.

In Lithuanian we have a curious muddle. Lithuanian, though it is the most archaic language spoken in Europe, has been influenced greatly by German and Slavonic, between which two groups it is spoken. We have *sûbas*, *subà*, meaning a fur-coat. The word has been borrowed from the German. From the Slavonic we have *ziupônas*, *zipônas*, meaning a skirt, a night-gown, and now usually a coat. The last section of the word—*ponas* is their word for lord, sir. They kept the words *ziupônas* and *pônas* separate, but on their analogy they formed the feminine *ziupôné*—a lady and the adjective *ziupôniskas*—of a lady, lady-like. Neither of these two have any connection with clothing, except that perhaps a lord or lady wore a “*ziupônas*” and therefore made himself a distinctive individual.

We must leave *al-jubbah* here in eastern Europe. As I said it has travelled eastward as far as India—and perhaps further. I haven't the facilities to ascertain that. But to travel from Arabia to the edge of one continent and close to the edge of another is quite a distance to travel—and to be still alive and flourishing ten centuries after starting on the journey! That's wonderful, isn't it?

FROM THE ARABIC

سمعت اعمى مرة قائلاً يا قوم ما اصعب فقد البصر
اجابه اعور من خلفه عندي من ذلك نصف الخبر

“Hard is the fate of him who's blind,”

Moaned a blind man in despair.

“Indeed it's so,” joined a one-eyed man,

“For of that I'm half aware.”

Will Syria Have Another King?

Recent Happenings That Portend Important Changes in the Relations of the French and the Royal Hashemite Family.

SYRIA has not been able as yet to extricate itself from the grip of political confusion. M. Ponsot regularly ferries between Syria and France and is represented on every trip as having negotiated the final solution, although he himself is careful not to let anything escape from his closely sealed lips. But in the final checking up nothing is found to have been accomplished. The Syrian situation still is where it was two years ago upon the dissolution of the Constituent Assembly; the Tajeddin government is still in power despite all the hue and cry raised against it; the Nationalist Party is still undecided whether or not it will participate in the coming elections; the "coming" elections, in fact, have been long coming yet never arrived, and the High Commissioner will not say when they will be held. And even at this late hour there seems to exist grave doubt as to the form of government that will be given Syria, whether it will be republican or monarchical, the decision of the Constituent Assembly to make Syria a republic notwithstanding.

During the months of January and February M. Ponsot made several trips to Damascus and held many conferences. So did Sheikh Tajeddin make several trips to Beirut, but although the movements of the heads of States could not be concealed the objects were effectively shrouded in mystery. The only positive fact is that nothing tangible has yet transpired of all the elaborate preparations going on so far.

One thing, however, has transpired which portends a possible serious change in the Syrian situation. It is the apparent swerving of sentiment in favor of establishing a monarchy in the country and the possible placing of one of the sons of ex-King Hussein of Arabia on the throne. The Syrian press discusses frankly such a possibility and gives indications of growing sentiment in favor of a monarchy.

What would lend credence to rumors to this effect is the extraordinary enthusiasm displayed by the populace in the reception of ex-King Hussein and his sons on their recent visit to Syria and the solicitude of the French authorities in surrounding them

with all forms of attention and honors. Nor was this display the product of chance and confined to a single instance, because it was repeated on three different occasions with growing manifestation of enthusiasm. The first occasion was the visit of ex-King Hussein himself to Beirut on his way from his exile at Cyprus to Transjordan where he still remains with his son Abdullah. The second was the visit of ex-King Ali, eldest son of Hussein, which followed quickly upon that of his father. And the last that of Emir Zeid, youngest of Hussein's sons, which took place in February.

The greatest manifestations, however, were those which attended the visit of ex-King Ali who had succeeded his father on the throne of Arabia in a vain effort to save the throne from the powerful enemy of the Hashemite family, King Ibn Saoud. King Ali is now a resident of Baghdad, where he frequently acts as regent in the absence of his brother, King Feisal. He had journeyed to Amman, capital of Transjordan, where his other brother Emir Abdullah rules, ostensibly to visit his father ex-King Hussein. But upon his return he came to Daraa, which is within the territory of the French mandate, to make connections for the trans-desert journey back to Baghdad. This apparently gave the French mandatory authorities in Syria an opportunity to extend the ex-King a fitting welcome, and the High Commissioner sent a special representative to invite him to Beirut, which is far out of his way, as the guest of the French authorities. In Beirut Ali was received with a great display of official hospitality and was in conference for several hours with the High Commissioner.

Later, in Damascus, the Arabian ex-King was received with much acclaim by the populace but he consistently refused to discuss politics. His younger brother Emir Zaid, also traveling to Baghdad with his two sisters, was at Beirut the guest of the High Commissariat which also put at his disposal a private car to convey him to Damascus. He was accompanied on this trip by Fakhry Bey Baroody, the Nationalist leader, at whose house he stopped to receive the dignitaries of the city.

The exceptional display of hospitality by the French to the visiting members of the royal Hashemite family is interpreted by many as indicative of a new political move in Syria which might hasten the solution of the country's knotty problem. The solution, it is claimed, might be the reversal of the policy that gave rise to the problem itself. The first serious difficulties in



His Majesty Ex-King Hussein of Arabia

Who has been permitted by the English to leave his exile in Cyprus and visit his son Emir Abdullah of Transjordan, his visit giving rise to new rumors on the possibility of placing his son Ali on the Syrian throne.

Syria, it is pointed out, sprang from the ambition of the Hashemites to create an Arab union at the head of which would be King Hussein, the father, reigning in Arabia with his several other sons ruling in the surrounding Arab States. The first step towards the fulfillment of this broad scheme was the proclamation of Emir Feisal King in Syria soon after the end of the World War and the withdrawal of the Allied troops under Gen. Allenby from Damascus. But the events of 1920 which led to the French occupation of the interior of Syria and the abdication of King Feisal, to be followed later by the victory of King Ibn Saoud of Arabia over King Hussein and his son King Ali, brought the ambitions of the Hashemite family to an abrupt end. Now the only redeeming feature of the scheme is that Feisal is king in Iraq while his brother Abdullah is Emir of Transjordan.

If, however, Syria is again made a monarchy and one of the sons of King Hussein placed on its throne three brothers would be kings of Arabian States and France will have won over the Hashemites and at the same time solved the Syrian problem by putting an end to the prevailing uncertainty as to the form of government as well as to the unending plotting of political leaders for power.

Aside from the immediate change involved in the Syrian situation proper, such a move might have an important bearing on the Arabic world in general, especially in what affects the relations of the countries controlled by the Hashemites with the kingdom of Al-Hejaz and its powerful ruler Ibn Saoud, who was the cause of the downfall of the Hashemite dynasty. It is pointed out, on the other hand, that a treaty of amity and peace was concluded between King Ibn Saoud of Al-Hijaz and King Feisal of Iraq through the good offices of Britain not long since, but whether these bonds will stand the strain of the threatening danger implied by the formation of a strong coalition of Hashemite kingdoms around Ibn Saoud's country remains to be seen. It is obvious that the situation is fraught with serious possibilities, and that Syria has assumed a place of prime importance in shaping the political future of the Arabic-speaking world.



Political Developments in Syria

ENGLAND REVERSES ITSELF IN PALESTINE POLICY

A wave of jubilation swept over Jewish circles throughout the world when word was flashed that the British government had materially modified its stand on the question of its Palestine mandate as expressed in the official White Paper of Lord Passfield, Colonial Secretary, issued last October. By reverse order, this new move created consternation in Arab camps and brought forth vigorous protests.

Powerful pressure undoubtedly had been brought to bear on the Labor government to cause it to so quickly and completely turn about face and incur the anger of the whole Moslem world. After a lapse of almost a month, however, the government has been able to keep matters well in hand.

The new British policy was enunciated in a letter of Prime Minister MacDonald to Dr. Chaim Weizmann, former President of the World Zionist Organization, and placed before the House of Commons February 13. The letter, although nominally "explaining certain misconceptions which have arisen in connection with the government's position on Palestine," in reality makes some very definite and generous concessions to Zionists on important points of the White Paper to an extent as to reverse the meaning of the original document.

The government's most important concession is doubtless on the point of Jewish immigration, which is restored to the old principle of "immigration according to the absorptive capacity of the country" instead

of the principle of "estimating Jewish immigration with regard to Arab and Jewish unemployment," which the Passfield White Paper introduced.

Another important concession which altered the conditions existing prior to the issuance of the White Paper is the establishment of the "right of the Jews to a share of employment on public and municipal work commensurate to the Jewish contribution to public revenues." This takes the place of the previous method of establishing the Jewish share in this work on the basis of their share in the population of the country. Restrictions on land purchase by Jews is virtually removed, and many other concessions are made with the intention of proving the British government's sympathy with the Jewish cause.

Naturally, the Jews were elated over this signal success, but the Arabs, in the words of the formal protest sent by the Arab Executive to the High Commissioner for transmission to London, regard MacDonald's policy as a retreat and show a clear disposition to fight the issue through. The Arab newspaper *Al-Hayat*, organ of the Moslem Supreme Council, asserts that MacDonald's letter had at one stroke destroyed the Arabs' confidence in the mandatory power's good faith, while the English Edition of the Arab newspaper *Falastine*, in voicing its surprise and indignation at the MacDonald letter, treats with the broader principle of Eastern and Western civilization declaring that "the issue becomes clearer daily that Zionism means to the Arabs and other

Moslems the spear point of imperialism and foreign culture, but the East refuses to be Europeanized under the false plea of civilization and intends to shape its own destiny."

JEWES FEAR OUTBREAK

A report by the Arabic paper Falastine of Jaffa that a Jew had been caught in the act of kidnapping two Moslem children, and hinting that the purpose might be "ritualistic murder," gave rise to fear among the Jews that the Moslems were planning another anti-Semitic outbreak such as took place in the summer of 1929. Another Arab paper later explained the origin of the report as the attempt of a half-witted Jew to play with some children in the Arab quarter. Falastine was indefinitely suspended by order of the High Commissioner.

SITUATION IN SYRIA

Ever since the return of M. Ponsot from France, ostensibly carrying in his portfolio a plan for a definite solution of the Syrian political problem, nothing has transpired as to his intentions. The Syrian press gives expression only to hopes and promises and seems occupied with discussing the attitude of the various leaders towards the coming elections. What has been lately rumored but vigorously denied, is that dissension has crept into the ranks of the Nationalists, some being reported as favoring participation in the elections while others are holding out for the original provisions of the Constitution as drafted by the Constituent Assembly. Other rumors would have some prominent Nationalist leaders favoring a monarchy and joining a federation of Arab States.

The Nationalists continue to com-

plain of the unlawful tactics which they accuse the Tajeddin government of employing to prevent them from holding meetings. Such occurrences have taken place not only in Damascus but in Aleppo as well. Formal complaints have been lodged with the High Commissioner but the press continues to report repetitions of the same harassing tactics.

An important development is the apparent success which the royalist party is reported making in impressing public opinion with the advantages of establishing a monarchy in Syria and placing a son of ex-King Hussein of Arabia on the throne. This phase of the Syrian political situation is treated separately elsewhere in this issue.

BRUTAL ATTACK ON LEBANESE EDITOR

The daily Arabic paper Al-Hoda of New York received a special cable dispatch from the secretary of the Press Club in Beirut on January 23 stating that Joseph Mokarzel editor of Ad-Dabbour, the most widely circulated paper of Syria, had been brutally attacked by two masked men while on his way to his home late in the evening of the 22nd. The cable asked for moral assistance and stated that public opinion was highly incensed over the attack on the popular editor.

The Lebanese papers reaching New York late in February gave the following details of the attack and the causes leading to it:

Joseph Mokarzel had waged a strong campaign against certain clergymen of his own faith, (Maronites), who had been known to sympathize with the Papal Nuncio in Syria in his supposed efforts to create sentiment in favor of an



Joseph Mokarzel

Italian mandate over the country. The situation was aggravated by the fact that ten thousand Maronites had a dispute with their bishop and announced their intention of turning Latins, otherwise coming under the direct jurisdiction of the Nuncio. Certain relatives of one of the clergymen under attack resented the imputations of the paper and waylaid the editor while about to enter his house, beating him with sticks and striking him with brass knuckles until he was left for dead.

Nothing daunted, the plucky editor filled the following issue of his weekly with even more bitter attacks on the political activities and motives of the Nuncio, which

brought forth official protests from the latter to the High Commissioner who ordered Ad-Dabbour suspended for one month on the ground of having offended the representative of a friendly power.

The Press Club of Beirut sent a special delegation to wait upon the Secretary of the Interior protesting such attacks on men of the journalistic profession. What they demanded, and in this they have the support of all the papers both in Arabic-speaking countries and in America commenting on the incident, is that suspension of papers should not continue to be on summary action of the administration, but that wherever there is cause for complaint papers should be subject only to judicial discipline.

The Beirut police later apprehended the perpetrators of the attack, but the editor refused to press a charge against them preferring to fight his battle along his own lines with his trenchant pen.

SULTAN PASHA ATRASH PLANS NEW CAMPAIGN

A news dispatch to the New York Evening Post from Paris dated February 26 reports that Sultan Pasha Atrash, leader of the Druze revolt of 1925-26, and now in voluntary exile in the Syrian desert outside of the zone of the French mandate is planning another campaign against the French to be launched the latter part of May. The report first came from Egyptian sources, but the general tendency is to discredit it owing to the known limited resources of Atrash Pasha in men and materials, not to take into consideration the fact that in planning a campaign no general will notify the enemy in advance.

About Syria and Syrians

SYRIAN ORTHODOX CHURCH ELECTS TWO PATRIARCHS

Ever since the demise of His Beatitude Gregory IV, Patriarch of the Greek Orthodox Church of Syria and bearing the title of Patriarch of Antioch and the East, the Syrian Orthodox Church has been meeting with difficulties in electing his successor in view of the dissension which has beset the church following the Russian debacle. Russia, having been the largest Orthodox nation, exercised influence over the affairs of the church throughout the world, but with the advent of the Bolsheviks and their avowed anti-religious policy, the different Orthodox churches began to act independently, causing considerable confusion. Syria was not to escape the effects of this chaotic condition.

On February 10, however, two Syrian papers of New York received cables bearing the glad news that the long-drawn conflict between the factions of the Syrian Orthodox church had been composed resulting in the election of the Rt. Rev. Arsanus Haddad bishop of Latakia, to the Patriarchate. But following quickly on the receipt of the first dispatch came another cable emphatically denying the legality of the first election and promising further details. These came through the mail which reached America the latter part of February and announcing that although the Rt. Rev. Haddad was elected by a majority of the conclave of bishops meeting in the monastery of Homaira, he was not the people's choice, since the laymen in the Orthodox Church have defined rights in proposing candi-

dates for the high office.

As a result of these differences four of the eleven bishops of the church repaired to Damascus where they held another conclave and elected the Rt. Rev. Alexandros Tahan, bishop of Tripoli, to the vacant office. The latter election is in accordance with the wishes of the Orthodox laity of Damascus which is said to control the majority of the popular vote.

The situation was officially brought to the attention of the civil authorities by both factions seeking recognition and support, but neither the native nor the mandatory authorities were reported to have taken any official action in the matter. Appeals have also been sent to the various Orthodox Patriarchs throughout the world.

ARABIA YIELDS SECRET TO ENGLISH EXPLORER

Bertram Thomas Succeeds in Crossing the Great Desert of Rab'ul-Khali.

In a copyrighted despatch from Behrein, on the Persian Gulf, received February 23, the New York Times announced that the English Orientalist and explorer Bertram Thomas, had successfully crossed the great desert of southeastern Arabia known as Rab'ul-Khali, having left Dhofar, in Southern Arabia, in December and reached Dohah, on the Persian Gulf, fifty-eight days later.

This first news was supplemented

a few days later by a succinct personal account of Mr. Thomas himself describing his experiences. His most important discovery, it would seem, was a salt water lake seven miles long, together with traces of an old caravan route which traders in ages past must have used in crossing Arabia. The possibility of there being an old people living in isolation from the rest of the world and constituting a remnant of the once flourishing Arabian civilization was exploded.

This great section of the Arabian peninsula which had defied all efforts at exploration comprises a territory of about 500,000 square miles, extending 650 miles from north to south and 850 miles from east to west.

Mr. Thomas' feat was acclaimed by scientists as ranking foremost among the world's great discoveries comparable to the explorations of Livingstone, Peary, Shackleton, Scott and Amundsen.

In their report of this important news, we noticed that the Times and other papers gave the name of the great hitherto unknown Arabian desert as Ruba-el-Khali. In the interest of correct transliteration we would respectfully submit that the name should be written Rab'-ul-Khali, and more correctly with the addition of the definitive article here pronounced "Ar" instead of "Al" for euphony. In the first form, "Ruba", the word would mean quarter, in the sense of one-fourth, while in the second form "Rab'", it would imply a meaning of space, which the Arabic word clearly indicates. The original meaning of the word "Rab'" in Arabic is a camping ground, so applied because of its relation to spring and to grass, which the nomad Arabs sought most in selecting their camping

grounds. The term was later applied to any section of land without distinction.

Exception should also be taken to the use of the term "white man" in describing the exploit of Mr. Thomas. Both in their bold headlines and in the text of their despatches the Times and other papers frequently refer to Mr. Thomas' journey as being the first to be successfully accomplished by a "white man." If by the use of the term is meant Europeans it should so be stated to escape the objectionable reflection that the Arab natives of the country are not "white."

DAGHER NIGHT

A GREAT SUCCESS

Many celebrities as well as State, Federal and City government officials were present on Dagher Night, the 31st annual ball in honor also of George C. Dagher, executive member and leader of the 1st Assembly District Republicans which was held at the Elks Club in Brooklyn Tuesday, February 10th.

Mr. Dagher is the only American of Syrian extraction to be a leader and executive of a political organization in the State of New York if not in the United States. His interest in politics, good government and civics very early in life has brought him into contact with many prominent officials in the community. His ability has been shown early and he was quick to rise. It is the first affair of the club itself of which he is now the head. Last year when he won this promotion his friends, both Syrian and Americans, gave him a testimonial dinner under the auspices of the American-Syrian Federation.

SYRIAN PHYSICIAN CHAMPIONS PALESTINE ARAB CAUSE

Although hardly organized, while their Jewish opponents are highly organized, the champions of the Arab Palestinian cause in America are meeting with telling success in their efforts to bring to the attention of the American public a better understanding of the basic differences underlying the bitter struggle between Arab and Jew in Palestine. Ameen Rihani, celebrated Syrian author and lecturer, has unquestionably made the largest single contribution along this line, traveling throughout the country engaging in debates, delivering lectures and writing for newspapers and magazines. His countrymen entertain for him the warmest appreciation for these effective voluntary services.

Others contributing in a limited way are the students from Arabic-speaking countries at Columbia and other American universities. But perhaps foremost among the laymen volunteers is Dr. Fuad I. Shatara of Brooklyn whose qualifications as a logical speaker are enhanced by his willing response to what he terms the call of duty in defense of the Arab cause. Dr. Shatara is Palestinian by birth and a close student of the politics of his native land, as shown by his many articles published over the course of years in the *Syrian World*.

Dr. Shatara was a guest speaker at a dinner given by the Economic Club of Portland, Me., on February 14 to discuss the Palestinian question. Other speakers were Elihu D. Stone, U. S. district attorney of Boston and president of the New England Zionists for seven terms, who defended the Zionist viewpoint; and Capt. Lothian Small, assistant secretary general of the Interna-

tional Federations of the League of Nations Societies, who spoke from the British angle.

Reporting on Dr. Shatara's address, the Portland Sunday Telegram of February 15 states that the speaker "declared the opposition of the Arabs in Palestine is to the setting up of a Jewish political State through the creation of a majority of Jews over the wishes of the majority of the present occupants... He denied that the Arabs would object to equal rights for the Jews in Palestine, but that they refuse to admit that the Jews have any more of a right to establish a nation in Palestine than the Arabs would in Spain which they once colonized. The occupancy of Palestine by the Jews was but a matter of 400 years while the Arabs have lived there over 1300 years."

While in New England, Dr. Shatara engaged in another debate at the Dorchester Forum with Rabbi Abrams of Boston, on Sunday, February 15 and where his argument was equally well received.

SYRIAN AVIATRIX PLANS TRANS-ATLANTIC HOP

Miss Alice Khoury, a Syrian girl of Hopewell, Va. and still in her teens, has qualified as an expert flier and already plans a solo trans-Atlantic flight, according to reports in the New York Syrian papers. The only reason for her not being a licensed pilot, continues the report, is that she has not reached the legal age of twenty-one.

Miss Khoury is the daughter of Mr. and Mrs. Assaf George Khoury of Niha, in the Shouf district of Lebanon. Her parents moved to Hopewell during the war boom attendant upon the manufacture of

ammunition at the Du Pont factories there. She, however, was educated for a stenographer, but living in the proximity of an aviation field inspired her with the desire for flying. She has already made several solo flights and it is said that the citizens of Hopewell are planning to make her a gift of a plane to be bought by popular subscription.

This is the second instance brought to public attention of a Syrian girl in America having taken up aviation. Of young men there are a much larger number, mention of whom has previously been made in the Syrian World.

BROOKLYN PASTOR HONORED ON 25TH ANNIVERSARY

The Rt. Rev. Archimandrite Paul Sanky, pastor of Virgin Mary's Melchite Syrian Catholic church in Brooklyn celebrated the twenty-fifth anniversary of his ordination to the priesthood on February 5, on which occasion a singing high mass was held at the Syrian church by the Rt. Rev. Bishop Molloy of Brooklyn assisted by a number of visiting Syrian Catholic clergymen.

Following the religious ceremony a banquet was held at St. George Hotel which was attended by over four hundred guests. Mr. Edward Leon, who presided, presented the Rev. Sanky with a purse of \$500.00 raised by popular subscription from the congregation in token of their love and appreciation for their pastor.

IN DEMAND

Lissan Ul-Hal of Beirut reports that for six vacancies on the Police force there were 750 applicants, some of whom being college graduates. An advertisement for a night watchman brought 1000 applicants,

notwithstanding that the monthly pay is eleven Syrian pounds, amounting to less than \$8.00.

SYRIAN FEDERATION HOLDS RECEPTION

The American-Syrian Federation held its annual reception at its clubrooms in Brooklyn on February 21 and provided a wealth of enjoyment to the several hundred guests who filled the two main floors of the building. An American orchestra provided dance music for the younger generation, while lovers of native music were entertained on another floor by excellent singers and oud players.

The occasion was the seventh birthday of the Federation. In his printed word of greeting, the President assures the community of "our willingness and readiness at all times to place the facilities of the Federation at their disposal, to make its home the center of all educational, civic and social activities."

ARABIC PLAY GIVEN FOR CHARITY SUCCESSFUL

The Ruler by the Will of God, an eccentric caliph of the Fatimide dynasty who claimed divinity and terrorized Egypt in the 13th century, was again brought to life in the play of his name given at the Brooklyn Academy of Music on January 13 by the Al-Kalimat Committee. The proceeds of the performance were devoted to charity and the play was well patronized. The Ladies' Aid Society of New York was the recipient of half of the proceeds for distribution among the Syrian needy of America while the Al-Kalimat Committee, the original sponsor of the play, devoted its share to the building of a home for the aged in the city of Aleppo.

SULTAN'S KIN CLAIM PROPERTY IN SYRIA

Cable dispatches from Beirut late in January stated that all the Princes and Princesses of the former Ottoman ruling family met in that city to discuss continuing their legal battle for the possession of the vast properties left by the Sultan Abdul Hamid in Syria and Lebanon, despite their recent defeat in the Turkish courts of Istanbul to obtain control of the properties which were taken by the victorious powers after the World War. A deputation of the Princes waited upon the French High Commissioner to lay the claim before him. The Ottoman Princes under the Treaty of Lausanne, are allowed to apply to the native Syrian courts. Their counsel are now drawing up a list of the late Sultan's possessions in Syria and Lebanon before filing a plea for restitution.

The Syrian press publishes pathetic accounts of the conditions to which some of the Princes have been reduced. Not a few of them have been forced to become taxi drivers, and the humiliation they feel when encountering a fare of their acquaintances is pitiful.

JAMES J. TUNNEY ON SYRIAN TOUR

Late in January Major James J. Tunney, popularly known as Gene Tunney, former heavyweight champion of the world, sailed with his wife to Syria to join an archaeological expedition. He will spend a few weeks in Egypt before proceeding to Beirut, Damascus and Baghdad. It is not yet known whether he will remain with the Haardt-Trans-Asiatic expedition in its proposed travels through central Asia.

EGYPTIAN CIVILIZATION IN VENEZUELA REPORTED

The disclosure of secrets of the earliest civilization in South America is promised soon when Dr. Rafael Requena, president of the State of Aragua in Venezuela, publishes the results of a life study on his part declared to present conclusive evidence of the existence of an ancient Egyptian civilization in Venezuela, according to a correspondent of the N. Y. Times cabling from Port of Spain Trinidad, on Feb. 18.

The correspondent declares that Dr. Requena gave him an interview at his headquarters at Maracay, the capital of Aragua, where the military headquarters of General Gomez, former President and now dictator and commander-in-chief of the army, is located.

A remarkable private museum attached to the house contains excavated idols of primitive man, bones of prehistoric monsters and flint hammers.

"I firmly believe in the ancient existence of Atlantis," Dr. Requena said. "When Atlantis was submerged the survivors, originally Egyptians, found their way here. I have indubitable proof which will startle the scientific world. I intend to write a Spanish treatise and translate it into French and hope to publish it this year. Years after the Egyptians came there was an invasion of Chinese colonists from across the Pacific."

The fact that the Egyptians were never a sea-faring people, but employed the Phoenicians for the conduct of their trans-maritime trade, may in the end prove the latter to be the real founders of the ancient American civilization.