

VOL. III. NO. 8

FEBRUARY, 1929

# THE SYRIAN WORLD

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



RESTRICTION OF IMMIGRATION

JOSEPH W. FERRIS

OUR SYRIAN-AMERICAN FELLOWSHIP

REV. W. A. MANSUR

THE PRINCE AND HIS BELOVED

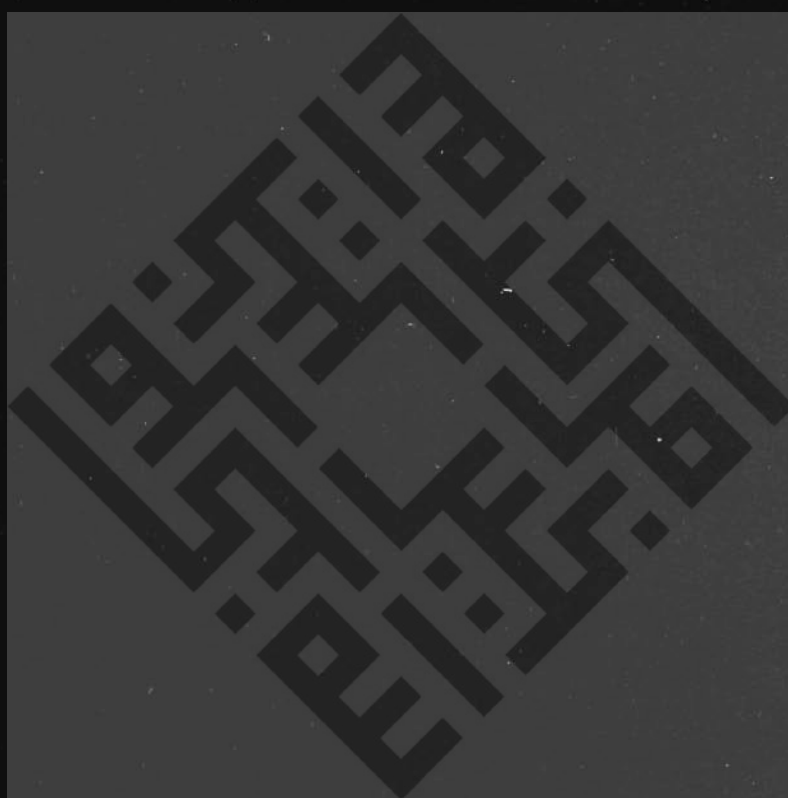
DR. SALIM Y. ALKAZIN

THE SAGE OF WASHINGTON STREET  
ON PERPETUATING THE MOTHER TONGUE

A. HAKIM

POLITICAL DEVELOPMENTS IN SYRIA

THE COPY 50c.



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# THE SYRIAN WORLD

SALLOUM A. MOKARZEL, *Editor.*

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# THE SYRIAN WORLD

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## Restriction of Immigration

WITH PARTICULAR REFERENCE TO  
THE NATIONAL ORIGINS CLAUSE

*By* JOSEPH W. FERRIS

THE immigration question is a matter which has considerably agitated this country. Up to the last Presidential campaign it was one of the great issues between the two political parties. In the recent campaigns, both political parties in their platforms stood for the most restricted immigration, and although the Presidential candidates of both political parties differed as to details, yet both stated that they were against increasing the immigration to this country.

Attention is therefore drawn to this question. Until the Act of 1921, only certain enumerated classes of aliens were excluded from admission into the United States, such as (a) idiots, imbeciles etc.; (b) paupers, professional beggars, vagrants; (c) tubercular or other diseased persons; (d) mental or physical defectives; (e) criminals; (f) polygamists; (g) prostitutes, procurers and pimps; (h) contract laborers; (i) public charges; (j) persons previously deported; (k) persons whose transportation was paid by others; (l) stowaways; (m) children under sixteen, unaccompanied by one or both parents; (n) Asiatics from certain territories in Asia, which did not encompass Syria (see Syrian World, Vol. II, Nos. 8, 9); and (o) illiterates.

In addition other aliens were excluded, such as (a) anarchists, (b) aliens opposed to or disbelieving in organized forms of government; (c) aliens believing in the overthrow by force or vio-

lence of the government or of all forms of law and of various beliefs allied thereto; (d) aliens who wrote or had written in support of the foregoing beliefs; (e) aliens who were members of organizations or groups propagating in support of the foregoing; and (f) aliens advocating or teaching any of such doctrines.

In the year 1921, the first restrictive Immigration Act was passed. Under this Act the immigration of aliens of any nationality in any fiscal year was restricted to three percent of the number of foreign born persons of such nationality, resident in the United States, as determined by the census of 1910.

On July 1st, 1924, there came into force what is popularly known as the "Johnson Act" which superseded the Restrictive Immigration Act of 1921, and with which we are at present concerned.

Immigration quotas were fixed upon the basis of two percent of the number of foreign born individuals, resident in continental United States, as determined by the United States census of 1890, the minimum quota being 100. Each nationality was given an annual quota equivalent to this two per cent and on this basis the total of all quotas was and still is 164,66. Under this Act, quota and non-quota immigrants were defined and preferences within the quotas were enumerated.

On the basis of the 1890 census, two percent of the Syrians resident in continental United States was said to be less than 100 and the Syrian annual quota was therefore fixed at the minimum of 100.

In addition there was enacted what is known as the "National Origins Provision," under which the annual quota of any nationality for the fiscal year beginning July 1st, 1927, and for each fiscal year thereafter, was fixed at a number which bore the same ratio to 150,000 as the number of inhabitants in continental United States in 1920, having that national origin, bore to the number of inhabitants in continental United States in 1920, but the minimum quota of any one nationality was to be one hundred.

Under his provision the total of all quotas would be set at 150,000 and this number would be allocated, not according to the number of foreign born persons resident in the country, but upon the basis of the proportionate numerical strength of nationalities among the whole population of the United States.

The census of 1920 would be used, the national origin of all the people would be calculated, and, for example, if it should be found that a particular nationality contributed one-tenth of the

whole population that nationality would have one-tenth of the total quota of fifteen thousand.

I quote the appropriate subdivisions of Section 11 of the Immigration Act of 1924, which were as follows:

"NUMERICAL LIMITATIONS.

Sec. 11. (a) The annual quota of any nationality shall be 2 per centum of the number of foreign-born individuals of such nationality resident in continental United States as determined by the United States census of 1890, but the minimum quota for any nationality shall be 100.

(b) The annual quota of any nationality for the fiscal year beginning July 1, 1927, and for each fiscal year thereafter, shall be a number which bears the same ratio to 150,000 as the number of inhabitants in continental United States in 1920 having that national origin (ascertained as hereinafter provided in this section) bears to the number of inhabitants in continental United States in 1920, but the minimum quota of any nationality shall be 100.

(c) For the purpose of subdivision (b) national origin shall be ascertained by determining as nearly as may be, in respect of each geographical area which under section 12 is to be treated as a separate country (except the geographical areas specified in subdivision (c) of Section 4) the number of inhabitants in continental United States in 1920 whose origin by birth or ancestry is attributable to such geographical area. Such determination shall be made by tracing the ancestors or descendants of particular individuals, but shall be based upon statistics of immigration and emigration, together with rates of increase of population as shown by successive decennial United States censuses, and such other data as may be found to be reliable.

(d) For the purpose of subdivisions (b) and (c) the term 'inhabitants in continental United States in 1920' does not include (1) immigrants from the geographical areas specified in subdivision (c) of section 4 or their descendants, (2) aliens ineligible to citizenship or their descendants, (3) the descendants of slave immigrants, or (4) the descendants of American aborigines.

(e) The determination provided for in subdivision (c) of this section, shall be made by the Secretary of State, the Secretary of Commerce, and the Secretary of Labor, jointly. In making such determination such officials may call for information and expert assistance from the Bureau of the Census. Such officials shall, jointly, report to the President the quota of each nationality, determined as provided in subdivision (b), and the President shall proclaim and make known the quotas so reported. Such proclamation shall be made on or before April 1, 1927. If the proclamation is not made on or before such date, quotas proclaimed therein shall not be in effect for any fiscal year beginning before the expiration of 90 days after the date of the proclamation. After the making of a proclamation under this subdivision the quotas proclaimed therein shall continue with the same effect as if specifically stated herein, and shall be final and conclusive for every purpose except (1) insofar as it is made to appear to the satisfaction of such officials and proclaimed by the President, that an error of fact has occurred in



such determination or in such proclamation, or (2) in the case provided for in subdivision (c) of section 12. If for any reason quotas proclaimed under this subdivision are not in effect for any fiscal year, quotas for such year shall be determined under subdivision (a) of this section."

The determination of quotas under the "National Origins Provision" was an executive function and under the law the Secretaries of Labor, State and Commerce were to be charged with the responsibility of ascertaining the ratio numbers to be used in calculating quotas to be proclaimed by the President. The law, however, was peculiarly worded. It says:

"Such officials shall jointly, report to the President, the quota of each nationality, determined as provided in subdivision (d), and the President shall proclaim and make known the quotas so reported. Such proclamation shall be made on or before April 1, 1927."

But the law said further:

"If the proclamation is not made on or before such date, quotas proclaimed therein shall not be in effect for any fiscal year beginning before the expiration of ninety days after the date of the proclamation. \* \* \* If for any reason quotas proclaimed under this subdivision are not in effect for any fiscal year, quotas for such year shall be determined under Subdivision (a) of this section."

In other words, if the "National Origins Provision" did not become operative, the existant arrangement should continue.

It must be clear that upon the adoption of the "National Origins Provision" consideration was given the possibility that ascertainment of "national origins" might not be feasible and the above language was employed to provide authority for the continuance of existing quotas in such a contingency.

The legislative history of the "National Origins Provision" might be of interest. This provision was first offered in the House of Representatives by the late Representative Rogers of Massachusetts. The House rejected the Rogers amendment.

During debate on the Immigration Bill in the Senate, April 14, 1924, the proposition in slightly different language was presented by Senator Reed of Pennsylvania. After amendment it was agreed to in the Senate.

The only presentment of the subject matter in a committee hearing before the enactment of the Immigration Act in 1924 was on March 8th, 1924, when John B. Trevar testified before the Senate Committee on Investigation.



Having been accepted by the Senate and rejected by the House, the "National Origins Provision" became a subject of consideration of the Committee of Conference, which revised the text of the entire bill, amended and accepted the "National Origins Provision" and submitted its report, which was debated and the bill recommitted to the Committee of Conference, and finally passed.

In 1927 the time for the "National Origins Act" to go into effect was extended to the year 1928, and the figures "1927" from the original text were stricken out and the figures "1928" were inserted in lieu thereof.

In 1928 a similar proceeding was filed and the figures "1928" were stricken out and "1929" inserted.

The law to all intents and purposes will go into effect July 1st, 1929.

Senator Reed of Pennsylvania, as recently as December 6th, 1928, stated that this Act would go into effect on that day and that the three Secretaries to whom was entrusted the duty of making up the quotas had rendered two conflicting reports. In their first report they sent in quotas, saying that further study would not materially modify it, and then sent in a report announcing another draft of the first report in which the opinion was expressed that the quotas were too vague for satisfactory use.

Subsequently the experts from the Bureau of Census upon whom devolved all the actual labor of the preparation of the quotas, appeared before the Senate Committee and the House Committee and testified that the quotas were made up with a high degree of accuracy and that they had confidence in them. This is the present status of the matter.

It would therefore be seen that the taking effect of the National Origins Clause has already been postponed twice and proposals are pending to again postpone it, and as a matter of fact, to repeal it entirely.

The repeal of the "National Origins Clause" would leave the Immigration Law of 1924 operating as it is now operating. It would leave the present quotas to continue as they now are.

The House of Representatives in a resolution postponing the going into effect of the "National Origins Provision" for one year, expressly stated that the same uncertainty as to the results of regulating immigration by means of the "National Origins Plan" will continue to exist and that the Secretaries of State, Commerce and Labor will have little, if any, more positive evidence on which to

base quota findings than at present, and that it seems far better to have immigration quotas for the purpose of restriction fixed in such a manner as to be easily explained and easily understood by all.

Although there is considerable agitation in favor of putting the "National Origins Provision" into effect, there are many factors indicating that the "National Origins Provision" will again be postponed, if not repealed.

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## *The Great Longing*

By G. K. GIBRAN

HERE I sit between my brother the mountain and my sister the sea.

We three are one in loneliness, and the love that binds us together is deep and strong and strange. Nay, it is deeper than my sister's depth and stronger than my brother's strength, and stronger than the strangeness of my madness.

Aeons upon aeons have passed since the first grey dawn made us visible to one another; and though we have seen the birth and the fulness and the death of many worlds, we are still eager and young.

We are young and eager and yet we are mateless and unvisited, and though we lie in unbroken half embrace, we are un comforted. And what is there for controlled desire and unspent passion? Whence shall come the flaming god to warm my sister's bed? And what she-torrent shall quench my brother's fire? And who is the woman that shall command my heart?

In the stillness of the night my sister murmurs in her sleep the fire-god's unknown name, and my brother calls afar upon the cool and distant goddess. But upon whom I call in my sleep I know not.

\* \* \*

Here I sit between my brother the mountain and my sister the sea. We three are one in loneliness, and the love that binds us together is deep and strong and strange.

## *The Prince and His Beloved*

*Adapted from the Arabic*

By DR. SALIM Y. ALKAZIN

**M**OREOVER the prince mused in his heart,  
And his musings were in this wise:

My back is bent under the burden of the cares of the people,  
And I, the prince, am weary!

It is in a maze of schemes that I live and move.

And I, the prince, am bewildered!

Is it not a task for more than one man to wield the double-  
edged sword with one hand and hold high the scales with  
the other?

Is it not a task for more than one pair of eyes to direct the  
operations of the one and watch the dipping of the other?

Is it the task of a mere man to curb the passions of men and  
at the same time to satisfy their greed?

My heart is sick within me!

Unstable are the favors of the days,  
Changeable are the moods of the hours!

At mid-day a cloud will cast its somber shadow athwart the  
sun,

And at its full a mist will veil the beauty of the moon.

From fate's fell bow arrows are flying fast and thick.

Hither and thither they speed,

They crowd the air,

They make a target of every thing that is.

Have I not seen them bury their heads deep in many a heart?

Have I not seen their feathers shiver with the violence of  
the impact?

But I, the prince, will wrest a single day out of the hands  
of time,

I will be the lord thereof and make of it a slave.

It shall do my bidding.

I will thrust fate aside and shape this day's destiny.

I will say to my beloved, Give me thy hand, O my beloved one!

Against my heart will I press thee, and in thy ear will I pour the fullness of my love.

We shall recline on a bed of roses, the reddest of the red;

A canopy of jasmine shall shade us;

The Bulbul shall be our bard, the sprites of the trees shall be our musicians.

The east breeze shall listen to our whispers,

The flowers shall harken to the beating of our hearts.

I will live this day wholly for thee, O my beloved,

And thou shalt live it for me

And we shall become intoxicated!

Ay, and my intoxication shall be three-fold:

From thy hands I shall drink the cups brim-full,

From thine eyes my eyes shall quaff a wine steeped with magic,

And from thy lips my lips shall sip a thousand kisses—

A triple intoxication, a triple ecstasy!

In a secluded bower, alone with their love the prince and his beloved sat.

Around them there was a profusion of flowers,

Before them were wines of varied colors,  
Were heaped all the fruits of the orchards.

And they were happy, for there was no cloud in their sky.

But while she, the beloved of the prince, was plucking with her pearly teeth the ruby heart of a pomegranate, seed by seed, a seed put a stop to her breathing.

Like the lily whose cup is weighted with the dew of the night,

Like the lily that bends before the withering blast,

The lovely head dropped heavily upon the motionless breast.

The beloved of the prince was dead!



## Abu Ali

*By* IBN EL-KHOURY

THE only beggar I knew in our town, nay, in our whole district, was a certain Abu Ali, called for short Bu Ali.

When I was in my early teens he was about forty, and I can recall many a conversation he had with my father touching on his personal affairs.

Bu Ali lived by begging, but his begging operations were conducted in a gentlemanly manner, so to speak. He never asked for alms, nor laid down any conditions; he merely made a round of visits at regular intervals to the people of our town who all came to concede that he was a legitimate public charge and had to be supported by public donations.

Whenever there was a feast or a celebration, Bu Ali was sure to make an appearance the next day, and from the abundance of what was left over he was given goodly provisions.

Bu Ali was a regular attendant at church every morning. Whenever my father missed him he usually sent me to inquire about him, for only the most serious illness kept him away.

Having naught else to do but make his regular rounds of visits, Bu Ali's services were enlisted in various capacities. His principal role was that of messenger, especially between lovers, but on many an occasion he was entrusted with the more important role of conciliator and negotiator in serious differences threatening the peace of the town and the good relations between various clans or factions.

In no other capacity would Bu Ali serve, for he depended for a living on the good-will of all and he was of too keen a judgment to expose himself to the ill-will of any.

My father being the pastor of the parish, he was naturally the confidant and adviser of Bu Ali as well as of others, but the town beggar being a regular attendant at church, and, besides, having no regular occupation, he was a frequent caller at our house, especially at breakfast time at the conclusion of Mass.

One winter morning Bu Ali behaved in a strange manner. I could observe him hopping on his one normal leg while coming to church in more haste than usual, while his crippled and shorter leg—which, by the way, was the only deformity which accounted

for his becoming a beggar, in that it incapacitated him from engaging in any gainful occupation—swung to and fro violently with every stride.

All during Mass that day I kept stealing looks at Bu Ali when I least feared detection by my father who was a severe disciplinarian, and especially would tolerate no distraction during the progress of Mass. I was acting as altar boy and any inattention to duty was certain to invite a severe reprimand.

But once my curiosity was aroused I could not help but watch the actions of the beggar. He came to kneel close to the altar railing and appeared to pray on this day with redoubled fervor. He would knock at his breast so violently that the echo resounded throughout the empty church. Several times he stepped back a few paces from the altar railing so as to permit himself more space for fully prostrating himself on the stone pavement and kiss the floor. Then he would rise and lift his face appealingly to the portrait of St. Elias, patron saint of our church, which was hung directly above the main altar, and begin to pray in such a loud voice as to almost drown that of my father in his incantations. St. Elias was represented with drawn sword dealing death to the priests of Baal, and to the Christians of Lebanon he symbolizes not only aggressive zeal, but moral and physical strength as well. Bu Ali, in his ardent supplication, seemed to be begging of the Saint some of both.

My curiosity was to be soon gratified, for that morning Bu Ali not only accompanied us home, but even preceded us, hopping along the narrow path leading to the house.

My father seated himself at his accustomed place on a raised mastaba in a corner spread with cushions. On one side were two long bookshelves built in the form of a partition to serve as a protection from the draft as the door opens. Behind was the solid wall with but a niche for the reading lamp. At the end of the bookshelf-partition was the open fireplace, while all around were spread thick-wooled sheep skins of different colors.

Breakfast was served my father on a brass tray resting on a low stool, or tabliah. Bu Ali would not join at the table but helped himself to some thin bread and cheese while squatting on a sheepskin close to the fireplace. I proceeded to build a big fire.

My father opened the conversation. "*Khair inshallah, Ya Bu Ali,*" he said.

"Nothing but good news, with your prayers and blessings," replied the beggar-guest.

Following the exchange of customary formalities, Bu Ali reached the point of disclosing his object.

"You, Abouna (father) Antoun," he began, "are the father of all. We have none other but you to whom we can come with our problems. You are our guide in our perplexities whether temporal or spiritual. I came today to say something to you as though you were in the confessional. Have you a place for a secret?"

"A deep well," replied my father, in the stock answer to such a question.

"I am advancing in age," resumed Bu Ali, "and with the passing of every year, and in my helpless condition, I feel more and more the necessity of a life-companion. I came to seek your advice."

My father had had no intimation of any such intention on the part of Bu Ali. Here was a man supported by the charity of the townspeople. Only last year they had liberally contributed in labor and material to build him a house. They had looked upon the proposition of building him a house as an absolute necessity inasmuch as no one in Lebanon but had one, even a beggar. They even went to the extent of roofing it with red tile that he might be spared the necessity of having to shovel the snow from off the flat roof. But now I could see by the astonished look in my father's eyes that he considered this new venture of Bu Ali in the nature of an imposition on the good nature of the townspeople.

I was still tending the fire, but upon hearing the beggar's proposition the satisfaction of my long suppressed curiosity expressed itself in a loud peal of laughter, which made me drop a heavy log that almost smothered the small sticks I had so painstakingly built to start the fire.

The start which Bu Ali gave indicated that he had not been conscious of my presence, while the stern look of my father made me fast regain my composure.

"He is but a child," he said to the beggar. "I shall attend to him at the proper time. But as for yourself, have you thought of the consequences of the step you are contemplating? Do you think you can support a wife?"

"All these matters I have considered carefully, Abouna Antoun," replied Bu Ali, again turning his back to me as if disregarding my presence. "You can readily realize that the bed which holds one can hold two (my father smiled), and that the meal which is prepared for one can also be made to satisfy two with but little additional expense. Besides, the woman I want to



take for wife is frugal and economical. She has promised to be loving and obedient, and you will admit, Ya Abouna, that in my declining age I need someone to tend my fire and make my bed and bake my bread."

"And who is the woman?" inquired my father.

"Please bury this secret at the bottom of the deepest well," said Bu Ali. "She is Karima El-Aura, the orphan girl who is blind of one eye."

"And are you sure of her consent?" again asked my father.

"She has given me her word only yesterday," replied Bu Ali. "Ever since my new house was built she has been markedly courteous to me. Seeing which my heart leaned to her and I frequented her house oftener. Soon we began to exchange confidences and she told me that her situation had become well nigh unbearable. She has reached the age of twenty-five with no one making a proposal. But for her minor defect she is constitutionally perfect. She interprets the smiles of other women as expressions of pity for her having reached this advanced age without being married, and she has promised me the utmost of attention and care if I marry her."

At this junction my father began to show his appreciation of the comedy of the situation, and while struggling to suppress his smiles he asked the beggar, "Inasmuch as the matter is settled between you, what do you want me to do?"

"I have come today," replied Bu Ali, "first to break the news to you and then to request of you the favor of asking her hand in marriage formally for me."

"This I shall be glad to do," said my father, "only you now go and tell her to come and see me."

Bu Ali now displayed surprising agility. He put on his single shoe which he had shed by the door upon entering and already had reached for the knob, when he suddenly veered around and called:

"Abouna Antoun!"

"Yes," answered my father.

"If we have a boy will he be lame of one leg and blind of one eye?" asked the lame beggar.

For some reason which I did not at the time understand, it was my father who this time burst out into a hearty laugh, and he assured the man that such defects were not hereditary.

\* \* \*

There were no invitations to Bu Ali's wedding. A man and



a woman were recruited from among the parishioners to act as witnesses, while I myself was an involuntary witness owing to my office as altar boy. But no sooner the news spread about town than the good people began to trek to the house of the newly-weds in pairs and singles, seizing upon the occasion to indulge in hilarious merriment. And they did not come empty-handed, and Abu Ali's house was stocked with rice, and flour, and olive oil, and molasses, and figs, and even wine, for a good many years.

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## *Verses to My Enemies*

*Translated from the Arabic by J. D. Carlyle.*

WHY thus to passion give the rein?  
Why seek your kindred tribe to wrong?  
Why strive to drag to light again  
The fatal feud entomb'd so long?

Think not, if fury ye display,  
But equal fury we can deal;  
Hope not, if wrong'd, but we repay  
Revenge for every wrong we feel.

Why thus to passion give the rein?  
Why seek the robe of peace to tear?  
Rash youths desist, your course restrain,  
Or dread the wrath ye blindly dare.

Yet friendship we not ask from foes,  
Nor favor hope from you to prove,  
We lov'd you not, great Allah knows,  
Nor blame'd you that ye could not love.

To each are different feelings given,  
This slights, and that regards his brother;  
'Tis ours to live—thanks to kind heav'n—  
Hating and hated by each other.

## Our Syrian-American Fellowship

*Apropos of the Federation of Syrian Societies in the United States*

By REV. W. A. MANSUR

THE rise of a Syrian American fellowship is being realized among Syrian-Americans, creating new race vision, promoting race solidarity, and developing a right attitude toward the Syrian race. Hitherto this fellowship was unrealized by Syrian-Americans because of the thought of a return to the homeland, retarded by being scattered throughout the United States, and hindered by lacking a unifying medium. The decision to make America a permanent home, the race urge for self-preservation, and solicitude for future welfare are giving rise to this fellowship.

Our Syrian-American fellowship is not political in spirit, economic in purpose, or religious in motive. It is based on pure Americanism, spiritual heritage, pioneering life, and future well-being.

Knowledge of the nature of this fellowship is a source of inspiration to our race awakening, race pride, social happiness, and future progress. This will create common understanding, give rise to common courage, and result in common sympathy. This will win for us the intelligent appreciation, respectful friendship, and sympathetic cooperation of the American people. The following seven points of our Syrian-American fellowship attempt to define this fellowship, encourage Syrian-American youth, and establish a common understanding among Syrian-Americans:

### *I. Fellowship Through a Loyal Americanism.*

The primacy of a loyal Americanism is the paramount principle of our Syrian-American fellowship. It finds expression in an American allegiance, an American attitude, and an American outlook. We stand for America first. America does not ask that we renounce our love of native land, repudiate our race identity, or forsake the legacies our race has bestowed on mankind. America does ask that we give first place to the land that is our home, to the flag that guards our freedom, and to the Constitution of the United States that guarantees our liberties.

Philip K. Hitti says in "The Syrians in America": "Among the foreign born the Syrians hold an enviable war record. In point of loyalty, patriotism and devotion to the institutions of the land, as demonstrated by the war, they have been unexcelled—even by the Americans themselves.

"According to a careful estimate based on the reports of the Provost Marshal General, and other War Department documents, no less than 13,965 or about 7 per cent of the whole Syrian community served in the United States army."

Syrian-Americans have written for all time their loyalty to their American homeland into the history of the Syrian race in the United States. For Syrian-Americans remember that America's freedom, America's ideals, and America's opportunities drew them to her. As American citizens they pledge a single political allegiance, law abiding citizenship, and a readiness for America's defense against all enemies. The record of the loyalty of Syrian-Americans will enhance their standing as Americans, will foster race pride in Syrian-American youth, and claim prominence for the Syrian race in the United States.

## *II. Fellowship Through a Spiritual Motherland.*

For Syrian-Americans Syria is becoming the symbol of a spiritual motherland. Gradually physical Syria is becoming a memory. Long separations, the passing of older generations, and the rise of new generations are making the change. It is in its spiritual legacies, Syria's historical background, Syrian race character, and Syrian race achievements that Syria will be enshrined in Syrian hearts everywhere. For in their race urge they feel a contact with Syrian soil, in their hearts they sense a call from Syrian skies, and in their minds they vision life from Syrian hills.

S. P. Cadman says in an address on "The Friendship of English-speaking Nations": "A nation reveals and justifies itself, not by a narrow insistence upon its pre-eminent virtues and qualities, but by its specific contribution to the welfare of mankind. Judea gave the world religion. Greece gave it culture. Rome gave it law, and it still subsists on the rich heritage they bequeathed."

While the thought of Rome was for Romans, that of Greece for Greeks, and that of Judea for Jews, it was Syria that first thought of the welfare of mankind. It was under Syrian skies, on Syrian soil, and in Syrian hearts that mankind first learned to think in the highest spiritual terms: the universal Fatherhood of



God, man's filial relation to God, the world-wide kingdom of God, and the hope of human brotherhood.

Knowledge of Syrian history, race character, and Syria's contributions to humanity will enable Syrian-Americans to appraise Syria in terms of the highest spiritual values. For Syrian-American pioneers, their posterity, and Syrians everywhere it is the Syria of their spiritual inheritance that will be enshrined in their hearts as the spiritual, true and eternal motherland of the Syrian race.

### *III. Fellowship Through a Glorious Ancestry.*

Our Syrian-American fellowship is based on a race that possessed unique talents, developed civilization, and made contributions to the welfare of mankind. Races, nations, and empires whose support was military conquest, economic exploitation, race superiority, numerous population, or divine favoritism have passed away, and will pass away, with their transient dreams. The Syrian race, Syrian history, and Syria's contributions to human progress, whether of our forefathers the Phoenicians, our ancestors of the Christian era, or our fathers of Mediaeval times, have enshrined themselves in human hearts through their beneficent influence upon mankind.

George Adam Smith says in "Syria and the Holy Land": "Nor do religion and war exhaust her importance to the world. Syria bred and endowed the people who first brought the fruits of Eastern civilization to Europe, taught the nations the value of sea-power, and set them an example on transmarine commerce and the planting of colonies."

Our Syrian-American fellowship is the result of an awakened race consciousness, race solidarity, and race vision. There steals on the Syrian ear the distant triumphant urge of the race. The modern Syrian has caught the spirit of his Phoenician ancestors, is among the vanguard of human progress, and is taking his place in spiritual and material service to human welfare.

The revival of the memory of our illustrious Phoenician forefathers is arousing intelligent appreciation of our race, promoting race pride, and inspiring race revival. The thoughtful understanding of our race heritage is liberating the latent talents of our race. The awakened race consciousness is inspiring emulation of the achievements of our famous ancestors. Our Syrian-American fellowship is moving us to perpetuate the memory of



our renowned forefathers, uphold their priceless legacies, and maintain their honor through splendid achievements.

#### *IV. Fellowship Through Pioneering in America.*

The modern Syrian has caught the pioneering spirit of his famous Phoenician ancestors. He has endured amid difficulties. He has adapted himself to new conditions. He has maintained the dignity of the race, laid a foundation of true character, rose through industrious living, and vindicated his Americanism through loyal citizenship.

H. H. Jessup says in "Fifty-three Years in Syria": "They have caught the enterprising spirit of western civilization and are starting out in a new Phoenician migration to the ends of the earth, seeking to better their condition . . . ."

The lives of Syrian-American pioneers are romances of the highest order. It was hardship to sever relation with their loved land. It was heart-trying to leave home, loved ones, and one's kind to become strangers in a foreign land. It was embarrassing among those whose language, customs, and race were different. Yet through their pioneership they followed the gleam, they worked industriously, and lived loyally to their new homeland. They are rising to win for themselves the enviable place that was once their Phoenician forefathers'.

We accord the highest honors to the Syrian-American pioneer fathers and mothers. In the villages, on the highways, and on the sea shore of Syria have been many farewells to Syria's sons and daughters. They came to America healthy in body, courageous in heart, intelligent in mind, industrious in disposition, God-fearing, liberty-loving, and law-abiding.

Here in our American homeland they are the parents of the race that is to be, they are dreaming dreams of glory through love and tears, and they are blazing a trail of glory laden with the legacies of their ancestry.

O Syrian poet, I pray thee, sing of the Syrian-American pioneers, the pioneers of the glorious race that is to be.

#### *V. Fellowship Through Common Problems.*

The decision to make America a permanent home closed the pioneer period of the Syrian-American race in America. Syrian-American pioneers met with race misunderstanding, race prejudice, and social discrimination. These often intensified their suf-

ferings, hindered their progress, and tested their resourcefulness. Yet Syrian-American pioneers emerged from the pioneer period with their race character untarnished, their achievements magnified, and their faith in America unshaken. They upheld Syrian character, intelligence, honor, home, industry and loyalty.

Syrian-Americans are now amidst the transition period. The "complete transformation of the psychology of a nation" is a gigantic task. Everywhere Syrian-Americans are meeting like problems, dangers, and sufferings. The transfer from centuries-old language, customs, and point of view to the American language, customs and point of view is beset with many difficulties. Yet everywhere Syrian-Americans are readily adapting themselves, maintaining stability of character, upholding industrious living, and perpetuating a law-abiding citizenship.

The rising tide of social problems is pressing for solution. Let Syrian-Americans remember that America is passing through a transformation of a social order the like of which humanity has never experienced. Let it be remembered that modern education is accelerating the development of the human mind. Let it be understood that in meeting the problems there must be intelligence, sympathy, character.

I have faith in Syrian-Americans to meet their social problems through resourcefulness, adaptability, endurance and vision. Here is a Syrian-American family with a marriage problem to solve; there a Syrian-American community with race prejudice in the public school; elsewhere is another meeting with social ostracism; another is grappling with race misunderstanding; and still another discovering his ignorance of his race and native land.

How shall Syrian-Americans meet these rising social problems, rising from a change of race psychology, the natural accompaniments of adolescence, the intermingling of races, and life in a changing social order? These seven principles will assist in meeting the situation. First, religion is fundamental to humanity and is compatible with science, prosperity, and progress. The family is the basic unit, and marriage is a social sacrament. Remember that adolescence is prolific with problems, that youth is the time for self-discovery, self-assertion, self-determination, and self-realization. Remember that knowledge is necessary to intelligent understanding, that modern life is to be modernly dealt with. Adaptability is essential to happiness and success, that goodwill, patience, adjustability, charitableness and getting along are master keys to meet problems. Character is life's true purpose,

that making a life is man's chief destiny. And remember that immortality is the hope of man, that he reaps here and hereafter what he sows here and now.

#### *VI. Fellowship Through Splendid Achievement.*

There is growing up among Syrian-Americans a fellowship through splendid achievement. Their integrity, industry, law-obedience, and thrift are becoming a glorious tradition.

An admirable summary of the progress of Syrian-Americans was given by S. A. Mokarzel in an article on "The History of Syrians in New York" in *The Syrian World*. "The Syrian community of New York," he says, "may well be taken as an example of all other communities, although in some respects it enjoys certain distinctions which cannot be claimed by all others. In general, however, what is said of the Syrians of New York applies to all sister communities." (*The Syrian World*, Nov., 1927.)

We shall better appreciate the progress of the Syrian race in America when we remember his late coming, his peculiar handicaps, and his quickness of adaptability. The Syrian is prospering everywhere. And the rising tide of prosperity is prophetic of larger future success.

In the intellectual field Syrian-Americans are already making themselves felt throughout the world. N. A. Mokarzel, the journalist; Gibran the poet; Hitti the historian; Rihani the traveller; S. A. Mokarzel, founder of *The Syrian World*, and a host of other star-lit souls who are bringing glory to our race, encouragement to Syrian-American youth, and honor to our American homeland.

In the commercial and industrial field Syrian-Americans are like their Phoenician ancestors blazing the trail for world trade. They are successful merchants and traders and are founding branch houses in foreign lands. The Syrian colony of Shanghai, China, is prophetic of the rise of the leadership of Syrians in world commerce. (*The Syrian World*, Sept., 1927.)

In the field of American citizenship Syrian-Americans have set an example of superior loyalty through law-obedience, industry, and a glorious war-time record. Already in the religious field Syrian-American churches are endeavoring to uphold the Syrian tradition of the compatibility of religion and prosperity.



And Syrian philanthropy has written a shining record into the history of the Syrian race in America.

*VII. Fellowship Through Ambition for Posterity.*

Syrian-Americans are ambitious for the future of their posterity. They purpose to retain their racial identity through their descendants. They would revive and maintain the memory of their illustrious forefathers through future generations. Their aim is to uphold the priceless contributions made by their fathers to human progress.

President-elect Herbert Hoover said: "We no longer have the right to think in terms of our own generation." The spirit of our forefathers calls upon us to revive their memory, make known the truth about their bequests to mankind, and awaken the race to vision, vigor, and vindication. Syrian-Americans are fore-visioning a glorious race in the new world, are laying a foundation of true character, and are making ready for worthy race progress.

Leonard Darwin says in his "Eugenic Reform": "Pride in our past achievements must on no account make us turn a deaf ear to the warnings derived from a study of the laws of nature; for it will be seen that such a study makes it certain that to be careless about the future may be to condemn our own nation to disaster."

Humboldt is right in saying: "Whatever you would put into the state you must first put into the school." William Allen White in "The Heart of a Fool" makes Mrs. Van Dorn say to her father, Dr. Nesbi, "It's the children who carry the banner of civilization, the hope of progress, the real sun-rise."

The future progress of Syrian-Americans lies in the rising generations. We must awaken them to their noble heritage. We must enlarge upon the historical background of the Syrian race. We must explain the Syrian race's contributions to mankind. We must enable them to realize that in their veins courses the blood of a great race, that they possess latent talents which, awakened and utilized, will bring new service to mankind, and that they are the pioneer builders of a new Syrian race in the new world.

Success is crowning the efforts of our Syrian-American fellowship in popularizing the knowledge about the greatness of the Syrian race, the rise of race pride based on the race's exalted contributions to human welfare, and a worthy response of Syrian-American youth to meet the challenge of their glorious race.



## Progress of the Federation Movement

### SIX NEW PLEDGES RECEIVED DURING JANUARY

#### PLEDGES RECEIVED

|                                       |                     |
|---------------------------------------|---------------------|
| Syrian Young Men's Society.....       | Los Angeles, Calif. |
| The Phoenicians .....                 | Jacksonville, Fla.  |
| American-Syrian Federation.....       | Brooklyn, N. Y.     |
| Syrian Young Men's Society.....       | Birmingham, Ala.    |
| The Good Citizenship Club.....        | Birmingham, Ala.    |
| The Goodfellows Club.....             | Tyler, Texas        |
| Syrian-American Club .....            | Detroit, Mich.      |
| Syrian-American Club .....            | Cleveland, Ohio.    |
| Ladies' Syrian Association .....      | Spring Valley, Ill. |
| United Young Men's Aleppian Club..... | Paterson, N. J.     |
| St. George Young Men's Society .....  | Canton, Ohio.       |
| The Phoenician Club .....             | Birmingham, Ala.    |
| Young Phoenician Society .....        | Lansing, Mich.      |

AT this stage of our progress towards the Federation of Syrian societies in the United States, The Syrian World wishes to make it plain that it does not consider the movement its own private undertaking. We believe, and here make public avowal of the fact, that this effort is the spontaneous expression of a desire long entertained by many organizations and individuals. It is the materialization of a growing conviction for the necessity of collective action which now seems to have reached the stage of maturity. The Syrian World is but the instrument for collecting the different strands and winding them together into one solid, strong and, let us hope, an enduring cable.

All the replies so far received prove the existence of a strong predisposition to such a movement. What seems to have been lacking in the way of crystallizing the sentiment, and translating the desire into action, was the existence of the proper agency. Now all those who have dreamed of such an ideal can feel the satisfaction of having discovered the agency that is ready and anxious

to serve them. What they should further feel is that they are duty-bound to use the facilities placed at their disposal to the fullest capacity.

It is a patent fact that no individual, nor single organization, can undertake such a gigantic public task unaided. The success of the movement is contingent upon the collective, concerted efforts of all parties interested. Those organizations so far pledged to the support of the movement have by their very action made public avowal of their high racial ideals. They have signed a declaration of faith in the future of the race and committed themselves to the perpetuation of their precious heritage to the end that they will be proud and useful elements in the American nation. They are pioneers in a movement that is replete with untold possibilities both for their own kind and for the whole nation. Their enterprise will be recorded as the work of far-visioned, public-spirited pathfinders who are laying down the foundation for the better service of posterity. And as such they may justly feel proud of the effort at which they are now engaged.

But the assumption of this role involves a responsibility. Approval should not be confined to the mere registration of acquiescence. It implies and invites support by way of propaganda and missionary effort. Each pledged organization must feel honor-bound to carry the task to ultimate complete success, and now that we see the pledges doubling every month, the almost tangible success should spur us on to redoubled action.

Prompting these remarks is the desire to assure the movement speedy materialization. The preliminary work of accepting pledges cannot be extended indefinitely and the sooner the national organization takes a definite shape the brighter will be the prospects for its future activities. It might be unwise to set a definite date for closing the preliminaries, but, tentatively, a few more months should be considered sufficient. Then the organizations already pledged could proceed to give form to the Federation, while the way would remain forever open to the admission of new members.

One of the benefits of speedy action is that the founders could proceed to formulate the plan and the general object of the Federation which would be submitted to recalcitrant organizations for study. This might prove the most cogent argument for them to join, as they would have tangible proof of the benefits of concerted action.

In the meantime, our efforts should be intensified towards

increasing the number of charter members. As we can now see, the movement is fast gaining in impetus so that with a little further effort the partial success so far achieved may be substantially increased by the time the call is sounded for taking final action.

Following are the acceptances received during January:

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CLEVELAND, OHIO  
UNANIMOUS VOTE OF APPROVAL

Editor, The Syrian World:

At the last meeting of the Syrian-American Club of Cleveland, we discussed the Federation movement as outlined in the Syrian World, with the result that the Club voted unanimously in favor of such a move.

On behalf of the Club, I wish you unlimited success and hope that other organizations may reward your efforts by joining this worthy movement.

Enclosed you will find a list of the other Syrian societies in this city and vicinity who could be approached in the matter of the Federation. As for ourselves, we shall do our best to promote the movement among the different organizations here, as we are thoroughly convinced of the necessity of a national organization.

THE SYRIAN-AMERICAN CLUB.

M. S. Caraboolad, Secretary.

Cleveland, Ohio.

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SPRING VALLEY, ILLINOIS  
REASONS FOR GIVING 100 PER CENT. APPROVAL

Editor, The Syrian World:

The Ladies' Syrian Association of Spring Valley, Ill., heartily endorses the movement for the federation of Syrian societies in the United States.

We believe the time at hand when an appeal of this nature should meet with the support of the public-spirited element among our people in this country.



We can readily realize that the first comers among the Syrian immigrants were too much taken up with economic considerations. They could not be expected under the circumstances to plan and develop such enterprises for their public good as behooves them to do at the present time.

Now the Syrians are settled in their new home. They should realize that it is incumbent upon them to develop their racial prestige. They can claim such eminent qualities as should be the pride of any race. They are intelligent, hospitable, industrious and have behind them a fine racial background. The only thing they seem to lack is the ability for cooperative action. Now the opportunity is offered them to fill this gap and claim for themselves the position that is rightly theirs among the racial groups which go to make the American nation. It should, therefore, be the ambition of every one of us who realizes the benefits of cooperative action to lend his best efforts towards the success of the Federation movement of Syrian societies.

We wish to state finally that we are 100 per cent. for the Federation movement and pledge for its success our best efforts. We give this unqualified approval to the movement in the hope that others who are still reluctant will take immediate and favorable action.

LADIES' SYRIAN ASSOCIATION.

Elizabeth Abrahams, Secretary.

Spring Valley, Ill.

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PATERSON, NEW JERSEY

AMERICAN MOTTO CITED IN SUPPORT OF  
MOVEMENT

Editor, The Syrian World:

At the regular meeting of the Board of Directors of our Club, held on Jan. 17, the movement for the federation of Syrian societies in the United States was brought up for discussion and met with the wholehearted endorsement of the Directors.

In advising you of our action, we wish to commend you for your splendid efforts in promoting the fulfillment of this dream through the agency of your magazine. When such a worthy undertaking is brought to full realization, it will be possible for the Syrians to act collectively in matters of general policy and com-



mand attention and recognition. We have long been fighting single-handed, in single units, and it seems about time we act on the famous American motto, "E Pluribus Unum"—"L'Union fait la Force."

Our only hope is that efforts towards promoting this necessary movement until it is brought to complete success be kept up with unabated zeal. We have been accused of showing a great flash of interest at the initial stages and then dropping the matter and letting it disintegrate through inaction. We trust this will not be true in this case.

UNITED YOUNG MEN'S ALEPPIAN CLUB.

John Zaloom, Secretary.

Paterson, N. J.

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### CANTON, OHIO

#### OFFERS MORAL AND MATERIAL SUPPORT

Editor, The Syrian World:

The formation of a Federation of Syrian societies in the United States is a most splendid and worthy undertaking for which the promoter should be heartily congratulated. Our Club, the St. George Young Men's Society, was organized April 22, 1922. Its main object is to promote better friendship and sportsmanship. You can depend upon receiving our support to further this cause, and to meet any help or obligations that may arise in connection with this great undertaking.

ST. GEORGE YOUNG MEN'S SOCIETY.

Kyser Salem Shaheen, President.

Canton, Ohio

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### BIRMINGHAM, ALABAMA

#### MOVEMENT IS A GLOW OF HOPE

Editor, The Syrian World:

We are happy to extend our congratulations and profoundest good wishes to your esteemed magazine for its most valued and remarkable enterprise.

The Phoenician Club of Birmingham, Ala., is always in readiness to lend assistance to any cause that is for the good of

the Syrian people, and we believe your success in undertaking a Federation of Syrian societies should be a glow of hope for every earnest member of the race.

We hope you will continue to give your best efforts towards this most worthy cause for which we wish complete success.

THE PHOENICIAN CLUB,  
L. C. Bohorfoush, Secretary.

Birmingham, Ala.

### LANSING, MICHIGAN

#### LOGICAL AND NECESSARY STEP FORWARD

Editor, The Syrian World:

It gives me great pleasure to advise you that our club wishes to be placed on record as anxious for the success of the Federation movement among the Syrian societies in the United States and is ready to cooperate wholeheartedly in all efforts tending to promote the success of a nation-wide understanding among the organized bodies of our race.

We believe this to be the logical and necessary step for bringing about the best that is in the young Syrian generation both for their own benefit and for the glory of the American nation.

We had sent a communication to the Syrian World which was published in the November issue, expressing our readiness to correspond with any society willing to enter into negotiations leading to cooperative action. We took it for granted that this would be sufficient testimony to our actual approval of the Federation movement. But inasmuch as our club was not mentioned in the first list of acceptances, we hasten to send in this explicit acceptance.

Our club was organized in May, 1927, for the purpose of promoting a better understanding between the older and younger generation Syrians, as well as for promoting and encouraging better means of understanding our ancestral background.

Our club is non-sectarian and non-partisan. It has a substantial membership.

We hail the Federation movement as a great step forward for the Syrian race in America and wish for it complete and speedy success.

YOUNG PHOENICIAN SOCIETY.

Lansing, Mich.

Ruby Nakfoor, Cor. Secretary.

## *The Poet's Nightmare*

By DR. NEJIB A. KATIBAH

*In Memory of Kahlil Gibran's Testimonial Dinner.*

I sat upon a lofty rock,  
A ripening field beneath my feet,  
A clock beside me went tick-tock,  
Tick-tock,—and bade me mind its beat—  
Or hastening fall.

A spirit bade me close my eyes,  
And quickly touched my brow,  
Then whispered in my ears: "Arise,  
Thy vision is no vision now,  
Nor sight at all."

The clock had vanished from my side;  
Two thrones of gold within one ring,  
Upon a dreamy azured tide,  
Upbore me, wafted on the wing;—  
Lo! there's a call:—

I heard a voice beyond the sun,—  
(Or was 't my Voice?): "Obey my beck!"  
—Lo, there! my thrones, two shrouds in one;  
The ring, a halter 'round my neck;—  
I could not crawl

But lay upon a swaying rock,  
A precipice beneath my feet,  
A clock beside me went tick-tock,  
Tick-tock—a measured hollow beat—  
But that's not all.

A fairy bade me close my eyes,  
And lightly touched my brow,  
Then whispered in my ears: "Arise!  
A clearer vision now hast thou,—  
But drink this gall."

Upon a distant foreign shore  
Asleep I lie but yet aware;  
I'm happy there as ne'er before  
—For with my fairy I am there.  
—And now that's all.



## Tributes to Gibran

*Being the English poems and addresses delivered at the Testimonial Dinner given by his admirers to G. K. Gibran, author of The Prophet, Jesus the Son of Man, etc., at the Hotel McCalpin in New York the evening of January 5, 1929 on the occasion of the twenty-fifth anniversary of the publication of his first literary work.*

### GIBRAN'S PLACE AND INFLUENCE IN MODERN ARABIC LITERATURE

By PHILIP K. HITTI, PH. D.

AS a student of history, the speaker's objective in all his studies has been and is the fact. In his search for the fact, he divests himself—as far as it is humanly possible—of all personal equation, all prejudice and sentiment, and seeks through a cold intellectual process to ascertain the fact as that fact took place. And having found the fact, he tries to express it, to communicate it to others, in as simple, plain and direct a way as he possibly can. His ideal is truth, his method is objective, rather than subjective, and his style is dry prose.

All this, however, does not blind him to the fact that man does not live by scientific truth alone, that he has another phase to his nature, the aesthetic phase, and that phase demands beauty and can be satisfied by beauty and beauty alone.

We have come tonight to do honor to a man whose objective in life has been and is beauty; who, by pen and brush, has achieved the beautiful; and who is himself endowed with a beautiful character.

Gibran is an artist and a poet. His ideal is aesthetic, his method is subjective and his style is mystic, symbolic, poetic. Such style, by the nature of the case, is bound to be sometimes obscure. His writings, his creations, while not intended primarily to provide nourishment for starving intellects, have certainly brought sunshine, heat, warmth, radiance, light, joy, inspiration to many a heart and many a soul. And after all, the discrepancy between the two ideals of truth and beauty is more apparent than real. The two are the obverse and reverse of the same coin, the opposite aspects of the one being—the Divine being. God is truth. He is also love: He is beauty.

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The influence which Gibran exercises in modern Arabic literature can be measured, in a way, not only by the multitude of people who have been benefited by reading him but also by the big crop of would-be Gibrans, quasi-Gibrans and Gibran-imitators who have in recent years, mushroom-like, sprung up and flourished all over the Arabic speaking world. So much so that you can hardly nowadays pick up an Arabic paper printed in Beirut, Cairo, Baghdad, Sao Paulo or Buenos Aires without finding somebody consciously trying to write Gibran-like.

Of course, the esoteric, figurative, imaginative style, with its flowery expression and rhymed prose, is not a new thing in Arabic literature. It is as old as the Sufis of early Islam who borrowed it from Indo-Persian sources. But our hero of tonight, through his unmatched mastery of this art, through his pure and rich imagery, through his lofty and noble idealism, through his unexcelled diction and composition—be it in Arabic or in English—has become the father of a new school of thought all of his own. While others use empty words, are affected and artificial, Gibran unfailingly produces gems of thought and is always natural and sublime.

Besides writers, Gibran has a host of followers who admire him to the highest degree. This silent admiration affords another criterion of measuring his influence. Some of them may be inclined to treat him even as a prophet and to build up a sort of a cult around his teachings. Of course, in one sense, he is a prophet. Any one who is expounding the eternal principles of righteousness, goodness and beauty, interpreting them in new and modern terms, inculcating them in the minds of his fellowmen is a prophet. In fact we can go one step further. To the extent to which any man or woman, by his or her creations and discoveries, is serving as an instrument of God, is furthering God's purposes here on earth and executing God's plans for the betterment and the development of mankind, to that extent that person is God-like, is divine, is made after God's image. In so far as you and I are cooperating with the forces of right to overcome those of wrong, the principles of good to overpower those of evil, the agencies of light to overthrow those of darkness, we are more than prophets—we are divine. In that sense, the bridegroom of the evening is a prophet and more than a prophet. And we have in his common sense, level-headedness and inborn humanity a guarantee that no matter what some of his over-enthusiastic admirers may wish to say or do, he would always remain human, man among men, and would ever maintain that the difference between

him and all good teachers, preachers, poets and so forth, on one hand, and the ordinary man, on the other, is quantitative rather than qualitative.

\* \* \*

As your fellow countrymen, Mr. Gibran, we rejoice and pride ourselves tonight, and justly so, over your past achievements, both literary and artistic; and we hope and pray that the future will have greater and more numerous things in store for the honor of yourself and for the glory of the Syrian name which we jointly bear.

### GIBRAN

By BARBARA YOUNG

*Sent by Miss. Young from her retreat in Florida to the Editor of The Syrian World to be read at the Dinner to Gibran.*

LET me pour wonders on his wondrous name  
 Like waters on the green crest of a hill.  
 Let me pluck thunders from the thundrous sky,  
 And let me gather lightnings as a harvester  
 Gathering ripened grain  
 For his refreshing.  
 Let me lift up his name upon the wind,  
 Lo, as the wing of a bird I would lift it up,  
 A mighty wing cleaving the uttermost sky,  
 As a flame, as a living, leaping, deathless flame,  
 All of my days I would lift up his name.

### GIBRAN'S TEARS

By S. A. MOKARZEL

I FEEL that I cannot add much to your knowledge of Gibran the thinker and author, but I may profit of this opportunity to relate to you one of my experiences of Gibran the man, an experience which has never before been told in print.

It was during the World War in 1916 when Turkey had sided with the Central European powers, and a naval blockade of the Syrian coast was being maintained by the Allies. Word reached us at that time that famine had gripped Syria and that the population, particularly that of Lebanon, was succumbing by the scores of thousands. An appeal was made to the late Presi-



GIBRAN KAHLIL GIBRAN

**TESTIMONIAL DINNER TO GIBRAN.**



**Dinner given to the celebrated Syrian poet and artist on the twenty fifth year of his literary and artistic activities, and held at the Hotel McAlpin, New York, January 5, 1929. Gibran appears in the center background to the right of the American flag.**



dent Wilson to use his good offices with the Turkish government, with whom the United States had not broken diplomatic relations, to allow provisions to be sent to the famine-stricken population as an act of humanity. This the President did and the help of the American Red Cross was enlisted to provide a ship and provisions. It then devolved upon the Syrians in America to contribute their share towards the relief of their suffering countrymen, and an appeal was made to form a committee to collect funds. But at the very outset a snag was encountered in choosing for the committee a name, some holding out for naming it the Syrian Relief Committee while others were insisting that Lebanon should be recognized by its independent identity, and the committee named The Syrian Lebanese Relief Committee.

While these deliberations were taking place, extremely valuable time was being lost. Finally a meeting was called of the leading figures of the community to discuss the situation. The meeting was held in the offices of Al-Hoda of which I was in charge at the time, and among those present was Gibran. There appeared for a time that this last meeting would go the way of the preceding ones and result in disagreement. Both factions were obdurate and hope was about to be given up when Gibran rose to say a word. One could see by the expression of his face that he was choking with emotion. For here were we quarrelling over a word while our countrymen in the homeland were dying for lack of relief. The situation was tense with tragedy and the heart of Gibran could not suffer its continuation any longer. He was to make his final appeal to the nobler feelings of the disputants.

But Gibran could hardly speak. There was something clutching at his throat as he seemed to look into the distance and vision the thousands of helpless men, women and children, fathers, mothers, brothers and sisters all, being stricken by famine and dying on the highways and byways in their vain search for food. He stood for some time motionless, then managed to spurt out only the single sentence:

"My brothers, shall we let them die?"

And Gibran could not control his tears. He sobbed as he delivered his pathetic appeal. And the effect was miraculous. Gibran's tears won the day for our people threatened with extermination.

This is an unwritten chapter about Gibran which I feel proud to relate on this occasion as further illustrating the singular qualities of the man whom we are gathered to honor this evening.

## *The Sage of Washington Street*

### ON PERPETUATING THE MOTHER TONGUE

By A. HAKIM

I HAD a definite question to put to my friend the Sage on the occasion of our last interview. I wanted to get his impressions on the future prospects of the mother tongue in America and what he thought of the efforts of some zealots who are raising a cry of despair over the fact that we are fast losing the knowledge of Arabic and that our children seem decidedly averse to learning the language of their parents.

I had given the sage no advance intimation of the subject of the interview, as I deliberately sought to get his first reactions. Consequently he was a little slow in venturing an opinion.

After reflecting on my question for a few moments, the sage began in a simple and characteristic manner.

"Although this is a question that has been discussed in our native press for some time, I doubt if anyone applying the process of cold reasoning could escape the conclusion that the mother tongue will die with the first generation and that with its passing little could the loss be felt. The individual family is the criterion by which the question could be properly judged, and for the purpose of illustration I will cite my own case.

"Here I am a man of the first generation immigrants, and one whom some sophisticated persons would call of the old type, meaning thereby that I am behind the times. Whatever my personal qualifications to pass judgment on the question on general grounds, I deem myself competent to discuss the trend of affairs as I see it in my own family. Mine may be cited as the average Syrian family of the first generation. I was born abroad and married here. My children all attend public school and the effect of public school teaching is the same all over the country. Consequently, we may safely presume that what applies to my case properly fits all others in like circumstances.

"Now my children receive their education in English, the language of the country. Whether in the lower or higher grades they are required to do intensive work. Subjects of general

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knowledge are so numerous that they scarcely leave room for other matters. Even in the higher grades, where children are given a choice of foreign languages, these languages are chosen for their utilitarian or cultural advantages. Spanish is considered a valuable commercial language in America because of the future great possibilities of trade with South American countries. French is viewed in the same light with the additional scholarly advantages. German was at one time a language of choice for similar reasons. Aside from these principal languages no opportunity is afforded in our public schools for the study of foreign languages. Certainly from the utilitarian point of view Arabic does not rank even with the lesser European languages.

"Consequently, through the regular available educational channels of learning, Arabic cannot be acquired. The only two alternatives remaining are private schools and home teaching. As regards private schools, I doubt if any father would consent to sending his children to institutions of extremely limited means in preference to the public schools which abound with unlimited facilities. It is as plain as day that the father who thus places the value of a language of questionable benefit to children in America above that of the general educational advantages of public schools would be subjecting his children to irretrievable loss. Even the parochial schools, with all the power of the Catholic church to support them, are considered by some parents of the Catholic faith to lack in educational facilities and advantages as compared with the public schools.

"We now have the remaining alternative of the parents themselves giving their children home courses in Arabic and this we will find to be utterly impracticable. In the first place, only few Syrian parents have the proper qualifications to teach, as the majority have but an elementary knowledge of such a highly complicated language as classical Arabic. Besides, the children themselves rebel at the thought because of the necessity of devoting so much time to their compulsory school studies. The net result being that besides the lack of personal incentive and interest on the part of the children, they consider the study of a superfluous language an unwarranted hardship.

"What can be done, and this is the condition which now generally prevails in Syrian homes, is that the children acquire a speaking knowledge of the mother language of their parents. This, I must say, is due more to necessity than to choice. Where the spoken language of the home is Arabic the children cannot



fail but acquire a smattering knowledge, but they can never become sufficiently proficient in it to use as an adequate medium of expression. They cannot even develop sufficient knowledge to understand the classical language when it is read or spoken to them. In fairness, it may be stated that many of those born in the language fail in this understanding.

"This prompts us to the consideration of the benefits of learning classical Arabic. Whatever benefits accrue from such tedious labors as are necessarily required by such study are purely scholastic. Only those, then, who choose a literary or a highly specialized educational career are justified in making a full study of the language, and in this, the Syrian-American would be on equal standing with the Orientalist, except for the added advantage to the Syrian-American of being closer to the understanding of the Arab vernacular.

"For the average Syrian boy or girl in America I cannot but give an illustration of conditions as they exist in my own house. I have children of various ages, but in one thing they are all alike—they are naturally inclined to speak English, although the language of the household is our native tongue. The youngsters who play with their chums in the street come home to speak the language they find easiest for expression. They demand to eat the things they see on display in bakery shops and grocery stores while our native foods have almost to be forced on them. As for the children of school age they discuss their work not in the language we speak but in that in which they are being taught. Their natural tendency is to speak to us in the language which is easier of expression for them, while if they learn anything of Arabic, such knowledge is confined to what they cannot escape learning from our conversation.

"As for myself, I believe that it would do my children no harm to learn an extra language, especially that the language of their parents is the easiest of acquisition. In this I recall our famous Arabic adage that an extra tongue is an extra person. But I must admit that in this I am going contrary to the natural current. This is not a matter of sentiment but of cold reason that other than the native language of the country cannot thrive in America.

"You being, like myself, an old immigrant, can readily realize the transformation wrought in our use of the Arabic language within the past two decades. Whereas all our transactions were previously conducted in the mother tongue we now

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find that they are done almost wholly in English. The business of our societies is conducted in English. Not one of our commercial establishments but has its books and correspondence kept in English where such cases were extremely rare not more than twenty years ago. Even our native churches are finding it necessary to bend to the general trend and partially conduct their services in English. In many home gatherings the general conversation almost unconsciously shifts to English, especially where the young Syrian generation is in evidence.

"You see that I am neither American-born nor one whose native tongue is English, but I consider it poor policy, to say the least, to blind one's self to the obvious fact. It is neither in a spirit of pessimism nor criticism that I give expression to these beliefs, but rather in the interest of honesty and truth. I believe it neither possible nor essential to keep the Arabic language alive in America.

"What I do believe, however, is that we should never permit ourselves to wane in the appreciation of our racial heritage. The American nation is composed of different racial strains and to the end of time history will record this fact and give each race credit for its special contributions. It should be our ambition to get our due recognition. Our mother language is not essential to the attainment of this end.

"Here, where I live, I am in daily touch with people of different racial origins. This district, as you know, was the original settlement of all new immigrants entering through the port of New York. The Irish rubs shoulders with the Italian, the Pole and the Syrian. But in our common dealings we all use the medium of the English language, while each retains his racial characteristics. You can as well say this is America in miniature. In time all trace of foreign languages now spoken in the country will be obliterated and naught will remain but the memory of the various racial origins. It would be preposterous on the part of the Syrians to be an exception to the general rule."

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#### ARABIC PROVERBS

He who fails at a thing abuses it.

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He eats with the wolf and keeps tune with the shepherd.

## EDITORIAL COMMENT

## AMERICANISM

FEBRUARY first witnessed a significant event in the life of America. The President of the United States journeyed from the capital to Florida to dedicate the Bok Carillon and "Singing Tower" at Mountain Lake, Fla. which was erected by Edward W. Bok as a gift to the American people in memory of his grandparents. President Coolidge, on this occasion, expressed himself in terms befitting the high state of spiritual and artistic development of the American people. "The material prosperity of our nation," he declared, "will be of little avail unless it is translated into a spiritual prosperity." He then cited an increasing number of individuals who "have sufficient resources to enable them to minister in a most substantial way to the humanitarian and artistic side of life."

Now who is Edward William Bok who has attained such an eminent position in the spiritual and artistic life of the American people that the President of the United States journeys to far-away Florida to dedicate in person a bird sanctuary and retreat he has given the nation? Who are the grandparents of this outstanding figure in America whom he so lovingly honors by dedicating this gift to their

memory?

Edward W. Bok was but a poor immigrant boy who had his elementary training in the American public schools and rose to the editorship of one of the most widely circulated periodicals in America. He sought the opportunity for advancement and made the best of it. He retired from gainful activities while comparatively young and is now seeking to devote the rest of his life to the promotion of higher culture. He published his autobiography upon retiring and it immediately proved a best seller because the people are fascinated by the simple narration of facts depicting the relentless pursuit of an ideal. The story of Edward W. Bok should be an inspiration to every American boy, especially those of immigrant stock who should know of opportunities for advancement available in America.

But the significant thing to us is that Edward W. Bok should so revere his grandparents in thus seeking to perpetuate their memory. In this Bok sets himself up as the champion among successful immigrants of the principle of love and loyalty to one's ancestors—loyalty in the sense of keeping alive and in high esteem their memory while in no way permitting such devotion to conflict with the higher

sense of loyalty to one's adopted country. In this he propounds the principle that loyalty to one's deserving forebears is an inspiration to the newer immigrants in America. It not only prompts the scions of worthy ancestors to nobler achievements but in so doing it brings to young America that which is ennobling and spiritually enriching of the influence of past generations. We believe this last accomplishment of Mr. Bok an outstanding event in the history of America in that it translates into a glorious deed the convictions of an individual on the duty of posterity to their ancestors. Especially is this significant in America where the nation is drawn from all the racial strains of the Old World. Now for Americans of different racial extraction to revere and perpetuate the memory of their forebears is but a healthy sign of consciousness of worth. This in turn would be translated into healthy ambition to emulate the worthy deeds of one's ancestors and transform that ambition into glorious achievement for America, to the end that this new country of ours shall become the repository and custodian of the best traditions and the most virile characteristics of the races of the world, all blended into one new, distinct, and ideal cultural whole.

For us Syrians there should

be a strong moral in this action of Edward W. Bok. A sense of appreciation of our ancestral background cannot fail but prompt us to worthy achievement. Such a stimulus is needed for the continuation of progress, especially along the lines of cultural and humanitarian endeavors. Ours is a history rich in spiritual heritage, the very kind which President Coolidge deems so essential that lacking which material prosperity would be of no avail. It would therefore behoove us to follow in the footsteps of our ancestors and bear forth the torch left into our keeping by them.

So far we have not developed a Syrian Edward W. Bok, but we believe we have reached the comparative stage of material prosperity, thanks to the opportunities available for the exercise of our native talents in America, where we should develop many Boks on a smaller scale. The field is certainly unlimited for the display of such proclivities, and principal among our ambitions should be the propagation and the perpetuation of the worthy deeds of our forebears in such manner as would help properly evaluate our contribution to America. It is time we emerge from the elementary state of pure personal gain and seek the higher level of cultural pursuits. We should profit by the example of



Bok who, like most of us, represents the first generation immigrants.

Above all, we should be conscious of the fact that we have a precious racial heritage, one of the oldest and the best of which any small nation can boast and that in keeping alive and in reverence the memory and the best traditions of our ancestors we not only do not go counter to the interest of America but obviously serve it by adding our contribution to its accumulating national culture. America, as should be made plain, does not require us to deny our origin, but rather expects us to give it the best that is in us as loyal and loving citizens. Bringing our share of old culture to our new homeland is our best and most valued contribution, and this we should strive to develop if not by individual testimonials and proofs at least through our concerted and collective efforts.

#### ANTIQUITIES

**D**ISCOVERY of relics three-thousand years old or more are now being treated as important news of the day. In Iraq, as well as in Palestine and other parts of Syria, many important archaeological discoveries are being made which are not only of great significance to students of history but form as interesting a part of our daily reading as Einstein's theories of space

and time and all other new phenomena in means of communication and travel which have become so numerous as to cause little wonder. Our age becomes therefore, not only the age of new marvels but one in which modern science applies itself to the discovery of old marvels which had hitherto remained a secret to man.

At the time of the discovery of the tomb of Tut Ankh Amen in Egypt the whole world stood in amazement. Was it possible for old civilizations to have attained such a degree of perfection in culture, in the arts and in science? Then we of this advanced age began to recall that the ancients, in spite of ever present danger from wars and invasions, had made many valuable discoveries which are now lost to the world. The Egyptians and Phoenicians share equal honors in this respect. It follows that we still have much to learn from searching the past as we have to expect in looking to the future.

The Gobi desert has yielded some valuable finds which help to clear the early history of man but no part of the world can ever rival that small section of Asia and Africa bordering on the southeastern tip of the Mediterranean. And paramount in importance among these lands is Syria which comprises Palestine, Lebanon, the Phoenicia of old, and the Syrian hinterland.

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## Spirit of the Syrian Press

Under this caption we hope to present from time to time a microcosmic picture of the Arabic press, not only in this country, but wherever Arabic dailies and magazines reflect the opinions of responsible, thinking writers who are treating the different problems that confront the Arabic-speaking world from all conceivable angles. Needless to say, we will take no part in the discussions reproduced, nor assume any responsibility. Our task will simply consist in selecting, to the best of our knowledge and with utmost sincerity, what we think is representative of the public opinion as expressed in these editorials.

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Editor.

### THE PRESIDENCY OF LEBANON

Now that Emir George Lutfallah has arrived in Beirut and is again being spoken of as a possible candidate for the Presidency of the Republic, we wish to reiterate our former assertions that this Emir should never be considered for such a post. Lutfallah was not born in Lebanon and it is nowhere permissible in the constitutions of civilized nations for a foreigner to aspire to the Presidency of the country. Lutfallah could seek Lebanese citizenship and if any of his children proves worthy then the child could claim the right to the presidency, otherwise the wisest course for Lutfallah to follow is to invest his large fortune in the economic rehabilitation of the country which would bring him more honor than any political office.

It has been our contention right along that if a foreigner is to be placed at the head of the Lebanese State it is best that such Prince be a European, preferably a Frenchman. We cannot but admit that the election of a native Prince would lead to endless complications. We have not yet developed the art of government to the point of parity with the Europeans. It naturally follows that a wealthy and expe-

rienced European Prince who would be of proven loyalty to Lebanon is a thousand times more preferable as a governor for life over the country than any native aspirant devoid of these qualifications.

We have repeatedly proclaimed that the best form of government for Lebanon would be a constitutional monarchy in which the incumbent would be elected for life but deprived of the right of succession to his heirs. This would follow the lines of the Papacy or the Patriarchates of the East and would be more in conformity with the traditions and psychology of the people. We would not, however, press this point at the present time in order to prove to our opponents that we abide by the will of the majority.

Al-Hoda, N. Y., Jan. 9, 1929.

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### IRAQ IN THE LEAGUE OF NATIONS

The British member of the League of Nations Council has openly recommended the entry of Iraq in the League. The League, it is also reported, sees the necessity of the continuation of the British mandate in Iraq for many more years.

The British mandate in Iraq began simultaneously with that of the French in Syria. A comparison of administrative progress in the two countries discloses, however, a wide divergence of conditions. Iraq has achieved a stable form of government, while Syria is still being subjected to successive experiments. The latest in the way of administrative policy is the proposed further division of the country by making the North, or the Aleppo district, independent of the South, or the district of Damascus. This is but another move to weaken the Nationalist demands for administrative reform and thwart the designs of the framers of the Constitution.

We further discover that the Iraqis have often used their prerogative as an independent nation and openly opposed the English in their debates in Parliament. The Iraqis had no fear of the British High Commissioner in demanding their just rights. The British, however, did not resort to the extreme measure of proroguing the Iraqi Parliament, nor did they seek to weaken the country by dividing it into many small units, or shackle the deputies and deport them to distant places of exile. On the contrary, we now see the British advocating the admission of Iraq in the League of Nations.

Considering the above, we are prompted to ask: When will there be a stable form of government in Syria, or France redeem her many promises and seek to have Syria admitted to the League of Nations?

Meraat-Ul-Gharb, N. Y., Jan., 1929.

#### IMMIGRANTS IN POLITICS

No less than seventy-five per cent. of our countrymen are naturalized American citizens, and although they

exercise the privilege of the vote we find them failing in seeking political offices. Judging by what we read of the political prominence of some of our countrymen in South American countries who have been elected to high offices of power and trust, we see no reason why they should not meet with the same fortunes in the United States.

We have often advocated the necessity of more application to political activities in our adopted country, and a corresponding decrease in our interest in the political fortunes of our motherland. It should not be inferred, however, that we are in favor of forgetting altogether the country of our birth. On the contrary, we believe in the necessity of the continuance of such interest but not along political lines.

The main object of our Syrian-American societies should be the promotion of the welfare of the race in America primarily. With the creation of such societies in every populous center we would have the nucleus of a powerful body both for defense against our racial status in case of necessity, and for accelerating the Americanization movement. These units should in turn be federated so that the general objects of the different representative bodies might be better attained.

Ash-Shaab, N. Y., Jan. 26, 1929.

#### CHARLES CRANE AS A FRIEND OF THE ARABS

Mr. Charles Crane is described as the friend of all the Arabs without distinction. The attack on his party lately, in which one of his missionary companions was killed, proves that he has enemies among his supposed friends.

It is said that the friend of all is the enemy of all, and this may well

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apply to Mr. Crane in that he cannot be the friend of all the Arabs while they are torn by bitter factional strife and each of their leaders considers the friend of his enemy his own enemy.

Mr. Crane is undoubtedly guilty of wrong judgment when he thinks he can be the friend of Ibn Saoud and of Imam Yahya at the same time. The two are wrestling for supremacy in Arabia and it should be but natural for each to look with disfavor upon anyone maintaining friendly relations with his opponent.

We wish to tell Mr. Crane that the Arabs are capable of both love and hate. They can be loyal and true, but do not hesitate to take revenge when wronged. Now if you wish to be the friend of all you must beware of all, because the Arab chieftain is a jealous friend and will give his undivided loyalty only to those who prove wholly loyal to him.

As-Sayeh, N. Y., Jan. 29, 1929.

#### REFORM IN AFGHANISTAN

The revolt in Afghanistan against the reforms introduced by King Amanullah is due to the reactionary influences still predominant in that country. In this respect Afghanistan is unlike Turkey, let alone the fact that King Amanullah made the mistake of resorting to the same methods employed by the Ghazi Mustapha Kamal Pasha, not realizing the difference in the psychology of the Turkish and the Afghan peoples.

Nevertheless, and in spite of the fact that Amanullah was defeated in his first attempt, his effort will go down in history as a glorious experiment. He will be remembered as one who sought to benefit his people by the introduction of modern reforms. The sincerity of his purpose is above question, but his only

mistake was that of applying force where the subjects were not ready for a peaceable change.

As-Sayeh, N. Y., Jan. 20, 1929.

#### HARMFUL CUSTOMS

Some of us are wont to boast of their old customs to the extent of blinding themselves to the ugly and incompatible in them. They think that adherence to their old, inherited practices are a sign of healthy conservatism and stability of character. They fail to see, however, that some imported customs are unsuited to our times and our new environment. An Oriental, for instance, believes the place of woman to be in the home and that her only usefulness in life is to cater to the comfort and pleasure of the man. Men who hold such antiquated beliefs refuse to consider the inevitable process of evolution which has placed woman on a different scale than that formerly prevailing. A wife in this age cannot be considered a slave, nor the daughters mere chattel whose father can deprive them of all liberty of action. Just imagine the father who would prevent his daughter from bobbing her hair, or wearing short skirts, and see what place he occupies in this modern age.

This is not meant as an indictment of all our customs. Undoubtedly we have many commendable ones to which we should adhere. But our objection is to the retention of harmful customs to which some of us are wont to adhere only through sentimental reasons and out of all consideration for the changing times. Such views should not be held in this country and age, and it would be well for those who still cling to them to give a little thought to their new surroundings and conditions.

As-Sayeh, N. Y., Jan. 28, 1929.



## Readers' Forum

### STRONG DEFENSE OF SYRIAN PARENTS

#### Their Criticism Held Unjustified

#### Impartial Opinion of American Social Worker Cited in Praise of Syrian Home Life

Editor, The Syrian World,

THE younger generation has been flinging its challenge to the older generation quite consistently in the "Syrian World." Some of the controversialists would fit very comfortably in that class of the younger generation which, in the words of the writer, Mr. Reuben Maury, six or seven years ago, was about to set our world ablaze and which, at last report, was still striking matches.

To see publicly printed unqualified statements belittling Syrian fathers and mothers in general is startling. Even less flattering must be the effect on readers of other nationalities. To honor even in a very small way the splendid manner in which Syrians have acted in their capacity as parents is far more important than counteracting the exaggerated statements of the "match strikers."

The younger generation, meaning, of course, those of Syrian descent, has developed a psychosis like the Siamese twins. The similarity lies in the juxtaposition of two channels of conduct and the impossibility of totally disuniting them. The conduct of the younger generation is divided into the channel of the Syrian

ultra-conservative ideas of ethics, and that of the American liberal belief in the freedom of the individual.

The astringency of Syrian interpretation of right and wrong makes it seem, in principle, impossible to deviate from the ultra-conservative far enough to acquire the freedom of the American mode of living and thinking. Because the younger generation wishes the older generation's approval of the manner in which other young people are living, and because it can not revolt entirely from accepted ethical standards (any more than society at large can revolt from them) it flings its challenges and "calls names."

It is not unlikely that the hopes of the fondest believers in the individual's right to self-expression have been surpassed. Since the war the so-called narrow path of right living seems to have widened into a five-line speedway. "C'est la guerre" has been the proper explanation for many queer changes which have come about. There are, undoubtedly, many parents of other nationalities who are as unwilling as Syrian parents to accept all the changes. They are the intelligent parents who consider and weigh, else they would not have given these matters any thought.

The young man, who shouldered a gun and went forth to the worst kind of a war the world has ever witnessed, must certainly have come back from the battlefield with a bit of indifference to the smugness of a peaceful civilization's ethical standards. Having sensed the uncertainty of his own existence, he commences to assume that all life is an uncer-

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The young woman, in whose path was thrown the opportunity to do a man's work and who did it well, must inevitably find herself clothed by this equality in the garment of independence. The attitude of both the young man and woman has been communicated even to the youngest of the younger generation. And we commence to think that we know everything, and our parents commence to frown.

This unsettled state of affairs between the two generations will continue to exist until the younger has become the older generation, and has been taught by time and the multitude of experience which comes in its wake that our parents were justified in disapproving an unlimited freedom.

It was amusing of J. M. Abbott to write that "children of persons born abroad have little in common with their parents . . . but the bonds of blood and filial and paternal love." What more would he have? Any and all other bonds are subservient to those which he mentions. Regardless of the greatness of a part, it can never exceed the whole of which it is a mere part. What would appear to a true scholar only a drop of education is enough to fill the heads of some people with the vanity which makes them forget bonds of blood relationship and filial love. Whenever we see a child who has had the advantages of an educational career, which was denied to his parents, we wonder only how unlimited the progress of the parents might have been, had the child's opportunity been his.

Miss Mary Soloman is taking an undue privilege in her letter when she makes the general statement that Syrian girls hate their parents, their

nationalities, etc. We are certain that the persons unworthy of parenthood do not flourish among the Syrians. Why such a general outpouring of hate? An unbiased opinion may be more acceptable and such an opinion was had from a social work leader, an American. She was especially qualified to judge Syrians as a group as she worked extensively with a large Syrian population of moderate means. She stated that her organization held Syrians in the highest esteem; that charitable assistance had rarely been sought by them; and that very few family quarrels had even been known. As for the Syrian girl who hates her parents, I have never had the misfortune to meet such a queer creature. If any of them have nothing to live for, it is due to their own shortsightedness.

Most of the younger generation interpret American life as meaning the going nightly to theaters, night-clubs and public dances, and an indiscriminate choice of friendships for the sake of having many. The theaters have a high place in our social and educational life, but they are not above reproach. They are being criticized freely for the laxity of their standards. The night-clubs are for jaded appetites, which are not desirable. Public dance halls never will be proper places to Syrian parents in general, and discriminating persons know that nothing is lost by not going to them.

If Miss Soloman will look about her, she will see that her American girl friends, who have attended so many dances and with, perhaps, a different escort to each, are no more content than she. There is an uncertainty about the permanency of their friendships because the equality which Miss Soloman advocates so

strongly usually results in a certain levity.

There is another interpretation of freedom and right living which is acceptable to the older generation. The attending of worth-while plays, of concerts; the cultivation of worth-while friendships; the entertaining of them at home and the being entertained by them in their homes; all these are acceptable. That is a part of American life which is usually overlooked.

Equality does not necessarily enhance a girl's charms. If the truth were revealed, the hospitality of her parents' home (more likely her mother's good cooking) have made a deep impression on her admirer. As for the Syrian young man who likes to have flappers for his friends, he should be wise enough to know that he can find any number of them of Syrian extraction.

Hate our parents? On the contrary, we love them because they look as seriously upon the sacredness of their obligations to their children as they do upon their right to teach them what constitutes right and wrong. They belong to that class of parents which is found all over the world, and which believes that conservatism is necessary to the welfare of mankind, even if stifling to the individual's pleasure. If there were more like our Syrian parents, there would be no need for Juvenile Courts, Divorce Courts, and the increasing number of private schools which must serve as homes, as well. Syrian social cancer and social evil. Call it that if you will. We call the guidance of Syrian parents good American citizenship.

E. K. SALOOMEY.

Bridgeport, Conn.

## IN DEFENSE OF THE SYRIAN GIRL

Editor, The Syrian World:

In your January issue, Mary Soloman's article made me very indignant.

Many of her views are wrong and quite Moslem, or she must have some sort of a complex.

Girls are not coerced into marriage and how she gets that way I'm sure I don't know. She is fifty years behind the times! Maybe she means by following modern customs free love, companionate marriage, divorce, etc. It is a known fact that America leads in the number of divorces.

The one case she cites is nothing, and cannot be taken against our race. How many May and December marriages are there in this country? Is the girl compelled to marry then?

You girls who are dissatisfied, why not analyze yourselves. Aren't you allowed to go to shows, parties, entertainments of all kinds? Boys are allowed to visit you in your homes — am I not right? The thing that you girls are hollering about is "The right to go out with boys at will." Do you realize that among nations the Syrians are one of the cleanest? It is a great exception if one of our girls goes wrong. Is that not enough to make you girls proud and hold your heads just a little higher?

Do not get the idea that I am a girl from the old country. I was born and educated in this country. I have gone through high, and when I saw what girls did to be popular, I decided I'd much rather be a mouse than do as they did. My people are very liberal with us, that is they allow us everything except going out with every Tom, Dick and Harry.

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Nothing is done secretly and questions of every sort are thrashed out among us. Perhaps that is why I am so glad I am a Syrian. Occasionally we go out with Syrian boys whom we know but never with chance acquaintances and strangers.

No Syrian girl need fear a boy of her own race. She is most highly respected by them, nor do they feel superior to her. That I know for a fact. He realizes how morally clean she is and his respect and love for her increases.

Come on, girls, don't grumble about our people holding us back. They are doing it for your own good. Hold your heads high and let our race continue to be first on the list for the cleanest morals and fewest divorces.

By a Modern Syrian Girl.

EDNA SHAKAR.

Adams, Mass.

### ADVICE TO SYRIAN GIRLS

Editor, The Syrian World:

Of all the topics which Mr. A. Hakim has discussed in his "Sage of Washington Street" the problem of marriage is the most important.

Its importance is due to the fact that it is of universal application affecting the race as a whole. It is also the one great problem with which the Syrians have had difficulty ever since they migrated from their mother country.

The older Syrians still cling to the old fashioned idea of choosing husbands and wives for their daughters and sons, regardless of the fact that they are bringing up their children in an entirely different country than

the one in which they were brought up themselves.

Some parents, however, are broad-minded enough to admit the fact, but will not allow their children to practice modern ways.

In this I believe they are about half right.

In the first place, the older Syrians want to have their sons and daughters intermarry within their own people and therefore object to having their children chum around with strangers, especially their daughters, because their sons are given more freedom.

Now, at times, it is almost a necessity for a Syrian girl to step out.

If she is in the business world, she may be benefited. If she goes to school she must step out at times or she is apt to be an outcast.

But the majority of the older Syrians just don't understand, or else they don't try to.

On the other hand, if a girl is allowed her freedom she should not abuse it. We Syrian girls must keep our good reputation.

Of course "character is what we really are, but reputation is what people think we are."

The two are important factors in our lives, and I conscientiously believe that most Syrian girls possess them.

Finally, it must be admitted that our parents were brought up in their mother country to maturity and therefore it is hard for them to adjust themselves to entirely new customs, so we must make the best of the situation.

RUBY NAKFOOR.

Lansing, Mich.



# SYRIANS IN ARGENTINA MASSACRED FOR REVENGE

Can Such a Report of a Syrian  
Newspaper Be True?

Editor, The Syrian World:

I was deeply interested in an article appearing in Byblos under date of October 21st last which narrates an incident in which an official of the Argentinian Government, against whom some Syrian had complained to his superior officers, retaliated by the cruel and barbarous method of murdering some of our countrymen, including women and children. The article continued that Syrians in Argentina approached the French consul in Buenos Aires and requested him to take appropriate action to have the offender punished and to prevent a recurrence of such savagery. It was hoped that the Consul would do his utmost to obtain some redress in this matter. It appears that no official notice of the incident had been taken by the Republic of Mt. Lebanon or by the French Government which holds a mandate over Syria from the League of Nations. If this is really the situation, cannot we Syrians who are living in friendly countries where freedom reigns, urge and assist our people at home in obtaining official representation in all the leading countries of the world so that any similar happening which might occur in the future will be speedily and effectively dealt with? To say the least about the matter, it seems unfortunate that when our countrymen residing in a foreign country are the victims of the brutal savagery of some Government, our native country does not immediately raise a protest and

take strong measures to prevent a repetition of the brutality, and that it should be left to a society of Syrians in some other country to beg of the French Consul to do something. This state of things should not be allowed to continue. Our country may be under the control of a mandatory power, but surely the Syrian people are entitled to the ordinary protection enjoyed by other nationals throughout the world, and we should not be expected to stand silently by while our brothers and sisters are ignominiously treated and even massacred by officious servants of a foreign government.

Although the Syrians living in New Zealand are only a handful compared with the number of their countrymen residing in U. S. A., they feel this situation keenly and will do everything possible in assisting their brothers in the homeland in securing official recognition and representation in other countries. If the government at present controlling Syria cannot offer adequate protection to the Syrians abroad we must alter the existing state of things or seriously consider surrendering ourselves body and soul to France or some other Power.

I sincerely trust that there will be a movement on the part of all my countrymen throughout the world to ensure that we will have the ordinary protection and freedom at present enjoyed by other nations less important than ourselves.

S. MATTAR.

Foxton, New Zealand.

Correspondents are requested to send their communications typewritten and double spaced on one side of the sheet only.

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## Political Developments in Syria

### THE HIGH COMMISSIONER RETURNS TO SYRIA

M. Henri Ponsot, the French High Commissioner for Syria, returned to his post the latter part of December. He came overland from Egypt and his arrival in Beirut was almost unexpected and void of all demonstrations, he having sent instructions in advance that he wished his arrival to be as unostentatious as possible.

Naturally, religious dignitaries and civil officials flocked to pay their respects to the High Commissioner immediately upon his arrival, all being anxious to learn from him the nature of his new policy for the administrative and economic reforms in the country, but the High Commissioner adhered strictly to his former policy of reticence, or he may have sworn those in whom he confided to absolute secrecy.

Both government officials and representatives of the Nationalist Party in Damascus hastened also to visit the High Commissioner in Beirut, and some of the latter were in conference with him for several hours, but the nature of their conversations was not made public. It was reported that M. Ponsot intended to visit Damascus in person immediately upon complying with some necessary formalities.

While M. Ponsot maintains his characteristic silence, it is futile to attempt a forecast of the future political events in Syria. No date has been announced so far for reconvening the Constituent Assembly, nor has any official intimation been given of the nature of the propositions France intends to make to the Syrian Nationalists. The High Commis-

sioner had been in Paris a long time during which he was in constant touch with the Foreign Office seeking to reach a favorable solution of the Syrian question, and while still in Paris Premier Poincare made his momentous declaration of policy as regards Syria, reiterating former assertions that France intends to remain in the country to carry out the mandate of the League of Nations regardless of all charges of colonization, inasmuch as Syria would be open to exactly such a fate from other powers if France were to relinquish its hold upon it. It may be safely stated, considering the above mentioned developments, that M. Ponsot returns to Syria with a definite program reached after long and mature deliberation with a government conscious of its power in the Chamber of Deputies.

But what this program is M. Ponsot has so far succeeded in keeping a closed secret. At best one has to take the statements of persons close to the French Foreign Office but who, nevertheless, do not speak with definite authority.

The most plausible of such reports is that which is said to have been given by a high French official to a prominent Syrian politician visiting in Paris, outlining the new program of the French High Commissioner in Syria as follows:

1—Strict adherence to the letter and spirit of the mandate of the League of Nations to France for the government of Syria.

2—A most liberal attitude towards the aspirations and demands of the Syrian Nationalists.

3—Agreement to the creation of a

national army on condition that it be officered by the French.

4—Syria to be granted the right of foreign representation on the understanding that such representation rest on a basis of cooperation between the representatives of Syria and Lebanon and those of the French Republic abroad.

5—The present administrative divisions of the country to remain strictly along their existing lines.

6—Adjustment of the budget for both Syria and Lebanon.

7—Inauguration of a progressive program of economic rehabilitation for the country under mandate.

Meanwhile, some disturbances are reported to have taken place in Damascus following the return of M. Ponsot which manifested themselves principally in attacks upon editors of Nationalist papers. Three such attacks are reported to have occurred in as many successive days, prompting the leader of the Nationalists to send a telegraphic protest to the High Commissioner.

Little has been heard during the month of the progress of the movement for constitutional monarchy. What appears evident is that the Nationalists have almost complete control over the country, and inasmuch as they are not in favor of a monarchical form of government, all efforts along this line are looked upon as a sort of harmless diversion.

#### THE SITUATION IN LEBANON

The principal subject of discussion in the politics of Lebanon during the past month has centered on the political aspirations of Emir George Lutfallah. The Emir arrived in Beirut shortly before the High Commissioner, he having also come from Paris where he had spent several months ostensibly seeking to pro-

mote his political ambitions. Upon his arrival he met several prominent politicians and paid a formal visit to the Maronite Patriarch who received him with all manifestations of courtesy and encouraged him in his proposed economic projects for the rehabilitation of the country. The Patriarch, however, made it plain that any political activity on the part of the Emir would be looked upon with disfavor. Nor did the Emir display any interest along this line.

Coinciding with the arrival in Beirut of Emir Lutfallah, many reports appeared in the local press on the proposal to re-elect the present President of the Republic for another term. An interview with the venerable Maronite Patriarch represented him as being in favor of this move although President Charles Dabbas is Orthodox.

The project to build a railroad running from Tripoli to Nakora along the Lebanon coast has been definitely abandoned. This line would have supplied the missing link for through rail communications between Europe and Egypt. Such an object, however, was not considered commensurate with the cost, inasmuch as the government refused to issue the franchise to private interests.

The Lebanese people and government are greatly concerned over the prospective terminus on the Mediterranean of the Mosul petroleum pipe line. The government has addressed a strong petition to the French Cabinet pointing out the vital importance to Syria and Lebanon of having the terminus in their territory, while from Palestine comes the report that England will insist on making Haifa the terminus and that she is being supported in this view by Turkey.

## About Syria and Syrians

### SYRIA MOURNS DEATH OF ORTHODOX PATRIARCH

#### Syrian and Lebanese Governments Participate Officially in Funeral

The death on December 11 of the late Patriarch Gregory Haddad of the Orthodox Church in Syria was the occasion for such demonstrations of public grief as the country never witnessed before, according to reports of the Syrian press.

The death of the Patriarch having occurred in Suq El-Gharb, Lebanon, his body was brought to Beirut, where it lay in state for two days, before it was taken to Damascus for burial. The funeral cortege was composed of 267 coaches to which was added upon its arrival in the capital a long procession of public officials and religious and civic organization. Of the latter no less than sixty were represented in the line of march. The government of Lebanon declared a day of public mourning and all activities in the city were suspended. The foreign consuls in the city joined the funeral procession along with the highest government officials and representatives of the French authorities.

While the body of the Patriarch was still in Beirut the Provisional President of Syria came in person to Beirut to offer his sympathy in the name of his government and escort the body to Damascus. All along the route of march there were delegations from every town to escort the procession within their own boundaries, and when the body reached the

boundary line of Syria a salvo was fired from the guns of the fort at Maisaloon in honor of the deceased.

In Damascus, the seat of the Patriarchate, the demonstrations were even greater than those which took place in Beirut, and for another two days the body lay in state in the Cathedral while great throngs filed by day and night and services were held in which representatives of all religious denominations eulogized the dead Patriarch as a great religious and patriotic leader.

In the United States memorial services were held for the Patriarch in all the Syrian Orthodox Churches. Principal among these obsequies was the requiem mass held in the Antiochian Cathedral in Brooklyn on January 27, which was followed by a memorial service at which spoke representatives of all religious denominations as well as members of the Orthodox faith. Archbishop Victor Aboasaly presided, while Mr. Nicola Khouri introduced the speakers, among whom were Archimandrite Bernardos Ghosn, pastor of the Melchite Catholics of New York; Dr. K. A. Bishara, minister of the Syrian Protestant church in Brooklyn; Saloum A. Mokarzel, editor of the Syrian World; Archimandrite Hannania Kassab, and Rev. Gafrail Berro of the Cathedral clergy; Nagib Radran, editor of the Syrian Eagle; Toufik Kakhr, Assad Mudarry, Moussa Khouri and Alexander Fakhr.

Similar services were reported to have been held in every Syrian Orthodox community in the United States and other countries, proving



the extent of deep sorrow the death of this great Patriarch has occasioned among the Syrians in general all over the world.

### GIBRAN HONORED AT A TESTIMONIAL DINNER

#### Syrians Show Pride in Writer Who Has Brought Honor to Race

Gibran Kahlil Gibran, author of "The Prophet," "Jesus the Son of Man," and many other notable works, was tendered a testimonial dinner by his Syrian admirers at the Hotel McAlpin in New York on January 5 on the occasion of the twenty-fifth year of his literary and artistic activities. The sponsors of this admirable gesture of pride and appreciation were the members of the Arrabitah, the literary society of which Gibran is president. The attendance was about two hundred drawn from the best elements of the Syrian community.

Copies of a beautiful souvenir book autographed by Gibran and containing choice extracts of his Arabic writings covering his whole literary career, were distributed to the guests.

All speeches with the exception of three were in Arabic. There were also many original poems composed expressly for the occasion.

Mr. Wm. Catzeffis presided. The speakers included Michael Naimy, Dr. Philip K. Hitti, Dr. Elias Mussallem, Dr. Najib Barbour, Richard Ayoub, Salloum A. Mokarzel who also read a poem by the American poetess, Barbara Young, composed for the occasion; Dr. Salim Y. Alkazim, H. I. Katibah, Elias Atallah, Rashid Abdelnour, Nassib Arida, Jo-

seph N. Maloof, Nadra Haddad, Milhem Saidah, Jamil P. Holway, Milhem Hawy and A. A. Haddad.

Upon introducing the guest of honor, the toastmaster presented him with a specially bound copy of the souvenir book of his writings, explaining that it was an expression of the appreciation and admiration of his fellow countrymen now gathered to honor him. With visible emotion Gibran then spoke of his pride in his race and in most appropriate terms expressed his deep gratitude for the honor thus shown him.

Many telegrams as well as floral and other gifts were received from numerous organizations and individuals from many parts of the United States. Cables were also received from Syria, Egypt and other parts of the world where the genius of Gibran is known and appreciated.

### BRAZILIAN WOMEN RETURNED FROM SYRIA

In an official statement issued by the Brazilian Foreign Office it was stated that the number of Brazilian women in Syria and Lebanon married to men of the Moslem faith does not exceed four, and that their conditions are not such as to warrant apprehension. The statement also explained that the government had taken the necessary steps for the prevention of the recurrence of such unfortunate incidents in the future.

Readers of the Syrian World will recall that the plight of these and other South American women in Syria had been the subject of much comment in the Syrian and South American press. Explanations had to be made that the men to whom these women were married were all

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of the Moslem faith who believed in polygamy and upon their return to their native country took to themselves other wives of their own kind, which fact gave rise to complaints on the part of their American wives.

From Argentina, however, comes the report that Sr. Albert Candiotti, former Argentinian consul in Syria who has been recalled by his government, asserts that there are no less than a hundred Argentinian women married to men of the Moslem faith in Syria and Lebanon who all complain of their uncongenial conditions. The consul stresses the fact that such conditions do not prevail among the Syrian and Lebanese Christians, and that the Argentinian women married to Mohammedans should have first inquired into the religious and social beliefs of their husbands. During the year and a half which the consul spent at his post in Syria he had ample opportunity to study and appreciate the true situation.

Announcement was made at the same time that the Argentinian consulate in Syria had been closed permanently.

#### NEW SYRIA PARTY HOLDS ANNUAL CONVENTION.

An announcement by the general secretary of the New Syria Party in the United States which was organized to support the Syrian revolution, stated that this year's convention of the party would be held in Chicago instead of Detroit. Unlike the convention of last year, no delegation from abroad is attending the present gathering, there having developed internal differences within the party abroad which made it advisable to withhold invitations from the two opposing factions.

#### DINNER PLANNED IN HONOR OF RIHANI

At the invitation of the editor of the Syrian World, the principal Syrian societies in New York have agreed to sponsor collectively a reception and dinner in honor of the noted Syrian writer and traveler, Mr. Ameen Rihani, now visiting in the city.

The societies cooperating to give the dinner under their joint auspices in the name of the Syrian community of the city are the American Syrian Federation, the Book Club, Damascus Fraternity, the Syrian Junior League and the Syrian Educational Society. Representing these different organizations on the General Committee are the following: Dr. Salim Y. Alkazin, Sabri Andria, Elias J. Audi, Michel A. Dahood, Miss Najla Dowaliby, Mrs. Joseph W. Ferris, Joseph W. Ferris, Abraham K. Hitti, James B. Holway, Nasib K. Kalaf, Habib I. Katibah, Albert H. Mack-soud, Miss Mary Milkie, Dr. Fouad A. Shatara and Salloum A. Mokarzel.

The dinner is to be held at the Hotel Commodore Saturday, March 2.

Mrs. Joseph W. Ferris was appointed chairman of the committee on arrangements and Mr. A. K. Hitti, treasurer.

The subscription is \$5.00 and reservations can be made through Mrs. Joseph W. Ferris, 106 Prospect Park West, Brooklyn, N. Y.

An opportunity to meet the guest of honor will be afforded at a reception which will precede the dinner.

#### SYRIAN BACTERIOLOGIST CONTRIBUTES TO SCIENCE

At the thirtieth annual meeting of the Society of American Bacteriologists held at Richmond Va., De-

cember 27-29, 1928, Mr. George Knaysi the well-known Syrian bacteriologist connected with Cornell University, whom readers of the Syrian World know by his past contributions to this publication, read two valuable papers entitled "Remarks on two modes of cell division in bacteria" and "A preliminary note on the cytology of mycobacterium tuberculosis" which were printed in the January, 1929, issue of the Journal of Bacteriology, the official organ of the national organization.

#### GREAT RECEPTION TO CRANE IN PALESTINE

On his way to Arabia, where press dispatches reported his having been attacked by raiding Arabs and one of his party killed, Mr. Charles Crane, member of the King-Crane Commission to Syria and noted friend of the Arabs, visited Jerusalem, Bethlehem and other cities of Palestine where he was received with great demonstrations of enthusiasm. In Jerusalem he was tendered a reception by Haj Ameen Hossaini, President of the High Islamic Council and escorted by him to the Mosque of Al-Aqsa where Mr. Crane is reported to have greatly admired the beautiful work of the early Arab architects. The day of his arrival in Jerusalem was designated by the Arabic press as "Crane Day" and in the public receptions held in honor of the visitor he was eulogized as the friend and benefactor of the race. A note of disappointment, however, was evident in some of the speeches over the failure of the plan of the late President Wilson upon which the Arabs had built their hopes for independence. They appealed to Mr. Crane to use his influence to redeem

those pledges which should be sacred to the American people and government.

Mr. Crane evaded on these occasions touching on politics and confined his remarks to the spiritual leadership of Palestine which has left such a deep impress on human progress and urged his hearers to work towards the retention of their position of leadership in the spiritual domain.

#### A SYRIAN'S HONOR

By the Hon. Wm. Lathrop Love

(In his dealings with the Syrians Senator Love, of Brooklyn, who is also a highly respected member of the medical profession, has come to intimately know and appreciate them. We are glad to reprint from the Evening Graphic of January 10 this public testimony by Dr. Love of one side of the Syrian's character. —Editor.)

In my senatorial district I have quite a few Syrian voters. I have spoken at several of their functions and have admired the distinct contributions that they make to good citizenship. They are an honest, industrious, hard-working people, and very rarely does one go wrong and get enmeshed in the toils of the law.

I have seen few Syrians in the prisons of this state. They impress me as a home-loving people, and their women, with the jet-black hair and large brown eyes, are particularly attractive and beautiful. The Syrian men cherish a high standard of honor for their women.

I remember a particularly sad case that I saw in Sing Sing prison

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some years ago. A Syrian, soft-spoken and intelligent, the last man in the world one would pick out to be a murderer. He was a model prisoner, always on the job, never guilty of any infraction of the rules—never gave any one the slightest sign of trouble.

Apparently he had not the slightest trace of any criminal instinct. He was so mild in manner, so gentle and refined, that he seemed much out of place there. He had been an inmate of this institution on the Hudson for many years.

He had a sister-in-law, a beautiful, dark-featured girl with pearly teeth and long black hair to whom he was devoted. She had a lover to whom she had been engaged for a year or more. Their marriage was postponed longer than they had anticipated, for financial reasons. Under promise of marriage the man to whom she was engaged took advantage of her and deserted her.

She was considerably younger than her brother-in-law, and was the idol of his eye. He learned of this betrayal and became infuriated, vowing vengeance upon the girl's betrayer if he ever caught him.

One day the man was found stabbed to death. It was known that the girl's brother-in-law had a knife of the type that had been used, and the threats of vengeance had been repeated often. The chain of circumstantial evidence was strong, and the young Syrian was arrested and convicted.

I talked to him there in the prison. He protested his innocence of the crime and showed me a letter from the betrayed girl which read:

"I am thinking of you every day and praying for you that you may be freed. To think that you are suf-

fering for a crime that you never were guilty of almost breaks my heart, for I am the guilty one."

I read the letter. It seemed genuine to me, but the jury hadn't believed it. He said to me, most wistfully and with tears in his eyes.

"Won't you help me, Senator? I want to go to Syria and see my old mother before she dies. She is waiting for me."

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#### SYRIAN OFFICER IN LAWYERS ASSOCIATION

In its issue of December 21, The Star of Indianapolis, Ind. announces the formation of the Young Lawyers' Association of that city and publishes the photographs of its officers.

Prominent among the group is Mr. A. F. Zainey, a Syrian lawyer of Indianapolis who was elected treasurer.

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#### GIFT OF SYRIANS TO ARGENTINIAN CITY

The Syrian papers of the Argentine Republic report that the Syrian colony of Bahia Blanca made a gift to the city of a fully equipped wing in the city hospital on the occasion of its centenary. This action by the Syrians greatly enhanced their prestige as there was a great public demonstration in connection with the dedication ceremonies which were attended by the governor of the State and the leading State and City officials.

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The Syrian press reports that an aviation field will be made ready this coming summer near Latakia for regular passenger and mail service between France and Syria.

## RIFT IN RANKS OF SYRIAN NATIONALISTS

Nassim Bey Saibaha, prominent Syrian publicist residing in Egypt and former delegate to the convention of the New Syria Party in the United States, has been openly questioning in the Arabic press of Egypt the loyalty of Dr. Abdul Rahman Shahbandar to the Syrian nationalist cause. In his most recent article published in *Al-Mukattam* of Cairo, Saibaha accuses Shahbandar of duplicity and deceit and of being in the pay of Emir Lutfallah whose activities are said to have caused the split in the Central Syrian Revolutionary Committee. Shahbandar is further accused of writing scurrilous attacks on the military leaders of the revolution under assumed names. Saibaha is supporting the faction of Sultan Pasha Atrash and Emir Adel Arslan who are still holding out with their loyal Druze followers against the French.

From this it can be seen that the central figure in the controversy is Emir Lutfallah who, after having supported the revolution during its two years of field activities was said to have incurred the enmity of his colleagues on the Central Committee for advocating a conciliatory attitude towards the French. This was interpreted by some as being a move to further his personal political ambitions, and by others as a protest on the part of the Moslem members against the fact that he is a Christian. Saibaha, who now is lined openly against him, is also a Christian of Lutfallah's own denomination.

A contributory cause to these complications is the supposed mismanagement of the funds received from the United States and elsewhere for relief work among the revolutionists.

## THE SYRIAN WORLD

### NEWS OF SOCIETIES

#### NEW YORK

The Syrian Educational Society of New York held a Reunion Dinner at the Syrian restaurant of the Hotel Latham on January 24, the attendance exhausting the capacity of the place which seats close to two hundred. Mr. A. K. Hitti, President of the society, presided, the guests of the evening being the Syrian students at Columbia University, and the speakers including Mr. Khalil Tawtah, former director of Teachers' College in Palestine; Mr. Emile Dumit, of the faculty of the American University of Beirut who is taking a post-graduate course in physics in Columbia, and Dr. Riza Toufik, the Turkish philosopher who formerly held high educational positions in Turkey.

Two prominent patrons of the society, Messrs. Salim Mallouk and Dumit Faour, were called upon for short addresses.

St. Nicholas' Young Men's Society of Brooklyn gave a play early in January at the Brooklyn Academy of Music which drew a large attendance from all over the metropolitan district. The play was in Arabic and the principal actors are described by the Syrian press as having done extremely well for amateurs.

#### TORRINGTON, CONN.

The Syrian Girls' Society of Torrington, Conn., was formed on Wednesday, January 16, and elected the following officers: Miss Alice Stevens, president; Miss Sadie Ann Ganem, vice-president and treasurer, and Miss Josephine Haddad, Secretary.

### ECONOMIC DEPRESSION IN SYRIA

Failure of the main crops in Syria has aggravated the economic depression in the country and caused the government of the interior to forego the collection of taxes for the present year. A commission has been appointed to study the situation and recommend the amount of financial assistance the government should extend to every district. In the State of Houran, the principal activities are in road building which is being conducted on a large scale so as to afford employment to the destitute.

Commercial interests are also complaining of the lifting of the restric-

tions to export gold from the country. Statistics on the gold supply now in the country place the amount at ten million Turkish pounds, whereas at the time of the Allied occupation ten years ago the amount exceeded thirty millions.

Further aggravating the situation is the refusal of the population of the interior to accept paper or even silver currency, insisting in all their transactions on payments in gold. This situation led at one time to the forced closing of all butcher shops in Damascus for several days because of the refusal of the Arabs to sell the butchers sheep except for gold while gold was unavailable.

### CONTRIBUTORS TO THIS ISSUE

JOSEPH W. FERRIS — Prominent Syrian-American member of the Bar practicing in New York.

REV. W. A. MANSUR — Syrian patriot and scholar, educated in Syria and at present minister of the First Methodist Church in Loretto, Nebraska. He is one of our regular contributors.

KAHLIL GIBRAN — Author of *The Prophet* and other celebrated works and styled by American writers Poet of the Cedars and The Syrian Poet.

BARBARA YOUNG — Noted American author and poet.

DR. PHILIP K. HITTI — Historian, scholar and Arabic and English author. Formerly professor at the American University of Beirut and now of Princeton University.

DR. SALIM Y. ALKAZIN — English and Arabic poet and scholar. Professionally a dentist of Brooklyn. One of our regular contributors.

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