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JUNE, 1930.

THE SYRIAN WORLD

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



CAN THE SYRIAN RACE SURVIVE IN AMERICA?

REV. W. A. MANSUR

THE SYRIANS IN AMERICA

DR. TALCOTT WILLIAMS

ALEPPO, METROPOLIS OF NORTHERN SYRIA

SALLOUM A. MOKARZEL

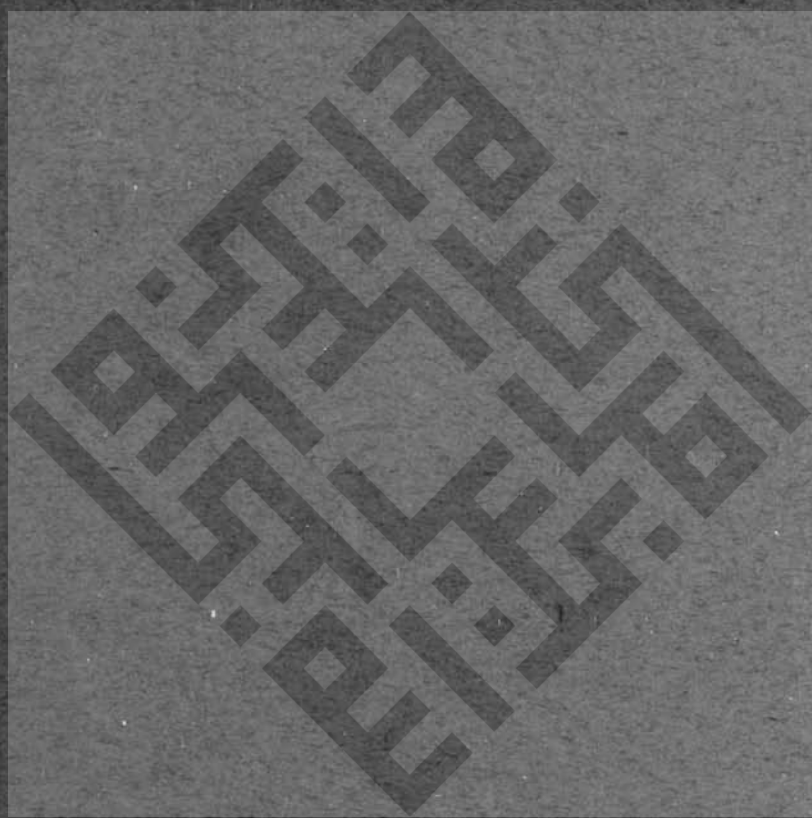
LOVE AMONG THE ARABS (SHORT STORY)

LEBANON MOUNTAINEERS TAKE UP
HEALTH INSURANCE

STUART CARTER DODD

POLITICAL DEVELOPMENTS IN SYRIA

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THE SYRIAN WORLD

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VOL. IV. No. 10.

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CONTENTS

	PAGE
<i>Can the Syrian Race Survive in America?</i>	5
REV. W. A. MANSUR	
<i>Reconciliation</i> (Poem)	12
DR. SALIM Y. ALKAZIN	
<i>The Syrians in America</i>	13
DR. TALCOTT WILLIAMS	
<i>Aleppo, Metropolis of Northern Syria</i>	16
SALLOUM A. MOKARZEL	
<i>On Hatred</i>	28
KAHLIL GIBRAN	
<i>Love Among the Arabs</i> (Short Story)	29

CONTENTS *(Continued)*

	PAGE
<i>On Temper</i> (Poem)	34
J. D. CARLYLE	
<i>Lebanon Mountaineers Take Up Health Insurance</i>	35
STUART CARTER DODD	
<i>The Prophet</i> (Poem)	40
THOMAS ASA	
<i>Editorial Comment</i>	41
Another Milestone	41
Syrians Only	41
Talent Available	42
Organization	44
Publication Dates	44
<i>Spirit of the Syrian Press</i>	45
<i>Political Developments in Syria</i>	48
<i>About Syria and Syrians</i>	53

IN THIS ISSUE

REV. W. A. MANSUR discusses a question that should seriously engage the attention of every thinking Syrian in the United States. "Can the Syrian race survive in America?" he asks, and proceeds to give his weighty reason for an affirmative answer. Our readers know the scholarly merits and sound reasoning of the Rev. Mansur. Not a statement does he make but gives for its support ample quotations from the most competent authorities. Especially is his article in this issue instructive. We would ask our readers to give serious thought to the question raised because the situation becomes more and more critical. Should we endeavor to maintain a certain form of separate identity, compatible, of course, with our spirit of loyalty to our adopted country, or shall we go down in defeat and admit our unworthiness? Read the able article in question and see if you can agree with the erudite writer. * * * DR. TALCOTT WILLIAMS has long since expressed an opinion that not only conforms to that of the Rev. Mansur but even goes much farther in certain particulars. Few are those among students of contemporary American literature who do not

know who Dr. Williams is, especially that he was so influential in shaping the course of American literature by his direction of the School of Journalism at Columbia University. One is almost tempted to make the assertion that Dr. Williams holds a much higher opinion of us than we do of ourselves. Also that he entertains of us much stronger hopes. Else what could account for the apparent lethargy noticeable in our racial affairs! Dr. Williams' article should prove a strong stimulus to us in efforts of that nature. It also contains invaluable material for quotation whenever a Syrian finds himself in a position of self-defense. We cannot too strongly recommend a most attentive reading of this article. * * * THE EDITOR takes you in the current installment of his travel articles through northern Syria as far as the ancient and romantic city of Aleppo. Would you visit a typical Oriental city such as you find described in the Arabian Nights? Then here is where you may have your wish fully gratified. A great city without taxis, with covered bazaars, vaulted streets that run in a baffling maze like a catacomb, open-air gardens with dancers and singers and audiences fresh

from the desert. All this you will find described in a vivid narration interwoven with exceedingly interesting historical facts. The trip to Syria with the editor is well-worth taking. * * * **STUART CARTER DODD**, professor of sociology at the American University of Beirut, discusses a most interesting experiment in health insurance undertaken by a Lebanese physician who graduated from the American University. Dr. Rasheed Ma'took, the physician in question, is unquestionably a benefactor to his town and district. The account given by Prof. Dodd of his activities is most interesting. Perhaps the example set by Dr. Ma'took will before long be emulated throughout Lebanon and Syria. It is a novel case and a noble experiment for the detailed description of which we feel grateful to Prof. Dodd, and which we feel confident our readers will thoroughly enjoy. * * * **THE FICTION** in this issue is not really fiction. It is facts told in a romantic manner and dealing with the general subject of love among the Arabs and the case of two famous lovers in particular. Arab chivalry is here portrayed in its noblest methods of expression. The principals are a lad, a lassie and a mare. Readers will profit much by enlightening themselves on the details of courtship as it

existed among the Arabs of olden days, and which persists to a certain extent to our day. * * * **THE EDITORIAL COMMENT** in this issue is a discussion of many timely and pertinent subjects. We would call particular attention to the suggestion of enlisting able native talent for our better representation at all public functions. * * * **THE SPIRIT OF THE PRESS** is ever teeming with topics of interest because it is a condensation of the best comment appearing in our native press. From this department the reader can glean much information on subjects nowhere else discussed. * * * **POLITICAL DEVELOPMENTS** in Syria should be of more than usual interest at this time because of the great upheaval taking place in the country. In this department we give a comprehensive summary not only of cable dispatches but of the reports of the native press. Nowhere else in English could students of political affairs in Syria find such a wealth of information, because we are in direct touch with original sources. Syria proper, Lebanon and Palestine are all covered in this department. * * * In all, every endeavor is being made to make of **THE SYRIAN WORLD** a medium of information meeting every need of Syrian-Americans and those interested in Syrian affairs.

THE SYRIAN WORLD

VOL. IV. No. 10.

JUNE, 1930.

Can the Syrian Race Survive in America?

By REV. W. A. MANSUR

IN an article on *The Future of Syrian-Americans* which appeared in THE SYRIAN WORLD the writer raised the question of the survival of the Syrian-American race. "Shall they be as the proverbial 'lost ten tribes'? Shall they be destroyed through race destroying factors in the modern social order? Or, shall the present Syrian-American generation realize its racial self-consciousness, bring about a healthy adjustment to the new situation, and enhance the renaissance of the Syrian spirit in all its glory in the future Syrian-American?" (Syrian World, Sept., 1927.)

In an able article in THE SYRIAN WORLD on *Syrians' Future in America* George A. Ferris says, "In studying the history of foreign minorities in the United States, it would seem to indicate that separate, distinct, racial groups are doomed to be absorbed into the body politic leaving little, if any, traces of their racial characteristics." His conclusions are that while the Syrian race will make its contribution to the upbuilding of the American nation, it is nevertheless "bound in the process of time to lose" its "racial identity." (Syrian World, May, 1929.)

S. A. Mokarzel, editor of THE SYRIAN WORLD, asks the following provocative questions in an editorial on *Future of the Race*, "Shall we drift aimlessly, letting matters take their course, which we may well admit is being determined by the organized efforts of other groups, or shall we make an equally conscious effort to assert ourselves?" "In other words, are we to assert our racial characteristics, and in the latter case, what are the best

means for the achievement of such an object?" (Syrian World, May, 1929.)

The writer believes in the future survival of the Syrian race in America. He believes that the inherent race vitality, race pride, and race progress are already resisting the absorption of the Syrian race by other races in America. He is persuaded there are forces now at work that are making for the preservation of the Syrian race. He is convinced that Syrian-American pioneers, Syrian-American leadership, and Syrian-American race awakening have already established a determined race consciousness, pride, and hope that mark the stemming of the tide of race amalgamation, race absorption, and race extinction. The writer supports his conviction by the following considerations:

I. The Syrian Race Can Survive Because its Background Is a Religious Philosophy of Life.

M. Rostovtzeff says in his *Rome* in the chapter on *Causes of the Decline of Ancient Civilization*, "In the East we never observe that general and permanent change of mental attitude which is characteristic of the West—that Oriental culture was based on a definite view of religion, which survived all change and circumstances and saved men from falling into the inaction of despair."

The strongest factor in the preservation of the Syrian race in America is the Syrian religious philosophy of life. Permeating our economic, educational, social and political views of life is the permanent attitude expressing itself in a spiritual evaluation of life. That which gives the highest meaning to life is a Syrian religious world view.

The Syrian race is pre-eminently the race of prophets, seers, and missionaries of the religious life. It is the race that interprets things in terms of religious and moral values to life. It is the race that defines things, relationships and progress in terms of the highest welfare to all of life. In this vitality, inherent in the race, of a religious philosophy of life, lies the future survival of the Syrian race in America.

II. The Syrian Race Can Survive Because of the Renaissance of Race Consciousness, Race Talent, and Race Greatness.

The Syrian race consciousness began to be born in the decision of Syrian-Americans to make America a permanent homeland.

It is now being organized in the mind and heart of the Syrian people. It is now showing signs of fruitfulness through the rise of Syrian-American leadership. Already Syrian-American youth are successfully answering the challenge of the hour by splendid achievements.

The leader of the Syrian-American awakening, S. A. Mokarzel, editor of *THE SYRIAN WORLD*, said in *A Call to Form a Federation of Syrian Societies*, "During the past two years there has been increasing evidence of a healthy awakening of racial consciousness among the younger generation of Syrians in the United States. From every section of the country comes news of the formation of new societies of our young people among both sexes. Where once there had been suspicion of indifference, even hesitancy and reluctance to admit one's racial extraction, we have in these societies proof positive that our young generation is beginning to show genuine pride in its origin." (*Syrian World*, Nov., 1928.)

The Syrian race awakening is inspired by intelligent understanding of our glorious race inheritance. There is evidence in education, commerce, religion and civilization of the rising tide of Syrian race talent. There is rising on the horizon the rising greatness of a SYRIAN WORLD EMPIRE. In the rise of a common race re-birth, common race re-juvenation, and common race achievement lies sufficient community interest to hold together our race, perpetuate race identity, and promote race pride, inheritance and greatness.

III. The Syrian Race Can Survive Because Race Persecution Has Aroused Our Race to Self-Defense.

The World War brought the nations, races and languages of mankind to grips with one another. Self-determination has become the watch-word of the times. Race equality has become a race issue. Language became the accompaniment of the national and racial questions.

Bishop J. H. Oldham says in *Christianity and the Race Problem*, "A claim to permanent domination exclusively on the ground of race is bound to be resisted by other peoples with all their force. A thoroughgoing racialism cannot be advocated on one side without provoking an equally intense racial consciousness on the other."

Ameen Rihani said in an address *Americanism and Native*

Culture, "Every people, ladies and gentlemen, has a certain culture, which reflects the best of its racial heritage; and the nation in which these various cultures abound and are incorporated harmoniously into its own spirit, without losing altogether their original identity, is destined to become the greatest nation in the world." "On the other hand, the foreign-born and their descendants in this their adopted country, cannot better perform their duties as citizens than by preserving their native culture and keeping alive all that is good in their racial characteristics." (Syrian World, April, 1929.)

The race struggle in America brought on a wave of race defamation, race disparagement, and race depreciation. It aroused the various races in America to self-defense. The Syrian-Americans began the study of their race history, their race talents, and their race achievements. It awakened them to the glory of their forefathers in navigation, trade and commerce; in religion, morals and philosophy; in mathematics, law and civilization. With enlightenment regarding Syrian race heritage arose race pride, race defense, and race organization. Due to our sufferings because of race prejudice we are compelled to struggle for individual and race survival. Due to hindrances because of race defamation we are forced to develop the racial talents within us. Due to our children because of the equal right to equal opportunity we are urged to push forward for the sake of our posterity. In the memory of the Syrian-American race, in the mind of our children and our children's children, and for many generations to come will live the story of the struggle of the Syrian race in America, its sufferings, and its sacrifices, which in turn will ever promote the future survival of the Syrian race in America.

IV. The Syrian Race Can Survive Because Disillusionment Regarding Western Races Has Accentuated Our Appreciation of Syrian Race Virtues.

Bishop John Francis McConnell says in *Human Needs and World Christianity*, "The war itself led to disillusionment."

The World War brought to a climax complete disillusionment about Western nations, races and religion. It was realized the Western civilization was established on a triumvirate of military power, material exploitation, and race aggression. The Russo-Japanese war smote the first blow to Western claim to superiority. The rise of nationalism smote the second blow to western

greed. The World War smote the third blow to western aggression. Western nations, races and civilization are being weighed in the balances in the Near-East, the Far-East and through the nations of mankind. Western thought on the race, home, religion, education, commerce, marriage, democracy and nationalism are being weighed in the balances of justice among the races, nations and peoples of earth.

Syrian-Americans are finding their race to be of the highest intellectual ability, possessing great religious and moral capacity, and capable of a tremendous urge for progress. They are finding their racial character to be one that makes for the highest home-loving, liberty-loving, law-abiding and industrious-living citizens in America.

The self-appreciation of their race by Syrian-Americans will create a high sense of enjoyment of their race qualities, hold together the various scattered elements, and promote the preservation of the Syrian race as a race identity in America.

V. *The Syrian Race Can Survive Because of the Establishment of Syrian Denominational Churches in America.*

The establishment of Syrian denominational churches in America is a social insurance for the preservation of Syrian race identity.

"Where there is a difference in religion, religious loyalty may suffice to keep communities distinct; in India Hindus and Mohammedans retain their separateness," says Bishop J. H. Oldham in *Christianity and the Race Problem*. "In Ceylon Tamils and Singhalese live side by side and intermarriage between the two communities seldom takes place. In Switzerland the German-speaking and French-speaking communities preserve their distinctness though they belong to the same nation. The Jews have for centuries maintained their identity while living in the midst of other peoples; religion has no doubt been a powerful factor in bringing this about, but a sense of racial community seems also to be involved, since the separateness is maintained even when religious fervor dies down.

The founding of Syrian churches in America marks an important factor in the preservation of our Syrian race distinctness. Investigation will reveal a most powerful factor in the awakening of race consciousness, race pride, and race defense. It will be discovered that there are Maronite Churches, Greek Catholic

Churches, Antiochan Greek Orthodox Churches, Syrian Greek Orthodox Churches, and Syrian Protestant Churches. It will be found that Mohammedans, Druze and Mitwalites, though small in numbers, have such meetings as meet their religious needs. Let it be remembered that these churches and religious organizations are shepherded by native priests, ministers and sheikhs.

Through the Syrian churches in America there is being awakened by education appreciation of Syrian race inheritance, being urged the emulation of our glorious ancestors, and being promoted the upbuilding of our Syrian race legacies for the preservation of the Syrian race. The following statement is taken from an address by S. A. Mokarzel which was delivered to the United Maronites Society in Brooklyn: "With the present generation this precious heritage (referring to Maronite heritage) seems to be safe, but the concern is for the future and it rests upon the coming generations to insure the continuity of the work that has so far endured for nearly sixteen centuries." "It is to be hoped that they will imbue coming generations with this same sense of obligation towards a sacred cause, to the end that this noble heritage which has come down to them through the ages will endure to the lasting glory of a valiant race and a most worthy saint and reformer." (Syrian World, March, 1929.)

The Syrian churches in America because of their religious ritual, their training of the young, and their appeal to pride in racial heritage and supported by centuries of historical background in present day world wide organizations will ever make for the survival of the Syrian-American race.

VI. *The Syrian Race Can Survive Because the World Has Become a Community Through Modern Invention, Discovery and Transportation.*

The discovery of the New World by Columbus began the process which made the world a neighborhood of nations and races. The modern missionary impulse is making the world a brotherhood of all people. The rise of the machine is now making the world a community of citizens.

"The mechanical revolution," says H. G. Wells in *The Outline of History*, "the process of mechanical invention and discovery, was a new thing in human experience, and it went on regardless of the social, political, economic and industrial consequences it might produce." The advent of the steamship, the

railroad, telephone, telegraph, automobile, and the airplane is shrinking the world, demolishing barriers, and destroying provincialism everywhere. The myriads of inventions, discoveries, and modern methods are making education universal, luxuries common to all, and speedy travel within the enjoyment of all people.

Early immigrant communities were isolated from their native homelands because of their remoteness. Scattered individuals and families, because of high cost of travel, were largely dependent on other racial groups for social intercourse. The advanced in education, business, and prestige sought social contact with individuals of like standing among other people.

During the last quarter of the nineteenth century there began the impulse which brought into full swing the mechanical, industrial and social revolution of our times. The coming of Syrian immigrants to America dates about the eighties of the nineteenth century. During that period began the acceleration of popular education, increase of railways, invention in the mechanical, electrical and various scientific fields. With the aid of native language publications, newspapers, magazines and books; with the help of modern means of travel, by railroad, automobile and airplane; with possibilities of immediate communication, by telephone, telegraph and radio, the Syrian race in America is holding itself together during the transitional period, and thereby maintains Syrian race identity in America.

With the modern means of communication, transportation and information the Syrians in America, whether in city or country, in groups or isolation, as individuals or as families, are within immediate possible fellowship with their countrymen at, practically, any time or place. With the automobile they are within driving distance to Syrian fellowship. With the telephone they are within talking distance with Syrian people. With the radio they are within hearing distance of Syrian leadership. With television they are within seeing distance of their loved ones, friends and others. With the airplane they are within flying distance to Syrian fellowship, friendship and society in America, and soon among the nations of earth. Social intercourse among the Syrian-Americans is now an every day practical possibility; is promoting Syrian race solidarity, race pride, and race progress; is preserving Syrian race identity; and is making for Syrian race survival for all time in America.

The writer has stated the factors and forces whose cumulative

power will preserve Syrian race identity in America among the races of the nation. For it is our belief that the day is coming, (may Heaven speed the way!) when for one to say "I am a Syrian-American" will be more glorious than the Roman Eagle, more honorable than the Star and Garter, more desired than the riches of Cræsus, and more noble than the Lordly Cæsars. It is, therefore, our purpose to plant in the body, mind and heart of Syrian-American youth intelligent understanding regarding the glorious history of our ancestors, their benevolent influences upon mankind and their superior race talents and thereby arouse race enlightenment concerning the greatness of our race among the races in America. It is our desire that our descendants shall ever remember their race identity, race heritage and race talent and preserve the same to the lasting honor of our glorious Syrian race. It is our commission to our Syrian posterity that they preserve our race identity, uphold our race legacies, and defend our race honor in America through race enlightenment, splendid achievement, and race loyalty to our American homeland.

Reconciliation

By DR. SALIM Y. ALKAZIN

O come, and let us turn this leaf,
And cover this disfigured page;
Disputing not the cause of rage,
Nor whose the balance of the grief!

Or if thou must, then gently chide;
For wert thou wholly innocent,
Or I alone on mischief bent—
But why by troublous tales abide?

Come, let us dash this cup of pain
To earth, and on its fragments rise,
And with life's beauty fill our eyes,
And lure dead love to life again.

The Syrians in America

AN APPRAISAL OF THEIR CHARACTER AND HISTORY

By DR. TALCOTT WILLIAMS

SYRIA and Syrians constitute the first land and the first people in Southwestern Asia who have entered into modern civilization. They stand alone in this. If Syria were an islanded-land, instead of being four thousand years a thoroughfare of conquering peoples, swept by many tides, it would be, in its place, as striking an example of progress as Japan.

Southwestern Asia begins with the fringe of the vast tableland of the Central Asia steppes, lifted into an Arctic air, a vast desolation. The Khanates of Turkestan have changed the drill of their soldiery and are responsive to Russian administration; but they are as they are, imitating and not well the flaming architecture of the days of Tamerlane and still walking in the track of the Institutes of Bokhara. The book shops in the city of that name are still the great center of the book-buying of Islam. If the Emir of Afghanistan has his aeroplanes, Cabul could neither make nor repair them. Beluchistan is where it always was. The lithographed pages of the newspapers of Persia are a pathetic proof of a land still in the age and bondage of the written word, not having attained the full liberty of print. Mesopotamia, were the English troops withdrawn, would be where Mosul was when, as a child, I saw its gates nearly seventy years ago, as far as the real life of the desert, the town and the rivers twain are concerned. The Armenian Soviet Republic has far more self-government than the Russian province of Erivan in 1913. Armenians are scattered over the trade of the world. They almost monopolize in some of the cities in Europe and America the trade in Asiatic rugs, but they have not taken a place in European banking as has Greece, nor is their trade as far-flung as that of the Syrian merchant. Nor has the Armenian created a new literature on the same scale as has Syria and the Syrians. The strength of Angora is to-day the strength of the past rather than of to-day or to-morrow. To me, the Angora group as I meet the few I

have come in contact with, follow their work and see their utterances, remind me more of the old Turkish Pashas whom I saw as a boy after the Crimean War, than of the young Turks of the past fifteen years, whom we once believed and hoped, alas, in vain, would recast the Ottoman rule. I am strongly inclined to think that Mustapha Kemal Pasha would have felt much more at home with Barbarossa, or the greater viziers of the past, than he has with Envers Bey or even Talaat.

The Syrians have in the last seventy years added a new chapter to the loftier tone of the Arabic literature. I can myself remember seeing even Moslem eyes brighten as the poems of Nasif el Yaziji were adequately read; how hard a task and how difficult to achieve. A new field of fiction has been created in Syria which influences the Arab world as a whole. Modern journalism in Arabic has been almost wholly created by Syrians. A Syrian edits the organ of the Shareef of Mecca, who sits in the seat of Muhammad. The leading magazine at Cairo, foremost in the Arab world, was brought into being by Syrians. Wherever there are newspapers in Arabic, they are generally, not always, edited by Syrians. The new literature of the Arab tongue, in science, in history, in the discussion of modern issues, is by no means as large, as effective or as widespread as the like literature in the newly awakened peoples between the Aegean and the Baltic, but the output of Syria on modern topics and the progress of to-day exceeds that of any land or people in Southwestern Asia.

This is not due simply to access and position. Egypt has access and position as much as Syria. Persia has as lofty a tradition. Intellectual ability is still high in Mesopotamia. Narrow as is its intellectual tradition, cramped as it has been by fanaticism, yet no one can fail to see that the Khanates have powerfully influenced Moslem legalism. Let us not forget, this is one of the great systems of law, the weight of whose codes, statutes, traditions, decisions and precedents are still cited and argued, and establish property and personal rights, from the Judicial Committee of Privy Council of Westminster to the far-flung fringing palms of the Malaysian Archipelago.

But the trading instinct of the Phœnician has carried the Syrian trader over both North and South America as well as Africa and Southern Asia. He has penetrated to the head-waters of the Amazon, he is to be found in all parts of the West coast of Latin America and more than one national legislature and city ordinance has acknowledged the superior commercial ability of the Syrian

by trying to exclude him altogether. The trade of Brazil passes more and more into his hands and every year there appear at Beirut from the very ends of the Western world and the outer Eastern coast of Asia, the sons of the alumni of the American University at Beirut returning each autumn to share the education of their fathers, at the site of the greatest university of the Mediterranean, since the Roman Empire reached its utmost bounds from Bactria to Britain, from the great Atlas to the North Sea.

This cosmopolitan note lends significance and weight to the Syrian migration of our day. I know no American city where I have not spoken Arabic and no port on the Gulf or the Caribbean where the Syrian is absent. Twenty-five years ago, I found a Syrian in command in the Southwestern corner of Morocco, north of the Atlas, of an outpost, awaiting an attack from the locally independent tribes of Wad Sur. *No more intellectual immigration has come to us in the past forty years. None more swiftly feels the American spirit or retains more tenaciously the spirit of Syria and the Syrian.* No melting pot is the United States. It never has and it never will reduce our population to a common amalgam. The stocks of many European peoples and most of the Mediterranean races have been grafted on our national stock. There they will remain and retain their old life, strength, genius and flavor. They all, if they abide in belief in liberty, shall be grafted in and grow, maintaining an identity through centuries to come.

So after three centuries, Hollander, Huguenot, men of the Palatinate and both banks of the Rhine, of Brittany and of Sweden and Switzerland retain their identity in their descendants. The descendants of Baron Graffenreid of Berne who founded Newbern are still among us. What would we not give if we had a close and contemporaneous study of the Huguenots who came here two centuries ago in such throngs that a sixth of Philadelphia spoke French when Franklin began his work there as a printer? A like service has Dr. Philip K. Hitti done in his book "The Syrians in America." His intimate acquaintance with Syrian immigration, his sympathy with the life from which this addition to American life comes, all these things enable him to understand, to appreciate and to describe the Syrian in America. For all these Syrian traditions I have the deepest sympathy. There I was born and there to-day the youngest of my father's descendants are passing their childhood days.

Aleppo, Metropolis of Northern Syria

A CHRONOLOGICAL RECORD OF THE
EDITOR'S TRIP ABROAD

IX

By SALLOUM A. MOKARZEL

LATAKIA could have claimed more of our time by virtue of its being the capital of that district of Syria which Renan once described as the treasure house of the archæologist. Its interest lies not alone in the fact that it was a flourishing Phœnician settlement fifteen hundred years or so before Christ, but in its checkered career during all the succeeding centuries. Relics of Seleucides, Romans, Arabs and Crusaders in and around it are still to be found in great abundance, and the strife of which it was once the scene between Moslem and Christian a thousand years after Christ forms a bloody, yet most interesting, chapter of history. The cynical poet Abul 'Ala, who saw only with the eye of reason, once wrote of it:

Latakia is the scene of constant strife
Between the hosts of Mahomet and Christ.
While these ring bells and cause a steady din,
The others send loud shrieks from minarets.
Each claims his faith the greatest of the two.
Granting their claims, I wonder which is true?

But our present trip was only in the nature of a reconnoitering tour and, considering the limitation of time, our itinerary had to be carefully planned so as to permit a visit to all parts of Syria. Our reliance was on the smattering knowledge of the historical background of the country to render the visit, short as it is, more proportionately profitable.

Accordingly, we planned to leave Latakia as early as possible in the afternoon in order to insure arrival at Aleppo by daylight, and we gave our chauffeur instructions to that effect. But the half-breed was not unlike the proverbial sailor, with a cause for

delay in every port, and a faculty for inventing for his tardiness the most ingenious excuses. This was our first experience with him on this score, and, unfortunately, it was not destined to be the last.

Finally the swarthy, diminutive Lebanese-Mexican-Indian came driving madly to the hotel. He greeted us with a broad diabolical smile and the provoking question: "Are you ready?" To which we could only answer in a disgusted, searching look. But the scoundrel would not be abashed. He hastened to explain:

"You see," he said, "we are about to travel in an extremely hazardous country. Not that we are in danger of attack by highwaymen, for the roads are perfectly safe in this respect. But we shall have to travel over mountains and through valleys where the winds blow with the fierceness of winter gales. I know these sections well and you can't find in all Syria another chauffeur to compare with me in experience. Considering which I had to take the necessary safeguards, and the cause of my delay was to secure rope to protect my car."

Surely enough, the canvas top of the open car was securely tied to the iron frame in all the vulnerable places. We had no further reason to question the cause of his delay, but we were at a loss to account for the necessity of such precaution.

To give the devil his due, we will readily admit that in this instance the action of the chauffeur was fully warranted. We had no sooner left the plain of Latakia and begun the ascent of the mountain leading to the plateau of the Syrian hinterland than we realized the truth of his prediction. The wind that played around the barren hills and forced its way through the narrow valleys attained at times the velocity of a hurricane. But it was a scorching wind which smote our faces like blasts from a raging furnace. We had to hold handkerchiefs to our mouths and noses as a protection against the dust and sand. It was an unconscious imitation of the Arab in completely covering his face when caught in a sandstorm.

But in spite of all this discomfort, the chauffeur insisted on talking and extolling his foresight and his many other virtues, gesticulating the while and lapsing into his wonted habit of relinquishing his hold on the wheel while driving at 110 kilometers. What would my companion have given just to be able to talk back and tell that crazy driver where he belonged. But how could he when he was huddled in the corner of the open car almost at the point of suffocation from the heat and the sand



Panoramic view of Aleppo, showing the towering form of the great fortress dominating the city.

and the pressure of the handkerchief. I was in a like predicament and all we could do was to exchange occasional glances laden with reciprocal sympathy for our common suffering.

Once across the mountains conditions became more bearable and we began to take notice of the landscape. We could not help admiring the fine condition of the road which was being kept in constant repair by gangs of workmen at regular distances. We noticed here what we had failed to see in almost all other parts of Syria, namely milestones along the way and conspicuous road signs inscribed in both Arabic and French at all intersections.

We crossed the Orontes over the Shagour bridge at a point sixty-five kilometers from Latakia. It was the first time we had come to this historic and famous Syrian river, and the setting was well calculated to give emphasis to the mental picture we had formed of it. If anything, Shagour is a perfect relic of the medieval ages. Its closely huddled houses of massive masonry and flat roofs formed but a slight break in the uniformity of the terrain panorama. Only the bridge was impressive by its stupendous size and the primitiveness of its construction.

Then began a monotonous drive through the plains of Syria across immense stretches of fields presenting a most desolate aspect after the harvest. Now and then we passed an isolated town of low mud huts of conical shape, but what was most conspicuous by its absence was forestation. Both in this section and in the vast undulating territory between Aleppo and Homs and Hama hardly a tree is to be seen except on the banks of the Orontes or in the immediate vicinity of Muarrat Nahman. A tired laborer or a weary traveler could not find a shady nook for scores of miles around to protect him from the scorching rays of the Syrian sun.

Late in the afternoon we had ample compensation for the discomforts of the journey by the welcome sight of Aleppo. The impressive appearance of the city as one approaches it from the west justifies its claim to the proud title of Queen of Northern Syria. The uniformity of its attractive white buildings is broken by its numerous mosques with their stately minarets, while dominating the city, and almost in its very center, looms the huge form of its famous citadel. The great expanse of the city bespoke its importance from time immemorial as the emporium of Northern Syria.

We passed through a residential quarter which in point of modernity would compare favorably with any section of an Amer-



A typical view of Aleppo. The mosque in the foreground being the traditional spot where Father Abraham had his sheep pen.

ican or European city—wide streets, spacious side-walks, and so many balconies that further carry the picture by giving the impression of fire-escapes. The streets were also uniformly clean, even the covered bazaars presenting the appearance of extreme care and orderliness. Here, as in Beirut and Damascus, the work of destruction and reconstruction is going on apace, many old quarters giving way to wide, straight boulevards.

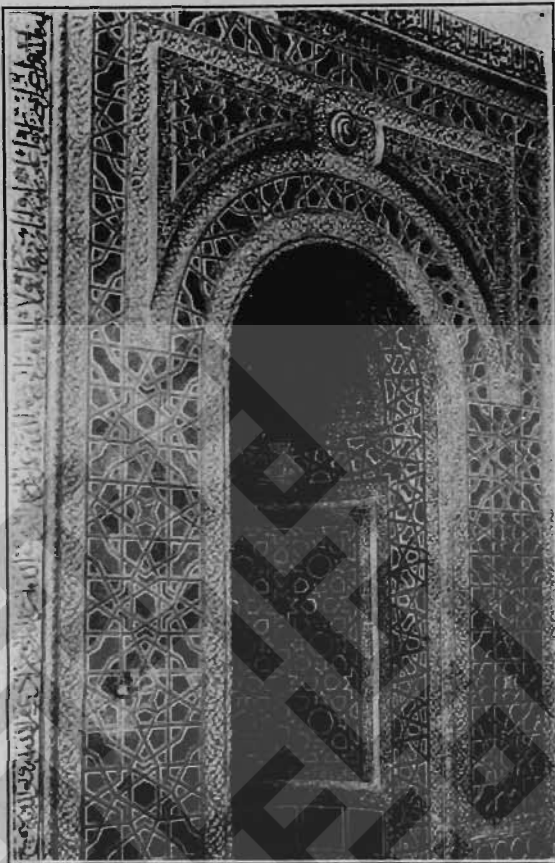
The Hotel Baron was recommended to us as the best in the city and thither we went to secure accommodations. The registration blank we were requested to fill is a valued memento of our experiences. "Police regulations," the affable clerk apologetically explained when he noticed our surprise, adding that we

had the option of giving the information in either Arabic, English, French or Hebrew. Here was our "third degree."

1. Name in block capitals. 2. Nationality. 3. Occupation. 4. Residence. 5. Date of Arrival. 6. From where. 7. Proceeding to. 8. Ultimate destination. 9. Signature. 10. Room No. 11. Date of Departure.

Having gone through the ordeal, we decided to dispense with any serious business for the evening and see the life of the town. I made short shift of washing and dressing, more especially because of the din of a gasoline motor which sounded as if coming from the adjoining room. Inquiry, however, brought the assuring information that the motor was the hotel's electric generating plant, located within the building. But in order to insure the comfort of the guests, there was an auxiliary motor outside the building to relieve the regular "inside" motor in night duty. That news was certainly relieving, for how could a person sleep with the constant detonation of a gattling gun beside his pillow!

After the trying drive of the day we had dismissed our chauffeur and counted on going about town with a native taxi driver. Inquiry at the desk, however, elicited the information that in the great city of Aleppo there were no taxis. The only means of getting about, sir, is in the reliable old horse carriages, dependable hacks of proven merit, which can take you through the tortuous, narrow alleys of the old quarters as well as through the



A detail of the fine Arabesque designs done in mosaic in one of the mosques of Aleppo, formerly a church.



The Perfumery Bazaar in Aleppo, a typical street of the old city totally stone-vaulted.

pleasure-loving Aleppian music enthusiasts. Small and large parties were clustered around tables heaped with arac glasses and the indispensable maza. Circulating coffee servers went about offering their commodity to the wanting, free, in common cups. Others carried braziers full of live coals to add to the waning fire of your arghile. While still others peddled delicacies to the fastidious.

The scene was certainly one of quiet and dignified merriment. Not a sound was heard but that of the click of glasses and the melodious chant of the venders. Here was a real night club of an Oriental city but without the boisterousness of an American or European gathering. But where was the public entertainment? The opening was scheduled for 9 o'clock, and here it was ten-

wide, straight boulevards of the new quarters. And the price is very reasonable, only three mejides per hour (about \$1.50).

Having resolved to see the town, we figured it would be better to see it slowly, and slowly we did. Everything seemed to keep pace with the horse, even the action of the dancers and singers!

The driver informed us that the famous Egyptian singer, Saleh Abdul Hay, was in the city. The opportunity was exceptional. Would we want to profit by it? We did and the driver drove us about until the hour set for the opening of the performance, 9 o'clock. The theatre was an open-air café to which the admission was one mejide. It was packed to overflowing with

thirty, and the principal has not appeared. Could it be that he has met with an accident? We were about to leave when at last the famous singer made his triumphant entry! He was dressed in impeccable European fashion with the tarboush as his only Oriental distinguishing mark. He took his seat between the oud, kanoun and violin players amidst deafening applause. It was another fifteen minutes before he warmed up to begin.

"Ya Leil," he began and paused. "Ya Leil," he continued and paused longer. And "Ya Leil," he repeated between long and short pauses until more than fully twenty minutes were consumed without him beginning his song. But such is the accepted manner of Oriental entertainment, and whoever disapproved could leave. And that is exactly what we did because of our having lost the Oriental sense of evaluating time. We paid a mejide each to hear a single "Ya Leil."

Our trusted hackster, whom we found waiting at the gate, offered to drive us to a real native resort, where there was action and motion. The place proved to be another open-air café where a woman sang and danced with what the natives appeared to consider a good deal of spirit. But neither her words nor her motions conveyed the suggestive interpretations one encounters on the American vaudeville stage.

The surprising feature of this second visit was that most of the audience were bedouin Arabs—young men in aba, koufia and



The Red Slipper Bazaar in Aleppo, so called because it is the centre of the shoe trade.

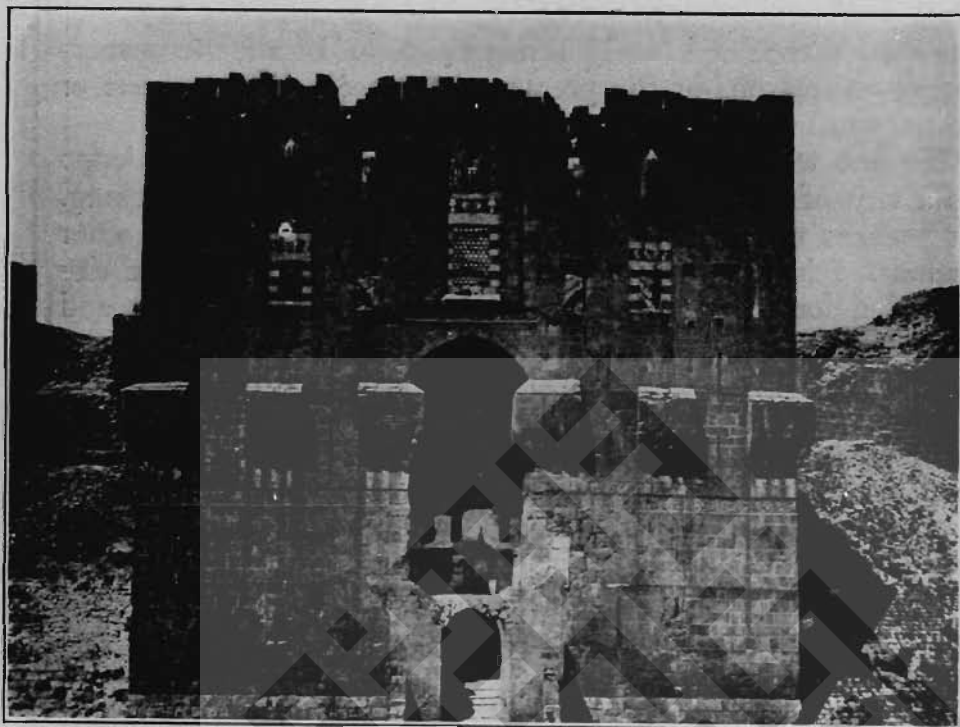


The fortress of Aleppo viewed from the main entrance showing the two gates and the bridge over the moat.

ighal and patent leather pumps. They displayed all the primitive qualities of the sons of the desert in these urban surroundings and appeared to thoroughly enjoy the performance.

The night at the hotel was a truly miserable one. The sheets were clean and the bed comfortable. But the din of the infernal dynamo was not conducive to sleep. True, they had shifted from the one inside to the one outside, but the change did not improve the situation. The night motor was directly below my window!

Next morning we were up, perforce, bright and early, and we decided to take a stroll for a further and fuller inspection of the town. We had not reckoned that there would be many others up and about much earlier than we. We had gone less than half a square when we were accosted by two little tots in rags who appeared to be not much older than six and four. Their disheveled long hair hung over their shoulders and their dirty dresses, made apparently of plain sacks, trailed on the ground. They were on the side of my companion, and the elder, with one hand holding on to his baby brother, and the other outstretched in begging appeal, mechanically repeated: "A small barghout, a small barghout," this being the smallest monetary denomination. The alms given them was not a small but a big barghout. But I could



Close-up of the main tower at the entrance of the Aleppo fortress showing some details of the fine work in what once formed the residence of the lords of the city.

see that the effect of this early scene on my companion was anything but favorable. It was but natural to feel pity for the sad plight of two children of such tender age, but the mind of the business executive wandered in other fields. John began to reason: "Why should the government permit such vagrancy? Both from humanitarian and utilitarian considerations orphanages or asylums should be provided to care for destitute children, where they could be taught some trade for their future self-support. Where in civilized countries are such young children permitted to drift about and subsist by begging? Much reform seems to be still needed in this land!"

Later in the morning I visited the office of At-Takaddum, the daily Arabic paper of Aleppo. I hope I am not betraying any confidence by echoing the complaint of the editor that its circulation is shamefully small, barely reaching 1500, for a city of the size of Aleppo which claims a population of almost 200,000. The explanation was equally surprising: The lower classes seemed to have a certain apathy for reading, while the educated

class read almost exclusively foreign papers. In all, the proportion of the patrons of the press could scarcely rise over one or two per cent.

To one who had had the preconceived notion that Aleppo was a city of arts and letters these revelations were shocking. But perhaps the interest of the people was directed into other channels. I had known that the Maronite bishopric of the city enjoyed a long and brilliant record of scholarly pursuits and achievement, and I would visit its press which I was told was located in the "Crusaders' " Street, an odd name for a street in a city located so far in the interior of Syria and never occupied by the Crusaders. Here I was pleasantly surprised to discover the nearest approach to a modern press among all the native printing establishments in Syria. I was advised that the press is maintained by a special trust fund which yields an adequate income. Its specialty is religious and scholarly publications. My visit later to the bishop's house further confirmed what I had learned of the sustained interest of this religious institution in scholarly pursuits. Bishop Michael Akras had his secretary, Father Elias Galy, conduct me to the formal reception hall opening on the patio of the building. The room proved to be nothing less than an immense treasury of rare manuscripts carefully sorted and catalogued. All around ran bookcases reaching to the ceiling with here and there a few portraits of former bishops of the diocese. It was evident from the atmosphere of the place that the arts and letters were fully appreciated in this institution where such traditions have been maintained in unknown continuity since the time of the famous Arabic poet and scholar Bishop Germanos Farhat, who lived about a century and a half ago. In a prominent position on the wall hung a life-like painting of St. Elias, patron saint of the cathedral, which the admiring guide told me dated from 1489. It was executed on parchment, making possible the finest shades and details. Other objects of art were to be seen all about the room.

Such, then, is the setting in which the Maronite bishop of Aleppo holds formal functions and receives distinguished visitors.

We had reached the bishop's residence through a covered street lighted, even in daytime, by kerosene wall lamps. It is a peculiarity of this old quarter of the city that most of its public streets are in the form of underground passages. But once within the gate of a residence you emerge into a spacious court flooded with sunshine and smiling with shrubbery and trees. In places

the streets are not on an even level and as one peers through the semi-darkness, with the flickering light of the street lamps creating fantastic shadows, one cannot help imagining oneself in some sub-terranean passage of an immense medieval fortress or in the intricate maze of a catacomb. Strategic reasons undoubtedly forced the building of the old city in this manner.

Even the square of the cathedral, which we had to pass on our way out, was completely inclosed, access to it being available only through vaulted passages, commonly called streets.

What perhaps is the most impressive sight in Aleppo is its famous fortress. The main gateway and the ramparts are in a fair state of preservation, and the purity of its Arabic architecture is a delight to the eye. The perfectly smooth sides of the hill on which the fortress stands attest the truth of the contention that it is mostly artificial, so raised as to dominate the city. Facing the main gate is an immense open square that has withstood building encroachment, but in other directions building has been carried to the very edge of the driveway skirting the deep moat.

We arrived at the fortress shortly before noon and the Senegalese guards, after much persuasion, would permit us access only to the second gate across the bridge.

Public visits are permitted only at 4 in the afternoon, and although we could have applied to Mr. Lavastre, local representative of the High Commissioner to whom I had been recommended, for a special permission, we decided that possible formalities might delay our departure which we had planned for the early afternoon considering the long distance we had to cover. What we had already seen of the immensity and ornate decorations and vestiges of former splendor of this great fort was considered sufficient reward for anyone's pains to travel any distance to see. After all, the finest specimens of art work are in the façade of the main entrance. The outer tower guarding the bridge is imposing as a piece of masonry, but the architect's and the decorator's art is chiefly in evidence at the main gate and the huge building rising over it. King Al-Zaher, son of the famous Saladin, had lavished untold wealth on improvements in the fortress which he meant for his official residence at the time he considered making Aleppo the capital of Syria. Additions and decorative details were later introduced by Sultan Kalil ibn Kalaoun about 1250. Throughout the decorative details, the nail and horseshoe motif predominate.

Running along a section of the fortress is a broad boulevard

lined with tall shade trees. Here one comes across a scene that is typically Oriental in its picturesqueness and a relic of the ages of long ago. In the cool shade, lined against the wall of an old barracks, are the curators of that old Oriental institution known as "public scribes." There they are with all their versatility waiting to write you anything from a letter to an absent husband or son, to a petition to the governor. In former days they used to squat on the ground and hold court wherever convenient. Now they are assigned definite places and enjoy the luxury of a desk. Modern conditions have not succeeded in completely eliminating them, however. They are there to this day and seem to be enjoying a thriving business.

On Hatred

By G. K. GIBRAN

Oftentimes I have hated in self-defense; but if I were stronger I would not have used such a weapon.

* * *

How stupid is he who would patch the hatred in his eyes with the smile of his lips.

* * *

Only those beneath me can envy or hate me.

I have never been envied nor hated; I am above no one.

Only those above me can praise or belittle me.

I have never been praised nor belittled; I am below no one.

* * *

Your saying to me, "I do not understand you," is praise beyond my worth, and an insult you do not deserve.



Love Among the Arabs

A SHORT STORY

Adapted from the Arabic Original.

THE Arabs of Al-Jahiliat, or pre-Islamic era, were noted for the fierceness of their zeal in guarding the honor of their women. A girl would be trusted to wander alone in the wilderness shepherding the flocks, but once she was suspected of contracting a secret friendship, she was immediately and mercilessly secluded. If her love affair attained such proportions as to become a topic for public gossip, the cruel custom prevailed of interring her alive. The father would resort to this method as a last extremity in expiation for the family honor and the tribe's good reputation.

This custom of burying alive maidens suspected of straying on the hazardous road of romance before marriage was later so modified as to only ban the marriage of offending couples. Most of the love epics among the Arabs are based on such cases. The famous case of Majnoun Lila, who when forbidden from meeting his beloved, deserted civilization and roamed for the rest of his life among the wild beasts, affords the most striking example. Kais Ibn Al-Molawah, the real name of Majnoun, which is but a nickname meaning "madman," was one of the foremost Arab poets who sang of tragic love and the pangs of separation.

To this common rule there were, however, some noteworthy exceptions. The love affair of gallant Mussab and beautiful Rihana was one such. The happy ending of the courtship was due mainly to the self-assertion of the lady and her insistence on marrying only the man of her choice.

This tale of romantic courtship and happy marriage abounds in incidents indicative of the finest Arab virtues. It is here told in strict conformity to the spirit of Arab chroniclers who revel in lauding the chivalrous and the beautiful.

The personæ dramatis of the play are the two young people directly involved; the father of the maiden, a prince of his tribe; a troubadour poet who was instrumental in bringing about the meeting of the principals, and last but not least, a famous mare of a powerful chieftain which was required of the aspiring young man as a dowry.

Following is the manner in which the tale is told in the Arabic original:

Providence had been most generous to Mussab, a scion of the powerful tribe of Beni Sakhr, in gifts of personal distinction. In hospitality he was unexcelled, in war he was ever victor, in debate and in conversation he possessed the strongest argument and the most captivating charm, and in physical appearance he was the handsomest of men.

But Mussab was not of princely blood nor of exceeding wealth.

In the north of Arabia Emir Faiz ruled over a powerful tribe. His only daughter was Aida, a maiden of extraordinary intelligence and charm, who had been wooed by many but accepted none. Her people were extremely proud of her and looked up to her with the reverence of subjects to their queen, although, in her extreme affability, she treated them as brothers. They called her "Rihana", a term applied to aromatic flowers.

There also lived in those days a certain troubadour whose name was Sayyah and who roamed the land singing the praise of princes and chieftains of distinction among the Arabs. At regular intervals he alternated his visits between the tribe of Beni Sakhr in the south and the tribe of Emir Faiz in the north. In his accounts of his experiences he unfailingly lauded to the Sakhrs the virtues of Emir Faiz and particularly his gifted daughter Rihana, and to the tribe of Emir Faiz he was loud in his praise of the extraordinary qualities of Beni Sakhr and particularly their idol and youth without peer, Mussab.

In this manner he was unconsciously instrumental in kindling the fires of love between Mussab and Rihana. Often, at the request of Mussab, Sayyah would spend nights giving accounts of the extraordinary qualities of Rihana both from personal knowledge and current legend.

Mussab felt a strong urge to ask for the hand of Rihana in marriage and was restrained only by the fear of being refused owing to his station in life. To him who was the strongest in battle and the most open-handed in hospitality such a blow to his pride would be well nigh unbearable.

Rihana, on her part, had innumerable offers of marriage. Many were the princes and men of great wealth who sought her of her father but were refused because the proud princess had formed the decision that only Mussab was her worthy mate. Her father had left her destiny in her hands, and she abided her

time and awaited the periodical visits of the roaming poet with increasing impatience.

One day Sayyah made an unexpected appearance at the camp of Beni Sakhr. This time he was louder than ever in his praise of Rihana. To the interested group of men that gathered about him he repeated the verses which he said Rihana was fond of reciting lately, to the effect that

Heed not the accident of birth, but let good deeds
Replace the honor of a noble blood.
The man is what he makes himself, not he
Who can but boast of what his father was.

Mussab took sufficient courage from this quotation to overcome his timidity—Rihana was bidding him overlook the causes which had so far prevented him from seeking her hand. She was far above considering the mere accident of birth a valid reason for overlooking the merit of personal achievement. And he forthwith prepared himself for the journey to the country of the Arabs of the North.

Incognito, Mussab sought hospitality at the tent of the Emir. There he remained three days receiving treatment as an honored guest without a question being asked as to his motives or his identity. Feasts were spread and conversations held but without the slightest infringements on the accepted proprieties of hospitality. The guest was found to be of a most charming personality and entertaining manner, and Rihana always took a position behind a partition in the tent where she could hear and see without herself being observed. She very soon came to the conclusion that if she were to marry any other than Mussab, her choice would be this fascinating guest.

At the conclusion of the prescribed three days of hospitality, Emir Faiz asked of his guest, "Who may be the brother Arab whom we have the pleasure of entertaining?" And Mussab revealed his identity, and was received with further expressions of welcome. Then the Emir asked, "And what may be the object of the guest's visit?" To which Mussab replied, "To become unto the exalted Emir like one of his sons."

No more welcome news could have been broken to Rihana, but to her father it was the cause of a perplexing dilemma. How could he consent to giving his famous daughter to an Arab of common birth after having turned down many wealthy notables and powerful emirs? In personal qualifications, Mussab was

fully acceptable to Emir Faiz, but have not the Arabs said: "Marry your son to people of might, but your daughter to people of position and wealth?"

Not willing, however, to definitely refuse such a sterling man without plausible excuse, the Emir finally asked of him as dowry for his daughter the famous mare Nuhamah, the pride of all Arabia, belonging to Emir Malik of the powerful tribe of Beni Aida.

Plead as he may, Mussab could not shake Emir Faiz from his decision. He then realized that the request was but to test his courage and resourcefulness and resolved to secure the coveted mare whatever the cost.

Without returning to his tribe, Mussab made directly for the Valley of Beisan, the camping ground of Emir Malik. He loitered for several days around the camp in the hope of scenting news of the Emir and his famous mare, and what he discovered only tended to add to his difficulties. For the Emir could not be conquered in battle, nor was his vigil over the mare ever relaxed sufficiently to permit of her being stolen. Still Mussab would not despair.

One day Mussab learned that the Emir was about to visit some of his outlying districts alone, and he laid his plans carefully to profit of this singular opportunity. He therefore inquired about the route that the Emir was to follow, and laid in wait for him on the way. He would resort to a ruse so long as the mare could not be taken otherwise.

Noticing the Emir approach, Mussab began to roll on the ground as if writhing in pain. The Emir dismounted and offered assistance to the extent of having the supposedly unfortunate man mount the mare while he led her by the halter. But Mussab would have none of that: "Is it not enough that so exalted a prince should walk while I ride that he should also lead himself the mount of one who is not fit to be his servant?"

The ring of sincerity in Mussab's speech was so convincing that the Emir reluctantly released the halter, at which the supposedly helpless sufferer immediately stiffened in the saddle and Nuhamah's fleet feet soon left the bewildered Emir far behind.

In bitter remorse, Emir Malik bit his fingers until they bled, but before Mussab was out of hearing he called on him to halt for a parting word.

"What is the wish of my lord the Emir?" asked Mussab.

"You well realize, brother Arab," pleaded Emir Malik, "what

every Arab's horse is to him, particularly what Nuhama is to me. I beseech you to return her to me and ask what you will in money or cattle."

But Mussab could not at that time think of Emir Malik's loss in Nuhama as much as of his own loss in Rihana. Here was a princess and a mare placed in the balance, and to the love-stricken Mussab there was no price too great for winning the hand of his beloved. The plea of Emir Malik fell on deaf ears.

But as he again turned to go the Emir begged of him to listen to a final word, and while Mussab remained mounted and at a safe distance, he said:

"Now that you are in possession of Nuhama I willingly relinquish to you all right in her. Take her and may Allah reform your ways. But when you reach your people they will surely insist upon you telling them how you came by this highly prized horse. Now take my advice and conceal the truth. For if you tell them that you won her by a base ruse you will set a disreputable precedent among the Arabs, and owing to the result of your deception and perfidy, no one would thereafter be willing to lend a stricken wayfarer a helping hand. This would kill every emotion of honor in the breasts of men. But what I advise you to do is to say that you have met Emir Malik in fair combat and killed him and won his mare. By this you will preserve my honor and yours and maintain unsullied the record of Arab chivalry."

Up to this time Mussab had only thought of Rihana, and of the mare as but a means of winning her hand. But at the words of the Emir the chords of his nobler feelings were touched, and for a few moments he was the prey of the most conflicting emotions. Should he, the chivalrous Mussab, be guilty of such a base trick for the sake of a girl? Not on the honor of the Arabs! And he forthwith dismounted and returned the mare to the astonished Emir, remarking: "Not even for Rihana will I take Nuhama. Much above both do I value my honor."

Emir Malik soon extracted from the confused young man the full story of his rash and desperate action, but whatever the causes, the valiant Emir could not conceive of anything nobler than the return of Nuhama after once having had possession of her, and his admiration of Mussab was beyond bounds. He insisted that he return with him to his camp, and there displayed to him the extreme of hospitality. And at the end of three days Emir Malik further surprised his guest by declaring that he

would accompany him in person to Emir Faiz and seek for him the hand of Rihana.

Needless to say that Emir Faiz received his guests with the greatest manifestations of joy and hospitality, and one evening, while all the notables of the Arabs of the North were gathered in the tent of Emir Faiz, Emir Malik solemnly recounted to them the peerless deed of Mussab. Then addressing Emir Faiz he said: "If thy demand for Nuhama is a test of Mussab's courage and resourcefulness, thou shouldst realize that his character should be above such tests. But if in truth thou desirest Nuhama as dowry for thy daughter, then both the mare and her owner are at thy disposal. If I were the father of Rihana and had such as Mussab ask for her hand I would give her to him in preference to a hundred Arab emirs of noble blood."

To which Rihana's father replied: "If such is thy sentiment, O noble prince, and such the chivalry of Mussab, I shall not be the knave among the three. From this moment Rihana is Mussab's bride, while Nuhama remains thy proud property, and from this day till the day of judgment there shall be peace and friendship between the tribe of Beni Aida and the Arabs of the North."

The festivities attending the nuptials of Mussab and Rihana were unequalled in splendor among the Arabs of that age. After which Mussab returned with his bride to his tribe of Beni Sakhr, while Emir Faiz rode at the head of a chosen band of his men to escort Emir Malik to his country in the Valley of Beisan.

On Temper

Translated from the Arabic by J. D. CARLYLE

Yes, Leila, I swore by the fire of thine eyes,
I ne'er could a sweetness unvaried endure;
The bubbles of spirit, that sparkling arise,
Forbid life to stagnate and render it pure.

But yet, my dear maid, tho' thy spirit's my pride,
I'd wish for some sweetness to temper the bowl;
If life be ne'er suffer'd to rest or subside,
It may not be flat, but I fear 't will be foul.

Lebanon Mountaineers Take Up Health Insurance

By STUART CARTER DODD

Professor of Sociology, American University of Beirut.

EIGHT years ago a young Syrian doctor, a graduate of the American University of Beirut, settled in his native village of Duma in the Lebanon. Gradually he acquired the confidence of the people and came to be familiar with the sicknesses and pains of every one of them.

One day Dr. Rasheed Ma'took suggested to the father of one family that they arrange a group fee for the doctor's attendances on his family, instead of paying for each visit. He pointed out that his family was large and when sickness came several of them were apt to be ill at once. He found it difficult to pay the fees when so many came at once, but could do it well if scattered over the year. The doctor knew that on the average the total number of calls during a year to such a family did not vary greatly. So they arranged an annual fee in return for which the doctor was to care for all sickness in that family. The father now could set aside a certain amount from his income each month, or at the annual harvest time when cash could be in hand, to pay for health care of his family.

The idea was passed around of an evening on the village doorsteps or under the walnut tree in the vineyard of a Sunday afternoon. Other heads of families observed how the doctor would go to that family without the father having to think of the fee each time. They saw how the doctor would stop there and advise what to do to keep the rest from catching some current sickness. Soon other families had made similar bargains with the doctor to care for their health on an annual salary basis.

The community was a typical Lebanon mountain village. One half of its nominal population of 5,000 had emigrated to better their fortune in foreign continents. But most of these still called this "home" and returned to marry, or die, or to visit their relatives and childhood home. On any doorstep your host would hail passing villagers and introduce his guest—a cousin returned

from twenty years in the Klondyke, a neighbor who had made his fortune in Australia, a friend who was studying medicine in America, an ex-cowpuncher from the Argentine, an ex-boss in a steel mill in Pittsburgh, or his nephew away at school in Beirut. Education had come to the village seventy-five years ago and become a cult. Now sixty to ninety per cent. of the people of Duma are literate in a country without free public schools and a very low general literacy rate. In the smaller villages where there is no school, the literacy is very much less.

The villages depend mostly on silk worm culture. A little wheat is grown on the floor of the valley, olive trees and grapevines for local use surround most of the houses, and sheep and goats are herded over the barren mountain slopes. The ancient cedars and all the forests have long since gone and only diligent terracing holds enough soil to grow anything. Most of the land is devoted to raising mulberry trees whose leaves support the silk worms. Wealth is reckoned by the yardstick of "He owns so and so many mulberry trees." At one tree every three meters, this measures acreage. The harvest season is June when the cocoons are ready for sale and cash is in hand to pay all debts.

There are now six hundred families that are insured. This means around six thousand individuals, as with the patriarchal joint family system persisting, the average family is large. This is about one-half of the population of the twelve villages in the valley. Two hundred families pay two Turkish gold pounds (about \$9.00) each a year, two hundred pay one gold pound, one hundred pay half of a gold pound, and one hundred are included free. The amount to be paid by each family is determined, neither by the size of the family nor by the frequency of sickness it has had in the past, but, by the ability to pay. Each is assessed according to the number of mulberry trees, cattle or other sources of income it possesses. The village meets in caucus and then the elders draw up the neatly handwritten list in Arabic script informing the doctor how the village will collect their share of his annual stipend.

Generally no difficulty is met in collecting the amount, because its charges are less than former doctors' fees. The public opinion strongly sanctions payment. Dr. Ma'took firmly believes that the scheme is worth continuing because of its good effect upon the general health, but, unfortunately, he had kept no statistical records of sickness to demonstrate the results in an objective form.

One big difficulty presents itself at the start and serves to deter neighboring doctors from adopting the plan more widely. When payment is no longer proportionate to the number of calls, anyone can call on the doctor for every little ache and pain and enormously increase his work. This happened to Dr. Ma'took. But instead of giving up the plan it drove him to a defensive adaptation of a distinctly social sort. He proceeded to educate the villagers to take care of themselves. Whenever he was called for a child's digestive upset, he would call in the whole family and the neighbors and tell them what to do for such symptoms and how to feed children properly. When he visited a malaria case, the neighbors as usual would gather and he would instruct them in the use of a thermometer and quinine so that only in the most serious cases need they call for him to come riding five or six miles over the mountain trails. For contagious cases, he instructed the headman about isolation and simple disinfection techniques so that the neighbors would insist on a child with measles being promptly isolated from the other children. This campaign of education proved successful to the point where now the number of calls upon him per month is less than formerly under the fee-per-visit system—and the villagers have learned hygiene.

From the social point of view the complete shift of emphasis from curative to preventive medicine is the biggest feature to consider in evaluating the plan. His selfish interest as well as his altruistic impulses are lined up behind preventive work of educating people in hygiene and sanitation. It will mean less work for him in the future if the villagers eliminate a source of mosquitoes and malaria; it will mean a more loyal clientele if he inoculates them for small pox and they see that only clients of other doctors get the disease; it will mean not only fewer calls but public prestige when he insists that the school management, in order to reduce colds and measles, establishes proper hygienic precautions among the children. When the influenza swept through the country he rode from doorstep to doorstep advising the families how to guard themselves. His authority and intimate touch with the simple villagers enable health education that no amount of public print, lectures, or posters could accomplish. He advises both the children and the parents in the home itself, knowing its conditions and traditions. He is thus able to attack the whole situation and not the ailment or defect of one member of the family, which may often be but a symptom of the habits in the home. The family doctor, in short, has become completely

"socialized."

But he is not a public health officer salaried by the government. He can be economically supported in a community too poor to pay taxes to support a Public Health department. But more important is the motivation which is retained by this plan and may be lost in a government official, appointed or elected by devious ways. Here the doctor must keep the confidence of each family and give service that satisfies it or at any time it may leave the annual payment basis and revert to a fee-by-the-visit basis with a rival doctor. But without being a government official he acts as such, for his selfish interest in his practice is best prompted by interceding with the government to improve health conditions—whether the need is a mosquito campaign, free vaccine, hospital care of a destitute tubercular or insane case, or literature on baby welfare.

In evaluating the factors that make this insurance plan work, the factor of the personal qualities of Dr. Ma'took needs investigation. How far is the plan feasible elsewhere and how far is its success here due to his particular qualities? For evidence on this point some cases of the doctor's personal leadership will be described and then a case of the plan worked out by a different doctor.

The health insurance plan is only one among several projects through which Dr. Ma'took is striving towards his avowed life purpose—to create co-operation among the different sects and factions in his villages towards the public welfare. The project of controlling the floods of the river is famous all over the Lebanon. A rock ledge blocks the valley and prevents the swift mountain torrent from washing the deforested hillsides out to sea as fast as they erode. Behind this ledge silt has been deposited until a strip of land two miles in length has been built up. This strip is flat in remarkable distinction from all the other rugged valleys of the Lebanon. The stream used to change its channel during the Spring rains and flood the floor of the valley, killing the wheat, yellowing the mulberry leaves till the worms even turned against them, and covering the fertile land with a layer of pebbles often a foot deep. Dr. Ma'took succeeded in collecting the villagers and organizing their desire to straighten and deepen the channel. The banks were bound by planting willow trees along them and by throwing up dykes of pebbles. Here and there a sluice gate of sticks would allow the water with its silt to run over the land under control while sifting out the

pebbles. Each property holder in the valley was assigned a share to be paid in money or labor as he preferred. Each Spring after the rains the doctor appoints a day when the villages will gather and inspect the damages, decide on repairs, and allocate shares in proportion to property ownership. The government has nothing to do with the scheme; the enforcement of the decisions upon the lazy is accomplished by the force of public opinion brought to bear in very personal and forceful ways by the neighbors and the doctor himself. Its proven advantage in enabling wheat to be grown between the mulberry trees on the valley floor and in improving all crops is the chief incentive, however, to every man to contribute his share.

Another illustration of the personal leadership factor in the success of the insurance system was the case of the telegraph service. Negotiations had been made with the Government which had agreed to furnish the wire and a wireman, if the villages would furnish the poles and labor to bring the telegraph line from the plain up *two thousand feet* to the valley where Duma and the other eleven villages were situated. But the villages could not raise the money. Several attempts had been made and each time the official had pocketed the contributions collected. So Dr. Ma'took decided to get action in a form which was not open to being frustrated by official corruption. One morning the village saw him walking down the road with a pick over his shoulder. On being questioned he replied he was "going to dig a hole for a telegraph pole." Others followed the example of the idolized professional man turned day laborer. The idea caught fire and within two weeks, with the co-operative labor of the whole village, *four hundred poles* had been cut and planted and the telegraph line was brought to town.

It is quite characteristic also of Dr. Ma'took that he does not believe in settling troubles and disputes among the people through the court. He aims at reconciliation and mutual understanding. His personality and prestige enabled him to assume the position of judge for the farmers and many a story is being told of how he peacefully settled a bitter quarrel. It is for this purpose that he is now studying law two months a year in the University of Damascus.

His future plans are still more adventurous. He is planning to have the villages send one of their boys to specialize in agriculture, then come back and scientifically develop the production of the valley. Building a modern hospital for the district is being

thought of and discussed. Perhaps still bolder than any of these is his idea of turning the richly endowed Lebanon Monasteries into centers of education!

Dr. Ma'took's own evaluation of the personal factor is worthy of being quoted. "The urgent need of my country is not for educated young men, but rather for those few of them who are willing to go back to their villages and are able to win the public confidence in leading the people to act in co-operation for the common welfare."

Advocates of social insurance, national health insurance, and such measures may well consider this type of insurance. It works in a community where insurance by the government or a company is unknown and would make no headway. It comprises personal elements of confidence and individual advice and group education which no large organized insurance project can hope to include to such a degree. Under such a prospect, practice in rural regions which is now avoided by young medical school graduates, may acquire a new dignity and attractiveness.

The Prophet

By THOMAS ASA

To G. K. G.

A trackless empire hearkened to thy word,—
Rose from primordial dust to dreaming spires;
Infused it with the voice of Godly lyres,—
Lead by the vision of the sacred Bird
Of Heaven, whose message thou hast heard;
And from thy heart emerged the fusing fires,
And love divine in sodden minds inspires;—
Rule thine own people, in one nation gird.
And thou hast formed in thy short span of life,
From Sedrat's shaded desert thou hast made,
An ever-shining beacon to thy fame;
That all the world may wonder that the strife
Of thine own musing, God-like soul hast laid
The enduring wisdom of thy noble name.

EDITORIAL COMMENT

ANOTHER MILESTONE

WITH this issue THE SYRIAN WORLD passes another milestone on the road of public service. It has completed its fourth year and now enters upon the fifth. On its past record we shall refrain from any comment, leaving to our readers the responsibility of judging its merits, its accomplishments and its earnest effort at improvement. Nor shall we dwell upon the discussion of whatever plans we may have for the future. What we may be permitted to say, in all modesty, is that we have always striven to give of our best in the past, and that we shall continue to bend all our energy and devote all our resources towards continued and progressive improvement in the future. We shall not, however, venture on the hazardous path of making any definite promise. Our record of sustained and unstinted effort during the past four years should be sufficient proof of our intentions.

Still it should be no secret that, owing to difficulties of various natures, the travel so far has been extremely arduous. This should not imply, however, that these difficulties are insurmountable. THE SYR-

IAN WORLD is already an established institution which should endure for the proven moral prestige it brings to our race in America. And endure it shall because the will to continue it exists, and the way should not be difficult to find.

To that group of loyal friends who have constantly given of their encouragement and collaboration goes our heartiest gratitude. They shall always be remembered as having most liberally contributed to the success of the movement for the Syrian reawakening. A detailed account of their individual contributions will be given in due time. They were the first to grasp the importance of the mission of THE SYRIAN WORLD and the strongest to foster and sustain it, and future generations should always remember them in the fullest sense of appreciation and gratitude.

We shall enter upon our fifth year strong in the faith of their continued support and growing interest.

SYRIANS ONLY

ALTHOUGH written some six years ago as an introduction to Dr. Philip K. Hitti's book "The Syrians in Amer-

ica," Dr. Talcott Williams' eulogistic appraisal of the Syrian people should always be timely, especially to the Syrians themselves, and for this reason we are reproducing it in this issue. We would call on our readers to ponder well the statements of Dr. Williams, whose place among American educators and thinkers was appropriately recognized by his appointment as director of the School of Journalism at Columbia University, which office he filled until his death.

Coming from such an authority, the testimony as to their glorious past should be fully appreciated by the Syrians, as well as the evaluation of their splendid qualifications as desirable immigrants.

What should be more relevant in the thesis is the author's opinion on the supposed function of the so-called melting pot. The lesson the Syrians should derive from the writer's trend of reasoning is obvious. He answers for us the question as to whether or not we should forgo our rightful name or our racial heritage. Certainly, as would seem plain from the study of our past history and from our record in America, we have every reason to be proud of our race and of our name. We have our place in the sun and we should adhere to it and defend it. We have estab-

lished for ourselves a name that we should not trade for another. The Syrian should be proud to be called Syrian and to work to add lustre to the name. For the last half century we have been known in America as Syrians, and as Syrians only we should continue to be known. It is an admission of inferiority to countenance a change.

TALENT AVAILABLE

THE brilliant success of the convention of Syrian societies held under the auspices of the Syrian-American Society of New London, Conn., at the latter city on June 22, gives rise to a timely and pertinent suggestion. Why not call on our best talent, wherever and whenever available, to fittingly represent us at such gatherings when Americans are invited to participate, or to insure the full moral benefit of such meetings when Syrians alone attend? The question, we believe, is worthy of serious consideration.

At the convention of Syrian-American societies at New London, the mayor and many other high officials of the city attended. What they saw and heard tended to confirm their belief in the high moral standard of the Syrians, their industry, law-abidedness, integrity and desirability as stock for American citizenship. Syria's place in

history, old as it is, was made evident anew to the mixed audience, inspiring in Americans a higher respect and in the Syrians themselves a fuller sense of self-esteem. This is a most constructive method for making better citizenry.

The presence of N. A. Mokarzel, editor of *Al-Hoda*; of Ameen Rihani, well-known author, lecturer and traveler; of Faris Maloof, prominent Syrian lawyer of Boston, as well as of many other distinguished visitors swelling the ranks of delegations from nearby and distant cities of Connecticut, Massachusetts and New York, afforded a material contribution to the already fine representation of the host society.

For having shown such broad vision, intelligent initiative and befitting racial pride in our native talent, the Syrian-American Society of New London is to be highly commended. We Syrians in America are comparatively a very small group, and, aside from those of pivotal centers, few Syrian communities in the United States number more than a few hundred. Nevertheless the necessity exists that they should be properly represented. They command higher respect and enhance their local prestige when outstanding individuals of their race are called upon

to assist in their public functions. Furthermore, such policy would materially assist in building up the prestige of the race nationally.

THE SYRIAN WORLD offers its services to communities and organizations to promote work of this nature by being ready to supply necessary information on the availability of native talent for public functions. There are among us many lawyers and able public speakers who we are sure will subscribe to the idea. We may be able to advise applicants on the availability of talent perhaps in their immediate locality, thereby dispensing with the necessity of calling them from distant places.

Although these remarks are made in their broadest sense, we would illustrate by citing a case in point. We now have among us our celebrated author and lecturer, Ameen Rihani, who by his lectures at universities and before the most intellectual and critical audiences throughout the United States has brought much honor to the Syrian name. We maintain that if he is so appreciated by others he should be more so by us. His presence is bound to lend prestige to every gathering and we would be passing by a rare opportunity by not profiting of his cooperation during his stay among us. Sure-

ly his convenience will have to be consulted owing to his heavy speaking program, but we cannot conceive of the possibility of his refusing invitations from his own people whenever feasible. In case of necessity we can draft him to the service of our common cause. His sense of racial duty, however, renders such a course unlikely.

Another outstanding figure is our scholar and historian Dr. Philip K. Hitti of Princeton whom we know to be much sought after as a speaker to the most select audiences. He also should be drafted to the service of the common cause. We have a right to the services of such of our distinguished men and they should not evade the call to duty. The Rev. W. A. Mansur of Nebraska is another able representative who should be available within a certain radius from his city, and we feel confident that he can do honor to every public occasion. Only when these and others, too numerous to be here mentioned, find it impossible to respond should we forgo the advantage of their presence. We should awaken to the necessity of mobilizing our native talent for the most effective service they can give. It would be gross negligence on the part of our scattered Syrian communities not to avail themselves of such opportunities.

ORGANIZATION

THERE is an object lesson to the Syrians of America in a recent example set by the Jews. The number of Palestinian Jews in the country does not exceed five thousand, yet they have formed a national federation of their societies at a convention held in New York and attended by one hundred delegates. Could not the Syrians be brought together to work in cooperation and harmony when their number in the country exceeds 250,000?

PUBLICATION DATES

FOLLOWING the precedent established last year, THE SYRIAN WORLD will suspend publication during July and August of this year also, as well as during each following year until further notice. This would make the regular year of THE SYRIAN WORLD ten months, a practice followed by many other publications of a special character.

Owing to the editor's absence in Syria last year we had fallen behind our regular publication dates. This delay will be eliminated in the future when we hope to resume our former method of publishing each issue at the beginning instead of at the end of its particular month. The coming issue for September will therefore appear early in that month.

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.

Editor.

PALESTINE DELEGATION MAKES GOOD POINT

A point well taken in the statement of the Palestine delegation now visiting in the United States is their exhortation of their fellow countrymen to retain their lands and other property, and to acquire what there is of such lands for sale, in order to prevent its falling into the hands of the Jews. This would seem to be the only safe and sane course to follow, as no benefit could accrue from inciting to riot and bloodshed. Violence is calculated to benefit only the wealthy classes in that it would bolster their prestige and strengthen their hold on the ignorant.

The only recourse of any country boasting of independence in an effort to ward foreign penetration should be the encouragement of agriculture, industry and mining, and the establishment of a system of public education that would be truly non-denominational, such as now exists in the United States and in France. The separation of civil government from religious influence cannot be too strongly emphasized. This, and not the mere sending of delegations to collect funds, should

be the supreme goal of those who would see their country free from any outside interference or the danger of foreign invasion.

Al-Hoda, N. Y., May 10, 1930.

ARMENIANS IN SYRIA, JEWS IN PALESTINE

The proportionate number of Armenians in Syria, we believe, is much larger than that of the Jews in Palestine, yet between the immigration of the two groups there is a vast difference. The Armenians came to Syria as honest immigrants with the will to toil in contentment and share with the natives some of their privileges and gifts of life, while the Jews came not as immigrants, but as usurpers who would impose themselves on the country not by their might but by their financial influence on European government, especially the English government, one of whose spokesmen lately stated that the Balfour declaration was a war necessity designed to influence Jewish financiers in Germany against subscribing to the war loans of their government.

The Armenians in Syria came to

settle in the land and earn their living by the sweat of their brows, but the Jewish influx into Palestine was of a decidedly different character—they came from the ends of the earth with the fixed purpose of establishing a Jewish state.

Under the circumstances Syria's lot is much better than that of Palestine, because the Armenians are peaceful and industrious and are proving a potent factor in the economic rehabilitation of the country. They did not advance any claim on Syria. They did not boast that they had a right in the land which they came to claim. All they did was to enter into competition with the natives which is a natural right of all immigrants who abide by the laws of the land.

Not so are conditions in Palestine where no sooner had the Jews made their entry than they began laying claims to the legal possession of the country, its holy places, its government and its resources. They had their language proclaimed as an official one and bent every endeavor to revive and impose their traditions from which they will not move a single iota. This has resulted in bitter enmity between them and the natives.

Had the Jews sought to settle in Palestine in the same spirit that the Armenians came to Syria there would have been none to bear them enmity or wish them ill. Instead, their presence has been cause for rioting and bloodshed at every opportunity. Such is the result of the aggressive policy of their leaders which aimed to usurp the country from its inhabitants by force and succeeded only in gaining the enmity of the country which they sought to settle.

As-Sayeh, N. Y., July 3, 1930.

SYRIANS' PROGRESS IN THE UNITED STATES

Every day we have a new proof of the progress of the Syrian and Lebanese immigrants in the United States. This progress, it should be borne in mind, is not restricted to the commercial field; it has encompassed every field of human endeavor and is cogent proof of the native intelligence, resourcefulness and versatility of our immigrants. We now find amongst us many men of standing in science, in arts, in letters and even in politics. Many are those who have become recognized writers of high standing in the English language. We also have lawyers, architects, physicians and dentists. We can also count several bankers. And this in spite of the fact that our immigration dates back to no farther than forty years.

Perhaps the outstanding achievement of the Syrians is in the field of commerce. Not only in New York but everywhere throughout the United States they have succeeded in establishing flourishing business enterprises which bear testimony to their inherent ability and sustained energy and industry.

We would rather say that our brothers in the interior have scored an advance over us in mingling with Americans and sharing in the social and political life of the community. There is hardly a city in the interior where we do not find the Syrians prominent in civic matters and well known by the authorities and the community at large.

We are prompted to these remarks by the success of the Syrian-Lebanese community of Worcester, Mass., in capturing second prize in the celebration held by that city on the occasion of the tercentenary of its foundation.

The Syrians and Lebanese pos-

sess a moral force of whose existence many of us seem to be unconscious. This force is what preserved the life of the nation throughout the centuries in spite of the many vicissitudes which befe'l it. And this latent force is what the Syrians and Lebanese should rely upon and cultivate for the enhancement of their prestige in this country. This should be a powerful weapon in their hands which they could wield in self-defense and which is more potent than any material power they could muster.

It is gratifying to see that the Syrians and Lebanese are gradually awakening to the potentialities of this latent force, and that they are having recourse finally to the only method which insures their benefiting fully by it. We refer to the steady and growing formation of Syrian-American societies which at once preserve out entity and permit our participation as a racial unit in the life of the nation. Our wholehearted participation in all phases of American public life should be at once admitted beyond argument. Organized, our participation will be more beneficial and effective both to ourselves and to the Americans who should be convinced that our loyalty to our adopted country is equal to theirs.

Ash-Shaab, N. Y., June 28, 1930.

RELIGIOUS PREJUDICE OUR NATIONAL EVIL

Is there no means of preventing the Arabic press in general from indulging in discrimination between religious creeds among the Arabic-speaking peoples? Religious prejudice has been at the root of our misfortunes and without it we would

be in a much better condition than the one we are in now.

During the Turkish regime our rulers sought to fan the fires of religious and sectional prejudice in pursuance of the policy of keeping us divided, but what excuse have we now in continuing such practices?

As Syrians, we should confine our discussions to our national problems without touching on creeds, and as Arabs, the interest of the whole Arab race should be our concern regardless of geographical divisions.

Europeans and Americans despise us only as a result of our dissensions and divisions, and the mandatory powers offer no excuse for the continuation of their occupation of our country except that of protecting the minorities owing to the danger of conflict between Christians and Moslems.

The Arabic press has been grievously responsible for this condition. The Moslem and the Christian press share the blame in an equal degree. This is a sad commentary on the mentality of a people who claims the right of independence. If we would be truly free we should free ourselves first from the pernicious influence of religious prejudice, allowing to the Christian and the Moslem the right to worship God in his own way but joining hands in matters affecting the national welfare.

Syrian Eagle, N. Y. July 1, 1930.

MUCH ALIKE

Truly Beirut is the Paris of the East. Do we not see how cabinets rise and fall with the same quick succession that such events take place in the Paris of France.

As-Sayeh, N. Y.

Political Developments in Syria

SYRIANS PROTEST NEW CONSTITUTION

Hold Public Demonstration in Damascus and Other Cities.

High Commissioner Ponsot Leaves for France.

Instead of pacifying the Syrians the proclamation of a republic has only tended to reawaken their militant spirit and prompt them to take energetic measures of protest. Syrian papers reaching the United States bearing dates as late as June 15 depict the country as being in a tense state of excitement, with public demonstrations of protest and encounters with the police taking place in Damascus, Aleppo and many other cities.

The apparent placidity with which the Syrians first received the proclamation of the new constitution would seem to have been the result of astonishment which atrophied the populace into inaction. What they were given was completely out of harmony with what they had expected. After a patient wait of almost two years following the suspension of the Constituent Assembly, they were nursing the hope of being given something that would at least serve as a basis for a possible solution. The result was a further curtailment of their liberties and an offer of new elections which would aggravate the chaotic conditions prevailing in the country. The present situation is seething with elements of danger.

The new constitution having been proclaimed on May 22, no definite action was taken until a fortnight later when Fakhry Bey Baroody, a Nationalist leader and Secretary of the Constituent Assembly, called a meeting of his Nationalist colleagues to meet at his house on June 11. The provisional government, still in control and opposed to the Nationalists, sought to prevent the meeting on the pretext that no permit had been granted for holding it. Police, militia and firemen laid siege to the house of Baroody and blocked all access to it. The encounters which ensued with the demonstrators resulted in several casualties. But the Nationalists outwitted the forces of the government and the meeting was held on schedule at the house of Jamil Bey Murdam, another Nationalist leader. Fiery speeches were made by Fares Bey Khoury and others, and the following resolutions adopted and sent to the High Commissariat, the French Foreign Office and the League of Nations, signed by Murdam:

"I am authorized by the throngs gathered today in a public demonstration of protest, and who have the support of the whole city which has declared a general strike, to dispatch a strong protest to the League of Nations against: 1, the action of the authorities in preventing the Constituent Assembly from pursuing its natural functions; —2, the proposed division of the country and the bestowing upon it of five different and separate constitutions; —3, the inclusion of Article 116 which nullifies the constitution and our national independence; —4, maintaining in power a provisional govern-

ment which has held office for years against the will of the people; —5, denying a large number of Syrians the right of return to their country; —6, the government action in restraining the liberty of the people in their own homes by force of arms. They wish to declare themselves as determined against recognizing any action or treaty that does not emanate from the people or their lawful representatives."

Other than the above, no official reply to the action of the High Commissioner has been issued from Nationalistic sources. The nearest approach to any such action is the press interview given by Fakhry Bey Baroodi denying the existence of dissension in the ranks of the Nationalists and asserting that the country would never acquiesce in the administrative arrangement decreed by the new draft of the constitution. "Even a superficial comparison between our constitution and that of the mandatory power," he said, "will demonstrate the utter impossibility of the people's acceptance of it. It irrevocably decrees the division of the country into separate states when we demand unity. It makes of the temporary arrangement a permanent institution and thereby perpetuates the illegality first committed. The Provisional government owes its existence to the will of the Mandatory Power which has ignored the desires of the lawfully-elected representatives of the people. Furthermore, the proclamation of the new draft of the constitution was undertaken without the consent of the Constituent Assembly."

Baroodi Bey makes by this declaration a direct contradiction to the High Commissioner's statement in which he asserted that the sec-

retariat of the Constituent Assembly was consulted before action was taken on the constitution and that it had tentatively subscribed its approval.

What is considered of paramount importance in the statement of the Syrian Nationalist leader is his unequivocal declaration of the Syrians' desire to be a part of the pan-Arab movement. His exact words are: "Arab unity is the goal of every Arab. If efforts are directed towards its materialization then the nation may be said to have discovered the right path leading to the fulfillment of its aspirations. I, personally, will not deviate a hair's breadth from pursuing the strict line of pan-Arab policy, and I trust that the whole nation realizes that the policy of decentralization and regional divisions is doomed to failure."

The Nationalists' spokesman here took pains to deny that any serious difference on matters of policy had arisen in the ranks of the party and attributed rumors to that effect to the malicious intentions of persons in alliance with the "colonists."

The nature of these rumors is, indeed, disturbing. They represent President Tajeddin as having succeeded in splitting the Nationalists by a tentative coalition program which would admit some Nationalist leaders into office. This arrangement would leave Tajeddin at the head of the government while Jamil Bey Murdam (Nationalist) would be offered the Premiership and Hashim Bey Atassi, President of the dissolved Constituent Assembly, would be made President of the coming Representative Assembly.

Some sort of verisimilitude is lent these rumors by the fact that the Nationalists called a convention for June 9 to be held at Aleppo, when it was expected they would deliberate their future policy and

issue a formal statement on their stand in the face of the new developments. This failed of materialization and rumors went abroad that dissension had arisen within their ranks.

Royalists Active.

There is now in Syria, on the other hand, a royalist party which is said by its adherents to be gaining in strength the more the people realize their unpreparedness for a republican form of government. The acknowledged leader of the Royalists, Aref Pasha Adlebi, proceeded to Beirut soon after the declaration of the Constitution and lodged a protest with the mandatory authorities against proclaiming Syria a republic. His contention is that the overwhelming majority of the population favors a constitutional monarchy, asserting that if the coming elections are free from administrative interference fully seventy-five per cent. of the deputies elected will be of his party. The Royalists' candidate for the proposed throne is Ahmad Nami Bey, erstwhile President of Syria, who is said to be the only man able to bring harmony between the Syrians and the French on one hand, and between the large bedouin element and the urban population on the other.

Clearly, as some Syrian papers comment, not a single element of the Syrian population is satisfied with the result of the latest move of the French High Commissioner.

Meanwhile, M. Ponsot sailed for France on his annual vacation and for the purpose of being near to give advice when the question of the new political arrangement in Syria comes up for discussion in the League of Nations. Already the French representative on the Mandates Commission has submitted to

his colleagues the drafts of the new constitutions for the several Syrian States and the general expectation is that they will be approved.

What is claimed by the correspondent of *Al-Ahram* of Cairo to be authentic information is that the Syrian Nationalists have finally decided to take part in the coming elections on three conditions, namely, the issuance of a general amnesty, dismissal of the present government, and appointment of a neutral government to supervise the elections. These conditions are said to have been submitted by Hashim Bey Atassi to the French authorities.

CONDITIONS IN LEBANON

The economic situation in Lebanon, as well as in all other parts of Syria, is far from being satisfactory. The French authorities called a conference early in June to discuss means for improving conditions and tentatively decided to lower the tariff. The instability of the political situation in Syria has tended to aggravate matters already acute.

Lebanon depends on the summer resort industry as one of its chief sources of income, and the native government had taken extra pains to attract residents and tourists to the country this season. The main dependence is on Egypt whence thousands of families come to Lebanon each year for the summer, and a special Lebanese representative was sent thither to lecture and otherwise conduct propaganda. Prospects had been exceptionally good until an order was issued requiring every Egyptian coming to Lebanon to be inoculated with anti-cholera serum due to the discovery of a few cases of bubonic plague in Egypt. This immediately raised a storm of protest which caused the

Lebanese authorities to rescind the harmful requirement. It later transpired that the native Lebanese government had no part in, or even knowledge of, the issuance of the order. The health authorities at the headquarters of the High Commissariat had done so on their own initiative. When the Arabic papers of Egypt condemned the action the President of Lebanon went in person to see the acting High Commissioner and made strong representations to him. It is a sad commentary indeed on conditions in the country that things have to be done in such manner. Still the necessary rectification of the matter was made before much damage had been done.

The new developments in the Syrian political situation had a depressing effect on Lebanon. The papers of Beirut, almost of one accord, disapprove of the French High Commissioner's plan for solving the tangled problem. Many are boldly commenting on the inadequacy of such half-way measures and cite the ineffective and unsatisfactory working of the Lebanese constitution as an example of the one proposed for Syria.

Lebanon seems to be doomed to continual political upheavals. The press criticism directed at the cabinet of August Pasha Adib forebodes ill for it. Some observers would see in the growing volume of criticism signs of an approaching crisis bound to result in the cabinet's downfall. It has already been in office three months and has achieved nothing. Three to six months has been the average life of Lebanese cabinets in the past few years.

Although the Regie, or tobacco monopoly, has been terminated in Syria and Lebanon, the result has not been found very encouraging

to the growth of home industry. The native governments of the various Syrian States have been required to take over the property of the dissolved Regie at a figure fixed by the French authorities, while charters are being issued to foreign interests to compete in the tobacco trade of the country. The Regie, as a result, may be reorganized to enter the field after having disposed of its old stock and obsolete machinery at a handsome price and enter into competition with the natives with decided advantage.

PALESTINE

Case of the Wailing Wall—Arab Executions.

The International Commission appointed by the League of Nations to investigate the Moslem and Jewish claims to the Wailing Wall was reported in press dispatches from Jerusalem on June 25 to have opened its hearings. The Jews presented a lengthy memorandum establishing their right to worship at the Wall from time immemorial, a right which the Arabs denied. The Commission is still conducting its hearings.

The fortress city of Acca in Palestine was the scene on June 17 of the execution of the three Arabs condemned for participation in the bloody riots of August 23 of last year. The original number of Arabs under death sentence was twenty-five, but a reprieve was granted in the case of twenty-two. The Arabs of Palestine mobilized the whole Arab world to intercede for the other three, influencing King Feisal of Iraq and Emir Abdullah of Transjordan to send telegraphic petitions in their behalf to King George, but all to no avail.

On the day of the execution all

Palestine went on strike, and although the day passed without serious disturbances, a British police officer was stabbed by a Moslem in Jaffa.

Commenting on the execution, the Arab national organ *Falastin*, in its English edition of June 21, declares that the three executed men are "in the eyes of their countrymen martyrs to the National cause. It has been suggested that murders do not make martyrs. It is a misreading of history. To take a comparative recent instance, the man who murdered the Archduke of Austria and was the tangible cause of the Great War, was honored by his government officially, after his death. It is another thing to judge a man objectively, in cool moments, with the ordinary law. But when nations are sold away for selfish ends by mightier powers; when they are economically murdered as foully as any physical murder; when theirs and their children's bread is snatched under treaties to which they are not a party; when an alien people is set amongst them to insult them every day by different means; when all attempts to redress the wrongs have failed; then human beings do not use the ordinary weapons or submit to be enslaved, but strike back blindly, passionately and cruelly. * * * These three Arabs could not be treated like ordinary criminals. *** If the government thought these men very dangerous, it could easily save society by keeping them in prison. To disregard all the passionate appeals (of Arab rulers) is to show the value it sets on the friendship of those who tried to intervene. Can it then wonder if the Arabs pay back in similar sentiments and hug closer their dead the more to nurse the bitterness of humiliation?"

PALESTINE MARTYR'S WILL

Fuad Hijazi, one of the three Palestinian Arabs executed at Acca on June 17, was an educated young man and a government employee.

Before going to the gallows he is reported to have addressed the British officials present in their own language condemning the policy of their government in Palestine and warning them of the consequences of their tyranny, asserting that the Arabs did not fear their might.

In his last will he addressed each member of his family personally, admonishing one of his brothers against "disturbance of the peace and all other activities liable to impede his success in life." To his brother Ahmed he says: "I was exceedingly touched by your vow of yesterday to avenge my death. Know, my beloved brother, that this matter should not be your personal concern any more, because I am become the son and brother of the whole nation."

In addressing his mother he expresses himself as follows: "Grieve not over my death, but rather wish that you had a thousand sons who would offer their lives for the nation. Your son Fuad is not dead. I have become immortal, thanks to God, and my name shall be handed down from generation to generation. You should rejoice that your son Fuad has achieved such distinction and died before passing the second decade of life... A nation is deserving of life in proportion to the number of its sons willing to offer the supreme sacrifice. The nation that meekly submits to oppression and tyranny should have its name stricken from the book of life... Behold how I offer my life as a cornerstone in the foundation of the independence of Palestine within the Arab federation."

About Syria and Syrians

SYRIAN CELEBRATION AT NEW LONDON

The Syrian-American Society of New London, Conn., held its annual celebration at Wendell's Pavillion on the afternoon and evening of Sunday, June 22, and made of the occasion a great success. The mayor and many other officials and notables of the city, as well as numerous delegations and representatives of Syrian communities in other cities, were present.

The program called for an afternoon session, which was conducted in Arabic and at which N. A. Mokarzel editor of *Al-Hoda*, presided, and for an evening session conducted in English at which the editor of *The Syrian World* acted as chairman.

N. A. Mokarzel read an original poem in Arabic which he composed for the occasion. The list of the Arabic speakers included Joseph S. Hage, President of the Syrian-American Society; Rt. Rev. Antoun Anid, Syrian pastor of New London; Fred Hashim, President of the Lebanese-American Club of Poughkeepsie, N. Y., and head of a visiting delegation; Esper Ganim of Bridgeport, Conn., who although a boy of fourteen and American-born, spoke in English on the necessity of the perpetuation of the Syrian heritage in America; Ameen Rihani, author and lecturer; Rev. Louis Eid of Fall River, Mass.; A. Rustum of Orange, N. J.; Farris S. Maloof, attorney of Boston; S. P. Hamrah of Hartford, Conn., and Elias S. Hage of New London.

During intermissions Mrs. Julia Assia sang Arabic selections to the

accompaniment of B. Hallal on the oud. American music was supplied by Shepard and Swanson Orchestra.

Speakers at the evening session, besides the chairman, were Hon. C. D. Twohmey, mayor of New London; Homer K. Underwood, Headmaster of Bulkley School; Deputy Judge John McGarry; Prosecuting Attorney Max Boyer; Ameen Rihani and Farris S. Maloof.

The Syrian speakers acquitted themselves most creditably on this occasion and the society is to be highly complimented on its good judgment in inviting them.

The success of the celebration may be judged by the visiting delegations which came from New York City, Syracuse and Poughkeepsie, N. Y.; North Adams, Boston, Fall River, New Bedford and Springfield, Mass.; Providence, R. I.; Torrington, Danbury, Waterbury, Bridgeport, New Haven, Ansonia, Willimantic and Norwich, Conn., and from as far as New Jersey.

The delegates were banqueted at noon at the home of A. J. Maloof, an ex-President of the society, and in the evening at the Pavillion.

The Syrian-American Society of New London has done much during its short existence to enhance the prestige of the Syrian community in the city and state. Its word of greeting appearing in its program is illuminating. It says in part:

"While our society came into existence as an organized body only a few years ago, the Syrian-American community of New London has been at all times striving toward the fulfillment of the ideal for which their society stands,

namely, to promote the civic welfare of the Syrian and Lebanese people in this country. Coming from a race which has given much to the world, it is our ambition to give to America the best that is in us of our racial heritage by making every effort to be loyal American citizens."

RIHANI LECTURES AT CHAUTAUQUA

Ameen Rihani, noted Syrian traveler, author and lecturer, has been invited to give a series of lectures covering the whole week of July 20-26. He is, to our knowledge, the first Syrian to appear on the Chautauqua platform for such a long engagement. The Syrians are to be congratulated on the distinction achieved by one of their most brilliant sons in America.

Prior to his appearance at Chautauqua, Mr. Rihani is expected to take part in the Syrian pageant at the tercentenary celebration of the city of Boston by invitation from the local Syrian community.

WORCESTER SYRIANS WIN SECOND PRIZE

The city of Worcester, Mass., celebrated on June 28 the tercentenary of its foundation, by a historic pageant in which all racial groups took part.

The Syrian community, under the leadership of the recently organized Syrian-American Club, contributed a float representing an American historical scene. They won the second prize consisting of a state flag. The first prize was won by the Greeks who represented the progress of civilization and the prominent part Greek culture played in its acceleration. The prize consisted of a gold cup.

VISITING EDUCATOR RETURNS TO SYRIA

Having wound up her campaign for the Ahleyah School in Beirut, Miss Marie Kassab will sail for home about the middle of July. During her stay in the United States she visited the principal Syrian centers and succeeded in raising a fund exceeding \$6,000. She returns by way of France where she expects to spend some time studying modern and improved educational methods for introduction in her school.

BRILLIANT SYRIAN SCHOLAR

Having won his Ph. D. at Princeton at the age of twenty-one, Costy Zrike of Damascus, sailed for Syria early in July to take up his duties as Assistant Professor of Oriental History at the American University of Beirut.

Dr. Zrike's scholastic record has been a most brilliant one. Having made his studies in Arabic in one of the native schools of Damascus, he won a scholarship at the American University where higher studies are conducted in English. During the summer recess the boy set about studying English and passed his examinations for admission to the elementary school. In five years he had graduated with high honors and won another scholarship which brought him to the United States, where he studied at the University of Chicago, Columbia and Princeton.

FIRST LEBANESE IN BRAZILIAN CONGRESS

The Sphinx, an Arabic-language paper of San Paolo, Brazil, reports that Dr. Jose Petro Abi Deeb has been elected a member of the Bra-

zilian congress for the State of Espirito Santo.

Dr. Deeb is of Lebanese origin, his father having migrated from Zgharta in North Lebanon and settled in Victoria, capital of the Brazilian State of Espirito Santo. He is, according to the statement of the paper, the first Lebanese to hold such office.

LEBANESE GIRL

BEAUTY QUEEN

Arabic papers of South America report that as a result of competition in a beauty contest held in the sixteen states of the Uruguay Republic, a Lebanese girl, Miss Aneesa Juan Antoun of Gouma, Lebanon, won first prize in the state of San Jose and was consequently given the title of "Miss San Jose."

Now the Lebanese girl is entitled to enter the national contest for the selection of the beauty queen of the whole republic. Her chances are strong for being selected as the Uruguayan representative at the world beauty contest to be held in Rio Janeiro, Brazil.

PALESTINE JEWS

FORM FEDERATION

A national federation of Palestinian societies was formed in New York early in July at a convention of more than 100 delegates of local organizations of Jews who were born in Palestine, according to a report of the New York Times. The delegates, who came from Chicago, Baltimore, Philadelphia, Boston and several other cities, gathered at the Pennsylvania Hotel, where messages of greeting were read from Felix M. Warbrug, national chairman of the Allied Jewish Campaign

for Palestine and other prominent American Jews.

Joseph Gabriel of New York, who opened the convention, pointed out that there were more than 5,000 Jews in the United States who had been born in Palestine and that many of them wished to return to their native land.

The significant point in this news item to Syrians is that the Palestinian Jews who number but 5,000 should have so many societies as to send a hundred delegates to a national convention. Granting that the Syrians have societies in the same proportion, will they respond to a call for a federation in the same manner?

DAMASCENES INCENSED

AT POLICE HELMETS

Aleph Ba, a leading paper of Damascus, reports that a good-sized demonstration was staged by ulemas, merchants and artisans to protest the action of the police in wearing cork helmets during the summer season.

The demonstrators are reported to have first visited the mufti of the city hoping to induce him to voice their protest to the authorities, but he refused to take an active part in the matter. Undaunted, they marched to the Saraya and complained personally to President Tajeddin, demanding that he issue peremptory orders prohibiting the innovation. Their argument was that the heat was no excuse for breaking age-long traditions held in high reverence by the Moslems. Members of the police force, they claimed, could wear the kerchief and ighal or otherwise adhere to the tarboush.

The President calmed the excited demonstrators by promising to con-

duct an investigation into the matter, stating that the action of the police was taken without the knowledge or sanction of the government.

It will be recalled that Dr. Ayub Tabet, when Minister of the Interior in Lebanon, forced the police to wear the helmet over the protest of the reactionary element.

Many articles, especially statues of the Pharaohs, bore hieroglyphic inscriptions and were traced to about 2,000 B. C.

All the newly discovered objects, coming under twelve categories, went to the National Museum, none having been permitted to leave the country.

SEVENTY ALAOUITE FAMILIES CONVERTED TO CHRISTIANITY

The majority of the inhabitants of the villages of Taffaha and Jenainah, in the district of Tartous, in the Alaouite State of Syria, comprising about seventy families, are reported by the Syrian press to have embraced Christianity at the hands of a Jesuit missionary.

The religion of the Alaouites is Islam of the Shiite sect, or followers of Imam Ali. They are bitterly opposed to the Sunnites, or Moslems of the orthodox faith.

Following this group conversion, attacks on the converts are reported to have been made by some of their neighbors before the authorities could intervene and furnish adequate protection.

BYBLOS YIELDS MORE TREASURES

Archaeological research at Jebail, in Lebanon, on the site of the ancient Phoenician city of Byblos, has yielded recently much valuable treasures, according to a report of the curator of the National Museum at Beirut.

Among the discoveries were several bronze statues of sacred cows covered with gold leaf. Some of the objects were in a fine state of preservation while others had rotted beyond the possibility of redemp-

DR. FORD'S COLLECTION BEQUEATHED TO LEBANON

A most valuable addition to the National Museum of Beirut has been made possible through the generosity of Dr. Ford, an American missionary who lived in Sidon for nearly fifty years.

At a time when the natives knew little or nothing of the value of the antiquities which were to be found in large quantities in and around Sidon, once the flourishing capital of the Phoenicians, Dr. Ford was patiently and persistently gathering his collection. Some of his articles are invaluable as relics of Phoenician civilization. The collection is carefully arranged and stored in a building of fifteen rooms.

Soon after the declaration of the Lebanese Republic, the Lebanese government was anxious to secure the Ford collection for the National Museum and bid for it \$200,000. Dr. Ford, however, set a price of \$500,000.

Dr. Ford has since died, and when his will was probated it was discovered that he had left his whole collection outright to the Lebanese government with the only condition that it be preserved complete at the National Museum without permitting a single object to leave the country.

The Council of Ministers at Beirut deliberated the offer and voted to accept it on the donor's conditions. Out of gratitude for so great and

valuable a gift the government bestowed its highest decoration on Dr. Ford's widow and on the American Consul General in Beirut.

SYRIAN ANTIQUITIES DISPLAYED AT YALE

A rare collection of antiquities, the fruit of two years of excavations in Syria, was placed on public exhibition for the first time at the Yale Gallery of Fine Arts as part of the commencement celebration, according to reports in the American press. The collection comes from Syria, where the historical objects were found after being buried in sand for several thousand years.

Rare idols of worship are included among the collection. There is also a fine bas-relief of Atargatis and Hadad—a copy of what is believed to be the great cult statues at Baalbek; a Parthian altar with bas-reliefs; a head of a man sculptured in stone; and several inscriptions, pieces of pottery, coins and some specimens of unusual jewelry.

The finds were made during excavations in the last two years at Doura-Europos, on the Euphrates River, a place famous in olden times before it was buried under a heavy blanket of sand. With the permission of the Syrian Government, excavators from Yale University have worked with a scientific group representing the French Academy on the ancient fortress, and with outstanding success.

The famous Temple of Artemis has now been partly uncovered. This famous institution had been located previously by Professor F. Cumont of the French Academy and beside it a Temple of Atargatis and Hadad was also discovered. Atargatis was sung as the Syrian goddess of fertility and Hadad was worshiped as

the Syrian sun god about 2,500 years ago. Material of great importance in tracing the history of the old Syrian city and the religious cults of Syria before the advent of Christ was found during excavations in private houses and in the towers of the city walls.

SYRIAN PUPILS

WIN FIRST HONORS

The Montreal correspondent of Meraat-Ul-Gharb sends a glowing account of the extraordinary success of Syrian pupils at a certain public school of that city at the last commencement.

In the East side of Montreal, he states, where live most of the Syrians, there is a public school whose pupils number 1,000 drawn from all nationalities. The annual prizes of the school are equally divided between the boys and the girls, four for each group.

Out of the thousand or more attendance the Syrian pupils count about fifty. But in the distribution of medals and prizes they won five out of eight, a very high percentage indeed considering the large attendance and their relatively small number.

The winning Syrian pupils were: Olga Salim Kassab, Edna Abi Kalam, Adeeb Nicola Tannaj, Shafic Zerebtani and Kalil Hajje.

SYRIAN CANDIDATE

FOR CONGRESS

A Syrian paper of New York reports that Sassin Letaif, a Lebanese resident of Cross Plains, Texas, has been nominated by the Democratic Party for congress. His chances of success are excellent owing to the strength of the Democrats in the South.

BOOKS BY SYRIAN AUTHORS

To recommend to Syrians the acquisition of books in English by Syrian authors would seem superfluous, especially when the books are such as to cause every Syrian to feel proud of the fact that their authors are of his countrymen. All the books listed below have been exceptionally well received by American critics, some of them gaining national and even international distinction. Not alone as a matter of racial pride, but also as a valuable addition to every modern library and as an indispensable medium of wider culture all Syrian homes should have all or most of these books.

All prices quoted include postage.

Books by Ameen Rihani

Maker of Modern Arabia.....	\$6.00
The Path of Vision.....	1.25
A Chant of Mystics and Other Poems.....	1.25

Books by Kahlil Gibran

Sand and Foam.....	2.25
Prophet—Reg.	2.75
The Madman	2.00
The Forerunner	2.75
Jesus, The Son of Man.....	3.75

Books by Dr P. K. Hitti

As-Suyuti's Who's Who in the 15th Century (Arabic)	3.50
Paper Cover	3.00
Usamah, an Arab-Syrian Gentleman and Warrior of the Crusades.....	4.75
Syrians in America	1.25
Syria and the Syrians (Arabic).....	1.10
History of Syrian Commerce in the United States (Arabic; Illustrated)	3.25
By S. A. MOKARZEL.	
Immortality (By DR. I. G. KHEIRALLA).....	1.25



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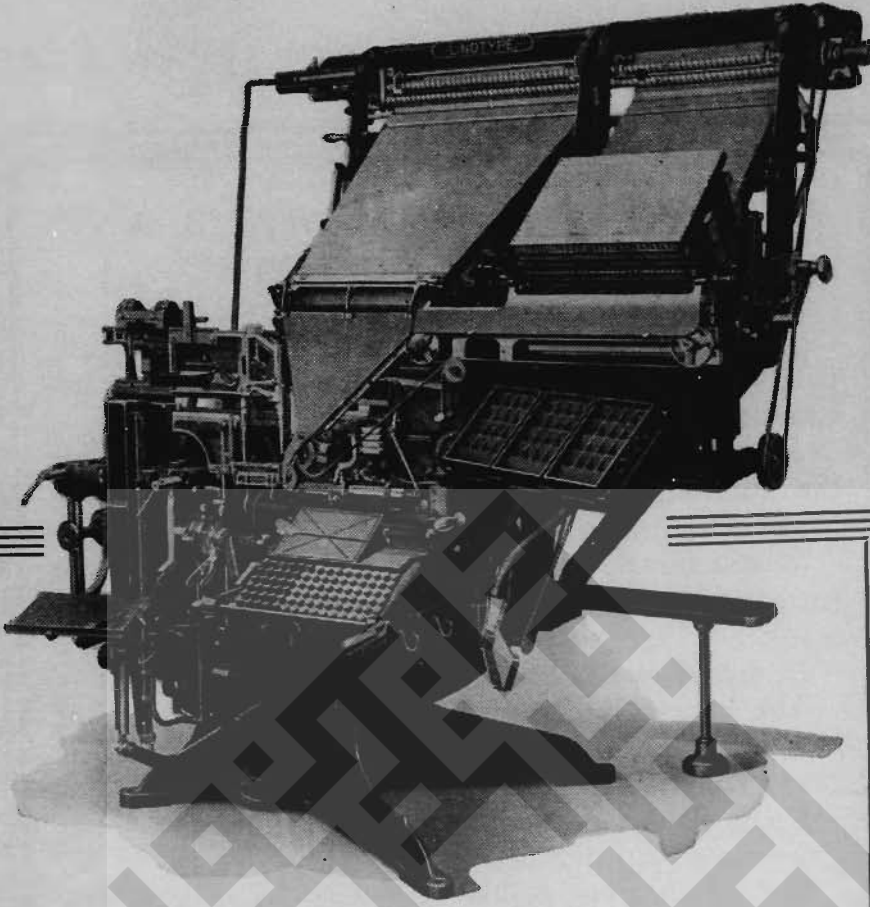
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وسواهما - الى ما هو معروف بالشرق الاقصى اخذ يعم استعمال
المنضدة العربية. فهي الان مستعملة ليس فقط في البلدان التي
يتكلم سكانها اللغة العربية بل في تلك التي يتكلم سكانها لغات
شرقية شتى قاعدة حرفها العربية. وعدد الناس الذين يشملهم هذا
الاعتبار لا يقل عن مائتين وخمسين مليوناً.

وقد كانت لغة ملايا احدى اللغات المنتفعة بتطبيق الحروف
العربية على المنضدة فنشطت حكومة ولايات ملايا المتحدة الى
الاستفادة من ذلك بالنظر الى ما اشتهر عن المنضدة من خصائص
الاقتصاد والسرعة. وانك لتجد الان في مطبعة الحكومة في كيداه
منضدتين عربيتين من طراز ١٤ تستخدمان ليس فقط لصف الحروف
العربية الشائعة في لغة ملايا بل لسائر ما اشتهرت به المنضدة
العربية من الميزات العجيبة.

كل ما هو ظاهر في هذا الاعلان من حروف عربية وانكليزية ونقوش مصفوف على المنضدة

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