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SEPTEMBER,

THE SYRIAN WORLD

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



AN ARAB-SYRIAN GENTLEMAN AND WA
OF THE CRUSADES

DR. PHILIP K. HITTI

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REV. W. A. MANSUR

THE ORANGE TREE

SONIA RUTHELE NOVAK

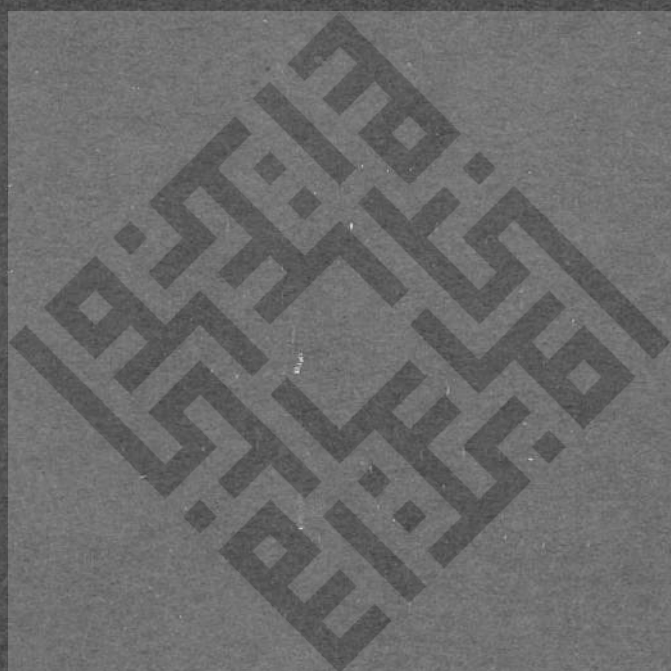
THE SAGE OF WASHINGTON STREET ON
DISPLAY OF WEALTH

A. HAKIM

TEXT OF THE NEW SYRIAN CONSTITUTION

RECENT POLITICAL DEVELOPMENTS IN

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THE SYRIAN WORLD

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THE SYRIAN WORLD

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An Arab-Syrian Gentleman and Warrior of the Crusades

By PHILIP K. HITT, PH. D.

Usamah was a warrior, a hunter, a gentleman, a poet and a man of letters. His life was an epitome of Arab civilization as it flourished during the early crusading period on Syrian soil. He was a flower of the Arab-Syrian chivalry which found its full bloom later in the case of his patron and friend, the great Saladin.

The *Memoirs* of Usamah are a unique piece of Arabic literature. They open before our eyes a wide and new vista into medieval times and constitute an invaluable contribution to our knowledge of Arabic culture in itself as well as in its relation to Western thought and practice.

Three months before Urban II delivered his Clermont speech, judged by its memorable consequences one of the most effective speeches in all history, a boy was born, Sunday, Jumada II 27, 488 (July 4, 1095) in Shayzar, northern Syria, to the Munqidhite amirs, the lords of the castle on the Orontes. This boy was destined to take a prominent part in the future defense of the castle against the forthcoming Franks and to become himself the most illustrious member of a distinguished family many of whose members attained national and international reputation. This boy's name was Usamah, the hero of our story.

About fifteen miles north of Hamah (Epiphania), on the north end of the rocky slope by which the valley of the Orontes is bounded on the east, stands the picturesque and strategic Castle of Shayzar. The steep ridge on which it stands is described by

Arab authors as '*urf al-dik*, the cock's crest. The Orontes (al-'Asi) issues here from a rocky, narrow gorge and after skirting the contour of the hill on almost three sides it continues its course in an attempt to straighten its normal northward course.

Shayzar is one of the most ancient towns of that ancient land, Syria. It figures under the name *Senzar* and *Sezar* in the inscriptions of Thutmose III and Amenhotep II and in the Tell-al-Amarna letters. It is the *Sidzara* of the ancient Greeks, the *Sezer* of the Byzantines and the *Caesarea* of the Western historians of the Crusades including William of Tyre. By some it is neatly referred to as Caesarea-on-the-Orontes to distinguish it from other Caesareas. In the latter part of the fourth century before our era, Seleucus I settled colonists in it from Larissa in Thessaly and rechristened it after the name of that town, but the old name reasserted itself in Arabic Shayzar. In this form it occurs in a widely quoted verse by the pre-Islamic poet Imru'al-Qays. Sayjar is the colloquial form of the name of the present-day village which lies wholly inside of the walls of the historic castle still crowning a hill precipitously rising above the Orontes on its western bank.

An invading army entering Syria from the north would find before it two routes to follow. It could take the route of the maritime plain southward via al-Ladhiqiyyah (Laodicea) and the Phœnician littoral, as Alexander and some of the early Assyrian conquerors did; or, if it took the inland route, it would soon find itself following the Orontes valley and hemmed in on the west by the Nusayriyyah mountains of which the western range of Lebanon is but a southern continuation. In the latter case access to the sea can be effected only at the pass separating the Nusayriyyah from the Lebanon Mountain, or, further south, at the termination of the Lebanon; and the army following this inland route southward, as many of the crusading armies did, would find its passage obstructed by Afamiyah (Apamea) and its southern sister, the Castle of Shayzar. Likewise an invading army from the south, as in the case of the Egyptian armies of Thutmose and Ramses, could not attempt the conquest of the inland without passing by and subduing Shayzar. Hence the strategic importance of the position of Shayzar.

In the year 17 A. H. (638 A. D.) abu-'Ubaydah, the conqueror of Syria for the Moslem Arabs, received the capitulation of 'Shayzar whose people "went out to meet him bowing before

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him and accompanied by players on the tambourines and singers," but the town for many centuries after that passed, like a football, from Arab to Byzantine, and from Byzantine to Arab, hands. In the year 999, Basil II (976-1025) subdued it and for the next eighty-one years it remained in Byzantine possession.

About 1025, Salih al-Mirdasi, the Governor of Aleppo, granted the Munqidhites, of the tribe of banu-Kinanah, the feudal land around Shayzar. In 1041 we find a Munqidhite, Muqallad, ruling over Kafartab. Later his successor, abu'l -Mutawwaj Muqallad ibn-Nasr, extended his territory down to the Orontes and probably built the Citadel of the Bridge (Hisn al-Jisr) at the bridgehead below Shayzar; but the town itself, Shayzar, remained in the hands of the Byzantines until December 19, 1081, when Izz-al-Dawlah Sadid-al-Mulk (the grandfather of Usamah) succeeded in acquiring it from the Emperor Alexius Commenus. This Sadid-al-Mulk was therefore the real founder of the Munqidhite dynasty in Shayzar. Upon his death in the following year, he was succeeded by his pious son, 'Izz-al-Dawlah abu-al-Murhaf Nasr, a peaceful and art-loving prince, under whom the territory of Shayzar included for a time Afamiyah, Kafartab and al-Ladhiqiyyah by the sea. Even by that time the Byzantines had not ceased to cast a covetous eye on Shayzar; for we find them during his rule besieging the castle more than once, but always unsuccessfully.

Abu'l-Murhaf died childless in 1098, and the lordship of the castle passed to his younger brother, Majd al-Din abu-Salamah Murshid (1068-1137), the father of Usamah. But this pious man, who was more interested in the hunt and calligraphy, declined in favor of his youngest brother, 'Izz-al-Din abu-al-'Asakir Sultan, with a remark which gives us a clue to his whole character: "I shall not, by Allah, accept the lordship, as I would rather make my exit from this world in the same condition as I made my entrance into it." It was this Sultan, now the lord of the castle and the head of the family, who figures prominently in the early life of our Usamah.

During Sultan's amirate, Shayzar was the object of frequent raids by the banu-Kilab of Aleppo, the Franks, the Isma'ilites and other enemies all of whom failed to reduce the stronghold. After laying siege to it from April 20 to May 21, 1138, and bombarding it for ten days in succession, Emperor John Commenus had to withdraw. Its position on a steep ridge, the fact

that the river enveloped it on the north and east and that the site of the castle was cut off from the high plateau which formed its continuation by a deep trench, coupled with the fact that the only passage across the river was the stone bridge, the Jisr bani-Munqidh, which was now defended by a citadel, made Shayzar impregnable to those attacks.

Usamah was an eyewitness to many of these events. In his account the upper town (*al-balad* = the *praesidium*, *oppidum*, *pars superior civitatis* of European sources) lay within the Qal-'ah (the Castle), whose fortifications were evidently strongest at the north and south sides, as these are the sides best preserved to our day. It had only three gates, one of which, leading to the Jisr (the Bridge), formed the only entrance to the Castle. The Jisr, the *Gistrum* of European sources, was guarded by a Citadel (Hisn al-Jisr) and around it grew the lower town (*al-Madinah* = *suburbium*, *pars inferior civitatis*). Sultan's period of rule furnishes the background for most of the interesting events in Usamah's *Memoirs*, and it is that period which the *Memoirs* immortalize.

Sultan died in, or a little before, 1154 and was succeeded by his son, Taj-al-Dawlah Nasir-al-Din Muhammad, the last of the Munqidhites. Taj-al-Dawlah perished with almost all the members of his family in a terrific earthquake which overtook them in the midst of a festival and which almost destroyed Shayzar, Afamiyah, Kafartab and their environs. His wife, who was pulled out from the ruins in which she was buried, was evidently the only Munqidhite to survive the tragedy. This earthquake took place in 552—1157 and was known as the Earthquake of Hamah. Ibn-al-Athir tells us that a school teacher in Hamah who happened to be outside the school building when the trembling took place received no inquiry whatever from any parent regarding the fate of any child. Not one parent and not one child survived.

The destruction of Taj-al-Dawlah and his children closed the last page in the Munqidhite chapter of the history of Shayzar. The stronghold, however, was in the same year repaired and taken possession of by Nur-al-Din of Damascus.

To return to Sultan and young Usamah. As long as Sultan had no male children he took keen interest in Usamah and presided over his military education, singling him out from among his three brothers, one of whom was older than Usamah. He

often gave him advice regarding the conduct of warfare, entrusted to his care important missions and made attempts to probe his presence of mind during combat. But when Sultan was blessed with male heirs his attitude towards his young protégé changed, and his jealousy led Usamah to leave Shayzar, in 1129, and never to see it again after his father's death on May 30, 1137.

Next to Sultan's influence, the paternal influence of his father was apparently the strongest single force in Usamah's life. The picture Usamah left us in his *Memoirs* of his father is that of a devout Moslem who "employed all his time reading the Koran, fasting and hunting during the day, and copying the Book of Allah at the night". His chief diversion was falconry and chase in which he excelled. Usamah knew nobody comparable to his father in this respect. And withal he was no coward or weakling. "It is in my horoscope," once he declared to his son, "that I should feel no fear." One of the very rare and seemingly incredible stories told by Usamah relates how his father in a fit of anger cut, by one blow of a sheathed sword, his groom's outfit, silver sandal, mantle and woollen shawl right through the bone of the elbow. His physical strength was apparently commensurate with his moral courage.

Of special interest to us are the remarks throwing light on Usamah's breeding by his father. The young boy once climbed the wall of their courtyard and, under the very eyes of the father, sawed the head of a serpent which had suddenly made its appearance on the wall. He even killed a servant of his father when only ten years old without seeming to bring forth any special discipline from his father. "I never saw my father... forbid me from taking part in a combat or facing a danger," is the way Usamah sums it up, citing only one exception: a hazardous onslaught on a lion. When certain Frankish and Armenian hostages held in Shayzar were on their way back home and were waylaid by some Moslem horsemen, the father's instructions to the son were especially significant: "Pursue the ambuscade with thy men, hurl yourselves on them and deliver your hostages." The words "hurl yourselves" especially impressed Usamah.

Usamah seems to have been bound to his father by strong bonds of filial affection and regard. He touchingly remarks after making an excursus relating to his father's interest in copying the Koran, "My book does not require the mention of this fact.

But I did mention it in order to appeal to all those who read my book to solicit Allah's mercy upon my father."

Usamah's mother was made of the stuff of which "mothers of men" are made. One instance opens before us a window through which we can look into her character and life. In an emergency, and when the male members of the family were away, she got hold of her son's weapons, distributed them among those who could fight, put her daughter (an elder sister of Usamah) at the balcony of the castle and herself sat at the entrance to the balcony ready to throw her daughter over than to see her in the hands of the Isma'ilites, "the peasants and ravishers."

Such was the spiritual environment in which the soul of Usamah unfolded itself.

Inured to hardihood and struggle and nurtured in the best atmosphere of Syrian chivalry, Usamah, with his passion for adventure, adaptability and many-sidedness, grew up to a robust and military manhood. The land around his native town, unlike the Northern Syria of today, abounded in lions, panthers, hyenas and other ferocious animals. The period in which he lived bristled with problems, difficulties and struggles, with the Franks, Isma'ilites, Batinites and other Arabs, keeping the scene lively and busy. Even when they went out of Shayzar for the hunt, they went out armed, for they "never felt secure on account of the Franks whose territory was adjacent to theirs". Thus Usamah's name has become associated in Arabic annals with war and heroism. Al-Dhahabi calls him "a veritable hero of Islam." Ibn-al-Athir attributes to him "a degree of valor beyond which there is no limit." When still a tyro he fought valiantly and successfully against the Franks. In and around Shayzar and Hamah of Northern Syria, in 'Asqalan and Bayt-Jibril of Palestine, in the Sinaitic peninsula and Egypt, in al-Mawsil and Diyar-Bakr he took part in battles against Franks and Arabs, Christians and Moslems. "How many sword cuts and lance thrusts have I received! How many wounds with darts and arbalist stones have been inflicted on me!" exclaims Usamah in his old age, and this was probably no mere rhetorical exclamation; for he lived in one of the most turbulent periods in the history of that land in which more military history has probably been enacted than in any other land of equal size. Even in his old age he laments his passive life and covets action:

GENERAL VIEW OF SHAYZAR ON THE ORONTES

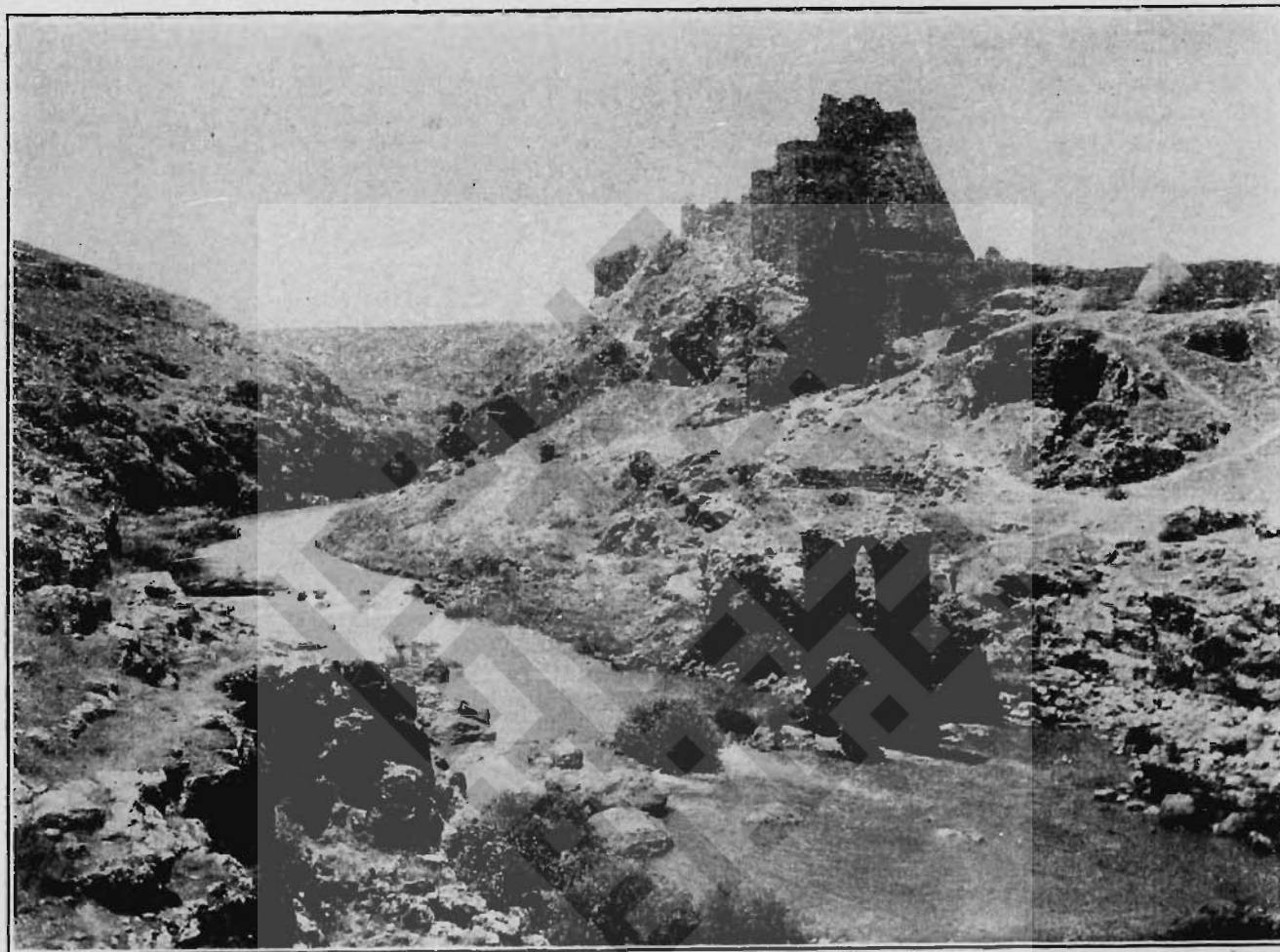


Photo Courtesy of Dr. T. Salloum of Hama.

Behind the Castle may be seen the fortifications of the town which is located on a ridge skirted by the river Orontes. In the foreground a pillar of the old stone bridge is still in a fair condition of preservation.

THE CASTLE OF SHAYZAR IN SYRIA



Photo Courtesy of Dr. T. Salloum of Hama.
A Close-up View of the Fortified Gate to the Castle which was considered in olden times the gateway of Syria.

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But now I have become like an idle
maid who lies
On stuffed cushions behind screens and
curtains.
I have almost become rotten from lying
still so long, just as
The sword of Indian steel becomes rusty
when kept long in its sheath.

And through it all, Usamah took his defeat, as he took his victory, with no sense of individual pride or personal resentment but with utter resignation and as an unavoidable execution of the divine will. To him, as to all true Moslems, it is Allah who giveth victory or defeat to whomsoever He willeth, and Who predetermineth the lengths of ages. The reaction of such a philosophy of life on his own behavior can hardly be overestimated.

And in his dealings with his adversaries, Usamah astounds us with his sense of chivalry and fairness. "This is not fair," was his terse and uncompromising reply to his companion, who evidently suggested resort to a stratagem, as they sighted at a distance a band of eight Frankish knights. "We should rather make an open assault on them both thou and I." And no sooner does he conclude the recount of this experience, in which he and his companion routed eight knights, to his credit, than he starts the narration of another one, on the debit side, in which he and his companion were routed by one footman.

(To be continued in the October issue)

PROGRESSIVE KNOWLEDGE

Said an Arab sage: The proper course to acquire learning consists of five stages: The first in keeping silence; the second in giving attention; the third in remembering; the fourth in practicing knowledge, and the fifth in transmitting knowledge to others.

The Greatness of the Syrian Race

By REV. W. A. MANSUR

The Syrian people are realizing their racial greatness through the study of their racial history, the appreciation of their racial talents, and the evaluation of their racial contributions to the progress of mankind. The rise to racial self-consciousness of the modern Syrian race is a revolutionary crisis, a healthy sign, and full of promise.

The self-determination and self-realization doctrines advocated during the World War are permeating the races of mankind. Democracy, tolerance, and humanity are fundamental factors in the new social order. Nations are demanding self-government. Races are claiming respect free from color, creed, culture, and race prejudice. Peoples are requesting respect that is due to their religions, morals, and cultures. Groups are appealing for the rights of freedom, justice, equality. The Syrian people are in the vanguard of modern race progress in the Near East.

How shall the modern Syrian race meet the struggle between the races? How shall the modern Syrian face those who slander his race? How shall the modern Syrian answer those who have libelled his race? How shall the energetic modern Syrian reply to those who would discriminate against him because of his race? The following thoughts are meant for those awakening to racial self-consciousness, those meeting with religious, economic, or social intolerance, and those struggling with race prejudice. They are meant to inspire race pride, self-confidence, and strengthen mind and heart.

I. It Is Imperative that Syrians Have Intelligent Knowledge of the Origin, History, and Survival of Their Race.

Intelligent knowledge of their race is essential to Syrians everywhere. It is necessary to their intelligence, self-respect, and progress. It is fundamental to them in the land of their adoption.

"The modern Syrians," says Dr. Philip K. Hitti in *The Syrians in America*, "are the remnant of the ancient Phœnician-

Canaanite tribes who entered Syria about 2500 B. C., the Aramean Israelite hordes who arrived about 1500 B. C., and the Arabs who have drifted, and still drift in, from the desert and gradually pass from a nomadic to an agricultural state. With this Semitic stock as a substratum the Syrians are a highly mixed race of whom some rightly trace their origin back to the Greek settlers and colonists of the Seleucidae period, others of the Frankish and other European Crusaders, and still others to Kurdish and Persian invaders and immigrants."

Centrally located between Europe, Asia and Africa, Syria became the market place, a battle-field, and a highway for world powers. Here races, nations and peoples plied their wares, domination and culture. Archæological remains show the intermingling of various cultures. Assyrian, Egyptian, Roman, Greek, Arabian, French and English records of military conquests are found in Syria. Yet the Syrian race survived their conquerors. The rebirth of the Syrian race is on today. Modern Syrians should realize the importance of their survival, remember their debt to their ancestors, and their obligations to posterity.

II. The Intelligent Understanding of Syrian Race Virtues Will Enlighten, Equip, and Prepare Syrians for the Struggles of Life.

The appreciation of their race virtues will ennoble the Syrian people. Knowledge of these virtues will equip them for race problems and conflicts. They will empower Syrians to meet other races as thoroughbreds.

At a meeting of THE AMERICAN SYRIAN FEDERATION OF NEW YORK Dr. F. I. Shatara said Syrians have a mission to America. "Let us contribute," he said, "that kindly, sympathetic and hospitable gentleman, shrewd in business but honest and dependable—his word as good as his bond; industrious but not permitting material pursuits to dim his philosophy of the true significance of life; thrifty but not materialistic, egoistic or self-centered; religious but not fanatic; home-loving, but not home-domineering; peace-loving, law-abiding, but willing to be led by majority rule." (SYRIAN WORLD, May, 1927.)

In these virtues largely lies the nature of Syrian character. They give a psychological approach to the Syrian philosophy of life. They show what Syrians should know about their race virtues. They reveal the nature of Syrian influence on the social

order. They show how others see and experience us. Syrian-American youth will be more intelligent, noble and daring by the knowledge and practice of these virtues, and be better prepared for life's meaning, ambitions, struggles and rewards.

III. Syrian Race Greatness Is Based on Civilization, Character, and Service, not on Race, Population, or Militarism.

The growth, use and benefits of civilization, character, and service largely determine the greatness of a race. Greatness of race is a relative thing. Race greatness based on race stock, numerous population, color prejudice, or military power is illusion, and transitory. Races, nations, and peoples seem to be endowed with peculiar talents. They are great when they recognize, use and bestow their benefits on mankind.

What is meant by the greatness of a race or nation? "We apply the term greatness to nations," says Williamson in *Problems of American Democracy*, "that have made substantial contributions to civilization." "In order that a nation may become great, i. e., make some distinct contribution to civilization, two conditions must be fulfilled. The first condition of national greatness is that the land under that nation's control must be encouraging to man's honest, helpful efforts. The second condition of national greatness is an intelligent and industrious population, willing to abide by the law, and devoted to the building of homes." Syrian history witnesses to the high order of land cultivation, cultural development, and devotion to home making.

The greatness of a race is not conditioned by the superiority of the whole race. "The superiority of a race," says E. L. Thorndike, in *Individuality*, "does not mean the superiority of all its members to all those of the other race." It's the average of the average individual that makes for the relative superiority of a race or nation.

It is superior individuals who create the greatness of a race. It is the verdict of history, the result of race study, and the conclusion of sociological surveys. The Editor of THE SYRIAN WORLD is right in saying at the meeting of THE AMERICAN SYRIAN FEDERATION OF NEW YORK, "A few distinguished individuals of each race created the good name and the good reputation for their race."

Syrian individuals of the highest order are aplenty in Syria's history. Their prophetic visions became the illumination of

mankind. Their achievements opened new paths for human intercourse. They made Syria the motherland of the spiritual life of mankind.

IV. *The Following Contributions of the Syrian Race Are Symbols of Race Greatness, Indicative of Race Value, and Prophetic of Future Glory.*

The basis of Syrian race greatness is not military conquest, race aggression, or economic exploitation. The idea of race or national superiority, or supremacy, is a modern European development. "This conception of racial or national supremacy," says Herbert Adams Gibbons in *An Introduction to World Politics*, "based upon cultural superiority and military and financial mastery, originated during the French Revolution and the Napoleonic wars, and was developed during the period from 1815-1848, coincident with the birth of the sense of nationality in Europe and the introduction of steam power into industry and transportation." Eventually civilization, democracy and knowledge will displace militarism, exploitation and domination, and usher in the brotherhood of man.

Syrian race greatness is based on the achievements of our Phœnician ancestors, the contributions of our fathers of the Christian era, and the rise of the modern Syrian race and nation.

1. *Our Phœnician ancestors were the fathers of sea-ship building, navigation, and commerce.* Writing of the peoples and kingdoms which dotted Syria-Palestine, James Henry Breasted says in *A History of the Ancient Egyptians*, "Some of these kingdoms possessed a high degree of civilization. Masters of the art of metal working they made metal vessels, weapons and chariots a great industry. Woolen textiles of the finest dye, rich and sumptuous in design, issued from their looms. These Semites were already inveterate traders, and an animated commerce was passing from town to town, where the market place was a busy scene of traffic as it is today. On the scanty shoreward slopes of the Lebanon some of them, crossing from the interior, had early gained a footing, to become the Phœnicians of historic times. They rapidly subdued the sea and soon developed into hardy mariners. In every favourable harbour they established their colonies, in Cyprus and Rhodes, along the southern litoral in Asia Minor, throughout the Aegean, and here and there on the mainland of Greece."

A missionary for over fifty years in Syria says that in the olden time the mariners of Phœnicia, of Sidon and Tyre, Gebail and Arvad, braved the perils of the unknown seas, permeated the black sea, the Atlantic, and the coasts of Spain, and even circumnavigated Africa and in all probability founded the ancient civilization of Central America. Our Phœnician ancestors are the people who developed ship-building, organized for overseas commerce, and emigrated for trade.

2. *As descendents of the Phœnicians we lay claim to Thales the Phœnician, the earliest of the Greek philosophers.* Thales lived about 640-548 B. C. and was counted one of the Seven Wise Men of Greece, and as the wisest of the ancients. Some think he was a native of Miletus, in Ionia, and a member of the leading family. When asked by Periander the Tyrant, "What is your idea of good government?" Thales said, "Where the rich are neither too rich, nor the poor too poor." Thales is the Father of the science of Geometry. He considered water to be the world-substance; from which all things were made. He was versed in the current learning, probably engaged in commerce, and travelled in Egypt. He was acute in mathematics and physics. He is the first man that ever predicted the eclipse of the sun. It took place as announced, and the Medes and Lydians, who were engaged in a great battle, called the "Battle of the Night", stopped their fighting and went home.

3. *Our Phœnician ancestors improved the alphabet and gave it to Europe and the world.* "Phœnicia gave Europe the Alphabet (whatever the sources of this may have been)," says George Adam Smith in *Syria and the Holy Land*. It was Phœnician genius for improving things that created the most usable alphabet the mind of man has thought out. For the English alphabet, like all those of modern Europe except the Russian, is derived from the Latin, the Latin from the ancient Greek, and that from the Phœnician. H. G. Wells says of writing in *Outline of History*, "It was a new instrument for the human mind, an enormous enlargement of its range of action, a new means of continuity." The progress of the Phœnician mind, his developing industry, and his over-seas trade occasioned the necessity for improved writing. The Phœnician alphabet, transformed, modified, and simplified, became a "sound-sign system" and took precedence over pictograph, cuneiform, hieroglyphic and other alphabets.

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"Yet these two Semitic nations," says William A. Masson in *A History of the Art of Writing*, "the Phœnicians and the Israelites, have influenced more profoundly the western civilization and the culture and refinement of Europe than all the civilizations that have preceded them. The one, through the incomparable literature of the Hebrew Scriptures, has established the underlying basis of all the religions of Europe, while the other has given the basic forms for the written languages of all the nations of Europe and Central Asia."

4. *Syria gave birth to two religions and is closely related to a third, Christianity, Judaism, Mohammedanism.* George Adam Smith begins his *Syria and the Holy Land* by saying, "Syria, chiefly because it includes Phœnicia and Palestine, has been of greater significance to mankind, spiritually and materially, than any other single country in the world." The character of the world's religious thinking in the future will hinge on the triumph of Christ, Moses or Mohammed.

5. *The Syrian Christians of Antioch, Syria, began the missionary impulse which eventually evangelized Europe, parts of Africa and Asia.* The cosmopolitan Christians of Antioch sent the first foreign missionaries, St. Paul and St. Barnabas. E. Stanley Jones tells us of a Christian community in southern India which is the living witness of the Labors of St. Thomas and his successors.

6. *Syrians were among the foremost leaders of the "Church Fathers" in the early history of Christianity.* It was Syrian Christian theologians who guided the way of Christianity for the masses through Greek philosophy. It was Syrian writers who left us the history of early Christianity. It was Syrian oratory that gave wings to the gospel. It was Syrian martyrs who challenged their persecutors. "Justin the Martyr, Eusebius the historian, John Chrysostom the orator, and John Damascenus the theologian—how much poorer the Christian world would have been without them!" exclaims Philip K. Hitti. The directing genius of the Syrian "Church Fathers" probably influenced more profoundly the nature and course of Christianity than any other single group.

7. *The rise of the modern Syrian race and nation marks the re-awakening of Syria to a central place in the world.* After

centuries of apathetic inanition the Syrian race is reborn to its ancient vigor. Syria is again becoming the highway of mankind. The Syrians are again in the pursuit of commerce, and their argosies of magic sails will eventually fill the heavens and the earth. The emancipation of Syria began with the World War. "The ebb of life away from the Near East to the ocean route, which has continued ever since Constantinople fell in 1453, is thus reversed. That stagnant backwater of the world becomes again a way through which the tides of human life are driven," says Basil Mathews in *The Riddle of the Nearer East*.

Syrians, whether at home or abroad, unhampered by religious intolerance, unfettered by political autocracy, and unhindered by race prejudice, will forge their way to the forefront in commerce, education, religion, science and politics. A glorious future awaits the Syrian race.

V. *The Permeation of Public Opinion, the Education of Syrian Youth, and the Dissemination of the Truth about the Syrian Race Is the Crying Need of the Hour.*

There is an appalling ignorance among Americans of the truth about Syria and the Syrian race. Though Syria and Syrians are part of Christian literature the whereabouts of Syria is little known to the masses. Syrians are often mistaken for one race or another. They are oftener misunderstood than understood.

The molding of public opinion favourable to Syria and Syrians calls for the highest Syrian endeavor. The race conflict still rages under cover, and Syrians are not immune from its ravages. An ounce of intelligent knowledge of Syrian race history, virtues, and achievements is worth a ton of just complaints against race prejudice and discrimination.

How shall Syrians create a favourable public opinion? Nicholas Murray Butler says in *True and False Democracy*, "Public opinion is not very old. It is the child of the art of printing, of modern education, of modern means of communication, of modern democracy." Therefore let us use the printed page, newspapers, books and magazines. Let us use the radio and movie. The church, Sunday School, and religious literature are of first importance.

THE SYRIAN WORLD has proven by its high standard, noble

service, and clear vision, to be the best medium for the information of the public, the education of Syrian youth, and the general diffusion of the truth about Syria and the Syrian race.

The future welfare of the Syrian race everywhere depends on the education of Syrian youth in the things most valuable in the history of the race. Let Syrian scholars write popular histories of Syria for the inspiration of our people. Let biographies of outstanding Syrians be written for the encouragement of Syrian youth. Let Syrian-American religious, patriotic, literary and commercial societies help create favourable sentiment. A Syrian-American Pioneers' Convention will help create a Syrian race personality and solidarity among the races of the new world.

The King of Aradus

By KAHLIL GIBRAN

Once the elders of the city of Aradus presented themselves before the king, and besought of him a decree to forbid to men all wine and intoxicants within their city.

And the king turned his back upon them and went out from them laughing.

Then the elders departed in dismay.

At the door of the palace they met the lord chamberlain. And the lord chamberlain observed that they were troubled, and he understood their case.

Then he said, "Pity, my friends! Had you found the king drunk, surely he would have granted you your petition."

Hassan Speaks:

AN ARABIAN IDYL

By DR. SALIM Y. ALKAZIN

I, Hassan, fain would greet the dawn ere its delicacy is rough-
ened by the glare of the sun,
And fill my breast with its sweet breath ere it is made foul by
the breathing of men.
I entered the spring garden with the dawn,
With my hands I brushed the night drops from the eyes of the
roses,
And it was Hassan that the roses saw when their heavy eye-lids
were parted.

The dawn spreadeth over the eastern heavens like unto peace over
a troubled soul,
It approacheth with the grace of a beautiful virgin.
Its hands are full with the spices of Ind,
To its skirts cling the gums of Arabia.
Balmy is its breath, and in it there is healing;
Fair is the brow of the day, and by the sight of it the heart is
awakened and the senses are stirred.

But while contemplating the bewildering beauty of Allah's
works—

Blessed be His name and exalted—

I, Hassan, heard a sob from the heart of the garden.
It was not the sound of the breathing of the dawn,
It was not the sound of the breathing of the flowers,
It was not a bar from the morning love-song of the turtle-dove—
It was the sound of the breaking of a human heart.
And I said:

“O, at such an hour let the soul forget its pain!
Not with groans, but with song;
Not with sorrow, but with gladness;
Not with despair, but with hope
The birth of light should be met,

The coming of a new day should be welcomed."
And I, Hassan, looked about me wondering.

In the dimness I beheld a sight as fair as the heart of the day,
and as delicate as the dawn.

I beheld a woman, and the woman was bent with sorrow, deep
and painful.

I questioned, and the sorrowing woman made answer:

"We, my beloved and I, made of this garden a dwelling
place for tenderness,

Beneath its blossoms we lived and loved.

Above our heads lived two doves, mates.

So in the trees and 'neath the trees affection and tenderness
held their court,

And, verily, O stranger, this was a garden of passionate love!

But one morning a flock of doves passed over the branches:

Among them was many a bright plumage,

And the male was lured away from his mate.

The female mourned her mate incessantly—

O, what yearning her lament did imply, what lonesomeness,
what travail!

At last the little heart burst, and we found her dead in a
bed of flowers.....

And I said to my beloved, 'Wilt thou, O my beloved, be
ever allured away from me?

Wilt thou ever be drawn away from me by another's glance?

Wilt thou ever seek another breast on which to rest thy head?"

And my beloved said nay.

He swore and made big his oath!

But, alas, there came a day when I looked and saw him not,

When I called my beloved and heard no answer.

Another's charms had filled his eyes and like the dove,

He flew to strange abodes and revelry, and I was left to
pine and sorrow.

But later he bethought him of his love,

He returned to the haunts wherein there had been happi-
ness for him,

He came back to regain his lost joy.

But unto this heart he shall never be pressed again!

He hath been untrue,

And I would fain keep love unsoiled, be true to him and love.

For him my soul doth yearn, but needs must keep him far;
I yield me unto despair, I call for death!"

And I, Hassan, said never a word, but plunged me into a bottomless sea of thought.

Arab Wisdom

Said Muhammad Ibn 'Ubaidallah: "I was once sent by my father to the caliph Al-Mu'tamad on a mission, and the caliph invited me to be seated. I was struck by the great condescension of the Prince of the Faithful and asked to be excused, and the caliph remarked: 'O Muhammad, thy acceptance of my invitation is a better indication of thy good manners than thy refusal.'"

Said Ibn Al-Mu'tazz: The mistake of the learned man is like the foundering of a ship—it causes the loss of many others.

It is recorded that the Caliph Hisham, in writing to the Byzantine Emperor, began his letter as follows: "From Hisham the Prince of the Faithful to the tyrant king." In due course the reply of the Emperor was received and was found to begin as follows: "I had never believed that kings would lower themselves to the station of the vulgar and indulge in abusive language. I could, if I were to forego my dignity, return your insult by calling you the accursed, but my good manners forbid me."

Said Al'Attabi, describing the pen: Pens are the steeds of intellect. If the pen squeals the face of the paper smiles with pleasure.

If the master of the house is fond of the tambourine, members of his household should not be blamed for wanting to dance.

The Orange Tree

By Sonia Ruthèle Novùk

When Maar, the woman of winsome woe,
 Went wending the market place,
 The day was as drawn as her face
 With hours that strained in a tense *tableau*
 Through skimmings of wanness dipped from a crypt;
 And close to her feet, there slinked and slipped
 A sinuous, writhing, furry hound
 Whose belly was flat but eyes were round:
 And Maar knew well that it came from Aar—
 The marauder ill-famed for years and far.

The barren bazars were ambuscades,
 But covetous merchants, dropping trades,
 Stood shackled with ecstasy as she went
 In ragged resentment, unreined and rent.

And across the square, a musty ell,
 There was hung a rusty-lunged bell
 That never was touched by hand, nor tolled,
 But it struck one note, and her breath went cold
 With the long, dead tales of her lives it told.

For there in the dusty street, fine snow
 Came whipping from dunes that no men know,
 And whined in a veil of familiar threat—
 And the snow was gone—
 But her wrists were wet!

*"Oh, cold is my heart, and cold is my soul—
 More haggard and cold than a bell may toll!"*
 And her eyes went green with the glint of ice
 That is scratched by the patter of Polar mice.

The hound moaned once, and she knew the feel
 Of the thought of Aar, like a barbèd steel.

Then she loosened a cord of silk at her waist,
 And garroted the hound with sorry haste;
 And stumbled the street with steps unfreed,
 But hampered the more because of the deed,
 Till she neared a vendor with dumb despair
 That aroused itself when it sensed him there.

His face was an exquisite ivory blur
 And as she approached him, it seemed to her
 That his mouth was a delicate Arabic sign,
 And his brows were as scimitars formed and fine.
 "Ho, what are you vending?" she begged him tell,
 And shivered because of the echoing bell.
 "I offer my packet for any to search—"
 So saying, he saw her slowly lurch;
 And he carried her in his arms a rod
 With a pity that noted her sway and nod,
 And compounded a powerful alkahest
 While she whispered into the beat of his breast:

*"What is your name, new light of gold?
 How can you warm unfeeling cold?
 What is the sunfire in your touch?
 Golder than gold you are, and much
 Comelier than the golden rose
 Close by the minaret that throws
 Shadows too golden to be a shade!
 I am of cold and darkness made."*

Buckled with silence till then, his tongue
 Answered her slowly, with words unstrung.

*"I am the vendor of oranges, a fruit
 None can produce but many would loot.
 Born of the wizardry siring my line,
 It is a secret consummately mine.
 Is not our traffic the thing that we are?
 I am Süy, and I know you are Maar.
 You are a dove with tears in your throat
 And of my arms I shall make you a cote!"*

*"But I am the chattel of Aar!" she cried,
 "I garroted his guarding hound, and lied*

*When I swooned in your reach to be lifted up!
So make of an orange a poison cup,
Then give me the cup, Siïy, and fare
In haste from my sight as you would a snare!
For ages ago, the North-God's curse
Descended upon my soul—and worse—
It made me to live forever with laws
In cognizance of each plane and pause!
It made me to know each time I've been
A harlot, or priestess, or sibyl, or queen!
It made me a power of wisdom composed
Of all of creation's labor throes!
It made me rebel with hatred at birth.
And death too unable to free me from earth;
From flesh and body and blood and bone;
From moving the flesh of men to own
The witnessing transiency never to be
A jot of the torturing soul of me!
From filling his larder for centuries
Still higher and higher with such as these!"*

But Siïy laughed softly and kissed her lips.
He kissed her brow and her fingertips.
He kissed her temples, and kissed her lids;
And much as a father torch that bids
The flash of himself reflect from his child,
He kissed the flush of her skin, and smiled.

Then he quartered an orange, and spilled its gold
Through her teeth that chattered with haunting cold;
And where they had been sprung a tree in bloom,
And its golden fruit was their living tomb;
And maidens when mating will always wear
A wreath of its buds in their modest hair.

An Arab counseled his son, saying: Seek knowledge from the mouths of the wise for they record in writing the best of what they hear, and remember by heart the best of what they write, and repeat orally the best of what they remember.

The Sage of Washington Street

ON THE DISPLAY OF WEALTH

By A. HAKIM

It was around six in the afternoon of a sultry summer day, when the streams of workers crossing Washington Street issuing from buildings and subway exits and converging on the ferries of the North River had thinned down to a few laggards. Even the rush of office boys with armfuls of mail headed for the neighboring post office had appreciably subsided. Washington Street was again beginning to assume its natural aspect and revert to the possession of its lawful owners. Children of all ages and all nationalities now began to swarm to the sidewalks and indulge in their games. Mothers stood in the doorways of tenement houses either carrying their babes in their arms or wheeling them in perambulators. Men in their shirt sleeves formed in groups gossiping and smoking. While above the street, on the several tiers of fire-escapes, could be seen more children and parents seeking the evening breeze amidst a setting of clothes-lines hung in gala effect with multicolored wash.

When I passed the little store of our sage at that hour I discovered him resting at his accustomed place near the door sipping his Turkish coffee. He could not fail noticing me and his invitation to me to enter, as wholehearted as usual, could not possibly be declined in view of his obvious inoccupation and my strong desire to engage him in conversation. He forthwith reached for an empty cup and out of the still steaming little brass pot poured out the drink that is considered in the East the first offering of hospitality.

Contrary to his custom, the sage appeared somewhat pensive and taciturn on this instance. He would in turn sip his coffee and draw on the nabish of his argileh with unusual deliberation. I had seldom seen him in this state of mind and I was at a loss to account for the singular change. I sat studying him for some time trying to reason out the cause of this development while he continued leisurely sipping his coffee and smoking, apparently unmindful of my presence.

"My friend," I said, finally breaking the oppressive silence, "something of an extraordinary nature must be weighing on your mind. Never have I seen you in such a condition before, and it is my sincere hope that no serious family or business reason is responsible for the change."

The "sage" remained in his attitude but for a moment, then he straightened in his seat with a suppressed sigh and I again saw in his eyes the characteristic sparkle that was ever wont to emit a ray of cheerfulness.

"Thanks be to God that my depression is not caused by any personal reason. And thank you a thousand times for your solicitude," was his reassuring answer. "But I have seen today a passing sight that made me ponder some of the vicissitudes of the social development in our colony. I say a passing sight and you may take my words in their literal sense. For only a few moments before your arrival I saw our old friend M. Kamel passing by in his new limousine."

I could not help but give a start of surprise at these remarks, and the keen-eyed sage was quick to perceive that he had somewhat struck a discordant note which caused me visible disappointment.

"Think not for a moment," he made haste to explain, "that I disapprove of anyone enjoying his wealth to the limit. It is everyone's privilege to enjoy the fruit of his labor. And we Syrians do certainly labor hard to win our fortunes. Nor do I want you to think for a moment that I am prompted to these remarks by any feeling of envy, for with none of our wealthy Syrians would I exchange my contentment and happiness in return for all their social position and worldly goods. But my disapproval is of the mien some of our countrymen assume upon reaching a stage of financial independence. They take on all the objectionable airs of the newly rich and would want to bury their past in an unmarked grave. Can you believe that many whom I know endeavor studiously to disclaim their origin and would admit almost any racial descent but their own?"

And he added: "Perhaps if you will but recall some of your own acquaintances you will find my observations not far from the mark."

I then began to see the reason for his earlier statement, and I showed by my expression that I was eager to have him further expound his theory. Now I could see that my friend the sage

was again becoming the vivacious, eager and always clear conversationalist. He immediately launched on his explanation.

"You know," he said, "how long I have been at this post. You might as well call this little place the Syrian observation tower because from this centrally located point in the heart of the Syrian quarter enabling me to come in contact with all classes of our countrymen I have been able to observe the evolution and development of our different phases of social and economic life. I recall the time when the residential quarter of our "better class" was just around the corner on Carlisle Street, and the time is not long distant when some of our more prosperous and socially ambitious merchants chose to live in Brooklyn and were deemed by the rest of us unnecessarily prodigal and wreckless. Well, we might as well admit that this course was but logical in view of the changing economic and social order of the colony. It is everyone's right, as I have said, to use his wealth in the manner most conducive to his pleasure and comfort. It is for that reason that one toils."

Although making his delivery vehemently, the sage here stopped to adjust the charcoal on his argileh and take several deep inhalations to again start the tobacco burning. One of his characteristics is to concentrate on the immediate thing in hand, and now that he had applied himself to the care of his beloved argileh he bent all his energies on doing the thing quickly and well.

Presently the argileh began to again emit the fragrant smoke, and now that it was behaving to his satisfaction the sage resumed his interrupted conversation.

"What I find objectionable," he said, "in the conduct of some of our *nouveaux-riches* is that they quickly lose the balancing effect of a reasonable degree of humility. One cannot help deducing from their attitude that they must have once borne a terrible grudge against everybody and everything, and perhaps they blame the world for withholding from them for some time the success they finally achieved. Now it would appear they are intent upon taking their revenge and for that reason affect their offensive air of superiority. The man who passed my store this evening had the air of one whom we used to describe in the Old Country as one between whose head and the ceiling of heaven there is barely space for an onion skin to pass."

To my remark that such a class is found in every nationality, my friend replied:

"It is perhaps because I am a witness to the modest beginnings of all our present-day fortunes that the contrast between the old and the new seems to me accentuated to the point of aggravation. And please do not for a moment consider that I am making a blanket indictment of the whole race. It is only this particular class of Kamel's type that I refer to. You may know a good deal along the same line which you may not be willing to admit, but your excuse is that you are concerned with your own affairs and perhaps give but little thought to these matters. Nevertheless, I do not consider this the proper policy. A public wrong should be the subject of public discussion and the object for public correction. And right here is where we find the conduct of this particular class most objectionable from another angle. Just bear with me for a few more minutes and I will give you my reason."

Here the sage allowed himself another brief respite to add another live piece of charcoal to the dying embers and then resumed.

"All immigrants came to this great country in search of wealth, which implies the fact that they all came poor. If this is a generally conceded truth why should anyone be ashamed of his former condition of impecuniosity? Why should not the accumulation of wealth be a badge of honor as a true indication to one's thrift, industry and ability? In such a case one should feel proud in proclaiming his former condition of poverty instead of seeking to hide it. For one to have made his own fortune and gained for himself a position of affluence is incomparably better than to have come to it by inheritance. Those of our own people, and of all others for that matter, who shun the mention of their past must have something therein of which they are ashamed. Only to a few of our people, it must be admitted, does such a statement apply. All that they can be accused of, if such be an accusation, is that they began their career as peddlers, and in this there is no cause for shame. The only remaining alternative, therefore, to account for their attitude is a false sense of pride, and this is the very reason and essence of the objection.

"Take the case of this man Kamel as an illustration. He would dissociate from his countrymen while unable to associate with the better class Americans. It seems beyond his comprehen-

sion that amalgamation must take a logical and well defined course. Only gradually could we be molded into the body social of the American nation, and for the time being we must be content with the realization that we are thoroughly American in spirit, if not in form. Now this Kamel, like all the rest, made his start in business by depending on his countrymen. Being himself once a peddler, he later became a dealer in peddlers' supplies and ended by becoming a very important manufacturer and importer. All this, it is true, testifies to his inherent business ability, but why should he not show his gratitude to the people who made him, who were responsible for his great success, by taking some interest in their welfare and engaging in their activities? Not a church does he attend, nor a society does he join, nor a patriotic movement does he contribute to or foster. During the gravest crisis which befell the Syrians in America, when our people were accused of being of Mongolian descent, Mr. Kamel would not contribute a dollar to the defense of his people's cause, yet when the financial crisis gripped the country during a certain period it was to his people that he appealed and it was they alone who extended him assistance. Is there not in this, in your judgment, sufficient reason for him to be a little less vain personally and a little more considerate of the general interests of his countrymen?"

I could see by the manner in which my friend warmed up to his subject that he harbored a genuine grievance against this Kamel in particular and his likes in general. It was also evident that his resentment was inspired neither by social envy nor by any business competition, as in both cases the two men were completely out of touch. It was, rather, a case of disinterested zeal for public welfare and rebellious indignation at what seemed to my friend a flagrant example of senseless vanity.

But I was not content with matters as they stood, and I asked the sage for some constructive suggestion for the correction of the situation.

This caused him to reflect for a few moments and then he said:

"Sometime last year a feature article appeared in the New York American on the history of the Syrians in New York in which the writer, and I believe he is the editor of THE SYRIAN WORLD, suggested that a statue be erected to the enterprising commercial spirit of the Syrian as symbolized by the pioneer

peddler. I should think that this suggestion if carried out in some modified form would result in not only perpetuating the memory of the pioneering spirit of the race but in holding it down to some reasonable degree of modesty. Little book-ends of a peddler's figure should grace every cultured Syrian's home; or a little statuette in bronze could be a graceful and appropriate ornament for every Syrian executive's desk; or still a handsomely engraved picture of the pioneering peddler could be framed and hung in a conspicuous position in offices and homes. This should tend to develop some sense of humility and correspondingly lessen that obnoxious sense of false pride. It would also have the effect of boldly attesting to our moral courage by glorifying achievement regardless of its humble beginnings and means. It would be a wholesome lesson to posterity and produce a sobering effect on those who carry their sense of elation over their success to the point of ridiculous vanity. To such a proposition all those who have the real interest of the race at heart should readily subscribe."

My friend showed by his every word and gesture that he was desperately in earnest. He seemed to pause only to readjust his position and take breath, and I made no effort to interrupt him but simply awaited his convenience to resume.

"This condition," he finally continued, "reminds me of an actual case which took place in one of the principal towns of upper Lebanon and which is widely quoted in my section of the country to the present day. It relates to one of the principal families of the land, the foundations of whose great fortune were laid only a few decades since. The founder, a man of great wisdom and foresight, had kept in his private apartment what was termed by his neighbors the trunk of mystery. Some conjectured that he kept in it vast sums of gold or the deeds of his enormous real estate holdings. The truth, however, was finally revealed and caused no small amount of amazement. In this trunk the wise old man had kept his coarse 'aba, his bob-nailed boots and other paraphernalia reminiscent of his earlier days of hard work and privation. When his several sons had become one a district governor and another a member of the Legislative Assembly and were wont to lavishly squander large sums of money for no public good but simply to maintain an illusionary prestige, he used to invite them to his private apartment and silently and dramatically display to them these eloquent relics

of the method in which they came to their wealth. The continued prosperity of this Lebanese house bears witness to the salutary effect of this object lesson."

"Now," concluded the Sage of Washington Street, "if such a reminder of our former strenuous days were available to us Syrians in the form, say, of the figure of a peddler, would not that be a potent builder of our national character, a conserver of our hard-earned wealth and a suitable damper to the inordinate and offensive conceit and vanity of some of our newly rich?"

Here the sage seemed to rest his case. The coffee in his half-consumed cup had become cold and the charcoal on the top of his argileh had turned to ashes. He seemed to be transfixed by a distant vision and the hand in which he held the *narbish* lay limp on his knee. It was evident that the offensive behavior of Kamel had affected him deeply. He was fearful of the contagious spread of the malignant spirit and wished to give expression to his forebodings. He also dreaded the reflection that this objectionable attitude on the part of a few individuals would cast on the whole race.

While agreeing with him on general principles, I made plain to him that the common sense of the race was bound to assert itself in the end. Perhaps, I said, it is better that Kamel and his kind be outcasts from their community, and I invoked our familiar saying:

No sword will he wield, nor guest entertain,
Nor offer succor in times of strain.

ORDER OF PRECEDENCE

Al-Musta'si relates that Al'Ahnaf Ibn Qais and Muhammad Ibn Al-Ash'ath called on the Caliph Mu'awiyah at the same time. The Caliph gave permission first to Al'Ahnaf and then to Al-Ash'ath. The latter, however, quickened his step and entered first. When Mu'awiyah beheld him he could not contain his displeasure and remarked, "By Allah, had I wanted thee to enter first I would have given orders to that effect. Know that we are charged with the task of according due recognition to intellectual rank in the same degree we are expected to deal with justice in worldly affairs. Now thou hast given me an illustration to the saying that he who is lacking most in anything seeks it more eagerly."

From the Harem in Syria

TO THE MEDICAL COLLEGE IN AMERICA *

By MISS SANNIYEH HABBOOB

I am the first woman who comes from a Mohammedan family to study medicine in the United States. From the Harem to the hospital! From a dependent life to an independent life! From the seclusion of a Mohammedan home to a medical college! Why study medicine and not something else? I had the first chance. I was nine years old. I stayed in school four years. There was great opposition because I was the first Mohammedan girl to enter a missionary school. When I entered school my mind began to grow. I got into the way of analyzing and verifying things. I asked myself, "What is the difference between my Christian sister and my Mohammedan mother and sister? Why is there such a great difference? My mother is perfectly healthy but has no life and no activity. Why am I becoming so attached to my teacher? What is the Mohammedan faith and what is Christianity?" These were the questions troubling my mind when I was only eleven years old. But it did not take me long to find out.

When I was thirteen I graduated from the school and was supposed to be a perfectly learned woman with a high school degree, in fact ready for marriage, for that is the perfect age for marriage. Then came the decision. If I married I would have had no more school life. I would have to be a Mohammedan woman for which I was not prepared. I was interested in both religions. I had a special professor to teach me Mohammedanism. I studied it five years which no other Mohammedan woman had a chance to do. Her religion is only the teaching that she should pray five times a day. Finally I did find out the difference between Mohammedanism and Christianity. It is love—the love of God.

To study medicine at that time was one of the impossibilities

* This short article by Miss Habboob, is reprinted from the May number of the "Outlook of Missions," an American missionary organ published on the Pacific Coast.

for a Mohammedan girl. When I first thought of it I had eight years before me. Now it is only three. I came here to take medicine, not only for my interest in it, but to go back and to be with mothers and with little children for whom I can do something—women and children who are shut up behind walls still, with nothing to give them independence to release their minds from being only servants, without hope or outlook. It is these things that make any difficulties to me easier to bear. The interest and pleasure of having in my mind the thought that I am going to be a sister to women, and a mother, not only to one child but to thousands.

CONTRIBUTORS TO THIS ISSUE

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

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

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

SONIA RUTHELE NOVAK — Author of "Winds from the Moon" and contributor of poetry to the best American magazines. Mme. Novak is American born but inherits much of her mysticism and poetical gifts from her Tatar and Russian ancestry.

DR. N. A. KATIBAH — Arabic and English poet and scholar. Professionally a dentist of Brooklyn. One of our regular contributors.

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

SANNIYEH HABBOOB — First Muslim woman to study medicine in the United States. She comes from Beirut and is now attending a medical school for women in Philadelphia.

A. HAKIM — Pen name of an old Syrian immigrant who is contributing to *The Syrian World* a special series of critical studies on the Syrians in America.

Books and Authors

POETRY OF CHARM

Winds From the Moon, by Sonia Ruthèle Novák. New York, The Century Co., \$2.00.

Reviewed by DR. NEJIB A. KATIBAH

The existence of truth in everything in the universe, and consequently the omnipresence of beauty, the inseparable twin-sister of truth, seems to be the basic philosophy and the inspiring thought of Madame Sonia Ruthèle Novák in her book of poetry, *Winds from the Moon*, which has made its appearance this year.

Madame Novák is a beauty-mystic, and as such is never at a loss for a theme—never sets out hunting for one. Themes come to her, for everything that meets her eye unfolds itself and bares its soul to her; and she, endowed with a rare intuitive faculty, readily understands the message and spontaneously sings to the object of her attentions and of it.

In this, her first volume, the lyrical strain of course predominates, but with a naturalness and facility of expression that compel admiration. The two following citations from her book contrast widely and serve to illustrate our poet's width of range and poetic insight:

THE BUBBLE

I am any bubble
Hiding in a glass.
(Only laughing eyes
Perceive me as they pass.)

Scintillating, empty,
Glimmering with rose,
I am tart and oval
As the pits of sloes.

When I race in luster
To the glass's rim,
There was never swallow
Dipping forth to skim

Turquoise-chaliced sun-pools
 Gathered in the sky,
 Tracing fancied circles
 Airier than I!

But when I have risen,
 Winged with delight,
 Life is but a piercing
 Ecstasy of fright:

For I wink a moment,
 Then I disappear.
*Blessed were my lot
 If I were born a tear!*

Does this not smack of the tender sweetness of Shelley, or
 the soulful emotions of Keats?

THE DEATH OF IGOR

"Igor is dying!"
 The maidens are crying,
 Vying with jangles
 Of trinkets and bangles;
 Spent with their panting
 From silk bosoms, slanting
 Curved as the pillowing
 Tents that are billowing
 Snatches of singing
 From Igor, and bringing
 Sorrow to darken
 The loyal who hearken
 Closely to laboring words he is sighing:

*"This is the quiet from which I emerged
 Out of creation on noise that surged.
 This is the vanquishing shade of my shield.
 This is the victor and lo! I shall yield.
 Have you not heard it in soughing, old firs,
 Worried and bowed when a hoary wind stirs?
 Have you not felt it with pain through the night,
 Stealthily swooping along in its flight?"*

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*This is the spuming of oceans in space.
This is the desolate end of my race!"*

Warriors, scowling,
Are grunting and growling,
Lost in his going,
And maddened with knowing
None will assemble
In might that will tremble
Eager to flatten,
To conquer and batten
Enemies hounding
Their forces, and sounding
Doom to the nettle
Of Igor's proud fettle...

Doom to the fear of his anger and prowling!

*"This is the hazard and bleakness that wait.
You, of the sun, would approach it with hate!
Out of the solitude, toward you I slipped
Into the ease of your languor, and gripped
Plunder to strengthen my puissant lot;
Breathing an air that was troublous and hot;
Flattered by voices, inflated and vain,
Empty as those in the nest of the crane;
Wresting my trophies with love in the wake...
Anything goes to the one who can take!
Oh, the chill dawn spreads the mail of its cloak...
Tears well within me until I must choke..."*

While they are failing
To rouse him with wailing,
An ape whirls and titters
Until a tree litters
With leaves all the weeping,
To mock them for keeping

Faith with the dead who is stiffened and paling!

This is almost Byronic in movement and vigor.

I feel certain that the readers of Madame Novàk will treasure her first volume, but will hold it in the nature of a solemn promise. For the book holds for us in expectation a speedy at-

tainment of that enviable poetical height to which she is destined to arrive. She has imagination, emotion, impulse, expression and power to a remarkable degree; and the expecting public will not wait in vain for a higher and still higher development of this promising poetess. I see the finger of the future pointing to her.

FORTHCOMING BOOKS BY DR. HITTI

Dr. Philip K. Hitti, formerly of the American University of Beirut and now of Princeton University, is rapidly gaining in the recognition which his scholarly attainments deserve. The publication of as-Suyuti's *Who's Who in the Fifteenth Century* (Syrian-American Press, New York), which Dr. Hitti published last year in Arabic, has met with the commendation of the foremost Arabic scholars of the United States and Europe. Dr. Hitti has now in course of publication several English works, one of which treats with the history and the religion of the Druzes and is being published in Europe. Another is a translation of the *Memoirs of Usamah*, the Arab-Syrian Gentleman and Warrior of the Crusades, which will be issued this Fall by the Columbia University Press of New York. The leading article in this issue of the *Syrian World* is an estimation of Usamah and his works and is taken from the preface of Dr. Hitti's last mentioned book.

THE GREAT MYSTERY

IMMORTALITY, By Dr. I. G. Kheiralla, New York, Syrian-American press. \$1.00.

This is a profound discussion of the eternal question the answer to which has so far baffled the human mind. The author characterizes immortality as the "greatest mystery of all ages" and claims that "it has been conclusively proved from scientific and logical standpoints." Dr. Kheiralla, although an octogenarian, is still active mentally and physically. He is one of the first seven graduates of the great American educational institution in the Near East which has developed into the American University of Beirut. But perhaps his outstanding distinction is the fact that he was the founder of the Bahai religion in the United States which claimed at one time thousands of adherents from among the best classes of Americans. This latest book is but one of a series by the same author on similar subjects.

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The Syrian Constitution

(Editor's Note.—Press dispatches early in August announced the suspension of the Syrian Constituent Assembly by the French High Commissioner owing to differences arising over the framing of the Constitution. Due to the special rights upon which France insists under its mandate over the country from the League of Nations, and the persistent endeavor of the Syrians to ignore these rights, or to place on them a different interpretation than that advanced by France, it is easy to determine the causes which led to the suspension of the Assembly. The Syrian demands, held by France to be incompatible with its mandatory rights, are incorporated in the official draft of the Constitution as promulgated by the Constituent Assembly and of which the following is a comprehensive summary.)

Chapter I deals with the political status of the country and contains four main articles as follows:

Article I declares Syria an independent sovereign state whose territory is held indivisible.

Article II defines the State of Syria as all lands within the natural borders of Syria seceded from the Ottoman Empire. The State as such is declared an indivisible political unit regardless of whatever administrative changes may have been introduced into it following the World War.

Article III declares the Syrian State a representative republic "the religion of whose president shall be Islam" and whose capital shall be Damascus.

Article IV describes the official flag to be adopted by the Syrian State and defines it as follows: "It must be twice as long as it is wide and be divided into three equal horizontal colors, the top being green, the center white and the bottom black. The center stripe must bear on an even line three red, five-pointed stars.

Chapter II deals with the status of the individual under the law and contains twenty-four articles which may be summarized as follows:

All Syrians are equal before the law. No distinction is drawn between one citizen and another because of his racial origin, his language, his religion or his denomination.

Personal liberty is the inalienable right of every citizen. All those who, under the law, are deprived of their personal liberty by the regularly constituted authorities must be notified of said action not later than the second day of the issuance of the decree and be allowed immediate recourse to legal methods of self defense.

Torture is declared illegal, as also deportation and exile or the refusal of any Syrian's right to residence in any particular place, or his compulsion to reside in any special place, except under the circumstances and conditions defined by law.

Homes are declared inviolable. Personal property cannot be seized except for public interests and subject to a fair compensation.

Freedom of worship is guaranteed individuals, the State undertaking to protect all religious bodies in the exercise of their religious rites unless found to conflict with law and order and undermine public morals.

Freedom of thought and speech are guaranteed citizens of the State. The press is relieved of all form of censorship.

Elementary education is compulsory for both sexes and the State guarantees to provide free education to all.

Religious minorities are protected in their legal rights and are allowed to establish private schools to educate their children in their own languages on condition of complying with state regulations.

Arabic is the official language of all departments of the State.

Chapter III deals with legislative and executive powers and with other conditions governing elections and representation and complete the one hundred and fifteen articles of the Constitution. The principal articles in this section may be summarized as follows:

All authority is declared to emanate from the nation.

Only one representative body is constituted and is called the Representative Assembly in which is reposed the power of legislation. The executive power is reposed in the President who has the right to appoint a Ministry subject to the approval of the Assembly.

Twenty is declared the legal voting age. Balloting is made secret and every candidate for election to the Representative Assembly must be thirty years of age or over, the term of office being four years.

Religious minorities are allowed special rights of representation.

Maintenance of order within the Assembly is the sole right of the representative body, and no armed force may enter the premises or be stationed near its doors except by request of the President.

The President is elected by a majority vote of the Assembly for a term of three years. He may be elected for a second consecutive term but not for a third except after the lapse of three years since his last term.

The oath of office for the President is as follows:

"I swear by the Almighty God that I shall respect the Constitution of the country and its laws and guard its independence and the security of its territories."

The President selects the Prime Minister and appoints the ministers subject to the latter's recommendation. He also appoints diplomatic representatives to foreign powers and receives foreign diplomatic representatives accredited to the Syrian Republic and presides at official functions.

The Council of Ministers is restricted to seven, all of whom shall be responsible collectively to the Representative Assembly for the general policy of the Government, and each of whom shall be responsible individually for the conduct of his own ministry.

Amendments to the Constitution are permissible by a two-thirds majority of the Assembly at any regular session. No amendment could be made to the present form of the Constitution, however, before the lapse of three years.

A national army is to be formed under a special law.

A special administrative bureau is to be created for the nomad tribes which shall be guided in its policy by the special conditions and requirements of each tribe.

Public religious foundations should be considered purely denominational institutions and shall be governed by special boards elected by the Muslims.

The final, and what is termed as a temporary article of the Constitution, vests in the Constituent Assembly the right to elect the first President of the Syrian Republic for a term of office not to exceed two years.

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.

ISLAM IN SYRIA

There are among us some who profess liberalism and tolerance, but who are in reality plain communists, who should understand that the Lebanese will never subscribe to the principle of Syrian unity, which is purely and simply a religious federation, until Syria becomes the common country of all without distinction. As matters now stand, the Muslims claim the country to be their own to the exclusion of all others of different faiths. They have declared Islam the official religion of the state and furnished the world with positive proof that they have not reached the stage where they could be trusted in carrying out any promise of equality. The Muslims of Syria should have realized that all advanced nations are separating religion from the state in an effort to prove that the country is not the private monopoly of the adherents of any one religion as against all others.

Al-Hoda, N. Y., Aug. 17, 1928.

A NATIONAL DISGRACE

The framers of the Syrian Constitution have shown such religious fanaticism as belied their former assertion of but yesterday that "religion belongs to God and the country to all its citizens."

We can entertain no doubt that this clause in the Syrian Constitution has registered a disgrace against Syria that will stand for all time.

The majority of the population in Syria is Muslim and it is but natural that no Christian, Druze or Jew will be elected President unless the majority chooses to elect him to the high office. To make the religion of the president of the republic a condition is, therefore, an unpardonable crime.

Republics presuppose equality among the citizens. Here we have the Republic of Turkey which has effected a complete separation between church and state although it is wholly Muslim in religion. Why not we Syrians profit by this lesson and disregard religion in our politics and concentrate on true patriotism as our only religion?

Meraat-Ul-Gharb, N. Y., Aug. 25,

RELIGION OF STATE IN SYRIA

Consideration of the past is the only motive prompting the notables of Syria to declare for a monarchical form of government, and it is that very motive which prompts the framers of the Constitution to declare Islam the official state religion. But neither official religion nor monarchy will bring back former glory. This, rather, can be achieved through compulsory education alone and not through any reactionary methods.

It is ridiculous to declare for a republican form of government and to shackle the liberty of the republic by joining to it an official religion of state. Republicanism is a form of government which outlaws absolutism, while the association of religion and state is a remnant of absolutism. A republic has no official religion and if the majority would declare their religion the official religion of the state then any claim of equality between the citizens of the republic would become groundless.

It is but a short time since we heard this same faction which would now identify the state by an official religion proclaim loudly their conviction that "religion belonged to God, and the state to all its citizens." Why then should they now revert to duplicity and false representation? They should consider that they are framing a constitution not alone for their immediate needs but for posterity. In this consideration they should look ahead instead of backward. It is evident that the religious restrictions in the Syrian Constitution were caused by looking backward to a procession of conquerors and caliphs in a blaze of glory, but of what avail is this past glory when the Syrians of today are

borne down under the yoke of economic necessity, slaves to antiquated traditions and the whip of the foreigner cracking over their backs.

As-Sayeh, N. Y., Aug. 27, 1928.

COMPARISON BETWEEN TWO CONSTITUTIONS

Our brother Syrians have certain patriotic demands which France will surely grant if they prove compatible with reason and conforming to the spirit of the mandate. They have made an attempt before to gain these demands through force and to that end resorted to armed insurrection with the assistance of the Druzes. But in this they failed and France, acting in a true spirit of justice and magnanimity, was merciful in her victory and accorded the Syrians complete freedom in the election of their Constituent Assembly. They then proceeded to frame a constitution which ignored completely the existence of the French Mandate and the authority of the League of Nations in such manner as would declare Syria a fully independent state. In view of these developments High Commissioner Ponsot cannot be held to blame for suspending the Assembly acting upon his responsibility towards his government and the League of Nations.

Why do the Syrians refuse to practice moderation in the pursuit of their national aspirations and to admit the established fact of being under mandate? France has granted them many privileges which she has not granted even the Lebanese who are admittedly the backbone of the French mandate in our land. A comparison between the former Syr-

ian Constitution and the present Lebanese Constitution will disclose such a wide difference as to prompt a faction of Lebanese to accuse France of showing partiality towards those who oppose her by armed resistance. The Lebanese Constitution is the work of the French Ministry of Foreign Affairs while the Syrian Constitution is wholly the work of the Syrians themselves. In the Lebanese Constitution there are such clauses as are not forced on the Syrians, principally the clause giving the President of the Lebanese Republic the right to appoint sixteen members to the Representative Assembly subject to the approval of the High Commissioner. This is more than a third of the total of forty-five. Surely this is an indication of French tolerance which the Syrians should not fail to take into consideration.

As-Shaab, N. Y., Aug. 17, 1928.

EFFECTIVE ARGUMENT AGAINST UNITY

If it is permitted the Syrian Muslims to declare Islam the religion of state why should not the Christian uphold the Republic of Lebanon and resist every effort to include it into the body politic of Syria, so that he may not become subservient to his brother Muslim in the enjoyment of the privileges of citizenship?

Article II of the Syrian Constitution permits of no interpretation other than that the Muslim enjoys complete citizenship while the Christian can claim right to it only in part.

This is the great calamity which the Christians have forever feared. We should need no other proof of

the validity of the reasons which stand in the way of the Christians acceding to the principle of Syrian unity. The Syrian Christian is still considered in the capacity of a subject race to whom the Muslims will not concede equal rights. In view of these later developments none but the cowards among the Christians will approve of the provision of the Syrian Constitution in respect to the religion of the state.

Syrian Eagle, N. Y., Aug. 28, 1928.

WE ARE AMERICANS

We were much impressed with the remarks of Mr. Salloum A. Mokarzel, editor of *The Syrian World*, delivered at the banquet tendered in honor of Sheikh Joseph Estephan, member of the Lebanese Representative Assembly and now on a visit to his countrymen in the United States. The gist of those remarks is as follows: "We must bear in mind that we are Americans who have chosen America as our country and owe it our fullest loyalty and undivided allegiance. Our loyalty to our adopted country does not preclude, however, our love for our motherland. In this we find our beloved adopted country setting a laudable example by being the first among nations to give out of its great philanthropy not only to Syria and Lebanon but to all needy and weak nations."

Yes, we are Americans. We have sworn to uphold the Constitution of this country and give it our undivided loyalty and defend its flag with our lives. Still there is room in our hearts for the love of the mother country where we have relatives and friends and to whose people we are bound by ties of blood.

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If we love our mother country we gain in the esteem of the people who have welcomed us to their country, but if we love the foreigner, the usurper and intruder before whom we lay our foreheads in the dust, who can there be among self-respecting men who will consider us worthy of his respect?

We are Americans. Yes, and let us learn from our brother Americans that self-respect and dignity which would not tolerate the sacrifice of independence whether personal or national.

We would not countenance an attitude of insolence towards those foreigners who are amongst us, but we do say that our respect for them should be within the bounds of reason and not to the point where they begin to think that we are their slaves to whom we are indebted for our lives.

Meraat-Ul-Gharb, N. Y., Aug. 17, 1928.

THE SYRIAN WORLD

A NATIONAL NECESSITY

While visiting some cities of the interior, we were often told by many parents that not infrequently before the publication of *The Syrian World* did their children deny their nationality. Thanks to the policy of this publication, which strove to give to our young generation bits of history on the motherland of their parents, these same ones who once denied their racial descent came to acknowledge it with pride.

We commend the publication of *The Syrian World* because we believe it is a necessity to all Syrian readers of English whether young or old.

We are also of the belief that the duty of Syrians should be carried a

step further; they should make to their neighbors and all Americans of influence gift subscriptions of *The Syrian World* in order to promote a better understanding of the race.

Al-Hoda, N. Y., Aug. 17, 1928.

DISCARD TURKISH

TITLES FIRST

The dispatch announcing the discard of the Turkish Fez in Lebanon either by the mandatory authorities or by the Lebanese government cannot fail to cause genuine pleasure among the Lebanese immigrants in America. But we consider this step trivial and superficial. What is needed most is the abolition of Turkish titles which are still in great prevalence in countries liberated from Turkish rule.

What can be more ridiculous than that a president of a republic bear the purely Turkish title of Pasha or Bey, which is still the case in Syria and Lebanon, while we pride ourselves on having thrown off the yoke of Turkish rule?

Although the Lebanese may have been liberated from Turkish rule, they do not seem to have been rid yet of deep-rooted habits inherited from the Turks. We find them even now scurrying to meet every French official that comes to the land with the same servility as they were wont to show during the times of the Mutasarrefs during Turkish rule. And what is worse, they still practice those detestable methods of information and calumny which were so prevalent in olden times.

Discarding the fez is not as important as discarding these old, loathsome methods which we have inherited from the departing Turkish rule.

Ash-Shaab, N. Y., Aug. 18, 1928.

Political Developments in Syria

SYRIANS FRAME CONSTITUTION OBJECTIONABLE TO FRANCE
CAUSING SUSPENSION OF CONSTITUENT ASSEMBLY.

It is one crisis following another in the relations of the Syrians with their Mandatory Power. The appointment of five High Commissioners in seven years is eloquent testimony to the troubled relations which France has been having with the ward entrusted to its care by the League of Nations. The success of the present High Commissioner, M. Henri Ponsot, in having suppressed the armed revolution and initiated the preliminary steps for representative self-government in Syria augured well for a time for his continued success in coming to a final understanding with the Syrians over the issues which caused the successive upheavals in the country. The latest developments in the situation, however, indicate that the fundamental differences between the French and the Syrians have remained substantially the same, except that armed resistance on the part of the latter has apparently been definitely abandoned.

For the last three months reports indicated the continued improvement of the relations between the Syrians and the French, due principally to the policy of non-interference consistently maintained by the French High Commissioner. Impressed, as it would seem, with the friendly attitude of France in making no effort to influence the elections and in allowing the Constituent Assembly a free hand in choosing its form of

government and framing its Constitution, the Syrians were said to have been won over to the policy of co-operation and to have assured the Mandatory authorities of their readiness to put an end to the disturbances which have gone far in retarding the progress of constructive efforts in the country. During elections for the Constituent Assembly the French High Commissioner took up his residence permanently in Damascus to watch personally over the freedom of the elections, and this action gave rise to rumors that he intended to make his official residence in the Syrian capital for at least six months of the year. In short, everything seemed to be progressing in the most favorable manner towards a better and permanent understanding between the Syrians and the French.

But judging by press dispatches early in August, the Syrian Constitution as framed by the Constituent Assembly did not meet with the approval of the French and caused High Commissioner Ponsot to suspend the Assembly for what is termed a "three months' vacation." The High Commissioner is said to have based his action on the fact that the Syrians adopted a Constitution which amounted to a virtual declaration of independence, with utter disregard for its status of being under mandate of the League of Nations, with France as

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agent of the League. This the French High Commissioner could not accept in view of his official capacity as Governor of the country under a League of Nations mandate.

REASONS FOR SUSPENDING ASSEMBLY

Press dispatches bearing on this grave turn of affairs in Syria are meagre and conflicting, some stating that the Assembly dispersed calmly while others reporting that rioting had developed in Damascus causing the closing of many shops.

Syrian papers had not arrived in the United States by the time this went to press at the end of August, which contained definite accounts of the suspension of the Constituent Assembly. Papers dated up to August 3rd, however, furnished a clear presentation of the causes that led to this action. The full text of the Constitution as adopted by the Assembly was published to the nation apparently without interference by the High Commissioner, but what may be reasonably surmised is that M. Ponsot, finding the Constitution incompatible with his conception of the duties of a country under mandate, attempted at first to negotiate with the Syrian Nationalists controlling the Assembly with a view to inducing them to alter their stand, and finding them firm in their demands, he finally had recourse to arbitrary action and suspended the Assembly. This would be the only logical reason to account for the week or more elapsing between the publication of the Constitution and the final action taken by the High Commissioner.

There developed in the Syrian press a lively discussion on some articles of the Constitution which

proved to be the ones particularly objected to by the mandatory authorities. The French High Commissioner, while offering no interference to the Syrians in matters of internal administration, deemed it his duty to take exception to the action of the Syrians on those matters affecting the status of the country's sovereignty, the form of unity, the organization of the national army, the style of the flag and the manner of foreign representation. It is evident that the conflict of interests springs from the fundamental demand of the Syrians for complete independence and full national sovereignty while France, invoking the special rights of the mandatory, insists that Syria cannot disregard the mandate of the League and dismiss it as if it did not exist at all.

In the comment of the Syrian press on these developments, even before High Commissioner Ponsot took action, it is claimed that the Syrian Constitution was fashioned after that of Egypt which, although under English occupation, enjoys what amounts to full national sovereignty and has the right to independent diplomatic representation. The army is also cause for grave disagreement as the Syrians insist on its being a purely native organization while the French maintain that the General Staff be in their control.

While information is unavailable on the final political developments in Syria through the Syrian press, a clear idea of the immediate causes of the crisis and the manner of its occurrence is obtainable from short dispatches to the Arabic press of Egypt filed in Beirut on August 8. These dispatches report that upon adoption by the Syrian Constituent Assembly of the draft of the Con-

stitution, High Commissioner Ponsot, through his political secretary Mogra, officially notified the constituent body of his objection to several articles embodied in the Constitution which he advised should be deferred for later consideration with a view to their possible incorporation in the proposed treaty which is to be negotiated between France and Syria. The High Commissioner's proposal was unanimously rejected by the Assembly with only six members dissenting. A reply was immediately drafted and approved rejecting the High Commissioner's reservations and the President of the Provisional government, Sheikh Tajeddin, left the Assembly hall in protest. It is not made plain in the brief dispatches if the action of the head of the government was taken as a protest against the decision of the Assembly or the move of the High Commissioner, but it may be reasonably surmised that he was prompted to his action by the former motive, as it had been previously reported that he had completely broken with the Nationalist bloc over the national program and was the subject of public denunciation both within the Assembly and without.

CLAUSES OBJECTIONABLE TO FRENCH

The specific clauses in the Constitution which the High Commissioner is reported to have singled out for his objection are the following:

Article 73—The authority of the President shall be confined to the granting of individual pardon, general amnesty being reserved for special legislation.

Article 74—The President has authority to negotiate and ratify international treaties. Those treaties,

however, which affect the security of the country, and the finances of the State, or those commercial treaties which are not subject to annual renewal, cannot become effective unless approved by the Representative Assembly.

Article 75—The President selects the Prime Minister and appoints the ministers subject to the latter's recommendation. He also appoints diplomatic representatives to foreign powers and receives foreign diplomatic representatives accredited to the Syrian Republic; appoints civil officials and judges and presides at functions of state.

Article 110—A national army is to be organized under a special law to be considered later.

Article 112—The President is authorized to declare martial law, subject to the recommendation of the Council of Ministers, in all places where disorders and disturbances take place. Declaration of martial law must be submitted to the Representative Assembly for confirmation and in case the Assembly is not in session it should be called by the President to an extraordinary session immediately.

Exception is also taken by the High Commissioner to the second article of the Constitution which defines the state of Syria as "all lands within the natural boundaries of Syria seceded from the Ottoman Empire. The State as such is declared an indivisible political unit regardless of whatever administrative changes may have been introduced into it following the World War."

NATIONALISTS ATTACK TAJEDDIN

Excerpts from speeches made by leaders of the Nationalists in the

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Assembly published in the Syrian press, together with comment by some influential Nationalist organs, would indicate that the territories ceded to Lebanon are claimed by the Nationalists to be an integral part of Syria and are the particular lands implied by Article 2 of the Constitution. Another interpretation of this article would put in the minds of the framers of the Constitution the broad vision of claiming all lands within the geographical limits of Syria, including Palestine and Transjordan.

Severe attacks were directed at Sheikh Tajeddin, President of the provisional government, for his supposed complicity with the French in concurring in the proposal of the High Commissioner to defer consideration of the objectionable articles to the forthcoming treaty. Especially was Fakhry Bey Baroudy, one of the principal Nationalist leaders, bitter in his denunciation of what he termed the sinister and traitorous activities of Sheikh Tajeddin. He accused him in open session of having guaranteed to the French, in return for his appointment, the Assembly's support in framing a Constitution agreeable to them, and in the promotion of his designs he lavishly squandered the nation's money to the extent of "hundreds of thousands of pounds" in order to influence the elections. Failing in this, he then resorted to threats and promises to win over the nation's representatives, and ended by accusing the Nationalists of radical and impossible designs.

Representative Faiz Bey Elkhoury objected vehemently to the reservations of the French High Commissioner and expressed surprise that M. Mogra, reputed to be an expert

in international law, should have not felt ashamed of affixing his signature to such a document as that presented to the Constituent Assembly of a nation whom France claims to be educating in the task of independent government.

STRONG DEMAND FOR MONARCHY

Meanwhile, a spirited campaign was being waged by the advocates of a constitutional monarchy for Syria to force the hand of the High Commissioner to declare in favor of their plan and against a republic. Immediately before the adoption of the draft of the Constitution by the Assembly, four hundred Syrian nobles met at the house of Ahmed Bey Rateb in Damascus and adopted the following resolutions:

1—Appointment of a committee to conduct active propaganda for the advancement of the cause of monarchy.

2—Sending of a telegraphic petition to the French Ministry of Foreign Affairs declaring that the aspirations of the Syrian nation are centered on the establishment of a constitutional monarchy, principally for the reason that the monarchical form of government is the one best suited for their psychology, temperament and traditions, inasmuch as they have been accustomed to it for centuries.

3—Appointment of a committee to wait upon the President of the Constituent Assembly and advise him that the will of the whole nation is that the form of government to be adopted for the country be declared a constitutional monarchy.

The committee did wait upon the President of the Assembly, who promised to lay its demands before

that body, but the leaders of the Nationalists who carried the day for the republican form of government were unsparing in their denunciation of all forms of monarchy because "they would never see the country turned over to the personal ambitions of foreigners." This was interpreted to mean that the Nationalists are fearful of designs on the part of the French to place on the throne of Syria a prince from their North African possessions.

Previous to the development of this crisis over the Constitution, dissension was reported to have developed in the ministry of Sheikh Tajeddin owing to the refusal of three ministers to tender their resignation at the request of the Provisional President. Rumors were circulated that these ministers had refused to uphold their chief in his political ambitions, while from different sources it was learned that this move was intended to placate the Nationalist bloc which had accused the three ministers of abetting election frauds.

LEBANON SEETHING WITH POLITICAL UNREST

While Syria is grappling with her special problems in the initial stage of laying down the foundations of her national government, Mr. Lebanon, already created a republic, is encountering all the vicissitudes of painful readjustment to a new political life. The ministerial crises, since the formation of Lebanon into a republic, have been many and severe. Only seven months ago what was hailed as the most constructive change took place when the Man-

datory Power acceded to the demand of a powerful faction for reducing the ministry from seven to three in the interest of efficiency and economy. It was evident that the country was heavily burdened with taxation, plus a severe depression in the economic situation, and could not possibly withstand the expense of so many administrative offices which were termed by the advocates of the governmental change as mere sinecures. But the triumvirate had, ever since its assumption of office, an extremely stormy career due, it is claimed, to the efforts of Dr. Ayoub Tabet to introduce radical changes in the administration with utter disregard for accepted and time-honored traditions. It was apparent that he directed his most strenuous efforts at the eradication of what he considered the fundamental cause of all governmental ills in Lebanon, namely, representation based on religious denominational considerations. He began by appointing district governors from among the Druzes and Moslems in purely Christian sections, while to the Druze and Moslem sections he sent Christian officials. But notwithstanding this radical innovation he was accused of arbitrary action in all his official acts both as Minister of the Interior and of Public Health. His friends and supporters hailed this policy as a true indication of impartialty on the part of the Minister, but there were others who could not see matters in that light or accept the Minister's reforms as coming from purely altruistic motives. Among these were some of the most influential politicians of the country who resented particularly what they termed the arrogance and obstinacy of the Minister

which found expression at times in the most violent outbursts of temper.

VIOLENT SCENES ATTEND DEBATE

The campaign against the triple ministry reached its climax in the latter part of July, when its opponents secured signatures to a petition for an extra session by a majority of the Representative Assembly which was called by the President of the Republic for August 9. The antagonists of the Government made no effort to conceal their intentions of deposing the triple Ministry, and no sooner had the several Ministers taken turns in defending their records than they were almost howled down by their well organized and determined opponents. Especially were recriminations indulged in between the Minister of the Interior and Representative Abou Nader, and on several occasions there were attempts at physical violence from either one or the other. At one time the President had to declare a recess to avert threatened disorders, but when the session ended

the Ministry found its position untenable any further and had to tender its resignation.

No detailed accounts are available at this time as to later developments except what was reported in brief dispatches from Beirut to the Arabic press of Egypt announcing the formation of a new Ministry of five members under the veteran Lebanese statesman Habeeb Pasha Saad. This would indicate that the old familiar form of religious representation in the Lebanese government has been put into effect again, as this was said to be the main purpose of the former government's opponents in deposing it.

As if to offset the added governmental expense resulting from the increased ministry, it is said that the same bloc which deposed the former government is now advocating the amendment of the Constitution so as to reduce the membership of the Representative Assembly by eliminating government appointees to that body and confining membership to those elected by popular vote.

About Syria and Syrians

LEBANESE REPRESENTATIVES IN THE UNITED STATES

In the August issue of *The Syrian World* we announced the arrival in the United States of Sheikh Joseph Estephan, member of the Lebanese Representative Assembly and the official emissary of the Lebanese government to the Lebanese immigrants in North America. Soon after his arrival, however, there reached New York Mr. Raphael La-

hood, publisher of a weekly Lebanese paper, who also claimed to represent the Lebanese government in an official capacity and for the same object. Al-Hoda of New York chided the Lebanese government for having sent two representatives at the same time to the same country for the same purpose, and was inclined to discredit the claims of the last comer as he could show no credentials and held no official position in the government.

Whatever the case, Sheikh Estephan, immediately after the banquet given in his honor in Brooklyn on August 16, left the city for a limited tour of the United States which took him first to Boston and other New England cities and later to Detroit, Mich. In Boston he was given a hearty reception and was handed a memorandum of suggested administrative reforms in Lebanon, while in Detroit his reception took the form of an elaborate banquet at which many poems were read.

The Lebanest paper *Leesan Al-Adl*, published in Detroit, printed in its issue of Aug. 28 the text of the Representative's address delivered at the Detroit banquet. Aside from the economic considerations to which we made reference in the August issue of *The Syrian World*, the visitor gave expression to some of his observations since he arrived in the United States. He deplored the gradual loss of the Arabic language stating that often when he met some American-born Lebanese he discovered that they could not understand his questions put to them in the mother tongue. He asserted, however, that there was no truth to the claim that the Lebanese spirit is dying out and was glad to notice that the Lebanese were proud of their history and exhorted his hearers to adhere to those sterling characteristics of the East which constitute their national heritage.

Amplifying on his economic proposals, he said that the Lebanese of the United States possess an estimated wealth of two hundred million dollars. Both from reasons of patriotism and in the interest of good investment, he said, the Lebanese should be able to devote at least 10 per cent. of their total wealth for investment in economic projects in

their motherland. This would afford a capital of twenty million dollars which would work wonders in a small country such as Lebanon. He further intimated that the Lebanese immigrants should themselves take the initiative in launching the economic projects open for development in their mother country.

ECONOMIC DEPRESSION IN SYRIA SEVERE

Moratorium Declared in Damascus— Syrian Government Takes Measures to Aid Destitute of Hauran.

Syria is reported to be in the grip of a severe economic crisis. From all sections of the country comes the cry that old-established business houses are facing ruin while some weaker ones have already gone into bankruptcy. This is caused in part by the prevalence of similar conditions in neighboring countries such as Palestine and Iraq which depended for large quantities of their importations on Syria, but the principal causes of the depression are the failure of crops, the high tariff and the industrial backwardness of the country.

The Beirut correspondent of *Al-Mokattam*, an Arabic paper of Egypt, quotes the report of the British High Commissioner in Palestine to prove that Syria is losing ground in many industries in competition with Palestine. Especially is this true of the soap and wine industries and the manufacture of textiles.

In Hauran, where the crop failure this season added another heavy bur-

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den to the country which for two years was the theatre of the Syrian revolutionary campaign, the Syrian Minister of Finance, Jamil Bey Alshi, caused an appropriation of £25,000 to be made for loans to the Hauran farmers without interest for a term of five years. He further reduced taxes by 25 per cent. and induced the government to set aside a sum of £45,000 to be spent on public improvements in the country to afford work for destitute farmers.

In Damascus an official decree was promulgated declaring a moratorium, to be extended at the discretion of the courts, to those found unable to meet their debts. This is done not alone because of the general conomic depression in the country but also because of the disastrous fire of June 20 which destroyed one of the principal business streets of Damascus.

Another contributory cause to the depression is said to be the steady draining of the country of its supply of gold. A leading paper of Beirut declares that according to statistics the gold supply in Syria and Lebanon in 1925 amounted to £41,000,000 while in 1927, according to the same source, the supply had fallen to only £13,000,000. The paper lays the blame for this gradual decrease in the gold supply partly on the policy of the High Commissariat in withholding the gold receipts of the customs for payment of the Ottoman debt, and partly on the unproductivity of the country and the pernicious habit of taking to everything foreign to the detriment of native products and interests. Automobiles and accessories seem, according to this paper, to be the largest single item tending to drain the country of its gold supply.

CLARA CANDIANI

CAPTURES SYRIANS

Readers may not be alarmed at the title. Mlle. Candiani did not go to Syria on a military expedition, but she has succeeded in capturing the Syrians through other means. She must be possessed of extraordinary charms, for she is described in the newspapers as the "Parisian belle." Whatever the case, she has succeeded in gaining a lot of publicity. Every Syrian and Lebanese paper has long accounts of her every movement, the banquets tendered in her honor, the manner of her reception whether in the populous cities or the sparsely settled dsert. She expressed a desire to pay a visit to Sultan Pasha Atrash, leader of the Druzes in the last revolution, and immediately a number of Syrian notables offered to accompany her and place at her disposal their automobiles and camping facilities. Her travels through Syria are described more like triumphal processions, for everywhere she makes her appearance she is received with what seems more than the traditional Eastern hospitality. Mlle. must be surely endowed with a fascinating personality, because it seems hardly sufficient for her to be the correspondent of the Figaro of Paris to be received in such manner.

Out of all the long accounts published in the Syrian papers about Mlle. Candiani it is possible, after all, to extract a little substance. She seems to have interviewed Sultan Pasha Atrash and to have elicited from him the statement that he supports the Syrian Naionalists in the whole of their program, and that there was absolutely no foundation to the rumors that he was in favor

of a monarchical form of government for Syria, or that he was promoting the candidacy of the son of Sultan Ibn Saoud for the Syrian throne.

Other than the above, all the long accounts of the movements and the activities of the mademoiselle simmer into nothing.

Mademoiselle being an able journalist, it should be interesting to await her own account of her visit to Syria. Will she write for publication her honest impressions of the country and its people in a frank and candid manner, or will she reserve her intimate impressions for posthumous publication?

LEBANESE ASK FRENCH PROTECTION IN LIBERIA

Previous reports that the government of Liberia had placed stringent restrictions on Lebanese traders, prohibiting them from visiting the interior of the country, have been confirmed by dispatches to the Lebanese papers from their Paris correspondents.

The Lebanese society in Paris, acting on the solicitation of sister societies all over the world, brought the plight of the Lebanese in Liberia to the attention of the French Foreign Office seeking redress. The unsatisfactory reply of the Foreign Office was that it had made representations to the government of Liberia and that the latter had replied that the Lebanese had become a menace to Liberians through their commercial initiative, which fact caused it to take action against their further depredations.

Lebanese papers are of one mind in blaming France for its indifference in this matter. They argue that

France has a commercial treaty with Liberia, and that she has, at the same time, charge of protecting Syrian and Lebanese interests abroad. Of what benefit to Lebanon, then, is this foreign representation if the rights of the Lebanese in such simple matters as commercial interests cannot be protected?

MORE THAN 9,000

AUTOS IN SYRIA

Recent statistics disclose the total number of automobiles in Syria as being 9,318, distributed as follows:

| | |
|-------------------------------|-------|
| Greater Lebanon | 5,613 |
| State of Syria | 1,195 |
| Alouite Sate | 460 |
| Jebel Druze | 195 |
| Alexandretta and Antioch..... | 845 |

Total9,318

Economists accuse the Syrians in general of unwarranted extravagance in the use of the automobile. For several years past they have been calling attention to the fact that the country is rapidly burning its wealth in gas, as there are no exports to offset the excessive imports of luxuries. But, according to the expression of the native papers, all these warnings have gone up unanswered "much like a cry in a desolate valley."

FOUR GOVERNMENT

HOSPITALS IN SYRIA

The newspapers of Beirut report that the Mandatory Authorities in Syria propose to erect in the near future four governmental hospitals in Homs, Latakia, Alexandretta and Aleppo.

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AMBITIOUS FINANCIAL PROJECT FOR SYRIA

Dispatches to the Egyptian paper Al-Mukattam from Paris announce the formation of a partnership between Emir George Lutfallah, M. Henri de Jouvenel and a member of the wealthy Syrian family of Sur-suq for the purpose of establishing a commercial bank in Syria and Lebanon to tide these two countries over in their financial difficulties.

Commenting on this project, some Lebanese papers claim to discover in this move a clever attempt by Emir George Lutfallah to ingratiate himself with the Syrians and Lebanese for the ulterior motive of promoting his political ambitions. This Emir has been steadily accused of striving to gain some position of power in Syria. During the Syrian revolution he was said to be the main financial mainstay of the rebels, and later he was reported to be conducting an active propaganda for his election to the presidency of Lebanon. The Lebanese were infuriated at what they termed brazen audacity because the Lutfallahs, in their support of the Syrian revolutionists, had indirectly caused the slaughter of many Lebanese Christians.

Failing in direct methods, Emir Lutfallah is said to have had recourse to his latest financial scheme in an effort to win over the Lebanese to his cause, now that they are in the direst financial stress. His taking into partnership of de Jouvenel, a former High Commissioner, together with a member of the leading families of the country, is said by his opponents to be only a cloak to hide his real motives.

SYRIANS OF U. S. AID DAMASCUS SUFFERERS

Through the initiative of Al-Hoda, a fund of over \$800.00 was collected by popular subscription among the Syrians and Lebanese of the United States for the aid of the Damascene sufferers of the great fire which devastated a considerable part of the city last June. Al-Hoda sent the fund to the Relief Committee of Damascus as a token of good will on the part of Syrian immigrants. In its comment on this action it states that in times of adversity there exists between Syria and Lebanon no geographical distinctions.

TOURING THE WORLD ON FIFTEEN CENTS

The correspondent of As-Sayeh in Canton, Ohio, writes to his paper that a Syrian High School boy of that city, Adib Karam, had just returned from a trip to Mexico which he made on a capital of fifteen cents. He had intended, it is claimed, to extend his trip further down to other Central and South American countries but was dissuaded by the American consul in Mexico on account of troubled conditions in those countries.

From the same source it is learned that this enterprising boy had successfully completed a trip around the world last year also on a capital of fifteen cents. He even went to Syria and was successful in finding work where there seems to be so much complaint about non-employment and depression in economic conditions.

ARMENIAN QUESTION

TROUBLES SYRIANS

The following comment of one of the leading papers of Damascus is indicative of the attitude which the Syrians hold towards the influx of Armenian refugees into the country.

Commenting on the possible grant by the Syrian government of lands for the settlement of the Armenians, Aleph Ba denies the right of the government, being only of a provisional character, to undertake a move of such far-reaching effect before the election of a *de jure* government. If the reason for such action be humanitarian, the paper argues that there are other nations who should act on this generous impulse because of their better financial standing. But to graft on impoverished Syria such an industrious race as the Armenians would amount to a national calamity. The principal grievance which this paper in particular seems to hold against the Armenians is that they are infinitely more industrious than the Syrians. This, coupled with the fact that in Syria there are scarcely means for the subsistence of the population, would bring matters to an acute crisis.

Aleph Ba further laments that the Armenian problem in Syria is far graver than the Zionist problem in Palestine. "By Allah," it exclaims, "we would rather a thousand times face the necessity of struggling with two Jews than with one Armenian. In the former case we know that the main motive of the Jew is sentimental, while in the latter case the motive is purely economic. And the Armenian is no mean competitor in all forms of work."

Formerly, it continues, the Palestinian Arabs envied the lot of their

brother Syrians in that the latter had only one problem on their hands, that of evicting the invading European, while they, the Palestinians, had a double problem of contending against foreign occupation and Jewish settlement combined. Now the order has been reversed and it is the Syrians' lot to face the double problem of foreign occupation and Armenian settlement, while the Palestinians' problem is easing through a better understanding with the English and the Jews.

HAURAN DRUZES SEEK

EMPLOYMENT IN LEBANON

The failure of crops in the Druze Mountain of Hauran has caused a general exodus of the population to seek employment elsewhere. Beirut newspapers report that the Ministry of Public Works in the Lebanese government alone has given employment to over five hundred of these Hauranian refugees, while many more are scattered throughout the country privately employed.

This action of the Lebanese and their government is hailed as an act of charity in repayment to the people of Hauran for their hospitality tendered the starving Lebanese refugees in their country during the trying times of the World War.

SYRIAN APPOINTED

CHILIAN CONSUL

The government of Chili is reported to have appointed Mr. Fouad Issa Halabi, a native of Syria, as its consul general not only in Syria and Lebanon but in the whole of the Near East, including Turkey.

Chili is anxious to find outlets for its fertilizers in that part of the world and has entrusted to the new consul this commercial task. He has chosen to locate in Beirut.

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Readers' Forum

NEGLECT OF ARABIC BLAMED ON PARENTS

Editor, The Syrian World:

The debate which is now being wage in *The Syrian World* about teaching the younger Syrians in America the Arabic language, has aroused our interests as much as it has the older people's. The majority of the young Syrians hesitate to express their views and are waiting to see the outcome.

I say that because we, the younger Syrians have very little power to accomplish anything alone without the firm support and cooperation of the older people. I shall give an incident which will prove my statement true.

In Lansing the young Syrian people, ranging from the ages of sixteen to thirty, organized a club known as the "Young Phoenician Society" whose purpose is to create a better understanding among the young people.

Three months ago we decided to take twenty-five or thirty minutes from each club period which we held twice a month, and hold a class for the purpose of learning Arabic. The teacher chosen was a very well-educated young man, and an instructor in one of the best colleges in Michigan.

Everybody started out very enthusiastically for about four lessons, and after that nobody desired to advance any further. What was the trouble? It was that our parents didn't encourage us any further. They didn't care whether or not we progressed. Some didn't have patience to help their chil-

dren, some wondered what good the Syrian language would do them in America, and others didn't approve of it at all, and we ceased learning.

Therefore, I believe that the matter should be left to individuals to find means of teaching their children the Arabic language if they desire to, because it will be a tedious task to try and accomplish it universally.

RUBY NAKFOOR,
High School Student.

Lansing, Mich.

ARABIC NOT OUR ORIGINAL LANGUAGE

Editor, The Syrian World:

Five weeks ago, during a conversation with the head of the philosophy department of a large University, we touched on several topics of thought and activity. We became interested in each other and carried the discussion a little further than one might care to go. Towards the close he asked me my nationality, and upon being told that I was a Syrian, he gave a smile of satisfaction.

Then he said, "In your country men have much leisure. Due to their inactivity they think a great deal, and produce many philosophers. But the sad part is they get nowhere."

How true he spoke. We talk a great deal, we write a great deal and paint pictures of glowing success; but the least obstacle we encounter defeats the end we desire and throws most of us back to our original position.

Now the readers are engaged in an Arabic linguistic duel. I want to ask, Is Arabic our original tongue?

Indeed not. It was simply grafted upon us by our conquerors. Then what difference does it make what language we employ to convey our thoughts? Now that the original medium is lost must it be our duty to preserve a language not originally our own? At any rate it is not an important language now, since the Europeans have given the modern world all the progress civilization has.

J. J. K.

Syracuse, N. Y.

TEACHING ARABIC DEEMED UNNECESSARY

Editor, The Syrian World:

I have read the various articles pro and con on the subject, "Should Arabic be taught to the Syrian-American Youth?"

Personally I fail to see any good derived from the knowledge of Arabic as long as one does not intend to migrate back to the mother country, and incidentally I venture that not one per cent. of the Syrian-Americans will ever go back. For those that care to learn it, I'll grant that it is their privilege, but when a leader like Mr. N. A. Mokarzel charges our parents with "criminal negligence" I don't agree with the gentleman, and I really don't think that he meant to make this charge. In the first place, where is the criminal part of this negligence, if there is any negligence on the part of our parents, I suppose that in most cases the fault lies with the children themselves. In my case I had no desire before nor do I have any now to learn Arabic.

It has been my observation that our parents are very eager for their children to have as good an education as their means will permit. And even where parents have an opportunity to send their children to "Arabic" schools I do not heartily agree that they are doing their children justice in burdening them with the learning of a language that will be absolutely useless to them in the way of advancing them through life. In this case it appears to me that they are the ones that are guilty of "criminal negligence." It must be granted as true that if one wished to acquire a broader education even in Beirut, the cultural center of our mother country, one must have a broad knowledge of either French or English. I am told, too, that among the younger generation of Syrians in the larger communities of Syria, they are using the French language as much so as the Arabic. I have interested myself in this discussion from the very first article, and I have been thinking over it very much. During this time I have tried to recall of even one instance where I could possibly need the knowledge of Arabic. I do, however, find that I need a broader knowledge of the English, almost daily, and I personally think it will behoove every father and mother to concentrate their efforts on making their children better fitted with English, than to waste their efforts on a language whose only literature is myths, dream stories, and fables, and whose Classics are about the same type of stories as found in the popular American magazines as sold on the streets for a price within the reach of all (five cents).

Is it not a fact that our parents left the mother country, left their loved ones, their lands and all be-

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cause of the greater opportunities for peace, prosperity, and happiness in the new world? A great majority of our parents are grateful for the change. They see their children advancing in all stations of life, in a manner that would be impossible in the mother country. Then why should it be said that they are guilty of "criminal negligence" if they feel it their duty to make of their children better Americans first and then if they (the children) care to, can fit themselves as better Syrians.

The only result I see looming on the horizon is: The Arabic press must consolidate into fewer publications. The Syrian World (more power to it) must increase its circulation commensurate with the demand that will be made on it. Then when the Grim Reaper takes the toll of our beloved parents there will be no more readers for the Great Arabic Dailies. Then they must of necessity cease publication and join their fathers in the happy hunting grounds.

With all due respect to everyone's opinion, I present these as my own convictions. I don't expect to have every one agree with me. Only time will settle this question. But again I want to say that only in the case where our parents neglect any and all forms of education then and only then are they guilty of criminal negligence.

GEORGE BOWAB.

Atmore, Ala.

FROM FAR AFRICA

Editor, the Syrian World:

So comprehensive is your magazine that I feel that a knowledge of its contents would be a liberal education. From the few copies of The

Syrian World which it has been my privilege to read, I do not hesitate to say that for Syrians in general, and the future Syrian generations in particular, this opportunity to obtain so much knowledge about their Mother Country is invaluable. That we are able to put forth such a high class publication in English as our organ is a matter of national pride, and from this great distance we wish to extend you our hearty thanks and congratulations.

MARON T. CAHI.

Elliot, C. P., South Africa.

A CONSTANT COMPANION

Editor, The Syrian World:

It may interest you to learn of the great benefit I derived from your publication. Having been born in this country I knew very little about the country of my parents. But ever since the Syrian World was issued I became a constant reader of it, and in discussing matters of the old country my parents were surprised at the extent of my knowledge about it.

I made the acquaintance of The Syrian World when in New York State, but I have since been married and moved to the Pacific coast, and the magazine has been my constant companion wherever I went. I feel the Syrian-American generation owes you a great debt of gratitude for having provided them with this wonderful publication and it should be a matter of pride on their part to support it and help it grow.

Mrs. John Addy.

San Francisco, Cal.

A BOOK YOU SHOULD HAVE

MAKER OF MODERN ARABIA, by Ameen Rihani has proven a literary sensation. Never before has a more accurate, extensive and authoritative picture of central Arabia been presented with as much power. It is an epic of the desert; an up-to-the-minute "close up" of the cradle of the Arabian race.

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New York Times.

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