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THE SYRIAN WORLD

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

A FEDERATION OF SYRIAN SOCIETIES.

REV. W. A. MANSUR

NIGHT—A PROSE POEM.

KARL GIBRAN

ALONG THE SYRIAN COAST.

CHARLES W. BOYLE

THE TWO BROTHERS.

AMEEN RIHANI

THE CAMEL.

ALICE POULLEAU — SIMONE FRANCE

MOSLEM PRAYER A LA PARISIENNE.

FAKRY BEY ABBAZA

RECENT POLITICAL DEVELOPMENTS IN SYRIA

THE COPY 50c.

THE SYRIAN WORLD

SALLOUM A. MOKARZEL, *Editor.*

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THE SYRIAN WORLD

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A Federation of Syrian Societies

By REV. W. A. MANSUR

BECAUSE Syrian-Americans have decided to make America a permanent home; because they are thinking with an American point of view, and because they are coming to a solidarity of race consciousness, they are organizing an American Federation of Syrian Societies for their future welfare in America.

Popular sentiment is seeking to express this decision, make known this solidarity, and express this solicitude to themselves, to the American nation, and to their native land. Syrian-American pioneers laid a foundation of true character, a splendid generation is about to build thereon, and a worthy leadership is already giving promise of high endeavor. The rising solidarity of race consciousness calls for a crystallization of popular sentiment, the organization of various elements, and the creation of an organization for the peoples' general welfare.

The following is an attempt at a statement of fundamentals for an American Federation of Syrian Societies giving in general the spirit, purposes, and methods of it.

- I. *A declaration of our allegiance to the United States is fundamental to the right understanding of Syrian-Americans by Americans, our posterity and our native land.*

Without equivocation or mental reservation we declare our political allegiance to the United States of America. We renounce all other political allegiance. We believe in, support and are ready to defend the Constitution of the United States. We claim,

through American citizenship, certain "unalienable rights"—"Life, Liberty, and the pursuit of Happiness."

That Americans, our posterity, and our native land may know we declare our allegiance to the United States. In the words of "The American's Creed," by William Tyler Page: "I believe in the United States of America as a government of the people, by the people, for the people, whose just powers are derived from the consent of the governed; a democracy in a republic; a sovereign Nation of many sovereign States; a perfect Union, one and inseparable, established upon those principles of freedom, equality, justice, and humanity, for which the American patriots sacrificed their lives and fortunes. I therefore believe it is my duty to my country to love it; to support its Constitution; to obey its laws; to respect its flag and to defend it against all enemies."

We are Americans first. We pledge to give to the United States a pure Americanism, the fullest loyalty, and an undivided allegiance. We love our motherland, we honor the memory of our illustrious ancestors, and we exalt the contributions our race has made to mankind. We are Americans first because we have made America our home, because it is the home of our posterity, and because we owe it to posterity to be for America first. Here we stand, so help us God of our Fathers.

II. *The destiny of Syrian-Americans calls for the solidarity of race consciousness based in human instincts, race preservation, and future happiness.*

The renaissance of the Syrian race calls for a solidarity of race consciousness. It is a natural human instinct. The urge is race preservation. The object is the fullest happiness commensurate with character, talent, and energy.

Syrian Americans are numerically few among America's millions. Dr. Philip Hitti says in *The Syrians in America* that "it is safe to assume that there are at present about 200,000 Syrians, foreign born and born of Syrian parents, in the United States." But what are the 200,000 among the 130,000,000 in the United States! Is it possible to organize the social consciousness of Syrian-Americans for their future welfare?

E. R. Ross quotes in *Civic Sociology* De Tocqueville's observation in the United States nearly a hundred years ago as showing how a social mind was organized. "It frequently happens in

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Democratic countries that a great number of men who wish or want to combine cannot accomplish it, because as they are very insignificant and lost amid the crowd, they cannot see, and know not where to find, one another. A newspaper then takes up the notion or the feeling which had occurred simultaneously, but singly, to each of them. All are then immediately guided toward this beacon; and these wandering minds, which had long sought each other in darkness, at length meet and unite."

Through modern means of communication, transportation and co-operation it is possible to organize the scattered Syrian people into a social mind. It is thereby possible to give identity, personality and solidarity to Syrian-American race consciousness. Syrian-American societies already exist in many cities. The organization of an *American Federation of Syrian Societies* will create a national mind, bind the scattered Syrian people, and claim a larger recognition for our race.

III. *A larger Co-operation of Syrian-Americans is necessary for the realization of our racial calling through the study, development, and achievement of a larger life.*

The American spirit has opened the springs of the Syrian soul. The American ideal has awakened in the Syrian the highest vision, and American hopes have spurred him to high achievement. To fully realize the best in him, he must study his native talent, develop it, and seek opportunities to achieve the most. His object is the fullest self-realization.

General John J. Pershing was right in saying at a meeting of the American Legion in New York City, "We have no quarrel with Americans of foreign birth or stock who cling to the music, the art, the folklore and better traditions of the old land. They would be less than human, and we would be poorer, if they didn't; and we recognize our obligation to all these. We want all to know that America is an inspiration, that it is something spiritual, a goal toward which we aim."

Having caught the inspiration of the American spirit, the American point of view and the American philosophy of life, we wish to enjoy what talent be in us in the American way. We seek our highest progress through American political, educational, social and commercial opportunities. The greater the co-operation through newspapers, public gatherings and national conventions the larger will be the inspiration of our race.

IV. *The organization of an American Syrian Federation will stand for the protection of Syrian race interests, a rightful place among the races and against misrepresentation.*

In 1914 the Syrians in the United States waged a fight to establish their right to American citizenship. This was due to the refusal of District Judge Henry A. M. Smith, sitting at Charleston, S. C., to admit that Syrians are free white persons within the meaning of the naturalization law. The Syrians in the United States rallied their forces in defense of their national honor. They carried their race to a higher court and won. Among the leaders was N. A. Mokarzel, editor of "Al-Hoda," and dean of the Arabic newspapers in the United States. "Both through his influential paper," says S. A. Mokarzel, editor of THE SYRIAN WORLD, "and by his personal efforts he helped crystallize Syrian public opinion and arouse his countrymen to collective action."

An able presentation of the question and decisions which settled it once for all was given by Joseph W. Ferris in THE SYRIAN WORLD. "A vital question which confronted the Syrians in the United States has in all likelihood been finally determined. Considerable discussion had arisen respecting the provisions of our Naturalization Act and its applicability to Syrians, more especially, Section 2169, Revised Statutes, United States Code, Title 8, Section 3599, which declared and still declares that the provisions of the Naturalization Act shall apply to aliens being free white persons, and to aliens of African nativity, and to persons of African descent.

"All others are excluded from the privilege of naturalization and thereby citizenship.

"So far as Syrians are concerned, it has been judicially determined that they fall within one of the classes to whom is accorded the privilege of citizenship." (Syrian World issues, February and March, 28.) (See also "Christian-Moslem Marriages," by S. A. Mokarzel, "The Syrian World," April, 28.)

As a race we claim a rightful place among the races of mankind. We must protect ourselves against race prejudice and discrimination. We must guard ourselves against misrepresentation. We must remove any misunderstanding about our race that would handicap our posterity. Organization will do more for us all than we can do for ourselves separately. An old household fable tells of the father who desired to teach his sons that in union

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there is strength. He gave to each of them a stick. He told them to break it. They did it easily. Then he gave them a bundle of the sticks and told them to break that too. They strained themselves but the effort was in vain. In union there is strength and the same principle holds good for Syrian Americans.

- V. *An American Federation of Syrian-Americans will make for larger diffusion of knowledge about the Syrian race, the education of Syrian youth, and the exaltation of Syria's contributions to mankind.*

The world is losing much because it has not as yet discovered the Syrian race and Syria, and their contributions to mankind. Various causes contribute to keep them from being rightfully known, understood and appreciated. J. Ray Johnson, editor of "The Interpreter," organ of the Foreign Language Information Service in New York, says, "Probably no racial group in America suffers more from misunderstanding than do the Syrians." (Syrian World, June, 1928.)

The discovery of the Syrian race, Syria, and their contributions to humanity will be of prime importance to world progress. The great Biblical scholar, Sir George Adam Smith, says in "Syria and the Holy Land," "Syria, chiefly because it includes Phoenicia and Palestine, has been of greater significance to mankind, spiritually and materially, than any other single country in the world."

Syria is the motherland of the spiritual and moral forces of the world. Our illustrious ancestors, the Phoenicians, are the fathers of sea-ship building, navigation and commerce. They improved the alphabet and gave it to mankind. They scattered, through the influence of their commerce, Mediterranean culture to the known world. Among the foremost leaders of those who founded, organized or propagated Christianity, Mohammedanism, or Judaism, have been members of the Syrian race. The renaissance of the Syrian race has made the modern Syrian the foremost leader in literature in the Arabic-speaking world.

There is need for the revival of the memory of the Syrian race, Syrian historical background, and their legacies to mankind. These are necessary to the spiritual interpretation of human life. Syria's spiritual, moral, and historical contributions to the world are of paramount importance. We need to keep aloft the lighted

torch of our race before mankind. The education of Syrian-American youth in their racial history, racial inheritances, and their racial contributions to mankind is necessary to their future happiness.

VI. *A national association of Syrian-Americans will promote policies for race welfare, research for social well-being, and development of highest American citizenship.*

A loyal and intelligent American citizenship is a most essential factor for the welfare of the Syrian race in the United States. We have made the supreme sacrifice in leaving our native land; we have made the supreme decision to make the United States our permanent home; and we have caught the supreme vision to consider our future welfare in the United States. Therefore, we declare, the United States to be our country, her history our history, her ideals our ideals, and her flag our flag.

To promote the right understanding of this organization we wish to make our stand plainly understood. We are against the use of this or any other organization for political, religious, or racial propaganda inimical to the welfare of the United States.

General John J. Pershing was right in saying in the address already quoted, "But we do object to the foreign-born citizen who attempts to decide American questions for a foreign reason. Whether he be of German lineage and proposes to determine American policy because of German prejudices, or whether he be of Irish, Italian, Hungarian, Russian, who seeks for similar reasons to decide upon American questions, I bitterly resent the abuse of American citizenship or residence for the purpose of political or warlike propaganda in foreign countries. Under no guise can this country be made the breeding place for intrigue."

The organization of a Syrian-American social mind will make for the welfare of Syrian Americans. As Americans we shall be better able to Americanize more thoroughly the whole Syrian race in the United States. The policy of research will enable us to promote the better civic, educational, and social ideas. The people will be able to weave their national, racial and religious characters into the fabric of American attitudes, ideals and hopes.

The future physical well-being of the Syrian race needs scholarly attention. Greatest attention, therefore, should be the consideration of the welfare of the rising generation: infancy, vocational guidance, and citizenship. Let it be remembered that

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childhood, youth, education, social life, religious life, marriage, although we are scattered over the United States, our problems, whether racial, educational, religious, social or otherwise, are about the same.

VII. *The foundation of a federation publication is necessary as an official organ, for information, and the general service of the race.*

A fundamental necessity for a national federation of Syrian American societies will be an English publication to serve its needs. It will carry the news and official announcements of the societies. It will carry the official announcements of the federation. It will act as an agency for the interchange of ideas. It will be for the service of Syrian-Americans, the information of Americans, and for the recording of happenings in the Syrian world.

It is my hope that when an American Federation of Syrian Societies is formed that THE SYRIAN WORLD will be made the official organ of the federation. THE SYRIAN WORLD, founded and edited by S. A. Makarzel, is now in the service of Syrian-Americans. I remind the reader of the noble motive, disinterested service and far-reaching vision of this Syrian-American patriot who wrote in the first issue, "The Idea of this publication was conceived in the spirit of service to the Syrian-American generation." THE SYRIAN WORLD has proven itself to be American in policy, scholarly in quality, cultural in program, trustworthy in leadership, and powerful in inspiration.

Because of the spirit, purpose and quality of it, THE SYRIAN WORLD has become the un-official organ of Syrian societies. It is now broadcasting the truth about our race. It is the medium of interchange of ideas. It is creating a solidarity of race consciousness. It is promoting co-operative sentiment for our race welfare. Already Syrian-American youth feel its enlightening power, its educational force, and its compulsion to high achievement.

The fundamentals discussed constitute a challenge for the organization of an American Federation of Syrian Societies in the United States. Already Syrian sentiment favors it, our future welfare demands it, and our posterity makes it necessary. Let us agitate, educate, and finally federate with the thought of our future welfare, thus keeping alive the legacies of our ancestors, and the trust of a glorious posterity.

Night

By KAHLIL GIBRAN

Translation by ANDREW GHAREEB

Editor's Note — Many earlier poems and essays of Kahlil Gibran in his mother language Arabic have never been translated into English. The following prose-poem "NIGHT" is one of the first literary efforts of our gifted writer and is here rendered into English for the first time. The characteristic Gibran style is evident in this early composition as it is in his later works. Admirers of Gibran will welcome this valuable addition to his other works already available in English.

Night of poets, lovers, singers,

Night of shadows, spirits, images,

Night of longing, desire, memory,

Giant who stands between the dwarfed evening clouds and the brides of dawn, girt with the sword of awe, crowned with the moon, and clothed in garments of silence, who gazes with a thousand eyes into the depths of life and listens with a thousand ears to the sighs of death and annihilation.

You are darkness that makes us see the light of heaven; and day is light that enshrouds us with the darkness of earth.

You are hope that opens our eyes to eternity; and day is vanity that holds us motionless like blind men in the world of time and space.

You are a silence that reveals in tranquillity the secrets of ever wakeful and restless spirits; and day is a clamor turbulent in souls prostrate beneath the sharp hoofs of ambition and desire.

You are a just man who gathers in slumber's wings the dreams of the weak and the hopes of the strong.

And you are a kind man who closes with his mystic fingers the eyelids of the wretched and carries their hearts to a world less cruel than this.

In the folds of your gray garments, lovers lose themselves; on your feet, wet with dew, the lonely-hearted shed their tears; in the palms of your hands, perfumed with scents of the field, strangers place their longing and despair. To lovers you are a friend, to the lonely a comforter, to the desolate a host.

In your shade poets' fancies creep; on your bosom the prophetic heart awakes; in your hair imagination stirs; for to the poet you are a ruler, to the prophet an inspiration, to the thinker an intimate.

When my soul became weary of man and my ears were tired of gazing at the face of the day, I sought the distant fields where the shadows of bygone ages sleep.

There I stood before a dark, silent and undulating being, moving a thousand feet over plain, mountain and valley.

There I gazed into the eyes of darkness and listened to the rustle of invisible wings and felt the touch of silent garments and braved the terrors of darkness.

There I saw you, Night, a tragically beautiful and awesome figure, standing between heaven and earth, clothed with clouds, belted with fog, laughing at the sun, mocking the day, deriding the slaves who kneel sleepless before idols, contemptuous of kings asleep in silks, staring fixedly into the eyes of thieves, standing guard over a baby's parents, weeping at the smiles of prostitutes, smiling at the tears of lovers, lifting with your right hand the great-hearted and crushing with your feet the mean-spirited.

There I saw you, Night, and you saw me; in your awful beauty you were a father to me and I in my dreams a son; for the curtains of being were drawn away, and the veil of doubt was rent, and you revealed your secret purposes to me, and I told you all my hopes and desires.

Then your majesty turned into melody more beautiful than the gentle whisper of flowers, and my fears were transformed into trust more than that of the birds, and you lifted me up to you and placed me on your shoulders and taught my eyes to see, my ears to hear, my lips to speak, my heart to love.

Then you touched with your mystic fingers my thoughts; and they poured forth like a running, singing stream, driving before it the withered grass.

And you kissed with your lips my spirit; and it kindled like a burning conflagration, devouring all dead and dying things.

I followed you, Night, until I became like you, and was your companion until my desires became yours, and loved you until my whole being was transformed into a small image of your own.

For within my dark self are bright stars which passion scatters at evening and doubt gathers at morn; and within my heart is a moon that struggles, now in a space thick with clouds, now in a void filled with processions of dreams.

Within my wakened soul is a peace that reveals the lover's secret and echoes the worshiper's prayer; while around my head is a shroud of magic which, though the agony of death rend, the songs of youth will repair.

I am like you, Night, and should people think me boastful to resemble you, as they boast of resemblance to the day?

I am like you, and we two are accused of what each is not.

I am like you with all my dreams, hopes, and being.

I am like you though dusk crowns me not with its golden fleece.

I am like you though morn does not adorn my trailing garment with its rays of rose.

I am like you, though not belted with the Milky way.

I, too, am a night, dilate, vast, calm yet agitated. And there is no beginning to my darkness and no end to my depths.

When the souls of the departed rise to pride themselves on the light of joy, my soul shall ascend glorified by the darkness of its sorrow.

I am like you, Night, and when my dawn comes, then also shall be my end.

Laila and the Emeer

By DR. SALIM Y. ALKAZIN

Now when Laila; the beloved of Tobet, was brought before the Emeer of the Believers, he marveled exceedingly.

Not bcause of Laila's fairness did the Emeer marvel, for Laila was not beautiful:

Neither because of her eloquence did he marvel, though Laila's speech was sweet and was wont to fall in music from her lips, like that of the reed.

Then the Emeer:

"May Allah show mercy unto him who said, 'Listen to me, but fix not thy gaze upon my face.'"

"Art *thou* the woman whom Tobet made famous?"

"Art thou she whose renown the caravans carried to the ends of the earth?"

"Where is the charm that touched Tobet's tongue with fire and gave to his songs the color of the rose?"

"Where is the grace that freed his passion from its bonds,

"That lured from his shadowed realm the Genie of poesy to help Tobet string like pearls the words of love?"

"Where is the beauty that stirred his heart and made him heedless of aught else?"

"Is it thou that called a living spring from the desert of his soul,

"And hast bowed him, content to worship, before a shrine on which his hands might not be laid?"

"In thee I see it not—nay, of a truth I see it not."

And Laila made reply:

"But, O Emeer of the Believers, thou ~~seest~~ not through Tobet's eyes!"

And the tongue of the Emeer spoke no further, for its reproach was answered.

Along the Syrian Coast

THE GLORIOUS SCENERY AND INTERESTING
HISTORICAL PLACES THE TRAVELER
ENCOUNTERS BETWEEN HAIFA
AND BEIRUT

By CHARLES W. FOWLE

SYRIA offers to American tourists one of the most interesting portions of the Mediterranean tour, at decidedly lower expense than for an equal length of time spent in Egypt or Palestine. Yet few of the ten thousand Americans who visit the eastern Mediterranean each winter see anything of it. As members of the large cruises, which are, of course, well organized and conducted by the several leading tourist agencies, they are permitted usually a few hours in Beirut, with perhaps a rushing automobile trip from Galilee to Damascus and return.

The trip from Haifa to Beirut offers a rich experience. Not only is the road excellent (as are most of the roads in Syria) and the scenery perhaps the loveliest in all that section of the world, but every foot of the way is strewn with objects of historical and archeological interest. The journey can be made in a day, which is another attraction, for the direct time is only four hours by automobile. In nine hours one can stop at all the places of first interest along the road and take time for luncheon. It is, therefore, a practical as well as the most beautiful way of reaching Beirut for those who have already been in Egypt and are "doing" Palestine.

Haifa is only one hour from Nazareth by car, or about five hours by either rail or car from Jerusalem. From Haifa the road is straight north, right along the coast.

Leaving Haifa the car runs first on the firm, sandy beach along the very edge of the sea, and for about fifteen miles one speeds with the gulls and keeps dodging the soft-lapping waves.

This article on travel in Syria appeared in *The Nomad* of November, 1928, and is here reproduced by permission. Mr. Fowle went to Syria in the interest of Near East Relief. Since this article was written **Birdsnest** orphanage was closed and the inmates transferred to the orphanage of Jubeil.

At the northern end of this bit is the town of Acca, the Ptolemais of the ancients, the St. Jean d'Acre of the Crusades and of Napoleon's campaign. One can easily visit the sea-walls of the Crusaders' Castle and the courtyard of the Mosque of Djeddar, with its beautiful sea-green dome. It is this same Acca which was the last stronghold of the Crusaders in the Holy Land.

Continuing northward from Acca, one soon sees stretches of the huge aqueduct, main artery for the Accan water supply, first built, or perhaps only reconstructed, by the Greeks, then by the Romans, repaired by the Crusaders, and repatched many times by the Arabs and the Turks. Its long series of arches, marching across the hollows of the fields, covered often deep in grass and fern and hanging vine, gives the effect of a string of camels trudging noiselessly across the land. On clear days the backdrop to this scene is majestic Mount Hermon, off to the northeast, ten thousand feet high and covered from November to June in deep, glistening snow.

The great aqueduct passed, a point of land rises high ahead and cuts sharply into the sea. This is Ras Nakhoura, frontier post between Palestine and Syria, and this between the British and the French mandated territories. Here there is a very neat and efficient passport control by a British sergeant and several Tommies.

The next several miles are scenically and historically most interesting. The road is at times cut right out of the solid rock and rises two hundred feet above the sea, which is almost directly under the car. Scenery and sharp curves combine to take one's breath, but one need feel no fear, for thousands of cars have made the trip without accident. This is the marvelous bit of road which General Allenby had cut out by his engineers and troops in October, 1918, when the unexpectedly rapid progress of his other armies up the inland valleys of Palestine, Transjordan and southern Syria made it necessary that his guns travel fast along the coast. The construction was actually in three days' time, to the utter consternation of the Turkish forces, who suddenly found British cannon threatening their flanks through country where wheeled vehicles had never before passed. This contributed largely to the collapse of the Turks. What this new road means can best be judged by noting bits still to be seen of the old road, known to the Greeks and Romans as the Ladder of Tyre, because travelers were compelled literally to climb up or down steps in

the solid rock from the bottom of a narrow, steep gully, so few pack animals and no vehicles were able to pass that way.

After a few minutes at the French frontier post, for passport control similar to the British a few miles back, the traveler skims along to Tyre, now a sleepy town, its approach much of the time half-buried in sand along the causeway, which Alexander the Great built to join this island city to the mainland. The Arabic name of Tyre is Sur or Syr, and the name Syria merely means the Land of Tyre. Hardly a vestige remains of its former greatness as the chief city and seaport of powerful Phoenicia.

Just before reaching the causeway leading to Tyre, the road turns to the right and goes on up the coast, with Sidon as the next place of importance. On the way the tourist would do well to stop for a half hour to visit some of the old rock tombs from Greco-Roman days, some of them dating even much further back to the Phoenicians. They are close to the road, their square cut openings into the solid rock making it impossible to miss them.

A little beyond the tombs, up to the right on the edge of a rocky hog-back, is the little village of Zarpeth, identified as the Zerephtha to which the Prophet Elijah used to come for comfort and solace. A bit beyond is the region called by the Greeks Ornithopolis, City of Birds. The name seems well justified even now, for as cars pass in the spring-time countless thousands of birds rise from the fields, circle about and then settle again, or else fly away in wheeling clouds. It is said here grows a plant, just as it grew many centuries ago, with seeds which are a great delicacy to these birds.

After leaving this point the traveler is really in Lebanon, the name given to the mountain range which stretches, majestic, parallel with the coast, from Tripoli on the north to the Palestine border and beyond, and to the fertile and populous region between this mountain range and the sea. On the left is always the sea; on either side of the road are fertile fields, shaded gardens, terraced vineyards, and groves of mulberry and olive; on the right, low hills with many a palm-capped little village snuggling in the hollows or proudly riding the crests; and beyond, up and up, in endless terraces and ridges and peaks, the mountains of the Great Lebanon. In early spring the flowers are profuse and beautiful—cyclamen, anemone, poppy, all in one glorious riot of color.

Sidon is well worth a halt, to see its land and sea castles

A VIEW OF MODERN BEIRUT



The Avenue des Français lined with Palatial Homes Facing the Sea

"Birdsnest," the Orphanage of Near East Relief Near Sidon in Syria.



AN ENCAMPMENT OF BEDOUINS IN SYRIA



and to walk through its quaint covered streets, practically unchanged through many centuries. One cannot help wondering how they differed when Saint Paul stopped here to see his friend while being taken to Rome, or when this was the second chief city of the Phoenicians. The south side of the hill, on which is the land castle, is one huge mass of broken murex shells, from which was obtained the Tyrian purple so famous and costly in ancient days, the secret of whose extraction is unknown. Archaeologically Sidon is one of the richest sites in all the Near East. There is hardly a garden or field or hillside round the town which has not yet yielded treasures, sarcophagi, jewelry, iridescent glass, pottery and coins, and there must be more hidden than has yet been unearthed. It is here, in a field just north of the town, that there were found some thirty years ago the famous Alexander Sarcophagus and its mate called The Weepers, now the chief treasures of the National Turkish Museum in Constantinople.

Sidon has for many years been a chief station of Near East Relief. Birdsnest, the orphanage here, is perhaps the most appealing of all Near East overseas stations. The road up the coast passes within a few hundred yards of it, out of Sidon en route to Beirut.

From Sidon the way is interesting because of the intimate glimpses one gets of the daily life of the inhabitants. There is much traffic of camel trains carrying produce to the towns and returning to their mountain homes with manufactured goods and foodstuffs which cannot be home-grown; of carts drawn by a single horse or mule, carrying crates full of oranges, lemons and loquats from the famous fruit gardens of the vicinity and returning with the empty boxes (these usually travel at night, and the tinkling bell on the collar of the animal and the glimmer of a lantern slung underneath the cart, are all part of one's picture of travel along this road); of carts more heavily laden, drawn by three or four mules hitched always in one long row, with the best trained beast out in front; and of numberless donkeys, patterning, unmindful of the weight of their loads or the heat of the midday sun. Often one sees a Bedouin encampment or a group of Gypsies with black goat-hair tents, the large animals grazing in some nearby field, the men squatting in a circle smoking endless pipes or cigarettes, while women and girls tend the fire and cook the meal, and children and dogs and goats tumble about in joyful unwashedness.

Along this road one spies an occasional section of a fluted marble column from some long lost Greek or Roman palace or a huge stone sarcophagus, which may now be doing duty as the village watering trough. To see reminders of ages and civilizations long past puts one to wondering whether it is A. D or B. C. when a date is mentioned. It takes no time at all in the Near East to realize that history does not begin in 1492, when Columbus discovered America.

Near Damur is a sandy stretch of shore on which, according to tradition, the Prophet Jonah was heaved out by the inhospitable whale. A little further along is the single mast of the French wireless station, which talks nightly with the Eiffel Tower in Paris, and for the next three miles the traveler is in the third largest olive grove in the world, with some of the trees so big and so hollow that it is reasonable to suppose they saw the Crusaders ride by. Off to the right, some fifteen hundred to twenty-two hundred feet above sea-level but within easy reach by automobile in twenty to forty-five minutes, are several of the important towns where the people of Beirut and many from Egypt go for the summer season: Abeih, Schweifat, Shimlan, Sukh-ul-Gharb and Aleih. This last is the summer capital for the French military and civil administrators of the country.

Beirut itself is a most interesting city to one having regard to the signs of the times, past and present, and who is interested in the forces surging there. Its population is about two hundred thousand—probably more rather than less—and it is a mixture, both racially and religiously. Arab, Turk, Druse, Persian, Jew, Armenian, Greek, Bedouin, Iraqi mingle in one grand maelstrom with French and Italian and few Americans and Englishmen.

Many trips can readily be arranged out of Beirut,—north of Tripoli and Aleppo and east to Baalbek and Damascus and beyond—to Palmyra, Bagdad and Persia. There is an ample supply of large, comfortable American cars of the best makes, and automobiles are by far the best mode of travel, for cost, comfort, speed and dependability. Roads are good and quite safe, so no one need hesitate about taking such trips. The hotels compare favorably with those in Palestine and every effort is made to please tourists who visit Syria.

Beirut has a good harbor, which is being enlarged so that shortly even the largest tourist ships can be accommodated inside its breakwater. Now, larger ships anchor a few hundred yards

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outside, but barge and boat service are good and landing and embarking easy. Big tourist steamers sailing between Egypt and Palestine to the south and Turkey or Greece to the north and west can easily stop at Beirut to pick up land travelers and to give their passengers a chance to see this fascinating country.

The Two Brothers

By AMEEN RIHANI

The poet tried to embody in these stanzas the idea, shared partly by the Sufi, that God and the Universe are one.

In the grotto the forest designed,
Where the fire-fly first dreamed of the sun
And the cricket first chirped to the blind
Zoophyte,— in the cave of the mind
We were born and our cradle is one.

We are brothers: together we dwelt
Unknown and unheard and unseen
For aeons; together we felt
The urge of the forces that melt
The rocks into willowy green.

For aeons together we drifted
In the molten abysses of flame,
While the Cycles our heritage sifted
From the vapor and ooze, and uplifted
The image that now bears our name.

I am God: thou art Man: but the light
That mothers the planets, the sea
Of star-dust that roofs every height
Of the Universe, the gulfs of the night,—
They are surging in thee as in me.

But of the Chaos, to lead us.
The Giants that borrow our eyes
And lend us their shoulders, must heed us;—
They yield us their purpose, they deed us
Forever the worlds and the skies.

The Sage of Washington Street

ON THE MARRIAGE PROBLEM AMONG SYRIANS

II.

By A. HAKIM

MY LAST visit to my friend the Sage was by appointment. He had promised to resume his discussion of the marriage problem among Syrians, which he had begun at our last meeting and I was most anxious to hear the continuation. When I arrived at the appointed hour he had cleared his counters and was ready for immediate action. The preliminary exchange of greetings occupied but a minute.

"Since we last discussed the marriage problem as it now manifests itself among us," he began, "I have given the subject earnest thought and come to the conclusion that of all our problems this should be considered the most serious. I have made no attempt to correlate causes in their natural sequence or to make any scientific arrayal of facts. In your treatment of the subject you may make any arrangement of the material you see fit, but I, a simple observer of obvious occurrences, I can only give you the impressions as I feel them in the manner of a man of my elementary education."

I assured my friend that my conversations with him were in no way intended as educational tests but rather came from the desire to gain his reactions on the different currents of life as he can detect their course and probable influence in our community. Wisdom, I said, was not the monopoly of the learned, and the gift of intuitive perception may be the paramount faculty in discerning the basic truths of life.

I have known my tried friend to be impervious to flattery, but my last remark seemed to have dispelled some misgivings which I had detected in his hesitant manner. He presently resumed with the same confident and unaffected simplicity which he was wont to display in our former conversations.

"In my capacity of an old-time immigrant who has been witness to the gradual evolution of our community from its earliest beginnings, I cannot but judge present conditions in the

light of their early causes. I hope you will agree that this is an essential requisite to an adequate presentation of any subject under consideration. For this reason, and in view of the fact that we took under review in our last discussion marriage customs as they originated and are still more or less prevalent in our native country, we will now proceed to the consideration of social conditions which existed among the Syrians in the earlier stages of their immigration which gradually gave rise to the marriage problem as it now exists in our present day.

"As a reader of the Arabic-language press you cannot escape noticing the news items that appear from time to time about Syrian men returning to America with imported brides. I need not point out to you that this is the relic of a custom that was once in great vogue among our immigrants. It had its roots in the peculiar conditions governing our earlier stages of immigration. Due to the strict seclusion of women in the East, only the Syrian men emigrated at first. All came with the intention of making as much as possible in as short a time as possible in order to return quickly to their native land, the husbands to their wives and families and the unmarried men to seek wives. Almost all, however, reckoned wrong with actualities, because the married men soon began to send for their families, and the single men to take the trip back only to marry and return. For then it was not through the restriction of immigration laws, but rather to the equally binding force of custom that single women could not be allowed to venture on a journey alone.

"Due also to the fact that the earlier immigration was restricted to the males, unmarried men among the first immigrants had of necessity to return to the mother country for wives. They themselves were not settled in their convictions as to the permanency of their stay in this country, and to think, under the circumstances, of marrying 'foreign' wives was beyond the pale of reason. This pilgrimage to Syria in quest of brides is what I termed previously as the relic of the old custom inherited from our earlier stage of immigration and still evident to a certain extent even in our present day.

"But we must also realize that the men who are actuated by such motives are only a relic of our old order of things. Perhaps for these it is better that such be the case because men of their type, still living in the ideals of the past, could find no comfort or peace or compatibility except with mates of their own

class. They belong in soul and mind to the old country and it is only where their hearts lay that they can find their treasure.

"You will also observe that an outgrowth of this custom has been the occasional visits of bride-seekers to populous Syrian centers in quest of mates. Usually the parish priest is sought for advice and guidance, and not infrequently do we hear of marriages being arranged and consummated within a very short time through the good offices of the clerical agency. These cases, we might say, are a sort of compromise on the trip to Syria. A bride is sought of the man's own nationality, one who, in the opinion of the priest, would fulfill the requirements of the seeker. Invariably the ones embarking on such a quest are Syrian-born men who have settled in a locality where they are held down by business connections, but could not find suitable mates of their kind and would not marry outside of their race. The brides, however, are not necessarily Syrian-born. There are many American-born Syrian girls who are still more or less influenced by the social dictates of their parents. These matches at times prove happy ones especially where the girl trades a life of drudgery for one of comparative ease and comfort. But in many cases the preliminaries assume the method of pure bargaining, the parents laying down conditions which either cause the breaking off of negotiations or are promised and never fulfilled.

"I know of an actual case where a diamond of a certain size was insisted upon by the parents of a certain young woman, and when the assortment of rings brought over by the hopeful bridegroom for the inspection of the girl and her parents was rejected, and insistence made on a stone in the exact specifications laid down by the parents, the would-be groom gathered his rings and went away never to return.

"You will surely commend the wise decision of this young man, for such a match, if consummated, could never lead to happy results judged by all standards of human experience. This whole system of marriage by bargaining should be condemned just as strongly as the older custom of marriage by arrangement. Still this condition exists and a full exposition of its harmful results might tend to effect some correction.

"So far we have followed the evolution of our marriage problem and viewed it first in its relation to the Syrian-born among themselves and subsequently in its relations to both the Syrian and American-born. Surely from both these standpoints

the subject could be elaborated upon extensively, but for the sake of brevity I will now proceed to the discussion of the third and final phase of this evolution as it now manifests itself among our American-born youth. In this I am basing my remarks on long observation. I have had occasion to study this new psychology not only in my own young children but in the older children of my friends and neighbors as well. I may add that I have discussed this subject often and at length with many parents, some of whom are inclined to view some manifestations of this problem with unconcealed alarm.

"We cannot fail to notice the increasing number of marriages lately between Syrians and descendants of other nationalities. One might say that this is but natural in cases where boys and girls of all racial extractions mix together in our public schools and contract early friendships. This condition is the actual melting pot. But have you stopped to observe that the proportion of our young men and women who marry outside of their race is strangely unequal? Try to count those whom you know to fall in this class and you will soon discover that almost all those contracting mixed marriages are the boys to the almost total exclusion of the girls. There are some of our girls, to be sure, who do marry outside of their race, but their proportion to the boys is so small as to be almost negligible, the ratio barely exceeding one to ten.

"The reasons for the prevalence of this condition should be obvious. Boys are naturally more adventurous and enjoy among us much more freedom than do the girls. Our boys go the way of their American chums and encounter no restrictions in courting and taking their girl friends to dances and parties and theatres, the natural result being proposal and marriage.

"These same boys may know Syrian girls for whom they might have developed preference as wives if it were but possible for them to meet oftener under favorable circumstances. But the shadow of old customs still darkens the atmosphere of our social relations. The old generation insists on adhering to its old methods and gives way to modern practices only slowly and with great reluctance. Underlying all this, we must admit, is the archaic fear that liberties allowed girls might be seized upon by wagging tongues and branded as license. But for this many enlightened parents would undoubtedly be willing to let their daughters go the way of modern times within, of course, the

limits of reason and propriety. But they must conform to the moral concepts of the community in which they live, and their communal life, we must admit, remains overwhelmingly Syrian. This is especially true of populous centers where there are large Syrian communities.

"These conditions are bound to prevail so long as the first generation Syrians remains. Later Syrians are bound to lose their identity as have members of every other nationality in their inevitable amalgamation with the great body of the American nation. What will remain, and should remain by all means, is the memory of our descent as a precious racial heritage.

"But now that we are confronted with an actuality what is it that could be done to remedy the situation? Should we remain drifting aimlessly with no definite course of action, no set policy or specific objective?

"As a Syrian I keenly feel the crisis of the situation and the urgency of remedial means, but as a lay member of the community I find myself powerless to inaugurate any such move. In my humble opinion, however, I believe that no panacea could be prescribed for the situation in the sense of effecting general reform. There are those who when born with an idea will carry it with them to the grave, and these it would be impossible to reform. But our young folks should not be the victims of such notions with the possible result of marring or ruining their lives. Even in the present situation, I believe, a *modus vivendi* could be reached which would serve to bring together the young generation without antagonizing the old. The two principal agencies that could be employed and whose duties it is to lend their unstinted support are the churches and the civic bodies. The Arabic press could be of help in encouraging such a movement, but I maintain that the carrying out of the work is the duty of the churches and the societies in the order mentioned. I will unhesitatingly affirm that our clergy have been miserably failing in this prime duty. I fear that most of them are still under the influence of old-country ethics of social conduct which cannot apply to our present circumstances. Most of our clergy of all denominations are of the old school of thought who may be able to get along with the old generation but who utterly fail to understand the psychology of the rising generation. Most of them too are not fitted by education or training or even the understanding of the psychology of the times to serve the interests

of the young generation to the best advantage. If they would but follow the lead of the American clergy of whatever denomination they would find therein not only the solution of our matrimonial problem but of that of their church difficulties as well. Why not hold dances, parties, outings and like affairs to bring more intimately together the younger people of their congregations? Do they fail to see that this is the best insurance against a fate that is fast overtaking their old forms of worship as it has already swept away political allegiance to the native country?

"What I now say is but an expression of my personal convictions based on long reflection and observation. And I am stating this to you, my friend, in the form of a general outline which could be developed once the way is pointed out. I am but a layman, and an obscure one at that, who can but express an opinion. But those entrusted with public charges are the ones responsible for the service of the public weal. The church has ever looked upon marriage as a cardinal sacrament, and for the clergy to encourage and facilitate it is but to carry out a sacred trust.

"Where our churches fail our societies should step into the breach. It is not sufficient for each society to hold annual affairs in the form of plays or similar entertainment where little opportunities exist for social intercourse. Popular entertainments should be held, and quite frequently, to bring our young people together and provide means for acquaintanceship. I would place more emphasis on the duty of our societies had it not been for the fact that I do not believe we have reached the stage of ripened conviction for collective and co-operative action. Not only should the officers of our organizations be far-visioned and willing, but they must be assured of general support to carry through whatever plans they may devise. It is mainly for this reason that in remedying our social problems I am inclined to lay the greater responsibility at the door of our clergy."

I felt at this stage that I should not further tax my friend by a continuation of the discussion, especially when in my opinion he had adequately covered those points of the problem which go to the root of our present social condition. I was anxious, nevertheless, for his views on the interracial phase of our marriage problem, but I was content to elicit from him a promise to discuss this question in our next interview.

The Camel

By ALICE POULLEAU

Translation by SIMONE FRANCE

From the French of Pages Damascenes

THE name "camel" in the Arabic language is of the same derivation as the word signifying beauty.

Now if the camel is considered beautiful then our conception of beauty is confused indeed. For this odd animal is nothing but humps and angles. He appears, like certain college boys, to have stepped right out from the work-shop of a cubic painter; he is awkward and unsightly, but nevertheless carries his head high on a proud and long and goitrous neck. His mouth is decidedly bestial, his jaws constantly drivell and champ; they open between loose flaccid lips shaken by a perpetual tremor, like an old devout who says her paternosters. When two camels tied side by side move their jaws in silence over their ocre teeth, they seem like aged door-keepers exchanging secret confidences.

Ask the camel "what is your trade?"—"I am a silk winder," he replies. "So your muzzle shows," retorts the malicious Arab.

But he has the most beautiful eyes in the world, at times meditative and aloof, velvety and shiny between two barriers of immense eye-lashes, haughty, however, like the eyes of certain beautiful houris.

His arrogant gaze is decidedly funny; with such a burlesque and absurd figure, should he not have the meek air of the ass supplicating clemency for his ugliness? But like a conceited snob, he derives glory from it and continues to look at the common pedestrians with his extraordinary air of superiority.

He is dirty and shabby; a wooly desert-colored fleece blankets him, a stiff small tail tufted with dirty hair adorns his crupper, and a black tasselled tarbouche caps his hump as it would the skull of a respectable effendi. His long stilt-like, knock-kneed legs rest on four Michelin tires, for Nature has supplied him with everlasting rubber-shoes. And how startling it is in a narrow souk to see the tall, lank figure suddenly silhouetting its irregular shadow without having heard him approach.

In spite of its silence, it is a musical pleasure to watch a camel caravan pass by. There is in its march a rhythmic movement, a uniform cadence, a repetition of motif at measured intervals. It is a delight similar to that of contemplating the high-sailed feluccas as they glide one after another down the green Nile, or a succession of lofty-prowed, slim-bowed gondolas on the still water of a Venitian canal. It is like a theater parade in which the camels play the part of extras. First comes the staid young ass as dignified as a school master, then the first camel with a slowly oscillating bell following the regular beat of his heavy-felted hoofs.

To see a camel train quiets one like a well-ordered flower bed or a well-drawn avenue,—even if it does stop the traffic. Surely the Arabs have responded subconsciously to this rhythmic harmony since they found inspiration for their songs in the modulated calls of the camel driver.

What does it carry, this “ship of the desert?” The baskets of chopped straw and fresh lucern that a moment later a stray ass will pick up with one stroke of his teeth; the slender poplars from the Ghouta that sway lengthwise, now sweeping the ground, now striking the passers-by; the olive stumps almost too hard for even the fire to bite; everything from the millstones in black basalt from Hauran, between which the grain is crushed in the wind-mills of Barada to the building material ingeniously piled on his Lordship’s back.

Often a Bedouin, agile like a cat, clambers on the camel’s back; first he hangs to his bulging neck, then he sits nonchalantly on the crupper, dropping his legs,—or else, clutched tight to the flaky hair, girdling with his arms and legs the humpy spine, he is lulled to sleep by the motion of the silent step. Sometimes a bedraggled Bedouin woman with sun-baked skin and strands of hair as straggling as the snakes of Medusa’s head, crouches on the hump and brandishes a long stick. And one thinks of a witch going to the Sabbath on a beast of the Apocalypse.

Though it is claimed that he symbolizes patience itself, his mood is not invariably equanimous, even if he does wait for the load with the bearing of a resigned fatalist. This dreamer does not like to be disturbed. While he is being waded in the barracks, he indignantly protests by ominous gurglings and incensed efforts at escape. Loads are heaped up on his powerful spine, then with ostentation an extra stone is taken off. Pleased by this conces-

sion, this stupid beast rises and allows himself to be passively led by a child who runs between his hoofs.

He is not always good company, this mangy creature of the desert. He bites little but he shows his ill-will in a rather vulgar manner by spitting on the people whom he does not like.

The same camel who grumbles at a load, heroically endures suffering and hunger. However, he is not born a "ship of the desert"; it is only after long months of training and fasting, of progressively severe marches that he becomes the famous "hachin" of the Bedouins. His heart, faithful as that of Ulysse's dog, recognizes his master after the longest absences. In that he is superior to men.

It is he who gives the last local color to the "ville d'Orient," and when he faces the limousines on the Boulevard Salehiye in Damascus, it is suddenly made clear that something of the old "cham" is still with us, for with his characteristic odor, he brings a little of the wild breath of the "hammad," where man is free and laughs at our servitude.

Arab Proverbs

Don't be so sweet as to be swallowed or so bitter as to be spat out.

Don't be so malleable as to be bent or so rigid as to be broken.

Flight at the proper time is the best part of bravery.

Whoever is not a wolf will be devoured by the pack.

Make friends as an insurance against adversity.

Give your brother delicious fruit, but if he refuses give him a live coal.

He seeks the mercy of God while his hand is on your throat.

The camel sports while the branding iron is being heated.

You need not teach the orphan to cry.

Moslem Prayer a la Parisienne

By FAKRY BEY ABBAZA

Translated from the Arabic

Editor's Note — European colonial powers have been vying with each other lately in an effort to win the good-will of their Moslem subjects. The result of their eager policy has been the erection of several mosques in European capitals, principally London, Paris and Berlin. An account of the official dedication of the Paris mosque was given in the *Syrian World* of October, 1926. Tourists "doing" Paris state that this mosque has become a magnet for curiosity hunters and a popular social center and trysting place. One would be inclined to discount the statements of tourists on grounds of either misinformation or irresponsibility, but the findings of a devout and enlightened Moslem cannot be dismissed lightly. The following account by an Egyptian Moslem and a man of letters was published in a leading Egyptian magazine and is translated literally.

While in Paris this summer, I felt the need of spiritual solace and sought it in prayer. And who in Paris but needs not seek the mercy and compassion of God, and beseech His forgiveness for what he is compelled to see and notice; for the millions of kisses exchanged in public thoroughfares and cafés, and for the repelling sight of that strange creature in the form of two beings with their faces to each other and their backs to the public, the two held together so closely in embrace that they would be taken for a double-backed monstrosity. And this seems to be generally condoned and is called "necking".

For this reason I felt the necessity of prayer. But where could it be appropriately performed?

I inquired of my older brother who is more familiar with Paris and he was speedy in offering a solution: "We will repair to the mosque," he said.

"And is there a mosque in Paris?" I asked in surprise.

But he smiled indulgently and bid me hasten to reach the mosque in time for the evening prayer.

He hailed a taxi.

"Where, gentlemen?"

"To the mosque, in haste."

And what I found was truly a mosque in appearance, a spacious building of Oriental architecture with genuine minarets and all the outward distinctions of a house of prayer. But to our great disappointment we discovered that it had closed, although it was not yet supper time. I could not help, under the circumstances, but conclude that the efficient management of the mosque kept strict business hours, opening and closing within the regular time of commercial establishments.

But I reasoned that inasmuch as the mosque is a public religious institution, it must have the "nooks" which the faithful may seek for seclusion and the performance of their devotions.

I no sooner entered the compartment and made a hurried survey of the place than I exclaimed from the bottom of my soul, "Allah u Akbar, (God is greater) hasten ye to salvation."

Presently I came to the realization of the fact that this house of worship was genuinely Parisian! Its customers were of both sexes drawn from among our brother faithful.

The first nook was outfitted with lounges and was dimly lighted by heavily shaded lamps. This, of course, is intended to inspire a sense of mystic awe and reverence! The lounges were generously spacious and well fitted to accomodate capricious lovers in all their moods! And what is more, provision was made in this room for the last word in Oriental musical entertainment; for there could be heard the 'oud, the tambourine and the qanoun. There was also vocal music of whichever style or quality desired—Moroccan, Syrian or Egyptian.

The second nook was fitted out as a feast hall and furnished in the accepted style ascribed to the period of Haroun al Raschid and the Thousand and One Nights.

But the third, although in general appointments resembling the first, was set aside for the exclusive use of those men and women worshipers who indulge in special spiritual gymnastics and contortions under the influence of metaphysical forces....

I stared and rubbed my eyes in wonderment at what I witnessed. For what I saw, dear readers, was genuflexions and prostrations indeed, but of a nature much unlike those usually seen in the mosques and sacred corners of the courts.

What amazing prayers they have in Paris! It is prayer of the most unusual kind, for it is performed in pair formation of the opposite sexes.

Then there rose many exclamations of "Allah" from the recesses of the nooks, but it was not the invocation accompanying the conventional form of prayer. It was, rather, the kind of exclamation that follows such popular songs as "I am at your sweet disposal," "Love has made me forget to reproach," and "O beautiful one, grant me the boon of your company but once."

Then suddenly an Arab arrayed in beautiful ighal, beautiful sash, beautiful 'aba and beautiful raiment all over blew in and I exclaimed, "Thanks be to Allah, he must be the imam!"

But the elegant, immaculate imam was closely followed by a graceful, gleeful, beautiful imamat (woman imam) who had all the earmarks of belonging to the thirtieth rather than the twentieth century.

I inquired of my brother, "When does the prayer end in this place?" and he informed me that it lasted until dawn. I decided to see it to the end.

The sale of wine and all other intoxicants is strictly prohibited within the sacred precincts of the house of God, but you are at liberty to bring your own, for only the *sale* is forbidden.

I was driven by curiosity to learn the cause of this strange procedure in the mosque and was promptly informed that the sole purpose was to derive revenue. But to me such an excuse was by no means logical, for how can vice be employed to support virtue, profanity invoked in the aid of sanctity!

By this time I could stand the scene no longer and made my exit from the place in a rush, but at the door I met a Moroccan who was in just as much haste to enter and I speeded him with the remark, "Hasten, my good sheikh, for thou hast already missed most of the evening prayer."

When I regained my lodgings in the Etoile quarter my dear door-woman asked:

"Where did you spend the night?"

"At the mosque," I replied.

"Then where is your partner?" she insisted.

"She is still at her prayers," I explained.

At this she shrugged her shoulders with the characteristic comment, "Oh, what a fool."

The Seller of Words

By H. I. KATIBAH

Editor's Note — This story is one of the "Other Arabian Nights" collected by Mr. Katibah and published by Charles Scribner's Sons. Some of these delightful tales bearing the stamp of the art of story-telling in the East saw publication for the first time in previous issues of the *Syrian World*. The following is a fair specimen of the collection.

A CERTAIN king often became bored with the cares and labors of government and yearned for a change. And when his ears grew tired of hearing the long reports of his counselors, and his hand weary of pressing the signet-ring in the purple wax of royal decrees he would slip out, as soon as chance offered, with his grand vizier. The two, disguised as merchants, would then stroll through the streets of the city, ready for any adventure which might befall them.

Now once upon a time, as they were thus wandering through a distant quarter of the city they came to a small square, and there they spied an old dervish squatting on the ground before a pair of scales. Yet he was weighing nothing on his scale, for it was plain that he had nothing to weigh, and this strange sight so excited the curiosity of the king that he said to the dervish:

"Tell me, worthy and saintly dervish, what is it you sell, for though I see you adjusting your scales you seem to have no goods to put in them."

The old dervish smiled: "I have something to sell more valuable than all the riches to be found in the shops of the jewelers, or in the bazaars of the silk or spice merchants," he answered. "I am a seller of words!"

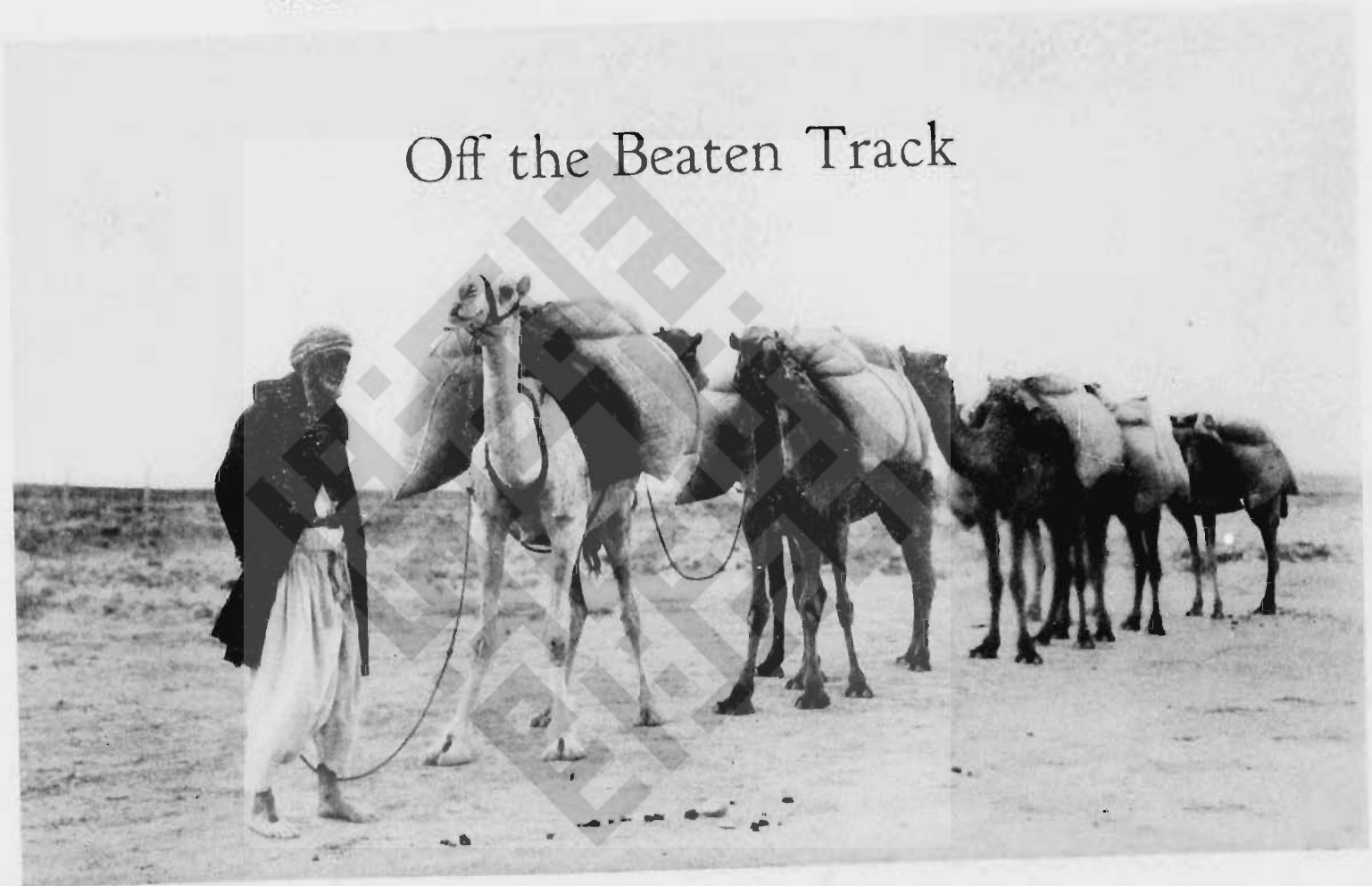
Then the king smiled at his vizier and winked, as much as to say: "Let us humor the old fellow!" And turning again to the dervish he asked: "And, pray, how do you sell your words?"

"Cheap enough," answered the holy man. "I ask but five *dirhems* a phrase." With that he placed a small weight in one of the balances of his scales and held out his hand. So the king slipped five *dirhems* into his hand and the old dervish, as though he were weighing out a phrase, looked up and said:

"Do not begin an act . . ." and there he stopped. "Is that all?" cried the king in amazement. "That is all for five *dirhems*"

A CAMEL CARAVAN TRUDGING ALONG THE SHORE IN SYRIA

Off the Beaten Track



THE ALARMED GUARDIAN



By the Syrian artist E. J. Halow

A CAMEL CARAVAN TRUDGING ALONG THE SHORE IN SYRIA

replied the dervish roguishly. "I have weighed you exactly what you are entitled to have!" Then the king saw that the old man knew what he was about: "In for a *dirhem* in for a *dinar*," he said to his vizier, and slipping another five *dirhems* into the dervish's hand, begged him to weigh out the rest of the sentence. And the dervish went on from where he had left off: "... whose end you cannot foresee!"

Then the king who was tickled by the old dervish's shrewdness thanked him solemnly and passed on with his vizier, smiling to think he had paid ten *dirhems* to learn the saying: "Do not begin an act whose end you cannot foresee." But as he kept on thinking about the simple words they seemed to gain in meaning and importance, and by the time he got back to the palace he was so impressed by them that he called for skilled artists, and had the dervish's saying woven in golden letters into beautiful Arabesque designs which covered his palace walls. So that the eye could not fail to mark the words, he had the designs repeated in every room.

Then, one day, the king became afflicted with a tumor which grew so large and gave him so much pain that he decided to have it lanced. The royal surgeon was sent for and he came to the palace with the old lancet which he had inherited from his father before him. It was a plain-looking instrument, with a simple horn handle, but its blade was keen and bright, and the old surgeon was used to it.

But when he was about to be led to the king's presence he was stopped by the grand vizier, who was secretly in league with plotters against the king. He led him aside and said:

"Let me see the lancet with which you are going to open the king's tumor." And the surgeon drew out the homely lancet and showed it to the grand vizier. Then the latter, with a great show of indignation, cried: "O barber without a conscience! O surgeon void of all reverence for Allah's chosen! Are you not ashamed to bare so cheap and homely a lancet before the eyes of the august king. Put it away, put it away, and do not dare show it. Here is a lancet more fit to apply the healing wound to the king's tumor. Here is a lancet which need not bring a blush to the king's cheeks, while yours looks as though it had been used for centuries on the ignoble swellings of the lowliest of camel-drivers "

And with that the grand vizier handed the astonished sur-

geon a flashing lancet with a handle of mother-of-pearl set with jewels, and sent him in to the presence of the king.

As soon as he had made his salaam, the surgeon set about his preparations. But while waiting for the basin he had asked to be brought, so that the blood which flowed would not spurt over the costly rugs which covered the floor, his eye happened to fall on the saying which ran along the wall: "Do not begin an act whose end you cannot foresee." And the word "end" made him think of his lancet, for it was with its end that he would have to open the king's tumor. And it occurred to the honest surgeon that he did not know the end of this new bejewelled lancet which had been thrust upon him, and therefore could not foresee what the result of his using it would be.

So he said to himself: "I do not know the end of this thing. But I do know the end of my father's trusty blade, which never yet had failed me." And after a moment's hesitation he laid down the lancet which the grand vizier had given him and drew from his girdle his proved and reliable old knife.

Now the king had been watching the surgeon. He had noticed his hesitation, and seeing him change from one lancet to another asked him why and wherefore. So the surgeon told him what had happened to him before he had entered his presence. And the king shuddered, for he knew that the shadow of death had been resting above his head. For long he had suspected his grand vizier, and now he knew that the handsome new lancet, with its handle of mother-of-pearl and jewels, was to have been used to poison him. Its end had been dipped in a colorless poison which left no hint of its presence. But the king felt he must be just and not condemn his grand vizier unheard. So he sent for him and said:

"O most loyal and worthy vizier, before the surgeon opens my tumor let him bleed you, for you are too full-blooded and it will benefit you, with the handsome new lancet your affection for me has led you to bestow on him." And when the grand vizier turned pale declared that he was in the best of health and a bleeding was the very last thing he needed, the king knew that he was indeed guilty.

Then the king clapped his hands and the gigantic blacks of his guards rushed in and forced the grand vizier to kneel while the surgeon bled him, and that was the end of the grand vizier. And then as soon as his tumor had been opened and his pain re-

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lieved, the king's messengers ran swiftly through the streets of the city while all made way for them, to find the old dervish. And they found the Seller of Words squatting before his scales in the grass-grown square of the distant quarter where the king first had met him. Then they cast a rich robe of honor over his shoulders, placed a jewelled turban on his head, and, hoisting him on a white Arabian steed from the royal stables, led him back to the palace to become grand vizier in the place of the faithless one who so unwisely began an act whose end he could not foresee

THE SUPERSTITIOUS CALIPH

It is related that the Caliph Suleiman Ibn Abd-el-Malek was extremely superstitious, and in wreaking vengeance on those who aroused his superstition he was merciless.

Now one day it happened that this caliph went out to the chase and encountered at the outset a man who was blind of one eye, which he thought was a bad omen, and he ordered the man bound and thrown in a dry well, remarking that if the expedition proved successful he would free him, otherwise he would order him executed for daring to cross the path of the sovereign and bring to him bad luck.

It so came to pass that that day proved the most successful of all the caliph's hunting expeditions and upon his return ordered the old man raised from the well and brought to him for reward. The caliph could not conceal his pleasure and thus greeted the unfortunate old man: "O uncle! Never before have we met a pleasant face who brought us such good luck."

But the old man, smarting under the bitterness of his experience, boldly replied: "As for myself, never before have I encountered such an unpleasant face which brought upon me such ill luck."

The caliph nevertheless smiled and rewarded him handsomely.

EDITORIAL COMMENT

THE ELECTIONS

DURING the Presidential campaign the Syrians of the United States were divided in their political preferences as were the Americans. Four of their daily papers in New York City were openly for Governor Smith, one was non-partisan and one was for Mr. Hoover. They engaged in political controversy in the accepted American fashion, but no sooner the decision of the people was rendered at the polls than they acted in the spirit of the best American traditions and pledged the President-elect the fullest measure of loyalty and support. Almost unanimously also they pointed out this characteristic of American political life in the submission of the minority to the will of the majority as a worthy example to be followed by Syria now that the latter country has embarked on the experiment of constitutional government.

If the comment of the press is a true reflection of the sentiment of a people, then the Syrians would concede to none the honor of ranking first in their loyalty to their adopted country.

The Syrian World, by virtue of its being the only Syrian or-

gan in English, is both happy and proud to register the testimony of this loyalty of the Syrians to America, and to be privileged to give expression to it in the language of the land. Our own loyalty being no less ardent it is but natural that we hail our President-elect and join in the chorus of well-wishers for the success of his administration.

FEDERATION OF SYRIAN SOCIETIES

WE have been advised by the President of the American Syrian Federation of New York that the Board of Directors of this organization took up the discussion of our proposal for a federation of Syrian-American societies in the United States and subscribed its hearty approval of the plan. We have not as yet, however, been formally notified of the action of our New York society and to what extent it plans to lend the movement its active support. Most probably many other Syrian organizations throughout the country took up the discussion of the proposition in the same manner and gave only passive approval. This convinces us all the more of the necessity of taking some

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sort of definite and immediate action in the matter. The disposition undoubtedly exists to join in such a movement, and it is our belief that the only element lacking was the means of bringing the separate corporate units together. This we have attempted to remedy by offering the services of The Syrian World to supply this missing *liaison*. Our role will be confined for the present to the task of acting as a clearing house for information and an agency to bring together the delegates to the first proposed convention. We trust this result will be achieved soon.

The several communications on the subject published in this issue of The Syrian World deal mostly with past efforts along this line. This should be taken as an indication of a healthy disposition. That past efforts have failed or met with only partial success should but spur us to redoubled efforts to redeem the failure or complete the success. A generous attitude of self-denial in the interest of the public weal would be a most appropriate gesture on the part of all at this stage of our efforts.

We would again urge on our Syrian-American organizations the necessity of immediate action for the more rapid fruition of the plan of which they

could not but approve. The initial step is the crucial one and this consists in calling the first convention. It is in the interest of accelerating and facilitating this initial action that we are volunteering our services as a central information office in the absence of a regularly constituted agency for this purpose. There can be no doubt of the existence of many organizations who are willing to join in the movement and could form the nucleus of the greater federation to come. These organizations favoring the move are the ones who should respond now and lay the plans for future action.

That the time is now ripe for such a move is made plain by the conclusions of the Rev. W. A. Mansour whose article on the subject was obviously written before the publication of our direct appeal. While we heartily thank this public-spirited clergyman for his kind references to The Syrian World, we cannot but feel that such proposals as he has advanced are somewhat premature at this stage of the proceedings and we would only stress the necessity of immediate action on the part of our interested societies towards taking the initial and logical step of signifying their consent to take part in the first convention.

We trust that many acceptances will be received during December.

ANSWERING A CRITIC

THERE runs in the communication of Mr. J.M. Abbott a vein of bitterness. He rails at everything and everybody and gives one the impression that he is laboring under a terrible grudge. We refrain, however, from imputing any inimical motive to him. On the contrary, we are disposed to give his motive the most charitable interpretation and wish to thank him for his opinion.

So far we have had only praise and mild criticism for *The Syrian World*, and what seemed to be lacking has been generously supplied by this critic. Now our readers have food for thought aplenty, and if there be among them any who are similarly minded we would invite them to express themselves freely.

An explanation which we believe is owing both to Mr. Abbott and to our readers is that this critic, contrary to what his name suggests, is a full-blooded Syrian and not an American. His original name is Abboud, and being one of us should lend more value to his remarks.

We have discovered in his

long letter but one constructive suggestion, to the effect that we initiate a referendum to check on the opinion of our readers. If this suggestion had been made a year or so earlier it would have been more timely, because this is exactly the step we took so long ahead of Mr. Abbott's suggestion to gage the opinion of our readers. The concensus of opinion was overwhelmingly in favor of our present policy. There was complete sympathy with our efforts to make this sole publication of the Syrians in English all-inclusive and not restricted to one special subject. A comprehensive outline of our racial traditions and history was deemed essential and it would have shocked our readers if we had announced a renunciation of our efforts along historical lines on the ground that they were "archaic, immaterial and belonging to a defunct civilization." This policy is acknowledged to be the best means towards arousing a sense of racial pride, with all that this spiritual awakening implies in inspiring emulation of the glorious achievements of a worthy ancestry. It is a challenge to greater efforts along constructive lines in the awakened consciousness of the present generation to the fact that forty centuries of the most glorious record which any small nation

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can claim is looking down upon them and urging them to maintain the precious heritage. The attack on this policy as tending to breed an inferiority complex would seem hardly justifiable.

To the best of our ability and available means, we have been trying to make of *The Syrian World* an organ that would be representative of the highest Syrian culture. We have repeatedly attempted to "explain ourselves" in terms that would make the mission of *The Syrian World* properly understood and adequately appraised. We have often referred to the fact that in this publication we were laying down a new standard that had of necessity to be created in a virgin field; that we were pioneers whose efforts could not be judged by prevailing standards applied to American publications; that of compulsion we had to supply every want of both the American-born and the Syrian-born; that we were aiming to create a better understanding among both parties by bringing to the young generation an adequate appreciation of the psychology of the old. This we explained on the strength of the fact that the publication being in English, our prime duty was to get the young generation to understand their elders inasmuch as the magazine is their only available medium

of sympathetic information on things Syrian. We had also constantly in mind the fact that for the fuller attainment of our educational mission, we had to make the publication adequately informative on our racial background to Americans and other ethnic groups as well. All this would have been made clear to our critic had he gone to the trouble of making a fair and judicial study of our record by going through our complete file instead of confining himself to one single issue. And even for this issue we discover no reason for apology judging by our editorial policy just explained.

Mr. Abbott doubts that we have ever accomplished anything constructive. This is a matter of point of view. What may seem irrelevant and immaterial to him may be deemed of prime importance to others. Then also Rome was not built in a day and if we are expected to effect a complete transformation of the psychology of a nation in a year or two we must admit our failure. Ours is the mission of education by information and persuasion, and this is admittedly a slow process.

What may be cited of our efforts is that our people have been made better acquainted with their outstanding racial talent and given an opportunity

to benefit by their contributions. A closer rapprochement has been brought about between the different Syrian groups throughout the world. An adequate presentation of the Syrians' historical background has been made which tended to inspire a more befitting sense of self-respect. Attacks on the Syrians appearing in the American press are competently refuted by material made available through the Syrian World. A certain disposition of reluctance to admit one's racial extraction formerly evident among a large number of the young generation has been happily substituted by a sense of pride. A true understanding of the higher interpretation of the spirit of Americanism was materially advanced by our sustained efforts along that line. Numerous vital controversies on social subjects were conducted in the pages of the magazine and left their impress on the minds of the community and were echoed in the meeting rooms of many organizations. Our efforts to bring about a federation of Syrian societies in the United States we cite as a current activity.

We will overlook the sarcastic comment of the critic on other matters, principally his caustic remarks on the Syrian revolution and Syria in general. Although a Syrian, he seems to

be completely out of sympathy with his kind. Nor would we attempt a defense of our contributors against everyone of whom he directs the shafts of his trenchant pen. Such men as Gibran, Rihani, Hitti, Al-kazin, Katibah, Mansur and the many learned professors of the American University of Beirut who contribute regularly to the Syrian World enjoy a standing and a reputation that preclude the necessity of defense. Perhaps Mr Abbott will not object to being mentioned along with such company. We would, however, welcome contributions from him along those lines in which he thinks the Syrian World is deficient. And may we remind him that so far all our material has been gratuitous collaboration, proving to what extent our best talent has been willing to go in the way of actual co-operation with the policy and purpose of the publication?

THE Presidential campaign gave the party alignments of the Syrian papers in New York a peculiar twist. Four dailies were Democrats, one was independent and one was Republican. The irony of the situation is that the lone Republican paper, *As-Sayeh*, is published by Haddad, the Arabic equivalent of Smith.

Readers' Forum

PLAN FOR ORGANIZING A SYRIAN FEDERATION

Project Deemed Feasible and Timely

By A. M. Malouf

Former President of Syrian-American Club and Vice-President of United Syrian Society.

Editor, The Syrian World:

The idea of creating a national organization for our societies in the United States occupied my mind for a long while, especially during my active connection with our then two large organizations, The Syrian-American Club, and the United Syrian Society of New York and for a period of fifteen years my policy was aiming at co-operative action, therefore I feel justified in giving a historical account of our activities and the difficulties that were encountered.

In analyzing our aptitude for organizing a national federation we find that since our people have somewhat fairly settled their minds to live in the United States they felt the current of the American atmosphere of co-operation and organized societies by the hundreds, but it is a sorrowful situation to know that most of these societies could not stand against the storm of events.

In studying the causes of this condition we find in some instance that the material of which the con-

struction was made was not adequate for the enterprise and in other instances the foundation or the purpose was not interesting enough to attract sufficient support, and the worst cause of this situation is the lack of able and sincere leadership.

Societies are like nations. They exist only on one of two fundamental laws, either by dictatorship, whether being one person or a group of persons that hold the society or the nation by force, and this would last only as long as that force is able to hold the situation; or by the members of the society or nation being themselves individually prepared by the forces of education and experience and perfectly understand the principles of co-operation by giving as well as receiving proper support at the proper time.

So far, our people have not been able to utilize satisfactorily either one of these fundamental laws. We have some societies that are still existing but we find that the cause that held them together is far from the cause for which they were organized. The nature of the majority of their members has shifted them out of their course into a channel of social and personal affairs which really is the only cause that kept the society in existence at least in name.

I am painting this picture before the readers so that in case of a call of a convention of societies we shall know what societies we shall call because the religious and charitable societies are interested in their own local affairs. Social clubs have no interest out of their own group. Socie-

ties interested in the old country affairs have no prestige in this country and neither could they agree on any policy.

I am always optimistic and feel that when there is a will there must be a way. The Syrians could unite because the cause is worthy at least from the standpoint of bettering our standing with the United States Government and with the American people, and this can be done by organizing a Syrian-American Club in every community where there are five or more Syrian-American citizens. The main object will be to learn more about the great principles of the Constitution of the United States and to urge every Syrian to become a useful citizen. The purpose is great, useful and permanent and should have headquarters in New York called "Federation of Syrian-American Clubs" and on its stationery the names and location of all unit clubs, likewise the unit clubs will print on their stationery "Member of the Federation of the Syrian-American Club" with the names and location of all other units. This will give every unit club a nation-wide prestige which will socially and politically help every club in its local activities with the authorities as well as with the American public.

This plan is feasible, practical, and beneficial as well as necessary. It requires some money to carry it out and no one is more able to furnish the money and lead the way than our American-Syrian Federation in New York, which has inherited from the United Syrian Society and from the Syrian-American Club over \$50,000 and I believe that the Club has since doubled the amount in its treasury and the Syr-

ians in general are entitled to use some of this money for the benefit of organizing such a federation, as the money was originally raised for the benefit of the Syrian public.

If this movement is to be realized the only key to it is in the hands of the American-Syrian Federation of New York whether they give the Syrians of the United States such a nation-wide prestige and benefit or they will neglectfully deprive their countrymen of it, that is up to them to decide.

THE PLAN

In every community where there are five or more citizens there should be organized a Syrian-American Club enjoying independent action in their local affairs but with the great prestige of their connection with a nation wide organization to which they are allied for mutual benefit.

Once a year a convention should be held in a certain district and a general convention in one of the large centers adequately prepared for the purpose. In these conventions there will be discussed not only our political connection with the United States Government but also every subject pertaining to our general welfare. We will then turn our individual and scattered efforts to a united form of action commanding prestige which we are actually performing and not getting the desired recognition due to our lack of co-operation.

THE COST

It will require a small amount of ready cash to complete this movement. The American-Syrian Federation of New York, I am sure, will find among its members a sufficient number to support this policy

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and vote for the appropriation of the required amount. There are among their members able lawyers and business men to draft an appropriate constitution to cover all the needs and requirements of all the unit clubs throughout the country and their allied connection with the headquarters in New York, and if advertisement in our papers does not get us the required result I am sure that it will be advisable to appoint an able secretary to travel to all the large centers and organize such clubs, and the money he may spend for his salary and expenses will be returned in cash as well as in moral obligation.

I finally lay the subject in the hands of our American-Syrian Federation of New York which took over the Syrian-American club and the United Syrian Society, for the very purpose of creating a nationwide organization but nothing was heard from them ever since. May we hear from them publicly what is their excuse for depriving their countrymen of such privilege and beneficial prestige which was entrusted to them and was never fulfilled.

I would also bring the subject to the attention of our newspapers as they cannot fail to give support to such a movement.
Asbury Park, N. J.

FEDERATION MOVEMENT NOW IN PROGRESS

Editor, The Syrian World

I am gratified to learn of your efforts towards the federation of Syrian-American societies in the United States. May I mention, in this connection, that at the suggestion of the

undersigned such a movement was set afoot last year and a convention called and met in this city under the auspices of the Syrian-American Club. Many Syrian and Lebanese societies were represented at this meeting and I was commissioned to draft a constitution and correspond with interested societies and agitate the question and give it publicity in the Arabic press. We have had many encouraging replies, but some prospective members raised the question of the name declaring in favor of calling the proposed federation by a Lebanese instead of by a Syrian name. We are still maintaining correspondence and are hopeful of reaching a satisfactory result.

In this undertaking we are anxious for your cooperation and trust you will be present at the next convention to address the meeting. We are counting on the Syrian World to be the official organ of the Federation as your publication has amply proven its disinterestedness in the public service of our race.

Louis Habib

Pittsfield, Mass

Editor's Note — We are aware of the activities of the Syrian-American Club of Pittsfield, Mass. and have referred to them in previous issues of *The Syrian World*. We understand that the convention mentioned was regional and restricted to some New England states, whereas the call of *The Syrian World* is of national scope. The New England societies are entitled to full credit for their efforts and now that they are actually committed to the principle of a federation we trust that they will not hesitate to subscribe to the national movement.

THE SYRIAN WORLD NEEDS AN APOLOGIST!

Syrian Critic of Magazine Points out its Grievous Shortcomings

I want to commend your judgment in including among abstracts of editorials which appeared in various editions of American-Arabic newspapers, the editorial from the *As-Sayeh* regarding the proper perspective of Syrian parents in America,

Few Syrian parents realize how harsh living conditions become for their children. The children must, under the strictest ethical circumstances, adjust themselves to superficial duties outside the home—American customs, habits and morals—and to the often times too strict moral standards within the Syrian home. They must always straddle the fence. Often one side of their lives suffers for the satisfaction of the other.

So far as adjustment is concerned, the parents themselves have an easy task. They need only change their ideas on the name and denomination of the currency. The method of business here is the same as it is abroad practically. The Syrian parents do not change their habits and customs. In most cases they do not have to. They are already too old for satisfaction in the new world standard.

While "Advice to Parents" only hints at the problem the new generation of Syrian-Americans must solve, it at least acknowledges the fact that children of persons born and bred abroad have little in common with their parents. Practically speaking they have little in common but the bonds of blood and filial and paternal love.

THE SYRIAN WORLD

It is in your power through the Syrian World to help bridge the gap between the parents and their children here. And now that I point out a Syrian social cancer what will you do in an attempt to cure it. You have the Syrian World. Is it dedicated to that problem or is it addressed to Arabic-reading subscribers whose children do not care nor are curious about the incomprehensible political squabbles in one of the most remote and backward regions of the world?

You have a condition. Two interests must be welded. The parents should aid and abet the efforts of their children. They should extend their sympathies and give their consideration to present problems. On the other hand the children must be made to understand the psychology and moral background of their parents so that they can pull together more strongly.

Will an extended discussion of Syrian-Arabic epics and the musty post mortem controversies of an almost Graustarkian revolution in Syria aid in the reconciliation of these two interests? Let me point out a few things. In doing so, I do not deprecate the laudable efforts of your contributors, some of whom I am acquainted with and highly esteem.

We take October's issue of the Syrian World. The first article is about a museum—more or less learned—and very interesting to curators and archaeologists. The subject deals with dead material and a defunct civilization. The new generation of Syrians feels only a very faint pride in the fact that somehow and very remotely it is connected with that museum.

Poems and poetry I do not profess

to understand and a discussion of this form of contribution by me would be prejudicial and unfair. The next article is by the sage of Washington St. In criticising him I may be stepping on the toes of my best friend. In that case he may deserve the pain for hiding behind a pen name. The sage rambles and murders a very vital subject. One doesn't set a stage and inject drama into it to teach philosophy. Not necessarily anyway. To walk into a Washington Street shop and have a lesson in racial ethics rendered a shopper in a pedantic dialogue is, to say the least, ridiculous. The sage writes Syrian "puffs". His design is to pat the Syrian on the back. The net result is that the Syrian gets an inferiority complex. He begins to feel that he must be encouraged to live.

In fact, the article by the sage is typical of most of the material contributed to the Syrian World. It is apologia addressed to a misunderstood Syria. The first thing you know, you will realize that you've worked the new generation into the belief that he must be explained. He will become ashamed of himself. Will that help the new generation to gain the right perspective in this American life?

Dr. Hitti is a very able speaker and lecturer. He knows his subject well. But beyond a moral lesson in the story of Usamah—and it is doubtful if the lesson will really enter into the minds of the readers—there is little excuse for the publication of this piece when there is a crying demand for a more close exposition of Syrian life and activity in America.

And now comes Dr. Shadid again from the West. He doesn't hint the

ostracism of the Syrians in America. He asserts it. But his method of creating an inferiority complex differs from that of other contributors and this in itself is refreshing. He doesn't boast of cultural and epic deeds of Syrian past. Instead he pleads that man is by nature a gregarious animal (he may be right) and therefore the Americans ought to let us enter within their charmed social circle. Then, from sentence to sentence, he jumps to economic conditions in Syria. Is this the type of article which will tend to aid the young generation materially?

As for the "Bride of the Brave", isn't it best to point out to the young generation how they can marry one another in America without the abortive meddling of their parents? How do you account for the number of Syrian boys who marry American girls and for the number of Syrian girls who must live a barren life?

The rest of the issue deals with old country politics. On the whole, the Syrian World ought to have its apologist. I understand that the aim of the magazine is to increase the interest of the new generation in the history and fetid pomp of the Syrian past. It can't be done with the material you've already presented.

The vitality of any publication is reflected in the amount of criticism it receives and the type of contributions it prints. Honestly speaking, just how many constructive points have been brought to your attention? Just how many vital controversies on present-day problems have you presented in your Syrian World? Have you encouraged any real discussion of such in your magazine? Isn't it a waning organ that treats of archaic subjects in terms that go without saying?

If a man came to me on a hot day and remarked, "It's a hot day today" I'd say "yes" and let it go at that. There's no constructive discussion there. But if he stopped and began to argue the merits or demerits of a political position I would stay and say a halt to him. My interest would be aroused.

I do not point this with the idea that you should color the World with political discussions. But I do say that you should publish those contributions on subjects and problems kin to the young Syrians living here and now. If you sent out a really inquisitive questionnaire to every one of your contributors, asking among other things just what most interested them in your magazine you'd be puzzled to know how to interpret their replies.

After all you want to help and you have the idea that that is the best way. Why not write to the different sections of the country and ask your contributors whether vigorous intelligent treatment of vital subjects is preferable to the anaemic and archaic you present monthly. If you find I am wrong, I beg you to advise me. I will immediately apologize for a misguided criticism.

J. M. Abbott

Brooklyn, N. Y.

AN AMERICAN'S OPINION OF THE SYRIAN WORLD

Editor, The Syrian World

May one who is not a Syrian, nor of Syrian extraction express himself in your pages? A few weeks ago several issues of your magazine, The Syrian World, came my way through the kindness of a Syrian friend of mine. I should like to tell you how very much I enjoyed them. Being somewhat of a litterateur myself,

I appreciated the high quality of the composition; having been familiar with Khalil Gilbran's *The Prophet* for more than a year, I felt myself among friends. Your sage of Washington Street delighted me with his wisdom and easy familiar essay style; and your feature articles, your editorials and your forum opened a new world to me for I am an American, as are my forebears for many generations.

It seems to me that if more people, other than Syrians, could know your feelings toward your adopted country, they would be stirred as I was when, during my reading of Rev. Mansur's *The Greatness of The Syrians*. I came to Dr. Shatara's formulation of your ideals as citizens. Then West would meet East and the world would be better for the meeting.

Helen G. Beeck

SYRIANS OF S. AFRICA PROUD OF THE S. W.

Editor, The Syrian World

As one born in the Union of South Africa, I wish to be permitted the privilege of expressing the deep appreciation of our people in this part of the world of your splendid publication. It is only through it that we are kept in touch with the doings of our race in other parts of the world, and it gives us a feeling of pride to notice the strides they are making in all the walks of life.

The quality of your publication is such as to inspire elation over the ability of Syrians. Your contributions are of the highest order and I may state without fear of contradiction that they compare favorably with the material of the highest type magazines published in this Union. Of this we feel exceedingly proud

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and cannot resist writing to tell you so and to thank you.

Edward S. Kerachi
Durban, S. Africa.

ENHANCING PRESTIGE OF OF THE SYRIAN RACE

Editor, The Syrian World

It is not to praise you but to thank you for your efficient service to our race. The Syrian World has done more towards bringing prestige to the Syrian name than any other single agency that I can recall. I am always proud of displaying our English publication to influential citizens of our city as proof of our high culture, and now most all teachers of the city know it and admire it and many call on me regularly to read it. As an instrument of gaining prestige and one in which all Syrians should take pride there is nothing to compare with The Syrian World.

N. Hodge

Spartanburg, S. C.

Editor's Note — Mr. Hodge is a noted Arabic poet and in his business dealings comes in touch with the best class of Americans.

A WORTHY MOTIVE

Editor, The Syrian World:

Because our club has been taking The Syrian World from the very beginning, and we have had the opportunity of realizing its great educational benefits, we wish to present our local Public Library with a year's subscription.

Prompting us to this action is the fact that not only will American and Syrian readers alike benefit by reading "our publication," but that Americans will learn to know us better as a race. We might as well make the admission that not only are we not understood but that we are misunderstood in this city. We

have thought of this means as the best available to correct this deplorable condition.

U. Y. M. ALEPPIAN CLUB,
C. Hamway, Vice-Pres.
Paterson, N. J.

CONDITIONS IDEAL IN LEBANESE REPUBLIC

Editor, The Syrian World

The interest which your publication has created in the affairs of the mother country prompts me to believe that your readers may want to know the reactions of one who visited the country after an absence of many years.

I have spent eleven months in Syria, Lebanon and Palestine, during which time I took special pains to observe conditions and compare them with those of the pre-war period. I return with the conviction that the country has made rapid progress during the last decade. Especially is this improvement noticeable in Lebanon, where the people are industriously endeavoring to better their economic conditions and are enabled to do so by the prevalence of law and order to the highest degree. Everywhere the traveler goes in Lebanon he finds first class accommodations comparing favorably with those of Europe or America. Lately an automobile road was opened in the higher reaches of Lebanon enabling easy travel to the famous Cedars, and a modern hotel was built there with running cold and hot water in every room.

In all my travels in Lebanon I encountered no beggars and the prevalence of complete safety is eloquent testimony to the vigilance of the government.

Saad Reyes

Globe, Ariz.

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.

CREDITING FALSE REPORTS

A newspaper of Beirut credits a Lebanese returning from Mexico with the statement that in Mexico City alone there are four hundred Lebanese young men anxious to return to their motherland if the Lebanese government would only provide them with fares, and that throughout America there are thousands of such cases.

We frankly doubt the veracity of this statement. To claim the existence of thousands of immigrants willing to return for economic reasons is fantastic. The man who fails to find work in America cannot hope to improve his situation in his mother country, and for the government to provide these indolents with the return fare would be sheer waste of money.

—Al-Hoda, N. Y., Oct. 18, 1928.

ANOTHER POSTPONEMENT

On the fifth of November the Syrian Premier was called in conference by the agent of the High Commissioner at Beirut, after which it was announced that the suspension of the Constituent Assembly would be

extended another three months, making the future date of its convocation February 11.

Under present conditions there seems to have been no other alternative. The suspension having been caused by the inability of the Assembly and the High Commissioner to reach a compromise on the disputed articles in the Constitution, and one of the principals, M. Ponsot, being still absent in Paris, it became necessary to extend the time another three months until the Commissioner returned. When will the Commissioner return, however, must remain an unanswered question. His extended absence tends to further prove that every detail of French administration in Syria is directed from Paris. Ponsot cannot return until he reaches an agreement with the Quai d'Orsay on a future plan, and the unstable condition of French politics makes a decision difficult.

In the meantime, Syria must wait to learn her fate. It is obviously a deplorable situation, but we cannot help but admit that to force the issue would be the last thing to be desired. It is our candid opinion that to resort to force cannot be but ruinous whether on the part of France or that of

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the Syrians. Happily, the Syrian Nationalists have chosen the lesser of the two evils and decided on a policy of negotiation and conciliation. This seems to be our only resort at the present time to gain any of our rights from the Mandatory Power.

—Meraat-Ul-Gharb, N. Y. Nov. 24

TURKEY'S DIPLOMACY

A statement by the Turkish Foreign Minister declares that it is the plan of the Turkish Republic to negotiate treaties of peace and amity with neighboring Powers and with all other Powers having economic relations with the Republic.

The Sick Man of Europe, Sultan Abdul Hamid, attempted in his foreign policy to placate Europe. But the method of the Turkish Republic differs from that of the sultan. The latter sacrificed the nation for his personal safety, while Mustapha Kamal has jeopardized his personal safety for the sake of the nation. His friendly policy towards foreign nations is not for his own benefit but for the general interest of his people who have now become a power of the first rank.

It is regrettable, now that we have parted company with the Turks, that they should have achieved so much progress in their reforms, in their civilization and in their might. Had Mustapha Kamal preceded his time by fifty years Syria would be now and forever an indivisible part of Turkey.

—As-Sayeh, N. Y. Nov. 24, 1928

MONARCHY IN SYRIA

The movement for the establishment of a monarchy in Syria has no other purpose than to install a caliph

on the Syrian throne. Religious influences in that country are so strong that they take precedence over all else. How can we otherwise account for the preference of Syrians for monarchical rule when Democracy in this age rides triumphant in a continuous procession of glory among liberty-loving nations?

Only a cursory glance is necessary to demonstrate the truth of this assertion. The candidates most discussed for the proposed throne are either of Cherifian or Hejazian lineage, showing plainly that religious considerations are the dominant factor in the situation. Under the circumstances we fail to see how the Syrian nation expects to gain the respect of the world when it displays such reactionary tendencies.

—Syrian Eagle, N. Y. Nov. 22

PARIS REPRESENTATION FOR THE EMIGRANTS

The Lebanese emigrants should maintain a representative in Paris who would be of proven ability and tested honesty and whose expenses should be guaranteed for a fixed term to insure the continuity of his work. The emigrants should have a voice in shaping the destiny of their country and they may be trusted to give of their best because they are prompted by purely patriotic motives and seek no personal gain.

Lebanon faces great danger. If the country should be granted complete independence it would face the possibility of losing every vestige of even its old autonomous status. Such independence would have no other result than the annexation of Lebanon to Syria and its submission to a religious form of government.

not in accordance with its traditions or aspirations.

France should be upheld in its mandate over Lebanon in preference to any other power. And who is the power at whose hand we may expect better treatment?

French officials have their faults and some of them who hold lower ranks may even do things bordering on the criminal. But Lebanon can hope to have no better friend and protector than France. Even Syria will find in the "Compassionate Mother" the best protagonist of her ultimate safety, one who would thwart the designs of those who would fall on her as on a weak prey once they have the opportunity.

Al-Hoda N. Y. Nov. 22, 1928

FRANCE IN SYRIA

France's decision to remain in Syria, as announced by Premier Poincare in the debate over the military appropriations in the French Chamber of Deputies, will only serve to further spur the Syrian Nationalists in their labors for the independence of their country. There is, furthermore, cause for hope in the attitude of the French Socialists who for the first time openly demand that France abandon its mandate over Syria. This is in accordance with the French Socialists' program and proves a certain sincerity on their part in the promises they made to the Syrian Nationalist Commission in Europe to support the Syrians' demands for the independence of their country. Sooner or later Syria will gain its freedom and the declaration of the French Premier may not be taken as the final word in the matter.

Al-Bayan, N. Y. Dec. 1, 1928

FRENCH MISSION IN SYRIA IS EDUCATIONAL

Premier Poincare's declaration on the position of France in Syria is the final and decisive word in this matter. France will remain in Syria in spite of the heavy expenses it incurs in maintaining an army and defraying all the cost of administration. This France is willing to do in order to carry out an educational mission and redeem her pledge of disinterested friendship based on long traditional relations.

It is made evident, therefore, that it is more to the interest of Syria than it is to that of France that the latter remain in the country. France has in mind only the fulfillment of a moral obligation, and now that France has made her position clear on the mandate it behooves the Syrians to come to an understanding with her realizing that any armed revolt will only lead to disastrous failure.

Ash-Shaab, N. Y. Dec. 1, 1928

SYRIA DECLARES AN OFFICIAL RELIGION

The religious restriction which the Syrians have incorporated in their Constitution is evident proof that they have not reached that stage of development where they can be trusted with complete independence. Any nation showing such tendencies cannot lay claim to the spirit of modern democracy. Lebanon has proven itself far more advanced than its Syrian neighbor in this respect because its constitution makes no reference to religion and its first president was elected from a minority element.

Ash-Shaab, N. Y., Aug. 24, 1928.

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Political Developments in Syria

The most important news of the month concerning Syria was that contained in Paris dispatches of November 30 reporting the debate in the French Chamber of Deputies on the motion of the Socialists that France withdraw from the country and grant it independence. This forced the Premier's hand and his statement was clear and immediate. "If France resigned her mandate the League of Nations would have to hand the charge over to some one else," according to a dispatch in the Times, "and that some one else might very easily be a certain country of imperialistic tendencies with which the French Socialist Party had always declared it had no sympathy."

France's mission in Syria, he assured the Chamber, was not imperialistic. She had undertaken to lead the country to independence. Who could be certain, he asked, that any other mandatory country would fulfill the engagement with the same "magnificent disinterestedness."

The other outstanding development of the month is the extension of the suspension of the Syrian Constituent Assembly for another term of three months. This action was taken after a conference held in Beirut between the agent of the French High Commissioner and the Syrian Premier on November 5, and set February 11 as the new date for reconvening the Assembly. The Syrian Nationalist Party immediately protested as a matter of course, but the general sentiment of the country seems to be in favor of a conciliatory policy.

It had been expected that M. Ponsot, the High Commissioner would

return from his conferences with the authorities in Paris in time to keep his promise to the Syrians and reconvene the Assembly on the date originally set for the resumption of its sessions, namely November 11. But the High Commissioner had been encountering difficulties in reaching a decision with the higher authorities. In the midst of his negotiations the Poincaré Ministry fell and when the Premier again resumed office he was engaged in the more important matters of internal policy. It was only on November 30 that his hand was forced on the question of Syria by the action of the Socialists and he had to commit his government to a definite policy on the matter.

The declaration of French policy in Syria on the general terms announced by the Premier does not, however, carry with it a solution of the internal political problem of Syria. What France is willing to concede to the Syrians in the line of autonomous government has not been announced. Nor is it possible to foretell what action the Syrian Nationalists will take to enforce the rights declared inalienable in their draft of the constitution. Admittedly the situation is fraught with many difficulties.

What may be a hint to a solution is the probable appointment of Ahmad Namy Bey, a former Provisional President, as Provisional President to succeed Sheikh Tajeddin while the present Cabinet would continue in office not to be responsible to the President. In his provisional capacity, the President would enter into a treaty with France defining the

powers of the Mandatory, in which case new elections would be held nullifying the authority of the present Constituent Assembly.

Another suggested solution is to revive the monarchical form of government whereby the king would be granted a wide latitude of power in his dealings with the Mandatory. This is said to account for the activity lately developed among the monarchists of Syria and their frequent petitions to the Mandatory Power in favor of this form of government. It is said that France has now realized that a large representative body holding power in a country such as Syria is too unwieldy, and that a more or less autocratic monarchy could be handled more easily, insuring more freedom of action in the

task of administration. It is argued, in favor of this latter plan, that a monarchy would gratify the Syrians' desire for pomp and ostentation while at the same time conceding them the right to place on the throne a descendant of the Prophet which would appease them on religious grounds.

In the Republic of Lebanon no political events of importance took place during the month, except, perhaps, the denial of former High Commissioner de Jouvenel that he had any interest in promoting the candidacy of Emir George Lutfallah for the Presidency. De Jouvenel made it plain that he considered the Presidential question a purely internal matter and would not meddle with it under any circumstances.

CONTRIBUTORS TO THIS ISSUE

- 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.
- AMEEN RIHANI — Internationally known scholar and traveler. Author of "Maker of Modern Arabia" and of many other works of poetry and prose.
- DR. SALIM Y. ALKAZIN — English and Arabic poet and scholar. Professionally a dentist of Brooklyn. One of our regular contributors.
- A. HAKIM — Pen name of an old Syrian immigrant who is contributing to *The Syrian World* a special series of critical studies.
- ALICE POULLEAU — Prominent French writer and friend of Syria.
- SIMONE FRANCE — Graduate of Paris and Columbia Universities and writer and lecturer on international affairs.
- H. I. KATIBAH — Syrian scholar and special writer for the American press.
- ANDREW GHAREEB — A Syrian-American writer residing in Springfield, Mass.
- CHARLES W. FOWLE — American official of Near East Relief.
- FAKREY BEY ABBAZA — Prominent Egyptian Moslem publicist.

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About Syria and Syrians

GIBRAN'S JUBILEE

The proposal that the Syrians hold a public celebration in honor of Kahlil Gibran on the occasion of his silver jubilee as a writer has taken concrete form. At a meeting held early in November in the rooms of the American Syrian Federation in Brooklyn, a committee was appointed to take active charge of the matter whose secretary is M. J. Naimy with offices at 31 W. 26th. St., New York City. The Committee decided to hold the celebration in the form of a banquet to be given at the Hotel St. George in Brooklyn on January 5. Covers are \$7.50 including the handsome souvenir album.

The appearance of his new book, *Jesus The Son of Man*, was the occasion for many receptions and testimonials to our celebrated author and artist by his hosts of admirers among American intellectuals. Mrs. Douglas Robinson, sister of President Theodore Roosevelt, was among the first to thus honor this gifted Syrian.

AMEEN RIHANI'S LECTURE ACCLAIMED IN LONDON

At a notable gathering on the evening of November 7 of the Central Asian Society in London, presided over by Brigadier-General Sir Gilbert Clayton. High Commissioner designate for Iraq, our noted author and traveler Ameen Rihani read a paper on Arabia which created a near political sensation in the staid British capital.

Mr. Rihani gave his views on British influence in Arabia and made several suggestions which seemed to meet with much favor among his audience. Reports on the lecture were given extensive space and much prominence in the London Times, the Daily Telegraph, The Near East and India and other British journals. A summary of the lecture will be given in the coming issue of *The Syrian World*.

SYRIAN ARTIST ACHIEVES SUCCESS

A young Syrian artist who is little known among his own countrymen but who has achieved signal success among the American art loving public is Mr. E. J. Halow, now a resident of Detroit, Mich.

We consider it a privilege to introduce this talented member of our race to readers of the *Syrian World*, especially, as Miss. Olga Elkouri, who has kindly supplied us with this information, expresses it, "that he always makes it known that he is a Syrian."

Michigan Women, a magazine of distinction, publishes in its September issue a lengthy appreciation of the work of Mr. Halow by Helen McColgin. In this article the writer mentions many nationally known artists who expressed genuine admiration for the work of Mr. Halow and adds that "those who read the *International Studio* and *Spur* know that Mr. Halow is a young Americanized Syrian whose work has been recog-

nized by those most competent to pass judgment."

As far back as 1920 the promising talent of Halow was fully recognized by our eminent writer and art critic Ameen Rihani who declared that "the quality in J. E. Halow's work reflects an individuality of pensive and poetic charm. His exquisite little canvasses are painted with a passion that knows the value of restraint or in a lyrical mood that knows the secret of rhythmic beauty. His opulent sense of color is guided, subdued and sometimes emphasized by a chastened sense of harmony and design."

Mr. Halow is the third Syrian artist of prominence in the United States of whom we know, the other two being G. K. Gibran and Nicholas Macksoud, both of New York. We trust to be able at a later date to publish a more complete account of the work of each of these artists of whom we may feel justly proud.

IN DEFENSE OF THE SYRIANS

Every now and then curiosity-mongers make a descent on Washington St., visit a restaurant or interview a confectioner and turn in to the American press reports of supposedly extraordinary discoveries. This but shows the ignorance of the writers who think okra and meat stew or a stuffed eggplant great curiosities. We have exposed these explorers before and called the attention of Metropolitan editors to this injustice visited on the Syrians by their freakish pranks. Whether this had the effect of dampening the ardor of the knight-serrant in their reportorial exploits in the Syrian Quarter we cannot say, but every one who reads the New York papers

knows that such attacks have been less evident during the past two years than heretofore.

Lately, however, one such report caught an editor napping and found its way into print through the columns of the *The Sun*. But the Syrians had an able protagonist in the person of an enlightened American who sent the *Sun* a communication in defense of "this greatly misunderstood", if not calumniated, race. Mr. Mooridge, although not defending the Syrians of Washington St. as a community, takes up ably the defense of the Syrians as a whole on whose achievements he seems to be well posted.

This same episode might be duplicated anywhere in the United States, and we believe the letter of Mr. Mooridge should prove good material in refuting such attacks.

Herewith is Mr. Mooridge's letter published in the *N. Y. Sun* of September 6.

Sir: Referring to your article under date of August 11, in the *Sun's Rays* "A Stuffed Eggplant in Little Syria," I wish to state that neither the Street visited, viz., Washington Street, New York City, nor the handful of people who live there are sufficient material to go by—to penetrate into the inner life of those people as the writer asserts.

If a person visited the slums in New York City and saw poor people living in "low, ramshackle houses," is it logical to infer that all people and all homes in the United States are like the people and the homes in the slums?

The people in Washington Street and their business represent only a particular class which is by no means the standard by which to judge the Syrian people or their culture. There

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are hundreds and thousands of Syrian homes all over Brooklyn and New York that are very elaborately and exquisitely furnished. There are also thousands of Syrian Concerns all over New York of the highest type, many of which are million-dollar concerns.

The cultured Syrians both in Syria and America are as highly educated as any of the cultured classes of any civilized nation. In Syria, particularly, the homes of the educated and cultured Syrians are very luxuriously furnished, and if the writer visited any of them he or she would be very well entertained by many in the family who could play selections of modern or classical music on the piano as adequately as anybody in Europe or America. In fact many Syrians go to all parts of Europe to study the fine arts.

For the writer's information I might just as well add that one of the greatest singers in the world, Miss Florence Austral, is the daughter of a Syrian merchant in Australia. Not long ago she was in London and the British metropolis was bewildered by the unequalled voice this young lady possesses. Dr. Caleb Saleeby, one of the most eminent writers in England, the author of "Health, Strength and Happiness," "The Cycle of Life," "Worry the Disease of the Age," &c., is the son of a Syrian gentleman who lived in a small village in Mount Lebanon, Syria.

The Syrians in Egypt and the Sudan are the right hand of the British Government. They occupy very high and responsible positions and prove capable, efficient and reliable. In the United States they have made very rapid strides financially for the short time they have been in the

country and are good, law-abiding citizens and highly thought of in the communities where they live.

In fairness to the Syrian people I am writing this letter so that your readers can be better informed about Syria and the Syrians.

STANLEY M. MOORIDGE

AMERICAN RETRACTS ATTACK ON SYRIA

Former Official of American Consulate in Beirut Corrects Erroneous Report.

Through the courtesy of Miss Edna K. Salomey of Bridgeport, Conn, who is acting in the capacity of volunteer reporter for the Syrian World, we came into possession of some clippings of the Roanoke (Va.) World-News bearing on a heated controversy precipitated by the supposed remarks of Mr. Raymond P. Barnes, formerly an official of the American Consulate at Beirut. Mr. Barnes was invited to address the Lions Club of Roanoke and the report of his address appearing in the Roanoke World-News of Nov. 18 ascribed to him extremely disparaging statements on Syria and the Syrians. He was reported to have said that "Syria was a filthy country controlled by the French Mandate, much of the land being barren by virtue of having been overrun by herds of goats and sheep, which leave devastated areas in their wake."

Further statements ascribed to Mr. Barnes were to the effect that "All of the drinking in the country is confined to Americans and the English. Wine was unknown to the

natives until the invasion by the French in 1960".

Incensed at the published remarks of this former official of the American Government in Beirut, two Syrian residents of Roanoke, J. A. Abdelnour and James Najjum, wrote a letter to the World-News under date of Nov. 20 in which they vigorously defended their mother country against these calumnies and took pains to point out some of the glories of Syria from a cultural and historical standpoint. They referred to the fact that Syria was the birthplace of Christianity and contained the sacred places of this religion. They enumerated the famous places of historical interest in Damascus, Antioch and other cities of Syria which played such an influential role in world history. And they pointed out particularly to the recorded history of world empires as engraved on the rock of the Dog River in Lebanon, citing the authority of Dr. Philip K. Hitti whose article on the subject was published in a former issue of the Syrian World. They even used the title given this historical place by the Syrian World, viz: The Actual Rock of ages. In short, these two compatriots made an able defense of their mother country and their race which was more effective because of their knowledge of their historical background.

No sooner this Syrian defense appeared than Mr. Barnes sent a letter to the Roanoke paper branding the first published report as false and atoning for the wrong impression by glowing statements on the Syrians and their country. He denied ever having said that the French introduced the use of wine into Syria during their invasion of the country in 1860. "This is too much", he

says of the falsity of the report. And he adds: "If by this is meant that the Syrians formerly used wine for sacramental, medical, friendly and household purposes before the French intervention in 1860, and not commonly on the table, the statement is correct".

Other of Mr. Barnes' salient statements in this letter of retraction are the following:

I know families in Syria that would fit into our boasted western civilization as easily as we do. I did not, however, make a headline statement that Syria is filthy . . . What I did say was that the Syrian was more temperate than we are, and that the only people I saw drinking intemperately were Americans and Englishmen. This latter statement is nothing new. I further stated that Americans, both men and women, would do well to adopt some of the Syrian morals"

STATUES IN LEBANON

Two Erected and One Proposed

Readers of The Syrian World will recall our announcement of the plans to erect a statue to the eminent scholar and orientalist Joseph Assemani in his native town of Hasroun, in Mt. Lebanon. A biography of this famous Lebanese appeared in the August issue of this publication by Rev. Michael H. Abraham one of his kinsmen and sponsor of the idea, who went to Lebanon to take part in the unveiling ceremonies.

Hasroun, where the statue was erected in the public square adjoining the church, is situated close to the famous Cedars. The town is a popular summer resort and at the time of the unveiling ceremonies which took place on October 21 it

was crowded with visitors. The ceremony was presided over by the venerable octogenarian Maronite Patriarch Elias Howeyek and attended by the President of the Republic, the Premier and many other high government officials, as well as by a number of bishops and high church dignitaries, the Admiral of the French fleet in Syrian waters and the agent of the High Commissioner.

Later on in the same month a statue of Naoum Labaky was unveiled in his native town of Baabdat, Mt. Lebanon, also in the presence of the President of the Republic, the Premier and many Lebanese and French officials. Labaky was a journalist and reformer who returned from Brazil to his native country out of sheer patriotic motives and rose to the position of President of the Representative Assembly immediately before the inauguration of the present republican regime. The statue is a gift of the Lebanese emigrants in Brazil.

This fever for the erection of statues has proved contagious, and a proposal by the Lebanese press to erect a suitable statue to the "Emigrant," symbolizing his spirit of enterprise and his valuable contributions to the mother country, met with hearty popular approval. Al-Hoda, of New York, dissented from this plan and made the counter suggestion that the money be spent instead on enlarging the existing public museum and library.

BRAZILIAN CITY HONORS MEMORY OF SYRIAN

Al-Afkar, a Syrian paper published in Sao Paulo, Brazil, reports that the Board of Aldermen of the said city recommended to its executive chairman the naming of one of the prin-

cipal squares of Yperanga, one of the largest suburbs of Sao Paulo, after Nahme Jafet, a Syrian who had contributed largely to the industrial growth of the district by establishing in it the largest textile mills in Brazil.

At the time of Jafet's death a few years since, the municipality of Sao Paulo ordered public mourning for this Syrian pioneer and industrial leader.

DISCRIMINATION AGAINST SYRIANS IN PANAMA

The discrimination against Syrians, Lebanese and Palestinians by the Republic of Panama has again been taken up by the Syrian press of New York which calls on France to take some action on the matter inasmuch as she reserves to herself the right of representing Syria in foreign countries.

Meraat-Ul-Gharb, in its issue of Nov. 3, publishes a communication from Barranquilla, Colombia, in which is given the cause of this discrimination and a description of its enforcement. Only the Syrians, Lebanese and Palestinians, says the writer, are prohibited from entering Panama even as transients. Whoever has to make a stop in the country is lodged in jail and released only on bail of \$500 cash, no other security being considered.

In his search for the cause of this discrimination, the writer makes the claim that at the time of its secession from Colombia, Panama learned that the Syrians had volunteered their services for the defense of the territorial integrity of the mother country. This action so incensed Panama that it sought to retaliate by enacting the discriminatory law against Syrians in general.

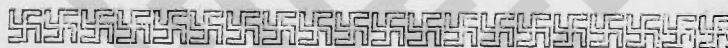


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THE SYRIAN WORLD



OTHER ARABIAN NIGHTS

NINETEEN delightful Arabian Tales, com-
paring favorably with those of the famous Thous-
and and One Nights, and from the same source,
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