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THE SYRIAN WORLD

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



SYRIANS' FUTURE IN AMERICA

GEORGE A. FERRIS

URBAN ARAB AND BEDU

AMEEN RIHANI

THE SUDANESE SOLDIER

DR. NEJIB A. KATIBAH

A CHAPTER FROM USAMA

DR. PHILIP K. HETTI

IN THE ROSE SEASON

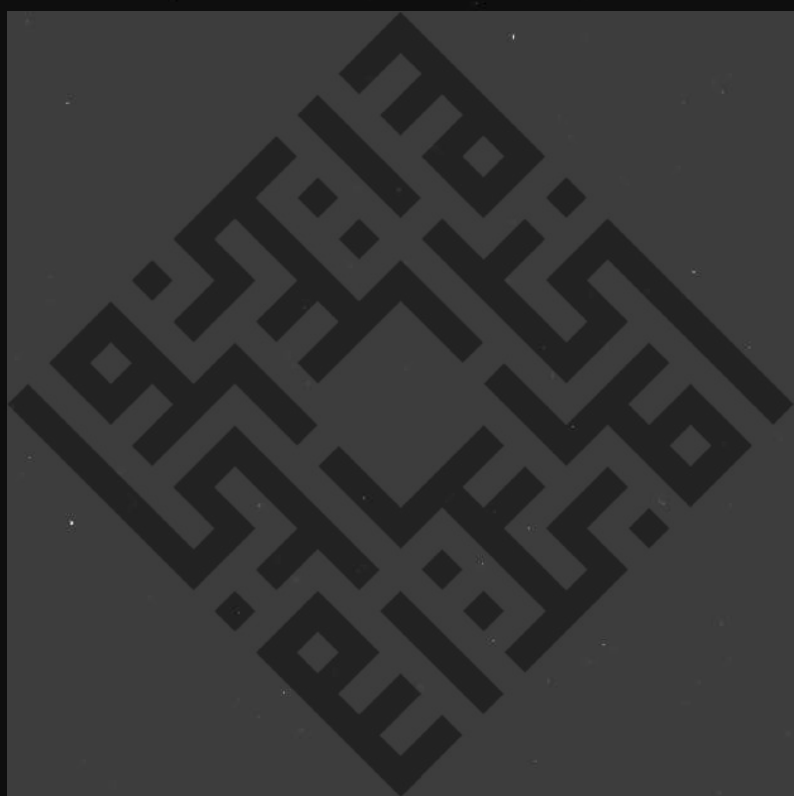
DR. SALIM Y. ALKAZIN

G. K. GIBRAN — DR. GEORGE KNAYSI — LABEEBEE A. J. HANNA

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POLITICAL DEVELOPMENTS IN SYRIA

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THE SYRIAN WORLD

SALLOUM A. MOKARZEL, *Editor.*

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Dr. Ibrahim G. Kheiralla

THE SYRIAN WORLD

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Syrians' Future in America

By GEORGE A. FERRIS

IT IS well nigh impossible to predict what the future of the Syrian race in America will be, except insofar as we can by a study of the past, partially lift the curtain as to the future. In studying the history of foreign minorities in the United States, it would seem to indicate that separate, distinct, racial groups are doomed to be absorbed into the body politic leaving little, if any, traces of their racial characteristics.

In spite of the persistence of the "Pennsylvania Dutch" in a small section of Pennsylvania and a few French-speaking groups in Louisiana and Northern New York and New England, the racial minorities that existed a hundred years ago have disappeared.

There are still, of course, colonies of aliens, many of which are in the cities. New England has a rural population of Polish, Italian and Portuguese origin. In portions of the Dakotas, the Scandinavian element persists. Michigan has a colony of Hollanders. Elsewhere are other racial groups cherishing the language of their fatherland, or, as in the case of the Irish, still keenly interested in the current affairs of Ireland. New Mexico and Arizona have large Spanish populations. Yet a glance shows how, with the exception of the Spanish, the French and the "Pennsylvania Dutch", the separate racial groups have gradually been amalgamated.

New York State has long been an example. The descendants of the earlier settlers combine in their veins English, Dutch,

German, French, Irish, Scotch, Scandinavian and Jewish blood. Long Island, west of Brooklyn, and Flushing have been peopled largely by the English; the Hudson Valley by the Dutch; the central Mohawk Valley by the German Palatinates, and the region about Johnstown by the English. It is most interesting to note that, although the city and state of New York were settled by people of different racial origins and possessing different languages and in many instances professing different religions, yet the blending of Germans, Hollanders, English and other races has been such that there is a complete amalgamation of these various races and the creating of a composite of all of them. Even though in the process of amalgamation there is a liberal fusion of Irish and Scotch blood, and in recent years additional contributions from many other nations in Europe are bringing fresh material, still the process of complete amalgamation is relentlessly going on. In view of what has happened in New York State and elsewhere, the surprising thing is not so much that racial ties with Europe have been lost as it is that three language groups that are the exceptions—the Spanish New Mexican, the Pennsylvania Dutch and the French Canadian or Louisiana origin—have managed to maintain their separateness so long.

These settlers came to America with historic backgrounds of distinct types. In most instances they did not have the community of language, yet in the process of time all racial and other similar characteristics have been practically obliterated.

The historic background of the Syrians is most interesting. Our native country is the birthplace of the two great religions, Christianity and Judaism, and is closely related to the growth of the third large monotheistic religion, Islam. The alphabet was given by our forefathers, the Phoenicians, to Europe. It was they who, long before the Christian era, carried the products and wares of Tyre and Sidon as far as the Canaries and the West Coast of Africa. Mathematics, the basis of all sciences, was the product of the genius of our forefathers.

Despite the fact that Syria has been the battlefield of the world from the dawn of history and has been the objective of those seeking world conquest from Thotmose, the Egyptian, down to Allenby, the Englishman, she still survives. Although unable to achieve national unity, yet it has been of greater signifi-

cance to mankind, spiritually and materially, than any other single country.

That the race still survives is striking proof of our vitality and our power of adaptation to changing conditions and circumstances.

It is this heritage that has been handed down to us, and no peoples that have sought America for their permanent home have a historic background equal to ours, and it is difficult to bring oneself to the conclusion that a people possessed of such qualities, intellectual and spiritual, are doomed to complete absorption into the body social of the United States. Yet the writer, analyzing the situation dispassionately, has arrived at this conclusion.

What is it that induced Syrians to immigrate to the United States? Undoubtedly, because of economic conditions, lack of opportunity and religious and political oppression. During the greater part of the nineteenth century, Syrians sought other fields of opportunity and endeavor. Egypt, because of its close proximity and the fact that it has a common language with Syria, first beckoned to Syrian manhood, and immigration to that country assumed extensive proportions. It may well be said that the future of the Syrians in America may be indicated by their experiences in Egypt. But an analysis will demonstrate the basic differences between the situation in Egypt and that in America.

In the first place, Syrians immigrating to Egypt had a community of language. Secondly, the proximity of the two countries did not necessitate the severing of social ties with the homeland. Syrians spent their summers in the Lebanon hills and intercourse between the two countries, commercial and otherwise, rendered a severing of ties unlikely. None of these conditions obtain with regard to the Syrians in America. It is only necessary to point out the radical differences between the two situations to demonstrate that we can draw no analogy from the Syrians in Egypt. In America, a different language is spoken. It is obvious that the younger generations of Syrians in America are rapidly losing contact with the native tongue of their parents. Many of them, educated in the public schools and in colleges, although able to understand the Arabic language, yet are unable to read or write it, and, as indicated by the recent discussion in the pages of the *Syrian World*, the Arabic language among those of Syrian descent

is doomed to extinction, or near extinction. The remoteness of America from the homeland renders it difficult for Syrian-Americans to visit the land of their ancestors, except at rare intervals and for short periods of time, and as in course of time families—a part of which is here and a part in Syria—disappear, the necessity for other than a casual contact will disappear also.

A study of conditions in America under which Syrians live will be interesting in the determination of the subject in hand. Syrians are not confined to any one particular locality in America. Wherever there is a village, town or city, you will find at least one or more Syrians, and it is only in the larger cities that colonies of them are established where contact between them is intimate. It is said that there are some three hundred thousand Syrians in the United States, and it is a fair guess that at least half of them are scattered in smaller communities where they have no opportunity for social intercourse with their countrymen and are by force of circumstances dependent entirely on social intercourse with Americans. As to that portion of our countrymen, there can be no doubt that in the process of time, and in a comparatively short one at that, they will rapidly lose their identity as Syrians and become in every sense of the word Americans.

In the cities, however, the process is bound to be a little slower. There colonies, numbering in the thousands, are gathered in particular neighborhoods. There social intercourse is largely confined to themselves, but there, again, because of the great business acumen that they possess and the rapidly expanding field of endeavor in which they are engaged, their contacts with Americans are becoming of greater frequency and intimacy. There, again, the younger generation of Syrians are coming in contact with Americans and contracting friendships with them that are bound to wean them away from exclusive social contact with their countrymen.

Syrian immigration to the United States commenced in the 80's of the last century. The reasons for their immigration here has already been adverted to hereinabove. Despite radical differences in environment, customs and language, and despite the handicap of inexperience, they have truly accomplished wonders in self-advancement here. It was through hard work, perseverance and a desire to be law-abiding that they were able to advance from the

humble beginnings of the 90's to their present position in the community, and as they expand their field of endeavor they are bound to come into more and more intimate relations, business and social, with the general community and less with their own race. It is interesting to note that while for the first two decades they confined themselves strictly to business, they are latterly invading various professions. Many physicians are to be found amongst them, and it is among the Syrian-Americans that men of the type of Gibran, Rihani, Dr. Hitti and Rev. Mansur have been developed. The lawyers of Syrian-American origin number at least thirty or forty. This is a most encouraging sign and demonstrates the quick adaptability of the race. But, in connection with the subject in hand, does it not point unerringly to the conclusion that as our contacts broaden we are bound in the process of time to lose our racial identity?

Of course, that does not mean that no traces of us will be left in America. As each foreign element has been introduced into the body politic, while the element may have lost its racial characteristics, still it has left its impress upon the character of the people, the institutions of the country and an indelible mark upon its history.

The Syrians bring to America a proud heritage of history-makers of the past. They come possessed of an inherent love of justice and the desire for truth that successive generations of oppression have failed to obliterate. They have come with the innate desire to abide by the law of the land and an unconquerable love of home and family and the maintenance of the purity thereof, and, lastly but not least, the true Oriental godlike spirit of hospitality that has been handed down for countless generations.

Can anyone say that these qualities will not make their indelible impress upon this beloved adopted land of ours? The passage of time and the constant changing conditions cannot obliterate characteristics that the past has failed to change, and the Syrians will make their contribution, and a very important one, to the up-building of the country, its people and their character.

The analogy has been drawn between Syrians in America and those in Egypt to demonstrate the conclusion attempted to be expressed in this article. We may with profit study the effect of Syrian immigration on Egypt to determine the effect of their im-

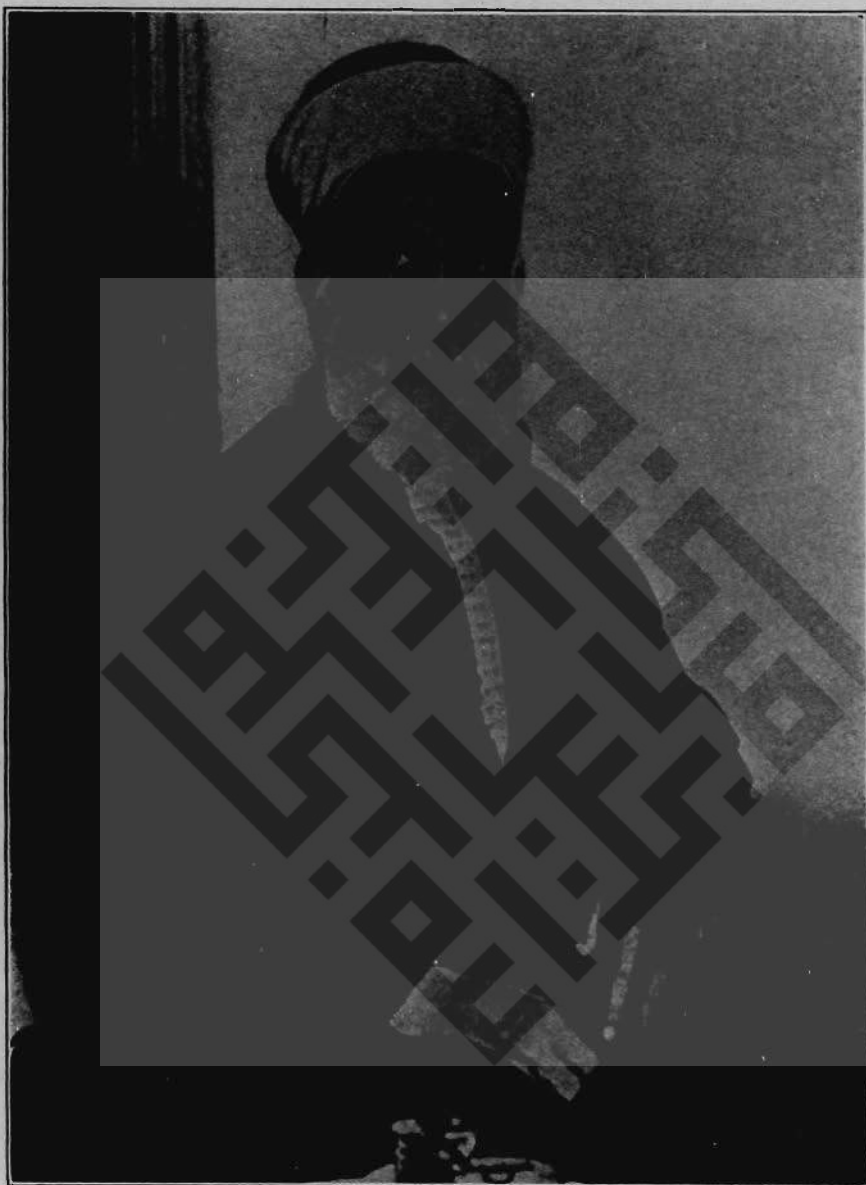
migration to America. In Egypt the Syrians have attained a dominant position in industry, finance, the professions and letters, only through sheer native ability and capacity for work; and the Syrians in America, in the process of time and by dint of the same qualities, are bound to achieve a comparatively similar position here. To accomplish the greatest possible result, isolation cannot be endured. The best thing for Syrians in America is to avoid colonies where social and other intercourse is confined to themselves. Their capacity for usefulness will be greatly enhanced by the widest contacts. We Syrians in America are here to stay. We are not Americans by accident of birth, but by choice. That we are true Americans in the highest meaning of the word is beyond doubt, as has been amply established by the contribution of Syrian-Americans, both in men and in money, in the late war, and no more fitting exposition of the ideals of Syrian-Americanism can be pointed out than that made in the able article by the Rev. Mansur, published in the April issue of the Syrian World.

Limitation of space prevents a further discussion of the question here, and this article will have served its purpose if it gives rise to independent thought amongst our people on this subject, and if it creates a discussion amongst them which is bound to prove interesting and profitable.

THE JUSTICE OF NOUR-EDDIN

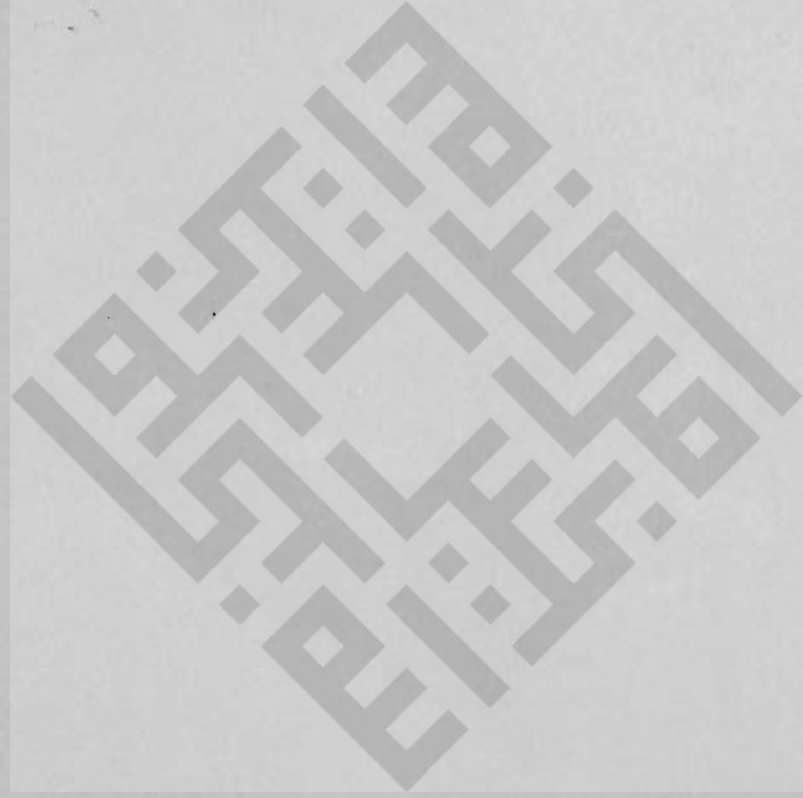
Abu'l Faraj, one of the best known Arab chroniclers, relates the following as the highest standard of justice and integrity in office set by any of the Arab caliphs in history.

The caliph Nour-Eddin, he states, would never permit expenditures to exceed the lawful income from his personal possessions. One day, his wife complained to him of the meagerness of her allowance, and he assigned to her the revenue from the rent of three of his stores in the city of Homs, which amounted to twenty gold pieces each year. Upon her protesting that the sum was insufficient, he replied, "This represents the whole of my lawful income. Funds in the treasury I could never permit myself to use because they are a sacred trust for all the Faithful. This trust I shall never betray and thereby render myself deserving of the fire hell for the sake of thy extravagance."



Ex-KING HUSS EIN OF ARABIA

The only photograph of him given out to the world.
(See article by Ameen Rihani)



Urban Arabs and Bedu

By AMEEN RIHANI

Editor's Note—This is the second of a series of articles by Mr. Rihani describing the first leg of his trip to Arabia. The author's observations on some phases of Arab life and psychology are distinctly original and should add greatly to our knowledge of Arabia. This material was never before published.

HORSES and groom and *bishas* (1) were waiting outside; and when we got into the saddles, the *bishas* walked ahead of us, their guns slung butt rearward on their shoulders. They wore short brown smocks, black *ighals* over red headkerchiefs, and were barefoot. The grooms in white smocks and blue sashes carrying bamboo sticks, walked alongside. A crowd of people had collected in front of the Quarantin Building, but they did not follow.

As we passed by the city gate the Mayor excused himself, saying: "I must go to the noon prayer." We proceeded to the *madhif* (guest house), a two-story building, in front of which is a parched-up garden and two drooping tamarisk saplings; and going up the stairway covered with mats, we came to a vestibule which led to three rooms, a dining room and a bed room right and left, and a reception hall, the length of the building, in front. The walls are practically windows, connected by three or four feet of masonry, commanding a view of the sea to the west and the lagoon to the north; and in each window, the lower half of which is fitted with lattice, the upper half with blinds, is a sort of diwan about a foot high and three feet deep, spread with carpets. The floor was covered with one large Tabriz rug, and all around were rush bottom chairs, a few upholstered armchairs, and two sofas on opposite sides of the room. The oval marble table in the centre was another incongruity, and in one of the windows was the telephone.

About an hour after we entered the house, the telephone rang and the servant who answered it announced that His Majesty had arrived at Hadda, which is half way between Jedda and Meca. Another hour, and an ebony black soldier in blue kirtle and

(1) Soldiers of the King's Guard, originally from Bisha, southeast of At-Taief.

red head-dress entered the room, saluted German-fashion, and said: "The automobile of the King has entered the city gate." So, we all went down and walked over to the Palace, which is but a few steps from the guest-house. A multitude of robed and turbaned citizens, sherifs, sheiks, sayeds and military officers in khaki and *ighals*, coming from every direction, gathered in front of the Palace. We were standing on the steps when the automobile arrived.

The Minister of Foreign Affairs, who was the first to step out, was followed by two other officials; the Ameer Zeid then preceded his father, a man of short stature in a green *jubah* and headkerchief and *ighal* of cream-colored silk. Thus on the 25th. of February, 1922 my feet first stepped on Arab soil and my eyes first beheld the most famous of the Kings of Arabia, the only Arab King, in fact, that was then known to Europe and America.

I came from New York with a lingering uncertainty in my heart, caused by the saturnine countenance of His Majesty as revealed in the picture given to the world during the War, the only picture of him known; and he came from Mecca with a picture in his mind of fame and distinction drawn for him somewhat rhetorically by my two friends in his service, the Foreign Minister Fouad'ul-Khatib and Captain Yanni. That we were both disappointed at first, I cannot say. But I soon discovered that the lingering uncertainty which I carried with me from New York was not justified.

I shook hands with His Majesty as he stepped out of the automobile and behind him into the Palace. But as we were ascending the stairs he looked back to see where I was, and, taking me courteously by the hand, made me walk by his side. The furniture in the Palace is not superior to that of the guest-house. The usual diwans covered with cotton cloth, the usual rush-bottom armchairs, and the usual, if not more inferior, rugs. It is Arab democracy, which is not unpleasant to one coming from America. There are other signs of it, outward signs, in King Hussein, as in his dress for instance, and his manner of living.

His picture does not do him justice, and I have it to thank for my second pleasant surprise in Jeddah. Here is a suavity rather with an undercurrent of sadness, and a serenity coupled with genial grace. He is, of all Arab Kings, the most kingly, if not also the most spiritual and the least clannish. Nor is this strange.

For he is a descendant of the Prophet and he has lived twenty years in Constantinople. His charming personality, therefore, has two sources, innate and acquired—the Prophetic and diplomatic.

In his face is an eloquent expression of both. His white beard is not flowing and vagrant; his delicate white skin has in it veins of pink; his straight nose is not formidable; his soft brown eyes are fortified with a ring of blue around the pupils; and his brow is shown to advantage when he wears a turban instead of a *sumadah* (1) and *ighal*... Withal, he has a smile than which I have not known a more captivating, except it be the smile of his enemy Ibn Sa'oud, King Abd'ul-Aziz; and his voice—it is softer than the light in his eyes; and his hands—they are more eloquent of blood and more cogent in their proof of a noble, nay, an apostolic ancestry, than all the books of lineage in Arabia. Besides, these excellences were more enhanced in my eyes, because they were devoid of pomp and pose. The King, when traveling, is not distinguishable from any other Arab sheikh except by the yellow silk *ighal* and the lighter yellow silk *sumadah* under it. The *ighal* is an heirloom of the Numaiy, the King's immediate ancestry—the crown of its ruling house. But the turban he wears is distinguishable from other white turbans by a few inches of the end falling over his right ear. This democratic *temu* is common to all the Kings of Arabia.

His Majesty sat in a corner of the diwan Arab-fashion, that is with one knee folded under him, the other raised as a rest to his arm, and offered me the seat to his right. Something very strange then happened. I said that his was, outwardly at least, democratic. But the citizens of Jeddah came in to prove that in the salaaming ceremony he was not; and I wondered whether the Turkish manner in urban Arabia began or ended in Al-Hijaz.

They entered, the distinguished citizens of Jeddah, and came up in a line, silent and head-bowed, their hands folded across their breasts, to make salaam; and every one bent reverently over his Majesty's hand, kissing it once, twice, three times, back and palm. Some kissed it multitudinously in rapid succession—stopped a second for breath, and bussed it a last buss for good measure. Others, not satisfied with the hand, rubbed their lips also against

(1) *Sumadah* in Al-Hijaz, *Gutreh* in Nejd, *Kufiyah* in Syria, is the headkerchief worn under the *ighal* or cord.

the royal knee. His Majesty in return kissed a few of his subjects on the cheek, and from a few others he withdrew his hand. These were royal cousins, sherifs of the ruling house. Thus are the various degrees of servility and royal favor made manifest, made public. Every one knows his rank in servitude and is not ashamed to betray it by kissing, for instance, the royal knee or by just attempting to kiss the royal hand. These are the urban, the *Turkefied*, Arabs.

But the *Turkefying* process did not reach the Bedu, who remain free of all the Abd'ul-Hamidian ceremonies imported into the Hejaz. The beduin comes into Jeddah, stands in the street under the Palace window, and calls out "O thou Abu-Ali!" And he makes his demand in forthright speech, as man to man, without preliminaries or embellishments. In his tone is the spirit of equality, the spirit of the desert. King Husein accepted this as he accepted from the civilized, the *Turkefied*, the kiss of reverence and loyalty. Aye, he accepted with a smile the mark of servitude as he accepted with a smile the liberty-and-equality manner of the Bedu. He did not change in either circumstance. Does it astound you, this royal and apostolic conduct?

The urban Arab is usually a merchant, the beduin is usually a fighter. Both are necessary for the welfare of the State and the maintenance of the throne. We take from the one to give to the other; and sometimes we have to humiliate the one that we might be able to take and give, especially if the other be hard-headed and carries withal a gun. Indeed, the Bedu understand but two languages—money and arms;—the language of force pre-eminently, and King Husein unfortunately did not or could not speak forcefully in either tongue. He was firm in the belief that the smile of the descendant of the Prophet was riches to the Faithful, and that his frown was force sufficient. Besides, he always thought well of the Bedu.

"The Bedu, O worthy one, are simple, and poor, and ignorant. But they are honest, and they stand by their word."

There is much to doubt in the last half of His Majesty's statement. But I learned afterwards that he was speaking, as he often did, in *inuendoes*, and that he meant to cudgel the English who, in their diplomacy and their pledges, are not even like the Bedu. In the many political conversations that followed he recurred frequently to this subject, and he was always woefully

cryptic. He spoke in symbols and riddles and proverbs. Seldom did he think a straight thought or express it in a straightforward manner. But in our first conversation he touched but the rings of politics, preferring, in a public *majlis*, to hold forth on religion and the Arabs, illustrating his words from the Koran and the *Hadith*, (Sayings of the Prophet).

"The Arabs and Al-Islam are one—who supports the Arabs supports Al-Islam—cling to the bond of Allah and disperse not—Al-Islam, O brilliant one, fights only those who fight it—we fight only in self-defense. Al-Islam teaches simplicity, faithfulness, equality and contentment.....It were well if the Syrians of America came to Al-Hijaz to live. They could continue to trade and be happy—I say, happy. They would also help us in building an Arab kingdom based upon Arab unity."

I had conveyed to His Majesty the salaams of my Syrian friends in New York and of certain Arabs and pro-Arab Egyptians in Cairo.—"We greatly appreciate this visit, O worthy one, and we thank thee—I say—the greatest—to a country which is poor and unattractive, with seas between it and civilization. But thou hast come in obedience to a call of the heart. Thou hast returned after a long migration to the cradle of the highest virtues. Allah keep thee, Allah enfold thee in His blessings."

His silken voice drops into inaudibility at times. Whereupon, he repeats his word, precluding it with an 'I say', or 'I say, O worthy one'; and sometimes, in emphasis, he repeats his words. The 'I say', *aqoul*, is common with the Arabs, however, as with the English.

The distinguished citizens of Jeddah, as His Majesty spoke, were seated all around on the diwans like so many statues of reverence and silence; and when the most ancient among them got up to ask for permission to leave, they all followed suit, performing again, with the same energy and exactness, the ceremony of "kissing hand." Thinking that it was time for me also to leave, I made a vain attempt to get up; for seated Arab-fashion in my European clothes, I felt that I was tied into knots and that I had to go through the slow process of untying before I could resume my ambulant habit. But His Majesty motioned with his hand, 'Stay'; and so I availed myself of the opportunity to change my position and thus facilitate the untying process. He then spoke

a word of apology, which was most gracious and sincere,—both eloquent and true. “We are a simple people, and within our crude way of living we offer all that is available. Let this love and devotion intercede for us.”

I tried to emulate him in the like expression, and I failed. For when I said something about his condescending to come from Mecca to meet me, he silenced me with a motion of his hand and added to my confusion and shame:

—“Shall we not traverse a few leagues to meet him who has crossed many seas to visit us?”

Out of My Deeper Heart

By KHALIL GIBRAN

Out of my deeper heart a bird rose and flew skyward.
Higher and higher did it rise, yet larger and larger did it grow.

At first it was but a little swallow, then a lark, then an eagle, then as a vast spring cloud, and then it filled the starry heavens,

Out of my heart a bird flew skyward. And it waxed larger as it flew. Yet it left not my heart.

* * *

O my faith, my untamed knowledge, how shall I fly to your height and see with you man's larger self pencilled upon the sky?

How shall I turn this sea within me into mist, and move with you in space immeasurable?

How can a prisoner within the temple behold its golden domes?

How shall the heart of a fruit be stretched to envelop the fruit also?

O my faith, I am in chains behind these bars of silver and ebony, and I cannot fly with you.

Yet out of my heart you rise skyward, and it is my heart that holds you, and I shall be content.

The Sudanese Soldier

By DR. NEJIB A. KATIBAH

Editor's Note — The following is a reminiscent account of the time the writer served with the British forces in the conquest of the Sudan. He had then just graduated from the American University of Beirut and was out looking for a career and adventure. He succeeded well in both. His other equally interesting account of his experiences and observations in Abu-Hamed was published in the March issue of the Syrian World.

The Sudanese is not endowed with considerable intelligence or wit, much less the Sudanese soldier who is noted for blind obedience to orders accompanied by an innate tendency to gravity and barbarism. I have not known of a single incident where real witticism exhibited itself in the Sudanese, and so far as my personal experience is concerned, I have discovered that the greatest attempt at humor on his part consisted of merely making the greatest fool of himself. Those who wish to classify the following incident under "wit" might do so, but I know for certain that the party in question merely hit upon the reply accidentally.

Once a Sudanese soldier applied through me to the Commandant for a day's absence from the camp to see his wife and children. It might be said in passing that the Sudanese battalions in the Egyptian Army are given the privilege of taking their wives and children with them whenever ordered to change camps; but they are not allowed, for the sake of military discipline, to live with their families in one camp. Women, children and non-combatants are invariably allotted separate barracks more or less under military supervision. This soldier's request was accorded by the commanding officer and I communicated the approval to him in the usual military terms of "You are granted twenty-four hours' leave." He, however, did not respond to the roll-call for three consecutive days, neither did he appear at tatoo, retreat or reveil,

and in consequence his name was given as an absentee. He showed up on the fourth day and was brought up before the officer to give an account of his conduct. His explanation was 'that he always asked what time o'clock it was and was told that it was either one, three, nine and even eleven and twelve but never twenty-four o'clock.'

There are two contradictory characteristics in the Sudanese, but which are nevertheless co-existent in him, viz: sensitiveness and impassiveness. The latter attribute, I am sure, is considered a well established fact and I need not dwell long upon it to prove its existence in him. I heard and read hundreds of stories where the Sudanese slave underwent physical punishments of the most atrocious nature with unflinching endurance; and I have seen black soldiers sentenced to corporeal penalties stand the cutting lash with stoical calmness. Probably when hurt physically the Sudanese suffers it from a sense of pride. I have seen them several times laughing heartily at Egyptian soldiers who cried and twisted their bodies in anticipation of pain before the lash touched their backs. But when the Sudanese is hurt morally the consequence becomes quite different—he cannot brook an insult. The following incident will illustrate this as well as his extreme vindictiveness:

A Sudanese soldier of the 9th battalion was one day brought up before the commanding officer of the corps for summary trial. His crime was neither great enough to entail detention, fine or physical punishment, nor yet light enough to be remitted. The officer was quite at a loss what award to give and finally gave vent to his hesitating mind in the somewhat forcible reprimand to which most men of the army are addicted and told him that he was a d—d fool. The Sudanese thought this too derogatory to his personal honor and at once retorted in similar language for which the offended officer sentenced him to ten lashes and 168 hours' imprisonment with hard labor. Three months later, at the engagement of Abu-Hamed against the Dervishes, the soldier in question took advantage of the disorder occasioned by the complete rout of the enemy and murdered the officer in the fray by shooting him in the back of the head.

I could quote several instances of this nature where trivial insults occasioned serious trouble and sometimes mutiny, but the

incident given above is one of the most glaring that was ever brought to my notice. I will, however, relate another incident which occurred to me in person and which will further illustrate the above characteristics of the Sudanese:

In the year 1897, when I first joined the Anglo-Egyptian forces in the Sudan, I took my sporting gun one afternoon and went out shooting. I was after small game such as pigeons, quails and turtles, and I necessarily had to go into the fields in quest of them. I crossed one field after another taking great pains not to tread on the herbs and to confine my way to the paths assigned to wayfarers. I finally came to a solitary tree where I thought I could at once take rest and watch for the birds. A Sudanese old man—the only person I saw in the open that day—was languidly occupying himself with his sickle at weeding at a short distance from the tree; but I took no notice of him. He, however, as soon as I attracted his attention, got up, shook his sickle menacingly and ordered me to clear out of the place at once. I did not know much of the people at the time and naturally took offense at his demeanor and told him to keep quiet and mind his own business. What followed took less time than it takes to relate—his bloodshot eyes were eagerly fixed upon me as he ran with all his might towards me shaking his sickle in the air. His intention was quite plain, and to intimidate him I immediately levelled my gun in his face and covered him; but my action did not have the least effect upon him. In a moment I understood that I had only one of two alternatives: either shoot him or take to my heels, and I did the latter for which I am sure my readers will appreciatingly commend me.

These characteristics are considered by the British military authorities excellent attributes in the Sudanese soldier especially during active service, and this has been greatly justified during the war for the reconquest of Sudan. I can quote hundreds of stories from the history of this war which will verify this, but I wish to speak of my personal experience and observation.

At the battle of Atbara, a detachment of Sudanese soldiers was ordered off to reinforce a body of Egyptian Infantry which was being seriously embarrassed by odd numbers of the Dervish Light Cavalry. Off went the Sudanese lads quite happy to render assistance and prove their courage. They had to cross a small

jungle to reach their destination, but as soon as they were fairly in the thicket they were surprised by an ambush of Dervish Lancers which sprang up in their very faces. The black lads did not falter but at once charged upon the enemy with their bayonets. It was a terrible conflict, but one in which victory was due solely to numbers. The unhappy detachment would have been completely annihilated had not the enemy been scared by a false alarm and fled away. The detachment was reduced to a dozen or so disabled men who in compliance with their orders were subsequently detected limping off on the other side of the thicket and loudly exhorting the Egyptian Infantry, (who were already losing heart), that they were coming to reinforce them. It must be recorded that this again alarmed the Dervishes and their cavalry at once wheeled aside and retreated with heavy losses into a neighboring ravine.

Then again at Karrari, the decisive battle which determined the fate of the Sudan, I was an eye-witness to another exhibition of bravery which has impressed itself strongly upon my mind. This time it was on the part of a banner-carrier of the Dervishes. In fact, the Dervishes manifested great bravery, perhaps recklessness, in this battle, and I do not know what the result of that engagement would have been had they organized their defense according to the modern military system. As it were, they left Omdurman in hordes under various chiefs and huddled into one great mass unmarked by lines or divisions and devoid of any order or organization. We saw before us but a vast assemblage of men armed with swords, spears, old rifles and sporting guns indiscriminately mixed up. Hoisted flags of various colors patched up with texts from the Koran, and round which the pressure of men ostensibly thickened, were seen here and there flying above the heads of this great crowd and indicated the exact number of chiefs under whom this medley of humanity was to make battle. When we opened fire, this gigantic body made a convulsive internal movement by rallying round the flags and splitting itself into so many centers. At our second volley they gave a vehement shout of "La ilaha illa lah" and rushed madly forward precipitating themselves upon our fire.

My attention was drawn to one of their hordes which moved forward mindless of our showering bullets. Their number was

being quickly diminished but they kept leaping over their fallen ones and trotting forward with their flag flying in the center. Onward they dashed and one by one they fell, but the flag kept advancing. Finally the whole body was annihilated and not a single man could be seen accompanying the solitary flag that was proudly flying towards us. Everybody shouted to the man to surrender and let down the flag, but we heard him shouting in reply "I prefer death." A little later his left arm was seen hanging helplessly to one side, but he still advanced. Shortly after he fell on his knees but he clung to his flag and crept energetically onward. He at last fell dead at a few yards from our lines and was carried to the camp hospital where it was discovered that his body was fairly riddled through with bullets.

The Sudanese is, moreover, very jealous over his rifle, ammunition and uniform. I know of several cases where, owing to old age or unfitness from wounds or illness, a black soldier would feel greatly humiliated when pensioned off and made to part with his beloved arms and kit. The following incident will, however, bring this characteristic into greater light:

Shortly after the hoisting up of the British flag side by side with the Egyptian flag at Khartoum, the Egyptian officers and men took serious exception to the attitude of England in the matter, and it was rumored that they planned an insurrection. The British authorities were anxious to avoid being drawn into fresh diplomatic difficulties over the Egyptian Question and naturally looked for some means whereby they could disempower the Egyptians. It was finally considered expedient to disarm the men temporarily pending the arrival of an adequate British force to Khartoum. In order to make this measure pass under the pretext of a bona fide military expediency, a general order was passed to both Egyptian and Sudanese battalions to return their arms, which have become old, to the Ordnance Store for checking and control, and to await a new issue of arms later on. The Sudanese soldiers, however, refused to give up their arms and insisted upon the new issue being first distributed. When a little coercion was used they actually mutinied and the authorities were compelled to let them have their way. The Egyptian soldiers, on the other hand, with a little pressure, delivered their rifles. That was all that was wanted.

"Arm a Sudanese and order him to shoot—were it at his fa-

ther—and he will do it,” is a widespread saying among the Egyptians and British officers in the Sudan. This is not an exaggeration, but to those who are inclined to disbelieve it I will quote the following occurrence:

The 11th., 13th. and 14th. batallions Sudanese are noted for their close relation and friendliness to each other. Intermarriages among the Sudanese batallions have been going on for some time, but more so amongst the above three corps where it is not an uncommon occurrence to have the male members of one family attached solely to them. Once at Omdurman, it happened that two officers' sons of the 13th. and 14th. batallions, respectively, were circumcised on the same day, and according to custom, the event was celebrated in noisy ceremonials. Both boys were mounted on horses and followed by two long processions of women and children of the batallions who sang, danced, pranked and beat their tambourines as they marched along. The two processions met in one of the streets and each expected the other to make way for it to pass. This occasioned a dispute and a scuffle ensued in which hair pulling was the main feature. The shrieks of the women alarmed the men in the camps who immediately took their rifles and ran to the spot. The two officers, the fathers of the two boys, at once assumed leadership and a real skermish followed. They shot at each other in earnest and peaceable means could not make them cease. Finally the British officer in command at Omdulman ordered the 11th. batallion to the scene and fired at both. The firing on all sides took some time and occasioned heavy loss before peace was at last established. Amongst the killed and injured were several members of one family who fell at their own kinsmen's hands.

THE PLACE OF POETRY

Al-Nabigha, the poet laureat of the tribe of Beni Ja'da, could not compose a single refrain for forty days, and his admirers were in despair. At that time, the tribe undertook a *ghazu* and were successful. Upon hearing the news of victory, Al-Nabigha was so thrilled that he began forthwith to pour out verses in torrents. And his people exclaimed, "In truth, we are happier for the return of your poetical inspiration than for having achieved victory."

A Chapter From Usama

By DR. PHILIP K. HITT

Their lack of sense.

Mysterious are the works of the Creator, the author of all things! When one comes to recount cases regarding the Franks he cannot but glorify Allah (exalted is he!) and sanctify him, for he sees them as animals possessing the virtues of courage and fighting, but nothing else; just as animals have only the virtues of strength and carrying loads. I shall now give some instances of their doings and their curious mentality.

In the army of King Fulk, son of Fulk, was a Frankish reverend knight who had just arrived from their land in order to make the holy pilgrimage and then return home. He was of my intimate fellowship and kept such constant company with me that he began to call me "my brother." Between us were mutual bonds of amity and friendship. When he resolved to return by sea to his homeland he said to me:

"My brother, I am leaving for my country and I want thee to send with me thy son (my son who was then fourteen years old, was at that time in my company) to our country, where he can see the knights and learn wisdom and chivalry. When he returns, he will be like a wise man."

Thus there fell upon my ears words which would never come out of the head of a sensible man; for even if my son were to be taken captive, his captivity could not bring him a worse misfortune than carrying him into the lands of the Franks. However, I said to the man:

"By my life, this has exactly been my idea. But the only thing that prevented me from carrying it out was the fact that his grandmother, my mother, is so fond of him and did not this time let him come out with me until she exacted an oath from me to the effect that I would return him to her."

Therefore he asked, "Is thy mother still alive?" "Yes," I replied. "Well," said he, "disobey her not."

Their curious medication.

A case illustrating their curious medicine is the following:

The lord of al-Munaytirah in Lebanon, wrote to my uncle asking him to dispatch a physician to treat certain sick persons among his people. My uncle sent him a Christian physician named Thabit. Thabit was absent but ten days when he returned. So we said to him, "How quickly hast thou healed thy patients!" He said:

"They brought before me a knight in whose leg an abscess had grown; and a woman afflicted with imbecility. To the knight I applied a small poultice until the abscess opened and became well; and the woman I put on diet and made her humor wet. Then a Frankish physician came to them and said, "This man knows nothing about treating them." He then said to the knight, "Which wouldst thou prefer, living with one leg or dying with two?" The latter replied, "Living with one leg." The physician said, "Bring me a strong knight and a sharp ax." A knight came with the ax. And I was standing by. Then the physician laid the leg of the patient on a block of wood and bade the knight strike his leg with the ax and chop it off at one blow. Accordingly he struck it — while I was looking on — one blow, but the leg was not severed. He dealt another blow, upon which the marrow of the leg flowed out and the patient died on the spot. He then examined the woman and said, "This is a woman in whose head there is a devil which has possessed her. Shave off her hair." Accordingly they shaved it off and the woman began once more to eat their ordinary diet — garlic and mustard. The physician then said, "The devil has penetrated through her head." He therefore took a razor, made a deep cruciform incision on it, peeled off the skin at the middle of the incision until the bone of the skull was exposed and rubbed it with salt. The woman also expired instantly. Thereupon I asked them whether my services were needed any longer, and when they replied in the negative I returned home, having learned of their medicine what I knew not before."

I have, however, witnessed a case of their medicine which was quite different from that.

The King of the Franks, Fulk of Anjou, king of Jerusalem, had for treasurer a knight named Bernard who (may Allah's curse

be on him!) was one of the most accursed and wicked among the Franks. A horse kicked him in the leg, which was subsequently infected and which opened in fourteen different places. Every time one of these cuts would close in one place, another would open in another place. All this happened while I was praying for his perdition. Then came to him a Frankish physician and removed from the leg all the ointments which were on it and began to wash it with very strong vinegar. By this treatment all the cuts were healed and the man became well again. He was up again like a devil.

New Frankish arrivals rough.

Everyone who is a fresh emigrant from the Frankish lands is ruder in character than those who have become acclimatized and have held long association with the Moslems. Here is an illustration of their rude character.

Whenever I visited Jerusalem, I visited the Aqsa Mosque, beside which stood a small mosque which the Franks converted into a church. When I used to enter the Aqsa Mosque, which was occupied by the Templars, who were my friends, the Templars would evacuate the little adjoining mosque so that I might pray in it. One day I entered the mosque, repeated the formula "Allah is great," and stood up in the act of praying, upon which one of the Franks rushed on, got hold of me and turned my face eastward saying, "This is the way thou shouldst pray!" A group of Templars hastened to him, seized him and repelled him from me. I resumed my prayer. The same man, while the others were otherwise busy, rushed once more on me and turned my face eastward, saying, "This is the way thou shouldst pray!" The Templars again came to him and expelled him. They apologized to me, saying, "This is a stranger who has recently arrived from the land of the Franks and he has never before seen anyone praying except eastward." Thereupon I said to myself, "I have had enough prayer." So I went out and have ever been surprised at the conduct of this devil of a man, at the change in the color of his face, his trembling and his sentiment at the sight of one praying towards the *qiblah*, (direction of the Ka'bah in the holy city of Mecca.)

Naïve conception of God.

I saw one of the Franks come to al-Amir Mu'in-al-Din (May Allah's mercy rest upon his soul!) when he was in the Dome of the Rock and say to him, "Dost thou want to see God as a child?" Mu'in-al-Din said, "Yes." The Frank walked ahead of us until he showed us the picture of Mary with Christ (may peace be upon him!) as an infant in her lap. He then said, "This is God as a child." But Allah is exalted far above what the infidels say about him!

Franks lack jealousy in sex affairs.

The Franks are void of all zeal and jealousy. One of them may be walking along with his wife. He meets another man who takes the wife by the hand and steps aside to converse with her while the husband is standing on one side waiting for his wife to conclude the conversation. If she lingers too long for him, he leaves her alone with the conversant and goes away.

Here is an illustration which I myself witnessed:

One day a Frank in Nablus went home and found a man with his wife in the same bed. He asked him, "What could have made thee enter into my wife's room?" The man replied, "I was tired, so I went in to rest." "But how," asked he, "didst thou get into my bed?" The other replied, "I found a bed that was spread, so I slept in it." "But," said he, "my wife was sleeping together with thee!" The other replied, "Well, the bed is hers. How could I therefore have prevented her from using her own bed?" "By the truth of my religion," said the husband, "if thou shouldst do it again, thou and I would have a quarrel." Such was for the Frank the entire expression of his disapproval and the limit of his jealousy.

Consider now this great contradiction! They have neither jealousy nor zeal but they have great courage, although courage is nothing but the product of zeal and the ambition to be above ill repute.

Here is a story analogous to the one related above:

I entered the public bath in Sur (Tyre) and took my place in a secluded part. One of my servants thereupon said to me, "There is with us in the bath a woman." When I went out, I sat on one of the stone benches and behold! the woman who was in

the bath had come out all dressed and was standing with her father just opposite me. But I could not be sure that she was a woman. So I said to one of my companions, "by Allah, see if this is a woman," by which I meant that he should ask about her. But he went, as I was looking at him, lifted the end of her robe and looked carefully at her limbs. Thereupon her father turned toward me and said, "This is my daughter. Her mother is dead and she has nobody to wash her hair. So I took her with me to the bath and washed her head." I replied, "Thou hast well done! This is something for which thou shalt be rewarded (by Allah)!"

Another curious case of medication.

A curious case relating to their medicine is the following, which was related to me by William of Bures, the lord of Tiberias, who was one of the principal chiefs among the Franks. It happened that William had accompanied al-Amir Mu'in-al-Din from Acre to Tiberias when I was in his company too. On the way William related to us the following story in these words:

"We had in our country a highly esteemed knight who was taken ill and was on the point of death. We thereupon came to one of our great priests and said to him, 'Come with us and examine so and so, the knight.' 'I will,' he replied, and walked along with us while we were assured in ourselves that if he would only lay his hand on him the patient would recover. When the priest saw the patient, he said, 'Bring me some wax.' We fetched him a little wax, which he softened and shaped like the knuckles of fingers, and he stuck one in each nostril. The knight died on the spot. We said to him, 'He is dead.' 'Yes,' he replied, 'he was suffering great pain, so I closed up his nose that he might die and get relief.' "

A COMPARISON

A proud Arab poet was told that his ability was belittled by some of his wealthy enemies, and he replied, "Our times are like the sea. Pearls settle at the bottom while dead carcasses float on the surface."

In the Rose Season

By DR. SALIM Y. ALKAZIN

The rose is king, and his kingdom is in the garden!
It is the rose season.

It is love's season,
And thou art its queen, and thy kingdom is in my heart.
Give me thy hand and I will lead thee to the garden.
Like Al-Motawakkil, we will don robes of the color of the
rose,

On our heads we will sprinkle the essence of the rose,
We will cool our hands and faces in the water of the rose;
We will lay us on a couch of the petals of the rose.
We will gaze at the stream,
We will cover its breast with roses, and the roses will float
down to the sea.

It is love's season, and our love shall have the color and the
scent of the rose.

We will gaze at the day,
We will cover its bosom with wishes, and our hopes shall ascend
even unto the zenith of the future.

O, come with me to the garden and I will tell thee the story
of the weaver,

The weaver who lived in the days of Al-Ma'moun, the son
of Haroun,

The weaver who, of all the flowers of the earth, most dearly
loved the rose.

Day in and day out, on Fridays and holidays, the weaver's
loom ne'er stopped its click,

But when the earliest May rose pursed its lips to kiss the
morning breeze,

The weaver left his loom and sped him to the garden, singing:

"With happiness the days are rife,
For are not the roses here?"

O, let us greet the sun with brim-full cups,
Let us rejoice as long as roses live—
As long as maiden roses from their chambers venture
forth,
And roses fully grown the secrets of their flaming
breasts expose."

And when the wine warmed his heart he sang:

"Thirty days and ten and five—
Such is the rose's life.
Then let us greet its birth with song,
And turn its short life to a jubilee,
Its progress mark with wild festivity.
The rose will hence! O, come with me,
And on a bed of roses quaff the clear red wine,
As long as roses live."

Such was the weaver's custom every year,
And thus he sang.

And when his story was brought to the hearing of Al-Ma'moun, this prince admired the sentiment and ordered his treasurer to present the weaver with ten thousand pieces of silver as often as the rose season made its appearance.

It is the rose season,
It is love's season—
What will be thy gift to me
In the rose season,
In love's season?



From the Arabic

By LABEEBEE A. J. HANNA

Editor's Note — The translator of the following poems from the Arabic is a teacher of English in a Junior High School in Boston. Although born in America, she has seriously taken up the study of Arabic, and with her gift for poetry, is able to make excellent use of her knowledge of the mother tongue of her parents. We hope to give our readers later some original compositions of Miss Hanna.

A MAN IS DEAD

"Ah! embalmer," said I
"Withhold your water.
Is he not washed
With tears
That the eyes of praise and honor
Have shed at his demise?"

"Ah! embalmer," I cried,
Withhold your perfumes
And embalming fluids.
Is not the memory
Of noble deeds
Sufficient substitute?

"Let his pallbearers be
The holy angels.
Do you not see
They encircle him?"

"This is more fitting
Than to burden the shoulders of men
With his weight—
For they are already heavily laden
With his benefactions."

IBN EL-JAWZY REPLIES

Ibn El-Jawzy, preacher and mystic
Of Islam, of long ago,
Was noted for his cutting repartee—
As everyone must know.

Upon a certain occasion
He was called upon to speak,
And one of his audience heard a remark
That made him very weak!

Ibn El-Jawzy recited a poem
Of verses one or two
About the zephyr and the flowers
And the morning dew:—

“When I have become like the zephyr,
Dainty and soft,
As it passes over the flowers in the fields,
And whispers aloft,

“When I have become sensitive
That I feel
The intangible
And my senses reel.

“I drink the wine of subtle meaning
And find delight—
And enjoy to ecstasy every sound in Nature,
And all is right.”

And everyone listened and was thrilled
But one suddenly cried,
“And what if the sound be the braying of an ass.”
At which Ibn El-Jawzy replied:

“ ‘What if the sound be the braying of an ass?’ ”
You boldly ask.

Why, then, if you wish to know, I would say,
“ ‘Be quiet, you ass!’ ”

Sonnets

By THOMAS ASA

Dedicated to Gibran K. Gibran

TO FRIENDSHIP

Proceeding with the march of passing years,
With friendship's beacon light to mark the way,
From early morning's breath till close of day,
And though its joy is not without its tears
Its imprint on the knowing mind endears;
While Time has cast its thorns and weeds away,
And wrought for it a mold without decay;
And strengthened with the ebbing tide, and rears
Itself a throne within the heart of man.
And a passion more worthy to possess
Has never graced the flowing stream of life—
The surest path o'er which the soul may span
The reaches of divine perfection, unless
God's whole existence is not worth the strife

TO A FOND MEMORY

How like the ling'ring fragrance of a flower,
That implants its chastened breath upon the mind;
And the exquisite fancy of its form will find
The human heart a perennial bower
Of calm repose, and which no earthly power
Can change, nor Time's erratic flight can bind
It with the chaff of all the worldly kind,—
The purest gift that God to man endower.
And though the clutching hand that strife commands—
While yet the bitterness of worldly tears
Would taint the mortal mould of natural birth;—
The fondness of a memory that knows all lands;—
Has drunk the waters of all joys and fears,
Is yet the sweetest treasure of our earth.

Man is Potentially Immortal

By DR. GEORGE KNAYSI

Editor's Note — The subject of this article was suggested to the author by a conversation with the editor of this publication upon the former's visit to New York. Dr Knaysi being an instructor in bacteriology at Cornell University, a discussion of the progress of his research work naturally led to the subject of longevity of human life. Such an opinion, in the nature of the case, must only be a bare outline. In giving it, however, he took the precaution to express the hope that "readers will understand from the close of the article that it veils no atheistic tendencies. On the contrary, it pictures the continuous struggle of man against the unknown which he is and in which he is placed, with man's usual slow but sure conquest."

The phenomena of life and death, youth and age, have baffled the human mind for ages. Generation after generation have seen the babe develop into man and the man gradually wane and disappear. It was a law, universal in its application, governing both the plant and the animal kingdoms. Youth, age and death seemed to be the corollaries of life.

Although the problem of life is still far from being solved, and, indeed, only our faith in human progress gives us hope that some day the human mind may penetrate the secrets of life as it did penetrate the mysteries of space and those of the atom, yet man's attitude toward life and its manifestations has changed considerably during the last hundred years. The year 1828 will always be remembered as the year during which Wohler, a German chemist, accidentally synthesised urea, a substance known then to be produced only by living matter. The mystery was gone forever. Since then many such substances have been prepared in the laboratory, some of which are very complex indeed.

Another significant advance was made toward the beginning of this century when the late Jacques Loeb, then of the Rockefeller institute, was able to fertilize eggs of sea urchins, frogs, etc., by chemical and physical means. Sexual fusion is therefore merely a type of chemical or physical stimulation.

The above two great discoveries, however, should not ec-

lapse many less important ones which enable us now to understand more or less thoroughly the basis of heredity, the nature of youth, age and death, and the behavior of the living matter toward various agents and under various conditions. We now know, for instance, that life processes go on exactly according to the laws of physics and chemistry, that age is manifested by structural and chemical changes in the cell under the influence of environment, and that death is a gradual process beginning with age. The old theory that death is a corollary of life can no more be accepted, in the light of modern investigations, and man should be looked upon as potentially immortal.

For all these invaluable informations we are indebted to experimental sciences, a century of which did more to enlighten us than ages of speculative philosophy. We are justified, therefore, in looking hopefully into the future for a more complete understanding of living matter, its nature and its properties. The foundation is laid, and we can depend on the man of tomorrow to contribute his share of honest and intelligent effort.

As to the question of the origin of life, it is likely to remain a mystery for many years to come, for the simplest living system that we are able to observe shows a very complex organization. The attempts to prepare artificial systems endowed with certain properties of life have, so far, yielded meager results. It is significant, however, to note that all living systems are built according to a general plan which, so far as the writer was able to see, suffers no exceptions.

TO MY MISTRESS

Translated from the Arabic by J. D. Carlyle

Ungenerous and mistaken maid,
To scorn me thus because I'm poor!
Canst thou a liberal hand upraid
For dealing round some worthless ore?

To spare 's the wish of little souls,
The great but gather to bestow;
Yon current down the mountain rolls
And stagnates in the swamp below.

Books and Authors

SYRIAN FOLK-SONGS

The Smell of Lebanon, Francis Walterson, Talybont Dyffryn, North Wales. 50pp. \$5.50

This is a book of twenty-four Syrian folk-songs collected by S. H. Stephan, the English versions of which are by E. Powys Mathers. Most of the songs are of the variety more in vogue in Palestine, and while some are comparatively old others are fairly modern. The English rendition is generally true to the letter and the spirit of the original and the author is to be commended for his painstaking ability.

These songs, however, cannot stand favorable comparison with the selection of similar songs published in the *Syrian World* in 1926 and 1927 as translated by two of our noted authors and poets, G. K. Gibran and Ameen Rihani. The song of Marmar Zamani (my days are bitter), occurring in both collections, may be taken as an illustration.

A laudable feature of the book is that the Arabic original and the English translation are printed on opposite pages to facilitate comparison. This scheme had also been followed by the *Syrian World*. The Arabic characters of the Walterson book which was printed in Leipzig, Germany, although clear, are of an obsolete face which would have never been used had the book been printed either in Syria or Egypt, or in America. The Arabic faces of the Linotype in which all Arabic composition in America is now being done have been used to infinitely better advantage in giving the book a better typographical appearance.

USAMA APPEARING SOON

We acted on wrong information when we announced in the preceding issue of the *Syrian World* that the Book of Usama, which is being published by Columbia University Press, will appear next fall. Professor Philip K. Hitti, the translator of this rare Arabic manuscript which sheds interesting light on certain phases of the Crusaders' stay in Syria, assures us that the book

will be on the market the latter part of May. This we consider good news which we gladly impart to lovers of worthwhile books and admirers of the versatile talents of Dr. Hitti.

In making the statement in our last issue that Usama was a delightful character, we had relied on fragmentary oral information about the nature of his work. We are now glad to give a substantiation of the statement by the advance publication of some chapters which Dr. Hitti has kindly given us. The installment published in this issue deals with the author's appreciation of the Frankish character. In the subsequent installment which will appear in the June issue, he gives a wondrous tale on the reward of honesty which does justice to the highest type of Oriental imagination.

Some allowance will have to be made for the frank language employed by the author. Moslem writers are not generally prudish and the translator, true to scholarly ethics, was minutely faithful to original. It should be remembered that Dr. Hitti is making his contribution by the translation of this work on purely scholarly lines, and it is by strict adherence to the original text that an adequate appraisal can be made of the standards prevailing in the particular period under discussion. It should be further stated to the credit of Dr. Hitti that he has given the world an English translation of Usama even before the appearance of the original in print in the native language.

CONSTANTINOPLE

Stamboul, by Col. George A. Haddad, Shreveport La, 48pp.

The author of this little book is a Syrian rug merchant in Shreveport, La., who has seen active service in the American Expeditionary Forces during the World War. He has dedicated the work to his wife and young child and has apparently made every attempt to make of the book a little work of art by a profusion of illustrations, some of which are in colors. If he should decide to issue further editions in the future, he will surely have the language revised to fit more properly the subject matter. No price is mentioned for the book, which fact prompts to the conclusion that the author intends the copies for private circulation as gifts to his friends.

EDITORIAL COMMENT

FUTURE OF THE RACE

The able article of Mr. George A. Ferris on the future of the Syrians in America should be provocative of interesting and constructive discussion. While many hold the opinion expressed by Mr. Ferris, to wit, that the action of the melting pot is bound to take its course and that a complete fusion of the different racial strains in America shall eventually take place in course of time. Mr. Ferris here gives a clear and concise presentation of conditions which is to be expected of a man of such long legal training. Mr. Ferris, it will be remembered, is the dean of the Syrian legal corps in New York and the United States, he having been the first Syrian to take up law as profession. For his pains in writing his opinions for publication in the Syrian World we feel that we owe him full measure of thanks.

Mr. Ferris makes no effort to conceal his belief that the opinions he has set forth are highly controversial. He must have in mind the persistent sentiment obtaining among certain elements of ethnic groups that the

survival of their racial entity is not only possible but desirable. With the exception of a few isolated cases, as he points out, this has proven totally impracticable.

His deductions are that "while the Syrians are bound, in the process of time, to lose their racial entity, ***the passage of time and the constant changing of conditions cannot obliterate characteristics that the past has failed to change, and the Syrians will make their contribution, and a very important one, to the upbuilding of the country, its people and their character."

Further continuing his argument, he states that while each foreign element may lose its racial characteristics in the process of amalgamation, still it leaves its impress upon the character of the people, the institutions of the country and an indelible mark upon its history.

Here, according to this reasoning, we are driven by inexorable forces to lose our racial entity while our potent characteristics are bound to remain. It is a situation that could stand further elucidation. How, for instance, is it possible to perpe-

tuates, for the good of the American nation, those characteristics of each racial element which is destined to lose its identity and entity? Does it behoove these elements to make serious efforts, as distinct ethnic groups, to cultivate in their new home that which is valuable of their customs and traditions, or would that action on their part be construed as alien to the spirit of America? Is there a distinctly American culture which all newcomers should strive to acquire in the interest of homogeneity, or is American culture still in the making and it is the duty of all elements to contribute to its building in a conscious effort?

Pride in one's origin and fealty to certain valuable traditions do not necessarily mean treason to one's adopted country. If in every element there are certain laudable characteristics which are worthy of preservation for contribution to America, the question which then presents itself is how these characteristics should be preserved. If, according to Mr. Ferris's reasoning, only a small proportion of Syrians in the larger cities is able to resist for a longer period the action of amalgamation, while the larger proportion scattered in smaller

communities is bound to speedily lose its identity as Syrian, how are we to reconcile the desirability of loss of racial identity and the advisability of preserving native characteristics? It is a fact that many will disclaim their origin because of lack of knowledge about their racial extraction, particularly in smaller communities where the natural tendency for the weaker elements to merge both socially and religiously with the dominant element. Is it advisable, under the circumstances, to bring to these scattered elements what they now lack of the necessary knowledge of their ancestral background so that those valuable traditions that are a distinct racial contribution may be assured of perpetuation?

Aside from these isolated instances where the native language itself was possible of preservation so far, there are in many sections of the United States elements whose influence transcends in the community owing to their numerical preponderance despite the loss of the original language. In other instances, as in the case of the Greeks, who are as widely scattered as are the Syrians, with perhaps even less opportunity for exclusive social life, organ-

ized efforts are being made to perpetuate the memory of their ancestors out of sheer racial pride.

In the confusion attending the present period of transition, with racial animosities being fanned even by some members of Congress who are swayed by racial prejudice and animated by un-American motives, it is difficult to ignore racial divisions. It seems to be a question of pure self-assertion on the part of the different racial elements. Now it is for the Syrians to determine what their future status and influence will be as a component element in the making of the American nation. Shall we drift aimlessly, letting matters take their course, which we may well admit is being determined by the organized efforts of other groups, or shall we make an equally conscious effort to assert ourselves?

This is a question we would like to throw open for discussion. We are contending with two extreme elements, one ultra Syrian and the other which tends to ignore altogether its racial extraction and heritage. Is there a middle course that should be defined and adopted, and what are the logical methods of procedure for the at-

tainment of such an end? In other words, are we to ignore or to assert our racial characteristics, and in the latter case, what are the best means for the achievement of such an object?

Opinions are solicited on this question to the end that our position and disposition may better be elucidated and defined

COLLECTIVISM

Syrian writers often complain that their countrymen are highly individualistic with almost a total lack of capacity for collective action. This trait is said to have been imported by the Syrians to America where we find them successful in almost all fields of endeavor as individuals, while not having yet acquired from their new environment the faculty for co-operative effort. The Syrians, being given chiefly to commercial pursuits, this deficiency is partially noticeable in the lack of corporate business undertakings amongst them.

Admitting this to be the case, every attempt at co-ordinating efforts for collective action must necessarily be a difficult one. Native characteristics bred in the race throughout the course of centuries would seem impos-

sible of eradication in one generation.

There is now evident, however, a healthy sign of a more amenable disposition on the part of Syrians toward collectivism. Many inherent obstacles, it is true, will have to be overcome before the successful operation of a new order of things which is more in the nature of an experiment, but with the existence of the will to act on a firm conviction, success is bound to result in the end.

Within only the last few months, there seems to have developed a violent outburst of passion among Syrians for all sorts of co-operative activities. Several large Syrian kimono houses in New York are reported to be conducting active negotiations for consolidation; retail Syrian grocery establishments in Detroit are planning the formation of a co-operative association for their trade; several leading Syrian newspapers in New York are facing actualities and openly discussing the necessity of consolidation; a number of Syrian clubs in New England have come together in a federation, while in Paterson local civic organizations, with the approval and assistance of the clergy of all denominations, have co-operated

in forming a general society.

The agitation for the federation of Syrian societies in the United States as advocated by the Syrian World has, of course, been going on for some time. The progress of the movement has been regularly reported in our pages. It is cause for genuine satisfaction to state that never before has a public movement of this nature met with such success among the Syrians. With the additional pledge received this month, the number of pledged members reaches twenty. Given this substantial number as a nucleus, and with the application of proper efforts to the propagation of the movement once the federation is formed, the increase in membership should be rapid and continuous.

The important announcement we had promised for this or the subsequent issue was in reference to the proposed convention of pledged societies to bring forth the federation. A questionnaire had been sent to all members calling for a choice of date and place of meeting. The answers so far received are insufficient to determine a course of action. Due allowance must be made for the fact that all corporate action must of necessity be slow, especially when

the movement is in the experimental stage and where the members are scattered throughout the length and breadth of the land. The announcement, therefore, will have to be deferred to the coming issue.

In reviewing the situation, one cannot escape a feeling of elation at our steady progress in the way of collective action. We are not so sanguine as to believe that the ultimate goal has been reached, but there is sufficient cause for elation in the fact that we are headed in the right direction, and that proof of our progress is steadily accumulating.

Such signs as we see appearing simultaneously in different localities and in various forms indicate a growing conviction and presage fruitful action.

Our greatest need, under the circumstances, is to further prosecute this advantage in an effort to accelerate this healthy movement. The tendency of the times is towards cooperation and it behooves us to be abreast of the times and not behind them. We would especially urge pledged members to the proposed federation not to falter in their determination to see the movement culminate in the hoped-for success, because they are the custodians of the destinies of the race and theirs will

be the honor of achievement in proportion to the effort they bring to use in this crucial and initial stage.

TRASH

If the different racial elements in America were to indulge in acrimonious reciprocal accusations, there would be fine prospects indeed for the sympathetic understanding and harmony which are so essential to America's welfare. Senator Reed of Pennsylvania is surely doing his utmost to serve the interests of his constituents by hurling indiscriminate accusations at an element of the American nation. His attitude is about the best that could be conceived for the fostering of a spirit of harmony.

We may be sure that the Senator only proves his ignorance when he brands the Syrians as trash. For the responsible position which he holds, he would be expected to be better informed, not only on the achievements of the Syrians in the past, but on their present contributions to the upbuilding of America.

Perhaps the Syrians will learn from this deplorable incident the necessity of organizing their forces to take proper action in such emergencies.

Readers' Forum

RECONCILING VIEWPOINTS OF PARENTS AND CHILDREN

Girls are Restricted Beyond the Normal Supervision

Editor, The Syrian World,

In reading the 16-35-year case which Miss Mary Soloman cites, one would think he were reading a story peculiarly American. It is not uncommon to learn of May and December unions, or unions where the groom of fifteen years or more older than the bride.

The type of people that she had in mind when she wrote that letter must have been the kind who regard their daughters as instinctively helpless children. Their outlook on the world is that it is a hard place to live in, and their girls should be shielded from all harm. They have the right idea, but they carry it a little too far.

Fortunately, there are Syrians, and they are many, who have struck a happy medium; who believe in allowing their children enough independence to develop their character and, at the same time, the parents hold out a guiding hand.

There has been too much of a tendency to blame parents, especially those of us who are the first generation born here in this country. We must take in consideration that they come from an entirely different country as regards customs, freedom, dress and climate. All these things have something to do with

their attitude here in America. It is very difficult for a grown-up to adapt himself as readily as a young person. He brings with him, almost entirely, the atmosphere of his native country. He even goes to the extent of continuing to speak his own language to his children all through their life so that his children in turn may speak to him. He tenaciously holds on to all those native things which are dear to him: his language, his food, his religion, his ideals, his culture, his home life.

The first generation born here, naturally enough, attend the American schools and daily come in contact with American life. They learn of American ideals from the school teacher and the school book. Outside of the home they learn of America; but inside of the home they must live in an old-world atmosphere. Sometimes there is a marked contrast. Not infrequently the result is confiction. They find it difficult to adjust themselves to every sudden change. Questions arise: Shall the girls play with boys and girls, or shall they play with girls only, and shun the boys? Shall they go to the movies, or shall they not? Shall they attend the dance with other young people, unchaperoned, or shall they not? Each question must be answered depending on the individual case. However, when some of our parents are ignorant of the benefits of a certain thing they prohibit it to their children rather than take a chance that it might do their children harm. It is only a natural thing for them to do. It

is the idea of protection which prompts them to prohibit. Consequently, some of us rebel, and some don't, depending on the courage we have, or the freedom we have, or the strength of our convictions. Then, there ensues friction, because there is misunderstanding. The children do not understand the parents, and the parents do not understand the children, and neither one makes an effort to understand the other. Must there be submission? I say, no. There should be an intelligent discussion by both parties. The parent should give his view and opinion, and the child have his turn to speak. Then a satisfactory decision might be brought about. If so, the parent can continue to live his way happily, and the child will in all probability have a much more wholesome outlook on life and will be much more content in the assurance at least, that his parent is really concerned with his, the child's, well-being and happiness. There are parents, however, who do not value the child's opinion. Then how can they expect the child to value their opinion when they do not show respect by example?

I am in sympathy with Mary Solomon, although she has made many statements which inspire lengthy discussions, pro and con. She cites a case which is, fortunately, not universal. Nevertheless, the freedom she asks presents an almost serious problem among many of our young people. It is true, though, that there are girls who are hampered in the development of their mental and physical growth. Certain things which might prove beneficial to their well-being are prohibited, and these very things which are denied them are allowed the boys. Why is this? It certainly is a problem which has

risen before my very eyes many times, and which I have always been trying to solve. Whether or not I shall come to an intelligent solution I have yet to know. I feel that I must still dwell upon it and study it before I can state any.

Some parents lay too much stress on behavior, and the girl's conduct in the presence of people, and forget the higher, nobler purposes of life, so much so that she becomes self-conscious. Consequently, she does not act natural and the result is suppressed desire or an inferiority complex. It will be difficult for her to make and hold friends. If she does not act in a natural and wholesome manner people will not be anxious for her companionship, and soon she realizes this. So, she goes into seclusion rather than face being shunned. Who loses out? The girl, of course, and not the parent. In the meantime, the boy is leading a much more normal life. The parent has lived his life and has made of it what he could. But what of the young girl? Hasn't she a right to live, too? Hasn't she a right to mingle amongst all kinds of people so that she may develop the ability to discriminate? Some parents, in their desire to shield their daughters, have lost sight of the fact that their daughters are emotionally the same as the boys, only a little more sensitive. We do not know how different black is from white until we see them both. Hasn't she a right to substantiate her parents' ideals by going out into the world? However, I do not mean that she should go out into the world without being fortified with intelligence and whatever strength of character that her parents have helped her to develop.

The girl's life should be just as

happy and normal as her mother's. I think that some parents have a tendency to lay too much stress on some things and neglect other things which are necessary in the development of one's character. A good many have not struck a happy medium as yet. There is either one extreme or the other. Fortunately, these extremes are gradually passing. As the first generation here grows, marries and have children, they will surely direct the growth of their young ones in a much more satisfactory manner; as they will have profited by the mistakes of their parents.

We all know the result of no freedom at all. When they go out into the world the freedom which they experience is a new sensation to them and they run rampant. The parents have neglected to teach the child to walk with a steady gait. There are stones strewn on the roadway. One may trip and fall and the result in all probability, will be bruises which may or may not leave scars, depending on how hard the fall.

Then, there is the other extreme. Not too much freedom, but too little education and intelligent discussions in the home on the part of the parents in the presence of their children. Gross neglect!

The home lacks discipline. The system in the home is loose. There is no orderliness. The parents' world is so small that they cannot see beyond their own selves, and the children, therefore, are in want, morally. When they do go out into the world they never appreciate the fine points of life. They mock, they scorn, and laugh at the honorable and worthy character. They do not understand because they have never been taught. How unfortunate for

them- They do not know what they are missing!

There is a light which I can see through the darkness. It is the hopeful thought that, as the first generation grows and the second generation takes its place, the problem of adjustment which have confronted the first generation and their parents will have been gradually solved, and the darkness will have been changed into broad daylight.

Anna F. Shire

Roxbury, Mass.

AGAINST MIXED MARRIAGES

Editor, The Syrian World,

In the question of marriage, we think we should follow the customs of our forefathers. One very seldom hears of our people divorcing, which is something to feel proud of.

We would ask Miss Solomon if she remembers one particular reason for the Pilgrims' coming to America. Their children began to marry the Dutch and they did not like it, so they left. By this you can see that the Syrians are not the only people that do not like for their children to marry into different nationalities.

When you said that a mother will advise her daughter not to go out with boys as the Syrians will gossip you speak as though the Syrians are the only ones that gossip. Others gossip as well and even better. When your mother advises you, she is doing so for your own good. A girl can find a suitable Syrian fellow easier than one of a different people.

Why not adhere to our Syrian ideas. We know that, after all, they are best for our own good.

Olga Aurady

Josephine Farris

Charleston, W. Va.

Spirit of the Syrian Press

Under this caption we hope to present from time to time a microscopic 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.

SYRIANS AS TRASH

The Syrians of Massachusetts have sent vigorous protests against what they term an insult to their race in the remarks of Senator David Reed of Pennsylvania during the debate on the national origins Bill when he referred to the Syrians as the "trash of the Mediterranean". This action on the part of our countrymen in New England is praiseworthy and commendable; but rebuke and protests are not in themselves sufficient, and we would expect of our able lawyers to devise some other effective means of action in similar situations. Perhaps Mr. Joseph W. Ferris, leader of the American-Syrian Federation of New York, will volunteer his opinion in the matter. Al-Hoda and the Lebanon League of Progress, on their part, retained a well-known lawyer in Washington a long time since to follow up the proceedings on the immigration and similar questions and report to us on the result. We expect his report soon.

There are still among us those who have an inordinate infatuation for office and constitute themselves on their own authority public lead-

ers. They organize societies, collect dues, hold meetings and entertainments and require the press to give them full measure of publicity gratis; but when it comes to actual public service these pseudo-leaders are not there.

What have these so-called Syrian-American societies done so far? Do they not consider themselves under obligation to take up the fight for the rights of the Syrians—who also comprise the Lebanese—whom Senator Reed considers not only of the trash but of the scum?

—Al-Hoda, N. Y. May 3, 1929

STATUS OF SYRIANS IN AMERICA

Many Americans, including some members of Congress, still show helpless ignorance of the historical background of the Syrians and are therefore prone to belittle them. The debate on the national origins Bill and the insulting remarks of Senator Reed of Pennsylvania furnish a recent illustration.

We wish to congratulate the Syr-

ians of Boston on the action they have taken in protesting against the utterances of Senator Reed.

The moral we should draw from this incident, however, is that it is now time for us to form a national association of Syrian citizens which would take upon itself the defense of our people against such attacks. We should realize that we can prove ourselves a potent political factor if only we can organize our strength. This national organization should confine its activities to the promotion of the interests of the Syrians in America to the total exclusion of affairs abroad. We have often commented on the imperative necessity of such an organization and believe the time now propitious for its realization.

—Ash-Shaab, N. Y. May 3

ANOTHER INDIA

There was a time when the most potent political excuse in the vocabulary of the English was their claim of the necessity of protecting the route to India. Now there must be some ironic satisfaction in the English losing the monopoly on this term. France has now resorted to the same diplomatic expediency and, according to a high official of the Committee on Foreign relations in the French Parliament, France must remain in Syria to protect the safety of its communications with Indo-China! To this gentleman it appears imperative that France establish an aerial station in Syria for the safety of its communications with its Far Eastern possessions. Gradually we are given to understand that the mandate in Syria is not what it ap-

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pears on the surface, but that it is only a link in the great scheme of European colonization.

Why, O Lord, hast thou created India a curse on the weak, that the strong may take possession of everything in its name-

Whoever dreamed that Indo-China would become an excuse for France's perpetual occupation of Syria? Are we supposed to offer our country as a sacrifice for that far-off land? Why should our country be the open door to outlying French possessions and we become slaves on account of Indo-China?

—Meraat-Ul-Gharb, N. Y. April 19

IN PARTNERSHIP WITH ALLAH

We are informed by the Arabic press of Damascus that the police of the capital city of Syria arrested seven men for publicly breaking the fast of Ramadan and held them for trial.

It is most commendable that the government be actuated with the highest spiritual motives and strive to revive piety in the souls of its subjects. But the surprising thing is that the government should resort to force in imposing pious observances.

Would that the government of Syria leave the arrangement of matters of this character to the discretion of Allah, while it occupy itself with the enforcement of civil laws and regulations as, for instance, freeing the country of outlawry and guaranteeing the inviolability of the home,

It would behoove the Syrian government, in its excess of pious zeal, to stop and consider the fact that

imposing piety by force is transgression on the prerogatives of God. God may expect governments to teach people the voluntary practice of pious observances, but not to resort to force in compelling people to practice that which affects only their individual souls and for which He alone should be the judge on the last day.

—As-Sayeh, N. Y. April 8

ISLAM IN VOGUE

It is very seldom that we hear of a Moslem in Syria or Lebanon becoming Christian. But we do, at frequent intervals, hear of Christians embracing the Moslem faith. What can be the reason for this one-sided action?

It has been reported lately that two prominent Christians, both of whom are adherents of the Orthodox church, have renounced their mother religion and embraced Islam. One is Fayez Bey Khouri, a prominent leader in the Syrian Nationalist Party, and the other is Elias Bloudani, a notable of Rashayya.

During the Turkish regime, Islam was upheld by force and it became natural for some Christians to seek personal benefit by a change of faith. But Syria is not under Turkish rule today. The mandate is Christian and the form of government democratic, where opportunities are supposed to be equal. Why then do some Christians choose to change their religion?

Especially is such a condition deplorable on the part of a prominent Christian of Rashayya where the Orthodox still suffer from the effects of the catastrophes which befell

them from their neighbors.

The truth of the situation is that several factors combine to make such a condition possible. Personal grievances are partly responsible, but the main cause of such defections from the ranks of Christianity is the weakness of the mandatory administration and of the native government. The Orthodox, in particular, have become aware that the country is headed for Islam and not for a true patriotic spirit; while those in charge of the mandate show manifest partiality to the Moslems because of their numerical preponderance. Consequently they say to themselves, "Why should we waste our days in an unprofitable struggle in a country which is admittedly Moslem? We will, therefore, embrace Islam!"

This is not written in a spirit of enmity to our brother Moslems whose unity we greatly admire, but we cannot fail to comment on the sad situation where religious belief has become the main avenue for political and social opportunities.

—Syrian Eagle N. Y. April 24

FOR RELIGIOUS REFORM

Our spiritual conditions in all of our countries of immigration are deplorable. While we of the United States may fare better than our brothers of Mexico, still it cannot be denied that we are headed for the same result unless we take energetic action to bring about an improvement.

The immigrants represent that progressive element which sought to improve its conditions in new surroundings. Their main object having

been achieved, self-interest steadily works to increase their attachment to their adopted country and to gradually forsake the old.

Having in mind particularly the spiritual condition of the Maronites in the United States, we can conscientiously state that conditions almost border on the chaotic. Some priests openly rebel against the Patriarchate and their direct and lawful superiors. They find themselves somewhat in the anomalous situation of being between two authorities, the Eastern and the Western, and they have recourse to either one as best suits their convenience.

Some missionary priests are a disgrace to their vows and should be recalled, while most are mercenaries who are seeking only to enhance their personal interests.

We know of many cases where Maronites have joined other religious denominations owing to the unethical practices of some of their native clergy, and in this we do not hold them at fault.

In view of this situation, we would propose that the Maronite Patriarch delegate as visiting prelate to the United States the Rt. Rev. Archbishop Ignatius Mobarak who, we feel confident, will be enthusiastically received and whose mission is bound to be fruitful of the most good. He may succeed in inducing many parents to send their children to Syria for their education and, besides, put the Maronite house in the United States in such order as to guarantee the perpetuation of the valuable traditions preserved by the Maronites throughout centuries.

—Al-Hoda, N. Y. April 15

THANKFULNESS!

Arab authors invariably open their

prefaces with praise and thanks to Allah. It is the only occasion they have for offering thanks.

—As-Sayeh, N. Y. April 24

BREACH OF PROMISE

A Syrian young man was sued by an American young woman for breach of promise and the complainant awarded a verdict of \$3.401

Such cases are not only rare but almost totally unknown among Syrians. The Syrian girl does not believe in forcible marriage, nor does she relish living with a man where there are no prospects of maintaining the happy traditions of the Syrian home.

This, however, does not preclude the fact that the Syrian and Lebanese young women in America are placed at a disadvantage. They are hidden pearls whose beauty is not permitted to be brought to light by proper social contact. Due to this deplorable condition, the number of unmarried girls among us is steadily mounting. Such a condition could be remedied only by the active interest of the press, the clergy and social organizations who have the welfare of the race at heart.

The custom of seclusion has given rise to a distorted conception of the Syrian young woman by the Syrian young man. Her reticence is interpreted as meaning excessive financial demands. Exceptional and isolated cases of this character may have taken place, but they surely cannot apply to the whole.

It would behoove Syrian young men to employ some discretion in their choice of companions and not give promises promiscuously and run the danger of court action.

—Ash-Shaab, N. Y. April 30

Political Developments in Syria

What supporters of the Nationalist cause in Syria hail as a new lease of life for their cause is the announced return of the organized Nationalist group to active participation in politics. Substantial results are expected to develop from this move, principal among which is the defeat of the several schemes which are being concocted to reach a compromise with the French which defeat the aims of the Nationalists.

Ever since the proroguing of the Constituent Assembly, many political leaders nursing personal ambitions have been engaged in formulating programs aiming at the solution of the problem. Almost all these programs are said to be willing to barter away the sovereign rights of the nation, as defined by the Nationalist draft of the Constitution, for the sake of compromise. One would institute new elections under the supervision of the government in the hope of reposing representative authority in a new Assembly more agreeable to an understanding with France; while another would form a permanent government by appointment, and invest it with authority to enter into treaty relations with the Mandatory Power on conditions agreeable to the latter.

Realizing, it is said, the danger of permitting the destinies of the nation to be shaped by their opponents, the Nationalists decided to forgo their policy of aloofness and again enter the field of politics in an active and aggressive manner. They are said to have decided previously on a policy of passive resistance, resting

on the assurance that they had the support of the nation in that they were the lawfully elected representatives to the Constituent Assembly, which authority they do not admit having lost by the peremptory action of the High Commissioner in proroguing the Assembly. But realizing that they were doing injury to their cause by their continued withdrawal from the political field, they were forced by developments to resume their former activities.

The stand of the Nationalists has not undergone any change: They stand for the Constitution as drafted and approved by the Constituent Assembly. They are said to be ready to resort to extreme measures for the enforcement of their demands, and to oppose particularly all attempts to enter into treaty relations with the Mandatory Power before the ratification of the Constitution. The Constitution, on the other hand, by the establishment of the sovereign rights of the nation, would place the mandate in a different status than that which it now claims and automatically change the aspects of the situation in favor of the Syrian nation.

The resumption by the Nationalists of active politics has not apparently caused any change in the policy of those directing French affairs in Syria. High Commissioner Ponsot is said to be playing a game of watchful waiting in an effort to wear down Syrian resistance. Some observers think that the French have stolen a leaf from the English book of colonial administration and are

counting on the lack of staying powers among Orientals to help them gain their ends by continual delay. A responsible official of the High Commissariat is reported by one of the Damascus papers to have said that the French will never again resume negotiations with the Nationalists owing to the excessiveness of their demands which are incompatible with France's obligations as mandatory. This is taken to mean that the French are striving to eliminate the Nationalists as an active force in Syrian politics in the hope of inducing the formation of a moderate party.

The only disturbances reported in Damascus by the latest issues of the Syrian newspapers to reach the United States are the demonstrations of the Syrian University students in protest against the reduction by the government of about \$75,000 from the University appropriations for the current year. Native students in the school of the French Freres in Damascus having joined the student strikers of the University they were expelled, which added to the bitterness of feeling both against the French and the native government of Sheikh Tajeddin.

ELECTIONS IN LEBANON ..

The Presidential elections in Lebanon were held on March 27 and resulted in the re-election of the first President of the Republic, Charles Dabbas, for a second term of three years. The vote of the Representative Assembly was almost unanimous, 42 out of the 43 votes being cast for the President while the single dissenting vote was cast in favor of Sheikh Al-Jisr, President of the Assembly.

Following the elections, the man-

datory authorities are said to have fostered a proposition to extend the term of office of the President to six instead of three years, the amendment to take effect upon the expiration of the present term. Other amendments are said to include the right of the President to appoint Ministers from without the ranks of the Assembly and to adjourn the Assembly on his own authority. Already the signatures of seventeen Representatives are said to have been secured to this proposed amendment which, however, has been received unfavorably by the press.

Upon his re-election, President Dabbas paid a personal visit to the Maronite Patriarch as an act of appreciation and courtesy.

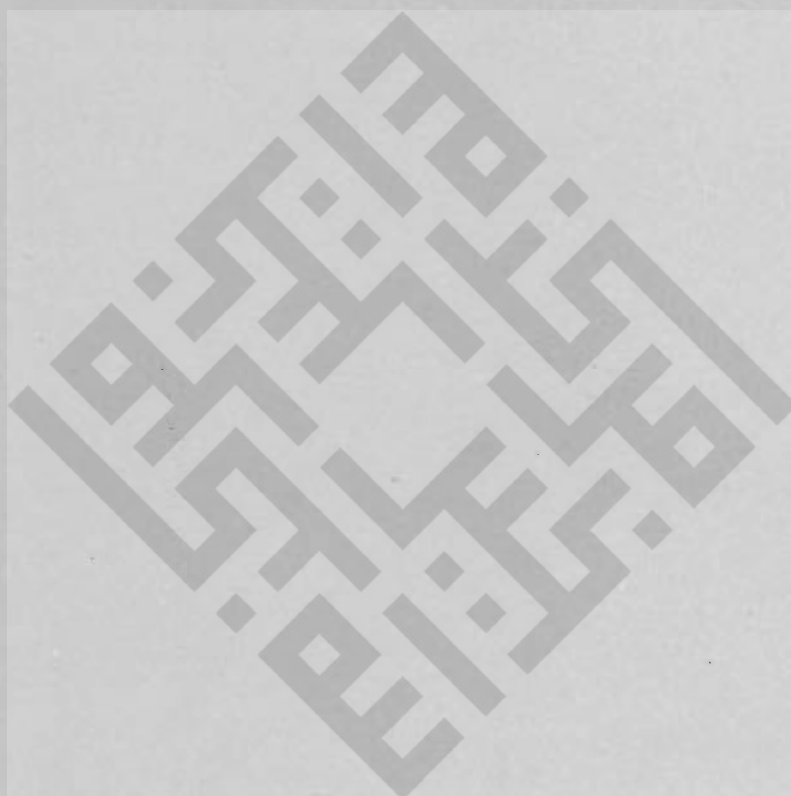
President Dabbas was born in Beirut in 1884 and received his education in the Jesuit University of Beirut, going later to Paris for his law degree. He was at one time editor of the French-language newspaper *La Liberte* published in Beirut and was sentenced to death by court martial for his liberal activities during the war. He filled several positions of trust in the Lebanese government and was for several years Minister of Justice. When Lebanon was declared a republic in 1926 he was elected first president. He married in 1919 a Frenchwoman, Mme. Marcel, who is said to take a leading part in charitable and philanthropic activities in Lebanon.

No developments of any consequence have been reported from Wadi Sirhan, the refugee camp of the Druze revolutionists in the desert. Emir Adel Arslan arrived at Jerusalem ostensibly to recuperate from illness and it was denied for him that he had broken with Sultan Pasha Atrash.



Dr. IBRAHIM G. KHEIRALLA
(1850—1929)

The Syrian who first brought Bahaism to the United States.



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About Syria and Syrians

DR. I. G. KHEIRALLA
DIES IN SYRIA

Noted Religious Teacher Was First
Missionary of Bahaism in
America.

By Ameen Rihani

The recent death in Beirut, Syria, of Ibrahim G. Kheiralla brings to mind the early days of Bahaism in this country. It was through the efforts of this Syrian Arab, whose country is the cradle of two of the monotheistic creeds, Judaism and Christianity, that the first American converts to Bahaism were made.

Ibrahim Kheiralla was born in Mt. Lebanon, Syria, November 11, 1850, and he was the first graduate of the American University of Beirut, heading the class of 1870. He afterwards came to Egypt, where he met some of the Persian Bahaists, who were at that time persecuted in their own country. With these refugees he studied the tenets of the new sect and was accepted by Baha'-Ullah in an especially written tablet as one of his pupils and followers.

In 1893 he came to the United States to attend the Congress of religions, which opened to the Western mind new vistas of the spiritual philosophy of the Orient. Dr. Kheiralla was an enthusiastic and discriminating student of this philosophy, which found its embodiment in Bahaism. He was its evangelist. And in a comparatively short time over three thousand converts were made, and several assemblies were orga-

nized in Chicago, the headquarters, and in Kenosha, New York, Cleveland, Philadelphia and other cities.

It is paradoxical that the first scholar and graduate of the American Missionary schools of Syria should come to America to convert thousands of Christians to the belief that the Arabian Prophet Mohammad was one of the truly inspired Prophets of God. It was, moreover, a labor of love with him, for he preached and taught without remuneration.

In 1895, six years after the death of Baha'-Ullah, Dr. Kheiralla returned to Acca or Acre, Syria, the present seat of Bahaism, with some prominent American converts, among them the late Mrs. Phoebe Hearst. The Bahaists were then split into two factions, one of which was headed by Abbas Effendi, called Abd'ul-Baha. He was Baha'-Ullah's eldest son, and while professing attachment to him, he refused to publish his works and did not strictly adhere to his teachings. "He offered the world a bland cafeteria programme of take what you wish," as Dr. Kheiralla put it. The other faction was led by Mohammad Ali Effendi, and it represented the fundamentalists who insisted upon the promulgation of Bahaism as set down by Baha'-Ullah. In this dispute Dr. Kheiralla supported Mohammad Ali and proved to be as staunch an opponent of Abd'ul-Baha as he had been a faithful follower of his father.

Dr. Kheiralla wrote several books and pamphlets dealing with Bahaism, mental science and philosophy. His book "Baha-Ullah," published

thirty years ago, contains a comprehensive and thorough study of Bahai theology. His latest booklet on Immortality was published a few months ago, before he sailed for Syria, where he had hoped to spend his last days. But he died very soon after his arrival.

He was a man of strong and imposing personatilty, with a sincerity of conviction and an eloquence of speech that carried his word and his faith to the hearts of the thousands of people he preached to during his thirty-five years of residence in the United States. His deep and clear knowledge of mental philosophy, in which he excelled, was overshadowed, however, by his Bahai mission.

Orientalists like Baron Rosen, Count Gobineaux and Professor Browne have studied Bahaism and written sympathetically upon it, but its spread in the West is due solely to the zeal and untiring efforts of Dr. Kheiralla who made it his supreme lifework.

As Wahabism represents the Puritan movement in Islam, Baha'ism is the expression of the Protestant reform of it. Baha'-Ullah taught that Budha, Jesus and Mohammad all strove for the amelioration of human conditions and the elevation of mankind. In his eye, all the faiths are inspired and should be the means of promoting harmony.

Bahaism cannot be better summed up than by the words of Baha'-Ullah himself as quoted by Professor Browne after a conversation he had with him: "That all nations should become one in faith and all men as brothers; the bonds of affection and unity between the sons of men should be strengthened; diversity of religion should cease and difference of

race be annulled. What harm is there in this? Yet, so it shall be. These fruitless strifes, these ruinous wars shall pass away and the most great peace shall come. Do not you in Europe need this also? Let not a man glory in this, that he loves his country. Let him rather glory in this, that he loves his kind."

SYRIANS OF MASS.

PROTEST INSULT

Hold Meetings in Boston and Lawrence and Send Telegrams

During the debate in the Senate on the national origins Bill the latter part of April, Senator David Reed of Pennsylvania made a broadside attack on the peoples originating in Mediterranean countries, branding them as "trash of the Mediterranean" the "Syrians and other immigrants from the Turkish provinces."

This specific reference to the, Syrians must have been given particular prominence in press dispatches to New England papers which accounts for the display of indignation among our countrymen in that section. No action is reported by the Syrian press to have been taken on the matter by Syrians in other parts of the United States.

The resentment of New England Syrians took the form of public meetings of protest and the sending of telegrams by representative Syrian individuals and organizations to Senators Walsh and Gillett of Mass. defending their countrymen against the attack of Senator Reed and calling for retraction. The Boston Herald of May 1 prints the text of such

a telegram sent by Elias F. Shamon, a prominent Syrian and lawyer of Boston, in which the remarks of Senator Reed are characterized as "false, biased and slanderous." While in Lawrence, Mass., the Syrian-American Citizens' Society took the initiative in calling a special meeting of protest and adopted strong resolutions, copies of which were sent to Senators Walsh and Gillett and to Representative William F. Connery. Farris Morad as president, and A. John Ganem, a young Syrian lawyer, acted for the Lawrence society in this instance.

Miss Labeebee A. J. Hanna, a Syrian High School teacher of English in Boston, sends the following account of the Boston meeting of protest and of how she feels the Syrians should react to the situation.

SHALL WE DESPAIR?

By Labeebee A. J. Hanna

All over the country, more powerful than a forest fire, more turbulent than the stormy seas, has spread the news of the terrible insult upon the Syrian by Senator Reed of Pennsylvania at Congress during the debate concerning National Origins and the quota on April 30, 1929.

Shall the Syrian be stigmatized? Has some horrible force been on foot that has already tended toward stigmatization of our race?

Have our fathers dared the seas and ventured into strange lands to find this?

Let us say that Senator Reed does not know what he is talking about. Let us say that he is an estimable man, for he must be. Let us say there is no man more self-respecting. Let us say he is brave, (He must be

brave to dare to utter such words concerning a people whose number is almost negligible in a country of this size.)

Where did he get this impression? Have we been asleep? Has something been happening of which we have not been aware? What is this insidious weapon which we have not realized? What has made the honorable senator from Pennsylvania so blunt, so harsh, so unfair,—so blustrious, so cocky?

Hurried meetings of protest have been held in several cities of Massachusetts, notably Lawrence and Boston.

The Boston meeting was to seriously discuss the matter of the insult to the Syrian by Reed. All of the speakers touched upon the subject, although from various points of attack. The most important facts brought out are as follows:—

America will not appreciate fully who we are and what we are until she is shown. We must prove ourselves. We cannot dwell on our past, but look to our future — being Americans, loyal always and showing it, while retaining the best of our Syrian heritage.

We have faith in our Youth and must do all we can to keep our Youth worthy and proud of his Syrian heritage as he proves himself a real American.

We have not harmed America. We have probably been misunderstood. Few are now the third generation here, but we must forge ahead quickly so that we shall not be a target for swaggerers.

Our way is strewn with many thorns, chief of these being the thorn of lack of representation. We have no ambassador to appeal to in time of stress and insult. Ought not

France, having a mandate over Syria, do something here—or, can't she be relied upon? Of the senators from Massachusetts, Gillett seemed to dodge the issue by saying, according to Mr. Shamon, "that there must be an error." The Honorable David I. Walsh, in response to telegrams, immediately took steps to reply in our favor to Reed.

Every Syrian knows, and those who have troubled to investigate know, that Syrians come to this country of immigrants (for are we not all of us immigrants, no matter how many generations back?) Syrians come here to make homes. They do not come to acquire wealth and leave. They are here to stay. They are peaceful and law-abiding, and they love America. They give fairness and demand fairness.

All the speakers were agreed that we must forge ahead and prove ourselves, but we cannot do much in the face of damning stigmatization.

ARABS CAN BOAST EARLIEST SKYSCRAPER

The Arabs are being given credit for distinction in many fields, not the least of which is architecture and building ingenuity and creativeness. For, according to our Dr. Ph. K. Hitti of Princeton University, they were the ones who built the world's first skyscraper. This information is contained in a letter by the professor to the editor of the New York Times and published in that paper in its issue of April 25. It would seem to bear out the familiar saying that there is nothing new under the sun, only it takes a man who knows to dig out from the ruins of the past proof to fit every instance.

Following is the letter of Dr. Hitti to The Times:

In reply to the question "What was the world's first skyscraper," raised in The Times editorial, that edifice stood in a part of the world where it is least expected—in Yemen of Southeastern Arabia. Ghumdan was its name. Its height was 200 feet and its floors twenty.

If we are to believe reports of al-Hamdani and other early Arab geographers, this palace was built of granite, porphyry and marble in San'a the ancient capital of al-Yemen by a Himyarite King who flourished in the first century of our era. The King installed his court in the uppermost story, the roof of which he covered with such transparent slabs of stone that one could look through it skyward and tell the difference between a crow and a kite. An early Moslem poet refers to the clouds as the turban of Ghumdan, and the fog as its belt. The structure survived until the rise of Islam in the seventh century and its ruins may have been the ones discovered some sixty years ago by the French archaeologist Edward Glaser.

If modern New York wants something over ancient San'a, it has to look for it in some other field than that of skyscrapers.

ANOTHER SYRIAN IMMIGRANT FORWARD!

(Special correspondence)

Boston—It isn't every one who is willing to devote all his evenings to study after a hard day's work—and pass the Bar, even though at the start he could hardly write his name!

The information has just come to

our attention of the passing of the Bar examinations by Faris S. Malouf, a naturalized Syrian in his late thirties, and resident of Jamaica Plain, a suburb of Boston.

About twenty years ago, Mr. Malouf arrived in America with no knowledge of the language. He first attended evening school in Boston and on graduating, was the speaker of the evening-

In June, 1924, having attended both summer and winter classes, he was graduated from Northeastern Preparatory School where he completed a four year course in two and a half years. It is creditable that he was never absent from school. His courage led him still further. Why not study law?

There was none to help him. He realized he would study and strive alone. That would not be an easy task. He was not wholly at home with the language, and many would be studying and rubbing elbows with him who were at a much greater advantage.

Mr. Malouf studied and was again successful. He received his L.L.B. Degree from Northeastern University Law School in June 1928.

However, that was not all. He must pass the Bar. He redoubled his efforts and continued neglecting his social life to study—every night and all day Sunday. Such courage is deserving of the highest awards. He passed the Bar on December 31 1928 and took the oath May 1, 1929.

GIRL PLAYS TUNES ON HER TYPEWRITER

The following news item, together with a picture of Miss Olga Elkouri, appeared in the Washington Post of

April 14:

"Miss Olga Elkouri, formerly of Detroit, Mich., who held the world champion's title as stenographer-typist for three years, has moved to Washington where she is employed by the Immigration Bureau.

"In addition to her title as champion stenographer-typist, Miss Elkouri, who is of Syrian descent, is an accomplished pianist. She is 21 years old and began her career of rapid typing when of high school age.

"Miss Elkouri is planning a number of typing exhibitions at schools of the capital and probably will give recitals at the piano as well. One of the favorite numbers of Miss Elkouri's program is playing tunes on the typewriter."

The Syrian World further learns that this able Syrian young lady has attracted the attention of motion picture producers and that she has already given an exhibition on the typewriter for the Pathe News, where not only she can be seen operating but is also heard producing on her machine well regulated tunes.

SYRIAN COLLEGE GIRL HAS MANY ACTIVITIES

Both the Milwaukee Journal and Calumet News publish glowing accounts of the many activities and versatile talents of Miss Irene Nicholas of Calumet, Mich., said to be the only Syrian co-ed in a Mid-West University.

Miss Nicholas is now at the Wisconsin University and recently has received many honors. She was elected a member of the Wisconsin Y.W. C.A. International Institute's Foreign Committee which is conducting

a survey of foreign nationalities. She is in charge of the Syrian group. The purpose of this survey is to ascertain the race's accomplishments in the literary, artistic and scientific fields as well as to study their living conditions, employment opportunities and other contributions that the race has made to America.

SYRIAN-AMERICAN PRIESTS

Up to the present time, and owing to the comparatively recent date of Syrian immigration, all Syrian missionary priests of all denominations were educated and ordained in the mother country and sent here by the religious authorities abroad to minister to the spiritual needs of the immigrants.

A change in this method is bound to take place, according to Al-Hoda, the leading Arabic newspaper of the United States, in commenting editorially on the recent ordination of a Maronite priest drawn from the ranks of the immigrants themselves.

The newly ordained priest was formerly Faris Nasr Jowdy, who was raised in Niagara Falls and was later sent to a seminary in Cleveland, Ohio, and finally to Switzerland to complete his theological studies.

Al-Hoda also recalls that the Catholic Archbishop of Portland, Me., sent an immigrant Maronite boy back to Lebanon to study Arabic and Syriac so as to be able to continue here in America the rites of the old Maronite church. The paper points to these cases as an indication of a new order of things which should be seriously looked into for suitable arrangement between the American

and Maronite ecclesiastical authorities.

TWO PRIESTS PASS AWAY

At about the same time early in May, two Syrian missionary priests in the United States passed away. Father Louis Letaif, Maronite, of Utica, N. Y. died of a sudden heart attack, while Father Malatius Fihami, Greek Orthodox, of Pittsburgh, Pa., died of pneumonia.

SYRIAN GIRL LEADER IN MUSICAL ACTIVITIES

Readers of the Syrian World will recall our numerous references in the past to Miss Louise Yazbeck of Shreveport, La., who is establishing a name for herself in musical circles in that Southern city.

We are now pleased to further state that Miss Yazbeck continues to forge ahead in her chosen profession. An important recital was held recently at the ball room of the Washington Hotel of Shreveport for the benefit of the Holy Trinity Rectory in which this Syrian young woman was chairman and in which assisted many of the most noted artists of the South.

SYRIAN GIRL WINS HONORS

The Elk City News-Democrat of Elk City, Okla., publishes in its issue of April 11 a list of the high school pupils elected to the Oklahoma High School Honor Society, which election is conducted under very rigid rules. Among the seniors receiving the honor this year was Miss Bessie Shadid, daughter of Dr. and Mrs. M. Shadid of Elk City.

DISTURBANCES IN HOMS

The French are accused of enacting in Homs, a city of Syria, the iniquitous practices which were supposed to have been the monopoly of the Turks of the old regime. Words to that effect were contained in a telegraphic petition by the Homsians to the High Commissioner.

The recent misfortunes of the city were brought about by the depredations of a few bandits who terrorized the whole countryside and foiled all attempts of the military authorities to apprehend them. The authorities ascribed this failure on their part to the sympathetic attitude of the population toward the bandits and retaliated by imposing heavy fines on the whole city. This policy the Homsians resented, and when they refused to pay the penalties

imposed they were placed under a rule bordering on martial law.

MOSLEMS IN AMERICA

Al-Bayan, a daily Arabic newspaper of New York, reports in its issue of April 18 the holding of an important meeting of the Moslem Young Men's Society of New York City which was attended by many delegates from other cities and at which the conditions of the Moslems in America were discussed at length. Resolutions were adopted to join hands with other Moslem organizations throughout the world for the defense of Islam, and the society went on record as favoring the taking of the necessary steps for regulating religious observances by Moslems in America.

NEWS OF SOCIETIES**ANOTHER SOCIETY
JOINS FEDERATION**

Editor, The Syrian World,

We wish to add our name as another link in your chain of organizations, and are heartily in accord with the fundamental idea of a National Federation.

A small group of Syrian young people met on April 12, 1927, with the idea of forming an organization which would prove to be of social value among the Syrians.

Insofar as we have succeeded to a certain degree, we are still, notwithstanding, constantly on the alert for opportunities that will further enhance the sociability of our society. Therefore, it is only natural that we should express our desire to join you in extending this chain, and to help make it stronger.

We take this occasion to pay tribute to the parents who sympathetically encouraged us to form this organization; as it was they who so graciously helped us get together, and who readily grasped our purpose of comradeship and good fellowship.

We are consciously trying to retain the culture and ideals of our Syrian parents, and to couple them with the spirit of patriotism in an effort to attain the highest type of American citizenship.

One way we can develop and grow in this respect is by learning of other organizations through the Syrian World; for to isolate ourselves is to remain provincial.

The Syrian Young People's
Association
Anna F. Shire, Secretary

SYRIAN- AMERICAN SOCIETY IN PATERSON

Up to about two months ago, there was in Paterson, N. J. no general society for the large Syrian community which is said to number between four and five thousand, although numerous societies of a local character had long been in existence.

A number of public-spirited Syrians of Paterson sought to remedy this apparently awkward situation by working for the federation of the different local societies in an effort to provide means for more collective action. Their efforts resulted in the formation of the Syrian-American Society which was officially launched on Sunday, April 21. The hall in which the mass meeting was held was filled to overflowing, and among those present were the pastors of all the Syrian congregations of the city.

Mr. Kareem Maroon, Vice President of the society, presided. The speakers were the Rev. A. Gorab, minister of the local Protestant Syrian congregation; the Rev. Abdallah Khoury, pastor of the Greek Orthodox church; Salloum A. Mokarzel, editor of the Syrian World who, after having spoken in Arabic, was also called upon to speak in English for the benefit of the Syrian-American group; the Rev. Cyril Anid, pastor of the Greek Catholic church; Joseph Khoury, editor of the daily Ash-Shaab of New York; George Hamid and Salim Barakat.

The officers of the new organization are: John Isaac President; Kareem Maroon, Vice President; Farid Gorra, Secretary; Michael Seergy, Treasurer; Shafik Wanly, Recording Secretary, and Wadih Hatem, Sergeant at Arms.

THE SYRIAN WORLD

CARD PARTY FOR CHARITY

The Syrian Junior League of New York held a card party and dance at the hall of the American Syrian Federation in Brooklyn on Saturday, April 20, which were attended by over three hundred. Two floors of the spacious building were used for the purpose. The proceeds were donated to the Brooklyn Bureau of Charities.

PARENTS' MEETING HELD IN BOSTON

The Caravaneers Club, a Syrian student organization, held a parents' meeting on the evening of Monday, May 6, which was well attended. It had been originally as one of the frequent educational meetings and social entertainments of the Club, but owing to the remarks of Senator Reed on the Syrians, it took on the nature of a meeting of protest.

The speakers were: President Al Aboud, on the Club Constitution; Louis George on the aim of the Club; Elias F. Shamon on Protest against Unfairness; Labeebee A. J. Hanna, on Enlightening America; Nicholas Samaha, on Praise of Faris S. Malouf; Grace Friedinger, on the Syria of Tomorrow.

Miss Hanna's talk, by unanimous request, was given in Arabic, which proves that those born here do not neglect their fathers' tongue.

Mrs. Elias F. Shamon, Miss Labeebee A. J. Hanna, Saleem Attyah and Faris Moses supplied the musical entertainment.

For refreshments, the Social Committee prepared wheat with nuts,

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served like tea in cups, and macaroons. This was styled as distinctly "different."

SYRAMAR GOLF CLUB ELECTS OFFICERS

In a communication dated April 19, the secretary of the Syramar Golf Club of New York advises that the following officers were elected for the current year: Nat Mallouf, President; Henry Haddad, Vice-President; Ferris M. Saydah, Treasurer, and Richard E. Macksoud, Secretary.

Syramar is a compound word adopted by the Club to indicate its Syrian-American composition.

Mr. George A. Ferris was appointed chairman of the Golf Committee which is now working on final arrangements for the Spring Tournament. He was referred to as the Club's champion.

FEDERATION OF CLUBS

New London, Conn.—Representatives of Syrian-American clubs and societies in New England met in a preliminary convention at Pittsfield, Mass. on April 14 to form a national association. The organizations represented were those of Pittsfield, New London, Torrington and North Adams. They called the new federation the Syrian-American Association of the United States and the following were elected officers: Louis Habib, President, Pittsfield, Mass.; Michael Karam, first Vice-President, Torrington, Conn.; Edward Karam, second Vice President, Pittsfield, Mass.; J. S. Hage, Secretary, New London, Conn.; George Abalan, Treasurer, Hartford, Conn.; Michael Sal-

loun and K. J. Nassiff advisory council.

After the meeting, the delegates attended a luncheon at the Wendell Hotel.

Information regarding the Association can be had from either the President Box 1467 Pittsfield, or the secretary Box 1097 New London.

Joseph S. Hage, Secretary.

CALIFORNIA SOCIETY ELECTS OFFICERS

Los Angeles, Cal. April 20—The Syrian Young Men's Society of this city held a meeting for the election of officers for the current year, the result being as follows: Elias Shaheen, President; Leon Saliba, Vice-President; Samuel Mamey, Secretary and Wm. Baida, Treasurer.

The Executive Committee is composed of the following: Lester Peters, Andy Abdo, Edward Gillett, David Zail, Samuel Mamey, Leon Saliba, Elias Shaheen. David Zail

INAUGURAL DANCE

Canton, Ohio, April 12—The Young Syrian-American Club of this city held an inaugural dance of which the two main features were a prize waltz and a fox trot with a loving cup as a prize for each.

Two Akronites claimed the cup for the waltz, Genevieve Nahas and Ned Attella, while Nellie Smith of Canton and James Attella of Akron danced away with the cup for the fox trot.

The officers of the club are: Geo. Nickolas, President; Florence Namme, Vice President; Mary Sliman, Secretary; Lucy Karam, Treasurer.

A. Shalala

**STATEMENT OF THE OWNERSHIP, MANAGEMENT, CIRCULATION,
ETC., REQUIRED BY THE ACT OF CONGRESS OF AUGUST 24, 1912,
Of The Syrian World published monthly at New York, N.Y., April 1st, 1929
STATE OF NEW YORK.
COUNTY OF NEW YORK,**

Before me, a Notary Public, in and for the state and county aforesaid, personally appeared Salloum A. Mokarzel, who, having been duly sworn according to law, deposes and says that he is the publisher of the The Syrian World, and that the following is, to the best of his knowledge and belief, a true statement of the ownership, management (and if a daily paper, the circulation), etc., of the aforesaid publication for the date shown in the above caption, required by the Act of August 24, 1921, embodied in section 411, Postal Laws and Regulations, printed on the reverse of this form, to wit:

1. That the names and addresses of the publisher, editor, managing editor, and business managers are:

Name of—	Post office address—
Publisher, Salloum Mokarzel	104 Greenwich Street.
Editor, Salloum Mokarzel	104 Greenwich Street.
Managing Editor, Salloum Mokarzel	104 Greenwich Street.
Business Managers, Salloum Mokarzel	104 Greenwich Street.

2. That the owner is: (If owned by a corporation, its name and address must be stated and also immediately thereunder the names and addresses of stockholders owning or holding one per cent or more of total amount of stock. If not owned by a corporation, the names and addresses of the individual owners must be given. If owned by a firm, company, or other unincorporated concern, its name and address, as well as those of each individual member, must be given.)

Salloum A. Mokarzel 104 Greenwich St.

3. That the known bondholders, mortgages, and other security holders owning or holding 1 per cent or more of total amount of bonds, mortgages, or other securities are: (If there are none, so state.) None.

4. That the two paragraphs next above, giving the names of the owners, stockholders, and security holders, if any, contain not only the list of stockholders and security holders as they appear upon the books of the company but also, in cases where the stockholder or security holder appears upon the books of the company as trustee or in any other fiduciary relation, en; also that the said two paragraphs contain statements embracing affiant's the name of the person or corporation for whom such trustee is acting, is full knowledge and belief as to the circumstances and conditions under which stockholders and security holders who do not appear upon the books of the company as trustees, hold stock and securities in a capacity other than that of a bona fide owner; and this affiant has no reason to believe that any other person, association, or corporation has any interest direct or indirect in the said stock, bonds, or other securities than as so stated by him.

5. That the average number of copies of each issue of this publication sold or distributed, through the mails or otherwise, to paid subscribers during the six months preceding the date shown above is.

(This information is required from daily publications only.)

S. A. Mokarzel.

Sworn to and subscribed before me this 1st day of April, 1929

[SEAL.]

EDNA M. HUCKER,

(My commission expires March 30, 1930)