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# THE SYRIAN WORLD

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



THE BEYROUTH MUSEUM  
COUNT PHILIP TERRAZI

AN ARAB SYRIAN GENTLEMAN AND WARRIOR  
OF THE CRUSADES  
DR. PHILIP K. HITT

THE WINE LYRIC OF AL-FARID  
DR. NEJIB A. KATIBAH

THE SAGE OF WASHINGTON STREET ON DIVIDED  
LOYALTY  
A. HAKIM

"SYRIA FOR THE SYRIANS" AGAIN  
DR. M. SHADID

RECENT POLITICAL DEVELOPMENTS IN SYRIA

THE COPY 50c.

# THE SYRIAN WORLD

SALLOUM A. MOKARZEL, *Editor.*

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VOL. III. No. 4.

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## CONTENTS

	PAGE
<i>The Beyrouth Museum</i> .....	3
COUNT PHILIP TERRAZI	
<i>O Freedom (Poem)</i> .....	7
AMEEN RIHANI	
<i>The Sage of Washington St. (On Divided Loyalty)</i> .....	8
A. HAKIM	
<i>The Plutocrat</i> .....	<sup>12</sup> 10
KHALIL GIBRAN	
<i>An Arab-Syrian Gentleman and Warrior of the Crusades</i> .....	13
PHILIP K. HITTI, PH. D.	
<i>The Wine Lyric of Al-Farid</i> .....	20
DR. NEJIB A. KATIBAH	

## CONTENTS (Continued)

	PAGE
<i>Syria for the Syrians Again</i> .....	24
DR. M. SHADID	
<i>Arab Proverbs</i> .....	28
<i>The Bride of the Brave</i> (Complete Short Story) .....	29
AREPH EL-KHOURY	
<i>The Desert</i> (Poem) .....	37
MITCHELL FERRIS	
<i>Palestine Economic Readjustment</i> .....	38
<i>Editorial Comment</i>	
Call to Duty .....	42
Religion in Politics .....	43
Ostracism .....	44
<i>Books and Authors</i>	
Other Arabian Nights, Reviewed by Nagla M. Laf Loofy, M. D. ....	45
Evolution Politique de la Syrie sous le Mandat .....	46
<i>Spirit of the Syrian Press</i> .....	47
<i>Readers' Forum</i> .....	51
<i>Political Developments in Syria</i> .....	55
<i>About Syria and Syrians</i> .....	57

# THE SYRIAN WORLD

VOL. III. No. 4.

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## The Beyrouth Museum

By COUNT PHILIP TERRAZI \*

*Curator, National Library and Museum of the Lebanese Republic.*

### II.

ALTHOUGH less interesting to the lay visitor, the second section of the Beyrouth Museum is immensely more important from the archaeological viewpoint. Here has been gathered pottery from the various sections of Southern Lebanon. A few of the jars date back to the end of the Chalcolithic Period, when copper was just beginning to take the place of stone in the making of implements. These are hand made, the wheel not yet having been invented. They indicate the high craftsmanship already reached in this distant age.

The majority of the vases in the collection date from the first or second age of bronze. The aryballus has a bulging body, a narrow neck, a small flat base, with the handle attached either to the shoulder or to the neck. The majority are covered with a *redo slip*, a surface of finer clay, in lustrous ocher, and some bear in addition geometric designs in brown or brownish red on a milk white background. Others have bulging bodies, and

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\*This is the second article by Count Terrazi on the Beyrouth Museum, the first having been published in the March, 1927, issue of *The Syrian World*. Translation from the French original was done by the editor who wishes to acknowledge his debt of gratitude to Prof. A. T. Olmstead for his invaluable assistance in the application of technical terms and other helpful advice. Prof. Olmstead is professor of history and curator of the Oriental Museum at the University of Illinois.—Editor.



a pointed base. The neck broadens slightly upward and the opening is pinched up to form an eye. At times, the handles imitate twisted ropes with double or triple strands. The forms and decorations alike present unmistakable indications that they have been influenced from the Greek Islands. Some archaeologists have assumed because of this that the earlier race which inhabited the Phoenician coast before the Phoenicians themselves arrived were either akin to the earliest inhabitants of Crete and the other Greek islands or were strongly influenced by their civilization. However, Egyptian influences played quite as important a role in these regions, and now and then one finds objects which were directly imported from Egypt. For instance, we have a small enamelled blue vase of exactly the same shape and dimensions as the vase in obsidian, set with gold, which an Egyptian king of the Twelfth Dynasty had sent to the king of Byblos, the modern Jebeil, filled with the oil to anoint him as ruler.

About a hundred vases repose in a neighboring glass case. They belong to the former collection made by the Jesuits. Some are wine jars from the Greek island of Rhodes, some are aryballi with necks inverted as those which are found in the island of Melos, some are tall cantharus vases, or vases in the form of animals. These belong to the end of the age of bronze and are similar to ones found in Cyprus.

Close to the door, one comes upon a statue of a praying man. It comes from Dura on the Middle Euphrates, that wonderful city which may rightfully be called the Pompeii of Syria. First it was Greek and then Parthian, but the course of centuries has permitted the desert to engulf it. Then we see a beautiful mosaic, representing the dead man with his wife. This piece of exquisite art was discovered at Eulman, near Sidon, and goes back to the third century. I must not fail to mention also a statue of Aphrodite discovered at Oyaa, also near Sidon.

The famous sarcophagus of Ahiiram, king of Byblos, occupies the center of the third room. This is a rectangular stone coffin, about two meters twenty centimeters long, and raised on four figures of lions. On one of its long sides, King Ahiiram is represented seated on his throne. Before him is a three-legged table with some writings. In one hand he holds a lotus, the sign of jubilation, the other hand is extended in a gesture of greeting to the notables of his court, who come with gifts and

raise their hands to indicate their submission. On the other side is a train of subjects bringing vases or trays of offerings, while they drive a beast before them. A frieze of the lotus, in which the buds and the flowers alternate, runs the whole upper edge of the sarcophagus. On the ends, weeping women have uncovered their bodies to the waist and are beating themselves on head and breast in sign of grief.

The slightly rounded cover bears the figures of two lions opposed symmetrically. Their projecting heads serve as the handles. Between the lions is the figure of King Ahiiram, carved in light relief. A Phoenician inscription runs the whole length of the lid. It dates back to the thirteenth century B.C., and is the oldest inscription we possess written in our alphabet. The characters are, nevertheless, so well formed that we may be sure Phoenician writing had been in existence for a considerable time before it was carved.

The walls of this room are ornamented with a moulding of a Hittite inscription which was found at Topada in Cilicia, as well as with copies of the inscriptions of Abdimelek of Byblos, the originals of which are now in the Louvre Museum in Paris. Many other bas reliefs and inscriptions decorate this room. Among them we may mention the following: The king of Byblos lies prostrate in prayer before his goddess Astarte, which is represented in the form of the Egyptian goddess Isis. A smaller figure of Astarte on a throne. A pillar with an inscription from Cyprus. Astarte on a throne resting on lions and bearing a Greek inscription. A headless statue of Astarte, the Lady of Byblos, seated on her throne. A cuneiform inscription recording a campaign of the Assyrian king Sargon (723-705 B.C.). An altar bearing the figure of Venus Lugens. An Assyrian archer. A Phoenician pedestal representing a priest in a standing position and holding a cylindrical object. A four-winged being whose style shows a mixture of the Assyrian and the Hittite art. A Phoenician inscription from the temple of the god Eshmun north of Sidon, recording the restoration of this temple by King Bodashtart.

Finally, we come to the fourth room, which is full of objects unearthed in the recent excavations at Byblos. Among the most remarkable of these I would mention the contents of a certain case. They comprise two pectorals, elaborately jewelled breast plates, in Egyptian glaze, one in the form of a shrine, the

other in that of a shell. Another golden pectoral has the double vulture. It is of local manufacture, for the vulture holds a stalk instead of the Egyptian cross of life.

Then there is a silver mirror; gold rings in which are mounted scarabs of beautiful amethysts; a curved sword in bronze on which is the uraeus or royal cobra which bears in hieroglyphics the name of the prince of Byblos to which this sword belonged. Several collars of silver, like those found in the Caucasus mountains, furnish our first sign of contact with these far distant regions. A vase of obsidian, already mentioned, bore in hieroglyphics the name of the Egyptian king Amenemhet III (1849-1801 B.C.). It contained the oil of anointing which the Pharaohs sent to their subjects in sign of investiture. Although Egypt has specimens of such vases in obsidian, that in our museum is far the largest. Nowhere is there anything to compare with the harmonious form of the small obsidian found with the vase. A silver knife encrusted with gold is one of the earliest examples we possess of this technique.

The excavations of M. Dunan in the course of this year have enriched considerably our collection from Byblos. Two vases, found under the pavement of the temple, contain some hundreds of bronzes, representing all kinds of foreign influences. Along with this there are examples of extremely tall men, with shaven heads, leaning against two long staffs in the posture of the Sheikh-el-Beled, of the Cairo Museum. There are likewise bearded men with conical headgear of a style unmistakably Hittite. In passing, I may mention a quantity of monkey-headed animals, cats, cattle, deer, which in spite of their small size are of great artistic interest. Along the walls of this hall we may see vases of alabaster which bear the names in hieroglyphics of the Egyptian kings of the fifth and sixth dynasties.

Because of the variety and beauty of the collection in this room, it must be considered the most interesting in our museum. The most ancient object in this museum is a cylinder seven or eight centimeters high. It bears hieroglyphics among which we may read the name of the Lady of Byblos in the form of the Egyptian goddesses Isis and Hathor. It goes back to the first dynasty of Egypt, almost 3400 B.C. This proves that the Egyptians were already visiting our coast more than five thousand years ago to secure cedar logs from the Lebanon and to export them from the ancient port of Byblos.



I pass in silence the other half of our museum, which contains many more objects of interest. Some other time I may describe it to our readers, for these rooms are still in process of being rearranged.

---

## *O Freedom*

By AMEEN RIHANI

O FREEDOM, in thy cause I fought,  
For twenty years I fought in vain;  
And in my burning bosom naught  
But worthless trophies now remain.  
Yet in my heart I hear a cry,  
And there thy cause doth aye appeal:  
I would once more beneath thy sky  
Brandish my sharp and shining steel.

How much one stakes upon thy dream,  
How dear for thy dear name we pay;  
How cheap the passing eras seem  
When years are given for thy day!  
How many still would fight and die  
In thine own cause and for thy weal,—  
I would once more beneath thy sky  
Brandish my sharp and shining steel.

The purest love I give away,  
The bliss of it I set at naught;  
Again I'm on my wayward way  
Seeking what I have often sought.  
My wounded hopes, my bleeding ties  
No peace inglorious e'er shall heal:  
I would once more beneath thy skies  
Brandish my sharp and shining steel.

O Freedom, tho thy price be high,  
Tho one for thee his life must seal,  
I would once more beneath thy sky  
Brandish my sharp and shining steel!



## *The Sage of Washington Street*

### ON DIVIDED LOYALTY

By A. HAKIM

ON my last visit to my friend the sage, I surprised him in the act of reading one of our daily newspapers and registering his reactions by vigorous shakings of the head. At times his lips would part as if to give an utterance of surprise, but no sound was audible to me even at a distance of a few paces. Following his summer custom when the day's work is done, he was seated on the stoop of his little store refreshing himself in the cool breeze of the early evening in the hospitable shade of a tall skyscraper on the western side of the street. On this occasion he was seated with his back to the wall at cross angles from the direction of my approach, and did not notice me until I was directly upon him.

Upon seeing me almost unexpectedly, he gave a slight start of surprise, but hastened to remove his reading glasses while jumping to his feet and courteously asking me to his chair. This I would not do, and as a gesture of emphasis on our complete familiarity, I spread my newspaper on the door sill and perched myself there and would not be induced to move. It was with some reluctance that he resumed his seat after profuse apologies.

I was anxious to enter quickly into action, and I asked the sage the reason for his motions of dissatisfaction which I had observed him make while reading the Arabic newspaper as I approached. And, as usual, he was ready and unhesitating in his explanation.

"It seems to be beyond the comprehension of some people that times are moving in our days much more rapidly than in the days of our fathers or grandfathers. I would say that it is well to be moderately conservative, to adhere to certain wholesome traditions. But to be slaves to a fallacious notion born of sheer sentimentality and disproved by everyday facts is a reflection on one's intelligence and common sense. It is about time we explode this fallacy once for all and courageously admit the fact which we practice and would want to deny."

I confessed to the sage that his wise pronouncements were beyond the range of my limited comprehension, and that he could

assist me materially in gaining access to the inner sanctum of his thoughts if he would diverge a little from his generalization and be more specific. He smiled obligingly and took me mentally in hand to explore the depths of his reasoning.

"I thought," he said, "you would readily guess the reason for my remarks by what is now engaging the attention of the colony. Just now I was reading the statement of a visitor from Lebanon wherein he claims that the hope of our brethren at home for the economic rehabilitation of the country rests on the immigrants. It seems to be the prevalent notion abroad that we immigrants are still considered an integral part of the population of the old country who owe it allegiance and give it our undivided loyalty. You know that this is all wrong and that the sooner such a fallacious notion is eradicated from the minds of our brethren abroad the better. They seem to place on us dependence to a harmful degree. They should be brought to the realization of the fundamental condition of national life which is to be self-dependent and self-supporting. I believe we have helped the old country sufficiently in the past by our continued remittances. This may have been pardonable, even laudable, for a time, especially during economic crises and threatened famine. In this we would be doing a humanitarian deed which we owe to our relatives and compatriots in the first place. But such a state of affairs cannot continue forever, nor is it advisable because of its inevitable ill effects on the nation in that it would make it parasitic and incapable of self-support.

"And, besides, the continuance of this condition is bound to result in irretrievable loss to our own people here in America. We have been sufficiently hurt in the past by this ill-advised policy to teach us a lasting lesson, and he is a confirmed fool who commits the same mistake twice."

Here the sage readjusted himself in his seat as if in preparation for a vigorous attack on his subject. One could see that a strong emotion was surging within him as his eyes widened, his jaws became more firmly set and his hands clutched tightly at his knees. A whole train of events seemed to be passing in review in his imagination as he again resumed the trend of his conversation, proceeding to sketch Syrian immigration from its earliest beginnings.

"The most potent factor in retarding the success of Syrian immigrants in America has been their vacillation. The first

comers had only one object in view and that was to make a modest fortune and return to the motherland. This caused them to lose sight of the larger opportunities available in this country and restricted their activities to such enterprises as could be easily liquidated. Then followed a period of uncertainty and indecision when they began to doubt the wisdom of their earlier plans. But now we can safely say that those Syrians who are here are here to stay and entertain no further thought of returning.

"This evolutionary process took a long time in developing and it is not my purpose to dwell on its details in this discourse. Anyone of the earlier immigrants will give you an account of the complete change which has taken place in the psychology of our people.

"What is really cause for apprehension is the attitude taken by our brothers abroad on the present status of us immigrants. I believe they are still judging us by the standard of thirty or forty years ago. They seem to be still under the impression that we emigrated solely for a limited purpose from which we have not yet deviated. To gather a little fortune and return to our native land appears to them as the only motive for our stay in America. They would presume that in our new home we still remain strangers, transients or uninterested visitors. They start from the false assumption that the thought of returning is still uppermost in our minds; that we prefer our modest native homes to all that America could afford in opportunities; that no inducement could be of sufficiently strong appeal to swerve us from the path of unshaken loyalty to our motherland.

"We would not be affected by such reasoning if our brothers abroad kept their thoughts to themselves and refrained from direct interference with our affairs. Perhaps it would cheer them to know that they have in us moral supporters who could be called upon in times of stress. Certainly I feel it is our moral obligation to render our mother country every possible assistance, whether moral or financial, out of gratitude to the divine Providence which led us to this land of security and abundance. But for them to resort to aggressive tactics in forcing their opinions on us; to come to us and claim from us assistance in their varied enterprises as a matter of right on their part and duty on our part, is beyond the pale of my comprehension. And what is more, some of them would chide us for what they term indifference on our part to their petty wranglings and political squabbles. They



would have us as stepping stones to their higher ambitions but would not concede to us a place above that of the stepping stone. To them we are the money-makers in whose profits they have a right to share, but under no circumstances are we conceded the right to question the manner of the disposal of our contributions.

"These remarks may have been prompted by recent cases, but they fairly apply to our relations with our brothers in the homeland in general. For my part, I have no objection to rendering assistance whenever needed, but we should not be imposed upon to an unreasonable extent, nor should those schemers from abroad be given continued reason to rank us among the gullible and credulous, falling into their designs no matter what their merit.

"And, my friend, I would not confine my allusion to would-be political reformers or economic saviours of the land. The itinerant clergy should be included in this class. You must recall as well as I do how many high ecclesiastical visitors of all denominations we have had the past few years. Well, what has become of the tens of thousands of dollars they have collected? Has any orphanage or school or hospital been erected? I say positively no! But we know that much productive land has been acquired in the personal names of these visitors after their return from America. Now I ask you, how much more good could be accomplished for the uplift of our race in America if such vast sums, going to the pockets of some unscrupulous individuals abroad, were expended in some sorely needed social and educational work among our racial group in America?

"And what is more, the success of one visitor emboldens others to emulate his example out of sheer presumption on our credulity. I am not referring to petty matters of which there are innumerable instances such as rebuilding the town church, or improving the spring, or other such local enterprises. What I have in mind is those high-sounding propositions of national rehabilitation and grandiose schemes of universal reform. We are all witnesses to what has come out of such enterprises in the past—only the sad disillusionment of the contributors.

"Now my idea is to devote a little more attention to our interests here in America and a little less to things abroad. I would recommend such a course at least with respect to matters of public endeavors. I believe we here have been too engrossed so far in our efforts to establish our economic independence to devote any thought to public matters. Now that we have fairly achieved



this aim, it behooves us to direct some of our attention to public affairs. Unless we arouse ourselves now to the necessity of such action I fear we will become hopelessly stagnant. We have an heritage of a noble history and we should develop some sort of collective action for the enhancement of our standing as a race. We owe this not only to ourselves but to posterity in order to insure for our descendants their due and proper place among the other racial groups of the American nation.

"This would be better achieved if we would bring ourselves to the realization of the *fait accompli* that we are in America to stay; that we owe it our allegiance whole and undivided, and that whatever assistance we render the motherland is prompted by humanitarian, sentimental considerations only. In this manner we would thwart the designs of some presumptuous visitors from abroad who are still guided by the fallacious notion that although we are away from them we still belong to them. Furthermore and uppermost is the necessity of coming to a final and unequivocal decision that America is our permanent home, so that in all matters touching upon our individual conduct and racial standing we would be governed by this main consideration."

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## *The Plutocrat*

By KAHLIL GIBRAN

In my wanderings I once saw upon an island a man-headed, iron-hoofed monster who ate of the earth and drank of the sea incessantly. And for a long while I watched him. Then I approached him and said, "Have you never enough; is your hunger never satisfied and your thirst never quenched?"

And he answered, saying, "Yes, I am satisfied, nay, I am weary of eating and drinking; but I am afraid that tomorrow there will be no more earth to eat and no more sea to drink."

## An Arab-Syrian Gentleman and Warrior of the Crusades

By PHILIP K. HITTI, PH. D.

### II

When not engaged in fighting human adversaries, Usamah had animals and wild beasts to fight. "I have battled against beasts of prey on occasions so numerous that I cannot count them all," he tells us about himself. On another occasion he informs us that he was engaged in the hunt during a period of about "seventy years". Referring to Usamah, the Fatimite Caliph al-Hafiz once remarked, "And what other business has this man but to fight and to hunt?"

This long record as a hunter offered Usamah an excellent opportunity to study the habits of birds and other animals. His powers of observation, his keen interest in things animate and inanimate and his sense of curiosity found here an ample field for exercise and development. At the end of his *Memoirs* he devotes a whole chapter to the hunt in which he shows first-hand familiarity with the hunting practices of Syria, Mesopotamia and Egypt. He felt equally at home with the water-fowl of the Nile, the fish of the Euphrates and the wild animals on the banks of the Orontes. By his own experience he discovered that a leopard, on account of its swiftness and long leaps, is really more dangerous than a lion, that a lion tends to go back to a thicket by the same route it took out of it and that "it becomes the real lion it is" when wounded. When a Frank in Haifa offered to sell him a "cheetah", which was in reality a leopard, he could tell the difference right away from the shape of the head and the color of the eyes.

At last it was his intrepidity as manifested in a hunting experience that brought him into trouble with his ruling uncle and aroused the latter's jealousy resulting in Usamah's enforced and life-long exile from his native place, Shayzar. His departure in 1137 was the beginning of a series of sojourns that carried him into the then capitals of the Moslem world: Damascus, Jeru-

salem, Cairo, al-Mawsil, Mecca, and that did not end until he he was an octogenarian. As long as his uncle Sultan had no male children he tolerated, indeed he encouraged, his versatile and ever-developing nephew, but when an heir was born the case became different. This situation was aggravated by the death of Usamah's father, the brother of Sultan, in 1137. As young Usamah one evening entered the town carrying as trophy the head of a huge lion which he had bagged, his grandmother met him and warned him against his uncle, assuring him that such a thing would alienate him from his uncle, instead of endearing him to his heart. This episode proved "the last straw" and tolled the death-knell of Usamah's life in Shayzar.

With all that Usamah shows a remarkable degree of self-restraint and hardly has an unkind word against his uncle in all his narrative. And when finally in the year 552—1157, Shayzar was destroyed by the earthquake and his cousin, Sultan's son, perished with his family, Usamah's heart was evidently deeply moved with sorrow and sympathy. He wrote a touching elegy in verse in which he said:

The blood of my uncle's children, like  
that of my father's children, is my  
blood

Notwithstanding the hostility and hatred  
they showed me.

That Usamah was brought up in a wholesome atmosphere of gallant and aristocratic behavior—in spite of the aforementioned episode—is evinced by various other instances. His grandfather and uncles are often referred to by the Arab chronicles as "the Kings of Shayzar." One uncle was a high official in the Fatimite court of Egypt. Usamah's own son, Murhaf, became later "one of the amirs" of Egypt and a table companion and comrade-at-arms of the illustrious Saladin. It was evidently this Murhaf who pleaded the case of his octogenarian and forsaken father before Saladin who consequently summoned Usamah, in the year 1174, from Hisn-Kayfa and installed him in a palace in Damascus. Salih ibn-Yahya tells us that Usamah was "one of those treated as great (*min al-mu'azzamin*) by the Sultan (Saladin) who put no one above him in matters of counsel and advice." Saladin appointed him as governor of Beirut, which he soon after delivered into the hands of the Franks without of-



fering resistance. A nephew of Usamah, Shams-al-Dawlah, was sent by Saladin in 1190 as his ambassador extraordinary to the court of the Almohades (al-Muwahhidun) in Morocco, soliciting the aid of their fleet to intercept the maritime communications of the Franks.

When a woman, who was foisted on Usamah's uncle, Sultan, and divorced by him because she turned out to be dumb and deaf, fell captive in the hands of the Franks, Sultan did not hesitate to ransom her, for he could not tolerate the idea of a woman remaining in the hands of the Franks after uncovering before him. The Christian hostages released from Shayzar and waylaid by Moslems from Hamah had to be rescued at all cost.

Amidst the court intrigues of the Fatimites in Egypt (and no royal court was perhaps more rife with intrigues, feuds and jealousies than that court), of Nur-al-Din in Damascus and of Zanki in al-Mawsil, Usamah seems to have kept his hands more or less unsoiled. Ibn-al-Athir charges him with duplicity in dealing and with instigating the murder of al-'Adil ibn-al-Sallar, the vizier of al-Zafir; but in the *Memoirs*, Usamah's influence seems on the whole to be on the side of what is right and honorable. When the ferocity of Salah-al-Din Muhammad leads him to order the bisecting of an innocent man, Usamah is not afraid to plead the cause of the poor victim. Nor does he hesitate to intercede in behalf of a captive from Masurra who was ordered bisected in the holy month of Ramadan. An aged slave, who had brought him up, Usamah addresses as "mother" and devotes an apartment in his home for her exclusive use.

Usamah's liberal education consisted of some ten years of study under private tutors whose curriculum consisted of grammar, calligraphy, poetry and the Koran. Poetry formed an essential part of the mental equipment of an educated Arabian aristocrat, and to this rule Usamah formed no exception. He is quoted by al-Dhahabi to have said that he knew by heart "over 20,000 verses of pre-Islamic poetry." It is not likely that so many verses of pre-Islamic poetry had survived to the time of Usamah, but the writer simply wanted to convey the impression that Usamah knew a great many of them.

Nor was Usamah a mere *rawi*, a memorizer and reproducer of poems. He was a composer himself. In fact, to many of his biographers he is known primarily through his *Diwan* (anthologies). Ibn 'Asakir, the historian of Damascus who knew Usa-



mah personally, calls him "the poet of the age" and describes his verse as "sweeter than honey and more to be relished than slumber after a prolonged period of vigilance." Yaqut in his *Mu'jam* quotes his poetry. Salih ibn-Yahya boasts of possessing a copy of Usamah's *Diwan* in the latter's own hand-writing. "Especially fond of his poetry" was Saladin who esteemed it so high as to have kept with him a copy of Usamah's *Diwan*.

Among the most quoted verses of Usamah are those he composed and inscribed on the wall of a mosque in Aleppo on the occasion of his return from a pilgrimage to the holy cities of Mecca and Medinah, and those he composed on the occasion of pulling out his tooth and in which he showed some originality:

O what a rare companion I had whose company  
                                 never brought ennui to me,  
 Who suffered in my service and struggled with  
                                 assiduity!  
 Whilst we were together I never saw him, but the  
                                 moment he made his appearance  
 Before my eyes, we parted forever.

Usamah "had a white hand in literature and prose as well as in poetry," to use a phrase of his student, ibn-'Asakir. His fondness for books is indicated by the life-long "heart-sore" which the loss of his four thousand volumes en route from Egypt left in him.

His quiet stay during his old age at Hisn-Kayfa afforded him an opportunity to compose many of the books he wrote and of which Derenbourg enumerates eleven. Some of these are listed in Hajji Khalfah, *Kashf al-Zunun*. A twelfth book, *Lubab al-Adab* (The Pith of Literature), has since been discovered in manuscript form and reported in *al-Muqtataf* (Cairo, 1908), Vol. XXXIII, p. 308 *seq.*

When finally established under Saladin's aegis in Damascus, Usamah, as we can easily imagine, soon became the center of attraction and respect for a host of admirers and well-wishers, and his home became a sort of literary salon for the *intelligentsia* of the famous capital. He was appointed lecturer at the Hanafiyyah academy, and tutored in rhetoric. Saladin restored to him a fief which he was supposed to have once possessed in Ma'arrah al-Nu'man. Something, however, we do not know exactly what, made him fall from grace in the eyes of his patron. Could it

have been some secret sympathy with the Shi'ah cause of which the orthodox Saladin was a champion opponent and with which Usamah may have been inoculated during his sojourn in Fatimite Egypt? That Usamah had cherished such sympathies may be inferred from a passage in al-Dhahabi. It was at that time and under these conditions that Usamah produced his memorable work *Kitab al-I'tibar*.

Among all the works of Usamah, this *Kitab al-I'tibar*, containing his reminiscences, stands undoubtedly supreme. But that is not all. Ancient Arabic literature has preserved for us other biographies, memoirs and reminiscences by many great men, but there is hardly anything superior to this one in its simplicity of narrative, dignity and wealth of contents and general human interest. It gives us a glimpse into Syrian methods of warfare, hawking and medication, and ushers us into the intimacies of Moslem court life as well as private home life. But its chief value consists of the fact that it deals with a point of military and cultural contact between the East and the West during a period about which our information from other sources is especially meagre.

Usamah wrote this book, more probably dictated it, when he was "climbing the hill of the age of ninety". His hand was then "too feeble to carry a pen, after it had been strong enough to break a lance in a lion's breast." Ripe with years and mel-  
lowed with varied experiences of adversity and success, this patriarch of early Moslem days stands at the vantage point of his ninetieth lunar year to review before us his past life as one parade of thrilling adventures and remarkable feats with one procession following another.

If any book is the man, *Kitab al-I'tibar* is certainly Usamah. Shaken by years, amiably rambling in his talk and reminiscences, our nonagenarian spins one anecdote after another, slipping into his story bits of his philosophy of life couched in such homely and poignant, often naive, phrases as to be remembered. More delectable stories can be had nowhere else in Arabic literature. The author appears as a consummate story-teller who might qualify for a competitive prize in a modern school of journalism. His masterpiece is perhaps the story of the necklace found by a pilgrim in Mecca. His rare insight into human nature, his keen power of observation and analysis, his unfailing sense of humor, coupled with his sincerity, fairness and high standard of veracity

make his book one of the great books of the Arabic language.

The author intends his book to be didactic. Hence the title *al-I'tibar*, i. e., learning by example. The favorite theme is that "the duration of the life of man is predetermined, that its end can neither be retarded nor advanced" by anything man might or might not do. In season and out of season he preaches his sermon of which he does not seem to tire. Exposure to perils and dangers does not affect in the least the allotted term of life on this earth, and no one should "assume for a moment that the hour of death is advanced by exposing one's self to danger, or retarded by over-cautiousness". "Victory in warfare is from Allah (blessed and exalted is he!) and is not due to organization and planning."

His passage from the recount of one tale to another is determined by the association of ideas. One happening suggests to his memory another happening either because of similarity or dissimilarity, comparison or contrast. After seemingly exhausting a subject and starting on another he may digress and revert to the former. Logic and scientific classification of data were no idols to him any more than they were to other writers of his time. Even the most gullible of readers may find here and there an anecdote hard to believe, or a detail forced by the desire to tell a good story. In his stories regarding holy men Usamah did not rise above the level of the credulity of his generation, nor in his stories relating to dreams and their interpretation. How could he? And yet through it all there is no feeling on the part of the reader of conscious fabrication by the author. The simplicity of the narrative forbids it. But what is more, there is a decided feeling that the author is desirous to keep his mind open and his judgment fair and accurate. Consider his retrospective remark after extolling the virtues and hunting ability of his father: "I know not whether this was due to the fact that I was viewing him with the eye of love . . . or whether my opinion of him was based on reality." No sooner does he conclude one anecdote proving the curious and primitive methods of Frankish medication than he starts another showing its efficiency.

His observations on the Franks, while not as full and deep as we would like them to be, yet are perhaps as valuable as any left us by ibn-Jubayr, ibn-al-Athir and other travelers and chroniclers. They are first-hand and frank and reflect the prevalent Moslem public opinion. To a conservative Moslem as he was,

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the apparently free sex relations among the Franks must have seemed loose and shocking. To him "the Franks lack jealousy in sex affairs" and "are void of all zeal and jealousy." Their methods of ordeal by water and duel especially come up for censure, for they impressed him as far inferior to the Moslem judicial procedure then in vogue. Their system of medication appeared odd and primitive compared with the more highly developed system of the Arabs. The desire of one of them to show to a Moslem "God as a child" in a church at Jerusalem was as shocking as it was amusing. Again and again Usamah draws distinction between the "acclimatized" Franks in Moslem lands and the outlandish, rude "recent comers." But through it all he does not seem especially obtrusive, bitter, or unfair.

Following the perfunctory verbal usage of his time, he does not fail to refer to *al-Ifranj* (the Franks) as "devils" and "infidels" and to add a curse or an imprecation after the mention of their name. But in almost the same breath he refers to the Templars in Jerusalem as "my friends" and does not hesitate to inform us that "a Frankish reverend knight" used to call him "my brother." His treatment of the impressions he gained from his enemies, the Franks, gives us probably the best index to his judicious character as a writer.

\* \* \* \* \*

On Monday, the 23rd of Ramadan, of the year 584 (November 16, 1188), the year after the conquest of Jerusalem by Saladin, Usamah passed away in Damascus at the age of 96 lunar (93 solar) years and was interred on the second day at the east side of Mt. Qasiun considered by Moslem tradition "sacred and most venerated" and associated with the names of Adam, Abel, Abraham and many other prophets and martyrs. His tomb was visited a few decades later by the Damascene biographer ibn-Khallikan who writes: "I entered his mausoleum, which lies on the northern bank of the Yazid River, and recited an extract from the Koran over his grave, imploring Allah's mercy upon him."



## The Wine Lyric of Al-Farid

By DR. NEJIB A. KATIBAH

*In the June and July issues of the SYRIAN WORLD of last year, I gave a translation of Ibn-ul-Farid's Love Lyric, accompanied by two prefatory articles of the life of the author and his religious tenets, Sufism or Mohammedan Mysticism.*

*I would recommend the interested reader to review these articles before reading the following translation of this noted mystic's Wine Lyric.. He would then have a clearer conception of our poet's mystic flights and of the influences that contributed to stir his inspiration.*

*Ibn-ul-Farid's commentators all agree that what is signified by wine in this lyric is Divine Knowledge.* N. A. K.

### I

BELOVED, to thy name we drank a wine  
 That swayed our reason ere the vine was born.  
 The universe in thee, O drink divine,  
 We taste in essence, of its substance shorn,  
 To buoy our spirits up, our lives t' adorn:  
 Our wine's a sun, resplendent without guise,  
 That brims the moon, to golden fullness grown,  
 And bids the crescent, ere it opes its eyes,  
 To blend the chalice till the nascent starlets rise.

Ambrosial fragrance from this vintage flows:  
 —How else could I that fount of cheer detect?  
 Innate effulgence from this essence glows:  
 —How else the mind could fathom its effect,  
 Or picture to itself the beverage of th' elect?  
 The press of time has left of it a soul,  
 Mere breath of all its attributes select,  
 Transcending reason, though 'tis reason's goal:  
 Embosomed in forbiddance, mystery veils it whole.

Let but its name within a precinct fall,  
Then temulent become as ne'er had been  
All those that hear the word—aye, drunk withal,  
Yet free from shame, unstained by sin:  
Their action is conviction from within.  
But marvel not this name could thus inflame  
And ever our enquiring reason quell and win—  
Disdainful of containers or their claim,  
The real escaped and left behind its potent name.

## II

Shouldst thou recall its name, though unawares,  
Rejoicing, thou wouldst banish all thy cares.  
Suffice a glimpse at its unbroken seal  
To thrill the convive's mind and make him real.  
Besprinkled where the dead man long had lain,  
Revivèd rises he and lives again.  
Th' afflicted laid beside its vineyard's wall,  
Would shake his sickness off and break its thrall.  
The crippled, near it borne, would forthwith walk;  
The dumb, observing how it tastes, would talk.  
Should its aroma scent the orient air,  
It would a westerner's chronic cold repair.  
Upon a reaching hand, its goblet's ray  
Becomes a star to guide one's nightly way.  
Anointed haply o'er one's sightless eyes,  
Though blind from birth, one's night for ever flies.  
Decanted, gurgling flows its liquid clear  
To cure his deafness, he who ne'er did hear.  
Though bit, a pilgrim to its native land  
Unpoisoned stays and journeys with his band.  
Th' exorcist, tracing with his hand its name  
Upon the insane's brow, insures his fame.  
Inscribed upon a flag, this name would raise  
An army's soul to earn deservèd praise,  
Through it the convive's nature grows refined,  
Enlarged, ennobled, active, unresigned,  
The hand that ne'er had given would spend its hoard  
And patient grow, though ired, th' intolerant lord.  
Th' unlettered boor, should he its veiling kiss,  
Enlightened would arise in novel bliss.

## III

"Describe this wine, thou learned," they declare—  
 Aye, aye,—its attributes, know ye are these:  
 'Tis clear—more clear than limpid drops of air;  
 More gentle than the summer's curling breeze;  
 'Tis flameless light pervading all it sees;  
 Unincarnated soul it is, and was;  
 Ancient of days preceding all that is;  
 Impalpable and formless; cause of cause;  
 —But veiled from fools by its creations and its laws.

My soul has sought it, and with it combined  
 In loving oneness—but not matter there—  
 All wine became—no vine—though all mankind  
 And I old Adam's dust we share;  
 Yet, though my mother is its mother fair,  
 Behold a vine—no wine is there to see.  
 The reason for a vehicle or ware  
 —Its sense and value—is utility:  
 Though varied we, our soul's the wine, and vines are we.

Before it no before the world has known,  
 And after it no other after is;  
 Finite is time to it—to it alone  
 Time owes its aeons and its distances:  
 In that beyond must sink all entities.  
 Its vintage was before the dawn of time,  
 And then our father's time commenced; it is  
 Its predecessor, ever in its prime,  
 Yet parentless, and lives in orphanhood sublime.

Rare virtues these that stir the soul to sing  
 Its praises both in gentle verse and prose;  
 Rejoicing of the heart its name doth bring  
 To him who never tasted it; his woes  
 Are banished and his dulness goes.  
 Like him whose heart is burning fast for Noam,  
 Though absent she, yet passing happy grows  
 To hear her name: he'd leap, he'd dance, he'd roam,  
 —To Paradise he soars forgetting Earth, his home.

## IV

"Thou hast but drunk iniquity," they jibe.

—Nay, nay, I drank that which from it t' abstain  
Is sin itself. Oh, for the cloistered tribe!

How oft, affected, reeled that holy train—  
Nor tasted they the wine, though they would fain.  
One draught of it I had at life's young dawn,  
And drunken all my life I must remain,  
And drunken still will be when life had gone,  
And, moldering back to earth, gone sinew, flesh and bone,

Oh, drink it pure in deep ecstatic sips,  
Unmixed absorb it, nor with it ought blend  
Save lucent dew that grace the loved one's lips;  
—To this admixture heart and will shouldst bend,  
Or wrong thyself and heavenly taste offend.  
Go seek it at its press—its virgin well;  
To it with dulcent music thyself lend:  
What boon it is with song!—Would words could tell!  
For never care with it or song one hour can dwell.

One hour with it—one reveling, merry hour—  
And lo, the groveling world obeys thy rule,  
Thy servant it, and thou its lord of power;  
What joy be his, who sober struts and cool?  
Undrunken bore he lives, and dies a fool!  
Unhappy he, as well bewail his days—  
Misspent and void, a stagnant, rayless pool—  
Who wastes his life in erring arid ways,  
Nor with this wine, e'en though in dreams, his thirst allays.

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It is related that the powerful Arab tribe Banu Tamim sought one day their poet laureate and chided him for having long remained silent in singing their praise.

"Inspire me with your worthy deeds," he replied.



## “Syria for the Syrians” Again

AN EXPLANATION AND A RETRACTION.

By DR. M. SHADID

TO the February, 1927, issue of the SYRIAN WORLD I contributed an article under the above caption which stirred up some discussion in the March and April numbers of the same year.

The substance of this article was to the effect that for cultural, social and economic reasons or advantages, Syria is the country of choice for Syrians to live in.

Recently I returned from a European trip with a side trip through Syria and Egypt whose purpose was to find out whether or not cultural, social and economic conditions were such as to justify me in taking my family there to live.

I must say at the outset that I spent one month only in Syria, and out of this month eleven days were spent in Judeidet Marjy'oun, my native village. However I visited many cities and towns, viz., Beirut, Damascus, Sidon, Zahle, Jerusalem, Tiberias, Haifa and many smaller places in Mount Lebanon.

As to the cultural and social advantages, I wish to reiterate all that I have said in my former article and in my rebuttal to my critics. In no country in the world can a Syrian feel at home as he can in Syria. In no country in the world can he feel that he is the equal of his neighbor. Nowhere can he obtain so full a measure of social equality, and least of all in the United States of America where, like the Jew, he is socially ostracized. The superiority complex of the American people bars him from any adequate measure of social intercourse so necessary to a well rounded life.

Man is a gregarious animal, a social animal. Deprive him of social relations and adequate social intercourse with his fellows and he becomes “lop-sided,” narrow, mean, cynical, Schopenhauer to the contrary notwithstanding. Friendship, association, neighborliness, social occasions and what not are the aroma of life and it is a hard, sordid life that is deprived of these relations. Yet that is the life the average Syrian leads in these United States. I observed the life of Syrians along the Atlantic and Pacific coasts

and in the West and South, and I find it always the same. You can always find Syrians trying to colonize and thus find relief from social ostracism and social discontent and ennui. And where they cannot, for business reasons, colonize you will find them driving fifty to two hundred miles weekends to meet some Syrians and enjoy a day of social intercourse.

In my former article I tried to show that Syrians, like the Jews, were socially ostracised in this country because of the prejudice that exists against our race. I was severely criticized for this by those who, ostrich-like, bury their heads in the sand. I was accused of making generalizations from strictly personal experience as though my case was in any particular unique, while in reality it is not.

Cultural advantages in Syria are on a high plane. The benefits of education are widespread. I had the privilege of addressing school children on two occasions and I find that much progress has been made in teaching in the schools and colleges. The American University of Beirut deserves especial mention. It certainly is the greatest asset that Syria has today.

Too bad the same things cannot be said of economic conditions in Syria. But the truth as I see it must be told even though it hurts. I have visited twelve different countries on this trip and Syria comes closer than any of them to economic ruin. I have certainly been misinformed on economic conditions in that country or I would not have said what I did say in the February, 1927, number of *THE SYRIAN WORLD*. Follows an excerpt of what I did write:

"The majority of the Syrian people in the United States will be better off economically in their own country. The needs of Syria are agricultural and Syrian agricultural possibilities have not been touched. Successful agriculture depends on available cheap land and cheap labor, and Syria has both of them.

"Cotton in Syria should be a very profitable crop, indeed more so than in this country owing to the climatic conditions and to the availability of cheap land and cheap labor. And cotton is a world staple with a ready market. Egypt prospers with cotton, why not Syria? Corn and wheat may be produced in great abundance in Syria, and I verily believe that the only way to stop emigration of our people to foreign lands is in educating our people to the very great possibilities of farming.

"But farming, though the chief opportunity, is not the only

one in Syria for the Syrians. Once agriculture is put on its feet the country will become ready for other commercial and industrial enterprises. In this country all depends on agriculture; where farmers succeed all others succeed in proportion. When farmers fail others fail too. The same will apply to Syrian agriculture, etc."

Much as I hate to do so, I wish now to retract this statement. Economic conditions in Syria are as bad as they have always been and as they will be for a long time to come. The causes of economic distress in Syria are too fundamental to be remedied by a change of government or legislation. The causes have to do with soil, climate, available land, popular psychology, agricultural and mechanical education, etc.

Where I got the notion I do not know, but I have been under the impression that there was plenty of good tillable cheap land in Syria, and that the climate for farming purposes was all that could be desired. From this false premise I arrived at the conclusion above stated within quotation marks.

Imagine my disillusionment when I discovered that most of Syria was hilly, mountainous, broken land and that it did not rain as a rule during April, May, June, July, August and September. There is some irrigable land, to be sure, but not enough, and what land there is under irrigation is beyond the reach of the average man to buy. For the equivalent of the American acre I was asked from three hundred to one thousand dollars an acre. Nor was this price based on the actual yield of the crop. It was based on sentiment and other reasons. I can go to Louisiana today and buy land that would average not less than one cotton bale to the acre for fifty dollars per acre.

I am told there is plenty of land around Homs and Hamma but it might be too cold for cotton and if it does not rain for six months out of twelve you cannot raise much of anything without irrigation. I cannot champion a "back to Syria movement" when I do not find enough good land to support the present population. Syria will probably import wheat this year as it has done at times before.

Nor does one find any compensation for this lack of soil and proper climate. I find no mining industry and no manufacturing industry to employ men and women who have no land to till. Farming, mining and manufacturing are the basis of economic prosperity and well-being, but I do not find any of them in Syria



to any mentionable extent. I am told that Syria at one time supported a much larger population than at present inhabit it. Possibly in those days the wants of the people were simple and few. But they have now expanded with expanding civilization, and what was sufficient for our fathers is not quite sufficient for ourselves; the luxuries of yesterday are necessities today.

There being no large producing class of people, one can hardly expect prosperity for the commercial and professional classes. Twenty business failures is the record for Beirut for the last six months. Syria is top heavy with people who are trying to make a living in a secretarial, professional, commercial, non-productive fashion. You can hire a servant for five to ten dollars a month. You may secure a chauffeur for twenty-five dollars a month and expect him to feed himself. There is plenty of cheap labor but no cheap land.

Nor is living cheap compared with cheap labor except in the interior villages. In Beirut I consider living costs high compared with wages and income. One can make a living as a clerk, a chauffeur, etc., but it will not be a good living. And this is as might be expected. Where production of commodities is meager as in agriculture, and where manufactured articles as cloth, beer, ink, chocolate, shoes, hats, etc., are imported, the cost of living will be high. It is doubly high where wages and salaries are as low as competition for jobs can make them.

Taxes are high as they are nearly everywhere during this post-war period, but they weigh doubly heavy on people in Syria and Palestine owing to these economic conditions.

Syria is not yet self-supporting and will not be for some time to come. People require mechanical and agricultural education and they need to learn that all labor is honorable and most of all farm labor. The farmer must not be held in low esteem, for he is the foundation stone of prosperity and civilization. The people will have to develop more initiative. They should learn to depend on their own resources and not on those of others. They import their beer, their chocolate, their ink, their car batteries, etc., etc. There is no excuse for such lack of initiative. There is plenty of local talent and intrinsic ability but no initiative. In time, no doubt, they will develop this initiative and with the help of capital which is ever seeking new fields of investment, will muster their own resources.

At the present time Syria's imports greatly exceed her ex-

ports which is a positive sign of economic backwardness. She is living a parasitic existence to a large extent. She raises some olives, wheat, silk, fruits, etc., but not enough to counteract her great dependence in other respects. She lives in a large measure from her tourist trade and from money sent her from her sons in the Americas and elsewhere in the world. Something like ten million dollars are sent her annually for maintenance.

It hurts me to have to make this retraction and these admissions. I have been in this country for 30 years and always intended to return to my native country. For the last ten years I have been taking special courses in medicine and surgery trying to cover every specialty and to acquire a working knowledge of every branch of medicine and surgery with a view to going back to Syria and to build a hospital and establish a clinic to take care of the sick and defective. This I may yet do. But I am no longer very enthusiastic about my native country since I made this visit. If I do return it will not be because of any overpowering enthusiasm but from a sense of service—because I feel that I can do (there) enormously more good than I can elsewhere.

### *Arab Proverbs*

If you would keep your secret from your enemies keep it also from your friends.

The one-eyed man is king among the totally blind.

Trees often transplanted seldom prosper.

Only the bones rattle in the pot.

He was the first in committing assault, yet the first in making a complaint.

A lover's blows are like pelting with raisins, and his stones as welcome as pomegranates.

Mud may not adhere, but it will leave a mark.

## The Bride of the Brave

*A complete short story depicting chivalrous marriage customs  
in the interior of Syria*

By AREPH EL-KHOURY

OUR uncle and our Sheikh, today is your day. I am seeking your help," said a youth of gigantic height and the appearance of a lion.

He was about twenty-five years of age and of olive complexion like the rest of his compatriots, descendants of a race which for thousands of years had lived in the hills surrounding the noble mountains of Hermon. His wide forehead indicated power and his deep brown eyes glowed with a strange fire. His nose was that of a Grecian, and his small dark moustache crowned a delicate mouth which indicated intelligence and kindness. His strong, square chin was that of a true mountaineer.

The Sheikh was a descendant of the tribes who emigrated to Hauran from Southern Arabia and were known in that part of the world as the "Ghassassinah" whose princes were once the Roman deputy governors of Syria. Being Christian, they were forced to flee to the interior after the Moslem hosts had defeated the Romans on the plains of Damascus.

"Tell us your troubles, O my lad," said the Sheikh, beguiling himself by counting the beads of his rosary.

"O uncle, in the village of El-Rasa there is a pair of blue eyes!" said Kamil, the young man.

"Which means that I am to go and demand her as wife for my nephew."

"If you order it."

"Who may the girl be and, furthermore, does she love you?"

"She is the daughter of the Sheikh of El-Rasa. This answers the first part of your question. As for the second, I have my hand in cold water."

"Go, my son, and we are relying on His mercy."

As Kamil heard this he took the Sheikh's hand, kissed it and placed it on his forehead. Flinging his Aba (cloak) over his arm, he left the house.



As he reached home his mother, with outstretched arms, eagerly inquired, "What did he say?"

"The rider of the horse promised good omens."

"The long of days," commented the mother."

\* \* \*

Sheikh Assad's voice was heard in the courtyard. A servant ran to him: "What is your order, my lord?"

The Sheikh gave the names of several persons with instructions that he required them to visit him during the following evening.

At the appointed time they came. They were minor Sheikhs whose advice Sheikh Assad asked on important community or individual matters.

First came a tall Sheikh with a broad face and a white beard, followed by a short and slender one, and behind them came a number of other Sheikhs. The first to enter was the venerable and noble brave Naif El-Khallili. The second was Sheikh Taric, the most humorous of the circle, generous and wealthy, having the face of a child and the wit of an Egyptian. Sheikh Assad had much respect for him, because, aside from his humorous air with which he was endowed by the grace of Allah, he had the wisdom of an Arab philosopher.

Sheikh Assad stood to his height and invited them to sit on the divan. To the amazement of everyone, Taric retired; he returned a few minutes later when they had all been seated.

"Sit, O Sheikh Taric," said Sheikh Assad. But the latter, hesitating at first and looking about the room, finally said, "Aiee, by Allah, sit; and where shall one sit? Look, you can't place a shoe between one Sheikh and another!" Sheikh Assad and the company laughed heartily.

Cigarettes were served as well as coffee. Sheikh Assad spoke: "Kamil has found a girl, and his mother asks you to join me in going forth to ask her hand in marriage."

"Oh, God's mercy!" cried Sheikh Taric. "Can it be credible that the insane tiger shall have a wife?"

"This is the hand of Allah!" said Sheikh Naif. "But who is the girl and who are her parents?"

"The youngest sister of Sheikh Ameen Salim of the village of Kofra," answered Sheikh Assad.

"El-Salibi!" (the crusader) murmured Sheikh Taric. For

Sheikh Ameen was a direct descendant of a knight who with other Christian warriors had fled northward after the Crusaders' defeat at the battle of Yarmook. Here they changed their names and settled among the natives. They became prosperous, and Ameen's grandfather was proclaimed a Sheikh of his village. His sons inherited the same office.

Sheikh El-Khallili stood to his height. With his right hand touching his moustache, he said: "Kamil is a hair in our moustache and for the sake of his eyes we shall ride."

"We shall," echoed those who were seated.

This took place on Friday, and on Monday ten sheikhs and ten equerries gathered in Sheikh Assad's courtyard. Sheikh Taric came riding a white Arabian mare, a splendid animal as large as a camel. Slung on his shoulder was a modern Turkish Mauser rifle, while an old jewelled sword swung at his side. Sheikh Assad rode an Arabian horse of the "Irkawia" strain. He carried his jewelled scimitar, rifle and jewelled Hedjezian dagger, while his chest was gleaming with cartridge belts. A gigantic negro rode at the head of the group, Sheikh Assad's bodyguard. Behind the Sudanese came Sheikh Assad, Sheikh El-Khallili and Sheikh Taric. The rest of the Sheikhs with their footmen followed on colts.

After three hours of hard riding they came to the public fountain situated at the eastern end of the village to which they were going. As they passed they saw two maidens strolling among the almond trees. Sheikh El-Khallili pushed his mare, exclaiming "This is the girl." Sheikh Assad looked and saw a tall, slender maiden dressed in crimson. Her uncovered head was carried high. Heavy braids of fair hair like the color of Arab honey hung over her shoulders. Her blue eyes, ruddy complexion and broad forehead were a combination of beauty and intelligence.

Having satisfied themselves of the beauty of the girl, the company rode at a gallop to Sheikh Ameen's house. At the foot of the steps which led to the main entrance they were received by Sheikh Ameen and a few of the village Sheikhs. Greetings were exchanged by kissing the hands and then the lips, the customary greeting of that part of the country. The host led the way to a large hall spread with rich rugs.

"My house is honored," began Sheikh Ameen as the servant brought coffee, cigarettes and lemonade. After a brief interval Sheikh Assad made an effort to disclose the object of his mission.

"You shall say nothing now of what you have come for. The rights of hospitality ordain that you stay three days, upon the expiration of which you are at liberty to say why you are here. Your presence knows that."

"May your house be always available for the protection of the needy," said Sheikh Assad, "and may your gate, by the grace of Allah, be open to every seeker. As for ourselves, we count ourselves among members of the household and the laws of hospitality do not apply to us. We deem it our privilege to be hosts in your house. Therefore let me continue what I started to say."

"I and my house are at your order. Walla, I am all ears."

"May Allah grant you long age," interposed El-Khallili.

"We have come to pay our respects to you, and to ask the hand of your sister in honorable marriage to my nephew Kamil."

Sheikh Ameen's face became serious. His hand holding the rosary rested limply on his knee as he remained silent for a few minutes. Finally he said, "Had your presence come asking for one of my sons I would have offered him; but alas! We have already pledged our word." At this Sheikh Assad would not remain any longer. He rose, followed by the rest, and advanced toward the corner where the rifles were stacked, but Sheikh Ameen intercepted him, pleading "Pray, remain in our house for the night."

"May it continue prosperous," said El-Khallili. "Allow us to go." Sheikh Ameen stepped aside.

When they reached their village they were met by their sons, headed by Kamil. From the expression on their faces one could tell that they were disappointed. Kamil went with his uncle to the latter's house.

"Answer what I am about to ask," said Sheikh Assad.

"Yes, O uncle."

"When did you meet the girl?"

"When we visited the church of Saint George."

"Did you talk to her?"

"Yes."

"And what did she tell you?"

"She turned her cheeks," said Kamil shyly.

"Did you tell her that you wanted her to be your wife?"

"Yes."

"Did she promise to remain your love?"

"Aiee."



"Now go to Sheikh El-Khallili and do as he orders."

\* \* \*

Sheikh El-Khallili was seated on a pile of rugs; before him was a water pipe. His son Aned was leaning sidewise close to him. He was a brave youth of about twenty. As Kamil entered he saluted and sat down. "O Sheikh El-Khallili, what is to be done?" he asked.

"God is merciful," was the answer. "You heed what I am about to tell you. The ancient custom by which you can obtain the girl without humiliation or disgrace on your part may now be invoked. Aned will go with you. So will Fawaz, the son of Sheikh Taric, and Wahaj the son of Sheikh Youssif, and Zien your cousin. What you should do is to communicate with the girl and agree on a date for her to leave her brother's home. At the appointed time you will be waiting for her on the plains beneath the village. But remember, if you are pursued, shoot, but not to kill. Hit with your swords to disarm but not to wound. Strike with your hands but not to hurt. Because if anyone is killed there will be a feud leading to acts of reprisal, and Sheikh Ameen was our ally in days of clashes. Go and Allah be with you."

Kamil left and Aned followed.

A week later the village youths gathered in Kamil's house. "Two weeks and we shall ride, if God is pleased," said Kamil.

"And Zien?" asked Aned.

"The news intoxicated him. Upon hearing it he began to polish his rifle and sharpen his scimitar. I assure you that he is resting on fire," said Kamil.

\* \* \*

As the sun disappeared behind the hill marking the boundary of Sheikh Assad's farm, a body of horsemen appeared on the foot-path leading to the main gate.

"Welcome!" shouted a youth as he advanced towards them followed by a slave. "Welcome, O riders of the darkness." They greeted him and entered the courtyard where the ranchmen were resting.

"Are you hungry?" asked Zien.

"No, by God." (La walla.)

"Are we to ride now?" said Aned.



"Aice, by Allah and your eyes!" Then he commanded the slave Meteb to saddle the fair one. And no sooner had they all mounted than they rode into the darkness.

A little before midnight they were in the plains at the foot of Sheikh Ameen's village. Zien, being the son of the Sheikh of the village and the better strategist, was the leader of the company. In marksmanship and horsemanship he had no peer.

Fawaz was left at this spot and at distances of a hundred paces apart they stationed Kamil, Aned and Wahaj. Zien pushed ahead, followed by the slave leading the mare. At the entrance to the village Zien dismounted and advanced cautiously but encountered no one. Finally he wrapped his "kaffieh" (kerchief) around his head and advanced toward the house of Sheikh Ameen. Silence prevailed save for the stamping hoofs of some animals. Within five yards of the gate there was a fig tree which he climbed to better see and listen, but no one appeared.

"Has she deceived us?" he thought to himself. "Or has she gone by another road?" He looked around but saw nothing save the white stone walls of the house. The strains of a flute were heard in the upper part of the village. Zien was so raptured that he almost forgot his errand, when suddenly below him, under the branches of the tree, he saw a figure, from whose appearance he judged it was a woman. The figure looked to the south, then to the east, as if searching for someone. Zien whispered, "Who is this—Kholla?"

She turned sharply around and asked, "Who are you, Kamil?"

"No, Zien." He descended quickly and, seizing her by the arm, placed his kaffieh and ikal on her head and threw the aba over her shoulders. She turned the kerchief around her face and left nothing visible except her eyes.

"For God's sake, let us hurry; if I am overtaken they will cut my throat," said the girl.

"Not while this sword is in my left and this rifle in my right," he replied confidently. Without being molested, they reached the place where the slave was stationed.

"Can you ride?" asked Zien, and for answer she lightly sprang into the saddle.

"Walla, is this the girl?" said the slave.

"Hush, you stupid fellow, someone may hear you," commanded Zien. When they had advanced a short distance the

moon appeared from behind Hermon. A horseman's silhouette was visible.

"Who is that?" asked Kholla.

"Kamil," said Zien, grinning.

"Did you bring her?" asked the horseman, who proved to be Wahaj.

"This is not Kamil's voice," she said, and the slave laughed. As they proceeded another horseman appeared, but this time Kholla did not speak. The horseman was Aned who, upon seeing her face in the moonlight, exclaimed "Another moon!" By this time Kamil came galloping at top speed followed by Fawaz, and as he reached them they drew the heads of their mares aside and left him and Kholla alone. They rode swiftly and at sunrise they came upon a man from Kholla's village, who, upon seeing her, shouted: "Aiee, kidnapped?" Zien disengaged his right foot from the stirrup and dashed upon the man to kick him, but Aned came between them. "It is forbidden," he said. Zien refrained from his rash act of violence but shouted: "Aiee, and six hundred aiees! go and tell of what you have seen!" The man made no answer, but he drove his needle deep in the neck of his mule.

Three hours later the raiders were at the top of the hill about two miles from their village. Once among the vineyards they made their way to the tent of the guardian of the crops who served them a substantial meal. They tarried until darkness before resuming their march.

At about a quarter of a mile from the village their advance was halted by a bullet whizzing above their heads. It came from the ruins of an old house and was followed by several more in quick succession. Zien would not consent to take to cover and raised his rifle to his shoulder and was about to fire when Kholla seized the rifle.

"That is my brother," she cried.

Zien, however, charged on the ambush with drawn sword and the men ceased firing. Wahaj and Fawaz followed Zien and the men in the ruins surrendered. They were Kholla's young brother, a lad of twenty, her cousin and her betrothed. At that moment the village horsemen appeared on the ridge. They were about fifty, headed by Sheikh Assad. In fact, when Kholla's relatives heard the firing of the village rifles and the beat of the

drum, and saw Zien dashing upon them like a cyclone, their strength and courage failed them.

"We never expected this of you," said Kholla's brother to her, but she made no answer.

"Your brother, eh?" said Zien, addressing Kholla. She bowed her head. Zien, the panther, then turned preacher. "This is the hand of Allah, and whatever a person does is written on his forehead. Your brother shall now be our honored guest," and, addressing the youth, "Come before these horsemen know anything about our little affair."

"Good news, if it please God?" inquired Sheikh Assad as he arrived on the scene.

"A little gazwa" (raid), answered Meteb, the slave.

Sheikh Assad surveyed them with a scrutinizing look, "Where is the loot?" and all eyes turned toward Kholla who lifted her head proudly.

It was but a short time when the whole company entered the house of Sheikh Assad. They were no sooner seated than a woman's voice from another compartment was letting loose a torrent of abusive language against Sheikh Assad and all his village. It was Kholla's mother. Presently the mother dashed into the hall. "Where is she, the she dog?" she shouted.

"Be patient, O Sheikha" (wife of the Sheikh), said Sheikh Taric.

"Curses on your beard and face!" she hissed, and in her rage she dashed from one room to another, striking, cursing and abusing everyone who stepped in her way. Kholla was sent to a nearby house. Her brother, who seemed to understand things better than his mother, ran to Sheikh Assad.

"O Sheikh," he said, "we have come only to please her. If we had stayed she would have made a group of gypsies out of us. My brother Ameen bid me tell you that."

"May God direct us to the right path," answered the Sheikh, and then, addressing the village priest, "O priest, go and appease the Sheikha." The priest went in company of Sheikh El-Khallili. They found the old woman belching her verbal bombardment against the women of the village, who made no answer.

"Ya Hormi!" (O woman) cried the priest. She looked around, and seeing the priest, she ceased talking. "Come and hear the word," he continued, and she meekly advanced and kissed his hand.



"Many things have happened in this world and many more shall happen," said the priest. "No one knows what the future has in store for him. The wise course to follow is to submit to fate. Do you think it wise and sane to take your daughter back after our youths have kidnapped her? This is the custom. Remember that your eldest son did the same thing when he brought his wife. Now, the thing for you to do is to ask your daughter if she loves our boy—if not you may take her back."

"No, no, I prefer to take her in a casket if things reach that limit!" she said.

"Then, return to your house and we shall make peace with your son Sheikh Ameen."

As she disappeared on the road in the direction of her village the priest boastfully remarked, "Had it not been for my presence, God knows what would have happened."

"Rather say it was the respect for your jubba and calloussa (robe and hat) among women. But had it been an affair between men only swords and rifles would have decided the difference," rejoined Sheikh Taric.

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## *The Desert*

By MITCHELL FERRIS

Bare rocks and burning sands  
Crawling with living death,  
Wave on wave it stretches,  
A barren land of dread.

Death in every crevice,  
Death in the shifting sands,  
Death in its most hideous form,  
From Nature's grasping hands.

This is the land of the strong,  
No weakling here can live,  
The mighty She takes to Her bosom,  
To them the treasures of the earth she gives.

I havē served Her long and true,  
And now that my day has come,  
Thank God! She claims her own  
When the race of life is run.



## Palestine Economic Readjustment

THE process of economic readjustment in Palestine, following the crisis of 1925, continued during 1927, according to reports from Oscar S. Heizer, American Consul in Jerusalem, published in Commerce Reports of September 3. Important developments during the year included the introduction of a new currency and the conclusion of a loan for various lines of construction work. Activity increased among exporting industries, but the low purchasing power tended to depress those producing for the local market. Building operations declined, and there was little change in the unemployment situation. Agricultural production was favorable and exports of oranges increased considerably. Work was started on the Jordan River hydroelectric project. Immigration declined sharply.

The orange crop, which constitutes the principal export item, totaled 2,214,000 cases during 1926-27, as compared with 1,515,000 cases in 1925-26 and 2,146,500 cases in 1924-25. There has been a steady expansion of area under orange cultivation, especially around Jaffa, and a large increase in exports of this fruit is expected in the near future. This situation has necessitated the development of new markets for oranges and during the year considerable progress was made in Germany, Denmark, Holland and Rumania. In order to maintain the standard of Palestine oranges on foreign markets, the Government adopted regulations with respect to quality and preparations for shipment.

Experiments were carried on during the year with a view to developing the export of grapes. A shipment made to Great Britain proved to meet the quality demand on that market. As a result a regular trade in this fruit is expected to develop. The area under melons, another important export item, was increased during the year.

Cereal returns are reported to have compared favorably with the previous year, large increases being recorded for durrah and sesame and average returns for wheat and barley. A three-day agricultural show, held at Haifa with the purpose of encouraging the introduction of more modern methods in farming, was attended by approximately 15,000 persons. There were 1,589

agricultural exhibits, 227 exhibits of agricultural industries, and 25 miscellaneous displays.

As in 1926, an orange show was held at Jaffa, with satisfactory results for both growers and exporters.

Credit conditions were not satisfactory during 1927, but certain important financial developments toward the end of the year had a favorable effect on the general situation. These included the introduction of the new Palestine currency and the flotation of a loan in London for construction work, etc.

The new currency, based on the pound sterling, was introduced on November 1, 1927, and is guaranteed by both the British and Palestine Governments. This currency is entirely covered by British securities. The Palestine pound, as the new unit is called, is divided into 1,000 mills, and replaces the Egyptian currency hitherto in local circulation, estimated at between £E1,500,000 and £E,2,000,000. The exchange of currency was to be completed by March 31, 1928.

The increasing need of various construction work in order to expedite the development of the country created a necessity for capital from abroad. To this end a loan, not to exceed £4,500,000, was floated in London in December. The loan is to be utilized as follows: Railway construction, £1,640,000; harbor construction and port improvements, £1,115,000; other works, as public buildings, etc., £745,000; purchase of existing railway and other capital assets from the British Government, £1,000,000. It is also proposed to construct a harbor at Haifa with a part of the proceeds. These new projects are expected to alleviate somewhat the unemployment situation.

The Government monopoly on salt was abolished November 1, 1927, and mining of rock salt was begun at the southern end of the Dead Sea by a local concern, with a view to supplying the Palestine market.

The damage sustained from earthquakes during July created an urgent demand for emergency funds and had a temporarily unfavorable effect on economic conditions. The losses were chiefly at Nablus, Es-Salt, and other sections of northern Palestine, as well as in Transjordan.

Work was started during the latter part of the year on the Jordan hydroelectric concession, which covers the exclusive utilization of the Jordan and Yarmuk Rivers for hydroelectric purposes, and involves the construction of dams, reservoirs, canals,

pumping stations, etc. This project is an important factor in the economic progress of the country, since it will aid industrial development that is now handicapped by the necessity of importing all fuel.

A concession for the exploitation of the mineral wealth of the Dead Sea was agreed to in principle during the year. The mineral resources of the country have not been fully investigated but preliminary surveys indicate that the Dead Sea deposits represent at present the country's most valuable mineral asset from a commercial point of view.

Building operations which hitherto provided considerable employment in the cities, declined from the 1926 level. Approximately £P770,000 were spent on new construction during 1927 as against £P1,141,000 in 1926 and £P2,059,000 in 1925.

The financial statement of the Government of Palestine for the period April 1-December 31, 1927, shows receipts totaling £P1,739,400 and expenditures reaching £P1,944,400, thus producing a deficit of £P205,000. Estimates for this period covered revenues to £P1,772,400 and expenditures to £P1,923,900. Approximately £P346,500 were spent on public works, as compared with an estimate of £P145,800; this extra work, although not of an urgent nature, was undertaken with a view to ameliorating the unemployment situation.

Returns from customs, excise and port dues show a small decrease from the previous year, attributed in part to exemption of local industry from import duties on certain raw materials, including cotton and yarns of linen, jute, hemp and flax, corkwood, offal of olive oil, etc.

Gradual progress was made along industrial lines during the year. Certain industries were aided by the new customs tariff, which either reduced or abolished the duty on many materials used in manufacture. The limited purchasing power of the population, however, has continued to retard the development of industries entirely dependent on the home market, but industries which export a part of their production were favored by an increased demand from nearby markets, as Syria and Egypt. This increase was chiefly in leather, cement, textiles, olive oil, and soap.

A few small manufacturing plants, mainly those making biscuits and candy, made progress on the local market in compe-



tition with foreign products. Various new enterprises were launched during the year.

As most of the industries are small and their working capital limited, the increased activity has had only a slight effect on the national economic structure. Their sustained operations, however, have absorbed some of the labor released from building operations.

Regular weekly air service was maintained throughout the year between Cairo and Baghdad and Basra, with a stop at Gaza, Palestine.

Foreign trade in 1927 was marked by an increase of 43 per cent over 1926 in value of exports, including specie shipments, and a small decline in imports for consumption.

Egypt furnished 28.39 per cent of Palestine's imports; the United Kingdom, 13.71; Syria, 14.26; Germany, 9.02; France, 5.7; Italy, 4.85; United States, 4.3 per cent.

The United Kingdom took 34.75 per cent of Palestine exports, followed by Egypt, with 29.1 per cent; Syria, 13.72; France, 5.89; Germany, 4.75; the United States, 1.61 per cent.

The tide of emigration, which set in during 1926 at the height of the crisis, continued during 1927. A total of 2,274 persons who had been residents of Palestine prior to July, 1920, and 4,704 settlers since that date left the country; the respective figures for 1926 were 1,694 and 7,735.

At the same time there was a decrease in the number of immigrants, only 3,395 arriving in 1927 as against 13,910 in the previous year.

It is estimated that the number of tourists during 1927 exceeded that of the previous year when they totaled 13,000.

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### A REDEEMING FEATURE

Two Arab sages, Qus Ibn Sa'ida and Aktham Ibn Saify, were discussing the failings of human nature and the best indication of good character. Said Ibn Saify: "The vices of man are many. "Yes," replied Ibn Sa'ida, "but I know of one characteristic which if practised will overshadow all man's vices no matter how numerous. It is the ability to hold one's tongue."



## EDITORIAL COMMENT

## CALL TO DUTY

OUR able contributor, Mr. A. Hakim, touches in his discussion published in this issue on a vital subject. We are in agreement with him on what he puts in the mouth of his sage that our loyalty should go whole and undivided to our adopted country. This applies not alone to the United States but to every other country to which Syrian emigration has been directed. The Syrians of South America, Australia, New Zealand and South Africa owe their loyalty first to their respective countries of adoption. We have definitely passed the stage where our emigration could be described as temporary and transient. The only justification for any form of group formation on our part is to protect and promote our interests and standing as a race, and to ward off possible attacks by would-be detractors.

But there is another and more important side to this question. We should not only give our loyalty to our adopted country but we should in all honor and justice do so actively and wholeheartedly. It is not sufficient that we abide by the law. It is equally or more important that we engage active-

ly in upholding the law. In other words, we cannot remain in the position of giving our adopted country passive loyalty. To be true citizens of a country one must feel himself an integral part of it, giving it of his best, and actively and conscientiously fulfilling his obligations towards it to the extent that he expects to enjoy the privileges it bestows.

Up to a certain time, Syrians in the United States were satisfied with the help they felt themselves competent to give in times of national crises. During the last war there were many Syrian volunteers who would not wait for the draft. Their most signal contribution, however, was in their large purchases of the Liberty Loan issues. To this they were prompted by purely patriotic motives. It should be one of their most treasured distinctions to be ranked first among racial groups in proportion to their numbers to have aided the country on this occasion.

But even this we should not consider enough. Our activities should be evident in every phase of national life. We must prove our active interest in the issues that come up before the country for decision.

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Not alone should we consider it our privilege but our sworn duty to do so.

Now in the United States we are approaching a presidential election which promises to be one of the most hotly contested in history, and calling for decision on many vital issues. Can the Syrians remain indifferent in the face of the vital matters that convulse the nation? We trust they will not be and that they will prove by their interest in the political life of the country that their solicitude for its welfare is deep and sincere. We have forsworn forever the earlier attitude which has characterized the preliminary stage of our immigration. Now it is incumbent upon us to prove that our claim to sincerity in naturalization rests on a solid foundation of fact. The opportunity is now at hand for us to furnish such proof. The country is ours as much as it is any other citizen, and our claim to such a right can never be validated except by the exercise of those duties upon which depends the welfare of the country and the perpetuation of its institutions.

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## RELIGION IN POLITICS

NO one can regret the injection of the religious question in American politics more than the

Syrian-American. Coming from a country steeped in religious prejudice, and looking to America as a haven of tolerance and a country of equal opportunities irrespective of a person's religious belief, the Syrian who has forsaken his former allegiance and has adopted American citizenship grieves to discover that in his new homeland such views in politics can be entertained as obtain in his motherland. His realization of the disastrous effects such considerations had in shaping the destinies of his old country make him fearful of the same consequences befalling his beloved America. His apprehension in this respect may be unduly exaggerated. American common sense and fair play may be trusted to prevail in the end. But the Syrian who has gone through the hell-fire of religious prejudice as it raged in his motherland is rendered particularly sensitive to any possibility of arousing from his sleep the terrible monster of intolerance. And it is because of such painful and disastrous experiences that he is prone to magnify the slightest provocative incident.

There are among the Syrians in America a large number whose main motive for immigration was the desire to escape the oppression trailing in the wake of religious intolerance.

Certainly every Syrian in America feels the relief of being in a country which does not countenance religious distinction. The Syrian is anxious to forget religion as a political expedient. So much religious influence has saturated politics in his motherland that the least mention of such a possibility in his new home is repulsive and aggravating.

The Syrian-American of today is not the same person of some decades ago. He has become thoroughly American in conviction and practice. He may be relied upon to exercise the privilege of his franchise. The welfare of the country, the conduct of government, are of as much concern to him as to any other loyal citizen, native or naturalized.

Particularly now is the Syrian sensitive to the religious question. He finds that his motherland is still crushed by the heavy hand of religious interference in politics. In Lebanon, political parties are formed on religious lines and governments rise and fall in a process of continual readjustment to denominational demarcations. While in the State of Syria religious influence was so strong as to cause the anomalous and strange situation of deciding on a republican form of government but giving it at the

same time the stamp of an official state religion.

With this in view, the Syrian-Americans can but condemn any attempt to inject religion into the politics of his adopted country. He would like to see perpetuated the ideal of equality of opportunity to all citizens. He sees no reason for discrimination against any man for having been raised on the sidewalks of a metropolis of the East, or on a farm of the West, or in a log cabin in the Middle States. Choice of candidates to public office should be decided on personal merit alone.

### OSTRACISM

DR. M. SHADID again raises the issue of social ostracism against the Syrians in America. He is as emphatic in his reiteration of this charge as he is candid in his retraction of his championship of a "back to Syria" movement. It is possible that our readers would want to express themselves on Dr. Shadid's present views as they have done on the former occasion. In such case we would ask correspondents to confine their comment to issues and refrain from personal allusions.

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## Books and Authors

### MORE STORIES FROM THE EAST

*Other Arabian Nights.* By H. I. KATIBAH, New York. Charles Scribner's Sons. \$2.50.

*Reviewed by* NAGLA M. LAF LOOFY, M. D.

IT is rarely that someone in these effete years can add to an almost completed store of dream tales dealing with devils, hobgoblins, genies, princes charming and princesses fair; riding carpets on air and steed afire; fighting all evils and doing worlds of good before they "lived happily forever afterward" in the approved fairy tale style. These delightful weaves of our restless childhood hours we owe to Grimm, Anderson, the almost mythical Aesop and to a few others who are less widely known but no less worthy of praise. Some of the best of these contributions to fairy lore come from the Arabian Nights. These I consider more valuable because of their common appeal. They are as delicious to the mental palate of adults as well as to children. They bespeak the subtle oriental wisdom inherent in the lore of the ancient Arabian story tellers.

With the publication of "Other Arabian Nights" by H. I. Katibah, I was surprised into wondering why we were made to wait so long for tales that unquestionably belong to the One Thousand and One vein.

"Other Arabian Nights" is a delightful collection of Arabic folk lore. It is somehow strange to see these familiar tales in a western setting, written in English and beautifully illustrated by William Berger, already famous in America for his technique. In spite of the western clothing, Mr. Katibah manages to retain the mellow Eastern flavor of these stories. There are nineteen of them.

I picked up the volume I had just bought, intending to read one of the tales—perhaps another—and then save the others for odd moments later. I ended the entire book four hours later without laying it aside excepting to eat. I couldn't wait to finish it.

Within the two covers, the marids and the jinni work their



wicked spells over gallant princes and princesses fair and dark. Sit Bdour and Sultan Joseph do their utmost to break these spells. Lovers pine and evil men and women spare no pains to enslave the guileless spirits of the righteous.

But more delightful than these are the philosophic gems in "The Seller of Words," "The Wife Who Bought Herself a Name," "The World of Chance" and the "Fable of Men and Beasts." The titles of these are barefaced hints to the deep wisdom one infers in the piece de resistance around which each tale gyrates. There are usually two techniques in story telling. The plot in which any moral is incidental to the weave and woof but in which the action of the plot is more engrossing—is one. The other is the moral or wise tid-bit under which the plot stands as a structural base of support. Under the last category come tales of experience, sugar coated for the palate. Obviously, all experience goes to the side of wisdom—all experience is moral.

Mr. Katibah's collection is practically all moral. All but one of these stories have been bandied about in our own homes for years by yarn spinners who heard them from other yarn spinners during the long hill of years beyond the stretch of memory. Katibah gathered them one by one, like pearls for a matchless string, made notes of them and after compiling and editing them, submitted them to Scribners, who were unhesitating in their acceptance. The single exceptoin noted above is the "Magician of Samarkand." This is an original story of his own conception. I am not a bit surprised at this. After all, they are all stories out of the Near East and by Near Easterners. The names of these Near Easterners is legion—but anonymous. Mr. Katibah is a Syrian; this is a sufficient voucher for his originality.

### THE SYRIAN QUESTION

*Evolution Politique de la Syrie sous le Mandat.* By E. RABBAT.  
Paris, Marcel Riviere & Cie. 25 fracs.

The author of this work is a Syrian lawyer who presents a scholarly analysis of the different social, religious and political problems besetting the Syrians. Emir Shakib Arslan, author of the preface, describes this work of Mr. Rabbat as a masterpiece in its line.

## Spirit of the Syrian Press

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

Editor.

### GIVE GENEROUSLY

Our compatriots in the United States are now facing two grave situations which they should meet unhesitatingly and immediately.

The first is the Porto Rico and Florida disasters which it is our duty to help alleviate. To this end we urge upon our clergy and our press the expending of special efforts to raise funds for the relief of the sufferers.

The second is the present presidential campaign. We believe it is not only to our interest but that it is our duty to contribute to political parties. We are now become a part of this nation and as such we should work actively for the defense of the principles which we advocate. The American people now look upon us with a critical eye and we cannot afford to remain neutral or indifferent. We may form committees of our own for the support of the different parties and our contributions may go to them, but, of course, a strict account must be rendered by these committees to check upon the expenditures of the funds.

We should not lose sight of the fact that it is in this country that we make our money. It becomes, therefore, our duty to take interest in the affairs of

the country not in words but in deeds.

Americans contribute large sums of money to their political parties, as well as to causes of philanthropy, education, civic improvement and others. We should emulate their example and not confine our support to sectarian quarrels. We should now turn a leaf in our ledger and enter substantial contributions to something constructive.

Al Hoda N. Y., Sept. 18, 1928

### BROTHERS OR JUST NEIGHBORS

What can be harsher on the hearing than to have the same people designated at different times as Syrians, Lebanese or Palestinians? Imagine the feelings of true patriots when they read in their papers such terms as "our Lebanese neighbors," and in the Lebanese papers similar terms applied to the Syrians?

History of comparatively recent years furnishes us with a parallel to the Syrian situation in the case of Alsace and Lorraine. These true sons of France were stanch in their loyalty to their mother country in spite of the fact of their complete separation from it. And Alsace and Lorraine are not

as much a part of France as Lebanon and Palestine are of Syria. Why then should there be such stress on the point that the different parts of Syria have now become totally foreign to one another?

We maintain that political divisions should not make us lose sight of the fact that we are still, and shall ever remain, one and an indivisible nation. Whether we be of Syria, Palestine or Lebanon, we remain brothers in language, in blood, in traditions and customs, and in the singleness of country. Religions should not constitute a barrier against our union. From time immemorial, Syria was known to comprise its three principal component parts, Syria, Lebanon and Palestine. Thus it should remain for eternity.

—Meraat-Ul-Gharb, N. Y., Sept. 17,

nation which seems to have effected a complete separation between church and state is France. In French home politics religious matters are not taken in consideration. This prompts us to ask why should France countenance abroad policies it does not tolerate at home? To our mind France should deem it its duty to join hands with Lebanese liberals in eradicating religious influence from the politics of the country. France having been given a mandate over the country to guide it in more advanced principles of government, should take the initiative in such matters and apply to mandated countries the principles which guide its policies at home.

—Ash-Shaab, Sept. 21, 1928.

#### RELIGION IN GOVERNMENT

Judging by recent reports from Lebanon, the present Ministry is formed on religious lines in an effort to please the different denominations. Of course, only the principal denominations could be represented, there being only five ministerial posts, otherwise it would be necessary to create posts for at least fifteen ministers in order to satisfy all.

These religious considerations have for long been the bane of the Lebanese in their governmental affairs. Still we find that such conditions are prevalent in almost every country of the world except France. Even here in the United States religion plays a part in politics to a certain extent, otherwise why should Governor Smith be opposed on the grounds of his religious belief. Do we not find many here in America who believe that the Presidency should be the monopoly of the Protestants?

Under scrutiny, we find that the only

#### WHY THE SYRIAN REVOLUTION FAILED

We cannot ascribe the failure of the Syrian revolution to any cause other than that of the fanaticism, selfishness and perfidy of its instigators. Had it not been for the introduction of corrupt influences into it, such as that of Emir Shekib Arslan, the revolution would have followed a sane course and evaded those excesses which stigmatized it as a campaign of fanaticism and revenge.

Nothing can be more noble than rebellion against an usurping foreigner in an effort to win one's freedom and independence. Who is it that sees a valiant nation struggling for its freedom and can refrain from admiring its efforts and giving it his earnest wishes for success? But a revolution that is perverted in its object, and aimed at base revenge in the guise of a lofty ideal, can but deserve the condemnation of fair-minded people.

A little over a year ago the real designs of the instigators of the Syrian

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revolution began to be revealed when the defeat of the military forces gave rise to serious differences among the leaders, disclosing the existence of a rotten state of deceit and corruption. The party was split into two factions, one siding with Lutfallah, Shahbandar and other prominent figures in the Nationalist ranks, and the other supporting Emir Shekib Arslan. We can better judge the real motives of Emir Shekib and his clan by what has come to our knowledge lately of the designs of these pseudo patriots. This we learn indirectly from the disclosures of a Transjordanian paper, *Al-Arab*, which takes exception to the meddling of Emir Arslan in the affairs of Transjordan. The paper being a Moslem organ, its statements should be considered of more than ordinary significance.

The substance of the accusations directed at Emir Shekib Arslan by *Al-Arab* is that he is a political opportunist and profiteer. It is only necessary to scan his record, the paper says, to discover that he was pro-Turk when the Turks were in power. Then he claimed solicitude for the welfare of the Syrian nation when he saw in such shifting of policy an opportunity for personal gain. Now he is anxious to bring about an Arab union after having exhausted the resources of the Syrian cause. This Emir has already spent years in Europe doing apparently nothing but engaging in politics. Where, the paper asks, has he been getting all the money necessary for his extensive travels and luxurious maintenance? "We know that he has no personal income sufficient to maintain him in this state. The only inference we can draw from his present move for dragging Transjordan into his scheme of a Pan-Arabic movement is that he has exhausted all other means of political acrobatics and is now looking to fatten himself at our expense."

These remarks by a Moslem paper give us the true inside story of the designs behind the Syrian revolution. We now have proof that this Emir and his accomplices are responsible not only for the blood shed during the Syrian revolution but for all the Syrian and Lebanese blood of the martyrs which Jamal Pasha the Turk caused to be shed during the World War.

—*Syrian Eagle*, N. Y., Sept. 25, 1928.

### RIGHTS OF THE WEAK

Nothing can be further from the truth than the assertions of some Palestinian papers that Syria is committing a mistake by undertaking to win from France concessions by force. These would-be advisers would have us believe that nowhere in history did a weak nation ever win its rights from the strong.

In refutation of such reasoning we need only to state that Syria could never entertain the hope of coming into its proper rights had she remained in a passive state. We find, however, that once she took up arms the "strong" came to concede to her a good deal more than what he was willing to do before. Syria may not be able to achieve victory in an armed contest, but she can prove that she is not a nation of weaklings who submit to every form of usurpation and injustice without protest. We must concede that there is such a thing as right even for the weak.

—*Al-Bayan*, N. Y., Sept. 18, 1928.

### PRIDE IN ORIGIN

Many are they among our American-born youth who either do not know anything about their country of origin or conceive it in the manner it is described to them by Western writers who only touch the surface and distort the facts. A foreign writer who would visit



the country for a few days thinks himself justified in writing volumes about the country on the strength of this short visit. The inevitable consequence is that he makes a strange mixture of fact and fancy and often judges the whole nation by sporadic incidents which he would have had with some irresponsible vagrants.

It becomes necessary, under the circumstances, that our children be given the opportunity to learn the true facts about the mother country of their parents; that they be acquainted with its customs and traditions and given authentic accounts of its developments. Once they know their country of origin in its true conditions, they would entertain no further hesitancy about proclaiming their origin among Americans and persons of other nationalities.

—Leesan Al Adl, Detroit, Sept. 21,

#### LEBANON NOT FOR SALE

Many times before, the statement that "Lebanon is not for sale, nor is it subject to barter," was made orally and in print, but was taken as a matter of policy on the part of those opposing the candidacy of Emir Lutfallah to the Presidency of the Lebanese Republic.

Now, however, these words have taken on a new meaning and are being echoed with accumulating force among the Lebanese scattered in all parts of the world. For since Bishop Ignatius Mubarak of Beyrouth made the formal charge that Emir George Lutfallah had sent his emissaries to Lebanon in an effort to win the Presidency of Lebanon, and that he was using corrupt methods of bribing officials and newspapers, a veritable storm of protest has been raised against these designs. For this reason, the reiteration by the Bishop of the statement that Lebanon is not for sale assumes a more significant meaning. It is now bound to crystallize public opinion in Lebanon against

the agents of this ambitious foreigner.

We are in possession of evidence that an agent of Emir Lutfallah approached Bishop Mubarak with an offer of £10,000 to gain the latter's support for the ambitions of the Emir, but the bishop showed his indignation by ordering the agent from his presence summarily.

Al-Hoda is ready to prove that Emir Lutfallah has accomplices even among the clergy and government officials. We thank God, however, that Bishop Mubarak, with the approval of the Patriarch, has declared publicly against such designs against the honor of Lebanon.

—Al-Hoda, N. Y., Sept. 26, 1928.

#### ADVICE TO PARENTS

Syrian parents can never force on their children the love of Syria to the same degree that they themselves love their mother country. The children look upon America as their mother country and their greatest measure of love goes to it first. What the Syrian father can do, however, is to instill in his child sympathy for the native country of his ancestors and teach him of its history that which will inspire pride and a sense of appreciation of his ancestral heritage.

A fact which parents should realize is that they cannot mould their offspring into so-called 100 per cent Syrians. It is impossible to make the American-born love the songs and customs and traditions of a country of which he knows absolutely nothing and which he has never seen. Any such attempt on the part of the parents is predestined to failure, which it rightly deserves, because it could have no other result than to create a state of indecision in the mind of the child and lessen his chances of success in the struggle of life.

—As-Sayeh, N. Y., Sept. 22, 1928.

## Readers' Forum

**Editor's Note.**—The *Syrian World* is gratified to witness the growing interest on the part of the Syrian-American generation in matters affecting their racial standing and welfare in the United States. This evidence of racial consciousness in a constructive form testifies to the latent vital powers that could be moulded into an efficient medium for the good of both the race and the country in general with the proper organization. We wish to assure correspondents and others of like mind that this publication considers it a privilege to lend its efforts to such a worthy task. We would call attention to the fact that such a movement seems to have been brewing for some time, taking the shape of either a convention or the formation of new societies or clubs in different sections of the Union. Such a suggestion as that contained in the three communications published in this issue of the *Syrian World* has been advanced by the "Good Fellows Club" of Tyler, Texas, as far back as May, 1927. Later we saw the idea taking more tangible form by the calling of a regional convention of the Syrian-American societies of New England held in Pittsfield, Mass., the early part of May, 1928. What is worthy of especial notice is the formation of many new clubs in widely scattered sections under the general name of Phoenicians. To all these Syrian-American societies of whatever name or designation we extend hearty good wishes for success coupled with an earnest promise to lend every assistance possible in the way of promoting a plan for a fusion into a national organization. We shall take up the discussion of this subject more at length at a future date.

Following are three communications on the same topic received by the *Syrian World* from widely distant cities almost on the same day, indicating the maturity of thought and the readiness for action in a national movement.

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### A NATIONAL FEDERATION OF SYRIAN SOCIETIES

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#### Growing Interest in a Movement to Consolidate Syrian-American Organizations

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Editor "The Syrian World":

In honorable memory of that progressive, intrepid, and world renowned people whom we are proud to call our forbears, a club composed of Syrian young men of this city has recently been formed. To call it purely a social organization would be to

limit unduly its proper scope of activities, for we have hopes of engaging in really serious tasks and endeavors, one of which shall be to keep abreast with, and to discuss social and political questions affecting our ancient country. This is not the first organization of young Syrians formed in this city, but we hopefully trust that this will entrench itself so securely in the life of this community that there will be no occasion for any subsequent formation of a similar organization. Of course there are in this city other Syrian organizations, notably, the Syrian-American Club

and the Syrian Ladies' Charitable Society, but these are for the older Syrians and our society is intended to encompass the younger and more pliable element.

Throughout the whole country it is this element that is more enthusiastic, more imbued with progressive thought, and nearer to the vanguard of modern American life. They are the true Syrian-Americans. However, it is probably safe to say that the majority of them have never even glimpsed the Fatherland on the Mediterranean shores, and it is a sad fact that they know very little of their own race, its history, its heritage, their language, and the incline of their race's destiny. The majority are Syrians only in blood. The language of their fathers they know only by name, with the consequent loss of all the literary, philosophical, religious and—yes, even scientific, wealth that has gilded the hoary path of our race's progress from Tyre and Sidon's magnificent era to the present day. Far more serious than all of that is the manifest lack of interest to inquire and learn. Even the momentous events now taking place in Syria when the future political status of that country is being shaped and determined excite but a lukewarm curiosity, if indeed that. This is unquestionably a serious situation. Doubtless it was for the purpose of arousing interest in this younger generation by supplying information on Syria's people, history and contemporary events that your most excellent and highly instructive publication was given to the Syrian-American world. But I have observed that even you were somewhat discouraged when such an interesting debate as that of the advisability of teaching Arabic to the young generation, recently carried

on in your columns, brought forth such pitifully meagre response from that very portion of our population for whose benefit it was intended.

While undoubtedly a number of causes have contributed to this regrettable condition of apathy and indifference, in my judgment one of the major factors in the situation is the fact often before referred to, that our handful of Syrians, scattered throughout 48 large states, are engulfed and lost in their environment. They are almost completely absorbed in the irresistible American tide. All the major problems that affect them issue out of, and are concerned with, that environment. Their feeling towards Syria and the Syrian people and events becomes simply a matter of occasional mental speculation when leisure permits, and those must always give way to the practical problems which confront them daily. The result is a dying class or race consciousness, and when that occurs you cannot any longer wonder why young Syrians do not appear to have any interest in "their country" thousands of miles away.

Of course merely stating the obvious facts does not help the situation. Personally I doubt whether there is or can be any effective remedy. One would have to assume that one had absolute control over the lives of 255,000 people which is beyond the pale of reason. But there are, I think, certain alleviating remedies,—remedies which, while not effecting a complete solidification, tend to excite and prolong the desired spark of interest in Syrian affairs. I am speaking now of course with reference to the young Syrian population only. Your splendid journal is undoubtedly one such remedy. I suggest another, namely, the formation of a national young Syrian

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organization. In almost every city of any size there are young Syrian societies. But their local character is their principal weakness. They are completely out of touch with other societies sharing with them a common heritage. Usually after a little flourish they die, only to be supplanted by another equally weak and equally purposeless association. Can we not get these different Syrian clubs into one embracing society, having the purpose not only of bringing into intimate and wholesome contact the great number of our Syrian young men and so impress each one of the existence of the others, but also of promoting periodical discussion of contemporary Syrian events? Can we not have representatives from the various communities meet yearly to exchange ideas and propose constructive policies? There are, I am sure, in our number many bright, educated, and cultured young men who can and will afford competent leadership and contribute many helpful suggestions for the success of the project. It may be deemed advisable upon grounds of expediency to begin with sectional societies, as an Eastern, a Western, a Northern, and Southern Syrian Club, although, in my judgment such an arrangement should be only temporary.

Some I know will be found who will object to the practicability of such a suggestion. I myself can see some objections, but I believe they are no more difficult to overcome than those that have in the beginning confronted now flourishing national organizations. I appreciate it will require hard work, but I also realize that the plan is possible of execution, and the results should be worth many times the labor expended.

If, however, "public opinion" zation composed of Syrian young

should still be to the contrary I offer a compromise. Let the various Syrian clubs now existing throughout the country correspond with one another, with a view to reaching a common understanding and promoting interest in Syrian affairs. The names of these various organizations will have to be known, and perhaps the best way of obtaining a complete directory would be by having all the clubs send in their names and addresses to you for publication.

To me, Sir, it seems that any of these plans should effect to a degree, at least, that race consciousness which is the source of all interest and pride in our cultural heritage. Of course I have not the space to elaborate more fully upon the suggestions. Of necessity they must be but a skeleton outline. But it is my earnest hope that they will provoke a keen and lively discussion. My club would be most pleased to hear from the various organizations with reference to this matter, and if from out of the dust there should emerge the national or sectional organization, or even the inauguration of the free and continuous exchange of ideas, comments, and hopes referred to above, I, for one, would feel that something substantial had been done towards that ideal of energetic interest in Syrian affairs so earnestly desired by all, as well as the inward realization of the profound significance of "The Phoenician's" beloved motto, "Sail On."

FRED S. RIZK.

Jacksonville, Fla.

**SYRIAN SOCIETY**  
**INVITES COOPERATION**  
Editor, Syrian World:

The Syrian Young Men's Society of Los Angeles, Calif., is an organi-



men only, whose purpose is to promote fraternal cooperation among its members with the view of advancing the social, intellectual and spiritual welfare of the Syrian youth of Los Angeles.

Correspondence from any similar organization anywhere is cheerfully invited. We believe an exchange of ideas will be helpful in promoting such plans as will create nation-wide interest in the general welfare of the race.

Correspondence may be addressed to the Secretary at 3800 Oakwood Ave., Los Angeles.

DAVIS ZAIL, Secretary.  
Los Angeles, Calif.

#### SOCIETY OF PHOENICIANS

Editor, the Syrian World:

The young Syrian element in Lansing, Mich., has organized a club known as the "Young Phoenician's So-

ciety" whose purpose is to arouse interest among the Syrian youth in their racial affairs and work towards providing means of a better understanding by Americans of Syrian descent of their ancestral background.

We know that several clubs of this general purpose has been organized throughout the country. We are anxious to get in direct touch with such organizations in the hope that some cooperative plan of action could be agreed upon with a view to calling a national convention in the near future.

We feel confident the Syrian World will approve of this move and lend its support to its materialization. Correspondence is invited to our address, 609 N. Grand Ave., Lansing, Mich.

RUBY NAKFOUR, Secy.  
Lansing, Mich.

#### CONTRIBUTORS TO THIS ISSUE

COUNT PHILIP TERRAZI—Noted scholar, curator of the National Museum at Beyrouth.

AMEEN RIHANI—Internationally known scholar and traveler. Author of "Maker of Modern Arabia" and of many other works of poetry and prose.

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

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

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

DR. M. SHADID—Syrian physician in Elk City, Okla., and prominent member of the Socialist Party.

DR. NAJLA M. LAF LOOFY—The first and only Syrian woman physician in New York and member of many literary societies.

AREPH EL KHOURY—A young Syrian residing in Welch, W. Va.

MITCHELL FERRIS—An American-born Syrian residing in Lincoln, Neb.

A. HAKIM — Pen name of an old Syrian immigrant who is contributing to The Syrian World a special series of critical studies

## Political Developments in Syria

Judging from the accounts of the Syrian press, nothing seems to be certain in the Syrian situation except the determination of the Nationalists to press the issue of the country's independence to a definite conclusion. The arguments advanced by the High Commissioner and elaborated by the French press appear not to have the slightest effect on the determination of the Syrians. The Nationalist party may be said to have achieved complete mastery over the internal situation and is in a position to claim the uncontested representation of the will of the nation.

High Commissioner Ponsot left Syria at the end of August. Upon his arrival in France he is said to have immediately retired to his country estate for a fortnight's rest and seclusion. Later, naturally, he will return to Paris to take up with the cabinet discussion of Syrian affairs. No definite time is set for his return to his post. In fact, there are strong rumors that he may not return at all and that Premier Poincaré has already decided on his successor. It is claimed that Poincaré was never in favor of the appointment of Ponsot to the exacting post of High Commissioner for Syria because he believed the situation required the firmness of a military man. He only acceded in the appointment as a concession to his opponents and in the interest of harmony in the Cabinet. Now that he is sure of his hand, he is said to have decided on carrying out his old determination and to be considering for reappointment Gen. Weygand, a former High Commissioner who, it

is agreed, was the best loved in the country and the most successful in his administration. Other rumors would have us believe that M. de Jouvenel is slated for reappointment, but in refutation of such a possibility it is stated that if a change is to be effected at all it would be for the simple reason of appointing a military man as a matter of general policy in view of the fact that both civilian appointees have so far proved failures.

In support of such views, some French papers lament the frequent changes in the administrative personnel in Syria and ascribe it to unjustified home politics. Now that France has had occasion to feel the great loss, both in finances and in prestige, resulting from such policy, it is hoped that an appointment will be made that will insure bringing order to the country under mandate and peace of mind to the Mandatory Power.

It is the fear of such a change, perhaps, which makes the Syrians anxious for the return of M. Ponsot to his post. They have become tired of the frequent changes resulting in continual delay in coming to an understanding with France on the political status of the country. If a new High Commissioner is appointed, they argue, it would take him just as long to study the situation as it took the present incumbent, and he may expect no better success, as the Syrians, judging by their present frame of mind, are determined to stand by their demands to the last.

What the Syrians are willing to concede is to enter into a treaty with

France which they claim will give the latter more privileges than she now enjoys as a mandatory power. According to recent statements by their leaders, they do not recognize the right of the League of Nations to appoint a guardian over them when they are fully competent to look after their own affairs. It is simple elementary justice which they claim is their natural right.

On the eve of M. Ponsot's departure from Syria he was in numerous conferences not only with Sheikh Tajjeddin, head of the provisional government and advocate of a policy of amicable understanding with the French, but with many prominent leaders of the irreconcilables among the Nationalists. It is the opinion of some observers that M. Ponsot enjoys the confidence of the Nationalists to no little degree, because of the latter's belief that he is in sympathy with their demands, having proven his solicitude for their cause by pursuing throughout the two years of his tenure of office a policy of conciliation and understanding. It is even intimated that M. Ponsot, sensing the possibility of his recall upon his return to Paris, has placated the Syrian Nationalists and received from them a promise to defend his policy as being the most promising of ultimate understanding with the Syrians. The Nationalist leaders with whom he was in conference before departing from Syria are said to be the prospective members of the commission which the Nationalist Party contemplates sending to Paris to take up with the French government discussion of the Syrian problem.

Damascus is quiet pending developments in the political situation. Heated controversies among local pa-

pers lead to physical attacks against some editors. An important political gathering took place in Aleppo and was attended by the principal Nationalist leaders who reiterated their determination to stand by their demands.

What is claimed by some Syrian authorities to be the real reason for France's objection to the six articles of the proposed Constitution is Britain's representation that such a policy of leniency followed by France in Syria is bound to lead to similar demands on the part of the Arabs under British mandate. In support of this contention the case of Transjordan is cited as being more or less the direct result of France's toleration of the Syrian Nationalist agitation. England is reported to have also warned France of giving the Syrians undue liberties, citing her own troubles resulting from similar conditions in Egypt.

Official denial was made of the rumors which were circulated in Palestine and abroad to the effect that serious disturbances had taken place in Damascus and that Sultan Pasha Atrash was ready to take the field in response to the demand of the Syrian Nationalists. The official statement declares that Damascus remained absolutely quiet following the suspension of the Constituent Assembly.

#### SITUATION IN LEBANON

Following the installation of the new Ministry, denominational representation again came to the fore as the main issue in Lebanese politics. Because of the claim by the Orthodox that they were not adequately represented, the Patriarch of this faith called a council of notables



to discuss the situation and demand proper representation. The President of the Republic being himself of the Orthodox faith, he is reported to have endeavored to smooth matters over on these grounds. Apologists for the change in the form of government maintain that such disturbances may be expected in the beginning, but that once the ministry is permitted to function material improvement may be expected in the

administrative machinery.

The new Ministry is headed by Hafeez Pasha Saad (Maronite), a veteran statesman who was for several terms President of the Administrative Council of Lebanon previous to the World War. His associates are Hussein El-Ahdab (Moslem Sunnite), Subhi Bey Haidar (Moslem Shiite), Moussa Bey Namour (Maronite), and Shukri Kirdahy (Melchite Catholic).

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## About Syria and Syrians

### SYRIAN POLITICAL ACTIVITIES

At no time before have the Syrians displayed so much interest in national politics as they are showing in the present Presidential campaign. The Syrian papers of New York, which, by the way, all command a national circulation, are giving much space to news and views of both political parties. Organized action, however, seems to be confined so far to Syrian Democrats. Later, perhaps, the Syrian Republicans will make themselves heard.

A Syrian Democratic National Committee has been formed under the chairmanship of A. K. Hitti. Joseph W. Ferris, President of the American Syrian Federation, writes to inform us that a Syrian "Smith for President Club," national in scope, has been formed with headquarters in New York. Joseph Mandour, President of the Lebanon National Bank, has been interviewed by upper New York State papers on his political views and declared himself strongly for Governor Smith prin-

cipally on the Prohibition issue. Mr. Mandour's opinions and an interesting account of his rapid rise in the business world are published in a recent issue of *The American Banker*. Two gatherings of Syrians in Connecticut on Sept. 3 were the occasion for much political discussion, while the American Syrian Federation of Brooklyn has called a political mass meeting for the week of Oct. 8 and announced a debate between some of its members of different political beliefs.

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### SYRIANS AID IN RELIEF

All the Syrian papers of New York urged their readers to contribute to the relief of the cyclone sufferers of Porto Rico and Florida. Archbishop Abu Assaly of the Orthodox Church issued a public appeal in behalf of the victims. All the Syrian churches took up special collections and announced substantial results.

### ANOTHER EXPERIMENT WITH ENGLISH PAGE

Leesan Al-Adl, an Arabic-language semi-weekly paper of Detroit, Mich., has embarked on the experiment of publishing a weekly page in English. Leesan Al-Adl is of pronounced Lebanese tendencies, and its declaration of purpose in undertaking the venture states that American-born Lebanese are prone to deny their racial origin for no reason other than they are ignorant of their splendid legacy which is unparalleled in history. The paper also proposes to acquaint its readers of the younger generation with current developments of the native country of their parents with a view to arousing their interest in its welfare.

So far, two specimen pages of this enterprising Lebanese paper have come to our notice. In one instance the paper dealt with some political developments in Lebanon supplemented by bits of local news. In the second instance nine-tenths of the page consisted of reprints from the American press of the answers of Governor Alfred E. Smith to questions on political topics put to him on his Western tour.

This venture of the Lebanese paper of Detroit marks the second attempt by an Arabic-language newspaper in the United States to cater to the younger generation of Syrians and Lebanese through the medium of the English language. The first was inaugurated by a New York newspaper and was discontinued after a run of about two months. It is hoped this second attempt will not only enjoy a longer lease of life, but will continue to improve in both its literary quality and in the choice of its subject matter so that it may reflect in a fitting manner the cultural standard of our race.

### WILLS MILLIONS TO NATIVE TOWN

Morris Schinasi, who died in New York on September 18 leaving a fortune estimated at over \$5,000,000, will ed \$300,000 to local charities and \$1,000,000 for the erection and maintenance of a hospital in his native town of Magnesie in the interior of Asia Minor, about fifty miles from Smyrna. The residuary estate is divided between the widow and three daughters.

Mr. Schinasi may be remembered as the manufacturer of several popular brands of Turkish cigarettes. He was well known to the Syrians of New York and may be said to have started his cigarette business among them. Old timers among New York Syrians recall that in his struggling days his regular haunts were the Syrian restaurants in Washington St., where he made desperate efforts to introduce his cigarette brands. There are many who claim that the Syrians were the ones to have practically started him in business.

Even after Mr. Schinasi had won his fortune, some old Syrian friends were among his most intimate associates. His case is but another illustration of opportunities for success in America brought closer home to us.

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### NOTICE

Much material of interest had to be omitted in this issue due to lack of space. In the November issue of The Syrian World, however, provision will be made to give adequate space for news about Syria and Syrians.