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VOL. IV. No. 5.

JANUARY, 1930.

THE SYRIAN WORLD

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



MODERN SYRIANS' CONTRIBUTIONS
TO CIVILIZATION

REV. W. A. MANSUR

THE CHANGING EAST

SALLOUM A. MOKARZEL

THE AHLEYAH SCHOOL OF BEIRUT

AMEEN RIHANI

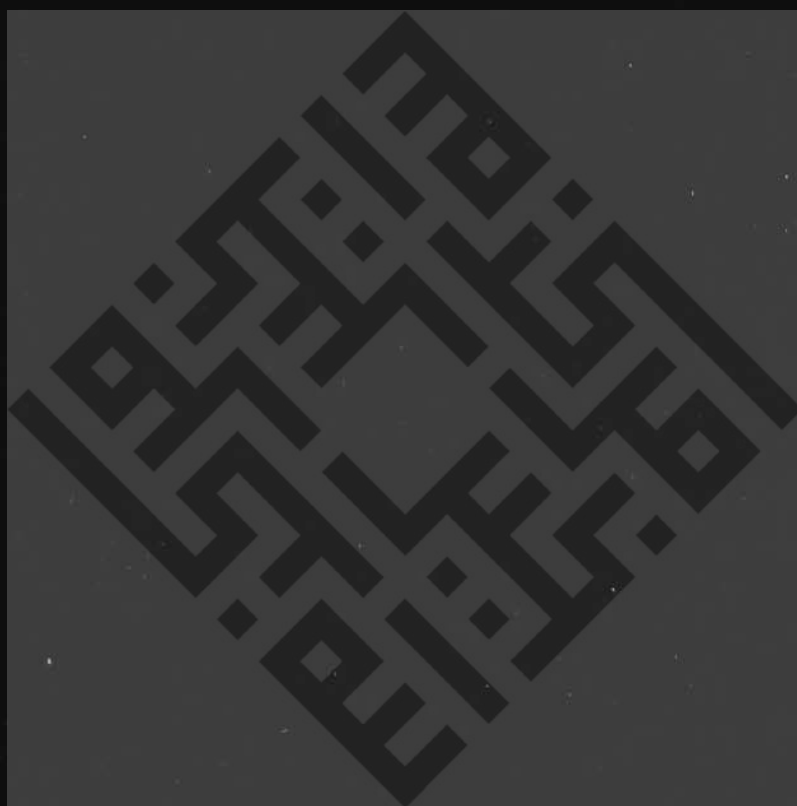
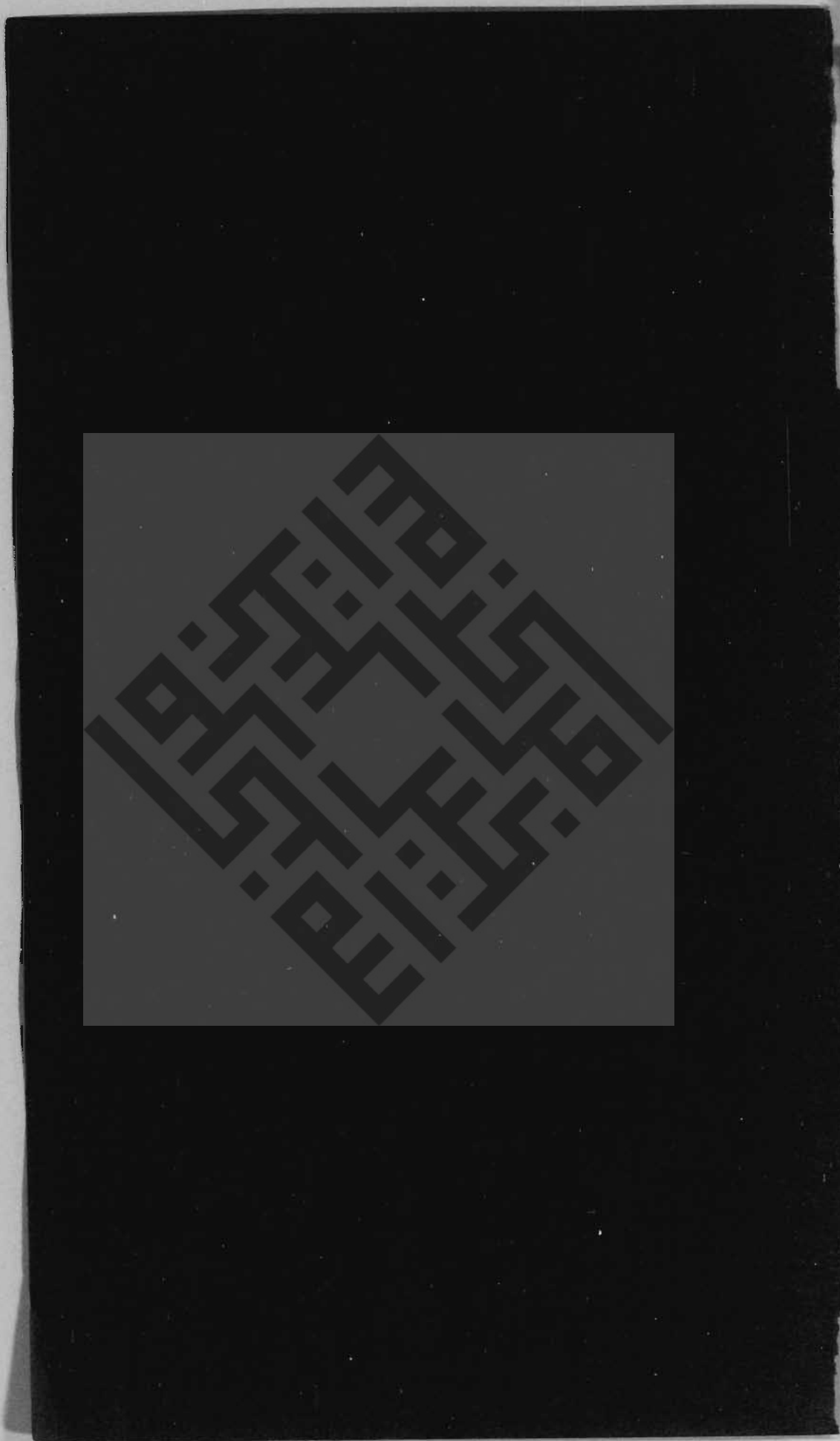
THE STRANGE CASE OF HASSAN AND HUSNA

(AN ARABIAN NIGHTS' STORY)

THE WAGER — A SHORT STORY

AREF EL-KHOURY

THE COPY 50c



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THE SYRIAN WORLD

Published monthly by THE SYRIAN-AMERICAN PRESS

SALLOUM A. MOKARZEL, *Editor.*

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VOL. IV. No. 5.

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CONTENTS

	PAGE
<i>Modern Syrians' Contributions to Civilization</i>	7
REV. W. A. MANSUR	
<i>From the Arabic</i>	14
<i>The Changing East</i>	15
SALLOUM A. MOKARZEL	
<i>Advice to a Lover (Poem)</i>	27
LABEEBEE A. J. HANNA	
<i>The Master-BUILDER (Poem)</i>	28
DR. SALIM Y. ALKAZIN	
<i>The Two Learned Men</i>	29
KAHLIL GIBRAN	

CONTENTS (Continued)

	PAGE
<i>The Last Leaf</i> (Poem)	30
MISCHA NAIMY	
<i>The Ahleyah School of Beirut</i>	31
AMEEN RIHANI	
<i>The Strange Case of Hassan and Husna</i>	33
(AN ARABIAN NIGHTS' STORY)	
<i>Arab Wisdom</i>	38
<i>The Wager</i> (Short Story)	39
AREF EL-KHOURY	
<i>The Greatest of These Is Charity</i> (Poem)	41
ALICE McGEORGE	
<i>Editorial Comment</i>	
<i>Beauty Contests</i>	42
<i>On the Nature of Cursing</i>	43
<i>Spirit of the Syrian Press</i>	45
<i>Political Developments in Syria</i>	49
<i>About Syria and Syrians</i>	53

ILLUSTRATIONS IN THIS ISSUE

A Minister of Lebanon at Home
A View in North Lebanon
An Enchanting Scene in North Lebanon
Miss Lebanon in International Beauty Contest
A Flourishing Native School
Physical Training for Syrian Girls

IN THIS ISSUE

REV. W. A. MANSUR contributes a splendid appraisal of the Syrians' Contributions to Civilization. This patriotic minister's writings have been uniformly inspirational, and we feel sure that those anxious to learn things of value of their ancestral background will feel grateful to him for the wealth of material he takes so much pains to provide for them. We urge a careful reading of his current article.*** SALLOUM A. MOKARZEL discusses in this issue some of the changes now taking place in the East, with particular emphasis on the fundamental orientation in the character of the people. He tells of the birth of a new spirit of co-operation which is showing unusual manifestations, especially in the economic field. The great hydroelectric project of Nahr Kadisha, wholly native in conception, execution, capital and management, is here described at length, together with detailed accounts of special interviews with Archbishop Antoun Arida and the prominent leaders connected with the undertaking. The account of the obstructive tactics of inimical "foreign interests", and how the natives succeeded in overcoming them with grim determination,

is worth reading.*** AMEEN RIHANI writes a vivid account of the inception and growth of the Ahleyah School in Beirut. Miss Marie Kassab, the founder, is now in New York in the interest of the institution.*** DR. SALIM Y. ALKAZIN has another beautiful poetical contribution which carries a fine moral, as usual.*** AREF EL-KHOURY, an aspiring young Syrian writer of Welch, W. Va., has an original short story whose scene is laid in Damascus and whose characters are a Syrian-American boy and girl. It boldly emphasizes the spirit of American daring.*** OTHER CONTRIBUTORS include:— Kahlil Gibran, Miss Labeebee A. J. Hanna, Mischa Naimy and Alice McGeorge. The department of political developments in Syria for this month is particularly interesting, as well as that of the Spirit of the Syrian Press. The reaction of the Arabic-speaking elements to European diplomacy is gaged here as it can be nowhere else.

JOIN
THE GREAT
SYRIAN WORLD
CONTEST
NOW

Great Syrian

For a FREE TRIP to

The editor of THE SYRIAN WORLD having made a trip to Syria in the summer of 1929, which he is now describing in a series of articles in the magazine, came to realize not only the great educational and cultural advantages of such a trip, but its unrivalled possibilities for pleasure and recreation. In our enthusiasm for the benefits of such tours, we decided to offer one as a prize to our readers. This is on a par with the most liberal offers made by the biggest American publications, whose readers are hundreds of thousands and even millions. Needless to say that this is unprecedented in the history of Arabic journalism, whether in America or abroad.

THE SYRIAN WORLD, in making the great prize offer in spite of the heavy sacrifice involved, considers that in so doing it is promoting the cause of sympathetic understanding of the motherland. This is in keeping with the main object behind the publication of the magazine. Whether the winner be a boy or girl, American or Syrian, the purpose would have been served by the actual contacts established with the great scenic beauties and places of immense historical interest in our country of origin.

The proposition is unprecedented, the advantages great, the conditions most liberal. It is surely the opportunity of a lifetime for the ambitious.

ITINERARY OF TRIP

The free trip offered by THE SYRIAN WORLD takes the same route followed by the editor in his recent trip to Syria. Passage will be Cabin class on the luxurious steamer Providence, of the Fabre Line, sailing from New York July 2nd. Stops on route and shore excursions will be made at Ponta Delgada, Azores Islands; Lisbon, Portugal; Naples, Italy; Palermo, Sicily, and Piraeus and Athens, Greece.

In Syria and Lebanon the winner may remain as long as he desires and return on any of the Fabre Line steamers to New York, also Cabin Class.

Sailing from New York will be under the direction and full assistance of the firm of A. K. Hitti & Co., the well-known steamship ticket agents.

The Beirut Branch of the same firm will render the winner all necessary service and advice free. The editor, thanks to the contacts contracted on his last trip, will also give the winner letters of introduction and recommendation to many influential friends who would render all necessary courtesies. The winner, representing THE SYRIAN WORLD whose services are fully recognized in the motherland, will be assured of the most friendly reception by the authorities and the public.

World Contest

SYRIA and RETURN

SYRIAN WORLD OFFER

The prize offered by THE SYRIAN WORLD to the winner in the contest is free passage, Cabin Class, both ways from New York to Beirut and return, together with a liberal cash allowance for the shore excursions above mentioned on the outward passage. Is this not a worthy prize to try to win?

CONDITIONS OF CONTEST

1. THE SYRIAN WORLD prize of a Free Trip to Syria and return will be awarded the individual securing the largest number of New subscribers to the magazine at the regular price of subscription.
2. Considering the great value of the prize offered, the minimum number required to win the award must be not less than one hundred.
3. Every contestant, other than the winner, securing more than one hundred new subscriptions, will be awarded a special cash premium of \$1.50 for every subscription. Those securing less than one hundred will be given \$.100 for every subscription. In the event of two or more contestants tying for the Grand Prize, all will receive identical prizes.
4. The contest closes June 10, 1930. Letters post-marked later than this date will not be counted. Announcement of the awards will be made June 15.
5. Every subscription must be a new subscription, and must be accompanied by a remittance of the full price of \$5.00.
6. Gift subscriptions will be counted as direct subscriptions. For instance, if a contestant succeeds in inducing a friend to make gifts of a year's subscription to each of five individuals, he will be given credit for five individual subscriptions. Multiple subscriptions to the same person will not be counted by the number of years; as, for instance, a single individual subscribing for two years will not be given credit for two subscriptions.
7. Those wishing to enter the contest must write to register, in which case they will be furnished with special blanks and helpful literature.
8. The contest is open to all friends of THE SYRIAN WORLD anywhere in the United States and Canada.

IMPORTANT ANNOUNCEMENT

ON THE SUBJECT OF THE SYRIAN WORLD CONTEST

OWING to the appreciation by the public of our liberal offer of a free trip to Syria as a first prize in the current Syrian World Contest, and in compliance with numerous requests to this effect, we have decided to extend our offer as follows:

- 1—While the minimum number of subscriptions required to win the Free Trip remains at one hundred, any contestant, besides the winner, procuring one hundred subscriptions has the option of receiving either the cash prize or a one-way free trip to Syria.
- 2—If a contestant should procure two hundred, he receives a free round trip.
- 3—For all subscriptions above two hundred the winner, as well as any other contestant, receives a cash premium of one dollar for each subscription in excess of two hundred.
- 4—Organizations are permitted to enter the contest and award the prize to any individual member.
- 5—Contestants working for the limited prizes of either a one-way trip or a round trip may withdraw once their goal is reached and sail on any Fabre Line steamer, cabin class, before the date set for the close of the Contest.

Registered contestants to date are the following:

Mr. H. John Hashem	63 Thompson St., Poughkeepsie, N. Y.
Miss Evelyn Assmar	181 - 79th St., Brooklyn, N. Y.
Mr. Richard Hajjar	180 Warren St., Brooklyn, N. Y.
Mr. Hafey Abood	179 Prospect Park West, Brooklyn, N. Y.
Mrs. Rose A. Hamrah	56 Scott St., Naugatuck, Conn.

FOUR MORE MONTHS
IN WHICH TO WIN.

THE SYRIAN WORLD

VOL. IV. No. 5.

JANUARY, 1930.

Modern Syrians' Contributions to Civilization

By REV. W. A. MANSUR

THE MODERN Syrians, descendants of the famous Phœnicians, are now making significant contributions to civilization. The rise of the Syrian race through the renaissance of the Syrian spirit, the emigration of the Syrian people, and the progress of Syrian talent marks a new era in the progress of civilization. The modern Syrians' contributions to civilization are based on prosperity, commerce, welfare, progress, and not on military conquest, colonial exploitation, or racial aggression.

The world needs enlightenment regarding the origin, history, character, talent and progress of the Syrian race. James Bryce says in *The Holy Roman Empire*: "During the Middle Ages, Western statesmen and churchmen, Western thinkers and writers, took little note of the Eastern Empire which stubbornly held its ground at Constantinople down to A. D. 1453." "Even in later times the part played by the people and rulers of New Rome was inadequately appreciated, and it is only in our own days that history has begun to atone for this long neglect." We must inform the world regarding Syrian race history, Syrian race talent, and Syrian race contributions to mankind.

Through knowledge about the awakening of the modern Syrian race we shall plant intelligent information, arouse sympathetic understanding, and win cordial appreciation. "Fundamental in every search for entrance into the mind of a race other than our own," says Bishop Francis John McConnell in *Human Needs and World Christianity*, "is straight-forward justice."

Bishop J. H. Oldham says in *Christianity and the Race Problem*, "In order that the different peoples may enrich the life of the world by the contribution which each is best fitted to make, each must have freedom to develop a distinctive life of its own." When president, Calvin Coolidge said, "All peoples have points of excellence and are justly entitled to the honorable consideration of other nations." The present awakening of the Syrian race is bringing to the forefront an illustrious race whose native land, contributions to humanity, and racial talents are again to bless mankind. The world will soon acknowledge the "straight-forward justice," recognize with appreciation the "distinctive life," and grant with regard "honorable consideration" a prominent place to the Syrian race and its benevolent influences on civilization.

The following modern Syrians' contributions to civilization are meant to indicate the trend of the modern Syrian race, the legacies it is making to human welfare, and the vindication of the race's awakening, vitality, leadership, civilization and progress.

I. The Modern Syrians Are Contributing Leadership for the Arabic-Speaking World.

"Syria and Syrians," says Talcott Williams in an introduction to *The Syrians in America*, "constitute the first land and the first people in Southwestern Asia who have entered into modern civilization."

Remember that for centuries Syria was under military suppression, autocratic control, and devastated condition. The expression of racial talent was hindered, the exchange of learning was stopped, and intercourse with the outside world prohibited. Three impulses helped bring the Syrian renaissance: the Napoleonic invasion, European interest, and contact with the outside world.

"The twentieth century found the Syrians," says Philip K. Hitti in *THE SYRIAN WORLD*, "the teacher and literary leader of the Arabic-speaking world." (July, 1926.) In a masterful article on "Syrian Leadership in Arabic Affairs" he says, "Not only have the Syrians in recent times supplied a large part of the leadership throughout the Arabic world in progress, in commerce, in education and in literature but in nationalistic movements, too." (Aug., 1927.)

The character of the modern Syrian leadership will deter-

mine largely the nature of the rising civilization in Arabic-speaking lands. The modern Syrian is moulding the thought life, inspiring emulation of modern democracy, and awakening the talents of Arabic-speaking races and nations.

II. The Modern Syrians Are Giving Original Religious and Moral Impulses for World Welfare.

The leadership of mankind is already recognizing the superior religious and moral capacities of the Syrian race for world civilization. "The destiny of the Near and Middle East will go far to determine the trend of the new world's life," says Basil Mathews in *The Riddle of Nearer Asia*. "For those lands between the Aegean and the Nile on the one hand, and the Caucasus and mountain buttresses of Persia on the other, are strategically a pivot on which world issues swing, while immeasurable possibilities lie undeveloped in their human and material resources, and, above all, in their spiritual capacities."

The modern Syrian is awake to his religious, moral and racial inheritance. He recognizes his native talents. He realizes the contributions his ancestors made to humanity. He feels the urge to intellectual, cultural and humanitarian achievement.

The world is again to be led by the religious and moral enthusiasm of Syrian prophets. The truth will be heard through silver-tongued Syrian heralds. Righteous dealing will be advocated by golden-mouthed Syrian statesmen. Human brotherhood will be preached by divinely-inspired Syrian missionaries.

III. The Modern Syrians Are Promoting True Inter-Racial Idealism Toward Sympathetic Appreciation, Human Brotherhood, and World Civilization.

"As for the Asiatics," says Tyler Dennett in *A Better World*, "they have, from the dawn of history, been the great creative religious folk. They have given religion to the world: Judaism, Hinduism, Buddhism, Christianity, Mohammedanism. A Roman or an Anglo-Saxon may be the organizer, but it takes an Oriental to write a psalm or to make a prophecy.—When Christianity is restored to the Orient from which it came it uncovers energies and vitalities such as were characteristic of the Apostolic days."

The world is in great need of the Syrian gospel of inter-racial appreciation, brotherhood and civilization. The world suffers from race prejudice, color discrimination, and national aggression.

The modern Syrian is promoting the true gospel of inter-racial equality. Equality of the races, equality of the rights, and equality of privilege will be preached to mankind. Equality of human worth without regard to race, color, creed, time, clime or place will be heralded to human minds, hearts, and life everywhere. The modern Syrian will blast the Syrian evangel of inter-racial brotherhood to humanity: from Syrian hearts the equal love of God will be preached, from Syrian minds the universal truth of God will be proclaimed, and from Syrian tongues the even righteousness of God will be heralded for human brotherhood to every race, nation and tongue. The modern Syrian hearts, minds and tongues are already promoting the new order of human brotherhood. The world everywhere awaits with expectation the regenerating power of the Syrian Gospel of inter-racial brotherhood!

IV. The Modern Syrians Are Disseminating the Principles of Freedom: Intellectual, Religious and Political.

S. A. Mokarzel, editor of THE SYRIAN WORLD, in writing of the Syrian community in New York as an example of the Syrians in America, says, "It has helped plant the love of America in the hearts of millions of people speaking the common Arabic language, and it has proven its gratitude and loyalty to its adopted country by responding in vastly more than its proportionate quota to the appeal of the government either for financial aid or for man power in times of national crisis." (Syrian World, Nov., 1927.)

What is here said of the Syrians in America applies equally to Syrians in every country in the world. Modern Syrians are carrying to the ends of the earth the ideals of intellectual enlightenment, political liberty, and religious freedom. Wherever the Arabic language is spoken Syrian leadership is broadcasting the principles of democracy. Wherever Syrians dwell there is founded a radiating center for modern human freedom.

The modern Syrian will act as mediator between the old and the new civilization, between the old and the new generation, between the ideas of Arabic-speaking millions of the meaning of liberty, its proper uses and its benefits upon mankind. He will give personal testimony to the uplifting influence of religious, intellectual, and political freedom as evidenced in his adoption, prosperity, and progress in the lands of liberty.

V. *The Modern Syrians Are Carrying Forward the Means of Civilization: High Standards, Beneficial Commerce, Progressive Living.*

Like his famous ancestors, the modern Syrian is an advance agent of civilization. George Adam Smith says in *Syria and the Holy Land*, "Hebrew and Greek writers acclaim the wealth of Phœnician industries and the size and the range of Phœnician ships. Long before the Christian era these galleys had passed the Straits of Gibraltar as far at least as the Canaries and Sicilies; and had sailed down the Red Sea and along the coast of Africa."

The modern Syrian is disseminating modern trade, commerce and high standards of living. S. A. Mokarzel says in *THE SYRIAN WORLD*, "He is in Paris, London, Manchester, Berlin, New York, Sao Paulo, Buenos Aires, Shanghai, Yokahama, Manila, Sydney and every leading commercial center that you may think of. And he is there a trader, a purveyor to the needs of the public, an agent for the cause of civilization! But let us not stop at that. Let us delve deeper into the interior of the five continents and we will find the Syrian there—in the jungles of Brazil, in the wilds of Africa, in the wastes of North America—a trader, a merchant, a practitioner of the art of peaceful penetration, an advocate of higher standards of life through the art of trade and commerce." (Issue of Aug., 1926.)

J. Ray Johnson, editor of *The Interpreter*, organ of the Foreign Language Information Service in New York, says, "The modern Syrian merchants advanced into almost all the maritime cities of Europe and carried their trade across the seas to South Africa, New Zealand, Australia, the Philippines, South America, Mexico, Canada and the United States." (*The Syrian World*, June, 1928.)

The modern Syrians, descendents of the illustrious Phœnicians whose civilizing influences forwarded the progress of mankind, are rising to claim similar fame by contributing to the progress of humanity. They are becoming the merchant princes of modern times. They are forwarding friendship, mutual-welfare, and civilized life wherever they dwell. They are the exchangers of merchandise, culture and high standards. They exemplify in their lives industrious living, patriotic loyalty, law-obedience and love of liberty.

VI. *The Modern Syrians Exemplify Loyal Citizenship to Their New Homelands: Patriotism, Loyalty, Gratitude, Service.*

The modern Syrians are, perhaps, par excellence the most loyal citizens in their new homelands.

Let it be remembered that love of our new homeland is compatible with love of our motherland. We modern Syrians will stand for our race virtues, proclaim our love for the motherland of our race, uphold the splendor of the Syrian race legacies to humanity, and claim for our race a rightful place among the races of earth. We modern Syrians believe in our new homelands, are loyal to their laws, and work for their welfare. The true Syrian-American believes in America First; the Syrian-Argentinian in Argentine First; the Syrian-Brazilian in Brazil First; the Syrian-Australian in Australia First.

A. Hakim, "The Sage of Washington Street," expressed the true sentiment of the Syrian-Americans toward their new homeland. He says, "..... 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." (Syrian World, Oct., 1928.)

The modern Syrians are vindicating their pure patriotism, loyal citizenship, and sincere gratitude to their new homelands. Capt. Emilio Carranza, the Mexican air hero, said at a reception held in his honor by the American Syrian Federation of New York, "The cost of my plane was raised by popular subscription. The Mexicans and all other racial groups contributed two-thirds while the Syrians of Mexico alone contributed the other third." The Syrian Bolivians decided to show their gratitude with a full-sized statue of General Bolivar, the Father of Bolivian liberty, as their share of the centennial celebration of the Independence of Bolivia. The Syrian merchants of Sao Paulo, representing the Syrian community in Brazil, decided to show their loyalty by presenting President Washington Luis, with a golden tray with a message of loyalty engraved thereon. The Syrian-Argentinians responded generously toward the purchase, from the French Government, of the house in which Gen. San Martin, the Argentine Liberator, died. The Syrian-Americans are, as shown by their record during the World War, perhaps the most loyal, patriotic and devoted among the races in America, and "unexcelled—even by the Americans themselves."

VII. *The Modern Syrians Represent the Most Benevolent Kind of Emigration: Enterprising Trade, Mutual Welfare, Righteous Dealing, Loyal Citizenship.*

The modern Syrian immigrants represent the most benevolent type of race emigration in the modern world. They represent a peaceful emigration which carries with it enterprising trade, mutual-welfare, and cultural influence. They are following in the footsteps of their ancient ancestors the Phœnicians. H. G. Wells says in *The Outline of History*, "The great trading cities of the Phœnicians are the most striking of the early manifestations of the peculiar and characteristic gift of the Semitic peoples to mankind, trade and exchange."

The writer of *Tyre: Its Rise, Glory, and Desolation* says of the colonies of ancient Phœnicia, "These colonies were not obtained by conquest, or, as in the case of many other nations, by the forcible removal of the original inhabitants, and the settlements of others from time to time by bold navigators, and which were considered to present opportunities for originating and maintaining commerce."

The modern Syrians are dependent upon peaceful, prosperous and friendly intercourse for their welfare as well as that of the people among whom they live. Other races, nations, and peoples may make progress through exploitation of the material resources of others, military domination, and numerical superiority. The modern Syrian immigration is free from aspiration for establishing colonies advantageous to a particular religion, free from ambition for founding centers for selfish exploitation of other lands, and free from desire for political domination of other countries.

Through the modern Syrian immigrants every race, nation, and people are enriched by their wholesome influences. The Syrian communities in their new homelands are prophetic of the rise of prosperity, peace, and progress to their respective communities, countries, and nations. Syrian communities everywhere are centers of beneficial trade, mutual welfare, and progressive citizenship.

The modern Syrians' contributions to civilization are bound, in their cumulative effect, to draw the intelligent attention of mankind, awaken sympathetic appreciation of the race's civilizing influence upon humanity, and command a high position of leadership among the races, nations, and peoples of earth.

The knowledge of these contributions will enlarge the vision of growing Syrian youth, appreciation will spur the rising Syrian leadership to greater achievements, and propagation will arouse Syrian race consciousness, Syrian race solidarity, and Syrian race pride.

From the Arabic

TRUE GREATNESS

Meeting one of the retinue of the Vizier Ibn Al-Ameed, Al-Asjadi asked him: "How find you our lord the Vizier?" and the man replied: "He is a branch whose sap has dried, and he has become so adamant that no charitable impulse finds its way into his heart. Instead, his position seems to breed in him extreme suspicion." "But," insisted Al-Asjadi, "see you not the pomp of the court, and the imposing palace, and the luxurious furnishings, and the great fame that goes with power?"

And the man replied: "Power does not necessarily imply magnanimity, nor good fortune signify glory. If you were to have proof of a man's true greatness, note the number of his visitors and the seekers after his munificence; and how they leave his court, if in a thankful and appreciative mood,—and what is the nature of their comment after they leave, whether their praise is prompted by fear or by a spirit of earnestness. Truly, such are the signs of popular leadership and inherent magnanimity of character and well-deserved glory."

THE THREE VICES

The three most detestable of cardinal vices are the following: Pride that leads to inertia, miserliness that is impossible of eradication, and vanity that insists on displaying itself under all circumstances.

TRUE FRIENDSHIP

Your true friend is he who hastens to your aid when you fall; who spares not criticism when you err; who is pleased to see you clothed in virtue, and is grieved to see you fall in the esteem of men. But he is not your friend who shows unconcern in your fate, and it is immaterial to him whether you go astray or find your way.

The Changing East

By SALLOUM A. MOKARZEL

THE EAST, after all, does change. That part of it which I visited the past summer is undergoing a rapid, almost phenomenal transformation. People of the East do not seem to be any more given up to that passiveness which springs from their belief in kismet. True, one still comes across the petty merchants squatting in their stalls smoking their water-pipes and waiting for the favor of Allah—and a customer; but there is also noticeable abroad in the land a spirit of strong initiative, even to the point of aggressiveness. And the change is not confined to the physical appearance of the country; it is permeating the character of the people and effecting a radical change in their lives and traditional viewpoints. Changing economic conditions are responsible for this transformation, and although the peoples of the East are still novices at the task, they are showing marked progress in their earnest efforts to adopt from the West its methods of organization and its principles of cooperative, collective action in economic pursuits.

When I landed at Beirut, the city was hardly recognizable to me after an absence of thirty years. I actually had to search for those scenes and places which are typical of the East, and found only a faint vestige of them to have remained. Almost gone were the narrow, covered bazaars and their Oriental picturesqueness. Work of demolition was going on everywhere and new, well-paved, broad streets, flanked by buildings of pleasing uniformity, were rising everywhere. I was told that a native architect, who, although having studied in Europe, had retained his appreciation for the charm of Eastern architectural designs, was responsible for the happy blending of Eastern and Western effects which characterize the new Beirut. The colonnade arrangement over the broad sidewalks predominates, and serves as a protection from both sun and rain. Those who recall the Rue de Rivoli in Paris can draw from it a picture of the modern streets of the Syrian city.

Women circulated freely in the streets. Those of the Mos-

lems who had discarded the habara and the veil, were dressed in the latest fashion creations much like their Christian sisters. I was told that the newest Parisian styles reach Beirut almost at the same time, if not before, they reach New York.

I was expecting to encounter everywhere the sherbet venders or sweets peddlers with trays balanced on their heads tinkling their cups and saucers and singing the praises of their refreshments and wares in their peculiar and inimitable way, as they were wont to do in times of old. Instead, I saw many sellers of ices pushing about wheeled carts, while the peddlers of sweets had, instead of the exposed tray, closed boxes with glass tops as a protection against dust and flies. The change was brought about as a result of a vigorous, systematic public health campaign waged by Dr. Ayoub Thabet at the time he was Minister of the Interior in the government of Lebanon. Dr. Thabet had his education in the United States.

The policemen of Beirut give an indication of the general transition from old conditions. They are dressed in trim navy blue uniforms with holster belt. Those who are on traffic duty carry a short, white club. But the most conspicuous thing about them is their helmet. The Oriental, especially a Moslem, clings to his headgear as his most revered sartorial tradition. He may change into Western garb, but he must never forgo his turban or tarboush. I saw the policemen of Egypt keeping their posts under the torrid heat of a tropical sun with no head protection other than the close-fitting, unbrimmed, tarboush. Such being the attitude towards the tarboush, the change to the helmet must be considered as of a revolutionary character. And so it is, and the way it was brought about is even more startling considering the prejudices of the East.

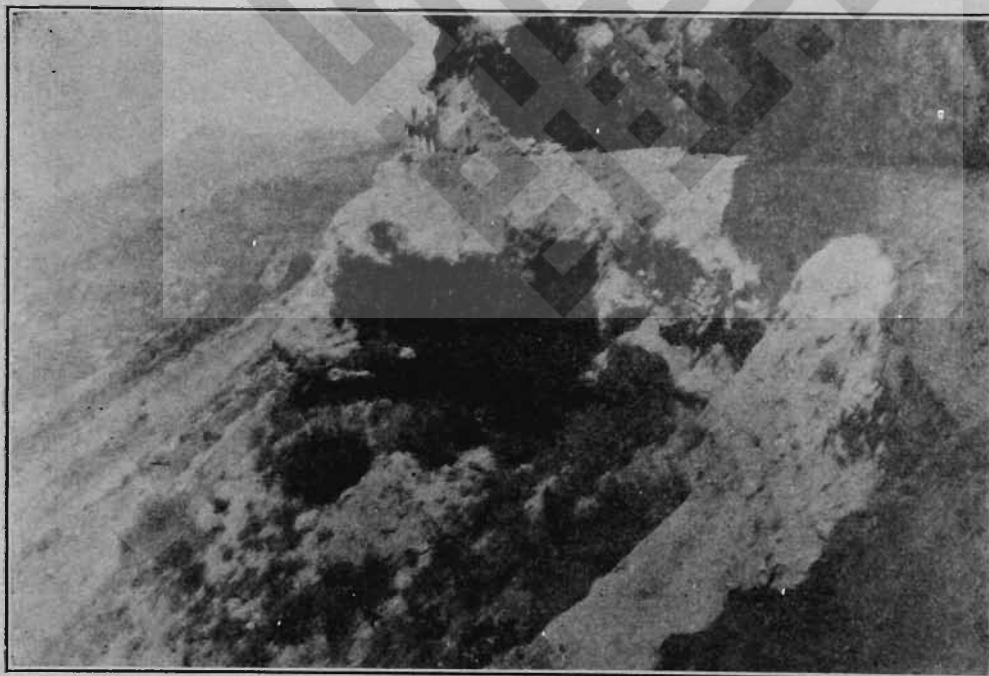
The man responsible for the change from the tarboush to the helmet was Dr. Thabet also. I visited him at his summer camp near his native town of Bhamdoun, in Lebanon. He was leading the life of a semi-recluse, and although he was out of office he was not out of the reckoning in politics. He belongs to a religious minority in a republic which still adheres in its form of representation to sectarian traditions, but his admirers and followers among all denominational factions are legion in consideration of sheer merit and ability. I discussed with him the different phases of the transition movement now taking place and inquired particularly about the circumstances attending some of the revo-

A MINISTER OF LEBANON AT HOME



This intimate snapshot of Dr. Ayoub Thabet was taken of him at his summer camp near his native town of Bhamdoun in Mt. Lebanon during The Syrian World editor's visit to him last summer. Dr. Thabet is responsible for many notable reforms while Minister of the Interior. (See article "The Changing East.")

A VIEW IN NORTH LEBANON



The steep mountain from which gushes the abundant water of Nahr Kadisha above Bcharri, now harnessed for generating electricity. Along the side of the mountain runs the narrow canal described in article "The Changing East."

AN ENCHANTING SCENE IN NORTH LEBANON



The whole district of North Lebanon is dotted with thriving villages. This view was taken from a point overlooking the town of Hasroun.

lutionary changes he had inaugurated. Here is how he explained it:

"The East is not unreasonable," he said. "What it needs is men of intelligent, unselfish leadership whose motives are above suspicion and who have the courage to act on their convictions. Once a step in the proper direction is taken and the reform put into effect, objection will cease. But the curse of our country has been the policy of temporizing. Our public opinion has not yet reached the stage of coalescence. Our public affairs are still governed by the personal influence of factional or religious leaders whose main concern is to preserve their traditional prestige.

"Our great bugaboo is our sentimental consideration for tradition, especially when it affects our brother Moslems. I have proved by my ordinance inaugurating the change from the tarboush to the helmet that such considerations are more imaginary than real.

"What I did was to act on my authority as Minister of Public Health peremptorily and without submitting the matter to public discussion. I had secretly ordered bought all available helmets in the city and issued them one summer morning to the policemen as a complement of their regular outfit. The Moslem members of the force welcomed the change with even more alacrity than did the Christians. The general public, although at first surprised, soon came to realize the benefits of the change and heartily approved of it. Not even from the ulemas did we encounter any objection."

To one who was born and raised in Syria, the modernization processes now rapidly working in the country are amazing. In Beirut I saw a furniture factory employing several hundred men run on Western industrial principles and employing modern machinery, even to the individual motor for every unit. In Damascus, supposedly the stronghold of conservatism, modernization in industry is just as evident. The Syrians are awakening to the realization that the exigencies of modern economic life cannot be met with antiquated methods, and they are fast adopting the new processes which enable them to successfully compete with foreign industries.

One of the prominent leaders of the Syrian Nationalists, Fakhry Bey Baroody, illustrated to me the progress of Syrian industry by pointing out that every article of clothing he was wearing, from the fine broadcloth suit to the underwear, socks

and shoes, were of native manufacture. The Syrians have even developed a match manufacturing industry. They now have about three hundred young men in Europe and America receiving technical education in different lines. They are not, as it seems, inalienably bound to tradition.

Breaking down the barriers of tradition, especially as it affects the status of women in Syria, is most obvious in Beirut. The first customs official I met upon landing at that port on July 21st was a native woman. Later, upon visiting the Saraya to pay my respects to Mr. Chas. Dabbas, President of the Lebanese Republic, I discovered that the head of the Information Bureau also was a native woman who had at one time been a resident of the United States. I was interested in discovering the extent to which the women of the East had progressed in their movement for emancipation and asked that lady for information on that point. She told me that in the government service alone there were no less than two hundred young women, while in the city of Beirut much over five hundred native women were employed at various gainful occupations. I was not surprised, therefore, when later in passing through one of the principal streets, I came across a large sign in Arabic and French reading: "Girls' Business School—Courses in Typewriting and Stenography."

What further caused me much pleasant surprise was the discovery in Beirut of several Arabic Linotype machines imported from America. They had been in operation for several years and were satisfactorily manned by native operators.

But the greatest transformation I was able to observe was in the psychology of the people. A deep appreciation of the necessity of collectivism seems to be gradually dawning upon them. Where in the past every undertaking was the result of personal initiative and individual management we now find the people of Syria seriously attempting collective action. This disposition is being demonstrated both in political and economic undertakings. In the political field, we have as proof of this phenomenon the solidarity of the Nationalist Party in Syria which has held together in the Constituent Assembly in face of the most trying conditions. While in Lebanon it has actually given birth to the first republican form of government to be established among Arabic-speaking peoples. Trials there are, of course, as would be natural in any first experiment, but the attempt itself attests the existence of an awakening which disproves the contention that the East never changes.

What I would advance, however, as the most cogent proof of the new order that is invading that portion of the East which is closer to the West and coming into more intimate contact with European and American influences, is what the Lebanese term the "great" corporate enterprise for the generation of hydroelectric power in Northern Lebanon. This undertaking is one-hundred per cent. native in conception, execution, control and operation. It has been watched for the last fifteen years by natives and foreigners alike as a test of native initiative and fitness for group action. I was fortunate in having been in that part of the country when it was first put in operation and the historic town of Bcharri lighted by electricity through the enterprise and determination of its own citizens.

THE HYDROELECTRIC PROJECT OF NAHR KADISHA

It was Saturday, August 3, when I decided to visit the famous Cedars of Lebanon which are reverentially called by the people of the country the "Cedars of the Lord." I had until then heard very little of the hydroelectric project of Nahr Kadisha, or the Sacred River, which was being developed in Bcharri, the highest point of habitation in Lebanon on the way to the Cedars, and nestling snugly on a ledge of the mountain at an altitude of 1230 meters. Certainly at the time, my interest in the town was confined to the fact that it was the birthplace of my friend and countryman Kahlil Gibran, author of "The Prophet," and considering the limitation of time, I thought that an hour at most would be all that I could reasonably tarry at the place.

We reached Bcharri at four o'clock in the afternoon, and stopped at the principal square by the church to take some refreshments. The cafés on all sides were crowded and the shops doing a bustling business. We took our places around a running fountain, in the basin of which floated many watermelons and baskets of grapes and other fruit to be cooled.

When my companion, Joseph Mokarzel, insisted on having our presence announced to a certain Father Tanius Jahjah of whom he had spoken in the highest terms of praise, I immediately realized that such a course irretrievably defeated my purpose of staying only a short time in the town, knowing the open hospitality of all the people of that locality.

The priest presently came and joined the circle which had formed about us. He was a man of about fifty, tall and slender, his steady gait showing poise and determination, and his keen eye and high forehead denoting unmistakable signs of intelligence and latent energy. He was, however, sincerely modest, for when my cousin introduced him as the father of the hydro-electric project of Nahr Kadisha, he blushed like a child. Attempts to draw from him an account of the trials and sufferings attending the earlier stages of the promotion of the project were futile. My cousin whispered to me that we could get that account later from other sources. Besides, in going over the terrain which lay on our way to the Cedars, we would be in a better position to understand the enormity of the task.

That same afternoon, despite the importunities of the good folk of Bcharri, we resumed our journey to the Cedars over the new motor road opened to traffic only two weeks before. The road left much to be desired, but the Minister of Public Works, Hussein Bey El-Ahdab, who had made an inspection only the preceding day, promised to provide the essentials of safety before the coming season. What it needs most is a stone parapet to give nervous motorists a feeling of security in negotiating the steep sides of the mountain which rises to almost three thousand feet. In all this distance not a tree is to be seen, nor even a small terrace such as are common in other parts of Lebanon to break the smoothness of the even slope. It is indeed bad travel for those who suffer from a weak heart or unsteady nerves. But the panorama of Lebanon from the eminence is most beautiful to him who entertains no fear.

From the side of this mountain, directly below the famous Cedars of Lebanon, gushes forth from a cleft in the rock the abundant spring which waters the successive valleys until it reaches the city of Tripoli by the sea, and is known as Nahr Kadisha, which is now harnessed for generating electricity.

Due to the lateness of the hour and the dangers of the road, we decided to defer inspection of this master feat of engineering till the following day. So next morning, on the way down, we stopped at the reservoir by the road, built on a direct line a thousand feet above the power station. The guard, a lad of not more than twenty in native garb, was standing unconcernedly on the edge of the precipice. He told us that to get to the grottoes we must follow the concrete-covered canal of only two feet width skirting the mountain to a distance of a mile. We must balance

ourselves well, he admonished, because the over-hanging rocks were very low in places.

So with three companions we filed singly along the narrow walk. As the guard had predicted, we almost had to crouch to the ground in places to negotiate the passage. In other places, the canal was carried through completely covered tunnels where seeping water made walking extremely slippery. But for the most part it formed just an open, unprotected footpath in the side of the smooth, pyramid-shaped mountain. The grottoes were never reached from this side of the mountain before, but only by a trail running through the other and more accessible side of the valley.

In covering the whole distance of a mile we never thought of looking behind once. We glanced to the side; we looked directly ahead; we watched every step we made, but the one coming behind had to be satisfied with the oral assurance of the one ahead. It was as if one were balancing himself on a tight rope.

Imagine our surprise, therefore, when upon reaching the broad clearing at the entrance to the grottoes and looking about, we beheld two sturdy men trailing us and of whom we had not heard a sound. They proved to be workmen who had once been employed in the cutting of the canal in the side of the mountain. They had attended early mass that Sunday morning and had come on a picnic to the scene of their former labors, where we thought the angels would fear to tread.

"You must have had a trying time completing this difficult work," I asked one of the men. He laughed and proceeded to explain.

"For five years," he said, "we worked incessantly hewing the side of the mountain. At first we had to be let down by ropes until we could cut for ourselves a foothold. We labored from dawn to nightfall and slept at our places. Some of us did not return to our homes for weeks at a time and had food lowered to us in baskets. But Father Jahjah is a saint for whose sake we are willing to risk anything. He and the engineer used to be lowered down by a rope, too."

The laborer, in his simple words, had given the most eloquent description of the character of the father of the project of Nahr Kadishah. Here was a dynamic leader of the community, a priest who sensed the needs of his people and led them by word and example to constructive efforts. He realized the intense respect of the people of that section of Lebanon for their clergy and directed

it to the improvement of their crying economic needs. I had been told while at the Cedars that the fine modern hotel built there even before the opening of the motor road was also made possible through the initiative of a Maronite priest of Bcharri. But that is not all that can be told of the efforts of the Maronite clergy along that line. A greater surprise was in store for me upon my return to Bcharri that memorable Sunday of August 4.

At the northern entrance to the town, on a sharp bend in the road of descent, we were stopped by Father Jahjah who had been awaiting our return since early morning:

"It's an insult to pass through our town without giving us an opportunity to break bread with you," he said, "Besides, our Archbishop Antoun Arida is visiting us today and upon being informed of your presence he expressed the wish to meet you."

Meeting the Archbishop I could not refuse, and I was led by Father Jahjah to the modern home of that dignitary's sister where he was staying.

I found the outer court full of people, while the spacious reception hall within was packed to the door. Rising voices reaching the outside betrayed a heated discussion, and when I was led to where the Archbishop was seated in the extreme center the tumult was immediately hushed. The Archbishop led me to an adjoining room for a private conversation.

From him I learned that this was a general meeting of the stockholders of the Kadisha Hydroelectric Power Co., called to discuss two important questions, viz: raising of the capital stock from £75,000 to £100,000 and consideration of the proposition to consolidate the Kadisha Company with a similar project known as the Nahr Abu Ali Co., now controlled by the sheikhs Estephan, also of the North Lebanon district. The latter project was organized to furnish power, while the former was chartered only to furnish light. The market for both companies was the district of North Lebanon and the city of Tripoli. So those fostering the spirit of corporate enterprises in that Eastern land of traditional individual initiative proved still further the degree of their progress along those lines by sponsoring the movement for the merger of the two companies.

"This is our first attempt at corporate action, and we must carry it on to success," they argued. "All the resources of our country are being developed by foreign capital and management because of our lack of co-operative effort. This being our first attempt at a collective undertaking, we cannot under any circum-

stances suffer it to fail. A merger will be positive insurance against failure because of the economy in management and the substitution of co-operation for competition. We owe this not only to our interest as stockholders but to our sense of self-respect and patriotism. Our failure in this will spell the doom of every future collective enterprise undertaken independently by the natives. We are under moral obligation to push on in the only logical course open to us, which lies in a combination of the capital and management of both enterprises."

This argument carried the day for the proponents of the merger. Archbishop Arida, who was the moving spirit in the initial enterprise, was continued as honorary president of the amalgamated companies.

The multiplying signs of this new spirit of co-operative enterprise were a revelation to me. I was more surprised to learn that the pioneers in these new realms of Western principles were members of the clergy. It was gratifying to witness that the efforts of these enlightened clerics, who have been from time immemorial both the religious advisers and the political leaders of this solidly Maronite section of Lebanon, were now directed towards promoting the economic welfare of their people. To me this was cogent proof of the contention that the crying need of the East is intelligent, enlightened and unselfish leadership.

"How did you succeed in raising the necessary capital for this project?" I inquired of the Archbishop. His answer was much broader than my restricted question.

"You will realize," he said, "that if any co-operative effort were to succeed in our section of the world its success is more likely in the district of Northern Lebanon than anywhere else. And we want to prove that such success is possible. The country is ours and we should have first claim to the right of exploiting its resources which are, at best, very meager. Foreigners should step in only in case of our failure to carry out the work properly, and this we are not willing to concede. We are a homogenous people in these parts of Lebanon. We have held together for centuries past in defense of our right to life and freedom of worship. Now we want to prove the same solidarity in the face of economic danger. Our people are now awakening to the necessity of working together for constructive effort instead of mere defense. We are determined to prove both our initiative and our fitness."

"The Kadisha enterprise is 100 per cent. native in control

and operation. The concessionnaire is Father Jahjah, one of my priests. The engineer is Albert Naccash, one of our countrymen. The capital was raised wholly by subscription from native sources. Foreign interests did their utmost to impede our efforts, both before the grant of the concession and after, but we would not go down in ignominious defeat. It was our hope that those responsible for the shaping of our destinies would be helpful to us in our constructive efforts instead of placing all forms of hindrances in our way. But our hopes were an illusion. We now have come to realize that they only want to exploit us for their own benefit."

Archbishop Arida could not be induced to go into more explicit details of this "foreign interference." He would only reiterate that it was evident in every enterprise that the natives undertook. He mentioned another new project of his for the manufacture of cement on the same lines that he had organized the hydroelectric undertaking, and asserted that before being granted the concession he was subjected to the most determined interference. The supposed reasons for this policy on the part of "foreign interest" I was to get later from other sources.

In the meantime, I listened to the Archbishop's account of how he was able to raise capital for the Kadisha project.

"America has had a telling influence in the shaping of our destinies," he resumed. "We owe her not only a large part of our working capital but the credit for bolstering up our spirit of initiative as well. And think not that I am complimenting America because of her being the land of your adoption. The people of this very town, Bcharri, were the first Syrians to migrate to America, and their enterprise has resulted not only in benefit to themselves but to their home town also. We were able to draw on the citizens of Bcharri abroad for a considerable amount of our capital, and we feel confident that we can draw on them for a good deal more once they realize that they can profitably invest in their homeland. We are also hoping that they would return to further benefit the country by their wealth of commercial and industrial experience. Some of them have already done so. You must have noticed, while coming up the mountain at the parting of the road near Tripoli, the large, modern factory building on the coast. Well, that represents not only American capital but American industrial methods also. The owners are emigrants from this section who returned to study manufacturing possibilities here and concluded that they were justified in establish-

ing a textile mill utilizing the products of the land in silk, cotton and wool. Their modern methods brought them success and they will be enabled to effect further economies, and consequently earn more profits, when we supply them with cheap electric power."

I felt that the Archbishop spoke with good economic sense, and being unwilling to further keep him away from his stockholders' meeting, I took leave to join the engineer of the Kadisha Company who was to conduct me on a tour of inspection through the plant, situated on the outskirts of the town.

The plant consists of a huge stone building with two generators and a control room in the rear. The water descends through a 600-meter pipe having a perpendicular fall of 275 meters. In the so-called dry season, the power generating capacity is 1200 H. P., while in the abundant or flood season, comprising eight months of the year, the capacity is on a basis of 3600 H. P. With the consolidation of the Kadisha and Abu Ali companies the total capacity will rise to 10,000 H. P. This is more than ample for the light and power needs of the section.

Mr. Naccash, the engineer, was bitter against the French and outspoken in his condemnation of their tactics of opposition to native enterprise. I learned from him that which the Archbishop had alluded to only guardedly. While I am not accepting his explanation of conditions as being true in toto, I can conscientiously state that the grumbling against the petty, obstructive tactics of the French were evident in all parts of Lebanon and Syria, particularly in the district of North Lebanon which is considered the bulwark of French influence in the country.

Here is the gist of the complaint, whose warp is politics and woof is economics.

"French interests have heavy investments in Syria and Lebanon, and for that reason wish the continuation of the occupation. There is in France, on the other hand, a strong faction opposing this policy because of its strain on the national budget. To create, therefore, as strong a sentiment as possible for the policy of occupation, French officials are working assiduously and systematically to increase the investment of French capital in the country, and to that end, they place every hindrance in the way of native projects in order to make way for the employment of French capital. In such eventuality there would be justification for the continuation of French occupation, and the swarms of French officials now finding lucrative employment in Syria would

feel secure in their jobs. Besides, Syria's strategic value to France would be safeguarded by the increase of invested capital."

Apart from the difficulties placed in the way of native projects in North Lebanon, the accusers of the French charge that this studied policy of impediment on their part is also the real cause for the continued delay in beginning work on the truly gigantic project of deflecting the course of the Orontes river in the interior of Syria. This scheme was proposed several years ago and had been hailed as the greatest step for the economic rehabilitation of the country. The Orontes is the largest river of Syria and was once navigable for a considerable distance. Hence the importance of the ancient city of Antioch, once the rival of Rome. The English, previous to the opening of the Suez Canal, had seriously considered opening a water route to India by widening the Orontes and connecting it by canal with the Euphrates. It can be reasonably deduced, therefore, that a river of such size can be employed to irrigate immense areas whose productivity is curtailed by lack of water. This is made impracticable at present owing to the great depth of the valley through which the river flows almost the whole length of its course. Water for drinking purposes and for partial irrigation is drawn in many places by water-wheels, which are most numerous in the city of Hama. While if a dam were built near the source of the Orontes, and its course deflected so that it may run in irrigation canals in the vast plains which are now arid, immense wealth would accrue to the country from the development of its greatest latent resources, namely agriculture.

The reason for the delay in carrying out this irrigation scheme, as it was explained to me in the course of my discussion of the economic problems of the country with many leading men, was that the French had not an irrigation engineer big enough to qualify for the job, and rather than entrust the task to the English, who have many competent specialists in this line, they preferred to hold it in abeyance regardless of the country's welfare.

Whether these accusations be true or not, they represent, nevertheless, the current native opinion of the economic policy of the French in the territory under mandate. The French are openly charged with a systematic attempt to stifle all native initiative in the economic field.

But the success of the hydroelectric project of North Lebanon, not to mention numerous lesser enterprises being undertaken in all sections of the country, proves that the Syrians are

determined to shape their own destinies in the way of economic rehabilitation. Furthermore, they are marchalling for the task the strength that comes from collective effort. Such evidences of co-operative action were never before so evident in the East. It is the sign of a revolutionary change in the character of the people which is pregnant with immeasurable possibilities.

Advice to a Lover

By LABEEBEE A. J. HANNA

Keep heaping coal on the fire
Or else it will go out:
The fire of love needs fuel,
Or else it will go out!

Keep nearest to your loved one,
If you would have her love you;
Take a walk in the moonlight,—
Gaze at stars above you.

Keep thinking of your loved one,
And she will think of you.
Even if you go away:
Just write a line or two.

Keep heaping coal on the fire
Or else it will go out:
The fire of love needs fuel,
If it must not go out!



The Master-Builder

By DR. SALIM Y. ALKAZIN

AH, Master-Builder, sayest thou the task is done,
And wouldst have the king survey the house thou hast built for
him and his posterity?
Wouldst have him mount its roof, and from that dizzy height
observe and speak his praises and thanks?
Wouldst have him view his city at his feet, a crownéd queen,
stately, fair and rich;
The plains beyond—a page in nature's Diwan, illumed with gold
and emerald;
The river, crowded with a thousand sail, washing the feet of
yonder cloud-beturbaned mount?

Be it so, Master-Builder!
'Tis as my heart would have it—praise be unto Allah!
My gratitude to thee, Master-Builder,
For hath not thy hand also engraved my name on nature's page
in terms gigantic,
So, when king and builder are no more
And time unfolds the future's breast,
When in the streets the fall of stranger's feet resound,
And in their dusty crevices strangers' voices stir the echoes
They may see and read my name?

Dost envy me?
Nay, Master-Builder, begrudge me not this!
I have watched thee at thy work—
I've seen the daughters of thy imagining spring to life,
And watched thy hand unveil their charms and robe them in
splendour:
And as higher and more spacious grew the noble pile,
As halls spread out their wings and towers their heads reared high,
As angle emphasized a curve and arch to pillar added grace,
As massiveness seemed to enhance the charms of slenderness,
As strength with beauty vied,
Master-Builder, I envied thee.

But what of thy boast in market-place,
Of a keystone for destruction thou hast arranged,
Which, once displaced, reduces all this wondrous work to ruin.....
Is it true, Master-Builder?

Hast thou no other loves than for reward,
Seest nought in a child but service for his sire?
Nay, Master-Builder, but thou hast erred!
He who builds should ne'er of ruin think except to guard
 against it,
And, a Builder once, to die while still one 'twere better!

Thy reward?
To save thee from thyself, Master-Builder.
The king hath spoken.

The Two Learned Men

By KAHLIL GIBRAN

Once there lived in the ancient city of Afkar two learned men who hated and belittled each other's learning. For one of them denied the existence of the gods and the other was a believer.

One day the two met in the market-place, and amidst their followers they began to dispute and to argue about the existence or the non-existence of the gods. And after hours of contention they parted.

That evening the unbeliever went to the temple and prostrated himself before the altar and prayed the gods to forgive his wayward past.

And the same hour the other learned man, he who had upheld the gods, burned his sacred books. For he had become an unbeliever.

The Last Leaf

By MISCHA NAIMY

ON a lonely bough
Of a lonely tree
Sits a lonely leaf
Lost in reverie.

While the sky is but one heaving,
Grim, unending cloud;
And the wind is deftly weaving
For the earth a shroud.

Neighbors, friends and mates
Left her long ago.
None came back to tell
Of the world below.

Nightingales no longer flutter
Gaily round her bed.
Only ravens come to utter
Dirges o'er her head.

Dry is now the breast
Whence she sucked the sap;
Frozen now and cold
Is her mother's lap.

Yet she neither joys, nor sorrows,
But serenely sways,
Knowing that all her to-morrows
Are but yesterdays.

For upon her face,
Shrivelled though and wet,—
As within her heart,—
All the seasons met.

The Ahleyah School of Beirut

By AMEEN RIHANI

ONE of the mysteries of life is that calamities are not without compensations; and of the compensations of the calamity of Syria during the World War is one which continues in its benefits to grow and spread. It started like a candle lighting a little circle of education and developed in ten years to a torch of enlightenment in a nation.

And this is due to a Syrian woman is whose heart God kindled the fire of true patriotism—the patriotism that combines the love of country with the love of humanity—and endowed her with an inexhaustible energy and an undying faith.

Marie Kassab, a peerless daughter of Syria, carries high the lighted torch and goes forth bravely in the interest of knowledge and education.

When darkness came upon Syria during the War, the foreign schools in the country were closed, and Marie Kassab realized the opportunity, saw the compensation in the calamity.—The day has come when we must cease to be the beneficiaries of foreign education.

She took the burden—a divine calling—upon herself and started to teach a few small boys and girls in her own home.

The few very soon increased and the class became a regular school, which she called the Ahleyah, or National School.

But a school can not exist without a house. The native teacher appealed to the Turkish authorities at that time and succeeded after some difficulties in realizing her desire. The Ahleyah School occupied the house of the English Schools for Girls in Beirut. It was not, however, in the manner of British occupation. For the English Principal returned after the War to reopen the School, and Marie Kassab had to give up the house. Were it not for her indomitable purpose, her energy and faith, she might have also given up the struggle.

The English lady said to the Syrian: Now that we have reopened our School there is no longer any need for yours, and you should transfer your pupils to ours.

The Syrian lady replied: No, Madame. The war has

taught us and tried us, and we should depend upon ourselves for the education of our boys and girls.

And she went out to look for another house for her school. The second house was also an English property—the property of a Scotch Mission—and when she rented it from the agent, she hoped that she could hold it forever.

Marie Kassab, therefore, summoned all her resolution and faith in the will to purchase the house. Her School was becoming very popular and she saw no reason why this popularity cannot be materialized. With text book and tackle she went forth. —Blessed are the benefactors who opened their purses to her.

“Miss Kassab’s School,” says Dr. Bayard Dodge, President of the American University of Beirut, “is the best example that I know of what the people of this country can do to help themselves.”

Marie Kassab purchased the house, which soon became too small for her rapidly growing school. So, she added an extension to it, thereby adding to her financial worries. But she did not despair. Difficulties doubled her energy and sharpened her resolution.

She came to Egypt, where the Syrians and Lebanese responded to her appeal; and a month later, returning to Beirut, she bought the building and the property around it, which are now the legal and permanent estate of the Ahleyah School.

And the work goes on in its development and progress. But so many are the applicants—even from Egypt and Palestine and Iraq many girls seek this national fountain in Beirut—that a new worry has come upon Marie Kassab. She is reluctant to refuse and she is reluctant to accept; for in the first instance she would be denying the benefits of education to hundreds of young girls, and in the second she would be crowding her school and rendering it less efficient.

But geniuses do not readily surrender to difficulties. A new thought sometimes suffices for a new victory. Marie Kassab crossed one sea—she came from Beirut to Cairo—and her school acquired the ownership of one building. Now she crosses two seas—she comes from Beirut to the United States—that the one building might become two or three.



A FLOURISHING NATIVE SCHOOL



A partial view of the campus of the Ahleyah School for Girls in Beirut, showing students in trim uniform during recreation period.

PHYSICAL TRAINING FOR SYRIAN GIRLS



Exercises at the Ahleyah School for Girls in Beirut conducted by a competent instructor along modern methods.

MISS LEBANON IN INTERNATIONAL BEAUTY CONTEST



Mlle Lila Zogby, the belle of the Lebanese colony in Paris, who was chosen Miss Lebanon in the forthcoming Beauty Contest in Rio de Janeiro.

The Strange Case of Hassan and Husna

AN ARABIAN NIGHTS' STORY

(Translated from the Arabic Original.)

THERE once lived in Baghdad a comely youth by the name of Hassan who owned a slave-girl the like of whom there was to be found none other in all the world. Her name was Husna, and not only was she surpassingly beautiful, but she was gifted with an exceedingly dulcet voice and had mastered the art of music to such a point that hardly could it be imagined within the gift of mortals. And her master was of such appreciative soul that he prized her possession beyond all other perishable things. He devoted himself exclusively to her and could not bear parting with her for the shortest length of time. And although at the time he came into possession of her he was exceedingly rich, he neglected all his affairs and spent lavishly on her maintenance, so that soon he was reduced to a dire condition of want. When he awoke to the realization of his state the day turned into night in his eyes and he gave himself into weeping and lamenting over his unhappy lot.

During his affluence he could count his friends by the score, but once his plight became known he was evaded and shunned, and all the help he could expect of his pseudo-friends was that of oral advice. Claiming not to have the means to assist him financially, they counseled him to sell his slave-girl as the only way out of his difficulties, but he preferred death to parting with her. Still he could not let her starve, even though he himself was willing to undergo the direst privations, because his love for her was too great to let her suffer. He reasoned that it would not be love, but selfishness of the basest sort, to have the one he held so dearly suffer for his sake, and as the result of his own foolish prodigality. And when he came to her with tears in his eyes and informed her of the advice of his friends, he found her not unwilling to approve of this solution. "Because," she said, "you can never bear having me sing for the entertainment of strangers as a means of profit, due to your intense jealousy;

whereas if I were to be offered for sale, none but a rich man could afford to buy me because of my accomplishments, and the price is bound to be large, and it will insure your comfort to such extent that I would feel sufficiently compensated for the anguish of your loss."

Realizing there was no other solution to his predicament, he finally consented to the sale, and took her to the public slave market, where she was heatedly bid for by many anxious aspirants to her possession. In the end she fell to the lot of a rich Hashimite of Al-Basra, who paid for her the high sum of one thousand five hundred dinars.

Although he had received for his slave-girl a fabulous price, Hassan was disconsolate over her loss. He could not return to his own residence because of the many associations in it which reminded him of her. And in his distracted condition he wandered about the streets until the time of the evening prayer, when he happened to be in the neighborhood of a mosque, which he entered in the hope of finding some spiritual consolation. He was exhausted by his sorrow and long wanderings, and placing the bag of money on the ground, he rested his head on it and soon fell asleep.

It was early morning when he awoke, only to find that a stranger had snatched the bag from under his head and was about to make away with it. He attempted to follow him, but discovered that his feet had been tied, and before he could undo the knot the stranger had made his get-away and disappeared in the tortuous alleys of the great city.

This proved the last straw in the load of his misfortunes, and in his despair he attempted to do away with himself. Bent on carrying out this resolve, he directed his steps toward the Tigris where he hesitated but for a minute to bind a kerchief around his eyes, and then plunged into the water.

But fate had written that he should be saved. Some passers-by had seen him fall into the water and hastened to his rescue, not doubting that he had fallen by accident. But he protested that he wanted to die and recounted to them the whole story of his misfortunes, whereupon some pitied and some blamed. An old man, however, took him aside and began to scold him for his lack of trust in the justice of Allah; "Thou art not the first to lose his fortune. And dost thou not realize that thy condition is the creation of thine own folly? Why, then, despair? Thou wouldst not only lose thy life and possible future worldly pleas-

ures, but thou wouldst also gain for thyself the eternal tortures of Gehennam by such a rash deed."

This had the effect of bringing him to his senses, and he promised the kindly old man not to make any further attempts at self-destruction. But return to his house and the scene of his former joy and affluence he could not, and he resolved upon migrating to another city, far away from anything that could remind him of his former condition. And he again sought the river bank and borrowed from a compassionate friend the pitiable sum of fifty dirhams and awaited a ship that would sail for Wasit, midway between Baghdad and Al-Basra.

Now it happened that a ship was about ready to sail for his destination and he sought the captain and asked him for passage. He was told that the ship was privately owned and not in the passenger traffic, but if he would pay a certain sum and disguise himself as a sailor, he would be permitted to go aboard.

Hassan was so desperate as to be willing to go to any extreme, and he readily consented to buy a sailor's garb and pay the sum required. But how great was his astonishment when he discovered that the owner of the ship was none other than the buyer of his beloved Husna. He then thanked Allah for His great mercy in having spared his life.

Presently a feast was spread and a curtain raised behind which the slave-girl was placed and asked to sing. But she was in the most dejected mood, and only after the most earnest solicitations could she be induced to take up her oud and sing a refrain. And this song was of the most plaintive nature, so that she had no sooner finished than she fell in a swoon and could be revived only with difficulty. Seeing which, Hassan was so overcome with emotion that he himself fell to the deck in a faint, and no sooner was he brought to his senses than the owner of the ship asked of his captain, "How could you permit a demented man among the crew? Throw him overboard." This had the effect of sobering Hassan so that he comported himself thereafter with more restraint, until the ship sailed far away from Baghdad and was being carried by the stream swiftly towards Al-Basra.

Towards evening, the merry company had feasted and drunk and so reveled at the exotic strains of Husna's music and the enchantment of her voice, that they decided to land on an inviting spot on the shore where they could roll merrily on the grass and have the open spaces of the country as a stage for their hilarity. They were away for several hours, during which time

Hassan seized on the opportunity to arrange the strings of the oud in a manner known only to himself and to Husna, and he then repaired to the sailors' quarters.

When, upon their return, they again asked Husna to sing and she took up the oud and felt its strings, she uttered a strange cry and swore that her former master was even then with them, as only he could have arranged the oud in the manner in which she found it. And her new master then said: "If what you say be true, we shall only be too happy to have him as a boon companion, for then you will be in a better mood to give us the best of your art, and we shall be exceedingly glad."

The master then asked his captain if he had taken any stranger on board, and before the latter could reply Hassan made his presence known, and the master said to him: "Know, my son, that I am a man to whom Allah has been most generous. He has given me not only material wealth but the spirit of contentment. And I swear to thee that I have not known Husna, nor have I bought her as a concubine. Now if thou wilt only consent to let her entertain me and my friends by her song, from behind a curtain, we shall feel amply satisfied, and I shall give her back unto thee and join thee with her in marriage and thou wilt be relieved of all want."

Hassan was overjoyed at this turn of fortune, so was Husna who now began to pour out her melodies with such emotion that the whole company was transported with ecstasy, while Hassan urged her on all the more by suggesting new songs and airs which she rendered in the most perfect manner.

Thus the first night was spent, in a steady ship gliding softly over the smooth waters of the Tigris, with the low-hanging moon casting its silvery reflections over sail and sea and lending an air of sweet mystery to the enchanted scene. A cool breeze inflated the sails and carried the ship in a steady motion, and the soft swish of the water only added to the beauty of the music. Hassan had all this, together with his meeting again with his beloved Husna, to induce him to indulge in drink, so that towards morning he had almost lost possession of his senses and felt as one living in another world.

As a matter of fact, the whole company was in a similar state, and being bent on making more merry in every manner conceivable, whether there was reason for their actions or not, they decided on making another landing, and this time Hassan also went along.

Now it so happened that Hassan detached himself from his companions, and being heavily under the influence of liquor, he laid himself on the cool grass and fell asleep. When he awoke his friends had departed and there was no trace left of either them or their ship.

Hassan was desolate. He cursed his luck and foreswore drink. For what greater misery could befall him coming after such good fortune? He had sought death and found life, and no sooner had he felt his grip tighten on it than it slipped from his hands.

But now Hassan saw in life a ray of hope. Husna was not lost to him forever as he had at first imagined. For had not her master given her back unto him on the most generous of conditions? All that he now had to do was to seek Husna and her master, and to that task he resolved to dedicate the rest of his life.

He hailed a passing ship and begged for transportation to Al-Basra. Once there, he roamed the streets in the hope of finding the rich Hashimite who bought his slave-girl, but only met with failure. He entered a store to buy some provisions with what little money he had left.

Now the storekeeper was of a kindly disposition and took an interest in him, and Hassan complained to him of his misfortune, and told him he was a stranger in the city without funds, but took care to conceal from him the true circumstances of his plight. Seeing that Hassan was of good education and beautiful handwriting, the storekeeper offered him employment and showed otherwise in him genuine fatherly interest. After the lapse of a month, the storekeeper found that Hassan had caused him considerable savings by his honesty and accuracy, and he became greatly attached to him, so that at the end of a year he took him in partnership and gave him his only daughter in marriage.

But Hassan was not reconciled to his new condition; he still longed for his beloved Husna and hoped some day to find her. He seemed only to live with that object in view.

One day the streets began to fill with crowds carrying palms and candles in a form of religious celebration. Hassan was moved by a strange feeling and inquired about the nature of the event, and was told that it was the Palm Sunday of the Christians. Something vaguely told him that among the surging multitude he would find his beloved, or a trace of her, and he asked leave of his father-in-law for the day.

Hassan went home and dressed in his best. He then joined the crowds and began to scan their faces, and very shortly his search was rewarded by meeting the very same company with whom he had traveled from Baghdad that fateful night in which he was lost.

"Praised be Allah!" exclaimed the rich Hashimite who had bought Hassan's slave-girl. "Our happiness at finding you cannot be limited within bounds. We had given you up for dead, believing you had been drowned in attempting to regain the ship. And how pitiful was the condition of Husna upon realizing your disappearance! She absolutely refused to be consoled. She donned the dress of mourning and sat day and night weeping by a semblance of a grave. Hasten now to her that she might rejoice at finding you still alive."

The meeting of the two lovers was most pathetic. Husna raised a great cry of surprise upon seeing Hassan and swooned. She was revived with difficulty by the sprinkling of rose water.

Now the Hashimite requested Hassan to remain in the company of Husna and never to leave her again, and Hassan forthwith returned to his father-in-law, the storekeeper, and having explained to him all the strange circumstances of his life, divorced his daughter and returned to live in happiness and peace with his beloved Husna.

Arab Wisdom

Let your faith be above your knowledge; your deeds greater than your words, and your dress below your rank.

There are four manifestations of ignorance: To show anger when displeased; to associate with evil company; to plead poverty to one equally poor, and to meddle in matters not of one's concern.

The truly wise is he who receives the censure of the adviser more readily than the praise of the flatterer.

The Wager

A SHORT STORY

By AREF EL-KHOURY

DAMASCUS lay squatted on the plane, its stone walls giving the appearance of bas-relief on emerald-green, deep sea Chinese majolica among the overlapping orchards and gardens; and up on the balcony of the Victoria Hotel, a group of Syrian-American girls stood looking at the panorama. Suddenly Edna spoke:

"That dragoman took us to every place in the city except that section behind the big railway station."

"Every place worth seeing," commented Ruth.

"Of course he knew best," added Mary, the self-appointed guardian for the group.

"Well," answered Edna, "I am going to explore it,—and how!"

"It may be the dirtiest section in Damascus; better be careful, dear," came Mary's advice.

"You may go, but how about your coming back?" asked Ruth, allowing a sardonic, bravado smile to pass across her crimson lips.

"I am old and wise enough to take care of myself."

"I'll bet you a dollar that you won't venture five yards behind the avenue, over there," said Ruth.

"Who—I? Show the color of your money, baby," said Edna with enthusiasm.

Ruth opened her compact and took out a powdered dollar and handed it to Mary. Edna did likewise.

"But remember," Mary added, "our cars will leave for Beirut in about thirty minutes."

"These drivers will never know what punctuality means. If we are on time, they are late," Edna flung this back over her shoulder as she departed in the direction of the station.

* * * * *

"She was a fool and I made a bigger fool out of myself when I let her go," said Mary regretfully.

"Don't let that worry you; she is exactly as the Arabs say

'Throw her in the sea and she will emerge with a fish in her mouth,' " philosophized Ruth.

* * * * *

Edna reached the first alley leading into the residential section, and soon developed a feeling of suspicion that perhaps the dragoman may have been correct in leaving this area out of his itinerary. As the alleys became narrow and twisted and surrounded by high walls, she quickened her steps until she reached a market place. Continuing ahead, she passed market after market until she was in the western section of the Straight, not far from the Inn of the Cheese. Hesitating momentarily, she was suddenly confronted by a slender youth.

Edna now realized that this was no place for a self-respecting girl to be. Presently a tall figure left the café on the opposite side and ran toward her, and the youth made an effort to stop him. A throng soon gathered around them, rogues, half-naked urchins, half-caste girls, and lawless women. Edna looked around for help, but the khaki uniform of the Damascus police was not to be seen. The tall man unceremoniously seized her by the hand to lead her away, brushing the youth away with a gesture of impatience.

The youth backed away to a vegetable stand and began pelting his adversary with whatever came to hand. A true Damascus street battle was soon in full swing as men and women sided with this or the other. In the excitement Edna attempted to escape, but the milling crowd blocked her way.

At the end of the street appeared two horsemen.

"Let us watch the battle," suggested one, a native of Damascus by the name of Mahmud.

"Great," answered Walter Ayoub, who was his classmate at the American University of Beirut, and of Syrian parents born in America.

"Look," they exclaimed simultaneously and spurred their mounts through the milling crowd. Mahmud struck with his bamboo wand the latest man to seize Edna while Walter lifted her to his saddle. Mahmud faced the throng and shouted: "Whelps, terriers, mastiffs, go to your kennels or *Wallah!* I shall make sieves out of your bodies." Recognizing a scion of one of the leading families of the city they slunk away.

"Where to, Madam?" asked Walter as Mahmud hailed a

carriage, which seemed to appear magically at the wave of his bamboo wand.

"To the Victoria, and I certainly am much obliged to you both," replied Edna, as Walter and Mahmud saw her safely out of the district.

"Well! That's that," said Walter as they watched the cab disappear.

A few minutes later Walter, with a suddenness which Mahmud could never understand, spurred his mount and dashed off. Mahmud followed with astonishment until they approached the Victoria, when a knowing smile passed over his face. At the hotel they were told that the girls had already left for Beirut.

"We must go. I forgot to tell her something," said Walter.

"Are you in earnest or is this another of your crazy American ideas?" asked Mahmud.

"Earnest? Yes! This is serious. We must rush."

Together they galloped to the home of Mahmud, where the latter directed his Armenian chauffeur to bring out the Rolls. Walter brushed him aside and took the wheel with the remark that this was a time for some one to drive who could drive. They overtook the girls near the frontier of Lebanon.

"Come here, sister," said Walter, singling Edna from the group, "I forgot to tell you something."

"Oh!"

"Come," he insisted and held out his arms.

"Say, Ruth, I won my bet," said Edna, smiling over Walter's shoulder.

"Just as I said—Throw her into the sea and she would come out with a—Oh! I must buy you a wedding present."

Mahmud shook his head. "These Americans!!!"

THE GREATEST OF THESE IS CHARITY

By ALICE McGEORGE

No matter if the day be short, the sun be garmented in grey,
Sweet Charity will fill each hour with plenteous kindly deeds
Today.

No matter if the rainbow bright, fades out at setting of the sun,
Sweet Charity will pierce the clouds, and through the rift
God smile: "Well done."

EDITORIAL COMMENT

BEAUTY CONTESTS

THEY are now introducing beauty contests and all other forms of modernistic practices in the East. The stronghold of conservatism seems to be gradually giving way to European and American innovations. Under the circumstances, the logical question imposing itself is: How far will these modern fads go, and how long will they last? Coming, as they do, as the immediate result of the World War, will they be just a fleeting phenomenon or will they take a permanent hold on the people and produce a genuine change in their manners and customs? These are relevant questions that cannot be passed lightly.

It is well to ponder the nature of the transformation now taking place. Indeed, while this transformation encompasses the whole manifestations of the people's life, it is most significant and noticeable in the social sphere. The first barriers to crumble before the onslaught of modernism seem to be those of human relationship.

Heralding the coming of the new order was the tendency to discard the veil. In Turkey the transition was sudden and complete, while in Egypt, Syria and

other countries of the Near East coming more or less under European influence, the struggle for emancipation is being waged vigorously by the disciples of modernism, with all the odds in their favor so far. It seems but a question of time, say another decade or the coming of another generation, when the old social order in the East will be history.

What seems to overshadow anything else as an indication of this transformation is not the change in garb, but rather the change in the viewpoint of the status of women in the East. The traditional viewpoint was that women were created for the home, and to that capacity they have been heretofore restricted. Hence the harem and the veil and absolute seclusion. When, considering the traditional strictness of these social customs, we find the women of the East now engaging in beauty contests, openly and with no apparent compunction, then the term "radical" would seem conservative in describing the change.

With the sanction of Mustapha Kamal Pasha, a Turkish newspaper recently launched a beauty contest in which hundreds of Turkish young wo-

men participated. And be it remembered that all these were Moslem young women who have discarded the veil only a few years since. Modernism is certainly making rapid strides in Turkey.

But let us concede that Turkey is an exceptional case; that the modernization policy of Mustapha Kamal would place nationalism above religion, and in an effort to more quickly Europeanize the Turkish nation, would force these new methods on an otherwise reluctant population regardless of tradition or moral code.

But what about Egypt where the dramatic arts are flourishing as never before, and where illustrated publications are full of photographic reproductions of native beauties, and where a native moving picture industry is fast developing along the most advanced Western lines?

Then, too, we have the case of Syria, hitherto the stronghold of conservatism, where there seems to be no objection taken to the launching of a national beauty contest. Rather, the objection taken was to the choice of Miss Lebanon from among the Parisian colony, whereas the contention is held that the choice should be from among resident Lebanese. They seem to vie for the honor.

Considering these develop-

ments, the logical deduction would be that the East is undergoing a modernistic craze, something of the nature of indulgence to excess after a long period of forced abstention, as otherwise it would be expected that transition be slower and more orderly.

But the Arabic East is bound to check itself in due course of time. The novelty of these indulgences will wear off sooner or later and the effect of centuries of tradition will compel a more rational and conventional course. The East, it is true, cannot escape adopting some of Europe's customs and Europe's ways, but not to the extent of a complete change of its character. A middle course will be found which will be neither wholly Western nor altogether traditionally Eastern. The East will profit by these evolutionary tendencies to develop a character all its own.

ON THE NATURE OF CURSING

THE BRITISH authorities in Palestine have deemed it necessary to hold cursing a misdemeanor punishable by a heavy fine. In this they are actuated not by a desire for moral reform but by purely political motives. Theirs is a hard task keeping Arabs and Jews at peace, and in their study

of the basic causes of enmity between the two factions they have introduced the anti-cursing ordinance as a possible deterrent from further trouble. How this apparently simple measure can effect the maintenance of law and order may be better understood when the nature of cursing in the East is explained.

It may be held axiomatic that the nature of cursing denotes a people's character and trend of thought. While these remarks are not intended as a scholarly dissertation on the subject, a few illustrations are bound to be helpful in drawing a conclusion.

While all cursing is intended as an expression of contempt, it is expressed in different terms among different peoples. The English invoke God's damnation, or otherwise address an insulting remark directly to the person involved. The French, in their anger, call one a pig or a beast. But in all cases the insult is personal and very rarely is anyone implicated other than he who is directly concerned. In the East, however, one is not cursed himself, but his religion is, or something pertaining thereto which he holds sacred. Hence the Prophet, or his beard, or the holy places, or the cross, or heaven itself are showered with imprecations, while the one at whom

the curse is directed personally escapes.

One of the most ready excuses in the East for collecting an angry crowd or inciting to attack is to accuse one of having cursed another's religion.

Consequently, because religion in the East is held in such sacredness, a devilement of it is calculated to hurt one in his most vulnerable sensibility. Especially does this apply to the land which has given birth to so many religions, and which has been, and still is, the subject of so much contention for none else than purely religious motives. An Emir of M. Lebanon, over a hundred years ago, realized the benefits of such a policy and ordered every one heard uttering a curse fined a quarter of a Mejidi. A certain elderly person noted for his profanity restrained himself as much as he could, then called a law officer and said: "Here is a whole Mejidi—I must relieve myself. The words in my throat are choking me."

The British would lessen causes of dissension among the people of Palestine by an effort to stamp out cursing. It is to be hoped that they will succeed in this effort, as they would be changing the very character of the people even without offering a substitute for the expression of one's anger.

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.

BRITISH JUSTICE

NON-EXISTENT

When the British Government sent its commission of investigation to Palestine, it gave it explicit instructions not to invade the realm of politics, but to confine its activities to the ascertainment of the causes of the disturbances. The commission went to Palestine, then returned to England, without accomplishing anything of consequence, and a full month has now passed without it presenting its report on the main causes of the uprising. The reason for this delay is quite plain: the British Government wants to temporize in an effort to smooth over matters by delay, as it cannot be in ignorance of the real causes of the uprising, which are the Balfour declaration and the encroachment of the Jews on the rights of the original inhabitants of the country.

If Great Britain wished to settle the Palestine question in a true spirit of justice it would not have found it necessary to send a commission of investigation to the country, because self-evident facts should not be held subject to inquiry. But England had already committed herself to a prom-

ise of a national homeland to the Jews, and she feels loath to break her promise, especially because the Jews are financially and politically strong, while her own interests require that she maintain a strong foothold in that part of the world.

It follows that "British Justice" is a myth and all hope for its operation a dream. Proof of this is in the fact that no sooner had the commission of inquiry completed its labors than England proposed the appointment of an international commission in which there would be no British representation, and this even before the publication of the findings of the special commission sent to Palestine. In truth, we fail to understand the reason for all these manoeuvres when there should be no question of self-evident facts. But Great Britain, like all other colonial powers, uses the well-known strategy of dilatory tactics to gain her ends, and when she fails in this she has recourse to fire and sword, meanwhile accusing those who seek liberty and justice of being savages and barbarians.

This has been the bane of Palestine and all other Arab countries who have the misfortune of being under

mandate. It follows that our dependence on "British Justice" will avail us no more than if we depended on the very devil. On this point we wish to make ourselves clear and do not hesitate to state that "British Justice" exists only in Britain, and applies only to the British people. The same may be said of French justice and French liberty. These colonial powers acknowledge justice and liberty only in their own lands and among their own peoples but abroad they interpret these virtues into oppression, treachery and injustice. They believe that all non-European nations should be held under subjugation and prevented by all possible means from rising and progressing, while the irony of the situation is that these self-same European nations seize their preys on the pretext of civilizing these peoples and preparing them for the task of independence and self-government.

Such is the truth, whole and unadulterated, and it follows that if we were to appeal to the so-called "British Justice", we would be in the position of him who has recourse from the heat of the sun to the fire. Because both Britisher and Jew are in league against us and our country: the first with the object of affirming his foothold in Palestine under the pretext of protecting the Jew, and the second with the object of seizing our country under the protection of Britain. Let us then forget all about this misapplied "British Justice", for even though it may be tangible and real in Great Britain, it is but a farce and a lie in Palestine as well as in other similarly weak countries.

Our brothers in the homeland are awakened to the realization of this truth and learned to place no more

trust in this counterfeit "British Justice" in the attainment of their just aspirations. For this reason they have resolved upon boycotting the new commission which His British Majesty proposes to send to Palestine for investigating the question of the Wailing Wall, as if Moslem sacred places were public property subject to adjudication. This new move, indeed, is but another British-Jewish plot to distract attention from the real causes under controversy.

"Nothing like your own nail will scratch your skin" says our Arabic adage, and our dependence upon the benevolence of this one or the other for the attainment of our rights of liberty and honorable existence is manifestly wrong. Let our dependence be upon ourselves alone and none other.

Al-Bayan, N. Y., Jan. 27, 1930.

TRUE GOVERNMENT

We understand by the Lebanese Government the native government which **SHOULD** be the supreme authority in its own country except in matters requiring expert advice or where France should exercise the role of an honorable ally and a powerful guardian. But if the functions of the government should be restricted to levying taxes as a means of revenue for salaries, and disregarding thereafter all the inherent rights of the people in such manner as to deny the natives all access to the resources of their own country, then it were better that the country be annexed to the mandatory power and let matters rest at that. In such eventuality, it should be understood that the Lebanese and not the French must be held respon-

sible for the outcome. But what redress can there be to such a situation when greed for office is at the root of all our woes in Lebanon?

Al-Hoda, N. Y., Feb. 6, 1930.

THE BALFOUR DECLARATION

The English press is awakening to the danger attending the insistence upon carrying out the Balfour Declaration. The Daily Mail, that great English paper which is noted for its uncanny foresight, and which had warned Great Britain of the approaching war with Germany many years before 1914, has now taken the lead in warning its country of the dangers attending its policy of disregarding the dictates of honor in dealing with the peoples of the East.

The Daily Mail is absolutely justified in its predictions. The findings of the Shaw commission of investigation into the causes of the last riots in Palestine have revealed the extent of the conspiracies which the Zionists have framed against the country on the flimsy pretext that their ancestors had been in possession of it thousands of years back. Lord Balfour should be reminded, it seems, that his Declaration in favor of a homeland for the Jews cannot be taken as the pivot of British policy. It would seem timely to remind the people of Great Britain that antedating that famous declaration were other declarations which should be held just as valid. In truth, they should be held more valid in view of their priority.

These declarations and promises referred to deal with the Allies' solemn vows to the Arabs to help them attain their independence and to leave them full liberty to determine

the form of government best suited to their needs.

We may remind Great Britain of the manifesto addressed to the Arabs and which its airplanes dropped freely among Arab communities during the war assuring them of unconditional assistance in the attainment of their national aspirations. No doubt the archives of the Foreign Office contain copies of this manifesto and it would be well for the statesmen who are now in control of British policy to refresh their memories on its contents, that they may ascertain the possibility of reconciling between these earlier promises to the Arabs and the later contradictory promises to the Jews which followed much later.

Meraat-Ul-Gharb, N.Y., Jan. 27, 1930.

UNITY SPELLS SUCCESS

The advocates of Syrian independence have shown by their steadfast tenacity that no obstacles will swerve them from the pursuit of their ends, and because of this strong spirit of determination they are bound to achieve success.

This same spirit characterizes the activities of the Palestinian Arabs these latter days. Whether the incentive is their own, or whether it is the Syrians' who are showing such active interest in the Palestinian question lately, we do not pretend to discuss, because the Syrians seem now to be in control of the guidance of Palestinian destinies. But whatever the case, we cannot fail to admit that the Palestinians are bound to succeed in their endeavors because of the strong determination characterizing their efforts.

It is gratifying to see that Great Britain herself has been favorably

impressed by the attitude of the Arabs. This should serve as a lesson to the Arabs to appreciate the great benefits of unity.

Syrian Eagle, N. Y., Jan. 28, 1930.

JEWES OF NEW YORK BEING DISILLUSIONED

It is a fundamental truth that the surest and safest means of success is in unity. Unified efforts are the greatest factor in assuring for every nation the attainment of its aspirations and the breaking down of all obstacles obstructing its way.

We are prompted to these remarks by the honorable stand which the Arabs have assumed in the Palestinian question, whether in the home country or abroad, and which caused a pronounced change in the attitude of their Zionist foes. By such action they have given cogent proof of their fitness for national independence which all other free nations enjoy.

Now the Jews of America are coming to gradually awaken to the utter impossibility of the success of Zionist designs in the face of the organized Arab defense. And American Jewry, as is well known, is the backbone of Zionism. Because were it not for American money which is being poured into the Zionist treasury by the hundreds of thousands the Zionist movement would not have gained such impetus and made possible the calling of the Zurich congress which revealed the sinister designs of the Jews against the Arabs. Nay, had it not been for that, the sons of Israel would not have dared desecrate the holy places of Islam and make such bold attacks on the people of the country which resulted in the bloody uprising in which the Jews reaped the reward of their perfidy and treachery.

Now the former illusions of the American supporters of Zionism are being dissipated, thanks to organized Arab propaganda. Instead of the visionary homeland which they aspired to erect, they have come to realize that the Arabs have in the land sacred places which they hold inviolable, as well as traditions which surpass by far anything that the Jews may claim. Besides, the Arabs in Palestine are strong in numbers and have millions of their Arab brothers in neighboring countries who would never permit an alien people, whomsoever that people may be, to carry out its designs against Palestine which the Arabs hold so dearly.

Al-Bayan, N. Y., Jan. 21, 1930.

LOST OPPORTUNITIES

Had the Syrians, in the early stages of their immigration, realized the great latent opportunities in the acquisition of real estate in Washington Street, many would be the millionaires among them today. As it happened, they were laboring under the false hypothesis that they were only transients, and their stay in America destined to be only of short duration, for, say, a few years in which they would acquire a small fortune and return to their homeland. Had they but realized earlier that their stay would be permanent they would have invested in real estate and reaped the great profits that they now see slipping from their hands.

Washington Street in New York is popularly known as the Syrian Quarter and the great building activities now taking place in the district have made land in this street as valuable as anywhere in the metropolitan area.

Ash-Shaab, N. Y., Jan. 30, 1930.

Political Developments in Syria

PALESTINE

Law and order now seem to have been restored in Palestine. Even with the trials of those accused of having taken part in the last bloody uprising going on, no fresh outbreak has been reported. When the Jewish policeman Hinkas accused of leading a mob of his coreligionists against an Arab family and murdering them in cold blood, was tried and found guilty, the verdict was received with indignation by the Jews, but no recourse was had to violence.

Present activities seem to center on the political phase of the situation. While the Shaw Commission of Inquiry has not yet submitted its report, there are other moves being considered by the British Government apparently for the purpose of bringing a definite settlement of the Palestine question. The latest such move is the proposition to appoint a commission by the League of Nations for determining the rights of Moslems and Jews in the Wailing Wall. Great Britain would then claim to have shifted the responsibility from her own shoulders so that whatever decision is reached would be considered the consensus of opinion of the world. This move, if the Arabs have their way, will prove abortive, as they plan to boycott such a commission if appointed and never to admit in principle that their sacred places are subject to foreign interference and regulation.

Indicative of Arab feeling in this matter is the editorial comment of *Al-Jamia al-Arabia*, an Arab daily of Jerusalem considered the mouth-

piece of the Moslem Supreme Council, which the correspondent of the *New York Times* cabled to his paper on January 26. Coming from what is admittedly a highly authoritative source, the editorial may be taken as fairly expressive of the official Arab point of view on the Wailing Wall question. As reported in the dispatch to the *Times*, the appointment of a new commission would be considered by the Arabs an Anglo-Zionist plot designed to deprive the Arabs of their inalienable rights. Part of the editorial follows:

"The commission is an Anglo-Zionist plot which should be carefully watched. The British Government desired to throw the burden of solution of the Wailing Wall problem on the mandates commission, but the latter refused because it did not want to shoulder the responsibility of this conflict, arisen out of evil religious and political designs, and because they considered there was, in appointing such a commission, a sort of concession to the Jews by the British Government at the expense of the Moslems.

"Despite this the British Government did not rest and still aims to throw its responsibility on the League.

"The appointment of this commission, consisting of three members, is received by us with the greatest surprise and astonishment, because it again proves how great is British influence on the League, so much so that the latter finds it difficult to refuse any British demands."

Discussing a communique issued by the Palestine Government con-

cerning the appointment of this commission, the editorial goes on to say:

"We surmise that the Council of the League agrees with Britain that the present conflict existing in Palestine between the Jews and Arabs is religious and hinges on the Wailing Wall, and not that it is a political conflict over the rights of Palestine Arabs, of which they are being robbed by the fact that the country is being handed over to the Jews under the mask of a British mandate and the supervision of the League."

Asserting that the Wailing Wall is a purely Moslem shrine the editorial quotes the last paragraph of Article XIII of the mandate, which states that the rights of Moslem holy places should not be disputed, and that they are to be safeguarded forever.

"We see," the editorial continues, "that nine years have passed since the ratification of the mandate, and no commission has been appointed to solve the religious conflicts among the different non-Moslem communities, as provided by Article XIV of the mandate."

"Why, then, does the British Government now force the Council of the League to appoint a commission on the wall, ignoring established Moslem rights to their religious shrine, which are assured by the mandate? Is not the whole affair a plot worked out by the British Government with the Jews for the purpose of granting the latter imaginary rights to the Wailing Wall? Yet this plot is being arranged with the approval of the League and under its supervision."

"We call the attention of the Moslem Supreme Council and the entire Islamic world to this serious state of affairs, and propose that Palestine

Moslems boycott this commission which the British Government is trying to stamp with the seal of the League of Nations.

"Palestine Moslems should reject any solution which would in the slightest way infringe upon their rights to religious places. We want the British Government and the whole world to know that the conflict in Palestine is political between the rightful owners of the country and those trying to rob them of their rights. Any solution of the Wailing Wall problem, right or wrong, will neither aid nor hinder solution of the national conflict of Arabs and Jews."

A special correspondent of the New York Herald Tribune, writing from Jerusalem under date of January 10, points out a new, important development in the attitude of the Arabs and anti-Zionist elements towards the land question in Palestine. This correspondent reports that the Latin Patriarchate of Jerusalem is strongly anti-Jewish, and that in its efforts to block Zionist acquisition of land necessary for the development of some of their colonization schemes it is acquiring possession of the land itself. The Zionists, according to this report, fear that the purchase of land for colonizing purposes will become increasingly difficult as a result of this new development.

The Latin Patriarchate has lately purchased a village that is considered of great strategical importance for the security of Emek Israel, the main center of Jewish post-war colonization. It is also considering the purchase of another equally important property hindering the colonization scheme of the Zionists in another locality.

The Moslems are also bending

every effort to fight the Jews with their own weapons, namely, the use of money and the acquisition of land. The Moslem Supreme Council, a government department which administers the income from the Moslem religious trusts, has purchased a plot of land which the Jews wished to buy so as to extend one of the settlements destroyed during the disorders. The Keren Kayemeth, the land purchasing instrument of the Jewish Agency, failed to acquire the property for lack of funds. For that reason the Jews now plan a special drive to raise funds in the United States for their depleted treasury, but they are experiencing increasing difficulty in the task owing to recent publicity on flagrant cases of mismanagement.

On its way to the United States is also an Arab delegation headed by Emir Adel Arslan whose object is to influence American public opinion on Palestinian matters and induce, at the same time, Arab residents of America to use their resources for the development of the mother-country. The delegation was last reported in Egypt where it is being lavishly entertained by Arab sympathizers.

SYRIA

Rumors concerning expected developments in the Syrian political situation continue to fill the air—and the press. Party caucusses, conferences of officials and discussions of various programs are of everyday occurrence. But M. Ponsot continues in his silence. Not a declaration has he made since his return from Paris last summer, and the expected solution of the Syrian problem rests on the results of his extended study.

A rumor which was given much credence was to the effect that contemplated reforms in Syria are to be shaped along the lines of those now being introduced in Lebanon. This would mean drastic economy in administration by the reduction of the numbers of officials and the adoption of a semi-dictatorial rule. Those discrediting the probability of this rumor advance as their only reason the long delay attending such a policy, which would mean a wait of at least six months, while the Syrians have suffered and waited long enough not to be subjected to such further delay.

From another source it is learned that a group of thirty prominent notables of Damascus met in Beirut and decided to petition the High Commissioner to terminate as speedily as possible the present uncertain condition in the political status of Syria. While insisting on the immediate dismissal of the present provisional government headed by Sheikh Tajeddin and demanding the substitution of a permanent, responsible government, they left the form of government to be chosen to the discretion of the High Commissioner.

Strong sentiment seems to be developing in favor of a constitutional monarchy for Syria, judging by reports of the Arabic press of Beirut. A convention of a large number of prominent Syrian leaders was declared to have been held in Beirut early in January and to have petitioned the High Commissioner for declaring a monarchy. The comic element in the situation is that all those present at the conference, while agreeing on a monarchy in principle, differed as to the person to be chosen. They were divided into three principal factions, one favor-

ing Ahmad Nami Bey, the other the Sherif Ali Haidar Pasha, and the third Adel Ibn Iyad. The two first factions actually presented to the High Commissioner an identical petition simply substituting the name of their candidate for that of the other, while the third faction deferred action.

LEBANON

Premier Eddy of Lebanon has at last begun putting his economy program into effect. Some papers describe his activities as a whirlwind and others as bombs. Quite naturally, there has been occasioned some grumbling as a result of hundreds of government employees losing their jobs, but the general sentiment seems to be one of satisfaction and approval.

The Lebanese Academy of Science, formed only recently, has been abolished. Eighty-five schools of different grades have been suppressed and a saving of over one hundred thousand dollars effected in this department alone. The judicial department was also severely pruned.

Premier Eddy is described as being indefatigable in the pursuit of his policy of economic reform. He is reported at his desk in the Saraya even on Sundays, and many of his subordinates and colleagues are made to work just as hard. Rumors are being freely circulated to the effect that reductions in salaries will be made to affect even members of the Representative Assembly. What is more, there are reports that the whole Assembly will be reorganized along the lines obtaining in Lebanon in the pre-war period, which means that the number of representatives will not exceed twelve, instead of forty-five as at present.

The Eddy program is said to have

the whole-hearted approval of the mandatory authorities who, according to reports, plan to introduce similar reforms in all the states of Syria under mandate once they prove effective in Lebanon. Surely, in the present financial stringency of the country, the crying need is for administrative economy.

The tobacco monopoly in Syria and Lebanon has been granted an extension of three months from January 4. The Regie, as it is called, is under French control and had been granted the concession during Turkish rule.

THE DRUZES

The government of Transjordan has officially notified the Druze refugees within its borders to either leave the country or take up their residence within the city of Amman, capital of the country, where they would be under constant surveillance. This action is said to have been the result of an attack on an automobile caravan sometime ago in the desert which the Druze refugees are accused of having perpetrated, although in some quarters this sudden decision of the Transjordan Government is said to be the result of an understanding between the French authorities in Syria and the British authorities of Palestine which bound the latter to force the native government of Transjordan to take this step.

About a hundred Druze exiles with their families have already returned to Syria and surrendered to the French who are declared to be willing to extend them clemency except in cases of personal offenses. Among those to return was the brother of Sultan Pasha Atrash, leader of the last revolt, but the leader himself is said to be contemplating seeking refuge within the borders of Arabia further south.

About Syria and Syrians

SYRIANS AGAIN CONTROL LEBANON NATIONAL BANK

While the Lebanon National Bank of New York was originally a purely Syrian institution, having been launched through the initiative of Mr. J. A. Mandour, its founder and president, its control passed out of Syrian hands through purchase of the majority stock by the New Jersey Banking Corporation, then anxious to extend its banking activities into the metropolitan area.

Now, however, control of the Lebanon Bank again reverts to Syrian hands through the purchase of the majority stock by the Lebanon Financial Corporation, a holding company in which about three hundred leading Syrian business men of the city are interested and also launched and presided over by Mr. J. A. Mandour. This turn of affairs is bound to please those who regretted the loss of control of the Lebanon National and to insure fresh support to this Syrian financial institution which is a distinct credit to Syrian business enterprise.

SYRIAN JUNIOR LEAGUE GIVES SUCCESSFUL PLAY

During the three nights that the Syrian Junior League of New York gave its play, "Blue and Green Mat", at the Brooklyn Little Theatre, Jan. 30 and 31 and Feb. 1, the house was filled to capacity. After the last performance a supper-dance was held by the League and was well attended.

The story is by Constance Wilcox, and the play was directed by Adele

Gutman Nathan. The cast was composed wholly of members of the League supported by male members of the Syrian community. Considering that this was their first effort at dramatic productions, the actors displayed creditable talent.

The group of dancing girls, directed by Esther Markowitz, performed exceedingly well. John Macsoud, in the role of the Wandering Piper and Miss Josephine Ayoub, in the role of Zahira, the heroine, elicited considerable admiration for their fine playing.

Others contributing to lend to the play its charming Oriental atmosphere were Anis Fuleihan, who composed the music and directed the orchestra, and Helene Jacobs, who designed the costumes.

MARONITE YOUNG WOMEN HONOR PATRON SAINT

The feast day of St. Maron, patron saint of the Maronites, having fallen this year on Sun., Feb. 9, the Daughters of the United Maronites Society of Brooklyn celebrated it this year by a luncheon and dance at the Leverich Towers. Anis Azoury, president of the Holy Name Society of the church of Our Lady of Lebanon, acted as chairman. The speakers included N. A. Mokarzel, editor of *Al-Hoda*; Joseph M. Khoury, editor of *Ash-Shaab*; Dr. Najib Barbour, representative of the Lebanese president in New York; Dominick Faour, N. Hatem S. Harfoush and S. A. Mokarzel, editor of *The Syrian World*. Over two hundred were present.

PLAY IN ARABIC FOR MARONITE CHURCH

"Fee Sabeel Ettaj", a play in five acts translated from the French by Rev. Mansour Estephan, was given at the Brooklyn Academy of Music on January 18 for the benefit of Our Lady of Lebanon Maronite church of Brooklyn, of which the Rev. Estephan is pastor. The leading roles were acted by Mrs. Aseen Azoury and Said Harfoush who showed such talent as to be a credit to professionals. The director was Salim Mechelany who is a veteran in this line but contributes his time and effort for charity. The Brooklyn Academy of Music was packed as it has been only on a few occasions since the Syrians began to use it for their entertainments. The program, a huge book of 168 pages was the largest so far produced for any Syrian affair.

CLASS OF LEBANESE TEACHER WINS CERTIFICATES

The principal papers of Boston carried an account of how two rooms of the Bowditch School of Jamaica Plain, had been awarded Certificates of Achievement for excellent work in Hygiene by the Boston Tuberculosis Association. The two classes are conducted by Miss Labeebee A. J. Hanna, a teacher of Lebanese descent.

In the illustrations accompanying the account, the recipients of the certificates, together with their instructor, are shown receiving the scrolls of distinction from Mr. Frank Kiernan of the State League. The activities of the pupils in the winning classes as described in the accounts, attest the intelligent devotion which the teacher paid her work.

SYRIANS PARTICIPATE IN BEAUX ARTS BALL

The Painters and Sculptors Society of Brooklyn, of which Nicolas Macsoud, the well-known Syrian miniature painter is president, gave its annual ball at the Leverich Towers in Brooklyn on Feb. 8. This is considered one of the most important society events of Brooklyn and almost rivaled this year the Beaux Arts Ball held in New York a few weeks earlier.

The ball this year took on a decidedly Oriental atmosphere, which was added to by the presence of several members of the Syrian Junior League of Brooklyn who served Arabian coffee of the well-known Sheik Brand imported by M. E. Howatt. Among the coffee dispensers were: the Misses Adele Macsoud, Najla Macsoud, Florence Jabara, Selma Milkie and Helene Jacobs.

SYRIAN PHYSICIAN PLANNING HOSPITAL

Dr. M. Shadid of Elk City, Okla. has announced the formation of a corporation for the erection of a "hospital with the idea of eventually serving Western Oklahoma on the basis of the actual cost of hospitalization." The project is capitalized at \$100,000 and some of Dr. Shadid's associates include many men prominent in the business and financial fields in the State.

It will be remembered that Dr. Shadid had made plans for such an undertaking in Syria and actually went abroad to study the situation. We understand that he has not altogether given up his original intentions and that his present enterprise might prove the prelude to a similar one to be undertaken later in Beirut.

LEBANESE PHYSICIAN DEFENDS FRENCH

In a letter addressed to The New York Times under date of Jan. 18, Dr. Najib Barbour, signing himself as the Representative of the Libano-Syrian Colony, takes issue with a Mrs. Orth on statements by her published in The Times criticizing the French administration in Syria and Lebanon.

"The French," said Dr. Barbour, "have their mandate from the League of Nations and are responsible for their conduct in Syria to that group of powers who constitute the League. The mandatory government has already reported its work officially to the League and received its sanction and approval."

Explaining the work of the French in the country under mandate, Dr. Barbour continues:

"The French are doing real constructive work in Syria, and all neutrals and reasonable people who have come in contact with French activity in that country can testify to the truth of this.

"Again let me state that the French mandate has been, and is now, acceptable to the various races and creeds now in Syria. To them it means continued peace, security of life and constructive substantial progress."

SYRIAN STUNT AVIATOR WINS HIGH PRAISE

Joseph Musleh, a Syrian aviator of Jacksonville, Fla., is "recognized in aviation circles as one of the most intrepid in the South," according to the Jacksonville Times-Union.

In its account describing the feats of the Syrian aviator, the Jacksonville paper characterizes them as

"most daring, and being done for the love of the sport and not for the applause they bring, and of such character that other aviators are awed at the manoeuvres."

Through a letter received from Miss Mary Sabbag of Jacksonville, we learn that Mr. Musleh came to America about eleven years ago when at the age of twelve. He knew little or nothing of English, but through attending night school, he not only learned the language but acquired such an education as to be able to pass the strict test required of licensed pilots. Furthermore, at the U. S. Army Air Corps in Montgomery, Ala., he withstood the examination and was passed to become, if he desired, a second lieutenant of Reserve Officers. There were thirty men taking this examination and only two were accepted, one being Musleh.

Recently, he was admitted to membership in the Federation Aeronautique Internationale which entitles him to any assistance or aid that may be required in this or any foreign country.

Mr. Musleh purchased his plane out of his own funds and while the craft is not of the most modern type, his handling of it in his hazardous feats emphasizes his great skill as an aviator.

CARAVANEERS OF BOSTON ELECT OFFICERS

The Caravaneers Club of Boston elected the following officers for the coming year:

George G. Naymie, President; Nicholas Samaha, Vice-President; Harry Nassif, Treasurer; Anna Shire, Secretary.

President George G. Naymie has appointed Labeebee A. J. Hanna, who

needs no introduction to readers of *The Syrian World*, as corresponding secretary of the club.

The Caravaneers are now hard at work rehearsing Channing Pollock's "The Enemy," to be presented on Friday, March 7, 1930. The coach, Miss Gertrude Spaulding, is well known in Boston and vicinity for her talent and ability.

The members of the club have reason to feel very proud of one of their members George Shaghoury, Senior at Boston University. We have learned that in a contest conducted by a New York publishing house, for seniors only, at the close of last year, young Mr. Shaghoury, the only Junior to compete—at the urgent request of his instructors—was the winner of a very fine set of law books. We feel that the young man has a successful future as a lawyer in store for him, and wish him well.

Miss Hanna will be happy to open correspondence with any Syrian Societies anywhere concerning club interests. Those desiring to may write Labeebee A. J. Hanna in care of the Caravaneers, 37 Sharon St., Boston, Mass., and may be assured of an immediate response in every case.

NEW SYRIAN CLUB

IN McCOMB, MISS.

A correspondent in McComb, Miss., writes that the Syrian-American youth of that city had formed an organization to which they have given the name of "Young Peoples' Syrian Club" and whose object is the promotion of good-fellowship and the cultivation of knowledge of their racial background. The following officers were elected:

Kinnon Amuny, President; Corinne Abdalla, Vice-President; Foeh Assaf,

Treasurer; Alfred Abdalla, Secretary; Sydney Abdalla, Chaplain; Schofik Mickal, Sergeant-at-arms.

LEBANESE ENTERTAINS AMERICAN AUTHOR

How an individual can be of effective service to the cause of better understanding of his motherland was demonstrated the past summer by Mr. Michel Maloof, of Boston, while on a visit to Zahle, his hometown in Lebanon.

Mr. Maloof counts among his friends many Americans prominent in the domain of arts, the letters and finance, some of whom were his classmates in Harvard. So once back in his hometown, he decided that other and impartial eyes should see the beauty of Lebanon and judge it on its own merits. He therefore cabled his friend Mr. Lester G. Hornby, the well-known American artist and author who was then in Paris, to visit him in Lebanon. Mr. Hornby came and was the guest of Mr. Maloof for over a month and a half during which they visited the famous Cedars, the ruins of Baalbek and many other outstanding places of interest. Mr. Hornby, in an interview with one of the Lebanese papers, is declared to have been impressed with what he saw in this country as he never was in all his travels in any other country in the world. He is also said to be preparing an important book with many original illustrations of the natural beauty of Syria and Lebanon.

JOIN
THE GREAT
SYRIAN WORLD
CONTEST