

VOL. III. No. 5

NOVEMBER, 1928

THE SYRIAN WORLD

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



THE LEPER AND THE BRIDE OF GALILEE
AMEEN RIHANI

AN INTRODUCTION TO SYRIAN WORLD POLITICS
REV. W. A. MANSUR

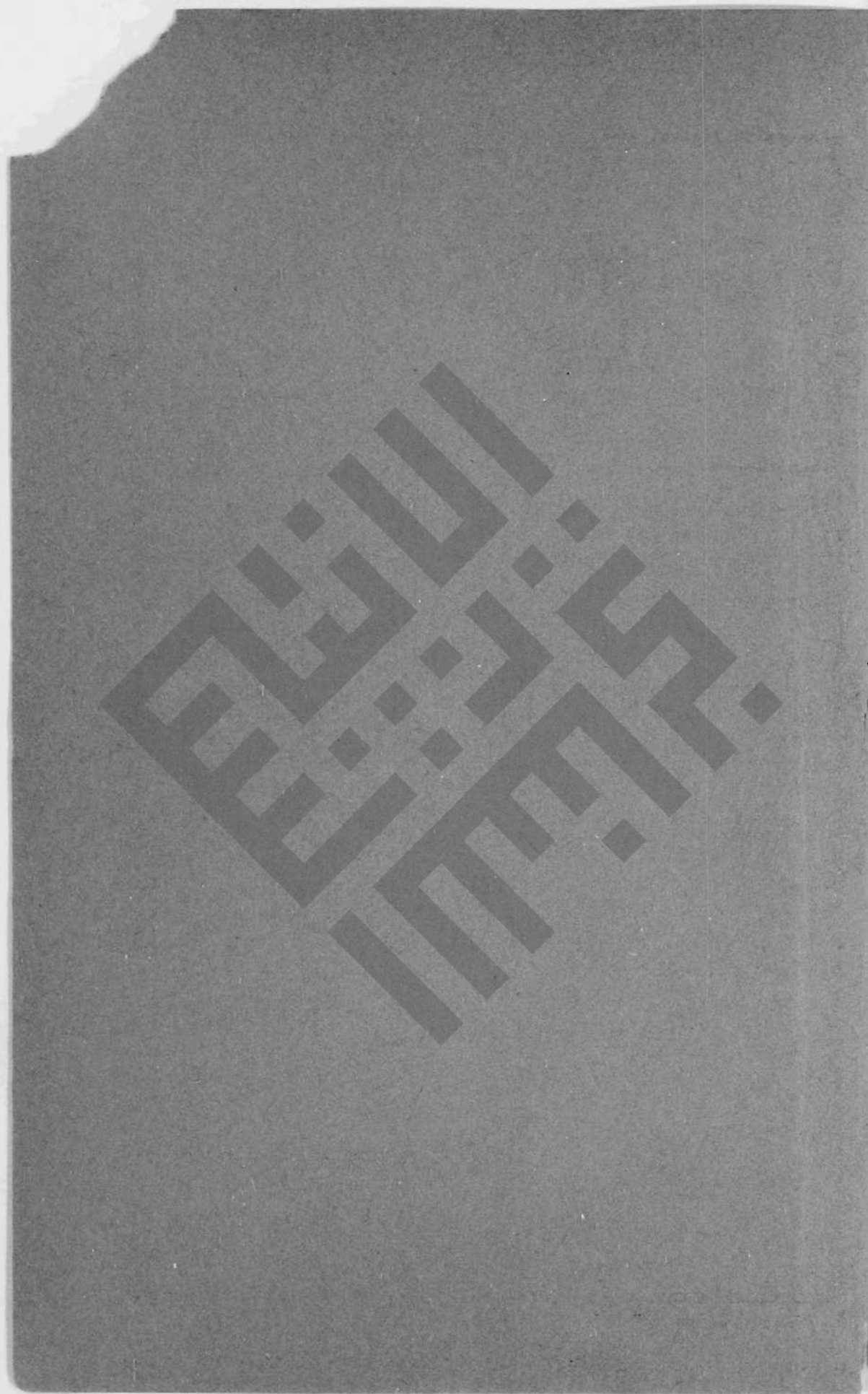
JESUS THE SON OF MAN
KAHLIL GIBRAN

CAN WE RETAIN OUR HERITAGE
SALLOUM A. MOKARZEL

THOBET AND LEILA
DR. SALIM Y. ALKAZIN

RECENT POLITICAL DEVELOPMENTS IN SYRIA

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THE SYRIAN WORLD

SALLOUM A. MOKARZEL, *Editor.*

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THE SYRIAN WORLD

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The Leper and the Bride of Galilee

By AMEEN RIHANI

Written especially for The Syrian World.

NO country, however removed from civilization, is unchanging; and no people, however rebellious, can free themselves entirely of their traditions. This double nature of the law of growth and decay, ineffective in the face of the immutable, is manifest in all nations, who, while yielding to the dominating influences of the times, retain more or less their original genius and one or more of their principal characteristics.

A striking example is Palestine. For maugre Zionism and Tel Aviv and the Hebrew University and the Bezalel School of Arts and Crafts, and maugre Arab nationalism and British rule, old Jerusalem, a piece of junk in the Junk-Shop of the East, still remains. A more striking example in Palestine is Galilee. For maugre all the agricultural settlements of Esdraelon—the hay wagons and the jitneys and the little Amazons of Israel in bloomers—the country still retains something of the beauty that appeals both to the spiritual and the sensuous in us. Indeed, and although it is overrun tomorrow by the tribes of Trans-Jordania or by the commercial syndicates of Europe, this beauty will endure.

But there are two melancholy notes in it, a shriek and a moan,—a high note and a low;—two cities, the one above, the other below, the sea. The traditional “den of thieves” in which the greatest Exponent of the truth divine was born, casts a hungry look upon Esdraelon while it consoles itself with “the bread

of life"; and the traditional "hot-bed of lechery" in which the austerity of Judaism found voice, wallows in the gutters of charity down below Esdraelon. Nazareth and Tiberias;—the one is a bride in sack-cloth, the other a leper in faded purple. The leper and the bride,—and between them, to feed the one and to starve, though unwittingly, the other, are the wheat fields and the jitneys and the little Amazons in bloomers.

No country in the world has had and still has a more varied life, both human and divine, than Palestine;—this Palestine, which holds in the palm of her hand the apples of Sodom and the snow-crowned peaks of Mt. Hermon. Consider one phase of its life. The jitney and the tomb of Maimonedes balance today, in a certain sense, the jitney and Bolshevism. The truth of the present, however, is but a thin crust over the rust of the past. In no part of Palestine is this better exemplified than in Galilee; and in no city of Galilee does the melancholy condition find a more eloquent tongue than in Tiberias.

Nature, too, cruel in her constancy, immoral in her indifference, continues to produce her symbols of elegance and depravity as well as of picturesqueness and sloth. The Oshr tree still bears the apples of Sodom, and the "camphire of Engedie" still yields the henna for the Bride in sack-cloth and for the leper in purple.

Historians and sociologists can perhaps fathom the causes and adumbrate the effects of the breach between the people and their surroundings. They can also philosophize about the nature of the bridge, its structure and strength, that should connect the present with the past. For my part whether the bridge be of gossamer or stone, of moonshine or of steel, the facts of the present are overwhelming. They are also tormenting.

But the picture, whether fascinating or appalling,—in this instance, it is both appalling and fascinating,—has a certain appeal. For the variety, the beauty and the strangeness of nature-phenomena contrasting with the monotony, the ugliness and the indolence of life, are nowhere so striking as in Galilee and particularly in Tiberias. Indeed, despite its new quarter Kiriah Schmucl and its palm saplings and its unfinished sanatorium, Tiberias still remains a black spot upon the Lake! and between its natives, mostly Jews, and the strenuous Zionists of the settlements there is a chasm as deep and discouraging as that which extends between Mt. Hermon and the Dead Sea.

But considered deeper, one finds a corresponding gradation in the scale of being:—geology co-ordinating with history symbolizes in the different chapters of its story the various stages in the life of the race. It is an epic, which begins and ends in extremes. For whatever may come upon the land, the memory of the Founder of Christianity, as eternal as the hills, rises like Mt. Hermon on the one side, while on the other, down in the Ghor, are the miasmas of nature and man. The chasm between the two is filled with the glaring and bewildering contrarities in nature-phenomena and historic events. Here is a divine atmosphere shedding its balm upon a black city of disease; there is a vestige—one of many—of the glory of man sanctified with divine sacrifice and the sanctity of truth sullied with human sloth and knavery. Yonder are mineral springs and sweet silvery streams mingling with the waters of the Jordan; and not far from the basalt of Gennesaret is the bitumen of the Dead Sea. These are but a few of the striking values in the canvas.

The theory and the fact are one, both in nature and in life, upward and downward in the scale. For although through the temple, in which was heard the word divine, now blow the four winds of poverty, ignorance, squalor and vice; and although the Kingdom of Heaven be transformed into slums and clerical and governmental Juhannams; and although nothing of the spiritual beauty now remains but a melancholy memory, the Tiberias country in Spring is nevertheless a veritable paradise.

And Gennesaret is its capricious queen. Gennesaret, the bride of the Jordan, now surging towards him, now receding from him;—panting with love, foaming with wrath;—spending its azure beauty at the chided and mud-bespattered feet of Tiberias;—throbbing under the morning sun that kisses the brow of Mt. Hermon;—languishing in the afternoon shades of sable hills;—mingling, in her secret moods, in nooks and hollows, with murky sedgy streams;—responsive alike to the barren brindled cliffs and the fragrant sylvan spurs that are mirrored in her heart;—nursing in her bosom the volcanic fire;—reflecting her genius in baleful bogs and riant fields where the papyrus still waves its antique pennant and the oleanders bloom;—teaching her turtle doves the threnody of the years, which bring their flowers every spring to the tombs of spiritual glory and moral beauty that once graced her shores,—Gennesaret gives us, indeed, a scientific guide as well as a book of revelation.

For does she not lead us southward to the first round of the ladder of life, many hundred feet below the sea, and northward to the top, many thousand feet above it? And does she not carry us from the spiritual wilderness around her back to the divine beauty that was once transfigured before? There is in this little spot of the world, which the scientist, the traveller and the moralist can traverse in a day, the living history of many thousand years, the living miracle of Christianity, as well as the living truth of the cruelty of dogma, which is inseparable from mental sloth and human sorrow. For although in the glorious sunrise and in the glowing sunset the inner vision can still behold the prophet's chariot of fire, down in the Ghor of life, in the human abysses, is heard the sardonic laugh of Eblis.

Yea, under the blue eye of Gennesaret there is a Juhannam beside which pales any of the slums of the great cities in Europe and America. There is in Tiberias a human misery that evokes no sympathy, awakens no pity;—a misery abhorrent and repellent, which praises Allah for its pillow of filth and sloth;—a miasma engendered by the resignation and hebetude that have outlived many generations.

Are then the Jews of Tiberias a refutation of the spiritual truth that was revealed in their own land? Are they the embodiment, in the very cradle of Judaism and Christianity, of spiritual asphyxia and mental and moral cancer? And is the running sore without end? Or is the end coming with Zionism? Zionism, which prates of Maimonedes and Rabbi Afliba in Tiberias, and brandishes the torch of Sovietism in Tel Aviv, and raises a throne to Syndicalism in Jaffa, and applies itself assiduously to the arts and crafts in Jerusalem, while still wailing beneath a Wall of Faith hallowed by the kisses and tears of a hundred generations, does this Zionism know its own mind? If it has not an undivided purpose, a clear and single vision, how long will it be before it breaks up and is dismembered at the crossroads of the Times.

There is even a communistic, an all-for-all community near Baisan; but to Tiberias it is as barren spiritually as Nazareth and intellectually as Esdraleon. It does not contribute a mite in alms. A loaf of bread, in sooth; for the natives of Tiberias have lived and still live by bread alone. To be exact, the Lake itself is one of their many benefactors. It contributes their principal

food—fish. I wonder if that is why its population pullulates. And like fish, it is insensible to Tel Aviv and Zetzalel.

Little wonder that the supreme heritage of Galilee is no more to Tiberias than is the oleander bloom to the fish in the lake. Aye, although all around are healing influences, beautiful scenes invoking the noblest feelings, tokens of the strivings and the triumphs of heroic souls, the ichthyophagous Tiberians continue to grope in darkness and wallow in the mires of misery and sorrow.

But let us be just. A man with a carbuncle on the back of his neck can not look up to the sky. And the leper in purple has a carbuncle on the back of his neck. Take him to the settlements? He is too lazy to work. Take him to Tel Aviv, or bring Tel Aviv to him? He is too demoralized to utter a cry or to entertain a hope. Take him to the Wall? That perhaps is better suited to his humor. But we are humanitarians and we would save even those that can do nothing but weep. Very well, cut off the carbuncle. But who is going to do it? Zionism? I have my doubts about it. The British Mandate? I am not certain that the British think it worth the trouble.

Not even the Arabs, methinks, will bother. For although they look upon the natives of Tiberias, of all of Palestine, as their brothers, alien to Zionism, they consider any interference with their lot, which is, like that of most Orientals, bound up with their religion, as contravening the fundamental principle of nationalism. The *status quo* of the natives of the land—Muslims and Christians and Jews—is one of the arguments of the Arab nationalists against Zionism. Tiberias, therefore, will remain what it is until its population, to drop the metaphor, ceases to pullulate.

FROM THE ARABIC

There are two things the true value of which is appreciated only when lost: Health and Youth.

To remain silent until you are invited to speak is much better than to continue speaking until you are silenced.

An Introduction to Syrian World Politics

By REV. W. A. MANSUR

THE Convocation of the Syrian Constituent Assembly marks the formal entrance of the Syrian nation into the field of world politics. The World War brought Syria into the field of European politics, the Syrian Civil War into Syrian national politics, and the convocation of the Syrian Constituent Assembly into world politics. S. A. Mokarzel is right in saying, "The convocation of the Syrian Constituent Assembly, now in session in Damascus, *marks the first important constructive step* taken by either the Mandatory Power or the Syrians themselves in the logical course for the stabilization of government in Syria." (Syrian World, August, 1928; italics mine.)

The birth of the new nationalism, the drafting of a constitution, and the aspiration for independence demand the study of world politics by Syrian patriots. A homogeneous nationalism is essential to the unity, stability and progress of a free people. A united patriotic spirit is fundamental to a constitution infused with the Syrian national soul. The aspiration for independence calls for the knowledge of the history, methods and politics controlling world politics.

Intelligent understanding of world politics is necessary to Syria's right thinking, rational understanding, and sound nationalism. Without it, confusion will remain in the background of the people's thinking. Without it, partisanship will govern Syrian leadership. Without it, division will continue to separate the people. Intelligent understanding of world politics will clarify the vision, unite the thinking, and create a cooperative spirit and will help toward the realization of the nation's highest purposes.

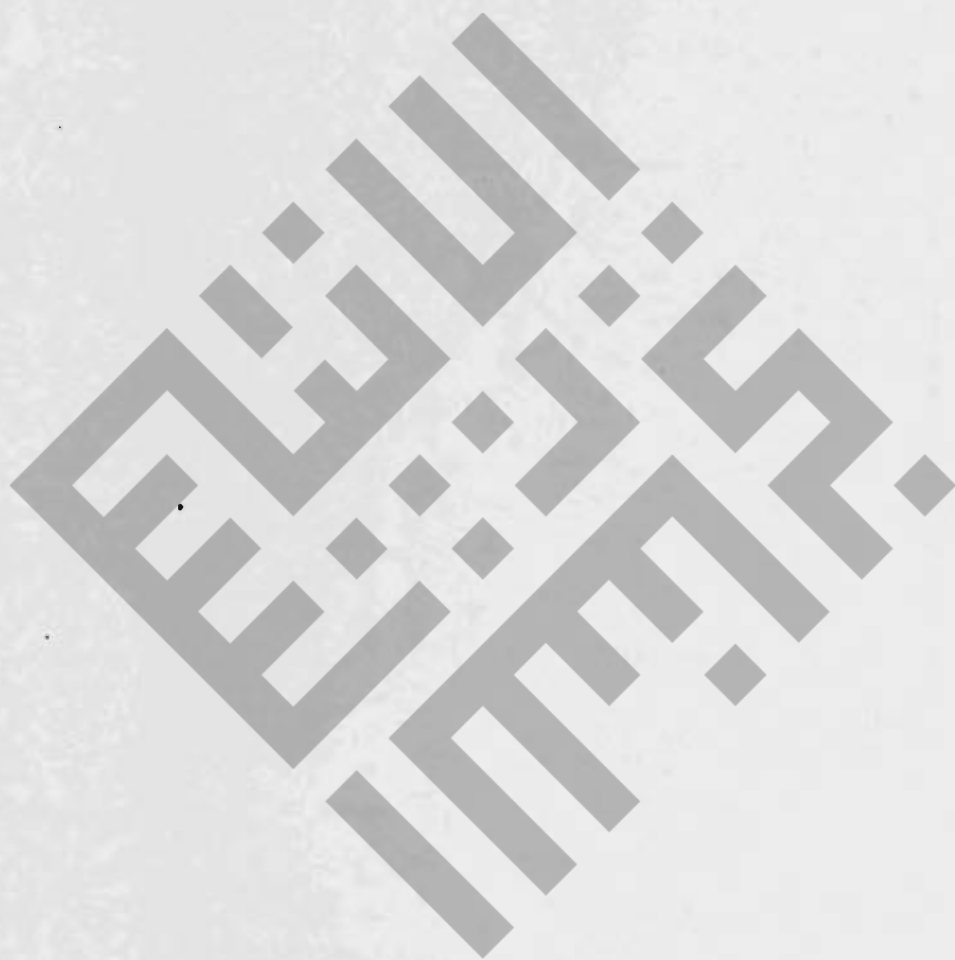
- I. *The meaning of World Politics, its power in international relations, and its relation to Syria are vital to Syria's progressive nationalism.*

The meaning of world politics should be the first lesson Syrians should learn since Syria's entrance into the field of world

TIBERIAS AND ITS LAKE



Prevailing Conditions in this ancient town of Palestine fall under the
merciless indictment of Ameen Rihani.



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politics. It is a new lesson for the masses. It is highly technical, unfamiliar, and perplexing. It demands serious thinking, patient study, and careful application.

"World politics is the science of government as practiced in international relations, under the influence of real or fancied interests in other than neighboring countries or those with which relations of reciprocal advantage are naturally maintained," says Herbert Adams Gibbons in "Introduction to World Politics..". Referring to the nations he says, "But when they become friends or enemies because of rivalry for political influence and economic advantages in regions where their aim is to enjoy, exclusively if possible, the fruits of economic imperialism, friends and enemies are made, not by natural affinities or by good or evil done to each other, but by considerations of world politics."

Lord Cromer tells us in his "Modern Egypt" of the spirit, methods and aims as practiced in world politics. Writing of semi-civilized countries where rulers possess incomplete sovereign rights, "In such countries, some European Powers have interests which they wish to safeguard without arousing the jealousy of their rivals by too open an assertion of strength, whilst others are let to claim a seat at the international table in order to assert their political existence and to remind the world that their interests, albeit they are of relatively slight importance, cannot be altogether neglected.."

The knowledge of the history of world politics is vital to the Syrian nation. Syrians should familiarize themselves with the foreign policies of France, England, Italy, Russia, the United States and other nations. This will guide Syria's foreign policies, unite Syria's leadership, and create a more intelligent nationalism among the people.

II. *The realization of Syria's geographical position is necessary to Syria's international relations, political life, and national progress.*

A study of the world map will show the strategic position of Syria. The importance of this fact is of first magnitude. One cannot understand Syria's history without realizing her geographical relations. Syria's political life is vitally related to her geographical situation.

"The influence of the strategic position occupied by these lands of the Near East is not less great in the world of politics.

Ever since the days when the Crusaders of Western Europe turned their thoughts to the Holy City of the East, these lands have lain at the crux of all world politics. And the very geographical position which they occupy must perforce continue them at the center of all international relationships. Just as the geographical position determines to a great extent commercial prosperity, so also that same position determines political importance," says William H. Hall in the "Near East, Cross Roads of the World."

"Geography shapes though it does not control history," says Basil Mathews in the "Riddle of Nearer Asia." Geography shapes the naval policy of the British Empire, the army policy of the French Republic, the foreign policy of the United States. The neglect of the geographical factor will distort the patriot's vision, misshape his international policies, and defeat his highest hopes. Consider Syria's relation to her neighbors on the North, South and East. Consider the interest of European and Asiatic nations in the international politics of these nations. Consider their military and economic interest. Giving the geographical factor the right place in the nation's thinking will largely determine the spirit of its nationalism, the nature of its constitution, the needs of the nation, and its relations to other nations."

III. *There must be an understanding of the nature of the interest of European powers in Syria, their mutual agreements regarding the Near East, and the controlling policies of each nation.*

"Ideals and sentiments of humanity have no place in world politics," says Gibbons in "Introduction to World Politics.."

The following is a graphic portrayal of Europe's interest in the Near East: "Because the Suez Canal is the route to India, Great Britain established herself in Egypt," says William H. Hall in "The Near East, Cross Road of the World.." "Because Russia threatened to overrun Persia and encroach upon India, the British must needs exercise a controlling influence in southern Persia and the Persian Gulf. Because all her northern ports were icebound for half the year, and her only outlet to the south was through the Bosphorus and the Dardanelles, which were dominated by Constantinople, Russia planned and intrigued and fought for the possession of that city and its adjacent territory. France, Italy, and Greece each marked out for themselves colo-

nies in Syria and Asia Minor which they wanted when the day of division should come. And Germany and Austria, conceiving their great strategy of a central empire from the North Sea to the Persian Gulf, became profoundly interested in playing the diplomatic game at the Sublime Porte.

"Each nation has already secured in one or more of these Eastern lands some special commercial right, some railway, harbor, or mining concession, and each had, little by little, fixed its hold on the particular territory which to it seemed especially desirable."

Underneath the attitudes and movements of European Powers is their personal ambition. The history of European nations supports this assertion. It is useless to consider religion, philanthropy, democracy when the pages of history are replete with the imperialism of the nations. And what is true of Europe is likewise true of Asiatic Powers.

The basis of the interest of the nations in Syria is upon that of conquest, Europe's "sphere of influence" policy, or that of barter or exchange. Our hope for Syria is that she may enter into mutual understanding with other nations, and such relationship to be based on an exchange of privileges, economic, military, commercial and otherwise.

IV. *Thorough information regarding Europe's program of economic exploitation, its place in modern diplomacy, and its relation to Syria.*

Western civilization is dominated by the passion of exploitation. Three factors brought this about: Europe's increasing population, her industrial revolution, and the demand for raw material. Europe could not do this at home, so she cast wistful eyes abroad. Modern inventions and discoveries accelerated this process.

"While one may claim that international relations have always been affected by outside interests and ambitions," says Gibbons in "An Introduction to World Politics," "it was not until the nineteenth century that Europe began to exploit the rest of the world." Economic exploitation is a first essential in the catechism of European world politics. Peace, civilization, religion, are secondary factors in her program of exploiting the rest of the world.

How does this European program of exploitation affect the

Syrian nation? George Adam Smith says in "Syria and the Holy Land": "We can feel the acuteness of the problems which thus arise in her administration. They have been complicated by the political envies and intrigues of half Asia and all Europe." And William H. Hall writes of the breakup of the Near East: "Out of this jumble of foreign influence and exploitation—" The Syrian nation must face these realities. These influences must form a vital chapter in Syria's primer of national as well as world politics. They influence her law-making body, her economic policies, and her international relations. The hope of Syria lies in adequate tariff regulations, developing agriculture and dairying, and the establishment of relations that will develop the nation's resources. The happiness of the Syrian people depends on the nation's economic program. Syrian economists should bend every effort to bring about such economic conditions which will make for better living, create new opportunities, and lead to economic independence.

V. *The Syrian nation must remember the importance of the influences of western institutions upon her civilization, politics, and education.*

The West is seeking to infuse the East with its civilization. Its religious, educational and political institutions are scattered throughout the Near East. The West is in practical control of the greater part of the East. The West is trying to "reform" the East. This has come to be a studied, planned, and working program of the West.

"In the East, we are attempting to put new wine into old bottles," Lord Cromer quotes Bagehot in "Modern Egypt," "to pour what we can of a civilization whose spirit is progress into a form of civilization whose spirit is fixity; and whether we succeed or not is perhaps the most interesting question in an age abounding almost beyond example in questions of political interest.."

The renaissance which took place in Europe is now taking place in the Near East. The Syrian race is welcoming every influence that will make for the rebirth of the Syrian people. The reawakening of the Syrian consciousness, the revival of man's powers, and the desire for progress is now going on. The Syrian nation will appropriate from every racial and national culture that which will make for its own betterment.

The problems of the Syrian nation will rise out of the attempt to adapt the new amidst the old, and adjust the old to the new. The dangers will rise when reforms are made at too quick a pace. But the Syrian is talented in the art of adaptability. The problems of the West are becoming the problems of the East: suffrage, child labor, tariff and taxation, agriculture, education, law observance, capital and labor.

Talcott Williams says in an Introduction to Philip K. Hitti's "The Syrians in America": "Syria and Syrians constitute the first land and the first people in Southwestern Asia who have entered into modern civilization. They stand alone in this. If Syria were an islanded land, instead of being for four thousand years a thoroughfare of conquering peoples, swept by many tides, it would be, in its place, as striking an example of progress as Japan." With the aid, experience, and example of Western leadership, Syria will be better able to guide herself to national progress, prosperity and happiness.

VI. *The contributions of history and integral elements in Syria's national life, in European world politics, and of Syria's future.*

We must ever remember that history is a live thing in world politics, especially Syria's world politics. To understand the Syrian soul one must know Syria's history, her relation to other nations, her religious makeup, her geographical position, her great characters, her contributions to mankind.

Let us throw into bold relief one historical element whose many ill influences remain to plague the Syrian race. "The Crusades, in reality the first of those imperialistic ventures that Europe sent out to despoil and appropriate the earth, soon came to be as much commercial as religious enterprises," says J. H. Randall in "The Making of the Modern Mind." Because history is alive there are perpetuated many evil influences in Syria's national life, in Europe's schemes and ambitions, and in the nation's thinking.

Let us remember that religion is the major problem in Syria's thinking: educationally, politically and socially. There are the following situations: the relation of Christianity and Mohammedanism, the relation of certain groups to European powers, the effects of the Syrian Revolution. History's living factors have fostered religious hatreds, racial animosities, and brought

about political alignments within and without the nation.

A new vision has come to Syria through the rise of democracy. Religious freedom and tolerance should take the place of religious intolerance. "United we stand, divided we fall" should become the watchword of the nation. Nationalism based on welfare for the greatest number will destroy religious, racial and political hindrances to Syria's progress.

A universal compulsory public school education in Syria standing for a common citizenship, common ideals, and common human aspirations will do more for the nation's unity and progress than all other efforts combined. The public school is Syria's best solution of her national problems, her economic welfare, and her future progress. The school will free Syria's youth from the ill effects of the past, create a common love for the nation, and unite the nation in worthy human welfare.

VII. *The future of Syria's independence depends upon the co-operation within the nation, Europe's world politics, and Syria's geographical location.*

Syria's political future depends upon three factors: the unity of the nation, Europe's diplomacy, and Syria's geographical location. The greatest of these is Syria's geographical location. It is the most important, vital, and critical factor. Without thorough mastery of the geographical factor Syria's political leadership, her foreign policies, and her progress will always be found wanting.

"Syria is so placed," J. L. Myers quotes M. Maspero in "The Dawn of History," "that it cannot be independent except on condition that it has no powerful neighbors." This is the key to a wholesome Syrian nationalism, successful economic policies, and agreeable foreign relations.

Is absolute independence of Syria politically possible under the present world conditions? The question of Syria's independence is provocative of profound political thinking. Facing us are four factors in Europe's world politics. "First, "When Turkey joined the Central Empires," says Gibbons in "Introduction to World Politics," "the Entente powers were free to use the weapon of self-determination as a war measure to destroy the integrity of the Ottoman Empire." Second, "If Turkey had to go by the board there would be no emancipation of subject races, but a division of the Ottoman Empire into spheres of influences." Third,

"The secret treaty of London marked the abandonment, before the end of the first year of the war, of the generous idealism that had seemed to make the conflict of principles rather than of imperialistic aims." Fourth, "The treaties signed at Paris in 1919 and 1920 so far as most of their territorial clauses are concerned, simply fulfilled bargains made during the war."

Syria is confronted with possible military invasion, Europe's world politics, and the most important period of Syria's developing nationalism. Syria's present need is a condition assuring the greatest probability of national security, peaceful independence, and material prosperity. Therefore, will Syria's absolute independence, or her association with some world power, secure the best conditions for the nation's present and future progress?

Moderation

Translated from the Arabic by J. D. Carlyle

How oft does passion's grasp destroy
The pleasure that it strives to gain?
How soon the thoughtless course of joy
Is doom'd to terminate in pain?

When prudence would thy steps delay,
She but restrains to make thee blest;
Whate'er from joy she lops away,
But heightens and secures the rest.

Wouldst thou a trembling flame expand,
That hastens in the lamp to die?
With careful touch, with sparing hand,
The feeding stream of life supply.

But if thy flask profusely sheds
A rushing torrent o'er the blaze,
Swift round the sinking flame it spreads,
And kills the fire it fain would raise.

Tobet and Leila

By DR. SALIM Y. ALKAZIN

ARABIA, thy parched sands, had they
Not been accursed and doomed to give no life
Or issue yield, the blood that flowed in streams—
Enriching not thy veins—would spring again,
Not in the shape of grass to feed or reed
To sing, but in the shape of crimson tongues
That would denounce the deeds of men when they,
For love of self, call right what suits their ends.
Or had thy lonely hills the pow'r to speak,
What sweet, heart-soothing tales our ears would hear,
Of simple love—the God-created love—
That stirred the hearts of hardy desert sons,
And dainty maids—wild flow'rs from nature's heart,
So fresh, unsoiled by human cultured touch,
Or thought—sweet tales that ended happily!
And what heart-rending tales of love that flared
And blazed like thy fearful sun, and, like
It still with its consuming heat that stirs
No life but kills what life there is, hath choked
The struggling hope. Of such a fate I speak:—

* * *

Once upon a time (as Arabs would
A tale begin), a struggling caravan
Its weary way was picking thru the sand,
Which heaved, and, shifting, piled in heaps then rolled
With deadly sweep to pile anew and roll,
Like to a peaceful sea when angry winds
Would lash her back, her thousand heads would raise
In rage, and stretch ten thousand arms and charge.
Behind, no trace was left—so wipes the hand
Of fate fond hopes! In front, all former trace
Of man and beast was gone; yet on, and on
The weary caravan pursued its way
Led by the setting sun.

* * *

"Howay! Howay!"

The leader cried, and stopped. And every man
Around him pressed, to find him gazing at
A form—a man—half buried in the sand.
"Not dead, he lives!" And eager, anxious men
For water rushed. The swollen lips were seen
To move, the eyes were opened wide, wherein
The flame,—the dying flame of life, was seen
To waver 'neath the chilling breath of death.
A sigh, a mournful groan escaped his lips,
Then words—the soul was starting on its flight
From that mean cage in words: "If Leila will
Salute, my bones, tho' hid beneath a pile
Of stones, the greeting will return, or from
My tomb a voice will surely cry Salaam!"
He spoke and died.

"Know ye the man?" one asked.

"Who knows him not? Lives there the man who hath
Not heard of Leila's Troubadour? Alas—
Who after thee shall sing of love and give
His passion form and clothe it now in bright,
Alluring silks, and then in gruesome shrouds;
Or march it like a bride with joyful, hopeful song,
Or lead it to its grave with moan and wail?
There lies a bard, a lover true? Alas
For song! Alas for unrequited love!
Enough, and let the man that knew no rest
To rest be wedded now, and may Allah
Be gracious to his soul."

On sea and sand
Alike, the dead find grace where'er they hap
To die. A hole was dug, and rocks were piled
To mark the lonely grave.

Long years rolled by.

One day a dame on camel-back was led
By horseman bold. Hard by the pile they passed.
There sleeps a liar false," the husband sneered,
"'Tis he who sang my gracious wife to fame."
"And why a liar he?" "Salute that grave
And prove that he who said: 'If Leila will
Salute, my bones, tho hid beneath a pile

Of stones, the greeting will return, or from
 My tomb a voice will surely cry Salaam!"
 Spake true! Now, by Allah, thou shalt salute."
 Then Leila: "Peace, may peace with thee abide!"
 And lo! a rustling noise, and from a hole
 An owl appeared and, screaming, flopped its wings
 And soared. The frightened camel reared and threw
 Its load.

Thus Leila met her end, and thus
 The two, whom life had sternly held apart,
 One grave in peace received with open arms.

Freedom

By BENJAMIN T. HOFFIZ

(Inspired by Ameen Rihani's poem published in the October issue.)

O FREEDOM, what a pow'r divine,
 Thou Lord and Master of our lives;
 Before thy grand and holy Shrine
 I pledge my spirit, soul and heart.

Thy cause immortal is my joy,
 Thy glorious end is my desire.
 May thy eternal power destroy,
 The pow'rs infernal and their thrones.

For thy beloved cause and right
 I fight the battle, till at last,
 The shouts of victory with delight
 Shall ring throughout the universe.

Awake her children strong and brave
 And hoist her banner 'neath the stars!
 Fear not the battle, nor the grave
 And crown the queen of freedom high.

O torch divine, our souls inflame
 And fill our lives with pow'r and grace,
 O set the hearts of men aflame
 That all may worship at thy Shrine.

Books and Authors

A NEW LIFE OF CHRIST BY A SYRIAN AUTHOR

Jesus, the Son of Man, by Kahlil Gibran, New York. Alfred A. Knopf, 216 pp. \$3.50.

TO call the new book of Kahlil Gibran a life of Christ would be a misapplication of the term. The book is not a chronological narration of the life of the founder of Christianity. No attempt is made by the author to analyze disputed facts or clear obscure circumstances surrounding the life or the actions of Christ. In fact, the book does not concern itself with the life of Christ as such in the academic sense. And still it is a life of Christ as interpreted by His words and deeds on the tongues of many characters. In this respect it is unlike any other book that has so far appeared on the personality of Jesus, notwithstanding the multiplicity of such works in recent years. What may be said of Gibran's book is that it follows a novel scheme which is unique in its treatment. It is an attempt to portray the character of Jesus in His role of spiritual teacher as seen through many eyes from various angles and by the light of different philosophical tenets and under various spiritual reactions. For this purpose the author calls on seventy-seven characters, friends and foes alike, men and women of all nationalities who were contemporaries of Christ and had occasion to see Him or hear of Him. The final character is the author himself who sings the virtues of Jesus in a masterly poem, rather a prayer, well befitting the mood of a spirit which would interpret the words and the deeds of the Great Master.

"Jesus the Son of Man" is the culmination of the work of Gibran in what appears to be his preconceived scheme originating with *The Madman* (1918), continuing in *The Forerunner* (1920) and leading to his great work *The Prophet* (1923). With every succeeding work Gibran made progressive amplification of his theme. And as he proceeded an ever increasing number of admirers followed with tense interest his steady development until it could be safely said that with the publication of *The Prophet* he was well intrenched in the high esteem of thousands of readers

not only in America but throughout the world. The Prophet enjoys the distinction of having been translated into more than twenty languages. His latest book may well be destined to enjoy just as much if not more popularity.

No review, no matter how lengthy, could give an adequate evaluation of this latest monumental work of our great Syrian author. Each chapter may be termed a book in itself, so charged are the words with weighty meaning and inspirational import. For not alone has he attempted to give the impressions of the different characters on Jesus, but he has also gone to the extent of paraphrasing the words of the Master Himself. In the chapter on "The Sermon on the Mount" there are many deviations from the accepted dogmatic text as adopted by the Christian churches both in the Sermon and in the Lord's Prayer. In this as well as in many other instances Gibran interprets the words of Jesus in terms of his own. This may not meet with the sanction of the custodians of the Christian faith, but, although failing to abide by the strict dictates of dogma and even avoiding any reference to the divinity of Jesus, Gibran's interpretation cannot be said to detract from the spiritual appreciation of Jesus' character. Rather, in his own conception, it tends to enhance it in the light of modern spiritual development.

The literary quality of this latest book of Gibran is in the author's well known masterly style. It is his rare gift to be able to clothe his meaning in words that have the rhythmic sound of music. It is unnecessary to single out any particular passage for illustration, because the whole book bears the stamp of the master's consummate technique.

The book contains thirteen illustrations in the famous Gibran style, two of which are in color.

The publisher's claim that "for the first time in twenty centuries a countryman of Jesus of Nazareth writes of His words and His deeds" holds true only if we take into consideration the patently novel nature of the work. In other respects the claim could not be substantiated nor do we believe it is so meant. For the Disciples were of His Countrymen as were the Fathers of the church, who not only wrote and spoke of His words and deeds, but **carried His message** to the ends of the earth. Their role, it may be explained, plausibly enough, was that of commentators and apostles. They accepted the divinity of Christ and believed implicitly in the revelation of His words. His person was so sacred

that they would consider only the divine in Him and almost overlooked the human side. This is the direct opposite of Gibran's conception of Jesus in his latest work wherein the Master is treated wholly from the side of His *divinely human* qualities, hence the qualification, *JESUS, The Son of Man*.

Indicative of the spiritual stimulus in which the work was conceived, and revealing the author's true appreciation of the character of Jesus, is the closing chapter which is here reproduced in full.



A MAN FROM LEBBANON NINETEEN CENTURIES AFTERWARD

By KAHLIL GIBRAN

Decorations by the Author.

Master, Master Singer,
Master of words unspoken,
Seven times was I born, and seven times have I died
Since your hasty visit and our brief welcome.
And behold I live again,
Remembering a day and a night among the hills,
When your tide lifted us up.
Thereafter many lands and many seas did I cross,
And wherever I was led by saddle or sail
Your name was prayer or argument.
Men would bless you or curse you;
The curse, a protest against failure,
The blessing, a hymn of the hunter
Who comes back from the hills
With provision for his mate.



Your friends are yet with us for comfort and support,
 And your enemies also, for strength and assurance.
 Your mother is with us;
 I have beheld the sheen of her face in the countenance of all
 mothers;
 Her hand rocks cradles with gentleness,
 Her hand folds shrouds with tenderness.
 And Mary Magdalen is yet in our midst,
 She who drank the vinegar of life, and then its wine.
 And Judas, the man of pain and small ambitions,
 He too walks the earth;
 Even now he preys upon himself when his hunger finds naught
 else,
 And seeks his larger self in self-destruction.



And John, he whose youth loved beauty, is here,
 And he sings though unheeded.
 And Simon Peter, the impetuous, who denied you that he might
 live longer for you,
 He too sits by our fire.
 He may deny you again ere the dawn of another day,
 Yet he would be crucified for your purpose, and deem himself
 unworthy of the honor.
 And Caiphas and Annas still live their day,
 And judge the guilty and the innocent.
 They sleep upon their feathered bed
 Whilst he whom they have judged is whipped with the rods.



And the woman who was taken in adultery,
 She too walks the streets of our cities,
 And hungers for bread not yet baked,
 And she is alone in an empty house.
 And Pontius Pilatus is here also:
 He stands in awe before you,
 And still questions you,
 But he dares not risk his station or defy an alien race;
 And he is still washing his hands.

Even now Jerusalem holds the basin and Rome the ewer,
And betwixt the two a thousand thousand hands would be washed
to whiteness.



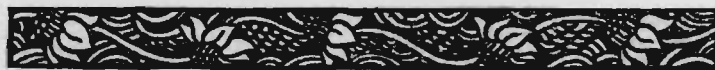
Master, Master Poet,
Master of words sung and spoken,
They have builded temples to house your name,
And upon every height they have raised your cross,
A sign and a symbol to guide their wayward feet,
But not unto your joy.
Your joy is a hill beyond their vision,
And it does not comfort them.
They would honor the man unknown to them.
And what consolation is there in a man like themselves, a man
whose kindliness is like their own kindliness,
A god whose love is like their own love,
And whose mercy is in their own mercy?
They honor not the man, the living man,
The first man who opened His eyes and gazed at the sun
With eyelids unquivering.
Nay, they do not know Him, and they would not be like Him.



They would be unknown, walking in the procession of the
unknown.
They would bear sorrow, their sorrow,
And they would not find comfort in your joy.
Their aching heart seeks not consolation in your words and the
song thereof.
And their pain, silent and unshapen,
Makes them creatures lonely and unvisited.
Though hemmed about by kin and kind,
They live in fear, uncomraded;
Yet they would not be alone.
They would bend eastward when the west wind blows.

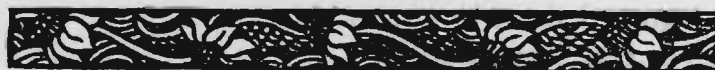
They call you king,
And they would be in your court.

They pronounce you the Messiah,
And they would themselves be anointed with the holy oil.
Yea, they would live upon your life.



Master, Master Singer,
Your tears were like the showers of May,
And your laughter like the waves of the white sea.
When you spoke your words were the far-off whisper of their
lips when those lips should be kindled with fire;
You laughed for the marrow in their bones that was not yet
ready for laughter;
And you wept for their eyes that yet were dry.
Your voice fathered their thoughts and their understanding.
Your voice mothered their words and their breath.

Seven times was I born and seven times have I died,
And now I live again, and I behold you,
The fighter among fighters,
The poet of poets,
King above all kings,
A man half-naked with your road-fellows.
Every day the bishop bends down his head
When he pronounces your name.
And every day the beggars say:
"For Jesus' sake
Give us a penny to buy bread."
We call upon each other,
But in truth we call upon you,
Like the flood tide in the spring of our want and desire,
And when our autumn comes, like the ebb tide,
High or low, your name is upon our lips,
The Master of infinite compassion.



Master, Master of our lonely hours,
Here and there, betwixt the cradle and the coffin, I meet your
silent brothers,
The free men, unshackled,

JESUS THE SON OF MAN



Frontispiece of Kahlil Gibran's New Book of the Same Title.



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Sons of your mother earth and space.
They are like the birds of the sky,
And like the lilies of the field.
They live your life and think your thoughts,
And they echo your song.
But they are empty-handed,
And they are not crucified with the great crucifixion.
And therein is their pain.
The world crucifies them every day,
But only in little ways.
The sky is not shaken,
They are crucified and there is none to witness their agony.
And the earth travails not with her dead.
They turn their face to right and left
And find not one to promise them a station in his kingdom.
Yet they would be crucified again and yet again,
That your God may be their God,
And your Father their Father.



Master, Master Lover,
The Princess awaits your coming in her fragrant chamber,
And the married unmarried woman in her cage;
The heart of the world quivers with the throbbing of your heart,
And the nun in her cloister who has no husband;
The childless woman too at her window,
Where frost designs the forest on the pane,
She finds you in that symmetry,
And she would mother you, and be comforted.



Master, Master Poet,
Master of our silent desires,
The heart of the world quivers with the throbbing of your heart,
But it burns not with your song.
The world sits listening to your voice in tranquil delight,
But it rises not from its seat
To scale the ridges of your hills.

Man would dream your dream but he would not wake to your
 dawn,
 Which is his greater dream.
 He would see with your vision,
 But he would not drag his heavy feet to your throne.
 Yet many have been enthroned in your name
 And mitred with your power,
 And have turned your golden visit
 Into crowns for their head and sceptres for their hand.

Master, Master of Light,
 Whose eye dwells in the seeking fingers of the blind,
 You are still despised and mocked,
 A man too weak and infirm to be God,
 A God too much man to call forth adoration.
 Their mass and their hymn,
 Their sacrament and their rosary, are for their imprisoned self.
 You are their yet distant self, their far-off cry, and their passion.



But Master, Sky-heart, Knight of our fairer dream,
 You do still tread this day;
 Nor bows nor spears shall stay your steps.
 You walk through all our arrows.
 You smile down upon us,
 And though you are the youngest of us all
 You father us all.

Poet, Singer, Great Heart,
 May our God bless your name,
 And the womb that held you, and the breasts that gave you milk.
 And may God forgive us all.



The Sage of Washington Street

ON THE MARRIAGE PROBLEM AMONG SYRIANS

By A. HAKIM

MY first impression of my friend the sage on my last visit to him was that the greatest experiment in life seemed to hold for him no terrors. Not that he appeared to fail in appreciating its great significance and import, for he is already married and boasts a large brood. But to him, whom I know to be a steadfast exponent of optimism in life, the woes of a bad situation could be lessened by one's predisposition to cheerfulness, just as they could be magnified to a harmful degree if allowed to have their sway unchecked. By the same process of reasoning, according to his philosophy, a little beam of joy could be made into a radiant sun with the same cheerful disposition and a little straining of the imagination.

On this last visit the conversation revolved on the subject of matrimony in general and the marriage problem among the Syrians in particular. The occasion was propitious and the subject suggested itself spontaneously. The sage, on this occasion, appeared in unusually buoyant spirits. I had stood at the door for some time observing his actions before he became aware of my presence, and the expressions of his face, even his every movement, suggested cheerfulness bordering on hilarity. At times he would hum a gleeful tune, and then would veer to whistling. There was spring in his step and even the snapping of the cord with which he was tying the numerous small packages pyramidically piled on the counter in front of him was in rhythm with his vocal music. Perhaps he fancied himself a conductor wielding his baton to an imaginary orchestra represented by the pile of packages.

He was a little abashed when he became conscious of my presence but soon regained his composure. He hastened to assure me that he was practically done with his work and that my visit should by no means be construed as an intrusion. "You see," he explained, "this is intended for local delivery and needs no further attention. And, what is more, it is intended for imme-

diate consumption. The event will take place in but a few days."

I showed by my attitude of curiosity that I would welcome any further explanation which he may volunteer, and he was not slow to understand.

"You must be curious to know," he said, "the reason for my extraordinary jubilation while I am engaged in the drudgery of my everyday task. Let me explain to you, in the first place, that this has not been an ordinary task. It has been a special and very pleasant task which gives joy to the heart and strength to the arm. It is concerned with some approaching wedding festivities, and these packages contain the mulabbas, codami, salted nuts and seeds, etc., which are requisites to the auspicious celebration of the happy event. As for myself, I take joy in preparing the means of other people's enjoyment as much, or even more, as if I were participating in them myself. And especially is this particular occasion cause for deep satisfaction. It is a perfect love match between a well mated couple—both parties being of the same standard of breeding and culture and well adapted to face together the problems of life in perfect understanding and cooperation. Unlike many other matches between Syrian couples, this was not brought about by mere parental arrangement. The daughter was not treated like so much chattel totally subservient to the will of her father and mother. Old customs in the case of this couple were completely ignored and the modern method of personal choice, with the sanction and approval of the parents, was accepted and acted upon. I dare venture the prediction that this will be an ideal marriage because the couple involved are acting in full realization of the step they are taking."

Not with any intention to contradict him, but merely to draw from him a further elucidation of the point he referred to as marriage of personal choice and not of parental arrangement, I asked him if he were alluding to any particular cases which stood out in bold contrast with this apparently perfect match. I well realized that in our period of transition brought about by our sudden transplantation from one soil to another, there had been curious instances of marriage by arrangement. But realizing the wealth of information our sage had stored through many years of observation and experience, I was anxious to hear from him his own account of his reactions on this acute Syrian problem. I felt sure that his analysis would be both original and interesting.

"We must realize," he began by way of introduction, "that

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all our traditions lean heavily to the side of restricting women in their personal liberties. Women throughout the East, especially in countries influenced by Moslem teachings and customs, are rigorously secluded in their homes, forbidden to meet strangers of the other sex, and when compelled to appear in public are required to be heavily veiled. It is only in these latter years that a movement has been inaugurated for the emancipation of women in the East, but when this is brought about we may rest assured that it will not be with the sanction of the older generation of conservatives, but rather in spite of them. We can imagine the bitter struggle that is bound to ensue between the two opposing factions before the old system dies out and the new one establishes itself. Already women appearing unveiled in some cities of Syria are being insulted by some zealots who even throw acid on them to disfigure them. In some instances, although very rare, men relatives resort to extreme measures to vent their resentment on their women folks whom they accuse of acts of impropriety not in accord with their own conception of the ethics of conduct. And these acts would not come from husbands, but even from fathers and brothers. Such are the stringent moral rules laid down by men on women in the East.

"Now these customs had their inception in special conditions surrounding the life of nomadic tribes thousands of years back. Why they persist is because living conditions in the East have been extremely slow in changing. Perhaps this same reason will cause the prevalence of such customs in those sections where the influence of modern civilization is slow in penetrating for a long time to come.

"This is by way of explanation of the origin and the cause of persistence of such customs in the East. But why such customs should prevail amongst us in America may be a source of wonderment to some of us. This is easy of explanation. You cannot effect a transition from one extreme to another without the painful travail of readjustment. The old generation still believes in the conventional modesty of women and resent any manifestation to the contrary. In their advocacy of modesty few there are who would disagree with them. But many are they who disagree with this class in their definition of the term. This is altogether relative. Where a man of the East would consider it immodest, even immoral, for a woman to uncover her face, a man of the West sees nothing immodest in a woman displaying her legs. And our

men of the older generation in America find themselves in the uncomfortable position of having to discover a middle course between these two extremes.

"From these deep-rooted traditions springs the custom of marriage by arrangement. The father sincerely believes that he is acting in the best interest of his daughter when he promises her in marriage to a man of his own choice. He is still acting on the assumption that a woman's lot in life is to look after the well-being of her lord and master and enjoy whatever comforts he is able to provide. To him any idea of independence on the part of the girl is rebellion. She would have her promptings to independent action, he reasons, only by such motives as would spring from perversion and lead to dishonor. And this is in diametric opposition to all Eastern conception of modesty.

"I have been witness to so many pathetic marriages of arrangement among our people that I rejoice over seeing the consummation of a perfect love match where every requisite of training, breeding and general outlook on life points to ultimate compatibility. Not that I place all our marriages in this class, but it must be certainly admitted that sufficient of this type still takes place that it may be rightly called a racial problem."

I began to form a clearer idea of the object of the sage in going into such details in laying the ground work for his argument. He must, I thought, be having in mind the fact that New York had become the notorious matrimonial mart of a certain class of our countrymen in quest of brides. I would not, however, prompt him to the discussion of any specific idea, but confined myself to a request for more detailed information.

"The prevalent custom in our mother country," he ventured to explain, "had been, up to the time of my departure, the time-honored tradition of agreement between the parents on the marriage of their children. They were rare instances, indeed, where especially a girl thought of marrying against the wishes of her parents. The father's choice of a mate must be deemed the best and only choice. The girl, in defying parental authority, ran the risk of becoming a social outcast. And we should bear in mind that in the quasi-patriarchal life the Syrians still live in their native country, defiance of paternal authority meant disinheritance and grave distress. This applies more forcefully to the son, and where opportunities for gaining a livelihood are so

meagre, it can be readily seen how difficult it must be for one to take the drastic step.

"Now here in America we are not confronted with such an economic problem. The wealth of our immigrants was gained through sheer industry and personal initiative. Inheritance is no longer a factor in our marriage problem.

"But other factors still remain to be reckoned with, principal among which is our consciousness of class which manifests itself in obnoxious fashion among some of our newly rich. Then there is the dilemma of inter-racial marriage which is becoming all the more acute in proportion to the progress of the evolutionary process which we are undergoing in our soil of transplantation. And not least is the economic element which seems in these latter days to be hopelessly entangled with our marriage problem. All these should be considered from a new angle and in the light of our gradual adaptation to our new surroundings. For it is necessary to constantly keep in mind the fact that we are still in the transitory, evolutionary stage. We remain the first generation immigrants and neither has our stay been of sufficiently long duration to bring about a complete acclimatization, nor has the young generation become numerous and influential enough to cause the engulfing of the old in the invading tide of the new.

"But this indecisive state is the most dangerous state. It may spell disaster if the course of our readjustment to our new surroundings is so shaped as to lead to a safe and beneficial result. Now in particular is the time when our every energy should be bent to steer clear of degrading and deteriorating influences and direct the course of our racial evolution in such channels as will be productive of the best results for our own kind and for the nation of which we have become a part. Marriage, which is the foundation of happy family life, which in turn is the basis of the prosperity and progress of the nation, should be our principal concern in our present stage of transition. For upon the outcome of our efforts along this direction will depend either the improvement of the status of the race or its deterioration. A careful analysis should be made of the situation and constructive recommendations made as to the correction of whatever deficiencies may be found to exist. I have long wished for some able leader or patriotically inspired organization to deal with this problem in the serious manner it deserves. This is a question that should be to us of the most vital importance, and what I

observe almost every day of the serious consequences of our present aimless course in regard to this serious matter makes me all the more convinced of the imperativeness of immediate action."

By this time I fully realized the large scope of vision of our sage in dealing with this problem. I could not help but admire his patriotic spirit and his earnest solicitude for the welfare of the race. His buoyant spirit which I first observed now revealed to me the true cause of his happiness over what he termed the consummation of a perfect match. It was a case where he felt that such matches, being unmistakable omens of happy homes, meant the addition of solid constructive elements in the body social of the nation. I could further see that although he was readily susceptible to manifestations of joy over matters which conformed to his ideals, he was, none the less, deeply conscious of the serious nature of our social problems and earnest in dealing with them.

Our conversation having run its regular course of time, and realizing that I could draw from our sage further valuable observations on the marriage problem which he seemed to deem of such fundamental importance, I asked the privilege of a further and more detailed discussion on the subject at a later date. This he promised to do and I in turn promise to report it in due time.

SUBTERFUGE

Al-Yamani relates the following dialogue between the great caliph Al-Ma'Moun and a bedouin who intercepted him on one of his journeys in the outskirts of Baghdad, when Al-Ma'Moun happened to be in a sportive mood:

Bedouin—O Prince, I am a true Arab.

Caliph—This is not surprising.

Bedouin—I wish to make the pilgrimage.

Caliph—The road is wide open.

Bedouin—But I have not the necessary expense.

Caliph—Then you are under no obligation.

Bedouin—I am asking your assistance and not your legal opinion.

The caliph laughed heartily and rewarded him.

Economic Recovery in Syria

Based on reports from Vice Consul Paul H. Alling, Beirut; Consul Harry L. Troutman, Aleppo; Consul J. H. Kelly, Jr., and Clerk D. F. McGonigal, Damascus.

(Note—This survey covers the year 1927 and is taken from Commerce Reports of September 24, 1928. While present economic conditions in the country may not be as healthy as those of last year, this summary of consular reports should be found of value in following up the fluctuations of conditions in the country)

THE year 1927 in Syria was one of general recovery from the depression of 1926. Foreign trade showed a marked expansion, agricultural returns were fairly satisfactory, and industries were active. Exchange improved, and larger budget expenditures are anticipated for productive purposes.

Preliminary data for 1927 indicate that the harvests were generally equal to those of the previous year, though certain cereals, especially wheat, are reported to have fared less favorably than other crops. The fruit crops were better than in 1926, and production of cocoons is estimated at 3,200 metric tons as compared with 3,160 metric tons in the previous year. Reports of agricultural returns from the Damascus district were more favorable than from the other regions, owing to the more stable conditions in that territory. The planting of mulberry trees, many of which were cut down during the war, continued at a satisfactory rate.

Leading industries registered a general improvement over 1926, especially for textiles in Aleppo and Damascus. The tanning industry also reported a more favorable year. Syria is primarily an agricultural country, but the increased demand for the products of these small establishments is a favorable indication of the gradual return of the country to more stable conditions, following the unsettled period of 1925 and 1926.

The credit situation was less stringent than in 1926. Although difficulties were encountered by textile importers in Beirut in meeting payments, because of the appreciation of the Italian lira, in general, a gradual expansion of normal credit operations was noted.

The discount rate in Damascus varied from 6½ per cent to

12 per cent, while in Beirut it ranged between 9 and 10 per cent throughout the year.

The budget for 1927 showed a balance of receipts and expenditures at 1,508,630 Syrian-Lebanese gold pounds (1 gold pound equals 20 gold francs); the total for the States under the mandate amounted to 2,775,790 Syrian gold pounds. For 1928 the budget of Syria is balanced at 2,343,608 Syrian gold pounds, the total for the mandated territory being 3,881,898 Syrian gold pounds. The increase over 1927 is accounted for by expenditures from special funds for productive purposes, especially along agricultural lines.

The Syrian pound (£S), which is based on the French franc and is the official currency of the country, averaged \$0.785 in 1927 as against \$0.648 in 1926.

The Turkish gold pound (£T), which circulates principally in Damascus, was quoted as low as \$4.32 (par \$4.40).

Considerable road construction work was undertaken during the year, particularly in the northern parts of the country. This work was made possible through the release of funds collected from customs duties and set aside to guarantee payment of the portion of the Ottoman public debt allotted to Syria. Important construction during the year included a road between Latakia and Aleppo.

Beginning with the second quarter of 1927, automobile traffic throughout the Damascus district became practically normal, following the military disturbances in this region.

Shipping statistics for 1927 show a slight increase in tonnage over 1926. There visited Syrian ports in 1927 a total of 820 steam and 2,283 sailing vessels of 1,830,363 aggregate tons as against 817 steam and 2,343 sailing vessels, of 1,768,744 aggregate tons, in the previous year.

Foreign trade during 1927 showed a marked expansion over the previous year, but with a slightly larger adverse balance. Imports amounted to \$50,300,000, as compared with \$41,055,000 in 1926, an increase of 22.5 per cent; exports totaled \$21,486,000 against \$17,652,000, or 21.7 per cent increase.

The increase in imports is accounted for principally by larger purchases of cotton and cotton goods, livestock, industrial oils, and metal manufactures. Increased shipments of cereals and olive oil were chiefly responsible for the better showing in exports.

France displaced Palestine as the leading country of destination for exports and re-exports, taking 15.8 per cent (14.7 in 1926) of the total; the United States was next, with 13.5 per cent (12.8); Palestine, with 13.3 per cent (16.7); and Egypt, with 11.5 (15.3).

France was again the chief source of imports, furnishing 15 per cent (19.9 in 1926) of the total; it was followed by England with 13.9 (13.6); Turkey, with 9.6 (9.5); Italy, with 9.4 (11); and the United States, with 6.8 (7.3).

Imports from the United States in 1927 were valued at \$3,431,000, as against \$2,987,000 in 1926, an increase of 14.8 per cent. Automobiles and accessories, agricultural apparatus, textiles, and petroleum products constituted the principal imports.

Exports to the United States had a total value of \$2,905,886, as against \$2,261,580 in 1926. As declared through the American consulates, exports to the United States totaled \$3,690,000, against \$2,890,000 in 1926. Exports consisted chiefly of wool, licorice root, sausage casings, and nuts.

THE VALUE OF A REPUTATION

A nomad bedouin once sought the hospitality of Hatem, reputed to be the most generous among Arabs, and for some particular reason Hatem refused to entertain him. The bedouin had to spend the night in the open hungry and cold.

In the morning the bedouin mounted his camel and rode away. But Hatem intercepted him and asked where he had spent the night and how he had fared. And the bedouin replied: "Last night I was the guest of Hatem who slaughtered a she-camel for me and provided me with the utmost of convenience and offered me the best of wines."

Then Hatem said: "I am Hatem and you shall return with me and enjoy all that which you have described. But you must tell me your reason for having deliberately lied in this manner."

Said the bedouin: "Your fame for generosity has gone far and wide throughout the land. If I were to recount my true experience people would not only ridicule me but would perhaps treat me with violence. It is, therefore, not for your sake but for my own safety that I would not attempt to discredit your reputation."

Can We Retain Our Heritage?

A CALL TO FORM A FEDERATION OF SYRIAN SOCIETIES

By SALLOUM A. MOKARZEL

DURING the past two years there has been increasing evidence of a healthy awakening of racial consciousness among the younger generation of Syrians in the United States. From every section of the country comes news of the formation of new societies of our young people among both sexes. Where once there had been a suspicion of indifference, even hesitancy and reluctance to admit one's racial extraction, we have in these societies proof positive that our young generation is beginning to show genuine pride in its origin. The truth seems to have dawned upon our youth that while it is the duty of every loyal American to hold America first in his or her love and esteem, there is no travesty on one's Americanism to know and to proclaim one's extraction. After all, the American nation is a conglomeration of various racial strains. Almost every element of the human race is represented in its makeup, and because this was brought about in such a comparatively short time racial origins are still markedly defined. Rather, there has appeared insidious attempts by one so-called element at monopolizing all the credit and all the honor for contributing all that there is virile and worth-while in the American nation. And by imputation, even by plain accusation, they ascribe to other racial strains all that is apprehensible in America. It is a destructive policy which this element, in its blind selfishness and narrow-minded views, fails to appreciate its harmful results. But we Syrians, as well as other races who are not classed among the so-called Nordics, want to prove that we are a valuable element in the composition of the American nation. We want to claim our rightful place and to express our resentment at the imputation of inferiority. The ultimate result of such a policy is bound to react to a better understanding and homogeneity in the American nation. It is much more constructive Americanism than that advocated by that short-visioned class who arrogantly claim the country as exclusively their own, and would

seek to substitute hatred and class prejudice for cooperation and understanding.

The broad purpose underlying the establishment of Syrian-American societies is, therefore, to help bring about this understanding. It would help us first understand ourselves where this understanding has heretofore been woefully lacking. Our young generation had not in the past what it is now beginning to show of its appreciation of its splendid background. This was a negative situation which not only did not help to breed self-respect, but rather tended to destroy it. A correction of this condition seems imperative, and one of the proper methods of approach to such a result is the encouragement of cooperative action through the establishment of organized bodies.

Once this result is achieved substantial progress could be made toward taking the next logical step which would be to diffuse knowledge of our race, through the coordinated, collective efforts of these societies, among the general body of the American nation. Nothing nobler than such a purpose could be conceived in view of the expected beneficial results. Then it would be that we will not feel ourselves secluded and misunderstood and misjudged, nor would Americans remain in that state of ignorance about us as to cause their resultant lack of appreciation of us.

Ignorance fosters fear and mistrust. America, above any other country in the world, needs the cementing influence of mutual understanding among her heterogeneous elements. There are already some organized bodies, fostered by far-visioned, benevolently disposed Americans, doing splendid constructive work along this line. This could be strengthened and brought to more fruitful results and fuller success by cooperative effort on the part of the different racial groups along the same line. The Syrians should prove themselves willing to do their part.

A recent case in point may well be cited as an illustration. During the course of this year the editor of this publication was asked to attend the annual celebrations of three local Syrian societies in Connecticut, namely, in Torrington, Waterbury and New London. In each case the Mayor, members of the City Council, judges, newspaper representatives and prominent citizens were invited to attend. And in every case there was an unfailing response. The subject of discussion was invariably along the line of the necessity of better understanding between the Americans and the more recently immigrating racial groups. The city

officials and other representative citizens expressed in every instance their gratification at the opportunity for a better understanding of us. They hailed in us a valuable addition to the American nation. They came to know us in the light of our splendid historical background and of our recent constructive achievements in our adopted country. So it may readily be seen that it is incumbent upon us to make ourselves known in order that we may be appreciated. This was splendidly illustrated in the patriotic action of the Syrian and Lebanese societies of Connecticut.

Such efforts as those mentioned above could be successfully duplicated in every city of the country. Let our people become conscious of their racial merits and claim their rightful position in the body social and politic of America. Once they fulfill this prime requisite for understanding no lawful credit would be denied them.

But now a broader duty suggests itself, entailing cooperative action on a national scale. It is a plan that has been successfully followed by other racial groups and brought much power and prestige to them. It consists of forming a national federation of Syrian-American societies in the country for the purpose of promoting policies of general interests to the race as a whole. Local organizations would retain their independent status, simply adhering to the general policy of the Federation in national affairs as affiliated members. They would become the individual units which go in the building of the general organization. Is not the time now ripe for such an effort?

Judging by present indications, one is inclined to believe that it is. The numerous communications published so far in the SYRIAN WORLD prove the existence of such a tendency. What seems to be lacking is a central agency to act as a clearing house of information and interchange of ideas on the general plan. In the absence of any organized body for such a purpose, the SYRIAN WORLD willingly offers itself as this necessary medium.

To this end we would submit the following propositions:

1. Every Syrian or Lebanese society in the United States, operating under whatever name but having for its purpose the promotion of the welfare of the Syrian race in America and willing to join in the proposed Federation, is requested to send in its name to the office of the SYRIAN WORLD together with what-

ever data it wishes to furnish on its objects, date of its foundation, number of its members, etc. Organizations of purely local or restricted nature, such as local church societies and others restricted in their objects to the interests of special towns, naturally could not be eligible to membership in the Federation.

2. Although there may be an expressed or implied wish to join the contemplated Federation, the responding societies are not obligated in any way by their replies. The present move is not an actual formation of the Federation, but a survey of the possibilities for a definite move towards that end.

3. From time to time a report on the progress of this preliminary work will be published in the SYRIAN WORLD, as well as any suggestions or opinions that organizations or individuals may wish to advance on whatever phase of the proposition.

4. The preliminary work of canvassing the sentiment completed, a convention would be held of the representatives of the constituent societies to form the national body and to meet at whatever place and time will be decided upon by tentatively pledged members.

It is apparent from the above that for the present we are only making a bid for national unity. We are fully aware of the difficulties besetting the path of such an undertaking never before seriously attempted among the Syrians. But we have faith in the rising generation which we believe is becoming more and more conscious of the urgency of this duty. It is upon them that the task falls to carry forth the torch bequeathed to them in precious legacy by their illustrious forebears. They have a priceless heritage the maintenance of whose memory will urge them to more noble efforts if they would but develop an adequate consciousness and appreciation of its importance.

Those progressive, virile societies which have so far displayed a tendency along this line may be depended upon to help carry the movement on to a successful culmination. It is the hope and the prayer of every well-wisher for the future of the race that our young generation will prove itself appreciative of the benefits of collective action and rise to the opportunity now presenting itself to it. Syrian-American clubs and societies exist almost everywhere in America and the patriotic motives prompting their formation could best be accomplished by a na-

tional federation. Details of organization, such as regional councils, conditions of charter and other matters could be discussed at the general convention.

There is immense benefit in Syrian societies joining together in a federation such as is now proposed for bringing about the solidarity of the race, promoting its prestige and working for its more adequate understanding. There is also added benefit in the closer contact that would be inevitably established among the scattered elements of the race. Constructive propositions brought before the conventions of the federation would have a much greater chance of being acted upon where now they fail to materialize for lack of sufficient support.

We would suggest that every Syrian and Lebanese society to whose attention this proposition is brought make it a subject for consideration at an early date. It is our hope that in the coming issue of the SYRIAN WORLD a substantial list of responding societies could be published. It should be realized that co-operating societies will go down in history as having built the foundation of the future glory of the race.

Arab Proverbs

He who preaches and fails to practice is like a bow minus a string.

You are known by your speech because every man is hidden underneath his tongue.

The three unfailing characteristics which elicit love and admiration of a man are his fear of God, his humility and his generosity.

The sweetness of success effaces the bitterness of struggle.

Many a silence may be much more eloquent than speech.

The worst type of man is he who becomes indifferent to the opinion of others.

EDITORIAL COMMENT

RECOGNIZING RACIAL GROUPS

THE destiny of the American nation is that of ultimately being molded into one homogeneous whole. That it is still under the necessity of recognizing racial strains is due to the fact that the rapid increase in the population was brought about by accretion through immigration rather than by a natural process of reproduction. The ultimate result will come when sufficient time had elapsed for the obliteration of all racial vestige in the nation so that nothing of the present condition will remain except as a distant memory.

In the meantime the existing situation cannot be ignored. Racial groups are still so sharply defined that they are recognized by the foremost exponents of amalgamation. The men in whose hands the destiny of the nation is placed are in the vanguard of those who appeal to the different racial groups on the basis of their ethnological extraction.

This condition becomes more evident in the stress of every national emergency. During the war a direct appeal was made to racial groups to prove

their unstinted loyalty to America whether in volunteering for active service or in subscribing to the Liberty Loans. This same condition is repeated in political campaigns when all parties bend every effort to make the most capital out of race appeals.

In some sections of the country certain racial strains are known to predominate and the appeal for political support is modified to suit the particular leanings or traditions of these stocks. Secretary Hoover is known to have rendered valuable aid to the war orphans of Germany and this is stressed to its greatest possible advantage in the Republican bid for the so-called German vote. While on the other hand Governor Smith is one of the outstanding champions of the application of human interpretation to the enforcement of the law, having committed himself to the interpretation of immigration laws on this basis, and this is made the foundation of an appeal for his support on the part of all immigrants.

Both Presidential candidates receive representatives of racial groups as such and feel no scruples in recognizing them and making a direct bid for their

support on this basis. Both National Committees have organized bureaus at their headquarters for the prosecution of the political campaign among the different racial groups. We read of rallies of citizens of certain extractions being sponsored by both parties and addressed by official representatives of each of the political bodies. Foreign language newspapers are allotted a share of paid campaign publicity.

It may also be recalled that during the war the Federal Government of the United States deemed it necessary to institute a bureau for the promotion of war work among foreign-born citizens as a regular branch of the government. This bureau was later continued as the Interracial Council with the tacit approval of the government.

In all this it is plain that there exists a condition in America which cannot be consistently denied. It is aggravated, or rather made more palpable, in times of stress and national emergencies. If it is not manifestly encouraged it is at least condoned. This state of affairs is bound to continue for an indefinite time. It should, however, not be interpreted as disloyalty to America. It should, rather, be interpreted as the most natural and logical course for the promo-

tion of true American ideals through the best available methods for cooperation. And as such it should be exploited to its fullest capacity to the end of promoting understanding and insuring the bringing about of a fusion based on complete harmony and compatibility.

A SYRIAN UNIVERSITY IN AMERICA

FOR some time a certain visionary has been publishing a series of articles in the Arabic press of New York urging the founding of a "Syrian University" in the United States. The idea in itself is not new. Several Syrians within the last twenty years have urged the establishment of such an educational institution. But we may excuse earlier efforts or propositions of this nature because of the peculiar psychology of the Syrians at the time. It may be frankly admitted that in those days they had not ripened into 100 per cent Americans. They were still laboring under the idea that they owed their unstinted devotion and the best of their loyalty to their mother country and native language. They only thought of making their fortune in haste "here" and enjoying it at leisure "over

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there." They gave little thought to the future of their children in this country and lulled themselves into the belief that they could pattern them after their own designs.

But now conditions have undergone a complete change. Such designs as heretofore entertained by most Syrians in the earlier period of their immigration are now dismissed as ridiculous. There were those who still dreamed of the possibility of return even up to the close of the war, but those of this class who did return were quickly disillusioned. It took but a brief stay to convince them that the atmosphere of America was more congenial to their temperament.

To now witness the revival of such an impossible proposition as that of the establishment of an Arabic or Syrian University in the United States may be indulgently looked upon as the last gasp of a dying hope. The undertaking, in the first place, is too ambitious. It takes more than a paltry few thousand dollars to found and endow a university. Furthermore, the climate of America is inclement for such a purely foreign establishment. Even if success should be met in giving birth to such a child of fancy it would soon die a miserable anæmic.

We may as well admit the in-

evitable and accept the fact that Arabic cannot be perpetuated in America except as an academic language. Arabic is, indeed, a beautiful language full of priceless treasures, but this can be appreciated only by the scholarly few. It would be preposterous to expect our young generation in America to accept it as a medium of general utility.

Commenting on the proposition, Meraat-Ul-Gharb compromises by advocating the establishment of a chair for Arabic in one of the principal American universities. Let us explain that such facilities for learning Arabic exist in most universities and could be increased if there should develop sufficient demand to warrant such action. The fact is that whatever demand there exists for learning Arabic does not come from Syrian students but from Americans striving for a scholastic career.

What may be given some consideration is the establishment of a center, in cooperation with one of the American universities, for Arabic culture. There is already several such units connected with Columbia, the latest addition being the Casa Italiana.

Even such a project, while nowhere as ambitious as the founding of a whole university, may be difficult of accomplish-

ment. We need first to develop sufficient pride in our racial culture and traditions to prompt us to serious efforts to perpetuate them. To our mind, this latter scheme seems to be not only the most plausible but the most valuable.

What may also be taken into consideration is that in such an undertaking support could be expected not only from Syrians in America but from individual Americans interested in Arabic culture and possibly from the governments of Arabic-speaking countries.

HONORING OUR TALENT

AS-SAYEH, one of our New York Arabic dailies, suggests the celebration of Kahlil Gibran's silver jubilee as a writer. It points out that the influence of our celebrated author and artist has been such as to prompt in us a certain feeling of pride in his achievement. This pride could not be more fittingly expressed than by a public testimonial.

The SYRIAN WORLD heartily subscribes to the above proposition. Gibran has been one of our most potent moral forces. Honoring him is honoring ourselves and by holding a fitting public testimonial we would be expressing our due recognition

of, and pride in, our racial talent.

The sponsors of this jubilee have as yet made no announcement of any definite plan. We trust, however, that they will prosecute the matter actively and be able to make some form of a definite announcement in the very near future.

This same sense of recognition of our native talent was in mind when we planned to hold a reception to our distinguished author and traveler, Ameen Rihani, upon his return to the United States. We failed to make announcement of our intentions owing to the indefinite time of Rihani's arrival. Now that we have definite information that he is in England, and that his arrival is but a matter of weeks, we may at least make announcement of the fact tentatively. The form the reception will take and the exact date and place of holding it will be determined by circumstances following his arrival. Most probably the affair will be in the form of a banquet.

Pending the formation of definite plans, however, we would invite those interested in joining a movement for honoring Mr. Rihani to communicate with the office of the SYRIAN WORLD so that they may be advised directly of whatever plans may be formulated.

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.

ALLENBY IN NEW YORK

WHERE are the sons of Jerusalem and of the hills of Judea and Galilee? Where are the inhabitants of Damascus, the Baka' plain, Homs, and Aleppo? Where are they? And what may be the reasons that prevent them from doing honor to the deliverer of Palestine and the liberator of Syria from the yoke of the Turks?

Where are the brave sons of Lebanon whose deliverance was due in part to the rapid advance of the English armies from Egypt?

Why do not the immigrants in the United States coming from those countries rise to welcome and hail this great historic figure who drove the Turks beyond Aleppo and delivered the country of a great scourge?

The great victory of Lord Allenby may have been neutralized by later events in Syria. It may be true his deliverance of Palestine was simply in the nature of a service to the Jews. Furthermore, we cannot help but resent the perverted policy which raised the Arabs of Al-Hejaz to the position of rulers which had the effect of bringing about confusion bordering on anarchy in our country. Nev-

ertheless we believe that it is incumbent upon us to do honor to the visiting Lord. To us he represents true heroism and of him it may be said that he has written his great deeds ineffaceably in the history of liberty. It is not his fault that succeeding events took an unsatisfactory course. We would, therefore, recommend that proper honor be given Lord Allenby notwithstanding the objection that Palestinians may make to the effect that the great conqueror only transferred the country from one servitude to another. We earnestly trust that they will rise above these considerations and look only at the true heroism in the man.

—As-Sayeh, N. Y., Oct. 3, 1928.

IN EMULATION OF COLUMBUS

We do not believe in placid contentment and sterility.

We are not satisfied with things as they were simply because of tradition.

We are rebels against reaction in favor of progress.

We abide by all laws even those that we believe are not just, but those falling in the latter category we shall strive to correct or have repealed with all lawful means.

We believe in those who believe in progress and the necessity of sacrifice just as Columbus believed and had the courage to declare his belief in spite of all persecution.

When we celebrate Columbus Day we do honor to that great progressive spirit which had the courage to venture in search of the unknown and succeeded in discovering a veritable paradise for men. He is a humanitarian saint. The country he has discovered became populated by men whose love for liberty is a passion and whose great industry has placed them in the front rank of the nations of the world. To them it is the sterling character of the great discoverer that counts, and they do him honor regardless of the fact that he was of the Catholic faith or that his reputed parentage was Jewish and his extraction Spanish or Italian.

Columbus ranks among the greatest of heavenly messengers, and it is for that reason that we celebrate his day with joy as we would the greatest among saints.

Columbus succeeded in achieving victory over ignorance and superstition. He brought forth conclusive proof that he who seeks earnestly and with determination is bound to find. His case is a palpable illustration of the axiom that no difficulty can stand in the way of will power guided by knowledge.

—Al-Hoda, N. Y., Oct. 11, 1928.

FRENCH REINFORCEMENTS TO SYRIA

We have been aware for some time of the dispatching of French reinforcements to Syria. The explanation given at the time was that France was apprehensive of aggressive designs on the part of the Turks on the northern borders of the mandated territory. It now transpires that these reinforcements are designed to check any new move by the Syrians at rebellion. This we learned from no less a source than one of the militaristic French papers.

We may hasten to assure France that Syrians contemplate no further armed clashes with disciplined and well equipped French military forces. The Syrians are sane enough to realize that they could not meet France on an equal footing on the field of battle. This, however, should be taken as no proof that they will desist from claiming their independence. This natural right for freedom is something that neither bayonets nor bullets could kill in the breast of a live nation.

The Syrians have learned a lesson in the insurrection of 1925 and 1926. They appreciate that armed conflict brings in its wake, aside from the loss in lives, irreparable economic waste. For this reason the leaders of the nationalistic party have decided on the wiser course of amicable negotiation to gain as much of their demands as they possibly can for the time being.

—Meraat-Ul-Gharb, N. Y., Oct. 20.

LEBANON NOT FOR SALE

In Lebanon there is complete separation between church and state. The constitution of the country does

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not recognize any official religion for the government. Whoever is best fitted may be elected to the highest office within the gift of the nation regardless of his religious belief.

We believe there are now in Lebanon many outstanding personalities who are fitted to assume the high office of the presidency. Suffice it to mention such well-known men as Habeeb Pasha Saad (Maronite), Premier of the present government; Sheikh Joseph Al-Kazin (Maronite), the fearless member of the Representative Assembly; his colleague Emir Fouad Arslan (Druze); Sheikh Mouhammed Al-Jiser (Moslem), President of the Representative Assembly, and other national leaders.

These are but a few men each of whom is better fitted to assume the high office than Emir George Lutfallah whose only claim to fitness seems to be his great wealth.

It would be a sorry state of affairs, indeed, if the country is reduced to such a condition where it would have to sell away its highest elective office. It does not behoove Lebanese traditions to place the Presidency of their country on the market, that it may be within the reach of a man who is using his great wealth to corrupt civil officials and religious dignitaries by way of propaganda for his cause.

—Ash-Shaab. N. Y., Oct. 13, 1928.

RECONCILIATION

We read in the Syrian Press that through the efforts of the French administrative investigator and the Mayor of the City of Zahle and others interested in the case of the Rashayya sufferers, a reconciliation has been brought about between the Rashayyites and those of the Druzes who are held for trial on the

charge of murder, arson and theft.

We have been among the strongest exponents of dealing strict justice in this case. But when we discover that there is so much readiness between the interested parties themselves to effect a reconciliation, rather than stand by legal rights, we can but hail this pacific spirit and express the hope that it will be of long duration.

We earnestly trust that Christian and Druze will live as two brothers under one patriotic flag discarding their old enmity and rancor.

It is our equal hope that the Moslem and Christian will cooperate as loyal partners by way of promoting the welfare of their common country.

A primary requisite to such a blissful condition is that former aggressors should feel thorough repentance for their past depredations. They should eradicate not only from their own hearts but also from the hearts of their children the effects of long standing religious prejudice and bitterness. This should be done in the interest of preventing the repetition of such conditions in the future. The past should not repeat itself by having these reconciliations in the nature of a temporary and make shift expediency.

—The Syrian Eagle, N. Y., Oct. 18.

WHY WE ARE DEMOCRATS

In the present political campaign Al-Hoda wishes to declare itself for the Democratic party for many reasons, principal among which is its desire to uphold the Constitution of the United States which recognizes no state religion. By this we would be giving our adherence to the principle of religious tolerance and political and social equality without distinction.

We furthermore believe that Gov. Alfred E. Smith is the man of the hour in American politics, whose ability, as proven by his great record, should be recognized by raising him to the highest office within the gift of the nation.

We entertain great admiration for Gov. Smith in having displayed the moral courage of declaring for the right of personal liberty and advocating the repeal of prohibition which has given rise to disrespect for all laws and caused an unprecedented increase in crime.

Gov. Smith's proposals for a humanitarian application of the immigration law is also one of the outstanding issues for which he deserves support.

—Al-Hoda, N. Y., Oct. 20, 1928.

RELIGION IN POLITICS

Technically there is no religious question in the United States such as exists in Mexico, but actually there has been injected into American politics what we may call the question of religious intolerance which is being fanned more and more into flame by the action of Protestant ministers.

The Republican Party denies that it is opposing Governor Smith on religious grounds, but anyone following the trend of political events in receive that many Republican leaders the American press can readily perceive are seeking to make the most capital out of the religious issue.

The whispering campaign that if Governor Smith is elected we would have in the United States a clerical government is not only false but malicious. Governor Smith has been governor of the Empire State of New York for four terms and never has

he shown in his appointments preference for those of his religious creed or was governed in his actions by religious considerations. The religious issue was raised by the Republicans because they felt that they could not defeat Governor Smith otherwise, and it may be taken for granted that if he is defeated it will be only on religious grounds.

—Ash-Shaab, N. Y., Oct. 4, 1928.

THE ARMENIAN DANGER

The rumor that the Mandatory Power was considering permitting the entry of two hundred thousand new Armenian refugees to Syria caused the Syrians to protest direct to Paris and to the League of Nations and had the effect of eliciting a formal denial from the Mandatory authorities in Damascus that any such move was contemplated. In the official statement the authorities asserted that they were only concerned with improving the living conditions of the Armenian refugees already admitted.

We fail to see the reason for such

We fail to see the reason for such excitement among the Syrians over the so-called Armenian inflow. We do, however, see symptoms of grave danger in the continental differences arising among the Syrians themselves. In their present political evolution they seem to have lost sight of the fundamental conditions which make for the stabilization of the country and lead to its permanent welfare. We would, under the circumstances, urge that the Syrians direct their attention towards the elimination of their internal differences which have the effect of retarding the progress of the country.

—Syrian Eagle, N. Y., Oct. 29, 1928.

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Readers' Forum

IN FAVOR OF A NATIONAL ORGANIZATION

Editor, The Syrian World:

I was exceedingly impressed with the discussion on the question of a national organization of Syrian societies in the October issue.

It seems to me that some of our young people are disposed to deny the fact that they are Syrians, and why? They know of nothing they can be proud of in being Syrian. Most of them haven't the least idea where Syria is located on the map of the world. Syria has no flag, no national language (I do not believe that Arabic could be called the national language of the Syrians, as many other people speak it, and Syrians are often confused for Arabians or Turks when saying that they speak the Arabic language), and is not a self-governed country. All of these things are a handicap to Syrians when explaining their nationality to any one. However, let us forget these things for a while, and see what Syria really stands for.

Syria is the birthplace of Christianity. It was in Antioch of Syria that the people were first called "Christians." Christ, the greatest man that humanity has ever known, was born in Syria. Isn't this something to be proud of? What is there in the world that is greater than Christianity? Christianity is the basis of civilization and of all that is worth while in this world. If Syria stood for nothing else, this is enough. Every young Syrian should be proud of his or her background, for we have claim to the greatest birth in the world, even Christ.

Now, should we have a national organization of young people? We should, and why? To understand each other better, and to understand the traditions of our ancestry, and to do away with some of the traditions which are not worth while in this day and age; to be better young men and women; to have sound Christian character; to be better American citizens (for, after all, this is our country) and to always be proud of our ancestral blood. These are just a few of the reasons why we should get together.

The next question is, "How are we going to get together?" There are several ways in which this could be done. I would suggest that the Syrian World employ a young people's editor. Before anything could be accomplished, the idea must be created in the minds of the people everywhere. If public opinion is in favor of it, and I am sure they will be, the next step is easier. Why not have all the different societies in the United States get in touch with the Young People's editor and give them or her their views? Or have the different branches send delegates and hold a state meeting and let the different state officials get in touch with the editor of the Syrian World. Through the editor they can decide upon a meeting place, and set a date for the place, and then hold a national convention; set up a constitution, elect officers, and decide upon a name for the organization. I would suggest that the national convention be held in a centrally located city, one that can be reached from all points of the United States with the

least difficulty. Of course, this is merely a suggestion. There may be others who have different and better ideas. Nevertheless, I think the Syrian World should start a discussion on this subject and get the general public acquainted with the idea.

I think that the different Syrian newspapers in the country ought to do their part in this. If we want the next generation to be a success, we must help educate the young folks, as the young people of today are going to be the men and women of tomorrow.

Young folks, keep this in mind—we are Americans, it is true, and of this fact we should be proud, but all Americans are only an offspring of one nation or the other, so are we an offspring of the Syrian nation. Therefore, we should not only be proud of what we are now, but we should take pride in our ancestral background. Let us do our best, and help in this great national movement of unity, for where there is unity there is success.

This is going to be a great task, and it will take time and leadership to accomplish it, but as the old saying is, "Where there's a will, there's a way."

Let us hear your opinion on this question. I think that some of our older folks should take an interest in this, and give us their opinions. I am hoping that we will have a lively discussion, which will bring results in the near future.

If this unity does not occur at once, we should not be discouraged, but we should be patient and optimistic, and if all give their wholehearted support to this cause, we know that there is nothing but success ahead.

Do you want to be a good Ameri-

can—be a good Syrian first!

MARY SOLOMAN.

Mishawaka, Indiana.

ADMIRER OF SYRIANS

Editor, The Syrian World:

I have learned to admire the Syrian race to whom I have been attracted by their history and traditions. The Syrians whom I personally know I have found to be citizens of the highest type whose love for their mother country does in no way detract from their loyalty to their adopted country.

In reading your very able editorial in the October issue on "Religion in Politics" I am prompted to extend you my compliments and express the hope that such lofty ideals be given their due consideration for their inevitable reaction to the benefit of mankind.

DR. CHARLES BORDA.

Atlantic City, N. J.

AN AMERICAN OPINION.

During the two years that I have been a reader of the Syrian World I have been deeply interested as well as instructed upon many points. The history of ancient empires and ancient races is good reading always, and truly the Syrian people should read with pride their splendid magazine, The Syrian World.

In your editorial comment of October "Religion in Politics" is worthy of note and should appeal to every American citizen with a mind open to receive.

The poem "Wine Lyric of Al-Farid" is full of inspiration, wisdom and mysticism. I shall have to read and re-read it in order to reach its depths.

JOSEPHINE M. CRICK.

Niagara Falls, N. Y.

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Political Developments in Syria

Syria is still awaiting the outcome of the High Commissioner's visit to Paris. The latest semi-official news seems to put at rest the rumors that M. Ponsot will be substituted for a military man or even a civil official. The report that former High Commissioner de Jouvenel will succeed Ponsot proved erroneous, because the former had staked his return upon his success in inducing the Foreign Office to consider the appointment of Emir George Lutfallah either as a ruling prince or as a president in Lebanon. Now it has come to be known that the Foreign Office refused to entertain any such proposition from the aspiring Prince because of his former activities in sponsoring the Syrian revolution.

Other seemingly authentic reports indicate that the return of M. Ponsot was set for the middle of October, he having come to an understanding with the Government on a definite course of action in Syria. Although the details of the new plan have not been divulged, they are supposed to contain the maximum of what France is ready to give to the Syrians.

Meanwhile speculation in Damascus is rife during the recess of the Constituent Assembly. There are still the firebrands who refuse to entertain any solution except on the basis of complete independence for Syria, but the responsible leaders appear to be willing to enter on some sort of compromise. A public statement by Ibrahim Bey Hanano, chairman of the Constitution Committee in the Constituent Assembly, would indicate that the Nationalist

element has no quarrel with High Commissioner Ponsot who is said to have accepted the draft of the Constitution in full and made the reservations to the six objectionable articles only at the express command of the Foreign Office. Hanano maintains that an amicable solution will still be reached with France.

Another influential Nationalist leader, Fouzi Bey Gazzi, is reported to have expressed extreme surprise at the comment of the French and English press on the supposedly strained relations between France and Syria. He is said to have taken particular exception to the unfounded claim that the Syrians feel bitterly the attitude of France and could never be reconciled to her mandate over their country. The country that would enter into a treaty of alliance and amity with another cannot be accused of being the other's enemy, he said.

This same leader praised unstintingly the diplomatic conduct of the High Commissioner and his assistant M. Maugras, and accused those spreading reports of the Nationalists' dissatisfaction with M. Ponsot of being reactionaries aiming to deprive the country of the advantages of an understanding with France.

Paris advices are to the effect that the Chamber of Deputies had passed by a majority of one the bill reducing this year's appropriations for Syria ten million francs, and by the same action defeated the Socialists' proposal to cut down the appropriations 74 millions. The strong argument that swayed the Deputies was that France could not afford, at

the present stage, to lay the mandated territory open to another insurrection such as that of the Druzes, while England has decided on laying the pipe line for the petrol of Mosul within its own mandated territory in spite of the extra expense this undertaking entails, because it claims that French territory is seething with disturbances and consequently deemed unsafe.

The break between the Provisional Government and the Nationalist Party is now complete. The President, Sheikh Tajeddin, who had been once affiliated with the Nationalist Party and on the strength of this relation received his appointment pending the decision on the final form of government for the country, was accused of having deserted the Nationalist cause during the sessions of the Constituent Assembly. Later he was said to have resorted to intimidation to break the resistance of the Nationalists. The climax of the struggle was reached early in October when the editor of Nizam, a newspaper supporting the government, was set upon and beaten. He accused the Nationalist leader Fakhri Bey Baroody of having sent hired thugs for the attack, and on the following day the editor personally attacked Baroody and when the latter attempted to defend himself was restrained by a policeman. This action was interpreted as resulting from a conspiracy hatched by Sheikh Tajeddin and the Nationalists immediately called a mass meeting of protest. When the gendarmerie attempted to disperse the crowd and met with resistance several men were arrested. This action infuriated the Nationalists who sent telegraphic protests to High Commissioner Ponsot in Paris and to the

Ministry of Foreign Affairs. The next day the business section of the city was closed and in press dispatches this was represented as a protest on the part of the Syrians to the reported decision of the League of Nations to send some two hundred thousand additional Armenians to Syria. The government of Sheikh Tajeddin is reported to have been forced to resign as a result of the ensuing disturbances.

SITUATION IN LEBANON

The situation in Lebanon seems to have been reduced to that of administrative readjustment. Following the induction of the new Cabinet the principal elective post to be filled was that of the President of the Representative Assembly whose term of office expired in October. As usual in such cases, there was a lively discussion as to which religious denomination should have the post and the matter was finally settled by re-electing the Moslem President Sheikh Mohammed Al-Jesr.

A serious situation arose between the Lebanese Government and the Mandatory authorities as to Lebanon's share of the customs' receipts. The Lebanese Government claimed a sum of £S.600,000 gold pounds which the French refused to allow on pretense that the reduction in the tariff will result in diminished receipts. The 1929 budget for Lebanon, however, had included £S.310,000 on the strength of the High Commissioner's promise that this amount would be forthcoming to Lebanon. This amount was finally agreed upon as Lebanon's share from the customs' receipts for the coming year.

The President of Lebanon, Charles Dabbas, made a tour of the country

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and was enthusiastically received everywhere, especially in the Bekah plain. It is suspected that this move was undertaken in view of the approaching elections which fall next May and the desire of the President to sound the sentiment for his candidacy for a second term. Another plausible reason mentioned in connection with this tour is the desire to test the loyalty of the territories annexed to Lebanon which previously had been a part of Syria. This was said to have been demonstrated in the most satisfactory manner. As a result of this tour, it is also claimed, a decisive blow was dealt to whatever aspirations Emir George Lutfallah still entertained to become President of Lebanon.

The agitation for Lutfallah has been taken all too seriously by all classes of the Lebanese. Because there were reports that this Emir had made a pact with former High Commissioner de Jouvenel to promote some sort of financial scheme for Lebanon, it was said that de Jouvenel was seeking reappointment as High Commissioner for Syria primarily to aid the Emir in the pursuit of his ambitions. This had the effect of arousing the Lebanese to an unprecedented degree, even the Maronite Patriarch making a public statement that he would never give his approval to any such designs. Another Maronite dignitary, Archbishop Mubarak of Beirut, both in his public speeches and in his statements to the press, asserted that he had taken the matter up officially with the French Foreign Office and with the High Commissariat and was assured that the candidacy of Emir Lutfallah could never be seriously considered by them. It now seems that this matter has been definitely set at rest

by what is tantamount to an official repudiation of Lutfallah by the French authorities.

The perennial question of religious representation comes up again in Lebanon in a different form. Now it is a Moslem paper of Beirut claiming the right of the Presidency for a Moslem. It explains that while the Christian element in Lebanon was in the majority before the annexation of the new territory, it has now become predominantly Moslem by reason of the annexation. Judging by the tone of the Lebanese Moslem papers, the Moslems of Lebanon would wish nothing better than to merge the whole of Lebanon into the body politic of Syria.

STAND OF THE DRUZES

The remnant of the Druze fighting forces who sought refuge in Transjordan and are now settled in Wadi Sirhan are reported to be in great distress, issuing repeated appeals for funds. Sultan Pasha Atrash, their leader, has declared in favor of union with the central government of Damascus, but in this he is said not to represent the wishes of the majority of his people. Being chiefly farmers, and having had a succession of bad seasons and failing crops, they are said to prefer retaining their autonomy and paying only nominal taxes rather than have to pay the almost prohibitive taxes levied on the farmers of Syria.

Road building and other improvements continue on a large scale in the Druze Mountain as well as in other sections of the mandated territories.

About Syria and Syrians

RIHANI COMING TO THE UNITED STATES

Ameen Rihani, author of "Maker of Modern Arabia," which has come to be considered a textbook of hitherto unavailable information on King Ibn Saoud and his country, is now in England on his way to the United States. The Syrian press announced his departure early last month at the invitation of The Central Asian Society to address it on his experiences and observations while traveling in Arabia.

Mr. Rihani is not a stranger to America. Besides being an American citizen, he has lived in New York most of his life. His frequent trips abroad in later years have been for the purpose of seeking the quiet atmosphere of his birthplace in Lebanon for rest and study, as well as for enriching his experience by many adventurous journeys into the heart of Arabia and throughout the East.

Prior to his departure for the United States Mr. Rihani rounded out his interesting travels by undertaking an extensive tour through the Druze country and other little frequented sections in the interior of Syria.

What makes the experiences of Mr. Rihani singularly interesting is that besides enjoying the advantages of a western training as observer and writer, he is a native of the language and has a wide reputation as patriot and reformer, which fact opens to him many places inaccessible to others.

We understand that Mr. Rihani brings with him the full-blooded Arabian horses with which King Ibn

Saoud presented him from the royal stable.

COMING DRIVE FOR THE RED CROSS

The annual drive for the Red Cross will be launched early in November. As usual, the Syrians are expected to be liberal contributors.

A novel arrangement for this year's drive is that racial groups are asked to turn in their contributions collectively. This may be designed as a means of healthy competition among the different communities of foreign extraction, and as such it should be hailed with pleasure by the Syrians because we feel confident they will make a splendid showing.

Mrs. Alkazin, wife of our popular dentist and literateur, is chairman of the Syrian Committee for Greater New York, while Dr. Philip K. Hitti is honorary chairman. The names of the other members of the committee will be announced later in the Syrian press.

Solicitors in the field will undoubtedly be many, but inasmuch as it is the express wish of the Central Committee to have contributions come from racial groups, it would be well for Syrians to favor their own solicitors with their donations.

We understand that a large volunteer force will be organized to cover the Syrian field and it is confidently hoped that our support of the Red Cross on this occasion will be more liberal than usual owing to the extraordinary demand which developed this year.

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ACTIVITIES OF NEWLY-FORMED SYRIAN JUNIOR LEAGUE

The Syrian Junior League makes its debut in the life of the New York Syrian community with an interesting program. On Thanksgiving Eve it will give a dinner-ball at the Hotel McAlpin, and on January 18 it will hold a reception in honor of Madame Halide Edib, the well known Turkish feminist, novelist and reformer, now in the United States, who had the distinction of being the first woman of any nationality to be officially invited to address the Institute of Politics at Williamstown.

The League is composed of a large group of Syrian young women of New York "who are interested in a program of self-development and usefulness to themselves and to the community."

We learn that members of the League will be active in the coming drive for the Red Cross.

Mrs. Jos. W. Ferris was particularly active in furthering the idea for this organization among our society buds.

TYPICALLY PHOENICIAN COMMERCIAL ENTERPRISE

Senor George Shahdan, a Syrian merchant of Argentine, took up aviation as a sport and made several successful flights, taking for passenger the President of the Aviation Club.

Being a wholesale merchant, and inheriting the pioneering commercial instinct of his ancestors, the Phoenicians, he soon decided that his knowledge of aviation should be exploited to its fullest advantages. As a consequence, he is now acting as his own traveling salesman and steal-

ing a march on all his competitors by showing his samples to customers in the interior long before others through the use of the airplane.

The National Aviation Club of Argentine has commended the action of our highly enterprising Syrian merchant as being the first in the country to use the airplane for commercial salesmanship.

AMERICAN COLLEGES IN THE NEAR EAST

By Berneice Griswold

A special benefit matinee, the first of the season, has been arranged for Friday afternoon, November 16, when Madame Maria Jeritza, supported by Giacomo Lauri-Volpi and Guiseppe De Luca, will sing Turandot at the Metropolitan Opera House in New York to aid the work of the six American colleges in the Near East.

The colleges have been established by prominent New York families during the past century for the purpose of giving young men and women in Balkan, Near and Middle Eastern countries a modern, scientific education which will help them to develop school, sanitary and medical systems in their own countries.

More than 3,000 homes in twenty odd countries are influenced each year through the students enrolled in these colleges with the result that they are well known and highly regarded in even remote districts of Persia, the Soudan, among desert tribes and in isolated towns and villages of Turkey and all of the Arabic speaking countries. Leading families of all faiths number one or two members at least who have been educated at one of these colleges and

rulers of many of the Near Eastern countries are personally interested in the colleges.

The Shah of Persia who resided in Beirut before he ascended the throne is extremely interested in the American University of Beirut and has appealed to President Bayard Dodge for assistance in establishing a modern elementary educational system in his country. Through his influence a Persian girl has entered the School of Nursing at the University this year, the first Persian woman to take up the profession. King Feisal of Iraq for several years has been sending students to be trained at the University of Beirut for government posts. King Fuad of Egypt, the Queen Dowager Marie of Roumania, King Boris of Bulgaria, and others rulers are staunch supporters of these colleges. Mustapha Kemal Pasha, president of the Turkish Republic, and his Prime Minister, Ismet Pasha, are both interested in the American colleges in Turkey, the latter having a brother in the senior class of Robert College. The sons and daughters of many Turkish deputies, provincial governors and diplomats are enrolled in the two Constantinople colleges—Robert College for men and the Constantinople Woman's College.

MRS. LINDBERGH TO TEACH IN BEIRUT

The Constantinople correspondent of Al-Ahrar, one of the leading dailies of Beirut, capital of the Lebanon Republic, informs his paper that Mrs. Lindbergh, mother of Col. Charles Lindbergh, will spend next year in Beirut teaching in the American School for Girls. This year she is

teaching in the Women's Constantinople College, also an American institution.

Mrs. Lindbergh is reported to have professed great admiration for the culture of Eastern peoples and to have made public her intention of visiting the Holy Land next summer with her famous son. They will make the trip from Constantinople by airplane as the mother, like her son, is an air enthusiast. On her recent trip across she took the steamer to Naples and from there went by air route to Constantinople.

We are also pleased to note that upon leaving the United States she booked passage through the office of our Syrian steamship agents, A. K. Hitti & Co.

DOROTHY DIX BACK FROM THE DESERT

Miss Dorothy Dix, the foremost American writer on love and kindred matters, is back from a trip to Syria and the desert. She is reported in the American press as having made some very valuable discoveries, principal among which is that the sheikhs of the desert are not what they are represented to be by fiction writers and that none of them had asked her advice on love.

Miss Dix made the journey from Damascus to Baghdad by motor through the heart of the Syrian Desert and is said to be the first American woman to have made the supposedly perilous trip. Her escort is described as a six-feet-six native in his sandals, which is quite some size for an Oriental, but he was chivalrous and every night is said to have made an appearance, fully armed, at the tent of the American

writer and her lady companion as a gesture of reassurance.

Undoubtedly Miss Dix will have a good deal to tell of her experiences in Syria and the East. Besides helping to dispel the prevalent conception of the country gained from motion picture presentations, she must also have many interesting accounts to relate of the settled sections of the land, of its flourishing cities as well as of its wonderful relics of a glorious past.

EXHIBIT OF WORK OF ARABIC LINOTYPE

When Prof. A. T. Olmstead, of the department of History of the University of Illinois, was teaching in Columbia University in New York last summer, he became interested in the study of the Arabic Linotype. Being an Oriental scholar and having delved deeply into the study of Assyrian history and civilization, the work of the Arabic Linotype which he saw in the plant of the

Syrian-American Press fascinated him. He therefore secured some linotype slugs together with copies of the different Arabic newspapers composed by the Linotype process and, upon returning to Urbana, made an exhibit of his collection at the Oriental Museum of the University of which he is curator.

In reporting this exhibit, The Daily Illini, student newspaper of the University of Illinois, makes special mention of As-Suyuti's Who's Who in the Fifteenth Century which was edited by Prof. Philip K. Hitti of Princeton and published by the Syrian-American Press of New York, noting that it is the first scholarly work in Arabic to be set on the Linotype. It was made a part of the exhibit.

The publication of the account having been made in the issue of the Daily Illini appearing on Dad's Day had the effect of attracting large numbers of students and their parents to the exhibit.

CONTRIBUTORS TO THIS ISSUE

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

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

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

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

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

BENJ. T. HAFFIZ — Preacher and scholar, resident of Washington, D. C.

**STATEMENT OF THE OWNERSHIP, MANAGEMENT, CIRCULATION,
ETC., REQUIRED BY THE ACT OF CONGRESS OF AUGUST 24, 1912.
Of The Syrian World published monthly at New York, N.Y., Oct. 1st, 1928.
STATE OF NEW YORK,
COUNTY OF NEW YORK,**

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

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

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

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

Salloum A. Mokarzel 104 Greenwich St.

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

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

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

(This information is required from daily publications only.)

S. A. Mokarzel.

Sworn to and subscribed before me this 2nd day of October. 1928.

[SEAL.]

EDNA M. HUCKER,

(My commission expires March 30, 1929.)