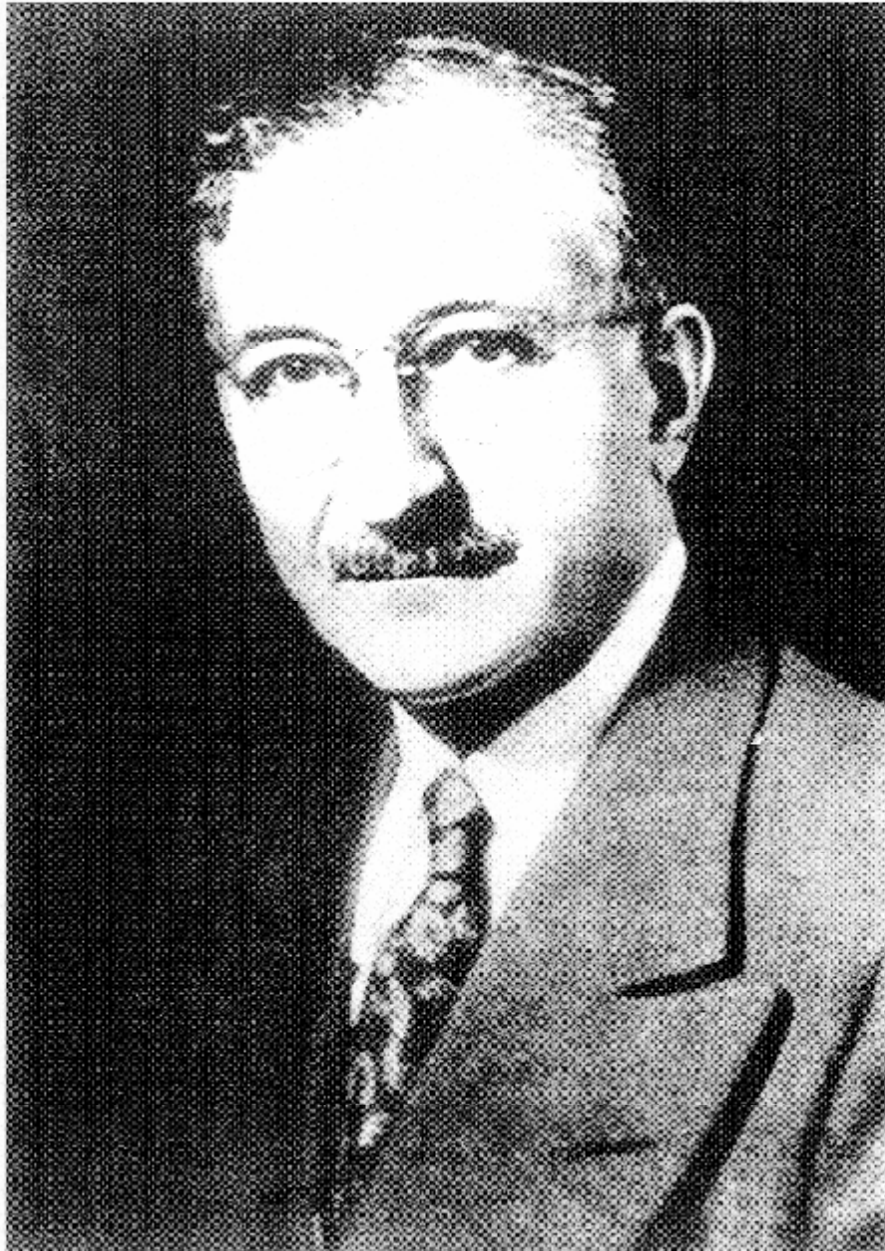


**Annotated Index to
the *Syrian World*, 1926-1932**

Immigration History Research Center

UNIVERSITY OF MINNESOTA



Salloum Mokarzel, editor of the *Syrian World*
(reprinted from *Al-Hoda, 1898-1968*, New York: Al-Hoda Press, 1968)

Annotated Index to the *Syrian World*, 1926-1932

by
John G. Moses

with the assistance of
Eugene Paul Nassar

edited by
Judith Rosenblatt

UNIVERSITY OF MINNESOTA

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Syrian Folk Songs

ACROSS THE BRIDGE, O COME

Translation by AMEEN RIHANI

الدبكة

يا رايحه على الجسري ويا جايي من الجسري
قم يا حبيبي نسري على البارد قبل الشوب
مالهوب الهوب الهوب والهوا شق الشوب

يا رايحه على دمر ويا جايي من دمر
قم يا حبيبي تخمر تحت ظل الشوب
مالهوب الهوب الهوب والهوا شق الشوب

Across the bridge, O come,
Beloved, from thy home!
Come let us walk and dream;
In the cool morning roam.

*The soft winds kiss her robe,
Al-hobe, al-hobe, al-hobe!*

Why hasten, my gazelle,
To Dummar's * distant cell?
Beside this crystal spring,
O listen to love's spell.

*The soft winds kiss her robe,
Al-hobe, al-hobe, al-hobe!*

* Dummar — a Convent.

(In the coming August issue will be published a Syrian Folk
Song translated by Gibran K. Gibran.)

A typical page of folk culture in the *Syrian World*
(90 percent of full size)

Foreword

We are pleased to publish this annotated index to the *Syrian World*. Published in English, with contributions from leading intellectuals in the Syrian-Lebanese community, the journal provided a forum for dialogue and debate over the future of Arabic-speaking immigrants and, particularly, their American-born progeny. The *Syrian World* is a rich source for anyone who wishes to explore, not only the making of an Arab American identity, but the more general phenomenon of the "invention of ethnicity." It is a treasury of literary gems by gifted writers, of poems, essays, and folk tales. We believe that this index will bring the *Syrian World* to the attention of scholars, who will find it a valuable resource for literary, cultural, and historical studies.

Some years ago the Immigration History Research Center microfilmed the file of the *Syrian World* (1926-1935); copies of the microfilm are available from the Center. This index will now make its contents readily accessible to the researcher. The compilation of the index with annotations has been truly a labor of love of John Moses and Eugene Paul Nassar. Moses and Nassar, themselves dedicated historians of, and commentators upon, the Arab American experience, undertook this project and carried it through to completion on their own initiative. They then offered it to the IHRC for publication. All credit belongs to them. Our role has been that of midwife, to bring their creation into the world of print. We thank John and Gene for allowing us to play a small part in this important undertaking.

The *Syrian World* was founded and edited by the distinguished journalist and writer Salloum Mokarzel. The IHRC is proud to hold the papers of Mary Mokarzel, daughter of Salloum, who succeeded her father as publisher of *Al-Hoda* (The Guidance), an Arabic-language newspaper established in 1898 by Naoum Mokarzel, older brother of Salloum. The Center possesses a partial file of the weekly *Al-Hoda* (1960, 1966, 1973-date). I wish to express our appreciation to Mary Mokarzel for the gift of her papers as well as for her continuing support of the Center's Near Eastern Collection.

It is particularly appropriate that the IHRC publish this index, since one of the *Syrian World*'s major contributors was Philip K. Hitti, long-time dean of Near Eastern Studies in the United States and pioneer historian of the Arabic-speaking immigrants. We are honored to hold the Philip K. Hitti Papers as the crown jewel of the Center's Near Eastern American Collection. Professor Hitti established the first program in Near Eastern Studies at Princeton University, where under his guidance it became the outstanding Center for Oriental Studies in the Western World. Popular courses in Arab culture and history, as well as in Arabic, Turkish, and Persian languages, gave hundreds of students an understanding and appreciation of the Near East at a time when that region of the world was overlooked by other American universities.

Publication of this volume has been made possible by the Philip K. Hitti Fund for Near Eastern Studies. That fund underwrote the expenses of the IHRC's 1983 conference, "The

Arabic-Speaking Immigration to North America to World War II," selected papers of which have been published under the title *Crossing the Waters: Arabic Speaking Immigrants to the United States Before 1940* (1987).

I wish to take this opportunity to acknowledge the essential role of Viola Hitti Winder and her late husband, R. Bayly Winder, in establishing the Center's program in Near Eastern American Studies. They donated the papers of Professor Hitti to the IHRC and established the Hitti Fund. It is only fitting that we dedicate this publication to the memory of Bayly Winder.

The IHRC continues to develop its Near Eastern American Collection and invites suggestions regarding materials that deserve to be preserved.

My warm thanks to the IHRC staff, and particularly to Judith Rosenblatt, who edited this publication, for their high level of dedication and performance.

Rudolph J. Vecoli
Director, Immigration History Research Center
Professor of History
University of Minnesota

Preface

Many years ago a colleague of mine at this college, Michael Massouh, retrieved from his parents' attic a single copy of the *Syrian World*. Though we both were dedicated amateur students of our Lebanese and Arabic heritage, neither of us had heard of the journal. We were both astounded by its very nature and existence, and delighted by its quality. I immediately shared the journal with my respected long-time mentor Mr. John Moses, who vaguely remembered his parents' generation mentioning the magazine (though it was not aimed so much at the immigrant as at his children). We knew that the journal's editor, Salloum Mokarzel, had been co-editor with his brother Naoum of the distinguished newspaper in Arabic, *Al Hoda*; but a high-level monthly journal in English dedicated to raising the awareness of the English-speaking Arabic community in the United States (largely, at that time, Lebanese and Syrian Christians) to their cultural heritage, to issues of the contemporary Middle East, and to generational and social issues of the immigrants and their children in the United States was (and is) a scholarly find of great richness.

It was, however, a find not easy to research. *The National Union Catalog* and *The Union List of Serials* listed only four libraries in the country with complete runs of the magazine and three with partial holdings. This situation has now been rectified by the availability of a microfilm of the magazine produced by the University of Minnesota's Immigration History Research Center (IHRC). Under its director, Prof. Rudolph Vecoli, a ground-breaking conference was arranged in 1983 on "The Arabic-Speaking Immigration to North America to World War II" as the first Philip K. Hitti Symposium on Near Eastern American Studies. Two of the papers at the conference came directly from research on the *Syrian World* and most likely introduced the journal to a large majority of the participants. A selection of the conference papers was then published by the Smithsonian Institution in 1987, *Crossing The Waters: Arabic Speaking Immigrants to the United States Before 1940*, and certainly introduced the journal to students and scholars at large.

It is therefore timely to offer to the student and scholar this *Annotated Index* to the wealth of research material in the *Syrian World*. Together with the microfilm of the journal, the Index can expedite research into the situation and the psyche of a poorly known group in American ethnic history as seen from the top level of its culture. Professor Hitti, in whose honor the Minnesota conference was named (and whose papers, along with those of the Mokarzels, are at the IHRC) was, of course, dean of Near Eastern studies in the United States from his positions first at Columbia and then at Princeton. He was a consistent contributor to the *Syrian World*, as were Kahlil Gibran and other members of his writers' circle, *Ar-rabitah* or "Pen-League," and other intellectuals of the Arab-American national community. It is testimony to the quality of the magazine and to its able editor, Salloum Mokarzel, that such intellectuals could be brought together in a period when confessional and parochial bickerings were endemic in the ethnic Arabic press. The two daughters of Salloum Mokarzel, Ms. Mary

Mokarzel and Mrs. Alice Jaoudi; their niece, Mrs. Helen Hatab Samhan; and the daughter of Professor Hitti, Mrs. Viola Winder, all have been very kind in answering my correspondence and supporting this project.

John Moses has done the bulk of the work on this index. I have contributed the poetry annotations, the corresponding, and the encouraging. John is a Greek and Latin scholar who took his BA at Hamilton College in 1934 and his MA at Columbia in 1935. He returned to Utica, NY, where he taught Latin and history at Thomas R. Proctor High School. He then served as director of guidance and pupil personnel services and, finally, principal at Thomas R. Proctor High School. In retirement he has produced, among other publications on languages, four monographs, entitled *Lebanon: The Story of Western Civilization in Miniature*, *From Mt. Lebanon to the Mohawk Valley*, *The Lebanese in America*, and *Who's Who in Near Eastern Legend and History*.

John and I would like to thank the staff of the Utica College Library, Director Painan Wu, Librarians Elizabeth Pattengill and Patricia K. Burchard, Interlibrary Loan Assistant Rosemary Anguish, and Anne Nassar for their many kindnesses. Mrs. Mary Joan Foresti has typed the endless handwritten index cards into the computer and printed out draft after draft with great skill and amiability. Mrs. Genevieve Hart kindly typed portions of the final draft in Mrs. Foresti's absence. Mr Albert Mazloom, president of Trenton Terminals Inc., has kindly underwritten the costs of the preparation of this volume.

Eugene Paul Nassar
Professor of English
Director, Ethnic Heritage Studies Center
Utica College of Syracuse University

Introduction

Salloum Mokarzel was born in Freike, Lebanon, in 1883, to Father Antoun Mokarzel, a Maronite priest, and Barbara (nee Akl) Mokarzel, some nineteen years after the birth of his illustrious brother Naoum in 1864. Naoum immigrated to America in 1890, eventually founding *Al-Hoda*, the second Arabic newspaper in America, in 1898. His brother Salloum joined him in 1900, but then returned to Lebanon to take his degree at the same university from which his brother had graduated, the Jesuit St. Joseph's University in Beirut. He returned to America to join his brother in editorial duties at *Al-Hoda*, as well as venturing on his own in Arabic business publications. He was the driving force in adapting the Arabic alphabet to Linotype for the newspaper. By 1911, *Al-Hoda* (The Guidance) had established itself as a major voice of the Arabic-speaking peoples in America, and Naoum as a great champion of Lebanese political rights specifically and Arab culture in general.

Salloum decided in 1926 to establish a journal in English aimed not so much to the Arabic-speaking immigrant that *Al-Hoda* served, but to that immigrant's children. He wanted to help in the Americanization process of the young, to give them a sense of identity and worth, and pride in their heritage. Salloum was quite clearly a man of culture and high standards, with a real commitment to editorial and scholarly fairness and balance. His hand and voice are everywhere in the journal, giving it an intellectual tone and idealism of great continuity throughout its short life of six years.

"Be it therefore clearly stated that the *Syrian World* will not be subordinated to any faction or party, whether religious or political; that it will not lend itself to the promulgation or dissemination of principles, views, or other materials of partisan propaganda in the interest of any one faction or party and to the detriment of the whole; that it has no religious belief, or political creed, or social tenet; that it strives to publish the truth for its own sake without prejudice or malice; and all this to the end that this publication shall not be the means of perpetuating in this new country the factional strife that has been for ever so long the curse of the old country, and poisoning the minds of our youth in America with the virulent potions of old-world drugs." (I, 1: 54)

The *Syrian World* was praised by the Arabic-speaking intelligentsia in America and the Near East, and by the brightest strata of the young men and women born to Arabic-speaking immigrants, but this readership base was perhaps always too narrow for extended survival of the magazine. In any case, it could not long survive in the Depression years, and really died with the death of Naoum Mokarzel in 1932. Salloum took over the editorship of *Al-Hoda*, which he carried on in the great tradition of his brother till his own death in 1952. The *Syrian World*, without the constant attention of Salloum, was changed to a weekly newspaper format and languished till November 1935.

Gibran, Naimy, Rihani, Madi, and Catzefflis are now famous as members of the Pen-League writers' group in America that revolutionized literature written in Arabic; Philip Hitti was the premier historian of the Near East of his generation in America. These are the "star" contributors to the *Syrian World*, but in every way except fame Salloum Mokarzel belongs in their galaxy. Besides his almost three dozen essays listed in this *Index*, he wrote all of the very influential Editorial Comments; summarized the news of the "Syrians" (roughly the peoples of the French and English Mandate) in the old countries and America and around the world in various cultural, political, and press "departments"; chose the various tales and folk wisdom selections from Arabic literature to introduce to his readership; solicited the best essayists, commentators, and translators he could find for contributions in all areas, literary, sociological, historical, scientific, economic, etc. When one does not find an author's credit to any piece in the *Syrian World*, one can assume it is Salloum's work, as with the book reviews and the series of pieces entitled "Famous Cities" or "Famous Lovers." Two of the most charming series of articles were written by Salloum under a pen-name: the articles on old-country folk festivals by "Ibn El Khoury" ("son of the priest") and those entitled "The Sage of Washington Street" by "Akl Hakim" ("the mind rules").

There are some other pen-names used for other writers who wished to keep their anonymity; we are often told in the "contributors" department when this is so, but perhaps not always: "Paul Deab" is in fact a woman; "Najla Sabe" is Alice Mokarzel, Salloum's daughter; "Jonard Egis" contributes a moving poetic tribute to the Syrian laborer. Other substantial contributors are often given brief profiles in the contributors department and elsewhere: Najib and Habib Katibah, Salim Y. Alkazin, J. D. Carlyle, Thomas Asa, W. A. Mansur, Labeebee Hanna, Edna Saloomey, and Barbara Young.

Salloum and his elder brother Naoum are buried in a tomb in their native town of Freike, Lebanon; and their library and many of their papers are at St. Joseph's University in Beirut, which they both attended. Other of the Mokarzel papers are at the University of Minnesota's Immigration History Research Center, and the microfilms of both the *Syrian World* and *Al-Hoda* are available to scholars. We hope that a full recognition of the Mokarzel brothers' contribution to both American and Near Eastern history and culture will occur as we approach the centennial of the beginning of *Al-Hoda* in 1898.

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 Vance remembered as a boy frequenting the legendary Sheik Restaurant (once on Washington Street) when it was in Brooklyn, and meeting Salloum Mokarzel, the editor of the *Syrian World*, whom Monte admired. Vance recalled Mokarzel: "He looked like Adolph Menjou, with black moustache, urbane, spoke unaccented English, and had pretty daughters. . . Mokarzel was a sophisticated man with something of a magnetic personality which could draw back temporarily to the Lebanese community people like my father."
- Younis, Adele.** *The Coming of the Arabic-Speaking Peoples to the United States.* Ph.D. Dissertation, Boston University, 1961 (esp. pages 309-20, identifies "Akl Hakim" as Salloum Mokarzel).

I. Author Index

Following the indexing methodology of the *Syrian World*, and also in the interests of space saving and avoiding redundancy, the following annotated index will use the title as a subject guide. Thus, after the user has consulted the author index to scan the titles contributed by a given author, the annotation will be found under one of the main subjects in the title. If an article is entitled, say, "The Economy of Syria," the annotation will be found under either "Economy" or "Syria."

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- Aboussleman, Michael, *The Cedars of Lebanon*, Aug. 1926, I, 2: 28-34.
- Who Are the Maronites?* Jan. 1932, VI, 5: 27-31.
- Abraham, Michael H., Rev., *Assemani—Great Oriental Scholar*, Aug. 1928, III, 2: 32-34.
- Abraham, Paul, Rev., *The Maronites of Lebanon* (Book Review), Jan. 1932, VI, 5: 45
- Alam, A. A., *The Syrians in Australia*, Jan. 1927, I, 7: 42-45.
- Alasady, Hassan, *The Tomb of Mano* (Poem), July 1926, I, 1: 5.
- Al-Bustani, Fuad, *The Tournament*, July 1927, II, 1: 44-47.
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- The Sympathy of the Moon* (A Short, Short Tale), May 1927, I, 11: 17-18.
- The Falcon and the Nightingale* (Poem), Aug. 1927, II, 2: 12.
- Before We Part* (Poem), Oct. 1927, II, 4: 19
- The Alim's Revenge* (Anecdote), Nov. 1927, II, 5: 41-46.
- The Rebuke* (Poem), Dec. 1927, II, 6: 32.
- Transformation* (Poem), Jan. 1928, II, 7: 14.
- The Egyptian Violets* (Poem), Feb. 1928, II, 8: 17.
- The Perfect Brother*, Mar. 1928, II, 9: 8.
- Onesided* (Poem), Apr. 1928, II, 10: 27.
- Bel's Lions* (Poem), May 1928, II, 11: 8.
- Though But a Tiny Star* (Poem), June 1928, II, 12: 24
- Love's Victim* (Poem), Aug. 1928, III, 2: 18-19.
- Hassan Speaks* (An Arabian Idyll), Sept. 1928, III, 3: 18-20.
- Tobet and Leila* (Poem), Nov. 1928, III, 5: 16.
- Leila and the Emeer* (Poem), Dec. 1928, III, 6: 13
- The Prince and His Beloved* (Poem), Feb. 1929, III, 8: 9-10.
- In the Rose Season* (Poem), May 1929, III, 11: 26-27.
- Thwarted* (Poem), (Suggested by an Old Arabic Poem), Sept. 1929, IV, 1 24.

- A Legend of the Nile* (Poem), Nov. 1929, IV, 3: 29-31.
Restless (Poem), Dec. 1929, IV, 4: 18.
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While Mortal (Poem), Feb. 1930, IV, 6: 13.
The Two Answers (Poem), Mar. 1930, IV, 7: 33-34.
The Tainted Draught (Poem), May 1930, IV, 9: 36.
Reconciliation (Poem), June 1930, IV, 10: 12.
The Battle (Poem), Sept. 1930, V, 1: 35.
The Garment Fair (Poem), Nov. 1930, V, 3: 40.
In the Garden of Love (Poem), Dec. 1930, V, 4: 26.
Two Arabic Gems (Poems), Jan. 1931, V, 5: 33.
A Song of the Nile (Prose Poem), Mar. 1931, V, 7: 32.
The Night and I (Poem), Apr. 1931, V, 8: 59.
Queen Ulmana's Turquoise (Poem), May 1931, V, 9: 17.
A Quatrain of Al-Mutanabbi (Poem), June 1931, V, 10: 13.
Quatrains of Al-Mutanabbi (Poems), Sept. 1931, VI, 1: 21.
The Traveler's Cloak (Poem), Nov. 1931, VI, 3: 47.
Ya Baity (Syrian Folk Song), Feb. 1932, VI, 6: 13.
Alling, Paul H., *Economic Development of Syria*, Aug. 1926, I, 2: 12-14.
Road Building in Syria, June 1928, II, 12: 32-35.
Al-Musheer, Bahia, *Home and Family*, Sept. 1931, VI, 1: 33-34.
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Arnold, Matthew, *The Better Part* (Poem), Dec. 1926, I, 6: 2.
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Wings (Poem), June 1929, III, 12: 27.
Success (Poem), Sept. 1929, IV, 1: 29.
Beethoven (Poem), Apr. 1930, IV, 8: 27.
Essay on Life (Poem), May 1930, IV, 9: 27-30.
The Prophet (Poem), (Also reprinted in the Jan. 1932 issue of the *Syrian World*), June, 1930, IV, 10: 40.
The Tale of a Rose (Poem), Sept. 1930, V, 1: 42-43.
Damascus (Poem), (The Pearl of the East), Oct. 1930, V, 2: 23.
The Rubaiyat (Poem), Nov. 1930, V, 3: 34.
The Gardener (Poem), Dec. 1930, V, 4: 41-42.
The Rose (Poem), Jan. 1931, V, 5: 14.
Ancient Nations of the Near East, Jan. 1931, V, 5: 15-18.
The Blind Astronomer (Poem), (Inscribed to Galileo), Feb. 1931, V, 6: 26.
Fair Flower (Poem), Mar. 1931, V, 7: 20.
To One of Blessed Memory (Poem), Apr. 1931, V, 8: 46.
I Was Heart-Free (Poem), June 1931, V, 10: 28.
To a Dying Tree (Poem), Sept. 1931, VI, 1: 24.
The Mystery of Aornholt (Short Story), (Part I), Sept. 1931, VI, 1: 35-45.
The Mystery of Aornholt (Short Story), (Part II), Oct. 1931, VI, 2: 31-41.

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The Prophet (Poem), Jan. 1932, VI, 4: 6.
The Portrait (A Modern Short Story), Apr. 1932, VI, 7: 55-66.
Cedar of Lebanon (Poem), (Dedicated to S. A. Mokarzel), May 1932, VI, 8: 15-16.
Desert Troth (Poem), June 1932, VI, 9: 19.
- Attiyeh, Sumayeh**, *Real Greatness*, Nov. 1926, I, 5: 13-15.
Snapshots of East and West, Dec. 1926, I, 6: 39-42.
Tales and Legends of Araby, Apr. 1927, I, 10: 36-38.
The Chosen Three, June 1927, I, 12: 31.
An Ideal, Oct. 1929, IV, 2: 22.
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- Bartlett, Alice Hunt**, *Frontiers* (Poem), Jan. 1932, VI, 5: 17.
- Beder, Amin**, *Rubaiyat Abu-Tayeb* (Poem), (Translated from the Arabic), Jan. 1931, V, 5: 23.
The Spirit of Gibran (Poem), May 1931, V, 9: 18.
Rubaiyat Au-Tayeb (Poem), Nov. 1931, VI, 3: 23.
- Be Hannesey, Phares Anton**, *The Two Seas* (Address given before Lions Club of Hollywood, California), Dec. 1930, V, 4: 21-26.
- Bishara, K. A., Rev.**, *Music—East and West*, June 1929, III, 12: 35-36.
The Contribution of the Syrian Immigrant to America, Jan. 1927, I, 7: 16-18.
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What Shall I Read, Mother? Everybody's Book Shelf, Aug. 1927, II, 2: 27-35.
Some Good American Novels, Everybody's Book Shelf, Sept. 1927, II, 3: 28-31.
- Bragdon, Claude**, *Gibran Lives*, Apr. 1931, V, 8: 29-30.
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- Bustany, Fouad F.**, *The Murder of the Patriarch* (A True Story), Dec. 1929, IV, 4: 22-26.
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To Laila (Poem), Aug. 1926, I, 2: 19.
The Song of Maisuna (Poem), Nov. 1926, I, 5: 15.
To Adversity (Poem), Jan. 1927, I, 7: 45.
On Fatalism (Poem), July 1927, II, 1: 20.
The Adieu (Poem), Oct. 1927, II, 4: 28.
On Love (Poem), Jan. 1928, II, 7: 26.
To a Female Cup-Bearer (Poem), Mar. 1928, II, 9: 17.
A Friend's Birthday (Poem), Apr. 1928, II, 10: 8.
Moderation (Poem), Nov. 1928, III, 5: 16-18.
Verses to My Enemies (Poem), Feb. 1929, III, 8: 15.
Verses to My Daughters (Poem), Mar. 1929, III, 9: 29.
To My Mistress (Poem), May 1929, III, 11: 32.
Fire—A Riddle (Poem), (Translated from the Arabic), Sept. 1929, IV, 1: 16.
On a Valetudinarian (Poem), (Translated from the Arabic), Oct. 1929, IV, 2: 12.
On Life (Poem), (Translated from the Arabic), Mar. 1930, IV, 7: 27.
On Temper (Poem), (Translated from the Arabic), June 1930, IV, 10: 34.

- On His Friends* (Poem), (Translated from the Arabic), Dec. 1930, V, 4: 34.
On a Miser (Poem), (Translated from the Arabic), Jan. 1931, V, 5: 22.
To Youth (Poem), (Translated from the Arabic), Feb. 1931, V, 6: 34.
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The Syrians of New Zealand, July 1928, III, 1: 10-18.
- Crawford, J. Forrest, Prof.**, *The Agricultural Situation in Syria*, Part I, Sept. 1927, II, 3: 3-9.
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New Year's Eve (Poem), Dec. 1926, I, 6: 26.
The Endless Race (Poem), Apr. 1928, II, 10: 17.
The Last Leaf (Poem), Jan. 1930, IV, 5: 30.
Hunger (Poem), Oct. 1930, V, 2: 31.
The Mystic Pact (Poem), (To Gibran), Apr. 1931, V, 8: 41.
- Nicholson, R. A.**, *Tears* (Poem), Feb. 1930, IV, 6: 29.
- Norwood, Robert, Rev.**, *The Voice of the Heights of Lebanon* (Re: Gibran), Apr. 1931, V, 8: 35.
Issa (Poem), Jan. 1932, VI, 5: 16.
- Novak, Sonia Ruthle**, *The Orange Tree* (Poem), Sept. 1928, III, 3: 21.
- Poulléau, Alice**, *The Dancer of Daphne* (Translation by Simone France), July 1928, III, 1: 25-31.
The Camel (Translation by Simone France), Dec. 1928, III, 6: 26-28.
French Author Gives Views on Syria, Jan. 1931, V, 5: 24-27.
- Rahhal, Aziz**, *Scouting in Southern Lebanon*, Mar. 1931, V, 7: 17-20.
- Randolph, Consul John**, *Desert Routes between Syria and Iraq*, July 1928, III, 1: 19-21.

- Raymond, Joseph J.**, *The Travels of an Arabic Word: Al-Jubbah*, Feb. 1931, V, 6: 42-44.
- Reese, Lizette Woodworth**, *Scarcity* (Poem), Feb. 1932, VI, 6: 17-18.
- Rihani, Ameen**, *Meeting an Arab King in the Desert*, Oct. 1926, I, 4: 17-21.
- The Guest* (Poem), Dec. 1926, 1, 6: 15.
- From My Notebook of Travel*, Part I, Jan. 1927, I, 7: 3-6.
- From My Notebook of Travel*, Part II, Feb. 1927, I, 8: 10-13.
- My Day Is Bitter* (Marmar Zamani), In *Syrian Folk Songs*, Apr. 1927, I, 10: 17.
- Where East and West Meet*, June 1927, I, 12: 8-11.
- Syrian Folk Songs, Across the Bridge O Come* (Translation), July 1927, II, 1: 13.
- Syrian Folk Songs, Taftia Hindi* (Translation), Sept 1927, II, 3: 10.
- A Pilgrimage to Byblos*, Oct. 1927, II, 4: 3-10.
- The Stars* (Poem), Nov. 1927, II, 5: 30.
- A Sufi Song* (Poem), Dec. 1927, II, 6: 7.
- Dreams*, Jan. 1928, II, 7: 3-5.
- Gods, Jinn and a Hall of Fame*, Mar. 1928, II, 9: 3.
- Renunciation* (Poem), Apr. 1928, II, 10: 22.
- The Jinn of the Arabian Nights*, July 1928, III, 1: 3-8.
- O Freedom* (Poem), Oct. 1928, III, 4: 7.
- The Leper and the Bride of Galilee*, Nov. 1928, III, 5: 3-7.
- The Two Brothers*, Dec. 1928, III, 6: 19.
- Arabia and Its Problems*, Jan. 1929, III, 7: 3-8.
- At the Gate of Arabia*, Mar. 1929, III, 9: 3-13.
- Americanism and Native Culture*, Apr. 1929, III, 10: 23-24.
- Urban Arabs and Bedouins*, May 1929, III, 11: 9-14.
- Rihani's Experiences in Arabia*, June 1929, III, 12: 12-18.
- Mandates in the Near East*, Sept. 1929, IV, 1: 17-23.
- Circulating Boons in Jeddah*, Oct. 1929, IV, 2: 13-22.
- Deserts of Fact and Fancy*, Dec. 1929, IV, 4: 5-10.
- The Ahleyah School of Beirut*, Jan. 1930, IV, 5: 31-32.
- A Disciple in Nomadism and Wisdom*, Feb. 1930, IV, 6: 14-21.
- The Old and the New in Arabia*, Mar. 1930, IV, 7: 19-27.
- Originality in Reform*, May 1930, IV, 9: 5-14.
- Woman in the Near East*, Sept. 1930, V, 1: 5-13.
- The Mission of the Syrian World*, Oct. 1930, V, 2: 41.
- The Syrian in American Art*, Nov. 1930, V, 3: 10-16.
- The End and the Beginning* (Poem), Dec. 1930, V, 4: 20.
- The Passion Play of the East*, Mar. 1931, V, 7: 5-16.
- From Baghdad to Basrah down the Tigris*, May 1931, V, 9: 5-17.
- Aden As Seen by a Syrian Traveler*, Jan. 1932, VI, 5: 3-6.
- Water and Flowers* (Poem), Feb. 1932, VI, 6: 27.
- Rihbany, Abraham M., Rev.**, *The Prophet Never Dies*, Apr. 1931, V, 8: 36.
- Ruskin, Gertrude Magill**, *On First Viewing Gibran's "The Prophet"* (Poem), Apr. 1932, VI, 7: 33.

- Sabbagha, Philip C., *Poet of Our Land* (Poem), Apr. 1931, V, 8: 47.
A Mother's Love (Poem), May 1931, V, 9: 42.
- Sabe, Najla, *Song of a Homesick Man* (Poem), Feb. 1930, IV, 6: 21.
Despair (Poem), Apr. 1930, IV, 8: 22.
Lute-Strings (Poem), Oct. 1931, VI, 2: 22.
- Sabirah, Nada, *Visitant* (Poem), Oct. 1931, VI, 2: 41.
- Saloomey, Edna K, *My Lebanon* (Poem), May 1927, I, 11: 10.
Arabic As an Issue: An Open Letter to Mr. N. A. Mokarzel, July 1928, III, 1: 37-39.
Truth Seeker (Poem), Apr. 1931, V, 8: 47.
Paradox (A Short Story), June 1931, V, 10: 29-34.
Song of Friendship (Poem), Sept. 1931, VI, 1: 45.
Affluence (Poem), Nov. 1931, VI, 3: 9.
A Party for Aneesa (Short Story), Dec. 1931, VI, 4: 30-38.
Our Younger Generation, Do You Agree? Edited by Edna K. Saloomey, Feb. 1932, VI, 6: 19-20.
Our Younger Generation, A New Era, Edited by Edna K. Saloomey, Feb. 1932, VI, 6: 21-22.
Our Younger Generation, Al Jirn, Edited by Edna K. Saloomey, Feb. 1932, VI, 6: 22.
In Spring A Young Man's Fancy (Poem), Apr. 1932, VI, 7: 54.
Our Younger Generation, According to Dun, Edited by Edna K. Saloomey, Apr. 1932, VI, 7: 49-51.
Our Younger Generation, We Have Been Told That, Edited by Edna K. Saloomey, Apr. 1932, VI, 7: 52.
Our Younger Generation, Al-Jirn, Edited by Edna K. Saloomey, Apr. 1932, VI, 7: 53-54.
Our Younger Generation, Three Thousand Years Old Are We, Edited by Edna K. Saloomey, May 1932, VI, 8: 32-35.
The Younger Generation, Al-Jirn, May 1932, VI, 8: 35.
Our Younger Generation, The Last Are Made First, Edited by Edna K. Saloomey, June 1932, VI, 9: 20-21.
Our Younger Generation, The Loser Wins (Short Story), Edited by Edna K. Saloomey, June 1932, VI, 9: 21-28.
Our Younger Generation, Al-Jirn, Edited by Edna K. Saloomey, June 1932, VI, 9: 28-30.
- Sassen, Charles J., *Seek and You Shall Find* (Short Story), Nov. 1931, VI, 3: 32-37.
- Scollard, Clinton, *As I Came Down from Lebanon* (Poem), Oct. 1926, I, 4: 27.
- Seitz, Don C., *The Arabian Nights* (Poem), Feb. 1931, V, 6: 35.
- Shadid, M., Dr., *Syria for the Syrians*, Feb. 1927, I, 8: 21-24.
"Syria for the Syrians" Again, Oct. 1928, III, 4: 24-28.
- Shatara, F. L., Dr., *Health Problems of the Syrians in the United States*, Sept. 1926, I, 3: 8-10.
Ibn Sina (Avicenna), Dec. 1926, I, 6: 27-32.
Ar-Razi and His Millennial Celebration, Feb. 1930, IV, 6: 7-13.
Defining New British Policy in Palestine, Nov. 1930, V, 3: 5-9.
Health and Hygiene, Infantile Paralysis, Sept. 1931, VI, 1: 46-48.
Arab Contributions to World Civilization, Jan. 1932, VI, 5: 7-13.

- Sitt, Irving, *Present Economic Conditions in Syria*, Mar. 1927, I, 9: 24-30.
- Smith, Byron, Prof., *Arabic Words in the English Vocabulary*, Dec. 1927, II, 6: 3-7.
- Word-Borrowing in English and Words Borrowed from the Arabic*, May 1928, II, 11: 3-8.
- Arabic Words in the English Vocabulary*, June 1928, II, 12: 12-16.
- Speyer, Leonora, *Conqueror of the Sting* (Poem), Apr. 1931, V, 8: 39.
- Spillane, Richard, *The Syrian As a Trade Blazer*, Nov. 1926, I, 5: 1-3.
- Staub, Albert W., Dr., *Uncle Sam and His Syrian Cousins*, July 1926, I, 1: 13-15.
- Subhi, Hassan, *Fatima, Part I* (Short Story), Jan. 1927, I, 7: 37-41.
- Fatima, Part II*, Feb. 1927, I, 8: 30-34.
- Symons, Arthur, *Modern Beauty* (Poem), May 1932, VI, 8: 16.
- Taylor, Anna Leila, *The First American School in Damascus*, Apr. 1928, II, 10: 23-27.
- Thabit, Mahboub, *The Bitterness of Love*, July 1928, III, 1: 32-33.
- Turner, C. J. M., *Night at La Napoule, France* (Poem), May 1932, VI, 8: 20.
- Turner, Nancy Byrd, *Still There Is Bethlehem* (Poem), Dec. 1931, VI, 4: 18.
- Vickrey, Charles V., *Near East Relief in Syria*, Oct. 1926, I, 4: 1-6.
- American Orphanage and Relief Work in Syria*, Apr. 1928, II, 10: 3-8.
- Warren, David L., *Lebanon* (Poem), June 1928, II, 12: 16.
- Watts-Dunton, Theo, *The Bedouin Child* (Poem), May 1928, II, 11: 13.
- West, W. A., *A Natural Wonder of the East*, Apr. 1928, II, 10: 18-22.
- Williams, Talcott, Dr., *The Syrians in America* (An Appraisal of Their Character and History), June 1930, IV, 10: 13-15.
- Willis, Bailey, Dr., *Earthquakes in Palestine and Syria*, Feb. 1928, II, 8: 12-17.
- Young, Barbara, *Hands That Touch, But Never Hold* (Poem), Dec. 1926, I, 6: 64.
- Love Woke One Morning* (Poem), Feb. 1927, I, 8: 43.
- Singing His Golden Song* (Poem), Apr. 1928, II, 10: 16.
- Gibran*, Feb. 1929, III, 8: 32.
- The Last Days of Gibran*, Apr. 1931, V, 8: 19-23.
- Gibran's Funeral in Boston*, Apr. 1931, V, 8: 23-25.
- A Seer Departed* (An Editorial, *New York Sun*), Apr. 1931, V, 8: 37.
- To the Man with the Hard Eyes* (Poem), Nov. 1929, IV, 3: 28.
- Valedictory* (Poem), Apr. 1931, V, 8: 38.
- A Poet Returns Home, Farewell Ceremonies to Gibran's Body in America*, Sept. 1931, VI, 1: 9-12.
- Poetry*, Edited by Barbara Young, Oct. 1931, VI, 2: 16-22.
- Poetry* (Why a Poetry Section), Oct. 1931, VI, 2: 16-17.
- Poetry* (On the meaning of true Poetry), Oct. 1931, VI, 2: 18-20.
- Is Poetry a Business?* Oct. 1931, VI, 2: 21-22.
- Poetry*, Edited by Barbara Young, Nov. 1931, VI, 3: 18-22.
- Beyond the Sun* (Poem), Nov. 1931, VI, 3: 43.
- To Our Lyric Poets*, Nov. 1931, VI, 3: 22.
- Poetry*, Edited by Barbara Young, Dec. 1931, VI, 4: 15-18.
- Blithesome Boy* (Poem), Edited by Barbara Young, Dec. 1931, VI, 4: 17.
- Christmas Poetry* (Selection of three poems), Dec. 1931, VI, 4: 18.
- Poetry*, Jan. 1932, VI, 5: 14-15.

- Love Is Enough* (Poem), Jan. 1932, VI, 5: 15.
- Poetry, A Review by the Editor, of Robert Norwood's Issa* (Poem), Jan. 1932, VI, 5: 16-17.
- The Poetry of Labor* (Poem), Feb. 1932, VI, 6: 14-17.
- Poetry*, Edited by Barbara Young, Apr. 1932, VI, 7: 9-13.
- Poetry and the Stars*, Apr. 1932, VI, 7: 9-10.
- Song of Annaik* (Poem), Apr. 1932, VI, 7: 11-12.
- Poetry, Dark Picture*, May 1932, VI, 8: 17-19.
- Poetry Department*, Edited by Barbara Young, May 1932, VI, 8: 17-20.
- Zainab, Miss, Results**, Feb. 1927, I, 8: 45.
- Zainey, A. F., Christmas in Other Lands**, Jan. 1931, V, 5: 19-22.
- Ziadah, Mary, The Old Criminal** (Translated from the Arabic by Raja F. Howrani), Feb. 1930, IV, 6: 22-29.

II. Title/Subject Index

Following the indexing methodology of the *Syrian World*, and also in the interests of space saving and avoiding redundancy, the following annotated index will use the title as a subject guide. Thus, after the user has consulted the author index to scan the titles contributed by a given author, the annotation will be found under one of the main subjects in the title. If an article is entitled, say, "The Economy of Syria," the annotation will be found under either "Economy" or "Syria."

- Abu Ali**, Ibn El-Khoury, Feb. 1929, III, 8: 11-15. The beggar was lame of one leg and the damsel blind of one eye, but that did not keep them from marrying and living happily forever!
- Abu-Hamed, A Day in**, Dr. Nejib A. Katibah, Mar. 1929, III, 9: 21-29. The writer describes a day of merrymaking in Abu-Hamed in the Sudan in which a duel is enacted and wherein a man must remain motionless and insensible while being flogged by his opponent!
- Abu Yazid, The Vision of**, Dec. 1926, I, 6: 50. A mystic has a vision of an empty court of grandeur and receives an explanation from heaven.
- Aden As Seen by a Syrian Traveler**, Ameen Rihani, Jan. 1932, VI, 5: 3-6. Despite a century of English occupation, the once beautiful and hospitable Arab city of Aden has lost its charms. Once a city with a dash of the splendor of ancient Baghdad, Aden today is a hodge-podge of Ordie, Italian, Persian, English, Turkish and Gujrati, with Arabic as a background.
- Adieu, The (Poem)**, J. D. Carlyle, Oct. 1927, II, 4: 28. The poet must leave Maimuna; her tears in embracing him bring a tempest to her heart as she exclaims passionately, "Would we had never met!"
- Adversity, To (Poem)**, (Translated by J. D. Carlyle), Abou Menbaa Carawash, Jan. 1927, I, 7: 45. It is adversity that forms man from the shapeless clay that nature made into the refined and virtuous conquering hero.
- Advice to a Girl (Poem)**, Labeebee A. J. Hanna, Feb. 1931, V, 6: 41. The adult woman would like to shelter the little girl from the inevitable pains of maturity, but knows she cannot.
- Advice to a Lover (Poem)**, Labeebee A. J. Hanna, Jan. 1930, IV, 5: 27. "Keep heaping coal on the fire / Or else it will go out. ..."
- Advice to a Rash Youth (Poem)**, Labeebee A. J. Hanna, Mar. 1930., IV, 7: 43. Do not proceed on little knowledge but with an able guide. Do not shout in a storm; rather sing on a summer's day.

- Affluence** (Poem), Edna K. Saloomey, Nov. 1931, VI, 3: 9. I shall embrace my poverty, for satiety brings a sense of futility.
- Agriculture in the Near East** (Information prepared by Charles D. Martin, U.S. Bureau of Foreign Commerce), May 1927, I, 11: 35-38. Mr. Martin gives a comprehensive picture of the agricultural situation in Syria as well as in Turkey, Palestine, Arabia, Iraq, and Persia. Progress is slow because of the primitive methods in use and the need for modern farm machinery.
- Ahleyah School of Beirut, The**, Ameen Rihani, Jan. 1930, IV, 5: 31-32. The author gives a vivid account of the inception and growth of the Ahleyah School for Girls in Beirut under the inspired leadership of Marie Kassab.
- Al-Ahnaf's Admonition**, Aug. 1926, I, 2: 38. "Beware of the Opinion of the Malicious Ones."
- Aleppo, City of Abraham** (Famous Cities of Syria), Nov. 1927, II, 5: 17-20. Aleppo is the emporium of all Northern Syria, its wealth derived from agricultural products, export of wool, pistachios, and native manufactures. Its history goes back to the time of Abraham, whose flocks grazed on the site of the city. During the Crusades the city was held by Saladin, thereafter by the Mamluks and then by the Ottomans from 1517 to 1918.
- Aleppo, Metropolis of Northern Syria** (A Chronological Record of The Editor's Trip Abroad), Salloum A. Mokarzel, June 1930, IV, 10: 16-28. The Editor takes you on a fascinating trip to Aleppo, an ancient and romantic city without taxes, with covered bazaars, vaulted streets, open-air gardens with dancers, singers and, audiences fresh from the desert.
- Al-Farid, The Great Lyric of**, Commentary and translation by Dr. Nejib A. Katibah, June 1927, I, 12-17. Sufism, An introductory Note. Umar Ibnu 'I-Farid (1181-1235 A. D.) was an Egyptian of Syrian extraction. His life and work is outlined and his great lyric on love (both physical and spiritual or intellectual) is translated. The poem speaks of the dualisms of love, of impostors in love, of the tests and trials of love, of the patience needed and the sorrows of absence of love (continued in July 1927 issue).
- Al-Farid, The Great Lyric of**, Commentary and translation by Dr. Nejib A. Katibah, July 1927, II, 1: 14-20. Sufism, an Introductory Note. The translator offers a sketch of Sufism, a mysticism that developed from Islam, and the mystical love doctrine and imagery that underlies the Great Lyric. The last half of the translation of the Lyric emphasizes his worship of "Noam," who seems a symbol for spiritual Beauty for whom the poet wastes away in longing and yet in bliss. He implores other lovers to worship "Noam" as he does, in the having and not-having, the seeing and not-seeing.
- Al-Farid, The Wine Lyric of** (Poem), Dr. Nejib A. Katibah, Oct. 1928, III, 4: 20-23. As with Al-Farid's Love Lyric (see June and July 1927 translations by Katibah) "Wine, as "Love," signifies Divine Knowledge, the beverage of the Elect. This wine repairs a westerner's chronic cold; it cures all the afflictions of man. "Our soul's the wine, and vines we are." One must be drunk of this wine of transcendental ecstasy.
- Al-Hajjaj and the Bedouin** (Anecdote), Nov. 1927, II, 5: 20. He declined the Emir's invitation to dinner because Allah enjoined him to fast on that day.
- Al-Jirn**, Edna K. Saloomey, Editor, Our Younger Generation, Feb. 1932, VI, 6: 22. Referring to Mr. Faris S. Malouf's characterization of Syrians as a "difficult" people, The

Editor challenges him "to prove that we are any more difficult than the rest of God's children"!

Al-Jirn, Edna K. Saloomey, Editor, *Our Younger Generation*, Apr. 1932, VI, 7: 53-54.

Commenting on a holdup by two young New Yorkers from a respectable Syrian family, The Editor points to the unwholesome influences on the lives of these youngsters—bad associations, trashy literature, harmful movies, and the present-day disregard for doing the right thing.

Al-Jirn, Edna K. Saloomey, Editor, *Our Younger Generation*, May 1932, VI, 8: 35. The Editor announces that a series of articles written by members of the younger generation will start in the fall.

Al-Jirn, Edna K. Saloomey, Editor, *Our Younger Generation*, June 1932, VI, 9: 28-30. In this section The Editor includes a hodge-podge of verses and words of wisdom to the young.

Al-Khidr, The Millennial Visit of, Habib I. Katibah, Oct. 1926, I, 4: 29-33. In a colorful Arab legend, in which Al-Khidr, the ever-living saint, journeys through the universe and stops at a certain place on earth once every one thousand years, he would find, our author muses, if he were to visit Damascus today, a bewildering change from the past, a new civilization from the past and threatening to sweep the East before it.

Al-Raschid and the Maghribi, Aug. 1928, III, 2: 43. To the Caliph the earth is a bird whose tail is the West; To the man of the West the bird is a peacock.

Ali Zaibaq (Quicksilver), (Serial), (The unparalleled adventures of the Chief of Police of the Caliph Haroun Al-Rashid, of the City of Baghdad), (Translated from the original Arabic by Salloum A. Mokarzel and Thaddeus S. Dayton), Chapter I, Sept. 1930, V, 1: 36-41. This is the story of the incomparable Quicksilver, Chief of the Secret Police of Haroun Al-Rashid, who triumphed over the wicked Dalila and outwitted all contestants for his coveted post.

Ali Zaibaq (Quicksilver), (Serial), (The unparalleled adventures of the Chief of Police of the Caliph Haroun Al-Rashid, of the City of Baghdad), (Translated from the Arabic by Salloum A. Mokarzel and Thaddeus S. Dayton), Chapter II, Oct. 1930 V, 2: 27-31. In this chapter the superhuman hero Ali Zaibaq is dared to get the Magic Box from the Enchanted City where he encounters traps and is confronted by an army!

Ali Zaibaq (Quicksilver), (Serial), (The unparalleled adventures of the Chief of Police of the Caliph Haroun Al-Rashid, of the City of Baghdad), (Translated from the Arabic by Salloum A. Mokarzel and Thaddeus S. Dayton), Chapter III, Nov. 1930, V, 3: 31-34. Our hero, in this installment, is engaged in one of his greatest exploits—war and love, chivalry and revenge in the most grandiose manner.

Ali Zaibaq (Quicksilver), (Serial), (Translated from the Arabic by Salloum A. Mokarzel and Thaddeus S. Dayton), Chapter IV, Dec. 1930, V, 4: 35-40. In his present exploit our hero, Ali Zaibaq experiences extravagant adventures as he goes out to seek the All-Seeing Eye in the Enchanted Isle.

Ali Zaibaq (Quicksilver), (Serial), (Translated from the Arabic by Salloum A. Mokarzel and Thaddeus S. Dayton), Chapter V, Jan. 1931, V, 5: 30-33. In this chapter are related the adventures that befell Quicksilver in the Enchanted City. Through the King's treachery, Quicksilver is trapped within the Enchanted Fortress.

- Ali Zaibaq (Quicksilver)**, (Serial), (Translated from the Arabic by Salloum A. Mokarzel and Thaddeus S. Dayton), Chapter VI, Feb. 1931, V, 6: 36-40. Quicksilver escapes from the Enchanted Fortress with the help of an Enchanted Sword and upon his return to the King's court he is confronted with a new challenge to spend a night in the Baths of Toulon.
- Ali Zaibaq (Quicksilver)**, (Serial), (Translated from the Arabic by Salloum A. Mokarzel and Thaddeus S. Dayton), Chapter VII, Mar. 1931, V, 7: 33-36. At the Baths of Toulon Quicksilver finds a beautiful damsel enslaved by a demon. With his enchanted sword he slays the demon and delivers the damsel, who in turn flies him safely to his mother's house.
- Ali Zaibaq (Quicksilver)**, (Serial), (Translated from the Arabic by Salloum A. Mokarzel and Thaddeus S. Dayton), Chapter VIII, Apr. 1931, V, 8: 60-63. Revenge at last! Ali-Zaibaq subdues his arch-enemy Salah-Eddin and gains his revenge, thanks to the help of a beautiful princess of the jinn.
- Ali Zaibaq (Quicksilver)**, (Serial), (Translated from the Arabic by Salloum A. Mokarzel and Thaddeus S. Dayton), Chapter IX, May 1931, V, 9: 43-47. Our hero has a humiliating experience at the hands of a giant robber, after which he falls from grace with the King.
- Ali Zaibaq (Quicksilver)**, (Serial), (Translated from the Arabic by Salloum A. Mokarzel and Thaddeus S. Dayton), Chapter X, June 1931, V, 10: 35-41. This chapter relates the adventures of Ibrahim Ibn-Al Anassi, a brave man who was called upon to capture a band of outlaws from another country and to bring a sheep from the fearful cave of Barnish.
- Alim's Revenge, The**, Dr. Salim Y. Alkazin, Nov. 1927, II, 5: 41-46. The first time the Alim (student from the Azhar) called the old Khateeb a "blasphemous old babblers" and the parishioners almost beat him to death, but the second time, he plucked a hair from his beard and his followers responded by plucking out every hair in his head!
- Allah Joins the Extremes** (Arabian Tale), Dec. 1927, II, 6: 19-23. Only Allah can join extremes, as he does in the case of this story, by permitting the union of a most beautiful woman and her extremely hideous husband.
- Alone? No, Not Alone** (Poem), Dr. Nejib A. Katibah, July 1927, II, 1: 48. Poem in celebration of Lindbergh's flight. The nation, the world, and history go with him into the loneliness of space.
- Amara and Her Master-Lover** (An Arabian Tale), May 1928, II, 11: 31-35. By a strange turn of fate, an Iraqi merchant causes an Arab chieftain to lose his beloved Amara and subsequently was the cause of the return of his happiness.
- Ameer and the Palace Maid, The** (Poem), (Translated from the original Arabic of Abu Nawas), Mar. 1928, II, 9: 24. The Ameer fondles the maid at an evening revelry; she promises him her favors in the morning. The promises of a night of wine are not to be kept however in the soberness of day.
- American School in Damascus, The First**, Anna L. Taylor, Apr. 1928, II, 10: 23-27. A former American professor, Dr. Christine Essenberg, is doing great credit to America by establishing and operating the first American school for Moslem girls in the world's oldest city.
- American Poet to Live in Lebanon**, Alice Mokarzel, Apr. 1932, VI, 7: 37-41, Barbara Young, friend and literary executor of Gibran, will make her home in Becharre, Lebanon,

- and will write a biography of the Poet of the Cedars. She also plans an annual dramatization of "The Prophet" for the benefit of pilgrims.
- Americanism and Native Culture**, Ameen Rihani, Apr. 1929, III, 10: 23-24. Rihani urges Syrian youth to cultivate the best of their racial heritages: "Do not sacrifice everything in your Syrian heritage and do not assimilate everything in your new surroundings."
- Americanism, What Is**, Habib I. Katibah, Sept. 1926, I, 3: 16-20. True Americanism does not regard foreigners and immigrants negatively "as intruders and social climbers, unwanted and unwelcome sojourners in a land that is not their own, but rather views them positively as fit material for conversion into good, responsible American citizens."
- Anecdote**, July 1926, I, 1: 12. Pleasure-loving Abdullah learns a lesson from painful experience.
- Anna? What Happened to**, June, 1927, I, 12: 60. An announcement that *Anna Ascends*, the story of the ambitious Syrian girl, is to be published serially beginning with the July issue of the *Syrian World*.
- Anna Ascends** (Play), Harry Chapman Ford. A four-act drama serialized in eight parts (July 1927-Feb. 1928) in the *Syrian World*, constituting its only printing. The play ran for a season at the Playhouse Theatre, opening Sept. 22, 1920, and starring famous actress Alice Brady as Anna Ayyobb, a "Syrian" girl who rises socially during the course of the play from an assistant in a Syrian coffee shop to a successful American writer and wife to a wealthy young man of old-family American background who appreciates Anna's virtues and determination. An engaging and well-constructed play offering an early sympathetic portrayal of Syrians in America.
- Another Year**, The Editor, June, 1932, VI, 9: 41-42. The Editor reviews another year of publication of the *Syrian World* and concludes that the assistance offered to date has been of the "lip service" variety. The financial condition of the journal is still very precarious.
- Answers, The Two** (Poem), Dr. Salim Y. Alkazin, Mar. 1930, VI, 7: 33-34. An enigmatic poem. The Prophet sighs sadly in his vision, but praises Allah to his followers. Two disciples ask him if he loves them and he answers both ambiguously.
- Antar, The Spirit of** (Poem), (Translated by Dr. Nejib A. Katibah), Feb. 1927, I, 8: 45. Antar, the traditional hero and lover, is evoked as a soldier in battle who is strengthened by imagining each flash of the opposing army's swords as the flashing of his lover's smile, drawing him onward into battle as to an embrace.
- Antioch** (The City of God), (In Famous Cities of Syria), May 1927, I, 11: 29-34. An account of the famous ancient city of Antioch from the time it became a center of Greek settlement and culture and mother-city of Christianity to the period of the Crusades and subsequent Turkish and Mohammedan occupation.
- Appeal of the East, The** (First of a series of special articles on firsthand observations in Syria, Palestine and Egypt), H. I. Katibah, Sept. 1931, VI, 1: 18-21. "For the student of life the East, the Near East, is of peculiar interest and appeal because life there is more natural, the emotions more sincere and expressive than one is likely to find in New York or London, or even on the continent of Europe."
- Arab Contributions to World Civilization**, Dr. F. I. Shatara, Jan. 1932, VI, 5: 7-13. The Arabs contributed to all branches of Medieval knowledge—education, philosophy, astronomy, medicine, the sciences, and mathematics. They not only preserved civilization

- after the decay of Greece and Rome, but "they contributed richly to human knowledge and finally transmitted it to Europe, thus rendering possible the great Renaissance."
- Arab Figure Passes, A Great,** The Editor, June 1931, V, 10: 16-18. Former King Hussein of Al-Hijaz dies. As a descendant of the Prophet, he might have been the undisputed leader of all Arabia, but for his enemy, King Ibn Saoud, who ousted him from his throne and today is the powerful ruler of all Arabia.
- Arab King in the Desert, Meeting an,** Ameen Rihani, Oct. 1926, I, 4: 17-21. The author of this article gives a masterly account of his meeting with His Majesty Ibn Saoud in the Arabian Desert.
- Arab King at Home, An,** May 1928, II, 11: 40-43, an account of King Ibn Saoud, the supreme ruler of Arabia, and his favorite wife, who is the former wife of his arch-enemy Ibn Rachid.
- Arab Literature and Philosophy,** Michael Haddad, Mar. 1931, V, 7: 21-23. A graduate student at Columbia University explains the existence of a large body of Arabic literature, and especially poetry, dating back to the pre-Islamic era of 500-622 A.D.
- Arab Sayings,** Feb. 1927, I, 8: 43. Three sayings that bare Sufi wisdom.
- Arab Wisdom,** Dec. 1926, I, 6: 42. Wisdom in godliness, folly in godlessness.
- Arab Wisdom,** The Editor, Sept. 1928, III, 3: 20. Wise words that explain the seriousness of mistakes, might of the pen, and good manners.
- Arab Wisdom,** Mar. 1929, III, 9: 32. Some words of wisdom that clarify the meaning of worry, work and relaxation.
- Arab Wisdom,** Apr. 1929, III, 10: 36. Arab wisdom that points up the evils of superfluous speech, impractical knowledge, and the slip of the tongue.
- Arab Wisdom,** Jan. 1930, IV, 5: 38. Three Arab adages that explain faith, ignorance and true wisdom.
- Arab Wisdom (Anecdote),** Oct. 1931, VI, 2: 27. "He who seeks faults in others finds them first in himself."
- Arabia and Its Problems,** Jan. 1929, III, 7: 3-8. Among conditions in Arabia hitherto unknown and now revealed by Rihani are the ghat plant, used by soldiers to embolden their spirits for fighting, being independent of the British and the Imam, the dispute between the Wahabis and Iraq, and frontier raids.
- Arabia, At the Gate of,** Ameen Rihani, Mar. 1929, III, 9: 3-13. The noted traveler reports on the first leg of his epic journey to forbidden Arabia.
- Arabia, The Old and the New in,** Ameen Rihani, Mar. 1930, IV, 7: 19-27. Mr. Rihani gives us another interesting account of his experiences in Jeddah, Arabia. He tells this tidbit about banking operations: the President and cashier leave their money unguarded, simply covering it with a straw mat, to attend to their noon prayers at the mosque!
- Arabian Knight and a Desert Poetess, An (Poem),** Nejib A. Katibah, Apr. 1927, I, 10: 25-26. A weary knight hears the lovelorn verses of a poetess in the desert and is spiritually refreshed by her skill in repeating her sentiments in three variations using different rhymes (as he has called upon her to do).
- Arabian Nights, The (Poem),** Don C. Seitz, Feb. 1931, V, 6: 35. Evocation of the Thousand and One Nights, their settings, audience, and ambience: "O glorious tales! To make a grey world bright."

Arabian Nights, The World of, H. I. Katibah, May 1927, I, 11: 19-23. The world of the Arabian Nights is a world of "would believe," a wish-fulfillment world in which things come out as "ought" and not as "is." The language of the tales is neither the classical Arabic nor the vernacular, but a happy mixture of the two, adding to the charm of the Arabic original.

Arabian Tales, Choice, Rare Presence of Mind, Oct. 1927, II, 4: 45-46. A Kufite not only forgives the slave who betrayed him, but also gives him his freedom for the sake of the Caliph.

Arabian Tales, Choice, The Test of Friendship, Oct. 1927, II, 4: 46-47. Three friends, stricken with poverty yet most generous to one another, are generously rewarded by the Caliph.

Arabian Tales, Choice, Reward and Punishment, Oct. 1927, II, 4: 47. Haroun rewarded him for his ingenuity, but punished him for wasting his talents.

Arabic, From the, Dec. 1926, I, 6: 63. More Arabic proverbs with a religious flavor.

Arabic, From the, Jan. 1928, II, 7: 20. Wise Arab sayings that dwell on the evils of calumny and vituperation.

Arabic, From the, Feb. 1928, II, 8: 11. Some Arabic words of wisdom on how to judge a man.

Arabic, From the, Nov. 1928, III, 5: 7. More wisdom from the Arabic on health, youth, silence and speaking.

Arabic, From the, Jan. 1930, IV, 5: 14. An anecdote elucidating true greatness in a ruler and some words of wisdom about the three worst vices and true friendship.

Arabic, From the (Two Anecdotes), Jan. 1931, V, 5: 36. Both man and wife deserved paradise—she for gratefulness, he for resignation!

Arabic, From the, Feb. 1931, V, 6: 44. Hard is the fate of a blind man, of which a one-eyed man is only half-aware!

Arabic As an Asset, N. A. Mokarzel, June 1928, II, 12: 17-18. The Editor of *Al-Hoda* makes a strong case for the study of Arabic as a decided asset in the literary and mercantile fields of endeavor.

Arabic As an Issue, A Challenge to Syrian-American Youth, The Editor, July 1928, III, 1: 35-36. The Editor calls on readers of the *Syrian World* to express their opinions on the vital question of whether Syrian-American youth should study the Arabic language.

Arabic As an Issue, An Open Letter to Mr. N. A. Mokarzel, E. K. Saloomey, July 1928, III, 1: 37-39. The writer denies that young Syrian-Americans are ashamed of their ancestry and suggests that Arabic journalists devote some space in their papers to English-Arabic language lessons, since Arabic is not offered in U.S. high schools.

Arabic As an Issue, To Speak or Not to Speak Arabic, Lila M. Mandour, July 1928, III, 1: 40-41. The writer claims that ignorance of the Arabic language does not mean betrayal of race since Syrian parents provide good training in racial character and pride of heritage.

Arabic Newspapers in America, May 1928, II, 11: 36-39. The Editor points up the increasingly precarious position of the Arabic press in the United States and the pessimism that prevails regarding its future due to restrictive immigration and the lack of schools to provide instruction in Arabic.

Arabic, Selections from the, Jan. 1927, I, 7: 15. The Prophet identifies with the studious group. "I was sent as a teacher."

Arabic-Speaking World, The Modernization of the, Philip K. Hitti, Oct. 1926, I, 4: 7-13.

The Arabic-speaking world is marching today "from the medievalism of tradition and authority into an age of discovery and progress." Hastening this march are means of communication and transportation; immigration to Western Europe, North and South America; education at Western universities; political changes; and religious transformation in Islam.

Arabic: Teaching Arabic in America, Aug. 1928, III, 2: 44-47. Among opinions to the Editor on whether Syrian-Americans should learn to speak Arabic are the following; Knowledge of Arabic would be an asset to our youth; to teach Arabic we need teachers, books and encouragement; language study gives mental discipline, produces trained minds, and opens a storehouse of human thought.

Arabic Gems, Two (Poems), Dr. Salim Y. Alkazin, Jan. 1931, V, 5: 33. Two quatrains: "True Death"—the truly dead are those who have lost the passion for living; "Wean It While Tender"—the soul must early be weaned from the things of this world.

Arabic Words in the English Vocabulary, Prof. Byron Smith, (American Univ. of Beirut,) Dec. 1927, II, 6: 3-7. There are about 450 words of Arabic origin in the English language, most of which came into English during the Renaissance of the 16th and 17th centuries, while 125 words entered during the 18th and 19th centuries.

Arabic Words in the English Vocabulary, Prof. Byron Smith, June, 1928, II, 12: 12-16. Many words in the English language borrowed from the Arabic, reveal the contributions of the Arabic-speaking peoples to the West in science, medicine and mathematics. Among such words are alchemy, alcohol, algebra, alkali, calibre, camphor, elixir, zenith and zero.

Arabs, The Sanctity of Asylum among the (Arabian Tale), Sept. 1927, II, 3: 18-21. A prince of the Umayyad dynasty, responsible for having executed the father of the Abbasid Caliph, seeks asylum in the very house of the man seeking his life.

Arabs, Urban and Bedouin, Ameen Rihani, May 1929, III, 11: 9-14. Rihani describes the first leg of his journey to Arabia, where he meets the most kingly of the Arab Kings, King Hussein of Jeddah.

Araby, Tales and Legends (Translated from the Arabic), Apr. 1927, I, 10: 36-38. Miss Attiyeh translates four short, short stories that spell out wise behavior.

Aradus, The King of, Kahlil Gibran, Sept. 1928, III, 3: 17, If the king were found drunk he would have granted their petition!

Argument, An Effective (Anecdote), July 1927, II, 1: 12. An Arab's eloquent plea to his Emir brings relief to his people suffering from a drought.

Argument That Prevailed, The, Dr. Nejib A. Katibah, Nov. 1927, II, 5: 29. An ingenious interpolation of a poem mends the breach between two Arab chieftains.

Ar-Razi and His Millennial Celebration, Dr. F. I. Shatara, Feb. 1930, IV, 6: 7-13. Through the biography of Ar-Razi, Dr. Shatara recounts the substantial contributions of the Arabs to medical science as far as a thousand years back.

- Art of Writing, On the (Prose-Poem)**, Kahlil Gibran, May 1930, IV, 9: 26. Four witty prose aphorisms on writing, "Should you care to write, you must needs have knowledge of the music of words, the art of being artless, and the magic of loving your readers."
- Assemani—Great Oriental Scholar**, Reverend Michael H. Abraham, Aug. 1928, 2: 32-34. Reverend Abraham gives a glowing account of the life, labors, and achievements of the great oriental scholar Joseph Assemani.
- Avoid, Things to**, Jan. 1928, II, 7: 29. Al-Ghazali's recipe for happiness: avoid envy, bad companions, sins, accumulation of wealth.
- Baalbek, City of the Sun-God (Famous Cities of Syria)**, Aug. 1927, II, 2: 14-19. The immensity and majestic beauty of the ruins of Baalbek, their state of preservation despite earthquakes and invasions, prove that Baalbek, especially in Roman imperial times, was one of the foremost wonders of the world.
- Babe, The New-born (Poem)**, Edward B. Karam, Jan. 1929, III, 7: 17. The new-born babe is the recently formed Syrian-American Federation, which the poet hopes will usher in a new day for peoples of Syrian origin in America: "In union there's strength..."
- Backgammon**, J. A. Barraket, June 1931, V 10: 26-28. Backgammon, a game in vogue in the thirties, goes back in origin to the Persians and Romans, and has been popular for centuries in the cafes of Beirut and Cairo.
- Baghdad to Basrah, Down the Tigris from**, Ameen Rihani, May 1931, V, 9: 5-17. Mr. Rihani describes his eventful voyage down the ancient Tigris on a sidewheeler. The author was particularly struck by the "un-Edenic" atmosphere of the banks of the Tigris.
- Baity, Ya (Syrian Folk Song, Translation from the Arabic)**, Dr. Salim Y. Alkazin, Feb. 1932, VI, 6: 13. Five stanzas in Arabic and English of the famous folk song to the love of one's home, built with one's own blood and sweat and participant in one's joy and sorrow.
- Barmecides, The Tragedy of the (A True Arabian Tale)**, Jan. 1929, III, 7: 32-37. The old man caught weeping in the ruins of the palaces of the Barmecides was mourning their memory and munificent benefactions.
- Bashir, The Sword of Emir (Anonymous)**, Mar. 1927, I, 9: 31-35. Because the Emir Bashir, last feudal Prince of Lebanon, was an ally to Napoleon and sent him provisions when he invaded Syria in 1799, he received from him his favorite sword as a personal gift.
- Bashir, The Sword of Emir**, Feb. 1928, II, 8: 18-20. A Syrian writer recounts how the Emir Bashir, ruling Prince of Mt. Lebanon, came into possession of the historic sword of Napoleon the Great.
- Battle, The (Poem)**, Dr. Salim Y. Alkazin, Sept. 1930, V, 1: 35. War's pitiless fury is soon forgotten as the mangled limbs feed the soil and promote the growth of the delicate trees of spring. And the cycle begins again.
- Beauty and Truth, He Brought**, Syud Hossain, Apr. 1931, V, 8: 31-33. "Gibran lived in perpetual ecstasy—an intense sensitiveness both to the laughter and tears of things."
- Bedouin Child, The (Poem)**, Theodore Watts-Dunton, May 1928, II 11: 13. The Bedouin father lays dying in his tent of drought along with seven sons, of whom he has been so proud. But it is the prayer of the young daughter, who as a woman has been discounted, that is heard by God, who sends relief.

- Bedouin's Riddle, The** (An Anecdote), Sept. 1926, I, 3: 45-47. A Bedouin, impatient with his wife's stupidity, decides to divorce her, then relents at her pleading and agrees to her return on condition her father guess a riddle which he tells her to convey to him.
- Beethoven** (Poem), Thomas Asa, Apr. 1930, IV, 8: 27. Beethoven is a "messenger of love by Heaven sent."
- Beirut to the Palestine Border, From**, Salloum A. Mokarzel, Apr. 1930, IV, 8: 28-38. The Editor covers in this issue his journey from Beirut to the Palestine border, passing through sections of Shouf to Sidon and Jedaidat Marjioun.
- Beirut, The Beauty of** (A vivid description of the Capital of Lebanon by an American correspondent), May 1927, I, 11: 8-10. "Framed by purple sea and snow-capped mountains, Beirut is in springtime a veritable Eden of glorious coloring," while its streets and bazaars are picturesque and full of life and incident.
- Beirut** (In Famous Cities of Syria Series), June 1927, I, 12: 32-38. An interesting sketch of the picturesque geography of Beirut and its colorful history from the days of ancient Egypt, Phoenicia and Alexander, its golden age as a Roman colony under Augustus and a center of jurisprudence, to its destruction by several earthquakes and its eclipse and decline under the invading Arabs.
- Bel's Lions** (Poem), Dr. Salim Y. Alkazin, May 1928, II, 11: 8. A cautionary allegory on human courage and aggression, symbolized in the lions who stalk men in the Chaldean tablets of the Deluge: "Lion-strength, inspiring and fair, / How oft, like Liberty, the pure and chaste, / Abused, grows shameless, wanton, dissolute."
- Bethlehem and Nazareth in History**, Dec. 1926, I, 6: 56-59. Bethlehem and Nazareth were inconspicuous towns when Christ was born, they are still so now, although ever since Christ they have been instrumental in the history of mankind.
- Beyond** (Poem), Alice McGeorge, Sept. 1929, IV, 1: 29. The soul of the poet sighs for knowledge of the beyond.
- Beyond the Sun** (Poem), Barbara Young, Nov. 1931, VI, 3: 43. A praising of the Power beyond the sun that has created and moves all things.
- Beyrouth Museum, The**, Count Philip DeTerrazi, Mar. 1927, I, 9: 3-5. At the entrance to the Museum there is a square hall in which are displayed Greek and Latin inscriptions and fragments of statues from the old Forum of Beyrouth. Other interesting objects in the Museum are four statues of children sitting, a case of glassware, a case of Greek vases of reddish clay, a bilingual inscription as yet not deciphered, a case of scarabs and gold buckles, several pieces of black ivory portraying Christian historical scenes, and a case of Roman grooved vases.
- Biological Significance of Youth and Age, The**, Dr. George Knaysi, June 1929, III, 12: 33-34. Dr. Knaysi believes that if our cells can be constantly bathed with a fresh nutrient medium, it would make it possible for them to remain young and multiply.
- Birthday, A Friend's** (Poem), J. D. Carlyle, (Translated from the Arabic), Apr. 1928, II, 10: 8. A baby just born cries while onlookers smile. May the friend live so that while at the moment of death onlookers cry, the soul of the friend might smile.
- Blade of Grass, Said a**, G. K. Gibran, Mar. 1928, II, 9: 11. Said a blade of grass to an autumn leaf, "You make such a noise falling! You scatter all my winter dreams."

- Blind Astronomer, The** (Poem), (Inscribed to Galileo), Thomas Asa, Feb. 1931, V, 6: 26.
The blind astronomer, punished by Nature, we know not why, from sight of the brilliant stars, shall be brought to God's Eternity and the sacred Light of Heaven.
- Bliss, The Road to**, June 1927, I, 12: 41. The road to happiness for the mystic—from hope to attainment of eternal bliss.
- Blithesome Boy** (Poem), Barbara Young, Dec. 1931, VI, 4: 17. A carol to Christ as a young mystic.
- Blue Blood**, H. I Katibah, Feb. 1932, VI, 6: 23-27. The author recounts a recent tragedy of love and death when an ambitious young man of Baghdad, wealthy and cultured, but of humble origin, paid with his own life the price of aspiring to marry into a noble family much higher than his own.
- Book, The Most Precious**, The Editor, Sept. 1926, I, 3: 34-36. The most precious book in the Arabic language, according to The Editor, is not the *Arabian Nights*, but Abu-l-Faraj's *Kitab-ul-Aghani*, or the Book of Songs, a thesaurus of Arab literature, folklore, history, and anecdotes.
- Book Reviews**, June 1928, II, 12: 36-41. Among books reviewed in this issue are: Ameen Rihani's new book on Arabia, *Maker of Modern Arabia. The Story of Ibn Saoud*, As-Suyuti's *Who's Who in the Fifteenth Century*, edited by Dr. Philip K. Hitti; and a book of poetry, *Keys of Heaven*, by Barbara Young, reviewed by Dr. N. A. Katibah.
- Book Reviews, An Arab Warrior-Lover**, Oct. 1929, IV, 2: 44-45. *The Romance of Antar*, Eunice Tretjens, New York, Coward-McCann, 219 pages, \$2.50. Miss Tretjens epitomizes the story of Antar, the Arab poet, lover and warrior, casting it in romantic form and capably shaping the plot so as to hold the attention of the reader from beginning to end.
- Book Reviews**, Apr. 1930, IV, 8: 39-42. Among new books reviewed in this issue are: *Around the Coasts of Arabia*, Ameen Rihani; *The Syrian-American Directory Almanac for 1930*, Nasib Arida and Sabri Audria; *The Pearl of Revelation*, a book on religion, Rev. Emmanuel Elkouri Hanna; *Al-Bakoorat Al-Gharbeyat*, an English and Arabic manual, Dr. A. J. Arbeely; *Elias Modern Dictionary*, Elias A. Elias.
- Book Reviews**, Nov. 1930, V, 3: 35. Among books reviewed by The Editor are: *Arabian Peak and Desert*, Ameen Rihani, another book on mysterious Arabia; *Usamah's Memoirs*, Dr. Philip Hitti, the Arabic original of the English *An Arab-Syrian Gentleman of the Crusades*; *A Damas Sous les Bombes*, Alice Poulleau, a Frenchwoman's defense of the Syrian Revolution.
- Book Reviews**, May 1931, V, 9: 36-39. Books reviewed here are: *Strange Thoroughfare*, Sonia Ruthele Novak, An American girl's absorbing story, (Esther O'Shane is the girl "born for things to happen to"); *Arabia*, H. St. John Philby, a history of the Wahhabi movement in Arabia.
- Book Reviews**, Dec. 1931, VI, 4: 39-43. Among books reviewed in this issue are: *A Study of Kahlil Gibran*, Barbara Young. This is a book of sentiment and fact on a great Syrian poet; *History of Palestine and Syria*, Professor A. T. Olmstead. This history is exhaustive and scholarly, resurrecting the glory of Syria and the Near East; *The Book of American Presidents*, Esse V. Hathaway. This book not only gives a biography of the Presidents, but also records the history of the nation.

- Book Reviews**, Jan. 1932, VI, 5: 42-45. Among new books reviewed by The Editor are: *The Wanderer*, a new book by Kahlil Gibran in which he exhibits a desire to create a cohesion of thought and continuity of action. The book presents a single person discoursing on diverse subjects; *To Baghdad and Back*, Joe Mitchell Chapple, gives an impression of the Near East as an American views and experiences it. *The Maronites of Lebanon*, Reverend Paul Abraham, is a history of the Maronites in English, a scholarly work yet popularly readable and of appeal to the younger generation.
- Book Shelf, Everybody's, Books for Babies**, Barbara Webb Bourjaily, July 1927, II, 1: 21-26. The writer suggests the following basic library for children: *The Nelson Mother Goose*, *Stories for Little People*, *Alice in Wonderland*, *When We Were Very Young*, *The Arthur Mee Children's Bible*.
- Book Shelf, Everybody's, What Shall I Read, Mother?** Barbara Webb Bourjaily, Aug. 1927, II, 2: 27-35. For cultivation of literary taste and building of a basic library for children, the writer suggests a list of classics for children.
- Book Shelf, Everybody's, Some Good American Novels**, Barbara Webb Bourjaily, Sept. 1927, II, 3: 28-31. Mrs. Bourjaily recommends some good American novels, with a "must" reading label for *The Scarlet Letter*, *Rise of Silas Lapham*, *Huckleberry Finn*, *Tom Sawyer*, *Last of the Mohicans*, *The Red Badge of Courage*, *Ethan Frome*, and *My Antonia*.
- Books and Authors**, Books reviewed by the Editor, Jan. 1928, II, 7: 39-42. *Desert Winds*, by Hafsa, is a eulogy of the Arabs, Islam, and their civilization. *Egypt*, by George Young, is a history of Egypt written by an Englishman in which he defends the cause of Egypt against his own country. Other forthcoming books are *With the Wahabis in Najd*, by Ameen Rihani, and a juvenile book, *New Arabian Nights*, by Habeeb Katibah.
- Books and Authors: European Greed in the East**, Simone France, Feb. 1928, II, 8: 21-24. Simone France reviews Eugene Jung's *L'Islam et L'Asie devant l'Imperialisme*, which condemns the arrogance and greed of the European imperialist nations, and criticizes Mr. Jung for not dwelling on the constructive aspect (roads, waterworks, schools, improvement of agriculture) of the French mandate in Syria.
- Books and Authors**, The Editor, Feb. 1928, II, 8; 24-25. The Editor reviews three new books: *Sept Histoires de Syrie*, by Alice Poulleau, seven charming stories dealing with the simple, everyday phases of life in Syria; *Life of Sister Mary of Jesus Crucified*, Rev. Peter F. Sfeir, describing the life of the "Little Flower of Syria"; *Studies in the Greek Orthodox Church*, by Rev. Anthony Bashir, written in English for the benefit of young Syrians of the Orthodox faith who are losing touch with their motherland.
- Books and Authors, Poet of the Cedars**, Barbara Young, Aug. 1928, III, 2: 38-40. The Editor reviews Barbara Young's book, *Poet of the Cedars*, and regards Miss Young's story of Gibran as recognition of the supreme genius of Gibran as a compass of Arabic and English poetry.
- Books and Authors**, The Editor, Sept. 1928, III, 3: 33. Dr. Nejib Katibah reviews the poetry of Sonia Ruthale Novak in her book, *Winds From the Moon*. The inspiring philosophy of Madame Novak is seen as the omnipresence of truth and beauty in everything in the universe.
- Books and Authors, Forthcoming Books**, Dr. Philip Hitti, Sept. 1928, III, 3: 36. After the successful publication of As-Suyuti's *Who's Who in the Fifteenth Century*, Professor Hitti

is now planning to publish the history and religion of the Druze and a translation of the *Memoirs of Usamah, the Arab-Syrian Gentleman and Warrior in the Period of the Crusades*.

Books and Authors, The Great Mystery, Sept. 1928, III, 3: 36. *Immortality*, by Dr. I. G. Kheiralla is a profound discussion of the eternal question of immortality, which is characterized as the "greatest mystery of all ages," yet "it has been conclusively proved from scientific and logical stand points."

Books and Authors, More Stories from the East, Oct. 1928, III, 4: 45-46. *Other Arabian Nights*, by H. I. Katibah, reviewed by Dr. Nagla M. Laf Loofy. This is a collection of Arabic folk lore that is written in the *One Thousand and One Nights* vein, "They bespeak the subtle Oriental wisdom inherent in the lore of the ancient Arabian story tellers."

Books and Authors, Evolution Politique de la Syrie sous le Mandat, E. Rabbat, Oct. 1928, III, 4: 46. This is a Syrian lawyer's scholarly presentation of the different social, religious and political problems besetting the Syrians.

Books and Authors, A New Life of Christ, Jesus, the Son of Man, Kahlil Gibran, Nov. 1928, III, 5: 19-21. Gibran's book, *Jesus, the Son of Man* 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 philosophies."

Books and Authors, Valuable Scraps, Apr. 1929, III, 10: 29-32. The Editor calls to our attention that in *The American Scrap Book*, W. H. Wise & Company, there is a poem by Ameen Rihani, selected as one of the best poetical expressions of the year.

Around the Coast of Arabia, Apr. 1929, III, 10: 29-30. A new book of travel by Ameen Rihani describes his recent circuitous trip around the coast of Arabia.

The Garden of the Prophet, Apr. 1929, III, 10: 30. A new book by Khalil Gibran depicts the world in which the Prophet moves and attempts to give expression to the ideas that form the garden of his soul.

In Tenebris, Apr. 1929, III, 10: 30. Dr. Nejib A. Katibah is now working on a tragedy, *Tenebris*, and expects its production on the New York stage.

Usama a Delightful Character, Apr. 1929, III, 10: 31. Dr. Philip Hitti's new book, *Usamah, an Arab-Syrian Gentleman and Warrior in the Period of the Crusades*, gives the versions of an able Muslim writer on the customs and manners of the Franks as viewed by the native Syrian-Arab.

Greek Classics, Apr. 1929, III, 10: 31. Dr. Marion Miller, who recently paid tribute to Ameen Rihani's contribution to English literature, has completed two outstanding works, *The Songs of Sappho* and *The Greek Idylls*.

More about the Jinn, Apr. 1929, III, 10: 31-32. H. I. Katibah, author of *Other Arabian Nights*, has now under publication by Scribner's another volume of fairy tales under the title of *The Jinn of Yabroud and Other Arabian Tales*.

Books and Authors, Syrian Folk-Songs, May 1929, III, 11: 33. *The Smell of Lebanon*, by Francis Walteson is a book of 24 Syrian folk-songs, collected by S. H. Stephan and translated into English by E. Powys Mathers.

Usama Appearing Soon, May 1929, III, 11: 33-34. Professor Philip Hitti's *Book of Usamah*, which sheds interesting light on the Crusaders in Syria, will be published next fall.

Constantinople, May 1929, III, 11: 34. *Stamboul*, by Colonel George Haddad of Shreveport, Louisiana, is a little work of art by virtue of its profuse illustrations of Constantinople, some of which are in color.

Books and Authors, Usamah, Dr. Hitti's Translation of, Sept. 1929, IV, 1: 40-41. The Editor reviews Hitti's interesting translation of Usamah's book. Usamah was a hunter, gentleman, poet, and man of letters during the period of the Crusades.

Reviews, Sept. 1929, IV, 1: 40-42. *An Arab-Syrian Gentleman and Warrior in the Period of the Crusades* (Translated from the Arabic), Dr. Philip K. Hitti; *The Language of Christ*, Reverend Peter F. Sfeir; *The Cytology and Microchemistry of Mycobacterium*

Tuberculosis, Paper by Professor George Knaysi, Cornell University; *The Origins of the Druze People and Religion*, Dr. Philip K. Hitti.

The Language of Christ, Sept. 1929, IV, 1: 41. *The Language of Christ* in America by Reverend Peter F. Sfeir is an effort to prove that the liturgical language of the Maronites is the original language used by Christ himself.

Tubercular Germ, A Study of the, Sept. 1929, IV, 1: 41-42. In a paper appearing in the *Journal of Infectious Diseases*, Professor George Knaysi of Cornell University describes the germ that causes tuberculosis.

A Mystery Solved!, Sept. 1929, IV, 1: 42. *The Origins of the Druze People and Religion* by Dr. Philip K. Hitti is a valuable contribution to the cause of knowledge about the mysterious people known as Druze and their religion.

Books Received, Nov. 1931, VI, 3: 31. The Editor lists books to be reviewed in the December issue: *A Study of Kahlil Gibran*, by Barbara Young; *History of Palestine and Syria*, by Professor A. T. Olmstead; *The Book of American Presidents*, by Esse V. Hathaway.

Books, Two New, Dr. Philip K. Hitti, Sept. 1929, IV, 1: 58. *The Origins of the Druze People and Religion with Extracts from Their Sacred Writings*, *An Arab-Syrian Gentleman and Warrior in the Period of the Crusades*.

Brethren, The (Syria in Romance), Part I, Rider Haggard, (Condensed by Dagny Edwards), Jan. 1932, VI, 5: 32-37. Here is a romance of the East and the West, in which two brothers, both in love with the Lady Rosamund, seek to rescue her from the Sultan Saladin after she was kidnapped from England and brought to Syria.

Brethren, The (Syria in Romance), Part II, Rider Haggard, (Condensed by Dagny Edwards), Feb. 1932, VI, 6: 36-39. The story of the Brethren concludes with the marriage of Rosamund and one of the Brethren, Sir Wulf D'Arcy, and with permission from Saladin to return home to England.

Bride of the Brave, The (Complete Short Story), Areph El-Khoury, Oct. 1928, III, 4: 29-37. The author depicts a chivalrous marriage custom whereby a bride is obtained for a desert warrior in a tribal gazwa (raid).

British Policy in Palestine, Defining New, Dr. F. I. Shatara, Nov. 1930, V, 3: 5-9. Dr. Shatara, himself a Palestinian Arab, charges that the Balfour Promise, the cornerstone of Zionism, was sandwiched between two promises to the Arabs, which are incompatible with that promise.

- British Policy in Palestine**, New, Nov. 1930, V, 3: 45-48. Simpson report and White Paper define new British policy in Palestine, which restricts Jewish immigration and promises representative government. Jews are indignant and Arabs are dissatisfied.
- Brother, The Perfect** (Translation), Dr. Salim Y. Alkazin, Mar. 1928, III, 9: 8. The perfect brother is he who is "beyond the tyranny of his desire" and "never covets that which is beyond his reach."
- Brothers, The Two** (Poem), Ameen Rihani, Dec. 1928, III, 6: 19. Sufi mysticism transcribed by Rihani into the idea that God, Man, and the Universe are One, or that the ideas of God and Man developed out of the Cosmic Mind, which developed out of the original Chaos.
- Bushru's Encounter with the Lion** (Poem), (Translated by Dr. N. A. Katibah), Bushr Ibn Awana, Sept. 1927, II, 3: 32-34. A pre-Islamic ballad of the mighty exploit of the fierce warrior-poet's slaying of a noble lion, with whom the poet identifies.
- Byblos, City of Adonis** (Famous Cities of Syria), Oct. 1927, II, 4: 29-32. Byblos, or modern Jubeil, was at one time the seat of a great kingdom and center of a religious cult, where Adonis, the male god of love and beauty lived and died, and the scene of the great love Aphrodite bore for him. The city was a strategic military post in Greco-Roman times and during the Crusades.
- Byblos, A Pilgrimage to**, Ameen Rihani, Oct. 1927, II, 4: 3-10. The author gives a vivid account of his pilgrimage to Byblos in the company of an Arabic scholar, a Sufi horse dealer, and a Druze in flamboyant dress.
- Caliph and the Water-Carrier, The** (Anecdote), Aug. 1928, III, 2: 19. The water-carrier was only emulating the Caliph in his liberality!
- Caliph, The Superstitious** (Anecdote), Dec. 1928, III, 6: 35. An extremely superstitious Caliph, yet a most generous one too!
- Camel, The**, Alice Poulleau (Translation by Simone France), Dec. 1928, III, 6: 26-28. "The same camel who grumbles at a load, heroically endures suffering and hunger. His heart, faithful as that of Ulysses' dog, recognizes his master after the longest absences. In that he is superior to men."
- Capital of the Umayyads, The**, XII (A chronological record of The Editor's trip abroad), Salloum A. Mokarzel, Nov. 1930, V, 3: 17-30. The Editor presents an intimate view of Damascus, affords the reader an opportunity to meet leaders of the city and nation, and takes one on a tour of the principal quarters and places of historical interest.
- Carnival in Lebanon, Celebrating**, Mar. 1927, I, 9: 7-12. There is one season in the year when the country-loving, home-devoted people of Lebanon think of toil least and of joy most. It is the week before Lent—'Al-Marfa' or Carnival Week, "when they revel in feasting on meat and drown their petty worries and cares in a deluge of wine."
- Carranza, Syrians' Tribute to**, Dr. Philip K. Hitti, Aug. 1928, III, 2: 35. Dr. Hitti pays fitting tribute to Captain Emilio Carranza, a Mexican flier of Syrian parentage, who flew non-stop from Mexico to Washington, D. C.
- Cedar of Lebanon** (Poem), Thomas Asa, May 1932, VI, 8: 15-16. On the noble history of the tree that lives for thousands of years and has seen a good deal of the world's greatest historical events and been the material of ships and temples.
- Cedars of Lebanon, The**, Michael Aboussleman, Aug. 1926, I, 2: 28-34. The author follows the role the Cedars of Lebanon have played throughout their hoary past, and delineates the

immense services they have rendered to the arts, medicine, religion, navigation and commerce.

Cedars of Lebanon, The (Poem), (Translation by Toru Dutt), Alphonse Lamartine, Aug. 1928, III, 2: 9-10. The cedars speak of their endurance and beauty and their poetic and sanctified history in the Judeo-Christian tradition.

Cedars of Lebanon, A Visit to the, Salloum A. Mokarzel, May 1932, VI, 8: 3-14. The Editor describes a visit to the cedars of Mt. Lebanon, enlivened by a native dance (dabke), performed by a band of goatherds to the tune of a reed pipe.

Challenge to the Younger Generation Syrians, A, H. I. Katibah, Apr. 1932, VI, 7: 3-8. Young Syrian Americans owe it to their country of adoption to become better Syrians, assimilating the spiritual culture of the East and presenting it in their daily lives, their social intercourse, the spoken and the written word, in such a manner that the average American can readily understand and appreciate.

Chance Meeting in the Oasis, The (True Arabian Tale), Feb. 1932, VI, 6: 40-43. This is the tale of a love-stricken young poet who touches the heart of a stranger, who in turn intercedes with the girl's father and brings about the happy marriage of the lovers.

Charity, The Greatest of These Is (Poem), Alice McGeorge, Jan. 1930, IV, 5: 41. Charity makes each day beautiful, no matter the weather, and pleases God.

Children of America, Mar. 1929, III, 9: 14-17. (This article, based on research and study of the Foreign Language Information Service, was published in the Jan. 1929 issue of *The Interpreter*.) It is the task of each immigrant group to bring the second generation nearer to the traditions and ideals of the first.

Chinese Gordon, To the Spirit of (Poem), Dr. N. A. Katibah, Dec. 1927, II, 6: 27-28. The Nile overwatches the rise and fall of civilizations (like Gordon's England) that have conquered its banks and have been buried there. Gordon's dead spirit weeps for the England it left during life.

Chivalry in Arabia and Islam, Dr. Philip K. Hitti, Apr. 1931, V, 8: 5-10. The flower of chivalry was nurtured by Islam and reached its fullest bloom in Saladin but it had its roots in ancient heathen Arabia. The virtues of chivalry comprised bravery in battle, fortitude in misfortune, defiance of the strong and defense of the weak.

Chivalry, Origin of, (See *News and Views*, by a staff observer), Dec. 1931, VI, 4: 22.

Choice, Her (Poem), C. Assid Corban, Jan. 1928, II, 7: 23. The cigarette in its holder cannot compare to the sensuality of the "arkhelee," the Turkish waterpipe!

Choice of Su'ad, The (A true Arabian tale, translated from the Arabic), Oct. 1931, VI, 2: 24-27. The beautiful Su'ad had to choose between her poor bedouin ex-husband, or the powerful agent of the Caliph or the Caliph himself, who coveted her!

Christ, In the Days of, H. I. Katibah, Apr. 1927, I, 10: 27-35. The writer describes the settings, perspectives and stage on which the drama of Christ unfolds, explaining with insight who was Herod the Great, the Pharisees, and Sadducees, the relation of Romans to Jews, and the conditions under which Christ was crucified.

Christian-Moslem Marriages, The Editor, Apr. 1928, II, 10: 9-15. The problem of Christian-Moslem marriages is peculiarly Syrian-American in character, being confined almost exclusively to the marriage of Mohammedan men from Syria to American Christian women.

- Christian-Moslem Understanding**, Reverend W. A. Mansur, June 1931, V, 10: 5-13. A Christian minister offers his hand in a spirit of brotherhood and understanding to fellow Syrian Moslems.
- Christians and Druzes in Syria, Between**, The Editor, Aug. 1926, I, 2: 47-49. The Druze leader of the Syrian revolution defends the revolutionists against charges of attacking peaceful civilian Christians, while *Al-Hoda* recapitulates the atrocities committed by the Druze against the Christians.
- Christmas Altar (Poem)**, Alice Mokarzel, Dec. 1931, VI, 4: 11. Comforts of the Christmas creche and candles.
- Christmas in a Lebanon Village**, Ibn El-Khoury, Dec. 1926, I, 6: 16-20. Christmas in a Lebanese mountain village is "not a day of exchange of presents, but an occasion for real spiritual joy and elation to which the mountain folks deliver themselves with all the purity of their unsophisticated minds."
- Christmas in Other Lands**, A. F. Zainey, Jan. 1931, V, 5: 19-22. The author surveys the customs and practices of various peoples in celebrating Christmas. While customs and practices differ from country to country, Christmas everywhere is a day of family reunions and domestic happiness.
- Christmas Poetry (Three Poems)**, Barbara Young, Dec. 1931, VI, 4: 18. Three selections of Christmas poems from other magazines.
- Christmas, The Spirit of**, The Editor, Dec. 1926, I, 6: 1-2. "Christmas should be to every Syrian an occasion for thankfulness and joy from more than the religious standpoint. It should supply an incentive to a moral duty, and appeal to the high ideals and traditions of race and country as well."
- Cities of Syria, Famous**, Mar.-June 1927, Antioch, I, 11: 29; Beirut, I, 12: 32; Damascus, I, 9: 42; Jerusalem, I, 10: 39.
- Cities of Syria, Famous**, Aleppo, City of Abraham, Nov. 1927, II, 5: 17; Baalbek, City of the Sun God, Aug. 1927, II, 2: 14; Byblos, City of Adonis, Oct. 1927 II, 4: 29; Homs and Hama, Dec. 1927, II, 3: 22; Palmyra, Queen of the Desert, Sept. 1927, II, 3: 22; Tripoli, Jan. 1928, II: 24; Tyre and Sidon, July 1927, II, I: 27.
- Come Back? Will You (Poem)**, Labeebee A. J. Hanna, June 1929, III, 12: 18. The lover laments for the lover gone, as the house where they courted is gone, the parlor, the porch, and the garden where they trembled and whispered.
- Come, Brother (Poem)**, Labeebee A. J. Hanna, Apr. 1929, III, 10: 37. A poem celebrating the proposed federation of Syrian societies in the U. S., using the figure of clasping warmly the hand of a brother or sister in a felt relationship lacking before in the young lady's American social life.
- Commentaries**, What they think of the *Syrian World*, July 1926, I, 1: 59. A roundup of commendatory opinion relative to the publication of the *Syrian World*, including editorial comment by *Al-Hoda* and *As-Sayeh*, The Reverend Peter Ashkar of New Bedford, Massachusetts; S. G. Kadair of Pittsburgh, Pennsylvania; Joseph Saker of Warren, Ohio; Capt. Joseph E. Isaac of Cumberland, Kentucky; and Mrs. George Aziz of St. Thomas, Ontario, Canada .

- Commission to Posterity, Our**, Reverend W. A. Mansur, Feb. 1931, V, 6: 27-34. The Reverend Mansur addresses himself to our younger generation in a spirit of exhortation to emulate their ancestors and strive to perpetuate their finer racial attributes.
- Comparison, A**, May 1929, III, 11: 25. The poet had an answer for his mocking enemies—"dead carcasses float on the surface!"
- Compassion Than Knowledge, More**, Dec. 1926, I, 6: 55. Mysticism puts emphasis on compassion, "Address people from thy heart."
- Conflicting Standards in the Syrian Home in America** (In Our Younger Generation, Edited by A. Hakim,) Nov. 1931, VI, 3: 38-40. Our Editor points to the source of conflict in the Syrian home as arising from two issues: (1) The individualistic principle as against that of family obligation and cooperation, and (2) The conflict of two codes of ethics between parents and children.
- Conqueror of the Sting** (Poem), Leonora Speyer, Apr. 1931, V, 8: 39. On the occasion of Gibran's death. Gibran has conquered death.
- Contentment**, June 1927, I, 12: 7. Five Arabic sayings that spell out true contentment. "Contentment is a wealth that is never spent."
- Contributors, Our**, The Editor, July 1926, I, 1: 56-58. Concise sketches of the high-caliber writers, (K. Gibran, Philip Hitti, Albert W. Staub, M. J. Naimy, Habib I. Katibah,) contributing articles to this issue of the *Syrian World*.
- Contributors, Our**, The Editor, Aug. 1926, I, 2: 44-46. Among contributors to this issue of the *Syrian World*, as sketched by The Editor are: Bayard Dodge, William Catzefflis, and Michael Aboussleman.
- Contributors, With Our**, The Editor, Dec. 1926, I, 6: 65-68. Contributors to this issue include Gibran with his "Youth and Age"; Dr. John H. Lathrop with his edifying Christmas parable; historian Dr. Philip Hitti with his eulogy, "The Spiritual Contribution of the People of Syria"; Ibn El-Khoury with his charming picture of life in a Lebanon Village; William Catzefflis with his love story, "Bless Their Hearts;" H. I. Katibah with "Who is Santa Claus?" Miss Sumayeh Attiyeh with her snapshots of East and West; Miss Simone France with her interview of M. Henri Ponsot; Dr. F. I. Shatara and his inspiring picture of Ibn Sina; as well as the gifted poets M. J. Naimy and Barbara Young.
- Contributors, With Our**, The Editor, Jan. 1927, I, 7: 50-53. Contributors to this issue include author, poet, statesman, traveler Ameen Rihani; Mrs. Marie El-Khourie; author, scholar, Reverend K. A. Bishara; Dr. H. A. Elkourie, noted Birmingham surgeon; and A. A. Alem, champion of Syrians' rights in Australia.
- Contributors, With Our**, The Editor, Mar. 1927, I, 9: 50-51. Among contributors to this issue are: Count Philip DeTerrazi, Director of the Beyrouth Museum; Dr. Salim Y. Alkazin, author of the one-act drama *The Stranger*; and the promising young economist Irving Stitt.
- Contributors to This Issue**, The Editor, July 1928, III, 1: 44. Notes on A. Rihani, N. A. Katibah, A. Corban, A. Poulleau, S. France, P. Deab, E. Karam, and M. Thabit.
- Contributors to This Issue**, The Editor, Aug. 1928, III, 2: 40. Notes on S. Alkazin, Ibn El-Khoury, P. Hitti, N. A. Katibah, Reverend M. Abraham, B. Young, and A. Hakim.
- Contributors, Our**, Sept. 1931, VI, 1: 6-8. The Editor lists expected contributors to the *Syrian World*, among whom are artists Assad Ghosn and Alfred Eadeh, Bahia Al-

- Musheer, Dr. F. Shatara, Habib I. Katibah, A. Hakim, Dr. Philip K. Hitti, Reverend W. A. Mansur, Thomas Asa, Dr. Salim Y. Alkazin, Armeen Rihani, Edna K. Saloomay, Labeebee A. J. Hanna, Amin Beder, and Andrew Ghareeb.
- Cordova, The Book Bazaar of**, Sept. 1927, II, 3: 45-46. The book bazaar in Cordova, Spain, at the time of the Arab occupation was like a museum where many old and rare books and manuscripts were displayed and which people of letters and learning came to visit from all Andalusia and the entire East.
- Counsel**, June, 1927, I, 12: 11. A Persian father's wise words to his son: "Be cautious of the generous one."
- Counts, What Really** (Anecdote), Jan. 1927, I, 7: 27. "On the last day it is not poverty and wealth that are weighed, but patience and gratitude."
- Crime, Punishment to Fit the** (Anecdote), Feb. 1927, I, 8: 13. A slave, having offended a king, is let off scot-free in consideration of the ingenuity of his excuse.
- Criminal, The Old**, Mary Ziadah, (Translated from the Arabic by Raja F. Howrani), Feb. 1930, IV, 6: 22-29. This article, written by the foremost Arabic woman writer, gives an account of Herostratus, who in the 4th Century B. C. set fire to the Temple of Artemis at Ephesus.
- Criticism and Advice** (Anecdote), June, 1927, I, 12: 17. The Caliph rewarded his detractor: Mum's the word!
- Critics**, G. K. Gibran, Apr. 1928, II, 10: 34. Many are the critics of the victim of a crime, but not a word of reproach is uttered about its perpetrator!
- Cross Currents in the East**, Salloum A. Mokarzel, May 1928, II, 11: 14-23. A titanic struggle is now being waged in the Moslem world between the Turkish reformists under the leadership of Mustapha Kamal Pasha and the Arab reactionary forces whose most powerful leader is King Ibn Saoud of Nejd, who upholds the most puritanical principles of early Islam.
- Crusades, An Arab-Syrian Gentleman and Warrior of the**, Dr. Philip K. Hitti, Part I, Sept. 1928, III, 3: 3-9. Dr. Hitti recounts the story of Usamah, a warrior, hunter, gentleman, poet, and man of letters, who was a flower of the Arab-Syrian chivalry that bloomed in the time of Saladin and the Crusades.
- Crusades, An Arab-Syrian Gentleman and Warrior of the**, Dr. Philip K. Hitti, Part II, Oct. 1928, III, 4: 13-19. In Part II of the story of Usamah, Dr. Hitti narrates Usamah's prowess as a hunter and career as a poet and author of some of the greatest books in Arabic literature.
- Cup-Bearer, To a Female** (Poem), (Translated by J. D. Carlyle), Mar. 1928, II, 9: 17. The wine must be brought by Leila, for "It steals its tint from Leila's cheek, its brightness from her eye."
- Current Poetry**, Oct. 1931, VI, 2: 23. *A Ride*, Lori Petri; *Close to the Earth*, Margaret Emerson Bailey; *Stronghold*, Edwin Quarles.
- Dairy Farming in Syria and Lebanon, Development of**, George Knaysi, (Department of Bacteriology, Cornell University), Mar. 1928, II, 9: 9-11. Mr. Knaysi foresees a prosperous Lebanon and Syria if dairy farming and the production of fluid milk and milk products can be developed in the Bekaa Valley.

- Damascus** (Famous Cities of Syria), Mar. 1927, I, 9: 42-46. Damascus is an oasis in the midst of the Syrian Desert. In ancient times it was a central link between the great empires of Egypt, Babylonia, and Persia. With the rise of Islam, Damascus became the capital of the Umayyad Caliphate. During the Crusades it was the capital of Saladin and his successors. Today it is the capital of modern Syria.
- Damascus** (Poem), (The Pearl of the East), Thomas Asa, Oct. 1930, V, 2: 23. Damascus is the earthly paradise for poets and prophets, three religions' oasis, the place for lovers, scholars, and those seeking joy in this life.
- Damascus, In Old**, Adelaide E. Faris, Dec. 1929, IV, 4: 27-35. Based on a trip to Syria with her family, Miss Faris draws a vivid picture of life in the historic city of Damascus. She also shares with the reader the privilege of a visit to a private Muslim home.
- Damascus, On the Road to**, (A chronological record of The Editor's trip abroad), S. A. Mokarzel, Oct. 1930, V, 2: 16-22. The Editor on this trip describes the mysterious valley of Wadi'l-Karn. He also describes the approach to the famous city of Damascus.
- Dancer of Daphne, The**, Alice Poulleau (Translation by Simone France), July 1928, III, 1: 25-31. Little Wadia, whose origin was a mystery, one day stumbled upon an amphora glazed with silhouettes of beautiful dancing figures. Her enchantment with the dancing troupe leads her to a career as a dancer—the Dancer of Daphne.
- Dante, The Arabic Sources of**, Part I, Dr. Philip K. Hitti, Apr. 1927, I, 10: 3-8. Dr. Hitti compares the Divine Comedy with the Arabic stories of Isra' (the night journey of Muhammad from Mecca to Jerusalem) and Mi'raj (the ascension of Muhammad into heaven on a white she-ass) and finds so many points of resemblance that he concludes Dante was dependent on the preceding Arabic version.
- Dante, The Arabic Sources of**, Part II, Dr. Philip K. Hitti, May 1927, I, 11: 13-16. The best link between Dante and his Moslem models is Sicily and southern Italy where the court of the Norman King, Roger II, at Palermo was formed of Christians and Moslems and resembled more a Moslem than a Christian court.
- Dark Picture**, Barbara Young, Editor, Poetry, May 1932, VI, 8: 17-19. Referring to Kipling's pessimism in his new poem, called *The Storm Cone*, The Editor comments poets should not follow suit but rather should "reassure all weary and affrighted hearts." She further advises, "The only potion with which to medicine the sickened world, is the wine of love."
- Dead, She Is Not** (Poem), Alice Mokarzel, Feb. 1932, VI, 6: 12. A child is consoled for her mother's death, who is with God.
- Dead, When I Am** (Poem), Ramsay Moorehead, May 1928, II, 11: 43. The lover swears fidelity to the loved one, even when in the grave, unless she forgets him! In which case, his spirit will plot revenge from the grave.
- Death of the Maronite Patriarch**, Jan. 1932, VI, 5: 23-26. The Editor pays high tribute to Patriarch Elias Howayek not only as a religious leader of one of the oldest Christian churches but also as a public servant and civic leader revered by Lebanese of all religious denominations.
- Deeper Pain, The**, Kahlil Gibran, Nov. 1931, VI, 3: 10. "To have a song in your spirit but not the voice to sing is to know great pain, but to have both the song and the voice, and not to listen, is the greater pain."

- Defeat (Poem)**, Kahlil Gibran, Jan. 1929, III, 7: 23. The poet claims that his defeats are soul-saving, enabling him to go on into greater creativity, the "joy of being shunned and scorned."
- Departments**, The Editor, Feb. 1932, VI, 6: 47-48. The Editor lauds the work of Miss Barbara Young as Editor of the Poetry Department, and announces assumption of the editorship of "Our Younger Generation" by Miss Edna K. Saloomey, replacing Mr. A. Hakim. Also praiseworthy are the contributions of Reverend W. A. Mansur and Dr. Salim Y. Alkazin.
- Desert, The (Poem)**, Mitchell Ferris, Oct. 1928, III, 4: 37. The desert is symbolic of "Nature's grasping hands" or Death; the "mighty She," presumably the faith in immortality of the soul, gives meaning to life.
- Desert Routes between Syria and Iraq**, Consul John Randolph, July 1928, III, 1: 19-21. The ancient caravan methods of transporting travelers and merchandise between Baghdad and the Mediterranean Sea are today being rapidly superseded by motorized transport (cars and buses).
- Desert Scene, Staging a**, Emile Dumit, Dec. 1929, IV, 4: 36-39. A graduate student at Columbia University interprets the true character of the Arabs to Americans by dramatizing a desert scene.
- Desert Troth (Poem)**, Thomas Asa, June 1932, VI, 9: 19. The beautiful lady is met in the desert, her hand is held in love, and they kiss, but the lover then finds naught but desert air.
- Deserts of Fact and Fancy**, Ameen Rihani, Dec. 1929, IV, 4: 5-10. Mr. Rihani explodes the popular American conception of the cinema sheik.
- Despair (Poem)**, Najla Sabe, Apr. 1930, IV, 8: 22. The dismal sounds of the sea seem to speak of the poet's despair in life and love.
- Despot, Foiling a (Anecdote)**, May 1927, I, 11: 26. A condemned man foils the despot who condemned him.
- Dimension, A Matter of**, July 1926, I, 1: 9. Al-Khalil's wisdom: "A needle's eye is not too narrow for two loving friends, nor the whole earth spacious enough for two enemies."
- Dishonesty Discovered (Arabic Tale)**, Dec. 1927, II, 6: 44. Dishonesty does not pay in the end, a dishonest man learns.
- Disposition, Good**, Aug. 1927, II, 2: 49. "When a man's disposition is good, his friends multiply and his enemies diminish."
- Dodge, Cleveland H.**, Aug. 1926, I, 2: 46. Fitting tribute is paid to Cleveland H. Dodge, who until his recent death was a member of the Board of Directors of the American University of Beirut and had contributed much of his time and resources to the cause of education in the Near East.
- Dog River to the Cedars, From the**, Salloum A. Mokarzel, Feb. 1930, IV, 6: 30-38. The Editor takes us on another leg of his travels in Lebanon and covers in this installment the region from the Dog River to the Cedars.
- Double Use (Anecdote)**, Nov. 1927, II, 5: 13. A friend's words of cheer and comfort to a sick man are put to double use.
- Do You Agree?** Edna K. Saloomey, Editor, **Our Younger Generation**, Feb. 1932, VI, 6: 19-20. "Our progress, individually and collectively, is hindered immeasurably by the lack of

- unity. Up to the present time in the history of Syrians in this country, there has been only one meeting-place, and that is the *Syrian World*."
- Dreams**, Ameen Rihani, Jan. 1928, II, 7: 3-5. The dreams that were dreams a thousand years ago are unfolding their reality today in the wonderful achievements of science and invention.
- Drinking, Why He Stopped** (Anecdote), Nov. 1926, I, 5: 6. "I hate to be one day the lord of my people and another day their villain."
- Druze Exhortations and Prayers**, Dr. Philip K. Hitti, Dec. 1929, IV, 4: 19-21. Having procured hitherto inaccessible books of the Druze, Dr. Hitti has made literal translations of some of the exhortations and prayers found in these books.
- Druzes, Who Are the**, The Editor, July 1926, I, 1: 16-22. While the Druze are reputedly a secret and warlike minority Muslim sect of Syria dwelling mainly in the remote Jebel-ud-Druze, their ethical code is very high and they do not differ much in human qualities from the rest of the human race.
- Dun, According to**, Edna K. Saloomey, Editor, *Our Younger Generation*, Apr. 1932, VI, 7: 49-51. In view of R. G. Dun's high credit rating given to people with high literacy and higher education, The Editor writes about illiteracy and the urgent need for Syrian Americans to acquire literacy in its fullest sense so that life may be more meaningful to them.
- Dying Tree, To a** (Poem), Thomas Asa, Sept. 1931, VI, 1: 24. The poet laments the dying of a noble tree after a hundred years of glorious life.
- Earthquakes in Palestine and Syria**, Dr. Bailey Willis of Stanford University, Feb. 1928, II, 8: 12-17. To live safely in an earthquake region such as Palestine and Syria, one must build a safe house, in which the parts of the building are tied together with iron rods and the cement or mortar is as strong as the stone.
- East, The Changing**, Salloum A. Mokarzel, Jan. 1930, IV, 5: 15-27. Mr. Mokarzel discusses changes now taking place in the East, especially in the economic field. The Nahr Kadisha hydroelectric project, a cooperative native undertaking under religious leadership, is described at length.
- East, A Natural Wonder of the**, W. A. West, Director of the Freshman School, American University of Beirut, Apr. 1928, II, 10: 18-22. The writer gives an interesting account of a trip by raft into the dark and mysterious depths of the cave of Nahr-el-Kelb only about eight miles north of Beirut.
- East and West, Snapshots of**, Sumayeh Attiyeh, Dec. 1926, I, 6: 39-42. "Human nature is the same East and West and the universal language of the earth which can be understood in any country and among any race is the language of genuine kindness."
- East and West Meet, Where**, Ameen Rihani, June 1927, I, 12: 8-11. "In the Orient and in the Occident the deep thinkers are kin, the poets are cousins, the pioneers of the spirit are the messengers of peace and goodwill to the world. Their works are the open highways between nations."
- Eastern Religions in the West**, Salloum A. Mokarzel, (address delivered before the Daughters of the United Maronites' Society at the Hotel St. George, Brooklyn, Feb. 10, 1929), Mar. 1929, III, 9: 18-20. The ancient languages of Syriac, sister language of

- Aramaic, used in the Maronite ritual, and Greek used in the Orthodox and Melchite Churches, should all be preserved as an indication of tenacity in religious principles.
- Economic Development of Syria**, Paul H. Alling, Aug. 1926, I, 2: 12-14. While agricultural production in Syria has shown marked progress in recent years, adoption of improved agricultural methods such as modern implements and irrigation is needed to increase acreage.
- Economic Reconstruction in Syria Proceeds Slowly** (Based on Reports from Vice Consul D. F. McGonigal, Beirut, and Official Sources), Dec. 1930, V, 4: 14-20. Public works expand and crops improve, but lower prices and tight credit hamper the economy. France is still the chief source of imports, but trade with the U. S. increases.
- Editor's Comment, As to Policy**, July 1926, I, 1: 53-54. "The *Syrian World* will not be subordinated to any faction or party, whether religious or political. Our principle is disinterested public service and our policy must be unbiased and fearless."
- Appreciation**, July 1926, I, 1: 54-55. A word of appreciation for the generous response to our call for subscriptions to the *Syrian World*, coming from all parts of the United States and Canada.
- Will You Help?** July 1926, I, 1: 55-56. An appeal to subscribers to the *Syrian World* to promote its circulation among their Syrian-American friends.
- Editor's Comment, Atavism**, Aug. 1926, I, 2: 39-41. "The Syrian of today is as much an agent of civilization, through trade and commerce, as were the Phoenicians in their day."
- "Little Syria,"** Aug. 1926, I, 2: 41-43. Our Editor challenges "the calumnies and false impressions" about Syrians conveyed by reporters from the leading Metropolitan dailies after making cursory visits to "Little Syria," the Syrian quarter of New York.
- Grateful Acknowledgement**, Aug. 1926, I, 2: 43-44. The Editor acknowledges the many expressions of appreciation with which the *Syrian World* was received, and in particular, the complimentary editorial notices given by the principal Arabic papers of New York, *Al-Hoda*, *An-Nesr*, and *As-Sayeh*.
- Editor's Comment, The Multiple Role of the *Syrian World***, Sept. 1926, I, 3: 52-53. The multiple role played by the *Syrian World* includes enlightening our Syrian-Americans on their ancestry, keeping readers posted on their mother country and activities of Syrians around the world, as well as playing a literary role.
- Facts on the Run**, Sept. 1926, I, 3: 53-55. The Editor lashes out at the misinformation and calumnies about Syrians which is disseminated by the American press.
- Our Contributors**, Sept. 1926, I, 3: 55. Among outstanding contributors to this issue of the *Syrian World* are Dr. F. I. Shatara, Prof. Philip K. Hitti, and Habib I. Katibah.
- Editor's Comment, The Armenian Problem in Syria**, Oct. 1926, I, 4: 50-51. The Armenian problem has become a genuine Syrian problem, since the Armenians were transplanted to Syria, a poor country unable to support or absorb them.
- Our Contributors**, Oct. 1926, I, 4: 51. Charles V. Vickrey, a contributor to this issue, and as General Director of American Near East, is praised as "the man of all men who can speak with authority on American philanthropic activities in that part of the world."
- Editor's Comment, Report on Condition**, Nov. 1926, I, 5: 37-38. The *Syrian World*, both in its form and its policy, is meeting with hearty commendation and approval.
- Is the *Syrian World* Serving Its Purpose?** Nov. 1926, I, 5: 38-39. Not only is the *Syrian*

World serving our Syrian-American generation, but also it is broadcasting its information about Syria and Syrians outside the circumscribed field of Syrian communities.

Discrimination against Syrians, Nov. 1926, I, 5: 39-40. Reported discrimination against Syrians recently in Panama and Haiti seems to stem from professional jealousy rather than on the ground that they are Asiatics.

Our Contributors, Nov. 1926, I, 5: 40-41. Our contributors to this issue include the well-known journalist Richard Spillane; a girl of the East and well-known lecturer Sumayeh Attiyeh; The Reverend W. A. Mansur, a graduate of McCormick Seminary in Chicago, with an interest in serving Syrian youth.

Editor's Comment, The Dawn of a New Era? Jan. 1927, I, 7: 47-49. In the face of Western influences, our Editor sees "a titanic struggle taking place today in Syria between the old and the new, the orthodox and the liberals." Most noticeable are the changes in the religious and social spheres, where a greater spirit of religious tolerance and social acceptance is manifesting itself.

Editor's Comment, Syria for the Syrians, Feb. 1927, I, 8: 46-48. Our Editor takes issue with Dr. M. Shadid's call for Syrians to return to their native Syria. The remigration plan is considered highly impractical and would be particularly traumatic to children born here, who would "never feel at home in the native country of their parents."

Editor's Comment, We Adhere to Our Policy, Mar. 1927, I, 9: 47-48. In the present heated controversy among the different Syrian factions, the Editor reiterates that the *Syrian World* will continue to adhere to its "policy of unbiased, unprejudiced public service."

A Serious Question, Mar. 1927, I, 9: 48. Are Syrians still coming to America only for a temporary stay?

Gifts of Value, Mar. 1927, I, 9: 48-49. Listed are patrons of the *Syrian World* who have made gifts of the magazine to personages of high station or to educational institutions.

We Invite Suggestions, Mar. 1927, I, 9: 49. The Editor invites readers to make suggestions for improvement of the magazine.

Produce Proof, Mar. 1927, I, 9: 50. The Editor invites a Syracuse reader, who sent a letter in which he charges that Syrians are insulted in college textbooks, to submit concrete data as to the objectionable passages.

(For Editorial Comments between April 1927 and July 1928 see "Notes and Comments" below.)

Editorial Comment, Call to Duty, Oct. 1928, III, 4: 42-43. The Editor agrees wholeheartedly with the Sage of Washington Street that "our loyalty should go whole and undivided to our adopted country."

Religion in Politics, Oct. 1928, III, 4: 43-44. Syrian-Americans condemn any effort anywhere, whether in Syria or America, to inject religion into the politics of a country.

Ostracism, Oct. 1928, III, 4: 44. The Editor invites an expression of opinion regarding the view of Dr. Michael Shadid on the issue of social ostracism against the Syrians in America.

Editorial Comment, Recognizing Racial Groups, Nov. 1928, III, 5: 41-42. Racial groups in America, including Syrians, are being recognized and their support is being sought by both candidates for the Presidency (Hoover and Smith).

- A Syrian University in America**, Nov. 1928, III, 5: 42-44. The Editor feels that founding a Syrian university in America is too ambitious and too difficult an undertaking for Syrian-Americans to accomplish.
- Honoring Our Talent**, Nov. 1928, III, 5: 44. It is fitting to celebrate Kahlil Gibran's silver jubilee as a writer. "By holding a public testimonial we would be expressing our due recognition of, and pride in, our racial talent."
- Editorial Comment, The Elections**, Dec. 1928, III, 6: 36. Now that the elections are over, Syrian-Americans must put their political differences behind them and unite behind the President-elect.
- Federation of Syrian Societies**, Dec. 1928, III, 6: 36-38. The Editor urges the calling of a first convention to organize a Federation of Syrian Societies. The *Syrian World* is offered as an agency for bringing together the delegates to this convention.
- Answering a Critic**, Dec. 1928, III, 6: 38-40. Mr. Mokarzel quite ably answers the bitter criticism of the *Syrian World* by a Mr. J. M. Abbott, who charges that the magazine has never accomplished anything constructive and that its policy tends to breed in readers an inferiority complex.
- Editorial Comment, Spirit of Enterprise**, Jan. 1929, III, 7: 42-43. The Editor urges Syrian-Americans to channel their spirit of enterprise into the new movement for federation of Syrian societies.
- A New Department**, Jan. 1929, III, 7: 43-44. The *Syrian World* plans to inaugurate a new department for news of Syrian fraternal societies.
- Questions Answered**, Jan. 1929, III, 7: 44. Professor Philip Hitti offers to answer all questions of a historical nature submitted to him through the *Syrian World*.
- Individual Opinions**, Jan. 1929, III, 7: 44. The *Syrian World* welcomes free expression of opinion by its correspondents, of whatever nature.
- Editorial Comment, Americanism**, Feb. 1929, III, 8: 38-40. The story of Edward W. Bok should inspire Syrian-Americans to emerge from the elementary state of pure personal gain and seek the higher level of cultural pursuits.
- Antiquities**, Feb. 1929, III, 8: 40. Recent archaeological discoveries in the Near East prove that we still have much to learn from searching the past, particularly from Egypt and Phoenicia.
- Editorial Comment, Tours to Syria**, Mar. 1929, III, 9: 37-38. Tours to Syria are encouraged for their broad educational value as well as their ultimate effect on international understanding and good-will.
- Pride in Ancestry**, Mar. 1929, III, 9: 38-39. Syrians can take justifiable pride in their ancestry and can lay claim to one of the oldest and most advanced civilizations in history.
- Youth and Age**, Mar. 1929, III, 9: 39-40. On the subject of the younger generation's relations with their parents, moderation must be exercised on both sides and concessions must be made by both young and old.
- Editorial Comment, Intimate Talk**, Apr. 1929, III, 10: 38-39. The Editor views the *Syrian World* as the common property of all Syrians in America and calls for additional subscribers to make the publication self-supporting.
- The Federation**, Apr. 1929, III, 10: 39-40. The Editor urges the necessity of further missionary work for federation of Syrian societies and calls for increasing the membership

further before calling a convention.

Syria to the Front, Apr. 1929, III, 10: 40-41. The Editor calls attention to a scheduled lecture by the distinguished historian James H. Breasted on the subject "The Place of the Near East in Human Development." His remarks are expected to center on Syria and Palestine.

Changing Times, Apr. 1929, III, 10: 41. The Editor notes our changing times by observing that the general tendency today is for the wider exercise of personal liberty despite a strong sentimental attachment to some time-honored customs such as filial devotion and feminine modesty.

Editorial Comment, Future of the Race, May 1929, III, 11: 35-37. The Editor, impressed by the views of our legal expert, Mr. George Ferris, on the future of the Syrian race, raises the question of whether we should be ultra Syrian and assert our racial characteristics, or should we ignore altogether our racial extraction and heritage?

Collectivism, May 1929, III, 11: 37-39. There are encouraging signs of a growing spirit for collective action among Syrian-Americans. The Editor exhorts Syrians to support, in particular, the movement for federation of Syrian societies.

Trash, May 1929, III, 11: 39. The Editor deplores the ignorance of a U. S. Senator for branding the Syrians as "trash."

Editorial Comment, Changing Frequency of Issue, June 1929, III, 12: 37-39. The Editor, who will be travelling in Syria during the summer, will suspend publication of the *Syrian World* during July and August.

The Federation, June 1929, III, 12: 39. The Editor calls upon pledged members to carry on missionary work for the cause of the Federation.

Editorial Comment, Grateful Acknowledgment, Sept. 1929, IV, 1: 43-45. The Editor gratefully acknowledges the official recognition and public acclaim he received on his recent trip to Syria.

The Editor's Itinerary Abroad, Sept. 1929, IV, 1: 44-45. Mr. Mokarzel describes his itinerary in Syria, which included such interesting places as Beirut, Zahle, Byblos, Bcharri, Ehden, Wadi Kadisha, Tripoli, Latakia, Aleppo, Baalbek, The Bekaa, Beit Eddin, Damur, and Sidon.

Editorial Comment, Racial Consciousness, Nov. 1929, IV, 3: 38-40. The Editor sagely observes that there is evident today "a strong racial consciousness that is growing in proportion to the extent that the use of the (Arabic) language is diminishing."

Variety, Nov. 1929, IV, 3: 40. The Editor explains the need to "cater to a variety of tastes and encompass all possible needs." Hence, the *Syrian World's* inclusion of a variety of topics—literature, politics, economics, social topics, and news of current events.

Editorial Comment, The Contest, Dec. 1929, IV, 4: 42-44. The Editor of the *Syrian World* comments on the journal's offer of a trip to Syria as serving a worthy cause, the terms liberal and the award magnificent.

Arabic Newspapers, Dec. 1929, IV, 4: 44. The Editor foresees the extinction of many Arabic newspapers in America as the present generation of foreign-born dwindles.

Editorial Comment, Beauty Contests, Jan. 1930, IV, 5: 42-43. The era of seclusion of women appears to be coming to an end as beauty contests become popular in the Near East.

On the Nature of Cursing, Jan. 1930, IV, 5: 43-44. Cursing in the East is a serious offense because it is one's religion that is cursed and this invites discussion and strife.

Editorial Comment, Feb. 1930, IV, 6: 45-46. The Editor urges wider participation in the contest for a free trip to Syria. He also calls attention to the variety of topics covered in the *Syrian World* and invites readers to give their appraisal of the contents of the magazine.

Editorial Comment, Mar. 1930, IV, 7: 44-45. The Editor trusts that the new format of the *Syrian World* will please readers. Also, he hopes critics will try to understand the journal's shortcomings in the light of limited financial resources and small number of subscribers. He explains, too, that future articles about his travels will cover areas of Syria such as the Alouite State, Aleppo, Hama, Homs, Damascus, and Jebel Druze.

Editorial Comments, Potential Field, Apr. 1930, IV, 8: 43-45. The Editor feels that such institutions as the Lebanon Hospital for Mental Diseases, or Asfuriyeh, should not have to continue to depend on foreign charity. Also potential readers of the *Syrian World* should easily be found among the 50,000 Syrian Americans who have graduated from high school.

Editorial Comment, May 1930, IV, 9: 41-43. To the question, "Are the Syrians Arabs?" The Editor responds that Syrians are not wholly of Arab stock though they speak Arabic. Syrians are the Americans of the Old World. English culture and influence established itself in America just as Arabic power was established in Syria. Readers are urged to express themselves on this topic to The Editor.

Express Yourself! May 1930, IV, 9: 43. Readers are urged to express their opinions, pro or con, and are assured of fair and impartial treatment.

Editorial Comment, Another Milestone, June 1930, IV, 10: 41-44. The *Syrian World* completes its fourth year and The Editor is strong in the faith of continued support and growing interest in the journal. Dr. Talcott Williams' appraisal of Syrians is lauded as testimony to their glorious past and to their desirability as immigrants. The Editor also calls on the best Syrian talent to represent Syrians at public gatherings.

Editorial Comment, Our Fifth Year, Sept. 1930, V, 1: 44-47. As the *Syrian World* enters its fifth year of publication, The Editor is hopeful of continued growth and financial stability. He also urges that the term "Syrians" is the only logical name by which they should be known—not Lebanese or Palestinians or Arabs.

Editorial Comment, The Syrian World, Inc., Oct. 1930, V, 2: 39-41. The Editor urges purchase of stock in the *Syrian World* journal as an investment in a vital public enterprise that promotes the welfare of Syrians in America. Also, The Editor believes, the duty of Syrian Americans is towards their own immediate interest first and not toward relatives or enterprises in Syria.

Editorial Comment, Nov. 1930, V, 3: 41-44. The Editor points to the widespread influence of our Phoenician forebears in the Near East. Also, in the matter of the corporation (*Syrian World*) he has chosen to "make haste slowly." He urges, too, that Syrian

Americans know themselves better and their heritage. Relative to Palestine, it is becoming a world issue and Syrians cannot ignore it.

Editorial Comment, Racial Considerations, Dec. 1930, V, 4: 43-45. The Editor advocates that Syrian-Americans be more race conscious in order to serve ourselves better and serve America through our united effort. He also commends the growing movement for united, organized action among Syrians to insure close cooperation on a local level as well as national solidarity.

Editorial Comment, Binding Traditions, Jan. 1931, V, 5: 41-42. The Editor places squarely at the door of the younger generation the matter of proper appreciation of their racial heritage, particularly the trait of family devotion, which he urges should be preserved.

Editorial Comment, Readers Should Know, Mar. 1931, V, 7: 41-42. Our Editor alerts readers to the possibility of discontinuing publication of the *Syrian World* because of financial difficulties brought to a head by the Depression. A symposium will be conducted in the next three issues on the question of discontinuing the journal. Also, The Editor announces and mourns the loss of one of his most versatile contributors to the journal—Dr. Najib A. Katibah.

Editorial Comment, What the Syrian World Represents, Oct. 1931, VI, 2: 45-47. The Editor explains the basic service of the *Syrian World* is to bring to young Syrian-Americans a finer appreciation of their spiritual heritage and racial culture. He also calls attention to the new Poetry Department, conducted by the poetess Barbara Young, and also to the artistic sketches drawn for the *Syrian World* by the gifted artist, Margery Haney, the daughter of Barbara Young.

Editorial Comment, Nov. 1931, VI, 3: 48-49. The Editor explains the omission of some departments in the journal is intended to provide room for new and varied material. This policy does not apply, however, to travel, poetry and fiction. Also the announcement is made that unpaid subscriptions will be discontinued after a reasonable lapse of time.

Editorial Comment, Feb. 1932, VI, 6: 44-48. Apology, 44; Hard Times, 44; Which Shall Survive? 46; And Now Our Case, 47; Departments, 47.

Editorial Comment, Naoum A. Mokarzel, Apr. 1932, VI, 7: 67-68. The Editor of the *Syrian World* mourns not only a beloved brother, but also the pioneer and dean of the Syrian journalists in America.

No March Issue, Apr. 1932, VI, 7: 68. The Editor explains that insurmountable difficulties rendered impossible the publication of the March issue of the *Syrian World*.

Editorial Comments, June 1932, VI, 9: 41-46, Another Year, 41; Are Syrians Unpatriotic? 42; An Object Lesson, 46.

Education and Catastrophe, Dr. Bayard Dodge, June 1929, III, 12: 3-11. Dr. Dodge urges upon us the need to breathe into education some higher purpose than material gain. Education "can lead to service of God and the public good and bring our modern civilization to a rich fruitage and save us from the catastrophe that overtook civilizations of the past."

Education in Syria, Opportunities for, Dr. Bayard Dodge, Aug. 1926, I, 2: 1-5. While the private schools and universities in Syria provided good academic training and sound higher education, the needs of the country as a whole would be better served in the future

- by government schools, offering more practical training in commerce, industry, and agriculture.
- Edwin** (Poem), Labeebee A. J. Hanna, Oct. 1929, IV, 2: 37. The rose of their love has withered, died, and turned to ash, fit now only for an urn, inscribed as a gravestone would be.
- Egypt** (Prose Poem), Toufik Moufarrige, Jan. 1931, V, 5: 28-29. A song of praise and historical sketch of Egypt by an Egyptian resident of Lebanese descent.
- Egyptian Minister in America, New**, The Editor, Nov. 1931, VI, 3: 44-47. The new Egyptian Minister to the United States, Sidarouss Pasha, is not only a jurist and a diplomat, but a writer and a linguist as well.
- Egyptian Violets, The** (Poem), Dr. Salim Y. Alkazin, Feb. 1928, II, 8: 17. The legend of Seba, the maid in Egypt who left the queen's palace with a lotus from the Nile on her bosom. Where she died violets spring eternal, and beneath them the turquoise "found its blue."
- El-Atassi, An Interview with**, Salloum A. Mokarzel, Apr. 1930, IV, 8: 7-13. The belief of Hashem Bey El-Atassi, President of the Syrian Constituent Assembly, as expressed to Mr. Mokarzel, is that the frequent changes of French High Commissioners in Syria is but a part of French policy to wear down Syrian resistance by dilatory tactics.
- Eloquence Is Ruinous, Some** (Anecdote), Mar. 1927, I, 9: 41. "Some dumbness is better than some eloquence!"
- Emigration, Benefits of Syrian—to Syria's Future**, Reverend W. A. Mansur, June 1927, I, 12: 18-26. Among the benefits to Syria Reverend Mansur attributes to Syrian emigration are a wider international role, higher concept of labor, inspiration of Syrians at home by success of Syrians abroad, and increased cooperation and unity among sects in Syria.
- End and the Beginning, The** (Poem), Ameen Rihani, Dec. 1930, V, 4: 20. Another wicked war is over, and the mother eternal of the dead gives her life again to build the world.
- Endless Race, The** (Poem), M. J. Naimy, Apr. 1928, II, 10: 17. A call to all those who feel they are losing in the race of life that the race is meaningless, that the true race to eternity is all that matters, and that we therefore must adopt a stoical attitude.
- Enemies As Benefactors**, Feb. 1927, I, 8: 42. "To my enemies I owe a debt of gratitude."
- Entertainment of Value** (Anecdote), Aug. 1927, II, 2: 26. The entertainer's story corrected a grave injustice being done to the people!
- Equality of Men** (Anecdote), July 1928, III, 1: 31. King and pauper are equal in the grave.
- Eternity and Love** (Poem), Dagny Edwards, June 1931, V, 10: 34. Before our love, aeons; after, aeons.
- Eternal Guidance: To My Uncle** (Poem), Alice Mokarzel, Apr. 1932, VI, 7: 25. On the death of N. A. Mokarzel, his niece calls him "The light that glowed a thousand years / In human benevolence."
- Excavations in Syria and Iraq**, Dr. Harold Ingholt, Feb. 1932, VI, 6: 28-35. Dr. Ingholt describes excavations now in progress at Palmyra, capital of Queen Zenobia; at Ur of the Chaldees, paternal city of Abraham; at Byblos in Phoenicia, oldest city in the world; and at Minet El-Beida and Ras Shamra on the Syrian coast.
- Fables, Whence Our—Come**, H. I. Katibah, Mar. 1927, I, 9: 36-41. India, mainly through the Panchatantra, is the cradle of the fable and the mother teacher of wisdom, "by the

tongues of animals." *Kalila Dimna*, the Arabic translation of the original Sanskrit *Panchatantra*, is "a drama in which the wisdom and folly of men are mirrored in the action of animals" who talk and feel like humans.

Fails, When All (Anecdote), July 1926, I, 1: 37. When all else fails death is the solution!

Fair Flower (Poem), Thomas Asa, Mar. 1931, V, 7: 20. Any fair flower speaks of beauty and common mortality to soothe some jaded breast.

Falcon and the Nightingale, The (Poem), Dr. Salim Y. Alkazin, Aug. 1927, II, 2: 12. A poetic parable of the wise Hillel, who cautions that both falcon and nightingale have their place: one to serve and one to sing.

Fame (Poem), G. K. Gibran, (Translated by Andrew Ghareeb), Apr. 1929, III, 10: 28. A line written at ebb tide in the sand is gone at high tide: thus is the desire for fame futile.

Farewell Ceremonies to Gibran's Body in America, Barbara Young, Sept. 1931, VI, 1: 9.

Farewell, Gibran! Salloum A. Mokarzel, Sept. 1931, VI, 1: 12-13. The Syrians and Lebanese of America are grateful to Gibran for the glory he has added to their name. Pre-eminent among his talents was "his ability to tap the sources of the mystic past and bring to mankind the realization that their spirit is eternal."

Fatalism, On (Poem), (Translated by J. D. Carlyle), Imam Ibn Idris, July 1927, II, 1: 20. Neither wealth nor power insures glory; nor does want or weakness insure degradation. Kings decay, the fly sips honey from the royal plate.

Fate! Such Was (Short Story), Labeebee A. J. Hanna, Nov. 1929, IV, 3: 32-37. Nick was secretly in love with Babe, but she was engaged to his friend Buddy—then Fate intervened.

Father, To My (Poem), Labeebee A. J. Hanna, Feb. 1930, IV, 6: 44. Despite the vastness of open spaces, ocean, and desert, the poet's soul is confined within hot, black walls, in the agony of the loss of her father.

Fatima (Short Story), Hassan Subhi, Jan. 1927, I, 7: 37-41. A nobleman of Cairo lost to debtors his magnificent mansion on account of a life spent in lavish living. A mysterious neighbor, an ugly old Effendi and purchaser of the dwelling, sent his slave to ask his neighbor to remain in it on condition that he give him his beautiful daughter Fatima for wife.

Fatima, Part II, Hasan Subhi, Feb. 1927, I, 8: 30-34. After Fatima marries the ugly old Effendi who had held out his hand to her family, he leaves on a distant trip and in his absence his young and handsome nephew Shakib arrives for a visit. Fatima falls in love with the young man, but resists his advances. Shakib then leaves her and in time the Effendi returns to Fatima and reveals that he is none other than Shakib in disguise as the Effendi.

Federation Movement, Progress of the, The Editor, Jan. 1929, III, 7: 9-10. The Editor reports on the *Syrian World's* appeal for a Syrian-American Federation. To date pledges have been received from seven societies—Syrian Young Men's Society of Los Angeles, California; The Phoenicians of Jacksonville, Florida; American-Syrian Federation of Brooklyn, New York; Syrian Young Men's Society and the Good Citizenship Club of Birmingham, Alabama; The Goodfellows Club of Tyler, Texas; and Syrian-American Club of Detroit, Michigan.

Bulwark, Our (An Editorial from the *Syrian World* of Oct. 1927), Jan. 1929, III, 7: 11-

12. The Editor lauds the spirit of the younger generation for establishing societies of their own and calls upon the older generation to view this trend with understanding.

Culture in New Land, Old (An Editorial from the *Springfield Union* of Dec. 12, 1928), Jan. 1929, III, 7: 12-13. Through the federation of societies there can result a fusion of American ideals with the Syrian cultural and spiritual heritage.

Los Angeles, California Syrians Want to Win Recognition, Jan. 1929, III, 7: 13-14.

The Syrian Young Men's Society of Los Angeles seeks recognition through a federation.

Jacksonville, Florida on the Threshold of a New Era, Jan. 1929, III, 7: 14. "The Phoenicians" of Jacksonville feel the federation movement will usher in a new era for young Syrians.

New York City Sorely in Need of National Federation, Jan. 1929, III, 7: 15.

American-Syrian Federation of New York City feels Syrian-Americans are sorely in need of a federation of societies.

Birmingham, Alabama Federation a Main Object, Jan. 1929, III, 7: 15. Birmingham's Syrian Young men's society endorses federation as one of the chief fundamentals of their organization.

Tyler, Texas Syrians Heartily Endorse the Movement, Jan. 1929, III, 7: 16. "The Goodfellows Club" of Tyler, Texas offer its utmost cooperation for the welfare and promotion of the Syrian race.

Detroit, Michigan Proves Concurrence of Thought, Jan. 1929, III, 7: 16-17.

Progressive Syrian-American Club of Detroit declares a concurrence among all members in joining the movement for federation.

Federation Movement, Progress of the, The Editor, Feb. 1929, III, 8: 23-25.

Six New Pledges Received During January. The *Syrian World* does not consider the federation movement its own private undertaking. The magazine is only the instrument for facilitating federation.

Cleveland, Ohio, Feb. 1929, III, 8: 25. The Syrian-American Club of Cleveland gives its unanimous vote of approval for federation.

Spring Valley, Illinois, Feb. 1929, III, 8: 25-26. The Ladies' Syrian Association of Spring Valley, Illinois, gives 100% approval to federation.

Paterson, New Jersey, Feb. 1929, III, 8: 26-27. United Young Men's Aleppian Club of Paterson, New Jersey cite American motto, "E Pluribus Unum," in support of federation.

Canton, Ohio, Feb. 1929, III, 8: 27. St. George Young Men's Society of Canton, Ohio, offer moral and material support.

Birmingham, Alabama, Feb. 1929, III, 8: 27-28. The Phoenician Club of Birmingham sees the federation movement as "a glow of hope for the Syrian race."

Lansing, Michigan, Feb. 1929, III, 8: 28. The Young Phoenician Society of Lansing sees the federation movement as a "logical and necessary step" forward.

Federation Assured, Success of, Mar. 1929, III, 9: 33-34.

Five Additional Pledges Received during February, Mar. 1929, III, 9: 33-34. Pledges of federation support have been received from Birmingham, Alabama; Oklahoma City, Oklahoma; Boston, Massachusetts; and Cleveland, Ohio.

Birmingham, Alabama, Mar. 1929, III, 9: 34-35. Ladies' Auxiliary Phoenician Club of Birmingham endorses federation movement.

- Oklahoma City, Oklahoma**, Mar. 1929, III, 9: 35. Progressive Syrian-American Club of Oklahoma City unanimously commends the federation idea.
- Boston, Massachusetts**, Mar. 1929, III, 9: 36. Caravaneers Club of Boston gladly pledge consent to join federation movement.
- Cleveland, Ohio**, Mar. 1929, III, 9: 36. St. George Syrian-American Society of Cleveland regards the federation idea as a beautiful dream that should be realized.
- Federation, An Additional Pledge to the**, Apr. 1929, III, 10: 32. The Syrian-American Brotherhood of Indianapolis, Indiana endorses The Syrian Societies' Federation Movement. With this the total number of pledges received reaches 19.
- Festival, The Village**, Ibn El-Khoury, Apr. 1929, III, 10: 10-14. The village festival of St. Elias in mid-summer begins with pomp and dignity in a Mass celebrated by the bishop of the diocese and ends in boisterous revelry that includes wrestling, weight-lifting, feats of strength, and verbal poetical contests.
- Fire—A Riddle** (Poem), (Translated by J. D. Carlyle), Sept. 1929, IV, 1: 16. A witty riddle about fire, which eats anything without getting fat, but dies when given water.
- Fives, Sevens and Nines**, Apr. 1928, II, 10: 45. Fives are kisses, intoxication and delights; sevens are unstable and insatiable, nines are wasted!
- Flax Crieth, While the** (Poem), John Sterling Haney, Apr. 1932, VI, 7: 12-13. A sermon of wisdom that sounds much like Gibran's Prophet: do not be satisfied with cast-off garments: the flax for new crieth unto thee from the fields.
- Forbearance** (Anecdote), Dec. 1926, I, 6: 32. The Caliph would not spoil his own temper to improve that of his slave-boy!
- Foreword, The Editor**, July 1926, I, 1: 1. The Editor sets forth the aims of this publication, the *Syrian World*: (1) to "serve as a forum for the discussion of existing problems among Syrians in America," (2) to provide a better understanding of Syria and its culture, (3) to instill in the young a pride in their racial heritage, and (4) to develop in Syrian-Americans a sense of citizenship in this American nation.
- Forum, Public**, Aug. 1926, I, 2: 46. The Editor invites readers to express themselves on Syrians, both those in the United States and abroad.
- Freedom** (Poem), Benjamin T. Hoffiz, Nov. 1928, III, 5: 18. A pledge of the poet's spirit to freedom's cause.
- Freedom, O** (Poem), Ameen Rihani, Oct. 1928, III, 4: 7. Despite failure, disappointment, lost loves and hopes, the desire to fight once again for freedom will never die.
- Freedom and Slavery** (Poem), Khalil Gibran, Feb. 1932, VI, 6: 43. Only Love takes away Freedom, both in loving and being loved.
- French Author Gives Views on Syria**, Jan. 1931, V, 5: 24-27. Mlle. Alice Poulleau defends her latest book on the revolutionary period in Damascus and condemns the French policy in Syria.
- Friends and Enemies** (Anecdote), Apr. 1927, I, 10: 45. A King awes his enemies, but not his servants.
- Friends, On His** (Poem), (Translated by J. D. Carlyle), Dec. 1930, V, 4: 34. He is proud of his friends as pearls for which he is the silken cord binding them together.
- Friendship, On** (Six Proverbs), Oct. 1926, I, 4: 16.

- Friendship, The Measure of** (Anecdote), Nov. 1926, I, 5: 3. Magnanimity and betrayal in the same silence.
- Frontiers** (Poem), Alice Hunt Bartlett, Jan. 1932, VI, 5: 17. When the spirit is at last weary of the active life, it will turn to seek for the light of Beauty's face.
- Garden of Love, In the** (Poem), Dr. Salim Y. Alkazin, Dec. 1930, V, 4: 26. The poet's bliss on kissing the beloved in the figurations of a garden.
- Gardener, The** (Poem), Thomas Asa, Dec. 1930, V, 4: 41-42. A long poetic allegory of a soul stricken with doubts of its own immortality, who travels to an unmarked grave. There, after rain, a light appears at the base, and then a spirit, and finally is his "questioning faith. . .reborn."
- Garment Fair, The** (Poem), Dr. Salim Y. Alkazin, Nov. 1930, V, 3: 40. The fairest garment is a heart that has not hardened or been soiled, and can still feel, no matter whether regal or sackcloth.
- Geology of Syria and Palestine, The**, Alfred E. Day, (Professor of Natural Sciences, American University of Beirut), June 1927, I, 12: 3-7. Several millions of years ago the sea extended over what is now Syria and Palestine, while on the bottom of this sea were deposited the sediments which hardened into the rocks that formed the mountains. The mineral wealth of Syria and Palestine is meager, except for the limestone, which is of great value for building.
- Gibran, Barbara Young** (Poem), Feb. 1929, III, 8: 32. An effusive testimonial: "Let me pour wonders on his wondrous name . . . All of my days I would lift up his name."
- Gibran a Year After, The** Editor, Apr. 1932, VI, 7: 26-33. The first anniversary of the Lebanese poet's passing finds him a universal figure beloved and honored everywhere in the world.
- Gibran Kahlil Gibran**, Apr. 1931, V, 8: 18. The Editor pays tribute to Gibran as "one prophet who was honored during his lifetime by his own countrymen."
- Gibran Lives**, Claude Bragdon, Apr. 1931, V, 8: 29-30. "Great prophets and great poets are never so alive in the consciousness of men as after they have put off the body. Gibran lives, increasingly and eternally."
- Gibran, The Artist**, Dagny Edwards, Apr. 1932, VI, 7: 34-36. An exhibition of Gibran's artistic works at his studio in New York City attracts a distinguished throng of admirers from the realm of the arts and letters.
- Gibran, Tributes to, Gibran's Place and Influence in Modern Arabic Literature**, Dr. Philip K. Hitti, Feb. 1929, III, 8: 30-32. Dr. Hitti pays fitting tribute to Gibran not only as an artist and a poet concerned with beauty, but also as a prophet and teacher of mankind.
- Gibran, The Spirit of** (Poem), Amin Beder, May 1931, V, 9: 18. The poet speaks to Gibran's soul now on the "boundless shoreless sea." Gibran answers that his eyes and heart are still with his people.
- Gibran's Funeral in Boston**, Barbara Young, Apr. 1931, V, 8: 23-25. "Never have I beheld expressions of greater tenderness nor of deeper grief." "This profound and deathless love through which he gave himself in ceaseless measure to the world shall be ever his honor and his reward."

- Gibran's Message to Young Americans of Syrian Origin** (Reprinted from the First Issue of the *Syrian World*, July, 1926), G. K. Gibran, Apr. 1931, V, 8: 44-45. Gibran expresses his faith in young Syrian Americans and their potential for contributing to the building of a new civilization in America.
- Gibran's Tears**, S. A. Mokarzel, Feb. 1929, III, 8: 32-33. Mr. Mokarzel relates an incident in Gibran's life during World War I that reflects the poet's intense feelings for suffering humanity.
- Gibran's "The Prophet," On First Viewing** (Poem), Gertrude Magill Ruskin, Apr. 1932, VI, 7: 33. "Only a pictured face upon a wall / But I well knew / That I had touched God's hand."
- Gift, An Unwelcome**, Nov., 1927, II, 5: 40. A king acknowledges a gift, but it is not appreciated.
- Gift, A Valuable**, Sept. 1929, IV, 1: 57. Subscribers to the *Syrian World* are offered book prizes for making a gift subscription or procuring a new subscription. Books offered as prizes are: *The Syrians in America* by Professor Philip K. Hitti; *The Path of Vision*, A Book of Prose, by A. Rihani; *A Chant of Mystics and Other Poems* by A. Rihani
- Giving and Taking, On**, Kahlil Gibran, Mar. 1930, IV, 7: 32. The wisdom of Gibran: Your needs are served amply by the dictates of Nature.
- Giving and Taking, On** (Prose-Poem), G. K. Gibran, Oct. 1930, V, 2: 38. "You owe more than gold to him who serves you. Give him of your heart or serve him."
- God, The Image of**, The Editor, Dec. 1926, I, 6: 46-50. The old man of the mountain, who on the spot where he found his son dead from thirst and built a hut so that he might give water to thirsty travellers, appeared as the living image of God.
- Gods, Jinn and a Hall of Fame**, Ameen Rihani, Mar. 1928, II, 9: 3-8. In the Arab of today there still remains something of the pagan—the Arab of the desert. When they resisted the Prophet and finally surrendered to Islam, Arabs brought into the new creed something of their pagan mythology—the maleficent and the beneficent Jinn.
- Golden Song, Singing His** (Prose-poem), Barbara Young, Apr. 1928, II, 10: 16-17. A poet is given gold pieces for his song. A man steals the gold pieces, and the poet knows, but says nothing, simply continuing to sing his golden song.
- Gratitude** (Five Proverbs), Feb. 1927, I, 8: 36. Gratitude is more than mere reward.
- Gratitude, True** (Anecdote), Aug. 1926, I, 2: 11. Gratitude through the eyes of mystics.
- Great, The Truly** (Anecdote), Sept. 1927, II, 3: 34. Instead of a vast fortune befalling the vizier, "may the curse of Allah fall upon him."
- Greatness** (Prose-Poem), G. K. Gibran, Sept 1930, V, 1: 41. Four aphorisms on greatness. "Every great man I have known had something small in his make-up."
- Greatness, Real**, Miss Sumayeh Attiyeh, Nov. 1926, I, 5: 13-15. The Emir "was big enough and great enough to forgive with charity the murderer of his only son and give him the chance to live, to work, and to enjoy life."
- Grumbler, The**, M. J. Naimy, July 1926, I, 1: 23. A prose parable comparing a grumbling stone weary of life in any situation with a meteor which falls to earth and blesses life in any situation.

- Guest, The** (Poem), Ameen Rihani, Dec. 1926, I, 6: 15. A once unknown guest has come to the poet to make his life a misery: his love for Zahra. Ramadan demands fasting; his longing for Zahra eats of his flesh and drinks of his blood.
- Hands That Touch, But Never Hold** (Poem), Barbara Young, Dec. 1926, I, 6: 64. The poet, meditating on Gibran's painting of "The Great Mother" and also on the Virgin Mary, mother of Christ, realizes that it is the mother's fate to love but to release one's child.
- Handsome, On Being** (Two Anecdotes), Sept. 1926, I, 3: 33. These anecdotes point up the disadvantages of being handsome.
- Hard Times**, The Editor, Feb. 1932, VI, 6: 44-46. The Editor describes the stress and strain brought on by the Depression. He singles out particularly the small businessman and shopkeeper as the most pathetic case.
- Harem, from Syria, The**, Sanniyeh Habboob, Sept. 1928, III, 3: 31-32. Here are the feelings and thoughts of a young Muslim woman, the first of her kind to study medicine in America.
- Haroun Al-Rashid and the Beautiful Wife of His Messenger** (True Arabian Tales—Original Translation), Sept. 1931, VI, 1: 22-24. He returned the orchard to its original guardian because he discovered traces of the lion's visit to it!
- Haroun Al-Rashid and the Potter** (Anecdote), May 1927, I, 11: 18. The potter demonstrated not only his craft, but also his good breeding.
- Haroun Al-Rashid and the Opulent Umayyad** (An Arabian tale translated from the Arabic original), Aug. 1927, II, 2: 20-26. A magnanimous Caliph rises above the machinations of jealous enemies of a wealthy Umayyad, who is brought in chains before the Caliph, but is released to return home in honor and is compensated generously.
- Haroun Al-Rashid and the Two Lovers** (Arabian Nights' Story Translated from the Arabic Original), Mar. 1930, IV, 7: 28-32. By command of the Caliph, two lovers are united in marriage, despite the strict moral code observed by their parents.
- Haroun Al-Rashid, The Son of** (A True Arabian Tale), Oct. 1927, II, 4: 20-28. While the Caliph Haroun Al-Rashid personified Oriental magnanimity of character, his son and successor, the Caliph Al-Ma'moun revealed equal and possibly greater magnanimity, particularly in his treatment of his uncle Ibrahim who had challenged his nephew's right of succession to the Caliphate.
- Hasbani, The Greatness of John** (Short Story), Rev. W. A. Mansur, June 1929, III, 12: 19-27. John Hasbani was one of the greatest modern Syrians because he personified the virtues of the Syrian race and exemplified true Americanism.
- Hassan and Husna, The Strange Case of**, An Arabian Nights' Story (Translated from the Arabic), Jan. 1930, IV, 5: 33-38. Hassan loses his beloved slave-girl to a rich Hashimite, but after many unhappy misfortunes, recovers his beloved, thanks to the understanding and generosity of the buyer of the girl!
- Hassan Speaks: An Arabian Idyll** (Poem), Dr. Salim Y. Alkazin, Sept. 1928, VIII, 3: 18-20. Hassan, sensitive to nature's beauty and pained by the foulness of men, listens to a woman's lament of an unfaithful lover, and is perplexed by the sorrows of men's lives.
- Hassan Taj, The Treasure of** (New Arabian Nights Story), July 1926, I, 1: 38-43. A miserly and deceitful wealthy merchant gets the punishment he deserves for despoiling unjustly the heritage of an orphan.

- Hatem, The Generosity of** (Arabian Tale), Oct. 1926, I, 4: 34-35. Hatem, a chieftain of pre-Islamic times, feeds his hungry children and his entire tribe, while he himself remains hungry.
- Hatem, The Generosity of** (Anecdote), Sept. 1927, II, 3: 9. Hatem's extra generous treatment of his visitors proved his true liberality. He even gave them his slave girl!
- Hatred, On**, G. K. Gibran, June 1930, IV, 10: 28. "How stupid is he who would patch the hatred in his eyes with the smile of his lips."
- Health and Hygiene**, Dr. F. I. Shatara, Sept. 1931, VI, 1: 46-48. Dr. Shatara discusses the disease of infantile paralysis, probing the causes and ways of preventing its occurrence.
- Health Insurance, Lebanon Mountaineers Take Up**, Stuart Carter Dodd, June 1930, IV, 10: 35-40. A sociology professor discusses an interesting experiment in health insurance undertaken by a Lebanese physician to provide medical service to his town and district in Mt. Lebanon.
- Health Problems of the Syrians in the United States**, Dr. F. I. Shatara, Sept. 1926, I, 3: 8-10. The Syrian immigrant, living primarily in America's industrialized urban communities and so more prone to affliction from such diseases as cancer, heart disease, kidney disorders, arteriosclerosis, and especially lung infections, is urged to get in the habit of having a health examination at least once a year.
- Heart, Out of My Deeper** (Poem), Kahlil Gibran, May 1929, III, 11: 14. The poet's deeper heart, which dreams of "man's larger self" (the spiritual development of mankind to come nursed by the poetic soul) symbolized as a bird that flies and grows yet cannot leave the bosom of the frustrated poet.
- Heart-Free, I Was** (Poem), Thomas Asa, June 1931, V, 10: 28. "I was in dark until you flamed the light / Of love. . ."
- Hearts, Bless Their** (Modern Love Story), William Catzefflis, Dec. 1926, I, 6: 33-38. Eddy confessed to Vivian that he didn't love her, but her decision was already shaping itself as he was speaking.
- Helpfulness**, Kahlil Gibran, Apr. 1930, IV, 8: 13. If your fellow-climber toward the summit of our heart's desire steals your sack and your purse, "you should pity him and help him a step; it will add to your swiftness."
- Heritage, Can We Retain Our** (A Call to Form a Federation of Syrian Societies), Salloum A. Mokarzel, Nov. 1928, III, 5: 36-40. "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."
- Hermits, The Two**, G. K. Gibran, Oct. 1927, II, 4: 10. Two hermits, who have lived in harmony on a lonely mountain, decide it is time to part and divide their only possession—one earthen bowl.
- Hittites, The Rediscovery of an Ancient Empire, The**, Dr. Philip K. Hitti, Feb. 1927, I, 8: 3-9. The ancient Hittites had the third largest empire after the Egyptian and Assyrian Empires and around 1500 B. C. their empire was the strongest power in all Western Asia. They were the first people to use and distribute iron throughout the Near East.
- Holy Grail, The**, The Editor, Mar. 1931, V, 7: 37-40. The chalice of Antioch, now in the possession of a New York Syrian who has consented to exhibit it for the first time, may be the Holy Grail used at the Last Supper.

- Holy Land, A Pilgrimage to the**, Mary Mokarzel, Dec. 1927, II, 6: 13-18. The writer describes in detail her pilgrimage to the Holy Places and gives her personal observations and reactions to customs and conditions prevailing today in the Holy Land.
- Home and Family**, Bahia Al-Musheer, Editor, Sept. 1931, VI, 1: 33-34. The Editor of Home and Family introduces her department by stressing the Syrian race's traditional love of home and devotion to family. The new section is intended, she explains, to be a forum on which questions pertaining to the home, deemed to be of interest and benefit, will be discussed.
- Home and Family**, Bahia Al-Musheer, Editor, Oct. 1931, VI, 2: 28-30. The Editor of this section discusses taste in furnishing a home, removing ink from a rug with laban, and how to cook vegetables.
- Home and Family**, Bahia Al-Musheer, Editor, Dec. 1931, VI, 4: 27-29. Our Editor expounds on the dietetic value of Syrian food, gives a sample menu suitable for American guests, makes suggestions for proper roasting, and urges needlepoint for ladies with idle hours.
- Homesick Man, Song of a (Poem)**, Najla Sabe, Feb. 1930, IV, 6: 21. The old man's heart and joy is in Lebanon and its beauty, and he is pleased to think that he will be buried there.
- Homs and Hama (Famous Cities of Syria)**, Dec. 1927, II, 6: 29-32.
Homs and Hama in the valley of the Orontes in Northern Syria are key cities, strategically important to conquerors from the East and the West. Their history goes back to the Hittites, the Greek and Roman period when Homs (Emesa) was a religious center, to the Arab-conquest, the Crusades, and the Turkish occupation in the 16th century.
- Honesty, The Reward of**, Dr. Philip H. Hitti, June 1929, III, 12: 28-32. Dr. Hitti recounts some anecdotes from the *Book of Usamah* that deal with the reward of honesty, a race between two old women, a gory Frankish duel and an ordeal by water.
- Honor Your Mothers**, Lameese Hamati, May 1931, V, 9: 40-42. "God gives us friends and that means much, / But far above all others, / The greatest of His gifts to earth, / Was when He thought of mothers."
- Hunger (Poem)**, M. J. Naimy, Oct. 1930, V, 2: 31. A seed in the poet's heart has grown to encompass the universe with its fair fruit, but, ironically, the hungry poet may not eat of the fruit.
- Ibn Sina (Avicenna)**, Dr. F. I. Shatara, Dec. 1926, I, 6: 27-32. Dr. Shatara has high praise for the physician, philosopher, and poet Ibn Sina (Avicenna), whose writings, some 99 books in all, include works on philosophy, medicine, theology, geometry, astronomy, and philology. His most famous work was the *Qanun*, an encyclopedia of medicine.
- Ideal, An**, Sumayeh Attiyeh, Oct. 1929, IV, 2: 22. Miss Attiyeh gives her conception of an ideal way of life—"to live day by day making each day a worthy chapter of your life."
- Immigration, Restrictions of**, Joseph W. Ferris, Feb. 1929, III, 8: 3-8. Mr. Ferris elucidates immigration restrictions with particular reference to the National Origins Clause.
- Immortal, Man is Potentially**, Dr. George Knaysi, May, 1929, III, 11: 31-32. "The old theory that death is a corollary of life can no more be accepted, in the light of modern investigation, and man should be looked upon as potentially immortal."
- Impetus (Poem)**, Dagny Edwards, June 1932, VI, 9: 40. "All things call to one another": all things in nature, and, by implication, all of mankind.

- Incompatible Four, The**, Sept. 1927, II, 3: 21. Four people to be shunned—the liar, the envious one, the knave, the ill-tempered person.
- Industry for Syria, A Vital**, Harold Close, July 1927, II, 1: 3-12. Professor Close points up some of the problems confronting the soap manufacturers of Syria and Palestine and makes suggestions for improving the soap industry along the lines of cooperation, consolidation, setting standards of purity, improving appearance and form, and increasing the olive oil crop through modern scientific methods.
- Innisfail, The Green of (Poem)**, Josephine M. Crick, June 1929, III, 12: 32. Memories of the beautiful greenness of trees, meadows, grass, and mountains of the Irish district of Innisfail.
- Institution, A Deserving**, Hilda Fox, Nov. 1927, IV, 3: 14-19. The General Secretary of the Lebanon Hospital for Mental Diseases writes on the history and needs of the only institution of its kind in Lebanon and appeals for financial support.
- Interpretation, A Matter of (Anecdote)**, May 1929, I, 11: 26. An eloquent Persian demonstrates his ineloquence!
- Iram, The Golden City of (Arabic Legend)**, H. I. Katibah, Nov. 1926, I, 5: 16-21. The Golden City of Iram, King Shaddad's Paradise on earth, is visible only to "the man in whose heart no guile nor selfishness dwells."
- Iraqis and Syrians (A question on the Iraqis' origin answered by Professor Hitti under Questions and Answers)**, Oct. 1931, VI, 2: 48. The people of Iraq are Semites, like the ancient Babylonians, Assyrians, Chaldeans, Aramaeans, Hebrews, and Phoenicians. The Iraqis, Syrians, Jews and Arabs belong to the white race.
- Irrigation in Syria and Lebanon**, May 1927, I, 11: 27-28. Study by a Syrian engineer envisages the rejuvenation of Syria and Lebanon and the restoration of their lost prosperity through irrigation.
- Isaf (Short Story Based on an Arabic Legend)**, Labeebee A. J. Hanna, Sept. 1929, IV, 1: 25-29. A story of an unfaithful wife based on an attabah song sung by Uncle John.
- Islam, Part I, The Editor**, Aug. 1926, I, 2: 6-11. A sketch of the life of Mohammed, founder of Islam, and the significance of Islam in the history of Syria and the broader Arabic-speaking world.
- Islam, Part II, The Editor**, Sept. 1926, I, 3: 25-29. The Editor gives a vivid picture of the influence of Christianity on Mohammed and of the impact of Christian Syria under the Umayyads on Islam.
- Islam, Part III, The Editor**, Oct. 1926, I, 4: 41-46. "Almost the very day the Prophet of Arabia passed away from the world, the ugly monster of dissension began to show its horns." Dissident movements arose over the question of a successor as well as over articles of faith, resulting finally in some 73 sects of Islam, including Shiites Kharijites, Murjiites, Jabarites, Mutazalites, Assassins, Batinites, Sufis, Wahhabis, and others.
- Islam, Sects of (Fourth and concluding article of the series dealing with Islam)**, Jan. 1927, I, 7: 23-27. In no other little country of its size could one find as many sects, particularly Islamic, as in Syria, because Islam has no definite, dogmatic theology or central authority.
- Islam Faces the Challenge of Liberalism**, H. I. Katibah, Jan. 1932, VI, 5: 18-22. The writer describes a gathering of scholars and religious leaders in Cairo as an instance out of countless others in which Islam was facing the challenge of critical, devastating liberalism.

- Ismailites**, Nov. 1926, I, 5: 7-12. The Ismailites are a small sect of Northern Syria within the larger heterodox group of Islam known as Shiites. They were better known as the Order of the Assassins (Hashisheen), a secret sect flourishing during the Crusades.
- Jabla Ibn Al-Ayham (True Arabian Tale)**, May 1932, VI, 8: 41-45. King Jabla renounced Christianity for Islam, but when he learned from the Caliph that he would be less honorable and only the equal of other men in Islam, he returned to Christianity again by stealing out of Medina in the darkness of night.
- Jebel Druze, A Journey through (Part I)**, Salloum A. Mokarzel, Jan. 1931, V, 5: 5-14. In this account of his travels, The Editor journeys to mysterious Jebel Druze, which still abounds in relics of Roman occupation. He reaches the capital Soueida, which was the scene of the desperate fighting between the Druze and the French only a few years ago.
- Jebel Druze, II, A Journey through, A Day in the Capital, (Part II)**, Salloum A. Mokarzel, Feb. 1931, V, 6: 17-25. In this article our Editor relates his observations and experiences in Soueida, capital of Jebel Druze. He faithfully describes the town from all angles, and tells of an interesting visit to the State Orphanage for Druze children.
- Jebel Druze, A Journey through (Part III)**, Salloum A. Mokarzel, Mar. 1931, V, 7: 25-32. The Editor continues the narrative of his journey through Jebel Druze. He takes the reader to the scene of some of the finest Roman ruins and describes young men with flowing locks, stenciled brows and blackened eyelashes.
- Jebel Druze, A Journey through (Part IV)**, Salloum A. Mokarzel, Apr. 1931, V, 8: 49-59. The concluding article of the Editor's journey through Jebel Druze gives an account of a visit to the native governor, a Pasha who has had conferred upon him the title of emir by none other than the republican government of France.
- Jeddah, Circulating Boons in**, Ameen Rihani, Oct. 1929, IV, 2: 13-22. Rihani gives an entertaining account of his experiences in Jeddah, where everything that circulates appears as a boon.
- Jerusalem (In Famous Cities of Syria)**, Apr. 1927, I, 10: 39-45. The vicissitudes of the Holy City as the center of the three principal monotheistic faiths (Judaism, Christianity, Islam) are chronicled from the time of King David to Herod the Great and from Roman times to Islamic Rule and the Crusades.
- Jewish Fathers, Sayings of**, Apr. 1927, I, 10: 35. Sayings of the wise that should be eagerly imbibed.
- Jinn of the Arabian Nights, The**, Ameen Rihani, July 1928, III, 1: 3-8. In the Koran as well as in the Arabian Nights, the Arab has built the invisible world of the Jinn and incorporated it into his own real world. This is the mysterious world of spirits, divided into four castes—the Jan, the most inferior serf-class; the Afrits, the warriors; the Shaitans, the upper-middle class; the Ghouls, the degenerates; and the Marids, the most powerful of all.
- Justice Was Unbearable, His (Anecdote)**, Nov. 1926, I, 5: 12. The Caliph Al-Mamoun deposes a "just" governor whose justice was unbearable.
- Kalila Wa Dimma, From the**, June 1927, I, 12: 38. Words of wisdom taken from the Arabic fables—or how to succeed in four simple steps.
- Keyserling on the East (A Special Interview)**, May 1928, II, 11: 9-12. The German philosopher Count Herman Keyserling foresees a bright future of happiness and comfort

- for the East, provided there is able leadership such as that of Mustopha Kamal Pasha in Turkey and King Ibn Saoud of Arabia.
- Kismet** (Anecdote), July 1926, I, 1: 52. Ali recovers his stolen bridle. He buys it back!
- Knowledge** (Five Proverbs), Sept. 1926, I, 3: 38. Five Arab Proverbs that impart knowledge about knowledge.
- Knowledge, The Use of** (Arabic Saying), Aug. 1927, II, 2: 19. "Seek knowledge to work thereby."
- Knowledge, The Value of** (Four Proverbs), Jan. 1927, I, 7: 36. The hunger for knowledge is insatiable.
- Lady Prisoner Who Enslaved Her Captor, The** (True Arabian Tale), Jan. 1932, VI, 5: 39-41. A robber of caravans falls in love with a beautiful young lady captured in a desert raid and because she is treated chivalrously, the Caliph rewards the caravan raider with her hand in marriage.
- Laila, To** (Poem), (Translated by J. D. Carlyle), Aug. 1926, I, 2: 19. Love's "cruel snare" has caught the despairing poet; "Laila" tortures the lover as the unthinking boy a sparrow in a trap.
- Laila and the Emeer** (Poem), Salim Y. Alkazin, Dec. 1928, III, 6: 13. The Emeer questions how the unlovely Laila could have inspired the poet Tobet. Laila answers "But, O Emeer of the Believers, thou seest not through Tobet's eyes!"
- Land of Promise, In the**, Salloum A. Mokarzel, Oct. 1929, IV, 2: 27-37. Mr. Mokarzel gives an account of his experiences and observations in the motherland. It is a faithful chronological record of the reactions of an emigrant returning for a visit after an absence of 30 years and comparing the past with the present.
- Last Are Made First, The**, Edna K. Saloomey Editor, **Our Young Generation**, June 1932, VI, 9: 20-21. The Editor condemns the use of the terms First Generation and Second Generation as creating a class consciousness which is unfair to both parents and their children and develops a sense of inferiority in the young.
- Last Days of Gibran, The**, The Editor, Apr. 1931, V, 8: 19-23. Gibran's last days were not spent in idleness or self-pity. He continued to write up until the very end, taking a keen pleasure in translating several of his simple beautiful poems from the Arabic into English. His last poem, "Bride of My Dreams," is reproduced here.
- Last Tributes to a Great Leader**, H. I. Katibah, May 1932, VI, 8: 26-31. Thousands of Lebanese and Syrians from Greater New York and distant cities gather to pay tribute to The Editor of *Al-Hoda* in the most impressive Syrian funeral yet held in America.
- Leaf, The Last** (Poem), Mischa Naimy, Jan. 1930, IV, 5: 30. The last leaf "neither joys, nor sorrows, / But serenely sways" for it has had all its seasons.
- Learned Men, The Two**, Kahlil Gibran, Jan. 1930, IV, 5: 29. The unbeliever went to the temple and prayed; the believer burned his sacred books!
- Lebanese Arabs? Are the**, Dr. Philip K. Hitti, Feb. 1931, V, 6: 5-16. Dr. Hitti offers a scholarly explanation of the origin of the inhabitants of Mt. Lebanon from predominantly Canaanite-Phoenician-Aramaean stock with negligible blood admixture from their Greek, Roman, Arab, and Turkish conquerors.
- Lebanese Orientalist, A**, May 1932, VI, 8: 45. A modest Maronite priest and scholar is one of the outstanding Orientalists in Europe.

- Lebanon** (Poem), David L. Warren, June 1928, II, 12: 16. The ancient Cedar of Lebanon sighs forever for the return of Christ, who blessed Lebanon and the Holy Land.
- Lebanon** (Poem), Labeebee A. J. Hanna, Mar. 1931, V, 7: 24. The poet has left her dear country and one she loves, and longs to return once to see both again and die in Lebanon.
- Lebanon, As I Came Down from** (Poem), Clinton Scollard, Oct. 1926, I, 4: 27-28. A poetic exercise in exotic Orientalism, describing night descending on Beirut in imagery of sheiks, sherbet, and seraglios.
- Lebanon, A Man from, Nineteen Centuries Afterward** (Poem), Kahlil Gibran, Nov. 1928, III, 5: 21-26. The last section of Gibran's book *Jesus, Son of Man* reprinted. Gibran speaks in his own voice of his views on Jesus. Introduced by a sympathetic review by the editor.
- Lebanon, My** (Poem), Edna K. Saloomey, May 1927, I, 11: 10. The poet dreams of a Lebanon she has heard of in the "lyrics of sages," especially in the Old and New Testaments.
- Lebanon, Summer Pastimes in**, Ibn El-Khoury, Aug. 1928, III, 2: 11-18. The author gives a delightful account of the summer pastimes in his Lebanese boyhood, which included bird-hunting, fruit-gathering, feast days of patron saints, outdoor picnics, and viewing the natural beauty of mountain and seashore.
- Legal Opinion, A**, Faris S. Maloof, Jan. 1932, VI, 5: 22. Attorney Faris Maloof expresses his opinion of the *Syrian World*: "When the history of the Syrian people in America is written, the *Syrian World* and its editor and publisher will occupy their place among the best and most beautiful achievements of our people."
- Legend of the Nile, A** (Poem), Dr. Salim Y. Alkazin, Nov. 1929, IV, 3: 29-31. A vision of Ancient Egyptian times when Pharaoh's wife is about to be sacrificed to make way for another. She is warned, escapes into the desert, but dies delirious with the Pharaoh's scarabaeus about her neck. She had loved him but he was not worthy of her love (he of a once noble race).
- Lent and Easter in Lebanon**, Ibn El-Khoury, Apr. 1927, I, 10: 9-16. In the mountain villages of Lebanon "Lent remains that exultantly religious institution observed in all humility and mortification of soul and body," in emulation of the fast of Christ as much as is humanly possible. Yet the privations of Lent seem to dissipate completely in the joyous Easter greeting of "Christ is risen!"
- Leper and the Bride of Galilee, The**, Ameen Rihani, Nov. 1928, III, 5: 3-7. "Nazareth and Tiberias—The one is a bride in sack-cloth, the other a leper in faded purple."
- Letter to The Editor**, Nov. 1929, IV, 3: 41. Among letters to The Editor in this issue: A traveling companion enjoys reading about The Editor's voyage to Syria, (Reverend F. C. Todd, S. Orange, New Jersey). A reader suggests The Editor put his travels into a book, (Edna Saloomey, Bridgeport, Connecticut). A reader reports that The Editor's account of his trip has extended her knowledge of geography, (Sally Skiffington, New York).
- Life, Essay on** (Poem), Thomas Asa, May 1930, IV, 9: 27-30. A long meditation on the various ways we cope with the fact of death and the hunger for an afterlife. Most are products of the human mind, which in its limitations can never know the metaphysical dimension. However, the humble peasant and the hermit-mystic who simply give themselves up to God-within-Nature attain a spiritual calm.

- Life, On** (Poem), J. D. Carlyle, Mar. 1930, IV, 7: 27-30. We follow the beaten track of life like sheep; and death, like the hidden thief, waits his prey.
- Linotype to the Arabic Language, Adaptation of the**, The Editor, July 1926, I, 1: 50-52. By adapting the Arabic alphabet to the Linotype, half a dozen Syrian publications in New York are preaching a healthy vigorous Americanism to the entire Arabic-speaking world.
- Lion in the Orchard, The** (Arabian Nights Story), May 1927, I, 11: 24-26. The king of beasts was in the orchard but did not touch "even a fruit nor a leaf thereof."
- Longing, The Great**, G. K. Gibran, Feb. 1929, III, 8: 8. The poet muses upon his common loneliness with mountain and sea, yet "the love that binds us together is deep and strong and strange."
- Loser Wins, The** (Short Story), Edna K. Saloomey, Editor, **The Younger Generation**, June, 1932, VI, 9: 21-28. Joe refused to be a loser and in the end he won the heart of Marie.
- Lost Dream, A** (Poem), Alexandria Faddool, Apr. 1932, VI, 7: 13. I have lost my dream and with it went my hope, warmth, and life. May I recover and make real my dream.
- Love** (Poem), G. K. Gibran, June 1928, II, 12: 11. The poet admits the good and evil within us all, and prays that his best capacity to love the lady be not polluted by the unfaithful worst in him.
- Love among the Arabs**, (Short Story), (Adapted from The Arabic Original), June 1930, IV, 10: 29-34. A princess and a mare were placed in the balance and to the love-stricken Mussab there was no price too great for winning the hand of his beloved Rihana. Yet, touched by the chivalry and valor of the owner of the prized mare, he chivalrously returned the horse and thus matched the owner's magnanimity.
- Love, The Bitterness of**, Mahboub Thabit, July 1928, III, 1: 32-33. "O love! How bitter thy sweetness when mixed with a potion of despair!"
- Love, On** (Poem), (Translated by J. D. Carlyle), by Abou Aly, Jan. 1928, II, 7: 26. The poet's heart as the center of a circle, wherefrom can radiate love to any "fair" on the circle's circumference.
- Love and War in the Desert** (An Actual Love Drama Among the Bedouins and its Sequel), Dec. 1930, V, 4: 27-34. Here is an Oriental version of the classic story of Helen of Troy. It revolves about the love of an impetuous young sheik for a beautiful maiden of another tribe, which culminates in his kidnapping her and setting the desert aflame with the spirit of war.
- Love Is Enough** (Poem), Barbara Young, Jan. 1932, VI, 5: 15. "Love is enough to heal a thousand worlds."
- Love Ode, A Nocturnal** (Poem), Translated by Dr. N. A. Katibah, July 1928, III, 1: 8-9. The complex, dichotomous nature of the poet's love seems allegorical of the soul's love for the mystical.
- Love, Tragedy in** (Arabian Tale), (Translated from the Original Arabic), Apr. 1928, II, 10: 41-45. A wealthy merchant's only son leaves his home of luxury and refinement and heads for Baghdad, where his life ends in a tragedy of love.
- Love Woke One Morning** (Poem), Barbara Young, Feb. 1927, I, 8: 43. Love and the Day are two young lovers discovering one another: it is love, the poet asserts, that makes one aware of (or defines) the beauty of the day.

- Lover, Lines to a (Poem),** J. D. Carlyle, June 1931, V, 10: 23. A lover's kind words cause a blush in the cheeks of the lady, but his fickleness causes a deeper, longer-lasting wound to her heart.
- Lover, The Obstinate (Poem),** (Translated by Tanious Abdou), Oct. 1926, I, 4: 14. The lover pays a visit to his beloved and in witty conversation protests that he will follow her wherever she goes to escape: to ocean, heavens, garden, convent, or death. His persistence gains her compassion and kisses.
- Lovers, Famous Arab,** July 1926-Feb. 1927, I.
- 'Antar and 'Abla, 7: 28.
 - Jameel and Buthainah, 3: 30.
 - Kais and Lubnah, 6: 60.
 - Laila, The Mad Lover of, 2: 25.
 - 'Umar the Lady-Killer, 4: 36.
 - 'Urwa and 'Afra, 1: 26.
 - Waddah of Yemen, 5: 33.
 - Zuraik, Ibn, 8: 37.
- Lovers, Famous Arab: 'Urwa and 'Afra,** July 1926, I, 1: 26-30. Two lovers, disappointed repeatedly by cruel fate and separated selfishly by unsympathetic relatives, are joined, at last, in death.
- Lovers, Famous Arab, II, The Mad Lover of Laila,** Aug. 1926, I, 2: 24-27. After Laila was given in marriage to a stranger, Majnun, her mad lover was found dead in the desert sand in which he had traced with his finger verses testifying to his undying love for Laila.
- Lovers, Famous Arab, III, Jameel and Buthainah,** Sept. 1926, I, 3: 30-33. Jameel, "The Imam of Lovers" and "The greatest of poets," loved the wily Buthainah so passionately that even her marriage to a man whom she did not love and had to deceive could not keep her from Jameel's embraces.
- Lovers, Famous Arab, IV, 'Umar the Lady-Killer,** Oct. 1926, I, 4: 36-40. 'Umar the poet-lover supreme, found "his greatest pleasure in ever new conquests of love for the sheer love and pleasure of the game." His poetry was so powerful that he was forbidden to recite it before housewives, lest it lead them to adultery!
- Lovers, Famous Arab, V, Waddah of Yemen,** Nov. 1926, I, 5: 33-36. Waddah, the dashing poet of Yemen, fell in love with Um-I-Baneen, the Caliph's wife, for which his fate was burial alive in a trunk placed in a grave dug in the court of the palace.
- Lovers, Famous Arab, VI, Kais and Lubnah,** Dec. 1926, I, 6: 60-63. Kais wooed and won the love of Lubnah and they lived happily for 10 years, but because Lubnah proved to be barren, Kais's parents urged him to divorce his wife and he finally acceded to their wishes reluctantly. Both remarried, but their love for each other persisted until their sadness resulted in the death of the two lovers.
- Lovers, Famous Arab, VII, 'Antar and 'Abla,** Jan. 1927, I, 7: 28-33. The romance of 'Antar, the black slave and model hero, and Abla the blackeyed Arab princess, "is a record of tribulations, persecutions and the final triumph of personal worth and superior courage over adverse circumstances, wealth and rank."
- Lovers, Famous Arab, III, Ibn Zuraik,** Feb. 1927, I, 8: 37-40. Ibn Zuraik of Baghdad was an impoverished poet who left his beloved wife to seek his fortune at the court of Abdul-

- Rahman in distant Andalusia, where he composed his finest poetry and died of love and disappointment.
- Love's Victim** (Poem), Dr. Salim Y. Alkazin, Aug. 1928, III, 2: 18-19. The wise man can only counsel the despairing lover who will not hide his love or be patient to die and put oneself into God's hands.
- Lowly Road, Wayfarers of the** (Poem), Paul Deab, Apr. 1930, IV, 8: 23. An allegory of travel on life's road without much time for music and flowers amid the "omnipresent fear there be no bread." Yet kind hands and friendships give joy on the weary road to Eternity.
- Lute-Strings** (Poem), Najla Sabe, Oct. 1931, VI, 2: 22. Seven poetic aphorisms in the style of Gibran's *Sand and Foam*.
- Lyric Poets, To Our**, Barbara Young, Editor, Nov. 1931, VI, 3: 22. Miss Young advocates John Masefield's plan (poetry written especially for the purpose would be read aloud in small halls) for young American poets of Syrian origin.
- Maggie and Joe** (Short Story), Labeebee A. J. Hanna, Feb. 1930, IV, 6: 39-44. Maggie rushed her brother Joe along to do his homework when he was at school and years later she had given up much so that he might be with his wife always!
- Magic—Old and New**, Alfred Mussawir, Apr. 1929, III, 10: 33-36. The writer explains some tricks of magic, both old and new, including a fire-blowing trick that originated with a Syrian slave in Sicily.
- Magnanimity in Revenge** (Authentic Story), Aug. 1926, I, 2: 35-38. The magnanimity of an Abbasid Caliph and his wife restores fortune and station to a destitute Umayyad noblewoman.
- Magnanimity, The Reward of** (Arabian Nights Story), (Translated from the Arabic), June 1927, I, 12: 27-31. An old man is honored by the Caliph for saving the life of the ruler's chief guard. "Forgiveness is more akin to righteousness than justice."
- Maisuna, The Song of** (Poem), (Translated by J. D. Carlyle), Nov. 1926, I, 5: 15. The daughter of a desert tribe, now bride of a caliph, compares wittily and unfavorably the trappings of palace life to the simplicity of life in the nomad's tent.
- Mallicks, The**, Paul Deab, July 1928, III, 1: 22-24. The author recounts sympathetically the situation of the Mallicks, a refined Syrian-American couple who are deeply depressed at the thought of the prospective marriage of their only daughter and her leaving home to live with her husband in a distant community.
- Ma'n and the Caliph** (Anecdote), Dec. 1927, II, 6: 26. Ma'n, an Arab chieftain, admonishes the Caliph to give more thought to the welfare of the people.
- Man with a New Code of Honor, The** (True Arabian Tale), June 1932, VI, 9: 31-35. A man with a new code of honor inspired by his conversion to Christianity induces a king, his whole court and all his subjects to embrace the new religion.
- Man with the Hard Eyes, To the** (Poem), Barbara Young, Nov. 1929, IV, 3: 28. The hard-eyed man offers her wealth and feasting, but, she answers, she prefers poverty, laughter, sorrow, and poetry with a man in a hovel on the hill.
- Mandates in the Near East**, Ameen Rihani, Sept. 1929, IV, 1: 17-23. The author reviews the first decade of European supervision over Iraq, Syria, and Palestine.

- Mano, The Tomb of** (Poem), (Translated by J. D. Carlyle), Hassan Alasady, July 1926, I, 1: 5. Elegiac stanzas concerning the virtues of Mano, presumably symbolic of the glory of Ancient Egyptian civilization (Manu—the mountain on the left bank of the Nile at Thebes, which houses the rock-tombs of pharaohs) now gone, save for its entombed relics and the enduring fertility of the Nile.
- Maronite Patriarch, Meeting the**, Salloum A. Mokarzel, Mar. 1930, IV, 7: 7-18. The Editor describes his trip and visit to the Maronite Patriarch at his summer residence. Readers are enlightened about the Patriarch's opinions on home politics and the future of his spiritual children in America.
- Maronites? Who Are the**, Michael Aboussleman, Jan. 1932, VI, 5: 27-31. The Maronites are an Eastern Christian people who received their faith from the Apostles and maintained it against all persecution throughout the centuries. They were allies of the Crusaders and as a result they received the special protection of the French nation.
- Marvel and a Riddle**, A. G. K. Gibran, Jan. 1931, V, 5: 18. "The sun gave me birth, and I rose and walked upon the banks of the Nile"... "But behold a marvel and a riddle! The very sun that gathered me cannot scatter me. Still erect am I, and sure of foot do I walk upon the banks of the Nile."
- Mass in the Near East, The Consular**, The Editor, Jan. 1927, I, 7: 7-15. The signing of a treaty between France and the Vatican on Dec. 6, 1926, in Paris regulating the honors, including the Consular or Diplomatic Mass to French representatives in the Near East, consolidates anew the position of France as protector of the Christians in that part of the world.
- Master-BUILDER, The** (Poem), Dr. Salim Y. Alkazin, Jan. 1930, IV, 5: 28-29. The king expresses his admiration (and envy) for the master-builder's work, which immortalizes both the king and the architect, and bids him never to think of destruction, but only of creation.
- Match-Makers, Her First Meeting with the**, Ahmed Hikmat, Sept. 1926, I, 3: 21-24. A Moslem girl of the old Ottoman regime expresses her intimate feelings of humiliation and tyrannization, at the first visit of professional match-makers on the mission of choosing a bride for a bridegroom totally unknown to her.
- Matrimonial Problems of Our Young Generation**, Paul Deab, Jan. 1928, II, 7: 21-23. The writer urges parents to show sympathy, tact and understanding in dealing with the matrimonial problems of our young generation.
- Medicine, Progressive**, Dr. H. A. Elkourie, Jan. 1927, I, 7: 34-36. Dr. Elkourie's formula for good health calls for frequent exercise, avoidance of heavy evening dinners and particularly fats and sweets, use of whole wheat bread exclusively, and drinking large quantities of water.
- Meeting, The** (Short Story), Harry Chapman Ford, Author of *Anna Ascends*, Mar. 1928, II, 9: 25-34. The author gives his version of the sudden and mysterious disappearance from the Syrian Quarter of beautiful "Heavenly Froscine" Sibyan.
- Menu for American Guests, A** (In Home and Family, Edited by Bahia Al-Musheer), Dec. 1931, VI, 4: 28.

- Messiah, of Old, A**, William Catzefflis, Oct. 1929, IV, 2: 23-26. Mr. Catzefflis translates a story told by Voltaire in which a pseudo-messiah is unmasked by the Turkish Sultan and made to prefer Islam to death.
- Microorganisms in Life and the Industries, Role of**, George Knaysi, Nov. 1927, II, 5: 14-16. An expert in bacteriology explains the role of microorganisms in increasing soil fertility, producing alcoholic drinks, and cheese ripening. Yogurt, sauerkraut, and vinegar are products of fermentation, while in industry bacteria are utilized to prepare and purify chemicals and produce acids and alcohol.
- Mighty Fallen, How Have the**, H. I. Katibah, May 1932, VI, 8: 36-40. The author comments on the thousands of Americans who lost their fortunes in the depression. "How have the mighty fallen!" The bow in the hands of the American giant has broken.
- Minor Key, The** (Short Story), Labeebee A. J. Hanna, May 1930, IV, 9: 31-36. "Anyone can drum a piano with some practice, but not everyone could give it feeling, make it throb with life," as young Eva could—whether in sadness or in joy.
- Miser, On a** (Poem), (Translated by J. D. Carlyle), Jan. 1931, V, 5: 22. The mule's owner is angry that the mule drops corn, though the corn feeds the crows, who presumably see it differently.
- Missionaries among Moslems**, May 1928, II, 11: 53-55. Moslems recently staged several demonstrations to protest attempts at Christian penetration by missionaries in their countries.
- Mistress, To My** (Poem), (Translated from the Arabic by J. D. Carlyle), May 1929, III, 11: 32. Chastises a lady for scorning his poverty, when the only use of money is to spend it.
- Moderation** (Translated from the Arabic by J. D. Carlyle), Nov. 1928, III, 5: 15. Moderation and Prudence keeps alive a joy that would otherwise consume itself too quickly, as a flame in a burning lamp too profusely fed.
- Modern Beauty** (Poem), Arthur Symons, May 1932, VI, 8: 16. Intellectual Beauty that draws all mankind on to greater things laments that there are few today that worship her.
- Money, Easy** (Anecdote), Aug. 1927, II, 2: 35. A poet is convinced that good fortune comes his way without effort.
- Month's News, In the**, Conquest of the Air, Sept. 1931, VI, 1: 29-32. In his observations on man's conquest of the air, The Editor notes that two American airmen have just flown non-stop from America to Turkey in Asia. Also, four Syrian-American aviators, two of them women, have been in the news recently. He is also impressed by Secretary Newton D. Baker's knowledge of literary Arabic; a "Persian" rug delivered to the Waldorf Astoria Hotel yet manufactured in Czechoslovakia; and expresses admiration for Gandhi in a loin cloth and shawl on a visit to London.
- Moon, The Sympathy of the** (Short, Short Tale), Dr. S. Y. Alkazin, May 1927, I, 11: 17-18. A sage, bereaved at the loss of his beloved one, finds consolation in the similarity of the passing of his beloved and an eclipse of the moon.
- Mortal, While** (Poem), Dr. Salim Y. Alkazin, Feb. 1930, IV, 6: 13. The poet asserts that he will neither imprison the passions of his soul nor be imprisoned by them, but each will drink from the cup of life like mutual friends.
- Moslem Prayer a la Parisienne**, Fakry Bey Abbaza, Dec. 1928, III, 6: 29-31. A Moslem mosque in the heart of Paris—with a tinge of Western commercialism.

- Moslem Saint of Damascus, A,** H. I. Katibah, Nov. 1931, VI, 3: 26-31. The writer gives us an intimate glimpse into the daily routine of life of the foremost Moslem traditionist of the age, reputed to be a "living Moslem saint."
- Mosque of Paris, The,** Oct. 1926, I, 4: 15-16. "The cry of the muezzin" from the minaret of the beautiful Mosque of Paris "does not seem to modern Parisians as a discordant note among the chimes of their church bells."
- Motherly Love, The Degree of,** Nov. 1927, II, 5: 16. Whom of her children does the Arab mother love best? The sick, the absent, the young.
- Mother's Love, A (Poem),** Philip C. Sabbagha, May 1931, V, 9: 42. His mother's love is his unerring guide to the love of Christ.
- Moulaya, A Stanza of (O Mother Mine)** (Translated by Salloum A. Mokarzel), May 1927, I, 11: 12. A famous variation for the traditional love song.
- Mu'awiya and the Proud Chieftain,** Sept. 1926, I, 3: 39. A proud chieftain who once treated contemptuously Mu'awiya, one of the Prophet's companions, was inundated with shame years later, when Mu'awiya, as Caliph, welcomed him generously to a reception and gave him a seat of honor next to him.
- Mu'awiya, The Clemency of** (Adapted from the Arabic), Mar. 1928, II, 9: 35-38. Mu'awiya displays his great magnanimity by pardoning and rewarding generously a Koufite woman, Zarqa, who exhorted to new courage the followers of his foe 'Ali.
- Mu'awiya, The Wisdom of (Anecdote),** June 1927, I, 12: 26. "A soft answer turneth away wrath."
- Music—East and West,** Rev. Dr. K. A. Bishara, June 1929, III, 12: 35-36. Oriental music, chiefly the Arabic, is more effective than other systems, chiefly European. Arabic music is readily enjoyed by the heart, while other systems are admired by the Intellect.
- Mystery of Aornholt, The (Part I), (Short Story),** Thomas Asa, Sept. 1931, VI, 1: 35-45. Our poet, Thomas Asa, branches out into the field of fiction with a thrilling story of mystery in a Swiss villa setting and characters of English, French, and Austrian backgrounds.
- Mystery of Aornholt, The (Part II), (Short Story),** Thomas Asa, Oct. 1931, VI, 2: 31-41. Captain Forsyth had no inkling of the purpose of French artist DeChallons. But the artist had a purpose. He succeeded in it but he almost lost his life at the hands of a desperate criminal!
- Mystic Pact, The (Poem),** M. J. Naimy, Apr. 1931, V, 8: 41. To Gibran on the occasion of his death. He had been present at Gibran's death, when Gibran made a mystic pact with death, his spirit ready for her lover's embrace and the journey to the shoreless sea.
- Nahr Al-Kalb, Dr. Philip K. Hitti,** Sept. 1926, I, 3: 1-7. Nothing more succinctly epitomizes the history of Lebanon than the limestone promontory at the mouth of Nahr Al-Kalb (the Dog River), which bears the inscriptions of conquerors from Ramses II down to French General Gouraud.
- Najran, The Bishop of,** Nov. 1926, I, 5: 49. Kass Ibn Sa'ida, otherwise known as the Bishop of Najran, was an itinerant priest, giving sermons to the crowd annually at an oasis near Mecca. He was the outstanding Christian figure among the Arabs in pre-Islamic times.

- Nation in the Making**, A, The Editor, Aug. 1928, III, 2: 3-9. The Editor presents a thoughtful review of the many problems—racial, religious, economic, and social—that the new Syrian nation faces as it embarks on a more independent course.
- Near East, Ancient Nations of the**, Thomas Asa, Jan. 1931, V, 5: 15-18. The author, referring to Voltaire's Chapters on Syria, Phoenicia, and Arabia in his *Philosophy of History*, offers high proof to the modern Syrian of the antiquity and cultural greatness of his ancestry.
- Near East, Conditions in the**, (Excerpts from President Dodge's Annual Report for 1930-31), Bayard Dodge, Nov. 1931, VI, 3: 11-13. President Dodge notes that the commercial depression experienced in the rest of the world has also affected the Near East. Trade and tourism have suffered and remittances from immigrants have declined, but hope for the future is seen in the new spirit of cooperation springing up between neighboring states of the Near East.
- Near East Relief in Syria**, Charles V. Vickrey, Oct. 1926, I, 4: 1-6. Near East Relief, in maintaining 15 humanitarian institutions in Syria including hospitals, trade schools, and orphanages, is preparing Syrian youth for a healthy, economically independent, and culturally uplifting future.
- Near Eastern Colleges, American**, Professor Charles D. Matthews, Sept. 1930, V, 1: 14-18. An Arabic scholar gives an informative and entertaining account of the American educational institutions in the Near East, including Robert College and The Women's College in Constantinople, International College in Smyrna, Sofia American Schools in Bulgaria, Athens College in Greece, American University of Beirut, and American University in Cairo.
- Need You No More**, I (Poem), Labeebee A. J. Hanna, Dec. 1929, IV, 4: 35. When her life was full of fear, she longed to have her lover back, and he was not there. Now that life is bright again she needs him no longer, and he comes to see her with a smile.
- New Era**, A, Edna K. Saloomey, Editor, Our Younger Generation, Feb. 1932, VI, 6: 21-22. The Editor tries to instill hope and optimism in the younger generation discouraged by the advent of the economic depression and the lack of job opportunities. She draws attention to the difficulties encountered by their immigrant parents and their ability to surmount obstacles such as poverty and illiteracy.
- New Iraqi Currency**, Apr. 1932, VI, 7: 41. Newly independent Iraq issues its own legal tender, with smallest denomination the "fils," which corresponds to our "cent."
- New Poetry, Preludes for Memnon**, Conrad Aiken, Reviewed by The Editor, Nov. 1931, VI, 3: 20-22. "Conrad Aiken's is a powerful pen. There is magic in the ink he dips. But there is an occasional blur in its record. The whole poem seems like a feverish groping search for the meaning and the reason of being."
- New Year—New Policy**, (An Editorial Announcement), Sept. 1931, VI, 1: 3-4. The Editor announces a new policy of offering more popular material that is entertaining and easier to read, in the hope that it will have greater appeal to the younger generation.
- New Year's Eve** (Poem), M. J. Naimy, Dec. 1926, I, 6: 26. The poet speaks from the point of view of the reborn spirit within, that is not a slave to time (the turning of the years), but rather drinks each day from the divine eternal fountain.

News, Good (A letter from Ibn El-Khoury to The Editor), Mar. 1927, I, 9: 6. Mr. El-Khoury thanks the Editor for offering him the opportunity to contribute a series of articles depicting the simple home-life of the people of Lebanon.

News Section of the *Syrian World*, Sept. 1931, VI, 1: 51-58. Highlights of the news: Second Mahrajan held in Detroit. Port Arthur, Texas, Club seeks to federate Syrians in Southwest. Syrians are urged to honor and remember their pioneer fathers. The *Syrian World* is commended for helping to preserve Syrian culture in America. Lawrence, Massachusetts, society seeks New England Federation of Syrians.

News Section of the *Syrian World*, Oct. 1931, VI, 2: 51-56. Highlighting the news this month: Remains of city of 1931 B.C. found in Northern Syria. Carolina Syrians gather at Columbia; Syrian journalist becomes florist; Syrian societies provide aid to needy families; Lebanese highly esteemed in Uruguay; Armenians viewed as burden by Lebanese.

News Section of the *Syrian World*, Nov. 1931, VI, 3: 53-56. Included in the News Section are the following items: Gibran hailed as true prophet at St. Mark's in New York. President Dodge of Beirut's A. U. B. honored at dinner in New York. Miss Louise Yazbeck is first to broadcast Oriental music.

News Section of the *Syrian World*, Dec. 1931, VI, 4: 51-57. In the news this month: New York Syrians honor new Egyptian Minister S. Pasha. Charitable activities abound among New York Syrians. Gibran's works dramatized at St. Mark's Church. Gibran to repose in Lebanese Monastery. Dr. Shatara lectures on Arab civilization. Disturbances mar Syrian elections. Sixteen Arab students enrolled at Michigan University. Arabic dictionary to be cornerstone of Moslem renaissance.

News Section of the *Syrian World*, Jan. 1932, VI, 5: 49-57. Highlighting the news in this issue: Patriarch Elias Howayek dies in Lebanon; Bishop Antoun Arida succeeds. Gibran's works exhibited at his New York studio.

News Section of the *Syrian World*, Feb. 1932, VI, 6: 53-57. Gibran now rests in The Monastery of Mar Sarkis. Syrian Junior League stages play at Booth Theatre. Syrian Federation to give charity ball. Soprano Fadwa Kurban makes debut. Boston Syrians mark Bicentennial.

News Section of the *Syrian World*, Apr. 1932, VI, 7: 73-75. Syrians respond generously to appeals for charity. Syrian professor at Cornell writes science textbook. Druze girl student wins fellowship at Vassar. Arabs call for boycott of Zionist exposition in Tel Aviv. Beirut bank is bankrupt. Extensive exposition planned in Baghdad.

News Section of the *Syrian World*, May 1932, VI, 8: 51-58. Syrians of Boston present symbolic painting to Immigration Office. Syrians praised in Jacksonville paper. Pittsburgh firm gets Syrian pipe order. Armenians in Lebanon and Syria moved to new homes. Irish ear rings in Gaza laid to Phoenicians. Communist organization uncovered in Aleppo.

News Section of the *Syrian World*, June 1932, VI, 9: 53-59. Admirers pay tribute to the memory of the late N. A. Mokarzel, *Al-Hoda* Editor. Syrian is historian of American Legion Post. Depression forces New York Arabic dailies to curtail operations. Cardinal O'Connell pays high tribute to Syrians. A Federation of Syrian Clubs will be organized in Texas. Syrian feeds hungry veterans.

- News and Views, Staff Observer, Oct. 1931, VI, 2: 11-15.** The observer notes that child marriages are regarded by American missionaries as the chief problem for girls in Syria, yet the New York press reports 261 child marriages recently occurred in New York City alone! Also, exaggerated reporting of starvation in the United States is condemned. Um Kalthoum, the Egyptian nightingale, proved exceedingly popular on her recent tour of Syria. Ignorance of Americans relative to history and geography is also faulted.
- News and Views, Are These Great Men Really Syrians? Staff Observer, Dec. 1931, VI, 4: 19-22.** The writer suggests that some world leaders frequently in print may possibly be of Syrian origin. Among such leaders under consideration are Premier M. Laval of France, President Arturo Calles of Mexico, Boxing Champion Gene Tunney and President Irigoyen of the Argentine.
- News and Views, Origin of Chivalry, Dec. 1931, VI, 4: 22-23.** An explanation is given of the lack of chivalry toward women in Russia. Since the Russians had no part in the Crusades, where chivalry originated in Syria, the theatre of war, the notion of putting woman on a pedestal took root in Western Europe, to which the Crusaders returned, but never reached Russia.
- News and Views, East and West, Dec. 1931, VI, 4: 23-24.** The Oriental Institute at the University of Chicago seeks to draw the Near East still nearer to the West; it seeks now to help man in a literal sense to "orient" himself-to get his bearings and see in true perspective the history of the human race.
- News and Views, Omar Khayyam—His Grave and Shiraz Wine, Dec. 1931, VI, 4: 24-26.** Some thoughts are expressed by the writer on why Omar Khayyam and other Oriental poets are more honored abroad than at home.
- News and Views, Promoting Religious Understanding, Dec. 1931, VI, 4: 26.** A Jewish national newspaper is the sponsor of a movement for fostering better understanding between Christian and Jew in America.
- Night (Poem), Kahlil Gibran, (Translation by Andrew Ghareeb), Dec. 1928, III, 6: 10-12.** An early poem of Gibran in Arabic. Reminiscent of Walt Whitman, Gibran embraces night as symbolic of both sorrow and creativity.
- Night and I, The (Poem), Dr. Salim Y. Alkazin, Apr. 1931, V, 8: 59.** The poet and the night are comrades, tell the truth to one another, understand and sympathize with one another.
- Night at La Napoule, France (Poem), C. J. M. Turner, May 1932, VI, 8: 20.** The still perfect beauty of the summer evening has so much of Art, so much of God.
- Nomadism and Wisdom, A Disciple in, Ameen Rihani, Feb. 1930, IV, 6: 14-21.** Mr. Rihani describes some of his rare experiences in Jeddah, Arabia, among which was an invitation to bring his prayer rug and meet the members of the Prayer Club of Jeddah on the sands.
- Notable Career of Achievement, A, The Editor, Apr. 1932, VI, 7: 18-21.** The life of the late N. A. Mokarzel was one of distinguished service and sacrifice for his country and people.
- Notes and Comments, The Editor, Apr. 1927, I, 10: 46-47.** Subscribers are urged to recruit new friends to the *Syrian World*. Dr. Hitti will conduct a new department of questions and answers on Syria's history. Instructions are given on submitting material intended for publication. A biographical sketch is given of the talented Dr. N. A. Katibah, contributor of poems he composed.

Notes and Comments, The Editor, May 1927, I, 11: 39-41. The Editor lashes out at tours through the Syrian quarter in New York as conducted on partisan lines and with prejudice.

The Last Word, May 1927, I, 11: 42-43. The Editor invites expressions of opinion, devoid of personal references, on the subject of discrimination against Syrians and the advisability of immigrants returning to their homeland.

An Honest Organ, May 1927, I, 11: 43. The objective of the *Syrian World* is "to make this publication as representative and as widely informative as possible." History, literature, political developments, social changes, intellectual and educational activities—all are given space and treated in the most unbiased spirit.

Notes and Comments, Casting Shadows Ahead, June 1927, I, 12: 42-44. The Editor promises in the year ahead to add to the *Syrian World* these distinctive features: Articles prepared by American University of Beirut professors on literary, historical, educational and scientific subjects; reproduction in serial form of the play *Anna Ascends* by Harry Chapman Ford; articles by Barbara Webb Bourjaily, noted American writer, on books and their comparative values.

Syrian Philanthropy, June 1927, I, 12: 44-46. Despite the limited number of Syrians in the United States, they have responded generously to every deserving appeal for assistance from abroad, supporting not only many a home, but many a religious and educational institution.

The Syrians in Politics, June 1927, I, 12: 46. The Editor asserts that "Politics" are no longer forbidden grounds to the foreign-born. Senator Robert F. Wagner of New York, for example, has strongly encouraged the foreign-born to enter public life.

Notes and Comments, Our First Anniversary, July 1927, II, 1: 49-50. "The passing of the first year of the *Syrian World*, to which the best racial talent, both in America and abroad, has contributed, strengthens our conviction that the publication is deserving of continued encouragement and support."

What Ails Syrian Industry? July 1927, II, 1: 50-52. The Editor strongly endorses Professor Harold Close's prescription of quantity production by means of machinery, and economy in manufacture and management through collective effort, for Syrian industry.

Politics Again, July 1927, II, 1: 52. Readers are invited to express themselves on the question of whether Syrians in America are resented if they try to enter politics.

July 1927, II, 1: 52-53. Mr. Mokarzel is inspired by the speech of welcome of Mayor Walker of New York on the occasion of the visit of Col. Charles Lindbergh to the city. In the speech the Mayor referred to both himself and Colonel Lindbergh as sons of immigrants.

A Reminder, July 1927, II, 1: 53. The Editor reminds readers of a 20% discount in gift subscriptions, welcomes as a regular contributor the gifted American writer Mrs. Barbara Bourjaily, and advises subscribers to take the *Syrian World* as a companion over the summer vacation.

Notes and Comments, Aug. 1927, II, 2: 50-52. The Editor views readers of the *Syrian World* as "one large, close family, even if members are scattered all over the world." He looks on Syrian immigration as motivated primarily by economic considerations. Finally, it is hoped that the addition of new features to the magazine, such as the fiction serial *Anna Ascends*, will increase the readership and popularity of the publication.

- Notes and Comments**, Sept. 1927, II, 3: 47-48. The Editor endorses highly the Rev. W. A. Mansur's article full of hope for the future of Syrian-Americans, yet he is discouraged by the indifference of youth to their racial heritage and by the lack of support of the *Syrian World* by the majority of Syrian-Americans.
- Notes and Comments, Bayard Dodge**, Oct. 1927, II, 4: 48-49. President Bayard Dodge's service as a head "worker" in the American University of Beirut is "a proof of devotion of rare occurrence, especially in that it is coming from the millionaire son of a millionaire father and undertaken wholly and purely on altruistic motives."
- The End of an Experiment**, Oct. 1927, II, 4: 49. The Editor expresses disappointment at the discontinuance of an English page in the newspaper *Meraat-Ul-Gharb*.
- Our Bulwark**, Oct. 1927, II, 4: 49-50. Our Editor regards it as a sign of a healthy social condition for Syrian youth to establish societies of their own. Parents are cautioned not to meddle nor to try managing such organizations of the young.
- Notes and Comments**, Dec. 1927, II, 6: 45-47. The Editor responds to the objection of Dr. K. A. Bishara to the printing of an offending quotation in the *Syrian World*. Mr. Mokarzel insists on giving every side a fair chance to be heard. The article by Professor Byron Smith offers food for thought, if Syria would awaken and become a more progressive state. The article on the "History of the Syrians in New York" was not intended to deny other communities due recognition of their accomplishments.
- Notes and Comments**, Jan. 1928, II, 7: 43-45. The Editor welcomes the views of French Major Z. Pichkoff on French policy in Syria, insisting on presenting impartially both sides of every question, and he hails an international committee of scientists' refutation of claims that the first alphabet was discovered in Europe and not in Phoenicia.
- Notes and Comments**, Feb. 1928, II, 8: 41-44. Syrians are praised for their unanimity on the issue of their eligibility for American citizenship. Residents of earthquake areas of Syria are urged to take the necessary precautions to lessen quake damage to their homes, as advised by Professor Willis in his article on earthquakes. The Editor expresses satisfaction with the reception readers have given *Anna Ascends*.
- Notes and Comments**, Mar. 1928, II, 9: 39-42. The Editor again lauds the strong support given the *Syrian World* by the educated few, but regrets the lack of wide popular support. Reference is made to the leadership of Mr. N. A. Mokarzel, who was a leader in the Syrians' fight for U. S. citizenship. Harry C. Ford, author of *Anna Ascends* and *The Meeting*, is commended for his understanding of the Syrian girl.
- Notes and Comments**, June 1928, II, 12: 42-44. The Editor reviews the second year of publication of the *Syrian World* and thanks particularly the support received from Syrian literati and intellectuals. For the coming year contributions of the highest order are promised not only from our Syrian-American writers, but also from the learned professors of the American University of Beirut.
- Notes and Comments**, July 1928, III, 1: 42-44. The Editor reviews the third year of the *Syrian World's* publication and promises to continue its mission of interpreting to Syrian Americans the history, culture and achievements of their race. Mr. Mokarzel also commends Dr. C. A. Corban for his thorough and comprehensive article on the highly successful Syrian community in New Zealand.

- Nour-Eddin, The Justice of** (Anecdote), May 1929, III, 10: 8. May 1929, III, 10: 8. This Caliph vowed never to use funds in the treasury for the sake of his wife's extravagance.
- Nuggets** (Two Anecdotes), Oct. 1926, I, 4: 21. Caliphal wisdom is embodied in these two anecdotal gems.
- Object Lesson, An**, The Editor, June 1932, VI, 9: 46. The Editor urges Syrians to take collective action as the surest means of promoting racial prestige and insuring self-respect.
- Ode** (Poem), Thomas Asa, Nov. 1931, VI, 3: 24. A Keatsian invocation to the Beauty of Poetry, which filters Nature through the poet's imagination. To live in a world of fable is preferable to the world of harsh reality.
- Officialdom and the Gentlemen of the Press**, Salloum A. Mokarzel, Nov. 1929, IV, 3: 5-13. Mr. Mokarzel gives an account of his recent tour of Syria and highlights his interviews with the President and Premier of Lebanon, the acting French High Commissioner, and contacts with fellow news editors.
- Old and the New Romance, The**, H. I. Katibah, June 1932, VI, 9: 14-19. Let those who enjoy the romance of the ancient world, think again as they view "the Pyramids, not of its majesty and sublimity, but of the millions of slaves cringing under the lash of taskmasters; of widowed mothers and orphaned children who were crushed to slow death of poverty, hunger and disease, before a Cheops could lie in peace in such a magnificent mausoleum!"
- Omar, The Justice of** (Anecdote), Feb. 1927, I, 8: 44. Omar administers justice by beating the son of the noble ones.
- One of Blessed Memory, To** (Poem), Thomas Asa, Apr. 1931, V, 8: 46. Elegy on the occasion of Gibran's death. The poet mourns "the saintly presence more than perfect art."
- One Who Has Passed, To** (Poem), Mary Moore, Apr. 1931, V, 8: 42. On the occasion of Gibran's death. "You have not perished" and I will continue to "feel your heart enfold me / Even as your arms enfolded me / Yesterday."
- Onesided** (Poem), Dr. Salim Y. Alkazin, Apr. 1928, II, 10: 27. Just as the sun cannot smile on the sea at all times, so hope cannot linger at all times in the poet's breast. Would that it could!
- Open Letter to Subscribers, An**, The Editor, May 1932, VI, 8: 21-25. In the face of continued losses, The Editor appeals for more subscribers to the *Syrian World* to make it self-supporting. The offer is open until September 1, 1932.
- Orange Tree, The** (Poem), Sonia Ruthele Novak, Sept. 1928, III, 3: 21-23. A long poetic allegory (reminiscent in style of Poe and Swinburne) in which Maar has for ages and in different reincarnations been cold and despairing (a "chattel of Aar"), but who is warmed by Siiy, vendor of oranges, which explains why maidens in mating wear orange buds in their hair.
- Originality in Reform**, Ameen Rihani, May 1930, IV, 9: 5-14. Mr. Rihani gives another account of his Arabian experiences with men and things in Jeddah and his near-haj to Mecca.
- Pagodas and Skyscrapers**, H. I. Katibah, Aug. 1926, I, 2: 15-19. In the case of a pagoda or temple, grandeur, beauty, and grace are lavished for the glory of God, but "in the skyscraper, God is worshipped through service to man."

- Palestine, Hydroelectric Development in**, James F. Hodgson, Jan. 1928, II, 7: 27-29. The concession by the Palestine Government to the Palestine Electric Corp., known as the Rutenberg project of hydroelectric development, calls for the harnessing of the Jordan and Yarmuk rivers as well as the construction of a system of irrigation ditches to increase the arable land area.
- Palestine, Recent Developments in** (Published in *Commerce Reports* of Feb. 20, 1928), Mar. 1928, II, 9: 12-17. A general improvement of conditions in industry and agriculture prevails today in Palestine. The budget position is improved, research aids agriculture, the orange crop is bigger and better; commerce flourishes in Jaffa, Haifa, and Tel-Aviv; railway and roads are improved and the Rutenberg hydroelectric project will aid industry.
- Palestine, Through, During the Recent Uprising**, Salloum A. Mokarzel, Sept. 1929, IV, 1: 30-39. Mr. Mokarzel recounts his experiences traveling through Palestine and is greatly disappointed when he is refused permission to visit Jerusalem because of disturbances there between Moslems and Jews.
- Palestine Riots, Causes of** (Summary of the Report of the Shaw Commission), Mar. 1930, IV, 7: 46-52. The Shaw Commission of inquiry into the causes of the recent Palestine riots made public its findings in London on March 31, which were favorable to the Arabs. Both Arabs and Jews, however, received some censure for not trying to ward off the danger of riot.
- Palestine Economic Readjustment**, Oct. 1928, III, 4: 38-41. Economic readjustment in Palestine continued in 1927 with important developments including introduction of new currency, increase of exports, particularly oranges, and commencement of work on the Jordan River hydroelectric project.
- Palestine, Grave Situation in**, Jan. 1931, V, 5: 37-40. In response to the British White Paper on Palestine, Jews show no disposition to compromise while Arabs' reply reaffirms former stand.
- Palestine of Religious Romance and Historic Realism**, H. I. Katibah, Dec. 1931, VI, 4: 3-11. The writer describes the succession of events which made a Holy Land of the small Syrian province lying at the intersection of three continents.
- Palmyra, Queen of the Desert** (Famous Cities of Syria), Sept. 1927, II, 3: 22-27. Ancient Palmyra, center of the caravan trade between East and West, was also a religious center, as the ruins of the Temple of the Sun attest. The city reached its zenith of power, wealth and influence under its genius of a queen, Zenobia, who challenged the might of Rome in the third Century A.D.
- Palmyra, A Glorious Landmark**, Wadad J. K. Mackdicy, June 1931, V, 10: 19-23. Palmyra remains today one of the most fascinating shrines of the grandeur that was Syria and is inalienably associated with Zenobia, the queen who dared wage war against the mighty Roman Empire.
- Pan-Islamism Idea Revived**, Mar. 1931, V, 7: 43-45. The Editor reports the speech of Moulana Showkat Ali, an Indian Moslem leader, in which the idea of Pan-Islamism is revived to protect the interests of all Moslems in the world.
- Paradox** (Short Story), Edna K. Saloomney, June 1931, V, 10: 29-34. Adele lived in the lap of luxury while her husband prospered in his stock dealings, but a downturn in the market brought on a modest manner of living—and true happiness!

- Part, Before We** (Poem), Dr. Salim Y. Alkazin, Oct. 1927, II, 4: 19. The poet fears the lady no longer loves him, that he has moved from the right side of her heart to the left, and that hope is gone.
- Part, The Better** (Poem), Matthew Arnold, Dec. 1926, I, 6: 2. Reprint of a poem by the famous 19th century English poet that argues that whether Christ be man or God does not matter so long as we emulate him.
- Party for Aneesa, A** (Short Story), Edna K. Saloomey, Dec. 1931, VI, 4: 30-38. The party at the Faris's was a dismal failure for mama, but it was sweet success for Aneesa—she won her beau!
- Passion** (Eight Proverbs), Feb. 1927, I, 8: 20. Eight Arabic sayings on the pitfalls of passion.
- Passion Play of the East, The**, Ameen Rihani, Mar. 1931, V, 7: 5-16. Mr. Rihani describes his visit to Kerbela, the City of Grief, during the commemoration of the martyrdom of Husain, the arch-saint of the Shiites of the Muslim world.
- Past and Future** (Poem), G. K. Gibran, Feb. 1931, V, 6: 40. "And I say to both my home (Past) and the road (Future), 'I have no past, nor have I a future. . . Only love and death change all things.'"
- Past, As in the Present So in the** (Anecdote), July 1927, II, 1: 34. The judge decided in favor of the lady fair.
- Patriarch, The Murder of the** (True Story), Fouad F. Bustany, Dec. 1929, IV, 4: 22-26. Conditions of life in Lebanon in the early Nineteenth Century are depicted in this true story of the murder of the Patriarch and the justice of Emir Basheer that uncovered the murderers in Cyprus and dragged them back to Lebanon for hanging.
- Peace and Goodwill, Plus Faith, The** Editor, Dec. 1931, VI, 4: 44. "Men now need hope and courage as they never did before, and the spiritual fortitude which the Christmas season brings forth should impart steadiness to wavering souls."
- Perfidy, The Reward of** (Short Tale), Nov. 1926, I, 5: 44. "This is the reward of him who is trusted and who violates his trust."
- Petra Is Mount Sinai**, Jan. 1928, II, 7: 20. Copenhagen professor claims the Transjordanian city of Petra is Mount Sinai.
- Phoenicians, The Ancestors of the Syrians**, The Editor, July 1926, I, 1: 10-12. Ancient Phoenicia, as the birthplace of the alphabet and the art of navigation, has made a lasting impression on our modern civilization.
- Phoenicians, The Great Pioneers of Civilization**, Reverend W. A. Mansur, June 1932, VI, 9: 3-13. The writer points out that the Phoenicians, ancestors of the Lebanese of today, colonized and civilized Europe. Great Britain, Ireland, Spain and Sicily were Phoenician colonies in ancient times. The Phoenicians introduced the alphabet into Greece and from there it spread to Rome and the rest of Europe.
- Pilgrimage, The Spiritual** (Short Tale), Nov. 1926, I, 5: 45-46. The visitor made a pilgrimage, but not the Sufi variety!
- Pioneer and Seer**, Reverend W. A. Mansur, Apr. 1932, VI, 7: 24-25. The late N. A. Mokarzel "was the symbol of our race in America. He was the prophet of the new era of our race and the leader of the educational, moral, social, political and philanthropic movements of the Syrian Lebanese pioneer period in the New World."

- Pity, The Hunter's** (Anecdote), Feb. 1927, I, 8: 24. Pity is not in the tears of the eyes.
- Plans for the Future, Our**, Sept. 1931, VI, 1: 5-6. The Editor clarifies the plans for the future of the magazine, which include more and varied fiction, more articles on Syrian-American affairs, a department on matters of interest to the younger generation, and crossword puzzles.
- Pledge, A** (A Young American of Syrian Origin), Cecil J. Badway, Apr. 1931, V, 8: 45. "In your going and in your coming, Gibran Kahlil Gibran, you will not have gone or come in vain. We are ready."
- Plutocrat, The**, Khalil Gibran, Oct. 1928, III, 4: 12. The plutocrat never satisfies his hunger nor quenches his thirst.
- Poet of Our Land** (Poem), Philip C. Sabbagha, Apr. 1931, V, 8: 47. On the occasion of Gibran's death. In the wreaths of laurel on Gibran's brow "the victory of our cause is shown," though just what is the cause is not clear.
- Poet Returns Home, A**, Barbara Young, Sept. 1931, VI, 1: 9-12. Miss Young describes the touching ceremonies attending the departure of Gibran's body from America to the land of his birth.
- Poetry**, Barbara Young, Oct. 1931, VI, 2: 16-17. The Editor of the Poetry section points out the aim of poetry is to promote the spiritual health of people, to make man "lift his head and look out upon the world with a new vision and a heightened purpose."
- Poetry**, Barbara Young, Oct. 1931, VI, 2: 18-20. The Poetry Editor discusses the qualities of true poetry, which she explains is lyric and related to singing. The function of the true poet is "to recall forgotten loveliness, to restore freshness to Beauty's garment and the heavenliness to her voice. For this the poet sings and has always sung."
- Poetry**, Barbara Young, Editor, Nov. 1931, VI, 3: 18. "Like music, poetry, which is the sister of music, lifts the vibration of the human spirit." This is accomplished, however, only if poetry is read aloud, not with the eyes alone.
- Poetry**, Barbara Young, Editor, Dec. 1931, VI, 4: 15-16. "The poetry of the Yuletide is like the poetry of no other time in all the twelvemonth of the year, even as the poet whose birth we now remember, surpasses all other poets who have lived and died upon this planet; the Poet who lived his poems and who left not so much as one written word on any parchment."
- Poetry**, Barbara Young, Jan. 1932, VI, 5: 14-15. "Poetry is a moment of divine release. Keep this moment, prolong it if you can."
- Poetry**, Barbara Young, *Issa* (Poems), Robert Norwood, Jan. 1932, VI, 5: 16-17. This book of poetry is reviewed by Miss Young, who describes Norwood's work as meeting the demands of true poetry, "a sense of exultation and exaltation." In his poetry too there is "freedom in the use of the lyric form, with music, and many a sudden flash of magic."
- Poetry** (Poems), Edited by Barbara Young, Feb. 1932, VI, 6: 14-17. Three poems selected by Barbara Young from other sources on "The Poetry of Labor": "A Man Bereaved" by Padraic Colum, "Scarcity" by Lizette W. Reese, and "Sonnet" by John Masefield.
- Poetry a Business? Is**, Barbara Young, Oct. 1931, VI, 2: 21-22. For the enlightenment of Mr. Mencken and his like, the Poetry Editor explains that "poetry is not a business, and it is not a commodity. It is an ancient and honorable art that outlived the first sneer and will outlive the last scoffer."

- Poetry, Current (Poems)**, Nov. 1931, VI, 3: 18. Three poems culled from other magazines by the biographer-devotee of Gibran.
- Poetry of the Days, The**, Haryot Holt Dey, Oct. 1931, VI, 2: 20-21. "Real poetry—it is in all longing for the unattainable, the longing to make a poem, to paint a picture, and so, as none of these things are mine as self-expression, I can only paint the days for my friends."
- Poetry of Labor, The**, Barbara Young, Editor, Feb. 1932, VI, 6: 14-17. "There will always be men and women who are potters and lace-makers at heart, and there will be always the wheel and gadget men. But let us cease this thrusting of lever and throttle into the hand of the poet and the spinner and the wine-presser."
- Poetry, The Place of (Anecdote)**, May 1929, III, 11: 20. The poet's people were happier for the return of his poetical inspiration than for having achieved victory in a ghazu (raid).
- Poetry and the Stars**, Barbara Young, Apr. 1932, VI, 7: 9-10. "All the greatest poetry of the planet, that which has endured and will endure, is poetry that had its origin from among the heavenly bodies, and not from earthly stir and circumstance."
- Poet's Nightmare, The (Poem)**, ("In Memory of Kahlil Gibran's Testimonial Dinner"), Dr. Nejib A. Katibah, Feb. 1929, III, 8: 29. A puzzling allegory. The poet seems to suffer successive nightmares: first of the clock, then of gold thrones turned to shrouds, finally of a fairy who gives both clarity and gall, ending in happiness on a "distant foreign shore." Apparently an allegory having to do with Gibran's life or the poet's or both.
- Poets Stand, How (Anecdote)**, May 1927, I, 11: 34. More joy in the recitation of a poem than in victory over an enemy!
- Politicians Take Notice, Modern (Anecdote)**, Aug. 1926, I, 2: 38. The Caliph Al-Mansour is generous to an office-seeker, but not at public expense!
- Ponsot, Executive and Diplomat**, Simone France, Dec. 1926, I, 6: 43. M. Henri Ponsot, the new French High Commissioner in Syria, is a man of "extreme modesty and highly developed sense of duty that augurs well for the future peace and prosperity of Syria."
- Portrait, The (Short Story)**, Thomas Asa, Apr. 1932, VI, 7: 55-66. He fell in love with the beautiful girl whom he saw in the park and had transposed to the lifeless canvas, but she turned out to be his roommate's fiancée!
- Practical Philosophy**, Dec. 1927, II, 6: 12. He was a very aged Arab but he had a very practical outlook on life.
- Precedence, Order of (Anecdote)**, Sept. 1928, III, 3: 30. He who lacked most in anything sought the first place more eagerly.
- Precocious Arab Child, A (Anecdote)**, Oct. 1931, VI, 2: 10. When the Caliph asked a boy prodigy what gift he would have, he replied, "Your valued counsel."
- Prestige, Unbounded (Anecdote)**, May 1927, I, 11: 38. The Caliph envied the Arab chieftain's lordship.
- Pride in Our Ancestry, Our**, Reverend W. A. Mansur, Feb. 1932, VI, 6: 3-12. The writer dwells on the achievements of the Phoenicians, ancestors of the Lebanese, in an effort to instill pride in young Lebanese Americans today.
- Prince, and His Beloved, The (Poem)**, Dr. Salim Y. Alkazin, (Adapted from the Arabic), Feb. 1929, III, 8: 9-10. The Prince, weary with the burdensome duties of rule, looks forward to one day captured from the fates, a day wholly with his beloved. She, however, in the midst of feasting dies from choking on a pomegranate seed. Such is fate!

- Prison, What is—for** (Anecdote), Nov. 1926, I, 5: 48. "He who invented the prison was a wise one, for he made it a check to haste."
- Profession, To Each His** (Anecdote), Apr. 1931, V, 8: 10. In wrestling the Caliph was out of his class! The Caliph belonged on his throne and the wrestler advised him to stay there!
- Progressive Knowledge**, Sept. 1928, III, 3: 9. An Arab sage explains the acquisition of learning in five stages.
- Prophet, The** (Poem), Thomas Asa, June 1930, IV, 10: 40. Also reprinted in the issue of Jan., 1932, VI, 5: 6. Praise of Gibran's divine, immortal wisdom (cf. Asa's sonnet to Beethoven).
- Prophet Mohammed, Traditions of the**, Dec. 1926, I, 6: 5. Six precepts of the Prophet that manifest his wisdom.
- Prophet Never Dies, The**, Rev. Abraham M. Rihbany, Apr. 1931, V, 8: 36. "Sweetness and light, power and beauty, flowed from his (Gibran's) brush and pen."
- Prophets, Oriental, Old and New** (Anonymous), Oct. 1926, I, 4: 22-26. Hundreds of prophets and claimants to divine incarnation have appeared in Syria in the last millennium, outstanding among whom were Hamdan al-Carmati, an Iraqi Shiite; (9th Century); Mansur al-Hallaj, a Sufi of Persian origin (9th Century); 'Ubaidullah al-Mahdi, the first Fatimid Caliph in Egypt (10th Century); Almohades, an Algerian Berber (12th Century); Mohammed Ahmed Ibn Sayyed Abdullah, a Sudanese who fought the British and was defeated in 1881 at Omdurman.
- Proverbs, Seven Arab**, July 1926, I, 1: 3. Seven proverbs give insight into the practical wisdom of the Arabs.
- Proverbs, Two Arab**, July 1926, I, 1: 15. Sage sayings from Mohammed and Ali.
- Proverb, An Arab**, July 1926, I, 1: 22. Another word of advice from The Prophet.
- Proverbs, Arab**, Sept. 1926, I, 3: 29. Three sayings of Ali only a fool would ignore!
- Proverbs, Arab**, Oct. 1926, I, 4: 13. Words of wisdom from Mu'awiya, Abu-l-Darda, Al-Ahnaf, and Abou Tammana.
- Proverbs, Arab**, Oct. 1926, I, 4: 28. A dozen proverbs that evince Arab wisdom.
- Proverbs, Arab**, Oct. 1926, I, 4: 35. Two proverbs that extol generosity.
- Proverbs, Arab**, Oct. 1926, I, 4: 49. If the lips cannot reveal a man's mind or heart, read his eyes.
- Proverbs, Arab**, Nov. 1926, I, 5: 46. Seventeen proverbs that give every shade of Arab wisdom.
- Proverbs, Arab**, Nov. 1927, II, 5: 46. Earthy wisdom in sayings such as "The enemy of man is his stomach" and "Man's misfortune comes from his tongue."
- Proverbs, Arab**, Dec. 1927, II, 6: 28. Arab proverbs that extol the virtues of generosity, modesty, gentle speech, and good company.
- Proverbs, Arab**, Jan. 1928, II, 7: 38. Arab words of wisdom on modesty, pride and silence.
- Proverbs, Arab**, Feb. 1928, II, 8: 40. Some Arab words of wisdom that are intended for the idle, the learned and the struggler for success.
- Proverbs, Arab**, Mar. 1928, II, 9: 34. Wise sayings that treat of youth, health, silence, insight and presumption.

- Proverbs, Arab, Apr. 1928, II, 10: 40.** Sage Arab sayings on how to improve your behavior and wisdom.
- Proverbs, Arab, May 1928, II, 11: 35.** Wise sayings on work, greed, humility and good deeds.
- Proverbs, Arab, June 1928, II, 12: 42.** Words of wisdom that explain friendships, envy, impatience, and magnanimity.
- Proverbs, Arab, July 1928, III, 1: 21.** Arab sayings that elucidate the meaning of modesty, knowledge, boastfulness, praise and slander.
- Proverbs, Arab, Aug. 1928, III, 2: 34.** More Arab wisdom concerning quickness of answer, impact of words, ease of enmity and bartering away one's honor.
- Proverbs, Arab, Oct. 1928, III, 4: 28.** More wise sayings that range in topics from keeping a secret to making a complaint.
- Proverbs, Arab, Nov. 1928, III, 5: 40.** More Arab wisdom on practicing what you preach, the eloquence of silence and indifference to the opinion of others.
- Proverbs, Arab, Dec. 1928, III, 6: 28.** More sage Arab sayings on the bitter and the sweet, bravery, adversity, and teaching the orphan to cry.
- Proverbs, Arab, Sept. 1929, IV, 1: 23.** Four proverbs.
- Proverbs, Arab, Oct. 1929, IV, 2: 26.** Five proverbs.
- Proverbs, Syrian, Dec. 1926, I, 6: 10.** A dozen proverbs that reveal the down-to-earth wisdom of Syria.
- Proverbs, Syrian, Feb. 1927, I, 8: 29.** Ten proverbs that reflect the ancient wisdom of the natives of Syria.
- Proverbs, Syrian, Mar. 1927, I, 9: 5.** Nine proverbs that exemplify Syrian sagacity.
- Proverbs, Syrian, Apr. 1927, I, 10: 18.** Down-to-earth gems of wisdom are these nine proverbs.
- Proverbs, Syrian, June 1927, I, 12: 31.** Four proverbs that reveal Syrian wisdom of old. "Nothing scratches your skin better than your own nail."
- Quatrains of Al-Mutanabbi (Poem), (Translated by Salim Y. Alkazin), June 1931, V, 10: 13.** A call for sane, wise, rational love, rather than love based on folly and ignorance.
- Quatrains of Al-Mutanabbi (Poem), (Translated by Salim Y. Alkazin), Sept. 1931, VI, 1: 21.** The sick mouth finds crystal water foul. The man who accumulates wealth only makes his soul poor.
- Queen Ulmana's Turquoise (Poem), Dr. Salim Y. Alkazin, May 1931, V, 9: 17.** Queen Ulmana's breastplate of turquoise, still in a palace in Cairo, along with other of her relicts, ensure the immortality of her name.
- Racial Problem, Discussing a, May 1927, I, 7: 11.** American Syrian Federation of New York discussed recently the subject of discrimination against Syrians in America. Among the noted participants expressing views were: Dr. F. I. Shatara, Milhem A. Saidy, Dr. Najib Katibah, S. A. Mokarzel, Dr. Salim Y. Alkazin, Major Habeeb Saidy, Abraham Daoud, and Aziz Trabulsi.
- Read, What You Shall, The Editor, July 1926, I, 1: 58.** A prospectus of the varied subjects, articles and topics of interest that will be included in future issues of the *Syrian World*.
- Readers Forum, Sept. 1926, I, 3: 56-57.** Among letters received by The Editor for this issue of the *Syrian World* are these: A Mississippi woman's plea for educating Syrian girls; a

Utica chemist's warning on consumption of alcoholic liquors; a Butte, Montana, man's gratification at the revived interest of Syrians in athletics and sports.

Readers Forum, Oct. 1926, I, 4: 54-55. Letters to The Editor include a commendation of Gibran's plea for trust in Syrian youth, and a condemnation of the early marriage of convenience forced on Syrian youth to please their parents.

Readers Forum, Jan. 1927, I, 7: 55. A letter from a second-generation Syrian, Anton Jabaly of Daytona, Florida, expresses appreciation to the *Syrian World* for giving him a better understanding of his noble Syrian heritage.

Readers Forum, Feb. 1927, I, 8: 52-54. Highlighting letters to the Editor are the following: A plea to Syrians to shun mixed marriages (J. Kanfoush, Syracuse, New York); Syrian parents urged to be broadminded in courtship customs (C. Yesbek, Washington, D. C.); a Syrian girl of 14, Louise M. Koory of Omaha, Nebraska, is praised as a promising poetess (a reader from Omaha, Nebraska).

Readers Forum, Mar. 1927, I, 9: 54-57. Samples of readers' opinion: Syrians must have faith in America (E. K. S.); in reply to Dr. Shadid, a voice from the Southwest claims his family is treated on a par with any American native (A. N. Adwon, Wilson, Oklahoma); Syrians not only experience job discrimination, but also they are insulted in college textbooks (J. J. Kanfoush, Syracuse, New York).

Readers Forum, Apr. 1927, I, 10: 48-53. Highlighting letters to The Editor: A strong defense of the loyalty and success of many Syrian-Americans in Oklahoma (F. H. Barkett, Oklahoma City, Oklahoma); praise of and suggestions for improving the *Syrian World* (Lila M. Mandour, New York, New York); a plea to Syrian parents to teach their children Arabic (Clara Bishara, Brooklyn, New York); what Syria meant to civilization (Amelia Farba, Quincy, Illinois).

Readers Forum, May 1927, I, 11: 47-51. Letters to The Editor include: Dr. M. Shadid defends position on Syrians' ostracism and emigration to Syria; Dr. H. Elkourie urges correction of Syrians' defects as a race; a Niagara Falls man claims racial prejudice exists (Thomas T. Shiya); President Calles of Mexico a Syrian (B. D'Ouakil, Brooklyn, New York).

Readers Forum, June 1927, I, 12: 56-57. Letters to The Editor: Plea for Syrians to enter into the spirit of America (Joseph Mawood, Dallas, Texas); Syrians are respected and are the equals of others (Samuel Peters, Los Angeles, California).

Readers Forum, Oct. 1927, II, 4: 51-52. Letters to The Editor include the following opinions: A variety of articles are urged to meet the varied tastes of the *Syrian World* readers (Edna Saloomey, Bridgeport, Connecticut); a reader asks for lighter articles for the average mind (Marie Hanna, Akron, Ohio); Syrians should dwell on present accomplishments, not the achievements of ancestors (Edna Belmont, New York City, New York).

Readers Forum, Nov. 1927, II, 5: 51. Letters to The Editor: A subscriber from New Zealand has high praise for the *Syrian World* and its high standards. A Texas writer finds it difficult to understand how to organize Syrian clubs composed of both sexes without objection from parents.

Readers Forum, Dec. 1927, II, 6: 48-49. Among letters to The Editor: Dr. K. A. Bishara objects to forsaking Jesus for Columbus; article on Syrians in New York puts all Syrians

- in good standing (N. H. Samra, Flint, Michigan); the *Syrian World* helpful in Kiwanis talk (J. S. Joseph, Greenwood, Mississippi); reader urges the *Syrian World* to maintain its literary standard (Georgina Schnapp-Michalany, Les Saars, Switzerland).
- Readers Forum**, Jan. 1928, II, 7: 46-49. Included in letters to The Editor: Major Pechkoff of the Foreign Legion points out French achievements in Syria; two readers come to the defense of Columbus; Syrian lecturer, Miss Sumayeh Attiyeh, is well received in Illinois.
- Readers Forum**, Feb. 1928, II, 8: 45-46. Among letters to The Editor: Syrian students at Oklahoma University appreciate receiving copies of the *Syrian World*; letters of praise for the high standards of the magazine come from a clergyman, a school teacher, a writer and a lawyer.
- Readers Forum**, Apr. 1928, II, 10: 51. Dr. Elkourie of Birmingham, Alabama, claims a share of the credit for defense of Syrians should be given to Syrian Young Men's Society of his city.
- Readers Forum**, May 1928, II, 11: 49-51. Eugene Jung, author of *L'Islam et l'Asie Devant l'Imperialisme*, replies to his critic, Mlle. Simone France. Dr. K. A. Bishara of Brooklyn tells a tale from Noah's time with reference to Prohibition.
- Readers Forum**, June, 1928, II, 12: 59. New Yorker has high praise for the *Syrian World* as disseminating knowledge of the East to the West. Pittsfield, Massachusetts, subscriber terms magazine as "indispensable to Syrians from the standpoint of history, literature and education."
- Readers Forum**, July 1928, III, 1: 48. the *Syrian World* is a fitting representative of Syrian culture (George Ferris, New York); Syrians are commended for establishing their own schools of learning (Shaker Dakil, Oklahoma); Syrian Clubs' federation is commended (Alfred Scaff, Massachusetts).
- Readers Forum**, Aug. 1928, III, 2: 48-49. Faris Elkhouri proposed as President of Syrian Republic (N. Samra, Flint, Michigan); the *Syrian World* has proven its worth to our race (Rev. W. A. Mansur, Loretto, Nebraska).
- Readers Forum**, Sept. 1928, III, 3: 55-57. Highlights of Letters to The Editor: Neglect of Arabic is fault of parents (Ruby Nakfour, Lansing, Michigan); Arabic is not our original language (J. J. K., Syracuse, New York); teaching Arabic is unnecessary (George Bowab, Atmore, Alabama); the *Syrian World* is a liberal education (Maron Cahl, Cape Province, South Africa); the *Syrian World* is my constant companion (Mrs. John Addy, San Francisco, California).
- Readers Forum**, Oct. 1928, III, 4: 51-54. A sampling of readers' opinions: A national federation of Syrian societies is urged (Fred Rizk, Jacksonville, Florida); Young Phoenicians' Society seeks to correspond with other Syrian organizations (Ruby Nakfour, Lansing, Michigan).
- Readers Forum**, Nov. 1928, III, 5: 49-50. Readers' opinions expressed: Strong support urged for national Syrian organization, particularly of Syrian youth (Mary Solomon, Mishawaka, Indiana); Syrians admired for their history and traditions (Dr. Charles Borda, Atlantic City, New Jersey); the *Syrian World* is interesting and instructive (Josephine Crick, Niagara Falls, New York).
- Readers Forum**, Dec. 1928, III, 6: 41-47. Readers' opinions include: Federation project deemed feasible and timely (A. M. Malouf, Asbury Park, New Jersey); critic of the *Syrian*

World points out its shortcomings (J. M. Abbott, Brooklyn, New York); Syrians of South Africa proud of the *Syrian World* (Edward Kerachi, Durban, South Africa); conditions ideal in Lebanon (Saad Reyes, Globe, Arizona).

Readers Forum, Jan. 1929, III, 7: 45-50. Recent reader opinion: The Sage of Washington Street replies to a critic; Syrian-American Club of Cleveland endorses the *Syrian World*; Detroit reader suggests reforms in marriage customs; Indiana reader pleads more freedom for Syrian girls; Dr. Hitti answers questions on The Aramaic language; Syrian farmer makes desert bloom in California.

Readers Forum, Feb. 1929, III, 8: 44-48. Recent readers' opinions: Syrian parents and home life strongly defended (E. K. Salomey, Bridgeport, Connecticut); an Adams, Massachusetts, girl defends the character and morals of Syrian girls (Edna Shakar); Syrian girls should be allowed some freedom, but they must not abuse it (Ruby Nakfoor, Lansing, Michigan); can it be true that Syrians are massacred in Argentina? (S. Mattar, Foxton, New Zealand).

Readers Forum, Mar. 1929, III, 9: 45-49. Readers' opinions: "Give our girls more freedom, but teach them how to use it" (Mary Soloman, Mishawaka, Indiana); Syrian girl defends the old customs (Matilda G. Absi, Norfolk, Virginia); "Don't raise slaves in your homes" (Clara Bishara, Brooklyn, New York).

Readers Forum, Apr. 1929, III, 10: 46-48. Recent readers' opinions: Syrian girls deserve the same freedom as Syrian boys (Kathryn Rashid, Chautauqua, New York); Syrian youth can socialize freely and wholesomely through clubs (Edna Shakar, Adams, Massachusetts); a young man urges more freedom for girls, but asks gossipers to curb their activities (Abe Shalala, Cleveland, Ohio).

Readers Forum, May 1929, III, 11: 40. Recent readers' opinions: Girls are unduly restricted by their parents (Anna Shire, Roxbury, Massachusetts); opposition expressed to mixed marriages (Olga Aurady, Josephine Farris, Charleston, West Virginia).

Readers Forum, June 1929, III, 12: 43-44. Senator Reed manipulates Declaration of Independence to suit his prejudices (Observer, New York). Answer Senator Reed by making our "works" speak louder than words (Reverend K. A. Bishara, Brooklyn, New York). New Zealand Syrians also organize (K. E. Alexander, Wellington, New Zealand).

Readers Forum, Apr. 1930, IV, 8: 46-48. Readers' opinions expressed to the Editor include the following: Dr. Corban of New Zealand expresses faith in Syrian support of Lebanon Mental Hospital. A reader, Thomas Asa, sees Arabic influence in music of Mozart and Beethoven.

Readers Forum, Dec. 1930, V, 4: 46-47. Highlights of reader opinion expressed in this issue: A physician pays tribute to the *Syrian World* for its influence in stimulating an appreciation of culture, information, and education among our people (Dr. Joseph Macksoud, Flint, Michigan.) A clergyman urges The Editor to publish his travel articles in book form (Reverend W. A. Mansur, Winside, Nebraska.)

Readers Forum, Jan. 1931, V, 5: 43-44. A cross-section of readers' opinion in this issue: Asa endorses the suggestion that The Editor's travel articles be made available in book form; Dr. Corban of New Zealand endorses the *Syrian World* Corporation; Cleveland reader calls the *Syrian World* an inspiration to Syrian-Americans.

- Readers Forum**, June, 1931, V, 10: 42-43. Readers express their opinion of the *Syrian World*: It is the means of acquainting Americans with the fine qualities and culture of the Syrians (Laura Williams, New York City.) The journal dispels the illusion that Syrian-Americans are disinterested in their homeland and culture (Thomas Asa, West Brownsville, Pennsylvania.) The magazine should be incorporated or wealthy and public-spirited Syrian Americans should subsidize it (a New York reader.)
- Rebuke, The** (Poem), Dr. Salim Y. Elkazin, Dec. 1927, II, 6: 32. The despondent poet is rebuked by his own conscience, since he has not fulfilled his father or mother's hopes for him or his own dreams for himself.
- Reception of Gibran's Body in Lebanon, Touching**, The Editor, Sept. 1931, VI, 1: 14-17. Both government and people outdid themselves to do honor to this beloved son of Lebanon—clergy and laity, people of all religious denominations, Christians, Moslems and Jews, and thousands of school children.
- Reclamation, A**, Dr. Charles Fleischer, Apr. 1931, V, 8: 28-29. "The passing of Gibran from our sight and ken is really only a reclamation by the Eternal Spirit of the Cosmos."
- Recollection** (Anecdote), Oct. 1926, I, 4: 26. Generous recompense for a favor done.
- Reconciliation** (Poem), Dr. Salim Y. Alkazin, June 1930, IV, 10: 12. A call for reconciliation to the loved one without assessing blame.
- Recurrence, The Great**, Kahlil Gibran, Dec. 1931, VI, 4: 12-14. "Today we children of the vast yesterday come to a manger, which is in truth our solitude; each one of us a shepherd who would have peace in the pasture of his thoughts and the good will of all the other shepherds—and each one of us a King of his own destiny."
- Redeeming Feature, A**, Oct. 1928, III, 4: 41. The ability to hold one's tongue is man's redeeming characteristic.
- Reflections on Cooperation, A Reader**, Apr. 1931, V, 8: 15-16. A reader of the *Syrian World* calls for more action and less hand-clapping if Syrian-Americans wish to co-operate in preserving the magazine.
- Reflections on Love**, Kahlil Gibran, Oct. 1931, VI, 2: 44. "Love is a word of light, written by a hand of light, upon a page of light."
- Religious Problem in the East, The, The Case of Rashayya**, Salloum A. Mokarzel, May 1927, I, 11: 3-7. The case of Rashayya, where the homes of Christians were recently pillaged and destroyed by the Druze, "furnishes the latest and most vivid illustration in recent times of the centuries-old bitter struggle between Christianity and Islam in the East."
- Religious Tolerance for Syria's Progress**, Reverend W. A. Mansur, June 1927, II, 12: 3-11. Syria's new dawn and enlightenment are dispelling the darkness of religious intolerance and "bringing a vision of a healthy nationalism, a modern social life, and a prosperous people."
- Renaissance** (Poem), Paul Deab, Dec. 1929, IV, 4: 10. In winter we long impatiently for spring, but the poet prays to God for the strength to face each wintry day that we may live to be reborn in spring.
- Renunciation** (Poem), Ameen Rihani, Apr. 1928, II, 10: 22. An allegory of the poet's being welcome in the beloved's house only when he is willing to renounce his own ego and live within the lover's self.

- Reply, Excellent** (Anecdote), May, 1927, I, 11: 38. Grieving mother gives excellent reply to the Caliph.
- Reputation, The Value of a** (Anecdote), Nov. 1928, III, 5: 35. The unwelcome bedouin would not discredit his host's reputation for generosity!
- Restless** (Poem), Dr. Salim Y. Alkazin, Dec. 1929, IV, 4: 18. The poet does not want to slow down life, but that life's "woe and weal/Be crowded in one fleeting hour."
- Results, Miss Zainab**, Feb. 1927, I, 8: 45. A patriotic young woman spells out what the words "Syrian" and "Syrians" mean.
- Return Home, The** (Short Story), Louis Maron, Apr. 1930, IV, 8: 24-27. The story of Najib, the Syrian boy who leaves his beloved Beirut and aging mother to find his fortune in the United States, is the story of the typical Syrian immigrant.
- Revelation, Kahlil Gibran**, (Translated by Andrew Ghareeb), June 1931, V, 10: 24-25. "Love and what it begets, Rebellion and what it creates, and Liberty and what it generates—are three aspects of God, and God is the mind of the intelligent world."
- Revenge among Poets** (Authentic Arabian Story), Feb. 1927, I, 8: 41-42. Two poets join in a civil strife and their revenge ends in forgiveness of one another.
- Revenge, A Woman's** (Authentic Arab Story), Nov. 1926, I, 5: 42-43. The plebeian Hajjaj divorces his beautiful wife Hind, whereupon the Caliph Abdulmalek asks her hand in marriage, on condition that Hajjaj, barefooted and in lowly garb, lead her camel from her father's home town to the city of Damascus.
- Reward of Intrusion, The** (Authentic Arab Story), Oct. 1926, I, 4: 47-49. A singer in the court of Al-Mamoun relates a strange tale of intrusion wherein the intruder, instead of being punished for serious breach of etiquette, is rewarded with the hand of his host's sister.
- Reward of Kindness, The** (True Arabian Tale), Apr. 1932, VI, 7: 42-48. This is a tale exemplifying the Arabic word "ma'rouf," meaning "act of kindness," with the connotation of entailing some sacrifice and magnanimity on the part of the doer and involving the doer in some danger.
- Riddles** (Poem), Elia D. Madi, (Translated by Andrew Ghareeb), Apr. 1929, III, 10: 25-28. Three poems. 1. "Man": of man's ubiquitous situation; questions of meaning of man's existence and the impossibility of answers. 2. "In the Monastery": the poet finds no answers in the monastery, rather escapism and blindness to the beauty of the world. 3. "The Sea": Is the sea the origin and grave of life? Are mind and soul but drops from the sea, without goal but to return to the sea? The poet does not know. Of agnostic pain.
- Rihani's Experiences in Arabia**, Ameen Rihani, June 1929, III, 12: 12-18. Among Rihani's memorable experiences in Arabia was a visit with King Hussein, wherein His Majesty speaks of the weather and gives a lesson in zoology and healing.
- Rihani's Lecture in London**, Jan. 1929, III 7: 38-41. This is an account of Ameen Rihani's lecture on Arabia before the Central Asian Society in London.
- Rihani, Tributes to, Rihani's Contribution to Arabic Lore**, Dr. Philip K. Hitti, Apr. 1929, III, 10: 15-18. Dr. Hitti pays tribute as a historian to the contributions of Ameen Rihani to our knowledge of Arabia as a land of the Arabs as a people, of Arabic as a language, and of Islam as a religion.

- Rihani, Tributes to, Rihani's Place in English Literature**, Dr. Marion Mills Miller, Apr. 1929, III, 10: 18-21. Dr. Miller pays tribute to Rihani for his work as a poet as well as a prose writer.
- Rihani, Tributes to, The Life of Rihani**, Salloum A. Mokarzel, Apr. 1929, III, 10: 21-23. Mr. Mokarzel recounts the life of Rihani, dwelling on his business career, his studies in law and drama and stage experience as Shakespearean actor, his teaching and writing experiences as well as his travels in Arabia.
- Rihani, The Man and His Work**, Elizabeth P. McCallum, Nov. 1929, IV, 3: 20-27. Miss MacCallum, an authority on near Eastern affairs, writes on the early struggles and achievements of Ameen Rihani both in the literary and the political realms.
- Rose, The (Poem)**, Thomas Asa, Jan. 1931, V, 5: 14. In an amusing poem, a rose laments that the poet that praises her has just plucked her to give to his lover, whose temper and beauty cannot match the real rose.
- Rose Season, In the (Poem)**, Dr. Salim Y. Alkazin, May 1929, III, 11: 26-27. The poet sings to his loved one of the beauty and briefness of the rose season, and of the weaver's gift from the king when he sang of the season. "What will be thy gift to me . . . in love's season?" the poet asks.
- Rubaiyat, The (Poem)**, Thomas Asa, Nov. 1930, V, 3: 34. A tribute to Omar Khayyam's poem as a perfect rendition for the young of this world, a world no longer available for the old, though it may or not be the only world.
- Rubaiyat Abu-Tayeb (Poems)**, Amin Beder, Jan. 1931, V, 5: 23. Four quatrains by the Arabic poet with accompanying Arabic. On hope, aspirations, fame, and envy.
- Rubaiyat Au-Tayeb (Poems)**, Amin Beder, Nov. 1931, VI, 3: 23. Four quatrains in Arabic and English on Life as a maze, as a show, on aspiration as a pest, and cosmetics as false beauty.
- Run Away, Why He Did Not (Anecdote)**, Sept. 1926, I, 3: 36. About a boy who did not fear to stand up to the Caliph.
- Saint, The (Poem)**, Kahlil Gibran, Mar. 1929, III, 9: 13. A saint accuses himself of the same crimes of a brigand and the criminal goes away no longer believing in the saint but comforted. This is the saint's method.
- Saints, The Three New Syrian**, Archbishop Bechara Chemali, Maronite Archbishop of Damascus, Dec. 1926, I, 6: 51-55. Archbishop Chemali gives an account of the life and martyrdom of the three Masabki brothers, the first Eastern saints to be recognized by the Catholic Church since the division between East and West.
- Santa Claus, Who Is**, H. I. Katibah, Dec. 1926, I, 6: 21-25. "Santa Claus, instead of coming from the blizzards of the dreary north, in reality came from the East, from a little town not distant from Northern Syria, from whence he went out to conquer the rest of the world with his charming kindness and benevolence."
- Santa, Please (Poem)**, Marie El-Khourie, Jan. 1927, I, 7: 46. The poet requests childish toys, all symbolical of lofty moral goals.
- Saved!** July 1926, I, 1: 25. Abu Hanifa, a learned and righteous judge, pleads with the Caliph and secures the release from prison of a neighbor of his with a propensity to drunkenness.

- Sayings of Ali**, Jan. 1929, III, 7: 41. Wisdom that elucidates knowledge and ignorance, perfume and fragrance, good traits and mistakes, meekness and hypocrisy.
- Sayings of Ali**, Apr. 1929, III, 10: 14. Wise sayings that clarify truth, forbearance, counsel, enemies and leadership.
- Sayings of Ali**, Apr. 1931, V, 8: 16. "A man's character is judged by his actions; his knowledge by his speech."
- Sayings of Ali**, Sept. 1931, VI, 1: 48. Ali provides new insight into the meanings of forbearance, speech, avarice, and the tyrant.
- Sayings of Ali**, Jan. 1932, VI, 5: 38. Death is highlighted in these sayings of Ali—"Birth is but the herald of Death." "Your gray hair is your obituary announcement."
- Sayings, Arab**, Apr. 1927, I, 10: 26. "The strongest is he who can control his anger."
- Sayings, Wise**, Nov. 1926, I, 5: 43. Seven Arab proverbs that are hard to refute.
- Scandal, The Great**, Ibn El-Khoury, Nov. 1927, II, 5: 21-29. A gathering of Lebanese villagers discusses the introduction into the country of "The Great Scandal"—the fad of a masquerade ball imported from abroad!
- Scar, The (Short Story)**, Dr. N. A. Katibah, May 1928, II, 11: 24-30. A man's deep scar on his forehead holds the secret of his supersensitivity to the theme of women, love, and marriage.
- Scar, The (Short Story Cont'd.)**, Dr. N. A. Katibah, June 1928, II, 12: 25-31. Panas, the man with the mysterious scar on his forehead, is overcome with grief by the death of his friend Dimitri's little girl, whom he worships. After burning all the records of his mysterious career, he dies of grief and is buried beside the little girl he loved so dearly.
- Scouting in Southern Lebanon**, Aziz Rahhal, Mar. 1931, V, 7: 17-20. Mr. Rahhal, the prime builder of scouting in southern Lebanon, gives an account of the inception and growth of this movement and points up the influence it has already had in building up the character of Lebanese youth.
- Secret I'll Cherish, The (Poem)**, Dr. N. A. Katibah, Feb. 1931, V, 6: 16. Four quatrains from the folk-song Abu Zolof: The lover will keep the secrets of the loved one till death. He may tell his confessor or the sparrow, but her secrets will be safe.
- Seek and You Shall Find (Short Story)**, Charles J. Sassen, Nov. 1931, VI, 3: 32-37. A European resident of Beyrouth thought he could provide the native police with a mystery they could not solve.
- Seer Departed, A (An Editorial of *The Sun*, New York, April 15, 1931), (re: Gibran)**, Apr. 1931, V, 8: 37. "It was natural that he should have written 'The Prophet,' for he was born in Lebanon, known as the birth place of prophets. He wrote always as one inspired."
- Self-Respect**, Nov. 1926, I, 5: 47-48. A deposed vizier, asked to return to his post and responding "Today I am a free man," is restored to his former station of honor and trust.
- Seller of Words, The (An "Other Arabian Nights" Tale)**, H. I. Katibah, Dec. 1928, III, 6: 32-35. Fate of the seller of words—from dervish to grand vizier!
- Shahrazad, The Widowhood of (Part I)**, (A review by William Catzeflis), Henri de Regnier, Aug. 1926, I, 2: 20-23. An account, as told by the Frenchman Henri de Regnier, of what happened to the raconteuse Shahrazad, after she had told her last story on the evening of the Thousandth and One Night and had become the Sultan's beloved and favorite wife.

Shahrazad, The Widowhood of (Part II), (A review by William Catzefflis), Henri de Regnier, Sept. 1926, I, 3: 11-15. The conclusion of the story of what happened to Shahrazad after The Thousandth and One Night, in which, after the Sultan is murdered and Shahrazad becomes Sultana, she institutes another story-telling competition and is finally charmed by a tall, handsome and silent prince.

Shann Finds His Mate (Arab Tale), Nov. 1926, I, 5: 23-24. Shann, an Arab famed for his intelligence and wit, finds an equally intelligent and witty mate.

Shareeh, The Sagacity of, Aug. 1926, I, 2: 27. Seek not favors of anyone if you would avoid exposure to slavery.

Shiites Protest Rihani's Criticism, The Editor, Sept. 1931, VI, 1: 25-28. Rihani's article about Kerbala raises a storm of protest from Syrian Shiites. The *Syrian World* prints the reply of the Shiites to the objections embodied in Mr. Rihani's article.

Ships Sail Out (Poem), Alice McGeorge, Nov. 1930, V, 3: 30. The ship going out may be thrilling to the sailor, but for the sailor's wife, the sea is the enemy.

Silence is Golden, Sept. 1926, I, 3: 15. Seven sayings of Arab sages extol the virtues of silence.

Singer to His Lady, The (Poem), Theodore Maynard, May 1932, VI, 8: 20. May the high God break me if I have been a false knight or sung a false note to love's nobility or your gentleness.

Singer, The Unrecognized (Arabian Tale), Nov. 1926, I, 5: 21-22. An unrecognized singer, Dahman, sings before the unrecognized Caliph and is rewarded royally.

Slander (Three Explanations of Slander), Mar. 1927, I, 9: 30. "Slander is the pastime of the ungodly."

Slave Girl Whom the Grand Vizier Could Not Buy, The (True Arabian Tale), Nov. 1931, VI, 3: 14-17. After hearing the story of the two destitute lovers, the Grand Vizier took pity on them and presented the young man to the Caliph, who then magnanimously added him to his royal retinue.

Smile of Death, The (Short Story), John A. LaEace, Oct. 1929, IV, 2: 38-43. The author tells a short story with an ingenious plot taken from the Arabic and in which the Sultan Omar matches wits with his vizier, Al-Rassan, and loses!

Snowdrops (Poem), Paul Deab, Mar. 1929, III, 9: 20. The poet's love has come and gone like the snowdrop flower on a mountainside, but its roots are eternal.

Social Reform by Force (Translated from a Turkish Paper), Feb. 1927, I, 8: 35. An account of the methods employed by Kemal Pasha in forcing his reforms in the new Turkey.

Societies, News of, May 1929, III, 11: 55-57. News of gatherings in Paterson, New Jersey; in Brooklyn, New York; in Boston, Massachusetts; in New York City, New York; in Pittsfield, Massachusetts; in Los Angeles, California; in Canton, Ohio.

Societies, News of, June, 1929, III, 12: 55-56. Syrian-American Club of Dallas, Texas, endorses Federation Movement. American teachers speak to Boston Syrians on Syria; Cleveland Syrians hold dance and card party; Syrian ladies of Spring Valley, Illinois, stage play; Syrian youth of Adams, Massachusetts, form club.

Soil (Poem), John Sterling Haney, Nov. 1931, VI, 3: 19. The soil is the mother of us all and thus we are all brothers and sisters, and all are one with one another.

Song, G. K. Gibran, Dec. 1930, V, 4: 13. "A great singer is he who sings our silences."

- Song of Annaik** (Poem), Barbara Young, Apr. 1932, VI, 7: 11-12. The lady does not lament that the loved one is late in coming as she grows old; she will find him in heaven.
- Song of Friendship** (Poem), Edna K. Saloomey, Sept. 1931, VI, 1: 45. The heart that sings today will be silent in loneliness tomorrow. One must be attuned to the sadness of separation.
- Song of the Nile, A** (Poem), Dr. Salim Y. Alkazin, Mar. 1931, V, 7: 32. The Nile speaks of the great culture which has flourished on its banks and the hopes of immortality which its annual flooding has always symbolized.
- Songs, Syrian Folk, "O Mother Mine"** (Folk Song), (Moulaya), (Translation by Gibran K. Gibran), Mar. 1927, I, 9: 13. A love-sick girl misses her absent lover (much as in the *Song of Solomon*). Here are three verses of a traditional folk song that accumulates variations over time and place and separate folk artists. The translation is accompanied by the Arabic verses.
- Songs, Syrian Folk, "My Day is Bitter"** (Folk Song), (Marmar Zamani), (Translation by Ameen Rihani), Apr. 1927, I, 10: 17. A love-sick young man sings of his present bitterness and hopes for winning the still-capricious maid. Five verses of a traditional folk song that has accumulated many variations. Arabic verses accompany the translation.
- Songs, Syrian Folk, "I Wandered Among the Mountains"** (Translation by Gibran K. Gibran), May 1927, I, 11: 11. Sad stanzas of luckless love: here the young man is bespoke, here he has entered a monastery, but the lady passionately proclaims her love will not die. Five stanzas of a traditional folk song that has accumulated many variations. Arabic verses accompany the translation.
- Song, Syrian Folk, "Three Maiden Lovers"** (Translation by Kahlil Gibran), Aug. 1927, II, 2: 13. Of the sadness and bitterness of the young lady whose lover is gone, and who can take no consolation in the idea that God is love. Arabic text is provided.
- Sonnets, (Dedicated to Gibran K. Gibran)**, Thomas Asa, May 1929, III, 11: 30. Sonnets dedicated to Gibran. One on friendship as the worthiest passion to reach divine perfection. Another on the fondness of a memory as the sweetest treasure of our earth, immune to time and change.
- Sorrow Was Born, When My**, G. K. Gibran, Dec. 1927, II, 6: 18. "And we loved one another, my sorrow and I, and we loved the world about us; for sorrow had a kindly heart and mine was kindly with sorrow."
- Southern Lebanon, Through**, Salloum A. Mokarzel, Mar. 1930, IV, 7: 35-43. The Editor describes some amusing experiences on his journey through Southern Lebanon, highlighted by his observations in Mashgara (his wife's home town), Jezzine, Kfarhouna, Al-Mukhtara, Beit Eddeen, and Deir El-Kamar.
- Sparrow and Locust** (Arabian Nights Story), Dr. N. A. Katibah, Jan. 1928, II, 7: 15-20. A poor laborer, Sparrow, residing with his wife, Locust, behind the Caliph's palace, succeeds, through his mistaken powers of divination, in becoming the Caliph's Grand Vizier.
- Speech to the Senate, Imaginary**, Reverend W. A. Mansur, Apr. 1930, IV, 8: 14-22. A Syrian character delivers an imaginary speech to the U. S. Senate apropos of some derogatory remarks made against Syrians in that body. The speech turns out to be more real than imaginary!

- Speech and Silence**, G. K. Gibran, Mar. 1931, V, 7: 36. "My loneliness was born when men praised my talkative faults and blamed my silent virtues."
- Sphinx, The** (Poem), Alfred G. Mussawir, Mar. 1927, I, 9: 35. The poet contrasts the emptiness of the desert with the lone magnificence of the Sphinx (implicitly of its human creator) and of a desert rose, which struggles to exist.
- Spirit of Gibran, Americans Pay Tribute to** (Impressive Services Held at Roerich Museum by Representative American Intellectuals), Apr. 1931, V, 8: 27-28. Spirit of Gibran eulogized in prose, poetry and song by author and lecturer Dr. Charles Fleischer, Miss Estelle Duclo, M. J. Naimy, Miss Barbara Young, Anis Fuleihan, Hubert Linscott, Claude Bragdon, Synd Hossain, Prince Mohiudin, and Salloum A. Mokarzel.
- Spring** (Poem), Benjamin T. Hoffiz, June 1927, I, 12: 39. In a Wordsworthian fashion, spring is proclaimed as a resurrection of the spirit as the hand of God is sensed in the returning glories of the season.
- Spring** (Poem), Benjamin T. Hoffiz, June 1928, II, 12: 31. Spring as a renewal of the Soul: "the whole creation in the bloom of life. . . Rejoicing plays upon my inward strings. . ."
- Spring a Young Man's Fancy, In** (Poem), Edna K. Saloomey, Editor, Our Younger Generation, Apr. 1932, VI, 7: 54. How can love blossom in a Depression spring?
- Star, Though but a Tiny** (Poem), Dr. Salim Y. Alkazin, June 1928, II, 12: 24. A moral allegory: The smallest star light is blessed to the observer, though it cannot combat the gloom of night.
- St. George and the Saddle Bags**, Marie Hanna, Dec. 1927, II, 6: 24-26. A stranger mounted on a white horse helps an old man recover his saddle-bags and the elderly traveler is sure it was St. George himself.
- Starry Son of Lebanon** (Poem), Estelle Duclo, Apr. 1931, V, 8: 40. On the occasion of Gibran's death. He is gone to his spirit's freer day, one with God's immortal breath.
- Stars, The** (Poem), (Translated by Elias Fayad), Ameen Rihani, Nov. 1927, II, 5: 30. The alienated poetic spirit is compared to the loneliness and separateness of the stars.
- Stick, An Arab's Description of the Use of a** (Anecdote), Jan. 1927, I, 7: 18. A Bedouin has a thousand uses for a stick.
- Story, The Story of a**, H. I. Katibah, Feb. 1927, I, 8: 14-20. "This is the story of the story of Al-Khidr," who in his Greek disguise was the companion of Alexander the Great, while the Al-Khidr of Jewish lineage was the companion and counselor of saints.
- Stranger, The** (Drama in One Act), Dr. S. Y. Alkazin, Mar. 1927, I, 9: 14-23. On a cold wintry night, a poor widow, for lack of wheat, is boiling pebbles for her two hungry children. A stranger enters and is offered a share of the meager fare. As the aroma of anise-seeds issues from the pot, the stranger affirms that the stones are now wheat, and then disappears.
- Subterfuge** (Anecdote), Nov. 1928, III, 5: 32. The bedouin asked the Caliph for his assistance, not his legal opinion!
- Success** (Poem), Thomas Asa, Sept. 1929, IV, 1: 29. Success used to seem a maddening goal, but now seems not gold, but dross, and the poet has peace.
- Success, The Ten Commandments of**, Reverend W. A. Mansur, Nov. 1926, I, 5: 25-32. Reverend Mansur addresses the class of Syrian youth known as "the ICANS, the kings

who conquer, those who have not only the knowledge, but also the faith, ambition and courage"; "Those who launch out into life with a winning spirit."

Sudanese Soldier, The, Dr. Nejib A. Katibah, May 1929, III, 11: 15-20. The writer gives a reminiscent account of the time he served with the British forces in the conquest of Sudan. He characterizes the Sudanese soldier as "not endowed with considerable intelligence or wit" and "noted for blind obedience to orders."

Sufi Sayings on Repentance, Dec. 1926, I, 6: 25. Repentance, one of the pillars of Sufism. **Sufi Sayings, Some**, Dec. 1926, I, 6: 45. "Repentance is to repent of repentance."

Sufi Song, A (Poem), Ameen Rihani, Dec. 1927, II, 6: 7. The poet's heart is the vehicle for bringing "treasures" from the beyond (the "Deep") to the loved one (the soul?).

Sufis on Poverty, The, Nov. 1926, I, 5: 48. "Poverty is a robe of honor."

Sweets, Everlasting (Short Arabic Tale), Dec. 1927, II, 6: 23. The vizier loved his sweets so much he wanted them to last until Judgment Day!

Syria (Poem), Edward B. Karam, July 1928, III, 1: 34. Our motherland, Syria, which of late has been through great troubles, still has the allegiance of her sons in faraway lands.

"**Syria**," in the 1926 Edition of the *Encyclopedia Britannica*, Dr. Philip K. Hitti, Nov. 1926, I, 5: 4-6. Hitti criticizes the brief and unreliable information on "Syria" in the *Encyclopedia Britannica* as "the kind of article one would write who draws his data wholly from books and not from first-hand sources."

Syria, The Agricultural Situation in, Part I, Professor J. Forrest Crawford, Sept. 1927, II, 3: 3-9. Hindering Syrian agricultural improvement are not only the natural problems of extending cultivable land by increasing irrigation and reclaiming swamp land through drainage, but also social factors such as the prevailing system of land tenure and the old customary methods of farm operation.

Syria, The Agricultural Situation in, Part II, Professor J. Forrest Crawford, Oct. 1927, II, 4: 11-19. If Syria's productive power is to be improved, there is need for increasing the amount and quality of her products through agricultural education, adoption of scientific methods of farm operation, introduction of modern machinery, reforestation and more extensive irrigation.

Syria, American Orphanage and Relief Work in, Charles V. Vickrey, Apr. 1928, II, 10: 3-8. The General Secretary tells of the changes that have taken place recently in the activities of Near East Relief among the orphanages that dot the shores of the Mediterranean and the slopes of Mt. Lebanon. Relief activities include orphanage, vocational, child welfare, hospital, and refugee work.

Syria, Economic Recovery in, Nov. 1928, III, 5: 33-35. This survey of economic conditions in Syria is based on Commerce Reports of Sept. 24, 1928. Economic conditions for 1927 are reported to be not as healthy as those of last year although foreign trade showed a marked expansion, agricultural returns were satisfactory, and industries were active.

Syria, The Economic Situation in (Based on *Commerce Reports*), Dec. 1927, II, 6: 53-54. Economic depression prevailed in Syria in 1926 with suspension of credit operations. The crop estimate is favorable, but the livestock industry has suffered heavy losses. Government finances show a surplus, but foreign trade has declined. France leads as source of imports. Trade with the United States has declined.

- Syria, The First Needs of Agriculture in**, George Knaysi, (Department of Bacteriology, Cornell University), Jan. 1928, II, 7: 6-8. "Syrian agriculture lacks the capital, and it lacks modern implements, but more than all that, the real need of Syrian agriculture is science."
- Syria, Present Economic Conditions in**, Irving Sitt, Mar. 1927, I, 9: 24-30. The basis of Syria's economic life lies in her agriculture, which must be improved by introducing modern methods, new machinery and proper systems of irrigation. A wise policy of government aid to agriculture will help improve the whole tenor of life and raise the standards of the greater proportion of the people.
- Syria, Political Developments in**, The Editor, Jan. 1927, I, 7: 58-59. French High Commissioner Ponsot returns to Paris to submit his report on Syria to the French Cabinet. Reconciling the serious differences between Syria and Mt. Lebanon on defining their frontiers proves a difficult problem. French report quelling of the revolt in the Druze Mountain, but revolutionists report otherwise.
- Syria, Political Developments in**, The Editor, Feb. 1927, I, 8: 55-57. According to dispatches from Syria and Egypt, the Syrian revolution is now at an end. The French High Commissioner, M. Ponsot, still maintains his Sphinx-like silence, while rumors circulate to the effect that secret negotiations are being conducted for the return of Syria to Turkey.
- Syria, Political Developments in**, The Editor, Mar. 1927, I, 9: 60-62. Head of the New Syria delegation, Emir Chakib Arslan, created a storm of bitter feeling among Syrians in America. He is charged with aiding the Turks in starving Christians during the War and is the enemy of the independence of Mt. Lebanon. High Commissioner Ponsot in Paris is still silent on the future of Mt. Lebanon and Syria.
- Syria, Political Developments in**, The Editor, Apr. 1927, I, 10: 59-61. A new form of government suggested for Syria by M. Henri Ponsot includes a readjustment of Lebanon's boundaries. Peace and order have been restored to the Hauran district in Syria, scene of the Druze revolution. Christian inhabitants of Rashayyah, whose homes were destroyed by the revolutionists, refuse to return to their town.
- Syria, Political Developments in**, The Editor, May 1927, I, 11: 57-59. French High Commissioner Ponsot is still in Paris and maintains his silence on the future of Syria. The Syrian Nationalists have taken their case to the League of Nations in the hope of getting redress. A war council was convoked by leaders of the armed forces in Jebel Druze and it was agreed that the war should be pushed with more energy.
- Syria, Political Developments in**, The Editor, June 1927, I, 12: 57-59. French Commissioner M. Ponsot is still in Paris with no news on the future of Syria. In Syria the provisional government in Damascus is tottering while in Mt. Lebanon the government has fallen. Normalcy is returning to Jebel Druze as the Druze leader, Sultan Atrash, has taken refuge at an oasis in the Syrian Desert.
- Syria, Political Developments in**, The Editor, July 1927, II, 1: 62-63. French High Commissioner M. Ponsot is still reticent on the future of Syria, while complaints against the French administration are increasing. The armed rebellion in Syria has been suppressed and the Druze leader, Sultan Pasha Atrash, has been exiled to Nejd in Saudi Arabia.

- Syria, Political Developments in, The Editor, Aug. 1927, II, 2: 63.** French High Commissioner Ponsot is now in Syria and is quietly initiating reforms in the country. The armed revolution in Syria has definitely come to an end and the country is enjoying a spell of tranquillity.
- Syria, Political Developments in, The Editor, Sept. 1927, II, 3: 59-62.** Ponsot promises to concentrate on Syria's economic development. France will continue true to its mandate to maintain law and order and assist Syria and Lebanon to achieve gradual progress as two independent states. Syrian Nationalists, meanwhile, express deep disappointment with M. Ponsot's report.
- Syria, Political Developments in, The Editor, Oct. 1927, II, 4: 62-63.** Political energies in Syria are presently concentrated on giving shape to the proposed new National Army, recommended by Commissioner Ponsot. Objectors to the Army urge emphasis on the economic problems of the country. Suppression of newspapers critical of government policy has stirred a storm of protest in Beirut.
- Syria, Political Developments in, The Editor, Nov. 1927, II, 5: 57-60.** An agreement has been reported that France will soon cede Syria to Italy. Opposition is expected from Nationalists while *Al-Hoda* of New York urges the United States to take over the mandate. France pays Rashayya for property damage caused by the Druze.
- Syria, Political Developments in, The Editor, Dec. 1927, II, 6: 61-62.** Syrian Nationalists met in Beirut to formulate a plan for future action that will result in a free Syria. The French are concentrating their efforts on the economic rehabilitation of Syria. In Lebanon the two houses of Parliament have merged into one with the election of Sheikh Mohammed Eljesr as President.
- Syria, Political Developments in, The Editor, Jan. 1928, II, 7: 61-63.** French newspapers are critical of France's inaction as the cause of chaotic conditions in Syria. Critics also score the policy of the French government and hint that armed revolution may recur by early Spring. General Weygand, a former High commissioner in Syria, in an article in the *Revue de France*, urges France to maintain its mandate over Syria and Lebanon.
- Syria, Political Developments in, The Editor, Feb. 1928, II, 8: 59.** Syrian Nationalists seek treaty with France similar to that negotiated between England and Iraq. Meanwhile, *Al-Hoda* seeks recognition by the European Powers of the new Republic of Lebanon as a separate political unit independent of Syria.
- Syria, Political Developments in, The Editor, Mar. 1928, II, 9: 56-60.** A Nationalist leader is appointed President of Syria. He is Sheikh Taj Ud-Deen Al-Husni. The Syrian Nationalists have now split into two parties, extremists and moderates. A new ministry, under Dr. Ayoub Tabet, took office in Lebanon. Conditions in Syria under President Al-Husni have returned to normal.
- Syria, Political Developments in, The Editor, Apr. 1928, II, 10: 52-57.** There is still much dissatisfaction in Syria, despite the new provisional government's promise to hold free general elections within two months. All members of the new government of Syria are political moderates. Meanwhile, the Druze now in exile from Syria are appealing to Syrian-Americans for funds. In Lebanon the government proceeded to put into effect a number of judicial reforms.

- Syria, Political Developments in, The Editor, May 1928, II, 11: 51-53.** The Syrian Nationalist Party won an overwhelming victory in the Syrian elections. They protested against the election laws, but agreed to cooperate with the French mandatory power.
- Syria, Political Developments in, The Editor, June 1928, II, 12: 49-50.** In the recent elections in Syria, the returns indicated a landslide for the Nationalists. The Constitutional Assembly will now decide on a republican form of government and the establishment of France's future relations with Syria.
- Syria, Political Developments in, The Editor, July 1928, III, 1: 49-52.** Syria seats its first Constitutional Assembly, which is dominated by militant nationalists. Elected as permanent chairman was Hashim Bey Al-Atasi. Meanwhile, the Maronite members of Lebanon's Parliament were summoned to Bekkerki by the Patriarch to take a united stand for an independent Lebanon.
- Syria, Political Developments in, The Editor, Aug. 1928, III, 2: 54-56.** Syrian Assembly work has been conducted in harmony while French High Commissioner maintains strict neutrality. The main problem confronting the Syrian Assembly is agreement on the form of government for the country, with some elements favoring a republic and others calling for a monarchy.
- Syria, Political Developments in, The Editor, Sept. 1928, III, 3: 44.** France recently suspended the Syrian Constituent Assembly for framing a constitution that gives Syria complete independence and ignores its mandatory status with France. Syrian Nationalists have attacked Sheikh Tajeddin, provisional President, for his supposed complicity with the French. Also, there is a faction in Syria demanding a constitutional monarchy, while the Lebanese Republic is seething with political unrest.
- Syria, Political Developments in, The Editor, Oct. 1928, III, 4: 55-57.** Syrian Nationalists press the issue of complete independence from France. The French contemplate the appointment of a military man like General Weygand as Syrian High Commissioner. In Lebanon a new ministry has been installed and is based on denominational representation including Maronite, Sunni, Shiite, Melchite, and Orthodox ministers.
- Syria, Political Developments in, The Editor, Nov. 1928, III, 5: 51-53.** Syria is still awaiting the outcome of the High Commissioner's visit to Syria. The Constituent Assembly is in recess. In Lebanon the government and the mandatory authorities are at odds over Lebanon's share of the customs' receipts. President Charles Dabbas is received enthusiastically on a tour of Lebanon.
- Syria, Political Developments in, The Editor, Dec. 1928, III, 6: 51-52.** French Socialists urge France to withdraw from Syria, but French chamber resists. Some Syrians are pressing for revival of a monarchy in Syria in the hope of placing a descendant of the Prophet on the throne.
- Syria, Political Developments in, The Editor, Feb. 1929, III, 8: 49-50.** High Commissioner Ponsot returns to Syria, but he is reticent on future policy in Lebanon and Syria. The chief subject agitating Lebanon presently centers on the political aspirations of Emir Lutfallah, a candidate for the presidency of Lebanon.
- Syria, Political Developments in, The Editor, Mar. 1929, III, 9: 56-59.** French High Commissioner adjourns Syrian Constituent Assembly. Syrians remain adamant in their

- demands refusing to compromise. Provisional government remains in power. In Lebanon controversy rages around the person of Emir George Lutfallah, candidate for the Presidency.
- Syria, Political Developments in, The Editor, Apr. 1929, III, 10: 49-53.** Syrians refrain from any political activities as French let matters drift. In Lebanon the presidential election was set for March 27, with all indications favoring the re-election of the incumbent, President Charles Dabbas.
- Syria, Political Developments in, The Editor, May 1929, III, 11: 47-48.** The French are accused of delaying tactics and of resisting Nationalist demands in Syria due to their excessiveness and incompatibility with France's mandatory obligations. The Presidential elections in Lebanon resulted in the re-election of Charles Dabbas to a second three-year term.
- Syria, Political Developments in, The Editor, Sept. 1929, IV, 1: 49-50.** It is rumored that France has reached a decision to proclaim Syria a monarchy. M. Emil Eddy has been invited to form a new cabinet in Lebanon. A new military governor, Colonel Moran, has been designated for Jebel Druze.
- Syria, Political Developments in, The Editor, Oct. 1929, IV, 2: 50-54.** The Arab congress in Palestine protests Zionist aggression. The French High Commissioner Ponsot returns but is reticent on his plans for Syria. Meanwhile, the new Lebanese cabinet deliberates a reform program.
- Syria, Political Developments in, The Editor, Nov. 1929, IV, 3: 46-49.** The Palestine Commission of Inquiry is continuing its inquiry into the operation of the Palestine mandate. The political situation in Syria remains unchanged, with the French Chamber of Deputies voting to continue the mandate. In Lebanon the reform program was approved by the assembly.
- Syria, Political Developments in, The Editor, Dec. 1929, IV, 4: 50-52.** The Shaw Commission of Inquiry continues to investigate the causes of Arab-Jewish strife. Dr. Judah Magnes of the Hebrew University reiterates his condemnation of the use of force in Palestine. Syria anticipates a solution soon of the question of her political status. The Lebanese Assembly approves economic reforms, which the Cabinet will soon implement. The rival Arab kings of Iraq and Arabia are expected to meet soon to settle the question of border raids.
- Syria, Political Developments in, The Editor, Jan. 1930, IV, 5: 49-52.** Law and order have been restored in Palestine after the latest bloody uprising. The French Commissioner M. Ponsot continues his silence and the solution of the Syrian problem remains unresolved. Strong sentiment prevails for establishing a monarchy in Syria. In Lebanon there is satisfaction and general approval of the economic recovery program.
- Syria, Political Developments in, The Editor, Feb. 1930, IV, 6: 51-54.** Peace returns to Palestine, but battle of words goes on. French Commissioner Ponsot confers with his staff on solution of the Syrian problem. The main debate is over the form of government for Syria—representative democracy or monarchy. The Lebanese cabinet is still absorbed in the task of economic reform—pruning sinecures and effecting economies.
- Syria, Political Developments in, The Editor, Mar. 1930, IV, 7: 53-55.** Shaw Commission report elates Arabs, embitters Jews. Syrian Constituent Assembly meets in Damascus, but

is dissolved by French High Commissioner on the promise to study its demands. In Lebanon Premier Eddy's economy cabinet is voted out and August Adeeb is named Premier.

Syria, Political Developments in, The Editor, Apr. 1930, IV, 8: 49-52. England opposes demand of Palestine Arabs for representative government. The Syrian nation is being driven to desperation by the continued inaction of the French authorities and silence of the High Commissioner. In Lebanon the cabinet of new Premier August Adeeb was accorded a vote of confidence.

Syria, Political Developments in, The Editor, May 1930, IV, 9: 49-51. Although the French have proclaimed Syria a republic, the Nationalists are still withholding approval, pending new elections in the fall. Lebanon's political affairs are in a chaotic state since the fall of the Eddy cabinet, with economic conditions worsening. In Palestine the Arabs are demanding representative government and restriction of Jewish immigration.

Syria, Political Developments in, The Editor, June 1930, IV, 10: 48-52. Syrians are protesting the new Constitution by holding public demonstrations in Damascus and other cities. Meanwhile Syrian Royalists are active seeking to establish a monarchy in Syria. In Lebanon economic conditions worsened because of a drop in the number of tourists from Egypt. In Palestine, both Arabs and Jews press their claims to the Wailing Wall.

Syria, Political Developments in, The Editor, Sept. 1930, V, 1: 48-51. The political situation in Syria is still unsettled because of French indecision as to its policy in Syria in the future. Syrian papers claim that Italy is seeking the mandate now held by France. In Lebanon the government is accused of wholesale corruption while in Palestine Britain is blamed for the bloody disorders occurring there.

Syria, Political Developments in, The Editor, Oct. 1930, V, 2: 42-46. The political situation in Damascus remains unchanged as Syrians await a new proposal from M. Ponsot, who is expected to return to Syria in October. Rumors fly that Italy is secretly intriguing to secure the mandate over Lebanon and Syria. In Palestine quarrels increase between Moslems and Christians as Jews buy up land from absentee landlords.

Syria, Political Developments in, The Editor, Nov. 1930, V, 3: 49-50. France is ready for treaty with Lebanon. Syrians enter period of watchful waiting as they await return of High Commissioner. In Lebanon, meanwhile, press is indignant over government's liberality in granting merit awards to Lebanese abroad.

Syria, Political Developments in, The Editor, Dec. 1930, V, 4: 48-50. Palestine question is still unsettled as Jews denounce the new British policy. Major changes are expected in Syria and Lebanon as confidence is expressed in M. Ponsot's efforts.

Syria, Political Developments in, The Editor, Jan. 1931, V, 5: 45-47. With the return of M. Ponsot from Paris there is now a spirit of expectancy in Syria that bodes well for a satisfactory solution of the Syrian problem. The proposed treaty between Lebanon and France is considered as a forerunner and model of a similar pact between France and Syria.

Syria, Political Developments in, The Editor, Feb. 1931, V, 6: 49-51. England's reversal on Palestine policy encourages Jews, angers Moslem world. In Syria, nothing has transpired since M. Ponsot's return to Syria, but rumors fly concerning establishment of a monarchy.

In Beirut, Joseph Mokarzel, editor of *Ad-Dabbour*, was brutally attacked by two masked men.

Syria, Political Developments in, The Editor, Mar. 1931, V, 7: 46-49. Syrian elections are again deferred as rumors spread the advantages of a monarchy for Syria. Arabs declare boycott against Jews as Dr. Weitzmann visits Jerusalem. Port of Tripoli will get oil from Mosul fields. In Lebanon papers announce the formation of a Republican Party.

Syria, Political Developments in, The Editor, Apr. 1931, V, 8: 64-66. Syrian elections are again deferred as interest shifts toward establishment of a monarchy in Syria. There is turmoil in Lebanon as people boycott public utilities. In Palestine Arabs turn down parley on economic and agricultural development.

Syria, Political Developments in, The Editor, May 1931, V, 9: 48-50. There are increasing signs that a monarchy will be established in Syria. In the meantime the people continue to boycott the public utilities. In Lebanon, the government ratified an agreement for making Tripoli the terminus of the trans-desert pipe line.

Syria, Political Developments in, The Editor, June 1931, V, 10: 44-47. The political situation in Syria becomes complicated as Ponsot leaves for France and the Nationalists oppose monarchy. In Lebanon rumors circulate that the Republic may be dissolved at the expiration of President Dabbas' term. In Jerusalem Arabs reject the British Commission's findings on the Wailing Wall.

Syria, Political Developments in, The Editor, Sept. 1931, VI, 1: 49-50. The question now repeatedly raised in the Near East is: Will France renounce its Syrian Mandate? Most prominent of the names mentioned for the Presidency of Lebanon is that of Emil Eddy, former Premier. Unrest continues to plague Palestine as Arabs reject the erection of arsenals in Jewish settlements.

Syria, Political Developments in, The Editor, Oct. 1931, VI, 2: 49-50. Syrian Nationalists refuse all compromise and insist on a Republican form of government for Syria. Meanwhile in Lebanon there are 18 prospective candidates for the Presidency and the government is seriously trying to balance its budget.

Syria, Political Developments in, The Editor, Nov. 1931, VI, 3: 50-52. The Syrian question is subject to much speculation. It is now rumored that a plan is afoot to create a dual kingdom of Syria and Iraq with King Faisal as ruler of both countries. Lebanon, for the present, appears satisfied with its republican form of government and is presently occupied with its economic problems. As a goodwill gesture, Lebanese have named the finest street in Beirut after Egypt's king.

Syria, Political Developments in, The Editor, Dec. 1931, VI, 4: 45-50. In Syria the provisional government of Sheikh Tajeddin Al-Hasani is deposed and new elections are ordered by the High Commissioner. Lebanon, meanwhile, is occupied with Presidential elections. Editor N. A. Mokarzel is proposed as a candidate. In Palestine a pan-Islamic Congress, meeting in Jerusalem, protests against a Jewish state in Palestine, calls for a boycott of Jewish goods made in Palestine, and supports Palestinian Moslems' claims to independence.

Syria, Political Developments in, The Editor, Jan. 1932, VI, 5: 46-48. Elections in Syria result in Nationalist victory, but bloody riots erupt in Damascus. Meanwhile in Beirut,

- the Lebanese contemplate amending their constitution with the proposed elimination of any reference to the right of representation by religious denominations.
- Syria, Political Developments in**, The Editor, Feb. 1932, VI, 6: 49-52. Nationalists finally decide to participate in Syrian elections. Soldiers patrol the streets of Aleppo. Meanwhile, Lebanese are preoccupied with the coming presidential elections. The Maronite Patriarch visited the French High Commissioner in Beirut.
- Syria, Political Developments in**, The Editor, Apr. 1932, VI, 7: 69-72. Elections in Syria come off peacefully. Winners were candidates under the Nationalist banner. In Lebanon meanwhile the race for the presidency of the republic usurps attention. Leading the candidates in popularity is Emile Eddy.
- Syria, Political Developments in**, The Editor, May 1932, VI, 8: 46-50. Commissioner Ponsot partially suspends the Lebanese Constitution, suppresses numerous offices and limits public expenditures until a revision is made in the constitution and it is resubmitted to the League of Nations. Government will be conducted by bureaus under direction of President Charles Dabbas.
- Syria, Political Developments in**, The Editor, June 1932, VI, 9: 47-52. Constitutional government is finally established in Syria with ratification of the constitution and election of Muhammad Bey Al-Abed as President of the Republic. Al-Abed is a native of Damascus, the son of Izzet Pasha Al-Abed, who rose to great power in the Turkish empire under Sultan Abdul Hamid. Meanwhile in Lebanon, President Charles Dabbas is struggling to bring order out of chaos and trying to improve the desperate condition of its finances.
- Syria, Road Building in**, Vice Consul Paul H. Alling, Beirut, June 1928, II, 12: 32-35. Vice Consul Alling furnishes information regarding highways in Lebanon and Syria and includes statistics on road mileage, new construction, road budgets, sources of revenue, and expenditures on construction and maintenance.
- Syria, Signs of Rebirth**, Rev. W. A. Mansur, Apr. 1927, I, 10: 19-24. As a result of the World War Syria is experiencing a rebirth into a nation based on the modern principles of humanity, democracy, brotherhood, equality and justice. A glorious future, comparable to its glorious past, lies ahead.
- Syria, The Spiritual Contribution of the People of**, Dr. Philip K. Hitti, Dec. 1926, I, 6: 11-15. "To no one should Christmas mean more than to him who comes from, or traces his descent to that land where the first Christmas was enacted." The spirit and memory of Christmas should urge Syrians to higher achievements, so that they may be worthy of their superb Christian heritage.
- Syria, The War in**, Salloum A. Mokarzel, July 1926, I, 1: 44-49. The causes of the war in Syria stem from European intrigues and rivalries, conflicting views of the natives, and the ambitions of their leaders.
- Syria, On the Way to**, The Editor, Sept. 1929, IV, 1: 3-16. The Editor gives a chronological record of his trip abroad, describing the first leg of his voyage up to his arrival in Syria.
- Syria, What Happened in**, Paul Knabenshue, Sept. 1926, I, 3: 40-44. Writing as an unbiased outside observer, Mr. Knabenshue, American Consul General in Beirut, covers events in Syria up to June 1, 1926, dwelling upon the various contending racial groups

and religious sects in Syria, and the difficulties of the French in quelling the uprising of the Druze in both Syria and Lebanon.

Syria Have Another King? Will, The Editor, Feb. 1931, V, 6: 45-48. The exceptional display of hospitality by the French to the visit of Ex-King Hussein of Arabia has stirred speculation and rumors of placing his son Ali on the Syrian throne.

Syria and Syrians, About, July 1926, I, 1: 61-64. Among articles included in this current events section of the *Syrian World* are: Establishment of a republic in Mt. Lebanon, naming of a Lebanon Street in Rio de Janeiro, Brazil; selection of a Syrian girl as beauty queen in St. Louis, Cuba; a Syrian boy in Cedar Rapids, Iowa, is named champion speller; a Syrian resident of Buenos Aires, Dr. G. S. Sawaya, is named Argentine Consul of Beirut; a Syrian boy of Birmingham, Alabama, Leo Elkhourie, is graduated with a B. S. in Medicine; a Syrian boy is named pugilistic champion in Beirut; Ameen Rihani engaged to write for *Asia Magazine*, and a proposal is made to link Cairo and Beirut by rail.

Syria and Syrians, About, Aug. 1926, I, 2: 53-61. A roundup of news about Syria and Syrians in this issue includes: Refusal of N. A. Mokarzel of a Civil Service Medal for aiding Lebanese refugees; New York Syrians honor Joseph Mandour, President of Lebanon National Bank; Dr. Najla Laf Loofy earns medical degree at Columbia University; Shah's mother spends summer in Lebanon.

Syria and Syrians, About, Sept. 1926, I, 3: 58-62. Highlighting news about Syria and Syrians in this issue are the following: Tribute is paid to the late Cleveland H. Dodge for his contributions to humanitarian, educational and religious causes in the Near East; a Detroit Syrian girl wins distinction as champion typist; Syrian citizenship poses knotty problem; first Syrian aviator is a Brazilian; a statue of Aphrodite is found in Sidon.

Syria and Syrians, About, Oct. 1926, I, 4: 56-59. Highlights of the news about Syria and Syrians include: Use of a quotation from Gibran on children by a *New York Evening Journal* columnist as the basis of an editorial on how to view children; a Syrian reporter appointed as School Editor on the *Brooklyn Eagle*; completion of plans for a Syrian Hospital in Sao Paulo, Brazil; American cars replacing camel caravans as ships of the desert in Syria and Mideast; Armenians create a problem in Syria.

Syria and Syrians, About, Nov. 1926, I, 5: 54-58. News of Syria and Syrians in this issue include: A new book, *Sand and Foam*, is published by Gibran; American University of Beirut fund is almost over the top; emigration is depleting the population of Mt. Lebanon; publication of a history of the Maronite Church in Olean, New York, is commended; Syrians hold memorial service for C. H. Dodge, two Massabki martyrs are beatified; New church dedicated in Niagara Falls.

Syria and Syrians, About, Dec. 1926, I, 6: 70-72. Highlighting the news about Syria and Syrians: President Bayard Dodge made an LL.D.; Dr. Hitti lectures on Syrian contributions; Syrian woman, Miss Louise Yazbeck, excels in music; Syrian Jews demand rights in Beirut; M. Henri Ponsot, French High Commissioner, studies situation in Syria.

Syria and Syrians, About, Jan. 1927, I, 7: 56-58. Highlighting the news about Syria and Syrians in this issue: Miss Sumayeh Attiyeh is featured and complimented in December issue of *Lyceum Magazine* of Chicago; Reverend Anthony Bashir is cited as a missionary and prolific writer by the Danbury, Connecticut, *Evening News*; registration of Lebanese

nationals abroad was disappointing; Syrian Boy Scout chapter is organized in Olean, New York by St. Joseph's Church.

Syria and Syrians, About, Feb. 1927, I, 8: 57-59. News highlights include: The Syrian Nationalist Convention in Detroit welcomes Emir Shekib Arslan, the Druze delegate; Sultan Atrash, Druze leader, sentenced to death by French; Syria is again open to tourists; French report new archaeological discoveries at Jebeil, ancient Byblos.

Syria and Syrians, About, Mar. 1927, I, 9: 58-59. Important news about Syria and Syrians: *New York Times* Book Review section reports K. Gibran is working on a volume of one-act plays; Lebanon National Bank acquires new building on Fifth Avenue in New York; Lebanese women form Club in Utica, New York; French government to establish school for teaching Arabic to prospective French officials in Syria.

Syria and Syrians, About, Apr. 1927, I, 10: 56-58. Recent news items include: Lebanon honors heads of American and Jesuit universities; Gibran engaged in writing life of Christ; Miss Attiyyeh's lecture tour in Ohio proves a success; spearhead with Phoenician writing uncovered in Sidon; Syrian Boy Scouts win first honors in Olean, New York; Americans converted to Islam.

Syria and Syrians, About, May 1927, I, 11: 59-61. Included in the news roundup in this issue are the following: Lebanese aid Mississippi flood sufferers; automobiles in Syria replace caravans; a Syrian girl of 13 wins first prize in music contest in Brazil; Young Syrian-Americans organized in Tyler, Texas.

Syria and Syrians, About, June 1927, I, 12: 51-55. New York Syrians found orphanages in Syria; Lebanese venture into Chad region in Africa in quest of trade; Zahle now illuminated by electricity; three motor routes now cross Syrian Desert to Baghdad; New York Arabic daily, *Meraat-ul-Gharb*, begins publishing a page in English; 160,000 Syrians reported in Argentina.

Syria and Syrians, About, July 1927, II, 1: 58-62. Lebanese Senate expresses sympathy with America over Mississippi flood; fire destroys customs warehouses of Beirut; population of Lebanon close to 600,000; \$120,000 pledged to Alumnae Fund of American University of Beirut; Birmingham, Alabama, Syrian youth wins medical honors.

Syria and Syrians, About, Aug. 1927, II, 2: 57-62. Highlights of the news include: Dr. Alkazin's play is staged by high school in Fall River; 16 youth from Rashid family graduated in Midwest; Americanization confraternity is organized in Grand Rapids; Syrian youth help build Terre Haute church; Muslim girl from Beirut studies medicine in New York; articles on sources of Dante raise storm in Brazil.

Syria and Syrians, About, Sept. 1927, II, 3: 53-58. News highlights: Auto replaces camel in Syrian Desert; Lebanon National Bank of New York in new home; Rashid Simon, first Syrian traveling salesman, and Assad Libbus, first operator of the Arabic language Linotype, pass away; gambling legalized in Lebanon; Beirutis strike against taxes; Haddads dominate Connecticut church society; many Syrians in Shanghai.

Syria and Syrians, About, Oct. 1927, II, 4: 57-62. C. A. Tannous, first Syrian to engage in manufacture of airplanes; President Dodge of American University of Beirut to be honored in New York; Syrian physician graduates from Loyola with honors; Los Angeles Syrians have progressive society; Lebanese government commission studies ways of rebuilding Rashayya.

- Syria and Syrians, About, Nov. 1927, II, 5: 52-57.** Two Beirut professors of Arabic are honored in New York; Syrians of Brazil present monument to Brazilian nation; *Al-Hoda* opens free language school; Sami Shawa, Anis Fuleihan, musicians, to perform in New York; Lebanese Scientific Academy authorized in Lebanon; 5,732 autos registered in Syria, Lebanon; Moslem women discard veil in Syria.
- Syria and Syrians, About, Dec. 1927, II, 6: 55-60.** Syrians fete Dr. and Mrs. Dodge in New York; Syria reported the cause of split between Colonel Lawrence and English king; millionaire Syrian Joe Abraham honored at death in Oklahoma; Syrian Albert Gorab elected Councilman in Wood Ridge, New Jersey.
- Syria and Syrians, About, Jan. 1928, II, 7: 54-61.** Glozel relic find in France a practical joke; Brazil excludes Syrians and Lebanese; Syrian woman, Mrs. Marie El-Khoury, a national figure in jewelry creations; New York Syrians organize golf club; Oriental Exposition held at Madison Square Garden; Dr. Anis Baroudi, author, dies; Ex-President of France M. Millerand on visit to Syria.
- Syria and Syrians, About, Feb. 1928, II, 8: 52-55.** Syrians of New Zealand face racial exclusion laws; Syrians from the same family found in different parts of the globe; Armenians, segregated in Syria, stir native resentment; French military demolish fortifications on road to Damascus; Yale archaeologists to excavate ancient Dura on Euphrates; economic depression prevails in Syria.
- Syria and Syrians, About, Mar. 1928, II, 9: 48-56.** Syrians everywhere in America greet French fliers; Gibran's *Prophet* enacted at church services; Lebanese Chamber of Commerce active in Mexico City; new enterprises increase in Syria; a Syrian girl states her requirements in a husband; 90 periodicals published in Lebanon; American woman opens school for Moslem girls; Syrian violinist performs in Washington; new immigration quota set for Syrians.
- Syria and Syrians, About, Apr. 1928, II, 10: 57-60.** News highlights include: Rihani's book on Arabia is well received in Europe; Brazil restricts Syrian immigration; Moslems denounce Christian gathering in Palestine; Beirut suffers economic depression; New York Syrians organize to refute slander.
- Syria and Syrians, About, May 1928, II, 11: 55-59.** News highlights include: Remittances of Lebanese emigrants total over \$8 million for two years; Christians and Druze effect reconciliation in South Lebanon; Christians of Rashayya appeal to Pope; Palestine Zionists charged with mockery of Christianity; 5,000 tourists expected to visit Lebanon and Syria this season.
- Syria and Syrians, About, June 1928, II, 12: 51-58.** Highlights of the news: French persecute Syrians in Senegal; four American Masonic Lodges established in Syria; Syrian organizations plan to federate; pipe line planned from Mosul to Tripoli; Syrian is member of French Air Mission visiting in America; new discoveries made in Byblos; census taken of nomads in Syria; Rt. Reverend Bishara raised to rank of Bishop; Memorial Day observed in Syria.
- Syria and Syrians, About, July 1928, III, 1: 53-57.** Syrians of New York honor Syrian flyer from Mexico; Gibran is widely quoted and participates at opening of Poetry House in New York; Dr. Salim Alkazin is honored by his class at Harvard; Syrian brothers

- contribute to Binghamton hospital; Syrian Bar Association to be organized; four Syrians graduate from Notre Dame; Syrian industrial enterprise lauded in Mexico.
- Syria and Syrians, About, Aug. 1928, III, 2: 56-58.** Highlights of the news include: Official Lebanese delegate visits U. S. immigrants; French airline links France and Syria; Northern Quarter of Damascus destroyed by fire; Syrian women convene, plead for rights in Syria.
- Syria and Syrians, About, Sept. 1928, III, 3: 49-54.** Two Lebanese representatives arrive in the United States, seeking economic aid; severe economic depression afflicts Syria; there are now 9,318 autos in Syria, mostly in Lebanon; Syrians troubled by influx of Armenian refugees; Syrian Druze find employment in Lebanon.
- Syria and Syrians, About, Oct. 1928, III, 4: 57-58.** Syrians participate actively in the presidential campaign and are organized in both political parties, Democratic and Republican. *Leesan Al-Adl*, an Arabic language paper of Detroit, Michigan, is experimenting with publication of a weekly page in English. A New York manufacturer of Turkish cigarettes wills millions to his native town in Turkey.
- Syria and Syrians, About, Nov. 1928, III, 5: 54-57.** News highlights: Rihani to return to America; Syrians participate in Red Cross drive; Syrian Junior League makes its debut in New York; opera performance to aid American colleges in Near East; mother of Col. Charles Lindbergh to teach in Beirut; Dorothy Dix returns from trip to Syria and the desert; professor sets up Arabic linotype exhibit at University of Illinois.
- Syria and Syrians, About, Dec. 1928, III, 6: 53-57.** Highlighting the news recently: Gibran to be honored on silver jubilee as a writer; Ameen Rihani acclaimed in London; statues erected in Lebanon for Joseph Assemani and Naoum Labaky; discrimination against Syrians in Panama deplored.
- Syria and Syrians, About, Jan. 1929, III, 7: 53-57.** Recent news highlights: Demand for monarchy grows in Syria; Syrian Orthodox Patriarch dies in Beirut; Arab Prince gives recital in New York; Syrian nurse praised for her aid in Massachusetts epidemic; first Maronite Church dedicated in Windsor, Ontario; 18 Arabic-speaking students listed at universities in New York.
- Syria and Syrians, About, Feb. 1929, III, 8: 51-57.** In the news recently: Syria mourns death of Orthodox Patriarch Gregory Haddad; Gibran honored at New York testimonial; New Syria Party to convene in Chicago; dinner to honor Ameen Rihani; rift in ranks of Syrian nationalists revolves about Emir Lutfallah; failure of crops aggravates economic depression in Syria.
- Syria and Syrians, About, Mar. 1929, III, 9: 50-55.** In the news recently: Syrians of New York fete Ameen Rihani; Dr. Hitti lectures at Brooklyn Academy; Syrian engineer cited at Cornell; memorial fund to honor Dr. Dodge; Syrian newspaper, *As-Sayeh*, receives munificent gift; *Al-Hoda* editor plans world tour; Detroit Syrians form Trade Association; New York society notes St. Maron's feast day.
- Syria and Syrians, About, Apr. 1929, III, 10: 53-57.** Recent press items about Syria and Syrians include: Rihani lectures to Foreign Policy Association in New York; Syrian Americans named Syrian consuls; landslides cause great damage in Syria; Professor advises against Latin alphabet for Arabic; Syria closes restaurants during Ramadan; Princeton to publish Arabic manuscripts; population of Palestine listed as 600,000

Moslems, 100,000 Jews, and 100,000 Christians; American-Syrian Federation elects officers.

Syria and Syrians, About, May 1929, III, 11: 49-57. Dr. Ibrahim Kheiralla, Bahai missionary in America, dies in Syria; Massachusetts Syrians protest insult by Senator Reed; Syrian immigrant passes bar exam in Massachusetts; Maronite priest ordained from ranks of immigrants; new Syrian societies formed and endorse federation movement.

Syria and Syrians, About, June 1929, III, 12: 45-55. Recent news highlights: Political situation in Syria unchanged; new cabinet in Lebanon reduced to three ministers; Syrian woman killed, husband lynched in Florida; senator amplifies stand on Syrians as "trash"; Syrians all over U. S. protest senator's remarks; Syrians graduate from Columbia; Dr. Hitti promoted at Princeton; Dr. Hitti explains origin of word "Syria"; Syrian to conduct Philharmonic Orchestra; Lebanese poet Chukri Ganem dies in France, wrote play *Antar*; Syrian invents carding machine; Dr. M. A. Shadid discovers cure for pneumonia.

Syria and Syrians, About, Sept. 1929, IV, 1: 51-56. Syrians in United States sympathize with Arab cause in Palestine; Washington Street in New York changes from tenement district to one of modern apartments and hotels; Syrians agitated over murder of Syrian in Florida; changes made in naturalization law; enrollment at American University of Beirut is at record peak; industrial exposition held in Damascus; English firm to exploit chemical resources of the Dead Sea.

Syria and Syrians, About, Oct. 1929, IV, 2: 54. News highlights in this issue: Rihani in demand as public speaker; Lebanese government to repatriate emigrants in distress; Syrian women hold annual conventions; Mokarzel speaks about his trip to Syria; Lebanon League presents musicale in Brooklyn; statue of Joseph Bey Karam proposed; Moslem mosque to be erected in United States.

Syria and Syrians, About, Nov. 1929, IV, 3: 50-56. News highlights about Syria and Syrians: Rihani on speaking tour of United States; Mokarzel speaks to Syrian Federation; concert in Boston for Syrian relief; Syrian grandmother studies chiropractic; Dr. Hitti addresses Americans; election of Orthodox Patriarch postponed; large enrollment reported at American University of Beirut; Syria-Iraq air passenger service opened.

Syria and Syrians, About, Dec. 1929, IV, 4: 53-56. Discovery of inscriptions in Brazil revives belief that Phoenicians first discovered America; \$15 million campaign to aid six Near Eastern colleges; Syrian Junior League of New York will stage Arab play; Rihani in debate on Zionist question; Mokarzel to give radio talk on Syria and Syrians; French to enlarge port of Beirut; King Saoud seeks to modernize Arabia.

Syria and Syrians, About, Jan. 1930, IV, 5: 53-56. Highlighting the news in this issue: Syrians regain control of Lebanon National Bank of New York; Syrian Junior League of New York gives successful play; play in Arabic benefits Maronite Church of Brooklyn; Dr. M. Shadid plans hospital in Oklahoma; Dr. N. Barbour of New York defends French role in Syria.

Syria and Syrians, About, Feb. 1930, IV, 6: 54-57. In recent news of Syria and Syrians: A. Bustani, great Arabic scholar, passes away in Beirut; Palestinian women thank Rihani for support of Arab cause in Palestine; American Syrian Federation honors former President, Joseph Ferris; *As-Sayeh* resumes publication as a weekly; new Sinai discovery confirms

origin of alphabet; Jews, Arabs join hands in fighting locust invasion in Palestine; 60% literacy rate reported in Lebanon, 33% literacy in Syria.

Syria and Syrians, About, Mar. 1930, IV, 7: 56-58. Highlights of news in this issue: Rihani on lecture tour of country; silver jubilee honors Reverend Stephen Douaihy of Boston; more excavations at Byblos; Syrian boy of New Bern, North Carolina, wins high scholastic honors; French hydroelectric project planned on the Orontes; locusts invade Syria; Syrian nomads settled on farmland.

Syria and Syrians, About, Apr. 1930, IV, 8: 53-57. In recent news of Syria and Syrians are these highlights: George C. Dagher elected high Republican leader; Syrian woman lawyer appointed Deputy Attorney General for State of New York; Chor-Bishop Stephen El-Douaihy notes Silver Jubilee; new million dollar bank formed in Syria; Editor Salloum Mokarzel to give radio talk on Syrians in New York City and the United States; first talking pictures shown in Beirut; Syrian government engaged in rebuilding ancient Palmyra.

Syria and Syrians, About, May 1930, IV, 9: 52-57. Highlights of the news in this issue: America's mission in Near East is to promote good will, stimulate world patriotism, college's director states. Syrian community honors George Dagher; banquet honors William Catzefflis; Syrian-Arabic pageant to be held in Boston; oldest library found in Syria; locusts ravage Lebanon and Syria.

Syria and Syrians, About, June 1930, IV, 10: 53. Highlights of the news about Syria and Syrians: Syrian-American Society of New London, Connecticut, holds its annual fete; Rihani lectures at Chautauqua; Palestine Jews form federation in New York; Damascenes protest wearing of helmets by police; 70 Alouite families converted to Christianity in Syria; Byblos yields more ancient treasures; Ford collection of antiquities bequeathed to Lebanon; Syrian is candidate for Congress from Texas.

Syria and Syrians, About, Sept. 1930, V, 1: 52-58. In the news recently: Over 2,000 attend Lebanese-Syrian festival in Bridgeport, Connecticut; Syrians join in Boston Tercentenary pageant; Rihani delivers lectures at Chautauqua; Los Angeles Syrians to produce movies for Arabic-speaking world; Americans discover biblical artifacts in Palestine; Wheeling, West Virginia, Syrian invents helicopter; first nurses trained in Near East at American University of Beirut; *Al-Hoda* moves to Brooklyn.

Syria and Syrians, About, Oct. 1930, V, 2: 47-57. News highlights in this issue: Syrian Golf Club holds tournament; Syrian historian and scholar is expert on history of the South; Moslems in America establish mosque and mission in Chicago; farm machinery introduced into Near East; Lebanese decorations conferred on Syrian-Americans; France, England agree on Syrian oil pipeline; public morals maintained in Northern Lebanon.

Syria and Syrians, About, Nov. 1930, V, 3: 51-56. News highlights in this issue: Syrian peddler discovers Mexican tribe that speaks Arabic; Rihani to speak at Town Hall; Professor Hitti to publish two Oriental books; Syrian singer, Fedora Corban, wins warm praise; Chaldean refugees settled in Syria; Arab sheik enacts real love drama in Northern Syria.

Syria and Syrians, About, Dec. 1930, V, 4: 51-57. News roundup: Syrian World Corporation is launched in New York; American professor dies in Beirut; Syrian lady endows chair of archaeology at American University of Beirut; Rihani lectures on Arab

contributions; Syrian artists entertain celebrities; Syrian girls heard on radio; Syrian-American Club formed in Tucson, Arizona.

Syria and Syrians, About, Jan. 1931, V, 5: 48-56. A round-up of news about Syria and Syrians: New York Syrians aid poor and distressed families; Dr. George Knaysi prepares papers on disinfection; former United States Consul in Syria dies; Maloof plays for Einstein and Tagore; American to visit King Ibn Saoud; wireless to be installed in Arabian desert; fifth century B.C. Greek palace uncovered in Syria; Boston Syrians join immigration protest; Far Rockaway C of C honors Syrians.

Syria and Syrians, About, Feb. 1931, V, 6: 52-56. News highlights in this issue: Syrian Orthodox Church elects two Patriarchs; English explorer crosses Arabian Desert; Republican ball honors George Dagher; Dr. F. I. Shatara champions Palestine Arab cause; Syrian aviatrix plans trans-Atlantic flight; Brooklyn pastor honored on 25th anniversary; Arabic play given at Brooklyn Academy of Music; Sultan's kin claims property in Syria.

Syria and Syrians, About, Mar. 1931, V, 7: 50-57. In the news in this issue: Rihani plans to return to Syria; rift in Orthodox Church still unsettled; Cleveland Syrians stage successful play; Dr. Hitti to speak in Brooklyn; Nice on Riviera founded by Phoenicians in 350 B. C.; Syrian Junior League elects officers; prehistoric relics discovered in Egypt; college students riot in Beirut; population of Syria under three million; Maloof is maestro of city's Oriental music.

Syria and Syrians, About, Apr. 1931, V, 8: 66-70. A roundup of news highlights in this issue: Further complications develop in Orthodox Patriarchate; Anglican primate visits Jerusalem; Rihani sails, receives loving cup; Fall River Syrians have new church; Moslems establish mosque in Brooklyn; Dr. Hitti speaks in Brooklyn.

Syria and Syrians, About, May 1931, V, 9: 50-56. A roundup of news in this issue includes: The Arabic-speaking world mourns Gibran; Gibran bequeaths wealth to Becharri charities; dinner honors Professor Thabit of American University of Beirut; Rihani to visit King of Arabia; Syrian dancer, El-Bashara, praised for her art; Dr. Sabonji, Syrian scholar, dies in Los Angeles.

Syria and Syrians, About, June 1931, V, 10: 47-57. In the news this month: Bridgeport festival attracts large throngs; Syrian Junior League debates the question of merging into American life; Orthodox patriarchate remains deadlocked; remains of Gibran to be interred in Lebanon; two Syrian girls graduate with honors; archaeological treasures discovered in Lebanon; former boxing champion Gene Tunney visits Beirut; athletic instruction given to American University of Beirut co-eds; locusts invade Syria.

(For September 1931-June 1932 see "News Section of the *Syrian World*.")

Syria for the Syrians, Dr. M. Shadid, Feb. 1927, I, 8: 21-24. Dr. Shadid, in view of the prejudice and social ostracism of Syrians in America, feels that Syria, once it improves its agricultural methods, would be a better place for Syrians to live.

"Syria for the Syrians" Again, Dr. M. Shadid, Oct. 1928, III, 4: 24-28. Dr. Shadid, after making a fact-finding trip to Syria, continues to insist that Syria is a better place than America to obtain social equality, but as for living in Syria, the country's poor economy and lack of agricultural development militate against it.

- Syrian in American Art, The**, Ameen Rihani, Nov. 1930, V, 3: 10-16. The Syrian in American art can help in the creation of an American art that will be more universal in its appeal than anything hitherto known in the world.
- Syrian of the Ages, A Great** (re: Gibran), Reverend W. A. Mansur, Apr. 1931, V, 8: 36. "I wrote of Gibran as one of the great Syrian-Americans of our times. I now write of him as one of the great Syrians of the Ages."
- Syrian-American Fellowship, Our** (Apropos of the Federation of Syrian Societies in the United States), Reverend W. A. Mansur, Feb. 1929, III, 8: 16-22. "Our Syrian-American fellowship is not political in spirit, economic in purpose, or religious in motive. It is based on pure Americanism, spiritual heritage, pioneering life, and future well-being."
- Syrian Americans, The Future of**, Reverend W. A. Mansur, Sept. 1927, II, 3: 11-17. Not only is the knowledge of Syria's history, culture, literature and racial talents vital to the progress of Syrians in America, but also equally fundamental to this progress is intelligent understanding, adoption, and practice of America's ideals, customs and points of view.
- Syrian-Americans of Our Times, Great**, Reverend W. A. Mansur, Oct. 1930, V, 2: 5-15. The Reverend Mansur, in an effort to inspire race pride and exhort youth to emulation, analyzes six Syrian-American leaders from different fields of endeavor—N. A. Mokarzel, Antonius Bishallany, Ameen Rihani, G. K. Gibran, Philip K. Hitti, S. A. Mokarzel.
- Syrian Boy and Girl Ought to Know, What Every** (Timely Advice to the Syrian-American Generation), Reverend W. A. Mansur, Dec. 1930, V, 4: 5-13. The writer gives the following timely advice to younger Syrian Americans: Every Syrian boy and girl ought to know the geography of Syria, the origin of the Syrian race, the Syrian race legacies to the world, the reasons for Syrian emigration; the loyalty of the Syrian race to America, the progress of the Syrians in America, and the challenges of the hour to Syrian-American youth.
- Syrian Coast, Along the**, Charles W. Fowle, Dec. 1928, III, 6: 14-19. The writer describes the glorious scenery and interesting historical places the traveler encounters between Haifa and Beirut.
- Syrian Constitution, The**, The Editor, Sept. 1928, III, 3: 37-39. The Editor gives a comprehensive summary of the Syrian Constitution, including the Syrian demands, held by France to be incompatible with its mandatory rights.
- Syrian Folk Song, Across the Bridge, O Come**, Translation by Ameen Rihani, July 1927, II, 1: 13. The lover calls for his beloved not to hasten to church services, but to walk with him and let the winds kiss her robes as he would do.
- Syrian Immigrant to America, The Contribution of the**, Reverend K. A. Bishara, Jan. 1927, I, 7: 16-18. Because of what the Syrian is inherently, owing to his great and unique heritage, his mystical yet intensely practical character, his religious nature, entrepreneurial skill, and strong filial-parental ties, he is well equipped to make a significant contribution to our democratic American society.
- Syrian Laborer, The** (Poem), Jonard Egis, Apr. 1930, IV, 8: 38. A poem of praise for the working man with a loving wife and children in a happy home.
- Syrian Leader Passes, A Great**, The Editor, Apr. 1932, VI, 7: 14-17. Editor of *Al-Hoda* and dean of Syrian journalists in America, N. A. Mokarzel, passes away in Paris while on a political mission for the cause of better government in Lebanon.

- Syrian Leaders, The Coming Generation of**, Salloum A. Mokarzel, Nov. 1931, VI, 3: 3-9. Mr. Mokarzel sees a hopeful sign of change on the horizon for Syria, a change that is bound to be more productive and is accelerated by the serious efforts of the young leaders who are fitting themselves constructively for their future tasks.
- Syrian Leadership in Arabic Affairs**, Dr. Philip K. Hitti, Aug. 1927, II, 2: 3-12. The modern Syrian, particularly the Christian Lebanese, who have assumed the leading role in the new intellectual awakening of the whole Arabic world, is the representative of the ancient Aramaean and Phoenician. "This Christian Lebanese element has in recent years supplied the intellectual and commercial leadership not only for the people of Syria, but for a great part of the Levant also."
- Syrian Nation, The Progress of the**, Reverend W. A. Mansur, Apr. 1928, II, 10: 28-34. The author sets forth the needs of the newly emerging Syrian nation, suggests modern principles of progress to coordinate the nation's ideals, and indicates the possible methods for their attainment.
- Syrian Naturalization Question in the United States, Part I**, Joseph W. Ferris, (Footnotes by Dr. Philip K. Hitti), Feb. 1928, II, 8: 3-11. The writer reviews the several cases which discuss the question of Syrian naturalization and the judicial determinations that Syrians fall within one of the classes to whom is accorded the privilege of citizenship.
- Syrian Naturalization Question in the United States, Part II**, (continued), Joseph W. Ferris, Mar. 1928, II, 9: 18. Mr. Ferris elucidates certain legal aspects of our naturalization laws as they apply to Syrian immigrants in the United States.
- Syrian Play, Why I Wrote a**, Harry Chapman Ford, Author of *Anna Ascends*, July 1927, II, 1: 33-34. "During the winter of 1912, I met and finally knew very intimately a Syrian family living in Washington, D. C. Their family life, their clean way of living impressed me and I decided that the Americanization of such a race was a big factor in making 'the melting pot' one of the greatest nations of history."
- Syrian Poet of Williams College, The** (Poem), Dr. Nejib A. Katibah, Jan. 1929, III, 7: 26-31. A poem in six parts on the occasion of the poet's Williams College Class Reunion. A gentle, amusing meditation by the class poet, made more poignant by the fact that the author is of Syrian extraction and a translator from the Arabic.
- Syrian Press, Spirit of the**, The Editor, Oct. 1926, I, 4: 52-53. Herein, is presented a cross-section of Arab press editorial opinion, highlighted by: (1) dissensions in the Philippines just as in Syria (*Al-Hoda*), (2) problems of a government based on sectarian representatives (*Meraat-ul-Gharb*), deluded people of Europe seen as donkeys of colonization (*Al-Bayan*).
- Syrian Press, Spirit of the**, The Editor, Nov. 1926, I, 5: 50-53. Highlighting editorial opinion in the Syrian Press recently: An *Al-Hoda* editorial blaming Lebanon's misery on corruption of the country's leaders and the French; a plea to the French to hasten the reestablishment of peace in Syria (*As-Sayeh*); the Christians are oppressed and endangered in the East as under Turkish rule (*Syrian Eagle*); a League of thieves, not a League of Nations (*Al-Bayan*); the awakening of the East to the greed of the West (*Al Bayan*); the problem of Armenian assimilation (*Al-Ahrar*, Beirut).

- Syrian Press, Spirit of the**, Dec. 1926, I, 6: 68-69. Editorial views expressed in the Syrian Press include: *As-Sayeh* urges Syrians to vote; powers should consider transferring Syria to Italy or Turkey (*As-Sayeh*); citizens visiting Syria are urged to renew their two-year American citizenship certificates (*Meraat-ul-Gharb*).
- Syrian Press, Spirit of the**, Jan. 1927, I, 7: 53-55. Editorial opinion expressed in the Arabic press recently includes: Mission of the *Syrian World* to give Syria and Syrians fair and favorable publicity (*Al-Hoda*); we know no answer to the question, Who Are We? Syrian or Lebanese? (*Al-Hoda*); we immigrants are now assimilated Americans under a flag of freedom and equality (*Meraat-ul-Gharb*).
- Syrian Press, Spirit of the**, Feb. 1927, I, 8: 49-51. Recent Syrian editorial opinion includes the following: Druze delegates are here to preach "murder, plunder and treachery" (*Al-Hoda*); Syrian Americans hail peace agreement between French and Nationalists (*Meraat-ul-Gharb*); "Let the enemies of our homeland vent their spleen against the nationalist leaders" (*Al-Bayan*); Druze revolution is a war against the Christians (*Syrian Eagle*).
- Syrian Press, Spirit of the**, Mar. 1927, I, 9: 52-53. Recent Arabic press opinion: Syrian Nationalist delegation, now ready to depart, made much empty noise (*As-Sayeh*); Lebanon's interests are bound up with their neighbor Syria (*Meraat-ul-Gharb*); divisions in China resemble the divisions in Syria (*Al-Bayan*); France too lenient in dealing with aggressors and atrocities (*Syrian Eagle*).
- Syrian Press, Spirit of the**, Apr. 1927, I, 10: 54-55. Recent opinions in the Arabic press: Western universities in Syria promote liberty and tolerance (*Al-Hoda*); when shall we throw off our chains, like China? (*Meraat-ul-Gharb*); call for unity of Lebanon and Syria is Islamic propaganda (*Al-Hoda*); Druze revolution is a danger for Christians (*Al-Shaab*).
- Syrian Press, Spirit of the**, May 1927, I, 11: 44-46. Opinions expressed recently in the Syrian press include: American benevolence and gifts to charity are lauded (*Al-Hoda*); France is blasted for settling Armenians in Syria (*Meraat-ul-Gharb*); France criticized for granting amnesty to Druze revolutionists (*Syrian Eagle*); Pro-French press blind to the truth (*Al-Bayan*); Druze do not commit atrocities (*Al-Bayan*).
- Syrian Press, Spirit of the**, June 1927, I, 12: 47-50. Recent opinions in the Arabic press: *Al-Hoda* Editor cites objections to unity of Lebanon and Syria; League of Nations attacked for favoring unfairly the great colonial powers (*Meraat-ul-Gharb*); mandates are necessary to preserve our religious and educational institutions (*Al-Hoda*); paper calls for revolution against indolence in Syria (*As-Sayeh*); Syrian revolution is purely a Druze rebellion (*Al-Hoda*).
- Syrian Press, Spirit of the**, July 1927, II, 1: 54-57. Recent editorials in the Arabic press: Rashayyans should return to their hometown, but it should be fortified strongly (*Al-Hoda*); religious sectarianism is blamed for Syria's troubles (*As-Sayeh*); Syria's problems blamed on English-French secret treaties (*Meraat-ul-Gharb*); paper attacks lame justice of France in Syria (*Syrian Eagle*); French admire valor of their fallen foe, Emir Jezairy (*Al-Bayan*); paper questions use of funds collected by Druze in America (*Ash-Shaab*); a massacre of Christians in Lebanon and Syria is coming shortly (*Al-Hoda*); translations of Greek works into Arabic and Latin paved way for Renaissance (*Meraat-ul-Gharb*).
- Syrian Press, Spirit of the**, Aug. 1927, II, 2: 53-56. Recent editorial opinion: French representatives abroad are criticized (*Al-Hoda*); the revolution is supported, but not the

- leaders (*As-Sayeh*); obstacles to return of immigrants to Palestine and Syria are criticized (*Al-Bayan*); firmness demanded in case of Rashayya (*Syrian Eagle*); paper urges advertising Lebanon in America (*Meraat-ul-Gharb*); (French) mandate opposed (*Meraat-ul-Gharb*); *Al-Hoda* defends the French mandate.
- Syrian Press, Spirit of the**, Sept. 1927, II, 3: 49-52. Arab press opinions: Syria needs an economic revolution (*As-Sayeh*); funds collected to aid revolution are misused (*Al-Hoda*); continued collection of contributions questioned (*Ash-Shaab*); French accused of sacrificing Rashayya (*Meraat-ul-Gharb*); little hope seen for reform in Syria (*Al-Bayan*); Arab fanaticism scored (*Syrian Eagle*).
- Syrian Press, Spirit of the**, Oct. 1927, II, 4: 53-56. Opinions in the Arab press: Natives of Syria need the attention and aid now lavished on Armenians (*Al-Hoda*); flame of freedom still burns in Syria beneath the superficial calm (*Meraat-ul-Gharb*); Great Powers accused of policy of self-interest (*Al-Bayan*); Syrian Nationalists favor Islamic monarchy (*Syrian Eagle*); schools for teaching Arabic necessary for survival of churches (*Ash-Shaab*); Briand accused of hypocrisy (*Al-Bayan*).
- Syrian Press, Spirit of the**, Nov. 1927, II, 5: 47-50. Recent editorial opinion: *Al-Hoda* discounts the rumors that Syria will be ceded to Italy; Syria will not submit to dictation by The Great Powers of Europe (*Meraat-ul-Gharb*); *Al-Bayan* is critical of relatives sitting in the two Houses of Lebanon; we should follow in the footsteps of Columbus, prophet of the New World (*As-Sayeh*); Lebanon is seen as partial to Armenians (*Syrian Eagle*).
- Syrian Press, Spirit of the**, Dec. 1927, II, 6: 50-52. Recent Arab Press opinion: Lebanese expected too much of France, which fell below their expectations (*Al-Hoda*); don't blame the French, blame Lebanese office seekers (*Meraat-ul-Gharb*); danger seen in election of Moslem President in Lebanon (*Syrian Eagle*); *Al-Bayan* calls report of disarming Syrian revolutionists as false; *As-Sayeh* calls for abolishing holidays in Syria.
- Syrian Press, Spirit of the**, Jan. 1928, II, 7: 50-53. Arab press opinion: France is commended for sending Orientalist to Syria (*Al-Hoda*); Syrians criticized for sporting the sword and the spear (*As-Sayeh*); perpetrators of war atrocities treated as heroes (*Syrian Eagle*); discord is rampant among Syrian Nationalists in Egypt (*Meraat-ul-Gharb*); fires of the Syrian Revolution still smoulder (*Al-Bayan*); France has always been compassionate (*Al-Hoda*).
- Syrian Press, Spirit of the**, Feb. 1928, II, 8: 47-51. Syrian Press opinion: *Al-Hoda* calls for French prince to rule Lebanon; Syrians should not rely on the emigrants for their livelihood (*Meraat-ul-Gharb*); the revolution changes French attitude toward Syria (*Al-Bayan*); France must be firmer in dealing with the Revolutionists (*Syrian Eagle*); Lebanese need to cooperate with the mandatory power (*Ash-Shaab*).
- Syrian Press, Spirit of the**, Mar. 1928, II, 9: 43-47. Pride in being Syrian is a good basis for pride in Americanism (*Meraat-ul-Gharb*); purity of Lebanese blood claimed (*Al-Hoda*); Orientals should keep the memory of Washington (*As-Sayeh*); Christian powers favor Mohammedans (*Syrian Eagle*); *Al-Bayan* stands by the leaders of the Syrian Revolution; Syrians blame U.S. for immigration restrictions, but not their own country (*Meraat-ul-Gharb*); cleft in ranks of the Nationalists is evidence of self-interest (*As-Sayeh*).

- Syrian Press, Spirit of the, Apr. 1928, II, 10: 46-50.** Arab press opinion highlights: *Al-Hoda* urges a strong political party of Lebanese-Americans; American prohibitionists despise Wahabis yet emulate them (*Meraat-ul-Gharb*); France chokes Lebanon's freedom by abrogating Senate and revoking ministries (*As-Sayeh*); Arabic world should be more observant of jubilees (*As-Sayeh*); new Syrian ministry is disappointing (*Al-Bayan*); Druze separatism criticized (*Ash-Shaab*); Islamic motives seen in Arab movements (*Syrian Eagle*).
- Syrian Press, Spirit of the, May 1928, II, 11: 44-48.** Recent Syrian press opinion: *Al-Hoda* urges readers to beware of swindlers; Syria is becoming an asylum for outcasts (*Meraat-ul-Gharb*); *Al-Bayan* hails victory of Nationalists in Syria; *As-Sayeh* urges Syrians to compete with Armenians, and not grumble; Syrians, Lebanese have nothing in common with Arabs (*Syrian Eagle*); Lebanese, Syrians are yet too immature for independence (*Ash-Shaab*).
- Syrian Press, Spirit of the, June, 1928, II, 12: 45-58.** Press opinion highlights: *As-Sayeh* urges parents not to force the study of Arabic on their children, but to inculcate love of Arabic morals and culture; Syria at elections proves its readiness for independence (*Meraat-ul-Gharb*); future insurrections against European powers are futile (*As-Sayeh*); religious fanaticism is deeply rooted in peoples of Near East (*Syrian Eagle*); Lebanese Christians owe their survival to France (*Al-Hoda*); Lebanon will never countenance a change from republican form of government (*Ash-Shaab*).
- Syrian Press, Spirit of the, July 1928, III, 1: 45-47.** Highlights of Syrian press opinion: There is need for consolidation of the Syrian Press (*Al-Hoda*); reactionaries in Syria raise hue and cry over call for women to discard the veil (*Meraat-ul-Gharb*); factionalism in Syria makes it unfit for independence (*As-Sayeh*); Pan-Islamic union is Moslem federation (*Syrian Eagle*); Lebanon should enjoy same freedoms as its neighbor Syria (*Ash-Shaab*).
- Syrian Press, Spirit of the, Aug. 1928, III, 2: 50-53.** Recent Syrian Press opinion: Syrian-American youth would not support a magazine devoted exclusively to Syrian news (*Meraat-ul-Gharb*); Progressive Party urged for Lebanon (*Al-Hoda*); divisions in Syria weaken the country (*As-Sayeh*); moderation urged upon Syrians in making constitution (*Ash-Shaab*); Lebanese now roused to danger of a united Syria (*Syrian Eagle*); Lebanese who concur in dismemberment of Lebanon are traitors (*Al-Hoda*).
- Syrian Press, Spirit of the, Sept. 1928, III, 3: 40-43.** Recent Arabic press opinion includes: The Muslims of Syria claim the country as their own to the exclusion of all others of different faiths (*Al-Hoda*); religion in Syrian politics is a national disgrace (*Meraat-ul-Gharb*); religion of state shackles liberty in Syrian republic (*As-Sayeh*); Syria should be more reasonable toward France in light of French tolerance (*Ash-Shaab*); Christians must reject religion of state in Syria (*Syrian Eagle*); Lebanese need to discard Turkish titles and habits (*Ash-Shaab*).
- Syrian Press, Spirit of the, Oct. 1928, III, 4: 47-50.** Recent Arab Press opinions: It is our duty to contribute to political parties in the present presidential campaign (*Al Hoda*); despite our political and religious divisions, we are one and an indivisible Syrian nation (*Meraat-ul-Gharb*); there should be complete separation of church and state in Syria, as in France (*Ash-Shaab*); failure of Syrian Revolution ascribed to fanaticism of its instigators (*Syrian Eagle*); the Presidency of Lebanon is not for sale (*Al-Hoda*).

- Syrian Press, Spirit of the**, Nov. 1928, III, 5: 45-58. Recent Arabic press opinion: Lord Allenby, visiting in New York, deserves honor as liberator of Syria (*As-Sayeh*, New York); Columbus should be honored as the victor over ignorance and superstition (*Al-Hoda*, New York); French send reinforcements to Syria to thwart Turkish designs (*Meraat-ul-Gharb*, New York), presidency of Lebanon not for sale (*Ash-Shaab*, New York); *Al-Hoda* supports Democrats and Alfred E. Smith.
- Syrian Press, Spirit of the**, Dec. 1928, III, 6: 48-50. Arabic press opinion: Suspension of Syrian Constituent Assembly extended; Nationalists' decision to negotiate lauded (*Meraat-ul-Gharb*, New York); Turkey's policy of peace and amity with neighbors applauded (*As-Sayeh*, New York), Monarchists seek to install a caliph in Syria (*Syrian Eagle*, New York); Lebanon's interests served best under French mandate (*Al-Hoda*, New York); Syrians' interest served well by French educational mission (*Ash-Shaab*, New York).
- Syrian Press, Spirit of the**, Jan. 1929, III, 7: 50-53. Recent Arabic press opinion: Opportunities for employment are greatest in America (*Al-Hoda*); any man willing to work can succeed, whether in Lebanon or America (*Ash-Shaab*); Armenians are an industrious and productive group in Syria (*As-Sayeh*); Syrian situation settled on might, not right (*Meraat-ul-Gharb*); France should declare general amnesty in Syria (*As-Sayeh*); Syrian disunity blamed on religious fanaticism (*Syrian Eagle*).
- Syrian Press, Spirit of the**, Feb. 1929, III, 8: 41-43. Recent Arabic Press opinion: As a foreigner, Emir George Lutfallah should not be considered as a candidate for Lebanon's presidency (*Al-Hoda*); when will France recommend Syria's admission to League of Nations, as Britain has done in the case of Iraq? (*Meraat-ul-Gharb*); more Syrian-Americans should become involved in American politics (*Ash-Shaab*); King Amanullah praised for his reform attempt in Afghanistan (*As-Sayeh*); Syrians should not adhere to harmful customs (*As-Sayeh*).
- Syrian Press, Spirit of the**, Mar. 1929, III, 9: 41-44. Recent Arabic Press opinion: Mexican immigration laws discriminate against Lebanese and Syrians (*Al-Hoda*); Jews are fast gaining on the Arabs in Palestine (*Meraat-ul-Gharb*); New Syria Party in United States deserves support (*Al-Bayan*); emigrants should maintain interest in economic development of Syria (*Ash-Shaab*); Syrians should have consented to compromise with the French on their demands (*As-Sayeh*); Syrians and Lebanese in United States need a unifying leadership (*Al-Hoda*); Syria and Lebanese need a dictator to save them from chaos (*As-Sayeh*).
- Syrian Press, Spirit of the**, Apr. 1929, III, 10: 42-45. The death of Marshal Foch of France is mourned, as he was a loyal friend of Lebanon (*Al-Hoda*); General Sarraill denounced for causing massacres in Damascus (Mirror of the West); General Sarraill praised as friend of Syria (*As-Sayeh*); Syrians blamed for Syrian crisis (*Ash-Shaab*); Syrian government accused of being partial to Moslems (*Syrian Eagle*); enlargement of Lebanon brings economic woes (*Ash-Shaab*).
- Syrian Press, Spirit of the**, May 1929, III, 11: 43-46. Arabic press opinions: Paper commends protests against Senator's remarks on Syrians as "trash" (*Al-Hoda*); Syrians should unite to defend themselves from insults to their race (*Ash-Shaab*); French attacked for making Syria an aerial station for the Far East (*Meraat-ul-Gharb*); Syria charged with

- imposing pious observance on people (*As-Sayeh*); Syrian government held partial to Muslims (*Syrian Eagle*); Maronites in America need to put their house in order (*Al-Hoda*).
- Syrian Press, Spirit of the**, June 1929, III, 12: 40-42. Recent Arabic press opinion: Constitutional monarchy with French prince as head proposed for Lebanon (*Al-Hoda*); Syrians join the French in honoring Joan of Arc, but hope for freedom from France (*Meraat-ul-Gharb*); King Ibn Saoud should achieve internal reform in Arabia before learning from Europe (*As-Sayeh*); Editor decries lynching of Syrian couple in Florida (*Ash-Shaab*).
- Syrian Press, Spirit of the**, Sept. 1929, IV, 1: 46-48. Opinions expressed recently in the Arabic press include: *Al-Hoda* calls for proper safeguarding of the rights of Lebanese; *Meraat-ul-Gharb* lauds *Daily Mail* for fearless support of Arab cause; *Syrian Eagle* hails the spirit of unity among Arabs; *As-Sayeh* sees crying need for solidarity among Syrian-Americans; France to impose monarchy on Syria in order to use the king as a puppet (*Meraat-ul-Gharb*).
- Syrian Press, Spirit of the**, Oct. 1929, IV, 2: 46-49. Recent Arabic press opinion: Persecution of Jews in the East is a shameful injustice (*Al-Hoda*); Zionists now seek understanding with the Arabs (*As-Sayeh*); Pan-Arab union now possible in Palestine (*Syrian Eagle*); Jewish national home in Palestine can never materialize (*As-Sayeh*); Syrian societies in United States need to organize to promote their interests (*Ash-Shaab*).
- Syrian Press, Spirit of the**, Nov. 1929, IV, 3: 42-45. Recent Arab press opinion: Syrians and Lebanese should remain under mandates until ready for independence (*Al-Hoda*, New York); Arabs charge Jews spread subtle propaganda (*Al-Bayan*, New York); Lebanese favor unity with Syria (*Syrian Eagle*, New York); economics page in newspaper is costly (*Ash-Shaab*, New York); small countries like Haiti are at the mercy of big powers like the United States (*Ash-Shaab*, New York).
- Syrian Press, Spirit of the**, Dec. 1929, IV, 4: 45-49. Here is a roundup of Arabic press opinion in this issue: Appointment of Lebanese representative urged at every French embassy to care for Lebanese immigrants (*Al-Hoda*, New York); Arabs in America must organize (*Al-Bayan*, New York); Syrian cooperation necessary for attaining independence (*Syrian Eagle*, New York); Arabic newspapers face extinction (*Al-Hoda*, New York); Armenian immigration into Syria and Lebanon should be checked (*Meraat-ul-Gharb*, New York).
- Syrian Press, Spirit of the**, Jan. 1930, IV, 5: 45-48. Arabic press opinion in this issue: British justice in Palestine is non-existent (*Al-Bayan*, New York); greed for office is at the root of all troubles in Lebanon (*Al-Hoda*, New York); Britain needs to be reminded of its earlier promises of independence to the Arab people (*Meraat-ul-Gharb*, New York); Syrians failed to realize the opportunities in acquiring real estate on Washington Street (*Ash-Shaab*, New York).
- Syrian Press, Spirit of the**, Feb. 1930, IV, 6: 47-51. Here is a roundup of Arabic press opinion in this issue: Religious influence controls the politics of the Near East (*Al-Hoda*, New York); curtailing educational expenditures in Lebanon is short-sighted (*Meraat-ul-Gharb*, New York); British make Palestinians foreigners in their own country (*Al-Bayan*, New York); present government of Lebanon best suited to the needs of the country (*Ash-Shaab*, New York).

- Syrian Press, Spirit of the**, May 1930, IV, 9: 44-46. A cross-section of Arabic press opinion in this issue: Irish held similar to Lebanese (*Al-Hoda*, New York); Western nations sow seeds of dissension among Eastern Nations (*Meraat-ul-Gharb*, New York); Lebanese have made no progress in politics and administration (*Ash-Shaab*, New York); fall of Eddy Cabinet shows Lebanese not yet ready for reform (*As-Sayeh*, New York); France encourages Armenian immigration (*Al-Bayan*, New York).
- Syrian Press, Spirit of the**, June 1930, IV, 10: 45-47. The picture of the Arabic press for this month: Arabs exhorted to retain their lands in Palestine (*Al-Hoda*, New York); Armenian influx into Syria differs from Jewish immigration to Palestine (*As-Sayeh*, New York); Syrians progress in United States (*As-Sayeh*, New York); religious division is Syria's national evil (*Syrian Eagle*, New York).
- Syrian Race, The Greatness of the**, Reverend W. A. Mansur, Sept. 1928, III, 3: 10-17. The greatness of the Syrian race is based on civilization, character, and service to mankind, not on race, population, or militarism.
- Syrian Race Progress, Leadership for**, Reverend W. A. Mansur, Oct. 1929, IV, 2: 5-12. The author pens a brilliant analytical essay on the need of divided Syrian Americans for competent leadership and describes the qualifications found in a successful leader.
- Syrian Race Survive in America? Can the**, Reverend W. A. Mansur, June 1930, IV, 10: 5-12. The writer believes in the future survival of the Syrian race in America because the inherent race vitality, pride, and progress are resisting the absorption of the Syrian race by other races in America.
- Syrian Race, Our Pride in Our**, Reverend W. A. Mansur, May 1931, V, 9: 29-35. The Reverend Mansur calls to mind the known leaders of the first generation of Syrian Americans and impresses on the younger generation the causes of Syrian racial pride and the necessity of living up to their high ideals.
- Syrian Revolution, Chronology of the**, The Editor, Aug. 1926, I, 2: 62-64. Our Editor chronicles the Syrian Revolution from August 3, 1925, when the Druze attacked and cut up the French forces at Mezra'a, to December 6, 1926, when the French occupied the Druze stronghold of Hasbayah in South Lebanon.
- Syrian Revolution, Development of the**, The Editor, Aug. 1926, I, 2: 49-52. American and European news sources report a confusing picture of atrocities and the changing fortunes of war between French and Christian forces on the one hand and the Druze revolutionists on the other.
- Syrian Revolution, The**, The Editor, Sept. 1926, I, 3: 63-64. News dispatches from Damascus indicate slow, but steady, progress toward peace between the French and Druze insurgents, particularly after the battle that took place in the famous Ghuta of Damascus in July.
- Syrian Revolution, Developments of the**, The Editor, Oct. 1926, I, 4: 60-64. Despite rumors in the press that the French have agreed to the creation of a Syrian kingdom under King Ali, eldest son of ex-King Hussein, Syrians generally oppose a monarchy. In the meantime, fires of the Druze rebellion are still burning, despite French claims that the back of the revolution has been broken.
- Syrian Revolution, Developments of the**, Nov. 1926, I, 5: 59-62. Newspapers in New York and Geneva report discussions are underway for the possible transference of the French

Mandate to Italy, but unfavorable reaction is expected from Lebanon's Christians. Also, large bands of Druze insurgents are still active against the French, despite reported discussions of conditions for peace in Paris.

Syrian Revolution in America, Echoes of the, *The Editor*, Feb. 1927, I, 8: 25-29. A direct outgrowth of the war in Syria is a fierce controversy among Syrian Americans fueled by the arrival in America of Emir Shekib Arslan, personal representative of Sultan Pasha Atrash, leader of the Druze revolution in Syria.

Syrian Schools in Brazil, June 1927, I, 12: 40-41. The increasing number of secondary schools and colleges in Brazil, founded and run by Syrians for Syrians, attests to the fact that Syrians have not forgotten their intellectual and cultural needs in their aspiration for wealth and material success.

Syrian Societies, A Federation of, Reverend W. A. Mansur, Dec. 1928, III, 6: 3-9. The Reverend Mansur states the fundamentals for an American Federation of Syrian Societies, giving in general the spirit, purposes, and methods of federation.

Syrian Sunset, A (Poem), George Maloof, Jan. 1929, III, 7: 31. The sunset over Syria seems to the poet strangely lingering and awesomely beautiful.

Syrian as a Trade Blazer, The, Richard Spillane, Nov. 1926, I, 5: 1-3. Syrians, as descendants of the Phoenicians, "have every reason to be proud of their people as trade blazers" throughout the world. "The progress of the world is measured by its trade."

Syrian World, The Ownership, Management, Circulation of The, Statement of, Dec. 1926, I, 6: 73. An interesting document revealing Salloum Mokarzel as the Publisher, Editor, Managing Editor and Business Manager of the *Syrian World*.

Syrian World, The Case of The, May 1931, V, 9: 20. The Editor solicits discussion of ways and means for continuation of the *Syrian World*. Four representative classes of Syrians—the press, the clergy, the professions, the young generation—strongly urge its continuation in its present form and at any cost.

Syrian World, The Case of The, Apr. 1931, V, 8: 11-14. The Editor presents clearly the case of the *Syrian World* and asks readers to respond to the following questions: Should the magazine be continued? If so, how? Is the magazine needed? Should the name be retained? Is the content matter suitable? Should the size be changed?

Syrian World Contest, Great, Dec. 1929, IV, 4: 40-41. The *Syrian World* announces a subscription contest in which the winner is awarded a free trip to Syria and return.

Syrian World to Continue, The, June 1931, V, 10: 14-15. In view of the strong positive response to the symposium on the future of the *Syrian World*, the publisher and editor announce that the journal will continue its publication as usual, with the exhortation that each subscriber will be instrumental in securing at least one additional subscription.

Syrian World a Corporation, The, Oct. 1930, V, 2: 24-26. The Editor explains that the *Syrian World* has been incorporated under the laws of the State of New York and now is offering shares of its preferred and common stock for sale as an investment productive of moral benefit and financial profit.

Syrian World, The Mission of the, Ameen Rihani, Oct. 1930, V, 2: 39-41. Mr. Rihani stresses the mission of the *Syrian World* is important in the education of the new Syrian generation.

- Syrian World Politics, An Introduction to**, Reverend W. A. Mansur, Nov. 1928, III, 5: 8-15. To help guide Syria's foreign policies, Syrians should familiarize themselves with the foreign policies of European nations and the United States.
- Syrian Youth in America, Problems of**, Part I, Reverend W. A. Mansur, Dec. 1927, II, 6: 8-12. The Reverend Mansur discusses clearly and sensibly the problems of race prejudice and marriage as they affect Syrian-American youth.
- Syrian Youth in America, Problems of**, Part II, Reverend W. A. Mansur, Jan. 1928, II, 7: 9-14. Essential to the happiness, welfare, and success of Syrian-American youth is an intelligent understanding of the problems of American patriotism, religious life, and higher education.
- Syrians in America**, J. Ray Johnson, June 1928, II, 12: 19-24. Mr. Johnson, editor of the *Interpreter*, draws a sympathetic portrait of Syrian immigrants in America, describing their historical and religious background and their activities in many fields of endeavor.
- Syrians in America, The**, Salloum A. Mokarzel, May 1930, IV, 9: 37-40. The Syrians, whose history and contributions to civilization run back thousands of years, and though they have been in the United States less than 50 years, have already made genuine cultural, industrial, and commercial contributions to America.
- Syrians in America, The**, Dr. Talcott Williams, June 1930, IV, 10: 13-15. In appraising the character and history of the Syrians in America, Dr. Williams holds a much higher opinion of Syrians than many of them do of themselves.
- Syrians in Australia, The**, A. A. Alam, Jan. 1927, I, 7: 42-45. Most Syrians in Australia are prosperous merchants and businessmen in control of many department stores. The second generation of immigrants are highly educated and most are engaged in the professions, particularly the law, medicine, higher education and the fine arts.
- Syrians' Contributions to Civilization, Modern**, Reverend W. A. Mansur, Jan. 1930, IV, 5: 7-14. To those looking for values in their ancestral background, the Reverend Mansur gives an inspirational appraisal of Syrians' contributions to civilization.
- Syrians, Discovering the**, James Meyers, Mar. 1929, III, 9: 30-33. A sympathetic account of a reconciliation trip to "Little Syria" on Manhattan's Washington Street, where a Christian group toured the area, ate at the "Sheik" Restaurant, and heard a speech on the Syrians by S. A. Mokarzel.
- Syrians' Future in America**, George A. Ferris, May 1929, III, 11: 3-8. Syrians in America, through their native ability and capacity for work, will achieve in time a dominant position in industry, finance, the professions and letters.
- Syrians' Loyalty to America**, Rev. W. A. Mansur, Apr. 1929, III, 10: 3-9. The writer states the nature of Syrians' loyalty to America, the basis of their political allegiance, and the test of their sincerity.
- Syrians in New York, History of the**, S. A. Mokarzel, Nov. 1927, II, 5: 3-13. The history of the Syrians in New York is for the most part "the record of a penniless, almost illiterate immigrant who, in the course of a decade, rises from the humble rank of a peddler to the exalted position of an international merchant prince." In addition to the field of business, early immigrants of New York have excelled in journalism, literature, education, medicine, law and the arts.

- Syrians of New Zealand, The**, Dr. C. Assid Corban, July 1928, III, 1: 10-18. Dr. Corban tells the story of the Syrians who migrated to New Zealand. While the New Zealand community is small, their record of achievement is a credit to the Syrian race.
- Syrians Unpatriotic? Are**, June 1932, VI, 9: 42-46. The Editor proves the patriotism of Syrian Americans by citing the great numbers (13,965) of young men who served the United States loyally during the First World War and the \$1,207,900 worth of bonds purchased by Syrian Americans of New York alone.
- Syria's Place in the History of the World**, Dr. Philip K. Hitti, July 1926, I, 1: 6-9. "The two outstanding facts in the history of the Syrian people are their unparalleled contribution," spiritually and materially, "to the imperishable heritage of the world, and their vitality and survival in the face of all the vicissitudes of time."
- Syria's Rebirth, Signs of**, Reverend W. A. Mansur, Apr. 1927, I, 10: 19-24. As a result of the World War, Syria is experiencing a rebirth into a nation based on the modern principles of humanity, democracy, brotherhood, equality, and justice. A glorious future, comparable to its glorious past, lies ahead.
- Tafta Hindi (Folk Song)**, ("Indian Taffeta"), (Translation by Ameen Rihani), Sept. 1927, II, 3: 10. A beautiful girl described as clothed in rare silk, chiffon, and taffeta is called upon to open the door of her heart (double entendre?) to the lover and she responds willingly.
- Tainted Draught, The (Poem)**, Dr. Salim Y. Alkazin, May 1930, IV, 9: 36. Both doubt and hope taint our pleasures of today. Or are both or either the key to our present pleasures? A paradox.
- Tale of a Rose, The (Poem)**, Thomas Asa, Sept. 1930, V, 1: 42-43. A witty long poem on a woodland rose's experience of delighting a young, beautiful girl, being plucked and brought to a vase in her room, tended for days, then neglected for days, and finally pressed in the pages of a book.
- Tears (Poem)**, R. A. Nicholson, Feb. 1930, IV, 6: 29. All the poet's tears and all the pain about his heart belong now to the loved one who is gone.
- Temper, On (Poem)**, (Translated by J. D. Carlyle), June 1930, IV, 10: 34. The poet admits to Leila that he has said that a temper gives taste to the drink, but such is her temper that he fears the drink is becoming foul.
- Things Wasted**, Sept. 1927, II, 3: 27. The greatest waste: "The word of God in the bosom of the tyrant."
- Three, The Chosen**, Sumayeh Attiyeh, June 1927, I, 12: 31. Most worthy to enter heaven—mother love.
- Threes, The Big (Seven Proverbs)**, Nov. 1926, I, 5: 24. Wisdom comes in threes in these seven proverbs.
- Three Thousand Years Old Are We**, Edna K. Saloomey, Editor, *Our Young Generation*, May 1932, VI, 8: 32-35. "Syrian and Lebanese immigrants, with a 3,000-year-old history, by their courage, self-respect, honor, love of God and country, have taught us their children, native sons and daughters of the United States, to be better citizens."
- Thwarted (Suggested by an Arabic Poem)**, Dr. Salim Y. Alkazin, Sept. 1929, IV, 1: 24. The lover's loved one is kept from him by her tyrannical father and jealous mother, who try to control even her dreams.

- Tobet and Leila**, Dr. Salim Y. Alkazin, Nov. 1928, III, 5: 16-18. The unrequited lover dies in the desert and calls for Leila to salute his dead bones. Years afterwards Leila, unhappily married, passes the tomb with her husband and salutes her former lover, whereupon her camel throws her and she dies and is buried by the lover.
- Touched the Stars, He** (Poem), Labeebee A. J. Hanna, Apr. 1931, V, 8: 48. On the occasion of Gibran's death. "He dwelt in the garden of ethereal dreams,/Which the hand of the Giver gave. . ." and now "the Giver called him home again."
- Toulun, The Justice of** (Anecdote), July 1927, II, 1: 47. In breaking a man-made law, he upheld the law of Allah.
- Tournament, The**, Fuad Al-Bustani, July 1927, II, 1: 44-47. Al-Bustani recounts a tale of Lebanese prowess at a tournament in the days of the Emir Bashir.
- Tragic Letter, The** (True Story), Dr. N. A. Katibah, Aug. 1928, III, 2: 20-31. This is a true account of the heroic role played by the oppressed women of Turkey in bringing about the social and political reforms in modern Turkey.
- Tragic Love of a Caliph, The** (Short Story), (Adapted from the Arabic), Part I, Sept. 1930, V, 1: 19-24. The heart of the Caliph did not crave pomp and power—he wanted love and in the pursuit of his worldly pleasures, he neglected the affairs of state.
- Tragic Love of a Caliph, The** (Short Story), (Adapted from the Arabic), Part II, Oct. 1930, V, 2, 32-38. The slave-girl Hubaba's untimely death cheated the Caliph out of his love and brought on his death shortly thereafter. His wife Saada grieved over her husband but a smile played on her countenance when she thought of her nursling son and the future of Islam!
- Transformation** (Poem), Dr. Salim Y. Alkazin, Jan. 1928, II, 7: 14. Love transforms all things to beauty, grace, and joy, and substitutes brotherhood for envy and hate.
- Travel, From My Notebook of**, Part I, Ameen Rihani, Jan. 1927, I, 7, 3-6. Highlights of Mr. Rihani's travels in India include the roaming sacred temple cows, Indian nobility at the races, the nomadic government of Bombay, women revering the statue of David Sassoun!
- Travel, From My Notebook of**, Part II, Ameen Rihani, Feb. 1927, I, 8: 10-13. Highlights of this round of Mr. Rihani's travel include: A visit to the quite European and exclusive Parsi Club of Bombay, and receipt of a copy (The Message) of the songs of Zoroaster, which is a declaration of the Divine Truth.
- Travels of an Arabic Word, The, Al-Jubbah**, Joseph J. Raymond, Feb. 1931, V, 6: 42-44. A Princeton graduate student follows an Arabic word, Al-Jubbah, through a dozen languages and in as many countries and finally traces it back to its Arabic origin.
- Traveled with the Sun, He** (re: Kahlil Gibran), Salloum A. Mokarzel, Apr. 1931, V, 8: 33-35. "Born in the East, he followed the sun in its prescribed course and set in the West."
- Traveler, The** (Poem), Alice McGeorge, Mar. 1930, IV, 7: 34. A road beckons, promising romance, and the poet follows. A river beckons, but the poet fears to follow, dreading possible rapids downstream.
- Traveler's Cloak, The** (Poem), Dr. Salim Y. Alkazin, Nov. 1931, VI, 3: 47. The tailor hides the mended cloak of the traveler in hopes he may get tired of waiting, forget the cloak and go.

- Tributes to a Leader**, Apr. 1932, VI, 7: 22-23. The Editor lists the cabled tributes from Lebanon and America paid to the late N. A. Mokarzel.
- Tripoli (Famous Cities of Syria)**, Jan. 1928, II, 7: 24-26. Tripoli, or Tripolis (Triple City) in Greek and Roman times, was particularly prominent in ancient and medieval history. The Crusaders captured the city and made it a great export center to Europe of glass and textiles. Under Turkish rule Tripoli became a tributary of Beirut, which checked its economic interests until recent times.
- Tripoli to Latakia, From**, Salloum A. Mokarzel, May 1930, IV, 9: 15-26. The Editor recounts his travels beyond the borders of Lebanon into the Alaouite region of Syria—to Tripoli and beyond—into a land rich in Phoenician relics and Crusaders' castles.
- Truth Seeker (Poem)**, Edna K. Saloomey, Apr. 1931, V, 8: 47. On the occasion of Gibran's death. Of his wisdom and his bitter loneliness.
- Twin Cities of the Orontes, The** (A chronological record of The Editor's trip abroad), Salloum A. Mokarzel, Sept. 1930, V, 1: 25-35. On this trip The Editor takes the reader to the interior of Syria, first on a pilgrimage to Abu'l-'Ala, the Voltaire of the East, and then to the twin cities of Homs and Hama.
- Two Cities, Two Worlds!** Habib I. Katibah, Oct. 1931, VI, 2: 3-10. Beirut is more of a Western city, a Western colony on the coast of the Mediterranean. But Damascus has remained Oriental to the core, perhaps the most typically Arabian city in the world today.
- Two Seas, The** (Address given before Lions Club of Hollywood, California), Phares Be Hannesey, Dec. 1930, V, 4: 21-26. "We are asked to be soldiers of mankind. As such, in our highest form, we must be in ceaseless action, with an Americanism simple in creed, but rich in activity."
- Tyre and Sidon (Famous Cities of Syria)**, July 1927, II, 1: 27-32. Tyre and its twin sister-city Sidon are among the greatest cities not only of Syria, but of the whole world. They were centers from which the great Phoenician civilization was disseminated throughout the Mediterranean world. From Tyre sprang the great city of Carthage, which challenged Rome and almost won the victory.
- Umayyads, What Caused the Fall of the (Anecdote)**, Oct. 1926, I, 4: 35. "Preoccupation with pleasure" brought about the decline and fall of the Umayyad dynasty.
- Uncle Sam and His Syrian Cousins**, Dr. Albert W. Staub, July 1926, I, 1: 13-15. Thanks to the guidance of altruistic American leaders like Dr. Daniel Bliss and President Dodge, the American University of Beirut is today a cosmopolitan, non-sectarian, non-political institution serving the welfare of Syrians and other Near Eastern nationalities.
- Unrequited Love of Saladin, The (Short Story)**, June 1932, VI, 9: 35-40. The whole kingdom of the Christians passed into the hands of Saladin yet he could not prevent the beautiful Christian princess whom he loved from departing in peace to her homeland.
- Usama, A Chapter from**, Dr. Philip K. Hitti, May 1929, III, 11: 21-25. An Arab gentleman comments on the Franks' lack of good sense, their curious medicine, rude character, and lack of jealousy in sexual affairs.
- Valedictory (Poem)**, Barbara Young, Apr. 1931, V, 8: 38. On the occasion of Gibran's death. He is now one with Beauty.
- Valetudinarian, On a (Poem)**, J. D. Carlyle, Oct. 1929, IV, 2: 12. So anxious is the aged Isa to continue to live that he tries to breathe through but one nostril at a time.

- Verses to My Enemies** (Poem), J. D. Carlyle, Feb. 1929, III, 8: 15. Revenge against enemies only pollutes life, though one need not expect to love one's enemy either, for life seems to depend on friction.
- Verses to My Daughters** (Poem), J. D. Carlyle, Mar. 1929, III, 9: 29. The Arab poet, once fortune's master, is now imprisoned, and meditates sadly on his daughters' enslavement and on "hope's delusive beam."
- Visitant** (Poem), Nada Sabirah, Oct. 1931, VI, 2: 41. The Son of Beauty came and brought light to the world. Who it is that came is not made clear.
- Voice of the Heights of Lebanon**, The, Reverend Robert Norwood, Apr. 1931, V, 8: 35. "Gibran's voice was the voice of the heights of Lebanon. Humanity stands with bowed head before the prophet."
- Wager** (Short Story), Aref El-Khoury, Jan. 1930, IV, 5: 39-41. Edna, a Syrian-American girl visiting Damascus, was exactly as the Arabs say, "Throw her into the sea and she will emerge with a fish in her mouth!"
- Waiting** (Poem), John Burroughs, Oct. 1931, VI, 2: 17-18. The poet proposes that waiting for one's fate to happen is the proper posture. "For lo, my own shall come to me."
- War**, Kahlil Gibran, Jan. 1928, II, 7: 5. First an innocent weaver lost an eye, then an innocent cobbler likewise—"And justice was satisfied."
- War and the Small Nations**, Kahlil Gibran, May 1928, II, 11: 23. The small nations, in wartime, can do naught but pray for peace.
- War in Arabia**, The, Political Observer, Apr. 1928 II, 10, 35-40. The war in Arabia is seen as an aftermath of the dismemberment of the Turkish Empire and as a struggle for the holy cities of Mecca and Medina and control of the whole Islamic world. The Hashemite family of King Hussein of Hejaz lost the struggle to the Puritanic Wahabis, led by Ibn Saoud, Sultan of Nejd.
- War in Syria**, The, Salloum A. Mokarzel, July 1926, I, 1: 44-49. The causes of the war in Syria stem from European intrigues and rivalries, conflicting views of the natives, and the ambitions of their leaders.
- Washington Street, The Sage of**, Akel Hakim, Aug. 1928, III, 2: 41-43. Mr. Hakim introduces the "Sage of Washington Street" as an amiable storekeeper and intelligent conversationalist who will be asked, from time to time, to give his views on topics of concern to Syrian-Americans.
- Washington Street, The Sage of** (On the Display of Wealth), A. Hakim, Sept. 1928, III, 3: 24-30. The sage of Washington Street finds objectionable the offensive air of superiority and lack of humility assumed by some of the Syrian nouveaux-riches.
- Washington Street, The Sage of** (On Divided Loyalty), A. Hakim, Oct. 1928, III, 4: 8-12. The Sage reveals his thoughts on immigrant allegiance: We are in America to stay and therefore we owe it our whole and undivided allegiance. The only assistance we should provide the mother country is what is prompted by humanitarian sentiments.
- Washington Street, The Sage of** (On the Marriage Problem Among Syrians), A. Hakim, Nov. 1928, III, 5: 27-32. The Sage feels that marriage, which is the foundation of happy family life and the basis for the prosperity and progress of the nation, should be the principal concern of Syrian-Americans in their present stage of transition. We must, he

says, reckon with our obnoxious class consciousness, the dilemma of inter-racial marriage and the economic element in marriage.

Washington Street, The Sage of (On the Marriage Problem Among Syrians), A. Hakim, Dec. 1928, III, 6: 20-25. The Sage believes our churches and societies should hold social functions to bring our young people together and provide means for acquaintanceships. This would be far more salutary for our race than letting the young drift into mixed marriages.

Washington Street, The Sage of (On the Marriage Problem Among Syrians), A. Hakim, Jan. 1929, III, 7: 18-23. The Sage believes it is more desirable for the first generation of any nationality to marry within their own kind. The common sympathies of the marriage partners bring understanding and lessen the danger of friction.

Washington Street, The Sage of (On Perpetuating the Mother Tongue), Feb. 1929, III, 8: 34-37. A. Hakim. The Sage believes it neither possible nor essential to keep the Arabic language alive in America, but insists that Syrians should never permit themselves to wane in the appreciation of their racial heritage.

Water and Flowers (Poem), Ameen Rihani, Feb. 1932, VI, 6: 27. Let us take the flowers and streams here today, and not go in quest of mirages or mountains of the blest.

Weaver and the Rose, The (Adapted from the Arabic), Jan. 1929, III, 7: 24-25. He was only a lowly weaver, but his lofty soul and aesthetic tastes evinced a keen appreciation of flowers and the gifts of nature.

We Have Been Told That, Edna K. Saloomy, Editor, **Our Young Generation**, Apr. 1932, VI, 7: 52. The Editor relates an anecdote about donkeys who long years ago were considered the wisest of animals because they were price-cutters!

Westward Ho! Eastward Ho! H. I. Katibah, July 1926, I, 1: 31. The pursuit of higher education in Western universities and the lesson of humility, smallness and incompleteness taught us by the World War is driving East and West together in a spirit of cooperation and amity.

Which Shall Survive? The Editor, Feb. 1932, VI, 6: 46-47. The economic depression has mowed down several worthy and long-established Arabic publications, both in America and abroad. Which is next, The Editor wonders. Concern is shown too for the future of the *Syrian World*.

Wings (Poem), Thomas Asa, June 1929, III, 12: 27. A Keatsian lament for wings to fly to "Pierian springs" of beauty in art where the "inner soul emerges with full powers."

Wisdom, Essence of (Anonymous), Aug. 1926, I, 2: 23. A wise Arab's explanation of what he found to be true wisdom.

Wisdom, Oriental (Anecdote), Apr. 1927, I, 10: 24. If a heretic is killed, "people will follow him the more."

Wisdom Sans Humor, H. I. Katibah, Jan. 1927, I, 7: 19-22. "The East has produced wisdom, but little art. Its literature is inspirational, but little amusing," lacking in a sense of humor.

Wise Men of Today (A Christmas Parable), Reverend John H. Lathrop, D. D., Dec. 1926, I, 6: 6-10. "The wise men of today seek one common cradle of their hopes," embodied in the "peace" and "good will" of the angels' song.

- Wit, Wisdom and Humor** (Culled from Books of Arabic Literature), Sept. 1926, I, 3: 48-51. Good Judgment of a Judge, (Anecdote), A judge plays sleuth and tracks down the fig dealer who stole the ripe figs from a widow's orchard.
- Wit, Wisdom and Humor, More Meritorious Than A Pilgrimage** (Anecdote), Sept. 1926, I, 3: 48-51. Ibrahim Ibn Maymoun, while on a pilgrimage to Mecca, performs a good deed, more meritorious than the pilgrimage itself.
- Wit, Wisdom and Humor, More Valuable Than Wealth** (Anecdote), Sept. 1926, I, 3: 48-51. Omar's sons, inheriting little, all became rich, while Hisham's sons inheriting fortunes, all became poor.
- Wit, Wisdom and Humor, A Wise Slave-Girl** (Anecdote), Sept. 1926, I, 3: 48-51. A slave-girl, taken captive by a band of horsemen bent on plunder, cleverly outwits her captors and rescues her master as well.
- Wit, Wisdom and Humor, More Foolish Than Habannakah** (Anecdote), Sept. 1926, I, 3: 48-51. Foolish Habannakah, always losing things, like a camel and himself!
- Wit, Wisdom and Humor, A Brilliant Answer** (Anecdote), Sept. 1926, I, 3: 48-51. Wealth is winged, folly stays behind.
- Wit, Wisdom and Humor**, Feb. 1928, II, 8: 26-28. The Editor recounts a series of anecdotes, culled from books of Arabic literature, that reveal the wit, wisdom, humor and values of the Arabs.
- Woman in the Near East**, Ameen Rihani, Sept. 1930, V, 1: 5-13. "From the seclusion of the harem the women of the Near East are going out to the public school, to the open forum, to the dance-hall, even to the business world. This change is evident everywhere, from Turkey to Arabia and from Egypt to Afghanistan.
- Word-Borrowing in English, and Words Borrowed from the Arabic**, Byron Smith, (Professor of English, American University of Beirut), May 1928, II, 11: 3. Professor Smith discusses the growth of the English language by its adoption of foreign words. He has found some 450 words borrowed from the Arabic language.
- Young Americans of Syrian Origin**, To, G. K. Gibran, July 1926, I, 1: 4-5. Gibran eloquently expresses his faith in young Americans of Syrian origin, exhorts them to recall their proud heritage and "to produce riches by intelligence, by labor."
- Young Generation, This** (An Editorial of *Al-Hoda*), Jan. 1931, V, 5: 34-36. The Editor chides the young generation for disregarding their obligations to parents. Such youth, he warns, will be prone to disregard obligations toward employers in the working world.
- Younger Generation, Our**, A. Hakim, Oct. 1931, VI, 2, 42-44. The Editor of this new department explains its focus on family life. The subjects to be treated will cover the whole range of adult relationship, whether between the younger generation and their parents or between the younger generation, themselves. Courtship, and marriage will also be considered.
- Youth, To** (Poem), J. D. Carlyle, Feb. 1931, V, 6: 34. Youth is fled, but the bereft, aged man has still his memories.
- Youth and Age** (Poem), Gibran K. Gibran, Dec. 1926, I, 6: 3-5. Youth and age compared, with the advantage to age, the beauty and sadness of youth compared to the awe and wisdom of age, as a flower compared to fruit.

Youth Speaks, Thomas G. Ember, Fort Wayne, Indiana, Nov. 1931, VI, 3: 41-43. A young reader raises the burning question of courtship and marriage and urges that Syrian youth be taught more about Sex, Love, Courtship, and Marriage.

Zahle and Points East, Salloum A. Mokarzel, Dec. 1929, IV, 4: 11-18. The Editor chronicles his midsummer trip abroad, highlighted by his visit to charming Zahle, "Bride of Al-Baka'." Ingredients of his sojourn—the Wadi Bardouni, arac, maza, the company of graceful women, an oud musician and a blind singer—spelled ecstasy!

Appendix

List of Illustrations in the *Syrian World* July 1926–June 1932

July 1926: Jerusalem, the Holy City of Jews, Christians and Moslems, in Palestine.

- Syria, viewed from the Mount of Olives.
- Damascus, capital of Syria, the oldest city in the world. The famous river Barada flanked on both sides by palatial homes.
- Facade of the great temple of Bacchus in Baalbek.
- College Hall, American University of Beirut.
- Syria and Contiguous Countries of the Near East. [map]
- View from the campus of the American University, showing the range of the Lebanon Mountains, with snow-capped Sannin in the background.
- The "Rock of the Ages" at the mouth of the Dog River in Lebanon.
- Assyrian inscription on the rock at the mouth of the Dog River, commemorating the viceroy of Nebuchadnezzar.
- A close-up view of the mouth of the Dog River in Lebanon.

August 1926: The Mosque of Omar, Jerusalem. Said to be on the spot where once stood the Temple of Solomon, and held in especial reverence by Mohammedans.

- Jaffa, the Seaport of Jerusalem.
- The Terminus of the Hejaz Railway in Damascus.
- Mohammed, Prophet of Islam. A conception by G. K. Gibran.
- A typical scene on the desert border of Syria, showing an encampment of Arab nomads.
- The "Old Glory" of the famous original Cedar Grove in Lebanon, said to be 6,000 years old.
- The Cedars of Lebanon.
- Inner court of the great Umayyad Mosque in Damascus.

September 1926: An Assyrian inscription and an Egyptian one by Ramses on the rock at the mouth of the Dog River.

- The Roman Aqueduct at the mouth of the Dog River, near which stands the Babylonian inscription of Nebuchadnezzar.
- The Arabic inscription of Nahr Al-Kalb dating from the time of Sultan Selim.
- French inscription at Nahr Al-Kalb commemorating the occupation of Syria.
- A close-up view of the mouth of the Dog River showing the carriage road and bridge.

- View of the South Gate of Baalbek, Syria.
- A view of the fertile plain of Baalbek, between Lebanon and Anti-Lebanon, showing the new cement road to Damascus.
- A typical scene in Mt. Lebanon showing a village of flat-roofed houses on the brink of a deep ravine.
- Harvesting under difficulties—how present unsettled conditions in Syria drive the farmers in some sections to post armed guards while harvesting their crops.

October 1926: A scene in an American Near East relief workshop in Syria.

- A scene in the Armenian Refugee Camp near Beirut.
- Moorish artisans working on a mosaic panel for the Paris Mosque.
- The Paris Mosque in the course of construction.
- The meeting of king and writer in the desert: His Majesty Ibn Saoud and Ameen Rihani.
- The winding road amid the pines in the enchanted hills of Lebanon near Brummana.
- French whippets, or baby tanks, lined up in the principal square of Damascus ready for use against the revolutionists.
- The city of Zahle, gateway to the Lebanon from the plain.

November 1926: A panoramic view of Baalbek.

- The old crusaders' fortress built by the sea in Sidon on the ruins of the former Phoenician quays.
- De Jouvenel meets Lord Plumer in historical setting.
- The desert. French engines of war used against the warring Druze tribesmen.
- A caravan at rest. The military formation of camels indicates the nature of their mission—that of transporting ammunition to the Syrian rebels.
- A hanging scene in Damascus. A gibbet is erected in the public square.
- A scene of wondrous beauty in Mt. Lebanon, a high point in Beirut Forest facing Jounieh Bay and the undulating hills of Lebanon—snow-clad Sannin appears in the distance.
- A returning family of Lebanese emigrants is shown at a point in their ascent of the mountain where the Ford had to give up and the old reliable donkey came to their assistance.

December 1926: The Creative Hand, cover ornament.

- The Three Wise Men.
- The Tomb of St. John the Damascene.
- A typical primitive church in Syria.
- A village in Lebanon.
- The Church of the Nativity in Bethlehem.
- A modern church in Syria.
- Kahlil Gibran.
- Philip K. Hitti, Ph.D.

- F. I. Shatara, M.D.
- H. I. Katibah.
- Miss Sumayeh Attiyeh.
- William Catzeflis.

January 1927: The Church of the Capuchins in Beirut.

- The Holy City of Jerusalem.
- Emissaries of Charlemagne with Haroun al-Rashid.
- Crusaders carrying the original Cross in triumph.
- Mashrak El-Azkar—proposed Bahai Temple in Chicago.
- A detail of one of the windows of the Bahai Temple.
- Ibn Saoud, King of Nejd and the Hejaz.
- A scene in a residential street in Jerusalem.

February 1927: Druze prisoners of war.

- A scene of peace in Syria.
- A scene of war in Syria.
- Druze revolutionary headquarters.
- A scene of contrasts.
- Patriotism above religion.
- A gate of Old Jebail.
- Organizing for peace.

March 1927: Courtyard of the National Museum of Beyrouth.

- The vase with the pork's head.
- Decapitated statue of Jupiter.
- Where Oriental art is supreme.
- A panoramic view of Damascus.
- Court of the Great Mosque of the Umayyads in Damascus.
- Emir Bashir Shehab.
- The palace of Emir Bashir.

April 1927: Dante Alighieri.

- The Church of the Holy Sepulchre in Jerusalem.
- The Sacred Rock in the Mosque of 'Omar in Jerusalem.
- The Mosque of 'Omar, or the Dome of the Rock.
- A panoramic view of the Holy City of Jerusalem.
- Three illustrations of Dante's Inferno.

May 1927: A Syrian Joan of Arc.

- In the wake of battle in Syria.
- Four illustrations of Dante's Divine Comedy.
- Antioch as it is now.

- Relics of old glory. Ruins of the Church of St. Simeon Stylites, near Antioch.
The doorway of the Monastery of St. Simeon Stylites.

June 1927: A general view of Beirut.

- The placid bay of Beirut.
- Relics of old Beirut.
- Views of new Beirut.
- The famous Pine Grove of Beirut.
- A picturesque view of the court of a mosque in Syria.
- Alice Brady as the Syrian heroine in *Anna Ascends*.
- A scene from *Anna Ascends*.

July 1927: 'Umar Ibnu 'I-Farid—A conception by Gibran.

- The city of Sidon.
- The Citadel by the Sea.
- A relic of old glory. Sarcophagus of a Phoenician king, found in the ruins of the old city of Tyre.
- The beginning of her ascent.
- A garden spot in the upper reaches of Lebanon.
- A natural wonder.

August 1927: Panoramic view of the ruins.

- Hajar Al-Hubla.
- Diagram of Baalbek.
- General view of Baalbek.
- View of the South Gate of the acropolis of Baalbek.
- Facade of the temple of Bacchus.

September 1927: Agricultural methods in Syria.

- A caravan in the desert.
- Motor-busses in the Syrian desert.
- The Avenue of Columns in Palmyra.
- Temple of the Sun in Palmyra.
- Tourists at Palmyra.

October 1927: Panoramic view of Byblos.

- The Fortress of Byblos.
- Relics of old glory in Byblos.
- Astarte, Phoenician goddess of love and productivity.
- A city gate in Byblos.
- Sarcophagus of King Ahiiram.
- Two illustrations of *Anna Ascends*.

November 1927: A picturesque view of Aleppo.

- Panoramic view of Award.
- Certificate of Award.
- A Syrian factory.
- A Syrian lace house.
- Pioneer rug merchant.
- Headquarters of a Syrian bank.
- A Syrian business house.

December 1927: A general view of Bethlehem.

- Church of the Nativity.
- Rachel's Tomb.
- The Dome of the Rock.
- Water wheels of the Orontes.
- Cedars of Lebanon in winter.
- Dr. Bayard Dodge.
- Banquet for President and Mrs. Bayard Dodge.

January 1928: A view of Tripoli.

- The Jordan.
- Anna on the defensive.
- When the miracle happened. [from *Anna Ascends*]

February 1928: Masonry in Palestine and Syria.

- The first and last scene. [from *Anna Ascends*]
- Emir Bashir Shehab.
- The sword of Emir Bashir.

March 1928: Jaffa, principal port of Palestine.

- Tel Aviv, Palestine.
- The Plain of Al-Bekaa, Lebanon.
- Costos and Lebrix among friends.

April 1928: The mess hall of an orphanage.

- A scene in an American Near East relief workshop in Syria.
- Antilyas Orphanage of the Near East Relief.
- A scene in the Armenian Refugee Camp near Beirut.
- Nahr-El-Kalb.
- Where Oriental art is supreme. Interior of one of the great palaces of Damascus.

July 1928: Rihani at home.

- Scenes of mythology and romance.

August 1928: Joseph Assemani.

- Assemani's statue.
- Site of Assemani's monument.
- General view of Hasroun.

September 1928: The Castle of Shayzar in Syria.

- General view of Shayzar on the Orontes.

November 1928: Jesus the Son of Man.

- Tiberias and its lake.

December 1928: A view of modern Beirut.

- The alarmed guardian.
- Birdsnest Orphanage in Syria.
- An encampment of Bedouins in Syria.
- A camel caravan trudging along the shore in Syria.

January 1929: The Patriarch Gregory Haddad.

February 1929: Gibran Kahlil Gibran.

- Gibran Kahlil Gibran.
- Testimonial dinner to Gibran.

March 1929: Ameen Rihani.

- Testimonial Dinner to Ameen Rihani.

May 1929: Ex-King Hussein of Arabia.

- Dr. Ibrahim G. Kheiralla

September 1929: Syrians dancing the Dabke.

- Reception in honor of King Fuad I.

October 1929: Partial view of Beirut.

- Entering Beirut Harbor.
- Square of the Martyrs, Beirut.
- Lower section of Wadi Hammana.
- A motor road in Lebanon.
- Pan-Arab Congress in session.
- Congress of the Desert.
- Druze in war conference.

November 1929: President of Lebanon entertains publishers.

- President Charles Dabbas of Lebanon.
- Sheikh Bishara Khouri, Premier of Lebanon.

- Farewell luncheon to Lebanese editors.
- Ameen Rihani in Arab costume.
- The Valley of Freike.
- Partial view of Freike.

December 1929: The Tomb of St. John.

- General view of Zahle'.
- Inner court of the Umayyad Mosque.
- The Plain of Al-Bekaa.

January 1930: A minister of Lebanon at home.

- A view in North Lebanon.
- An enchanting scene in North Lebanon.
- Miss Lebanon in international beauty contest.
- A flourishing native school.
- Physical training for Syrian girls.

February 1930: General view of the Dog River.

- Showeir and its heights.
- The Dog River Park.
- The Solitary House at the Dog River.
- A general view of Beit Shabab.
- The Hub of Ehden.
- The Spring of St. Sarquis.

March 1930: The town of Hadsheet, overlooking Wadi Kadisha.

- The Sacred Valley in Northern Lebanon as viewed from the heights of Ad-Deeman.
- His Beatitude Elias Petrus Howayeck.
- The lowly, yet exalted throne of the Patriarch.
- Four Maronite prelates, Bishops Elias Ressa and Abdullah Khouri, the Patriarch and Bishop Boulos Akel.
- Main entrance to Ad-Deeman, summer seat of the Maronite Patriarch.
- Rear view of Ad-Deeman.
- Mashgara, whose lower quarter stretches into the valley of the river Litani.
- View of Jazzine from the north.
- The approach of Beit Eddeen from the south.

April 1930: Hashem Bey El-Atassi, President of the Syrian Constituent Assembly.

- Al-Marje, the principal square in Damascus, massed with French whippets during the Syrian revolution.
- The plain of Saida, ancient Phoenician city.
- General view of the Crusaders' Castle protecting the harbor and city of Saida.
- A section of the old sea fortification of Sidon.

- A general view of Jedaidat.
- The Old-Country conception of "kaif"—a picnicking party at the headwaters of the Hasbani River on an improvised island-cafe.
- Part of the party at the Hasbani River.

May 1930: The great citadel of Tripoli.

- The governor of Tripoli and other guests at the luncheon given the editor.
- Clock Tower in the principal square of Tripoli.
- The great fortress of Al-Markab, in the vicinity of Banias.
- The fortress of Al-Husn, in the neighborhood of Homs.
- The modern Tourists' Hotel built by the French in Latakia.
- Honorable George C. Dagher.
- Mme. Fedora Kurban.

June 1930: Panoramic view of Aleppo.

- A typical view of Aleppo.
- A detail of the fine Arabesque designs done in mosaic in one of the mosques of Aleppo, formerly a church.
- The Perfumery Bazaar in Aleppo, a typical street of the old city totally stone-vaulted.
- The Red Slipper Bazaar in Aleppo.
- The fortress of Aleppo.
- Close-up of the main tower at the entrance of the Aleppo fortress.

September 1930: Moslem women.

- Delegates to the Women's Congress held in Damascus.
- Physical culture exercises at the Ahliyah School for Girls in Beirut.
- West Hall, American University of Beirut.
- Plains in the interior of Syria in the harvest season.
- The main street of Ma'arrat ul-Na'man, birthplace of the famous poet-philosopher Abu'l-'Ala.
- Entrance of the tomb of Abu'l-'Ala.
- Abu'l-'Ala, the Voltaire of the East.
- A typical scene on the Orontes. The great wheels that raise water.

October 1930: N. A. Mokarzel.

- Antonius Bishallany.
- Ameen Rihani.
- G. K. Gibran.
- Philip K. Hitti.
- The tomb of Joseph Bey Azme.
- The cemetery of the French soldiers who fell in the battle of Maissaloon.
- Panoramic view of Damascus.
- A typical scene in one of the old quarters of Damascus.

- Syramar Golf Club of New York.
- Henry Haddad presenting Syramar championship trophy to George A. Ferris.

November 1930: The Holy Sepulchre, by Nicholas Macsoud.

- Fadwa (Fedora) Kurban.
- Sheikh Tajeddin El-Hasani, President of Syria.
- Muhammad Kurd Ali, Syrian Minister of Education.
- Umayyad Mosque in Damascus.
- The tomb of St. John Chrysostom, still preserved as a revered shrine in the great mosque of the Umayyads in Damascus.
- Interior view of the great Umayyad Mosque in Damascus.
- Fakhry Bey Baroody. One of the most popular leaders of the Syrian Nationalist Party.
- Section of the inner court of the great palace of Al-Azm in Damascus.
- A salon in a sumptuous Damascene home.
- Alice Poulleau in the house dress of a Damascene lady.

December 1930: Rev. W. A. Mansur, Minister of the First Methodist Church of Winside, Nebraska.

- Entrance to port of Beirut.
- The Sea of Galilee.
- A typical Arab camp by an oasis in the desert.
- French desert police in Syria standing guard over a group of Arabs.

January 1931: Typical Druze warriors.

- The Sphinx and Pyramids.
- Miss Elvira Halal, gifted young Syrian singer.
- Professor Alexander Maloof.
- George C. Dagher, popular political leader.

February 1931: The civic center of Sueida, capital of Jebel Druze.

- A view of Sueida from the only hotel.
- The abundance of black basalt stone in Jebel Druze in Sueida.
- Colonel Clement Grandcourt, French Military Governor of Jebel Druze.
- Inmates of the State Orphanage for Druze children in Sueida.
- French-commanded Druze volunteers.
- His Majesty Ex-King Hussein of Arabia.
- Joseph Mokarzel.

March 1931: A troop of typical Lebanese boy scouts.

- Ruins of the Roman temple at Qanawat.
- The obliging Druze horseman.
- A section of the principal street of Shahba.
- Original photograph of the famous Chalice about one-third its natural size.

- A detail of the ornamentation of the Chalice, showing the figure of St. Jude.
- Another detail of the ornamentation of the Chalice, showing the figure of St. Peter.
- Princess Leila Bederkhan, artistic Oriental dancer.
- Alexander Maloof.

April 1931: In memoriam: Gibran Kahlil Gibran.

- Gibran at work in his studio.
- Famous Grove of the Cedars of Lebanon, in whose shadow Gibran was reared.
- New Syrian Catholic Church of St. Anthony of the Desert in Fall River, Massachusetts.

May 1931: Drawing water from the Tigris.

- Mother Syria drawn by Kahlil Gibran.
- His Beatitude Patriarch Alexander of the Syrian Orthodox Church.

June 1931: The late King Hussein Ibn Ali of Arabia.

- A scene in Palmyra.
- What remains of the Grand Avenue in Palmyra.

September 1931: Vanguard of the imposing procession attending the landing of Gibran's body in Beirut.

- Miss Olga Elkouri.
- Miss Alice B. Cury.
- Miss Irene Nicholas.

October 1931: Courtyard of the Umayyad Mosque, Damascus.

- Beirut.

November 1931: Emir Muneer Al-Abbas, young hereditary leader of the Alaouites.

- Palace of Sitt Nazira Janblatt in Lebanon.
- His Excellency Sesostris Sidarouss Pasha, Egyptian Minister at Washington.
- Miss Louise Yazbeck.

December 1931: The Holy City of Jerusalem, as it appears from the Mount of Olives.

- Symbolic of The Great Recurrence.
- Sheikh Tajeddin Al-Hasani.
- N. A. Mokarzel.
- His Excellency Sesostris Sidarouss Pasha, Minister of Egypt, being greeted by Salloum A. Mokarzel.
- Thomas Moawood Mokarzel.

January 1932: Patriarch Elias Howayek.

- The Patriarch at home.

- A typical scene in the Maronite country of Northern Lebanon.
- Wadi Kadisha.
- His Beatitude Patriarch Antoun Arida, the new head of the Maronite Church in Lebanon.

February 1932: Main entrance to the Great Colonnaded Street in Palmyra.

- The massive sarcophagus of King Ahiiram discovered at Jebeil in Lebanon.
- Some of the archaeological treasures of the National Museum of Beirut.
- Mme. Fadwa Kurban.

April 1932: Naoum A. Mokarzel.

- N. A. Mokarzel on his deathbed.
- Kahlil Gibran.
- Barbara Young.

May 1932: The Cedar of Lamartine.

- The Holy Cedars.
- The Little Church of the Cedars.
- A typical tree of the famous cedars.
- President Charles Dabbas.