

VOL. V. No. 2.

OCTOBER, 1930

THE SYRIAN WORLD

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



GREAT SYRIAN-AMERICANS OF OUR TIMES

REV. W. A. MANSUR

ON THE ROAD TO DAMASCUS

S. A. MOKARZEL

THE TRAGIC LOVE OF A CALIPH

(SHORT STORY)

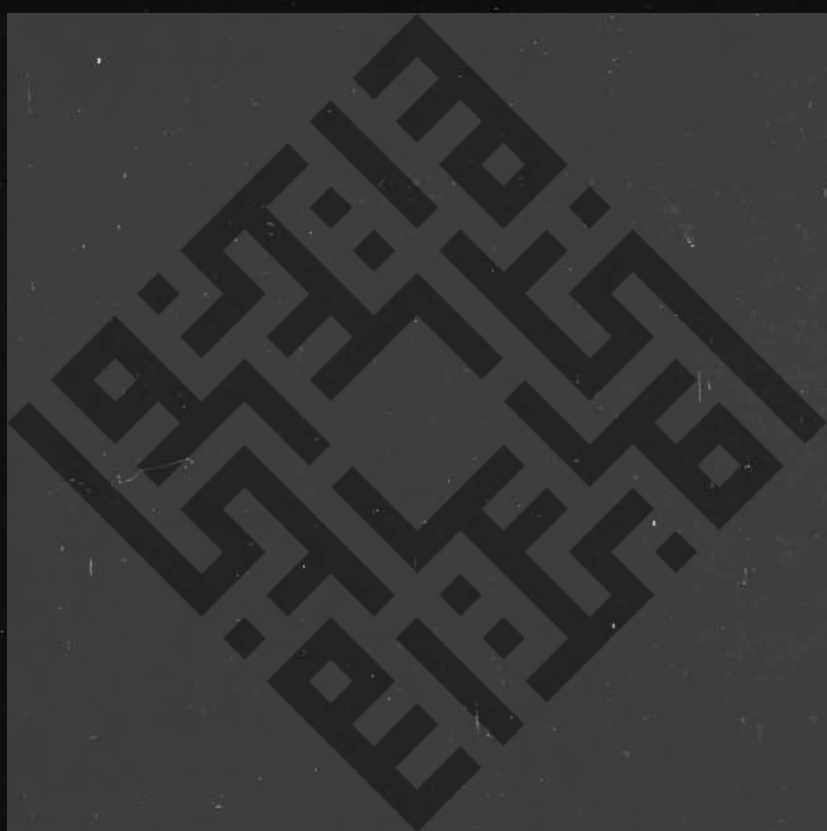
THE SYRIAN WORLD A CORPORATION

ALI ZAIBAQ (QUICKSILVER) (*A SERIAL*)

S. A. MOKARZEL *and* T. S. DAYTON

POLITICAL DEVELOPMENTS IN SYRIA

THE COPY 50c



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IN THIS ISSUE

NO judicial appraisal of public-spirited men among the Syrians could fail to place the Rev. W. A. Mansur among the foremost rank. The unstinted patriotism, the tireless energy, the lofty ideals and unselfish motives of this Syrian clergyman should endear him to all who value noble public service. Although a pastor of an American congregation in Nebraska, his heart is with his own people and he strives to keep in constant touch with their various activities. His scholarly proclivities and passion for research prompt him not only to record, but to weigh and properly evaluate the spiritual qualities and the moral and material accomplishments of his countrymen. Truly the Rev. Mansur has been a discovery for the Syrians. Having been isolated from his people by reason of his occupation and environment, we now see him a powerful moral force that must eventually be reckoned within the shaping of the Syrian destiny in America.

In his article published in this issue, the Rev. Mansur gives an appraisal of six Syrian-American leaders in different fields of endeavor. Readers will appre-

ciate his efforts in analyzing the distinctive characters of the chosen men. It is evident that he aims to inspire race pride and exhort to emulation. We are glad to give publicity to his findings both as recognition to the men selected and as a tribute to the idealism of the writer, although the editor would have much preferred not to be included in the list, it being his conviction that what he has done is but little of what he would like to do, conditions favoring.

This article of the Rev. Mansur will be found most interesting reading. It should not fail of achieving its purpose of arousing a fuller and keener appreciation of our talents and accomplishments.

THERE are any number of legends and Syrian folk tales associated with Wadi'l-Karn. This mysterious valley was explored and described by the editor during his last trip through Syria. In this issue he gives a description of its topography and records the reactions of a traveler's passage through it. The present installment of the editor's travel articles also describes the ap-

proach to the famous city of Damascus in preparation for a full and interesting account of his visit which will appear in a coming issue.

ALI Zaibaq, the superhuman hero whose exploits rival in richness of mystery any recorded in the Arabian Nights, is dared to get the Magic Box from the Enchanted City. He encounters traps and is confronted by an army. One of his extremely perilous situations is when he discovers that a company of blacks had kidnapped the king's daughter to whom there was no equal in charm and beauty. How does he act under the circumstances? The reader would be well recompensed by perusing the present installment of Quicksilver and sharing in its thrills.

IN the September issue we published the first part of a short story dealing with the love of the caliph Yazid. The second part is published in the present issue and should prove most enjoyable reading. We may well repeat that the story is based on historical facts, and the reader would do well to keep in mind that the extraordinary happenings therein re-

corded are not simply a concoction of the Oriental imagination.

RECENT political developments in Syria and Lebanon are of unusual importance, and, as usual, they are treated without bias or prejudice. Especially is the situation in Palestine aggravated by certain serious differences that have risen between the Moslem and Christian Arabs. The cause of the rift and the resulting murders and disturbances are reported in detail.

WE believe most of our readers will be interested in the announcement that THE SYRIAN WORLD has been made a corporation. This statement is made on the strength of the fact that most of our readers have been steady subscribers from the inception of the publication. As such they are in a position to realize and appreciate our consistent efforts at maintaining it at the highest standard indicative of our culture and finest traditions. And because of this appreciation on their part we would invite them to become active partners. The very attractive conditions of subscription to stock are given in the announcement.

THE SYRIAN WORLD

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Great Syrian-Americans of our Times

By REV. W. A. MANSUR

THE lives of great Syrian-Americans of our times are now exemplifying Syrian-American awakening, foreshadowing Syrian race progress, and founding Syrian race immortality. A great people is but the lengthened shadow of the character, achievement, and influence of its great men. It is great men who make a people great, who make visible their race character, and who constitute the vanguard of the people's progress.

Greatness consists in heroic devotion to a life that sacrifices, a work that endures, and a purpose that ennoble. Great men make ideals visible, concrete life, stimulate achievement, radiate vision, and ennoble living. Great men scorn superficial fame, disdain selfish ambition, and despise sordid gain. Despite human frailties there is in great men that which is permanent, overriding changes of time, overcoming carping criticism, and ever renewing itself through enthusiasm aroused in others.

In great Syrian-American souls lie the Syrian race's enlightenment, leadership, and progress. Already the people feel the urge of their power, recognize resemblances in them to their strivings, and approve within their souls their race leadership. Great Syrian-Americans, because of nobility of character, sincerity of heart, and purity of motive through heroic devotion to some high purpose, are now enriching the Syrian race, glorifying its achievements, and enshrining its name in splendid immortality.

"The search after the great," said Emerson, "is the dream of youth, and most serious occupation of manhood." The writer is

hereby calling attention to some great Syrian-Americans of our times who are bringing the Syrian race to the forefront among the races in America, who are enshrining the Syrian race in honor through splendid achievement, and who are leading the Syrian race in enlightenment, progress, and glory. For the love of our glorious race, praise of our famous heritage, honor of our splendid leadership, and vision of our springing youth, I pay loving tribute to the following great Syrian-Americans of our times.

1. The Defender of the Syrian-American Race: N. A. Mokarzel.

Emerson said, "Every true man is a cause, a country, and an age; requires infinite spaces and numbers and time fully to accomplish his thought;—and posterity seem to follow his steps as a procession." Such a true man is N. A. Mokarzel, for he is a cause, a country, and an age in himself. His vision enlarges our vision, his character supports our heritage, his leadership inspires leadership, and his achievements enrich our race.

N. A. Mokarzel's name is known wherever Syrians dwell as a defender of the Syrian race, upholder of Syrian welfare, and enlightener of the Syrian people. Sentinel-like he stands on the watch for the defense of our race. Hercules-like he stands prepared to uphold the rights of our kind. Beacon-like he stands ready to enlighten our people.

All creeds, all sections, all parties have found in him a staunch defender, preserver, and upholder of their rights, liberties, and happiness. During the period of race immigration he gave the vision to guide his people. During the era of race struggle he defended our race against race prejudice, race defamation, and race disparagement. During the rise of Syrian nationalism he led with wisdom, sympathy, and courage the thought life of Syrian-Americans.

In America, shepherd-like, he has been leading his people in culture, philanthropy, and progress. In Syria, statesman-like, he has been standing for the rights and liberties of his native land. In mankind, humanitarian-like, he has sought the welfare of the Syrian race.

He has been educator of Syrian-Americans, promoter of philanthropies, exposé of hypocrisies, and builder of Syrian character, leadership, and welfare. He has smitten sinister forces, unmasked sham leadership, and uncovered selfish movements. He has been the friend alike of the poor and the rich, the weak, the

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N. A. Mokarzel

strong, the ignorant and the wise, and always for truth, justice, liberty and welfare of Syrian-Americans.

It is my judgment that history, experience, and posterity will acclaim N. A. Mokarzel the *Grand Old Man* of the Syrian-American pioneer generation.

2. *The Pioneer of the Syrian-American Race: Antonius Bishal-lany.*

"All the past we leave behind,
We debouch upon a newer mightier world, varied world,



Antonius Bishallany

Fresh and strong the world we seize, world of labor and the
march,
Pioneers! O Pioneers!"

—Walt Whitman.

In Antonius Bishallany we have a first-fruit of the Syrian renaissance, a first-token of Syrian progress, and a first-wave of Syrian-American immigration. The age-long barriers to Syrian progress began to crumble; autocratic domination, religious oppression, and economic exploitation. Yet within Syrian hearts were aspirations for religious freedom, political liberty, and economic prosperity. The first Syrian immigrant to America is a symbol of the aggressive freedom, race vitality, and aspiration toward progress of the Syrian race.

In this Syrian-American pioneer we have illustrated the primacy of the spiritual over the material interpretation of life. He exemplified the basic philosophy of Syrian thought: the religious character of life. Whether political, economic, moral, social, or otherwise, to the Syrian mind, the spiritual interpretation of life is fundamental to human welfare.

In this Syrian-American pioneer we have the symbol of the most benevolent race expansion in history. Through other race immigrations there may be military power, colonial expansion, material exploitation, or the spread of some particular religion, culture or civilization; in Syrian immigration we have the spread of mutual welfare, race good-will, law-abiding citizenship, and friendly commerce toward mutual material welfare, happiness, and progress.

While Greece gave her culture, Rome her law, Syria is eternally giving the world the Syrian Gospel of the Fatherhood of God, the brotherhood of man, and the kingdom of universal peace. In the Syrian pioneer among the races, nations, and tongues of earth Providence is founding a Syrian World Empire based on the primacy of the spiritual life, the ethical evaluation of man, and the universal diffusion of human welfare.

3. *The Adventurer of the Syrian-American Spirit: Ameen Rihani.*

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

In Ameen Rihani the Phœnician adventuring spirit returns to life, carrying civilizing influences to countries, nations, and races of earth, and acting as sympathetic interpreter of various cultures, peoples, and civilizations of mankind.

In him we have illustrated a trinity of Syrian traits: sympathetic understanding, mutual welfare, and cultural preservation. His travels were for the benefit of civilization. He sought to interpret sympathetically a people's history, talents, and culture. He sought to preserve the treasures of a people's culture for the enrichment of mankind. The benevolent purpose of his travels will immortalize him in the histories of Arabia, Syria, and Syrian-Americans.

The Syrian-American race, through Ameen Rihani, contributes its share toward the civilization of mankind. His travels into Arabia are among the most significant of the century. For Arabia is the cradle of the Semitic race, and the birthplace of its far-reaching influences on human progress. Thus the sympathetic understanding of its people, the just appreciation of its achieve-



Ameen Rihani

ments, and the friendly assistance of its people in their present need, will mean much toward the future peace, prosperity, and happiness of mankind.

In this Syrian-American's understanding, appreciation, and promotion of Arabia's welfare is a symbol of the service the Syrian race is rendering among the races, nations, and countries of the earth.



G. K. Gibran

1. *The Singer of the Syrian-American Soul: G. K. Gibran.*

T. B. Macaulay says in his "*Essay on Milton*", "He who, in an enlightened and literary society, aspires to be a great poet, must first become a little child." G. K. Gibran has the heart of the child of the kingdom of God, full of faith in God, abounding in love for mankind, and rejoicing in song over goodness, beauty and truth.

In Gibran there is a radiancy of the Syrian soul, there is an

effulgence of the human spirit, there is an uplifting power of enlightenment. He is a seer of the unseen, a herald of the truth, and an interpreter of the vision.

G. K. Gibran is the singer of the Syrian-American soul.

In the true poet there is the delicately tuned ear to hear the primal song Deity has placed in the earth. There is the finely tuned mind to catch the whisperings of the Creator in all creation. There is the harmoniously tuned eye to behold the beauty the Great Artist has spread on the canvass of nature. There is the virtuously tuned heart to feel the profoundest emotions of the human heart. For it takes divinity to understand divinity, true nature to appreciate nature, and harmony to catch the harmonious cadences of earth, sky, and sea.

Gibran is great because he is supremely human, vibrant with imagination, and clear in seeing and singing of the invisible. What the eye is to the body, the window to the house, imagination is to the soul: it is the eye of the soul. In the true poet we have ecstasy of feeling, superior range of imagery, and divine gift of expression. The true poet, mystic-like, pierces the unseen with dynamic spiritual insight; musician-like, catches the harmonious cadences of reality; and psalmist-like, breaks forth in songs of praise, gladness, and worship.

In Gibran the Syrian-American soul rises to sing of the Great Singer, the Great Poet, and the Great Artist. The Syrian soul rises to exalt human feelings, human seeing, and human appreciation to the glory of the Creator and Father of mankind. Such a singer must lie close to the heart of nature, have insight into reality, have commerce with the unseen, and have confidence in the victory of goodness, beauty, and truth.

5. *The Scholar of the Syrian-American Mind: Philip K. Hitti.*

In Philip K. Hitti is the rise of the Syrian mind toward the highest pinnacle of world scholarship. In our new homeland he represents the Syrian intellect's power to climb to the heights. By his achievement the way is pointed out to the younger generation to achieve the highest within their heritage. He personifies to the world the potentialities of the Syrian mind, its intelligence, its character, and its reach.

H. G. Wells says in *The Outline of History*, "At Cordoba in particular there were great numbers of Christian students, and the influence of Arab philosophy coming by way of Spain upon



Philip K. Hitti

the universities of Paris, Oxford, and North Italy and upon Western European thought generally, was very considerable indeed." Philip K. Hitti is already shedding light in the New World upon the treasures of the East. He is arousing respect for the Syrian race, its history, and its native land. He is interpreting the history, place, and contributions of the Near East to the modern world. In him is the founding of Syrian intellectual, cultural, and civilizing influences in the university centers of the world.

In this worthy scholar of the Syrian-American race we have

inspiration for ambitious Syrian-American youth. His writings are now turning the tide toward appreciation of our race. His personality is winning a way for a larger place for our race among the races in America.

In the persons of some characters we see a nation turn the corner to better times, and of such persons is Philip K. Hitti. His success marks a landmark of the Syrian mind, shows the trend of Syrian mentality, and points the way to greater Syrian achievement.

Some men's influences color the history of all succeeding ages. In the rise of this scholar of the Syrian-American mind we have set in motion influences which forever color the history of the Syrian-American race, the American nation, and the modern world.

6. *The Leader of the Syrian-American Awakening: S. A. Mokarzel.*

Rupert Brooke, the soldier-poet, said. "Now, thanks unto God who hath matched us with this hour."

S. A. Mokarzel is a leader whom the Lord has matched with this hour of our Syrian-American race awakening, with this era of Syrian-American race Americanism, and this period of our Syrian-American race solidarity for enlightenment, achievement, and glory. Prophet-like, he discerned the awakening of the Syrian-American race to their race history, race talents, race legacies, and race-glory. Seer-like, he saw the need of the Syrian-American generation for race enlightenment, race solidarity, and race Americanism. Genius-like, he has endeavored to enlighten the Syrian-American mind, promote race solidarity, and spur the Americanism of the Syrian-Americans.

In this great soul are envisioned the aspirations of our generation. In his noble efforts are foreshadowed the attempts of our race. In his hopes are symbolized the ideals of our people.

Some men are interpreters of their race to the races of mankind. They act as mediators between the races of earth. They lift their race to fame, power, and prestige among the races of humanity. In S. A. Mokarzel we have a leader whose sterling leadership is given to arouse the American nation to the appreciation of the Syrian race and its contributions to human progress.

S. A. Mokarzel is a leader whom Providence has raised for our times. He possesses the true qualities of leadership for the Syrian-American race awakening: character, ability, vision, spirit-

uality, personality, Americanism, and will. He is broadcasting the legacies of the Syrian race to the American nation, spurring Syrian-American youth to high endeavor, and promoting Syrian-American race enlightenment, race Americanism, race solidarity, and race pride. Already Syrian-Americans believe in the nobility of his leadership, the unselfishness of his motives, and the wisdom of his undertakings. Already great enlightenment has come regarding the glorious achievements of our race, faith has been aroused about our splendid race potentialities, and inspiration awakened for an illustrious Syrian-American race destiny through this devoted leader of the Syrian-American race awakening.

The leadership of S. A. Mokarzel through race enlightenment, race Americanism, and race solidarity, marks the beginning of a new era in the history of the Syrian race in America.

* * * *

Longfellow said, "Lives of great men all remind us, we must make our lives sublime." Emerson affirmed, "It is natural to believe in great men." Carlyle asserted, "There is no real history, only biography."

It is natural, right, and timely that we Syrian-Americans honor the great men, leaders, characters of the Syrian-American race. Other races praise their great men, other nations extoll their great leaders, and other peoples honor their great characters. Great Syrian-Americans are great because they have been, through their individual accomplishments, of benevolent service toward the enlightenment, health, happiness, liberty and progress of the Syrian-American race.

In praising the great Syrian-Americans we praise our Syrian race, in extolling them we extoll our people, and in honoring them we honor ourselves.

Let the knowledge of the rise of great Syrian-Americans in our times arouse race pride, encourage Syrian-American leadership, and inspire Syrian-American youth to splendid achievement.

The knowledge that in the city is a man who invented the railroad, raises the credit of all the citizens.

—Emerson.

On the Road to Damascus

*A CHRONOLOGICAL RECORD OF THE EDITOR'S
TRIP ABROAD*

By SALLOUM A. MOKARZEL

XI

OF all the cities of the East, Damascus remains by far the most typically Eastern. The veil of romance which guards its charms and mysteries has defied the efforts of time to remove. Its ancient landmarks, its tortuous, narrow streets and covered bazaars, its singular distinction of being the outpost of settled civilization, the border line between the desert and the sown, all remain as evident today as at any time during the hoary history of the city, reputed to be the oldest in the world. It is a strange feeling one experiences when approaching this most famous of Syrian cities. The reverence and awe inspired by its religious and political associations strangely mingle with the buoyant feeling of delight aroused by its rich heritage of legend and fable. And the actuality does not fall far short of the expectation. Whichever way you turn, your enraptured eyes rest upon a scene as beautiful as it is strange. Perhaps nowhere else in the world are such extreme contrasts to be found in such close proximity. A camel strides leisurely in the crowded street jingling his bells heedless of the tooting of automobile horns. A shepherd drives his flock of goats and fat-tailed sheep in congested streets and over trolley tracks as if his was the right of way. Veiled women flit about like phantoms while others parade nonchalantly in ultra-European styles. And at the same time and in the same air of incongruity you will see men of the desert with their heavy ighals and long flowing robes, brushing elbows with others in cut-away coats and spats, while soldiers in trim uniforms and shining muskets offer a strange contrast to the desert horsemen in the immemorable accoutrement of their tribes with but the addition of a long-barreled rifle.

* * * *

I shall not here dwell on the history of Damascus and its kaleidoscopic career throughout the ages. I shall, rather, confine

myself to recording my personal impressions and experiences on my visit to the great city which I had read so much about but had never seen. As mentioned in a previous installment, conditions prevailing in the country up to the close of the 19th century, when I migrated to America, did not induce much traveling, bad roads and brigandage being potent deterrents, as well as a particular pass in the Anti-Lebanon reputed to be extremely dangerous, its very name striking terror in the hearts of travelers. This pass had always been known to be infested with brigands, and almost invariably desperadoes and outlaws sought the safety of its crags and winding passes when fleeing pursuers. Wadi'l-Karn, or Valley of the Horn, was a name associated with the most sinister traditions.

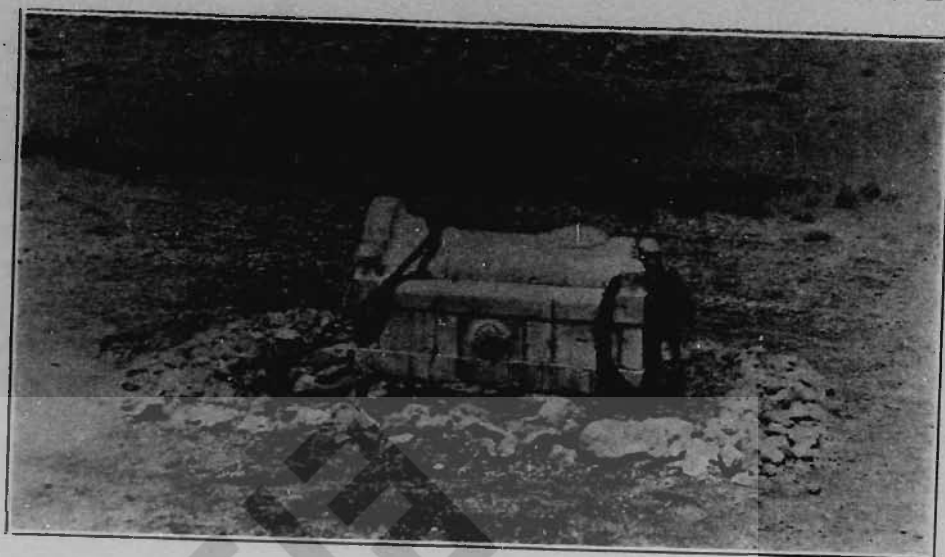
Now my long-cherished wish of visiting this pass was to be gratified. We were in times of peace and security and all we could draw upon for thrills of danger was our imagination. It was my firm purpose to see the country entire, and where I entertained any preference was for those hitherto little frequented or inaccessible spots over which legend had thrown a shroud of mystery.

We crossed the Plain of Al-Beka' over a fine asphalt road which continued for some considerable distance over the gently rising foothills of the Anti-Lebanon range. The scenery along the valley was more pleasing than we had anticipated, judging by the barren view of the mountain as a whole, because of the care given to forestation.

Crossing a hill about midway in the mountain we came upon a narrow gorge marking the beginning of Wadi'l-Karn. To all appearances there was nothing formidable or awesome about the place; no precipitous or high towering cliffs that could not be scaled, no extraordinary rock formations or caverns suitable for hiding or holding siege. On the contrary, the wadi looked tame with its low flanking hills of almost even height. The early mental picture I had formed of it was rudely shattered.

But we had not progressed far before I began to reform my first opinion as I gradually discovered why the wadi cast such a sinister spell over travelers, especially those acquainted with its past history. The farther we went the stronger the ominous feeling grew, so that it was with a welcome sense of relief that one emerged into the relatively hospitable valley of Maissaloon.

What gives to Wadi'l-Karn its sinister spell, its forebodings of lurking danger, is not its impressiveness as a valley as much

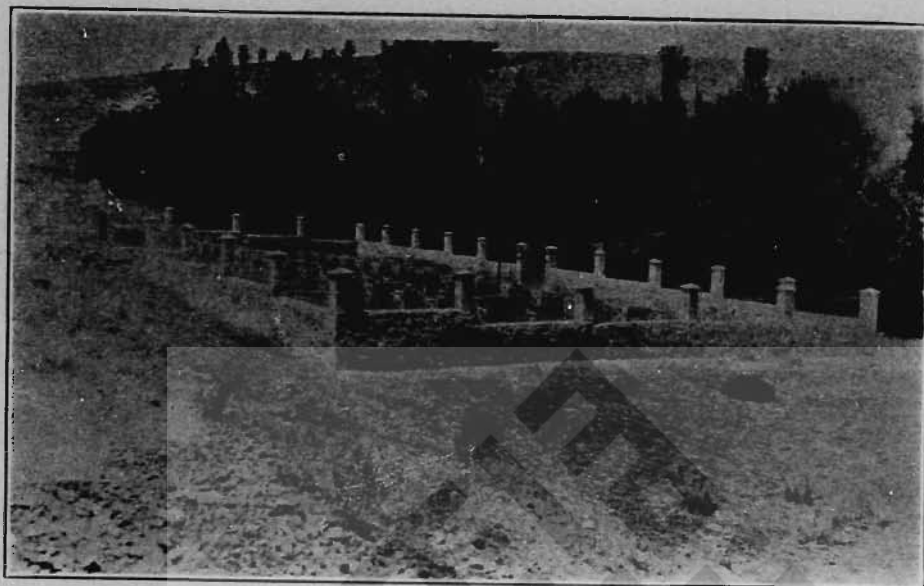


The tomb of Joseph Bey Azme in the valley of Maissaloon, where the battle that decided the fate of Syria was fought between the Syrians and the French in 1920

as its peculiar topographical formation. It is a sort of canyon running through hills of uniform height and forming a narrow and restricted horizon. It is desolate and bleak and, what is more, its zigzagging course never permits of a perspective of more than a hundred yards. You are always turning a bend to enter into another, at extremely short distances and sharp angles, and for a length of many miles. The very monotony of the continuous turns would wear down the nerves of the bravest, especially when, under old conditions, caravans of camels or pack mules took many a weary hour to negotiate the pass. Little surprise, therefore, that the old Lebanese folk song so highly praised the woman whose husband proved so brave as to "journey to Damascus alone."

Debouching from Wadi'l-Karn at Maissaloon one comes in touch with the first signs of civilization. An old inn by the side of a rill has been turned into a gasoline station. Here also the eye is regaled by the sight of vegetation, and flocks of goats doing to it their proverbial damage, leaving only the old and lofty trees uninjured.

To the east of this spot rises a hill which commands the little valley and on which could still be discerned traces of the fortifications which the Syrian army, composed mostly of raw recruits, hastily threw up in its valiant but vain effort to check the advance of the French army under general Gouraud in 1920. That battle



The cemetery of the French soldiers who fell in the battle of Maissaloon, at but a short distance from the tomb of the Syrian Minister of War.

decided the fate of Syria and paved the way for the French occupation of the interior. Its anniversary, falling on July 24, is commemorated with elaborate ceremonies every year, delegations coming from all sections of the country to take part. On the day of our visit, August 10, some of the wreaths placed on the tomb of Joseph Bey Azme, the Syrian War Minister who preferred death to retreat, were still in evidence. The tomb was wrought in white marble but stood in an open field, in sharp contrast to the finely kept and walled-in cemetery of the French dead.

We gained the summit of the hill over a sharp-winding road which gave access to a vast deploying plateau as level as it was bare. The straight road reaching the farther hills to the east stretched like a narrow ribbon. To the south rose towering Mt. Hermon whose sombre grey monotony was relieved only in spots by lingering snow patches. What wonders of transformation could be wrought in this beautifully located spot among the mountains by the magic touch of water! But nature seems to have reserved its bounties for a spot further east, and a little lower in elevation.

We had to make a few detours in crossing the plain where repairs were being made to the road. But the hard and even surface of the ground made travel possible in any direction without

PANORAMIC VIEW OF DAMASCUS



The famous capital of Syria with its flat-roofed houses and towering minarets, "appearing like a sparkling gem of multicolored hues set in a vast emerald field."

much discomfort. The opposite hills were reached in less than half an hour.

* * * *

The most widely quoted reference to the beauty of Damascus and its famous Ghouta is the story related of the Prophet Mohammad that when, during one of his commercial journeys, he emerged from the sandy wastes of the desert and beheld the dazzling green of the Damascus orchards, he exclaimed, "This is a terrestrial paradise. I will not enter it for fear of jeopardizing my chances of entry into the Paradise of the hereafter." The Prophet's exclamation of surprise and admiration may well be, in modified form, that of all travelers approaching Damascus, whether from the east or the west. Except that from the west the first effect of exotic delight at the music of murmuring streams and the beauty of rich verdure and the welcome coolness of the embalmed air is intensified by progressive stages as one descends the gentle slopes to gain the plain. Here the more one advances the wider the fields of green expand in testimony to the magic effect of the branching waters. One no longer remembers the scorching heat of the desert sun, nor the desolate expanse of sandy wastes. The eye that hungered for a touch of green is here treated to it in unexpected measure, and the feeling of ecstasy becomes supreme. The sharp contrast attending the sudden transition from one extreme to the other is, perhaps, what accentuates this feeling of relief. The effect is such as to create a most happy predisposition to enjoy the many other beauties of the city and its setting.

The road runs along the banks of River Barada amidst enchanting scenery. The gently sloping terrain offers an ever changing vista of charm and beauty. Alternating cascades and pools afford endless temptations for the pleasure-loving Damascenes. The single railroad track on the opposite bank is cause for but little disturbance in the quiet of the pleasant surroundings, trains being run hardly more than twice a day. This neighborhood of the head-waters of Barada, bearing such musical names as Dummar and Hamat, has long been the inspiration of poets and the theme for many a popular song.

Emerging from these sylvan retreats and scenes of delightful rusticity, the traveler comes to a point affording a dazzling panoramic view of the city spreading in the plain. It appears not unlike a sparkling gem of multicolored hues set in a vast emerald field. The domes and minarets of its many mosques, the huge



A typical scene in one of the old quarters of Damascus, where a shepherd claims the right of way for his flock over trolley tracks.

glass-covered roofs of its bazaars looming like great hangars, the drab of its closely huddled buildings frequently relieved by rich touches of green in streets or courtyards, all combine to lend it an aspect of a dream city, especially to one just emerging from the waste and desolation of the desert.

Now the city is not entered through a gate as of old. The approach is over a broad boulevard that still bears the marks of an early stage of development, having progressed only to the point of being lined with ultra-modern looking cafés all along the water course. The only imposing building before entering the confines of the city proper is the old Turkish barracks now transformed into a university.

Soon after we were at the entrance of the principal hotel and being received by a porter in native dress, not altogether sightly, and in bare feet and slippers. This was not calculated to impart a favorable first impression, but the place proved to be good in all other respects. After lunch and a short rest we started on what proved to be some of the most interesting experiences of our travels through Syria.

Damascus

(The Pearl of the East)

By THOMAS ASA

The Prophet's earthly paradise thou art,
Eternal mound in countless ages lain;
And though another has usurped thy part,
Ten thousand years shall over thee in vain.

And in the midday sun thy minarets,
Resplendent with their alabaster gleam,
Tow'ring rise, which no mortal eye forgets,
The earthly vision of some poet's dream.

And to the Desert sight thy sheltered bow'rs
Give strength to wearied limbs of pilgrimage;
Thou should'st have been the mart of sacred pow'rs,
O'er which three shrines in futile efforts wage.

And with the advent of the evening hour,
As fades the purpling sun into the West,
The faithful Muezzin cries from his tow'r,
And calls to pray'r who seek the Prophet's rest.

And when the welcome canopy of Night
Embraces thee within its dark'ning shades,
The moon and stars, with their celestial light,
Illume with Love thy gardens, streams, and glades.

'Tis then I think what once wise Omar thought:
Drink deep of wisdom, beauty, happiness;
Conform thy Life to what the Earth has wrought,
Ere Death shall close thee to the Sun's caress.



The Syrian World a Corporation

An Investment Productive of Moral Benefit and financial profit.

IN all the history of Syrian immigration to the United States, no public project has yet been undertaken that combines the two features of moral benefit and financial profit as the publication of THE SYRIAN WORLD. As such THE SYRIAN WORLD is an undertaking that deserves the serious consideration of every public-spirited Syrian, Lebanese, or any of the other immigrant elements speaking the common Arabic tongue. The reasons for such consideration are many and varied, and now that the publication has been incorporated and passed from the individual control of the founder to the common ownership of the Syrian people in America, the following facts are submitted to prospective investors and to the public.

HISTORY OF THE PUBLICATION

THE SYRIAN WORLD is the realization of an ideal. It was conceived in the spirit of service to the Syrian American generation who had no ready means of satisfying their natural desire to be informed on the ancestral background of their parents, as well as on the current happenings among the different communities, in America and abroad, with whom they had natural bonds of racial interests. Another and equally important object is for the Syrians in America to provide a medium for the proper interpretation of Syrian culture and the representation of the Syrians in their true standing as a component element in the American nation. These two objects THE SYRIAN WORLD has consistently striven to attain throughout its career. Its efforts have been such as to evoke the commendation of Syrians and Americans alike. The Syrians have found in the publication a dignified organ fittingly representing them in their finest cultural traditions, and the Americans have welcomed it as a source of information urgently needed on Syria and the Syrians. The four years of THE SYRIAN WORLD's publication have served to establish it more and more in the esteem of the thinking element in our community. The test of its usefulness and necessity is in the answer to the ques-

tion: "Has THE SYRIAN WORLD been of benefit to the Syrians, and can we afford to dispense with it?" A thinking Syrian, man or woman, has yet to be found who would not consider the suspension of THE SYRIAN WORLD, or a publication of its character, an irreparable national loss. As a racial element in America we are in need of an organ. THE SYRIAN WORLD has supplied this need and vindicated its existence as a necessary national institution.

HOW TO PROMOTE AND PERPETUATE THE GOOD WORK

Its necessity established, the next consideration to arise is to give THE SYRIAN WORLD, first, a guarantee of permanency and, second, an opportunity to expand so as to more efficiently and thoroughly carry out the mission set for it. To secure this end, the best means was to turn the publication over to public ownership by organizing a corporation in which all would have the opportunity to share. This at once provides the necessary financing for putting into effect the plans for expansion, and lends to it the prestige of public support, which comes from the public's participation in ownership.

CORPORATE ORGANIZATION AND METHODS OF SUBSCRIPTION TO STOCK

THE SYRIAN WORLD has been incorporated under the laws of the State of New York with a capitalization of 1,000 shares of preferred stock having a par value of \$25 each and bearing interest at the rate of 7% per annum; and 1,000 shares of common stock of no par value. The preferred stock has a first lien upon all of the assets of the corporation and is to receive interest at the rate of 7% per annum before any dividends can be paid on the common stock. The voting power is vested in the common stock and in a Board of Directors composed of men of integrity and business ability who will control the policies and management of the corporation.

That the stock may be distributed as broadly as possible, the corporation has decided to offer four shares of preferred stock with a bonus of one share of common for the price of \$100 for the unit. Should any subscriber desire a lesser quantity than a single unit, subscription may be made for one-half or one-quarter of each unit.

For illustration: If a subscriber should purchase eight shares of preferred stock he will receive two shares of common stock;

or, if he subscribes for three shares of preferred stock he will receive three-quarters of a share of common stock.

All net earnings of the corporation over and above the dividend requirements on the preferred stock are payable at the discretion of the Board of Directors to the holders of the common stock.

All funds received from the sale of stock will be held in trust until a given sum is received insuring the successful operation of the plans for expansion and improvement.

PROSPECTS HOLD GREAT PROMISE

The additional capital raised by the sale of stock will be used to introduce into THE SYRIAN WORLD those improvements which will not only enhance its standing as a national organ for the Syrians in America, but also increase its popular appeal and substantially enlarge its circulation with a consequent increase in revenue. This in turn would further add to the effectiveness of its service in carrying out its educational mission.

The immediate field for the increase of circulation is extensive. Being the only organ for the Syrians published in English, every English-reading Syrian in America or abroad is a potential subscriber. The Syrians in the United States are conservatively estimated at 250,000 of whom at least 100,000 are American-born. Conceding that only 10% of this number can be ultimately induced to subscribe, the publication would not only be carrying out its educational mission effectively, but would also prove a financial success.

The capital sought by the sale of stock is to form the necessary organization that would seek the means of reaching the vast number of prospective subscribers among the Syrian communities scattered throughout the United States.

Besides, the circulation of THE SYRIAN WORLD need not be restricted to Syrians. Every Syrian proud of his name would be interested in having his American friends read his national publication, and this would immediately open an unlimited field for circulation.

In view of the above stated facts, investment in THE SYRIAN WORLD corporation should have the strongest appeal to public-spirited Syrians, whether from consideration of profitable investment or the promotion of a work that exerts the strongest influence on our standing in America as a race.

ALI ZAIBAQ

(Quicksilver)

THE UNPARALLELED ADVENTURES OF THE
CHIEF OF POLICE OF THE CALIPH HAROUN
AL-RASHID, OF THE CITY OF BAGDAD.

Translated from the original Arabic by
SALLOUM A. MOKARZEL and THADDEUS S. DAYTON

CHAPTER II.

THE ENCHANTED CITY

"O my son," said Quicksilver's mother, "the Enchanted City is at a distance of forty days' journey from Cairo. No mortal man has yet visited it and returned alive. Know also that the Magic Box of the All-Seeing Eye, is constructed of precious stones: emerald, diamond, ruby, and turquoise. It was fashioned by a certain Greek Sorcerer who was accustomed, by sitting within it, to view therefrom all parts of the world and all their treasures, simply by turning about.

"After finishing this work he performed an act of geomancy, and it was disclosed to him that after his death this box would fall into the hands of a certain stranger from Egypt. Therefore, he selected an island far from the Enchanted City, and there he built a great dome beneath which he deposited this enchanted box which was the fruit of his life's toil. Then, as a further precaution, he enchanted the island and caused two opposing scimitars to play up and down forever before the entrance so that no one might pass. Also he built a great statue of brass which he placed at the entrance of the Enchanted City as a guardian against anyone who might come with designs against this product of his witchery. Now the function of this statue of brass is to utter a thunderous cry whenever a stranger from Egypt approaches the gates of the city, thereby informing the inhabitants of his presence. Thereupon they will rush forth to slay him."

"Now, my son," continued Fatimah, "you are risking your life in undertaking this hazardous task, but if you persist in it I entreat you to repair at once to the shrine of Egypt's patron saint, and ask for his intercession with God so that he will help you to execute successfully this undertaking."

Accordingly Quicksilver went that night and lay down in the shrine and while he was in peaceful slumber there came to him a dream and a heavenly voice called to him and said:

"O Quicksilver, before you depart cut out a branch about two cubits in length from the palm tree that grows before this temple and carry it with you on your journey. You will find that it will be of great service to you in executing your mission."

Upon arising next morning Quicksilver cut off a branch of the palm tree as he had been directed, and went forth as if transported on the wings of a great hope.

He pursued his way for several days through a vast desert. His supply of water became exhausted and he was on the point of perishing from thirst. While he was meditating upon his plight he perceived in the distance a palm tree toward which he directed his steps. Beneath it he found a well of pure and delicious water, but to his great surprise could discover no bucket or rope by which it could be reached. Therefore he unwound his turban and took his belt from his waist and tying both together let his turban dip into the water so that he might reach it and quench his thirst.

While he was so engaged he saw reflected in the water at the bottom of the well the faces of two men secreted amid the branches of the palm tree that overshadowed it. He instantly suspected that these men were lying in wait for him.

After satisfying his thirst he took from his bag some antidote for benj which he secretly placed in his nostrils. Then he lighted a phosphoric stick and by that means burned a quantity of that powerful drug, benj, so that the smoke rose in a dense cloud and enveloped the branches of the tree where the two men were hidden.

After waiting until the benj should take effect, Quicksilver climbed the tree and found the two men lying among the branches as though dead. He pitilessly cast them to the earth and then descended, and bound them hand and foot. This done, he administered the antidote for the drug whereupon they sneezed and recovered their senses. Finding themselves helpless, they begged for mercy and said:

"Quicksilver, hasten not to visit punishment upon us, for we are only emissaries of Salah-Eddin who has sent us to intercept you on the way and prevent your return to Cairo; but the mantle of Allah's Protection seems to cover you."

Thereupon Quicksilver tightened their bonds and left them alone and helpless by the well in the desert while he proceeded on his way. He continued his journey until he approached the Enchanted City. It was then in the dusk of the evening, and considering that this was not an opportune moment to enter the city he sat down, saying to himself:

"I will repair to the mountains nearby and remain there until morning; then I will go into the city, for it is now dark and undoubtedly danger lurks in the way."

At that moment Quicksilver heard a great tumult and cries rising in the distance in the direction of the city; so he left the path and made for a cave that was not far distant. There he remained until night had fallen and everything was dark. Then his restless spirit urged him forth towards the Enchanted City, but on his way he perceived a light burning dimly in a cave near the road and he turned aside to discover the reason for a light in that desert place. As he drew near and reached the mouth of the cavern he saw a company of blacks surrounding a beautiful damsel of fair complexion, whose face resembled the moon at its full. She was lamenting, beating her breast and shedding tears like pearls, and when Quicksilver perceived her he was greatly amazed, and said to himself:

"No doubt this beautiful maiden is of noble birth and has been kidnaped from the house of her father and brought to this secluded place by these black slaves who undoubtedly intend evil against her. I must save her from their hands and return her safely to her home."

Thereupon he took from his traveling bag a phosphoric stick which he covered with benj and when it was aflame threw it into the cave.

After waiting a little while, he entered and found all the blacks lying on the ground as though dead. He proceeded directly to where the maiden was and administered to her an antidote which revived her and she opened her eyes in wonderment saying:

"Where am I? For the sake of Allah!"

To which Quicksilver responded: "O beautiful damsel, I pray you tell me how you came to be in the hands of these blacks."

On hearing these words the white maiden answered:

"Know, O young man, that I am the daughter of the King of the Enchanted City, who is the ruler of all this land.

"Now there was in our city a most precious treasure—the work of a great sorcerer. This magician discovered that this treasure would one day be taken by force by some stranger from the land of Egypt. Therefore he hid it away on an island distant from our city, and he cast a spell of magic over that island also. Then he caused to be made a great statue of brass which he placed at the entrance of the Enchanted City so that if a stranger from Egypt should approach it would raise a great outcry at which the people would rush forth to defend themselves against the invader.

"It was not until this very day that this statue, which had been silent for ages, raised its voice, and thereupon the inhabitants of the Enchanted City, remembering the ancient tradition, rushed forth, led by my father the King, and all the occupants of the palace.

"There was no one left in the palace but myself. While I was thus alone these blacks made their appearance. They bound me and carried me to this isolated spot, saying to me:

"'We have waited long for this favorable occasion. You, and you alone are what we are seeking.'"

"No sooner had I heard these words," continued the Princess, "than I despaired of my fate. There seemed no hope of deliverance from the hands of these savages. O bravest of the brave, accept my sincere, undying gratitude, for rescuing me. When my father learns of this he will enrich you with money and jewels and high honors in recompense for your noble act."

But instead of accepting these golden prospects Quicksilver's thoughts centered themselves on the strange coincidence which had brought about his encounter with the daughter of the very king whose country he was seeking to enter.

Straightway Quicksilver and the Princess turned their steps in the direction of the Enchanted City.

Now it happened that this Princess was the most beautiful woman of the age. The fame of her loveliness, wisdom and accomplishments had traveled far and wide and was the subject of conversation in the courts of kings. She was sought in marriage by the greatest men of the time, but her father loved her so much that he would never consent to be separated from her.

Now it also happened that the news of her great and surpassing beauty had reached the ears of the King of the Blacks and the Soudanese, the ruler of a great empire, and his heart and mind were filled with the thoughts of the loveliness of the Princess of the Enchanted City. So he sent an embassy to ask the Princess's hand in marriage, but the King, her father, refused.

This enraged the King of the Blacks, and he called for the most noted of his champions and the most cunning of his spies and related to them everything from beginning to end. He commanded them to disguise themselves and to go to the Enchanted City and there to contrive some stratagem for obtaining possession of the daughter of the White King and bringing her to him. If they were successful he promised them whatsoever they might ask.

It was not long thereafter before this company of spies and warriors set out on their journey, in the guise of merchants. They reached the Enchanted City and entered it, finding lodgment in some of the khans and awaiting an opportune moment for the accomplishment of their master's desires.

"This unexpectedly came about in the manner which I shall relate to you," said the tale-teller, "at the end of our next day's march, should Allah vouchsafe us his protection from the genii that are abroad by day and night upon this great desert."

(To be continued)

Hunger

By MISCHA NAIMY

Into my heart a seed was cast
And it took root and sprouted fast.

It spread so far and reached so high,
Until it filled the earth and sky.

And now its boughs are weighted low
With fairer fruit than angels know;

Yet I whose heart sap feeds the root,
Though famished, dare not taste the fruit.

The Tragic Love of a Caliph

A SHORT STORY

Adapted from the Arabic

(Continued from the September issue)

For a time Saada permitted Yazid to relax while surrounding him with the most ingenious display of the tenderest solicitude. She was preparing him for the climax which she had most cunningly planned. At times she would appear in the role of critic and admonisher and at others she would assume the role of loving comforter. Under her subtle influence it was not long before Yazid lost what little he had of will power and became a ready tool in her hand.

Having worked Yazid to such a submissive and receptive mood, Saada was now ready to spring on him her great surprise. She had laid her plans most skillfully and was now about to proceed with their execution.

"What can now trouble the mind of my lord and master?" she began by way of preparation. "Has my beloved Yazid not accomplished his most sanguine ambition? Is he not now the successor of the Prophet and the Prince of All the Faithful? What more exalted situation can a mortal desire? Oh! that it were in my power to read my master's thoughts that I might devote every moment of my life towards their fulfillment!"

"Beloved Saada," wearily replied Yazid, "I have truly come to the fulfillment of my ambitions, but the caliphate to me is worth but little in comparison to your sweet company."

Yazid was making an attempt to be chivalrous. He loved Saada of a sort, and this she realized only full well. She filled a place in his official life, but not the place that the genuine love of a woman fills in a man's heart.

"But why the apparent despondency of my beloved lord and master," Saada continued. "Here you have attended today the official function at which the homage of the world is laid at your feet. And if this were not to gratify your desires, behold me now at your side ready and willing to lay down my very life for the consummation of your utmost personal happiness. But will not my master confide implicitly in me? What desire is there

weighing on his heart that I could relieve? My lord thirsts for a drink, does he not?" and before he could answer she clapped for her slaves, who came in bringing wine, and fruit, and all manner of the most delectable relishes. Yazid drank and ate, but all the wine that Saada forced on him could not shake him out of his melancholy mood. Saada, however, was not alarmed, not even depressed. Rather, she was wont to smile in satisfaction at the auspicious working of her plans.

Now Saada was ready to shoot the last arrow out of her quiver of artifices. She drew near to Yazid and caressed him softly.

"I know that my lord is concealing something from his loyal slave," she said, "something that even the most coveted power in Islam could not make him forget. There surely is some personal concern weighing over your heart. You must tell me, Yazid, for Allah is all compassionate and merciful, and his ways of rewarding his faithful servants are mysterious and strange, and perhaps he has chosen me as the vehicle for rewarding you and bringing joy to your heart. Now you must admit, Yazid, that your happiness is not complete. All the pomp of the caliphate was insufficient to fill the void that you feel in your bosom. Tell me, Yazid, do you not still lack something?"

She looked into his eyes as if to read the innermost reactions of his soul, but he still clung to his secret, simply replying: "No, sweet Saada, I lack nothing."

"Yes you do," she insisted in an assertive tone, "and while I might have detected the truth, I wanted you to voluntarily impart it to me. You still feel the lack of something, or someone, a beloved person, a comforter. Do you not, of a truth?"

Now that Saada had progressed in the disclosure of her knowledge of his mind from the "something" to the "someone," Yazid realized that she knew more than she had already divulged. For was it not the absence of this "someone" that made him lose all the joy and satisfaction of succeeding to the caliphate? Was it not originally his ambition to seek the caliphate with all the power attending upon it, only to be in a position to regain possession of the greater prize which he had lost when he was forced to sell the incomparable slave-girl Hubaba? Now he had gained the lesser prize but was still lacking the greater and more precious one. The memory of Hubaba was forever the spectre that stalked his path and haunted his every move, and now that Saada had so subtly hinted at his continued loss, his grief and

anguish were mercilessly crushing him. Nor did he entertain the hope of ever finding her. He had already made secret inquiries and was told that she was sold first to a master in Iraq, and then to another in far-off Marrakesh; whence she seemed to have completely vanished and all traces of her lost. Oh! that he could confide his woe to a sympathetic soul that the burden of his misery might partly be lightened by being borne with another! Why should Saada now open his wounds and remind him of the emptiness of wordly pomp and power when the man in him nursed a dead heart consumed to ashes by a desperate and departed love? Yazid was so enfolded in his despondent thoughts that he became oblivious of the presence of Saada. The only world to him was the enchanted world which Hubaba alone could create by her presence. He could not help but heave a sigh. Oh, that she were only there to complete his happiness!

At the thought of Hubaba a faint smile played over Yazid's countenance and Saada was not slow to understand. She had been actually thinking with him and divining his every notion. She followed the success which she had already gained.

"My master has not yet answered my question," she breathed softly to interrupt his reverie. "My master would do well to open his soul to me."

"Saada," almost cried Yazid in an attitude of surrender, "I do lack something, and that very badly. Lack it to the point of placing not the least value upon my whole realm in comparison to it. And that something is not a thing, it is a person. Forgive me for baring my heart to you, but my heart is at the breaking point from anguish. If the truth will not hurt you, I will tell."

But Saada showed by her every action that she was fully sympathetic and understanding. She was the one urging him to confess.

"My lord should realize my sincere solicitude for his happiness. Nothing that will effect his pleasure can hurt me," she sweetly whispered.

"Then I shall tell you," said Yazid. "I shall not be fully happy until I recover possession of Hubaba."

At this Yazid almost broke down, but the all-thoughtful and comforting Saada was quick to the rescue. He startled when she asked him.

"And would you recognize her if you were to see her now?"

"Is she here?" asked Yazid, in a tone of both supplication and surprise. "I beg of thee, Saada, beloved, hold me not in

cruel suspense any longer."

For answer Saada made a hurried exit from the chamber and returned leading Hubaba by the hand. The slave-girl, fresh from the bath and resplendent in costly dress and sparkling jewels, was more beautiful than ever. Yazid, in the exuberance of his joy, cast aside all reserve in his welcome of her. For once he felt his pleasure complete and forthwith proceeded to add to it some more for good measure. The whole royal household were summoned to the grand hall of festivities to celebrate the return of Hubaba. And the caliph's hilarity could not fail of being contagious. Singers, musicians, jesters and dancers gave of their best, and there was no restriction on the consumption of wine.

Fate was kind to Yazid for some time. For over two months his only concern was to indulge in the orgies of pleasure which the return of Hubaba inspired. By her song Hubaba could make him weep with contrition, or dance of sheer delight. He was wont at times to fill a special basin in one of the inner courts with wine and plunge into it fully dressed. On other occasions he would carry a cushion on his head and parade about the room, crying, "Fish! fresh fish! Who will buy fish of the fisherman!" in imitation of the hawkers of the street. The playful spirit of Yazid could not be suppressed.

Now the people of Damascus began to grumble at the caliph's continued neglect of the affairs of state and some of his advisers made bold to bring the matter to his attention.

"Your predecessor, Omar, was a man of noted piety and justice," they pleaded, "and your continued inattention to the affairs of state is bound to cause discontent, which might lead to more serious consequences. Appear then to the people this coming Friday and lead them in prayer, as behooves the successor of the Prophet and the Prince of the Faithful."

Yazid was impressed with the cogency of the argument and promised to repent. For two days thereafter he sat in judgment and devoted his entire time and attention to public matters, not even once visiting the harem quarters. Hubaba became alarmed.

Friday marked the third day of Yazid's repentance, and, true to his word, he was proceeding to the great mosque to lead the faithful in prayers. But Hubaba had planned otherwise, and her influence on Yazid was never known to fail. She bribed one of his personal attendants to hide her in a convenient place along the corridor where Yazid was to pass on his way to the mosque, and

when he drew near she pleaded with him to resume his former attentions to her. And Yazid could not resist. He forthwith ordered his chief of guards to lead in prayer in his stead while he straightway followed Hubaba into their regular haunts of pleasure.

The relapse of Yazid into his former irresponsible state was cause for great concern to his advisers, and the very vizier who had caused the temporary repentance again came to press the argument. Yazid proved attentive but not amenable. He would give his consent only conditionally and proposed a bargain.

"Under pretense of being blind," he suggested, "you will accompany me into the harem to listen to Hubaba's singing and attend other forms of entertainment. If, after personal observation, you insist on my giving up my pleasures I shall repent irrevocably."

Saying which, Yazid led the vizier by the hand into the precincts of the harem. Immediately the slave-girls gathered about the stranger and threatened to beat him, some even throwing their slippers at him. They were appeased only by the intercession of Yazid and his assurance that the man was blind. For otherwise no stranger could lay eyes on the harem of the caliph and be suffered to live. Yazid then commanded Hubaba to sing and the other slave-girls and entertainers to indulge freely.

"What is your verdict now?" whispered the caliph into the ear of the vizier.

"Truly this is not of the earth," stammered the transported vizier. "This is of the ecstasy of Al-Jannat. By Allah, keep it up. You are absolved of any blame."

And Yazid did keep it up, pursuing his pleasures with a vengeance, if such were possible. The affairs of state were carried on by the very strong impetus which characterized the early rise of Islam. Debauchery was in the palace but not in the victorious armies fighting under the banners of the Arabian Prophet.

One day Yazid was so transported with joy that he said to Hubaba:

"Beloved, I will fly without wings if you so command me." But his beloved was considerate. She could not permit his embarking on such a hazardous feat!

"I know that your joy is of such buoyancy that you can fly without wings," she remonstrated. "But who is there to guide the destinies of the empire after you? There is but one Yazid."

"I will proclaim you my successor and appoint Abdallah

regent," he continued by way of carrying the pleasantry to a climax.

"I dismiss the regent," she hastened to say in a show of authority.

"Dare you dismiss the man I appoint?" he retorted in anger, and forthwith retired to his own apartment.

Yazid, however, could not bear Hubaba's absence for more than a day, although he could not with dignity take the initiative towards a reconciliation. He called to him Hubaba's favorite servant.

"What may your mistress be doing now?" he inquired.

"She is occupied in play, O Prince of the Faithful," the servant replied.

"Go and engage her in a game of chess," commanded the caliph, "and at a given time pick up the pawns and run hither in my direction."

The servant did as ordered, and when Hubaba was chasing the offending servant she ran into Yazid's arms!

Yazid resolved there should be no further scenes to mar the even flow of his happiness. He would plan his days in a manner that each would surpass the other in the perfect consummation of pleasure. He would disprove the common contention that happiness could never be complete to any man for a full day. He would have of that not only one day but many days. Accordingly, Yazid proceeded to carry out his plans. He ordered barred all intruders whatever the nature of their business and retired with Hubaba to a rose bower in a secluded corner of the royal gardens. Slaves came in long trains carrying wine and fruits and viands and all other forms of appetizing delicacies. Hubaba sang and played and sported with the caliph in her happiest mood of buoyant hilarity. And Yazid went into ecstasies of delight. So far his joy had been complete. The common adage was branded as false!

Yazid's high spirits made him extremely playful. Not a device of merriment could he think of than should be tried. Hubaba's resourcefulness was responsible for many ingenious games.

While in this mood Yazid began pelting Hubaba with luscious pomegranate seeds which she roguishly caught in her mouth. The play proceeded merrily until a seed became wedged in Hubaba's throat. She coughed and writhed in a desperate effort to dislodge it. Yazid was frantic and called for assistance like one become mad. Hubaba could not be saved and she soon ceased her strug-

gle and dropped her head like a withered rose. Fate was mightier than the caliph! She was also cruel in her revenge!

For days Yazid would not permit the burial of Hubaba's body. He could not bring himself to realize that she was dead. He abstained from all food and drink until he became a mere shadow. His great grief was pitiful to behold and whatever he had left of strength cracked under its weight. It was suspected that he was intent upon hastening his end so as the sooner to join his beloved in Al-Jannat. He followed her into the beyond forty days after her tragic end.

Yazid was the only caliph of Islam known to have died a martyr to love.

On his death bed he was heard to whisper: "Fool is he who would stay the hand of Fate. Complete happiness can never be the lot of mortal for a whole day, not even for a part thereof. The hand of Allah is above all others!"

Saada's grief over the death of Yazid was sincere, but between her tears a faint smile would play over her countenance when she thought of her nursling son and the future of Islam.

On Giving and Taking

By G. K. GIBRAN

You owe more than gold to him who serves you. Give him of your heart or serve him.

I would walk with all those who walk. I would not stand still and watch the procession passing by.

How mean am I when life gives me gold and I give you silver, and yet I deem myself generous.

How heedless you are when you would have me fly with your wings and you cannot even give me a feather.

They spread before us their richest of gold and silver, of ivory and ebony, and we spread before them our hearts and our spirits:

And yet they deem themselves the hosts and us the guests.

EDITORIAL COMMENT

THE SYRIAN WORLD, Inc.

THE announcement of the incorporation of THE SYRIAN WORLD, published elsewhere in this issue, is self-explanatory. The purpose, aside from raising funds for improvement and expansion, is to pass the publication into actual public ownership in substantiation of the claim that it is a public Syrian institution. The result will be a gradual building up of an organization that will be trained to carry on the work and make it an enduring monument to the Syrians of America.

In furtherance of this plan, the incorporators have decided to issue the preferred stock at a moderate par value so as to insure for it the widest possible distribution. It is felt that there should be stockholders in THE SYRIAN WORLD corporation wherever there are Syrians, because, aside from its investment value, ownership of stock is proof positive of racial pride and civic interest.

Purchase of stock in THE SYRIAN WORLD corporation should also prove of strong appeal to patriotic societies whose avowed purpose is the promotion of Syrian public welfare. It can readily be realized that

while their sphere of activities might of necessity be restricted to their local communities, they can, through their sponsoring of THE SYRIAN WORLD, extend their interest to the national field and thereby render a double service.

THE SYRIAN WORLD has been carried on for over four years as an individual enterprise, and although its resources have been limited, it has succeeded in proving that its scope of public service is beyond limit. It has furthermore established itself as an indispensable institution which we should be impelled by a consciousness of racial pride not only to support and continue but also to increase its facilities as an instrument of public service to our Syrian-American generation as well as an indispensable national organ and a disseminator of our culture and a champion of our racial interests in the language of the land.

We earnestly ask organizations and individuals to give serious thought to the proposition of investing in THE SYRIAN WORLD corporation on the consideration that it is an investment in the most vital public enterprise yet undertaken among the Syrians in America.

It is high time we develop a sense of cooperation and a proper appreciation of the benefits of collective action in matters of public interest.

RELATIVE OBLIGATIONS

THE two leading Syrian papers of America, *Al-Hoda* and *Meraat-ul-Gharb*, have taken up seriously of late the discussion of the relations of the Syrians in America to their motherland. Both seem to be of accord that the duty of the Syrians in America is towards their own immediate interests first. Such a statement, on the face of it, would appear superfluous in view of the self-evident truth that no other course would be logical. But the fact remains that there is abundant reason for thinking otherwise, giving rise to the timely complaint of the two papers.

The Syrians of America, judging by the comment of the Syrian-American publications, are being unduly exploited for all manner of schemes and propositions and enterprises in the mother country that have no direct bearing on their immediate interest or welfare. This evil, according to the argument advanced, could be mitigated if the Syrians of America would show as much interest in vital public matters that immediately concern them as they do in remote and somewhat irrelevant

schemes foisted on them from abroad. But the fact of the situation is they do not, hence the aggravation.

Although no specific instances are cited, which fact may be attributed to a magnanimous impulse, enough is said in general terms to give a clear idea of the object in view. The prevailing note is an expression of indignation and surprise that foreign enterprises attract much more support than do those of home. A newspaper publisher of no standing comes to America and collects in subscriptions in the course of a few months more than a publisher of a home newspaper could hope to accumulate in years, if he is at all successful in reaching the figures of the foreigner. This circumstance seems to be particularly aggravating to our Syrian-American publishers because of their feeling that America is their own particular field, and whatever income is to be derived from it should go by right to them. For, they argue, are they not fighting the battles of the Syrians in America and catering to their immediate needs? Why then should someone from abroad compete with them in their own field and carry away what should be lawfully theirs?

Furthermore, Arabic-Language newspapers in general are complaining of decreased

returns and slowness in subscription remittances. Charitable demands from abroad, according to their reasoning, are partially responsible for this condition. Schools, hospitals, civic improvements, church repairs and various public and private charities have taken a toll of the Syrian-Americans' funds, seemingly at the expense of their own public enterprises, and all for no reason other than the Syrians' charitable disposition and sentimental weakness for things of the home land.

It may be recalled that this subject was once treated in *THE SYRIAN WORLD* by A. Hakim, writing under the rubric "The Sage of Washington Street." Such a discussion was bound to find its way finally into public print in the Arabic press in expression of the growing resentment. It was probably accel-

erated by the stress of economic conditions now prevailing in the country.

Undoubtedly there is merit to the argument of the Arabic press. As a distinct community in America our paramount interest should be in our own vital public matters. We owe it to ourselves and to posterity to develop a civic spirit alive to our public requirements. From purely humanitarian and sentimental considerations we may retain an interest in the affairs of our hometown or homeland, but only on the condition that such interest does not adversely affect our immediate public welfare in America. Our duty to ourselves should come first. In this we find ourselves in hearty agreement with the stand taken by our two leading papers. The old axiom that charity should begin at home still holds.

The Mission of The Syrian World

By AMEEN RIHANI

THE new Syrian generation can not read Arabic, and its American education includes little or nothing about the mother land. Here then is the mission of *THE SYRIAN WORLD*. Its editor was the first to realize the necessity of bringing to the young Syrians, in the language they can read and understand, the knowledge that is lacking in their education, the knowledge that gives them more self-confidence and self-respect, the knowledge that makes them better citizens, productive and creative in every walk of life, the knowledge, in a word, that will save them as Syrians and ennoble them the more as Americans. *THE SYRIAN WORLD* is indispensable to the new Syrian generation.

Political Developments in Syria

SITUATION IN DAMASCUS REMAINS UNCHANGED

These must be exceedingly trying times for the Syrian Nationalists who are eager to find a solution of their present political difficulties and find their way blocked by the vacillating policy of the French High Commissioner and the equally changing attitude of the French Foreign Office. The latest solution proposed by M. Ponsot proved utterly unacceptable, and although the League of Nations upheld the French in their execution of the mandate, High Commissioner Ponsot is said to be tarrying in Paris for the purpose of devising another scheme designed to placate the Nationalists by providing an acceptable settlement of the country's difficulties. As usual, however, the nature of this new solution remains a sealed secret and only when the taciturn Ponsot chooses his time and place to divulge it will it become known.

The latest reports from Beirut would set the date of M. Ponsot's return to Syria about October first. He is said to have attended the meeting of the Mandates Commission of the League of Nations at Geneva where he defended his policy in dividing the country into several administrative units and then returned to Paris to take up with the Ministry of Foreign Affairs the question of devising a new plan for the mandated territory. Some Syrian papers guardedly publish the rumor that such an arrangement has been reached and that already orders have been issued to officials in Syria to prepare the necessary machinery for

putting the new plan in operation. The rumor went so far as to infer that immediately upon the return of the High Commissioner popular elections will be held on an acceptable basis yet to be defined.

What would seem to bear out this contention is that President Tajeddin of Syria undertook a tour of the principal populous centers of the country proceeding as far north as Aleppo. The Nationalists attempted to place every impediment in his way and it is claimed that the apathy with which he was met was counteracted only by the appearance of paid demonstrators. Some opposition papers even made so bold as to accuse Tajeddin and his administration of using treasury funds for hiring the men who staged the pseudo public demonstration.

Further accusations represent the Tajeddin government as resorting to unfair and unconstitutional means to suppress the lawful activities of his opponents. *Al-Ahrar*, a liberal paper of Beirut whose editor is Minister of Public Instruction in the Lebanese government, was proscribed from entry to Damascus by President Tajeddin, and when the French authorities set aside this decree Sheikh Tajeddin confiscated issues of the paper offered for sale.

The Nationalists, on the other hand, seem to be still marking time. Their principal grievance would seem to be directed against the continuation in power of the government of Sheikh Tajeddin, which fact, they claim, bars all possibility of understanding with the French. The Nationalists are also said to be planning a general convention to define

their stand and prepare for whatever action might be necessitated upon the return of the High Commissioner.

FRANCE, ITALY AND THE SYRIAN MANDATE

Although repeated denials have been issued by all parties concerned, the rumors bearing on Italy's intrigues to secure the mandate over Syria and Lebanon through the support of the Maronites still persist. The indirect denial by the Maronite Patriarch issued through the Catholic paper *Al-Bachir* was followed by a signed statement of the Patriarch categorically branding all rumors of political designs of some European powers through him or any of his bishops as false. As a further gesture of amity and understanding between the Patriarch and the Papal Nuncio in Lebanon, the latter made an extended visit to North Lebanon and spent several days as a guest of the Patriarch. Some papers would attribute the origin of these rumors to the reckless enterprise of a newcomer in the newspaper field who sought this sensational means of launching on his career as a means of attracting attention.

In spite of these denials, the incident seems to have been taken seriously by a number of French papers who would accuse Mussolini of sustained political ambitions in Syria. Nor do they absolve England of blame in secretly fomenting trouble in the country to harass the French. *Le Journal* of Paris, commenting on the situation, asserts that France is determined not to relinquish its Syrian mandate, and that the recurring rumors to the contrary are chiefly the work of

England which has had its hands full in carrying out its own mandates and seeks to divert public attention at home from its own failure by creating complications for others. Otherwise, argues the French paper, how are we to account for the publication of the latest rumors concerning France's intention to relinquish its Syrian mandate simultaneously in London and in Beirut? Besides the publisher of *Al-Nada*, the Syrian paper which first gave publicity to the rumors, is a Druze, a people whom the English have befriended and protected to counterbalance the influence of the French with the Maronites. But, concludes the French paper, this latest manoeuvre has failed to bring to England the relief it expected in easing its own critical position in its mandated territories.

Economic conditions in Lebanon remain acute. The shortage of crops resulting from the locust invasion and the general depression in the prices of all native products, principally silk, together with the dependence of the country on importations, have all combined to aggravate the situation. Added to this is the poorness of the summer season which this year attracted only about six thousand to the country. It is the opinion of many observers, openly expressed, that had it not been for emigrant remittances Lebanon would be reduced to a condition bordering on famine.

An extra session of the Representative Assembly has been called for September 15, and already it is rumored preparations are under way to bring about the downfall of the cabinet. How else could politicians give vent to their pent-up energies?

MOSLEMS AND CHRISTIANS QUARREL IN PALESTINE

Press dispatches from Palestine have stressed lately certain differences arising between Christians and Moslems which led to murders and reprisals. While these incidents tending to disrupt the unity of the Palestine Arabs may be considered important as news material, there are graver happenings now taking place in the country on which dispatches maintain a mysterious silence. Some reporters or news agencies must have a nose for news only in certain directions.

What may be rightly termed the most important recent development in Palestine is the effort of the British police to evict the Arab tenants of Wadi El Hawareth from their homes and lands. The case of these lands has been hanging for several years but has now come to a head through the determination of the government to use forcible methods of eviction. Early in September an armed force sent to this valley had an encounter with the settlers and is said to have used force without sufficient provocation. The principal cause of complaint is that the British police wounded several Arab women so severely as to necessitate hospital treatment, and in arresting them manhandled and manacled them. The Arab press was indignant at what it termed undue cruelty on the part of the police in their treatment of the Arab women defending their hearths and an Arab paper was suppressed for its criticism. This case has in it all the tragic elements of the land problem in Palestine, where the tenant farmers find themselves subject to eviction through the purchase by Jewish interests of their land from absentee landlords, while they, the tenants, apparently have

no recourse to redress. The Shaw Commission of Inquiry realized the importance of the Wadi El Hawareth situation and reviewed it fully in its report. We copy from the English edition of *Falastin* (Jaffa) the text of the Commission's report on this case in view of its intrinsic importance and its possible bearing on future events. It follows:

"The second case to which we will refer is the recent purchase of the land known as Wadi el-Hawareth. We do so because the sale of this land was made the subject of many protests addressed to us during our stay in Palestine and because this transaction serves to illustrate the extremely difficult position in which the Government of Palestine are liable to be placed. The lands in question which belonged to Arabs were mortgaged in 1882 to a French subject. Between 1882 and 1923 there were two transfers of the mortgage without the consent of the mortgager. After legislation in the course of which the validity of the mortgage was disputed judgment was given in favor of the heirs of the mortgager and an order for sale was duly made.

"The area offered for sale was 30,826 dunoms and the Jewish National Fund purchased the property for £41,000. The land was registered in its name on the 27th of May, 1929. The persons occupying the lands which have been sold number about 1,200 and own between two and three thousand head of stock, about a third of the land is used for grazing purposes; among the crops grown on the remaining areas are melons and the tithes paid in the

"Among the persons now occupying the land are actual cultivators who received in August, 1928, notice to quit expiring on the last October, year 1928 indicate that the crop was worth at least £7,000.

1929. On the 30th of November, 1929, an order of eviction was made against a large proportion of the occupiers. At the time when we left Palestine, we understood that the police had not executed the order of eviction and that the reason for their failure to do so was that they did not know of any locality to which they could move the present occupants and their flocks. We were informed that this action on the part of the police might at any time result in proceedings for contempt at the instance of the purchasers who are not disposed to abandon any of the right which they possessed under the orders of the Courts or to postpone the enforcement of those rights. The purchasers have, however, offered to put approximately 5,000 dunoms of land in the Beisan area at the condition that they are paid one fifth of the produce of that land. We were informed that this land is irrigable but the present occupants of the Wadi Hawareth land know nothing of irrigation and that furthermore the Beisan lands contain no grazing area. When we left Palestine no State or other land had been discovered to which the persons to be evicted could be transferred.

"It is noteworthy that both the Sursock land and the Wadi-el-Hawareth lands were the property of absentee landlords and in their absence were being cultivated by persons who paid as rent a percentage of the produce yielded by their holdings. The sale of lands over the heads of occupant tenants and the consequent dispossession of those tenants with or without compensation is not peculiar to Palestine but the position there is complicated by two factors which can seldom obtain elsewhere. In the first place the dispossessed tenant in Palestine is unlikely to be able to find alternative

land to which he can remove. Secondly, in some cases, the cultivators who were or may be dispossessed have a strong moral claim to be allowed to continue in occupation of their present holding. Under the Turkish regime, especially in the latter half of the eighteenth century, persons of the peasant classes in some parts of the Ottoman Empire, including the territory now known as Palestine found that by admitting the over-lordship of the Sultan or of some member of the Turkish aristocracy, they could obtain protection against extortion and other material benefits which counter-balanced the tribute demanded by their over-lord as a return for his protection. Accordingly many peasant cultivators at that time either willingly entered into an arrangement of this character or finding that it was imposed upon them, submitted to it. By these means persons of importance and position in the Ottoman Empire acquired the legal title to large tracts of land which for generations and in some cases for centuries had been in the undisturbed and undisputed occupation of peasants who, though by the new arrangement they surrendered their prescriptive rights over the land which they had cultivated had undoubtedly a strong moral claim to be allowed to continue in occupation of those lands."

In commenting on this report, Falastin lays stress on the findings of the Commission that the occupant tenants have a strong moral claim in view of the peculiar conditions obtaining in Palestine which can be found nowhere else and therefore constitute a unique problem. It justifies the resistance of the Arabs on these grounds. The paper further sees in the incident a cause for increased estrangement between Arabs and Jews. The action of the police it

brands as "very untactful and most brutal... The feelings of the Arab world (in the matter) are best left unwritten. The incident will not make them any kinder to the Jews or grateful to the British."

Another cause of apprehension in the Palestine situation is the tension created between Christians and Moslems as a result of the murder of a Christian editor in Haifa over the ownership of a cemetery. A Moslem in Jaffa is said to have been murdered in reprisal, giving rise to fear that the movement will spread to other sections of the country. Joseph M. Levy special correspondent of the New York Times in Jerusalem, reports that the Grand Mufti, religious head of the Moslems, has decided to go in person to Haifa "to meet some Christian religious dignitaries with the purpose of attempting to find a way of opposing Mgr. Hajjar, Catholic Bishop of Haifa, who insists on going on with the trial against Rashid Haj Ibrahim, the Grand Mufti's representative in Haifa, who is still incarcerated in the Acre Fortress prison on a charge of murdering the Christian Arab newspaper editor" who is of Mgr. Hajjar's denomination.

The Times' correspondent further reports that the Christian Arab paper Falastin charges the Zionists of "paying large sums of money to both Christians and Moslems for the express purpose of bringing about enmity and quarrels between them."

The same correspondent also reports that a large number of Christian Arabs, who since the British occupation of Palestine have taken to wearing hats, are now again donning the fez for self-protection and in order to escape the notice of Moslem fanatics. Many Christians in Jaffa have also applied to the government for permits to carry firearms.

ORIGIN OF RELIGIOUS

STRIFE IN PALESTINE

The incident leading to the present condition of religious strife between Christians and Moslems in Palestine had its origin in a controversy over the ownership of a cemetery in Haifa.

Al-Bachir, the Jesuit organ of Beirut, reports that during the war a cemetery belonging to the Greek Catholics was used by the Moslems as a burial ground. Because of this fact the custodian of the Moslem religious foundations sought to appropriate the cemetery and exclude the Christians from any right to it. The difference was finally settled by the agreement of both factions to use it jointly.

Within the cemetery enclosure there had been at one time a group of huts in which lived some Christians of the poorer class. These huts were burned not long ago by willful persons whose identity remained unknown. The Greek Catholic bishop, Mgr. Gregory Hajjar, having decided to rebuild the huts sent a gang of workmen to undertake the work and placed in charge one of his trustees, Jamil Bahry, editor of the Arabic publication Az-Zuhoor. No sooner the workmen started work than they were set upon by a group of Moslems who attacked with knives, sticks and stones. In the fighting three Christians were wounded, including the editor whose wounds proved fatal.

The incident being the outcome of religious differences, the feeling of the Christians became extremely tense and the murdered editor was given a public funeral in which all traditions among the Christians were broken, being attended not only by the representatives of the Catholic churches but also by those of the Orthodox and the Protestants.

About Syria and Syrians

SYRAMAR GOLF CLUB HOLDS TOURNAMENT

The Syramar Golf Club of New York held its fourth annual tournament at the Wolf Hollow Golf course at Delaware Water Gap on Saturday and Sunday, September 6 and 7. Members and their friends turned out in large numbers, and the enthusiasm for the game was as pronounced as the delight of the large gathering over the opportunity which brought so many friends together under ideal conditions. From every point of view the tournament proved a complete success.

Saturday and Sunday morning were devoted to qualifying matches and the championship contest was played between George A. Ferris and George Aboarab. It was a hard-fought game which was decided only at the 20th hole. After having taken the lead early in the game Mr. Ferris found himself in the uncomfortable situation of two down and two to go on the 17th tee. But his championship mettle began to tell and by winning the two remaining holes he succeeded in squaring the match. The 19th was halved with fives and only on the 20th was the issue decided when Mr. Ferris emerged victor by 4 to 5.

One of the surprising features of the contest was the form displayed by Mr. Aboarab, a youth who has taken up golf only within the last two years, but has devoted much time to practice.

Mr. Ferris's victory marks his third of the Syramar annual championship contests, the fourth having fallen to the lot of Mr. Mallouf, an-

other golf veteran and close friend of the champion. Mr. Ferris has to win the championship laurels still another time to gain permanent possession of the coveted Syramar trophy consisting of a solid silver platter.

The Club, however, was not sparing in its distribution of prizes. Both the champion and the runner-up received valuable mementoes, as well as the winners of the qualifying matches. The Club's policy is to foster love of this healthy and dignified game among the Syrians and its efforts are meeting with gratifying results. Already the sport is finding increasing favor among our people as proven by the steadily growing membership of the club.

As an integral part of the tournament a brilliant social function was held at the club following the Sunday game. President Henry Haddad proved himself a resourceful and entertaining chairman. Mr. George A. Ferris, dean of Syrian lawyers in New York and one of the founders of the organization, was assigned the duty of distributing the prizes following the unbroken tradition of the club ever since its foundation. Salloum A. Mokarzel, editor of the Syrian World and the only honorary member of Syramar, was also a speaker.

The Syramar Golf Club is one of the few Syrian organizations in which the growth of enthusiasm seems to keep pace with the advance in years. Its membership is increasing steadily and every year witnesses improvement in its tournaments and attending functions. The name stands for Syrian-American and the abbreviation and contraption are designed for euphony.

SYRAMAR GOLF CLUB OF NEW YORK



Seated, front row, from left to right: Elias Aboarab, Edward Jacobs, Ki Gabriel, Kaleel Trabulsi, Paul Trabulsi, Nat Malouf, Dick Malhamie, Dave Malhamie, George Shamyar. Kneeling second row, from left to right: Henry Hadad, Elias Hamrah, Wadie Beder, Abraham Lian, John Matook, Charles Barsa, Assad Abood, George Ferris, Alex. Hamra, James Balesh, George Balesh, Wadie Kadry, S. A. Mokarzel, Salim Trabulsi. Standing, third row, from left to right: George Marrash, Michael Aboarab, John Trabulsi, Salim Meena, Nasib Trabulsi, Joseph Abouchar, James Macksoud, Nicholas Macksoud, Ferris Saydah, George Macksoud, James Assad, George Mobarak, Nasib Maloof, Gibran Attiyeh.



Henry Haddad (left) presenting Syramar championship trophy to Geo. A. Ferris (center). George Aboara b, the runner-up (right) looks on cheerfully.

ARAB INFLUENCE IN ARGENTINE POLITICS

Aside from the general interest they should have in the Argentine revolt as a major world event, the Syrians should have an especial interest in the historical background of Argentine politics culminating in the late developments because of their immediate associations with Arab influence. The revelations of the true causes leading to the deposition of President Irigoyen are of a startling nature, especially when viewed in the light of the long struggle going on for decades among the different classes of the population. The causes for this long-drawn struggle are laid at the door of certain inherited traits and customs of one section of the population which was invaluable at one time for the protection of the country but has

now apparently outlived its usefulness.

Had a Syrian or Arab writer laid claim at any time to the Arabs exercising such great influence in the political and social order of a new and progressive country in the New World such as the Argentine Republic, his claim would have been branded as preposterous. Immediately the accusation would be made that we would want to claim everything for the Arabs, the Phœnicians, and other Eastern peoples. Present tendencies are to break away as much as possible from old influences and above all, to claim all credit of human progress for the so-called Nordic influence instead of the Eastern. Especially is this true in the case of America where the cosmopolitan nature of the population brings the controversy over the relative racial virtues to an acute point.

In the present case the Arabs are not advancing any claim for influence. They are accused of having it. Press dispatches from the capital of Argentina early last month gave lengthy descriptions of conditions leading to the revolt, ascribed to Arab influence. That this influence did not prevail till the end is not the question as much as its having existed and lasted for so long a time in the history of Argentina, and having been so strong as to be the cause for the safety of the country while it lasted.

A staff correspondent of the New York Times writing from Buenos Aires under date of September 7 gives the following account of the causes leading to the downfall of President Irigoyen:

"The downfall of Dr. Irigoyen definitely marks a new era in Argentine history in an even more romantic sense, for it means the passing from history of the old caudillos (petty chieftains), who were a product of gaucho civilization on the pampas. Argentina owes its very existence to these gauchos who were wild nomad horsemen, whose fathers landed down to them the Moorish blood they brought from Spain in the days of the conquest and whose mothers were South American Indians.

"The gauchos retained many characteristics of their Arabian ancestors who had overrun Spain and they formed a barrier between the tiny outposts of civilization and the wild Indians of Pampas, who until the late '80s resisted Argentina's efforts to establish herself as a nation. The gauchos were arrogant individualists, receiving and asking no help from the town authorities.

"The gaucho who was the best horseman, the quickest with his knife and the most arrogant in his deal-

ings with his fellow-men became recognized as a caudillo (petty chieftain), under whose leadership the gauchos formed when danger threatened them. These caudillos led the numerous civil wars which for so many years retarded Argentine progress until another gaucho caudillo, Juan Manuel de Rosas set himself up as dictator and ruthlessly wiped out all other caudillos who opposed him, thus paving the way for organized government in Argentina.

"Dr. Irigoyen is the last of the caudillos. Although he is a town man rather than a gaucho, he is one of the most characteristic caudillos in Argentina's history. His leadership has always been arrogant and personal. The Radical party has never had a platform. It was organized around Dr. Irigoyen as its personal leader and his word was the party's law."

SYRIAN HISTORIAN OF SOUTHERN LEADERS

A young Syrian who is attracting much attention in the South as a historian and scholar is Mr. John E. Hobeika of Dillon S. C. His efforts are appreciated not alone because he was born a foreigner, but because they show genuine merits which have elicited the highest praise from noted Southern scholars. "His tribute to the Confederate Soldier," according to an editorial in the Charlotte Observer, "was regarded as worthy of being printed in pamphlet form and is given introduction by Dr. Oliver Orr who feels that God has called forth this student, writer, historian and Christian gentleman." The paper itself adds its tribute by terming the work of Mr. Hobeika "one of the finest pieces of literature ever contributed to the

history of the South."

We gather from the wealth of material about this young Syrian historian published in many Southern papers that he has had a remarkable scholastic career. Having come to the United States with his parents at the age of 10 in 1912 and settled in Dillon, S. C. he entered the public schools and joined the class of Miss Laura Heath whose love of the days and the "gentlemen of the old school" was contagious to young Hobeika and prompted him to specialize in the study of Southern history. He developed a great admiration for General Lee and has visited every place in the country connected with the Confederate commander. He has collected a library of Gen. Lee which is said to be unequalled in America, and he has drawn on this wealth of material, some of which has hitherto been little known, to write a biography of the General which will be published by a New York firm this fall. He also has under preparation biographies of many other Southern leaders.

RECEPTION IN HONOR OF KING OF EGYPT

His Excellency Anis A. Raphael, Royal consul of Egypt in New York, gave a reception at the Hotel Ambassador on October 9th in honor of the anniversary of the accession of His Majesty King Fuad I of Egypt. The reception hall was elaborately decorated for the occasion, and a portrait of the King surmounted by a multicolored electric crown was displayed between the American and Egyptian flags. The staff of the Egyptian Consulate all donning the tarboush, assisted at receiving the guests.

The musical programme was open-

ed with the Egyptian National Anthem, followed by selections from Puccini given by Miss Margaret Romaine of the Metropolitan Opera Company. Prince Muhiuddin played the 'cello, and Miss Ruth St. Denis gave an exhibition of the Directoire Waltz assisted by Mr. Ted Shawn. Mr. Rafaelo Diaz, also of the Metropolitan Company, gave several selections. The reception was brought to a close with the playing of the American and Egyptian National Anthems.

The exceptional quality of the programme as well as the distinguished attendance, over two hundred guests drawn from the exclusive circles of the city, lent the occasion an air of dignity and refinement.

MOSLEMS IN AMERICA ISSUE A PUBLICATION

Also Establish a Mosque and a Missionary Center in Chicago.

The disciples of Islam are aggressively conducting missionary efforts in America, but with what success it is not yet possible to tell. The Moslem Sunrise, a 24-page quarterly in English published in Chicago and edited by Sufi M. R. Bengalee, gives an account of the various missionary activities conducted by the Moslems in the city and vicinity. The missionaries belong to the Ahmadiyya sect founded by Hazrat Mirza Ghulam Ahmad of India who died in 1908. He is styled by his disciples the "Promised Messiah and Mahdi and the expected Messenger of all nations."

These Moslem missionary activities are commented upon by many Chicago newspapers, the Daily News

publishing the following interesting account:

"The first mosque devoted to the religion of Islam opened its services in the Auditorium Building on Wabash Avenue. * * * Dr. Bengalee is the Chicago missionary preacher of what is declared to be a new form of the Islamic faith, which goes back to the original form of the religion as preached by the Prophet Muhammad. Among the interesting theories set up by Dr. Bengalee is that Christ did not die on the cross, but lived to a venerable age in northern India and the Ahmadiyya movement, as its missionary terms it, holds that Christ is another of the great prophets, but not divine."

Another Chicago paper quotes the leader of this new Moslem movement as "stressing particularly the non-violent feature of the Islamic faith, contrasting it with our Western Christianity which, though essentially non-violent, employs force in its nationalism."

The Moslem Sunrise is sold for 25c a copy, but the publisher makes an ardent appeal for "generous contributions.... that the light and lustre of Islam may be shed through this magazine throughout the length and breadth of this country particularly and all over the world."

SYRIAN AVIATRIX MAY VISIT NEW YORK

Al-Hoda of New York, reports on the authority of Mr. Ed. Jallad, President of the newly formed Pan-Arabian Pictures, Ltd., now visiting in the city that Mrs. Afifa Maloof of Zahle, a resident of Rodondo, California, has won her pilot's license and may soon attempt a non-stop transcontinental flight to New York. She has ordered a new plane for the purpose.

MODERN AGRICULTURE INVADES NEAR EAST

Sons of Wealthy Landowners Learn to Operate Farm Machinery.

Efficiency and culture are coming to count for more than birth among the wealthy noble families of the interior of Western Asia where feudalism has existed for many centuries, according to President Bayard Dodge of the American University of Beirut.

In the sixty-fourth annual report for this American University in Syria, President Dodge states that "heretofore the sons of great landlords have inherited power and, regardless of education, they have exploited their peasants by forceful measures."

"Today the new governments are taxing landed proprietors so heavily, that they cannot maintain their positions, unless they have had the advantages of modern education. Efficiency and culture are coming to count for more than birth."

"Accordingly, many noble families are sending their sons to the University and there is a rare opportunity to train the young aristocrats to appreciate democratic adjustments."

"Instead of idling away his time and exploiting his many villages one graduate is studying agriculture and striving to improve the conditions of his peasantry. Another spent a whole summer in overalls learning to manage farm machinery so as to be able to build up his family estates."

"University men who honor work and feel a responsibility for their tenants, form a great contrast to the untrained sons of a decadent aristocracy who are losing ground before the advance of a new order of things."

"Young men who lack modern ideas seek low paid positions in government offices and business houses and lack initiative to make any contribution to the development of their land.

"The University is endeavoring to teach men how to undertake new enterprises and to apply scientific processes to industrial work. One graduate has mastered the fruit preserving business in Dublin and is starting a new industry of his own.

"Several young men have been specializing in chemistry so as to be able to aid their fathers with soap manufacture and leather tanning. Numerous graduates have studied engineering and are successful in construction work.

"Before the Armistice business was carried on in a very personal way. The merchant used to sit in a shop which was small because he kept most of his goods in a nearby warehouse. He bargained over prices in a timeless sort of way, served coffee to prominent customers, kept the simplest sort of books and made no effort to advertise. Corporations were unknown and successful partnerships comparatively rare. Technical experts usually came from abroad and progressive methods of commerce and industry were seldom used.

"Today a change is taking place. Shops are becoming modernized with show windows and well arranged counters. Advertising is popular and good book-keepers are in demand. Local capital is being invested to form new banks, cloth mills, cement factories, mechanical flour mills, soap works, potteries tourist companies and agencies of other sorts. There is a definite attempt to pool native resources so as to compete with Western industry along modern lines.

"Many graduates of the American University are building up department stores, selling American automobiles and popularizing Western innovations. Several have found foreign markets so as to revive Jaffa orange growing. Last year two graduates found a way to export grain and several former students started selling automobile insurance in Syria. One alumnus has developed a flourishing industry for the sale and export of native craftsmanship and an old student is opening up the new summer resort of the Alaouite state.

"Students are choosing major courses which will fit them for participation in the economic reconstruction of their communities. Among the junior and senior classes 16 have decided to major in biology and agriculture, 12 in chemistry, 6 in economics 44 are taking advanced work in commerce and 24 mechanics and engineering."

FREE ENGLISH CLASSES AT BROOKLYN Y. W. C. A.

The International Institute of the Brooklyn Y. W. C. A., 94 Joralemon Street, offers an opportunity to girls and women of Syrian birth or parentage to learn English, to meet others of their own nationality and to take part in social life, including clubs, parties and other recreation.

The English classes will meet every Tuesday and Thursday at 9:30 P. M. There will also be Wednesday afternoon class for those who cannot come in the evening. It will meet at two o'clock.

The homelike rooms of the Institute are always available for social gatherings of every sort. Call Miss Bahia Hajjar, Main 4163, for further information.

LEBANESE DECORATIONS CONFERRED ON EMIGRANTS

Controversy Over Award Arises Before Official Notification.

Lebanese papers of Beirut made an advance announcement of the intention of the Lebanese government to confer decorations of merit on prominent Lebanese emigrants abroad on the occasion of Lebanon's Independence Day which falls on September 1. President Charles Dabbas is said to have offered the suggestion and instructed the Premier to prepare a list of prominent Lebanese abroad who deserve to be so honored. Press reports indicate that the list will be very broad, comprising scores of Lebanese all over the world in all walks of life.

The tentative list, according to the Beirut papers, includes Mr. N. A. Mokarzel, editor of *Al-Hoda*, and Elia D. Mady editor of *As-Sameer*, both of New York. The award to Mr. Mady, however, was made on the ground that he was the editor-in-chief of *Meraat-Ul-Gharb* of New York and son-in-law of its publisher, Mr. N. M. Diab.

In its characteristically fearless manner, *Al-Hoda* was the first to take up the discussion of the propriety of the awards. Mr. Mokarzel reminded the Syrian-American public of his consistent policy of refusing all decorations and other honors from foreign governments, a policy he announced when he refused the decoration of the French Legion d'honneur several years ago. His criticism of the Lebanese government, therefore, should not be misconstrued as prompted by any personal motives because of his disap-

proval of conferring the honor on other individuals.

Taking up the choice of Mr. Mady, the editor of *Al-Hoda* points out that he (Mady) was never loyal to the cause of Lebanon, but rather gave aid and comfort to its enemies and sided with them in all political controversies arising on Lebanese questions. Under the circumstances *Al Hoda* questioned the wisdom and tact of the Lebanese government in making promiscuous awards of its decorations, granting that early reports on the subject were true.

Meraat-Ul-Gharb was not slow in engaging in the controversy in defense of its own prestige, Mr. Diab, the editor, declaring that never in the history of his publication had anyone but he been its editor-in-chief. He was not seeking the decoration for himself, he asserted, but no other should be the recipient of it under false pretense.

This drew the fire of Mr. Mady who, in a long article published simultaneously in several papers, centered his attack on *Meraat-Ul-Gharb*, the publication of his father-in-law, and reminded the public of the fact that he had won his literary laurels before he joined the staff of any paper. That he should be given credit for the excellence of his work, although published anonymously, is through no fault of his own, he declared. He would not commit himself as to whether or not he would accept the decoration.

Meanwhile, the Lebanese government still seems to be having the list of those whom it wants to honor under advisement, no official announcement having yet been made on the subject. It would seem from present indications that its promiscuous distribution of decorations seemingly without regard to signal services is defeating its purpose.

MOSUL OIL AFFECTS FUTURE OF SYRIA

Controversy Between France and England Over Terminus of Pipe Line Said to Have Been Settled.

The long-drawn controversy between France and England over the transportation of Mosul oil has been tentatively settled, according to information which Al-Ahrar, of Beirut, claims to be authentic.

The stumbling block in the way of a settlement had been the insistence of England on making Haifa, the newly developed port of Palestine which is under British mandate, the terminus of the Mosul Oil pipe line, while France maintained that the natural terminus would be the port of Tripoli, in the territory within its own mandate. The British plan is said not only to extend the line for hundreds of miles, involving enormous extra expenses, but to place it in territory continually exposed to attacks by bedouins. These two features are eliminated if the French plan were carried out.

England having consistently been unwilling to swerve from its stand, the new arrangement said to have been arrived at is to create a central distributing station at Abu Kamal situated about midway between Mosul and the coast outside the boundaries of the mandated territories. From this point on, two separate pipe lines would be constructed, one carrying the French portion of the oil and terminating at Tripoli and the other ending at Haifa.

Another element entering into the Mosul oil situation is reported by a special cable dispatch to the New York Times from Paris under date of Sept. 29 to have developed recently. The dispatch is illuminating and

deals with this new aspect of the controversy in detail. It follows:

The approaching weeks are expected to witness a denouement in one of the most important international oil controversies which has developed since the close of the World War. The stakes are the rich and as yet unexploited oil fields of Iraq, and the contestants are the present holders of an exclusive concession—the principal oil groups of Great Britain, the United States and France, the Royal Dutch of Holland and the Gulbenkian Armenian group—and an entirely new international oil group in which the guiding genius is understood to be Benito Mussolini.

The issue involves the question of whether the present concessionaires, by their undertaking with King Feisal of Iraq did not agree to a somewhat stringent time clause committing them to proceed with the exploitation of their fields before November 1, 1930 under penalty of losing their concessions to new and more active groups.

The so-called allied concession holders maintain that no such limitation was placed upon their contracts and that the present world oil crisis, due to overproduction, is ample reason for proceeding slowly with a program of development of the fields, the chief item of which is the construction of a pipe line from Iraq to a Mediterranean port at a cost estimated at \$800,000,000.

King Feisal, who is eager to obtain the largely increased State revenues which active exploitation of the fields would insure, recently visited European capitals with a view to bringing the issue to a conclusive stage.

From the Italians, it is believed, he received promises of financial as well as political support for his new

State, provided he agreed to turn the Iraqi concession over to the new group known as the British Oil Development Company, but in which Italian capital and influence are said to be dominant.

SYRIAN VICTIMS OF DOMINICAN DISASTER

The hurricane which struck the city of Santo Domingo September 3 took a toll of four Syrian lives and caused serious injuries to about thirty others, according to a special communication to Al-Hoda from the stricken city.

The victims are: Thomassa, wife of Khalil Saadie of Ehden and her twenty-five-year old son; Maria Zaiter, 45, of Ghazir; Carmehista Dibs 13, of Ghazir.

The more seriously injured are George Dibs, Emilia Zaiter and Enhel Zaiter.

The Syrians' loss in property and merchandise was heavy, and their lot was no better than the thousands of others who were left destitute by the terrible disaster.

Al-Hoda opened a subscription for the relief of Santo Dominican sufferers and has so far raised considerable funds which it has turned over to the Dominican Consulate in New York which acknowledged their receipt with profuse thanks for this display of generosity on the part of the Syrians.

SYRIAN GIRL WINS FIRST PLACE IN AUDITION

(Special correspondence)

Shreveport, La., Sept. 27.—Miss Olga Maroun of this city, a Syrian girl who is studying voice for an opera career, won first place in the

girls' class in the District of Louisiana Atwater Kent Radio Audition held Sept. 19 and 20 in Shreveport and broadcast over Station KTBS. She will represent the fourth district of Louisiana at New Orleans where she will compete for State honors. She competed against girls from six parishes, and received high praise from the local papers.

The parents of Miss Maroun are Mr. and Mrs. Najeeb Joseph Maroun of Amcheet, Mt. Lebanon, Syria.

PUBLIC MORALS IN NORTHERN LEBANON

When two couples living together without the benefit of clergy in Ehden, Northern Lebanon, refused to mend their ways or leave the town, a visiting bishop publicly denounced them from the pulpit during the Sunday services and served on them final notice to leave.

This did not take place in the Middle Ages, but during the latter part of August of the year of our Lord Nineteen-Thirty. And an enterprising reporter of a Lebanese paper did not hesitate to give it full publicity.

It was explained that the two couples involved were not natives of the town, but came to it as summer residents. Nevertheless, the high sense of morality of the North Lebanese would not tolerate any such conduct, and the public warning of the bishop met with general and whole-hearted approval.

Nor did the explanation of the two couples satisfy or appease the natives. The offenders attempted to prove that the wives of the men and the husbands of the women had migrated to America and had not been heard from over a long period. It was natural for them, therefore, to enter into this union for mutual

comfort and support. But instead of living together as common-law husbands and wives they were married by a clergyman whose church placed no bans on such unions.

This is held out as proof positive that the evils of moral laxity characteristic of the times has not yet infiltrated into the sequestered parts of North Lebanon.

SYRIAN MUSIC TEACHER PRAISED FOR ABILITY

Miss Louise Yazbeck, whose distinctive musical attainments were recognized by the city of Shreveport, La. when the authorities appointed her director of Musical Week in the city, as previously announced in *The Syrian World*, has been making rapid progress in her musical career. She has lately opened a new studio in the fashionable suburb of Broadmoore, while retaining her original studio in the heart of the city.

A musical critic, giving an appraisal of Miss Yazbeck's musical ability, wrote the following glowing account in one of the local papers:

"As the purpose of this review is to give the outside world an adequate idea of our social, industrial, artistic and educational progress we deem it quite appropriate to call the attention of the public to the efficiency and great work that is being carried on by Miss Louise Yazbeck.

"Miss Yazbeck understands both the art of music as well as the art of teaching. She puts all her energy and soul into the music and is able to impart to her pupils both the technique and the spirit of each selection. She takes an interest in each pupil and gives them individual attention and has them specialize in music that is adapted for their talents.

"Miss Louise Yazbeck is an essen-

tial contributor to the educational development of all the surrounding country. Her progress has been the result of admirable policies followed in its direction and she has merited the large patronage she receives today and the prominent position held in the cultural work of this part of the country. Each day has seen her service become of more essential value and today she is indispensable to the community."

LEBANON UNSURPASSED FOR NATURAL BEAUTY

Writing in the *Princeton Herald*, the Reverend Sylvester Woodbridge Beach, D. D., describes the wondrous scenery of Lebanon as follows:

"I am not exaggerating my own impressions when I say that, so far as my travels have afforded opportunity to enjoy the scenery in Switzerland, the Italian Alps, Sicily's Taormina and the Amalfi of Capri and Sorrento, Spain and the familiar bits of scenic grandeur in Western and Central Europe, the Carpathians and Balkans of the east and south-east; and the majestic mountains and unparalleled geologic wonders of America—I have never found any spot on earth where the scenery is more wonderful and enchantingly picturesque than in the Lebanon and Anti-Lebanon regions of Syria. Their beauty and glory are indescribable. My friends on the rear cushions (of the automobile) kept up an interminable line of talk, interlarding it with frequent ejaculations and exclamations as "Oh, my! Isn't that great? It takes the cake!" But I sat speechless, drinking in the soul and beauty of what thereafter would be a part of my life an element and influence that could never lose its magic charm and power, wherever I might be."

BOOKS BY SYRIAN AUTHORS

To recommend to Syrians the acquisition of books in English by Syrian authors would seem superfluous, especially when the books are such as to cause every Syrian to feel proud of the fact that their authors are of his countrymen. All the books listed below have been exceptionally well received by American critics, some of them gaining national and even international distinction. Not alone as a matter of racial pride, but also as a valuable addition to every modern library and as an indispensable medium of wider culture all Syrian homes should have all or most of these books.

All prices quoted include postage.

Books by Ameen Rihani

Maker of Modern Arabia.....	\$6.00
The Path of Vision.....	1.25
A Chant of Mystics and Other Poems.....	1.25

Books by Kahlil Gibran

Sand and Foam.....	2.25
Prophet—Reg.	2.75
The Madman	2.00
The Forerunner	2.75
Jesus, The Son of Man.....	3.75

Books by Dr P. K. Hitti

As-Suyuti's Who's Who in the 15th Century (Arabic)	3.50
Paper Cover	3.00
Usamah, an Arab-Syrian Gentleman and Warrior of the Crusades.....	4.75
Syrians in America	1.25
Syria and the Syrians (Arabic).....	1.10
History of Syrian Commerce in the United States (Arabic; Illustrated)	3.25
By S. A. MOKARZEL.	
Immortality (By DR. I. G. KHEIRALLA).....	1.25