

# THE SYRIAN WORLD

SALLOUM A. MOKARZEL, *Editor.*

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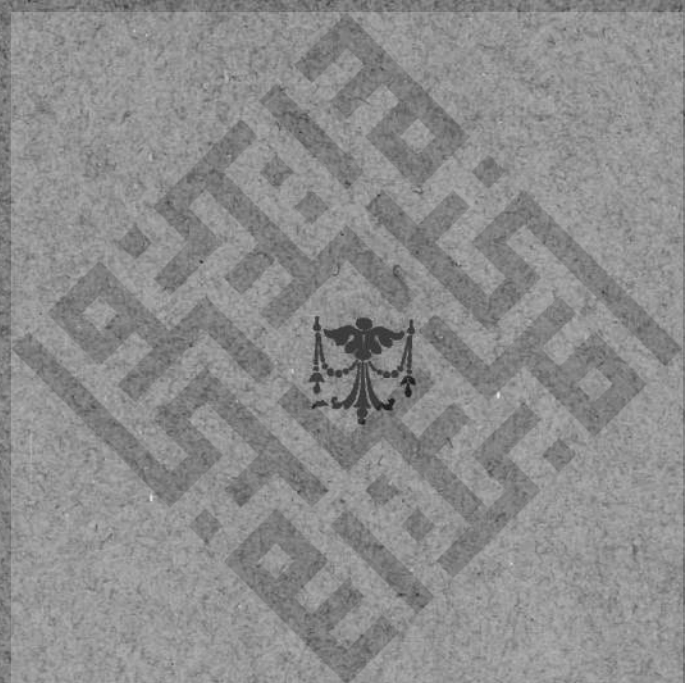
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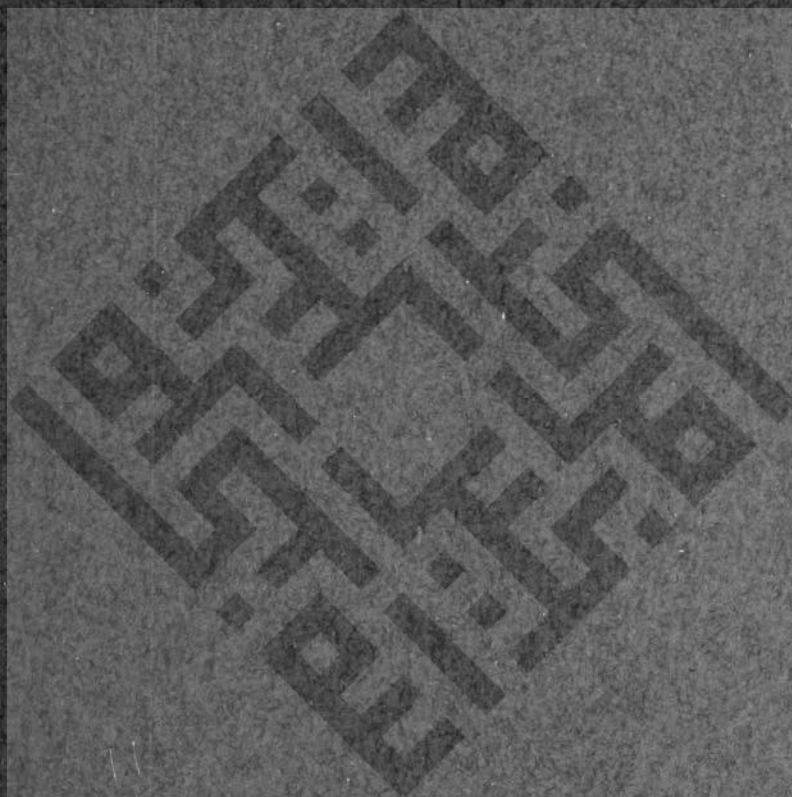
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# THE SYRIAN WORLD

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## Dreams

By AMEEN RIHANI

*And the world will ever dream....*

*And romance will never lose its magic power....*

In the heart of hidden forces the great dreams of the world are registered. Nothing of such is forgotten; nothing perishes. The perfume of the rose rises to the sun; the light of the sun rocks the cradle of the rose. The dream, not the dreamer, is always heard. The voice of poetry, not the sigh of the poet, is registered on the phonographic disc of the universe; and like the light of the sun, it travels far through the ethereal spaces of time before it reaches the ear of humanity.

The material voice of the present age, is it not the voice of the idle fancy of the past? The dreams that were dreams a thousand years ago, are they not unfolding their reality to-day? Yea, even the breath of the great dreamers of the world reaches the heart of the infinite and leaves the impress of human will and desire on the great path of invisible forces. Everything must come: nothing that has in it aught of the heart and mind of humanity, is annihilable.

*And the world will ever dream....*

*And romance will never lose its magic power....*

Romance! It stands out even to-day towering above our intellectual pride as a testimony to the realities of man's dreams and to the truth of the poetic visions of the soul. Indeed, the

wildest flights of the Oriental imagination have come back to us after a lapse of many centuries, have even become the common places of everyday life in our Babylons of the West. To an Aladin, a Sindbad, an Ali Baba, what were New York but a city of magic—an enchanted city built by the Jinn? Even to modern man, even to the sophisticated among the moderns, who can still feel the glamor of romance and experience a momentary detachment of the spirit,—rising above the workaday impression of things, the vulgarities of convention, the banalities of paradox,—but few of the wonders of the imagination can be more wonderful than the achievements of science and invention.

*And the world will ever dream....*

*And romance will never lose its magic power....*

The fabulists of Arabia never dreamt of a power that can send a message in but a few seconds through thousands of miles of space on the mysterious wings of the ether. Aladin's lamp is but a tallow dip of the marvelous compared with the electric glamor that can be released in a theatre by the little movement of a key on a switch-board. The Magic Carpet—behold it in the monstrous dirigible that will yet roll up the great ocean and echo above the rolling clouds, and above the realms of the storm, the romancer's supreme desire. The Rukh Bird, should he come to life, will readily recognize the aeroplane, who will relate to him of adventures greater than he had ever experienced over distant verdant hills and coral sandaled fairy isles. The Magic Ring? I press a button and lo, I am sped through the streets of the great city to the Cave of Gems, to the Country of Camphor, to the Valley of Beasts, or to the Land of the Jinn—to a Museum of Art, a Museum of Natural History, a Zoological Garden, or to the Cinema. The visionaries of the Arabian Nights, who discovered populated countries in the depths of the ocean, never in their visions saw the monsters of steel and electricity rumbling, puffing, growling in the bosom of the earth, bearing their precious freight through tunnels under water. The way a modern detective can scent a crime-trail would send a Hassan or a Delilah to the Jinn for a new code and a more potential charm against the demons of the underworld.

*And the world will ever dream....*

*And romance will never lose its magic power....*

The fanciful is in sooth the forerunner of reason: reason is lame indeed without the fanciful. Even as the ancients, we live to-day in a world of spirit-forces. The gigantic and marvelous in the material manifestations of life are the fulfilment of the dreams that are registered on the hidden tablet of the universe. They are the poetic heights, as it were, in the Epic of Invisible forces. They are the monuments of the imagination,—the living witness to the truth of fable and romance.

## *War*

By KAHLIL GIBRAN

One night a feast was held in the palace, and there came a man and prostrated himself before the prince, and all the feasters looked upon him; and they saw that one of his eyes was out and that the empty socket bled. And the prince inquired of him, "What has befallen you?" And the man replied, "O prince, I am by profession a thief, and this night, because there was no moon, I went to rob the money-changer's shop, and as I climbed in through the window I made a mistake and entered the weaver's shop, and in the dark I ran into the weaver's loom and my eye was plucked out. And now, O prince, I ask for justice upon the weaver."

Then the prince sent for the weaver and he came, and it was decreed that one of his eyes should be plucked out.

"O prince," said the weaver, "the decree is just. It is right that one of my eyes be taken. And yet, alas! both are necessary to me in order that I may see the two sides of the cloth that I weave. But I have a neighbour, a cobbler, who has also two eyes, and in his trade both eyes are not necessary."

Then the prince sent for the cobbler. And he came. And they took out one of the cobbler's two eyes.

And justice was satisfied.



# The First Needs of Agriculture in Syria

By GEORGE KNAYSI

*Instructor in Bacteriology, Cornell University, Ithaca, N. Y.*

The wealth of Syria is not in its subsoil, nor in its water power. Syria is, indeed, fairly poor in both. The wealth of Syria resides in its soil and its perfect climate. When the hope of the Syrian as a middle man would have been shattered, and when other sea ports more fitted than Beirut would have succeeded in diverting a respectable proportion of that city's transactions, the Syrian's only hope will then be the soil, the only source of true, lasting prosperity. Syria is indeed primarily an agricultural country where most of the temperate zone plants can be grown with undisputed success, and it is undoubtedly one of the most excellent sections for fruit growing and the perfume industry on earth.

Imagine a soil, sir, to which fertilization, natural or artificial, is practically unknown, to which no "amendments" are added and on which no rational rotation is followed. Is it not a marvel that a soil so poorly managed produces any crops at all! Syrian agriculture does not give credit to Syrian intelligence nor to Syrian efforts. The Syrian farmer is a thrifty, hard working man, but Syrian agriculture is primitive in its practices which have been so ably described by Professor J. Crawford in previous issues of *THE SYRIAN WORLD*, and it is indeed a long way behind that of any civilized nation. Syrian agriculture lacks the capital, and it lacks the modern implements, but more than all that the real need of Syrian agriculture is science.

It is very difficult to pick a nation which has more admiration for science than the Syrian nation. In spite of the poverty of the people, dozens of colleges, foreign or native, are taxed with students to capacity, and the Syrian has learned and is constantly learning. Syria has its able lawyers, its engineers, its journalists, and especially its poets and historians. The result of over half a century of American and European tutoring has given indeed gratifying results, but neither the American nor the European taught his Syrian pupil how to manage his few acres, and therefore he still uses the same miniature plough and

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a pair of oxen similar to that driven by his forefathers hundreds of years ago. But it is not by the poor implements of the Syrian peasant that I am judging Syrian agriculture. Modern implements, although very desirable, are not indispensable. It is the absence of method, the wasting of the land and the lack of rational management that is ruining Syrian agriculture, and the farmer is not to blame for it. From the government, to whom the farmer looks for active guidance and encouragement, came nothing but taxation and more taxation still. Indeed if one is to judge by the results accomplished, one may say that, since the Armistice, the government did not do much for the improvement of the agricultural conditions in Syria and Lebanon. There has been some pioneering work in cotton growing promoted by the mandatory power which is, at the present time, dependent on Egyptian and American cotton, and which is eagerly hoping to find, in any of its colonies, a suitable section for that purpose. The results have received much favorable publicity. Some private trials that I know of in the Houla section, proved to be a failure, not because of an unfavorable soil or climate, but because of the weevil and the inability of the enterprisers to oppose any means of control. The plans of many land-owners are not likely to be carried through in the near future, because a land-owner in Syria is usually hard pressed for cash and heavily burdened with debts. In this respect it can hardly be said that the government is in a better position. In fact, there was even a talk, when I was in Lebanon two years ago, to suppress the ministry of Agriculture as unjustified by the financial condition of the country. It was to be replaced by a *direction of Agriculture*. But what is in a name! A direction, sincere in its purpose and not handicapped by politics, may prove to be of much superior value to the country. In fact the most productive organ of the Lebanese Government has been the *Direction of Public Works*.

Besides the above mentioned few experiments in cotton growing, there has been also attempts to draft a plan for the reforestation of the country and some interest in the control of certain diseases. On paper, that seems to be very good work for a government of the age and means of the Lebanese Government. To one who is well acquainted with the situation, there seems no doubt in the ability of our officials for big schemes which usually seldom go beyond mere technical discussions. Reforestation and disease control have always been hobbies of the

Turkish Government, and, if I remember correctly, many attempts to reforest the western slopes of the Anti-Lebanon have failed because of the lack of co-operation on the part of the peasant, and before such co-operation is secured the peasant must understand his own possibilities and his own shortcomings. There lies the task of the ministry of Agriculture in Lebanon and in Syria. Any other start is a false one. What did the Governments of Lebanon and of Syria do for the agricultural education of the people? I must confess that I do not know enough the conditions in Syria because I have been out of the country since 1920, and when I went back two years ago, the revolution made me abandon a study visit I was planning. I know, however, that the old school of Agriculture in Soulaymieh is still functioning and I was fortunate enough to meet one of its students. In Lebanon, a new agricultural school was opened at Tanail, and several students were sent by the government to agricultural schools in France. Those students were not selected, however, on the basis of merit and promise, but they were mostly sons of influential men and chieftains. Most of them, however, were not able, on their return, to secure positions in the government. As to the two above mentioned schools, they are of the very elementary type and are very inadequate to turn out the men that both Lebanon and Syria need so badly. Extension work which made of the American farmer the most scientific farmer in the world is entirely unknown in Lebanon and Syria.

To ignore the financial difficulties of the Lebanese and Syrian Governments would be bad faith. I realize their inability to put through big projects, at least for the time being, or to open first class schools of agriculture. Let us adapt our projects to our means with a hopeful look to the future. To begin with, let us make use of those students whom the government took the trouble to send abroad. A dozen such persons, well organized and capably coached, should be able to render valuable services and exert profound influence on the farmer and farming in both Lebanon and Syria, where agriculture needs honest, competent and hard working men more than it needs funds and machinery. It is to an enlightened, thrifty, prosperous and peaceful farmer that I look when I hope to see my country inhabited by a vigorous and healthy nation.

In my next article, I shall discuss the possibilities of dairy farming in Syria and Lebanon.

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# Problems of Syrian Youth In America

By REV. W. A. MANSUR

## II.

### *III. The Problem of Patriotism.*

Essential to the happiness, welfare and progress of Syrian-American youth, their posterity and their race, is an intelligent understanding of the meaning of American patriotism, citizenship and government. As immigrants we have made the supreme decision to make America a permanent home. We owe it to America, to ourselves and posterity to become Americans.

The American Republic is founded on fundamental human rights without regard for color, creed, race, station or previous condition. America's principles are coterminous with human freedom, happiness, liberty. Roosevelt said, "Americanism is a matter of the spirit and of the soul." Americanism expresses humanity's yearning for independence and freedom political, religious, educational and otherwise. American patriotism is native Syrian nature, character, and aspiration.

What America does not ask is as important as what she does ask of new Americans. She does not ask that you forget and not love the land of your early humanity; that you refuse to acknowledge your race and your love of your race; that you feel a sense of shame because of early material poverty; that you lose your love for the language of the homeland; that you make no reference to the talents and achievements of your race and homeland; that you see no beauty in the customs of your people.

What does American patriotism mean? Certainly not party affiliation. Rather that you put America first in your thinking: politically, religiously, educationally. That you believe in, uphold, and defend the Constitution of the United States. That you believe in the "larger Patriotism". Roosevelt said, "The larger patriotism demands that we refuse to be separated from one another along lines of class or creed or section or national

origin; that we judge each American on his merits as a man...."

American patriotism also means that you remember that the American nation is composed of immigrants. "The Republic of the United States is a nation of immigrants," said Dr. Geo. A. Gordon, "a nation of aliens. \*\*\* The only difference among Americans is that some came earlier while others came later, indeed as it were yesterday to these shores. The only original American is the Indian. This historical fact should be forever borne in mind."

The native citizen has in his blood an American inheritance; his instincts have been fed with native food; and is alive only to things American. "We (citizens of foreign birth) ask him, in turn, to read in the story of our migration the struggle of his ancestors; we remind him of what we have left behind, what we brought with us, and at what cost we gained our American citizenship," said Gordon.

American citizenship stands for "our national unity, our national endeavor, our national aspiration." It means an undivided allegiance to the Constitution of the United States. That "We let the passion for America cast out the passion for Europe." — (Emerson). Speaking of the Flag, Charles H. Hughes said, "It means that you cannot be saved by the valor and devotion of your ancestors; that to each generation comes its patriotic duty; and that upon your willingness to sacrifice and endure as those before you have sacrificed and endured rests the national hope."

It means that Americans vote, pay their taxes, obey the law, and a country worth living in is a country worth fighting for.

#### *IV. The Problem of Religion.*

Religious nature reached its highest under Syrian skies. Atheism, agnosticism, infidelity, are foreign to Syria and Syrians, be they Mohammedans, Christians, Druzes or Jews. Religion is constitutional and a practical need. Out of human hearts and experience arose faith in God. Man lived the religious life and then went about constructing arguments for his beliefs. As man's knowledge develops, his needs increase, so does God's revelation.

Syrian religious thinking is open to the new knowledge in science, education, religion, so long as it is knowledge. Tolerance

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of religious faith and worship are native to Syrian thinking. The reformation spirit was born in Antioch, Syria, with Paul, and was carried to Europe, and, in time, reached America.

Remember religion is rooted in man's soul. William James said, "By being religious we establish ourselves in possession of the ultimate reality, at the only points at which reality is given us to grasp." "There is no real religion," says Knudson, "that does not in its faith transcend both nature and humanity." For Syrian-American youth religion cannot be made identical with human endeavor, science, humanitarianism, evolutionism, utilitarianism, eclecticism, progress, or any ism.

Reconstruction and restatement of religious beliefs is inevitable. Syrian-American youth need guidance. Rashdall is right, "Nor does the recognition of the need of reconstruction in Christian theology reflect a feeling of dissatisfaction with the Christian religion." Nor any religion, for religion is a growing thing, growing with human knowledge and need. Mark Twain expresses a succinct truth in his *Christian Science*: "It is not the ability to reason that makes the Presbyterian, or the Baptist, or the Methodist, or the Catholic, or the Mohammedan, or the Buddhist, or the Mormon; it is the environment." "A Presbyterian family does not produce Catholic families or other religious brands, it produces its own kind; not by intellectual processes, but by association."

Syrian-American youth are baffled by the numerous religious denominations: the result of freedom of religious thought and worship. Shakespeare expresses our amazement in Bassanio's words:

"In religion,  
What damned error but some sober brow  
Will bless it, and approve it with a text,  
Hiding the grossness with fair ornament."

*First*, believe your beliefs, doubt your doubts. Syrian-American youth receive sufficient religious and moral training at home to worship God and love mankind.

*Second*, attend the church of your fathers and do not coquette with other denominations, unless you are capable of adjusting your religious beliefs.

*Third*, rise above the prejudice and undignified attitude toward you. Back of unamerican attitudes are shallow and igno-



rant thinking. Attend religious institutions where you will be regarded with respect and taken in on equal terms.

*Fourth*, beware of religious indifference. It blights and often kills the soul. The bedlam of religious voices brings on the I-don't-care spirit. You owe it to yourself to attend to your soul's need. Religion was a national and racial inheritance, it is becoming a personal matter and based on personal choice and achievement.

The separation of church and state is essential to human freedom. Syria and Syrians for ages longed for liberties we now enjoy. It's ours to tend the gates of liberty. Beware of prejudice, intolerance, ignorance, superstition, autocracy, anything which shackles human hands, hearts, minds. America's constitution does not abrogate religious liberty, it requires that free men shall worship God according to their consciences, and that government shall derive its authority from the consent of the governed without coercion: religious, political, educational.

#### *V. The Problem of Education.*

"To prepare us for complete living," said Spencer, "is the function which education has to discharge." President Wilson was right in saying: "Surely a man has come to himself only when he has found the best that is in him, and has satisfied his heart with the highest achievement he is fit for." Therefore education must not be defined in academic terms as credit hours, class periods, courses of study, certificates, diplomas, degrees.

Lack of appreciation of education is a great danger to Syrian-American youth. A Chinese official brought his son to an American school. He was told there was no room for him. "There is no desk," said the principal. "Ah," said the official, "I will buy a desk." "But there is no place for a desk." "Well, then," said the father, "let him stand for a year."

Money, "pull", friends, are not necessary. "Where there's a will there's a way" will solve many problems. I worked my way through academy, college, and seminary and know the difficulties. Henry Fawcett, when a young man, through an accident, while hunting with his father, was blinded by a shot through his father's gun. "Never mind, father," he said, "blindness shall not interfere with my success in life." He became England's postmaster-general, a member of parliament, and profes-

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professor of political economy at Cambridge University.

Little schooling is another danger to guard against. The *New York Evening Post* says, "Eighty-five per cent. of all children who enter the first grade in school have to go to work before they reach the eighth grade. The average length of schooling in the United States today is less than six years."

Education pays in many ways. Dean Everett W. Lord of Boston University College of Business Administration says that an untrained worker in the years between 14 and 60 may earn about \$45,000; a high school graduate between 18 and 60 may earn about \$78,000; and a college graduate between 22 and 60 may earn about \$150,000.

Many are the results of education. It develops our capacities, often with a revelation of suspected talents in us. It reveals life in its broader aspects, helping us to live sanely, soberly, successfully. It gives depth to our convictions, and a broader foundation to our faith. It enlarges our minds and hearts, multiplying our enjoyment of life. It increases our earning power and our capacity for unselfish world-service. It gets us in touch and possible possession of the treasures of the past.

If you would be educated read good books. Good books inspire the mind, enlarge our vision, stimulate ambition. You will think, know, and grow in mind and heart. Read biography, history, poetry, science, philosophy. If you can read, you have no excuse for not getting an education. The public library is the best university of the common people.

Syrian-American youth are acquitting themselves in splendid achievement. THE SYRIAN WORLD is reporting evidences of this fact. The Syrian racial intellect matches with the highest of other races. It is free in America and elsewhere to vindicate its claim to a place of high leadership in religion, education, commerce, science, and otherwise.

Syrian-American youth, I challenge you to the best in your racial possession. When genealogists sought to link Napoleon with Rudolph, the founder of the royal house of Austria, he said, "I am the Rudolph of my race." Let us, Syrian-American youth, liberate in the New World through America's spirit, ideal, and opportunity, the Syrian soul to the glory of our race, through our posterity, and for the progress of America. Through education lies a sure path to glory for Syrian-American youth.

The realization of the problems of Syrian-American youth

has brought about certain adjustments. It has called for a coming together of Syrians from outlying places. It has called for a literature on Syria and Syrians. It has created a new outlook on the part of Syrian parents. It has created a new racial solidarity. It is uniting scattered families through marriage ties and other social needs. It is laying a foundation for a growing Syrian people in America. It will serve to raise the confidence of Syrians in themselves, their children, and their race. It will give courage to withstand the onslaught of race, color, and creed prejudice. It will arouse sympathy for fellow Syrians who have like problems. It will bring fellow Syrians to the assistance of a distressed worthy Syrian brother, be he Mohammedan, Christian, Druze or Jew.

The intelligent understanding of certain social problems by Syrian-American youth, the better methods of their solution, and the social racial consciousness that pertains to them, will enlighten their minds, give them principles for daily living, and strengthen their minds and hearts as they face the future and success.

## *Transformation*

By DR. SALIM Y. ALKAZIN

When from my eyes Love's fingers brushed  
The scales, things changed their sombre faces;  
Now Beauty reigns from every height,  
And in the valleys roam the Graces.

When at the shrine of Love I knelt,  
And felt his spell upon me creeping,  
The world became a field of joy  
With harvest ready for the reaping.

And hate and envy fled apace,  
While love for one another  
Made every aged man a sire,  
And every youth a brother.

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## Sparrow and Locust

*An Arabian Nights' Story.*

By DR. N. A. KATIBAH

Long, long ago, there lived in Bagdad a laborer nicknamed Sparrow, and his wife Locust. Their house, though humble, was close to the back of the Caliph's palace. Every day Sparrow left home before sunrise, and returned after sunset with his bandana as full of provisions as his wages could buy. Both were happy, and their life was free from clouds.

One day Locust went up on her roof to hang her wash. Her face, arms, neck and chest were bare, and her scant clothes betrayed the natural loveliness of her form to the Caliph who happened then to be looking out of one of his windows.

"Such poverty ill befits such beauty," said the astonished Ameer to her. "Come and live in my palace, and I will array you in gold."

"Your Majesty!" exclaimed Locust, attempting to hide the charms that she so unwittingly exposed. "Much as I love to be dressed in gold, I cannot go to you, as my husband has never given me occasion to grumble."

"Make the occasion," replied His Majesty; "this evening, when he comes home, demand a robe of gold or else divorce."

That evening Sparrow was not greeted by the happy smile of his wife. On entering his room he found her curled up in a corner, facing the wall.

"What can the matter be with my Locust?" exclaimed Sparrow, rushing to her with open arms.

"Nothing! Nothing!" shouted his wife, checking his advance. "I am tired, tired of this life! I am not happy!"

"Why not happy?"

"I want a robe of gold," she answered, and began to cry.

That night Sparrow could not sleep, and in the morning left the house, dejected; he could not or would not go to work, but roamed at random.

Suddenly he found himself at the open entrance of the Caliph's palace. From his place in the street he could behold the

magnificence of the interior. He contemplated the spacious court paved with marble and shaded with orange and lime trees; the pillared and arched lewans surrounding the court; and the limpid pond in the middle, into which four ornamented lions' heads poured their generous supply of water, and from the center of which a fountain shot its crystals high up in the air, to fall again in sparkling gems in the rosy rays of the morning sun.

While Sparrow was still absorbed by the splendor of the scene, behold the Caliph himself came down one of the marble staircases, followed by a beautiful black-eyed damsel. He approached one of the lions at the pond, took off his ring, tucked up his sleeves, and washed his face and hands in the cool water. The maid stood motionless a few steps back, but as soon as the Caliph had done washing, she hastened to hand him the towel which she carried on her folded arm. The Caliph took it, chucked her under the chin, and walked away, forgetting the ring on the rim of the pond.

Sparrow's heart beat fast at the thought of becoming suddenly rich if he could only get the ring. Twice he dashed forward, and twice was he repulsed by the sentinels at the portal. Before he could make a third attempt, he saw a flock of geese hop up to the edge of the pond. One of them, however, was lame and failed several times before she finally gained footing near the ring, which no sooner did she see than pick up and gulp down. Having drunk, the geese hopped down again and waddled away in one continuous caravan.

Soon after, the Caliph missed the ring, and, notwithstanding a most careful search, could not find it. He then sent for his wise men and magicians, and these, too, failed to discover it. At this Sparrow received an inspiration; at once he ran away from the palace shouting: "Magician, wise man, fortune-teller, seer! Finder of the lost! Discoverer of the hidden! Revealer of mysteries!" He leisurely went hither and thither proclaiming his wisdom and skill, and at last turned his steps to the palace.

"Fetch that man here!" called out the Caliph as soon as he could make out the purport of the laborer's shouts. "I have lost my most precious ring this morning," he resumed, as Sparrow lay prostrate before him; "if you will find it, I will make my recompense measure up to your hope, but if you fail, you shall have no time to utter your regrets."

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"I am your slave," meekly answered the man. "If it please Your Majesty let every soul in the palace pass before me."

The Caliph at once ordered that every one be ready to pass before the supposed magician. The harem headed the procession—lovely women whose faces were never before exposed to men. On lifting the veil from over her face, Sparrow read resentment in the eyes of the Caliph's favorite wife, who, despite her earnest protest had to submit to the stranger's scrutiny. Next came the servants, then the guards, the stable menials, the horses, and pets, but the magician kept shaking his head to signify negation.

"Well, then," said the Caliph, "you are unable to find the gem!"

"Are there no other living beings in the palace?" asked the laborer.

"None but the fowls in the fowl-yard," answered one of the servants.

"Let these pass before me then."

They were driven before him—ostriches, peacocks, turkeys, ducks, and geese, and last of all came limping along the lame goose.

"Ha!" exclaimed Sparrow. "Catch that goose!"

It was caught and killed, and the ring was taken out of its gizzard.

The Caliph's pleasure was unbounded. "Give free flight to your wish, man!" he said to the magician.

"A robe of gold," answered Sparrow.

"A robe of gold, then," repeated the Caliph, and caused to be delivered to him his favorite's most resplendent robe, and also gold coins without measure.

Sparrow went home and laid the robe and money at Locust's feet, and made ready to enjoy life.

Now, a few days later, the Caliph's treasury was robbed, and, of course, he sent for Sparrow. "Listen, magician," he said, "my treasury is robbed, and I demand from you either the robbers or your head."

Poor Sparrow knew that all was lost, but why die miserably, he thought to himself. He mused a moment then said, "I am Your Majesty's slave, but for this I need forty days' grace and forty fowls from Your Majesty's yard."

These were granted forthwith.



Sparrow took the fowls home and acquainted his wife with his impending doom, and with how he intended to cheat fate by living sumptuously for forty days, each day making away with one of the fowls. Locust submitted to the inevitable, and the following day killed one of the birds, dressed and cooked it, and, in the evening, presented it to her husband. He at once fell to, stripped the bones of all the meat, bunched them up in his hand, and flung them vengefully at the door, saying, "Wife, this is the first of the forty."

Now, it chanced that the robbers were forty in number. Sparrow's fame having already reached them, they sent one of their number to eavesdrop at his door. On hearing the remark, "Wife, this is the first of the forty," the robber ran to his comrades, saying, "We are apprehended! We are lost!" and related to them his adventure and Sparrow's pertinent remark. They doubted him, however, and the next day sent another robber on the same mission; but the experience of this one in no wise differed from that of the first, for Sparrow gathered the bones of the second fowl in his hand, and threw them vehemently at the door shouting, "Wife, this is the second of the forty."

On hearing the report of the second man, the chief of the band determined to find out the truth for himself. It was a great holiday festival in Bagdad, and Sparrow abandoned himself to pleasure; Locust, too, regaled herself, and, unbidden killed the fattest fowl of the forty. That evening Sparrow, intoxicated with the revels of the day, but unable to forget his doom, roared as he flung the bones at the door, "Wife, O wife! This is the third and the biggest of the forty!"

"Spare our lives, O master!" shouted the chief, breaking into the house and kneeling before him. "Spare our lives! We are your humble servants and cannot evade your penetration! Your wisdom encompasses our villainy! We will return the gold instantly, but condescend to spare the lives of your slaves!"

"Arise, man!" answered Sparrow with assumed dignity, "you may as well attempt to escape fate herself as to escape me. Hence! Bring your comrades and the treasure here, to my house, without delay!"

The chief left, and Sparrow sent word for two hundred horsemen to seize the band, and before morning both robbers and treasure were in the hands of the Caliph. And Sparrow was accordingly exalted in the Ameer's esteem, receiving further favors and largesses.

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But the queen, the Caliph's favorite wife, could not be conciliated. That Sparrow had unveiled her face was in itself an indignity that she would not forgive—let alone the humiliation of having been examined like the rest; to have taken away her best robe added injury to insult; and now that she had seen a locust and discovered in her a superior beauty her anger flamed and she vowed revenge. Sadness made her pale and jealousy robbed her of her appetite.

One morning her maid brought her her usual breakfast of milk and honey on a tray and begged her to partake of them.

"I have no appetite for these!" she groaned.

"Has Your Majesty desire for anything else?" asked the maid.

"Yes!—Pitch!" she screamed.

The maid dared not disobey, and soon added a plate of pitch to the tray. She had not yet left the queen's presence when a locust flew into the room chased by a sparrow.

"Catch them!" shouted the queen.

Doors and windows were bolted, a fusillade of pillows, cushions, and slippers followed, and, finally, the fugitives were captured and placed on the tray, side by side with the other articles.

"Now, cover the whole tray up!" commanded the queen.

The maid obeyed.

"Now!" shouted Her Majesty approvingly. "Call that wizard that he may divine to us what there is under this cover.

Sparrow was at once summoned, and she said to him: "Sorcerer, you have already had a glimpse at our face, and now we allow you another," at which she unveiled her face to demonstrate her resolution. "We have summoned you here to divine for us what there is under this cover. We give no fowls and we grant no respite. Before you leave our presence you must give a correct answer or lose your head."

Poor Sparrow stood mute. He meditated over his career as a magician, shrugged his shoulders, pinched his lips, and, unconsciously, gave voice to his thoughts: "The first," he muttered, referring to the incident of the ring, "is plain—white—as white as milk; the second is sweet—as sweet as honey; but this, the third, is black—as black as pitch; and Oh, cursed destiny! Were it not for you, Locust, Sparrow would never have fallen!"

"An oracle! An oracle!" shouted the queen, pulling off the cover from over the tray.

Sparrow left the palace a Grand Vizier.

## PETRA IS MOUNT SINAI

Petra, the famous Transjordanian city immortalized by poets as the "Rose Red City Half as Old as Time," will have even greater claim to interest if the research of Dr. Fitleef Nielsen of the University Library of Copenhagen is accepted by archaeologists.

Dr. Nielsen claims that Petra, already noted for its buildings and tombs hewn out of beautiful variegated rock, is Mount Sinai, and he will present technical evidence on which he bases the claim to the Congress of Orientalists at Oxford next Summer.

Dr. Nielsen claims that Sinai means Moon Mountain, the centre of worship of the Moon God "Sin," and he declares there is no doubt that the primitive Israelite religion developed out of the ancient Arabian.

The sacred name Yahweh (Jehovah) is found in Northern Arabian inscriptions as that of the national god, and he was originally worshiped as the new moon, the Arabian lunar deity, Dr. Nielsen says.

Petra is the only site in the region of the ancient Edom retaining traces of the ancient cult such as must have had a place on Mount Sinai before the time of Moses, and it is still called Wadi Musa, or Valley of Moses. (N. Y. Times, Nov. 10, 1927.)

## FROM THE ARABIC

The calumniator's work of an hour will cause disturbances that last months.

The benefactor lives even though he may be transported to the habitations of the dead.

Vile language is the weapon of rogues.

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## Matrimonial Problems of Our Young Generation

By PAUL DEAB

In the minds of most Syrian parents of today there seems to be a general criticism of their children's indifference towards marriage; and much dissatisfaction is voiced over the increasing number of intermarriages with other nationalities. These sentiments are, certainly, not restricted to Syrian parents; one may find daily in journals and magazines statistics indicating a decrease in the number of marriages; or the story of an irate American father who is up in arms against his foreign son-in-law. The story of the battle royal between parents, whose wisdom has ripened with age, and their dreaming children is centuries old. It is true of all nationalities, but is here restricted to Syrians.

An unwarranted reticence, born of a characteristic Syrian disinclination to discuss openly any matter so vital as marriage, has concealed to a certain extent this undercurrent of misunderstanding among parents and their children. There is, however, usually, no great verbal clash; only a wrongly interpreted silence on the parts of both.

Our young people are harshly criticized for living in modern fashion. Their parents, unmindful of the liberal standards of the day, resent their children's freedom of speech, thought, and, above all, action. Less than twenty-five years ago, it was a parent's prerogative to pass judgment in the matrimonial affair of his own and other peoples' children. A parent's approval was most desirable in those days, and in most cases the right of choice was conceded to the parent. This concession is still existing, but its existence is theoretical.

That the attitude of young people has changed is due to the many changes in the economic situation, which resulted from equal franchise, liberal education, and the obligations for all to share burdens equally during the World War. Young men and women have assumed a definite portion of financial responsibilities, both from necessity and from choice. This assumption has directed their thoughts into many channels. For them, the "world

is full of a number of things" besides marriage, and for a time they are so carried away by a multitude of activities as to cause them to feel that they are actually indifferent to thoughts of marriage. Formerly a young woman of eighteen had nothing to do but marry. Now, she thinks of flying across the Atlantic.

A new situation has been created in the home, as a result of young folks' effort to gain economic independence. Not only have they become financially independent, but they have, also, been strengthened to act independently. They choose their friends, and live their lives as they see fit. They are to be congratulated on their attainments; at the same time, they must be wise enough to understand that their parents will not willingly relinquish their privilege of talking matrimony to them and of making decisions.

Intermarrying with other nationalities is true more of Syrian men than women. We believe it was Schopenhauer, who described man as a creature who:

"Boasts two soul-sides; one to face the world with,  
One to show a woman when he loves her."

Schopenhauer need not have restricted his description to man. However, many parents, apparently, agree with him, for they evince an eagerness to unmask the man who plays prince-charming to their daughter. Sincerity never fears to reveal its colour, but hurt vanity and resentment will lead a man, in these circumstances, to seek companionship where it is more freely bestowed. There are many intermarriages which are based on true love, and these are "their own excuse for being", as the poet said of beauty.

It is just as fallacious to believe that New York young women are ambitious for material wealth, as it is to believe that all suitors from New York are budding millionaires. It is just as wrong to feel that all parents are anxious to unmask a young man for no reason other than their own personal gain. Not enough can be said for the exacting manner in which parents treat the subject of their children's marriage. They are anxious for their children's happiness, and if only by right of their years, they should exercise their parental authority. However, as age and youth have lived different spans of life, their choices will be at a tangent. We find, therefore, many young people recalcitrant at the thought of marriage because they find it difficult to act of their own free will and to abide, simultaneously, by their parents' decision.

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Less reticence and more encouragement of whole-hearted comradeship among all is much needed. Schopenhauer was a philosopher and philosophers' minds usually become cynical. We, who have entrusted into our care the happiness of our children, cannot fulfill our trust and act cynically. We need to show sympathy, tact and understanding. It lies in the power of parents to inspire in their children a desire to gain the best in life without losing a respect for the best in life; and filial devotion is one of life's greatest gifts. Sympathy, not condemnation, will penetrate the cloak of misunderstanding. We may and should find in the heart of our young people an ideal, best expressed in the splendid, sincere and exemplary counsel of an American writer, the late Stuart P. Sherman, who wrote:

"I am filled with tedium and passionate craving. I shall be hard to satisfy, for I am thirsty for a deep draught of human felicity. What I crave is not described or named in physiologies. I crave beauty, sympathy, sweetness, incentive, perfume, deference, vivacity, wit, cleanness, grace, devotion, caprice, pride, kindness, blitheness, fortitude. I will not look for these things where I know they cannot be found nor under conditions in which I know they cannot be maintained. But if I find them, and where they thrive, I shall wish to express my joy by some great act of faith and the hazard of all I hope to be. And I shall not like the town clerk to be the sole recorder of my discovery and my faith. I shall wish witnesses, high witnesses, whatever is august and splendid in the order of the world, to enwheel me around and bid me welcome to that order."

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## HER CHOICE

*By C. ASSID CORBAN*

Ah! thou light-tipped cigarette,  
Set within tight-lipped rosette  
Of marble blonde or bronzed brunette,  
I criticise you freely.

Too tiny, to my notion,  
Is your vapour's violet motion,  
Henceforth I'll swear devotion  
To a thoroughbred arkhelee!



# Famous Cities of Syria

## *Tripoli*

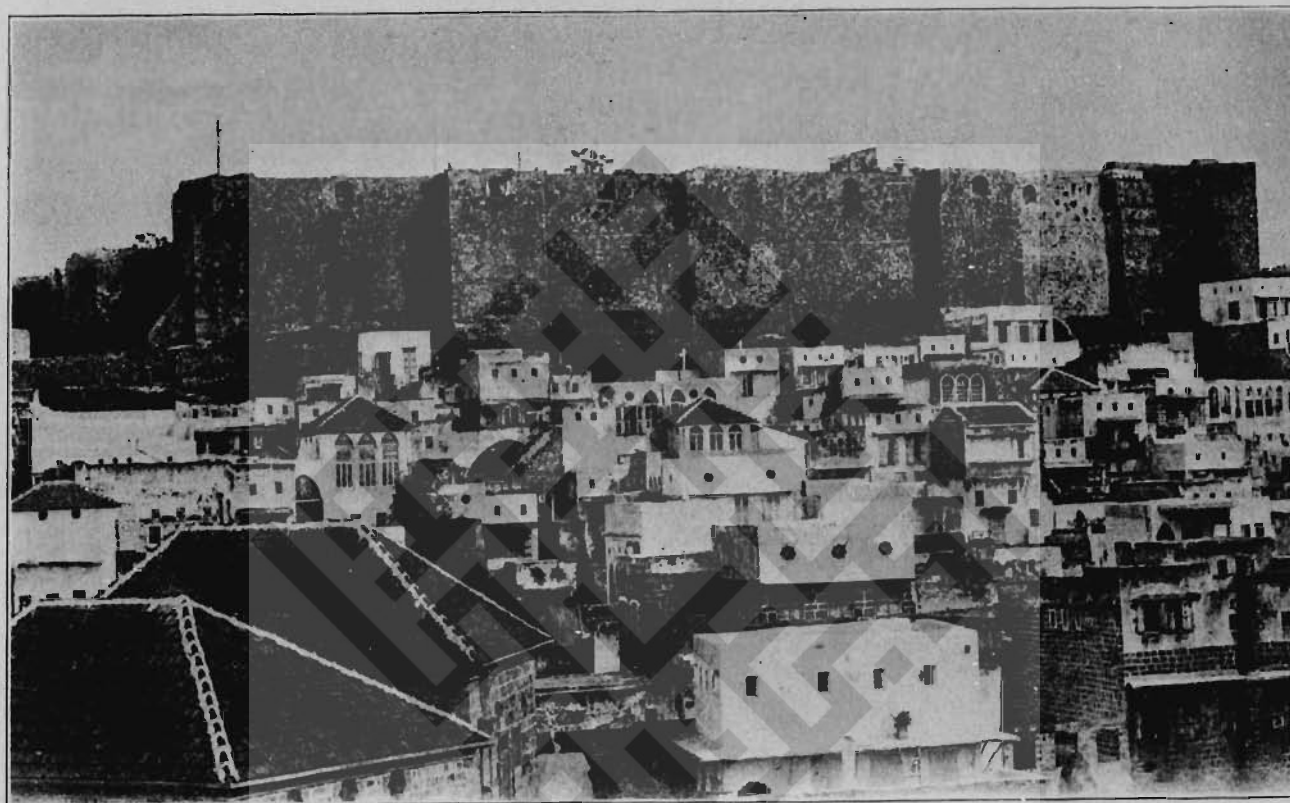
Like most cities of Syria, Tripoli had its place of prominence and interest in both ancient and medieval history. Its advantageous location at the northern extremity of Lebanon made it more accessible as a seaport than other cities along the Phœnician coast and the natural outlet to the sea of the upper valley of the Orontes. It enjoys, besides, the advantage of being surrounded by a fertile plain which is capable of producing large quantities of fruit for export.

Prior to the thirteenth century, Tripoli was located on the present site of Al-Mena, on a peninsula connected with the mainland by a narrow neck of land and well fortified on all sides. In 1289, however, it was taken and destroyed by the Sultan Kalaûn of Egypt, and a new city begun on the present site which is about two miles inland. Al-Meena, or the port, as its name indicates, serves as the maritime outlet of the city and could never regain the importance that Tripoli proper once enjoyed. Both are still governed as a single municipal unit and their aggregate population is about 30,000.

The Arabic name of Tripoli is Tarabulus, and in the times of the Greeks and the Romans it was known as *Tripolis*, or the triple city. This name was given it by reason of the fact that during Persian times it was the seat of the federal council of Tyre, Sidon and Aradus, each of which maintained a separate quarter in the "triple town". This was the golden age of Tripoli in ancient times, approached only when the Crusaders took it after a prolonged siege and made it a great export center to Europe of glass and textiles. There were at that time in the city 4,000 looms and it was also noted for its paper and sugar industries.

Tripoli, like other cities of the Syrian littoral, was subject to the visitations of earthquakes. It was destroyed in 450 and again in 550 A. D. Following Arab occupation it was a well-known center of learning, the ruling 'Ammar family having en-

A VIEW OF TRIPOLI



Huddled together around the ancient fort are many houses of modern construction indicating the growing prosperity of this Syrian city.

## THE JORDAN



The historic and sacred river in Palestine the waters of which are to be utilized in an ambitious hydroelectric development project. This view shows the upper course of the river spanned by a Roman bridge.

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couraged pursuit of knowledge by establishing a library of over 100,000 volumes which was a pretentious undertaking for those times, considering that all books were in manuscript.

There are in the city several mosques of beautiful construction, one of which is said to contain a priceless relic consisting of several hairs of the Prophet's beard. It was only through the exercise of great influence of one of the leading Mohammedan families that it was possible to come into possession of these hairs, and the annual festivities attending the celebration of the birthday of the Prophet attract to Tripoli great throngs of Muslims from the surrounding districts owing to the presence of these relics.

During Turkish rule in Syria Tripoli was a tributary of Beirut which was the capital of a vilayet by the same name, and forming one of the strangest political divisions in the whole Ottoman Empire and perhaps in the world. Beirut city is situated on a small maritime plain in a central location of the Lebanon mountain range. It was the capital of the state, or vilayet. But the capital stood alone flanked on both sides by Lebanese territory which, ever since the disturbances of 1860, was granted autonomy under guarantee of six European powers. Between the vilayet, which was governed directly by Turkey, and Lebanese territory with its own governor and gendarmerie and over which Turkey exercised but nominal suzerainty, there was hardly a thing in common. Lebanon was practically independent of Beirut and the Turkish authorities of the city could not even pursue a criminal into Lebanese territory although it was hemmed in by it on three sides. Nevertheless, Beirut was the capital of a vast vilayet which extended beyond Lebanon on the South to the borders of Palestine and on the North almost to the boundaries of Turkish-speaking territory. Tripoli, situated in the plain extending from the foothills of northern Lebanon to the sea, was the principal city of the vilayet of Beirut in its northern section.

In other words, here was a state whose capital was located in what amounts to foreign territory and having no direct means of communication with its territory except by sea. The obvious reason for this strange arrangement was the reluctance of Turkey to cede any seaports to Lebanon although both Beirut and Tripoli and other coast cities fell within its natural boundaries.

After the French occupation of Syria, however, a different

administrative arrangement was effected whereby not only Beirut and Tripoli, but Tyre and Sidon, as well as the plain of Beqa' were ceded to Lebanon as falling within its natural boundaries. Tripoli, under the new arrangement, was aspiring to become a great port but found its ambitions checked by the predominance of interests favoring Beirut. Then came the demand of the interior state of Damascus for an independent outlet to the sea and it was openly hinted that Tripoli afforded this natural outlet in that it was the city on the coast most accessible to the plain of the Orontes and the hinterland. But so far nothing has come of these efforts of Tripoli to secede from Lebanon although the agitation to that end has not abated.

The economic possibilities of Tripoli could permit of vast development. At present it is connected with Beirut by a steam tramway and with Homs by a carriage road. It is planned to push the railroad from the city to a point in the interior where it would form a junction with the trunk line of Beirut and Aleppo. Docking and storage facilities, however, are still inadequate in Tripoli, and it is served only by a small line of freight steamers making weekly calls at Al-Meena.

### ON LOVE

*By the Arab Poet ABOU ALY*

*Translation by J. D. CARLYLE*

I never knew a sprightly fair  
That was not dear to me,  
And freely I my heart could share,  
With every one I see.

It is not this or that alone  
On whom my choice would fall,  
I do not more incline to one  
Than I incline to all.

The circle's bounding line are they,  
Its circle is my heart,  
My ready love the equal ray  
That flows to every part.

## Hydroelectric Development In Palestine

By JAMES F. HODGSON

*American Commercial Attaché in Cairo, Egypt. \**

The necessity of importing all its fuel has been the most serious handicap to the industrial development of Palestine, and the principal factor in the future economic progress of the country is the Rutenberg project of hydroelectric development.

The Rutenberg plan, which has the official sanction of the Palestine Government in the form of a concession for 70 years to the Palestine Electric Corporation (Ltd.), Tel-Aviv, Palestine, calls for the harnessing of the Jordan River at intervals from its source to the point where it empties into the Dead Sea, in addition to the utilization of the waters of the Yarmuk River in the same manner. The first dam will be constructed at the point where the Jordan River leaves Lake Tiberias (the Sea of Galilee) with a power house at the town of Abadieh. Between these two points there is a fall of 40 meters in 8 miles.

The promoters assert that by using the Lake of Tiberias as a natural reservoir the neighboring country will be insured of a steady supply of water throughout the year, whereas at present this section usually suffers from drought every year during the dry season.

High tension lines of 66,000 volts will run from the first power house to transforming stations located at the main centers of consumption, where the power will be redistributed over lines carrying 15,000 volts for the country districts and 6,000 volts for the towns.

It has been estimated by the promoters that when the first stage of the development is completed a supply of 70,000,000 kilowat-hours of energy per year will be provided and that consumption, according to the present requirements, will be 20,000,000 kilowat-hours a year, which will leave a considerable surplus for new industrial enterprises. With the harnessing of the Yar-

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\* Reprinted from "Commerce Reports" of December 19, 1927.



muk River, it is thought that an additional 60,000,000 kilowatt-hours a year will be developed which will create a still greater surplus. In the estimate of the consumption of electrical energy in Palestine, consideration has not been given to the possibility of such outlets for power as the electrification of the railroads, which the Government has decided upon in principle in the event of the successful carrying out of the project. The cost of the original installation under the Rutenberg plan has been estimated at \$4,500,000.

In addition to the hydroelectric development the Rutenberg scheme also calls for the construction of a system of irrigation ditches which would convert many large sections of arid land into farms.

Another phase of the project calls for draining the marshes in the neighborhood of Huleh, which will make available some 50,000 acres of land for cultivation. However, this reclamation scheme is only a minor phase of the Jordan River development.

Under the terms of the concession, the country has partial relief from taxation. During the first 10 years the amortization, depreciation, and reserve shall, for taxing purposes, be deemed expenses and not profits, and during such period no tax shall be levied on the profits of the company, unless the profits shall have been sufficient to pay a cumulative dividend of not less than 6 per cent., tax free. If any tax is levied on electrical energy or fuel employed in the production thereof, then the rates may be accordingly increased. The payment of any customs duties may be deferred until the profits of the company are sufficient to pay a dividend of not less than 8 per cent., tax free, and such payments shall then be made in yearly installments of 5 per cent.

In the event the profits of the company, after deduction for amortization, depreciation, reserve fund, and taxes, permit a dividend of 15 per cent., all profits in excess of this amount revert to the Palestine Government.

The concession not only covers the exclusive utilization of the Jordan River and Yarmuk River for hydroelectric purposes, but provides that during its continuance no further concession may be granted to any other person or company for any of the following purposes: To construct canals, dams, reservoirs, water-courses, pumping stations, or other works for the generation of electrical energy from water power; to construct, equip, install,

and operate water or fuel or other electric stations; to construct, equip, install, and operate overhead lines and underground cables; to install electric lighting in streets, dwellings, and buildings; to supply electric energy for consumption by docks, wharves, railways, plantations, mills, factories, work-shops, laboratories offices, houses, and by all agricultural, industrial, commercial, and public or private establishments or undertakings of whatever kind.

The above clauses, however, do not apply unless in each instance the concession shall have first been offered to the company upon similar terms which shall be fair and reasonable. But the concession is not to be construed as restricting the construction or operation by the Government or any other person or company of any telegraph or telephone works.

The company may construct electric tramways and railways in priority to all others; establish and carry on factories, works, and undertakings necessary or convenient for the production of material and machinery required for the concession.

The Government has the right to acquire the property at the expiration of 37, 47, 57, or 67 years if the company be given sufficient notice and liberal compensation. The concession, however, cannot expire and the undertaking pass without charge to the Government until the amortization fund is sufficient to retire the share capital.

The company which holds the above concession has already constructed electric-power stations in the cities of Haifa and Jaffa, which are financially successful.

Although the Rutenberg projet appears to be somewhat ambitious, when one considers the small population and limited resources of Palestine, reports of engineering experts are to the effect that the plan is feasible.

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### THINGS TO AVOID

Said Al-Ghazali: Avoid four things to escape four things. Avoid envy and you will escape grief. Avoid bad companions and you will escape censure. Avoid sins and you will escape hell fire. Avoid the accumulation of wealth and you will escape the enmity of men.

# "Anna Ascends"

By HARRY CHAPMAN FORD

PUBLISHED FOR THE FIRST TIME AS ORIGINALLY  
PLAYED ON THE NEW YORK STAGE.

## SYNOPSIS OF PRECEDING ACTS

Gents, a high-bred American, is discovered in the restaurant of Said Coury, a congenial Syrian whose true Americanism is far more than his poor English indicates. The waitress, Anna, is a hard working, honest girl who continually strives to learn and always carries a dictionary. Gents takes interest in her and helps her learn better English. Two under-world characters, Bunch and Beauty, have designs on Anna and plan to force her into disreputable traffic. They enter the restaurant and Bunch encircles Anna's waist with his arm and moves his hand in a familiar and disgusting manner to her breast. She bites him viciously and he hurls curses at her. Gents springs to her defense and forces an apology from the detractor. Bunch and Beauty leave threatening Anna with revenge. Two finely dressed American young women, Nell and Bess, sister and fiancée of Howard (Gents), enter the restaurant and are surprised at Howard frequenting such a haunt. They disdain Anna and Howard proceeds to prove to them that she is a better American than they are. Howard leaves with the visitors and presently Rizzo, the cop, enters and announces that he is looking for Bunch for a recent theft of a shawl. Rizzo departs and is soon followed by Said, the proprietor, leaving Anna in the restaurant alone. Bunch enters and offers the stolen shawl to Anna who spurns him and, as he proceeds to use force, she stabs him. Leaving him for dead, she flees the place in the enveloping darkness of the night.

In an elaborately furnished office of a large publishing house in uptown New York, the former secretary of Mr. Fisk, head of the firm, is about to get married and is inducting her successor, Miss Adams, in her duties. Miss Adams speaks perfect English but with a slight foreign accent. Fisk examines her credentials and discovers that in a short time she made several changes. She explains that in some cases she was discharged, in others, left of her own will, but always for one reason, namely that of biting men who attempted to kiss her. She relates a personal story similar in every respect to a newly published book which proved an instant best-seller and Fisk's suspicions are aroused as to her identity. Miss Adams parries with him on the question and he resolves to take other means of satisfying his curiosity. In the meantime Howard, son of Fisk, returns from an extended trip and meets Anna but does not recognize her and his "interest" in her is evident from the start.

Through a clever piece of detective work Fisk discovers that Miss Adams is the author of the book which had created a literary sensation,

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and in a confidential conversation with her prevails on her to reveal her identity. He also informs her that she had become rich on her royalties. Howard returns and tries hard to recall where he had met Miss Adams before, but she is relieved that he does not recognize her as the Syrian waitress in the Washington St. restaurant. He makes a date to see her the next day. Meanwhile Howard's sister and fiancée return and all leave together. Upon being left alone Anna calls the office boy William and has him enact an old scene she had with Howard by having him spell the word affection and pronounce it LOVE. Anna then gives the boy the promised kiss and is happy at the thought that Howard will come back.

The next scene is the summer home of the Fisks at Irvington-on-the-Hudson, Fisk endeavors to induce Anna to marry Howard, but Anna replies that although she has realized her happiness in Howard she cannot take it for reasons she cannot explain. Anna is later alone with Howard who presses his suit to the point where Anna, to escape being forced to give up her secret, tells Howard she does not love him. Nell breaks in and insinuates that Anna could not dress so expensively on the meager salary of a secretary. Howard appeals to his father who dispels any suspicion directed to Anna and counsels his son to have patience as Anna will surely accept him at the proper time. Soon after, Anna finds herself alone in the room with Nell who has designs on Howard, and during the verbal encounter that ensues Nell accuses Anna of aspiring to be a lady and the latter retorts that she is jealous. Howard and his sister enter and the latter expresses apprehension over the safety of her presents and has her brother promise to sleep in the room where they are kept. William, the office boy, arrives with a case of jewels which Fisk commits to a drawer of a desk while Bunch watches. Later when apparently everyone had left Bunch enters the room and forces open the desk to steal the necklace, not noticing Anna who was reclining in a large chair. Anna recognizes Bunch as the thug who had attacked her in the Syrian restaurant and stalls him by conversation until Howard arrives and the thief is captured. It is then that Anna experiences unbounded relief and promises Howard to give him an answer to his question the following day.

#### ACT FOUR—I.

*(Act Four—Same as Act One. The entire shop has taken on a prosperous look. A telephone has been installed, clean linen cloths adorn the tables, electric lights have taken place of gas, the goods behind the counter are in an orderly and uniform manner. White enamel letters have replaced the old yellow ones that were painted badly on the windows in the first act.)*

*(At rise—Said and Beauty Tanner are discovered. Said sports a clean apron, but is in his shirt sleeves and shows an enormous expanse of maroon colored vest, white stiff collar and yellow tie. He is busy behind the counter. He speaks no better English than he did in the first act. Beauty is dressed in a white*

*smart waiter's coat and apron and is busy filling the salt cellars, and tidying up the tables all around. He was caught in the first draft, saw a year's service in France, and with the help of army training he has reformed, bringing back a war cross to his credit.)*

SAID — One lump of das sugar to customer today, Beauty, one lump.

BEAUTY — Right.

SAID — Der's been no fighting for over a year, but das war don't seem to be *over* yet.

BEAUTY — Well, it's *over* for me, all right, all right.

SAID — You are a hero, with a war cross.

BEAUTY — I fought because they made me, and I ain't never *yet* learned why they gave me that medal.

SAID — Don't know, don't know. *I* know. Eet was all in de papers, and your picture, Beauty, your picture.

BEAUTY — Wonder where they got it. Out of the gallery, I guess. It didn't have a number scribbled on it and a side view besides, did it?

SAID — No, boy. They forgot all about your former badness, and I am proud of you, das whole ward das proud of you. *(Rizzo appears on walk and comes down to steps into the shop. He has now been advanced to detective duty and covers the loft buildings that have sprung up all over the district.)*

BEAUTY — Here comes ol' Rizzo.

SAID — Yas.

BEAUTY — *(Without any fear.)* Wonder what he wants here? *(Rizzo enters shop.)*

SAID — Howdo, Mr. Rizzo.

BEAUTY — Hi' Chief.

RIZZO — *(Looking at Beauty.)* Hi'. My what a change, what a change.

BEAUTY — You said it.

RIZZO — I've got news for you.

BEAUTY — You ain't a-going to pinch me, are yer?

SAID — Das good boy, Beauty, das hero.

RIZZO — Pinch nothing, naw. How long has it been since you saw your old side kick?

BEAUTY — You mean Bunch Derry?

RIZZO — Yes.

BEAUTY — Not for nearly two years. We don't follow the

WHAT IS THE MOST COMMONLY HAPPENED

WHEN THE MIRACLE HAPPENED



Bunch — Dished, dished by a moll. (To Anna) I'll get you for this.



# ANNA ON THE DEFENSIVE



Nell taunts Anna on her expensive dresses and jewelry while only making \$1.50 a week

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same line of business anymore.

RIZZO — Well, he "got his" trying to crack a crib in Irvington-on-the-Hudson last night.

BEAUTY — They croaked him?

RIZZO — No. They got him..... with the goods. He's as good as up for life now. Twenty years at the least.

BEAUTY — Ain't that hell, now. Them crooks all get it, sooner or later.

RIZZO — (*To Said.*) They got him in your landlord's home.

SAID — Meester Fisk'ees?

RIZZO — Yes, and with all the family joelery. He's through — sure.

BEAUTY — Maybe I ain't glad that I'm a hash slinger. I tell you, them petty crooks ain't got a chance these days, not a chance.

SAID — Meester Fisk'ees son will be here to see me today. I'll ask him. He only be here three or four time after my little Anna she disappear, den he come no more.

RIZZO — Did *he* know Bunch?

SAID — No, I tink not.

RIZZO — Well, it's Bunch Derry all right. The Chief got it over the phone. (*Starts for door.*) Just thought I'd drop in and tell you, Beauty.

BEAUTY — Thanks, but I ain't interested.

SAID — No, Beauty's das good boy. He no "duster" no more. He's hero.

RIZZO — I'm on a case in the neighborhood and I may drop in and see you again.

SAID — Sure, Meester Rizzo, come in and have dinner.

RIZZO — (*Mounting the steps.*) No, I won't sting you for a dinner. So long.

SAID — Ma' Essalama.

BEAUTY — So long. (*Rizzo exits off left.*) (*To Said.*) You never heard from that Anna, since she disappeared?

SAID — Never. My little Anna, she was such a good girl.

BEAUTY — Maybe she's dead.

SAID — Mebbe, but I don't tink das. She tink she kill that Bunch Derry and she runs away. Den she 'fraid to come back.

BEAUTY — Bunch would never a-squeeled on her.

SAID — I know das, but how Anna know das?

BEAUTY — That's true.

SAID — She had one-hundred-five dollar when she runs away, mebbe she went back to the old country, nearly.

BEAUTY — Not a chance. If that girl was as wise as she looked, she stayed in lil' ol' New York. That's the way to fool the cops. Get as near them as possible and step on their toes. Then they will apologize. Don't I know?

SAID — Yas, you ought-ter.

BEAUTY — There are only two things that queer a crook's game. Two F's. Flight and Fear. If you are not afraid of brass buttons and don't run away, you're safe as a priest. Safer.

SAID — Das Anna girl was 'fraid of nothings.

BEAUTY — Well, she wasn't afraid of Bunch Derry anyhow. Remember the day she bit his hand?

SAI; — Yas.

BEAUTY — Well, you can bet your last "roller" that she thought she croaked him, and if this case of Bunch's gets any showing in the papers and runs his mug, and she sees it, or even reads his name, she'll come back, if she is alive.

SAID — I hopes, I hopes. (*Phone.*) I answer, Beauty. (*In phone.*) Hullo — yas..... das me. Yas..... I send dem..... two o'clock..... yas. Goodbye. (*To Beauty.*) Two gallon oil for Smith & McNiel's at two o'clock.

BEAUTY — I'll take it over to 'em. (*Takes off apron and coat and gets coat and hat from wall rack.*)

SAID — (*Gets two one-gallon oil cans from behind counter.*) Here.

BEAUTY — No bill with this?

SAID — No, I charge it.

BEAUTY — (*Picks up cans and starts for door.*) Right. I'm off. (*Phone bell rings.*)

SAID — (*In phone.*) Hullo — Yas — Dees ees five seex seex Rector — Yas, das me..... (*Anna appears at top of steps and peers in shop. She is exquisitely dressed in tailor made suit and furs.*) Yas indeeds — Yas, Meester Gents..... (*Anna descends the steps and enters.*) I means Meester Feesk. I wait for you now. Yas, sar. Goodbye. (*Anna's face is well covered by her hat and furs.*)

ANNA — You are the proprietor here, my good man?

SAID — (*Awed by her wonderful presence.*) Yas, Miss, yas, Miss.

ANNA — I have come to make some inquiries.

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SAID — Yas, Miss. What das, Miss?

ANNA — I have come for some data, information, to ask questions.

SAID — Now, Miss, I gets you.

ANNA — I wish references concerning a servant, parlor maid and waitress, by the name of Fadma Zackey, do you know her?

SAID — Oh, yas, Miss, I know her, well, ver' well.

ANNA — Is she good?

SAID — She good, yas—for nothing.

ANNA — Then why did you keep her?

SAID — Because all das time I tink my little Anna, she come back.

ANNA — Little Anna?

SAID — Yas, Miss, das my girl I had 'fore das damn Fadma. Anna, so sweet, so good an' smart.

ANNA — You liked Anna, then?

SAID — I loved her. My little Anna.

ANNA — Where is she now?

SAID — If I knew where she was she would be here and no place elses.

ANNA — She left you, then. The girl couldn't have cared very much for you.

SAID — I knowd..... and Anna, she knowd, too.

ANNA — Do you ever expect to get her back again?

SAID — I don't expect, yet I always hope.

ANNA — (*Crosses over to tables and inspects them.*) So, you would not advise me to engage Fadma?

SAID — If you want something jast to hang around the house, engage her, but if you want what you call a parly maid, don't.

ANNA — I thank you for the information. I will not engage her.

SAID — No. Don't. (*He goes up to end of counter and opens case, starting to take a package of cigarettes.*)

ANNA — Perhaps I may find your Anna.

SAID — No. I tink she dead. (*He comes down to lower end of counter and breaks open the pack of cigarettes.*)

ANNA — (*At center. Sharply.*) Hey, dare.

SAID — (*Dully.*) Miss?

ANNA — You tak cigarette from das case and no pay for 'em?

SAID — How..... I.....

ANNA — How you expect to get reech, if you meex up das accounts like das?

SAID — It's, it's.....

ANNA — I bet das damn Fadma girl, she let you do as you lak.

SAID — (*Crossing over as he realizes who she is.*) Anna..... Anna..... My little bab-by..... my little girl..... You come back.... you come back....to me.... to Said.... at last.... my little girl.... my good little girl....you come back.....you come back....back....back.... (*He breaks down completely.*)

ANNA — (*Patting his bowed head, tenderly.*) Boss mans..... mans.

SAID — Anna..... Anna..... Anna.....

ANNA — Yes, Anna has come back.... at last..... come back rich, to take care of you, as she promised.

SAID — My little Anna..... rich. (*He looks up.*) Rich and a fine great lady.

ANNA — A fine *woman*, I hope..... boss mans.

SAID — Where, oh, where you bin all dis times?

ANNA — I've been "going up".

SAID — You left me wid no girl, and I had to tak das damn Fadma, you know it?

ANNA — Poor Said.

SAID — Why you do das, hay?

ANNA — I was a fugitive from justice, I thought, and I had grave fears that the authorities might apprehend me.

SAID — App..... appre..... You spek das English almos' good as me now.

ANNA — Oh, quite as good, Said.

SAID — Tells me all, my good little girl, tells me all.

ANNA — I'll tell you all, in time. (*Looks around the store.*) What girl have you with you now?

SAID — No girl. I got a hero — Beauty Tanner.

ANNA — (*Alarmed.*) What? Beauty Tanner, why, his pal...

SAID — Oh, Beauty's all right. He good boy now. Hero with a war cross. He fight for my country and gets das cross and has no more badness.

ANNA — But his pal, Bunch Derry was.....

SAID — They no pals. He ain't seen Bunch in near two year.

ANNA — And I do not think he will ever see him again. (*William appears at top of steps, carrying a dress suit case. Anna sees him.*) This is the place, William. Come on in.

WILLIAM — (*Entering with a rush.*) This is a new district to me.

ANNA — My foster father, William. Mr. Said Coury.

WILLIAM — Howdo, sir?

SAID — Tanks to meet you.

ANNA — I see you have the case. Was it very heavy?

WILLIAM — Naw, I'd carry a two-ton safe for you, Miss Anna.

ANNA — I will reward you, William.

WILLIAM — Nix, nix, Miss Anna. Your Pop might.....

ANNA — (*Takes a small case from her bag.*) Oh, a new reward this time. For bringing me home from Irvington last night. (*She hands him a very serviceable boy's watch and chain from the case.*) For a good boy.

WILLIAM — (*On the verge of tears.*) Aw, Gee. Miss Anna, I..... you.....

SAID — Ain't das fine, now?

WILLIAM — She's an angel. That's what she is.

ANNA — Nonsense. You worked for and earned it.

WILLIAM — Gosh, I near forgot. Mr. Howard has left the office in his car.

ANNA — What?

WILLIAM — I took the subway express and beat him to it. You've got to hustle.

ANNA — (*Picks up suit case.*) Who has my room?

SAID — Beauty, but he's out.

ANNA — May I use it, Boss mans?

SAID — You do what you lak.

WILLIAM — You gotter hustle, I tell you.

ANNA — Go up and keep watch, William. (*William goes up and stands on steps.*) Said, do you think you can guard a secret for me?

SAID — With all my lives.

ANNA — If the same Anna that left you three years ago was to come back, do you think that you could let her work here for a short while and not give her secret away to a living soul?

SAID — I lie lak hell for you.

ANNA — No. All you need say, is that Anna has come



back. Can you do that?

SAID — Sure. Das is the truth. Anna come back.

WILLIAM — No where in sight.

ANNA — Oh, never mind waiting, William. Go back to the office before they miss you.

WILLIAM — Not much. I'm going to the ball game, I am. (*Starts up the steps.*) Mr. Fisk, he said I could go. Goodbye. (*Runs off right.*)

ANNA — (*Picks up suit case.*) That boy would rather go to a ball game than.....than kiss me.

SAID — (*Looking at suit case.*) What you do, Anna?

ANNA — I am going to work for you for about fifteen minutes. (*Starts for steps, back of counter.*)

SAID — What shall I do with Beauty, when he come back?

ANNA — (*Going up stairs.*) Oh, send him to the ball game.

SAID — But suppose he no lak das ball game?

ANNA — Then kill him. Anything. (*Exits up stairs.*)

SAID — Keel him?

ANNA — (*Off.*) And if you give me away to Gents, I'll kill you.

SAID — I tell you once, I lie for you lak.....

ANNA — Never mind, I know.

(*To be continued.*)

## Arab Proverbs

A man's modesty covers a multitude of defects.

Solitude is infinitely better than bad companionship.

Inordinate pride is the forerunner of a man's destruction.

Seek safety in fleeing from thyself rather than from the lion.

The wise are never poor.

The rule of a fool is short-lived.

Silence is the best answer to a fool.

## Books and Authors

### A EULOGY OF THE ARABS

"DESERT WINDS". By HAFSA — 386 pp. The Century Co., New York. \$3.50.

Here is a book that is replete with information not only on North Africa, but on the whole span of Arab history and civilization; on Islam and its influence; on the breeding place of the Arab race, the desert, where the free soul of the Arab still loves to roam. Perhaps "Desert Winds" is more valuable in its erudite exposition of Arabic history and culture than in its recording of the personal observations of the author, although in the latter field she has in several instances risen to high altitudes of descriptive ability in her treatment of her subject.

The whole book is a panegyric of everything Arab. It is a symphony of praise with hardly a discordant note, no matter how faint, to mar or even affect in the least the ensemble of the glowing theme. Islam, as the religion of the Arabs, is treated with more than sympathy—it is accorded marked deference, and called "an ideal faith". Every virtue ascribable to religion is stressed in Islam, but on no single point, not even a minor one, does the author seem capable of detecting a flaw fit for censure. Polygamy, slavery, and even aggression are explained in the sympathetic vein characteristic of the whole book. The chapter on Islam would have us discard as a monstrous fallacy the generally accepted notion that the religion of Mohammad was propagated by the sword. Rather, in the words of the author,

"Bloodshed was never an ideal of Islam: its strongest appeal has ever been the satisfying completeness of its religion. The new races embraced in the temporal sway of the Saracens' great domain, accepted its spiritual teachings because of their intrinsic worth."

There can be no doubt that Islam must have meant a great source of spiritual consolation to the heathens whose conception of deity could not reach the spiritual levels of monotheistic creeds. But Islam drew in no mean degree on Christianity and Judaism. Perhaps Mohammad's ideal was one or the other of

these great religions which antedated Islam, but for racial and geographic reasons he could not have the Arabs accept either of them in its austere and original form. Hence his masterly stroke of effecting the happy compromise, which, nevertheless, was not accepted without an astute struggle. The Hijra, or Mohamad's migration, (flight) from Mecca, which, due to its importance, marks the beginning of the Muslim era, is an ever present reminder of the fact that behind the power of Islam was something besides its intrinsic worth. If only proper cognizance is taken of the meaning of the word "Islam" which, as the author correctly explains, means surrender, it may readily be conceded that the application may fit other conditions than "surrendering to the guidance of the Divine Will."

But for the character of the book which, far from being a book of travel, is, in the main, distinctly scholarly, it would not be necessary to take issue with the author on such matters. But it is hard to escape the conviction that in attempting to prove her case she was so far carried away by her enthusiasm that she appeared to lack the attitude of impartiality. This immediately prejudices the reader and creates in his mind a doubt as to the validity of the argument even though the facts may, in the main, be correct. There is nothing so close to perfection as to preclude of some sort of criticism, Islam included. Therefore, to have tempered the narration with some sort of disapproval, no matter how slight, with Arab manners, Arab culture, or Arab religion, would have gone far to gain for the author her point insofar as it would have shown a more judicial state of mind.

Perhaps some excuse for the author's exultation over everything Arab lies in the fact "that she is an American citizen of distinguished Arab and Spanish descent," as set forth in the Foreword. This, indeed, would cause all those who, like herself, are of Arab descent, or imbued with Arab culture, to feel proud of her efforts. For she has succeeded in creating a literary gem, a work of great value to students of Arab history stamped throughout with signs of marked erudition. But only because this pride in Arab achievement is commonly shared does one regret that the cause should suffer by overindulgence in praise.

The bibliography on which the author has drawn is imposing. She has also adopted the commendable method of explaining Arabic words occurring in her text, although in this she was

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not uniformly consistent. In but a few instances has her transliteration of Arabic words been incorrect. Her description of "an Episode in the Kasba" is particularly sympathetic and charming, although the inquisitive reader may well want to learn in what language the venerable Arab merchant delivered his eloquent discourse to his fair visitor.

"Desert Winds" is profusely illustrated. It should make a valuable addition to libraries of information on the Arabs and Islam. For a condensed book of reference it possesses distinct value. Its chapters on native life in North Africa are replete with charm and afford refreshing reading.

S. A. M.

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### THE LAND OF THE PHARAOS

EGYPT. By GEORGE YOUNG; Charles Scribner's Sons, N. Y.  
352 pp. \$5.00.

Every Arabic-speaking person is interested in Egypt. It is the seat of the modern Arabic renaissance and its political fortunes are watched with the greatest interest by all the sixty-millions speaking Arabic in both Asia and Africa. Its successful struggle for independence and the fact that it is now the most powerful and the most advanced country of the Arabic-speaking world tend to increase this interest.

To those who would read the history of Egypt written by an Englishman in the most sympathetic spirit and defending the cause of Egypt even against his own country this book by Mr. Young should be particularly appealing. It is a volume in the series of "The Modern World" under the editorship of the Right Hon. H. A. L. Fisher and intended to furnish "an intelligent survey of the political, economic, and intellectual forces which are today moulding the world", and Mr. Young has certainly succeeded in "presenting an understanding of Egypt not as it was a hundred or even twenty years ago, but as it is today."

In dealing with foreign communities in Egypt, the author has this interesting passage on the Syrians:

"The Syrian Christians are scarcely less powerful (Than the Jews). European in their energy and efficiency, they are wholly Egyptian in their sentiment and association. They have

even acquired a strong hold over the land and own great estates, from which many have made large fortunes, like the Lutfallahs. They have much of the retail trade in their hands, and the multiple shops of the Sednawi family compete successfully with those of France. In industry the cotton-seed presses of the Abu Shenab family are notable. They are also prominent in the professions, especially in the Press—the *Ahram*, *Mokattam*, and other newspapers having Syrian editors. With such a position, even though they have of late lost their supremacy in the Civil Service, they can scarcely be considered in need of protection.”

#### A FORTHCOMING BOOK BY RIHANI

Readers of THE SYRIAN WORLD who have been regaled by the contributions of our eminent author Ameen Rihani, will be interested to learn that a most interesting work by him entitled “With the Wahabis in Najd” will soon be placed on the market by Houghton Mifflin of Boston for the United States and by Constable and Co. of London for the United Kingdom and Europe.

It gives us pleasure to make this advance announcement of this book which records the personal experiences of the author during his travels in the heart of Arabia where he enjoyed the hospitality and protection of Sultan Ibn Saud and was thereby enabled to gather first-hand information which it would be difficult for other than a native of the Arabic language to reach. The reader may well expect to see this book treated in Rihani’s matchless style.

#### OTHER ARABIAN NIGHTS

After having advertised in the Arabic Press of New York his intentions of publishing a collection of New Arabian Nights independently, Habeeb Katibah, reporter and special writer on some American papers, later announced that his book was taken over for publication by the firm of Charles Scribner’s Sons who are to issue it as a juvenile book, specially illustrated, and place it on the market by the coming Fall season.

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## NOTES AND COMMENTS

*By THE EDITOR*

THE opinion of Major Z. Pechkoff is entitled to more than passing consideration. In the first place, there can be no doubt as to the honesty of his conviction. Furthermore, his keen faculty of observation, added to his long service in the French Foreign Legion, and his serving in many diplomatic missions of a high and responsible nature qualify him to speak with authority on French foreign policy. This would apply particularly to his statements on Syria because of his intimate association with the problems of the French mandate in that country, whither he went in company with M. Henri Ponsot, the present High Commissioner, upon the latter's appointment in 1926. He is, besides, an author, lecturer, and close student of world affairs, and to him fell the honor of being the official emissary of France to extend to the American Legion the invitation to hold its convention in Paris.

Naturally, Major Pechkoff would feel chagrined at the accusations hurled by a faction of the Syrian press at the French in Syria. He would not speak of the "policies adopted, most

of which were criticized," but he would have the critics of French administration in Syria assume a fair attitude by alluding to the constructive work so far accomplished in the country and which for the most part goes unnoticed and unmentioned. We welcome his own views on the situation and are glad to give them publicity.

As for our policy in such matters, it is to maintain a neutral attitude and present the two sides of every question with utmost impartiality. We hold that our first duty is the service of truth. This would require the recording of events as they are reported and opinions as they are expressed. Such is our conception of impartial, unbiased public service in the journalistic field. To pursue a different course would, in our judgment, be grossly unethical and calculated to be dangerously misleading. Our readers have a claim on us for the conscientious presentation of facts and it is our obvious duty to give them facts as they are, not as we conceive them or wish them to be.

Viewed in this light, the opinion of the Syrian press is a pa-



tent fact in that it determines the convictions of the editors on political issues affecting their country. We in *THE SYRIAN WORLD*, hold ourselves responsible to take these facts as presented and reproduce them in the nature of news for the information of those interested in following the reactions of the Syrian press to vital issues regardless of whether these reactions indicate a fair or a distorted conception of the truth. In this respect, the mission of *THE SYRIAN WORLD* is purely educational and to deviate from this course would obviously transform it into a partisan organ.

This restatement of policy, although drawn by the remarks of Major Pechkoff, is by no means intended as a reply to him. In the midst of the rivalries and passions attending the new order of things in Syria, we anticipated objections to our policy from many quarters and we did not hesitate even from our initial number to make plain our stand. This we have had occasion to reiterate at frequent intervals ever since. We must admit, however, that Major Pechkoff has been far more generous in his attitude and considerate in his remarks than many others of our critics who would exclude from publication everything not in harmony with

their partisan views. These, of course, are not seekers of truth but promoters of special interests, and to the designs of such individuals we could not lend ourselves.

It is gratifying, however, to note that dissenters from both sides are frank enough to acquaint us with their grievances. This in itself is assurance of their belief in our impartiality and in our readiness to give each side a fair hearing. It would, therefore, seem unnecessary for us to again declare that we welcome communications on any public issue in the interest of registering reactions, rectifying possible misstatements and arriving at the truth. Our purpose has been, and shall ever be, to dedicate this publication to the dissemination of information which will help establish the truth, to the end that lasting peace, and constructive co-operation, will be based on genuine understanding.

OUR famous ancestors the Phœnicians need not turn in their graves over the reputed find in Glozel which threatened to shatter their reputation and undermine the whole structure of our knowledge concerning the invention and propagation of the alphabet. There was

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a time when some eminent scientists of Europe took these finds seriously and showed no little elation over the fact that it was in Europe, after all, and not in the East, that man first began to show progress in the arts of civilization. The finds consisted of bones, utensils and trinkets which were supposed to be 10,000 years old and which bore, even at that remote age, signs of comprehensive alphabetical characters. The scientific world, as a result, was divided into two camps—pro-Glozelians and anti-Glozelians. The controversy was finally settled by a report of an international committee of scientists stamping the claims of the Glozelians as false and fraudulent.

Throughout the ages this has been the only instance where a discovery was taken somewhat seriously by some eminent scientist tending to dispute the generally accepted facts of history on the subject of the alphabet. While if we turn to the East, we find that Egypt, Syria, Palestine and Mesopotamia are yielding almost every day, new and irrefutable proofs of what we possess of recorded history. The discoveries in the countries of the Near East cannot be classed as rare and isolated instances. Rather, those countries are the archæologists'

richest and almost inexhaustible field. And, furthermore, there is hardly a suspicion that the "finds" are ever "planted".

We have occasion to thank the perpetrators of the Glozel incident for furnishing this new, indirect proof of the great achievements of the Phœnicians and their invaluable bequest to the civilization of the world.

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THE manner in which our best talent has rallied to the support of THE SYRIAN WORLD is cause for great satisfaction and gratification. As many of them have expressed it, they deem the publication a most worthy representative of Syrian culture, and their conviction is plainly attested by their generous support.

Ameen Rihani has been a most liberal contributor. His articles are all original material never before published. Aside from his contribution appearing in this issue, we are happy at our ability to promise our readers another most interesting article by him entitled "Gods and Jinn and a Hall of Fame" which we shall publish in a near issue.

## Readers' Forum

### THE WORK OF FRANCE IN SYRIA

Major Pechkoff of the Foreign Legion Points out Constructive Achievements of the Mandatory Power.

My dear Mr. Mokarzel,

\*\*\* In the course of my conversations with you about things in general and Syria in particular, I gathered the impression that you are just as keen as I am to serve the things in the world that bring about a better understanding between men and nations.

However, in reading over very attentively your most interesting magazine, "The Syrian World," I have sometimes felt very sad to see articles or information therein which did not seem, somehow, to correspond entirely with the sentiments you have expressed for France and for what that country has always stood for throughout the history of the world. I do not think for a moment that you would wish to say in your magazine anything that would be unjust to France. It may be that your sources of information do not always give you the actual state of affairs, in Lebanon and Syria. I wonder if those sources of information are absolutely free from bias and are impartial!

Of course, everyone has his own point of view, and everyone is, perhaps, entitled to his own point of view. To me what is more important is the intention of people rather than what they do. If their inten-

tions are sound and good, and they work toward the Good, then no matter what mistakes they may make at one time or another, their pure intentions will always straighten out in the end. I thoroughly believe this, and my faith is based not only on my great love and affection for France, but it is also based on the study and the close observation of people and facts which I have made, and upon the experiences I have had in relation to the Syrian question.

You, being a Syrian — although you have not lived in Syria since the World War — can understand better than most people what a terribly complex situation the Mandatory Power had to deal with when it accepted the charge given it by the League of Nations.

To me it is, perhaps, much more painful than to many others to see constantly in the Syrian press here accusations brought forward against the Mandatory Power and its representatives. The world in general is not perfect, and, in particular, among those sent to Syria and the Lebanon not everyone was perfect. They may have misjudged, now and then, people and situations that they had to meet in this faraway country. But I can vouch for their good intentions. And I do not think that any nation in the world could have gone to Syria after such a great world-upheaval — particularly in the East — and have done better than France has done. And I repeat it again, notwithstanding all that people have thought and said about the French activities in Syria and the Lebanon.

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cies adopted. Mostly, the policies were criticized. But no one has ever spoken about the constructive work done throughout the country in spite of all the difficulties encountered—difficulties arising from the struggle between parties, creeds, castes and clans among the Syrians and Lebanese themselves.

Personally, I have dozens and dozens of friends who have given up all their time and their energy and their money—who have given up their lives—in the service of Syria and the Lebanon, fulfilling right to the end the mission that their country had bestowed upon them. I know and I could cite you dozens of comrades who went to the remotest districts of Syria and the Lebanon, where their wonderful activity, good humor and capability helped to meet every situation and to discern the complex psychology of the people with whom they came in contact. By their work they have transformed completely entire regions. They have helped in the tracing and building of roads. They have helped to bring about better methods of cultivating the land. They have helped to increase the production of the population, creating a general and common interest in certain regions. By doing this, they have eliminated local dissensions and rivalries and jealousies.

Many of my friends are so carried away with their work that, notwithstanding the claims that their respective families make on them, they continue with their arduous tasks. Some have not been back to France for four or five years. No one has ever heard about them. Of course, I am not accusing people of ungratefulness. But if people really knew about the activities of our young men who went to this far-

away country with the purest hearts and souls to serve their country and humanity, they would speak differently about the Mandatory Power and about France that has assumed, I repeat again, such a heavy responsibility, such a noble burden, given her by the League of Nations.

Z. Pechkoff.

New York.

### IN DEFENSE OF COLUMBUS

Editor, The Syrian World:

It is rather surprising to read from the pen of an intellectual Syrian, no less than the learned Rev. Dr. Bishara, the slander heaped upon Columbus. Surely no broad-minded individual, be he a clerical or a layman, will deny Columbus the honor due him. It seems to me that the Rev. Bishara, in pointing out the vulgar expression translated from one of the Syrian papers, substituted for it a greater evil, if it be permitted to call it so.

There is no record to show that the parents of Columbus were Jewish. On the contrary Columbus descended from a line of noblemen as may be evidenced from the position his relative Colombo held. This Colombo was an admiral in the Genoese navy and commanded a squadron that was at war with the pirates of Tunis. To him Columbus was sent to make his first voyage.

Columbus had two brothers and one sister who were all given a good grammar school education. Columbus entered the University of Pavia where he studied geometry, geography, astronomy and navigation.

He made many trips and at an early age came to the conclusion that the world was round, contrary

to religious beliefs. By his measurement of the sun's apparent speed he formed a pretty accurate estimate of the size of the globe. Columbus, a self-taught philosopher, ascertained just how long it took the sun to traverse the 2000 miles' length of the Mediterranean Sea. From that he inferred the distance of space over which it would pass in twenty-four hours. Such problems not only expanded his mind, but disciplined his reasoning powers, and removed him from the baleful influence of visionary dreams.... So we see that Columbus did not steal any "unfortunate sailor's charts".

"No particular description of his personal appearance has descended to us. We simply know that he was a tall man, of sedate and dignified demeanor, and with no convivial tastes. He was thoughtful, studious, sensitive and of a deeply religious nature," said Abbott.

Says the same author, "He was a man of great simplicity of character with the organ of veneration strongly developed. He was modest, sensitive, and magnanimous. He was a natural gentleman, exceedingly courteous in his bearing and without a shade of vanity. Intellectually he certainly stood in the highest rank, being quite in advance of the philosophy of his times."

It was Columbus' intellect and personality that drew the friar of La Rabia convent to his aid. It was Columbus' new philosophy that made John of Portugal assemble the greatest body of learned men Portugal possessed. It was Columbus' convictions that made Ferdinand forget the Moors and grant him two audiences in the presence of Spain's greatest... Thus we see that Colum-

bus was not at all what the esteemed Reverend alludes to.

Jamile J. Kanfoush.

Syracuse, N. Y.

Editor, The Syrian World:

May I trespass on the "ethical sanctuary of your magazine" with a few unethical remarks regarding Dr. Bishara's rather reckless letter published in your last issue? The good Doctor must have had for motive something more than the mere call of duty to go out of his way to insult many of your readers who believe that Columbus was at least a Christian and an honorable character. Dr. Bishara's gratuitous statements do not deserve any refutation beyond a mere denial.

In years gone by, I used to read with a great deal of pleasure and profit Dr. Bishara's contributions to the Arabic press. These were the good old days when he had not yet lost that remarkable sense of humor, that flair for congruity, for which Lebanese are famous. But lately Dr. Bishara's outlook upon life seems to be colored with a species of pessimism and an utter lack of humor worthy of a dour Scot; such is the power of environment!

I shall conclude with this remark: where on earth did Dr. Bishara dig up all this unpleasant and startling information about the Discoverer of America? And why did he not do his bounden duty by acquainting the powers that be at Washington with Columbus' true character before he was honored with a national holiday? Do enlightened nations honor hypocrites, thieves and mere adventurers?

Anthony Traboulsee.

Brooklyn, N. Y.

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## ST. COLUMBUS AGAIN

The rejoinder of As-Sayeh

On the day following Columbus Day we published an editorial entitled "St. Columbus" which The Syrian World translated and published in its department of The Spirit of the Syrian Press.

The Rev. Dr. K. A. Bishara read our remarks and took exception to our designating Columbus as a saint while he is no prophet but merely "a son of a Jew," and upbraided us for having counseled leaving Jesus, Moses and Mohammad enthroned on their pedestals in the Old World that we may follow in the footsteps of Columbus in the New World.

We would much prefer not to have to write a word on this subject, because we feel that we and the clergy are in the throes of a dilemma to which we can find no solution. For their part, they are prone to consider all liberality in thought a trespass on religion, while to us it is surprising that we should witness even in these days any discussion the nature of which would indicate that there still exists a class of men who cast on opinions and matters reactionary glances from behind glasses tempered with suspicion and doubt.

It would appear to us that the Rev. Doctor took our remarks on the subject too seriously, while it is obvious that the nature of the remarks permits of a lighter interpretation. The Divine would arm himself for combat against disrespect for religion and moral turpitude. We certainly admire his moral courage, but would suggest that he find fields for the exercise of his belligerent propensities and the display of his burning zeal that would be wider

and less restricted than the limited terrain we can afford him.

(As-Sayeh, N. Y., Dec. 8, 1927.)

## SYRIAN LECTURER

## WELL RECEIVED

Editor, The Syrian World:

I had the good fortune the other day of attending a lecture by Miss Sumeyeh Attiyeh given at the High School of this city and which was well attended. I cannot resist the temptation of writing to tell you how proud I felt of this countrywoman when she spoke so entertainingly on Eastern subjects and elicited the praise and admiration of all her hearers. It was one of those moments when a Syrian feels proud of the achievements of one of his own, and realizing that your worthy publication is ever ready to give due recognition to talent and ability, I feel confident that you will give space to this letter in the hope that that will act as incentive to other girls of our race to emulate the good work of Miss Attiyeh.

Wadih Rashid Khoury.

Herrin, Ill.

## MORE NEWS WANTED

Editor, The Syrian World:

It is useless for me to add anything to what you are always receiving about the real need that The Syrian World is filling for the Syrians at large. I think Dr. C. Assid Corban of New Zealand has done it too well to stand repetition. May I add one suggestion? Let us have more news (not articles) about agricultural and economic developments in Syria.

Najib J. Dumit.  
University Farm, Davis, Cal.



## Spirit of The Syrian Press

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

Editor.

### AN ORIENTALIST IN SYRIA

The Syrian press reports the arrival in Beirut of M. Massillion, the well-known orientalist, on a commission by the French Government to study present social conditions in Syria and Lebanon and establish a comparison between them now and what they were in the past, especially in the period immediately preceding the war.

M. Massillion is one of the outstanding savants of France. Not only is he an orientalist and a linguist but a philosopher whose study is like a temple of learning wherein settles the spirit and the atmosphere of science and erudition.

We have personally known the scientist Massillion while in Paris. His is not the generally accepted Parisian life. Rather, his life is more like that of a hermit amid the gayty and splendor of the French capital. He is the author of several works of merit on the Arabs in general and the Muslims in particular. His knowledge of Arabic is profound and thorough.

We consider the sending by France of a man of such standing as that of Massillion to our country an indication of her genuine interest in

the Lebanese. These gifted Frenchmen come to us with hearts and minds set on our disinterested service, and we should consider such instances in the nature of singular opportunities which we Lebanese should grasp with alacrity instead of losing them by continual grumbling and dissatisfaction.

(Al-Hoda, N. Y., Dec. 20, 1927.)

### THE SWORD AND THE SPEAR

One of the most cruel ironies of the times is that reported to us by the Syrian press lately to the effect that the notorious outlaw, Ta'a Dandash, entered the Serai, or Cit. Hall, of Beirut, sporting his sword in full view of the authorities who are reported to have received him with every manifestation of honor; while on another occasion we are told that Hamzeh Darwish, the rebel chieftain who made himself the outstanding figure of the revolution by his cruelty and who later surrendered, performed such feats of horsemanship and adroitness in spear-play that he elicited the high praise of the French governor of the Druze mountain.

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It is about time we realize that the might of the sword and the lance have long since been on the wane. In former ages these weapons were considered symbols of valor used in the defense of right and in resisting aggression. Now they are but futile toys that we retain for sentimental reasons and as mementos of past glory. But their usefulness has been spent now that they have proven utterly ineffective in the face of cannon and airplane. They are only the ornaments of fools. They may be effective only in dealing with individuals but are utterly futile in resisting armies of great powers.

The sword and the spear have proven their impotency in the last revolution, and it behooves us now to replace them with other and more effective weapons and discard those of our leaders whose only qualification is that of physical prowess devoid of reasoning and administrative ability. We are of the opinion that French officials, in applauding the feats of those who wield the sword and the spear, do so in the manner they applaud the comedians of the stage.

Modern methods with which we should equip ourselves should include education, co-operation and preparedness. Otherwise we should be content with our condition of servility.

(As-Sayeh, N. Y., Dec. 22, 1927.)

### MODERN HEROISM

Banners are flying and bands playing and soldiers passing in review amid great shouts of joy and apparent enthusiasm.

Where is the scene of these festiv-

ities and who are the performers?

The scene is Sueida, capital of the Druze mountain, and the celebrants are the French and the Druzes, enemies of yesterday and friends of today.

They play and dance and shout. The French official smiles broadly to the Druze and the latter overdoes himself in performing feats of horsemanship to prove to the French his prowess and valor.

But the sufferers of the revolution, where are they and to what extent do they labor under the heavy load of their misfortunes?

They are rolling in misery while their complaints whose echoes have reached the skies go unheeded only because might, not right, is alone respected these days.

If Hamzeh Darwish and his like were under British mandate they would not dare perform as they did in this instance after having committed such atrocities against a defenseless and inoffensive population.

The English deal with the Palestinians with firmness and resoluteness, and at times turn to the complaints of the natives the deaf ear. Still the Palestinians would countenance no change in the mandatory power because the English understand the psychology of the people of the East.

Will the Christians who have so far borne their ill-treatment with patience understand that their passiveness will avail them naught so long as honor and respect are dealt to those who show feats of valor in the field, even though that be a field of ruthlessness and crime, proving that even now it is only might that begets right.

(The Syrian Eagle, Dec. 21, 1927.)

### DISCORD AMONG THE NATIONALISTS

Discord has been rampant among the Syrian Nationalists in Egypt. The breach threatens to become wider as time goes by.

War has now been declared between Emir Lutfallah and sheik Rashid Ridha, former political leaders of the Syrian nationalist movement, and both have now lost the confidence of those loyal advocates of the cause who have struggled for the liberation of their country in such manner as to register their deeds on the pages of history in letters of gold.

The last that we have heard of their efforts is that they are endeavoring to discover ways and means for the success of the revolution. But what revolution do they mean? Is it their revolution against each other, or is it that revolution which the enemy has succeeded in quelling by introducing friction and dissension in the formerly united ranks of the Nationalists, and caused them to be divided as the waters of the Red Sea were divided by Moses in times past, only to close on his pursuers and engulf them.

Now the nation which has once stood solidly behind the Executive Committee of the revolution has lost all confidence in it and in all of its members. Syria, which had once felt proud of these men, cannot now but shun them because they have brought shame on the country and caused it to appear in a role of extreme weakness. The foreigners who in the past prohibited the press of the country from any mention of the Executive Committee, are now permitting full and free discussion of the differences which are rending the Committee with the object of showing the deplorable state of

Syrian leadership. We do not blame the foreigners for adopting such a policy because they discovered a breach in the ranks of the Nationalists and hastened to avail themselves of it, but we do blame those responsible for the breach for not hastening to mend it in the face of the enemy. We place the blame on those who seek princely rank and leadership—those reactionaries who were in the past placed at the head of the fighting ranks and betrayed their trust.

(Meraat-Ul-Gharb, N. Y.,  
Dec. 20, 1927.)

### SMOULDERING FIRES OF THE REVOLUTION

The armed revolution, at the head of which are Sultan Pasha Atrash and Emir Adel Arslan, is but like a smouldering fire.

Enemies of the revolution claim that it has been put down and its men scattered fleeing either to Palestine and the desert or to Egypt. This they take as evidence that the revolution has abated and France achieved complete victory.

What gives color to the assertion of the francophile press is that dissension has arisen among the leaders of the revolution who are now divided into two camps, one headed by Emir Michel Lutfallah and supported by a few adherents, and the other headed by Sheik Rashid Ridha to whose standards have rallied the greater number of the active supporters of the revolution.

No, the revolution has not died and will not die. If the armed revolution has abated we are confident that this is but a temporary condition that will soon change. And if the noise of powder has been silenced it must be only for a limit-

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ed time; and if some warriors have come to Palestine or Egypt it must be only to make the necessary preparations for further efforts. The differences that have arisen between the leaders are but like a summer cloud that will soon dissipate itself without causing any harm. We cannot but regret, however, that such differences should occur under the circumstances, because they furnish the enemy with ready weapons for their propaganda, but we have every confidence that the leaders will settle these differences in such manner as will prove their loyalty and devotion to the cause of the revolution.

We are loath to see the blood and the money of thousands sacrificed in vain. If those who are fanning the fire of discord among the two factions only knew to what extent they are driving the combatants they would desist from their pernicious activities. Have they not heard that the Syrians abroad have given their money most liberally in support of the revolutionary cause? Have they been aware of the activities of the Revolutionary Delegation in Europe at the head of which is the eminent Emir (Shakib Arslan) who never sleeps a night but after having spent the day in the most unselfish service of the revolutionary cause? This Emir is now the guest of Moscow whither he went at the invitation of the Soviet Government. He would be found willing to go even to China if he were assured that his going thither would result in benefit to the revolutionary cause. Consequently, the revolution which is directed by the brains of such a genius and other leaders associated with him will not die, but will be ever kept alive in the hearts and the minds of its supporters. It is

but like the smouldering fire.

(Al-Bayan, N. Y., Dec. 23, 1927.)

#### FRANCE THE COMPASSIONATE

O you who derisively call France the compassionate mother, is not kindness and compassion better than perfidy?

Surely, France is a compassionate benefactor and has been so from earliest history.

Did she not strike the Arabs under Abdul Rahman, at Poitiers, and save Europe from their peril through the leadership of Charles Martel?

Did she not crush the Turks and turn back their hordes from Europe?

Did she not help free this great country in which we are, the United States of North America?

Did she not have a helping hand in liberating Greece and most of the Balkan states?

Did she not prevent the extermination of the Christians—Maronites, Orthodox, Greek Catholics and Armenians, etc.—in the Turkish-Druze conspiracy in Lebanon and Syria in 1860?

Why, then, do these detractors savagely attack France in the manner of those who have lost their reason? Is it not better to be compassionate and kind and helpful rather than perfidious and deceitful?

Is it necessary that all those who raise their voice in defense of right should be accused of treason?

We believe and admit that in the execution of the French mandate in Syria and Lebanon there are grounds for criticism, but whatever mismanagement there is it is in our power to correct with the proper exercise of tact and sincerity.

(Al-Hoda, N. Y., Dec. 1, 1927.)

## About Syria and Syrians

### GLOZEL FIND A

#### PRACTICAL JOKE

Under date of Dec. 23, 1927, the Associated Press carried the following report on the Glozel relics from its Paris correspondent.

The famous Glozel collection of "Stone Age" bones, utensils and knickknacks unearthed three years ago on a French farm in the Allier Department has been found by an international committee of scientists to be a practical joke perpetrated in the mid-Victorian era, rather than the work of ancestral cavemen.

This judgment, coming cruelly at Christmas time to hopeful archaeologists of the world, was rendered today by a committee of scientists from a half dozen countries who have been scrutinizing the discovery meticulously for weeks.

It had been supposed that the finding would show that prehistoric Frenchmen 10,000 years ago used an alphabet long before Phoenicians generally are credited with inventing the original A B C's and knew how to carve love letters on blocks and sermons in stone.

But now, the disillusioned committee of scientists, who were appointed by the International Scientists' Congress at Amsterdam several months ago, have concluded that the carvings were done with iron implements of which there were none in the Stone Age but of which there were many in the post-Napoleonic period of the nineteenth century.

#### Modern Oven and Domestic Bones.

The report, however, concedes that there might be some ancient

things mixed in the collection, but rejects the authenticity of the ensemble because many of the discoveries were "non-ancient" articles, such as an oven and obviously new bones.

The committee decided that the oven which was found was not a day over 75 years old, that the "tomb" over which much enthusiastic comment had been made probably hadn't even been manufactured when Clemenceau was a boy and that the teeth and bones had a modern color. While some of the bones were fossilized, there were many more that were not.

Furthermore, certain objects in polished stone, including what came to be known as the Glozel alphabet, gave the appearance of having been cut with chisels sharpened with whetstones.

And among all the carvings of animals there wasn't a single prehistoric monster such as is found in museums. They were all cows, cats, old gray mares and other modern appurtenances to life on a French farm.

### SOUTH AMERICA EXCLUDES SYRIANS AND LEBANESE

The Syrian press features a communique from the French High Commissariat announcing that the government of Brazil had given official notice to the French Government of the action of the Brazilian House of Representatives excluding Syrians and Lebanese from admission to Brazil.

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further information that the government of Ecuador had taken similar action.

This would add two more to the list of Latin American countries which have passed Syrian exclusion laws, the others being Mexico and Panama.

In the case of Mexico a long statement by the government explaining the exclusion act referred to the fact that the Syrians were engaged mostly in commercial pursuits detrimental to the interests of the small shopkeepers of the interior. They were engaged principally in peddling, it was claimed, and were causing the country stores to suffer from lack of patronage.

#### A LITTLE SHOP WITH A BIG NAME

For many years past there was established on Fifth Avenue, New York, a little shop to deal in jewelry and precious stones. It found its beginning through the enterprise of a Syrian woman who through sheer pluck, perseverance and vision transformed her dreams into realities.

Mrs. Marie El-Khoury, founder and still the moving spirit in the management of "The Little Shop of T. Azeez," is now a national figure in artistic jewelry creations in America. Trade, Fashion and Specialty publications such as Vogue, Women's Wear Daily, and the New Yorker often feature accounts of her creations as setting the style in her line. It is given to few women to achieve their ambition as has Mrs. El Khoury, in an occupation which both gratifies the artistic taste and is amply remunerative financially at the same time. This

is all the more reason why this countrywoman of ours who labored under the same handicaps as the rest of us when she first came to this country and forcefully overcame them should be congratulated on her success,

#### SYRIANS OF NEW YORK ORGANIZE GOLF CLUB

A group of progressive Syrians met at the Hotel McAlpin early last month and decided on a distinctly novel, almost radical, venture in the social life of the community. They have formed a Golf Club and launched it with a membership of over thirty. The members are all golf enthusiasts, and to judge by the remarks made at the organization dinner one would hardly recognize in the speakers those Syrians reputed to be devotees of only the commercial arts.

A few Syrian golfers had during the past Summer agreed on tentative plans for organizing the Club and appointed for the purpose a committee of which Mr. Alexander Hamrah was named chairman. The realization came at the McAlpin dinner when Mr. George Ferris, dean of Syrian attorneys in New York, and member of several prominent golf clubs, read the Constitution and By-Laws, which were approved. The organization was called the Syramar Golf Club, a name coined from the term Syrian American with a slight change for euphony. Balloting for officers and Board of Governors resulted in the election of Messrs. Eugene Trabilcy, Pres.; Nat. Malouf, Vice Pres.; Paul Trabulsi, Treas., and George Tadross, Secretary. The Board of Governors is



composed of nine members, three of whom are elected for the term of one year, three for the term of two years, and three for the term of three years. Officers are elected from the Board. Members of the Board in the first election include, besides the officers already mentioned, Messrs. Alexander Hamrah, Richard Macksoud, Ferris Saydah, George Ferris and Nesib Trabulsi.

Active members who were present at the organization meeting are: Assad Abood, Aleer Couri, Basil Couri, Michel Daoud, Sulaiman Daoud, James Dowaliby, Fred Faris, Joseph Gassoun, Henry Haddad, Elias Hamrah, Suhail Hermos, Richard Malhame, Shafic Mamary, S. Muneyer, Aziz Saddy, Victor Samra, Alfred Saydah, Cecil Saydah, James Saydah, George Shamyar, Abdallah Sleyman, John Trabulsi, Kalil Trabulsi.

For some unaccountable reason, the club honored the editor of "The Syrian World" by electing him its first honorary member, although it is claimed that it is dangerous to take up golf when a man nears the fifty-year mark. Another honorary member is Mr. George Atiyeh of Portland, Ore.

Members of the Syramar Golf Club are to be congratulated on their encouragement of healthful sports and it is expected that some real talent in this "ancient and honorable" game will be exhibited in the coming tournament of the Club which is scheduled for the coming Spring.

What may be of special interest in the Constitution of the Syramar Golf Club is that women are eligible to membership. So, after all, when Syrians begin to advance they do so in broad jumps.

## SYRIAN CO-AUTHOR IN SCIENTIFIC WORK

### Fahim Kouchakji, Possessor of the Chalice of Antioch, Helps Identify a Famous Copy of the Holy Grail.

The New York Times of Nov. 15 published an extensive account of the researches conducted by the eminent archæologist, Dr. Gustavus A. Eisen, the results of which will soon be published in a two-volume work under the general title of "Glass". In this, says the paper, Dr. Eisen is assisted by Mr. Fahim Kouchakji, the well-known collector who is himself an authority on antiques and is the possessor of the celebrated Chalice of Antioch.

According to this account, a glass cup made in the Middle Ages and now in a private collection in Spain has been identified by Dr. Eisen and his collaborator as a copy of the cup which was worshipped as the Holy Grail in the monastery of Montserrat, Spain, in the colorful rites which formed the foundation for Wagner's opera, "Parsifal". It is known as "the beaker of Montserrat" and was made, Dr. Eisen believes, in the thirteenth century.

From its form and from other evidences Dr. Eisen deduces that it is a representation of the cup in which Joseph of Arimathea, in whose tomb Christ's body was laid after the Crucifixion, caught Christ's blood as it dripped from the cross. Dr. Eisen pointed out the word Grail is a relatively loose term applied to several objects connected with the life of Christ, among them the cup of the Last Supper, the cup which received Christ's blood and the plate of the Paschal Lamb. Many

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objects have been and still are cherished in various parts of the world as being one or another of these sacred articles.

The meaning of the cup is traced through the resemblance to the amulets, imitating or typifying objects connected with the life and death of Christ, which flooded the Christian world in the fourth century after Constantine embraced Christianity.

The archaeologist's detailed discussion of these amulets dovetails with an extensive work he published three years ago on the Chalice of Antioch, a silver cup found in the ruins of a church at Antioch in Syria, and now in the possession of Mr. Kouchakji. This cup was surrounded with an elaborate outer cup of silver, sculptured with figures portraying Christ and His chief followers and was believed by Dr. Eisen to have been decorated in the first century, A. D. Concerning this chalice, Dr. Eisen declares that it had been revered as a sacred Christian relic soon after the death of Christ, and the implication was that it was the cup of the Last Supper, though this conclusion was not asserted by Dr. Eisen.

#### ORIENTAL EXPOSITION AT MADISON SQUARE GARDEN

Through the enterprise of a Syrian, Mr. Ralph Saliba, an Oriental exposition was opened at Madison Square Garden in New York beginning with the second week of December and scheduled to run until the end of the first week of January. Governor Smith of New York State and Mayor Walker of New York City, as well as many Ambassadors and Ministers of Eastern countries, visited the exposition on different

occasions. The exposition is meant to give a graphic picture of the culture and industries of the Orient.

Although it is too early at the time of the present writing to state the degree of success of the exposition, it may be noted that only one tabloid paper of the metropolitan dailies gives any appreciable amount of publicity to the exposition, while the Arabic papers of the city are manifestly apathetic. Of the five Arabic dailies only one, Al-Hoda, has made any mention at all of the exposition, and that in a tone of disapproval. It claims that the promoter of this enterprise is misrepresenting the true culture of the East and catering to vulgar appeals. Women of the East, for instance, according to Al-Hoda, are not in the habit of appearing naked to the waistline, neither do they wear the tarboush, which is the customary headgear for men.

As-Sayeh, a semi-weekly Arabic paper, is more complimentary in its remarks and liberal in the space it devotes to the description of activities in the Oriental exposition.

#### DR. BAROUDI, AUTHOR AND LECTURER, DIES

The Rev. Dr. Anis Baroudi, for many years minister of the Syrian Protestant Church of Brooklyn, died on Dec. 5 as a result of an operation for appendicitis.

Dr. Baroudi was a native of Ain Rummanah, Mt. Lebanon, and received his elementary education in American and English mission schools in Lebanon and his M. A. degree at the American University of Beirut. He was admitted to the ministry at the McCormick Seminary in Chicago in 1907. He is the author of several

books both in Arabic and English, his principal work in English being "The Syrian Shepherd". He is, however, better known as a lecturer and public speaker and had confined his activities to New York City and vicinity. He was asked by Dr. Cadman on a number of occasions to speak from the pulpit of his church in Brooklyn.

The death of Dr. Baroudi is a loss to the Syrian intelligensia in New York. He is survived by a wife and two young children.

#### SYRIAN BOY SCOUTS STEADY WINNERS

"Troop No. 12 of America, of Olean, N. Y., under the leadership of their new scoutmaster Elias Ead," says the local paper of Olean, "emerged victorious from the contests of the Scout rally held in the High School gymnasium on the night of Dec. 17." This is the second successive year that this troop wins its laurels and it is gratifying to learn that this troop is wholly composed of American boys of Syrian parentage.

First class Scouts, adds the paper, who were awarded merit badges by the court, comprise the following from Troop No. 12:

John Kneiser, for firemanship and life saving. Samuel Mansour, firemanship and craftwork in leather. Francis Harris, civics and first aid. Joseph Bischalany, swimming and signalling. John Gabriel, life saving and bird study.

#### SYRIAN BOY WINS PRIZE IN CONTEST

"A Constant Reader" of The Syrian World sends us a clipping of

the Peoria (Ill.) Star reporting that a Syrian boy of eighteen, John Riya, had won first prize in a contest conducted by a local theatre in conjunction with the showing of John Barrymore's latest attraction, Don Juan.

The prize winning contest follows:

"John Barrymore for want of a better term is the 'World's Greatest Lover'. He is one of the handsomest actors on the screen today. He combines with this a marked masculinity. He has stolen the hearts of all that have seen him in 'Beau Brummel,' 'The Sea Beast,' and now greatest of all, 'Don Juan.' For here is the ultimate thrill which the public craves. Love that dares all. Love that consumes all, and love that leaps like liquid fire through the veins of popular fancy. Hence, John Barrymore is 'The lover of all ages.'"

#### SYRIAN ORGANIZATION HAS HIGH IDEALS

"Flower of the East" is the name of a new Syrian society organized in Wilkes Barre, Pa., whose purpose is to work for unity and understanding; uplift the Syrian name; encourage higher education and prompt the Syrian youth to the desire of emulating the achievements of their forefathers.

The officers are: John Gazy, President; Anthony Hashem, Vice President; Philip Cosa, Treasurer; Chas. Audi, Recording Secretary, and Nicholas Saba, Corresponding Secretary.

#### RECONSTRUCTION IN THE DRUZE MOUNTAIN

A prominent traveler recently returned from Jebel Druze, which had been in revolt against French au-

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thority in Syria, is reported to have confirmed previous information to the effect that the country is now completely pacified and is well advanced in the work of reconstruction.

Two main highways, he said, now link Soueida, the capital, with Azru and Bassora. Work is also proceeding on constructing a network of roads radiating from Soueida to every section of the Druze mountain.

Thirteen new private elementary schools have been opened in addition to the public schools maintained by the government.

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#### THE SYRIAN PRISONERS OF SINGAPORE

Notwithstanding the official denial of the British High Commissioner of Palestine of the truth of the reports circulated in the Syrian press touching on the plight of thousands of Syrian war prisoners still held in Singapore, all kinds of rumors are still circulated about these supposed unfortunates.

Now the Syrian press seems to be digging up information to substantiate reports published earlier concerning this question. Personal accounts by supposedly returned prisoners are given with a wealth of detail. In most cases, the authors of the accounts seem to be men who are pleading for funds to continue their journey to their home destination.

One of the latest accounts published is purported to be that of an escaped war prisoner from Iraq who claims that he was taken as a servant in the household of a British officer in India who was later transferred to the Sudan and took the Iraquite with him. Once there, the

prisoner came in touch with some Arabs who advised him to report his case to his employer's superiors, in consequence of which action he was set at liberty. It was months of extreme hardship, he declared, before he reached Palestine and was there waiting for an opportunity to continue his way home.

This prisoner places the number of Arab war prisoners still held in India at about forty-five thousand, twenty-two thousand of whom are Iraquites, eight thousand Syrians and thirteen thousand Palestinians. Among the prisoners, he said, were a few Turks.

All prisoners, he added were kept under strict guard and put to work on railroad construction with the most meager of fare.

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#### THE RETURN OF THE RASHAYYANS

Rashayya is the town in Greater Lebanon which was hit hardest by the last revolution in Syria and was almost completely destroyed.

The Christian population of Rashayya, as our readers will recall, appealed their case to Paris direct and to the Pope and the League of Nations. Their principal demands were that they be granted complete reparations and that the Druze inhabitants of the town, whom they accuse of being the chief perpetrators of looting, murder and destruction, be made to settle elsewhere. The agitation centering around the case of Rashayya caused no little concern to the mandatory authorities and to the Lebanese Government.

In one of its recent issues, however, *Zahle Al Fatat*, a Lebanese paper which had identified itself

conspicuously with the case of Rashayya, announces that a delegation of fifty notables representing the refugees of Rashayya had waited upon the French commissioner in charge of reparations and assured him of their gratefulness for the efforts taken in their behalf and of the readiness of the majority of the refugees to return to their homes as soon as the work of reconstruction permits.

It had been previously announced by the authorities that the Druze clan of Al Aryan, who are accused of the principal acts of cruelty against their Christian neighbors, had been ordered to evacuate Rashayya in the interest of peace.

#### A GREAT IRRIGATION PROJECT IN SYRIA

A great irrigation project which would divert the course of the Orontes (Al-Asi) and reclaim the vast fertile plains surrounding Homs and Hama is announced to be under consideration by the Mandatory Power in Syria.

According to tentative plans, it is the purpose to construct a great dam running from East to West in the Cattina Lake, south of Homs, so as to permit of irrigating the plains. As conditions now stand, only a restricted area in the immediate neighborhood of Homs and Hama receive any benefit from the great volume water running in its present course. And even this is done under difficulties inasmuch as water has to be raised by means of water wheels.

With the operation of the new irrigation scheme not only the great plain would be irrigated but it could be made to yield several crops in-

stead of the single crop now produced through the limitation of dependence on rainfall.

In describing the area to be benefited by the new irrigation project, Lisan Ul Hal says that it is a plain which is traversed by railroad from North to South over a distance of 360 kilometers. It could be made the granary of Syria and is bound to be a potent factor in deciding Syrians against emigration.

#### EX-PRESIDENT OF FRANCE MILLERAND IN SYRIA

Although coming on a purely private mission, ex-President Millerand of France was accorded upon his arrival in Beirut on December 6 a semi-official reception by both the mandatory authorities and the Lebanese Government. His mission was ended almost before his arrival, but the distinguished Frenchman remains for the present in Syria enjoying the hospitality of the people and the beneficial climate of the country.

M. Millerand was retained by Najib Bey Sursuq as counsel in the long pending suit with his brother Albert Sursuq over the liquidation of their joint interest in the estate of their father comprising enormous realty holdings both in Syria and Egypt. The Sursuq family is reputed to be the wealthiest in Syria and one of the wealthiest in the East. The influence of the older Sursuq was such that at one time, according to tradition, he caused the dismissal of a Turkish wali (governor) appointed to the vilayet of Beirut before he could even unpack his trunks. The differences between the two brothers were, therefore, a cause for concern for all Syria. And when

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one of the brothers gave notice of his intention to carry the fight to the bitter end by appointing M. Millerand his attorney, men of influence and prominence in all walks of life proffered their good offices for intervention so that no sooner M. Millerand set foot in Beirut than he was confronted with the announcement by Mr. Petro Trad, counsel for Albert Sursuq, that he had effected a reconciliation.

M. Millerand is now engaged in drawing with Mr. Trad the details of the agreement. The ex-President of France, who is one of the foremost legal minds of the country, was guaranteed for his services by Najib Bey Sursuq a fee of one million francs which he will now receive with hardly any effort.

#### EMIR ABDULLAH TO BECOME KING

The signing of the new treaty between England and Transjordan, similar in many respects to that existing between England and Iraq, will be attended by great ceremony in celebration of the newly acquired independence of the country, according to reports in Arabic papers.

It is further stated that Emir Abdullah will assume immediately thereafter the title of king and journey to England to thank King

George in person for England's recognition of the independence of his country.

Once Emir Abdullah becomes king two sons of former King Hussein of Hejaz would have reached regal rank. Had King Hussein not been deposed by Ibn Saoud, this branch of the Hashimite family would have controlled most of the thrones of the Arabic-speaking peoples in Asia.

#### SYRIAN EMIGRANTS RETURNED

Official figures published by the Bureau of Statistics indicate, according to Lisan Ul Hal, of Beirut, that returned Syrian and Lebanese emigrants in the period falling between March and September, 1927, are double the number of those who have returned in the same period in 1926 and triple those of 1925.

The paper further states hopefully that conceding the prevalence of peace and order in the country in the future, Syrians and Lebanese who are expected to return to their native land during the coming year will be much more in proportion.

This would not indicate that the tide of emigration from Syria and Lebanon has receded. The figures, as may be readily seen, cover the movement of those who are returning to their homeland but take no account of those who are leaving.

## Political Developments in Syria

In a leading article in its issue of December 17, the semi official French paper *Le Temps* comments on a discussion in the Committee of Foreign affairs of the Senate following a re-

port by one of its members, M. Henri Lemery, on the results of his observations of conditions in Syria and Lebanon during his recent visit to these countries. The paper states



frankly that there still exists a Syrian Question although the French have been in occupation of the mandated territories for over eight years. It also voices the complaint of the Syrians and Lebanese loyal to France, a complaint shared by a large number of French observers, that the chaotic condition prevailing in Syria is due to France's inaction. It is true that many constructive projects have been achieved, but French policy, it is claimed, is still wanting in the principal field of granting the mandated country a stable form of government which would bring peace and order and accelerate the progress of constructive efforts.

The policy of the government was not spared by its critics who hinted that the armed revolution, although suppressed on the surface, is far from being extinct. Both Senator Lemery and M. Henri de Jouvenel, former High Commissioner in Syria, are of the opinion that the situation is grave in Damascus as well as in Beirut and that it is in danger of developing into something more serious by early Spring.

In the same account we are told by the French paper that General Weygand, another of the former High Commissioners in Syria, has published an article in the *Revue de France* setting forth with eloquence the reasons that should compel France to maintain its mandate over Syria and Lebanon. This obviously is in reply to those who would countenance ceding these countries to Italy in return for territorial grants in North Africa. Gen. Weygand first enumerates the material advantages for France in the retention of its mandate over Syria: Fertility of soil, importance of maritime ports, splendor of natural scenery which

could be exploited for summer resort industries and finally he mentions the prestige of France in carrying out her promises and obligations to a nation which placed all its trust and confidence in her. Both Gen. Weygand and M. de Jouvenel, says *Le Temps*, hold that possession of Syria, being the port of access to Asia Minor, can assure for a power such as France the uncontested mastery over this section of the world in both the commercial and the economic fields.

What they would have their compatriots understand fully, however, is that the Syrians and Lebanese, particularly the latter, awaited with as much anxiety as the Alsacians and Lorrainians the arrival of the French to liberate them. For these people, France had been for centuries the outstanding model of nobility of character and it would be betrayal of trust and hopes to disappoint them.

Many of these statements, of course, are mere platitudes that have been mentioned over and again many a time. But the important thing brought out by these discussions is the fact that there still exists danger of the recurrence of armed conflict in Syria by next Spring. Papers supporting the revolution make strong declarations of this possibility, and they are publishing frantic appeals to the Syrians of America to lend the necessary financial support by being more liberal with their contributions. Papers of the opposition, however, are equally emphatic in their denial of any such possibility, pointing out the fact that the main revolutionary committee has been divided upon itself and that the faction favoring the continuance of the struggle has lost the support of the Lutfallahs who

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had been the main financial backers of the insurgents. Emir Michel Lutfallah, as has been repeatedly mentioned, is now in favor of an understanding with the French on the basis of maintaining the present political divisions of Syria, for which attitude he is accused of seeking to win the favor of the French in the hope of being made king over Lebanon.

The rumors circulated about the personal ambitions of Emir Lutfallah accuse him even of attempting to bribe certain native historians to trace his family history to the old Arab royal family of Ghassan. It was further published in some Syrian papers that M. Drouen, chief of the Political Bureau in M. Ponsot's cabinet, had issued a categorical denial that the French Government fosters in any manner the ambitions of the Lutfallahs. He has been too active, it is claimed, in aiding and abetting the revolution, causing thereby untold losses in life and property to be tolerated in the role he aspires to play.

The split among the members of the central committee of the Syrian revolutionary party whose headquarters are in Egypt has brought about many an unpleasant revelation on the management of the revolution and the smouldering animosities and personal ambitions that have been behind it. One of these revelations, made in the Syrian Nationalist press, is that Dr. Shahbandar, the one-time admitted political director of the revolution, was nothing but a coward and a hypocrite. He is accused of having entered into negotiations with the French during the first two weeks of the conflict in an effort to win their favor, but that the French would not listen to any peace pro-

posals at such an early stage. Dr. Shahbandar is further accused of having fled the scene of hostilities because "he was neither a physician, nor a general, nor a diplomat". These accusations are directed at Dr. Shahbandar now for having taken a stand with Emir Lutfallah in the controversy over the proposed Syrian policy with France. It is stated in some quarters that for Dr. Shahbandar, a Mohammedan, to have sided with Lutfallah, a Christian, was more than his colleagues on the committee could tolerate or approve. Dr. Shahbandar was last reported to have passed his examinations for the active practice of medicine in Egypt and had forsaken meddling in politics.

Another development in the controversy centering on the dissension in the Central Committee is that Ihsan Bey Jabiry and Emir Shekib Arslan, delegated to represent it in Europe, had elected to act independently of the advice of the central body in Cairo. This is supposed to have followed on the decision to oppose the policies of Emir Lutfallah, chairman of the Committee. Emir Arslan was last reported to have gone to Moscow on invitation of the Soviet Government to attend the celebration of its tenth anniversary. He is said to have profited by this visit to enlist the help of the Soviets for the Syrian revolutionary cause. While his colleague, Jabiry, when informed that he had been refused permission to reenter France after his return to Egypt, published a sarcastic statement to the effect that he had been in France heretofore only on the invitation of her government whom he accused of duplicity in dealing with the representatives of the revolutionary committee.

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