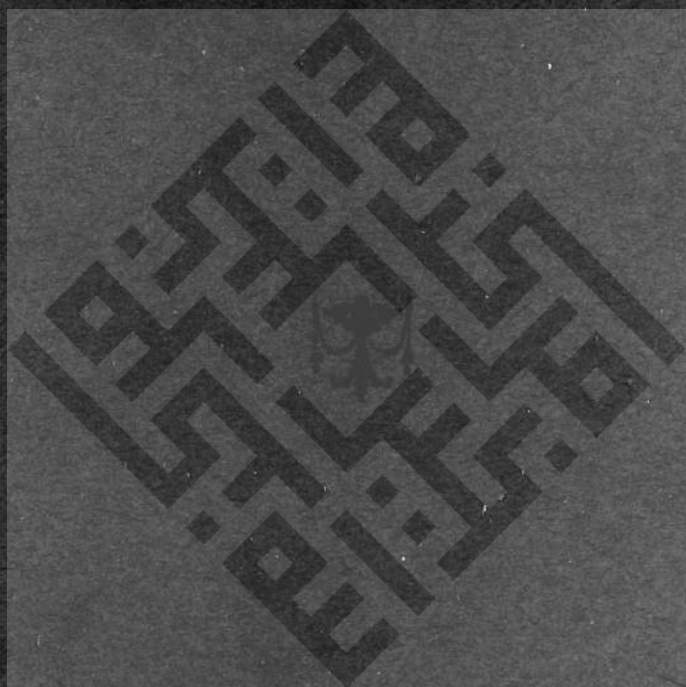


THE
SYRIAN WORLD



MAY, 1928



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THE SYRIAN WORLD

SALLOUM A. MOKARZEL, *Editor.*

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Word-Borrowing in English AND WORDS BORROWED FROM THE ARABIC *

By BYRON SMITH

Professor of English in the American University of Beirut.

It is my purpose in this paper to discuss the vocabulary of the English language, especially in connection with the words borrowed from the Arabic language.

As new ideas arise in the history of a progressive people, new words are needed to express these ideas. These new words may be obtained in three ways, they may be invented, they may be borrowed from other languages, or old words may be used in modified form, or in form unchanged, to fit the new meaning.

The method of invention belongs historically in an early period of language development and comparatively few words enter the English vocabulary in this way in modern times. It was once believed that our ancestors had a peculiar power, or gift, of invention which modern man has lost, but we now know that when the situation demands a new word the word will be forthcoming. A well known example is the word "kodak" invented by an American manufacturer of cameras who is still living, yet the word is so well-known that it has been adopted into

* In the December, 1927, issue of The Syrian World an article by Prof. Smith entitled "Arabic Words in the English Vocabulary" was the first of a series of three articles on the subject of which this is the second. The third, dealing more specifically with words borrowed from the Arabic, will appear in a coming issue.

several foreign languages. A brief study of the advertising pages of any American magazine will reveal a number of newly invented words to describe manufactured articles. Most of these words are doomed to a short existence and early oblivion, a few of them will find their way into the dictionaries as members of the vocabulary in good and regular standing.

Old words given a new meaning form a small but important class. In an earlier article I mentioned the word "broadcast", which once denoted the sowing of grain by hand, but now is used to mean the sending out of radio impulses in all directions from a distributing center. The great war clothed a number of old words in new meanings. Those of us who were in Beirut during the war may remember how we were puzzled by a statement in the newspapers to the effect that the "tanks" used by the Allies were not very efficient after all. After a time we learned that a tank, which once meant a large vessel to contain water, had come to mean a movable steel fortress, a land battleship. Sometimes a new word is formed by compounding several old terms. A fine example of this is the word "folklore", made of the two old English words, "folk" and "lore", and meaning the study of ancient customs and superstitions. The German language is given to this kind of word formation, adding word to word, till the result is as long as some sentences. Sometimes these long words are reduced to useful form by reducing them to a short word made of the most prominent consonants or syllables.

The method most favored by the English language for the increase of its vocabulary is the adoption of foreign words. In the case of scientific terms, these foreign words are almost invariably of Latin or Greek origin, usually a compound of two words. One has only to run through the list of words ending in "-ology", a Greek word meaning "word" or "science", to see how heavily the scientific vocabulary is loaded with these borrowings from the classical languages.

By these various methods the English vocabulary is increased. It has been estimated that 20 new words are added, on the average, every year. But by far the more frequent method is that of borrowing, from the dead languages of Greece and Rome, or from living languages of the world at large.

Otto Jespersen (pronounced Yespersen), the great Danish student of languages, says that in his opinion the English lan-

guage is decidedly masculine in its characteristics, as opposed to feminine or infantile. He points to its clearly defined sounds, its brevity in expression and in words, *i. e.*, it has the largest number of monosyllables of any European language, its logical word order, and, above all, to its vastness and freedom of vocabulary, as evidences of its masculine character. Its vocabulary is vast, for it has the largest number of words of any known language. This, says Jespersen, is a masculine trait. Women, as a rule, use fewer words than men, but are more fluent in the use of those few!

By freedom of vocabulary Jespersen means the ability of the English language to borrow words from any source. Any combinations of sounds that can be pronounced by the Englishman or American can be added to the English vocabulary and be at home in the English language. If some part of a new word represents a sound that is not known in English, the nearest substitute is accepted in its place. The word "sheikh" has been used in English since the days of Queen Elizabeth. It first appeared in print in 1577, but it remained as an inconspicuous, unassimilated word until a few years ago when a sensational book with this word for title made its appearance. As English has no sound corresponding to kh خ the sound of k was substituted and the word "sheek" is now a popular term to describe a person addicted to violent and unscrupulous love-making.

Probably no language now spoken on earth has failed to contribute to the English vocabulary, and many dialects have supplied new words. When America was first explored the Indian names of plants and animals were used and many have survived to the present, as, potato, tobacco, opossum, etc. When the South Seas were entered by Europeans they brought back such words as taboo, kangaroo, tattoo, etc.

Turning now to the words contributed to English by the Arabic language, we find that, though the Arabic words are much fewer in number than those borrowed from the languages of modern Europe, they are, on the other hand, much more numerous than those picked up by explorers in newly discovered lands, and they are of considerable importance historically in the light they shed on the connection between Europe and the Near East from early historical times.

We have first to decide what words we shall consider as definite contributions to the English vocabulary. We must, first,

eliminate proper names and words derived from them. Proper names include the names of persons and places, with their derived adjectives. Although these proper names and adjectives may be in familiar use in English, they are not, strictly speaking, English words, any more than the names of kings and cities of Europe which would not be included in counting the words of the English vocabulary.

Another class of Arabic words that must be eliminated is the names of stars. It is an interesting fact that, while the groups of stars, or constellations, bear Greek names, the names of the heroes and heroines of Greek legends, the names of individual stars, for the most part, bear Arabic names, though the pole star, and several of the brightest stars in the sky, Sirius, Canopus, etc., bear Greek names. Yet the names of stars are proper nouns, like the names of persons and of countries, and they enter into the vocabularies of few but astronomers.

Of Arabic words we shall expect to find no pronouns or prepositions, as they belong to the early history of a language, few verbs for they belong to the more native element of any languages, and not many adjectives with their corresponding adverbs, but the majority of words will be nouns, the names of things.

When I began to investigate the word borrowings from the Arabic I found that no complete list had been compiled and there were several disagreements in the partial lists that had been made. This brought up the question of how to go about the compilation of such a list. The popular method of assuming that an English word is derived from an Arabic word because they look or sound alike, is as trustworthy as the popular classification of the bat as a bird because it flies in the air, of the whale as a fish because it swims in the sea, or of the sponge as a plant because it grows fast to the rocks below the water. The only valid method is the historical one, to trace the history of a word back as far as it is possible to go, to observe when and by whom it was used in the past, and what forms and meanings it has taken on in the course of its history.

Fortunately for the student of English words, there is now in existence a full and accurate history of every word in the English language. This is the New English Dictionary, also called the Oxford Dictionary, from the place where it is being written, and the Murray Dictionary, from the name of its great editor.

This great work, begun a generation ago, is not yet complete, though only a small part of the last of the alphabet remains to be published and the literary world is expecting at any time the announcement of its completion. This historical dictionary, the only one of its kind in the world, attempts to give the history of every word that has ever been used by any English writer. Quotations, illustrating every form or use of a word are given in full, with the name of the author, the date, and the page reference of the work. Words of English origin are traced back to their ultimate root, words of foreign origin are traced back, sometimes through several intermediate languages, to the word from which they sprung. Because of its scholarly completeness, this dictionary is the indispensable reference book for every student of the English language.

It was to this dictionary that I turned when I undertook to prepare a list of the Arabic words in English. It was obvious that there was only one way to collect the words, the simple but laborious method of going through the dictionary, page by page. Where the New English Dictionary was incomplete, I made use of other books of reference.

The harvest that I gathered was smaller than I had expected. I found 217 words in current use, that is, in use as accepted English words. Some of these are in daily service, such as "jar," "sugar," etc. Others such as "realgar," "varan," "naker," "fardel," etc., would defy definition on the part of the average person.

I found 45 obsolete words, words that once had been in current use but now are buried in the dictionary and forgotten by living speech. I found 183 unassimilated words, that is, words, for the most part, picked up by travellers and used in their travel records, but not really accepted and used generally by English writers or speakers. Then there was a little group of ghosts that were both obsolete and unassimilated, still-born babes born into the English language long ago but never receiving any currency beyond the usage of a few ancient writers.

This collection of about 450 words represents the contribution of the Arabic language to the English language. I do not claim that it is complete, for I may have overlooked some words, and others may have been used by English writers that have not been discovered by the compilers of the dictionary, but it may stand as a fairly representative list.

I do not know how many words the New English Dictionary will contain when it is complete, but I notice that a popular, one-volume dictionary of the English language, recently published, claims to contain the definition of 400,000 English words. Assuming that the English language contains at least 400,000 words, we can easily compute the approximate percentage of words coming from the Arabic.

In another paper I hope to discuss some of the more interesting of these borrowings from the Arabic in the light of the cultural relations between Western European and Arabian culture.

Bel's Lions

By DR SALIM Y. ALKAZIN

(Instead of thy making a new deluge, let lions appear and reduce the number of men. — Ea to Bel in the Chaldean tablets of the deluge.)

But what of him who shuns the jungles wild,
Who stalks, not in the darkness of the night,
But proudly o'er the bosom of the day;
Who snarls, but through a smile benign and bright,
The while his teeth are sunken in his prey;
Who growls, but in melodious tones and mild?

(Lion-strength—Such is the stuff that will succeed,
They say: and we are urged by word and deed
T' embrace the Lion-man's faith and creed.)

Which is Bel's curse, the flood's fell substitute—
The shrinking beast that hides him in his lair,
Or, hunted, starves upon the arid waste?
Lion-strength, inspiring and fair,
How oft, like liberty, the pure and chaste,
Abused, grows shameless, wanton, dissolute!

Keyserling on the East

*A Special Interview **

Turning for a brief respite from the subjects more intimately connected with his American lecture tour, Count Herman Keyserling, the famous German philosopher now in New York, consented to discuss with the editor of *THE SYRIAN WORLD* some of the major problems besetting the East. His observations encompassed the whole of Asia from semi-European Turkey to China and Japan. For the East in general he entertains the hope of a bright future, but would not commit himself as to the time this could be achieved. The attainment of this object, he maintains, is dependent upon certain definite conditions whose fulfillment alone will determine the acceleration or the protraction of the ultimate inevitable result.

On general grounds, Count Keyserling believes in the ultimate attainment by all classes of the human race of the supreme object they are all striving and struggling for, namely, the desire to live in happiness and comfort. The coolie of China is animated by this desire as much as the laborer of Europe and America. To some groups of the same class in different countries this desire may be nearer of attainment than it is to others, but the urge being equal among all, the process of evolution from one stage to another until the supreme goal is reached will continue to supply the onward movement with continual energy.

The outstanding condition Count Keyserling lays down for the more rapid advance of the East is the development of Character, as would be expressed in a firm belief among the people of the East of their ultimate destiny and their will to force its fulfillment. The Count is an admirer of mass action and a firm believer in the virtues of discipline. He concedes that the initiative should come from a few leaders with well-grounded, positive authority, but he would not have reform come by decree as if ordained by divine right, as was the case with the initiation of reform in Japan. Rather, he is in favor of leadership that

* This interview was published in the Sunday Edition of the N. Y. World of April 29.

derives its authority from public sanction, as exemplified in the recent case of Turkey under the able leadership of Mustapha Kamal Pasha.

Amplifying on the subject of Turkey, Count Keyserling gave it as his unqualified conviction that recent developments in that country are the greatest political evolution in the world since the federation of the German States into the German Empire. Kamal Pasha is to Count Keyserling the outstanding figure of the age. The several reform movements he has inaugurated are without parallel in history both in nature and extent. They are bound to exercise a far-reaching effect in shaping the course of affairs in the East, and will undoubtedly stimulate to quicker action the will of Eastern races to attain their lawful aspirations.

In other words, the Turkish reform movement under the driving will of Mustapha Kamal Pasha is the greatest incentive to the acquisition by the people of the East of that primary condition laid down by Count Keyserling for their full development, namely, *Character*.

Further analyzing the Turkish situation, Count Keyserling attributed the success of the reform movement in Turkey to two major causes, the first being enlightened and resolute leadership, and the second orderly submission by the people. Mustapha Kamal, according to Count Keyserling, is especially fortunate in having able lieutenants who share his ideals and work wholeheartedly with him in carrying out his policies. Such gigantic upheavals cannot be the work of one man. They were not so in Russia and cannot be so anywhere else, although the guiding mind may be single. Among Mustapha Kamal's most able aides Count Keyserling mentions Ismet Pasha, the formidable diplomat who negotiated the treaty of Sevres and won his points against the ablest statesmen of Europe.

To the second requisite Count Keyserling attaches no less importance, for he attributes to the Turkish nation what he terms one of the finest national characteristics, namely, that orderly submission to authority which is bred of long military discipline. The Turks are a fighting race who came to the country as invaders and held their conquests against superior numbers by cohesive action. Their turning of defeat in the last war into a signal victory is a feat without parallel in military annals. Count Keyserling concludes that the Turks have character, his fundamental condition for success, and it is for that reason that

they are blazing the way for other Eastern races in the pursuit of their common goal.

For the Arabs, also, Count Keyserling holds prospects of a brilliant future. The Arabs are a hardy race and fiercely independent. What they lack in the way of cohesive action as induced by military discipline is amply counter-balanced by the intensity of their religious zeal. This, in time, will serve its purpose of consolidating their ranks and establishing their power, later giving way to a more tolerant attitude which would be more in keeping with modern thought and action. Already signs of this rejuvenation are appearing in the disciplinary religious movement of the Arab King Ibn Saoud. The motive behind the Wahabi movement, it is true, is religious, but the end is nationalistic and political. Had it not been for the fact that the Arabs were in a state of complete isolation in their peninsula, the growth of the movement would be exceedingly rapid and its effect much more far reaching.

Reminded that the Wahabi movement, both in its inception and its application, is reactionary and retrogressive in that it seeks to apply to the present age conditions that obtained during the times of the Prophet, Count Keyserling expressed it as his belief that Islam was as great an evolution in religious thought and practice as the reformation movement in Christianity. For the Arabs to advocate the return to the pristine purity of Islam would be to reduce it to its simpler element and have it revert to its primary function. The early followers of the Arab Prophet were first actuated by religious motives, but once their creed was established they turned to the more peaceful methods of civilization and progress. History may well repeat itself in the present case also. For Ibn Saoud will first seek to coordinate his forces by the only expedient at hand which now is religion, and once the solidarity of the race is established civilization will be promoted along the accepted lines of modern methods.

Religion shall cease to be a determining factor in the lives of nations. As men develop more fully the realization of the primacy of their material well-being over all other considerations, they shall evince less concern over matters which hamper them in the pursuit of their supreme ambition. This ultimate state of the human race is inevitable. It shall apply to the East as well as to any other section of the globe. The process of evolution will be gradual but positive. When, however, this final

condition will be reached is beyond the ability of anyone to determine.

Count Keyserling here gave a plain definition of his understanding of the term East. What is popularly called the "mysterious, unfathomable East" is to him not a mystery at all. The whole world, to a greater or lesser degree, is striving for the common goal of material well-being as expressed in the desire to live in the greatest possible safety and comfort. China in this respect is not different from Russia, and where in the latter European country some progress has been made towards this end in one masterly, decisive stroke, in the former Asiatic country a war has been progressing for the last twenty years for the attainment of the same object. But if the result has been long in materializing, there should be no doubt of its realization sooner or later.

Count Keyserling would, however, make a clear distinction between the Near East and the Far East. The latter is the real and only East and begins only with India, while the Near East, or those countries bordering on the Mediterranean basin, are as much an integral part of the West as any country of Europe.

In speaking of the countries of the Near East and their ultimate destiny, Count Keyserling delivers a dictum based both on profound reasoning and intimate association and knowledge. The German philosopher was in the south-eastern Mediterranean countries only a few years since, and plans another visit to Turkey, Syria, Egypt and contiguous countries in the opening months of the coming year.

RACIAL ORIGINS

Commenting on the unveiling of the statue of Louis Kossuth, the Hungarian patriot, which was held in New York the past month, the N. Y. Times recalls the great celebration accorded Kossuth when he arrived in the city an exile from his country in 1851. New Yorkers, it states, turned out in unprecedented numbers to welcome Kossuth, and the papers of the day record not only the great public enthusiasm but the speeches delivered by the leaders of the American nation at the dinners and receptions given in his honor.

In recalling the speeches made at the press dinner tendered Kossuth, the Times says editorially in its issue of March 15: "Especially notable was the speech of Charles A. Dana of The Sun, who thanked God that we had no exclusive origin but had in our veins 'the blood of a thousand tribes' and in our language a thousand idioms, and insisted that all races are capable of noble development under noble institutions."

The Bedouin Child

*Among the Bedouins, a father in enumerating his children
never counts his daughters, for a daughter
is considered a disgrace.*

Ilyas the prophet, lingering 'neath the moon,
 Heard from a tent a child's heart-withering wail,
 Mixt with the message of the nightingale,
And entering, found, sunk in mysterious swoon,
A little maiden dreaming there alone.
 She babbled of her father sitting pale
 'Neath wings of death - 'mid sights of sorrow and bale,
And pleaded for his life in piteous tone.

"Poor child, plead on," the succoring prophet saith,
 While she, with eager lips, like one who tries
 To kiss a dream, stretches her arms and cries
To heaven for help, - "Plead on: such pure love-breath
Reaching the Throne, might stay the wings of death,
 That in the desert fan thy father's eyes."

The drouth-slain camels lie on every hand;
 Seven sons await the morning vultures' claws;
 'Mid empty water-skins and camel-maws
The father sits, the last of all the band.
He mutters, drowsing o'er the moonlit sand,
 "Sleep fans my brow; Sleep makes us all pashas;
 Or if the wings are death, why, Azreel draws
A childless father from an empty land. "

"Nay," saith a voice, "the winds of Azreel's wings
 A child's sweet breath hath stilled; so God decrees; " -
 A camel's bell comes tinkling on the breeze,
Filling the Bedouin's brain with bubble of springs
 And scent of flowers and shadow of wavering trees,
Where, from a tent, a little maiden sings.

Theodore Watts-Dunton.

Cross-Currents in the East

By THE EDITOR

A titantic struggle is now being waged in the Moslem world between the forces of progress and the forces of reaction. The conviction of each faction in the vitality of the issues involved is so deep-rooted that most extraordinary methods of coercion are being resorted to. With so much animus and desperation prevalent the final clash cannot be long delayed. When it comes there is bound to be such a tremendous upheaval in the Near East as will completely change the existing order of things and submerge in one great tidal wave the traditional heritage of the "Unchanging East". And this cataclysm is inevitable, in spite of the fact that the main points of difference are neither more nor less than those existing in the West between fundamentalists and advocates of reform. The animus of the orientals may be trusted to carry the controversy further than that of verbal debate. Whereas, in the United States, the question of prohibition is disposed of by legislative methods, in the East, issues of even a less serious nature will be settled only by recourse to arms.

What makes this struggle particularly ominous is that it is being waged between the two most powerful factions of the Islamic world, those representing two distinct nationalities, the Arabs and the Turks, while the theatre of conflict is so restricted that only the comparatively small country of Syria separates the two opposing forces. The Turks, under the leadership of their dictator Mustapha Kamal Pasha, are the protagonists of the reform movement while the Arabs, whose most powerful potentate is King Ibn Saoud of Nejd, are being driven by him to uphold the most puritanical principles of early Islam. Where ultimate victory will rest is not difficult to guess, for the Turks may be trusted to be launching their movement in no spirit of enmity to Islam but rather in a spirit of conformity to the requirements of modern times. As devout Mohammedans at heart as any that can be found, they also

* This article was published in the "Commonweal", New York, a weekly journal of opinion, in its issue of April 11. It is reprinted with some additions by special courtesy.

have an eye on economic development and realize that they can not well apply methods of a thousand years back or more to the needs of the twentieth century. The Arabs, on the other hand, have not come into as close contact with the West as have the Turks and consequently are not as much affected by modern influences. Hence the possibility of such principles as those advocated by Ibn Saoud and his followers finding so much support. It seems only a matter of time before the contagion of the modern spirit will penetrate into Arabia and change the aspect of the situation. When this change will be affected, however, is beyond the ability of any one to prophesy.

What the Turks have done so far in the way of emulating the West is too well known to need repetition in detail. Briefly, the Turks have torn themselves loose from traditions heretofore considered well-nigh inviolable. Not only in the religious domain, but in the realm of social and civic reform as well, they have effected a complete transformation almost overnight. The Caliphate was abolished and left to go begging among the potentates of the Mohammedan world, with utter disregard for the prestige of Islam. Prayers were ordered recited in the native Turkish language with total indifference to Arabic, the sacred language of the Koran. Polygamy was no longer tolerated and even personal liberty was invaded by decreeing that the tarboosh, formerly considered the national headgear, should give way to the European hat. In short, such radical changes were introduced as to make one standing on the threshold of this transition stare aghast at the rapidity of the transformation.

What, on the other hand, has been the Arab contribution to the situation? It must be confessed that an earnest effort has long since been undertaken by an enlightened section of the Arabic-speaking people to foster a movement of reform. This, of course, is meant to apply to the Mohammedan element of the population. Of recent instances may be cited the campaign being waged by the Mohammedan women of Syria to discard the veil, while in Egypt we know that several decades back such a movement was advocated by the late Kasim Ameen. Now we find Mohammedans in ever-increasing numbers sending their children to be educated in the professions in foreign schools both within their respective countries and abroad. We even have the rare instances of Mohammedan men marrying Christian wives and strictly practising monogamy. In some sections of the Mohammedan East, especially in

those sections bordering on the sea and brought into close touch with western influences, it may be truly said that the same degree of culture and modernism obtains as can be found anywhere in Europe or America. But what about the real Arabs, the Arabs of Arabia, and the masses of Arabic-speaking peoples and others of Moslem faith who form the main body of Islam? Are they sympathetic to modernizing influences or even passive in their attitude? Or are they so set against any infraction of their centuries-old traditions as to fight tooth and nail any attempt to swerve them from their old practices?

The answer to these queries is only too evident to anyone following the trend of events in the Moslem world, especially that section of it comprised by the countries of the near East. Particularly in Arabia, the home and the stronghold of Islam, the Arabs not only live the life they had been leading for innumerable centuries, but they show unmistakable signs of resenting any change. Any deviation from their prescribed course would be sure to meet determined opposition on their part.

In support of this contention it does not seem necessary to carry the reader back decades or even years. The occurrences of the closing months of the last year are quite sufficient to demonstrate the facts of the situation. They are little known to the general reader of American newspapers, but the native Arabic press abounds in news items that shed interesting light on the situation.

One, for instance, lately reported by news dispatches in the United States, is the account given by the Cairo correspondent of the Daily Express of the stringent restrictions laid down to his subjects by the Arab King Ibn Saoud. This dispatch was, in turn, based on a consular report of the Egyptian government. It states that among the things forbidden are smoking, use of alcoholic liquors, use of perfume, wearing of gold and silver ornaments and silk garments.

It is further stated that immediately the muezzin's call to prayer is heard, all must at once abandon what they are doing and hasten to the mosque, for "prayer is better than work or sleep".

Shaving of the beard has been decreed a crime for which both the wielder of the razor and the person shaved shall be severely punished.

Usury, meetings of men and women, and gathering of re-

latives to bewail the dead, also are forbidden.

Ibn Saoud, it must be remembered, is at present the most powerful of all the kings of Arabia. He was able to reach this degree of power only through the support of his zealot followers who are known as the Ikhwan, or the brothers, for whom the *Sunna* is as essential a guide as the Koran, not only in their daily religious practices, but in all the business of life. Of this group Ameen Rihani, the Syrian author who, through special courtesy was permitted to visit Riadh, the capital of Ibn Saoud, only about a year since, wrote as follows:

"What the Prophet Mohammed said and did, from the broadest rule to the minutest detail of conduct, from the loftiest to the most frivolous, — how, for instance, he prayed and how he trimmed his beard and his finger-nails — that is the *Sunna*. The Wahabi lives and dies by it. Everything he says and does he must be able to justify by the *Sunna* and the Koran — more by the *Sunna*, in fact, than the Koran. He bows the head only to Allah — *Sunna*. He wears no silk garments — *Sunna*. He refrains from decorating his mosques — *Sunna*. He does not kiss the hand of imam or sultan — *Sunna*. He associates with Allah, in his prayers, no prophet or saint or other mortal. Said the Prophet Mohammed: "Say not 'By the help of Allah and the Prophet', but say, 'By the help of Allah and then the Prophet'". This precept finds its application in the daily speech of the Wahabis. "Were it not for Allah and then for thee (the sultan), we should have lost the battle. Writes the master of ceremonies in his daily list: "So-and-so has arrived and he desires of Allah and then of thee (the sultan) a *busht*, a *zuboun* and some coffee and rice."

"About the Ikhwan," further states Mr. Rihani, "are related strange, heroic deeds and rare stoic achievements. Also unspeakable atrocities. The demons of religion, they are called by some; the heroes of Islam, by others. Summoned to a jihad, they dash forth, hearing and gleaming, *sami'in*, *lami'in*—so runs the traditional cry—seeking the heads of the Mushrekin, frantically fanatical unitarians, puritan copperheads. And the Sultan Abdul-Aziz is a Cromwell in the sense that he has made these people and fired them with inextinguishable enthusiasm for Allah and for Nejd. Their faith, a living, glowing faith, makes the blood of a Brother fallen in battle sacred in their eyes. Through it they behold Jannat—their paradise; and with

pious ecstasy they put their fingers in the wound and stain the edges of their garments. The winds of Jannat are blowing! Ye seekers, in haste for the sowing! Ye seekers, in haste for the mowing!"

This, it must be borne in mind, is the account of the Ikhwan by a friend who may be trusted not to have recourse to exaggeration in describing the creed and the dominant factors in the life of those Arabs ruled by the king who had tendered him protection and hospitality.

Quite a contrast, this, to what has taken place in Turkey only a few hundred miles away, also among followers of the Arabian Prophet.

Further glimpses of what is agitating the Near East may be had from other sources as laid open to us by seemingly casual notices in the native Arabic press during the last few months.

In their efforts at regeneration in Iraq, over which rules King Feisal, some Syrian teachers were asked to fill positions in local schools who had been educated in foreign institutions. The population of Iraq is predominantly Shiite, or followers of Ali. A certain teacher, however, saw fit to publish a book in which he upheld the claim of Mu'awiyah to the Caliphate against Ali in what he considered a pure contribution to historical knowledge. Immediately there was an uprising in Bagdad which resulted in much bloodshed and the offending historian was finally banished from the country, thanking Allah that he was able to escape with his life.

Quite recently, also, some enterprising book dealer in Egypt saw fit to order from Europe a shipment of the Holy Book of Islam, the Koran, translated in one of the European languages. The customs authorities of the country would not pass on its eligibility for entry into a Mohammedan country and referred the case to the Ministry of Justice which ruled that the book could not be lawfully admitted and permitted to be sold in Egypt inasmuch as it is sacrilegious to translate the Koran into the languages of the infidels.

Egypt, it should be remembered, is one of the most progressive among the Mohammedan countries and surely if the matter were left to the judgment of the educated class no such incident would come to pass, but the trouble is not with the educated few but with the masses, who are still swayed by religious considerations as by no other influence.

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Especially do the Arabs resent any missionary effort, and this not only because they believe in Islam but more because they look upon Islam as the special religion of Arabia and it is both their duty and privilege to uphold it.

Recently, the Arabic paper *Al-Yarmouk*, published in Palestine, delivered a broadside attack on Christian missionaries in general and those of them who are English in particular, for their "misrepresentation of conditions" in Arabic-speaking countries. As quoted by this paper, the circular reported to have been prepared by these missionaries calling for volunteers for missionary work in Arabia does not seem to be in good taste. It does not mince words in calling Mohammed the False Prophet and ridiculing in the most scurrilous language the practices and customs of Islam. But the strong point brought out by the paper is that the missionaries seeking converts are attempting this difficult task among the very people who claim the Arabian Prophet as their own, and take pride in him not only as the founder of a religion, but as their greatest patriot.

Religion, it would seem, is a sacred precinct to the Arabs where no foreign influence may be permitted to trespass. No better illustration of this fact could be cited than the case of the American, Mr. Charles Crane, whose reputation for friendliness to the Arabs has penetrated the farthest corners of the Arab world. He is held in the highest esteem for his philanthropy and the solicitude he displays for the uplift of the Arab race. His efforts toward assisting Arab students in acquiring education abroad are much appreciated. Especially do the Mohammedan elements, particularly of Syria, feel grateful to him for the political agitation he has engineered in their behalf. But when it comes to matters of religion he is frankly and plainly told that his meddling tactics are unwelcome.

The following account of Mr. Crane's recent travels in the interior of Arabia is taken from the Arabic paper *Fata-'l-Arab*:

"Much of Mr. Crane's speech to the members of the Eastern Society in Cairo recently has been published in the press, but the Society may finally decide on publishing this speech in book form. I have learned, however, from authentic sources that the trip of Mr. Crane to Arabia was undertaken for a double purpose, the lesser of which is to study the prospects of the Pan-Arab movement and whether it is possible of realiza-

tion. On this subject Mr. Crane has refused to make any statement to the press.

"The primary object of Mr. Crane, however, was the survey of educational possibilities in Arabia and whether it would be possible to establish American schools in the coast regions such as Mr. Crane had established in China out of funds from American Educational foundations. Of special importance is the fact that Mr. Crane had an aunt by the name of Gertrude Crane who died a few months ago and left a fund of one million dollars to be spent on American missionary enterprises in the East. For this purpose also, Mr. Crane's aunt has set aside the revenue of some of her rich land holdings. It appears that Mr. Crane was undertaking to apply the conditions of his aunt's will to Arabia, but his personal studies and observations in the districts of Yemen, Asir and Hejaz struck his plans a forceful blow. The Arab rulers plainly declared to him that they would never accept this kind of educational institutions. Where he received the stunning blow, however, was in Yemen. Here Imam Yahya absolutely refused even to discuss the subject of Christian schools."

It is true that now that the revolution in Syria has been suppressed some Syrian leaders are accusing Mr. Crane of having incited them to revolt and then neglected them, withholding from them, as they claim, the material aid he had promised. But it may be said with much truth that Mr. Crane is to the Moslems of the Near East the outstanding figure among their many European and American friends. And still we find that when it comes to matters of religion all his prestige and all the high esteem in which his friends hold him avail naught.

Bearing on Mr. Crane's standing among the Arabs, as well as on his tactics in gaining their friendship, the following correspondence exchanged between King Ibn Saoud and himself on the eve of his departure from Arabia may be of special interest. In justice to Mr. Crane, it may be said that he must have had an Arab secretary write the letter for him while he jotted down his signature on the dotted line, as no matter how much of an Arabic scholar Mr. Crane could be, he could never have mastered the purely Mohammedan style with which the letter is stamped. But as to the contents of the letter, only Mr. Crane can tell whether they conformed to his beliefs or not. Certainly, the spirit of the letter cannot be much in agreement with the

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convictions of an American, let alone the fact that he is prominently identified with educational and missionary activities.

Here is the literal translation of Mr. Crane's letter:

His Majesty King of Hejaz and Sultan of Nejd and its dependencies, Abdul Aziz As-Saoud, Medina.

Before departing from your holy land I beg to express to your Majesty my deep gratitude for the consideration which I received at the hands of your son and the men of your government, especially Sayyed Mohammed Nasif, praying to Allah that He assist you in the task of unification of the Arabs particularly and the Moslem in general. We trust that you will regard with sympathetic eye all those who, striving in the obedience of God, are watching your actions with utmost interest. Your glorious peoples with their vast desert in which they are immune against the corruptions of the outside world, have a sacred mission to perform, namely that of keeping religion in its pristine purity and restoring it undefiled to the world. Sincerely,
Dated Rajab, 1345. (Signed) Crane.

The Arab potentate was quick to reply, for he despatched to Mr. Crane an answer to his letter bearing the same date which read:

Mr. Crane.

I thank you for your good opinion in us and our people, and am grateful for your noble sentiment of love towards our nation as well as your solicitude for its progress. It is an added proof of the purity of your nature and the sublimity of your ideals. May Allah exalt the truth and establish it. It is a matter of regret to me that I did not have the opportunity to meet you, and therefore content myself with wishing you a happy journey.

(Signed) The king of Hejaz and the sultan
of Nejd and its dependencies,
Abdul Aziz.

The Arab sultan, as may be seen, is very courteous in his reply, but he is also very honest and straightforward. For when Mr. Crane, the American, tells the sultan that he has a sacred

mission to perform by keeping religion pure and undefiled, the sultan does not disagree with his statement, because he understands the American's words to apply to Islam, and he says "amen" to his vows, beseeching Allah to exalt the truth and establish it.

To an Arab Moslem, especially of the Wahabi type, there can be no misunderstanding the nature of the truth that Allah is called upon to exalt. The Wahabis, as we have seen, are the puritans of Islam, and Ibn Saoud's recent stringent restrictions leave no doubt as to the strictness of their religious views. If, for instance, they deem it anathema to shave and wear silks and smoke and play musical instruments, and if, furthermore, they class even Moslems who do not adhere to their beliefs on a parity with infidels, it should not be hard to judge the degree of inimical attitude they assume towards everything extraneous to Islam and their narrow comprehension of it.

Now this sect of Moslems is in absolute control of Arabia, and so long as they are in power we can imagine the amount of modern reforms that can be tolerated to filter into the country. Also we can imagine the leniency with which they would deal with matters contrary to their conceptions and beliefs if their power were to extend outside the limits of their country.

A further instructive glimpse of present conditions in Arabia may be had from an account of Dr. Wolfgang von Weisl, a German investigator who made a tour of the country in the course of last year. Slavery, according to him, still flourishes in Arabia. In this he corroborates recent reports submitted to the League of Nations on the same subject. He states that no less than two thousand slaves are imported into Arabia from Abyssinia every year, in spite of the vigilance of the Powers against the traffic.

A human being is still considered in Arabia as so much chattel with a defined market value. Some of the revelations of Dr. Weisl on the subject are interesting and read like a description of conditions thousands of years ago:

"King Ibn Saoud has the ambition of creating a whole battalion of slaves. * * * Today Ibn Saoud has a bodyguard of 120 picked slaves upon whom he can depend under all circumstances, who are absolutely devoted to him. In Arabia 120 slaves represent not only wealth but power also. They are the only dependable soldiers. * * * If a king is defeated his slaves fall into the hands of the victor and are divided, like horses and

dogs. * * * In Arabia the attempt of a woman slave to escape is punished by death."

Such is Arabia and such are the Arabs of today. The land of the Prophet is still the isolated stronghold of Islam and the Arabs its uncompromising defenders. Between Arabia and Turkey is but a stone's throw, judging by modern standards of distance. Yet the Arabs and the Turks, although of the same religion, remain as distant as the poles.

Ultimately, no doubt, the Arabs are destined to bend to modern influences and detach themselves from many of their old traditions. But when this change is to be effected it is not given anyone to foretell. Arab pride and love for independence, Arab fatalism and belligerency, Arab passion and desperation, cannot be questioned. But to what extent these will carry them in the defense of their traditions and what is to them the immutable prescriptions of Divine revelations, cannot be conjectured. These factors make the situation extremely dangerous and deserving of the closest attention.

War and the Small Nations

By KAHLIL GIBRAN

Once, high above a pasture, where a sheep and a lamb were grazing, an eagle was circling and gazing hungrily down upon the lamb. And as he was about to descend and seize his prey, another eagle appeared and hovered above the sheep and her young with the same hungry intent. Then the two rivals began to fight filling the sky with their fierce cries.

The sheep looked up and was much astonished. She turned to the lamb and said,

"How strange, my child, that these two noble birds should attack one another. Is not the vast sky large enough for both of them? Pray, my little one, pray in your heart that God may make peace between your winged brothers."

And the lamb prayed in his heart.

The Scar

A SHORT STORY

By DR. N. A. KATIBAH

"I must ask you to bear with me," began Moore, as if addressing the cigar-stand by his side, at which he gazed absent-mindedly, and over which he kept tapping the ashes of his cigarette. —"Please bear with me—I mean be indulgent, I mean.... well..... I do not know how to begin my story. It must have had a beginning somewhere, sometime—but I know nothing of that. Even the end—at least the end I must give it—is the only end you and I must accept. The rest—God forgive me if by relating it to you I should have unwittingly betrayed any one's secret:"—

* * *

In the year 1897, I found myself in the Anglo-Egyptian Sudan. A youthful penchant for adventure had prevailed upon me to join the expedition for the Reconquest of Sudan under Kitchener—then neither Lord nor Earl.

On the morning of my third day at Wady Halfa, I was directed to supervise the unloading of railway material—engines, rails, sleepers, fishplates, etc., from a Nile steamer. They had not yet had hauling machinery in the Sudan at that time, and that work was done by convicts.

The morning was calm and sultry—not a breath of air was stirring. The weather was rendered infinitely more oppressive by the thick clouds of coal dust that arose from a Nile collier discharging its cargo immediately to the South of us. Immense volumes of black clouds rolled heavily upward and listlessly hung over our heads, raining soot over everything around.

And in the midst of it all, the poor convicts toiled and strained in sweltering perspiration that was constantly begriming their faces, necks, chests and arms. All was hustle and bustle, punctuated now and then by a violent outburst of profanity, loud enough to soar over the continuous clanking of

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working machinery, over the boisterous vociferation of shouting labor, and over the monotonous rythm of "Yal-la-ho! Yal-la-ho!" chorused by a couple of hundred lusty convict throats to lighten their task.

I had not yet had time to reconcile myself to life in the Sudan. The unfavorable impression I had of the place had not yet had time to wear off, nor were my first experiences in it of such a nature as to promise immediate mitigation of that impression. The burning sun, the barren sandy wastes and dunes, the muddy water of the Nile, the utter absence of vegetation except for the miserable attempt at cultivation along the puny strip of alluvial soil on our side of the river, the black, shiny skins of the half-naked natives, and the intolerable odor of grease kneaded into the kinky hair of their women—surely could not have created a feeling helpful to conciliation. Then again the heavy toll of cholera among the troops, the harsh discipline of military life in active service, the necessary restriction of diet principally to tinned rations, the herding together into one mud hut of several beings of varied tastes and standards, whose enforced association was determined by the exigences of the moment and by the availability of space, and the thousand-and-one inconveniences and hardships incident to the initial onrush of a military expedition in a barbarous tract of African soil—all militated against a nature that had some claim to refinement and cultivated taste.

It was at that time and under these circumstances that I first met Mr. Aristidi Panas.

He was standing on a knoll to my left, facing the coal vessel. I cannot forget the contrasting spectacle he made with the displeasing scene around him—a tall, stalwart man faultlessly appareled in white duck, strangely silhouetted against the black volumes of smoke. As I approached him I was struck by his remarkable strength as evidenced by the pillar-like shape of his limbs, the breadth of his shoulders, the athletic size of his neck, and the lion-like manner of carrying his figure. Coming closer I could not fail to note the noble contour of his profile. The forehead, nose, mouth and chin seemed to have been molded for a pattern of beauty and dignity, not unlike Apollo in the general design and much resembling Neptune in address, though his beard was restricted to the size of the more gallant nineteenth century imperial.

"Good-morning," I said, negotiating an introduction.

He slowly turned and faced me.

Heavens! — what a gash above his left eye! It was deep—much deeper than the surface of the bone around it; and curled upon itself like a huge question-mark the tail of which broke the continuity of the eyebrow into two equal segments and terminated at the ruined eye below,—the protruding white pupil serving for the dot. It had already healed. How long?—Who knows? The valley of the cut was thin and of pinkish hue. I have since then seen many a wound, scar and mutilation, but none that impressed me like this one. It was a peculiar scar, an eloquent scar, a scar that looked you in the eye, that cautioned you, that whispered: "BEWARE!" Yet it was neither ugly nor repulsive. It seemed to belong to the face, and did not mar its dignity and beauty.

"Good-morning," he returned, and, as if to divert my attention from his scar, he added: "Les pauvres diables!" pointing to the convicts.

"How miserable!" I put in.

"Yes," he replied, "I wonder if they have any hope to live for."

"I wonder, too," I said, "if they had completely forgotten the many hearts they have so cruelly broken—those of sisters, mothers and wives!"

Suddenly a frown gathered between his eyes and the scar turned pale.

"Oh!—I must be off," he said, and abruptly walked away.

* * *

Soon Panas' figure became familiar to me. As a matter of fact, who in the whole camp had not often seen the 'inscrutable man', alone, cane in hand, brisk, neat and ruddy, taking his walks along the bank of the Nile to Tewfikieh and back again before the sun was up.

Of course you understand that the inmates of a military camp are like fellow passengers on a ship; in both communities familiarity makes barbarous short cuts, and curiosity often rides roughshod over one's privacy.

But Mr. Aristidi Panas was no ordinary traveler.

He was one of the very few individuals furnished with a permit to do business within the walls of the camp. He dealt in liquors, soda and general merchandise.

He was about fifty years of age, a Greek by nationality, a man of culture and education, who spoke and read several languages including English, Italian and French—the latter particularly well.

Of his personal habits all knew that he was an early riser. He generally left his bed at dawn, drank a couple of raw eggs beaten in brandy, dressed and started out for his customary walk to Tewfikieh where he partook of a social cup of Turkish coffee with his 'bosom friend' Dimitri in the latter's café overlooking the Nile. By the way, this Dimitri was the only man known to have won Mr. Panas' love. In endearment the latter often called him "son" and in return Dimitri respectfully *uncled* him.

The coffee finished, Mr. Panas would walk back to his shop, and was always bathed, breakfasted and ready for business before sunrise.

He never ate during the day, but indulged in a long siesta lasting until three or later in the afternoon, the effects of which he hastened to shake off by a strong demi-tasse.

He again attended to business between four and six.

His day's activity having ended, he would have his yard swept and sprinkled, and his favorite marble-topped table moved under the large shade-tree. There he would sit seeking solace and inspiration at a bottle of whisky or *metaxa*, chasing down now a green olive, now a bit of cheese, now a radish, now a roasted groundnut, and now a salted winnie steeped in alcohol and burnt dry.

Sometimes at this hour, he would be seen with a Greek paper which no sooner would he glance over than fling away in disgust and shout to his servant, Achmet, to pick it up and put it out of sight.

At twelve, midnight, he retired.

Naturally, all this or the greater part of it was passed to me before I made the acquaintance of Mr. Panas; and when later I came to know him better, I found the report accurate as far as it went.

Shall I tell you of our first tête-à-tête?

One evening I happened to be passing in front of his place when I heard someone calling me by name. Turning around, I saw Mr. Panas hastening toward me with open arms.

"You are a strange man," he exclaimed, "you don't visit with your friends." Then putting his strong arm around me he

fairly dragged me bodily toward a chair at his table. "Goodness!" he added, "here such a long time and not come to see Papa Panas! Sit down, man, sit down. Let us kill a couple of hours together."

It flashed upon my mind then that the man was hungry for company and that it would be rude to disappoint him.

I found Mr. Panas a truly well-read gentleman, well-informed and an excellent conversationalist. I was greatly impressed by the depth and extent of his knowledge especially of current political events. His keenness of observation and his logical analysis of conditions in South Africa, in Japan and in Russia at that time were later fully corroborated by the Russo-Japanese and the Boer wars. He spoke with perfect familiarity about Bryan and the American silver question. And with it all he did not appear self-conscious of his excellent parts; no attempt was made by him at creating an impression.

I was so fascinated by the charm of his personality and by the wealth of his knowledge that the time passed by unnoticed. However, from half past ten on, I made several attempts to leave, but he would not hear of it, and pleaded with me in that characteristic oriental whole-heartedness that shamed me and constrained me to stay, even to my disadvantage, lest I should hurt his feelings by appearing to slight his hospitality. He frequently poured out the contents of my glass as having become stale, and replenished it from the icebox.

He finally permitted me to leave at midnight.

After that, it was I who sought Mr. Panas' company. But we were not always alone.

The experience I have just related was only a specimen of what others, officers as well as civilians, had had. His liberality approximated lavishness, and his hospitality, sacrifice. Sometimes there were as many as ten or a dozen of us, each enjoying the sociability of the evening to suit his taste: here a couple discussing big game hunting, there a trio criticizing the last engagement with the Dervishes, and yonder a few indulging their spirituous appetites and rambling about from topic to topic catching their cues here and there or from the confused inspiration that the volume of liquor invoked. At these gatherings Mr. Panas was in the height of complaisance. His eye sparkled, his face beamed, and a cheerful flow of good spirits radiated from him to animate us and chase the devils of ennui helter-skelter

to the remotest parts of the earth. An admirable host!

Let me hasten to correct one wrong impression I may have inadvertently conveyed of this remarkable man. By describing him as an excellent conversationalist, I, of course, did not intend to imply that he was talkative. I only wished to say that when interested, he felt at home and discussed his topic fully and clearly. Otherwise, and especially as regards his personal affairs, he was reticent and even distant. But this by no means marred the charming character of his disposition. All he needed when the subject was distasteful or uninteresting to him, was a pleasant digression, a clever interpellation or a dexterous expedient and all was smoothed over to your heart's satisfaction.

There was, however, one particular theme upon which Mr. Panas was extremely hypersensitive—woman. Let but the remotest reference be made to this subject, and he would immediately withdraw from the company and busy himself about this or that thing. Sometimes even his scar would turn pale, and his usual self-mastery and expected sang-froid seemed to desert him. I could then detect the symptoms of a struggle within him to suppress some perturbed emotion, and in order to prevail upon it, he resorted to whistling. In time, we all learned to respect this peculiar attitude of his mind. Love songs, love affairs, wedding announcements, divorce cases or spicy jokes—in short, any casual reference to the other sex was considered taboo in his presence. This was not always easy or possible, considering that most of us were still in the romantic age, and in a military camp to boot. Hence the occasional 'breaks' that afforded me closer observation.

Mr. Panas and I took a mutual liking to each other, perhaps because of a seriousness of outlook upon life that both of us shared. Our private conferences grew more frequent and we were fast becoming—well, *amis*. I do not know why I am unwilling to use the English equivalent, *friends*. Perhaps because the word *friend* in English connotes, to me at least, a sentiment, an impulse that rushes in and pulls at the heart-strings; not so *amis* which, though possibly having the gush, will always stand aloof and studiously polite awaiting the formality of an introduction. I think I can now tell why. It was the scar—that question-mark of a scar. So long as that scar remained silent, we were only *amis*.

* * *

One night, when the company were all gathered and Mr. Panas was unusually pleasant and communicative, in came Dimitri. He was not quite his natural self. There was something upon his mind that constrained his movements and made him look both shy and foolish. Of course, Mr. Panas heartily voiced his welcome, but even that failed to dispel the cause of Dimitri's nervousness and timidity. Without further ado, Panas threw his arm over his friend's shoulder and drew him to his bosom, and in the most solicitous and paternal manner led him to a side table and enquired of the cause of his 'son's' embarrassment.

Dimitri's account was in a subdued voice and in Greek, hence, not for us. Presently I noticed Mr. Panas' face turning pale and the scar on his forehead gleamed like a white satin ribbon. By and by his hand relinquished its hold on the younger man's shoulder and fell heavily on the table before him. His handsome features gathered into an expression of painful despondence. When it was his turn to speak he seemed merely to give vent to his contempt and repulsion, and finally waved his friend from his presence in a spasm of utter disgust, as he would a most loathsome object.

Dimitri was completely crestfallen, and as he passed by us on his way out, I noticed his eyes were brimming with tears. At the gate he hesitated, paused and turned back. He looked appealingly at his friend, but Panas was relentless, and again waved him out. At this, Dimitri looked at us and sobbed out in English:

"Say, gentlemen, is it wrong to marry?"

"Marry!" thundered Panas jumping to his feet, his whole gigantic stature shaking with wrath that almost choked him. From an ashen color his face suddenly turned crimson, and giving way to the passion that raged in him, he swung tensely to one side, clenched his fist and violently struck the marble slab in front of him breaking it into two.

"Ska-ta!" came hissing from between his set teeth.

(To be continued).

Beware of superfluous speech, for it will disclose your defects and give your enemy weapons against you. (Arabic)

Amara and her Master-Lover

An Authentic Arabian Tale

Translated from the Arabic Original.

Sheikh Daoud Al-Antaky, the celebrated author of the Arabic book of love lore known as *Tazyeen Al-Aswaq*, relates the following tale as an authentic incident of the many love encounters of Yazid, second Caliph of the Umayyad dynasty of Damascus, when the Moslem empire was at its zenith and all the treasures of the then civilized world, conquered by the zealot followers of the Arabian Prophet, were being carried to their Syrian capital, increasing thereby the means of unbounded luxury such as was never dreamed of before by the Arab dwellers of the desert.

Abdullah Ibn Ja'far, relates the author, was a great Arab chieftain who had rendered signal services to Mou'awiyah and ingratiated himself with the caliph to an unprecedented degree.

When the war over the establishment of the right of succession to the caliphate came to an end, Ibn Ja'far retired to his estate in Iraq to enjoy the blessings of peace. He was still in the prime of manhood and had gathered in his harem a large number of concubines either by purchase or by capture. But of all the women of his harem a particular slave girl called Amara had almost monopolized his time and his affection. He had so become devoted to her that he would not suffer parting with her either in travel or sojourn. He was as jealous of her as of his own life and would not suffer her to appear unveiled but in the presence of his most intimate friends.

On a certain year Ibn Ja'far was called to the court of the caliph in Damascus and he hastened to comply. His favorite Amara was, of course, taken in company. A luxurious and comfortable litter was fitted out for her and at every halt in the journey Ibn Ja'far would spend the greater part of the night listening to her rapturous songs and the exquisite music her deft fingers produced from the few strings of the 'oud. The scenes thus staged in the desert wilderness brought back to Ibn Ja'far memories of his sumptuous ease at home.

At last the end of his journey was reached and the master and his retinue settled in one of the luxurious palaces of Damascus allotted to them by the caliph. But to Ibn Ja'far no business could be sufficiently urgent to deprive him of the pleasure of Amara's company which to him meant life itself. Besides, the congenial atmosphere of the great capital city lent additional charm to the rapturous and consummate art of Amara in both song and music.

Soon the news of the singular case of Ibn Ja'far and his slave girl went abroad in the city until it reached the ears of Yazid, heir-apparent to the great Mou'awiyah, who was noted for his great love for wine, women and song. And the impetuous Yazid lost no time in launching on a new expedition of exploration of new fields of pleasure. He condescended to pay a personal visit to Ibn Ja'far, and as a marked sign of esteem for the future caliph the latter had Amara sing and play for him. Yazid's susceptible disposition was immediately overcome and he forthwith formed the resolve in his heart that this supreme enchantress must be his. But he had learned from his sagacious father the great necessity of caution and he decided to abide his time. Ibn Ja'far, therefore, was permitted to leave Damascus and return to his home unmolested and unmindful of the designs of Yazid.

It was not long thereafter that Mou'awiyah died and Yazid ascended the throne. His first concern was to devise means to acquire the incomparable slave-girl Amara. He confided his desire to a few of his most trusted friends and advisers but they warned him against using forcible methods with such a powerful chief who was known to have been a great friend of his father. Such rash action at the outset of his reign, they argued, would spell ruin to his administration and create such an unfavorable impression throughout the land that might be fraught with the gravest consequences.

But what could not be gained by force had to be secured by stratagem, and both Yazid and his advisers were incessantly concocting schemes to win possession of Amara by whatever means, fair or foul. Until, finally, Yazid perfected the details of what to him was an unfailing plan and proceeded to put it into action.

He first called into consultation an artful Iraqi, a man possessed of great resourcefulness, and confided to him his secret

and the details of his plan and trusted him to carry it through to a successful end.

The Iraqi was of the same country as Ibn Ja'far, and proved to be both an able strategist and an honest and faithful messenger.

Having been given a free hand in the promotion of the scheme, he first requisitioned a large quantity of merchandise of great value and took from the treasury his needs of money and jewels. Thus amply supplied he equipped a suitable caravan and set out on a journey to Iraq in the guise of a traveling merchant.

In due time he arrived at the home town of Ibn Ja'far and hastened to seek his protection and favor and made him gifts of richly embroidered cloths and precious jewels to the value of a thousand dinars. Ibn Ja'far was much pleased and showed the pseudo merchant every sign of consideration, placing him while in the city under his especial protection.

As the days went by, the agent of Yazid increased his gifts to Ibn Ja'far in both value and frequency, until he had gained his complete confidence and was invited by him to join his intimate circle of boon companions. This was to the Iraqi the very thing he had been wishing as it enabled him to share in the social pleasures of Ibn Ja'far, to whom, as previously mentioned, no pleasure was complete without the presence of his favorite Amara.

The Iraqi merchant was the personification of good taste and gallantry. No sooner had he heard Amara sing her heavenly melodies to the accompaniment of her incomparable 'oud than he went into the wildest transports of joy and expressed his unlimited admiration in the most glowing terms.

In his capacity of merchant, however, he could indulge in judging anything and everything by its monetary value, and he was quick to seize on his opportunity to ask his host the price of this otherwise priceless slave girl.

"Verily," he said, "I had never suspected the existence of such matchless art and such consummate grace. And in my capacity of merchant seeking always to ascertain values, I would respectfully ask you what the value of this slave girl is to you."

Ibn Ja'far was quick and decided in his reply: "The value of Amara to me is no less than that of the caliphate itself."

"I can well appreciate your admiration for this incompar-

able jewel," replied the wily merchant. "But to put her on a parity with the caliphate in value appears to me but an exaggerated figure of speech meant only to indicate the demand of a very high price. As you well know, I am a merchant who gains his wealth by the dirham, the smallest monetary denomination, but if you will sell the girl to me for ten thousand gold pieces I shall buy her."

On the impulse of the moment Ibn Ja'far said that he would conclude the bargain for the stipulated amount.

Immediately, and so as to exclude any further exchange of argument, the merchant left the house of his host and presently returned with the actual gold. Ibn Ja'far was nonplussed and disconsolate. He remonstrated with the merchant that his promise was only in the nature of a jest and that he would not part with his beloved for any amount of money, but the merchant was firm in the demand of his right, claiming that according to the ethics of merchandising even a jest was a binding contract. Besides, how could a gentleman in the position of Ibn Ja'far forfeit his promise and consequently his honor. Of course he, the merchant, would have to make his grievance public and seek redress and he would greatly loath the ill repute that would attach to the integrity of the illustrious and exalted Ibn Ja'far if the true circumstances of the case were to become known.

By this and similar arguments Ibn Ja'far was shamed into ceding his beloved slave girl to the supposed merchant, and to describe the terrible anguish and contrition gnawing at his heart after parting with her is a task beyond human possibility.

Elated at having successfully carried out his mission, the agent of the caliph Yazid hastened to carry his prize back to Damascus. But fate so decreed that upon arriving in the city he was met with the sad news that the caliph had died and the merchant found himself in a perplexing dilemma.

In the meantime, he had acquainted Amara with the facts of the case and treated her as befitted an intended member of the caliph's harem, and she had veiled and secluded herself against him. His only alternative under the circumstances, he bethought, was to lay the facts before the new caliph and await his decision. Yazid's successor, however, proved to be an upright and virtuous man who would entertain no proposition conceived in such perfidy, and he ordered the merchant to leave the city with his slave girl forthwith.

Facing this further unpleasant turn of affairs, the merchant again had to make a new decision, and in acquainting Amara with the new developments, told her that by right she had now come to belong to him, but that in justice to her he stood ready to relinquish his right. She was, he admitted, destined to be a fit ornament for the palaces of kings and princes, and for him to take an undue advantage of the present turn of fortune would be a miscarriage of God's will. He therefore would return her to her old master.

And true to his word, he tarried not in carrying out his decision. He further made to Ibn Ja'far a complete confession of all that had transpired and returned Amara to him without condition or consideration.

Ibn Ja'far was overjoyed beyond measure at the return of Amara, and when he saw her set foot again within his threshold he was so overcome with emotion that he fainted in her arms. Amara, too, was happy at this reunion beyond expression.

And again the sun shone brightly in the life of Ibn Ja'far, and revelry reigned supreme in his house. Everyday of his life thereafter was an occasion of great merriment and jubilation, and he added permanently to the intimate circle of his boon companions the Iraqi merchant who was the cause of the return of his happiness.

Arab Proverbs

In this world there is work without an accounting, and in the other world there is an accounting without work.

Men are reserved for days of trial.

Only the great can develop humility.

Only a fool believes in his infallibility.

God created you free, so why be a slave to greed?

If you do a good deed conceal it, but if a good deed is done to you publish it.

Arabic Newspapers in America

Although the oldest Arabic-language newspaper in the United States barely exceeds the age of thirty years, a serious discussion has now developed as to whether the Syrian press has not reached the end of its usefulness. There seems to be a concession in all quarters that the life of Arabic-language newspapers in America has become very limited, and as this consciousness takes greater hold on the minds of publishers and editors, serious consideration is being given to the discussion of the future. Never in the history of the Arabic press has the subject been more generally and more frequently discussed than at the present time.

Up to a few years ago it was considered unpatriotic, to say the least, of even intimating the possibility of the extinction of the Arabic language in the United States. Syrians were reluctant to admit that this last tie binding them sentimentally to their country of origin should be suffered to be severed. The World War, with its attendant vicissitudes to their mother country, focused the attention of Syrian immigrants on the fate of their relatives at home and served to increase the interest which had been fast waning under the influence of long absence. Political developments abroad, with the fate of Syria continually held in the balance, served as a further reminder of a country long held in affection.

It must be admitted that a considerable element of Syrian immigrants had cherished serious intentions of returning to the mother country after the World War if conditions were found favorable to such a move. But the social unrest, political upheavals and depressing economic conditions prevailing soon put an end to such intentions. The net result is that the Syrians in the United States are now as determined as never before to make this country their permanent home.

Naturally, such a determination will bring about the inevitable result of a progressive loss of interest both in the mother language and in all matters pertaining to the mother country, although the process may be an unconscious one on the part of the immigrants. A close study of present conditions among Syr-

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ians will not fail to reveal a great psychological change during the last few years.

What undoubtedly has accelerated this movement is the restrictive immigration law which may be said to have definitely halted any increase in the numbers of Arabic-speaking elements in the country. The number of those permitted entry being limited to one hundred annually, the increase is far exceeded by the mortality ratio among the older immigrants, and the new generation, being neither born in Syria nor brought up in the Arabic language, is free from those influences, sentimental or otherwise, which affect the older generation.

All these considerations make the position of the Arabic press in the United States increasingly precarious. It is becoming more forcibly evident to editors that their span of existence as a medium of service is being dangerously restricted. Hence the serious discussion of the future and the outspoken conviction that the Arabic language as a medium of speech or writing is destined to be doomed.

Extracts from the comments of the Syrian press in New York, all within the limits of a single month, will serve to shed further light on the subject.

An "observer" writing in *Al-Hoda* of April 13 states that it is ominous "that the discussion of the future of Arabic newspapers in the United States has become so frequent of late." He bases his remarks on the assumption that Arabic should remain a living language in America, but finds an excuse for the Syrians, Lebanese and Palestinians not being able to preserve their identity in the fact that they are so helplessly few in number and so widely scattered in a country a hundred times larger than their own. He suggests, however, that the wealthy among the Syrians support Arabic schools by a concerted national movement. The papers he would consolidate into two dailies which should be ample to meet the needs of Arabic readers in the country.

At the present time, there are six Arabic dailies in New York, one daily and one semi-weekly in Detroit, Mich., and one weekly in Lawrence, Mass. And of monthly magazines there are two in New York and two in Detroit.

More outspoken in its pessimism is the New York paper *Ash-Shaab* which says editorially in its issue of April 9, "The danger to Arabic papers in the United States is becoming more

threatening. This is a direct result of the restrictive immigration law which in time will cause the complete extinction of the Arabic language in the country. It must be conceded that with the prevalence of such conditions no Arabic newspaper in the United States will live more than two decades, as by that time there would not be left a sufficient number of readers to support a publication in the mother language."

Ash-Shaab advocates the establishment of Arabic schools and takes the Syrian clergy in the United States to task for having neglected this apparently cardinal duty.

For different reasons and by the advocacy of different methods Meraat-Ul-Gharb, also of New York, urges the necessity of learning Arabic. In its issue of April 11, this paper surveys the expanding fields of American commerce and declares that the knowledge of Arabic would be most useful to the young generation of Syrians in following American commercial enterprise in foreign countries. It is now being considered essential, according to this paper, to teach at least one foreign language, besides English, in high schools and colleges, and it would be to the advantage of the Syrians to choose Arabic as that language. In thus preserving their mother language alive they would be making an invaluable contribution to America.

This latter suggestion is in conformity with a proposal put forth by the editor of THE SYRIAN WORLD in an article published in several American trade papers in the latter part of 1918 following the close of the World War. The argument then advanced was that America was seeking expansion in foreign markets to provide an outlet for the surplus products of its greatly enlarged industries. The knowledge of foreign languages would therefore be deemed a necessity in paving the way for such penetration and the immigrant would become, under the circumstances, the logical American salesman in his homeland. America being a newcomer in those markets, it would be difficult for her to gain a foothold without salesmen trained in the ways of the different foreign peoples, but its advantage lay in the fact that among her own sons were men of all nationalities who could be trusted to carry out the initial work to better advantage.

What is evident from the recent discussions, however, is that the Arabic papers feel that they are losing hold of their readers. Even during the war, when all means of communication, let alone immigration, were closed, there was evinced no

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such pessimism nor was there any intimation of the approaching doom. The outburst of fear manifesting itself almost spontaneously at this time would indicate the advent of a new element in the situation. Can it be that because many newspapers who have of late taken recourse to the expedient of sending representatives to the interior with a view to increasing their circulation have discovered a growing apathy among the Arabic reading public, or is the cause that advanced by the "Observer" when he inferentially stated that Arabic newspapers were too many and should be reduced to just two?

What may be explained is that while most of the Arabic newspapers in the United States are published in New York, this city is not their only field of circulation. On the contrary, it may be safely stated that the local circulation of almost every newspaper does not exceed 10% of the total, and estimating that another 10 per cent. of the circulation is in foreign countries Arabic papers are consequently dependent for their existence on their domestic circulation throughout the United States. In this larger field they should have about fifty thousand potential readers among a population of approximately 250,000 Syrians. Their frequent complaints indicate that they are nowhere near realizing any such results.

One of the reasons advanced by the editor of Al-Hoda for the failure of Arabic newspapers to make marked headway is the lack, on the part of Syrian editors, of what he terms "personality". This would indicate that among Syrians a newspaper remains a personal enterprise the personality of whose publisher is a determining factor in success. In support of his contention the editor sees no reason why Arabic newspapers should not be published in leading American cities other than New York. "As a literary production," he says, "a newspaper should prove a success even if it be published in the wilds of Africa." He makes this conditional on personality and ability.

Among the comments of the Syrian newspapers on this question, these latter remarks furnish the only cheerful note and give hope that although Arabic papers are beset with many hardships and difficulties which some are inclined to interpret as a sign of approaching doom, there still remains the hope that some Arabic paper of character and ability will survive, if not as a local organ, then at least as a literary production of universal appeal.

An Arab King At Home

In advertising a new book on Arabia, a well-known American publishing house makes the statement that "Arabia has caught the American imagination like a spell".

The statement is essentially true and applies to all classes of Americans. The popular elements are caught by the spell of Sheik love stories and Sheik movies conceived in a high-tension spirit of fanciful romance. The intellectual classes are thrilled by the accounts of such exploits as those of Lawrence, Palgrave, Doughty, Burton, Burkhardt, and our own Rihani. This, undoubtedly, is due to the fact that for countless centuries the Arabs and their country remained a mystery and every glimpse at conditions whether in the vast stretches of their trackless deserts, or in their more hospitable oases, provided a cause of interest to the outside world. It may be safely surmised that many more brave attempts will be made at exploring Arabia, and the shifting nature of this mysterious peninsula and its inhabitants will continue to supply the world with fresh news and views of interest.

Such being the case, any new information on Arabia is bound to be received with avidity. The bedouin in his desert tent attracts as much curious interest as the ruling potentate in his palace, although, judging by seemingly authentic accounts, there is little difference in the primitive mode of life of the one or the other.

This morbid curiosity in things Arabian may be partially satisfied by a recent account published in an Arabic magazine of Cairo, "Rose Alyousef". The account is woven in a mixture of politics, war and domesticity, and the information given therein is said to have been supplied by an Arab historian who has specialized in the study of the more contemporary developments in the Arab Peninsula.

The salient feature of this new account is that the favorite wife of King Ibn Saoud, the supreme ruler of Arabia, is the former wife of his arch-enemy. Events leading to this singular development are described as follows:

Between the Saouds, who ruled in Riadh, capital of Nejd, and their neighbors the Rashids, who ruled in Hail, there was continual warfare, such as only the Arabs can wage. There was

not a year but some outbreak plunged the two countries in a bloody struggle after which each side retired within its own borders to continue preparation for taking up the struggle anew. Until finally in 1892 Ibn Rashid decisively defeated his enemy, then Prince Abdul Rahman Faisal, father of the present King Ibn Saoud, and occupied his capital Riyadh, forcing him to flee for his life and seek refuge in the principality of Koweit on the Persian Gulf.

At the time of his father's defeat Abdul Aziz Ibn Saoud was but a child. But as he grew older he developed a fierce passion for revenge against the arch-enemy of his house, and in the year 1902 staged a surprise nocturnal attack with a small band of his loyal followers and succeeded in driving Ibn Rashid from Riyadh.

Thereafter, and all during the World War, Ibn Saoud was laying his plans and making preparations for the invasion of the principality of Hail. He succeeded in completely overcoming his enemy and entering his capital city in 1921 and all the treasure of the once rich country of his adversary became his.

But Ibn Saoud learned that one of the wives of Ibn Rashid was a woman of surpassing beauty and intelligence who would be the crowning prize of any conqueror according to Arabian ethics, and he made to her proposals of marriage. She, however, adroitly refused by reminding the conqueror of the admonition of the Prophet contained in the following quotation: "He not only invaded his country but wanted also to usurp his wives."

A year later Ibn Saoud again repeated his offer of marriage and this time she accepted. He now has a son by her of whom he is especially fond.

In this connection Ibn Saoud is said to disclose one of his most human characteristics. He is described as being equally affectionate not only to his own son by his new wife, but also to the latter's half-brother who is the son of his wife by his former enemy. At times, it is said, he takes the two youngsters on his lap together and caresses them with marked tenderness.

Not only did Ibn Saoud himself "invade" the harem of his defeated enemy but his two elder sons followed his example and each took for himself one of the former wives of Ibn Rashid.

Says the historian: "King Ibn Saoud is notoriously polygamous, counting among his wives one Armenian and one Leba-

nese, besides the many other concubines which the law permits."

By his legal wives King Ibn Saoud has twenty-seven children, 14 boys and 13 girls. It is stated that on many occasions he cannot recall the names of some of his offspring.

Of the further characteristics of Ibn Saoud it is stated by the same authority that this Arab king loves to lead the strenuous life of the bedouin away from all pomp and ostentation. Force of early habits, it is remarked, still has an unrelenting hold on him. Never while in his capital Riadh, or anywhere else in his native country Nejd, does he indulge in the luxury of footwear. Even on such a ceremonial occasion as his victorious entry into Mecca after his defeat of king Hussein he rode into the city barefooted.

At times, we are further informed, he conforms to the requirements of modern civilization, especially when he meets representatives of foreign powers or takes up his residence in the seacoast town of Jeddah, but once he is back in the desert he feels himself again in his native element and reverts to the rigorous life of the bedouin. Under the circumstances, it seems, he assumes an almost different nature and sets himself up as the upholder of the faith dealing punishment unmercifully to all who dare go counter to the Wahabi conception of the true teaching of the Koran.

This peculiar characteristic of Ibn Saoud, according to the Egyptian publication, is the original cause of the differences arising between him and the Egyptian government which caused the latter to refrain from sending its annual gift to the Kaaba two years ago and cancel Egyptian pilgrimage to Mecca.

The Egyptian writer further attributes to the Arab king dictatorial qualities quite different from those supposed to be attached to his absolutism in power. He takes counsel with his advisers only in a perfunctory manner and as a matter of form, but is never swayed by their objections. He is known to listen patiently to suggestions but his decision, once formed, can never be altered. His decisions are usually arrived at before any effort at consultation is made.

It is commonly known that Ibn Saoud is a strict disciplinarian. Once he issues his commands they must be carried out to the letter and he is known to personally follow the execution of his orders to the minutest details. One of his strict orders to his representatives abroad is that no visé should be issued to

any foreigner wishing to visit Arabia through the port of Jeddah under any circumstances without his personal sanction and permission. This is interpreted to mean that he is solicitous of affording protection to the foreigners themselves against any mishap befalling them while in his dominions. The Wahabis are known to be extremely fanatic, and even unto this day they look upon their country as sacred ground which would be defiled by the presence of an infidel.

From other sources, however, it is learned that Ibn Saud is extremely democratic. He does not exact from his followers the outward expressions of obeisance as would an absolute monarch who has the power of dealing death without the formality of a trial. But his Arab subjects are not the type who indulge in any such manifestations. When they greet him it is by his first name and the bedouin of the desert who is not sure of his day's meal speaks to him as he would to an equal. Such is the nature of desert life which has the tendency of dispensing with all formality. This utter freedom from conventionality has been known to be a characteristic of the Arabs from time immemorial, and it remains as virile now as at any time before. The surroundings of the Arab are known not to have changed for thousands of years, and it is but natural that the Arab's nature should remain in keeping with his environment.

When I Am Dead

By RAMSAY MOOREHEAD

When I am dead and nervous hands have thrust
My body downward into careless dust,
Methinks the grave would not suffice to hold
My spirit prisoned in its sunless mold.
Yea! the very thoughts of you would be
The resurrection of the life of me.
I shall be patient in the common grass,
That I might feel your footfalls, should you pass.
I shall be pure and gentle as the dew,
A loving spirit 'round the life of you.
And when your cheeks by perfumed winds are fanned,
It'll be my kiss and you will understand.
But! when some red storm bleared sun has set
I shall be lightning if you dared forget.

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.

BEWARE OF SWINDLERS

There is abroad in the land a certain type of swindlers who prey on our simple-hearted countrymen and in many cases escape without being brought to the bar of justice.

These rogues are usually of the honey-tongued type, fluent talkers who represent themselves as collectors for any number of patriotic and charitable enterprises. They are parasites in the community who should be dealt with with all the rigor of the law.

Their usual method of procedure is to seek out a prominent member of the community, one who would be susceptible to flattery and convince him by their adroit methods of the benefit of their supposed charity. Once their man is convinced, they use him as a wedge to force their way into other homes and pocketbooks. Syrians being noted for their hospitality, the rogue would be treated as an honored guest. But when the swindler accomplishes his ends he leaves his victims to their sorrow and regret at the loss of their money, and sometimes many other valuables, and vanishes from sight seeking other fields for his activities.

The depredations of these swindlers have reached such a point where energetic measures should be taken immediately to frustrate them. We would suggest, as a ready and effective remedy, that Syrian communities firmly refuse to entertain any proposition coming from a stranger until it had been thoroughly investigated. To this end each community should appoint a special committee of investigation to pass on the merits of the claims of strangers seeking assistance for any cause whatever. If, upon investigation, the cause should be found deserving, then there would be the weight of the recommendation of the committee to support it. Otherwise no member of the community would run the danger of being mulcted out of his good money.

We believe the suggestion is worthy of the serious consideration of our countrymen everywhere.

(Al-Hoda, N. Y., April 2, 1928.)

SYRIA ASYLUM OF OUTCASTS

The newspaper "Palestine" reports that the government of Turkey had ordered deported all prostitutes and public dancers and that Europ-

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ean and Balkan governments had refused them the privilege of entry into their respective countries, consequently, they decided on seeking asylum in Egypt and Syria.

This immediately brings to mind Bismark's famous words: "Woe to the defeated!"

Defeat should not necessarily be taken in a military sense. It can apply to any person or nation in a helpless state, and with no arms or other means for self-defense. A case for illustration is the Syrian nation whose country has become the refuge and asylum of outcasts and persons of questionable character from all countries. It is evident that ever since Syria was occupied by the Allies it became subject to all sorts of other occupations.

The Zionists have occupied Palestine in defiance of the wish of the native population.

The Armenians have occupied Syria and Lebanon and felt themselves lords and masters of the country.

Missionaries have come to aggravate the occupation and have gone about their task without mandate or other authority.

And now we find the country open to another kind of invasion by prostitutes who have been deported from other lands and found no better place of refuge than Syria.

What is more aggravating is that this class of invaders never becomes of any consequence until they settle in Syria. It then develops that the Powers hasten to their protection with their armies and navies, and the whole world becomes extremely sensitive to their grievances and solicitous of their well-being, so that in case one of them is stung by a bee in Syria such would be considered a barbarous offense re-

quiring redress in the form of burning Syrian cities and towns and murdering women and children with poisonous gases!

It seems to us that if conditions should continue along this line for ten years longer the children of the land will continue their exodus by the tens of thousands every year and the country will in time become the home of its foreign elements. Those of its native sons who would choose to remain would be decimated either by the sword or by epidemics. And if any of them should survive they would be in the most abject state of servility.

Woe, then, to those who are defeated!

(Meraat-Ul-Gharb, N. Y.,
March 30, 1928.)

NATIONALISTS WIN ELECTIONS

The news just received from the Syrian Nationalist Committee in Egypt indicates that the Nationalist Party has won a signal victory at the primaries held in Syria on April 12, in spite of the irregularities which the Minister of the Interior committed to hinder the free expression of the will of the people. This is a most wholesome sign that the Syrian nation has become conscious of its rights and is electing the proper men to defend them. No liberty-loving Syrian immigrant but rejoices at this welcome news. We take this occasion to congratulate the Nationalist Party in Syria upon its success and trust that this will prove the first step in the way of accomplishing concrete reforms which will in the end gain for the country its lawful demands.

(Al-Bayan, N. Y., April 26, 1928.)

COMPETE AND DON'T GRUMBLE

The native Syrian press abounds with expressions of misgivings over Armenian competition in Syria. For a long time we have been listening to those wailings of the Syrians who complain that the meagerness of their resources are not even sufficient for themselves, while the Armenians who have been thrust on them come to snatch this miserable pittance from between their hands.

Play fair, brothers! You are only evincing detestable selfishness by such complaints. Is it not a fact that you are migrating to other lands and enacting the same role that you accuse the Armenians of playing? Would you not fill the air with your complaints if the natives of the countries where you go to seek a living were to accuse you of unfair competition and close their doors in your faces?

We would call the attention of our brother Syrians to the latest statistics on the funds sent by Syrians abroad to their native country. The government report discloses the fact that millions of dollars have been pouring annually into the country from emigrant sources. Syrian papers themselves comment on the fact that, had it not been for these contributions the country would be in the direst straits. How, we ask, can we reconcile this with their loud complaints of the competition of Armenians? If there is sufficient work in the country for the immigrant Armenians to thrive on, why were the natives blind to it? The real trouble, in our opinion, is the inertia of the Syrians who could make the country yield them ample wealth if they only had the will to work as do their countrymen in foreign lands.

(As-Sayeh, N. Y., April 25, 1928.)

THE PRINCELY ASPIRANTS

The Daily Express of London publishes an interview with Habib Bey Lutfallah and describes him as an Arab prince who is immensely wealthy and a descendant of a royal family which ruled in Antioch two thousand years ago. This is but one of the means employed by the Lutfallahs to gain a standing among royalty, because this prince knows in his heart that all the information he gave in the interview with the English paper is a tissue of lies. Under the circumstances we would like to hear from the pro-colonial papers about these new fantastic claims of Lutfallah. Will they dare to give publicity to this incident, or will their fear of losing their subsidies prompt them to maintain silence? It seems to us that money covers a multitude of defects.

(Al-Bayan, N. Y., April 26, 1928.)

BETWEEN THE TWO COUNTRIES

We are loath to deny the truth even though it goes against our journalistic interest. For this interest is to discourage or to retard as much as possible the process of amalgamation. But our faithfulness to the cause of public service impels us to declare the truth in the hope of benefiting the public. We, as Syrian journalists, have but a couple of decades more to go at the most, because the inevitable result of complete amalgamation is fast approaching.

But our particular interest does not prevent us from stating that our greatest curse has been our policy of indecision. Our first immigrants lost many a valuable op-

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portunity by not firmly and quickly making up their minds. They would engage in those undertakings which could be speedily liquidated, because their original intention was to remain in the country only a limited time. Some of them did return, and after having squandered their gains decided that for them their country of choice was better than their country of birth.

It is only lately that the minds of Syrians seem to have been definitely made up that their destiny is inalienably bound with this country. It is well that they come to this conclusion because in this country of effort there is no room for the vacillating and the undecided. Here there is fearful stress and competition and only those endowed with true determination and singleness of purpose can succeed. We are anxious for our countrymen to gain their due portion of success and for that reason enjoin them against the disastrous consequences of indecision.

(As-Sayeh, N. Y., April 11, 1928.)

ARAB VS. SYRIAN CIVILIZATION

Advocates of Pan-Arabism who would federate Hejaz, Iraq, Palestine, Transjordan, Syria and Lebanon should realize by this time that such a dream only occasions derision on the part of liberal thinkers and men of extended vision. Sincere students who appreciate the benefits of modern freedom and liberty contemplate such a move with awe and apprehension. For to them it is obvious that the so-called Arab civilization is as distant from modern civilization as the East is from the West, and the people of Syria and Lebanon have nothing in common

with the people of Arabia whether in customs, principles or psychology.

The present day Arab is an incorrigible fanatic whose principal concern in life is to fight all those who do not agree with him in his religious views. Not so the Syrians and Lebanese who, in spite of their factionalism, are well on the way to modern progress and feel only contempt for the primitive condition in which he finds the Arab.

Take, for instance, Ibn Saoud, the supreme lord of Arabia today. Where is his civilization or where are his principles of which the Arab could be proud? Can he point with pride to his fanaticism which urges him to fight the Iraqi simply because the latter is of a different religious denomination? Or is there any cause for pride in the Arabs remaining steeped in their centuries-old conditions which are utterly incompatible with modern requirements?

We are prompted to these remarks by the speech which Ibn Saoud is reported to have made to his followers on the occasion of the latest disturbances in Arabia. In this speech he urged them to war against the inhabitants of Iraq, Koweit and Transjordan "because they had transgressed against the true teachings of the Koran." He further said that he had hoped for these Mushrikin a return to the straight path of Islam but they would not listen to peaceful reasoning and it therefore becomes necessary to have recourse to the sword.

Now, if Ibn Saoud considers those who belong to other sects of Islam itself infidels what could be his degree of toleration towards Christians? And these are the Arabs whom they would want us to join in a federation.

(C. E. Eagle, N. Y., April 9, 1928.)

IMMATURITY FOR INDEPENDENCE

We would be among the first to ask for Lebanon complete independence if such a condition were deemed favorable at the present time. But students of the psychology of the Lebanese realize the fact that they are not yet fit to be the masters of their own destiny in political matters. The Lebanese, on the other hand, are concededly much more advanced than their neighbors the Syrians whether morally or educationally, and if they could not be trusted with complete independence and permitted to have absolute control of government without supervision, how could such liberties be given the Syrians?

It may be within the range of possibility for Lebanon, Syria and the Druze Mountain to form a federation of states for common defense and the promotion of their economic interests. But when this condition will become possible of realization is conditional on actual proof that both Syrians and Lebanese have come to understand the true meaning of patriotism.

Now what have our neighbors the Syrians shown so far of their understanding of tolerance and patriotism that we may deem them fit to be completely independent?

Where, in other words, is the tangible proof of the readiness of the Lebanese and Syrians to co-operate in a true spirit of loyalty for us to say to France: "Now that we have proven that we are fit for independence we consider your mandate from the League of Nations to guide us in the shaping of our destiny at an end"?

Every nation has a claim to freedom, but this could not be had unless that nation had proven a true

understanding of such a privilege.
(Ash-Shaab, N. Y., April 28, 1928.)

DEGRADING DEMONSTRATIONS

We are surprised to read in the Syrian press accounts of the many demonstrations which every hamlet and town in the country stages at the arrival of a governor or any other public official. One would be inclined to believe that officials had no other occupation but to make tours of the country, and the population had nothing else to do but engage in demonstrations.

Here in New York, the greatest city in the world, the President, Governor, Secretary and other functionaries each of whom has more to do than all the officials of Syria put together, enters and leaves the city without the least ostentation and the population, whether they know of the visit or not, continue each at his work.

These vain and senseless demonstrations are, perhaps, what attract the Syrians to public office. They are hungry for praise and manifestations of pomp. While here in America only the man's record is counted as his most eloquent eulogy.

They say that foreigners enter our country like lambs and leave it like wolves. Is it any wonder when we find our countrymen there doing things at the wrong time and hastening to show servility every time they are visited by a man of position? Have they forgotten that prodigality in praise and free-for-all demonstrations inspire inordinate demands? Therefore, when a foreigner finds the people so free and effusive in rendering him homage he develops in time contempt for them because they would have degraded themselves.

(As-Sayeh, N. Y., April 14, 1928.)

Readers' Forum

AN AUTHOR IN HIS OWN DEFENSE

Eugene Jung, Author of "L'Islam et l'Asies Devant l'Imperialisme",
Replies to His Critic.

Editor, The Syrian World:

The review of my book, "Islam and Asia in the Face of Imperialism", by Mlle. Simone France appearing in the February issue of your magazine has interested me greatly. I always like to know the exact opinion of my neighbors, but I believe that the charming writer of these pages has not encompassed all the intended meaning of my book. I would therefore ask her permission to answer her in the following.

I am a veteran of diplomacy and politics, having been in the company of Gambetta ever since the age of 10. I grew in this atmosphere under the judicious direction of my father, General Th. Jung, the universally known historian of "Bonaparte and his Times". Later I was a resident of the Far East for 17 years and since then have been in continuous journalistic contact with the Oriental, Arab and Islamic worlds. Today, alas, I am 64 years old!

Well, I do not have to tell that France had built bridges, roads, etc., but at prices twice as high as those proposed in the bids of the inhabitants.

That is not the question. The question is much higher and much more general.

Have we Frenchmen acted according to right and justice? Have we not brought upon our heads grave dangers? Are we not dragging these Arabs of the Orient into the general system of Asiatic defense? What must we do to again rally around us those populations which only lately held us in the highest esteem?

Further, what should Europe and even America do in the face of these conditions? It is not sufficient to speak in a spirit of pan-Americanism and pan-Europeanism, for it is equally important to speak in a spirit of pan-humanism. Asia contains more than a billion souls, or two-thirds of the population of the earth. Now, should this billion of human beings be conserved only for the growing appetite of European and even American powers?

In grouping all the facts of the situation in Asia and mixing in with them the affairs of the mandated territories I have succeeded in producing an imposing mass of material which scares the diplomatic and political circles and gives much food for thought. In thus serving my country I have also served the cause of the Lebanese, the Syrians, the Palestinians and the Iraqians, a cause which can never now be separated from that of other Asiatic nations.

Let us be just in all matters. This is the only true program of univer-

sal peace which I have attempted to elaborate by exposing the true facts in the situation, and this by scraping all the wounds as with a scalpel. This, indeed, is a grievous operation, whether for the patient or for the one performing the operation, but the operation is, nevertheless, necessary.

There is my book which receives, wherever it is understood, a warm reception. However, in order to fully understand its purport, it is necessary to profoundly comprehend the history of each people, its economic necessities, its ethnic possibilities, its peculiar mentality, its particular ambitions, and to have traveled and seen much, be gifted with an encompassing philosophy and to have in one a deep feeling and love for justice and the exact comprehension of the right.

I trust that Mlle. Simone France will excuse these digressions. I am not the less thankful to her for having so minutely read every page. Only the grand scheme of the book seems to have escaped her, unless it is my own fault that I was unable to express myself plainly enough in my book.

Paris, France.

E. Jung.

P. S. — It never occurred to me that it was necessary for Syria to have more administrators and less politicians, and I have never written anything to that effect. Syria should be—and will be—a free country with only a few French technical advisers chosen by the local Syrian authorities. All other French functionaries must be sent back home. Syria will conclude with us a treaty of alliance. Such has always been my sentiment and it is my hope that the same shall also apply to Lebanon.

A TALE FROM NOAH'S TIME

Editor, The Syrian World:

In a haphazard way I met with this following Syrian story—historic or prehistoric, God alone knows. I thought, amid the irregularities of these days of Prohibition, it would be of beneficial interest to the readers of our Syrian magazine. Now if Noah himself was the first to tell this story, we may at least hope that he closed the episode of his slanderous act by saying: Never again!

When Noah was planting the vine, Satan came forth to make a call.

"What art thou planting?" asked Satan.

"A vineyard," replied Noah.

"What fruit dost thou expect to bring forth?" asked his majesty again.

"It will yield a fruit that will be sweet to the taste and make the heart joyous," was Noah's reply.

"Let us then cultivate the vine together, in equal partnership," suggested Satan.

Noah assenting to the proposal, Satan departed, returning later with a lamb, which he forthwith killed and poured its blood upon the roots of the vine.

After a while he repeated the same process with the blood of a lion.

The blood of an ape he used the third time; and lastly, the blood of a pig.

By irrigating the vineyard in this manner, Satan indicated the four stages a man passes who comes under the influence of wine.

The first cup makes him act like a lamb—meek and depressed.

The second cup makes him bois-

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terous, bragging of his prowess as if possessed of a lion's strength.

After the third or fourth cup, he commences to behave like an ape, performing all sorts of unsightly pranks.

And when he reaches the state of drunkenness, he behaves... well, everybody knows how he behaves!

Just a word about the "St. Columbus" controversy:—

For one thing, I am very thankful for the spirit of courtesy mani-

festated in it. But, on the whole, I could not but recollect the anecdote related about that zealous countryman of ours who championed the cause of St. Mamah; how in making a comparison between him and the other worthies severally, he finally came to the Almighty, and said: "Allah is all right, to be sure. But to compare Him with Mar Mamah is a pretty thick and clumsy proposition."

Dr. K. A. Bishara.

Brooklyn, N. Y.

Political Developments in Syria

NATIONALISTS WIN SYRIAN ELECTIONS

While Protesting Against Election Laws, They Agree to Co-operate With Mandatory Power.

The elections which took place in Syria during April gave the Syrian Nationalist Party an overwhelming victory. Returns from all over the country indicated that the Nationalists were swept to victory on the crest of a popular wave which smashed all opposition. Details of the final elections which were held on April 24 have not yet reached the United States, but the primaries which were held on April 10 indicated the trend of popular sentiment. Furthermore, the popular enthusiasm which attended the elections and their freedom from any disorder caused unbounded elation in the country which manifested itself in spontaneous public demonstrations in the principal cities.

Prior to the elections, the Nationalists held a party convention in Damascus which was attended by delegates from Aleppo, Homs, Hama and other districts. They issued a manifesto couched in the most respectful but firm language setting forth their grievances and their hopes. Their principal complaints were that the High Commissioner, in his declaration of February 15, failed to meet the lawful demands of the Syrian Nationalists by declaring Syria a free country having the right to choose its own form of government and that the proposed treaty between Syria and France would be entered into as between equals and for a defined term. Furthermore, the election laws which were published later failed to define the exact status of the delegates to the Constitutional Assembly or the duration of their incumbency, while the laws, as promulgated for the present elections, retained many of the objectionable clauses which endangered the free expression of the will of

the voters. Principal among these clauses was that permitting government officials to seek nomination for office, placing thereby at their disposal all the machinery of the government for the control of the elections. Nevertheless, and as proof of their trust in the promise of the High Commissioner, the Nationalists declared their willingness to take part in the elections in the hope that the Constitutional Assembly will enjoy the free exercise of its power to shape the destiny of its country to conform to its national aspirations.

Another grievance of the Nationalists was the exclusion from general amnesty of many Syrian leaders the loss of whose services they deplored because of their ineligibility for office under the terms of the electoral laws.

With the declaration by their leaders that they would not advise boycotting the elections, the Syrians swarmed to the polls on election day and gave their unqualified support to the Nationalists. Only minor disturbances took place which, nevertheless, did not interfere with the elections. Full freedom was given for the expression of the popular will and only in one instance was there any complaint of irregularity when the Minister of the Interior in Damascus was accused of unlawful interference to influence the voters.

While preliminary reports thus indicated the Nationalist victory in the provinces, there is intimation that the election was hotly contested in the capital where the Provisional President and many of his ministers were candidates for election. It is even stated that the final count may upset the early estimate of Nationalist majority in Damascus.

The Provisional President is him-

self a Nationalist, but the Arabic press reports that he ran on an independent ticket together with many other members of his cabinet some of whom were accused of tampering with the ballot boxes.

The unanimity of the papers, however, in declaring that the elections in general were free from any irregularity indicated that the government lived up to its promise of non-interference. There was even a report that M. Ponsot personally visited many of the polling places in Damascus to satisfy himself of the regularity of the elections.

The number of voters in Damascus was a fraction over fifty thousand. Here as elsewhere in Syria, representation is based on the numerical proportion of religious denominations. It is interesting to discover that the next largest faction after the Mohammedans whose voters in Damascus total 27,012, are the immigrant Armenians who command a voting strength of 11,058. The largest element among the native Christians is the Armenian Catholics with 3,051 voters. Minorities which do not control sufficient strength for independent representation are grouped together for collective representation.

The Druze Mountain did not take part in the Syrian elections because it enjoys an independent government. Nationalist papers disclose the existence of a strong movement of some Druze elements to join Syria, this being one of their principal revolutionary demands, but a referendum held lately in the Mountain proved that a safe majority among the Druzes prefer their present state of independence, although the Nationalists accuse the French in this case of using coercive tactics to intimidate the Druzes.

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In support of this argument the Nationalists point to the fact that the movement for Syrian unity is gaining strength even in Lebanon, a delegation from Al-Bekaa having waited on the Provisional President of Syria to present a petition signed by thousands of the inhabitants of this district requesting a return to their former status of being under the jurisdiction of Damascus. The delegation was composed of three

notables representing the principal Christian denominations of the district, namely a Maronite, a Greek Catholic and a Greek Orthodox.

A curious incident attending the Syrian primaries was that a Greek Orthodox priest entered the field as a candidate of his coreligionists in Homs, but no sooner did his patriarch learn of his action than he ordered him to withdraw.

Missionaries Among Moslems

Cabled reports of the sessions of the International Missionary Council held in Jerusalem the latter part of March gave only a faint intimation of the demonstrations staged by the native Moslems against the Christian missionaries. Not only did the Moslems take all possible measures, peaceful and otherwise, to register their protest against Christian missionary activities in Palestine and other countries of the Near East, but the native Christians themselves are said to have joined their Moslem neighbors in protest in some instances. This action is interpreted by some to mean that a live patriotic spirit among Arabic-speaking peoples is superseding religious influences, but by others it is considered only a sign of fear on the part of Christians of possible reprisals by the Moslems against them for the activities of the missionaries.

For some time past, Arab Moslems have shown growing indignation over attempts at Christian penetration in their countries. Finding themselves helpless against foreign political designs, they turn to

the only other available method of protest and vent their anger on the missionaries. This action is not restricted to the uneducated masses but is shared with them to a very large degree by the educated laymen and, quite naturally, by the ulemas. A leading Arabic paper of Cairo, whose publishers are a product of American missionary schools, is not overstating the fact when it declares that when the Moslems are attacked in their religion they are touched on the very thing they consider as valuable as life itself.

Disturbances attending the holding of the International Missionary Council in Jerusalem as reported by the Arabic press of Egypt, Palestine and Syria are partly as follows:

All missionaries in Transjordan have been expelled from the country and delivered under military escort to the Palestinian authorities. This action followed on serious uprisings in As-Salt and other principal towns of the country which endangered the lives of the missionaries and forced the authorities to take action. Still it is reported that one missionary had his nose cut off and another one

of his eyes plucked. A surprising feature of this incident is that the native Christians joined their Moslem neighbors in objecting to the presence of the foreign missionaries.

On the occasion of the annual pilgrimage to the grave of Nabi Moussa, about three thousand pilgrims from Nablus engaged in a violent demonstration in the square facing the residence of the High Commissioner in Jerusalem protesting against the holding of the Missionary Council. Bloodshed was averted only through energetic action by the authorities.

A certain faction of the Moslem inhabitants of Shafa Amr were reported to have embraced Christianity after some differences with other factions which, by the way, is a common procedure in the East, where religion still remains the pivot on which revolves all human activities. Public indignation at this action, however, seems to have so awed the converts that they formed a committee to wait on the Mufti of Haifa and assure him that "they shall ever remain true Moslems believing in the Prophet, his Book, and his Apostles".

To reproduce the editorial comment of the Moslem press on this topic would only go to prove their unanimity in condemning foreign missionaries. What may be considered a fair indication of the general sentiment is the following comment of "The People's Voice" of Amman:

"American missionaries continue their penetration in Transjordan leaving in their wake strife and dissension. The other day they nearly caused a riot in Ma'an and only three days ago the inhabitants of As-Salt rose in a body against them when they heard them attack in the

most virulent language the Prophet and his mission. Had it not been for the intervention of the police and the appearance of an air squadron blood would have flowed in the streets of As-Salt like rivers. Now we want to admit that free thought and speech are essential and beneficial, but only when they are exercised in conferences of learned men and not among people who have been nursed in their religion with their mother's milk and to whom any attack on their religious beliefs is as heinous a crime as an attack on their family honor. If, under the circumstances, our Arab government is impotent in putting a stop to the pernicious activities of these missionaries, then we would ask the Mandatory Authorities to take the necessary means to eradicate the evil, because if they think the matter simple they will soon discover to their regret that it is most serious and the fault would be theirs for having encouraged it by not suppressing it."

A public demonstration against the missionaries was held in Gaza where the police wounded four Moslems in attempting to quell the disturbance. No sooner news of the incident reached Jerusalem than the Mohammedan business quarter was closed in protest with the approval of the High Moslem Council.

The National Committee of the Moslem Young Men's Association in Egypt, an organization similar to the Y. M. C. A., upon receiving numerous protests against the International Missionary Council, sent a strongly worded cable of protest to the Western Powers against the activities of their nationals. Special exception seems to have been taken to the fact that the head of the missionary movement is an American and a

high executive of the Y. M. C. A. which the Moslem association had hoped "would exercise its influence for religious tolerance instead of spreading bigotry".

A curious development in the situation is that Moslem opposition to missionary activities does not ex-

clude even Moslem missionaries. Arabic papers of Transjordan report that some converts to Wahabism, attempting to spread their newly acquired doctrines, were arrested and threatened with expulsion if they persisted in their efforts among the people of Transjordan.

About Syria and Syrians

EMIGRANT REMITTANCES IN TWO YEARS

The Bureau of Economics in the Lebanese government had requested the principal banks and exchange houses of the country to furnish it with exact figures on the remittances of Lebanese emigrants during the years 1926 and 1927. Two banks responded immediately giving the following figures:

Through the Syrian-Lebanese Bank in Beirut.

1926	£38,500	\$248,700	f 3,176,000
1927	£20,700	\$254,600	f 3,432,600

Through the Bank of Alexander Haddad in Beirut.

1926	£342,884	\$1,619,630
1927	£329,628	\$1,565,979

This makes the total of remittances through the government bank approximately \$2,141,020 and through the private bank of Alexander Haddad \$6,548,169, bringing the grand total to \$8,689,189.

It should be borne in mind that these sums cover only remittances through two banks, although it may be safely stated that these are the principal ones of the country. An-

other point for consideration is that they represent remittances from Lebanese emigrants only and do not include remittances of Syrians.

What may be further deduced is that the remittances in English money come from the English colonies, those in francs from French colonies, and those in dollars from the United States.

Commenting on these figures, the Beirut newspaper *Lisan-ul-Hal* points out that they represent only remittances of the last two years, while emigrant remittances during the five years immediately following the war exceeded by far the above amounts. The natural and logical deduction is that the people of Lebanon are still supported by revenues from abroad, which does not show a healthy condition in a country striving for economic independence.

The paper further remarks that there should be no objection to the liberal flow of emigrant money into the country, but this should be in the form of capital for investment in productive enterprises and not for reckless spending on necessities and luxuries which should be amply covered by native production.

CHRISTIANS AND DRUZES IN SOUTHERN LEBANON

For some time past the Lebanese authorities have been making every effort to effect a reconciliation between the Christians and the Druzes of Southern Lebanon whose old enmity was aggravated by the revolutionary excesses in 1925. The latest such attempt to be launched was the appointment of a mixed French and Lebanese Commission in March to conduct a final investigation and bring about a settlement. The Commission discovered that in four towns the invading Druzes had killed 45 Christians: 22 in Kawkaba; 7 in Hasbaya; 4 in Abi Camhah and 12 in Rashayya. The Commission sought to have the relatives of the victims drop their claims for a consideration of £20 for each victim, and to that end levied the amount of the settlement on the Druze population which the latter promptly paid. But the Christians would not be satisfied and at first held out against any settlement in any form, declaring that the blood of their murdered relatives could not be purchased with money. Later it was reported that the Commission explained to them that the money was simply in the nature of a fine which they could accept as proof of the guilt of the murderers, while they would be extending pardon to their enemies out of a spirit of magnanimity. The latest advices are to the effect that all claimants had signified their acceptance of the terms offered with the exception of one family.

A pathetic scene was enacted during the investigation of the Commission when Miss Wadiah Kalil Nasr of Kawkaba, whose father and young brother had been killed by the

Druzes, was asked to accept £40 as blood money for her two relatives. She indignantly refused, saying to the Commission that if they considered blood so cheap then why not let her take the life of the murderers of her father and brother and she would be willing to pay £100 instead of £40. When she was told that general amnesty would soon be declared and she would receive no compensation whatever she replied that she would be willing to take her chances at revenge and later receive amnesty rather than accept money. She was so overcome with emotion that she had to be led out of the room.

CHRISTIANS OF RASHAYYA APPEAL TO POPE

The Arabic newspaper Al-Basir of Alexandria, Egypt, publishes what purports to be a copy of the petition which the war sufferers of Rashayya sent to His Holiness the Pope through the Maronite Patriarch. The petition is a long document setting forth in detail the grievances of the Christians of Rashayya and of other southern towns of Lebanon who suffered most during the last revolution and beseeching the Holy Father to use his good offices with the Mandatory Power to give them redress. The petitioners state that although they are mostly adherents of the Orthodox faith, the great solicitude for the welfare of their Orthodox brethren of Russia displayed by the Pope prompts them to the belief that he will also show the same consideration in their case. Especially, they point out, that the Holy See had been from time immemorial the great moral influence for the pro-

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tection of the Christians of the East regardless of their denominations.

After relating in detail the circumstances of their misfortune, the petitioners ask the Pope's intercession with the Mandatory Power for granting them full indemnity for their property loss and providing for them safe living quarters where they would not be further exposed to the danger of massacre. If, they state, the authorities insist that they return to their home town, then they would ask that the Druzes be banished from it and other Christian elements from the Druze Mountain who fared just as ill during the last revolution be substituted for them. Otherwise they would ask that the authorities build them a new town at a safe distance from their hereditary enemies.

The petition is said to be signed by the heads of the families of Rashayya and approved by the local bishops of the different Christian denominations.

and offered unequalled prospects for colonization, while the Lebanese were industrious and enterprising and could bring much benefit to themselves and to the country in which they settle.

The Council of Ministers of the Lebanese government rejected, however, the proposals of Mgr. Rizk on the ground that they do not favor Lebanese emigration under whatever conditions. In support of this contention Dr. Ayoub Tabet, Minister of the Interior, who had himself been an emigrant in the United States at one time, argued that there were ample resources in the country if only the people would avail themselves of the opportunities. As an illustration, he stated that at one time the government needed a hundred workmen and could find only Armenian immigrants willing to work while the natives remained idle rather than work for the low wages offered.

DEFLECTION OF LEBANESE

EMIGRATION TO IRAQ

Mgr. Paul Rizk, an enterprising Maronite clergyman of Jezzine who had been a resident of Mexico before his return to his mother country, conceived the idea of deflecting Lebanese emigration from America to Iraq and went to the latter country to study conditions and report to the Lebanese government. His proposition met with much favor in some quarters and the Iraq government proved sympathetic to the move. The reasons advanced in favor of the proposition were that Iraq was an Arabic-speaking country

PALESTINE ZIONISTS

ANTAGONIZE NATIVES

What is reported by the Damascus newspaper Aleph Ba as the most recent Zionist outrage against the native population of Palestine was the carnival scenes enacted in Tel Aviv, the principal Zionist colonial center situated near Jaffa, during Holy Week. In this instance, the Arabic paper reports, the Zionists not only ridiculed the natives but sought to mock their principal religious customs and observances.

According to its report, the Zionists made their carnival this year a mockery of other religions including Christianity and Islam. They had a scene representing Christ being

driven to Calvary by Roman soldiers who showered blows on Him to the delight of onlookers. Islam they ridiculed in the form of a Moslem funeral where a corpse was borne on the shoulders of the pallbearers preceded and followed by a line of blind men, one leading the other, shouting in Arabic "La Ilah Illa Allah" (There is no God but Allah). Coptic rites were also mimicked by having black-faced monks pound cymbals and sway in delirium as the Copts are wont to do in their Easter celebrations.

The paper comments that the police witnessed all this without the least attempt at interference, giving the natives the impression that the authorities were in league with the Jews against them.

SYRIANS OF CONNECTICUT ENJOY HIGH STANDING

On two successive Sundays during April the Syrians of Connecticut held two successful entertainments, the first being on the 22nd. in celebration of the 18th. anniversary of the American Syrian Society of Torrington, and the second on the 29th. by the Lebanon American Club of Waterbury. At both affairs the mayors of the respective cities together with other high officials attended, and visiting delegations came from many other Syrian centres in Connecticut, Massachusetts and New York.

Acting Mayor Fitzgerald of Torrington and Mayor Gilfoil of Waterbury spoke of the Syrians in the highest terms of praise. They described them as industrious, law-abiding citizens who would be a credit to any community.

The editor of The Syrian World was invited to address both gatherings and also extended the courtesy of acting as chairman.

SYRIAN DELEGATE TO SOCIALIST CONVENTION

The Socialist Party of Oklahoma elected Dr. M. Shadid of Elk City its delegate to the National Convention of the Party held in New York City last month. Readers of The Syrian World will recall this Syrian physician around whose charges of social ostracism grew the controversy which was debated in The Syrian World for several months. It now develops that Dr. Shadid made the charges in all good faith and through profound conviction as he has now sailed for Syria in company with his eldest daughter to study conditions in the mother country with a view of settling there if the results of his observations prove favorable. Dr. Shadid, in his article, advanced the proposition that Syrian emigrants should return to their mother land and help upbuild it now that conditions are more favorable to economic development, and more especially because in their own country they would enjoy privileges and amenities of life that could not be had in other countries.

LEADER OF REVOLUTION IN DIRE STRAITS

Persistent reports appeared in the Arabic press that Sultan Pasha Atrash, leader of the Druze revolution against the French in Syria, had negotiated with Sultan Ibn Saoud for the sale of his arms and

ammunition to him in consideration of £60,000, but the Nationalist press ridiculed the report on the ground that the Druze leader is still unshaken in his determination to continue the armed struggle and that he is making additional purchases of arms. These same papers, however, make no secret of the fact that Sultan Pasha Atrash and his band of loyal followers are in the direst financial straits and are appealing to Syrian patriots, especially in America, to send liberal and immediate contributions.

FIVE THOUSAND

TOURISTS IN LEBANON

The Tourist and Summer Resort Bureau of the Lebanese government announced that it had received from tourist agencies abroad information to the effect that five thousand tourists had been booked to visit Syria and Lebanon immediately following the Easter season.

Other reports reaching the Bureau indicate that the tourist season promises to be exceedingly gratifying this year.

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

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

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

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

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

Salloum A. Mokarzel 104 Greenwich St.

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

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

5. That the average number of copies of each issue of this publication sold or distributed, through the mails or otherwise, to paid subscribers during the six months preceding the date shown above is.
(This information is required from daily publications only.)

S. A. Mokarzel.

Sworn to and subscribed before me this third day of April, 1928.

[SEAL.]

Salem J. Lutfy.

(My commission expires March 30, 1929.)