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VOL. III. NO. 7

JANUARY

THE SYRIAN WORLD

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



ARABIA AND ITS PROBLEMS

AMEEN RIHANI

PROGRESS OF THE FEDERATION MOVEMENT

TRAGEDY OF THE BARMECIDES

A TRUE ARABIAN TALE

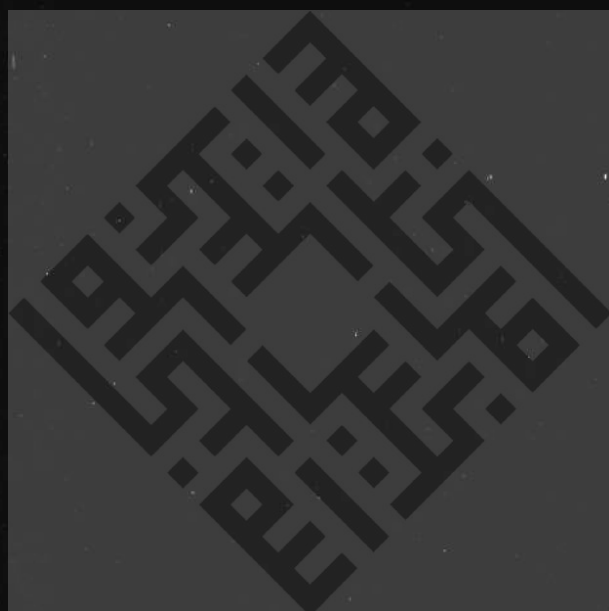
THE SAGE OF WASHINGTON STREET.
ON THE MARRIAGE PROBLEM AMONG SYRIANS

A. HAKIM

THE SYRIAN POET OF WILLIAMS COLLEGE

NEWS ABOUT SYRIA AND SYRIANS

THE COPY 50c.



THE SYRIAN WORLD

SALLOUM A. MOKARZEL, *Editor.*

PUBLISHED MONTHLY BY THE SYRIAN-AMERICAN PRESS

104 GREENWICH STREET, NEW YORK, N. Y.

By subscription \$5.00 a year.

Single copies 50c.

Entered as second-class matter, June 25, 1926, at the post office at New York, N. Y., under the act of March 3, 1879.

VOL. III. NO. 7

JANUARY, 1929

CONTENTS

	PAGE
<i>Arabia and its Problems</i>	3
AMEEN RIHANI	
<i>Progress of the Federation Movement</i>	9
<i>The New-born Babe</i>	17
EDWARD B. KARAM	
<i>The Sage of Washington Street (On the Marriage Problem Among Syrians)</i>	18
A. HAKIM	
<i>Defeat</i>	23
KAHLIL GIBRAN	
<i>The Weaver and the Rose</i>	24

CONTENTS (*Continued*)

	PAGE
<i>The Syrian Poet of Williams College</i>	26
DR. NEJIB A. KATIBAH	
<i>A Syrian Sunset</i>	31
GEORGE MALOOF	
<i>The Tragedy of the Barmecides</i>	32
A TRUE ARABIAN TALE	
<i>New Books</i>	37
<i>Rihani's Lecture in London</i>	38
<i>Sayings of Ali</i>	41
<i>Editorial Comment—</i>	
<i>Spirit of Enterprise</i>	42
<i>A New Department</i>	43
<i>Questions Answered</i>	44
<i>Individual Opinions</i>	44
<i>Readers' Forum</i>	45
<i>Spirit of the Syrian Press</i>	50
<i>About Syria and Syrians</i>	53

ILLUSTRATIONS IN THIS ISSUE

The Patriarch Gregory Haddad

THE SYRIAN WORLD

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Arabia and its Problems

SYRIAN AUTHOR AND TRAVELER REVEALS CONDI-
TIONS HITHERTO UNKNOWN

By AMEEN RIHANI

WHEN the Imam Yahya of Sana' made certain proposals, through me, to the British Government at Aden, Hodeida and the coast towns north of it up to Midi were in the hands of the Idrisi, while Dhala, Shuib, Subbaiha and Ajoud in the Aden Protectorate, were occupied by Zaidi troops. But Hodeida at that time, together with Salif (noted for its salt works) and Loheia, was of more importance to the Imam than what he held in the Protectorate. He was, therefore, inclined to bargain, and he adopted the tactics, which are recognized as sound and efficacious in war or diplomacy, of striking in one direction to compel the opponent to yield in another.

The Seyyid Mohammed el-Idrisi, who was then Emir of Abu Arish and Sabia, was the strong man of Asir; and his military

* Mr. Rihani is perhaps the best informed authority on present-day conditions in Arabia. His book, "Maker of Modern Arabia" (1928), was immediately recognized as a standard work of reference on Arabia and its politics. Happenings in Arabia cannot fail to have their repercussion in adjacent countries, especially Syria, which some reports would have us believe is looked upon with covetous designs by King Ibn Sa'oud as a prospective kingdom for his son. Political interest in Syria would, therefore, naturally include interest in the conditions of Arabia and these have been ably and authoritatively dealt with by Mr. Rihani in this article which first appeared in The London Times of December 11.

—Editor.

strength, aside from the assistance he was receiving from the British, was based upon the attachment and devotion of his soldiers. For the Emir had a magnetic personality and he was open-handed. Zaidi soldiers, during the Tehama campaign, on more than one occasion went over to him, because they received more pay and were better treated.

Besides, the Zaidi soldier, who is noted for his bravery, labors under a great disadvantage when he is fighting at a distance from his hills—in the plains, for instance, of the Tehama. This disadvantage is little known even to those Europeans who are interested in Arabia, and is often overlooked by those who make a special study of Arabian affairs. The Yemen, like most countries in the world, has a "dope," and its people, men and women, young and old, are slavishly addicted to it. This "dope" is called "ghat" (*catha edulis*), which is like the spindle-tree and has the effect of a drug. The green leaves—the tenderer the better—are chewed as tobacco is chewed, and are supposed to give to the Yemeni the strength and the endurance which the hardships of mountain life require. As a daily function it is to them what tea is to the English.

Like a Thirsty Plant

This ghat is grown only in certain districts and at certain altitudes; and when it is carried to a distance of more than two days' journey by camel it loses its freshness and its potency, but is sold, nevertheless, at a prohibitive price. The soldiers cannot afford to buy it, and when they can they do not find in it what the Americans call a "kick." In the Upper Yemen, the soldier receives a daily ration of ghat; but when he is in a ghat-less land he pines for it and his spirit droops like a thirsty plant. It is a fact that the farther Zaidi troops are from the ghat-grown hills the less fit they are for fighting. That was the case, to a certain extent, in the Tehama; and the Imam Yahya realized that he could not in a protracted campaign conquer the Idrisi. He, therefore, invaded the Aden Protectorate, and, having occupied certain States which are virtually in the shadow of ghat-gardens, held them as against Hodeida and Salif, intimating that he would withdraw his troops if the British would eject the Idrisi from the three coveted coast towns. Another condition was imposed—namely, that the British Government should exercise no authority in the Protectorate, which was to be ruled autonomously by its own princes, and that he should appoint the judges. On the other

hand, the Imam was ready to sign a treaty of friendship and trade with the British, his exact words being, "We will trade exclusively with the Ingliz."

A few months after, however, the strong man of Asir died, and he was succeeded by his son, a hare-brained boy who could not manage the affairs of a tribe, much less a tottering State which was the prey of the ambitions of his cousins, all intriguing for power. Here was the Imam Yahya's supreme chance. His army swooped upon Hodeida and occupied all the other towns north of it up to Midi. The boy was subsequently deposed and his uncle, the Seyyid Hasan, succeeding him, entered into a treaty with the Wahabi King similar to the British treaties with the princes in the Aden Protectorate. Now the Zaidi Imam holds Hodeida, the strip of coast up to Midi, and the Wahabis have what amounts to a protectorate over the rest of Asir. The Idrisi are no longer a factor in Arabian politics.

Be Independent!

But the Idrisi Emirate, which was divided between these two rulers, is a significant commentary upon the general political tendency in Arabia today. It is most unlikely that the Zaidi Imam and the Wahabi King, made stronger by the acquisition, will exercise their strength upon each other. The Imam will not embark upon a perilous campaign outside the Yemen, and the Wahabi King is too wise to follow in the fatal path of the Turks. But both of them will use their strength in other directions.

The Imam, who recently evacuated that part of the Aden Protectorate which he had occupied, will not rest until he succeeds in freeing it at least from British control. Be independent of both the British and the Imam—this is the gist of the propaganda that is being conducted in the Protectorate. Will it succeed? Even if it does not, it will add to the difficulties and complications of the task of the British at Aden. Why not simplify the task by holding Aden, which is all that the British Government needs in that part of the world, and let the Protectorate solve its own problems?

The question, often asked, whether the States of the Protectorate will be safe if British protection is withdrawn from them is, to say the least, amusing. When the Turks marched on Aden in 1915, it was the Arabs of the Protectorate who held them in check at Lahej. The irony is poignant. And it is about time that the obsolete method of the East India Company of setting up

"independent" buffer States to protect British interests, be abandoned. The more honorable and consistent policy would be to find the strong man there and conclude an alliance with him.

The strong man is the Imam Yahya, and he is not unamenable if certain concessions are made to favor his political programme. Some such arrangement as the one outlined in this article is still within the bounds of realization.

The Wahabis and Iraq

In Central Arabia the Wahabi King has recently refused certain recommendations made by the British Government for the settlement of the dispute between Nejd and Iraq about wells and boundary lines. The situation is not so clear as it should be, and I shall try to shed some light upon it.

There are no boundary lines in Arabia as they are understood in Europe; for the Arabs only recognize watering places and glens of pasture as possible boundaries. That is why the experts shook their heads when the diplomatists at the Conference of Ojair mapped out, with amused satisfaction, a rhomboid of about 600 or 700 square miles as a neutral zone between Iraq and Nejd. In that rhomboid are several wells of importance, the nearest to which are the 'Amarat and Dhafir, of the tribes of Iraq, and the Mutair, of the tribes of Nejd.

These three tribes have disputed the ownership of those wells, and fought battles round them, and raided each other on account of them long before there were any treaties or political entanglements between Nejd and Iraq. Even northward, beyond the Neutral Zone, there are other wells which seem to be common property, according to the phrasing of the Second clause of the Protocol to the Mohammerah Agreement; and because the outposts were built somewhere near these wells, Sheikh Feisal ed Dowish and his Mutair Arabs cried, *Ghazu!* (Raid!). while the Wahabi King was seeking diplomatically to get the Government of Baghdad to respect the Second and Third Clauses of the Protocol. The Second Clause reads as follows:

Since many wells fall within the boundaries of Iraq, the Nejdi side being thus deprived of them, the Government of Iraq agrees to permit the Nejdi tribes, which live along the edges of the border, to use these wells in Iraq territory, in case of necessity, provided that the said wells are nearer to them than the wells within the borders of Nejd.

The situation of these wells is not specified. It may be with-

in any distance, in the vicinity of Nejef, or of Basra for that matter, when necessity or a year of drought drives the Nejdi tribes northward for water and pasture. Who shall say, then, whether the wells of Nejd are farther for those roaming tribes than the wells of Iraq? Water and pasture, these are the magnets of the tribes; and when they gather round the wells in a year of drought or of little rain, even if they are not enemy tribes, they quarrel, they fight, and the strongest drives the others away. It may be possible to police the wells, but if this is not done by both Governments it will only aggravate the matter. As for the Second Clause of the Protocol, it affords no hope of peace and order, because of its loose phrasing.

There is a vagueness also in the *atraf el-hudoud* of the Third Clause. No forts or anything else of a military nature shall be built on *atraf el-hudoud*, or "the extreme ends of the boundary lines." What this means, where the extreme ends do end, I do not think anybody knows. It seems, therefore, that the first step towards a proper solution of the problem is the policing of the wells by both Governments and the more precise rewording of the Second and Third Clauses of the Protocol of Ojair.

The Frontier Raids

But more important than the wells in dispute is the question of the Shammar, or the section of the Tribe of Shammar which migrated to Iraq after the fall of Hail. Long before this migration, however, other sections of Shammar had made their home north of Baghdad, round Mosul and east of Aleppo in the Syrian desert. The recent immigrants were not, therefore, strangers in the land. They were welcomed by their fellow tribesmen in Iraq and they were also helped by them in their raids on the tribes of Nejd. A few years ago the Government of Iraq was not able to prevent some of these raids and did not punish the raiders when they returned from them and were again within its territory. Sir Percy Cox, who was then High Commissioner, in a letter to the Wahabi King, promised to take the necessary measures to prevent the raids; and the Prime Minister, Abdul Muhsin Bey es Sa'dun, who was then, as now, in office, sent a strong note to the Mutessarif of Mosul and to the Chief of the Shammar about them. "The Iraq," he said, "should not be made a base of operations for raids against the tribes of Nejd."

But the raiding did not stop. There were raids and counter-raids, and there are many outstanding claims for the restoration

of plundered property and for reparations on both sides of the border. Now, why did the Wahabi King not prevent his tribes from raiding the tribes of Iraq, when he could have done so? We find an answer to this question in the Green Book of Nejd, which says that because the Government of Iraq was unable or unwilling to punish the offenders the Wahabi King had undertaken to do so. In other words, the Wahabi raiding parties were what might be called punitive expeditions. That is virtually what we are told in the Green Book of Nejd. But such publications issued by Governments in trouble as honest confessions do not always confess everything. The old feuds, the *amour propre* of the chiefs of the tribes, and the necessity in a year of drought of seeking water and pasture and taking them, even at the muzzle of a rifle, wherever they are found—these are the snags in the problem. But they are not unyielding to diplomacy when it is inspired by candor and good will.

Absent Treatment

They are not, on the other hand, subject to what might be called absent treatment. The British Government in Iraq proposes to prevent the raids by building outposts about 500 miles away from the raiders' base of operations. That is what I call absent treatment. The reader will bear in mind that the home of the Shammar is north of Baghdad in the Mosul region. Now, a raiding party sallying forth on ghazu cannot travel 500 miles without being detected by the Government's Desert Patrol. Is it not reasonable, therefore, to suppose that an efficient Desert Patrol will render the outposts superfluous?

One word more about the Shammar. There is in the Syrian desert, as I have said, another section of this powerful tribe. I met its chief, Mijham Pasha, some few months ago in Damascus, and I asked him about the old feuds between them and the people of Nejd. "There are no more feuds between us," said Mijham; "we and the people of Nejd are brothers." He then invited me to his tents in the desert. "Come to us," he said, "and we will go together to King Abd'ul-'Aziz." Why is not the attitude of the Iraqi Shammar that of their brother tribesmen, the Shammar of Syria?

These are the bare facts in the dispute. But there is more behind the facts, as I have attempted to show, than there is in them; and only by removing the screens on both sides can a satisfactory and lasting agreement be achieved.

Progress of the Federation Movement

SYRIAN WORLD APPEAL MEETS WITH HEARTY RESPONSE FROM ALL OVER THE UNION

PLEDGES RECEIVED

Syrian Young Men's Society.....	Los Angeles, Calif.
The Phoenicians	Jacksonville, Fla.
American-Syrian Federation.....	Brooklyn, N. Y.
Syrian Young Men's Society.....	Birmingham, Ala.
The Good Citizenship Club.....	Birmingham, Ala.
The Goodfellows Club.....	Tyler, Texas
Syrian-American Club	Detroit, Mich.

THE replies received from Syrian-American societies in different parts of the United States and published herewith eloquently speak for themselves. They prove conclusively the readiness of our scattered organized bodies to join hands in an effort to promote those forces which tend to best serve our interests and those of our adopted country. The replies, all received in the course of December, shed interesting light on various aspects of the undertaking. Each society sees the advantages of the federation movement from a different angle, but all agree that the basic principle is not only sound but unquestionably vital. The committee on the constitution will no doubt take under advisement the many valuable suggestions advanced in the subjoined enthusiastic communications.

In some replies there is noticeable a certain disposition towards caution. Perhaps this is caused by the failure of previous efforts at federation and the reluctance of some organizations to commit themselves to what may prove another abortive effort. This attitude we believe is wrong. All former attempts at national organization are to be commended and looked upon as naturally leading to the present effort. It was necessary to prepare the minds for a collective undertaking heretofore foreign to Syrian psychology. Those who took the initiative along this line in the past may be given full credit for the preparatory

work. And for those who took part in past efforts to align themselves with the present movement should be but the natural sequence of their convictions previously registered. Persistent effort is but proof of a confirmed determination, and those who believe in the righteousness of a cause should not falter at initial setbacks. There should be, on the contrary, a certain sense of moral satisfaction in the constant pursuit of an ideal whatever the hopes of its realization.

In the present case, we are pleased to say, the prospects are all in favor of success. The number and the enthusiastic nature of the acceptances amply attest to this fact.

What tends to confirm our hopes is the propitious circumstances of the present movement. Heretofore efforts had been confined to the first generation Syrians who are still more or less influenced by their various traditional differences. To deny the existence of such a condition is a poor palliative. The hope for a truly cooperative undertaking lies with the young generation—American-born Syrians and those who are fitted by the circumstances of their lives and by their education and viewpoint on life to appreciate the benefits of collective action. This view we have expressed editorially in our issue of October, 1927, when even at that time it can be seen that we had in view preparing the minds for a national organization.

We wish to thank the societies responding for their patriotic interest. We also feel confident that each and all will work actively for the greater promotion of the cause.

To the Syrian Young Men's Society of Los Angeles, Cal., belongs the honor of being the first to respond. The Phœnicians of Jacksonville, Fla., were second.

We also wish to register a word of grateful appreciation of the sympathetic attitude towards the movement taken by the Springfield Union (Springfield, Mass). Its warning of the latent danger of the movement if it should take a course contrary to the full development of American citizenship is but natural. But we wish to give it the fullest assurance that such danger is beyond the range of possibility. The Syrians' loyalty to their adopted country is too well proven to admit of any danger along that line.

The Syrians, nevertheless, should consider this a healthy challenge. Will they form the Federation and demonstrate conclusively just what they are willing to do in the way of promoting sound Americanism?

OUR BULWARK

An Editorial from the Syrian World of October, 1927.

IT is a sign of a healthy social condition for the Syrian young folks to establish societies of their own. It is also a sign of intelligent understanding on the part of the parents not to thrust themselves into the affairs of their youth and insist on managing things their own, old way. There is a chasm between the old and the new which has to be carefully bridged by mutual tolerance. For the young generation it is hard to fathom the conventional, decorous methods of conduct which their elders have inherited from a country steeped in the traditions of countless centuries. The elders, quite naturally, will look askance upon any breach of their accepted order of etiquette in conduct. Modernism has been thrust on them too suddenly and not by degrees. Even a moderate exercise of independent action on the part of their children they are liable to characterize as insubordination and rebellion.

What it is necessary for the parents to realize is that conditions and surroundings in America are totally different from those obtaining in their motherland. Changing times must also be taken into consideration. Appreciation of all these differences is essential to bring about a proper understanding between the two elements.

The young folks should not be ridiculed or discouraged in any of their legitimate efforts. Coming together in a social club, a fraternal or a benevolent society is a most laudable undertaking. In the management or conduct of such an organization the older generation should not meddle or interfere. The younger generation is better schooled in parliamentary procedure and more capable of understanding its own mind. The parents, if they value their traditions and wish to see what is best in them perpetuated, should encourage all forms of social activities leading to cooperation among their youth. This is the best method for holding together the scattered fragments of the Syrian race. It should gladden the hearts of the elders merely to see their youth come together with unflagging spirit and without shame and unite on working for a common cause.

In the news section of this issue of the *THE SYRIAN WORLD* (Oct., 1927) there is reported the formation recently of two organizations of the young Syrian generation in two widely separated cities, each striving to attain a commendable object. Un-

doubtedly, there are scores of such organizations of our youth throughout the land, some of which we had occasion to refer to at different times. This movement should by all means be encouraged, not hampered. It may prove to be the nucleus of a nation-wide movement for the unification of the race in what is bound to become a great force for good both for the race and for the nation of which it constitutes a racial unit. Such a national organization would be our best medium for bringing out the best that is in us and using it to the best advantage. It depends mostly on our proper appreciation of the latent possibilities of our youth.

OLD CULTURE IN NEW LAND

An Editorial from the Springfield Union of Dec. 12, 1928

Mr. Salloum A. Mokarzel, editor of the Syrian World, in an article in that magazine entitled "Can We Retain Our Heritage" presents and forcefully urges a plan for a national federation of Syrian-American societies in the United States which should be of vital interest not only to all members of his race but also to the public in general inasmuch as those to whom the writer addresses himself form a definite part of our citizenship, sharing in and contributing to the progress of our national life. Because we are a young nation and homeland ties are still comparatively fresh, it is not surprising that newcomers to this country should feel the urge to retain their memories and also to keep alive certain spiritual and cultural attributes peculiar to their native land.

The natural way to do this, these newcomers have found, is in the formation of societies or organizations—groups which have been readily enough accepted and commended in America. The feeling here has been that any society of such a nature was beneficial because it facilitated the work of Americanization, work which could be done better with an organized group than with individuals. Furthermore such an organization helped to transplant to this country those cultural elements which were of distinct value and which were in danger of being lost to this country unless kept alive by more definite effort on the part of the people with whom they were inherent.

Mr. Mokarzel feels that through co-operative union of the Syrian and Lebanese societies of this country his people will be better able to make a more effective contribution to the well-be-

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ing of the nation and he makes a special appeal to the younger generation of Syrians in this country, hoping to arouse in them a desire to demonstrate to this land of their fathers' adoption that they possess the qualifications which go to make as fine a type of American citizen as those of any other racial group. He feels that by their solidarity they will be better able to accomplish this end.

If this move toward a federation proves successful, the fusion of American ideals with the spiritual and cultural heritage of an ancient civilization that has survived hundreds of years of oppression should result in a genuine contribution to our national life.

It would be unfortunate, however, if the racial or the national consciousness should be carried so far as to interfere with the full development of American citizenship. Those whose childhood has been spent abroad cannot be expected to divest themselves of the influences of their native land, and they do not need to, but if they and their children are to become typical Americans their racial or national inheritances should not be cultivated at the expense of their Americanism. There is probably little danger of this, as ordinarily and naturally the grandchildren of those who come to this land from any quarter become fully assimilated into our American life.

LOS ANGELES, CALIFORNIA

SYRIANS WANT TO WIN RECOGNITION

Editor, The Syrian World,

In response to your editorial in the November issue of *The Syrian World* concerning the proposed federation of Syrian societies, will say that this society wishes to be listed as a prospective member of the "Federation."

The *Syrian World* is to be commended for its position in this movement; for its untiring efforts towards its materialization.

It is now evident that the Syrian people in this country refuse to further remain in obscurity. It is also gratifying to note that our people have awakened to the call—the call to band themselves together; to come to the fore; to win recognition. Thus organized, wonders may be accomplished. Undoubtedly, the requisite number of bodies will readily respond to this movement.

This society was organized April 29th. 1926, and it boasts of a substantial membership. The chief features are: It is non-sectarian, non-political, and it's membership consists of Syrian young men only, as the name signifies.

If further information is required, it will be pleasure for us to furnish it.

Very sincerely yours,
Syrian Young Men's Society,
David Zail, Secretary.

Los Angeles, Calif.

JACKSONVILLE, FLA.

ON THE THRESHOLD OF A NEW ERA.

Editor, The Syrian World,

I am very pleased to announce that at the last regular meeting of this club, a resolution was unanimously passed heartily endorsing the plan for the federation of Syrian Clubs, now being sponsored by the Syrian World, and expressing its willingness to join in such federation, should it finally be formed.

Our Club was organized last May, and has a present membership of about 50. Its objects are general. Social, civic and other activities are within its purview.

We wish to extend to The Syrian World our sincerest congratulations on its undertaking, with the earnest hope that Syrian organizations throughout the country, will not let this opportunity to achieve a notable accomplishment escape them. The Young Syrian element stands, as it were, on the threshold of a new era. If it succeeds in this project much that has been heretofore only a desire or a hope, will become a happy reality. If, on the other hand, it fails—through lack of cooperation—there will be little hope for the Syrian element in the future, with the years thrusting it continually farther away from the memory of its homeland.

Now is the time for all good Syrians to come to the aid of this most worthy cause!

Yours Very Truly,
Fred S. Rizk,
Commodore, "The Phoenicians."

Jacksonville, Fla.

NEW YORK CITY

SORELY IN NEED OF NATIONAL FEDERATION

Editor, The Syrian World:

The idea of the formation of a Federation of Societies throughout the United States, with respect to which the Syrian World has at present taken the initiative, was a subject matter of discussion at a meeting of the Board of Directors of the American Syrian Federation.

The consensus of opinion was that our organization should co-operate in the formation of such an organization and a Committee was appointed to that end with instructions to report back to our Board.

Personally I believe that the organization of a central body representative of all the Syrians of the United States would be a splendid undertaking. We are sorely in need of such a body.

Permit me to commend your efforts in that direction.

Respectfully and sincerely,
AMERICAN SYRIAN FEDERATION,

By JOSEPH W. FERRIS,
President.

BIRMINGHAM, ALA.

FEDERATION A MAIN OBJECT

Editor, The Syrian World,

One of the chief principles of the Syrian Young Men's Society of this city has been the keen and sincere desire that all Syrian societies might become a federation. In endorsing this idea we are only emphasizing one of the chief fundamentals of our society.

The Good Citizenship Club, another organization of which I am President, has also endorsed the federation movement.

Should the movement reach such a stage wherein my services over the country as an emissary and propagator are needed, I shall be delighted to serve freely and gladly.

Dr. H. A. Elkhouri, Pres.
SYRIAN YOUNG MEN'S SOCIETY

Birmingham, Ala.

TYLER, TEXAS

HEARTILY ENDORSE THE MOVEMENT

Editor, The Syrian World,

In the November issue of the Syrian World you suggested that every Syrian or Lebanese society in the United States which has for its purpose the promotion of the welfare of the Syrian race in America file with you its name and the date of its organization together with whatever information it desires to give.

At our recent meeting your article entitled "Can We Retain Our Heritage", was discussed and analyzed to the conclusion, that we, "The Goodfellows Club", heartily endorse the movement for a National Federation, and we offer our utmost co-operation for the welfare and promotion of our race.

In order to keep up interest in the Club, we have a program which includes Banquets, Dramas, Parties, Picnics. We also observe and commemorate important events in American and Syrian Histories.

Wishing you the greatest of success in your laudable undertaking of organizing a National Federation, and hoping to see Syrians throughout the United States band themselves together for the greater honor and glory of God, our race, and the country of our adoption, we beg to remain,

The Goodfellows Club
By: Geo. S. Saleh
Cor. Secy.

Tyler, Tex.

DETROIT, MICH.

PROVES CONCURRENCE OF THOUGHT

Editor, The Syrian World,

I have been appointed by the Progressive Syrian-American Club of Detroit to inquire about the developement of federating the Syrian-American Clubs throughout the country which you have proposed. Since we have ourselves discussed the matter upward of four years ago, it seems that it is a concurrence of thought among us all, due to the similarity of circumstances surrounding every community.

I wish to inform you of our readiness to join the movement when the other clubs rally to the cause. We heartily approve of the attitude of the Syrian World in propagating the idea.

John A. Nassar.

Detroit, Mich.

The New-born Babe

A SYRIAN-AMERICAN FEDERATION

Hark! ye winds, and stop a-whining,
Star of the East as of old is shining!
See its rays a-scintillating
As if beckoning, as if articulating:
"Awake! ye sons of the East and stop a-pining.

"Awake, awake, I say! and lo behold!
"A babe is born amidst your fold.
"Keep it alive, keep it nurtured;
"Nothing gained if nothing ventured.
"Like the wise men of the East, bring forth the myrrh and gold.

"In union there's strength you all know,
"So let this babe into manhood grow,
"Let this be the christening day and rejoice!
"For then indeed you can raise your voice
"Above the winds that howl and blow!"

So come young, come old, come ye noble throng!
Let's obey that star with cheer and song.
Let us march on, and on together
Through sunny or stormy weather
And to victory! "The new-born babe" will lead us on.

Pittsfield, Mass.

EDWARD B. KARAM.

The Sage of Washington Street

ON THE MARRIAGE PROBLEM AMONG SYRIANS

III

By A. HAKIM

AS on the preceding occasion, my last interview with my friend the Sage was by appointment. I realized that the holiday season was a busy one for him and even an "always welcome" friend should not give his visits the nature of an imposition. Had it not been for the assurance the Sage gave me that he was as much interested in discussing our current social problems as I was in hearing him expound them, I would have acted on the advice of the other Arab sage who enjoined friends against making visits too frequent that they may be more fully appreciated. As it was, however, I felt perfectly satisfied that my friend was animated by the true spirit of public duty and welcomed the opportunity to give publicity to his observations and views; and to this, may it be here reiterated, he was prompted by no personal motive, because he had from the outset laid down the condition that his identity should not be revealed. This being the case, the Sage launched immediately on the business of the day.

"Not a long time since," he said, "one of our Arabic daily papers invited its readers to give their specifications of the ideal choice for husband or wife. The readers being all Syrian-born, they confined their views to the personal qualifications of the mates of opposite sexes, seemingly taking it for granted that they should be Syrians. Some expressed preference for the girl bred in the atmosphere of modesty and devotion to domestic duties characteristic of the so-called old fashioned girl, while others voted for the modern, wide-awake girl who knows the ways of the world and can take care of herself under all circumstances. I doubt that those most affected by the peculiar development of our social problem derived any benefit from the discussion.

"In the present case, however, the result is bound to be different. You are writing in English, the only medium to reach the young generation. And it is my belief that this young generation is vitally interested in the discussion of this grave problem

in the desperate hope of finding a suitable solution.

"In our previous conversation I attempted to describe our present social condition and suggested a possible improvement. I tried to show that the root of the problem was in the lack of social contact, the solution of which would be in mobilizing the facilities at the disposal of the two principal agencies—the religious and the civic organizations. Let us hope that these agencies will awaken to the performance of this prime duty, and go about it in such a discrete manner as not to make the purpose too obvious for fear of defeating the very object in view.

"Now these conditions previously discussed are the reasons responsible for the large number of marriages contracted mostly between our young men and girls of other racial extractions. We now come to the question: Are these inter-racial unions desirable and conducive to happy results? Or is it safer for one of a certain racial extraction to marry within his own kind?

"I must admit at the beginning that unconditional generalization on any subject is always dangerous. Never can a rule be laid down that will not admit of any infraction, especially in matters subject to the vagaries of emotional influence. In the matter of inter-racial marriages I can point to individual cases where the union was a blessing and demonstrated complete compatibility, while other cases proved to be most unhappy and disastrous. Now one cannot justify one view or the other on the strength of isolated incidents. Too many would-be students of the situation have erred in narrowing their views to isolated cases and thereby building on false premises. It is the law of averages that should be applied in situations of this nature. The psychology, temperamental disposition and environment of the largest number should serve as a basis for deduction. In this alone could we feel somewhat safe in rendering judgment.

"On the basis of the above, I would say in general terms that it is more desirable for the first generation of any nationality to marry within their own kind. For this conclusion I would advance the following reasons:

"The success of marriage is based on compatibility, that disposition towards meeting on common grounds, sharing the same views, being actuated by the same impulses and motives and bound by the same sympathies. Marital union is a copartnership for life and the prime requisite for its success in the business of building a home and rearing a family is the ability to pull together, to do team work. To insure the success of the enterprise there must

exist between man and wife not alone complete intellectual and temperamental affinity but also that quality of general sympathy for persons and things which make up the ensemble of life. This latter quality is a matter of cultivation and acquisition and is not instinctive. It comes mainly from environments and associations from early childhood. It comprises almost everything from the question of food to aesthetic and cultural tastes. Such common sympathies bring understanding and lessen the danger of friction.

"Now, for people of the same race and the same generation this condition is more possible of fulfillment. The husband and wife would both be the son and daughter of first generation immigrants. Parents of both would have struggled against the same economic difficulties. More probably the parents of both would be of the same district or even the same town in the mother country, each knowing the genealogy of the other even to a remote past. This tends to equalize conditions and eliminate many causes of friction. Think, for instance, what bitter feelings would result if in a moment of anger the husband or wife should taunt the other of being a son or daughter of an immigrant, while the one making the accusation boasts of being American up to so many generations. Strive as we may, we cannot deny such a possibility, especially now that a revival of this spirit has become more evident lately in various shapes and forms. Its influence is even felt in the immigration laws which are suspected of discriminating against particular races, principally those originating in Mediterranean countries. While in rural and other sections uninfluenced by the metropolitan spirit there is open, organized action against men of certain racial extractions and religious beliefs. We Syrians have reason to resent these prejudicial tendencies just as strongly as any other of the affected races because of the open attempt to deny us at one time the right of citizenship. It requires no straining of the imagination to discover the reason for such an attitude.

"One of the principal reasons for the desirability of such unions in preference to inter-racial marriages is the psychological affinity between members of the same race brought up in similar surroundings. As has been often repeated, we are in the stage of transition and some of our pet customs and manners are dying hard. The old folks cannot help reminiscing about the motherland, taking interest in activities of the home town, showing solicitude for the relatives and friends they left behind, remembering the houses in which they were born, the fields they plowed,

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the vineyards and the fig orchards they tended, and the many scenes and incidents of their youth. Of course all these things do not enter into the life of their American-born children, but the latter, in deference to their parents, cannot help sympathizing with these feelings. A certain disposition quite naturally develops to look more kindly on things Syrian. In this respect we may well term the second-generation Syrians as social straddlers inasmuch as they are neither totally Syrian nor totally American in their home atmosphere. Their position, for that reason, is a peculiar, and in some respects, a difficult one, especially where parents and children continue to live together for sentimental or economic reasons.

"Considering the above and many similar reasons, how can we escape the conclusion that for this particular class of people the most natural thing would be to marry within their own circle? Not only are they better fitted one for the other temperamentally and by their racial traditions, but their general outlook on the problems of life is conducive to better harmony.

"Even under the most propitious auspices, marriage in its earlier stages takes the form of a strenuous effort to adjust tastes and dispositions and find a common meeting ground between husband and wife. How much harder will this process be if racial characteristics prove an added burden to the common difficulties. Not only within the confines of the home, where individual tastes and preferences may differ and lead to friction, but also in the larger field of social contacts lies the danger of divergence of tastes. A Syrian of the second generation would naturally want to move within his own circle. In this circle the influence of the first generation has not been entirely eliminated and cannot be ignored. Deference to the tastes of the parents causes the American-born Syrian to forbear with old customs and traditions if not actually sympathize with them, but his American wife could not be actuated by such feelings and considerations, and if she bears up with what, to her, are unpleasant conditions she would be doing so with a painful effort and at the expense of considerable good feeling.

"We also have to consider the different outlook on the question of divorce. Let us admit that no man or woman contracting marriage does so with any mental reservation or ulterior motive. Both husband and wife take each other for better or for worse, but when it comes to the worse the Syrian is at a disadvantage. Most Syrians in the United States are Christians of the two old

churches, Catholic and Orthodox, neither of which countenances divorce, and when marital difficulties lead to divorce the Syrian cannot face the situation with the same attitude of mind. The Syrian social mind has not reached the point where it could look upon divorce as excusable or justified, whatever the circumstances. The agreement entered into by man and wife to take each other for better or for worse "until death do us part" holds binding in the fullest sense. Divorces can hope for no recognition in our social life as it now stands.

"In this, as in everything else, you will realize that I make statements in their broadest sense. The general viewpoint on divorce as just explained, for instance, could not hold true in respect to our Moslem element whose situation is almost totally the reverse of that of the Christians. With the Moslems it is the men who marry American women because of the scarcity of women of their own faith in this country, due, as explained in former conversations, to the rigorous enforcement of the strict rules of ethical conduct for women in the East. Furthermore, divorce among Moslems is a thing of common practice and is looked upon with much more tolerance than among the Christians. The case of the Argentinian and Brazilian women who complained of desertion and ill-treatment by their Moslem Syrian husbands is of recent occurrence and our papers have discussed the subject at length. All this is mentioned by way of illustrating that an individual case, whether the outcome be good or bad, cannot be taken as a general criterion. The Moslems, on the other hand, are a small minority in our Syrian-American communities and their problems are confined to themselves. It can be readily inferred that in speaking of the Syrian problem the Moslem element must be naturally excluded.

"I have tried in this conversation to touch only on the high spots of the problem of inter-racial marriage and do not claim to have covered the subject completely. Such a vital, complicated and extended question could not be fully treated in the course of an hour's conversation. A general outline, however, cannot fail of being helpful even with limitations.

"What I would like to stress, nevertheless, is the point that our social status has no bearing on our patriotic or political standing, neither should the two questions be confused. What is convenient for the Syrian-American generation for the congeniality of their home atmosphere should not affect their political loyalty. It does not impugn one's Americanism to marry in the class and

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under the circumstances most conducive to his happiness. I am rather inclined to hold that it is in the interest of better Americanism to effect just those conjugal unions which would promote the spirit of harmony and contentment in the home rather than breed disaffection and discord which would naturally grow out of unsuited unions."

Defeat

By KHALIL GIBRAN

DEFEAT, my Defeat, my solitude and my aloofness,
You are dearer to me than a thousand triumphs,
And sweeter to my heart than all world-glory.

Defeat, my Defeat, my self-knowledge and my defiance,
Through you I know that I am yet young and swift of foot
And not to be trapped by withering laurels.
And in you I have found aloneness
And the joy of being shunned and scorned.

Defeat, my Defeat, my shining sword and shield,
In your eyes I have read
That to be enthroned is to be enslaved,
And to be understood is to be levelled down
And to be grasped is but to reach one's fulness
And like a ripe fruit to fall and be consumed.

Defeat, my Defeat, my bold companion,
You shall hear my songs and my cries and my silences,
And none but you shall speak to me of the beating of wings,
And urging of seas,
And of mountains that burn in the night,
And you alone shall climb my steep and rocky soul.

Defeat, my Defeat, my deathless courage,
You and I shall laugh together with the storm,
And together we shall dig graves for all that die in us,
And we shall stand in the sun with a will,
And we shall be dangerous.

The Weaver and the Rose

Adapted from the Arabic

DURING the reign of Al-Ma'moun, the son and successor of the illustrious Haroun Al-Raschid, culture and the appreciation of aesthetic pursuits among the people of Baghdad had reached a stage even greater than that which prevailed during the time of Al-Raschid. Al-Ma'moun employed every means to encourage and promote these tendencies, and bid his courtiers bring to his attention all incidents illustrating manifestations along these lines.

One spring day, when Al-Ma'moun was holding one of his pleasure seances in the gardens of the palace, admiring the variety of flowers in their riotous colors and listening rapturously to the murmur of scores of fountains weaving their magic spell of rhythmic cadences, he inquired who of the assembly could describe the scene in fitting verse, and a poet recited:

The Rose is King! Hearken ye to the sweet call of nature,
And divest yourselves of all care while the rose reigns in full bloom.

The caliph was greatly pleased and asked the poet if the verse was his extemporaneous composition or quoted from another. Then the poet begged leave to tell how he had come to hear the verse, and upon permission being granted he began as follows:

"O Prince of the Faithful! May Allah grant you long days and establish your rule everlastingly. The verse I have recited is not mine but one I have heard repeated by a weaver of the Abode of Peace (Baghdad) seemingly with great transports of joy and an immense depth of feeling.

"I was passing in one of the obscure alleys of the city early one spring morning when I heard shouts of revelry amidst which a lusty voice repeated the above quoted verse in ondulous tone and almost insatiable relish. I was driven by curiosity to discover the reason for the celebration at such an early hour, and found my way to the secluded garden whence the sounds emanated. There, seated by a cascading fountain surrounded by well-tended beds of beautiful roses in full bloom, was a company of men apparently of lowly station indulging in wine and song. They no sooner

noticed me than they invited me to join their circle and share in their joy. I thanked them for their proffer of hospitality but begged to be acquainted first with the cause of the celebration that I might more fully join in the spirit of it. At which one of the company, apparently the host, cast a tender surveying look at the flowers about him, then with a gusto and a surprising display of emotion burst out with the song:

The Rose is now King! Harken ye to the sweet call of nature,
And divest yourselves of all care while the rose reigns in full bloom.

I then gathered from the accounts of those present that love of roses had become with this man a cult and an obsession. A weaver by trade, he worked at his loom uninterruptedly the whole span of the year, not even observing Fridays or other holidays, but once spring ushered in the rose season, he lay aside his shuttle and forsook his loom, and, with a selected number of boon companions, flung himself unreservedly into the enjoyment of his favorite flower. From early morning till the advanced hours of night they drank and sang their love for the rose and continued thus for the whole six weeks of the season, at the expiration of which the weaver would intone this lamenting farewell:

"If God should keep me till thy season come,
O Rose, I shall again drown my care in drink and in the admiration of thy beauty,
But if, O Rose, my death should precede your return,
Then God I pray to make thee my share in Paradise."

"This, O Prince of the Faithful," concluded the poet, "is the source of the verse which I recited at your bidding to describe the beauty of this setting, which is made complete only by the presence of your gracious person."

Al-Ma'moun was pleased exceedingly by the account of the weaver and remarked: "This lowly man is truly endowed with a lofty soul. But for his aesthetic tastes he could not evince such appreciation of flowers and the inimitable gifts of nature. We shall assist him in pursuing the worthy inclinations of his kindly nature."

Saying which, the caliph ordered that an annual stipend for life to the amount of ten thousand dirhams be given the weaver during each rose season, that he might more contentedly indulge in the enjoyment of his love for the king of flowers.

The Syrian Poet of Williams College

Not only as a translator of Arabic classics, but also as a poet of originality and versatility, Dr. Katibah ranks high for merit and ability. In his class at Williams College he was unanimously elected Class Poet, and the following poem composed on the occasion of the last Class Reunion highly commends itself to lovers of good poetry. —Editor

By DR. NEJIB A. KATIBAH

I.

THE TRIP TO WILLIAMS, UP THE HOOSAC VALLEY

Comes Colonel in one busy afternoon,
 ('Twas nineteen twenty-sev'n, twelfth day in June,)
 "To our reunion you must go," he said,
 "Or else, by Jove, I'm here to scalp your head;
 Phil James's car is big—a beauty too—
 He'll take some boys, Lynn Norris, Peake and you."
 So on th' appointed day, to save my skin,
 Phil's car I mounted ere the rest were in.

—A Cadillac, all-willing and in trim,
 She seemed to hem and whinny low for him.
 Phil then hopped in behind the steering wheel,
 Responsive she, his presence seemed to feel;
 She breathed a moment and with emotion shook,
 And heaved as if a deeper breath she took,
 Then softly, gently, glad had come the hour,
 She crept along, her heart a muffled power.

Ere long New York receded from our sight,
 And hills and woods went chasing down its flight;
 The quickened road, now startled by the chase,
 Upheaved beneath and swam to join the race;
 And in their turn, or hedge, or inn, or hill,
 In eager pursuit passed—and we stood still.
 The spirit seized them all, and, all-possessed,
 They milled and passed along from East and West.

Nor did they flit in fright nor scamper mad,
 But gave us time t' enjoy the charms they had;

However sharp the curve or steep the grade,
They bowed us gently by, ere haste they made;
The valleys widened to display their charms,
And glens and dales approached with outspread arms,
Then closed behind us, quick to say adieu,
—Thus, scene on scene, till Williams came in view.

II REFLECTIONS

'Tis good to heed the call of youth again,
And by her walls sing Williams' old refrain,
—That song of mountains and of woodland heights,
We used to sing on Hopkins' steps o' nights.
'Tis good to see these ivied walls once more,
That speak a tongue they never spoke before:
Each whispering leaf a wistful thought imparts,
And plucks a silenced chord within our hearts.

The shaded campus--has it shrunk at all?
And is that whitened steeple there as tall?
Or do the ghosts of thirty years arise
To fill the scene and make it small in size?
The streets, the trees, the hills are truly there,
And yet I feel a change somehow, somewhere.
Dear college town, my Alma Mater kind,
There is a change--but 'tis in me I find.

And here they come, the friends of college days;
All hear the call, and each the voice obeys.
O yes!—The lapse of years has left its traces,
Not in their hearts, but in their builds and faces.
I look at one and wonder whence he came,
But as he clasps my hand I call his name;
And some their voices bring their names to me,
As others in their smiles the youths I see.

III RECOGNITION

Lo, here comes Bliss, his heart upon his face,
Unchanged his guileless smile, though changed his pace;

And Dewey, too, though bald, and stern his air,
His sparkling wit and airy soul are there;
And Hall, besides this princely part or that,
I know him by the way he tilts his hat;
Meek-hearted Duley, unpresumptuous pease,
And Briggs and Levy—men of God are these.

And here comes one—I know his name is Hill,
He thrived on Latin once, and, doubtless still;
And Miner too, aglow his face with joy,
A savant 'mong his peers, once more a boy;
And here is Hawkins of the kindly brow,
I see his heart a-melting here and now.
Gillette, light-heart!—just hear him, now and then,
With pious face insert his quaint "Amen!"

Magnetic Bird! However grand your girth,
I'd know by that eye that glows with mirth.
Hey, Wright! If with your weight your might has grown,
You'd make poor Amherst gasp again and groan.
That's Lee—serener now and stouter too,
But single stays his eye, his heart as true.
Judicious Burns! I could have once foretold
You'd mount the bench at forty-odd years old.

Here come some more, bespectacled and gay,
Of prosperous fronts that smile their age away;
Those stoop a bit and ponder as they talk,
Alert their mind, though slow their speech and walk.
Lo, Gordon there, now bearded and sedate,
His pipe is lit to help him ruminate.
Comes room-mate Riggins last.—'Tis Cleveland's bet
The dear old soul will never learn to fret.

IV

UP THE MOHAWK TRAIL

It is the hour—oh for that hour of day,
When light and shadows hold the soul in sway;
When deeper hues in mantled glens are set,
And pensive day departs with fond regret;

When lingering rays the blushing hilltops kiss,
And softened echoes voice their dreamful bliss;
And here and there a star in heaven assays
To steal our thoughts upon its liquid rays.

Along the Mohawk Trail from view to view
Th' enchantment passes on forever new:
Here lies a glen in sweet retirement gowned,
And there a tor with mystic glory crowned,
And here a valley, winding round the hills,
Enjoys in peace the music of its rills;
And there a meet of chieftains, rising high,
Proclaim their pomp and will to earth and sky.

Lo, here a precipice that awes your soul,
And there a height that soars beyond control;
And now a curve that prays you "please, go slow,"
And now a view that hails you from below;
And yonder sweeps a wide expanse of land,
Endowed with beauty by a magic hand;
And all to Greylock modest homage bow,
Who wears his aeons lightly on his brow.

A little farther up the Berkshire heights
To nobler grandeur rise; the eye delights
To dwell upon the scene and contemplate
The charms that power only can create.
From peak to peak our vision travels on,
Here sweeps abroad and there it halts to scan,
Until serenely 'gainst the darkened sky
The pride of Vermont boldly greets the eye.

V

THE REUNION DINNER: FAREWELL

Around the cheer now standing side by side
We pay a solemn thought to those who died.
Then comes a toast to Williams' honored name
—A tribute this with burning zeal aflame.
Now comes a speech, a flash of wit by one,
A joke, a banter, or a round of fun:

In joy the greatest, though in length the least—
These happy hours of our reunion feast.

Come Roy, I now recall your voice that night
When first I heard you sing "Lead Kindly Light;"
The organ's tuneful peal, vibrating hum,
Resounding through the years how clear they come!
And there you stood and proudly heaved your chest,
Your voice-control controlling all the rest,
Then meekly-powerful came the solemn tune,
—Delightful moments those, and passed too soon.

Yes Roy—go call Gillette and Drysdale too,
I know not now the fourth that sang with you;
And while the cheer is still before us set,
Whip into proper mood our class quartet,
Then let the affection of our former days
Revive with college songs and roundelays;
And when you've done, I ask this simple boon:
Before we part to sing this following tune:

REUNION SONG

On a day that is gone
Old Billville sang a song,
And the strains of this song we entone;
'Tis a song without notes,
In our minds though it floats
With a sweetness and rhythm all its own.

'Tis a song of the heart
That each soul sings apart
To itself as that day it recalls;
Comes its force like a tide
That will never subside
Till we meet face to face by these walls.

Come, this song let us sing
Till its echoes re-ring
From the hills and the woods we love so;

Let us sing this sweet rhyme
And improve it with time,
Small however our number may grow.

Tune your song to our tone,
Do not sing it alone,
Sing your song with us all and be true;
Come again to Billville
With a heart and a will
And the pledge of our friendship renew.

A Syrian Sunset

By GEO. MALOOF

TIS late in the day; we see a hue,
Not far away, beneath the blue,
We gaze in admiration;
Our eyes are fastened to that spot,
The air is cooled, where 'twas hot;
We voice our acclamation.

The end of day has come, too soon,
Reflected there; a blazing moon
About to disappear;
We are intent; it seemed so strange,
Too intent to sense the change
In the Syrian atmosphere.

Then when it seemed the end had come,
Entranced, we were, as we watched from
Our hill—procrastination
Lingered it on, as we each one,
Drank the beauty of the setting sun,
More than our estimation.

Then as the end of a beautiful story,
And in a blaze of dying glory,
It sank to leave us there
In awe, in reverence, and in a daze;
We had seen the sun in its final phase
Over Syrian soil so fair!

The Tragedy of the Barmecides

THE PATHETIC CASE OF THE OLD MAN CAUGHT
.... WEEPING IN THE RUINS OF THEIR PALACES

A True Arabian Tale

WHEN the great Haroun Al-Raschid put the powerful Barmecide klan to the sword, supposedly to avenge the indignity attaching to the royal house by the love of Yahya, the vizier, for Al-'Abbasa, sister of the caliph, but more probably to eliminate the influence of the Barmecides which not only rivaled but almost overshadowed that of the reigning house itself, he also caused their great palaces to be razed to the ground so that the ruins may be a constant deterrant to those whose inordinate ambitions carry them beyond their proper stations and prompt them to assume roles which should be the exclusive privilege of the caliphs.

The great tragedy befallen the Barmecides plunged Baghdad and all of Arabia and the great Abbaside empire into grief over the fate of this illustrious family whose fame had traveled far and wide for its munificence and splendor. But not once did any of the courtiers of Al-Raschid dare mention the Barmecides to him during the rest of his life, and this rule was followed almost as rigidly during the reign of his son and successor, Al-Ma'moun.

One day, however, it was reported to Al-Ma'moun that every night, under cover of darkness, an old man visited the ruins of the Barmecide palaces and wept and lamented as one bereaved of one of his immediate family. Al-Ma'moun became greatly indignant and called to him his trusted servant Ibrahim Ibn Maimoun and ordered him to proceed forthwith to the ruins and apprehend and bring before him the culprit.

Says Ibn Maimoun: "I realized by the tone of the caliph's command that he considered the matter of utmost gravity, and I immediately summoned Ali Ibn Muhammad and Dinar the guard and proceeded in all haste to the ruins. There we concealed ourselves behind a wall overlooking the former court of the principal Barmecide palace, and but shortly thereafter we noticed two phantom-like figures cautiously making their way in the darkness until they reached a position directly in front of our hiding place.

One of the two proved to be a servant carrying a rug and a stool which he placed on the ground and retired to a respectful distance. Then the other figure approached, and he proved to be an old man of venerable mien and respectable bearing, who no sooner was seated than he began to bewail in piteous tones and lament the passing glory of the Barmecides. At times he would wring his hands nervously or survey the ruins with a vacant stare as if in a daze, then after intermittent periods of silence would again indulge in new outbursts of weeping and recite eulogistic verse such as the following:

"When in the fury of fate, I saw the sword descend on princely
Ja'far,
Then heard the caliph's crier proclaim death to the equally
magnanimous Yahya,
I renounced the world. For life without them had become
meaningless."

"After listening to him and watching him for some time, we emerged from our hiding place and seized him in the name of the Prince of the Faithful. When he realized his situation he became greatly alarmed and begged for a few minutes' grace to write his will, which we allowed him to do and he entrusted the paper to his servant.

"At the palace Al-Ma'moun, in spite of the lateness of the hour, was still awaiting our return. When we brought the man before him and apprised him of what he had said and done, the caliph rebuked him severely: 'What have the Barmecides done to thee,' he said, 'for thee to frequent the ruins of their palaces and lament them in such manner?' And although still shaking with fear the man replied: 'If the Prince of the Faithful will but grant me leave to explain my case I shall relate it to him in all detail, after which my life will be in his and in Allah's hands.'

"Now Al-Ma'moun was noted for his clemency and forbearance and he readily granted the man his wish.

"I am Al-Mundher Ibn Maghirah, of royal descent,' began the old man, 'and I have met with such a succession of misfortunes that I was forced, in the last extremity, to sell my ancestral home and migrate with my family from Damascus to Baghdad. Here I found myself stranded in a strange city with my family of thirty wives and children completely destitute. We sought shelter in one of the mosques and, trusting in Allah, I went out to solicit alms. But my pride rebelled at the thought

in spite of my great distress, and for almost a whole day I wandered aimlessly about the streets of the city, until I came to an ornate mosque at the entrance of which stood two richly dressed slaves. And I made bold to enter, reasoning that admittance to a house of God could not be denied the faithful.

"Once in the mosque I saw that a company of one hundred richly dressed sheikhs had gathered therein seemingly for some festive occasion. My realization of the awkwardness of my position caused me great discomfort and covered me with perspiration. But through sheer desperation I decided to remain. Presently an attendant entered and bade the company follow him to the palace of Yahya. Meeting with no objection, I joined the procession and soon found myself in the inner court of the palace where Yahya was seated on a raised dais flanked by ten of his children in semi-circle formation. When each had taken his position there emerged from a side apartment a youth of comely appearance followed by a hundred servants each girdled with a golden belt of at least a thousand weight and carrying a golden brazier in which burned the costliest kind of royal ambergris. The youth advanced and took his position beside Yahya while the servants deposited the braziers in double rows in front of them. Then Yahya addressed the *cadi* who was at the head of the hundred sheikhs and said: "Pronounce now the word and join my daughter 'Aisha in marriage to this youth, the son of my uncle." And the *cadi* pronounced the solemn words while all the sheikhs present bore witness.

"No sooner was the nuptial ceremony concluded than the bridal pair and the whole party were pelted with balls of musk and ambergris in such a shower as to resemble a heavy hail storm. I observed the actions of the company and, like them, filled my sleeve with the precious balls.

"Then there emerged from a side of the court a long train of servants, as richly dressed as the first contingent, each carrying a silver tray heaped with a thousand pieces of gold. To each member of the company was presented a tray and I noticed that all, including the *cadi*, emptied the gold in their sleeves and carried the trays under their arms and departed.

"I was the last to leave. I had hesitated to take the gold and the silver tray until one of the servants motioned to me to do so. But still I walked with faltering step, casting fearful looks behind, and Yahya, noticing my hesitant manner, recalled me for questioning.

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"The servants first relieved me of all that I carried, then Yahya bid me be seated and asked me in a kindly tone for an account of my case, which I gave without concealing a single detail.

"Yahya then ordered an attendant to call to him his son Moussa, and when the latter came he thus spoke to him: "Here, my son, is a stranger whom I entrust to your care. Treat him as befits the requirements of our hospitality."

"Moussa then took me by the hand and conducted me to his house where I was treated with the utmost of kindness and consideration. While I thus enjoyed the bounty of my host only my anxiety for the condition of my family marred my otherwise complete happiness, but all my pleadings to be allowed to leave went unheeded.

"On the morning of the following day Moussa took me to his brother Al-'Abbas and turned me over to him with the remark: "Know, my brother, that our father the vizier has ordered me to surround this guest with all our facilities for hospitality. You well realize my duties at court which compel me to neglect personal attention to our guest, and it is for that reason that I now turn him over to your keeping."

"At the house of Al-'Abbas I encountered equally munificent treatment, and continued for ten days to be handed over from one to the other of Yahya's sons until, on the eleventh day, a head servant waited on me and said that I could leave in peace to rejoin my family."

"At this I could not help but lament my cruel fate. "Alas!" I said, "I have been despoiled of the silver tray and the gold pieces and in this condition of empty-handedness do they want me to rejoin my family?"

"But the servant maintained his silence and raised the rich curtains leading to a spacious corridor, at the end of which was another curtain, then a third and a fourth.

"At this stage the servant spoke to me, saying: "I have been ordered by my master to cater to thy every want. Only apprise me of thy wishes and they shall be fulfilled."

"When the final curtain was lifted I beheld a spacious, sunny room such as are described in the abodes of Paradise, from which was wafted the fragrance of musk and ambergris and sandal wood. And there were my wives and children rolling in silk and provided with every comfort. They had all been sent for and lodged in the palace of the Barmecides even on the same

day that I first entered the court of Yahya.

" 'Presently, servants began to arrive bearing gifts of all description, including not only the silver tray and the thousand gold pieces, but one thousand thousand dirhams and ten thousand dinars besides, and a deed to two rich plantations with which Yahya saw fit to endow me out of his great munificence.

" 'For thirteen years thereafter, O Prince of the Faithful, I continued to enjoy the great bounty of the Barmecides, being all the while treated by them with such unabated consideration that none but took me to be one of the family. Then the catastrophe befell them and your agent Omar Ibn Mas'ada levied on my two plantations such heavy taxes that their combined yield was insufficient to meet, and I was again plunged in the abyss of destitution and despair, and found my only relief and consolation in paying the nocturnal visits to the ruins of the Barmecide palaces to bewail their fate and mine.'

"The Caliph Al-Ma'moun was visibly affected by the tale of the old man and ordered that his tax collector be brought before him even at that very hour. When 'Omar Ibn Mas'ada appeared Al-Ma'moun inquired of him: 'Knowest thou this man?' 'Yes, O Prince of the Faithful,' he replied. 'He is one of the former proteges of the Barmecides.'

" 'What is the total taxation thou hast collected from him so far on his two plantations?' again asked the caliph, and when he was told the amount ordered that it should be refunded to him in full and a dispensation issued from any further taxation in any form on the property so long as it remained in the man's possession or in that of his heirs.

"At this great act of magnanimity the old man gave way to his feelings in such a violent outburst of weeping that the caliph asked in surprise:

" 'Showest thou such grief, old man, when we show thee only consideration and generosity?'

" 'And between his sobs the old man replied: 'O mighty Prince, it is not with any intention of belittling your great kindness and generosity, but even your present act I cannot help but attribute to the munificent influence of the Barmecides which increases my undying gratitude to their memory. For how otherwise could my plight have been brought to your attention for you to overwhelm me thus with your munificence and bounty had it not been for my frequenting their ruins?'' "

Says Ibrahim Ibn Maimoun, who had been witness to the

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whole affair: "I then noticed that Al-Ma'moun, in spite of his great fortitude, was moved almost to tears and after a pause of a few moments said to the old man: 'Verily, O uncle, this also may be attributed to Barmecides. They alone thou shouldst thank and their memory mourn and their benefactions recall.'"

New Books

A NEW BOOK ON SYRIA

The Nationalist Crusade in Syria, by Elizabeth P. MacCallum, New York, The Foreign Policy Association, 300pp. \$2.50.

Miss MacCallum has been connected for some time with the Foreign Policy Association of New York in the Research Department, and in that capacity was able to fully acquaint herself with the causes and the development of the Syrian Revolution. Her book is the result of these studies, and her marshalling of facts is both interesting and helpful. The author lays claim to being impartial, but it may be readily seen by her interpretation of causes and effects that her sympathy lies with the Nationalist cause.

The Daughter of David, by Rev. Seraphim Nassar, 40pp. 50c.

The author of this religious tract takes for his subject the annunciation and its mysteries, and uses it as a means to remedy the laxity in religious education among the younger generation communicants of the Orthodox Church.

The object of the author is best illustrated in the passage where he says: "In this country I noticed in many quarters that the standard of morality and regard for religion was taking a serious decline, the latter in several instances among ministers of the Gospel. This I found to be due in a great measure to a failure to build up education and religious instruction upon the foundation of true and real Christianity, and also as a result of witnessing obscene and indecent shows of both silent and spoken drama, which are presented in many theatres throughout the land."

Rihani's Lecture in London

(In the December issue of the Syrian World only a brief mention was made of Mr. Ameen Rihani's important lecture before the Central Asian Society in London. The following full account of the lecture and the ensuing discussions by English noblemen and statesmen is taken from The Near East and India of November 15, 1928.—Editor.)

UNDER the heading of "Arabia—An Unbiased Survey," Mr. Ameen Rihani lectured to the Central Asian Society at Burlington House on November 7. Brigadier-General Sir Gilbert Clayton, High Commissioner-designate for Iraq, who was in the Chair, spoke of Mr. Rihani as having attained some eminence as journalist and author.

The lecturer began by referring to his parentage. It was at the age of ten that he had left Syria for the United States of America. His love for Arabia was not derived primarily from Arabic sources, for what had first fired him were the writings of Washington Irving and Carlyle. Then came Burton, who brought Arabia to him: Doughty, however, carried him to Arabia. His intellect was, therefore, a complex of the East and the West, for although his point of view might be that of an Arab, his intellectual heritage—which was Anglo-Saxon—made him place the attachment to truth above all racial, religious, and political attachments.

In an interesting way Mr. Rihani developed the question of the accessibility of truth. Was perfect impartiality possible on either side in, say, an Anglo-Arabian or an Anglo-Egyptian dispute if the points of view clashed? The Arab who went on a *ghazzu*, for instance, could see the truth only in the loot: he could not see it in the other man's right of possession. And the man in possession, whether herding his camels or ploughing his field or just sitting upon his pile, could not see the truth in the circumstances that drove the other man to the *ghazzu*. In the highest summit of human development, however, force should be condemned and it was from this summit of civilization that he carried in his heart a beacon to light his way through Arabia.

He went to Arabia, he claimed, with no preconceived ideas: he came out of Arabia with no misconceived opinions. Before he landed in Jidda he had an exaggerated notion of ex-King Husain's power (an error for which the British Government

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was responsible). He soon found that little way outside Mecca and Medina did the Sharif's writ run: beyond that limit were tribes out of his hand and not yet in Ibn Saoud's. These tribes were in the hand of the devil. They represented ignorance in arms, without a hand to control them, not a mind to direct them for their good. The Harb and the Ataibah and the Juhainah, as well as the Sharifs of Zu Hasan round Lith and Qunfudha, were all out for loot.

In the Yaman, however, between Aden and Sanaa, the position was worse. For there were ignorance and fanaticism in arms, and some of it under the protection of the British Government. The Imam Yahya, moreover, was using the power which he had against the Idrisi of Asir. The "happy Yaman" enjoyed a medieval social condition—no schools, no hospitals, no doctors, no drugs, not a decent inn.

When he arrived at Sanaa, the Imam was away, and the lecturer was held in captivity for seven days. He had been suspected by the British in Aden, and was now suspected by the Imam at Sanaa! A letter of introduction from King Husain was useless, because it failed to mention the bearer's name! But finally it became known that "the bearer of the letter *is* Ameen Rihani, and he *is* suspected by the British Government." He then was able to interview the Imam. After explaining that he was a "self-appointed missionary of civilization," Ameen Rihani pleaded for an understanding between the Yaman and the British Government and for a treaty with King Husain: he appealed for education and peace.

The lecturer then developed his idea of a Yamani-British reconciliation. This might be easily achieved, in his opinion, by the cession of the Protectorates, which were not only a blot on the British escutcheon—their rulers having been corrupted with gold and titles—but were also unnecessary, in view of the Air Force, as a protective zone round Aden. All that was required by the British was a breathing space of, say, ten or twenty miles as far as Lahaj, for instance, in one direction. The rest of the Protectorate should be turned over to the Imam—an act which would be befriending the general tendency in Arabia towards solidarity and unification. For all the Arabs of the Peninsula, with a few exceptions, would sooner or later come under the rule of the two biggest leaders, Ibn Saoud and the Imam Yahya.

Turning to Central Arabia, Mr. Rihani narrated the history of British-Najdi relations. The friendship between the two

peoples went back to the days of Faisal, grandfather of the present King Abdul Aziz. Whereas men like Polgrave and Wallin, emissaries of foreign powers, had been unsuccessful politically, the Englishman, Pelly, was in 1865, successful. An agreement was signed between him and the Amir Faisal. Subsequently Sir Percy Cox, in 1915, signed an agreement with the Wahhabi monarch; and later still, in 1925 and 1927, Sir Gilbert Clayton was similarly successful. But Sir Gilbert had recently returned from Jidda with an empty portfolio. Why?

The lecturer then examined the present relations between Iraq and Najd. King Ibn Saoud, he said, had put an end to the *ghazzu* in Najd and in the Hijaz. Did similar conditions obtain in Trans-Jordan and Iraq? For the better control of the tribes the British Government in Iraq had built three outposts some miles (30 to 70) from the border line. The lecturer then showed how the Wahabis based their objections to these posts on Articles 2 and 3 of the Protocol of the Treaty of Muhammarah. It had to be borne in mind that there were no boundary lines in Arabia as they were understood in Europe; the Arabs could recognize as possible boundaries only certain landmarks, principally watering places and glens of pasture.

Over the wells in the rhomboid the tribes of Amarat and Dhafir, in Iraq, and of Mutair, in Nijd, had long fought. The permission which was given in the Protocol of Ujair to Najdi tribes to use neighboring wells in Iraq territory, in case of necessity (provided that said wells were nearer to them than the wells within the borders of Najd) did not specify the location of such wells. They might be within any distance. This second clause of the Protocol, in fact, because of its loose phrasing, afforded no hope of peace and order. Mr. Rihani then turned to the Third Clause, and examined the problem of the Shammar of Iraq. He disputed the wisdom of building police posts to control the Shammar some five hundred miles away from their base, or *dira*, for a party going forth on the *ghazzu* could not travel fifty miles without being detected by the Desert Patrol of the Government. Why could not the Iraq Shammar be like the Syrian Shammar, who were now "brothers with the people of Najd?" But the people of Iraq were not hostile (on the whole) to the people of Najd: King Faisal and King Abdul Aziz had recently exchanged letters of friendship, and the Baghdad press had been warned to cease its attacks on the Wahabis. It was for the British Government to bring the drama

to a happy ending, and so not only preserve the friendship of sixty years between the British and the Wahhabis, but also consolidate its position in the Near East.

In the subsequent discussion, Mr. Cunningham Graham, author of "Mogreb el Acksa," compared the raiding in Arabia to what took place in, and was the curse of, Morocco. He thought the lecturer's suggestions for the preservation of peace in Arabia quite admirable.

Lord Lamington inquired whether Mr. Rihani was satisfied that, if the British were to relinquish certain tribes to the Imam Yahya, they would not be persecuted. To this the lecturer replied that he was so satisfied, that the Imam might have trouble with the subsidized tribes, but that he was fitter to rule them.

Mr. G. M. Lees, speaking with considerable knowledge of Arabia and of the Arabs, remarked upon the difficulty of understanding the Arab "mentality"; nor did he believe in the possibility of a united Arabia. The Arab felt that he was, given money and arms, a better man than the European; and this fact caused difficulty. Mr. Rihani's ideal was, however, an admirable one and something to be aimed at.

In conclusion, the Chairman dissented from the notion of the Oriental's having a different mentality from that of the Occidental. All the Arab wanted was to be treated courteously and to be told the truth. And, finally, he remarked that, although unable to bring back from Jidda any written agreement, he cherished King Ibn Saoud's word that the differences which had arisen were "differences between friends."

Sayings of Ali

Boasting of knowledge is proof of ignorance.

If I were a merchant I would prefer nothing to perfume:
For if I miss the profit I would not miss the fragrance.

Youth should be credited with their good traits and not
be held responsible for their mistakes.

Lift your head high among men, for apparent meekness
does not add to what is in the heart, and he who would show
men more than what is in his heart adds hypocrisy to deceit.

EDITORIAL COMMENT

SPIRIT OF ENTERPRISE

THE record of Syrian immigrants proves that in some respects they possess a wonderful spirit of enterprise. The mere fact that they have taken the courage to leave home and country in quest of better opportunities is ample testimony to that effect. The record of their achievements in America during the comparatively short time they have been here speaks highly for their ability and acumen.

But the Syrians' enterprise has shown itself mostly along commercial lines. This is explained on the grounds that they emigrated chiefly for economic reasons and concentrated their energies on material pursuits. Let us hope that this initial stage is now nearing its close.

Due to these peculiar circumstances Syrians showed aptitude for collective action only in extreme emergencies. Two occasions in particular stand out as cogent proofs of their latent powers once aroused, the one when they were accused of being of Mongol descent and on that assumption their right to citizenship questioned; the other when news reached them of the deplorable plight of their country during the war requir-

ing urgent financial relief.

On both of these occasions, however, their hands were forced by compelling necessity. Whatever the reason, it is to their favor that they proved capable of collective action.

But now our social conditions in America are undergoing a decided change which grows in momentum with each succeeding year. The effect is marked not only in our economic life but in our social life as well.

Under the circumstances the question naturally arises: Should we maintain in our public matters that passive, almost indifferent attitude characteristic of our former state, or should we develop a different tendency that would be more in harmony with the spirit of this age and accelerate the movement of those forces whose effect we are bound to feel sooner or later? In other words, should we be content to act only on the defensive, at the urge of extreme necessity, or should we display the vision and enterprise of those who are capable of planning for constructive action in the future?

The opportunity for such needed action is now at hand and it rests on the success of the Federation movement of our societies. We are not now

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in any danger; no right is denied us that is enjoyed by other citizens; but should that represent to us the ideal state of contentment as model citizens and descendants of a proud race?

Now that we are fully settled in our new home and that our young generation is coming more and more into control of our destinies, we should assume the initiative in planning for something constructive to which we would not be driven by duress but by our full and voluntary will to do for the good of a public cause. By such action alone could we promote our interests, enhance our prestige, and gain for ourselves the reputation and the standing of a valuable and useful element. Only through the mobilization of our general forces could we lay down a national program for bringing to the attention of the American people a greater appreciation of our racial contributions, and for working to preserve that precious heritage which should be the lasting glory of a proud race that has contributed in no mean degree to civilization and to the progress of the human race.

This coalition of forces for constructive, far-reaching action is now within our power. It is in our coming together in a nation-wide federation of societies for mapping a general program coordinating and uni-

fying our efforts along those lines deemed most helpful both to ourselves and to the nation of which we form an integral part.

A NEW DEPARTMENT

With a view to broadening the scope of its service, the Syrian World will now inaugurate a department for news of Syrian fraternal activities.

All Syrian societies are invited to avail themselves of this new department to publish results of elections, reports of debates, entertainments, educational and civic enterprises and like news of a public nature.

There appears to have developed lately a growing interest in cooperative efforts. During the past few years a large number of fraternal organizations has sprung up among the Syrians throughout the country, especially among the new generation. Our young men and women are awakening to the necessity of coming together for the better promotion of objects of common appeal and interest. For our societies to be kept informed of their various activities cannot fail but act as a stimulant and an incentive. There would be established through this means a better understanding leading to closer

cooperation. Many an idea successfully carried out by one organization might prove the pattern for all others to follow. What is also to be hoped for above all else is that mutual interest thus developed will create a uniformity of policy which will crystallize and systematize our efforts towards the promotion of our own general interests and the better service of the country.

QUESTIONS ANSWERED

The question on the spoken languages of Syria at different periods answered by Dr. Philip K. Hitti prompts us to again remind our readers of Dr. Hitti's willingness to answer all questions of historical nature submitted to him through the Syrian World.

We consider ourselves fortunate in being able to call upon such an authority and scholar for information, and we take this opportunity to repeatedly thank Dr. Hitti for his proffer of cooperation. Dr. Hitti is one of the first and steadfast supporters of the Syrian World and we wish to make public acknowledgment of our debt of gratitude to him for his valuable cooperation throughout the career of the publication. His reiteration of the offer to answer all questions is a fresh

proof of his sustained interest. We would only wish to have our readers avail themselves more fully of this exceptional opportunity.

INDIVIDUAL OPINIONS

The Readers' Forum in the Syrian World is open to the free expression of opinion by our correspondents of whatever nature. We assume, however, no responsibility for individual opinions and our publication of them should not be taken as an indication of our editorial policy. Those holding convictions to the contrary are equally entitled to a hearing and our conduct of this department so far has sufficiently proven our impartiality.

The discussion of the marriage problem among Syrians by Mr. A. Hakim has aroused considerable interest among our readers and elicited many comments. Some communications printed in this issue might be looked upon by some as indicating extreme tendencies. Parents or others who hold different views are welcome to an explanation of their side. The subject is manifestly debatable and a full exchange of ideas by those interested will undoubtedly assist parents and children affected in formulating a proper policy.

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Readers' Forum

SYRIAN WORLD WRITER REPLIES TO A CRITIC

Editor, The Syrian World:

In his letter of criticism appearing in the December issue of The Syrian World, Mr. J. M. Abbott was severest on me. He is not pleased with my treatment of the subject of "divided loyalty" which I discussed in the October issue. He accuses me of setting a stage on which appears a common, ordinary storekeeper delivering a pedantic lecture to a shopper. He exclaims that if I am a friend of his hiding under an assumed name his stepping on my toes should serve me right.

I must admit that I have not had the privilege of the gentleman's friendship and therefore he need feel no scruples about stepping on my toes. I doubt that he would have any consideration for me anyhow, seeing that he has let himself loose and stepped on everyone's toes. Distributing the shock makes it less painful!

But since you, Mr. Editor, have seen fit to publish his letter, I am claiming the privilege of like treatment for this short reply, in which I shall even overlook the fact that you yourself, in your answer to the critic, have deemed it fit to neglect any mention by way of defense of your anonymous contributors.

Mr. Abbott accuses me of rambling and murdering a vital subject. Rambled I may have, but does the critic stop to consider that he has paid me the high compliment of choosing for discussion a vital subject? Now inasmuch as the subject is vital why

not Mr. Abbott take the cue and give us an orderly, logical, unrambling treatment of this admittedly vital matter?

Then there is the question of setting a stage and attributing philosophical discussions to a shopkeeper. The answer to this unjustifiable thrust was unconsciously answered in my second instalment of the series on The Marriage Problem when I quite inadvertently remarked that "wisdom was not the monopoly of the learned." I would loathe to delve deeply into history for illustrations of this truth, but among our great contemporaries I may mention two who "learned wisdom from the mouths of lowly cobblers." I refer to David Lloyd George and our own President Calvin Coolidge.

So for me to interview a shopkeeper to learn his opinions on our everyday, homely problems should not be deemed unduly strange. Furthermore, the shopkeeping sage was not delivering his discourse to an ordinary shopper, but rather to one who sought his opinions by prearrangement in the regular, decent, acceptable manner of newspaper interviews.

The trouble, Mr. Editor, with this critic is that he has not been following the Syrian World closely in a manner enabling him to come to a fair and judicial judgment of the situation, which fact you have rightly pointed out in your reply to him. It pains me to have to step on the gentleman's toes so painfully.

A. HAKIM.

Somewhere in the U. S. A.

AGAINST A CHANGE IN THE SYRIAN WORLD

Dear Editor:

I am very glad the Syrian World enlightened us as to the nationality of Mr. Abbott for I would have taken the gentleman for a 100 per cent. American, picturing him with a mouthful of Brown Mule, his legs cocked up on the table boasting of the superiority of the Anglo-Saxon race.

Constructive criticism bares our mistakes and teaches us to correct them, but Mr. Abbott's criticisms are of the destructive kind. I will not ask Mr. Abbott to give us something better in the place of the things he criticises, for his criticisms are not justified.

The Syrian World would lose its value and its very reason for existence if you divest it of the articles which do not seem of interest to Mr. Abbott, such as Arabic poetry, which is unexcelled; archeological research for more exact Syrian history; news of its civilization, arts culture, history, political developments, Spirit of the Arabic press, etc. In fact, articles dealing with these subjects are just the things that give the magazine its splendid educational value.

What Mr. Abbott wants to read is not the Syrian World, but the True Story Magazine or the Whiz Bang.

JOSEPH MAWODI

Dallas, Texas.

SYRIAN-AMERICAN CLUB ENDORSES SYRIAN WORLD

Editor, The Syrian World:

The Syrian World was discussed at one of our meetings and the mem-

bers expressed their approval of the publication and went on record so as to encourage all Syrians in Cleveland to subscribe to it, as they have found it to be the best medium of keeping this new generation in touch with the affairs of the Syrians here and abroad.

THE SYRIAN-AMERICAN CLUB.

M. S. Caraboolad, Sec'y.

Cleveland, Ohio.

HELPS MAKE BETTER AMERICAN CITIZENS

Editor, The Syrian World:

I wish to congratulate you on such a beautiful and useful magazine. . . . It is my belief that young people who know more of the culture and background of their forefathers will make better American citizens, because they will have more to contribute to American life that is worth while.

ROSE A. DAVISON,

National Director, Dept. of Racial Groups.

National Woman's Christian Temperance Union.

Mt. Vernon, Ohio.

SUGGESTING REFORMS IN MARRIAGE CUSTOMS

Editor. The Syrian World:

All fair-minded observers must admit that what Mr. A. Hakim writes about the marriage problem among Syrians is true. I know of many actual cases to verify his statements.

I would not, however, call those brides brought over from the mother land "imported wives." As the writer

explains, social conditions among the Syrians in the past were such that young men had to seek brides abroad.

Now, however, conditions have changed, and the crux of the problem is for Syrian girls in America to find suitable husbands.

I believe something should be done in the way of educating the parents in changing their point of view in matters of personal conduct among their daughters. Old country standards are not applicable to, or practicable in, this new land. The age in which we live, besides, is not in harmony with medieval practices and ethics. It still seems the unchanging rule among the old folks that a young man cannot speak to a young lady unless he contemplates marriage, and that once a girl is seen talking to a boy it necessarily follows that they are engaged or otherwise people will begin to question the character of the girl as to why did So-and-so stop his calls on her. This is carrying the point a little too far and stands in the way of our girls finding mates.

The question of pre-nuptial demands on the part of the parents is also a serious matter. I know of cases where the groom was required to buy a specified quantity of jewelry, and after the marriage found himself unable to furnish a home.

Then, too, there should be no shame in both husband and wife working and cooperating to build themselves a little nest. Syrian girls are now permitted to work, whereas they were not allowed out of the house before. Why not show the same liberal tendencies in other matters?

ALBERT G. ABOUD.

Detroit, Mich.

A SYRIAN GIRL VOICES AN OPINION

Complains Girls Are Not Given Sufficient Freedom and Lead Lives of Drudgery.

Editor, The Syrian World:

I wish to congratulate the Sage of Washington Street on his wonderful article regarding the marriage problem among the Syrians, published in the December issue.

The marriage problem is admittedly a very serious one and should be given much consideration.

It is a shame the way Syrian girls have to live. All their life is nothing but a drudgery. Something must be done to change our present situation. Girls must be given more freedom. They must be put on the same basis as the boys. Our Syrian boys have the privilege to go into the world and do as they please, which is perfectly all right, but how about the girls—shouldn't they be given the same privilege?

Very few girls ever have the chance to pick out their own husbands. The parents usually pick out the fellow. Most of the times the girl has never seen the fellow before, and while she is not always willing to marry him, she is persuaded by her parents. At other times she thinks she can have more freedom by marrying. I know of a case which involved a 16-year-old girl and a man of 35. She knew nothing of love and she did not love him. Her parents persuaded her; he lured her with his gifts; they were married. Two or three years later she began to awaken to a new realization—that she did not love him; he was of one generation, she of another; their ideas were different; they

had nothing in common. She sought the company of others and found love in another. The result: Divorce, remarriage, a broken home, and little innocent children left to grow up into the world fatherless.

All this could have been avoided had the fellow found a mate of his own type, and the girl been given the freedom and the privilege to pick out her own mate.

We are living in America. We have adopted America as our country—we must adopt her ideas, and live an American life. We must put away those foolish ideas of the past and the Orient. We must give our girls the freedom which other girls in the world enjoy.

We are a Christian nation, and a Christian nation treats the women the same as the men. Women are honored and respected. In a heathen country women are treated like dogs. We are not heathens. Do we not claim to be as civilized as any other nation?

God made Man and Woman. Without either the world cannot go on. Both are vital to society. Why then can't the Syrians put them on the same scale?

Girls everywhere are beginning to awaken. They want more freedom. They are going to demand it—and will get it. Every time a bunch of girls get together all they can talk about is why they can't have the same freedom as the rest of girls, and why should the boys have all the freedom, and they none.

It is not fair. We are only going to ruin our girls. Syrian girls hate their parents, their nationality; they lose interest in life—have nothing to live for, no ambitions, and I dare say that any number of girls are on the verge of rebellion.

Nine out of every ten girls go out secretly and the tenth goes out openly. The nine girls who go out secretly do not enjoy themselves in that they are always afraid of being caught or of being seen by some Syrian. They are only living under a fear, a false pretense and their whole life is miserable. The tenth girl enjoys a reputation. She is the subject of conversation for the gossip lovers. Wherever she goes she seems to hear "There goes that girl, she goes out with anybody and everybody." Her life is just as miserable as the other nine. While all ten of the girls go out, none of them are very happy, or could be under the circumstances.

Why all of the narrow-mindedness on the part of the older generation? It doesn't get them any place. They cannot expect us to live as they did when they were young. We are living in a different age. They never had radios, pianos, theaters, and dances, and all the modern conveniences we have today. Why all the selfishness? Why not stop and consider the girl's side of it. She is just as human as the rest of the world.

Most Syrians think they are doing their daughter good by not giving her any freedom. It is true in their opinion, and the way they look at it, but we have different opinions and look at it from another standpoint—and we have just as much right to our opinions as they have. Girls have lived the way of their parents long enough. It is about time the parents compromise.

Syrians are not only doing injustice to the girls, but they are also spoiling their boys. The boys look down upon the Syrian girl and feel superior to her, and have no respect for her. They go out with other

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girls until they find the right one. Sometimes they do not find the right one and when they have roamed around for a long time, they seek a Syrian girl whose reputation has not been marred by gossip lovers. This is not fair to either sex. He has had his fun, his fling. He is ready to settle down—all he wants is a wife who will devote the rest of her life to his comfort. She has not had her fun, is not ready to settle. How can she make a good wife? Nevertheless, she is expected to.

On the other hand, if the girls had the same freedom as the fellows and were at liberty to go with them, there will be a mutual understanding between, and perhaps better matched marriages would result. The fellows would look up to the girls, and the girls would look up to the fellows, and life would be happier for both.

If the fellows want to marry girls of other nationalities, they are at liberty to do so, and I am sure the girls won't be brokenhearted. Give them the same privilege and they will be satisfied.

No other people will ever take us into their social circles unless we do away with this social evil.

Of course, I could go on and on, but what's the use. Everyone should be aware of this social evil. A lot of the older folks are aware of it, but they won't admit it, and they don't want their daughter to be talked about, but if all the girls were given the same freedom, there would be no talking.

Perhaps, some of the older folks will never submit to this new freedom, and perhaps it will never be during this generation but it is bound to come sometime or other.

I feel confident that we are going

to have this freedom soon, and especially with the rising tide of a United Federation of American-Syrian societies. I am sure that one of the purposes of the National organization, which I hope we will have in the near future, will be to promote understanding among our young people of both sexes.

I'm hoping that the Syrian World will open its pages for the discussion of this subject, as it is just as important to our American-Syrian generation as any other subject and more so.

MARY SOLOMAN.

Mishawaka, Indiana.

CHRIST SPOKE THE OLD SYRIAN LANGUAGE

Editor, The Syrian World:

In reading Dr. Philip K. Hitti's book, "Syrians in America," I came across the statement that the spoken language of Syria was the Aramaic. Will you please tell me what that language was? I was under the impression that the Syrians spoke the language of the people who governed Syria.

JAMILE J. KANFOUSH.

Syracuse, N. Y.

DR. HITT'S ANSWER

Before the people of Syria spoke Arabic they spoke Aramaic, which is a Semitic language and a sister of both Arabic and Hebrew. The Arabic language superseded the Aramaic as a result of the Arab conquest in the middle part of the 7th century, A. D. Syria itself before the Arab conquest was called the land of the Arameans.

Aramaic is the language which Christ spoke. It was the language

of culture in all Western Asia before the Arabic language replaced it. It has two branches, an eastern branch and a western branch. The western branch is sometimes called Syriac.

Aramaic, or Syriac, is still spoken in three villages in Eastern Lebanon, near Damascus. It lingered in Lebanon until the fourteenth or fifteenth century.

PHILIP K. HITTI.

Princeton, N. J.

SYRIAN FARMERS PIONEERS IN CALIF.

Editor, The Syrian World:

In regard to the statement on Syrian farmers in the United States I wish to add a little information

to the survey already covered by Dr. Hitti in his book, "Syrians in America." An area in central California was never touched by a plow owing to the fact that it was a desert, and being such it was shunned by American farmers and others until a Syrian from Zahle came along and bought it from the State for a song. Immediately he and his son set to work on this "desert" land and transformed it into one of the most productive ranches in that district. The grapes he raised on it captured first prize in an exhibition and the State sent a photographer to take pictures of the crops. Now our Bou-Najeeb owns several cars and is living on Easy Street.

JAMILE J. KANFOUSH.
Syracuse, N. Y.

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.

THE WEALTH OF AMERICA

In Florida even at this season farmers are busy in their fields and the land is surprisingly productive. In mid-winter grapes are growing on the vines, roses are blooming in the gardens and the fields are beautifully green with systematic rows of beans and pepper plants.

Truly, we know but little of America. Opportunities are to be found

here as nowhere else in the world. What a boon it would be for industrious Syrians to take to farming, especially in sections where there are no changing seasons and where the earth produces the year around.

This brings to mind the report that some of our immigrants in this and other countries have petitioned the home government for return transportation as they are destitute and cannot find employment. Such

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people cannot be of any benefit to the motherland and to furnish them with free transportation would be sheer waste of good money, because if they are unable to find employment and remunerative occupations in this land of plenty they will prove equal failures in the poor country of their birth.

Al-Hoda. N. Y., Dec. 18, 1928.

NO NECESSITY TO MIGRATE

We read in the Lebanese press that the Lebanese have almost gone migration-mad. Any number of them seek passports to leave the country and some of them do not even take the precaution of ascertaining whether they would be admitted to the country of their destination. This has led to deplorable results in some instances where large numbers of immigrants were turned back after a perilous sea trip and found themselves stranded and destitute.

The Lebanese Government should take more forcible means to prevent a repetition of such occurrences, and it should employ stricter supervision over the practices of some steamship agents who entice the ignorant and lead them to sad situations.

After all, the Lebanese at home envy us for being in America, while we who are here envy them for being in the most beautiful country on earth, where climate and natural scenery are unexcelled and where one can live in peace and tranquility far from the din and the press of a gigantic civilization which at times has a very sinister effect on the virtues of the soul. . .

Furthermore, if the Armenians come to Lebanon and find in it for

themselves profitable occupations, why should the original inhabitants complain of lack of opportunities?

The trouble with the majority of the Lebanese is that they want to "get rich quick," and they overlook the fact that to gain a livelihood in America at the present time is one of the most difficult tasks. Any man of willingness and industry can make a living anywhere in the world as well as he can make it in America.

Ash-Shaab, N. Y., Dec. 11, 1928.

ARMENIANS IN SYRIA

The population of Syria was at one time several folds what it is now, still the country enjoyed prosperity and there seemed to exist no fear of famine or lack of gainful occupation.

Now we find Syria, in spite of its reduced population, in constant fear of losing the little it possesses, and whenever a contingent of Armenian immigrants arrives there is immediately raised a cry of bitter complaint.

In view of these complaints we cannot but wonder how a country which normally supported five or six millions is incapable of supporting two millions now. Is it not that the earth is not made to yield its normal crops owing to lack of labor?

It is not too much to expect that a population of ten millions should live comfortably and contentedly in Syria. It is therefore to Syria's advantage to encourage immigration for the purpose of increasing production. The Armenians come to the country seeking work and in that capacity they should be welcomed as a useful and productive element. Syria, however, could lay down cer-

tain conditions on immigrants in order to insure their engaging in productive occupations, and through that means could enlist them as a most helpful addition to the population of the country in bringing about a rehabilitation of its industrial and agricultural conditions.

As-Sayeh, N. Y., Dec. 15, 1928.

COMING EVENTS IN SYRIA

The Syrians await with impatience the return of High Commissioner Ponsot to learn the nature of the new proposals he brings from Paris. It is now evident that these proposals will not permit of bargaining, but will represent the final conditions laid down by the French Foreign Office for the Syrians to accept. Some form of an agreement will have to be reached the nature of which it is now impossible to determine.

As matters now stand, the settlement of the Syrian situation does not rest on right but on might. The Syrians claim natural rights while France claims the right of mandate from the League of Nations. It is evident that Syria cannot assert its own right against the will of the Powers in control of the League.

This should not be taken to mean, however, that the Syrians should forego their national aspirations. The mandate is but a temporary arrangement and cannot last forever. It becomes, therefore, the duty of the Nationalists to persevere in the prosecution of their just demands as in that alone they would be fulfilling the trust reposed in them by the nation.

—Meraat-Ul-Gharb, N. Y., Dec. 29.

General Amnesty Necessary

Sultan Pasha Atrash and Emir Adel Arslan remain self-exiled in the Syrian Desert. They have so far refused to go to either Al Hijaz or Egypt where surely they would find the most considerate treatment. But what can be the cause of this persistent refusal? Surely there must be a secret in the matter. Let us see.

So long as they remain in the Desert they give the impression that the fires of the Syrian rebellion are still smouldering—that the revolution is dormant but not dead.

Now again, is this decision prompted by military or financial reasons?

The answer to this last question can best be found in an explanation of the present situation.

If the two mentioned leaders were to depart from the Desert there would be no further incentive to the money collecting campaigns waged among some of the misguided supporters of the revolution in America. In which case it would be evident that the revolution had truly come to an end and that to raise money for its further prosecution is but a pretext at extortion.

As the situation now stands, the only effective move that France can make to put an end to these campaigns is to issue a general amnesty to include the leaders of the revolution. Then there would be left no valid reason for political tramps to be running all over Europe claiming to be the official representatives of the Syrian cause, while in fact they represent no one but themselves and are only seekers of personal profit and their only political qualification is the ability to deceive the simple-hearted Syrian immigrants in America to extract their money.

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With the issuance of the general amnesty Atrash and Arslan in the Syrian Desert could not continue in their claim of still prosecuting the Syrian revolution, nor Shakib Arslan in Europe persist in claiming representation of the Syrian cause before the League of Nations and European governments.

As-Sayeh, N. Y., Dec. 27, 1928.

SYRIANS ARE TO BLAME

The Syrians blame the French for the selfishness the latter display in promoting their own interests. We believe the French are not to blame. Those to blame are the Syrians themselves who are forever busy in petty factional quarrels and open the way for foreigners to gain their ends at their expense. If the Syrians showed but a little capacity for unity and concerted action not only the French

but all other foreigners would respect their rights and abstain from taking advantage of them in their own land.

The Syrians have many wise sayings but seem to be unable to act on any. We would remind them of what the Arab poet says:

Whoso takes his sheep to pasture
in a land infested with beasts
of prey,
And failed to watch over them,
the wolf will tend his flock in
his stead.

Cooperation is necessary not only between Druze and Druze, Moslem and Moslem, and Christian and Christian, but it is imperative between all these different elements in such a public-spirited manner that all should lay aside their religious "fanaticism" in working for the general cause of the country.

The Syrian Eagle, N. Y., Dec. 4, 1928

About Syria and Syrians

DEMAND FOR MONARCHY DEVELOPING IN SYRIA

The Syrians took the second postponement of the Constituent Assembly with apparent resignation to the inevitable. The extended stay of the High Commissioner in Paris made it impossible to reconvene the Assembly at the expiration of the first three months and this has kept the country in suspense and somewhat lessened the interest of the people in political developments. The general realization is that nothing can be expected before the return of the High Commissioner, while his return has been so long delayed that people have tired of

speculating as to his probable future policy. The leaders of the Nationalists apparently remain as steadfast as ever in their demands, but there is a suspicion that their position is being weakened by the heavy inroads which the advocates of a Constitutional Monarchy are making in the popular sentiment. There are even some who assert that an overwhelming majority of the population prefer a monarchy in that it is more in keeping with their traditions and religious concepts. For the furtherance of these claims many an aspirant to the throne has gone to Paris with the ostensible purpose of influencing the decision of the French

Government in favor of declaring a monarchy. Especially are their efforts in this direction more intense at the present stage because of their realization that France will make her forthcoming declaration of policy her final word in her conduct of the Syrian mandate, and if a monarchy is declared it would not only find many enthusiastic supporters but would also lessen the possibility of resistance on the part of the Nationalist Party which favors a republican form of government.

An interview by a representative of the Egyptian paper *Al-Ahram* with Emir Said Abdelkader, surnamed the Algerian, and one of the principal aspirants to the Syrian throne while on his way to Paris, would have us believe that this Prince, if appointed King, would come to an immediate understanding with the French on the question of the six Nationalist demands by the simple expedient of foregoing them. The Prince is reported to have said that these points are untenable in that they represented demands impossible of fulfillment, principally that point referring to the integrity of Syria which would necessitate the surrender by England of Palestine and by King Ibn Saoud of large territories now within his jurisdiction. On the question of the National Army, however, the Prince thought that a suitable solution could be reached which would be agreeable to both the French and the Syrians.

Prince Said is the grandson of the famous Abdelkader who resisted the French for fifteen years in Algeria and was finally exiled to Damascus. He later became one of the staunchest friends of France as have subsequently all members of his family.

A mixed commission has been appointed lately in Syria by an order of the Acting High Commissioner to settle war claims and deal with the special cases arising from the revolution. It is composed of two Syrian and one French members to whom may be added the legal representatives of the claimant and the defendant. It is given the widest latitude of power and its decisions are final.

DEATH OF THE SYRIAN ORTHODOX PATRIARCH

Cable dispatches from Beirut on December 11 reported the death of his Beatitude Gregory Haddad, Patriarch of Antioch and of the East for the Syrian Orthodox Church.

Death came to the Patriarch after a long illness which at one time necessitated an operation at the hospital of the American University of Beirut. His advanced age, however, rendered it difficult for him to rally completely.

Funeral services were held for the Patriarch in Beirut, after which his body was taken to Damascus for interment.

The late Patriarch was one of the great ecclesiastical dignitaries of the East, and his record is one of illustrious achievements.

Born at Obeih, Lebanon, in 1859, he received his elementary education at the American Protestant Missionary school of the town, but at the age of thirteen was transferred to the Orthodox seminary of Beirut. He later joined a religious order and continued rising in rank until elected Bishop of Tripoli in 1890.

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stormy ones for the Syrian Orthodox Church owing to the growing movement for independence from Greek rule. Only a bishop of Greek nationality was eligible for election to the Patriarchate of the Syrian Church since 1724.

The controversy culminated in victory for the Nationalists in 1899 when the Greek Patriarch Espiridon was deposed and Bishop Malatius Dumany elected to succeed him as the first native Patriarch. He remained in office six years when, upon his death in 1906, he was succeeded by Patriarch Gregory Haddad.

The work of the late Patriarch was directed chiefly towards internal reorganization of the church and in this he succeeded brilliantly during his long tenure of office. The only sad incident that attended his administration was the dissension in the Orthodox Church of America following the death of the first bishop of the church, the late Raphael Howaweeny, who professed allegiance to the Russian authorities.

The death of Bishop Howaweeny and the disorganization of the Russian Church as a result of the debacle in Russia caused Bishop Germanos Shehadi, then visiting in America, to claim the American see for the Syrian Church, and over this matter a heated controversy has been waged ever since, causing the rise of three distinct factions in the Syrian Orthodox Church in America and the establishment of as many bishoprics.

In 1913 the Patriarch visited Russia at the invitation of the Czar to assist at the celebration of the tercentenary of the Romanof dynasty. He was one of the principal figures of the celebration and while there received from the Russian authori-

ties many favors for the Syrian Church.

During the World War the Patriarch used his great influence for intercession with the Turkish authorities for the protection and relief of the Christians, and in the troublous times following the war he was one of the potent political leaders and gave his support to King Feisal. Later he transferred his political allegiance to the French and exerted great efforts to establish harmony and understanding with the Mandatory Power.

AN ARAB PRINCE GIVES MUSICAL CONCERT

Prince Muhi-Ud-Dn, scion of the Sherifian family and for several years a resident of New York, gave a recital at the Town Hall on Thursday, December 13, which attracted a large audience in which the Syrians were largely represented.

Prince Muhi-Ud-Din is perhaps the most prominent exponent of Oriental music now in the United States. The selections he played on the oud thrilled the large audience which called for several encores. It was apparent, however, that his art was being heavily impregnated with the Western technique, at least in the numbers of his own composition which he played on the oud. His cello proved to be a revelation.

The Syrians participating were drawn from the best class in our community. The Syrian Junior League attended in a body.

Prince Muhi-Ud-Din is the son of Sherif Ali Haidar, now a resident of Beirut and at one time a claimant to the throne of Al Hijaz. The Prince's love for music took him to Europe to master the western art

after having perfected his Oriental technique in Constantinople and other musical centers in the East. Besides his adeptness at his art, the Prince is the perfect type of the eastern gentleman, a true representative of the illustrious Arabian house which claims the honor of having given the world the great Prophet of Islam.

THE SYRIAN WORLD IN PUBLIC LIBRARIES

The Syrian World is finding its way to an ever increasing number of public libraries in the United States through the patriotic action of some of our public spirited countrymen.

Mr. Frank Karam of Bangor, Me., has renewed his gift for a second year to the Public library of his city, announcement of the fact being made by the Bangor Commercial. In its book column, the Bangor paper lists first the Syrian World in its recommendations for Good Book Reading week and gives an outline of the topics of the magazine and its educational value.

SYRIAN NURSE PRAISED FOR HEROISM IN DANGER

During the past summer there developed an epidemic of septic sore throat in the small Massachusetts town of Lee which had no hospitals and had to call on neighboring cities for aid. Worcester was the first to respond and its contingent of physicians and nurses improvised a hospital and began immediate care of the stricken population. But for this quick help a large number of the inhabitants of the town would have perished. As it was only fifty succumbed.

Among the first to arrive on the scene was the Syrian trained nurse,

Miss Laura R. Agbay, who, like the rest, worked in 12 hour shifts. After about a month of the hardest fight under unfavorable circumstances the epidemic was brought under control and Miss Agbay returned to her home town.

The Worcester Daily Telegram published a long interview with Miss Agbay and commended her pluck and determination in face of grave danger.

AMEEN RIHANI, AUTHOR, ARRIVES IN NEW YORK

Ameen Rihani, author of "Maker of Modern Arabia" etc., arrived in New York December 25 after having spent several months in London lecturing on Arabia and the Near East.

Preparations are under way by the Syrians of New York City to hold a banquet in honor of this returning son of the colony who has achieved world-wide fame by his travels and his literary works.

Mr. Rihani has brought with him the three full-blooded Arabian horses which were presented to him by King Ibn Saoud of the Hijaz. While in the city he is a guest at the Authors' Club.

FIRST MARONITE CHURCH IN CANADA

What is claimed to be the first Maronite Catholic Church in Canada was dedicated last Fall in Windsor, Ont. The pastor is Mngr. Peter Farah through whose untiring efforts the success of the undertaking was made possible. A generous contributor was Mr. Louis Peters who was knighted by His Holiness the Pope in reward for his gift of \$10,000 towards the building fund of the church. On the occasion of the consecration ceremonies conduct-



THE LATE GREGORY HADDAD
 Patriarch of Antioch for the Syrian Orthodox Church
 (1859 — 1928)



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ed by the Rt. Rev. M. F. Fallon, D.D. Bishop of London. Ont, Canada, a souvenir booklet was issued in English giving the history of this parish as well as of Syria in general, laying special emphasis on the attachment of the Maronites to the Catholic faith throughout the ages.

SYRIAN UNIVERSITY STUDENTS IN NEW YORK

A statement which appeared in the metropolitan press early in December and was taken for its face value by the Arabic press of the city, gave the number of Syrian students in Columbia University and living at International House as only two.

The Syrian World asked Mr. Emile Dumit for information as to the exact number of Arabic speaking students living at International House, and he prepared the following list which numbers eighteen, all of whom are studying at Columbia with the exception of two who are studying at New York University.

Matta Akrawi of Mosul. — Subject,

Education.

Rafik Ashsha, Damascus—Business.

Ibrahim Dada, Damascus—Education.

Emile Dumit, Beirut,—Physics.

Hassan A. Ghamrawi, Egypt—Finance.

A. Haddad, Transjordania,—Agriculture.

Iskandar Harik, Lebanon,—Education.

William Hazam. Egypt—Journalism.

Fuad Husaini, Damascus—Agriculture.

Jamil Isterabadi, Baghdad—Business.

Dawud Kasri, Mosul—Education.

Jamal Khurdeji, Damascus—Electrical Engineering.

Midhat Sirbaji, Tripoli—Music.

George Serrafian, Beirut—Archaeology and Pusiness.

Miss. Theodora Skaff—History.

George Shiya—Law.

Miss. Elizabeth Shiya—Business.

T. Shiya—Business

The last four are American-born Syrians.

CONTRIBUTORS TO THIS ISSUE

AMEEN RIHANI—Internationally known scholar and traveler.

Author of "Maker of Modern Arabia" and of many other works of poetry and prose.

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

DR. N. A. KATIBAH — Arabic and English poet and scholar. Professionally a dentist of Brooklyn. One of our regular contributors.

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

EDWARD B. KARAM — A Syrian-born American of Pittsfield, Mass.

GEORGE MALOOF — A new contributor of Pawtucket, R. I.

A BOOK YOU SHOULD HAVE

MAKER OF MODERN ARABIA, by Ameen Rihani has proven a literary sensation. Never before has a more accurate, extensive and authoritative picture of central Arabia been presented with as much power. It is an epic of the desert; an up-to-the-minute "close up" of the cradle of the Arabian race.

The author of this great work is a Syrian of whom everyone of his countrymen should be proud. A copy of his book should be found in every Syrian home of culture.

"Mr. Rihani's picture of the Wahabis is the sort of first-hand authoritative stuff that puts this book above and wholly outside the range of the usual treatises either of travel, observation or politics."

N. Y. Herald-Tribune.

"The command over the subtleties of our anomalous language revealed in these pages, is uncanny. To read is to enjoy the pleasure of music. From Ameen Rihani we have what can scarcely fail to be a final portrait of that formidable chieftain, Ibn Sa'oud, by right of conquest King of Mecca."

New York Times.

ORDER YOUR COPY FROM THE SYRIAN WORLD
AT THE PUBLISHER'S PRICE.....\$6.00 postpaid.