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VOL. IV. No. 7.

MARCH, 1930.

THE SYRIAN WORLD

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



MEETING THE MARONITE PATRIARCH

SALLOUM A. MOKARZEL

THE OLD AND THE NEW IN ARABIA

AMEEN RIHANI

HAROUN AL-RASHID AND THE TWO LOVERS

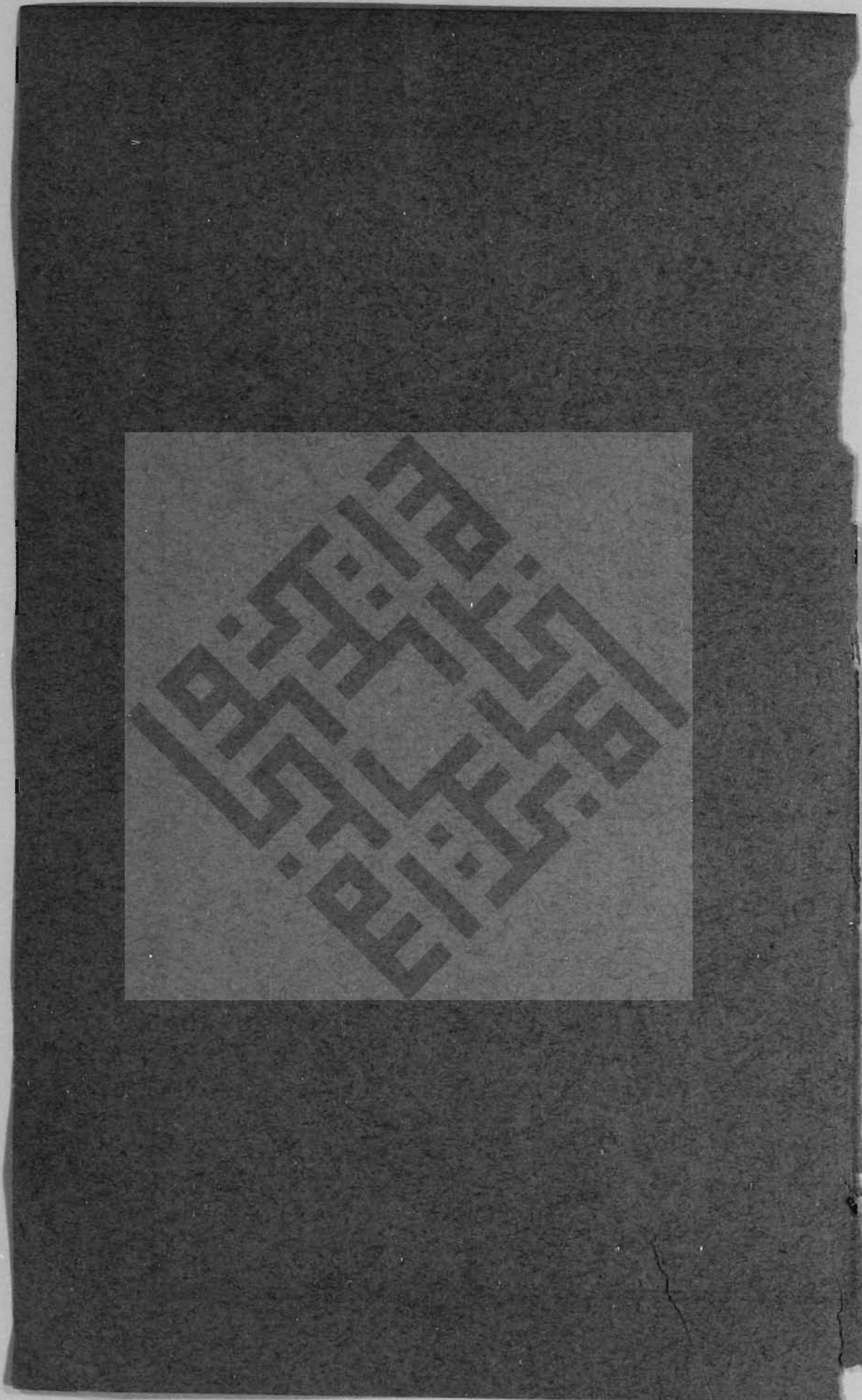
(AN ARABIAN NIGHTS' STORY)

THROUGH SOUTHERN LEBANON

SALLOUM A. MOKARZEL

CAUSES OF PALESTINE RIOTS

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THE SYRIAN WORLD

Published monthly by THE SYRIAN-AMERICAN PRESS

SALLOUM A. MOKARZEL, *Editor.*

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CONTENTS

	PAGE
<i>Meeting the Maronite Patriarch</i>	7
SALLOUM A. MOKARZEL	
<i>The Old and the New in Arabia</i>	19
AMEEN RIHANI	
<i>On Life (Poem)</i>	27
J. D. CARLYLE	
<i>Haroun Al-Rashid and the Two Lovers</i>	28
(An Arabian Nights' Story)	
<i>On Giving and Taking</i>	32
KAHLIL GIBRAN	

CONTENTS (*Continued*)

	PAGE
<i>The Two Answers</i> (Poem)	33
DR. SALIM Y. ALKAZIN	
<i>The Traveler</i> (Poem)	34
ALICE McGEORGE	
<i>Through Southern Lebanon</i>	35
SALLOUM A. MOKARZEL	
<i>Advice to a Rash Youth</i> (Poem)	43
LABEEBEE A. J. HANNA	
<i>Editorial Comment</i>	44
<i>Causes of Palestine Riots</i>	46
<i>Political Developments in Syria</i>	53
<i>About Syria and Syrians</i>	56

GREAT SYRIAN WORLD CONTEST

FOR

A FREE TRIP TO SYRIA AND RETURN
IS ANNOUNCED
ON PAGES 4, 5 AND 6 OF
THIS ISSUE

IN THIS ISSUE

LOVERS of travel will find in this issue much material to their liking. Mysterious Arabia and romantic Lebanon are here described in some of their most interesting phases. AMEEN RIHANI gives us a further account of his experiences in Jeddah — how King Hussein made his subjects live up to the Koranic law and how they proceeded to break it once he turned his back. He also tells how banking operations are conducted in the public square, the President and Cashier leaving their money unguarded, simply covering it with a straw mat, to attend to their noon prayers at the mosque. The whole narrative abounds in the most interesting information. * * * THE EDITOR describes in a special article his visit to the Maronite Patriarch at his summer residence. Some of the truly wonderful natural scenes in Northern Lebanon are worth knowing about, and they are fully described and illustrated. The Patriarch's opinions on home politics and on the religious future of his spiritual children in America are faithfully recorded. * * * In another article describing his journey through Southern Lebanon, the editor recalls some amusing experiences and gives an account

of his observations in Mashgara, Jezzine, Kfarhouna, Al-Mukhtara, Beit Eddeen and Deir El-Kamar. * * * KAH-LIL GIBRAN is preeminent in his originality of thought. He is here quoted on the nature and meaning of giving and taking. The beautiful decoration appearing with his quotations is of his own design. * * * DR. SALIM Y. ALKAZIN, as usual, contributes some of his highly valued poetical compositions, as do Labeebee A. J. Hanna and Alice McGeorge. * * * A SHORT STORY, in the nature of those of the Arabian Nights, is an original translation from the Arabic. Many are the tales of love and tragedy that have not yet found their way into English and which THE SYRIAN WORLD gives for the first time to its readers. * * * A SUMMARY of the official report of the Shaw Commission of inquiry into the causes of the bloody riots of last August in Palestine is published in this issue, as well as a full account of the political developments of the month in Palestine, Syria and Lebanon.

JOIN
THE GREAT
SYRIAN WORLD
CONTEST

Great Syrian

For a FREE TRIP to

The editor of THE SYRIAN WORLD having made a trip to Syria in the summer of 1929, which he is now describing in a series of articles in the magazine, came to realize not only the great educational and cultural advantages of such a trip, but its unrivalled possibilities for pleasure and recreation. In our enthusiasm for the benefits of such tours, we decided to offer one as a prize to our readers. This is on a par with the most liberal offers made by the biggest American publications, whose readers are hundreds of thousands and even millions. Needless to say that this is unprecedented in the history of Arabic journalism, whether in America or abroad.

THE SYRIAN WORLD, in making the great prize offer in spite of the heavy sacrifice involved, considers that in so doing it is promoting the cause of sympathetic understanding of the motherland. This is in keeping with the main object behind the publication of the magazine. Whether the winner be a boy or girl, American or Syrian, the purpose would have been served by the actual contacts established with the great scenic beauties and places of immense historical interest in our country of origin.

The proposition is unprecedented, the advantages great, the conditions most liberal. It is surely the opportunity of a lifetime for the ambitious.

ITINERARY OF TRIP

The free trip offered by THE SYRIAN WORLD takes the same route followed by the editor in his recent trip to Syria. Passage will be Cabin class on the luxurious steamer Providence, of the Fabre Line, sailing from New York July 2nd. Stops on route and shore excursions will be made at Ponta Delgada, Azores Islands; Lisbon, Portugal; Naples, Italy; Palermo, Sicily, and Piraeus and Athens, Greece.

In Syria and Lebanon, the winner may remain as long as he desires and return on any of the Fabre Line steamers to New York, also Cabin Class.

Sailing from New York will be under the direction and full assistance of the firm of A. K. Hitti & Co., the well-known steamship ticket agents.

The Beirut Branch of the same firm will render the winner all necessary service and advice free. The editor, thanks to the contacts contracted on his last trip, will also give the winner letters of introduction and recommendation to many influential friends who would render all necessary courtesies. The winner, representing THE SYRIAN WORLD whose services are fully recognized in the motherland, will be assured of the most friendly reception by the authorities and the public.

World Contest

SYRIA and RETURN

SYRIAN WORLD OFFER

The prize offered by THE SYRIAN WORLD to the winner in the contest is free passage, Cabin Class, both ways from New York to Beirut and return, together with a liberal cash allowance for the shore excursions above mentioned on the outward passage. Is this not a worthy prize to try to win?

CONDITIONS OF CONTEST

1. THE SYRIAN WORLD prize of a Free Trip to Syria and return will be awarded the individual securing the largest number of New subscribers to the magazine at the regular price of subscription.
2. Considering the great value of the prize offered, the minimum number required to win the award must be not less than one hundred.
3. Every contestant, other than the winner, securing more than one hundred new subscriptions, will be awarded a special cash premium of \$1.50 for every subscription. Those securing less than one hundred will be given \$.100 for every subscription. In the event of two or more contestants tying for the Grand Prize, all will receive identical prizes.
4. The contest closes June 10, 1930. Letters post-marked later than this date will not be counted. Announcement of the awards will be made June 15.
5. Every subscription must be a new subscription, and must be accompanied by a remittance of the full price of \$5.00.
6. Gift subscriptions will be counted as direct subscriptions. For instance, if a contestant succeeds in inducing a friend to make gifts of a year's subscription to each of five individuals, he will be given credit for five individual subscriptions. Multiple subscriptions to the same person will not be counted by the number of years; as, for instance, a single individual subscribing for two years will not be given credit for two subscriptions.
7. Those wishing to enter the contest must write to register, in which case they will be furnished with special blanks and helpful literature.
8. The contest is open to all friends of THE SYRIAN WORLD anywhere in the United States and Canada.

IMPORTANT ANNOUNCEMENT

ON THE SUBJECT OF THE SYRIAN WORLD CONTEST

OWING to the appreciation by the public of our liberal offer of a free trip to Syria as a first prize in the current Syrian World Contest, and in compliance with numerous requests to this effect, we have decided to extend our offer as follows:

- 1—While the minimum number of subscriptions required to win the Free Trip remains at one hundred, any contestant, besides the winner, procuring one hundred subscriptions has the option of receiving either the cash prize or a one-way free trip to Syria.
- 2—If a contestant should procure two hundred, he receives a free round trip.
- 3—For all subscriptions above two hundred the winner, as well as any other contestant, receives a cash premium of one dollar for each subscription in excess of two hundred.
- 4—Organizations are permitted to enter the contest and award the prize to any individual member.
- 5—Contestants working for the limited prizes of either a one-way trip or a round trip may withdraw once their goal is reached and sail on any Fabre Line steamer, cabin class, before the date set for the close of the Contest.

Registered contestants to date are the following:

H. J. Hashem, Poughkeepsie, N. Y.	Mrs. J. Rafful, Toledo, Ohio
H. Abood, Brooklyn, N. Y.	Ed. Hershewe, Fort Dodge, Iowa.
Mrs. R. Hamrah, Naugatuck, Conn.	S. Kallil, Detroit, Mich.
N. Sayed, Georgetown, S. C.	F. A. Coriaty, Manchester, N. H.
E. George, E. Liverpool, Ohio	

TWO MORE MONTHS
IN WHICH TO WIN.

THE SYRIAN WORLD

VOL. IV. No. 7.

MARCH, 1930.

Meeting the Maronite Patriarch

By SALLOUM A. MOKARZEL

THE MARONITES are the largest single group in the population of Lebanon. They take their name from that of St. Maron who lived in the fifth century and whose disciples sought refuge in the fastness of Mt. Lebanon fleeing their flourishing monasteries on the banks of the Orontes to escape religious persecution. For almost fifteen centuries they maintained themselves in Lebanon against great odds in defense of their rights to independence and freedom of worship.

The Maronite clergy has always played a leading role in the shaping of the destinies of this valiant people. From time immemorial the clergy were looked upon as not only the guardians of the faith but as defenders of the political liberties of the nation as well.

These traditions have obtained, in an unbroken succession, ever since the Maronites became a homogenous entity. During the almost continuous internecine feuds and wars with native and foreign enemies, and during the trying times following the crusades, the Patriarch, as the ranking prelate in the Maronite hierarchy, was the accredited representative of his nation in both political and religious matters. Even the chaotic conditions resulting from the World War could not shake these deeply entrenched traditions. Rather, the momentum which they had gathered during fifteen hundred years seems to have carried them beyond their natural bounds, so that the Maronite Patriarch was conceded the highly complimentary distinction of representing all the religious groups of Lebanon, Christians and non-Christians—Orthodox, Melchites, Druzes and Moslems alike—at the Versailles

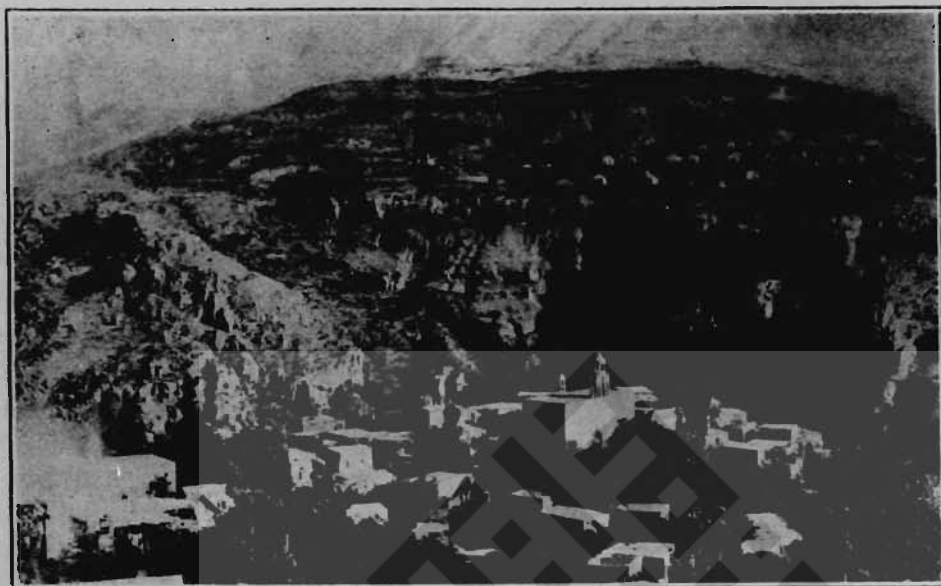
peace conference. On that occasion he was given by common agreement of all elements, who for once forgot their party differences for the sake of the common weal, the significant and all-inclusive title of the "Lebanese Patriarch," instead of his restricted title of the "Maronite Patriarch."

Nor have the frequent readjustments in the political alignments and administrative changes in Lebanon during the post-war period apparently affected the prestige of the Maronite Patriarch. Bekerkey is still a name to conjure with in matters affecting the political destinies of the country. We read that the President of the Republic, on the occasion of his reelection, inaugurated his new term of office by paying a visit of courtesy to the seat of Maronite ecclesiastical authority. The French High Commissioner must be *persona grata* with Bekerkey, and is bound by tradition to call on the Patriarch to exchange expressions of good-will between France and the Maronites. Admirals of French fleets visiting Syrian waters are lacking of tact if they do not pay the customary visit to Bekerkey, and when the Patriarch elects to return the call he is given a salute of twenty-one guns, like heads of states.

Bekerkey is the official seat of the Maronite Patriarch. It is situated directly above the seaport of Jounieh at a short distance north of Beirut, and in the heart of the almost exclusively Maronite district of Kesrawan. It serves as the residence of the Patriarch during nine months of the year.

In this respect, Bekerkey has the logical and weightier claim to be symbolic of Maronite ecclesiastical authority. It is so considered in the public mind.

But during the three months of summer the Patriarch takes up his residence at Ad-Deeman, situated in North Lebanon at a short distance from the famous Cedars and in the heart of a densely populated district that is exclusively Maronite. From the viewpoint of tradition and historical associations, as well as of geographical location, the summer seat should be more representative of Maronite prestige and ruggedness of character. The buildings may be comparatively recent, having been undertaken by the present Patriarch some thirty years ago, but the location itself is associated with the history of the Maronites from their earliest settlement of the country. Forming a sort of semi-circle around Ad-Deeman are the important towns of Hadath, Hasroun, Becherri, and Ehden, which figure prominently in native lore, while in the other direction there is afforded



Rising on the very brink of the precipice is the town of Hadsheet, the windows and balconies of its houses overlooking Wadi Kadisha in a sheer drop of 2500 feet.

the most imposing view of Wadi Kadisha, so called because of its many monasteries and hermitages where the disciples of St. Maron first took up their abode. No more appropriate location could be chosen for the seat of the Maronite authority and the perpetuation of their traditions. I was fortunate in having had the opportunity to interview the Maronite Patriarch in these imposing surroundings, so rich in historical and romantic associations.

* * *

The morning of August 3 we left Al-Hadath in the direction of Ad-Deeman. The summit of Al-Mizab, the highest peak in Lebanon, rising to a height of 10333 feet, loomed surprisingly near, while the winding valley of Kadisha offered an ever-changing panorama of wondrous scenery. Along the way we came across a view that was not only arresting, but awe-inspiring to the utmost degree. We stopped in our tracks for a considerable time to marvel at the extraordinary setting.

Rising from the depths of the valley, which seemed fathomless from our high position, was a perpendicular cliff, crescent-shaped and projecting into the yawning gorge. The cliff was of solid rock with hardly a trace of vegetation along the sides, but

crowned by a plateau which abounded in mulberry groves, interspersed here and there with tall and stately poplars, indicating the existence of abundant water.

But this was not the cause of our surprise. We could well imagine that the volcanic convulsions responsible for these earth formations could cast them into any fantastic shape. Rather it was what seemed to us either the desperation or the foolhardiness of man which gave the place its awe-inspiring aspect. For rising directly from the edge of the precipice, in fact, an unbroken continuation of its steep sides, were a cluster of dwellings bordering the fringe like a crown, or like some battlements surmounting the walls of a huge natural fortress. One could see any number of windows opening directly on the valley, while in some cases there were overhanging balconies balancing precariously over the abyss. I was told that the sheer drop to the bottom of the valley was somewhere around eight hundred meters, or more than 2500 feet. I could also distinguish a church built in like manner on the very edge of the gaping gorge. The founders of the town must have had a special reason for adopting such a building policy, and all succeeding generations lived up to blind tradition ever since. I further learned from trustworthy sources that an average of three or four fatal falls, mostly among children or workmen, take place every year. I could not be informed whether the town has a special graveyard at the bottom of the valley for the unfortunate victims. The name of the place is Hadsheet.

We arrived at Ad-Deeman at about ten A. M. and were met in the outer court by the personal attendant of the Patriarch who informed us that his Beatitude was then at his prayers, it being his life-long custom to fast on Saturdays and consecrate the day to devotion to the Virgin Mary. The attendant, Mansur Harb, proved in many respects a good entertainer and well-informed guide. He conducted us to an overhanging rock commanding a superb view of the Sacred Valley, pointing out to us the monastery of Kanoubeen, in the lower reaches of the valley, and appearing like a white speck amidst the dark green of the forests and mulberry groves and vineyards. This was the former seat of the Maronite Patriarchs, who chose the location for its inaccessibility and security. The monks, by the patient labor of centuries, succeeded in terracing the steep sides of the valley to save the soil from being washed away by the floods, and were thus enabled



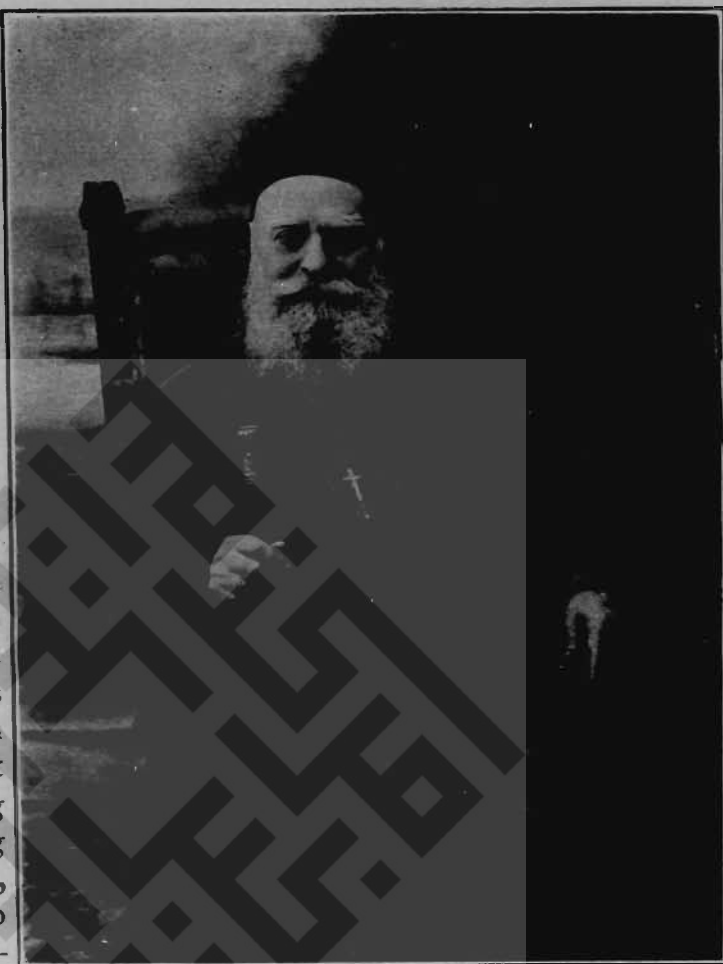
The Sacred Valley in Northern Lebanon as viewed from the heights of Ad-Deeman. The white spots on the terraced sides to the right are the old monasteries.

to make the soil yield to them the bare necessities of a frugal existence.

Wadi Kadisha is unquestionably the most majestic and imposing view of Lebanon. Setting aside its historical associations, its proximity to the Cedars and the many thriving towns it supports on its massive shoulders, the natural view itself gives rise to the greatest admiration and wonder. The earth formations at some places are both majestic and phantastic. The opposite side as you look from Ad-Deeman, for instance, gives the impression that a great temple, with massive columns and arcades as if designed by a master architect, is wrought in the solid rocky ribs of the mountain. The recesses distinguished by the deepening shadows indicate the existence of numerous caverns. Huge slabs of rock protruding over the precipice give the impression of overhanging balconies.

The Valley is uniformly deep, but takes a winding course which makes possible varying effects of light and shadow at all hours of the day. One could spend hours and days admiring the kaleidoscopic colors of its fascinating beauty, but the attendant had many other places of immediate interest to point out, start-

ing with the solitary tree on the projecting rock immediately below where we stood, and under which Archbishop Joseph Dibs, the famous Oriental scholar, spent many a month working on his "History of Syria." He was about to relate more about places and things in this little spot so abounding in interesting associations, when Bishop Paul Akel, secretary to the Patriarch arrived to greet



His Beatitude Elias Petrus Howayeck,

us. He conducted us by the main entrance and through a labyrinth of vaulted corridors to a large reception hall whose windows on the one side opened in the direction of the Cedars, and on the other on Wadi Kadisha. The furnishings were of the simplest—windows with wooden shutters but no curtains; an unpretentious divan with stationary *masnads*, or back rests, running along the four walls, and a solitary table in the center on which were a few books. The walls were also bare except for a few sacred pictures. The whole atmosphere of the place was that of such simplicity as to be severe in its quiet dignity. It was in strict keeping with the traditions of extreme austerity characteristic of the Maronite clergy from time immemorial. There is, however, another reception hall on the upper floor of Ad-Dee-



The lowly, yet exalted throne of the Patriarch who in spite of his eighty-six years insists on rising unaided.

man, furnished in a style befitting the dignity and prestige of the nation which the Patriarch represents. This is used only on the most formal occasions.

Soon the room began to fill with clergymen and laymen, residents and visitors. Archbishops Abdallah Khoury and Elias Reesha soon entered, followed by many priests and seminarians and visiting priors of near and distant monasteries, while a group of young people accompanied by a village priest paced nervously one of the corridors. They had come from the farthest end of Lebanon for a special dispensation to consummate a marriage without the publication of banns. The priest came with them to intercede and to plead. Youth was impatient!

It was now almost eleven and the Patriarch was still at his devotions, but having been informed of our arrival he graciously consented to grant us an interview before noon. Soon the measured fall of a cane on the stone-paved corridor was faintly heard in the distance. As the sound drew nearer a hush fell on the assembly in the room. The Patriarch was coming!

He presently entered. To one knowing his age he appeared to be bearing well under the weight of his eighty-six years. The large bright eyes gleaming from beneath the bushy eye-brows showed vigor of spirit that defied the physical weight of age

indicated by the stooping shoulders. The Patriarch walked majestically, slowly. He proceeded to the corner of the room where a large cushion was spread on the floor and squatted on it, Oriental fashion, the rising sides of the high divan serving as his back rest. The lowly cushion was the Maronite Patriarch's exalted throne! I was told that he receives princes in this informal fashion. He chooses to assume this position both for reasons of comfort and of humility.

I had seen his Beatitude Elias Howyeck once before some thirty years ago when he was elevated to the Patriarchate, but I was in no position then to fully appraise either the man or the dignity of his office. On the present occasion, however, three decades of experience had their effect in bringing to me a fuller appreciation of both the office and its incumbent.

The Patriarch was most solicitous for the well-being of the Maronites of America. "Is it not strange," he remarked, "that fully fifty per cent. of our people have now migrated to lands across the seas! We ask the Almighty to grant them the grace of persevering in the faith of their forefathers. It would be a most grievous calamity if the precious legacy which has come down to us through fifteen centuries should be lost in a generation."

A candid discussion of the spiritual conditions of the Maronites in America followed, the Patriarch displaying the keenest interest in the subject. He readily agreed that the crying need was for missionary priests capable of understanding the spirit of the times and appreciating the evolutionary processes of the changing conditions. Only those priests who have a thoroughly modern education and are capable of true missionary zeal and sacrifice should be permitted to come to America, and not those who are still primitive or provincial or mercenary or exploitative. Perhaps, it was suggested, a Maronite bishop in America might succeed in coordinating and controlling the now loosely held strands of authority. Would not Rome consider the special privileges and traditions of the Maronites and grant a request to that effect? It was agreed that the plan was beset with many obstacles, but that an effort was, nevertheless, worth attempting.

Then someone injected the question of politics, and it proved like the proverbial snow-ball that gathered momentum the more it rolled. From that moment on nothing else was discussed.

Owing to the great prestige of the Maronite Patriarch, his opinion on matters political is anxiously sought and appropriately

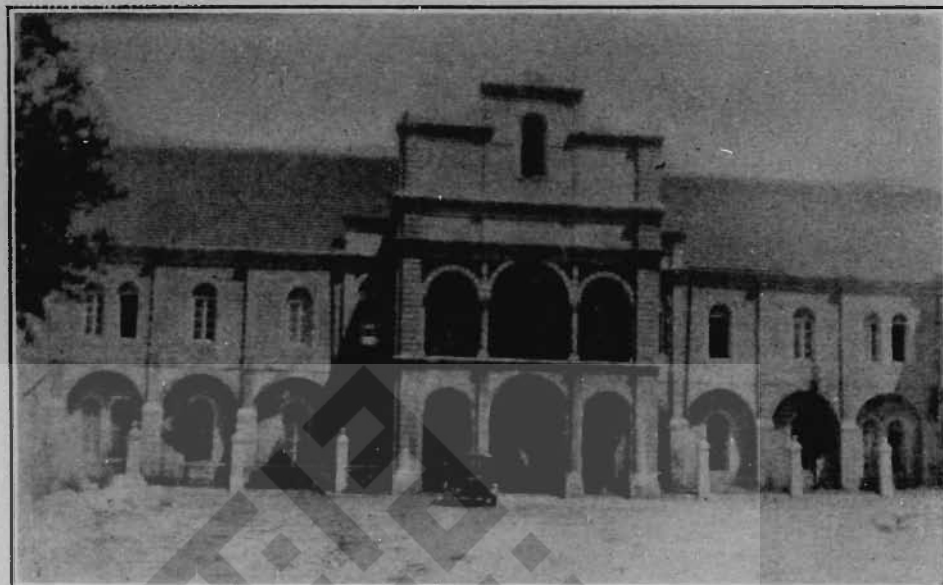


The four Maronite prelates, keepers of the old Maronite faith and traditions, are from left to right: Bishops Elias Reesha and Abdullah Khouri, the Patriarch and Bishop Boulos Akel.

evaluated. Nor was his Beatitude averse to discussing the political and economic situation of the country. The temporal welfare of his people was of paramount concern to him after their spiritual well-being. It affected him deeply, he said, to see the people of Lebanon being driven to economic ruin through the muddling tactics of politics. He who in spite of his advanced age undertook the trip to Paris to safeguard the interests of his people, can he suffer seeing them being systematically deprived of the little they possess of economic resources through the greed of some unscrupulous foreign interests? Would that he could again undertake the journey to Paris to fight for the rights of his beloved people! If this proves impossible there remains the alternative of sending a delegation of dignitaries direct to Paris, and over the heads of officials in Syria, to plead the cause of saving the country from impending ruin.

Then the Patriarch quoted his favorite Latin motto to the effect that right will assert itself and prevail in the end, no matter how hard the trials.

It was now noon and the Patriarch made an effort to rise. He supported himself with both hands on the edge of the divan and was able to rise only in slow stages and with visibly painful effort. I was surprised that those nearer him made no effort to



Main entrance to Ad-Deeman, summer seat of the Maronite Patriarch, overlooking Wadi Kadisha, or the Valley of the Saints.

assist him. They stood in their places motionless, speechless. The situation was getting beyond my power of endurance. Could it be that the code of manners here was so diametrically opposite to that obtaining in civilized countries where the weak and the aged are concerned? I took a step forward in the direction of the old prelate intending to proffer assistance, but a bishop intercepted, and in a quiet tone laden with despair confided to me: "His Beatitude never countenances assistance from anyone and insists on rising unaided."

Then it was that the situation became clear to me, and for the few moments that I watched the laborious efforts of the aged Patriarch struggling under the weight of his years, summoning the strength of the spirit to overcome the weakness of the body, the whole history of the valiant Maronite people, struggling for centuries against the heaviest handicaps, flashed rapidly through my mind. How symbolic was the incident! Here was the head of a nation who may be deemed old judging by standards of age among individuals, and here was his nation that may be deemed equally old judging by standards of life among nations. The chief, through sheer will power and strength of character, refuses to admit weakness and insists on rising alone. Will his nation act likewise? Can the action of the aged Patriarch be interpreted as a good augury? Through fifteen centuries this nation has



Rear view of Ad-Deeman, showing the new magnificent chapel under construction.

fought enemies both of elements and of men. It has wrought the miracle of transforming a barren mountain into a smiling garden. Will it succeed in maintaining its traditions under changing circumstances which call for the same fundamental strength of character but only by resort to different tactics?

We stood for the Patriarch to pass. His gait was slow and measured and the company that followed seemed a part of a ceremonious religious procession. At a certain point at the intersection of the corridors the Patriarch halted. To us who were strangers to the routine of this religious establishment every movement, as well as every stop, seemed to be charged with an element of mystery. Bishop Akel, who walked by my side, seemed to read my thoughts but apparently delighted in my mystification.

At a certain marble block in the pavement the Patriarch raised his cane and tapped once, twice, three times. He repeated the operation again and again and before the echoes of his tapping had stopped reverberating through the vaulted corridors he proceeded in the direction of the dining room.

Then the mystery was cleared. The tappings were the equivalent of the dinner bell, and at their sound doors began to fly open from all directions in the various corridors and a stream of bishops, priests, and secretaries came flocking to swell the ranks

of the marchers. These and the scores of visitors falling in step formed an imposing procession.

To call the great hall in which meals are served a dining room would be a misnomer. It is rather a mess hall—a huge vaulted room about a hundred feet or more in length having a single center table reaching from one end to the other. The Patriarch sits at the head of the table by the entrance, the bishops taking their positions at the right and at the left, followed by whomsoever guests are to be honored, after whom sit the priests and the general visitors. At times there are two or even more sittings.

After lunch the Patriarch and the bishops graciously consented to pose for a photograph. And when I asked for an autographed photograph of his Beatitude he conducted me to his private room which caused me no end of surprise at its austere simplicity. All the personal luxury that the powerful Patriarch of the Maronites enjoys is a plain iron bed, two chairs and an apology of a wardrobe. Perhaps the nearest thing to luxury in the furnishing of his room was a prie-dieu.

Twice while I was in the Patriarch's room official papers were brought to him to sign, and on both occasions I was able to observe the same surprising characteristic. No matter how long the document, he never affixed his signature to it until he had read it through.

Then bishop Akel took us for a tour of inspection through the building. Up the grand staircase we went to the main reception hall which was not yet completed but even then gave indications of great sumptuousness. A corridor led to the roof of an extension building from which we could admire the new elaborate chapel under construction. But from this vantage point a view could be had of something greater than man could ever build—of the Sacred Valley, with its many natural temples, winding its way in a majestic sweep to the very hill on which nestles the famous grove of the Cedars of Lebanon, reverentially called the Cedars of the Lord, toward which we set our course that same afternoon.



The Old and the New in Arabia

By AMEEN RIHANI

INCONSISTENCIES may meet in every man; and for every Arab of note today there are two Kaabas, the Kaaba of religion and the Kaaba of the world. He may turn his face towards the East once or five times, between sunrise and sunset; but for the rest of the day he turns towards the West, towards Europe. O thou my Kaaba when I dress, and when I eat, and when I ride in the automobile. But the new Kaaba is hedged about with complications and expenditures, which cannot be conquered without the help of either international treaties and financial loans, or scientific expeditions and economic concessions. King Husein tried both, and was still wavering when I saw him between a foreign treaty and a national concession.

He sent to Syria for specialists, mining and agricultural, chemical and medical,—the alchemists of modern science,—who would discover and dig up for him the wealth of Al-Hijaz; and they were all Arab Moslems who could go anywhere, in the sacred precincts and beyond, without let or hindrance. For a whole year they roamed and nosed about; smelling oil here; seeing gold there; giving to certain hills and spots such names as copper, mica, iron; and asserting that there is even a diamond mine in the vicinity of Mecca. But there was not in all Arabia a national syndicate to exploit this hidden wealth and save His Majesty from the fangs of foreign corporations.

Soon, however, a syndicate, headed by a Syrian Muslem, was formed for the special benefit of King Husein and Al-Hijaz. Its resources, financial and technical, were adequate; its conditions for exploitation were incredibly liberal; and its Muslem sentiment, which washed its motives of every tinge of selfishness, was unquestioned. It would give the Government of Al-Hijaz 40% of its net profits and an option of purchasing 25% of the shares of the Companies formed. It also offered to build for the Government two railroad lines, one from Jeddah to Mecca, another from Yambo' to Al-'Ala, free of charge, as the pious friends of the Syndicate put it. What the Syndicate proposed was to build the lines, turn them over with all their equip-

ments to the Hijaz Government, for its exclusive use, and collect the bill afterwards by instalments paid out of the 40% profit. If there were no profits, more would be the gain to the Hijaz Government who would have gotten two railroads free of charge.

But King Husein was still dreaming his pan-Arab dream, which necessitated a treaty with Great Britain, whose conditions, to be favorable to His Majesty, depended upon his granting the concession to an English company closely connected, it was said, with the Colonial Office. So, the offer of the pious Muslim Syndicate was rejected, and the Anglo-Arab treaty in the end met with a like fate. What was left to the Hijaz, therefore, of the fruits of the Scientific Expedition were the Military College and the Agricultural School of Mecca. The two do not hang together in a modern scheme of progress; but the Agricultural School is of no use in a country that has no agriculture.

As for the Military College its success depended upon the Bedu, who are the born enemies of order and discipline. They know how to carry a rifle, putting it always to its right use, and that is sufficient. If you would teach them anything else and subject them to a rule, you have to pay them, instead of charging a fee. King Husein paid something at the start; for he would replace, at any cost, the regular army of Al-Hijaz which was wiped out in the winter of 1919 by the Ikhwan, the Wahhabys of Najd, in the battle of Tarabah.

In order to maintain the Military College, therefore, and reestablish a regular Army, which was to redeem the pride and glory of Al-Hijaz, King Husein came down with a heavy hand upon the merchants of his Kingdom. How else could he arm the Bedu and teach them to step in line? The merchants paid and groaned at first in the bazaar; but His Majesty would make them pay double for groaning. Willy nilly, they paid and did their groaning afterwards at home. Some of them, however, who had no homes, were offered the hospitality of the jail. Or they were asked to Mecca, which is much worse. For there, King Husein had a dungeon, many feet underground, which was as prominent in the history of Al-Hijaz under his reign as was the Bosphorus in the days of Abd'ul-Hamid. He was terrible in his anger; and when any one by royal order was sent to Mecca, there was nothing left for him but the dungeon and the mercy of Allah. Guilty or innocent, they wrote their wills before leaving their homes, they who were ordered to Mecca.

A British squadron anchored one day in the waters of Jed-

dah and was the topic of conversation. "But the Hashemite squadron," said one of the citizens, who was deemed a wit by some, a fool by others, "the Hashemite Squadron is greater. Otherwise, the battleships of the English would not have come to make salaam." A few days later he was ordered to Mecca; and when he arrived at the Holy City, he was taken directly to the dungeon where he remained four months without a hearing and without knowing what was his offence. He was then brought before His Majesty the Great Emancipator, who pinched his ear and gave him a lecture to help him in the future to better speech when the Hashemite Government and its Navy are mentioned.

I spoke with one of the distinguished citizens of Jeddah about a bright boy he had, and asked him to send him, not to Europe, but to Egypt or to Syria for an education. Reply: That is my wish, but *Saiyedna* will not permit. There are others too in Jeddah who would educate their children outside of the Hijaz, in Syria or in Egypt—but *Saiyedna* (our Lord) will not permit.

I have already dwelled upon King Husein's profound respect for tradition. Even more profound is his respect for the Koranic law. Everything that is contrary to it in word and deed, in the life of a Muslem; and everything that has aught in it with a tendency to give the Muslem a freedom, which might take him out of the law and the tradition; yea, everything with a germ of knowledge in it, which might develop, even after two or three generations, into a grub of infidelity, these are evils which the wise legislator and the just ruler, if they be far-sighted, will always combat even before they come to light.

Above all things King Husein desired eternal happiness for the Muslem people;—the happiness which Allah describes and to which the Prophet points in the Holy Book;—the happiness that does not depend upon music or dancing or wine or riches, nor upon education in foreign schools. If, however, he tolerated certain things, which do this "eternal happiness" no ill, as aeroplanes and armored cars, to use against the *Ikhwan*, or a condenser to use against the malaria of Al-Hijaz, he could not tolerate at all such things of knowledge as would confuse the mind and corrupt the heart. He could not tolerate anything that has the tendency of drawing the Arabs, even though a span, from the straight path of their religion, which is their most precious treasure in this world and the next.

His Majesty often said to me that the only education the Arabs need is that which suits their life and the nature of their

land, "and enables them, within the bounds of religion—I say, within the bounds of religion—to enjoy its perfections." There are two public schools in Jeddah, where about two hundred boys find these "perfections" in the three Rs, a little geography and history, and a profusion of the Koran. At both of these schools, which I visited, speeches were made by the "stars" of the class welcoming the guest, their "brother Arab" who has come from afar to help "our rising Mother" to achieve the perfections (the King's phraseology was the style in those days); and one of the boys, a fiery little spirit, after the usual praise overture, impressed upon me, in eloquent words and gestures, the need of my doing so "without fear or compromise". But there was an undue amount of the alcohol of politics, for a boy of his age, in the sherbet of his praise. He informed me that the Hijaz is indebted to His Hashemite Majesty the Great Emancipator and to his valiant sons for the freedom and independence it has regained. "But we want to see this freedom and this independence spread all over the Arab Peninsula." And then, in the bold and fearless manner of his race, after asking me pointblank if I did not think so, he proceeded to answer his own question. "You would not have come from far-away America, the mother of freedom, to Al-Hijaz, the first-born of Arab-freedom, if you did not think so."

From the school we went to a more modern and more specialized public institution, the T. and T. (Telegraph and Telephone) Office, which is one of the modern Departments of the Hijaz Government. It is called the Department of Communication, and the Chief has time to receive visitors and do the customary honors. Coffee and tea and soda water were served in succession, other guests coming in at that particular moment to share in the bounty of the Government, while the Chief was dilating on the easy tenor of his Department's way. The operators are all Arabs, who use the Arab system; and their business is simple, for they send every message by cable across to Port Sudan—the only cable connecting the Peninsula on the West side with the outside world.

Next to the Chief's private office is the *Markaz*, or Central, the only place of its kind in the world, I think, which is not hallowed by the presence of the hallo-girl, nor her "allo" sister. The operators are gentlemen in long skirts, who hide the receiver under silk *sumadahs* crowned with silk *ighals*, and add a line to their fine figures with a red or a green sash wound jauntily

around the waist.

Markaz! Central! and the affable young gentleman is ever ready with *marhaba* (welcome). The perpetual smile is there too—in his voice. I said, “ever ready” in haste; for he is at times, especially in the afternoon, caught napping. His switch board has twenty-five wires distributed to the Government Departments and the long-distance to Mecca and At-Taief, *Markaz!*—Mecca—His Majesty. And you hang up the receiver. In half a minute, a minute at the most, your telephone rings and *Markaz* calls you respectfully by your name. How did he know? He knows the voice of every one of his customers. *Marhaba*, His Majesty will speak with you.—Or his Eminence the Supreme Judge,—or anyone you desire in the Government outside the Kaaba. There, the telephone wires, unlike the wires of the electric, are not permitted.

On our way back from the T. and T. Office, as we were walking up the main street, I was attracted to a little square balustered platform, jutting between the baker's shop and the grocer's, on which sat or rather knelt two men opposite each other. One of them had a roll of bills in his hand; and before him on the carpet were little stacks of silver of small denomination, while in a movable case with shelves and pigeon-holes were stacks of dollars of various kinds—Egyptian, Turkish, American, etc. One of the men was counting his bills, the other was counting his beads.

It was about noon when we passed, and I witnessed what was more extraordinary than the open-air bank or the kneeling bankers. The Mosque was across the way, and the *muazzen* was in the minaret calling the Faithful to the noon devotion. So, when the man finished counting his bills, he and his partner got up, stepped down from the platform, covered it with a straw mat, and, leaving their bank thus behind them, went to say noon-day prayer.—O Memory, be not unkind. Efface the vision of the city bandits of the West who walk into a bank at high noon, and, under the muzzle of a gun, make away with what they find before them. Or shall I ever forget the straw mat guarding the bank of Jeddah while its President and its Cashier were making their genuflections in the Mosque to Allah and the Prophet?

But the Justice of the Peace, whom I met the following day at a dinner, was not surprised at all when I was relating enthusiastically about the matter. “There are no robberies in the City,” he said, “Because we apply the *shar'* (The Koranic Law); and

there are but few people in the jail. The political offenders are sent to Mecca; the robber, after his hand is cut off, is set free to be an example and a warning; and only those who are guilty of petty offenses do we imprison. The Arabs quarrel very much, with reason or without reason,—they fight for nothing,—a word said in anger, even a word which one fails to say sometimes, causes a fight. In sooth, such a case once came before me. A beduin quarreled with another and struck him because he did not reply to his greeting. But the poor fellow, who failed to salaam, was deaf. The Arab is often foolish in his pride, and his temper is like fire."

His Honor, a burly but unconcentrated figure of a gentleman in stockingless feet and a heavy turban, was neither an Arab nor a Sudanese, but a third or fourth generation one would say, of both. For he was of a color hard to define:—burned ivory under a wash coating comes nearest to it. Nevertheless, he had the manners of a sherif brought up in Stamboul. I asked my host afterwards if His Honor was a good judge. "He fills the diwan" was the reply. He sprawled, to be sure, upon the diwan, but he had the politeness to conceal his feet. Nor would he have spoken of the law and the jail, had I not opened the subject. It is one of the fine traits of the Arabs that they do not talk shop.

But Captain Yanni, whose official title is assistant Director of the Aviation Department, is neither Arab nor Muslem, and is therefore forgiven for airing his views ever and always on the Air Force of King Husein. He had, moreover, a shop of ideas which he would never close for the sake of Arabia. Captain Yanni would have been a centre of trouble, of change, of activity, of infidelity, of progress in Hijaz the Holy, if Hijaz the Holy was not a wilderness. He was the one man in Jeddah who did not hold down in the presence of the King. And he drank, and he smoked, and he once had a Muhammedan mistress. Captain Yanni is a bandit of the spirit: he has in him the blood of his own bandit-ancestors, the modern Greeks, as well as that of a saintly Syrian family. His maternal uncle was a bishop; his father was a publisher, and he was in Hijaz the necessary evil of King Husein.

The necessary good, if the Old Man knew well his business. Yanni would supply the Hijaz Government with all the instruments of modern warfare,—the surplus or the second-hand stock of one of the Allied Powers,—in perfect condition, at one-tenth of the cost price!—Tanks at a \$1,000 each to mow down the

Wahhabys; aeroplanes at \$500 apiece to scatter the Idrisi forces to the wind and banish the Idrisi House clean out of Arabia; auto-busses at the price of a second-hand Ford for the comfort and delectation of the pilgrims; and, ye Gods of the Acropolis! this infernal Roumi, this Greco-Syrian revolutionary, would open a café and a cinema in the very heart of Jeddah. A performer of miracles, if the Old Man would only nod.

What he did once, for my benefit, was equal to a miracle. The Condenser was out of order for a few days, and there was no water in Jeddah but that of the wells, which was brackish and lukewarm and scarce and dirty. Even the water that oozed out of the earthen jar and gathered in the bowl that held it was of the color of whey. I took it with lemon juice, in addition to the quinine, to ward off the malaria. The Condenser water was clean but not always perfectly desalted. Besides, it was always as lukewarm as the water from the wells. This was the calamity that lasted twenty days. Never in my life did I have a greater desire, a more oppressing desire, for a glass of ice water.

One day I heard a noise in the kitchen that resembled the tinkle of ice in a pitcher of water in the hand of a negro boy at the door! and I was transported to New York, elated for a trice, and tormented for a long time after with the disillusion. I poetized before my friend about ice water, even about spring water, even about the water of Ashokan in distant Manhattan. And what happened? The following day at luncheon a glass of ice water was placed before me. I could not believe my eyes. I could not believe my hand. But the glass was ice cold and the vapor was on my fingers. Praised be the Most High! No glass I have ever raised to my lips gave me a more intoxicating delight.

Now, where in Jeddah did the ice water come from? Yanni is not a magician—I say—in the manner of His Majesty—he is not a magician. But I will discover to you the trick and leave you to judge of his ingenious and enterprising mind. A steamer had anchored in the harbor, and Yanni had seen the two thermos bottles I had in my bag. A moment later one of his Takrour-myrmidons, with a note and the said two bottles in his hand, was seen hiring a *sanbook* at the port.

The King was still in Mecca that day. So in the evening, our friends who came to dinner took their Scotch with water instead of soda—ice water, thanks to Yanni—and took it in the drawing room! But when His Majesty was in Jeddah, we had to go into a closet and in the light of a candle do the bloody deed.

He had us all cowed, the Old Hashemite. For in his days Jeddah was supposed to be dry, and the smuggling of liquor was inevitable. Much of it was even smuggled into Mecca. One of the King's Secretaries once lost his job, because, while packing to return to the Holy City, a bottle dropped out of the bag in the presence of the King. But as soon as His Majesty was out of the city gate, Jeddah began its celebrations. The bottles came out of the chests, the lute and the tambourine were uncovered, and he who had a voice gave it the freedom of the night. The King is gone to Mecca, Allah be praised!

But when he came back to town, the Jeddites put on sack-cloth and ashes, and their city became a sanctuary submerged in tea and soda-water and milk. The drinking in the closets by the light of the candle, nevertheless, continued, and Pericles of the cork helmet and the latest brand from Athens or London, came withal to the King's *majlis*, and kowtowed and fawned and kissed Majesty's hand. The bootlegging Greek! if the son of the Prophet but knew.—In Jeddah once I met an accursed Roumi who was what the Americans call a bootlegger, and I took him by the throat and smote him thus.

Old Pericles, feeling a distant kinship to Yanni, often came in the evening bringing a bottle with him; otherwise, the Army officers would not let him join in a game of poker. A few came to the Guest House for fellowship—and a drink—only; and one of these had a few ideas as wild as Yanni's. He was the most liberal turban in Jeddah, and he would always drink till his liberalism began to reel. Sheikh Qasem, who speaks English, Turkish and Arabic, was sent to Constantinople in the days of the Young Turks to represent the Hijaz in Parliament. There he met and befriended the translator of Homer into Arabic, the Christian philosopher and poet Sulaiman Bustany; and every time they had a discussion, Qasem would say to Sulaiman: "The only way to reform the world is to make you Sheikh 'ul-Islam and be myself the Pope of Rome." He would then quote, being an orthodox boozier, from the English translation of Omar Khayyam:

"Would we not shatter it to bits and then
Remould it nearer to the heart's desire?"

When Sheikh Qasem first told us the story, one of the Army officers exclaimed: "Nothing can reform it but the sword."

The poet demurred: "You had the sword and you reformed

nothing."

The merchant interposed: "Our curse is the *Bedu*—the *Bedu* are a problem which only Allah can solve."

Whereupon Captain Yanni, leaving the poker table and coming to the centre of the room: "Armed ignorance can only be overcome by armed education."

"Excellent!" exclaimed the Army Officer. "The Hashemite Military College was established for that purpose."

"Hashemism can reform nothing." The voice was that of Sheikh Qasem, who calmly laid down his glass and calmly continued, "Zu Hasan (1) will remain robbers and cut throats till the end of time; the *Bedu* of Ruwais (2) can never be educated or reformed; and the Buqoum (3) will lie and cheat and betray till Allah wipe out the last of their seed. Pray upon the Prophet!—And thou O Roumi, fill the glass."

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- (1) Zu Hasan are sherifs who live between Lith and Jeddah along the coast and are pirates and highway robbers.
 - (2) The *Bedu* of Ruwais who are like Zu Hasan beyond Government control, operate in the north between Jeddah and Yambo'.
 - (3) The Buqoum is a tribe that lives in Tarabah and Khurmah on the border line between Najd and the Hijaz; and among them are Sherifs who have become Wahhabys. The King claimed them because they are of Benu Luaiy, the sherifs of the Hijaz, and the Sultan of Najd claimed them because they had become Wahhabys. But the question was settled at the battle of Tarabah (1919), in which the Army of the Hijaz, 12,000 led by the Ameer Abdallah, was wiped out completely by 6,000 of the forces of Ibn Sa'oud.
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On Life

Translated from the Arabic by J. D. CARLYLE

Like sheep, we're doom'd to travel o'er
The fated track to all assign'd,
These follow those that went before,
And leave the world to those behind.

As the flock seeks the pasturing shade,
Man presses to the future day,
While death, amidst the tufted glade,
Like the dun robber, waits his prey.

Haroun Al-Rashid and the Two Lovers

AN ARABIAN NIGHTS' STORY

(Translated from the Arabic original)

IN the days of the illustrious Haroun Al-Rashid, there lived in the city of Baghdad a great musician and singer by the name of Mouabbad whose fame had spread throughout the land and who sang not only in the court of Jaafar but in the court of the caliph himself. Through the excellence of his art he had amassed great wealth, so that in his affluence he consented to sing only for the highest circles and for exceedingly large fees. Those of moderate or limited means could never aspire to the distinction of having him sing for them.

As related by an Arab chronicler on the authority of Mouabbad, the latter found himself one day face to face with a strange situation which demanded quick decision, inasmuch as it affected his personal prestige on the one hand and the loss of a large sum of money on the other. He was not slow in coming to the decision, but his surprise was not in the personal benefit involved as much as in the happy ending which his action brought about in one of the strangest love incidents ever to happen in the city of Baghdad, even at the pinnacle of its romantic career during the merry and glorious reign of the caliph Haroun Al-Rashid.

Mouabbad relates his strange experience as follows:

"On the afternoon of a certain day, when I had chosen to seclude myself in the privacy of my house, denying myself to all callers, my servant came to report that an insistent young man was at the gate seeking a private audience with me. The servant had strict orders not to admit anyone, and it seemed to me strange in the extreme that in the face of my explicit orders he should disturb me with such a request. But his excuse was that the determination and insistence of this particular caller were such that he could not deny him at least the transmission of a message. And I could trust the intelligence of my servant to feel confident that he must have exhausted all possible means before he chose to bring the request to me.

"Realizing the situation, my curiosity was aroused and I had the caller admitted. He proved to be a youth of handsome features and stately bearing, but who seemed to suppress under a serene countenance emotions of the deepest pain. He greeted me politely, and almost without any preliminaries laid before me a bag of three hundred gold pieces, saying:

"In consideration of this sum please sing for me the following couplets:

"My eye has brought deep torture to my heart,
But it shall pay in floods of bitter tears.
No! Never with my secret will I part,
Until I die, or she to me appears.'"

Said Mouabbad:

"I sensed in the poetical selection that some love tragedy had befallen the youth, but rather than disappoint him by refusing to sing them, I thought that by complying with his request I might soften his sorrow and I forthwith tuned my oud and sang the verses in a soft and plaintive tone which I improvised to fit the meaning of the verses. Imagine then my surprise when the youth fell unconscious, so that it was with great effort that my servant and I could revive him by sprinkling his face with rose water and rubbing his hands.

"The youth showed his extreme gratefulness by bending over my hands and feet and covering them with kisses, but so great was his longing that he implored me with copious tears to repeat the song just once more. This I refused to do, telling him bluntly that I feared for his life if I were to again tap the source of his pent-up emotions by a repetition of the song which had so affected him. But again he was insistent and exclaimed, 'Oh! of what value is my life any more! Would that I could only meet my death amidst such sweet melodies!'

"Yielding to his solicitations, I again sang the verses even in a more touching manner, and as on the previous occasion, he again swooned and fell unconscious, and it was with much more effort that my servant and I could revive him this second time. But once he came to, I laid the bag of gold in his lap saying: 'I have had sufficient trials for the day. Please take back your gold, may Allah have pity on you, and depart in peace.'

"The youth, however, would not listen to my counsels and importunities. Rather, in his desperation, he countered by saying: 'Master, not only this sum, but another of equal amount

will I give you if you but sing me the verses just another turn.' And again he fell at my feet weeping as if he had lost all control of his will.

"I will admit that the double sum which the youth offered me tempted my weakness, and I consented to his request only on condition that he accept my hospitality and partake of some food that he might be able to withstand the coming ordeal. To this he proved agreeable and in this manner I was able to extract from him an account of the experience which brought on him his present state of misery.

"'About a year ago,' he began, 'I sought the banks of a brook in a picnicking party with some members of my tribe. There we encountered a company of young women, apparently of a strange tribe, disporting themselves in the water, and among them was a maiden the like of whom I had never beheld, and never expect to behold. She had the beauty of the rising sun, except that I would compare the sun to her, she being the more beautiful in my eyes. Her eyes were overpowering magnates, irresistible in their attraction. One felt in her presence that life was of no value to be laid at her feet. I became her helpless slave the moment I first laid my eyes on her.

'That night I returned to the encampment in a state of bewilderment. I was ill with an illness which the doctors of the tribe could not diagnose, but an illness, nevertheless, that was devastating my frame and reducing me gradually to a mere skeleton of skin and bones. The women of the tribe alternated in keeping vigil over me as I was expected to pass away any moment.

'One of my cousins, suspecting the cause of my illness, implored me one day to confide in her my secret. By that time I had grown so weak and despondent that I thought I had better die with the secret of my heart on my lips, and with burning words I told my cousin the story of my love.

'Now this cousin smiled at me sympathetically and said: 'Why grieve you thus when you know not whether your love is unrequited or not? Perhaps the damsel entertains for you the same love that you bear for her. Take courage, then, and let me assist you in discovering a means of communicating with your beloved.'

'Saying which she explained to me that the tribe of this damsel was in the habit of passing by our district twice every year, in the spring and in the fall, and since they had now gone south they were due on their return journey within a few short months. She also promised to keep watch for the return of the

tribe and to do all possible to put me in communication with the captivator of my heart.

'Under the gentle ministrations of this sympathetic and understanding cousin I began to take courage and become stronger, and in due course of time the tribe returned, and my cousin and I sought the banks of the same stream, and to my great delight saw there my own beloved damsel.

'I felt as if I could fly to be by her side, but modesty restrained me, and I had my cousin recite to her the following verse:

'She shot a dart that found the heart and left
Without attempting once to heal the wound.'

'Upon hearing which the damsel replied by the following quotation:

'Our case is even worse than you suspect,
Abide your time, for succor may be near.'

Continued the youth: 'Hearing this, I refrained from any further exchange of quotations and waited until the damsel and her company departed, I following them until I discovered her tent. After which we used to meet under the mantle of night and exchange the sweetest conversation. But this bliss was of short duration, because her folks soon became aware of our trysts and caused her to be kept under the strictest surveillance and seclusion, even refusing to consider my offer of marriage for the well-known reason among the Arabs of preventing any marriage between persons whose love relations become publicly known. And here I am a helpless prey to my love, while I know that the love is returned and only the moral code of the Arabs prevents the consummation of our happiness.'

Said Mouabbad: "Having heard the story of the youth, I felt no further reluctance in singing him the verses and he departed apparently relieved. But it was now my turn to be troubled, and I forthwith sought the court of Grand Vizier Jaafar and asked permission to sing him the very verses which the youth had suggested in the same tune I had composed for them. And Jaafar was exceedingly pleased, and asked me how I had come by this beautiful selection. This was the very occasion I was seeking and I recounted to him the whole story of the youth and his predicament. Whereupon Jaafar commanded me to fetch him, and I did, and he had us all accompany him to the presence of

the great caliph Haroun Al-Rashid who, upon hearing the song and the story of the youth wrote to his agent in Al-Hijaz, where the tribe of the damsel was then encamped, ordering them to his presence. And at his command the two lovers were united in marriage regardless of all considerations of moral codes or traditions, he even supplying the bride with the necessary dowry and bestowing upon the couple many valuable gifts."

On Giving and Taking

By KAHLIL GIBRAN

We are all beggars at the gate of the temple, and each one of us receives his share of the bounty of the King when he enters the temple, and when he goes out.

But we are all jealous of one another, which is another way of belittling the King.

You cannot consume beyond your appetite. The other half of the loaf belongs to the other person, and there should remain a little bread for the chance guest.

I stopped my guest on the threshold and said, "Nay, wipe not your feet as you enter, but as you go out."

Generosity is not in giving me that which I need more than you do, but it is in giving me that which you need more than I do.

You are indeed charitable when you give, and while giving, turn your face away so that you may not see the shyness of the receiver.

The difference between the richest man and the poorest is but a day of hunger and an hour of thirst.



The Two Answers

By DR. SALIM Y. ALKAZIN

AMIDST a loving few the Prophet sat,
Inhaling deep the balmy breath of night,
Musing, pondering long; his eyes tracing
Upon the doméd page of heaven the signs—
The mystic signs of fate—the awful lines
Of light and flame—and what between the lines
He read, I cannot tell.

He listened long,
He gazed and gazed. Perchance Gabriel's face
He saw among the stars and heard his voice.
Or more, perchance the airy legions he
Perceived with faces turned towards the Throne
And heard their song.

A sigh the silence broke—
How deep the sigh! How awful was the spell
It broke! Then one by one upon the ears—
The anxious ears, and longing, thirsting hearts—
Like drops of dew upon the parched land
His words now fell:

"All, all that dwell in heaven
Above, and all that crowd this earth below
And all that fill the space between extol
And praise Allah! At night the gates of heaven
Are open wide—extol and praise Allah!"

The name of God the spell of silence broke.
Then one, a stranger lately come, a new
Convert unto the faith, advanced and said:
"O Prophet of Allah, my heart has gone
To thee. I love thee well—dost thou in turn love me?"
"Thy heart will tell thee, friend. It knows, for hearts
Are witnesses." The Prophet spake and turned
His back upon him and he vanished in
The night.

"What made him go?" the whisper ran,

"The question put? the answer given? and what
Is there?.... Yet hold, how strange that answer was!"

Then one, "I love thee, too; my heart has gone
To thee, O Prophet of Allah. Hast thou
A place, though small, within thy heart for me?"
"My friend, there is a silent, secret road—
A bridge from heart to heart. I've answered thee."

The Traveler

By ALICE McGEORGE

I saw a pleasant winding roadway,
Trees lapping overhead,
'Twas splotted with sunshine, knit with shadow
I wondered where it led.
It slyly whispered, "Follow, follow,"
There's romance just ahead;
Adventure lurks, and pleasures beckon.
"I come," I softly said.

A river winding down the valley,
Trees arching overhead,
The eddy current dimpled brightly,
I wondered where it led.
It boldly shouted, "Follow, follow,"
Then breathless on it sped,
No time to loiter, or to reckon,
"The rapids," I cried in dread.



Through Southern Lebanon

A CHRONOLOGICAL RECORD OF THE EDITOR'S TRIP ABROAD

VI

By SALLOUM A. MOKARZEL

OWING to its central location, Zahlé was my starting point for many flying excursions in all directions of Syria and Lebanon. It is situated mid-way between Beirut and Damascus, while the famous city of Baalbek, in the northern end of the Beka' plain, is at less than an hour's drive. The southern end of the plain is equally as convenient to reach from Zahlé. So taking advantage of the ready convenience, we bid farewell early one morning to the host of friends along the Bardouni and sped along an even road in the direction of Mt. Hermon.

My destination for that day was Mashgara, the native town of my better half, whose folks I had heard so much about but never met. For over twenty years I was having it dinned in my ears that Mashgara was the most beautiful town in the world—a terrestrial paradise, and attributed the statement to the natural pride of every native in his own home town. And if that native happens to be of the fair sex, and above that your wife, there remains no ground for fair objection, and submission or acquiescence becomes inevitable.

Now, however, I was afforded the opportunity of visiting the town for the first time in my life, without the benefit of wife. I could judge it by its appearance, free from any interference, and whatever merits there be to the case I could take at their face.

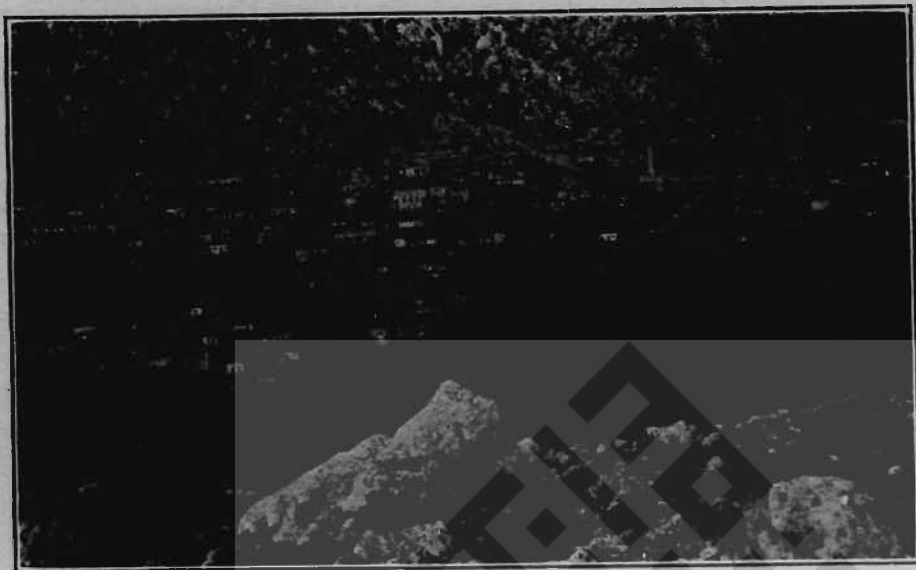
At a point near Kabb Elias we left the level road and began a gentle ascent up the mountain which permitted of a wider perspective of the enchanting beauty of Al-Beka' plain the higher we rose. This section of Lebanon is but sparsely settled, and one could admire on one side the rugged, natural beauty of the mountain, and on the other the symmetrical and designed beauty of the plain. The scene continues thus until one comes

abreast of Mt. Hermon, when the western Lebanon range is broken in the higher reaches and permits of a sharp turn from south to west through a narrow pass. It is then that one comes into the thickly populated section of Al-Beka', passing in rapid succession through such important towns as Saghbin and Aitaneet, until one reaches the metropolis of the district, Mashgara. The reason for this condition is that water abounds on the western slopes and is scarce elsewhere. Mashgara, owing to its abundant water supply permitting of the development of a tanning industry, fared better than any other town in Lebanon during the war, because of the need of the Turkish army for leather.

We passed a point midway between Aitaneet and Mashgara which I cannot pass here without comment. Rising on a prominent hill was a beautiful mausoleum of Carrara marble, which I was told was especially imported from Italy. A wide path was cut from the main highway to the mausoleum enclosure, and such pains were taken to beautify the place that shade trees were planted on both sides of the path, giving it the appearance of a miniature Taj Mahal!

The legend of this beautiful sanctuary of the dead in its manifestly odd surroundings is that a certain citizen of Aitaneet migrated to America and prospered. He returned and impoverished himself by heavy investment in property. Again he returned to America and accumulated a second fortune, but this time he acquired for himself a rich wife and conceived the idea of the mausoleum to perpetuate his memory. Such carefully laid plans did he have, and such pains did he take in the execution of every detail, that he even planted vines and a variety of fruit trees for the accommodation of the visiting pilgrims to his grave. He wished them to eat and drink and be merry and ask mercy for his soul! The surprising development is that even before his demise he saw both the trees he planted and the plans he laid come to fruition. One of his entesprising young townsmen, aided by his pretty and coquettish wife, opened a café alongside the mausoleum which became immediately popular with the lovers of Kaif!

The automobile road to Mashgara was in the early stages of construction at the time of our visit in year of Our Lord 1929. This would sound strange for a progressive district metropolis, but in justice to the otherwise laudable enterprise of the Mashgaraniens it must be recalled that Mashgara before the war was under direct Turkish rule as a part of Syria, and not annexed to auto-



Mashgara, whose lower quarter stretches into the valley of the river Litani in a beautiful setting.

nomous Lebanon as it is now. And a royal road to Mashgara in its rugged mountainous setting takes time to build.

At the town boundary we came to a bifurcation in the road which exemplifies the enterprising spirit of the people of Mashgara. One branch led to the heart of the town and that was the public highway, while another branch led to the upper quarter which is populated predominantly by the Trabulsi family. The Trabulsis built this private road out of their own funds. The town owes them also many other public improvements, principal among which is the contemplated project for generating hydroelectric power in the falls of the Litani intended to provide the town with electricity.

At the end of the private road, which, by the way, is of considerable length, we came to the house of Suleiman Trabulsi, leading citizen of Mashgara and for several decades its sheikh or magistrate. His benign face and outstretched arms bespoke his open hospitality. And that not because I was his brother-in-law, as he was known for this generous quality throughout the length and breadth of the land.

Then came Sophia, sister of Helena my wife, blessed be the souls of both! She made me feel the first touch of feminine

lips since I left home. And she was so motherly prodigal in the display of her affection! She kissed me first for her sister, then for each of her children and grandchildren in America. Now of her children alone in America there are seven, and of grandchildren an equal number. Under her volley of kisses I felt that she must have taken account also of her children at home of whom there are no less than four, and added a liberal quantity for good measure. I promised to distribute some to her loved ones upon my return. What sterling qualities this grand old woman of Mashgara has! Her voice rang with such sincerity when she told me that she considered me like Nesib, her oldest son, who, by the way, is about my own age.

The Trabulsi house hugs tightly the side of a steep mountain which rises abruptly to the rear. From the heavy stone railing of the flat roof a magnificent view is had of the opposite mountain and of the rolling hills marking the opening of the valley. The town below seems piled one house above the other in serrated formation. The incline is so steep that no lower story of any house seems to need but three walls, the fourth being the solid side of the mountain.

But amidst this profusion of rustic scenery there was brought a touch of ultra modernity that was all but amazing. Wonderful America, how far thy influence has traveled!

Within the enclosure of the Trabulsi property, made by planing several terraces, was a tennis court! A modern apartment was built on a corner of the immense flat roof of the house that is all but a New York penthouse! The furniture is in period style and the windows have wire screens! A bath room is available with running hot and cold water! And to further carry out the effect, you have the luxury of a day bed! Yes, you are cramped for space in Lebanon!

Elias, a son of Suleiman, is a dealer in antiques in New York. He paid a visit to the parental home a few years ago, and this modern creation in an antique setting was the result.

That night almost half of Mashgara gathered at the Trabulsis to congratulate them on meeting with their brother-in-law. We chose to hold the reception on the roof bathed by the silvery rays of the moon and in close proximity to the twinkling stars. John Trabulsi was also there. He too is of New York where he has an exclusive Fifth Avenue apartment and loves the comfort of American city life. He had been to Paris but left it with

the impression that it was still very much wanting in comparison to American cities. To Mashgara, his beloved hometown, he wanted to bring all the possible modern conveniences and amenities that would make it worth living in.

John would have the streets, if such there are, swept and sprinkled in summer as a sanitary measure. If the public revenue of the town is only eight hundred liras it should be increased by further taxation. The roads should be kept in good repair and cheap electricity provided. Joseph Mokarzel, the progressive publisher of *Ad-Dabbour*, approved of John's suggestions in toto. But the rest of the people were groaning under their taxes as they are, and felt that if a few rich citizens of the town in America could stand an increase in taxation, they could not. John finally had to satisfy his civic zeal by liberally sponsoring the hydroelectric project.

The following day we decided to visit Jazzine and continue on our trip through Southern Lebanon. A military road had been opened the year previous between Mashgara and Jazzine over the twin mountains called At-Towmat, which it was proposed we should take. The fact that the road was very steep most of the way, and had been badly washed out in places by the heavy rainfall of the previous winter, gave us ground for many exciting experiences. We were in two automobiles and, contrary to most similar accounts we read, it was our car and not the other fellow's which went awry. At every climb it would simply refuse to move, and we would have to scramble out and take the short-cut and meet it at the next turn. Even when we had reached the summit and began the descent, we rode only in short hauls, preferring to walk than to trust our lives to a balky car and a cranky driver.

We had climbed in and climbed out so often that I became careless of my movements. And therein was the cause of another calamity. It so happened that while leaving the car at one time in disgust, I was caught on the seat of my trousers by the sharp point of the door, and the rip that resulted was in proportion to my disgust. What added to my discomfiture was the ringing laughs of the ladies riding in the other car,—Trabulsis all, by the way,—Rasheedi of New York, Olga of Zahlé and Angele of Mashgara.—And I could not possibly retort. I only appealed to their sense of decency to turn their faces the other way, slipping meanwhile behind a boulder for a few minutes. What a relief to have an extra pair of trousers! Let the comedians poke



View of Jazzine from the north, showing the high perpendicular cliff and the numerous large, modern hotels.

all the fun they want at those buying two-pants suits and burning a hole in the coat. The hole there is better than elsewhere!

The engagement of that car was the poorest bargain John ever made. He was carried so far by his desire to patronize a townsman that he had dismissed for his sake a chauffeur of a neighboring town who had served him long and well on many other journeys.

At Jazzine we were the guests of Dr. and Mrs. Habib Nas-sif who lived up to the highest traditions of Lebanese hospitality. I had heard much of the beauty of Jazzine from its many sons in America, and on this visit I discovered that they were not exaggerating. Especially is the view of its famous cliff and falls imposing. The sheer drop is even higher than that of Niagara, but the volume of water, especially in summer, is un consequential. We took refreshments on the balcony of a hotel built by Mgr. Paul Rizk directly at the edge of the precipice. Jazzine has become within the past few years one of Lebanon's most popular summer resorts, and its many hotels are among the largest and the best appointed in the country.

A suggestion was made that we go to Kfarhouna, a town near Jazzine, to witness the celebration of the feast day of the local patron saint. The reason advanced was that this fête attracted annually enormous crowds from all the countryside. Obviously, the proposition was an attractive one, because it afforded us a

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unique opportunity to see a typical native celebration of these feast days on an elaborate scale.

Kfarhouna lies in a depression amidst several low hills. We reached it at dusk when the festivities were at their height. In the principal square were several thousand people of all ages bent on merry-making. Here was a group drinking and listening to an oud player; there was another drinking and listening to a *quarawal* or singer; still another group was drinking between their dabke dances, and finally any number of groups just sitting and drinking. I observed several parties who had brought phonographs in the conviction that the instrument would obey them in giving their choice selections more than the temperamental human artist. But nowhere was there any rowdyism or objectionable drunkenness. The only surprising feature was that the church was deserted!

I tried to extract from an old resident of the town an account of how the feast originated and he obligingly informed me that Our Lady of Kfarhouna had miraculous qualities. He could not recall just what miracles were wrought through her intercession, but the first intimation of her powers was when she revealed herself in an apparition to a notable of the town, and directed him to dig for water at a certain spot and there would gush forth a spring which would bring great blessing to the town. When the notable doubted, she appeared to him again, and this time he did dig at the spot indicated and struck water. The water effected many cures and believers began to flock to the town in increasing numbers as the years went by. And this in spite of the fact that the spring dried up shortly after its appearance.

Incidentally, I learned that the said notable was a large property owner. All honor to him, for his dream has actually come true, and his having obeyed the command to dig has brought a never-drying stream of prosperity to his town.

From Jazzine and Kfarhouna we proceeded to visit other interesting places in Southern Lebanon. Passing through an intensively cultivated country we reached the town of Al-Mukhtara, seat of the powerful Druze family of Janblatt. There Sitt Nazira rules in her beautiful ancestral palace, but not in the manner of the feudal system of yore. She is not only one of the most enlightened, but one of the most progressive women of the country. Her initiative in inaugurating industrial progress is truly admirable. She generates electricity from the abundant water supply of the palace which once went to waste and uses the



*The approach of Beit Eddeen from the south is over a road that skirts a steep precipice appearing in the right foreground
The palace is in the center background*

power to operate a flour mill, an olive press and a carpentry shop, besides lighting the palace and part of the town. I had an interview with her which lasted almost two hours, in which she discussed unreservedly the widest range of subjects, from the economic rehabilitation of the country to the status of the Druze women both at home and abroad. A fuller account of this interview will be given separately.

At a short distance to the north we came to Beit Eddeen, the one-time capital of Lebanon during the long and glorious reign of Emir Bashir Shehab. Unquestionably the Emir's palace is the finest example of Eastern architectural and decorative art in Lebanon. It can be truly called a palace both in its proportions and in its fine design and arrangements. It is still in the finest state of preservation.

Then the road led on a straight line north to historic Dair El-Kamar which also claims the distinction of having once been the capital of Lebanon. Through the massive door of the old Saraya one reaches the inner court where in the war of 1860 a thousand Christians were trapped by the treachery of the Turks and slaughtered in cold blood. You are shown the balcony from which the bodies of the victims were thrown to an outer yard which still serves as their resting place and is called the martyrs' graveyard.

But for the good roads in this district we could not have visited so many interesting places in less than a day. As it was, we had ample time to visit the famous springs of Al-Barouk and Ain Zhalta and reach the heights of Dhour El-Baidar, on the Beirut-Damascus road, before the sun had stolen from Sannin its golden crown and hid behind the placid waters of the Mediterranean.

Advice to a Rash Youth

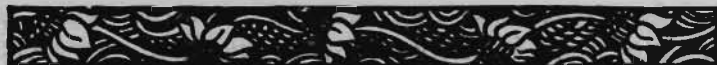
By LABEEBEE A. J. HANNA

I would not sail on what I knew—
Straight to the open sea:
I'd try to learn a little more
To go on some mad spree!

A little knowledge does not give
A license — or a wing!
I'd want to know the notes and rhythm
Before I tried to sing!

I would not travel with a young fool
To show that I could lead;
I'd rather follow an able guide—
No others do I need.

I would not shout to the heavens
When a stormy wind blows by;
I'd rather sing on a summer's day
My voice would reach the sky!



EDITORIAL COMMENT

WE TRUST that the change in format, introduced with this issue of *THE SYRIAN WORLD*, will please our readers. Hitherto the quality of paper used was bulky but light, whereas the present paper is smooth and heavy. This permits of printing the illustrations in conjunction with the text, insuring their appearance nearer the points intended to illustrate. Obviously this was impracticable with the former arrangement when the illustrations were printed separately and inserted where convenient.

While this change will affect the apparent thickness of the magazine, it will not actually cause any reduction in the amount of reading matter. The number of pages remains the same, and whenever the necessity arises additions could always be made.

* * *

WE would be anxious to bring *THE SYRIAN WORLD* up to the highest standard obtaining among American periodicals. Nothing would please us more than to be able to double and triple its size, to print it in colors, to have the material especially illustrated, and otherwise introduce such typographical

improvements that would materially enhance its attractiveness. We know that some of our critics take pleasure in pointing out our shortcomings particularly along that line. They see the appeal in the great American magazines and establish the comparison without consideration of capital invested, staff engaged and revenue from advertisements and from a circulation running into the millions. While we who cannot use even the plural for thousand in counting our subscribers, who do violence to the editorial "we" in reference to staff and who even have to contend with the still prevalent Syrian notion that a subscription is synonymous with a gift, we are expected to attain the high standards of American publications on such meager resources! Our critics do not even stop to consider that if we were to pay for contributions there would not be left the shade of a possibility of publishing a single issue.

We have exhausted all available methods for increasing circulation, our last and most ambitious effort being the prize offer of a free round trip to Syria. We would be loath

to admit that the Syrian business instinct asserts itself even in matters cultural to the extent of buying quantity instead of quality—of wanting size and appearance in a publication regardless of the cause it is meant to serve. But the contrary remains to be proven.

* * *

AGAIN we would emphasize that THE SYRIAN WORLD is under no subsidy and that it receives no financial assistance of whatever nature or from whatever source. It was undertaken for the service of an ideal and the only obligation it feels is to that company of voluntary contributors who have given of their best towards the promotion of this service. They are the thinking element who feel the value of the principles which THE SYRIAN WORLD advocates and have generously rallied to its support. If their efforts and ours meet with such little response, then something must be radically wrong either with us or with the Syrian public for which the publication is intended. We would like to learn where the fault really lies and what could be done towards its correction. We pledge ourselves to give full publicity to all opinions of whatever shade or tenure. Let us see if we can get together on some constructive effort and ascertain if there is really any need

for the kind of service we have pledged ourselves to promote.

* * *

ALTHOUGH six installments of the account of the editor's trip abroad have so far been published, the subjects have been confined almost exclusively to Lebanon. With the coming installment, however, we hope to bring the account of our travels in Lebanon to an end and proceed to other parts of Syria, following our itinerary in chronological sequence, traveling from Tripoli through the Alouite State to Aleppo, Hama, Homs and Damascus. Jebel Druze will follow with a full account of the many interesting experiences met with in that section of Syria lying on the fringe of the desert and still abounding with the elements of romance and mystery.

In order, however, to further expedite the account, interviews with religious and political leaders will be dealt with separately, following the manner of describing the meeting with the Maronite Patriarch appearing in this issue. This would mean the publication of two articles dealing in some form or other with the editor's experiences in Syria in each of the coming numbers. The appreciation of these descriptive and highly informative accounts shown by our readers justifies the action taken.

Causes of Palestine Riots

SUMMARY OF THE REPORT OF THE SHAW COMMISSION OF INQUIRY ON THE RESULT OF ITS INVESTIGATION INTO THE CAUSES OF THE PALESTINE DISTURBANCES OF AUG., 1929.

Editor's Note:—*The long-expected report of the Shaw commission of inquiry was made public in London on March 31. Forecasts of the findings of the Commission cabled earlier in the month represented the report as favoring the Arabs. It does favor them to the extent of absolving them from the charge of pre-meditation in the August riots, as well as of any hostile design against the British mandate. The Grand Mufti, however, is subject to mild censure for having failed to exercise the prestige of his office to ward off the danger. At the same time, the Jewish Palestine Executive is given to understand plainly that it is not entitled to share in the function of government, while the several constructive recommendations of the commission would clarify the political situation in Palestine, regulate immigration, curb the press and maintain a strong military garrison capable of coping with further outbreaks. The dissenting member of the commission, Harry Snell, a Laborite, lays a greater share of blame for the riot at the door of the Grand Mufti and is otherwise more partial to the Jewish cause. The following summary of this historical document was cabled from London on the day of publication by the Jewish Telegraphic Agency and published in the New York Times of April 1.*

Summarizing its findings as to the cause of last August's outbreak, the Shaw Commission declares that the fundamental cause "without which, in our opinion, the disturbances would either not have occurred or would have been little more than a local riot, is the Arab feeling of animosity and hostility toward the Jews, consequent upon the disappointment of their political and national aspirations and fear for their economic future.

"The feeling as it exists today is based on the two-fold fear of the Arabs that by Jewish immigration and land purchases they may be deprived of their livelihood and in time pass under the political domination of the Jews. In our opinion the immediate causes of the outbreak were, first a long series of incidents connected with the Wailing Wall which began on the Day of Atonement in September, 1928, and ended with the Moslem

demonstration of August 16, 1929.

"These must be regarded as a whole, but the incident among them which in our view contributed most to the outbreak was the Jewish demonstration at the Wailing Wall on August 15.

"Next in importance we put the activities of the Society for the Protection of the Moslem Holy Places and in a lesser degree of the Pro-Wailing Wall Committee; secondly, the exciting and intemperate articles which appeared in some Arabic papers, in one Hebrew daily paper and in the Jewish weekly published in English; thirdly, the propaganda among the less educated Arab people, of a character calculated to incite them; fourthly, the enlargement of the Jewish agency; fifthly, on the inadequacy of the military forces and reliable police available; sixthly, the belief due largely to a feeling of uncertainty as to the policy that the decisions of the Palestine Government could be influenced by political considerations."

The commission's report devotes considerable space to recommendations for the future. In this regard it says, "We attach the highest importance to our recommendation that his Majesty's Government should consider the advisability of issuing a clear statement of policy, the value of which would be greatly enhanced if it dealt with the points which we set out in the second stipulation of the following clause:

"Our recommendations regarding immigration and land questions are largely based on the assumption that in their definition of a policy the government will clearly state that the rights and position of non-Jewish communities in Palestine are to be fully safeguarded."

In defining this policy the report says, "It is our view that the issuance of a clear statement of the policy which the government intends to pursue in Palestine is essential to good government. We therefore recommend that the government consider the advisability of issuing such a statement with the least possible delay.

"It is important that the government make clear that they intend to give full effect to that policy with all the resources at their command. Whatever form the statement of policy may take, its value would be greatly enhanced if it contained a definition in clear and positive terms of the meaning which the government attaches to passages in the mandate providing for the safeguarding of the rights of non-Jewish communities in the country and if it laid down for the guidance of the Palestine Government directions more explicit than any yet given as to the conduct of the policy of such vital issues of land and immigration."

The commission's recommendation on immigration declares that "any uncertainty as to the line of policy to be pursued in the vital matter of immigration is bound to be reflected in the conduct of the Palestine Government in the attitude and temper of the Arab people and those representing Jewish interests. We recommend, therefore, that the government issue at an early date a clear and definite declaration of the policy which they intend to be pursued regarding the regulation and control of future Jewish immigration to Palestine, and in framing that declaration they should have regard to our conclusions on the subject of immigration.

"The administrative machinery for the regulation of immigration should be reviewed with the object of preventing a repetition of the excessive immigration of 1925-26. Consideration should be given to the pos-

sibility of devising some more suitable method of regulating the disposal of immigration certificates under the labor schedule. Until such time as some form of representative government is established in Palestine, machinery should be, if possible, devised whereby non-Jewish interests in Palestine could be consulted upon matters which, had there been a legislative council, would have been referred to a special immigration committee, of which mention is made in a statement of policy contained in the White Paper of 1922."

Discussing the land problem the report recommends that "a scientific inquiry should be taken by experts into the prospects of introducing improved methods of cultivation in Palestine. The land policy could then be regulated in the light of the facts ascertained by these scientific investigations. It is of vital importance that in any scheme of land development, adopted as a result of the expert inquiry, regard should be had to the certain and natural increase in the present rural population. mentioned elsewhere. The Palestine Government should consider the possible present tendency toward the eviction of peasant cultivators from the land should be checked by the adoption of one of the alternative methods mentioned elsewhere. The Palestine Government should consider the possibility of reviving the agricultural bank or providing by other means for the needs of the poorer cultivators who require credit facilities to enable them to improve their present methods of farming."

On constitutional developments the commission declared: "We do not wish to make any formal recommendation on this question. We would, however, urge that when the question of the constitutional development of Palestine again comes under review regard be had to our conclusion in another chapter of this report that the absence of any measure of self-government is greatly aggravating the difficulties of local administration."

Discussing the Wailing Wall, the commission declared: "In December last, while we were still in Palestine, we communicated to you a recommendation that the government take steps to secure the early appointment under Article XIV of the mandate of an ad hoc commission to determine rights and claims in connection with the Wailing Wall. The early determination of the rights and claims connected with the Wailing Wall is a measure essential to the peace and good government of Palestine. We consider, therefore, that the constitution of a commission and its departure for that country should be expedited by every possible means."

Referring to the activities of religious societies, the report says: "Since the disturbances in Palestine legislation dealing with offenses against the State, including sedition, has been repealed and replaced by an ordinance based on English criminal law. In the circumstances we feel that it is unnecessary for us to make any recommendation under this head."

On the matter of the incitement of the press, the report recommends that "steps should be taken to insure that the attention of the senior officers of the Palestine Government in the future be called to any article appearing in the Palestine press which is of an inflammatory character and likely to excite the feelings of the people. The Palestine Government should examine the press law now in force with a view to making provision, if such provision does not exist now, which would enable them to obtain convictions from the courts in any case in which it is proved that articles

tending to a breach of the peace had been published in a newspaper in Palestine."

Regarding incitement, the report urges that steps be at once taken to remedy admitted defects in the intelligence service of Palestine. An adequate and efficient intelligence service is essential to enable the government to check the activities of persons who endeavor to stir up racial feelings."

On the functions of the Zionist Organization and the Palestine Zionist Executive the report recommends that "the government should reaffirm the statement made in 1922 that the special position assigned to the Zionist Organization by the mandate does not entitle it to share in any degree in the government of Palestine. We recommend for the consideration of the government that they should examine the possibility of laying down some precise definition of the meaning of Article IV of the Palestine mandate."

Recommendations for defense and security are that "the question of the most suitable form of garrison for Palestine should be referred to the appropriate advisers of the government. Until that question has been decided and thereafter until racial feeling has shown some marked improvement, no reduction should be made in the present garrison of two battalions of infantry. An independent inquiry should be made by an experienced police officer from some other dependency into the organization of the Palestine Police Department. You have already accepted and acted on this recommendation. The Palestine Government should be instructed to inquire into and report upon the possibility of forming a reserve of special constables."

While praising the conduct of the British Police in Palestine during the period of the disturbances, the report admits in discussing defense and security that the policy of reducing the garrison in Palestine and Transjordan was carried too far.

"The Palestine Police, regarded collectively, were not to be relied upon after fire had been opened or for purposes of fighting at close quarters," it says. "The Transjordanian frontier force behaved with exemplary loyalty, but the intelligence service in Palestine proved inadequate."

The outbreak was not, nor was it intended to be, declares the report, a revolt against British authority. Referring to the Zionist complaints against the Grand Mufti of Jerusalem, the report declares that the motive of his alleged desire to make secure his own position as president of the Supreme Moslem Council, which formed part of the case put forward against the Mufti, had not been established.

"The Mufti, so far as we can see, had no reason to suppose that his tenure of office was in any danger," says the report, "and in playing the part that he took in the formation of societies for the defense of Moslem holy places and in fostering the activities of such societies the Mufti was influenced by the two-fold desire to annoy the Jews and to mobilize Moslem opinion on the issue of the Wailing Wall.

"He had not intended utilizing this political campaign as a means of inciting to disorders. Inasmuch as the movement which he partly created became, through the force of circumstances, a not unimportant factor in the events which led to the outbreak, the Mufti, like many others who

directly or indirectly played upon public feelings in Palestine, must accept a share in the responsibility for the disturbances."

The report says that there is no evidence that the Mufti issued any requests to the Moslems of Palestine to come to Jerusalem on August 23 and that no connection has been established between the Mufti and the work of those who were either known or thought to have been engaged in agitation and incitement. After the disturbances had broken out, the report points out, the Mufti cooperated with the government in its effort both to restore peace and to prevent an extension of the disorders.

Referring to the Zionist complaints against the Palestine Arab executive, the report concludes that the charges of premeditation and organization of the disturbances are not proved against the Palestine Arab executive, and "if made in relation to the actual events of August 23 and the following days, are negated by the known facts. The charge of deliberate incitement to disorder has not been substantiated against the Palestine Arab executive as a body, but we have little doubt that some of the constituents who have been elected to the executive carried out among the more ignorant Arab people a campaign of propaganda calculated to incite them. It is probable, though except in one case there is no proof, that individual members of the Arab executive further exacerbated racial feeling after the disturbances had begun. For their failure to make an attempt during the week preceding the disturbances to control their followers, to declare publicly and emphatically that they were on the side of law and order, neither the Mufti nor the Palestine Arab executive can be acquitted of blame."

No blame can be properly attached to H. C. Luke, Acting High Commissioner of Palestine during the riots says the report referring to the Zionist complaints against the government on the ground that he did not obtain reinforcements from neighboring countries before August 23.

"Looking back on the question in the full light of our present knowledge, it is our view that it would have been a reasonable precaution if Mr. Luke had mobilized the troops within his jurisdiction at some convenient place in Palestine some time during the days which immediately preceded the disturbances, but for reasons which we have explained elsewhere we do not think that any serious criticism can be properly levied against Mr. Luke for his failure to adopt this course.

"We endorse Mr. Luke's action in declining to arm a considerable number of Jewish people, whose services were offered on the 17th. We are satisfied that in taking his decision that forty-one Jewish constables should be disarmed, Mr. Luke was following the highest military advice available to him and using his own unbiased judgment as to the line of action which was best calculated to serve the interests of the people with whose well-being he was charged.

Many exciting and intemperate articles were published in the Palestine press between October, 1928, and August, 1929. We consider that the power of the Palestine Government to suspend the press should have been invoked against the papers which published some of these articles.

"We cannot attach any blame to any police officer for the failure to prevent the Jewish demonstration at the Wailing Wall on August 15.- It is our view that those who were present during the discussions with the

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leaders of the Jewish youth failed to make clear to Major Saunders that the Jewish leaders declined to accept one of the conditions which Mr. Luke attached to his decision that the procession should be allowed to go to the Wailing Wall on the 22nd.- Any attempt to have prevented by force the Moslem demonstration on August 16 would have been dangerous and ill-advised.

"Rumors current in Palestine immediately before were the natural consequence of the two demonstrations of the 15th and 16th."

Turning to the complaint that the Palestine Government had consistently shown a lack of sympathy toward the Jewish National Home and that its policy had been one of weakness the report says that this "is in large measure due to the difficulties inherent in the mandate and the failure to appreciate the dual nature of the policy which the government has to administer. It is our view that the government did discharge to the best of its ability the difficult task of maintaining a neutral and impartial attitude between two peoples whose leaders had shown little capacity for compromise."

On the subject of immigration the report admits that Jewish enterprise and Jewish immigration were not in excess of the absorptive capacity of the country and "have conferred material benefits upon Palestine, in which the Arab people share. We consider, however, that the claims and demands, which from the Zionist side had been advanced, regarding the future of Jewish immigration into Palestine, had been such as to arouse among the Arabs apprehension that they will in time be deprived of their livelihood and pass under the political domination of the Jews."

"We further consider that Sir John Campbell was right when he reported that the crises of 1927-28 were due 'to the fact that immigrants came into Palestine in excess of the economic absorbing power of the country.' There is incontestable evidence that in the matter of immigration there has been a serious departure by the Jewish authorities from the doctrine accepted by the Zionist Organization in 1922 that immigration should be regulated by the economic capacity of Palestine to absorb new arrivals."

In conjunction with other and more immediate causes for the disturbances, the feeling of Arab apprehension caused by Jewish immigration was a factor which contributed to the outbreak.

The land problem comes in for considerable attention. On this matter the report says: "Soon after the institution of civil government in Palestine the administration became anxious lest the interest of the tenants and cultivators be prejudiced by the sale of large estates. The land transfer ordinances of 1920 and 1921 were passed with the object of protecting the interest of cultivators and preventing their expropriation from the soil. These ordinances failed to achieve their objects and were replaced by the cultivators' protective ordinance of 1929."

"Between 1921 and 1929 there were large sales of land, in consequence of which numbers of Arabs were evicted without provision of other land for their occupation. In some cases, the Arabs who were dispossessed received cash compensation, and no criticism can be levied against the Jewish land companies in respect to these transactions. Those companies were acting with the government's knowledge."

"The cultivator's protective ordinance of 1929, while giving compensation for the disturbance, does nothing to check the tendency toward dispossession of the cultivators from their holdings. The mere provision of compensation in money may even encourage that tendency. The position is now acute. There is no alternative land to which the evicted persons can be removed. In consequence a landless and discontented class is being created. Such a class is a potential danger to the country.

Source of Discontent Seen.

"Unless some solution can be found to deal with this situation the question will remain a constant source of present discontent and a potential cause of future disturbance. Palestine cannot support a larger agricultural population than it at present carries unless the methods of farming undergo radical changes. With more intensive cultivation, should this prove to be possible, room might be found for a number of newcomers in certain districts."

The constitutional grievances of the Arabs also come in for some attention in the report, which says on this subject: "It is a matter of regret that the Arab leaders did not accept the offer of a legislative council that was made to them in 1922. Today the Arab people of Palestine are united in a demand for a measure of self-government. This unity of purpose may weaken, but it is liable to be revised in full force by any large issue which involves racial interests. It is our belief that the feeling of resentment among the Palestine Arabs consequent upon their disappointment at their continued failure to obtain any measure of self-government is greatly aggravating the difficulties of local administration."

The difficulties inherent in the Palestine mandate in the Balfour Declaration, the report declares, are factors of supreme importance in a consideration of the Palestine problem. "The issue of a clear definition of policy backed by a statement that it is the firm intention of the government to supplement that policy to the full would be of the greatest assistance in securing good government of the country."

Labor Member's Reservations.

Harry Snell, the Laborite member, differs from the other members in attributing to the Grand Mufti a greater share in the responsibility for the disturbances than is attributed to him in the report. He is of the opinion that the Mufti "must bear the blame for his failure to make any effort to control the character of the agitation conducted in the name of the religion of which, in Palestine, he is the head."

Although he agrees that the Arab Executive was not of necessity responsible as a body for the words or acts of its individuals or followers, Mr. Snell finds it difficult to believe "that the actions of the individual members of the Executive were unknown to that body, or indeed that these individuals were acting in a purely personal capacity."

In regard to the campaign of incitement Mr. Snell is unable to agree with the conclusions in the report acquitting the Moslem religious authorities of all but the slightest blame for the innovations introduced in the neighborhood of the Wailing Wall. It is his opinion that the innovations "were dictated less by the needs of the Moslem religion and the rights of property than by a studied desire to provoke and wound the religious susceptibilities of the Jewish people."

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Political Developments in Syria

PALESTINE

The Shaw Commission's report on the causes of the Palestine disturbances of last August was published in London on March 31, and if it caused a certain degree of elation among the Arabs, it aroused proportionately twice as much bitterness among the Jews. A summary of the report is published elsewhere in this issue of *The Syrian World*.

As a result of the commission's findings, Premier MacDonald made a statement in the House of Commons on April 3 reaffirming Great Britain's resolve to continue to administer Palestine under the terms of the League of Nations' mandate. In this declaration of policy the Premier received the hearty support of both former Premier Baldwin for the Conservatives and David Lloyd-George for the Liberals. This is taken to prove conclusively that Great Britain's colonial policy cannot undergo any material change under no matter what form of government. Those under British rule, in fact under the domination of any European power, should by now realize the fact.

Press dispatches from Palestine state that publication of the Shaw Commission's report in Jerusalem was received with a large amount of placidity, because both Arabs and Jews had taken the forecasts seriously so that the publication of the official text caused little surprise. The Jews, however, were the ones to feel the disappointment more keenly because of the commission's recommendation of a more lucid interpretation by Britain of the Bal-

four declaration. Judging by the tenor of the commission's findings, this interpretation could not be otherwise than a disavowal by Britain of any intention to help the Jews establish a national home in Palestine against the interest of the Arabs. In fact, considerable sentiment seems to be developing lately in favor of establishing cantons in Palestine similar to the Swiss system of government. This would permit of local or district governments bound together only by national obligations. Where the Jews predominate, such as in the district of Jaffa, they would be given the right of autonomous government, in which case they would assert themselves within limited bounds. This would tend to relieve the tension created by the desire of the Jews to lay claim to the government of the whole country when their total number does not exceed 150,000 as compared to an Arab population of something like 750,000.

The native press of Palestine and Syria continues to publish frequent reports of attempts by the Jews to smuggle arms and ammunition into Palestine. The Arab boycott of the Jews is reported to be still in full force, and although no fresh outbreaks have been reported, thanks to the vigilance of the authorities, passions seem to be restrained with difficulty.

A Palestine Commission, headed by the Grand Mufti of Jerusalem, the one who is censured by the Shaw commission for having neglected to use the prestige of his office to prevent the bloody riots of last August,

is now in London in the interest of furthering the claims of Palestinian Arabs. Upon the publication of the commission's report, members of the Palestinian delegation were reported to have expressed satisfaction with its findings and recommendations.

Lord Balfour, author of the famous Balfour Declaration pledging England to help the Jews in the establishment of a national home in Palestine, died in London on March 18.

SYRIA

An important development in the Syrian political situation was the meeting in the week of March 16, of the Constituent Assembly at Damascus for the purpose of discussing the deplorable condition to which the affairs of the country have been reduced as a result of the continued policy of procrastination by the French High Commissioner. What lends the meeting more significance is the fact that the Assembly was dissolved by the High Commissioner on the promise to study its demands and find a mutually satisfactory solution. To have convened without the approval of the High Commissioner indicates the degree of desperation to which the members of the Assembly have been driven. Their action constitutes an open defiance of the authority of the mandatory power.

The meeting was said to have been attended not only by the legally elected members but by many delegates of the Syrian Nationalist Party from all parts of the country. The deliberations continued for several days, resulting in the preparation of a memorandum to be presented to the High Commissioner as embodying the final and concrete de-

mands of the Syrian nation. The signers are said to have emphasized at the outset that the Constituent Assembly remains the only legal body empowered to represent the people, inasmuch as it derives its powers from the people themselves through popular election. Furthermore, the Assembly consented to the act of suspension only on the understanding that by so doing it would give the mandatory authorities time to consider the national demands and promote the policy of understanding. Now that over a year has elapsed since the cessation of its functions, during which time no progress seems to have been made toward effecting a satisfactory solution, the Assembly feels it is obliged to resume its duties to save the country from threatened economic ruin.

The Syrian Nationalists further insist that a copy of their tentative draft of a constitution be submitted to the League of Nations for consideration. By this they hope to forcibly call attention of the Powers to the justice of their demands.

One of the main grievances of the Nationalists, as set forth in the petition, is the continuation in power of the Tajeddeen government. They contend that this provisional government was only set up to supervise the elections to the Constituent Assembly. It has continued in power ever since and has grossly abused its privileges by granting national concessions to foreign interests. In this the Nationalists claim the government is acting illegally because it cannot claim a *de jure* status and they demand the revocation of all grants and concessions so undertaken.

A Nationalist editor has been sentenced to a year in prison for having accused a minister of the

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Tajeddeen government of profiteering by the granting of concessions.

A movement that threatens to assume serious proportions is the demand of the Aleppians for secession from the central government of Damascus. Six copies of a petition whose authors claim the backing of the overwhelming majority of the Aleppians were being circulated for signatures prior to presentation to the High Commissioner when the authorities took peremptory action to stop the movement as being of a seditious nature. The grievances of the Aleppians are that they are not properly represented in the government, that they pay three-quarters of Syria's taxes and receive no benefit in return, and that all public improvements are being confined to Damascus. The petitioners demand separation from the State of Syria as a measure of safeguarding their interests.

LEBANON

The Eddy cabinet met the fate of its predecessors and was defeated in a stormy session of the Representative Assembly on March 20 by an adverse vote of 27, the twelve other members present having refrained from voting.

This is all the more regrettable because of the high hopes placed on the application of the ambitious reform program of the Premier who seemed to be making considerable progress in effecting needed economies. He met his nemesis, as it would appear, in the attempt to do away with sinecures and abolish inefficient schools. The unfortunate part is that most of these schools were for the Moslems who interpreted the Premier's action as prompted by religious bias.

The immediate cause of the crisis which terminated in his defeat, how-

ever, was an argument which developed between him and the President of the Assembly, a Moslem, over a point of parliamentary procedure. The next day a resolution concurred in by 27 members was introduced demanding a vote of confidence in the Cabinet without debate. The signers of the petition, sympathizers of the President of the Assembly, being overwhelmingly in the majority, carried the day with steam-roller tactics. Premier Eddy immediately handed in his resignation.

Reports state that consequent upon these developments, the President of the Republic visited the French High Commissioner to confer with him on the situation. The Premiership was said to have been refused by both the defeated Premier Eddy and former Premier Bishara Khoury, as well as by many others who would not expose themselves to the intrigues of a political machine. Finally August Adeeb undertook to form a cabinet and succeeded in winning a vote of confidence. His choice for Minister of Education was Gibran Twainy, who is expected to placate the Moslem element in the matter of the application of educational reforms. The Eddy reform and economy program, on which so much hope had been placed, seems to have been thrown into the discard.

The new Premier is a man of wide administrative experience. A Lebanese by birth, he entered the employ of the Egyptian government and rose to the highest post to which a foreigner is eligible in the Ministry of Finance. Through purely patriotic motives, he returned to his native land at the conclusion of the World War and was appointed delegate to the conference on the adjustment of the Ottoman debts.

About Syria and Syrians

RIHANI ON A LECTURE TOUR OF THE COUNTRY

Our noted traveler and author, Ameen Rihani, is at present on the Pacific coast fulfilling lecture engagements with universities, clubs and societies. In the week of March 10 he gave a series of three lectures at the University of Illinois on various political and historical topics. The week following he lectured in Kansas City and crossed west to Portland, Oregon, thence proceeding to San Francisco and Los Angeles. Newspaper clippings reaching us from these various sections through the courtesy of our readers concur in describing the high degree of enthusiasm with which Mr. Rihani's addresses are met at every stage of his journey.

SILVER JUBILEE FOR A MARONITE PRIEST

The congregation of Our Lady of the Cedars Maronite church in Boston will give a banquet on April 27 in celebration of the twenty-fifth anniversary of the ordination of their pastor, Rev. Stephen Douaihy, to the priesthood.

Father Douaihy has had a most interesting career. Educated at the Maronite College in Rome, he became private secretary to the Patriarch upon his return to Lebanon, and accompanied the prelate to Paris at the conclusion of the World War on his political mission.

Father Douaihy came to the United States in 1920 and was pastor of the Maronite congregation of Scranton, Pa., until 1929, when he was transferred to Boston.

INCREASING APPROPRIATIONS FOR BYBLOS EXCAVATIONS

A bill asking for an appropriation of £S35,000 for excavation work at Jubail, ancient Byblos, for 1930 was reported to the Lebanese Representative Assembly and is expected to be favorably acted upon.

The author of the bill proposes that about 75 per cent. of the appropriation go to the purchase of land known to have been the site of ancient cemeteries, the balance being devoted to actual excavation work. This section of Mt. Lebanon is admittedly very rich in ancient relics, as Byblos was once a flourishing kingdom and the seat of the Phoenicians' most advanced civilization. In the excavation work of 1929, relics of immense historical value were recovered and placed on exhibition at the National Museum of Beirut, which is now one of the principal places in the itinerary of tourists visiting the country. The many specimens of exquisite workmanship in jewelry and pottery executed by the early Phoenicians nearly four thousand years ago are cause for the greatest admiration.

SYRIAN AND LEBANESE STUDENTS IN FRANCE

An official of the French Ministry of Education is quoted by a Syrian paper as saying that the total number of registered Syrian and Lebanese students now in French schools and universities is 208, of whom 156 are in the city of Paris.

An analysis of the courses of study taken up by these students

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shows a marked trend towards practical sciences, indicating an awakening to the pressing needs of the country. While at one time the studies were almost wholly literary or artistic, there are now 57 students taking up courses in commerce and industry and 16 studying scientific agriculture. Of medical and pharmaceutical students there are 39.

SYRIAN BOY WINS HIGH SCHOLASTIC RECORD

A reader of The Syrian World sends us a clipping of a New Bern, N. C. paper which we are glad to copy while extending the boy the heartiest congratulations. Said the American paper:

"Probably one of the best records, in the history of American schools, has been made by Joseph Salem, of New Bern, North Carolina.

"Joe was born in Mt. Lebanon, Syria, and came to America with his parents, when he was nine years old. At that time he could not speak one word of the English language, not even "Good morning." Yet he completed eleven years of school work in eight years and five months; always stood at the head of his class, and not once did he have to take an examination, being always exempted because of his high daily average. For this unusual record and high standing, a scholarship from the University of North Carolina was granted him last June.

"Besides being a good student, he is a gifted linguist, speaking three languages fluently: English, French and Syrian.

"Among the offices held by him during his high-school days were the following, Member of the National Honor Society; secretary of the Hi-Y Club; secretary and treas-

urer of his freshman class; vice president of his sophomore class; treasurer of his junior class; assistant manager and assistant editor of the Bruin school paper all four years, and besides being interested in these activities he worked continuously to help pay for his education."

EXILED DRUZE REBELS IN DIRE STRAITS

Reient reports from Palestine state that a son of Sultan Pasha At-rash, leader of the Druze revolt against the French in Syria during 1925-27, arrived in Haifa and declared in an interview that the condition of the rebels under his father had become well nigh unbearable. Their number is now reduced to eight hundred souls, counting men, women and children. They occupy a section of Wadi Sirhan within the boundaries of Nejd, under the protection of King Ibn Saoud. But they have run out of provisions and are reduced to eating the green leaves of trees. They are in great need of medical supplies owing to the prevalence of disease.

HYDROELECTRIC PROJECT ON THE ORONTES

A concession for the generation of electricity from the waters of the river Orontes (Al-Asi) has been granted to a French company which immediately started operations and has now completed the digging of the canal to a point midway between Homs and Hama, where it intends to erect its plant. The canal is six kilometers long, four meters wide and two meters deep. The waterfall will be from a height of fifty meters, and it is calculated that four thousand h. p. could be gener-

ated with present facilities. Homs and Hama are promised electric service by July, 1931, under the terms of the franchise, but may get it in the current year if the work is maintained at its present rate of progress.

LOSS OF TREASURE DRIVES SYRIAN MAD

Losing money on stock speculation is not the only reason for insanity or suicide. Here is a novel reason for driving a Syrian laborer out of his mind.

While engaged in removing red dirth in the vicinity of Aleppo, a laborer noticed a black box which he thought contained ammunition left by the Germans and Turks in their hasty flight from Syria. He called the gendarmes who, upon opening the box, found it to contain forty thousand pounds in gold. The laborer fainted at the sight of the glistening yellow metal, and later lost his reason completely.

SYRIAN PAPER HELPS FRENCH FLOOD SUFFERERS

Al-Hoda, the Syrian daily of New York, invited contributions for the sufferers of the disastrous floods of Southern France, opening the subscription list itself with a substantial sum. The lists published by Al-Hoda show that the response to its appeals from its Syrian and Lebanese readers is both generous and country-wide. The funds collected were turned over to the French consul General in New York.

LOCUSTS IN SYRIA

The authorities in Palestine are making considerable progress in checking the locust invasion, but the country is not yet free from danger.

In Syria the locusts have invaded

certain districts of Houran and reached some outlying sections of the Damascus territory, but have not reached the Ghouta proper. Aleppo has so far escaped the danger, but the vanguard of the locust hordes have made their appearance at a point sixty miles to the east of Homs.

OTTOMAN PRINCE A TAXI DRIVER

A reporter of a Damascus newspaper in Beirut hailed a taxi and thought that he had seen the driver sometime, somewhere. When the driver's Arabic proved unintelligible the reporter addressed him in Turkish, and it was then that he recognized him as Hassan, the grandson of the Turkish Sultan Abdul Aziz and nephew of the Sultan Abdul Majid. The driver made no attempt to hide his identity, explaining that he was driven to this occupation as the only one open to him for earning a living.

Shades of Russian nobility in Paris and other cities of Europe!

SETTLING THE BEDU

There is in the government of Syria a special department for the regulation of the affairs of the bedu, or the nomad Arabs in the country. This department had laid a program for the gradual settling of the nomads and the direction of their interests and energies to agriculture. It is now announced that it plans the enforcement of this program by the erection this year of one thousand houses in the district of Deir Ezzour, which will be turned over to the Arabs on easy terms as an inducement for them to settle permanently on the land. They will also be taught modern methods of agriculture.