

Al-Bhadeer

Birzeit



College



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AL GHADEER : a Student Publication Issued At Bir Zeit College.

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EDITORIAL

The Art of Happy Living

Is it by Bread alone that man lives ?

Life is the most mysterious, enigmatic riddle. To live it happily one needs courage, bravery, cunning and above all the art of emotional control.

By this we mean to know when to laugh; when to sympathise; when to give a compliment; when to give our opinion. Not every joke should be laughed at, and not every misery should be pitied. Man does not live by eating, drinking and sleeping. These are only minor factors, for they affect physical life only. And because life is not physical but passionate, the main factors of life would be happiness and sadness. Therefore how can man find happiness? Happiness cannot be found for a simple reason; it is created. It is emitted out of man himself. If you want to be happy you can make yourself so, and if not, the whole world could not succeed in giving you one grain of what is called happiness.

If you want to be happy, keep in your mind that you are happy; enjoy the beauty of nature; try to help people and show them that you care for them; and keep on smiling always. By doing these simple things that cost nothing, I am sure nobody would be miserable or melancholic.

Thus true happiness would be found in every heart, and life would become very interesting and beautiful to live.

Avro Kaplanian.

Philosophy and Religion

by : Mr. Easa Mogannam

(Pol. Sc. and Philosophy Instructor)

To many students the problem of philosophy and religion is somewhat irreconcilable, and the reason as to why so much confusion exists is not because they do not understand the solution, but because they do not understand the problem. For this reason I chose to discuss this query; however, not to solve it but to elucidate it.

The argument between philosophy and religion has been going on for a long time; however, the first thinker to shed new light upon the problem was St. Augustine, who presented us with the famous formula: « Understanding is the reward of faith. Therefore seek not to understand that thou mayest believe, but believe that thou mayest understand. »

From the fourth century A.D. till our own days, there have always been men to uphold, or to revive, the Augustinian ideal of Christian Wisdom. All the members of the Augustinian family resemble one another by their common acceptance of the idea that understanding is based on faith, not reason. The ideas of St. Augustine were accepted through out the Medieval period, with the exception of Thomas Aquinas, who I like to think, presented a reasonable solution.

This problem of philosophy and religion is not peculiar only to the Christian religion, other religions too faced the same outcome. With the Moslems, for example, the situation was brought into a sharp focus by an Arabian philosopher born in Spain, whose thinking was a conscious reaction against the theologians of the Moslem world. His name is Ibn Rochd.

Ever since the ninth century, many theological minds in the Moslem Empire had been working at establishing some conciliation between philosophical knowledge and the Islamic faith. Those men had found themselves in the same situation as the Christian thinkers.

Ibn Rochd took up the challenge of Al-Ghazali, and, against his theological « Tahafut Al-Falasifah », wrote a « Tahafut Al-Tahafut ». To Ibn Rochd, the absolute truth, was not to be found in any sort of revelation, but in the writings of Aristotle, which means in philosophy - in reason.

Ibn Rochd maintained that philosophical truth was absolute truth, the Koran and its theological interpretations being nothing more to him than popular approaches to pure philosophy.

We have seen, to a limited extent, historically, how philosophy and religion have been at odds with each other. This was due to the confusion of both philosophers and theologians trying to compete with one another over the problem of truth. The philosophers held tenaciously to their positions and the theologians persecuted them for their heresy. This struggle between the two camps was waged in Europe until finally it culminated in the Renaissance where philosophy seemed to gain the upper hand.

The dichotomy that existed between reason and faith is due to the lack of proper definition of the scope and purpose of the two fields of study. Therefore clearer knowledge of the scope and all of the two fields is essential to our understanding of this problem which has caused so much difficulty in the history of both fields.

Philosophy is the highest of human sciences, that is, of the sciences which seek knowledge of things and their natural causes by the natural light or reason. Theology is the science of God so far as He has been made known to us by revelation: as God revealed Himself to us. In theology the starting point is faith which is not assisted by the powers of reason. The premises of theology are the truths formally revealed by God.

Philosophy, on the other hand, derives its premises from things, not from God. Philosophy attempts to verify truth by the utilization of human reason alone, without any aid from religion.

From this it follows that both philosophy and theology have different starting-points from which they derive their conclusions. For this reason we cannot say that the truth derived from philosophy is superior to that of theology, for philosophy and theology are independent of each other because they employ different methods. Also philosophy cannot prove the truths of religion as being true nor at the same time can it prove that they are false.

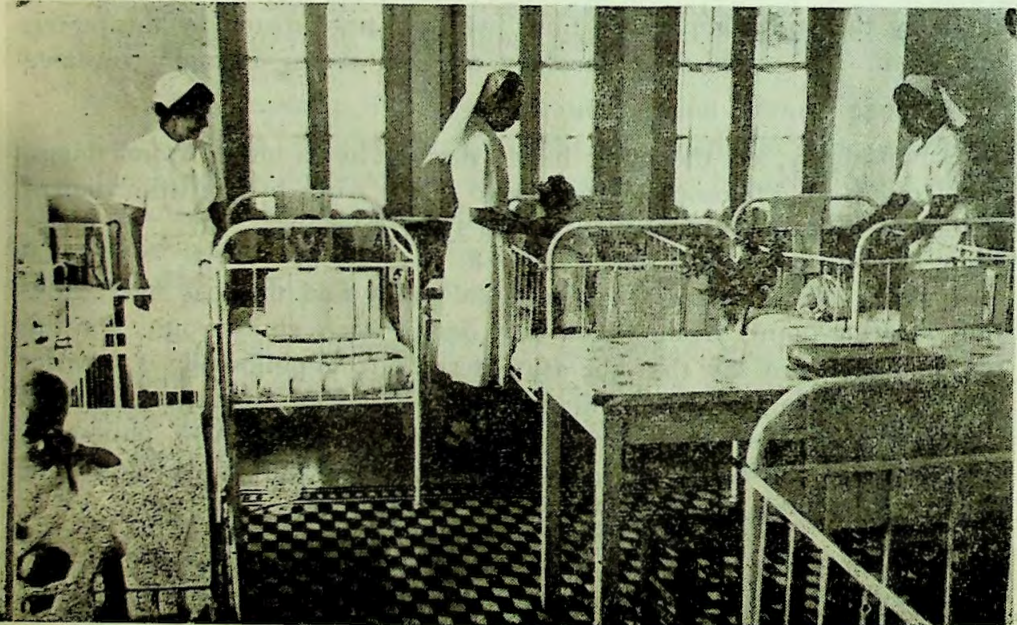
Finally, if truth is ultimately universal and the same (in spite of the fact that philosophy and theology attain it differently) therefore philosophy and theology are interested in the same things, namely, TRUTH.

Interview

ACTIVITIES OF THE WOMEN'S UNION IN NABLUS

by: Basil Khalifeh
(Sophomore Arts)

On October 8th, 1965, Al Ghadeer's representative met Miss Andalib Amad, President of the Women's Union in Nablus and questioned her about the activities and aims of the Union. Miss Amad is a well known personality throughout Jordan and other countries. She has been president of the Union since 1948 and is also an executive member in 27 social organizations. This Union is considered a very important social organization.



A ward in the children's Hospital which was established in 1952



*Miss. Amad (Third one from the right-second raw)
with some of the active members of the Women's Union.*

Q :- Would you be kind enough to tell me how the Union came into existence ?

A :- This Union started in 1921. It was then an unofficial group of women meeting secretly at one of their houses. Later, in 1929, the Union was officially recognized. Our activities were then purely patriotic, and consisted mainly of taking care of the Palestinian martyr families. The leader and establisher of the Union was the late Miss Maryam Hashem. Later, the Union planned to restore and raise

the rights of women in the country and to enable them to share the privileges enjoyed by men.

Q: - Does the Union have any connection with the International Women Organization.?

A: - Yes, but not directly. Here, we follow the Union in Beirut and this Union has some relationship with the I.W.O. On the whole, we are friends with all women unions throughout the world.

Q: - How do you support your needs? I know you support quite a good number of projects.

A: - We accept financial support from different places: from the Endowment Ministry; from Aramco; Tapline; one benevolent lady from Qatar and from the Ministry of Social Affairs. In addition to this, we collect fees from members of the Union and students at our private institutions.

Q: - How do you choose members of the Union?

A: - We hold general elections every three years. The executive committee consists of 14 members including the President, Secretary, and Treasurer.

Q: - What are the projects of the organization at the moment?

A: - We have already started the Blind Girls' Institution which was established in 1962. Today we have 15 blind girls using the Braille method of reading.

Also, we have a private school which is used as the main orphanage and in which we have 150 orphan girls. This building cost J.D. 25,000. It consists of three floors. Part of the building is used as a private institution for girls. Orphan girls are prepared here for life; they get their high school degrees or are taught a good and respectable skill, such as sewing. A good number of girls either get married or work as teachers. We have many institutions and are working upon more projects such as the new surgical hospital and the project of a pension for the old. We have also a maternity hospital for the refugee women.

Q: - Has anyone of you attended an international conference?

A: - Yes, the Union's secretary, Mrs. Isam Abdil Hadi, joined an international women's assembly at Athens in 1962.

I thanked Miss. Amad on behalf of B.Z.C. for her kind hospitality. I hope this Union will continue to prosper, and we wish the best of luck to those who work for the Union.

The Meaning of Christmas

by : *Elaine Sousoor*
(Freshman Sciences)

CHRISTMAS : The festival commemorating the birth of Christ, observed in most Christian countries on December 25. The Christmas is derived from the Latin : *Christes Masse*, meaning Christ's Mass. It is the most joyous of all Christian festivals celebrated with merriment, feasting, exchange of gifts and hospitality. Many festivities center in the home which in northern regions is apt to be decorated with evergreen trees and mistletoe, and in southern regions with flowers and olive branches. In most Christian countries, Christmas is a legal holiday. Special services are held in churches on Christmas Eve and Christmas Day.

HISTORY : In the first few centuries of Christianity, there was no uniform celebration of the birth of Christ because the exact day was unknown.

Churches variously celebrated the event on January 2nd, April 18th, or 19th, and May 20th. The adoption of December 25th was decreed by Bishop Liberius of Rome in 354 A.D.

In the middle ages, the church opposed the traces of paganism surviving in the popular Christmas customs and created special Christmas Masses to be performed at midnight, daybreak, and morning. The church introduced Nativity plays, Christmas carols and manger songs.

ORIGIN of CUSTOMS : Like many Christmas customs, with the exception of Christmas greeting cards which were first used in 1846, the Christmas tree is derived from the Roman saturnalia and it was in Germany that the tree was first used as a Symbol of Christmas. This custom was later brought to England and United States in the nineteenth century. The custom of exchanging presents

can be traced to the saturnalia. The most popular Christmas legend is that of Santa Claus, who comes down the chimney on Christmas Eve to fill children's stockings with gifts. The name Santa Claus is a Dutch corruption of Saint Nicholas, the patron saint of Children.

CHRISTMAS in MANY LANDS: Nearly every European country has its special Christmas customs. In England, festivals begin on December 24th and lasts until January 12th.

On Christmas Eve, gifts are exchanged and special services are held in brightly decorated churches. The day after Christmas, called Boxing Day, is devoted to giving gifts to employees and public servants. In Norway and Sweden, preparations for Christmas are begun several weeks in advance. At five o'clock in Christmas morning, flaming torches light the way for Churchgoers. The festival lasts for three weeks, during which candles are lit in the windows.

In Holland, troops of men parade on Christmas Day singing carols. In expectation of Santa Claus, the children set their wooden shoes by the chimney to be filled with gifts. Belgian children fill several plates with oats and set them before the fire-place for Santa Claus's reindeer before going to bed on Christmas Eve. In the morning, the children find toys where the oats have been. Italian children pull their presents out of a large urn. Underlying the merry making and feasting of Christmas is a spirit of brotherliness and generous giving. This spirit is symbolic of a greater generosity: God's giving of Christ to mankind.

Love as if you would one day hate, and hate as if you would one day love.

We must love, as looking one day to hate.

There is no fear in love; but perfect love casteth our fear.

Ever filled with anxious fears is love.

"Who loves fears", love is the maker of suspicions.

Love sees no faults.

When we love, it is the heart that judges.

Kaos In Inglish Speling

Chaos En Il

by : S. A. Otaqvi

(Freshman Arto.)

Everyone knows that English spelling is unnecessarily difficult. This is especially noticeable when one considers words like «cough», «plough», «rough», «through» and the exclamation « Ugh ! »

Bernard Shaw wanted the English to change their alphabet and method of spelling. This was his suggested method:

In the first year of the programmed improvement scheme, hard «c's» would be replaced by «k» and soft «c's» by «s». This would klear up a lot of konfuzion in spellers' minds and typewriters could be built with one letter less.

It is then suggested that after this improvement has been aksepted, «ph» would be abolished and written «f», making a word like «photograph» 20 percent shorter in print.

In the third year, publik interest would be so great that more komplikated tshanges could be made, among them the removal of the double letters in words as unnecessarily long as «unnecessary». The new word would be «unesesary» and it would be 25 percent shorter in print. Sutsh words as «all» and «tall» would also lose their repeated leter and become 33.3 percent and 25 percent shorter respektively.

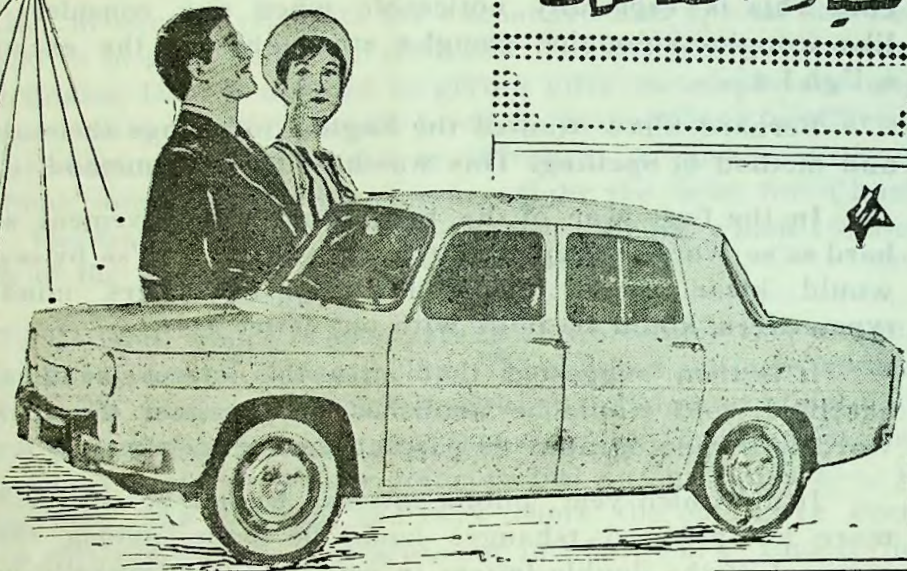
The next major improvement would be to get rid of silent «e's» witsh mak a horibel mes ov Inglish speling and hav always been kursed by foren students.

Sins by this time it wud be at least for yers sins anywon had seen a «c», it is proposd that «c» shud be substituted for «th». Cus (thus), wic our «cees» and «cows» sorted out, wi wud kontinu to reed and writ mereli along as if we wer in the atomik aj ov speling.

After kontinuing cis proses for a fu mor yers, wi kud konfidently say cat eer kud be no mor difikultis over Inglish speling. Even Mr. Yaw («y» = «Sh») wud be hapi if he nu cat his dreems had at last kum tru.

فتح جديد
في عالم السيارات

سيارة العائلة



ممتازة مركبة اقتصادية وقوية... انحاء



R 8

ماجور

MAJOR

1100 C.C



* اقتصادية :- استهلاك ٢٠ كم
في العشرة لتر ، بدون ماء

* ممتازة :- ذات اربعة ابواب
وخمسة مقاعد وصندوق كبير للامتعة

* ريسنة :- فرايل اربعة على

* ممتازة :- مزودة باجهزة تدفئة

وتبريد ، غيار الزيت والتشحيم كل ٢٠ كم

الريسك "الاسطوانان" .

PUTREFACTION

A short story

by: *JE van der Valk*

(Freshman Science)

Doctor Richards, glass of whisky in his right hand, stood in the middle of an admiring circle of ladies - as usual. Even from a distance, I could see he was very drunk. He raised the tumbler to his lips, and then suddenly set it on the chair he had been leaning on. He then strode towards me with a bold, angry but swaying step.

«They really want to know what I'm really like! Me! Really like!» he exclaimed, while pulling his mouth into a ferocious grin. The Smell of good whisky and good cigars radiated from him. «They're not worth showing what I'm really like». He then pushed some keys into my hand.

«In my car there's a green book. Read what's in it», he said and then walked away. He was the heart, soul and mind of any party. In a few moments he was telling an exciting story to another interested circle. I made for the door, walking between the tables and the remains of a successful party.

* * *

It was not an uncommon copybook. In it an old-fashioned hand has written:

«APRIL 6: I think the lamp beside me will not last for long. The filament has expanded. At a certain place, the filament has broken, and the ends just touch. The heat will weld the ends together, but still I do not think that the lamp will last.

APRIL 7: Today John came. It is the first time in years that my eldest son has remembered my birthday. Perhaps he thinks I will die and leave him the money. But he does not know that there is no money left. I was intent on making him as

uncomfortable as possible, when the nurse told him his time was up.

The lamp has given up. The nurse came and changed it. Contrary to my expectations, the filament did not weld together. I wonder when this new lamp will have to be replaced. It looks impeccable now, but who knows?.

APRIL 21: Dr. Richards visited me today. Even with my weak old eyes I could see that this man was popular with the nurses. Even I could not help liking him. He told me I would have to be operated on as there had been no amelioration in my state since I was admitted to the hospital.

It is strange that Dr. Richards has exactly the same type of pen as I. Still, in a few days I will have to throw it away. It does not write smoothly any more. I watch the ink supply become smaller and smaller. Its ink of life ebbs slowly away."

This all had been written in an even, precise handwriting. Then the next two pages of a large, unbalanced handwriting were so incoherent that I was led to think that its owner was feverish. At the end of these two pages two sentences were written in capital letters:

DOCTORS ARE NOT DIFFERENT.

WHO WILL TAKE THIS BOOK WHEN I DIE?

Dr. Richards had written below it, using the horrible violet ink he also used for his prescriptions:

'I will. And, believe me, I will not show this book to anybody. For it contains my confession. In the same way that this old man watched inanimate objects, taxed their resistance and watched their ends, I, Gordon Richards, watch human beings in agony, tax their resistances, predict their immediate state in the future. But in doing that, I remain uninterested in these beings. I am incapable of compassion for these people. I watched the ink of life ebb slowly away from this old man. Now he is dead. What is that to me? His corpse did not trouble me and I do not want his money.'

Then Gordon Richards suddenly opened the door of his luxurious car, snatched the book away from me, and tore it to

pieces. Throwing them on the ground, he said: «In the beginning was the word. The word has obliged me to destroy my feigned feelings. I have to face myself now.» And, as if he had to explain that: «To face the man I really am.»

The wind played long with the tiny pieces of paper. It scooped them up, made them loop-the-loop and obliged them to flutter aimlessly. Other pieces were trodden upon, and some even fell into the puddles of water. These turned violet. One piece of paper I had picked up read, 'We said: Let there be putrefaction and the world was steeped in putrefaction'.

But the wind still pestered most of the pieces of paper...

Spotlights On Studying

By: Marwan Shekem
(Sophomore Arts)

«Believe me, I spent all last night studying for the test, and what did I get . . . ? a fifty. This is unfair. I will not agree . . . » This is one of the complaints we usually hear on the campus. Students complain about the low grades they receive, though, as they claim, they study hard.

I must say here that the time spent in studying is not important; the important thing being the method of study. Studying is a science that one must adapt to and conform with. In studying a chapter or preparing for a quiz, a student must read through the entire assignment quickly. Slowly then, read the text a second time, making certain that you understand it. Make note of the main points in the assignment and it would be advisable also to make an outline of each chapter you study. Look for the purpose behind each piece of writing and consider the way in which the authors have fulfilled their aims. It is important to note also that it would be better for a student to read through the assignment before going to class. If any part of the assignment is not clear, ask your instructor about it.

Students' behavior in class plays an important role in the extent to which a student understands his assignments. In class, one must listen closely to the instructor and endeavour to contribute to any discussion that follows. Taking notes in class and reviewing them directly after class is highly recommendable.

Make use of your knowledge as quickly as possible and discuss it with your classmates and friends.

"The Society Does Not Help us"

SAYS SEROP THE FLINTSTONES' LEADER

By Sandra Hakim.
(Sophomore Arts.)

Surely, most of you have heard about or have seen the famous Flintstones. I'm sure everyone of you is interested to know more about this band. So, I arranged this interview with the Flintstones for your interest and benefit, dear readers, hoping you'll enjoy it.

This band is comprised of three guitarists and a drummer. The leader and vocalist of the band is Serop Ohannessian and its manager is Avo Kaplanian.



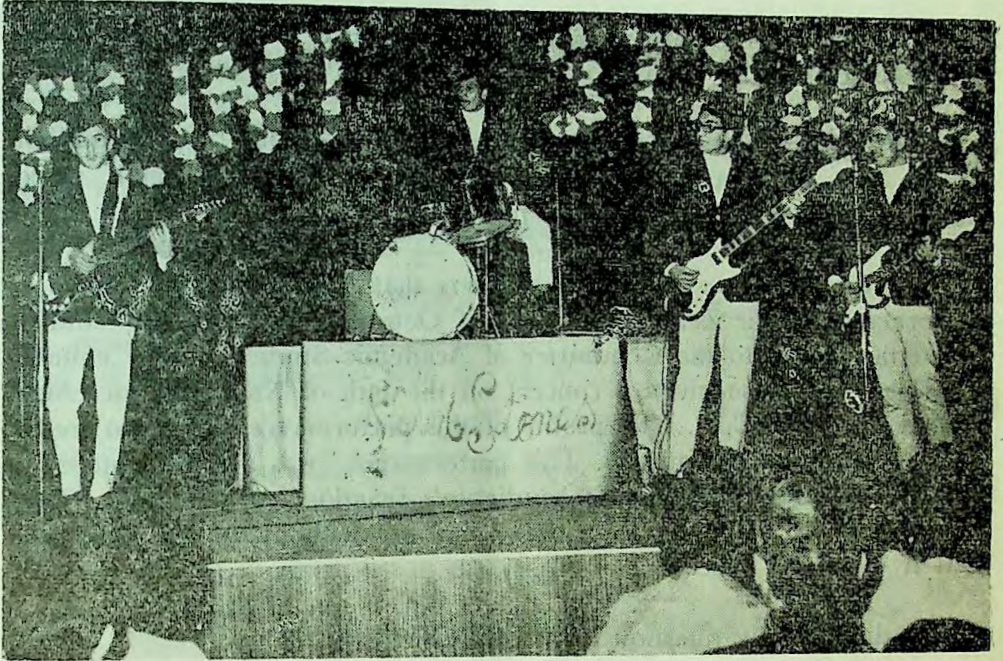
I'll introduce you to each member so you'll become acquainted with each member's personal life.

Serop Ohannessian is the leader of the band and he plays the rythm guitar. Serop is Seventeen years old studying at the moment in La Salle College in Jerusalem. He hopes to major in psychology in U.S.A. When asked about his hobbies he answered: chewing gum ! . . & **GIRLS !!**

1.5

Peter Sarkissian is the lead guitarist of the group. He is eighteen and studies in La Salle College in Jerusalem. He is planning to become a hermit at thirty. Where? In Hollywood!!... His hobbies are sports and watching birds.

Jack Kaplanian is their bass guitarist. He is Seventeen and is a student at La Salle college as well. He plans to major in astronomy in the States. His hobbies are movies (they are a must on Sundays), records and handicrafts.



Mardo Sarkissian is their indispensable drummer. He is fifteen years old and is in La Salle College. He wonders about his major. His hobbies are quite strange: watching girls, fighting with his younger sister and ... thank God, painting.

Avo Kaplanian is their manager. Avo, Twenty years old, is a sophomore student at Bir Zeit College. He hopes to major in anthropology or archaeology. His hobbies are collecting neckties, coins and key chains. His favourite band and singer are the Flinstones and Serop respectively ... well naturally.

I asked their leader Serop to explain how the group began.

It was Peter's idea and mine. We used to play the guitars at school, but didn't own any guitars. We thought about making a small band, and so we asked Mardo, Peter's brother to join us as a drummer. Jack agreed to join us but couldn't read notes. I solved this pro-

blem by interpreting the notes in the form of signs.

So we ordered the guitars on the school's account and it took them six months to arrive. They arrived four months ago. Then we asked Avo to become our manager. He did. Thus our band became complete. From that time we have been practising daily for twenty minutes in school.

What kinds of performances had you made before the Bir Zeit performance?

We joined in a talent contest in the Grand Hotel in Ramallah on the 28th. of August and we won first prize. It was a small prize but it did encourage us to go further.

(I would like to inform my readers that the Flintstones gave a performance in Bir Zeit on the 22nd of October, they kindly contributed the profits to the Committee of Academic Studies in the college... They have also given a concert on the 20th of November in Amman at the U. S. C. C. The profits of this performance were also presented to the same committee. This performance was a great success. One could observe it from the audience's reaction to their beat. Tickets were sold out in two days and I can say without any exaggeration that it was a real success.

I directed my question to all of them:

-How do you practise for a song?

Serop chooses the songs and writes out each one's parts. He shows us how to play it and accepts any suggestions from us.

-Does anyone compose songs or tunes?

-Yes, Serop does. He has composed 50 pieces but we haven't played any up till now.

-What are the reactions of people around you to the idea of your band?

-Our friends and families encourage us in every way but society doesn't.

-What are your future plans?

We are planning for Christmas performances in Jerusalem. Also the Broadcasting station has asked us to record some of our songs for them.

Before ending the interview, and just for curiosity, why did you choose 'Flintstones' for a name?

Well, a flintstone is a symbol of strength and solidarity, and fire (of the beat) comes out of it.

I am very grateful to the Flintstones for their kindness and cooperation and I wish them a bright career in the future.



« Mother, is it right to say, Water the horse when he is thirsty »

« yes, dear »

« Well, then I am going to Milk the cat »



Mrs. Jones : My husband talks in his sleep, does yours ?

Mrs. Smith : No, he really makes me mad, he only smiles.



Father: Son, what was the hardest thing you learned in college ?

Son : How to open a beer bottle with my teeth .



Personal Manager : « Married ? »

Prospective Employee : « No ! I am not, but I can take orders if that's what you mean »



Desire is half of life, indifference is half of death.



Love is blind as regards the beloved

If you love her, you can't see her because love is blind.

They say that love hath not an eye at all.

If love be blind, love cannot hit the mark.

Novels Of Today ... Works Of Refusal?

By JC Van Der Valk

(Freshman Sciences)

A prominent Beirut newspaper, reviewing some books which were the favourites in the Hamburg Book Fair, said: "The three prominent books at the fair . . . in their different forms . . . were all more or less works of refusal."

These three books were all novels, and we must acknowledge that the novel plays a great part in our daily life. Novels "have afforded more extensive and unaffected pleasure than the production of any literary corporation in the world," according to Jane Austen. The statement is as valid now as in her times. The man in the street is more inclined to read a novel than any other type of book, and editors in the past four or five decades have become rich from publishing novels, be they good or bad, while the publishers of scientific books have not become well - off very quickly, though they are doing a great service to the world.

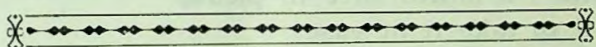
Ian Fleming, the creator of James Bond, once said: "A novel-writer becomes popular only if he is in tune with the spirit and expectations of his era," and this is agreed to be true. If this is so, is the spirit of this era one of refusal? To answer this question in one euphonic, well - rounded sentence would be to invite criticism and hot debates. Moreover, I am not able to. But we can think about some very famous novels, such as "1984", by George Orwell or "Brave New World," by Aldous Huxley, both of which are about the future.

"1984" is an exciting novel, as much about people as the amazing not so - impossible world that surrounds them - a world that many of us may live to see. "Brave New World" is an open - eyed, unforgettable look at a tomorrow that is frighteningly possible. These are statements quoted from the reviews of these books. They are both novels which picture to us the immoral life of tomorrow. In the same way that these authors refused to accept contemporary life, they also refuse the future which Shakespeare described as "Brave, new world." But these novelists imagined it as a cowardly new world. Ironically, one reviewer said of Brave New World: "An eloquent declaration of faith in man . . ."

Many more examples of such novels could be given and a minute analysis of the denial of life and of hope in them would take a very long time. Specialists have said simply that, as authors are ultra-sensitive men, most of them are affected by the rat - race between people, states, parties and professional bodies. As novelists two centuries ago were affected by the romance and the good life of that period, those of today are affected by the struggle for life, and they fail to accept the situation.

This should not be an incentive for us to neglect everything and sit wailing about the situation. I confess here that a few novels with the gusto of life would help; in wanting that, we should not forget that "behind everything that is wonderful stands the individual (that is you and me), and it is not the moment that makes the man but the man who creates the age." We should be the elect "to whom beautiful things mean only beauty." These books are beauty, nothing else.

To quote once again Oscar Wilde: "There is no such thing as a moral or immoral book. Books are well written, or badly written. That is all." But it does not seem to be all, for on the back of a paper-back there is written: "... ponder before oblivion comes." Yes, ponder, but work too.



Love looks through spectacles which make copper appear gold, poverty appear riches, and weak eyes distil pearls.

A woman rarely discards one lover until she is sure of another.

There is no remedy in love but to love more.

New loves forget the old.

And love may be expelled by other love, as poisons by poisons.

Al-Ghadeer's Competition

We would like to thank everybody who participated in our previous competition. It was an easy one, for we received lots of answers from all over the kingdom, which proves that the magazine is read by a large number of readers.

The answer for our question is:

$$999 + 9 / 9 = 1000$$

After turning the wheel of fortune Mr. Najib El-Far of the A.U.B. came to be the lucky winner of the first prize which is a valuable book.

This issue's competition is somewhat different from our previous one. It is prepared by Alfred Kevorkian, a sophomore arts student. It is about a beautiful poem: read it; think of it; then try to supply it with a suitable title of not more than six words:

They know not when they see me.
 And care not how to please me
 Whether on land or on ocean
 They are always in motion.
 They see a lot of the world
 Pauper, prince, peasant, lord.
 Happiness and joy, that's what they know,
 Like precious stones they always glow.
 "Enjoy life", a motto sure to please
 Never fail to take it at ease.
 In bitter wind or glowing sun
 Near gun powder or the roaring gun,
 They face danger without a care
 With smiling faces all things they dare.
 They are free like the wind that glows
 From East, West and from . . . Heaven knows!
 Their sweet home remains the sea,
 A better place there never will be.
 Dear reader, who are they?
 A humble present to repay.

Deadline for receiving the answers is the 25th. of January.

Mail your answers with your name and address to;

Al-Ghadeer's Competition

Editorial Board

Bir Zeit College

Bier Zit, JORDAN.