



AL-HODA

1898 — 1968

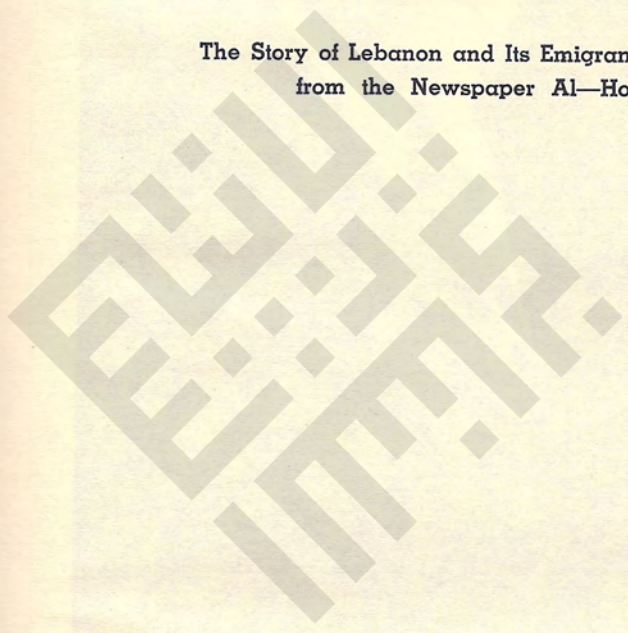
The Story of Lebanon and Its Emigrants taken
from the Newspaper Al-Hoda

Published by Al-Hoda on the occasion of its Diamond Anniversary

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NAOUM MOUKARZEL



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1898—1968

The Story of Lebanon and Its Emigrants as taken
from the Newspaper Al—Hoda

Published by Al-Hoda on the occasion of its Seventieth Anniversary

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SALLOUM MOKARZEL



Naoum Mokarzel, second from right, seated with Daoud Ammoun second from left seated and other members of the Delegation from Lebanon at a Paris Peace Conference, 1919.

CHAPTER I

The Early Years of Naoum Mokarzel

Before emigrating to the United States, Naoum Mokarzel the founder, first publisher and editor of *Al-Hoda* (The Guidance), and, eventually, the most distinguished Arabic newspaper publisher, never considered journalism as a career. In school, his main interests were literature and teaching. He had studied Arabic and French at the famous "Al Hikmat" school in Beirut under the tutelage of the renowned Sheikh Abdullah Al Bustani and completed his education at the Jesuit College.

Upon graduation, he taught literature for one year at the Jesuit College in Cairo before being stricken by illness. He returned to his birthplace, Al Freike, in Lebanon, where he established a boarding school. Two years later in 1890, he set out for the United States with a cousin. They had formed a business partnership and, on their way, they stopped in Paris to buy merchandise. Upon their arrival in New York, they opened a store, which was a quick failure. Having lost his capital, Naoum Mokarzel became a French teacher at a Jesuit school in New York. Later, he worked as bookkeeper for several business concerns. These experiences were to provide him with knowledge, experience and training that were important to his ultimate success as a publisher.

During his tenure as a bookkeeper, he published his first newspaper, *Al Asr*, which was printed on gelatin mats. It was the second Arabic newspaper to be published in the United States, *Kowkab America* having been the first. He soon abandoned *Al Asr* and journalism to study medicine. But after two years at medical school and with only one more year left for his degree, he once again felt the lure of journalism. It was a lasting decision. He left medical school and founded *Al-Hoda* on February 22, 1898 in Philadelphia.

Al-Hoda's plant was small, consisting of a few sets of type

imported from Egypt, a small old fashioned press and a commercial press. At first it was only a few pages, but the following year it became an eight-page tabloid with two and then three-column pages. For the next four years, the publisher wrote, edited, made up, and printed his own paper. He kept his own books and did his own billing. It was almost entirely a one-man operation; he had an assistant who did addressing and mailing.

At that time, type was laboriously set by hand and two or three typsetters were needed to get out the newspaper. Later, in 1910, Naoum's brother, Salloum Mokarzel, conceived the idea of adapting the linotype to Arabic, which he did for the Mergenthaler Linotype Company. *Al-Hoda* became the first newspaper to acquire such a machine. Consequently, he was then able to expand *Al-Hoda* to eight standard-size pages.

When Naoum Mokarzel first published *Al-Hoda*, literature and culture were the least of the immigrants' concerns. Many could not even read and write, and those who could had little understanding or contact with Arabic literature. They had neither the social circumstances nor the financial means. As a result, only a few were ready or able to follow the Arabic literature. But above all, the immigrant's primary concern was finding the right goods to sell and the right places to sell them. His goal was to make enough money in the shortest possible time to return home a little richer than when he left. It was in an atmosphere far removed from literature and culture that Naoum Mokarzel published *Al-Hoda*, with remarkable courage and determination.

The first issue of *Al-Hoda* on February 22, 1898, carried a front-page editorial stating the purposes of the newspaper and its publisher's determined sense of duty and patriotism. These were the primary motives which had moved young Naoum to take up journalism as a profession. It was the way to serve his people and his country. That first editorial said:

Many might wonder whether the policy of this newspaper is pro-Ottoman, pro-Russian, pro-British, or pro-French. But our answer is that our policy is one of re-

form in our country, Lebanon, of which we are very proud, and one of services, without hypocrisy, to friends and without fear from enemies, because we do not serve individuals but the public. He who has truth on his side will always prevail.

This short, concise paragraph summed up the North Star which guided Naoum throughout his journalistic life. His heart, his mind, and all his efforts were devoted to the service of Lebanon.

Though *Al-Hoda's* setting was culturally anemic, and devoid of Arabic literature, the land from which the immigrants came was filled with ferment. Writers were expressing themselves freely without fear of repression and their readers, great and small, regarded those writers with esteem. They were looked upon as leaders.

Al-Hoda's publisher woke up each morning in Philadelphia within sight of the Liberty Bell, which was also only a short distance from his office. This symbol of freedom had a dramatic effect upon him and it was a fitting symbol. He always said what he thought to be the truth, regardless of whom it pleased or displeased, as he pursued reforms in Lebanon with his editorials. He wanted his small, beloved country to enjoy the same level of freedom as the United States. In reply to an editorial attack on Lebanon in Cairo's *Al-Saltanat* newspaper, Naoum epitomized his pride in Lebanon and its people when he wrote in *Al-Hoda*: "We couldn't have conceived that the publisher of *Al-Saltanat* would go to such excesses in attacking Lebanon by accusing its people of malice in his sick editorial. Had this man known that in Lebanon there are great men of knowledge and wisdom, compared to whom he is mediocre and insignificant, he would have renounced his lies, arrogance and ignorance."

But Naoum did not only engage in argument with the enemies of Lebanon. He spent much time and effort accomplishing the goals for which *Al-Hoda* was established: uniting the Lebanese immigrants, pooling their efforts, and guiding them toward the service of Lebanon and the defense of its rights which the Ottomans were violating. At the end of

Al-Hoda's first year, he conducted a campaign for the independence of the postal service in Lebanon. It was a vital campaign for immigrants who were concerned about mail that constituted their sole personal link with home and, also, contained much needed remittances for their families in the old country.

"We can't understand," he wrote, "why the Lebanese people do not force their governor to comply faithfully with the Lebanese statute? Haven't their fathers shed rivers of blood for the realization of this dear wish?" He continued to admonish the governor for his disregard of the statute and called upon the administrative Council of Lebanon, "as the representative of the people, to demand that the postal services be independent so that the immigrants might feel that their mail was secure and the funds which they sent to their families were safe".

He began *Al-Hoda's* third year by campaigning for new harbors in Lebanon; in Jounieh and other towns, so that those who were leaving or returning to Lebanon be spared the ruthlessness and dishonesty of Beirut's harbor authorities.

These campaigns, however, did not have the impact that Naoum had sought. They did not produce the awakening which he had anticipated, mainly because his circulation of only a few hundred copies was centered around the cities. The bulk of the Lebanese immigrants, moving about the country to sell their wares, could not easily be reached.

CHAPTER II

COMMITMENT TO LEBANON

After *Al-Hoda's* initial phase, the way ahead became clear for Naoum. To make an impact required a widespread audience among the Lebanese immigrants and therefore his platform, *Al-Hoda*, needed widespread circulation. To achieve his primary goal of serving Lebanon, of moving it toward freedom, independence and progress, he had to increase the

appeal of the newspaper. This, he set about doing.

He began with the hunger of the immigrants for news about the old country. He had seen their strong emotional reactions when a letter arrived from a parent, a friend or just anyone left behind. Sometimes a single letter to one immigrant contained the news of an entire village and was read by many people who had come from the same village. The immigrants would gather in some poorly-lit room to read the letter over and over again with sadness and emotion. Each listener longed for his familiar village, for an evening with his friends around a blazing fire in the winter, or for the "dabke" on the roof on a warm summer night.

To fill the hunger for news from the old country, Naoum recruited special correspondents from all over Lebanon. He hired these correspondents in Beirut, Tripoli, Jounieh, Baabda, Baabdat and northern Lebanon to cover all events, social and political. Every single issue of *Al-Hoda* carried special dispatches from Lebanon. Gradually, *Al-Hoda* became the exclusive source of Lebanese news for all immigrants.

Yet, despite considerable headway, Philadelphia failed to provide a proper springboard for launching *Al-Hoda* into national prominence. New York, which had the largest concentration of immigrants, was far more promising. Thus, in 1903, Naoum moved *Al-Hoda* to New York and began publishing it daily in four tabloid-size pages. The newspaper continued as a daily until 1963—the oldest Arabic newspaper in the New World.

Naoum spent considerable time, effort and money improving his newspaper. Soon he was able to increase its four pages from tabloid size to standard size. Typsetting was still done by hand, requiring two or three typsetters. But expense did not matter to Naoum; his motto was: "We will keep improving as long as you are interested."

Compared with its Philadelphia pressroom which had only a few sets of type and two old-fashioned presses, *Al-Hoda* now had the best Arabic pressroom in the world. No Arabic newspaper had comparable equipment, for Naoum was

extravagant in equipping his New York pressroom. He bought set after set of type from Mergenthaler, and machine after machine of the best quality. When Model 14 was newly brought out, he immediately bought two more machines; this model allowed the use of three different sets of type at one time. Among the more modern machines in *Al-Hoda's* pressroom was a press which used rolls of newsprint instead of sheets, producing from 4,000 copies an hour; a casting machine to make cuts out of heat-resistant mats to reproduce news photos; electric saws to cut metal; a furnace to melt 500 pounds of lead, and commercial presses. Typographically, it was the world's first Arabic newspaper to follow the style of American newspapers in writing headlines and makeup.

Thus, *Al-Hoda* settled in New York, publishing weekly, then daily, full of news from its correspondents, with columns, editorials, poetry, science, politics. The material was either specially written or translated for *Al-Hoda*. In the world of Arabic journalism, *Al-Hoda* was the apogee and the Mokarzel name soon was a household word among the immigrants. Requests for subscriptions came from every corner of the country; even some who could not read subscribed to *Al-Hoda* and had someone read it to them.

When Naoum found that *Al-Hoda* was established and secure, he entrusted his brother, Salloum, with its management and toured the United States to urge the cause of Lebanese nationalism. He called upon the immigrants to believe in and support the full independence of Lebanon. His fame had preceded him almost everywhere. Wherever he went, the immigrants responded with enthusiasm and encouraged his crusade for Lebanon. Having aroused the Lebanese in the United States, he proceeded to Mexico with similar success among the immigrants. He soon built a strong following which found his ideas, his words and his leadership a rallying point on behalf of Lebanon.

His trip lasted some eight months, during which time the newspaper did not miss a single deadline under the direction of Salloum. Greatly impressed by his brother's handling of *Al-Hoda*, Naoum wrote many editorials praising him. Upon

his return, Naoum resumed his editorial campaigning as he called again for the independence of the postal services in Lebanon and the establishment of a free port. He wrote many editorials on these subjects and admonished the Governor General of Lebanon for violating the Lebanese statute. But he realized that editorials alone were not enough. He needed, in addition, concrete support from the immigrants, represented by an organization which could speak in their name.

Dispersed throughout the country with no organized bond, the immigrants' ideas of reforms were blurred and disordered. Naoum's personal leadership, though far-reaching and effective, needed an organization. Therefore, he wanted to form a national political organization which would group the immigrants together in the service of Lebanon. His goal was to include all the nationalist elements that believed in Lebanon's sovereignty and independence. The organization's headquarters would be in New York and it would have branches throughout the United States and in every country with a Lebanese community.

At hand was an issue around which to rally the Lebanese immigrants as a first step. In the first decade of this century, American courts refused to grant United States citizenship to Syrian and Lebanese immigrants on the ground that they were "non-white Asians unworthy of becoming Americans". This shocked Syrian and Lebanese immigrants who considered the court's ruling incredible. Naoum decided to put his leadership to the test on this issue. He invited the leaders of the Syrian and Lebanese communities to a meeting in the offices of *Al-Hoda* to discuss the naturalization situation. A committee, "Freedom of Immigration," was formed in order to pursue the right of Syrian and Lebanese immigrants to U. S. citizenship. Naoum went to Washington, D. C., at his own expense several times, meeting with judicial and immigration officials. Months later, he was able to persuade U.S. officials that the Syrians and Lebanese were Caucasians and, therefore, eligible for citizenship.

Meanwhile, Lebanese immigrants were increasing both in

quantity and quality. The earlier immigrants had already established themselves as respected and useful members of their communities and the newly-arrived found the older generation an inspiring example. A Lebanese community was beginning to emerge in the United States with both political and personal concerns for the homeland. The immigrants sought political reform in Lebanon as they also strove to improve the economic situation by regularly sending funds to their relatives. An intellectual and political awakening among the Lebanese immigrants was energized by the great efforts of Naoum Mokarzel and his journalistic campaign to stimulate a sense of responsibility and pride in their homeland.

Naoum rejoiced in the fruits of his journalistic enterprise, *Al-Hoda*, as it aroused Lebanese nationalism and loyalty among the immigrants. After all, this was his primary purpose in founding the newspaper. It was inevitable that the leaders of the Lebanese community and its intellectuals recognized Naoum's contribution to Lebanese awareness. As they supported him, he became the symbol of Lebanese nationalism.

CHAPTER III

THE LEBANON LEAGUE OF PROGRESS

Developments in Constantinople impelled Naoum to move quickly to form an organization called the "Lebanese Union". Though it would be short-lived, this organization was to become the forerunner of a more lasting group, "The Lebanon League of Progress". It was in keeping with his major objective of uniting all Lebanese and mobilizing their efforts on behalf of political reform in Lebanon.

To form the "Lebanese Union," Naoum invited the leaders of the New York and neighboring communities to a general meeting to discuss establishment of a political organization concerned with fostering reforms in Lebanon. At that meeting

the "Lebanese Union" was formed, with statutes similar to its successor organization, "The Lebanese League of Progress". The "Lebanese Union" did not last long, perhaps because of the speed with which it was organized and its resemblance to a sectarian or religious society rather than to an organization of supporters of Lebanese freedom and independence.

A major reason for the quick formation of the "Lebanese Union" was Naoum's fear for the rights of Lebanon, following political changes in Constantinople. These changes were misinterpreted in Lebanon as ushering in a new Ottoman era of freedom and dignity for every nation. Naoum's fears were increased when the Ottoman delegate, Hussein Salahuddin Bey, visited the Maronite Patriarch, at his see in Diman, to persuade him to send Lebanese representatives to the Ottoman National Assembly. The reception for the delegate substantiated Naoum's fears. Naoum saw the delegate's requests as a flagrant violation of the rights of Lebanon. He then wrote in *Al-Hoda* a widely-known editorial warning those Lebanese who had agreed with the Ottoman delegate.

However, some members of the Lebanese Administrative Council remained pro-Ottoman and hoped to send Lebanese representatives to the Assembly in Constantinople. Deceived by the Turks and their promises, they were unaware of the traps being set by the Ottomans. Naoum proceeded to expose the Ottomans and alert the Lebanese to the imminent dangers. He appointed a special correspondent in Constantinople, Mr. Ibrahim Salim Najjar, to observe and report to *Al-Hoda* the secret plans of the Turks against Lebanon.

Mr. Najjar did an unsurpassed job of exposing the real intention of the Ottomans and their plan to absorb all the ethnic entities of the Ottoman Empire, particularly the Arabs. In his first dispatch, Mr. Najjar documented fears for the rights of Lebanon with factual information on the Ottoman design to engulf the country. He confirmed Naoum's recognition of Turkish hypocrisy and his suspicion of their official statements concerning Lebanon. He also praised Naoum and the "Lebanese Union": "I was happy to know that you have formed the 'Lebanese Union Society' for the defense of

Lebanon in these difficult times. Our country is in great need of it. It is not surprising that you should support this patriotic project and defend Lebanon and become its real strength, since it is you who has rallied a great number of true Lebanese nationalists around your newspaper."

In his second dispatch, Mr. Najjar warned of Turkish aggression. Naoum had already learned from his correspondents in Lebanon that the Turks were about to disarm the Lebanese. This induced him to write a series of fiery editorials in which he said: "Every Lebanese knows that Lebanon's rights and boundaries are violated, that its laws, harbors, industries, minerals, factories and commerce are not free. It is like a prisoner who is neither given food nor allowed to bring it in from the outside." In another editorial entitled "Today Albania, Tomorrow Lebanon," he said: "Today the Turkish horses step over the land of the Albanians. Tomorrow they will step over the Lebanese churches, unless the Lebanese protect their rights which are identical to those of the Albanians."

In 1910-1911, the Turks used every possible means, legal and illegal, to absorb the ethnic entities. They made every effort to lure Lebanese leaders, through propaganda and other means, into sending Lebanese representatives to the National Assembly and to participate in the great awakening of "Freedom, Fraternity and Equality" for which the Turks pretended to stand. In the face of this danger, Naoum warned the Lebanese of the Ottoman trap to destroy Lebanon's rights, especially since the Turks had now tried to draft Lebanese young men into the Turkish Army. He also called upon France to carry out its responsibility for guaranteeing Lebanese autonomy.

However, since the Lebanese Union did not fully represent all Lebanese, the need arose for another, more representative organization in the face of the growing Ottoman menace in Lebanon. Naoum summoned his correspondent from Constantinople to report personally to the immigrants on the dangers facing Lebanon. Naoum knew that this would help promote a new and more effective organization to defend

Lebanon's rights.

After Mr. Najjar's arrival in early August, 1911, Naoum held a reception for him and invited the leaders of the Lebanese communities. Many speeches were made clarifying Lebanese-Turkish politics and Mr. Najjar set forth the designs of the Ottomans. Before the reception was over, everyone agreed to form a new organization to defend Lebanon's rights and foster political reforms in Lebanon. Naoum also invited Mr. Najjar to address the immigrants throughout the United States through the editorial pages of *Al-Hoda*. In the course of this campaign, he wrote an article entitled: "Clarification of Purposes," in which he said:

"The Ottoman constitution was proclaimed three years ago, and Lebanon has rights and prerogatives which were guaranteed by the Big Powers. The Ottomans tried to abolish these rights, but they have failed . . . Since a new governor is to be appointed next year, the Lebanese face two dangers which they must resist. They are urged to demand the implementation of their rights which no one can dispute, including a new port under their own control. The present blockade is ample proof of the intention of the Ottomans to resist progress in Lebanon and forestall nationalist sentiment. The Lebanon League of Progress has three objectives: first, to defend the rights of Lebanon; second, to insure the establishment of a Lebanese port; third, to promote its development."

That was the first time the Lebanon League of Progress was mentioned anywhere. Naoum, who had conceived the idea, became its brain, its right arm, and its inspiration. It became an organization that played a vital role in Lebanese politics and in the struggle for independence and territorial integrity.

Europe was at that time divided into two camps: one, including Britain, France and Russia, constituted the Tripartite Alliance; the other, including Germany, Austria and Italy, was called the Tripartite Coalition. As the conflict between the two blocs moved them toward World War I, Britain sought to attract Turkey with its strategic position. Germany

countered with its own attempts to attract Turkey. Naoum found in this international situation a danger to Lebanon.

As to France, Naoum's belief was unshaken that she was the only country upon which Lebanon could depend. For centuries, France was the protector of Lebanon in times of danger. But he also realized that in international politics national self-interest took precedence over friendship and tradition. France might not raise great objections if Turkey violated the rights of Lebanon, in view of the explosive international situation.

Thus Naoum warned the Lebanese everywhere neither to give up the fight nor to depend upon friendship alone. He asked them to unite so that the entire world would hear their voice. This single, strong voice made it imperative to form a political organization which would represent all the Lebanese. Thus the Lebanon League of Progress was born—out of concern and out of determination to defend Lebanon against all dangers.

At the same time as news of the establishment of the Lebanon League of Progress reached the Lebanese communities, hostilities broke out between Italy and Turkey, and Italy occupied Libya. Naoum's concern grew greater for Lebanon when Britain denounced Italy's aggression against Turkey and accused Germany of manipulating the entire situation. This British position was designed to lure Turkey into the Alliance. Germany, on the other hand, had begun to show greater interest in Turkey in order to prevent Britain from capitalizing on the situation. Thus Britain and Germany competed for the friendship of Turkey.

Naoum feared that Lebanon might become a sacrificial lamb to Turkey. He expected the Turks to take advantage of the international situation to destroy Lebanon's independence unless the Lebanese took drastic measures to resist Turkish aggression. He realized that his newly-established League of Progress—with branches in Paris, Marseilles, Egypt and Lebanon—had to resist Turkish aggression and expose Turkish designs by spreading into all the Lebanese communities overseas. To carry this out, he left on a tour of the

United States to form new branches for the League. Within only a few weeks he was able to establish more than fifty branches throughout the United States, and many branches in Sao Paulo, Mexico City, Buenos Aires, Colombia, Costa Rica and other Latin American countries. All branches were directed from the central organization in New York, which was headed by Naoum.

When he returned to New York, he was optimistic about the contribution the League of Progress could make to protect Lebanon's rights. As soon as he learned of renewed attempts to draft Lebanese into the Turkish army, he called for a general meeting of the League. As a result, a cable was sent to the Administrative Council of Lebanon denouncing the drafting of the Lebanese as a violation of the Lebanese statute and the resolution of the state's Supreme Council. The cable read:

"To the Administrative Council of Lebanon: The Lebanon League of Progress has held a formal meeting in which it has decided to protest against the drafting of Lebanese into the Ottoman army. In its name and in the name of the Free Sons of the Mountain, it presents its formal protest hereby and requests that the Administrative Council take all orderly steps to preserve the rights of Lebanon and those of its sons according to its statute."

In Turkey itself there was a reaction to the cable of the Lebanon League of Progress. The major newspapers in Constantinople published many columns about the League and its branches as well as about its goals. Among those newspapers, the French language "Jeune Turquie" received a dispatch from its Paris correspondent that the League of Progress in Paris, in conjunction with its head office in New York, would present to France as the government guaranteeing Lebanese independence the following requests: 1) the building of a new port, 2) the increase in the number of gendarmes as well as the income of the Lebanese government, 3) the amendment of Lebanese legislation concerning the economy and 4) the settlement of the draft question.

Early in 1912, Naoum decided in conjunction with the League's branches in Paris and Egypt to form a delegation to meet the French Prime Minister, Mr. Pointcarre, in the name of the Lebanon League of Progress. The delegation presented the wishes of Lebanese people and requested concrete French assistance in instituting much needed reforms. After the historic meeting, Khairallah Khairallah sent a cable to Naoum in which he said: "The delegation of the Lebanon League of Progress representing the League in Paris, Egypt and New York met with the Prime Minister of France and the President of France and expounded to them the Lebanese program for which the League was established. The League awaits a letter from you."

Among those in the delegation were Shukri Ghanim, Khairallah Khairallah and Daoud Ammoun. Shukri Ghanim delivered a speech before the President of France in which he said: "The system which was good for Lebanon in 1860 cannot be good for Lebanon in 1912, since Lebanon has accomplished a great degree of progress." This had great impact upon the French president who promised to help institute reforms in Lebanon.

CHAPTER IV

OTTOMAN TACTICS

In the years immediately preceding World War I, Naoum and his followers among the Lebanese immigrants were confronted with the stalling tactics of the Turks in instituting needed reforms in Lebanon. It was necessary to maintain surveillance, to watch over the situation and to act in response to a changing situation.

Naoum sought to counteract the persuasive efforts of the Turks in their dealing with the ambassadors of the government guaranteeing the independence of Lebanon. Naoum cabled these ambassadors in the name of the League of Progress, urging them to intervene to bring about the reforms

and reminding them that the Lebanese refused to modify demands which they considered vital to the development of their country. Soon after this cable was sent, the correspondents of *Al-Hoda* in Constantinople reported: "The ambassadors have met with High Porte and presented new proposals concerning reforms in Lebanon, stating frankly that they could not tolerate more delays. This made an impact upon the High Porte."

Later, Shukri Ghanim in Paris cabled Naoum: "We have been granted our demands to build two ports in Mount Lebanon. We still have to pursue other demands." They consisted of adding two new members to the Administrative Council, one Maronite from Deir Al Kamar and one Druze from Al Shouf. The Administrative Council, in turn, was authorized to supervise the budget, increase the Lebanese army to one thousand two hundred men, and abolish the Turkish annual subsidies which had not been honored by Turkey in previous years. Electoral procedures were also reformed so that the Administrative Council would be elected by popular vote. Each one hundred citizens would elect a representative, who would vote on a candidate. Furthermore, the Lebanese courts were authorized to review commercial suits. The French newspaper "Le Temps" wrote an editorial praising the League of Progress for its accomplishment.

When the first wave of optimism had waned, the Syrian leaders realized that the "new" regime in Constantinople was the same as the old one. It did not intend to carry out any reforms in the Arab world. Leading Syrians decided to establish the Decentralization Party in Beirut to pursue reforms by convincing the Turks that they were necessary in Syria.

(Footnote: Syria: The name Syria was loosely applied to the Ottoman Empire provinces in the Near East, except Egypt and the Arabian Peninsula. Even though this included Lebanon, Lebanon had its own autonomy, protected and guaranteed by six European powers: England, France, Germany, Austria, Italy, Czarist Russia) under a Christian chancellor sent by Constantinople government. Lebanon had its own house of Representatives, special privileges for internal affairs, the agreement violated only by the government of Constantinople during the First World War.)

But the Ottoman government ordered the governor of Beirut to outlaw the new party.

Party leaders then protested to all the consuls in Beirut, but to no avail. As a result, this repressive action induced the party to form a branch in Cairo where it enjoyed a new freedom under the British occupation. In the spring of 1913, the party decided to hold a convention in Paris to which all the Syrian and Lebanese leaders were invited. On June 1, 1913, Naoum received a cable from Rafik Azm, the chairman of the Cairo branch of the party, inviting him to participate in the convention. "We would be happy if you joined us in the Arab Conference in Paris," the cable read.

When Naoum called a general meeting of the League of Progress to discuss the cable, the League unanimously decided to accept the invitation and Naoum was selected as its representative. On June 7, the League gave a reception to honor the departing chairman on the day before he left for the historic Paris conference, which included Abdul Hamid Zahrawi, its chairman, Iskandar Ammoun, Nadra Mutran, Charles Dabbas, Shukri Ghanim, Awni Abdul Hadi, Abdul Ghani Arissi, Jamil Mardam, Ahmad Mukhtar Bayhum, Salim Ali Salam, Albert Sursuk, Khalil Zeinie, and Ayoub Tabet.

The New York Times reported Naoum's departure on June 8: "Naoum Mokarzel, publisher of New York's Arabic daily newspaper, *Al-Hoda*, left for Paris aboard the *Oceanic* to attend the Syrian Arab Conference which will open on June 16th.

"The purpose of this Conference is to decide what is to be done in case the Ottoman government refuses to give autonomy to Syria. It is reported that Naoum Mokarzel is the Chairman of the Lebanon League of Progress, a political association with headquarters in New York and branches in other cities. The Conference which the chairman of the League is going to attend is very important because it represents the Moslems as well as the Christians."

At its first meeting on June 18, the Conference heard speeches by Nadra Mutran, Abdul Hamid Zahrawi, Charles Dabbas, Ahmad Mukhtar Beyhum, and Shukri Ghanim. It

held its final meeting on June 23, in which the demands of the Lebanese were discussed heatedly. Naoum was disappointed to find that some delegates ignored Lebanon's aspiration for independence and reform and that the conference was being exploited in a manner that had nothing to do with Lebanon, although many delegates were Lebanese. He rose to the defense of Lebanon and when asked what were the immigrants' demands, he replied: "The independence of Lebanon, its customs, postal services and the annexation of the Bekaa."

Thus the Syrian Conference ended in Paris without advantage for Lebanon. When Naoum learned that hidden designs were contemplated against Lebanon, he decided to rally the Lebanese alone. Before leaving Paris, he agreed with Shukri Ghanim and Iskandar Ammoun to hold a Lebanese Conference. It was held June 27 in Paris. Here is the French press account of what happened:

"The Lebanese Association met in Paris on June 27 under the chairmanship of Shukri Ghanim. The meeting was attended by Iskandar Ammoun, President of the Lebanon League of Progress in Cairo, by Naoum Mokarzel, President of the Lebanon League in New York, and by many representatives of the League from America and Africa. It was resolved to inform the signatories of the protocol of Mount Lebanon of the following:

"First, it opposes all efforts toward dissolving the Administrative Council of Lebanon despite all the guarantees of its independence embodied in the International Protocol of December, 1912.

"Second, it opposes the levy of new taxes upon the Mountain as a means of balancing the budget of Lebanon because the High Porte has promised to balance the budget through applicable international agreements. The Lebanese organization, when presenting these objections, only reiterated what the Administrative Council has already stated."

The Lebanon League of Progress also received a message

from Abdul Hamid Zahrawi as follows:

"Venerable Gentlemen, President and Members of the Lebanon League of Progress, New York. Greetings and respect. It was a joyous occasion to share with you and your brethren the activities of the Arab Syrian Conference in which you demonstrated your depth of feeling by attending it. We must say that the Conference was enhanced by the presence of Mr. Naoum Mokarzel, publisher of *Al-Hoda*. All of us here have decided to present our thanks to you. In this letter I express my own appreciation and that of all of us. Please accept our sincere greetings and respect. May God preserve you."

Upon his return from Paris, Naoum realized that his original goals of protecting Lebanon's rights and instituting reforms were no longer enough to insure Lebanon's progress. International developments required that new and greater steps be taken. Moreover, the rights conceded to Lebanon by the Ottoman government and guaranteed by six European countries no longer satisfied militant and progressive Lebanese. Naoum decided to escalate his demands to a call for full independence, the appointment of consuls and ambassadors and the restoration of Lebanon's flag. He saw the weakness with which the Ottoman fought the Balkan War as an opportunity to settle the Lebanese question by proclaiming independence.

Naoum expressed his ideas in a lengthy report on behalf of the Lebanon League of Progress, in which he wrote: "The six governments guaranteeing the independence of Lebanon must be asked to appoint a foreign prince over Lebanon, whose goals must be similar to ours, whose interests are like ours, and whose language and that of his children be ours. Lebanon should be entitled to the same treatment as Rumania, Bulgaria, Greece and Albania. We should insist that the flag of Lebanon be restored, for every independent country has a flag except Lebanon which had enjoyed a great degree of independence in the past. Lebanon must be allowed to extend its original borders, between the Quasimiya and the Orontes

Rivers, under its illustrious princes. These borders include the cities of Beirut, Tripoli, Sidon and all the surrounding plains. In this respect the Lebanese would not be expanding but retaining their original territories which had been taken from them.

"We should demand the return of the customs and postal services to Lebanon, because the (Ottoman) state had guaranteed those services but did not fulfill the terms of its pledge. Nor did it compensate Lebanon for what is hers. Since the owner can always reclaim his lost or stolen property, so should Lebanon regain those services. We should demand the appointment of a Lebanese representative in Europe to defend its rights and be responsible only to six governments guaranteeing the independence of Lebanon, to negotiate with their ministers of foreign affairs and to name Lebanese consuls in all areas where there are Lebanese immigrants."

But while Naoum planned and deliberated, World War I broke out in Europe among the six guarantor governments and it became increasingly difficult to pursue his goals. He reassessed his strategy since it was unwise to antagonize Turkey when the six governments guaranteeing Lebanese independence were fighting one another and seeking Turkey's friendship. Meanwhile, reports reached Naoum from Constantinople, Cairo, Beirut and greater Lebanon that the Turks were preparing to violate the rights of Lebanon while the six governments, busy fighting one another, would be unable to intervene successfully.

Naoum sent a letter in the name of the Lebanon League of Progress to the French Ambassador in Washington, Mr. Joserin, informing him of the dangers threatening Lebanon and asking him what France intended to do to protect Lebanon. After the ambassador replied, Naoum went to Washington at the head of a delegation of the League of Progress to hold discussions with him on ways and means of protecting the rights of Lebanon.

CHAPTER V

THE LEAGUE VS. TURKEY

In the spring of 1916, the U.S. State Department learned that Syrian Christians were about to be massacred and that the Maronites were to be the main target. As soon as Naoum heard this alarming news, he called a meeting of the Lebanon League of Progress to consider appropriate action. An appeal to President Wilson was decided upon and a cable was sent to him stating:

"The disturbing news, which had reached the State Department, that threatens the Christians in Syria and Lebanon, especially the Maronites, with imminent massacre, forces us to appeal to you in the name of Humanity to use your great influence, to protect our unfortunate brethren, before it is too late."

Meanwhile, the Lebanon League of Progress received a cable from the League in Alexandria: "Lebanon is in great danger. Hanging and exile are spreading according to plan. Starvation is severe, claiming eight thousand victims. The Lebanese community in Egypt has gone to work and appeals to its sister communities in other lands to take all steps to prevent the annihilation of the people of Lebanon. Spread the news in the Americas. Ask for help. Reply. The Lebanese in Alexandria."

Naoum already knew of the grim situation. He had, in fact, already appealed to the Lebanese communities on January 19, 1915, to make contributions through the American Missions. The League of Progress had already contributed generously. But no one suspected that the situation was as critical as that described by the cable from Alexandria nor that the Turks would resort to such extreme measures. Naoum thereupon attacked the Turks in his editorials, after he had abstained from doing so since the beginning of the war to avoid provoking them when its European protectors were involved in war

on the continent.

In 1916, an American "Committee for the Relief of Syrian and Lebanese victims" was formed to collect contributions. It received a cable from Constantinople through the State Department describing the terrible conditions under which Syrian and Lebanese Christians lived. They were reduced by the Ottomans to eating grass and leaves while at the same time undergoing religious persecution. The cable suggested that something be done to avert death from starvation for large numbers of Christians.

The Committee had known of massacres, but now it realized that the greater danger was starvation. Syrian and Lebanese immigrants had already sent their relatives, through *Al-Hoda* alone, \$300,000 since the beginning of World War I. When other collections were counted, the funds raised by *Al-Hoda* exceeded \$1,000,000. The Committee, however, suggested that contributions be made collectively for the aid of all, since many in Syria and Lebanon had no relatives in the United States to send them money directly. A delegation from the Lebanon League of Progress, headed by Salloum Mokarzel, also went to Washington to discuss the handling of these funds with the United States Ambassador to Turkey. He assured them that the funds were speedily remitted to the proper parties without difficulty.

In a series of editorials, Naoum described the crisis in Syria and Lebanon and urged the immigrants to contribute more funds. More than \$300,000 was raised and sent to Lebanon and Syria. In November 1916, Naoum suggested that contributions for victims in Lebanon be distributed through the Maronite Patriarch and Rev. Francis Wakim of the Maronite Church in New York was appointed treasurer of this project. The Lebanon League of Progress donated \$50,000, which was remitted through the Apostolic Delegation in Washington. On March 20, 1917, Naoum organized, in the name of the Daughters of Lebanon, a bazaar which netted \$3,000 that was also sent to the Maronite Patriarch.

Meanwhile, the Ottoman Turks invaded Lebanon and revoked its rights, justifying their action with the following

statement:

"The Ottoman government, under French pressure, granted the province of Mount Lebanon an administrative autonomy which was supported by the Great Powers. Although this autonomy was the result of the internal situation in 1861 and not of a binding treaty, and in order to prevent misunderstanding, the Ottoman government found it necessary, in view of those considerations, to revoke this political situation and install in the said province a government similar to the other provinces."

When Naoum learned of this statement, he called the Lebanon League of Progress into an emergency meeting. The result was a protest to the ambassadors of the six guarantor governments against Turkey's aggression and violation of International agreements. The protest read:

"Your excellency. The Lebanon League of Progress is a political organization whose purpose it is to work for the good of Lebanon. It is honored to present this memorandum to your government, in the name of thousands of Lebanese Christians whom we represent, protesting the action of Turkey, and its usurpation of our rights by occupying Lebanon through force of arms and revoking current treaties by which she was bound to respect Lebanon's autonomy.

"Ever since early history Lebanon has enjoyed a system of government different from that which applied to the rest of Syria. After the Islamic conquest, Lebanon became a refuge for the Christians of Syria who, though persecuted, refused to convert to Islam. For this reason all the Islamic states regarded the conquest of Lebanon a religious duty. For seven centuries the Lebanese repelled the attacks of the neighboring Islamic states, defending their religion. However, they had lost their independence with the departure of the Crusading Princes during the Ottoman conquest.

"In 1516, Sultan Selim I, the Ottoman conqueror of Syria, installed the Maanis as princes of Lebanon from Jaffa to Tripoli. In 1697, the Lebanese elected Prince Bashir Al Shehabi, a prince over them, replacing Prince Ahmad Maani whose line became extinct. Thus the Shehabis, like their

predecessors the Maanis, ruled Lebanon enjoying an absolute sovereignty in the internal affairs of Mount Lebanon, concluding treaties and alliances with other countries. The Ottoman government was content to receive a tax from Lebanon under both the Maanis and the Shehabis. However, when the Egyptians evacuated Syria in 1840, the Turks found it opportune to impose their sovereignty over Lebanon. For that end they instigated a civil war between the Christians and the Moslems of Lebanon which led to the massacre of 1860. Europe could not stand by while an entire people was annihilated because of its religious beliefs and its love of independence. France persuaded all of Europe to intervene. As a result a military campaign was conducted by France, occupying Lebanon and protecting the Christians. A conference was then held in Constantinople in June 1861, attended by the representatives of the nations, and a protocol was signed to the effect that a new government was to be formed in Lebanon, and that the Great Powers guaranteeing the independence of Lebanon oversee the implementation of this independence which deprived Lebanon of many of the rights which she had enjoyed under her princes. Yet a new governmental structure was instituted, free from Ottoman interference, under the supervision of the European powers.

"These historic facts prove that Lebanon was never an Ottoman province in the sense implied by their statement. She has always been autonomous.

"Thus, the Turkish government has occupied Lebanon by force of arms and annexed her territory despite assurances to respect Lebanon's independence if the Lebanese remained under Ottoman authority and did not resort to rebellion or interfere with Ottoman military operations in Lebanon during the War. Thus Turkey has broken her word to the Great Powers guaranteeing the independence of Lebanon and has used armed force and other extraordinary means to deprive a defenseless people of their old and sacred rights. We submit to overpowering force but we protest and plead to the neutral nations and to the governments guaranteeing the independence of Lebanon to retrieve our rights when the time

comes to settle international differences.

"We are honored to be your excellency's servants, in the name of the Lebanon League of Progress. Signed— Naoum Mokarzel."

The Embassies acknowledged the protest and promised to refer it to their respective governments. A typical reply was that of the French Ambassador who wrote to Naoum: "I have received your letter of the 12th of this month, accompanied by your protest against the purposes of the Ottoman Government as to their refusal to recognize the treaties which have remained for many years the only guaranty of the safety of the Syrians and the Lebanese. I did not hesitate for a moment to relay to my government a copy of your protest which indicated clearly that neither Syria nor Lebanon has ever been an Ottoman province in the real sense. There is no justification whatsoever for the tyranny which has been adopted by High Porte."

CHAPTER VI

AL-HODA'S ROLE IN WORLD WAR I

In February, 1917, when the United States declared war on Germany and her allies, *Al-Hoda* sounded the call for all Lebanese immigrants to join the battle. It would be a battle for the United States and against Turkey.

The U.S. declaration freed Naoum's pen. When Turkey had entered the war on Germany's side, Naoum intensified his espousal of the Allied cause, but he also had to honor the bounds of official U.S. neutrality. He realized that a German victory would destroy Lebanese hopes for many generations. Turkey would make Lebanon a Turkish province similar to the neighboring provinces and crush the Lebanese Question. But since Turkey was technically on good terms with the United States, Naoum could not openly call for Lebanon's independence or arouse Turkish animosity. The U.S. declaration of war changed this.

The voice of *Al-Hoda* resounded in the ears of the immigrants, calling them to volunteer in the war against Turkey on behalf of the U.S. and Lebanon. France had already established a fighting unit called "the Oriental Battalion," and invited the Syrians and Lebanese to join. This battalion was to fight in the Levant to regain the lands occupied by Turkey. Naoum tried in the name of the Lebanon League of Progress to get the United States government to allow the Syrians and Lebanese in the U.S. Army to transfer to the French Army in order to join the Oriental Battalion. He reasoned that this would strengthen their demand for the independence of Lebanon at the Peace conference. He went to Washington and conferred successfully with many officials on the proposal, thereupon writing to the Lebanon League of Progress from Washington:

"Tell our people the good news. The United States government has agreed to allow us to call for volunteers in the Oriental Battalion. What's more, all those of our people who have joined the United States armed forces may transfer to the Oriental Battalion. Because this great country, with its devoted men and great ideals, only entered the War in the support of principles which it wants to carry out in love and honesty."

Al-Hoda called upon the Lebanese to volunteer in the Oriental Battalion, promising to pay all transportation to its headquarters in Bordeaux, France. A great number of young people responded to Naoum's call but only twenty-five volunteers were able to join because of military and transportation complications. In Brazil, however, the number of volunteers was much greater, eighty-two men joined the Oriental Battalion and were transported to France at the expense of the Lebanon League of Progress. What it lacked in numbers, this effort achieved in significance: Lebanese immigrants became directly involved in the war against Turkey.

On May 9, 1917, when the great military hero of the Marne, Marshal Joffre, visited the United States, accompanied by the French statesman Viviani, this spirit of the Lebanese immigrants shone in victory as in war. Joffre and Viviani came

to thank American people for their assistance to France and the entire nation welcomed them. The City of New York held its reception in the Public Library so all the leaders of the organizations devoted and linked to France could express their sentiments. The Lebanon League of Progress was represented by Naoum and the League's staff. Naoum presented the hero of the Marne with a silver box in which there were \$1,000 in gold coins. Salloum Mokarzel wrote a description of the reception in *Al-Hoda*:

"Many memories of that reception might fade away except that of Marshal Joffre, the hero of the Marne, standing at the dais in the large room surrounded by his assistants and guards and by hundreds of those who were happy to meet him, because last night they were the guests of Joffre. The invitations were sent out by the French Consul General in New York. The Lebanon League of Progress had the honor to be represented at this party, where Marshal Joffre and Mr. Viviani accepted a 'token of love and devotion' from the Lebanese to France, and to them.

"Marshal Joffre arrived with the City officials and his escort in uniforms. He stood at the dais and seemed tired, but his eyes were alert and piercing. Crowds rushed toward him with great emotion, and it was difficult for the security people to control them. Some were as close as a few feet. The Marshal lifted his arm, attracting everyone's attention and said: 'Ladies and Gentlemen. I have come here to thank you for your kind sentiments in the name of France's wounded and orphaned. Those great contributions which you have sent from the United States have alleviated the misery of war. The United States is forever the receiver of our thanks and the source of great philanthropy. I will carry back to France with me a memory of what I have seen and I shall relate to the French army your greetings and your love!

"The applause was thunderous and deafening. People tried again to get closer to the French hero but the security people controlled them. The French Consul had informed Marshal Joffre of the gift which the Lebanon League of Progress wished to present to him. Only one man of the great assembly was

chosen to come near the French hero. It was Naoum, who came forward carrying a silver box in which there were fifty \$20 gold pieces. He told the Marshal it was a token of love and admiration of all the Lebanese for the Marshal to use as he wished. Then he also presented to him and to Mr. Viviani a solid gold fountain pen encrusted with diamonds. The Marshal received the two gifts and shook hands with Naoum. It was the hand of the great hero of the Marne; and, as if expressing the love, devotion and admiration which every Lebanese held for France, Naoum held the Marshal's hand and kissed it warmly. Everyone in the room envied this privilege, and all the Lebanese could not help but cheer, from their hearts, in appreciation of the great honor which was bestowed upon them by the great hero of the Marne who was worshipped by freedom lovers throughout the world.

"The value of the gift was not in its financial value but in the feelings which it expressed. The silver box had a small golden key and the word 'Joffre' was engraved on top. In front there was the following engraving: 'A Token from the Lebanon League of Progress.'

"The fountain pens were also engraved—on the one presented to Joffre, was this sentence: 'Not all the Lebanese have the courage of Joffre but all their hearts are for him and for France.'

"On the pen presented to Viviani was engraved 'Viviani's eloquence is rare indeed, but all the Lebanese are as eloquent when they talk about him and about France.'

"Following the party, the two great Frenchmen sent an aide to the Lebanese Delegation to say: 'Joffre and Viviani feel that the free Lebanese follow them like the most devoted Frenchmen. And many of them were in Verdun.'"

CHAPTER VII

NAOUM AT VERSAILLES

When the victorious allies convened the Conference of Versailles after the war, Naoum urged the immigrants to send

delegates to the Conference and called for the independence of Lebanon within its natural boundaries. At the outset, he announced his refusal to undertake such a mission himself, promising to assist whoever was selected. But his refusal was not accepted by the Lebanese community; the immigrants insisted that he represent them in Paris. Countless cables and letters insisted that he go to the Conference.

Naoum relented, going to Paris in February 1919. He spent many months there meeting with dignitaries and discussing all that was in Lebanon's interest. When the Lebanese delegation arrived from Lebanon, headed by the Maronite Patriarch, Naoum became a principal aide to him in their common struggle.

The best summary of Naoum's efforts at the Conference is found in the daily cables which he sent to the Lebanon League of Progress. These were published in *Al-Hoda* and constitute eloquent testimony to his contribution to the struggle for Lebanese independence, as is evident in the following selection of these cables:

"Paris, March 17, 1919 — The French Government has wholeheartedly approved the statute of the Lebanon League of Progress. It will grant Lebanon independence, a flag of its own, and protect its borders.

"April 16, - In the name of the Lebanon League of Progress, I sought and obtained a promise of Lebanon's independence.

"April 17, - Cable the Lebanese in every city and have them support me. (Long petitions were sent to Naoum from the United States and were presented by him to the proper authorities.)

"April 23, - I had a long meeting with Mr. George Picot, the French High Commissioner, before his return yesterday to Mount Lebanon. I am delighted to inform the Lebanon League of Progress that Mr. Picot has assured me that our goals and principles are identical to his own, and that they are most sincere and advantageous to Lebanon. The following day he sent to me his aide, Captain Louis Massignon, to the Hotel Continental to reiterate his happiness with our goals. I am neither going to Lebanon nor returning to the United

States until I accomplish victory or defeat. Do not forget that many associations and newspapers have sold themselves (to the enemy). The Lebanese should only have contempt for them. Those who sell their own principles will also sell Lebanon.

"May 22, - The Ministry of Foreign Affairs invited me in today and informed me that the plan of the Lebanon League of Progress, which they have been studying for months, has been fully accepted. I am trying today to present our plan to the Peace Conference and to the newspapers. Our independence will be complete. We will have no relations whatsoever with any of our Syrian neighbors except economically. Lebanon therefore, will be fully independent. All civil servants will be Lebanese except four French advisors who will help them run the country, and those will conduct themselves as Lebanese and not as foreigners. Do not forget that this victory is due not only to our efforts alone but mainly to France's love for Lebanon. Through this French love we have been able to accomplish what other and more powerful nations have not been able to accomplish.

"May 27, - I have had the honor of meeting Marshal Joffre twice. We had a long exchange of ideas and he emphasized his interest in Lebanon and Syria and approved our plan. He still remembers the Lebanon League of Progress and its welcome when he visited the United States. He also remembers the gifts it presented to him. He has been very kind to accept from me a whip of pure silver made in Lebanon and a sum of money to help the orphans and widows of France. He praised the Lebanon League of Progress and promised to help us all he can. You cannot imagine how the great men of France love Lebanon; I am unable to describe their love for us.

"June 1, - I have been honored by meeting Marshal Ferdinand Foch in his office. He received me very kindly and at length. He told me we will be victorious. He also stressed his interest in Lebanon and Syria and told me that glorious France would never allow atrocities to be committed against us again. Then he praised the plan of the Lebanon League

of Progress. He showed as much respect for us as Marshal Joffre had shown. Madame Foch also honored me with conveying her best wishes to the daughters of Lebanon.

"June 8, - Here is another great man of this century who supports our demands for freedom and independence and appreciates our struggle. He is the great Greek reformer Venezelos. I met him and he showed great understanding for our efforts. He told me that Lebanon and Greece are two sisters. He was ready to render whatever assistance he can. I shall spend every penny I have for the independence of Lebanon. In fact, I shall offer my life itself. We want France alone and none other. I am going to Belgium for a few days to continue the struggle.

"Brussels, June 10, - A Belgian journalist gave a party for allied colleagues and I was present. I had the great honor of meeting Cardinal Mercier. He is a great nationalist and this great country remembers his great deeds. I presented him with a gift of money in the name of the Lebanon League of Progress to spend on charity. He accepted it thankfully and promised to support our plans for our independence. He also sent his blessing to the immigrants through the Lebanon League of Progress.

"Paris, June 21, - I have been to the abdication of Wilhelm Hohenzollern. Many journalists were present and they all promised to support our demands. I went to see the papal delegate who arrived recently in Paris. After a lengthy discussion I left him convinced more than ever before of the rightfulness of our nationalist demands. He loves the Lebanese very much. We are struggling for the independence of Lebanon. It is necessary to continue the struggle. France, of course, has made every promise to grant Lebanon independence. The Maronite Patriarch might come to Paris with Mr. Picot. I am sure he will support the plan of the Lebanon League of Progress, because this plan is the only valid plan there is. The greater enemy to our independence is Prince Faisal who insists that we become fully independent without any foreign authority. He hopes that because we are a small country, and if a foreign power is not there to protect

us, he will be able to annex Lebanon to his father's Kingdom. I have had many encounters with the Arab delegation in Paris. They found in me a man who would sacrifice the last drop of his blood and the last dollar in his pocket for his principles.

"Patriarch Rahmani does not want Syria to be divided, but this policy will not prevail. Furthermore, this will make France an enemy of Lebanon's independence. You see that I am not writing to *Al-Hoda* because I want to devote all my time to the service of the Lebanon League of Progress and all the Lebanese throughout the world.

"June 22, - I have had the honor to meet President Pointcarre of France. He spoke to me at great length in the presence of Mr. Pichon. I presented to him the flag of Lebanon which was designed by the Lebanon League of Progress (a French flag with a cedar in the center). He was very happy to receive it and complimented my taste. He spoke to me freely and sincerely about Lebanon and its past miseries and all the things that the great men of France wish for us and the way they love us. After talking about the independence of Lebanon and the political situation, I asked him if he wanted me to deliver a message from him to the immigrants who sent me to defend Lebanon. He said: 'Tell them that France will not abandon Lebanon which she loves. She has freed Lebanon and she will grant its independence according to the wishes of its people and the plan of the Lebanon League of Progress.' When I asked him about the forthcoming visit of the Maronite Patriarch to Paris, he said: 'His Eminence the Maronite Patriarch and all his entourage are welcome if the purpose of their visit is to demand the independence of Lebanon with the exclusive help of France.'

"June 28, - The Peace Conference has proclaimed the independence of Lebanon according to the plan of the Lebanon League of Progress and with the help of France. The Maronite Patriarch wants to come to Paris to follow the situation closely, but he has to wait until Mr. Picot is ready to come. Even though we are independent, we should not become complacent because grave dangers still threaten

Lebanon from Prince Faisal and England. We are in constant telegraphic touch with Lebanon.

"June 28, - The Peace Treaty has just been signed. I cable you from the Hall of Mirrors in Versailles where the Treaty has just been signed. I have the singular honor of being the first and only Lebanese who has participated in this great and historic occasion.

"July 15, - The Maronite Patriarch is coming to Rome and Paris delegated by a vast majority of the people of Mount Lebanon. Lebanese arriving from Lebanon have informed me that the vast majority of the people there are in accord with the principles of the Lebanon League of Progress. However, our success remains threatened by the forces opposing us which are great. We must sacrifice and continue our struggle so that we may not lose what we have already gained. Prince Faisal is returning to Paris. I have been asked to remain here until the Patriarch arrives. I shall do that.

"August 10, - Very soon the Maronite Patriarch will arrive in Paris from Rome where he is at present. The French government will treat him as the genuine leader of Lebanon. I have been asked to remain until he arrives, and I will. Sheikh Joseph Khazen and I are preparing with the help of great French noblemen the great banquet which will be given in the Patriarch's honor.

"August 10, - I have had the honor to meet Cardinal Dupuy who is going next month to Lebanon. He promised to help us. The Maronite Patriarch and all the devoted Lebanese are in full support of the Lebanon League of Progress.

"August 23, - His Eminence Patriarch Elias Howayek arrived in Paris accompanied by Bishop Mughabghab, his secretaries, the two Archmandrites Maalouf and Shehab, and Bishop Shukrallah Khuri, Aghnatios Mubarak, Msgr. Stephen Duwaih, Mr. Leon Howayek. They were greeted at the train station by representatives of the French Ministry of Foreign Affairs, the French Navy, the Cardinal's Secretary, and a group of clergy and notables. They accompanied the

visiting Patriarch to the Hotel Continental where they will stay until a suitable palace is prepared for them by the French Government. They demand the independence of Grand Lebanon with the exclusive help of France. Their principles are identical to those of the Lebanon League of Progress. I shall present to the Patriarch the petitions of the immigrants.

"August 26 - At 11:00 o'clock this morning Mr. Pichon received the Patriarch in the name of the French Government. Attending were Archbishop Cyrilius Mughabghab, Bishops Shukrallah Khuri, Aghnatios Mubarak, Butros Faghali, Msgr. Stephen Duwaih, Archmandrite Febrianos Shahadah, Archmandrite Akhwadothios Maalouf, Sheikh Joseph Khazen, Dr. George Samne, Mr. Leon Howayek, Msgr. Emanuel Farres, Naoum Mokarzel. Mr. Pichon confirmed the independence of Lebanon within its ancient boundaries and exclusive French supervision according to the plan of the Lebanon League of Progress."

The most important cable was perhaps the last one which Naoum sent to New York before his return from Paris, in which he told the community about the success of his mission. In it, he said:

"Paris, Sept. 28, - This is the most important cable which I have ever sent to you and the most pleasing to your hearts. The Conference has decided to send French troops to replace British troops in Syria. All of Syria will be under the trusteeship of France. Grand Lebanon will be independent within its old boundaries with the exclusive help of France. My sincerest congratulations to the Lebanon League of Progress, to the Daughters of Lebanon, to His Eminence the Maronite Patriarch and his entourage, and to all the Lebanese. Marshal Foch has been the greatest help; to him all our thanks."

CHAPTER VIII INDEPENDENCE FOR LEBANON

When Naoum left Paris on October 11, it was a matter of

Mission accomplished. His personal goal, the goal of the Lebanon League of Progress, the goal of Lebanese immigrants was achieved. Lebanon had gained independence.

As soon as Naoum arrived in New York, amidst a thunderous welcome from the community, he received a historic letter from Mr. Pichon, the French Minister of Foreign Affairs. Mr. Pichon complimented him on his efforts in gaining Lebanese independence and expressed regret that he would not accept the medal which the French government intended to award him. Here is the text of this letter:

"Mr. Naoum Mokarezl, President of the Lebanon League of Progress.

Dear Sir:

I have the honor to inform you of the safe arrival of all the documents which you have sent to me with your letter of November 8 and I have read them very carefully.

You certainly know the great and deep love that the French nation has for the Lebanese who have demonstrated during the war the extent of their love for France. Please be assured that the wishes of the Lebanon League of Progress have taken roots in the heart of France. Please express to the Lebanon League of Progress France's thanks and gratitude, and tell them that France will always defend the rights of the Lebanese and their just demands. I will consider myself very happy to seize the opportunity to express to you again my feelings of gratitude and those of my government for the enthusiasm which you have shown both in America and in France for your goals and ours. I would have hoped you would accept the proof of our gratitude. However, I can praise the great feelings which have dictated your decision about the medal which would have pleased all of us in the French government had you accepted. Please accept my sincerest respect. P."

Naoum's refusal of the medal of the Legion of Honor was not out of disregard for its importance, but because of a higher loyalty to the welfare of Lebanon. He wanted to feel free to praise the French administrators when they did well and to

criticize them when they did not.

General Giroux had proclaimed the independence of Lebanon on the first of September, 1920, in a dramatic ceremony, after the famous battle of Maysaloon. Yet the fears of the Lebanese were soon aroused again by talk about a union between Syria and Lebanon. They were alarmed by news of the contacts between the French government and the Syrian leaders after the fall of Faisal. Naoum feared for Lebanon's independence because of the zeal of some Frenchmen who wanted to settle differences with Syria at the expense of Lebanon. He sent cables in the name of the Lebanon League of Progress to the French President, the French Minister of Foreign Affairs and to General Giroux:

"We protest against unity with Syria and insist on full independence under the exclusive supervision of France."

The French government soon replied to this cable through the French ambassador in Washington, who relayed the reply via the French Consul in New York:

"I have received from the French Ambassador in Washington a reply to your cable to the French Ministry of Foreign Affairs in which the Lebanon League of Progress and its branches, over which you preside, protested the unity of Syria and Lebanon, demanding the full independence of Lebanon under the French mandate; His Excellency the Ambassador asked me to answer you and assure you and the Lebanon League of Progress that the independence of Lebanon is an established fact, but the unity in question only relates to economic matters which will benefit both countries."

CHAPTER IX

NAOUM IN MEXICO

Early in the summer of 1922, Naoum went to Mexico City to report to the Lebanese immigrants on what had happened at the Peace Conference three years earlier and to underline

the grave dangers that still threatened Lebanon's independence. He sought to remind them of the need for unity among all the Lebanese overseas and for their continued support of Lebanese independence.

Upon his arrival, a memorable banquet was held in his honor. Poets, singers and orators expressed the sentiments and the gratitude of the immigrants for his efforts. One of the most impressive poems was read by Mahboob Khouri Shartouni, who later wrote a description of the party:

"Early this month a great nationalist descended upon our capital. He is the great dean of Arab journalism overseas, Naoum Mokarzel. We had planned to meet him at the train, but he arrived secretly. The Lebanese rushed to welcome him. By their welcome they showed how they love him and support his literary battle against the enemies of Lebanon and the eccentric clergy.

"Bouffon said: 'Style is the man!' If this is so, then I don't have to say another word about the man and his character because his writings, which explode like bombs to destroy the citadels of literary evils, are enough to represent him. But I saw fit to write about him, since I know that behind his desk he is a different man from the one his friends know. He is gentle, easy-going and impressive-looking. He is patient by experience. If he speaks about his enemies in private, he mentions their better qualities, as if to prove that the public campaigns in his newspaper have nothing to do with personalities or venegance.

"If we considered his journalistic life, we find him angry and rebellious against silly customs which he is wont to attack fearlessly. He has so preserved the foundations of the Arabic language that he does not fear antagonizing even the greatest authorities so that his language became as beautiful as that of any of the newspapers in Egypt, Lebanon, Syria, Iraq and the whole Arab world. He had coined beautiful Arabic words for 'telephone,' 'Communism,' 'moratorium,' and many others, and they have become standard words among young writers.

"I was saddened to see this great Lebanese lion becoming an American citizen. But even that did not prevent him from

loving his old country. There are his heroic stands in the service of Lebanon for everyone to see. He has taken his place among the world's greatest militant nationalists. If Youssef Bey Karam of Ehden has served the country with his sword, Naoum has served it with his pen. And he who serves his country nobly with a pen is as heroic as he who serves it nobly with a sword.

"Our community knows the position and prestige of our great visitor. It has honored him in a great banquet where all our poetic and literary talents converged to praise him. The master of ceremonies, the great orator, the honorable friend, Sheik Nassif Fadl, presented the speakers with words that were like jewels. Then our good compatriot Salim Basha stood up and dedicated the party to its 'star and moon,' using words as if they were precious diamonds.

"Others then followed in honoring our old country and *Al-Hoda's* publisher: Mahboob Khouri Shartouny (a poem), Elias Haddad, Khalil Daher (poems), Said Harfoush (a poem), Youssef Helou (a poem), Youssef Ghosteen (a speech), Taufic Hassan Shartouny (a poem), Dr. William Neameh (a speech), Sheikh Nassif Fadl (a speech), Michael Kaim (a poem), George Raphael Shartouny (a poem), David Shartouny (a poem), Said Adeeb (a speech), Anton Youssef Helou (a speech in Spanish),

"After these poems and speeches, the 'star of the party, publisher of *Al-Hoda*, stood up and made a beautiful speech titled 'The Lebanese Flag.' He then acknowledged all the speeches and poems in a manner that pleased everyone. At 1:00 a.m. the party came to a close. Naoum's efforts to establish a branch for the Lebanon League of Progress in Mexico were successful. All the Lebanese met at the same club where the party was held and decided to form an organization in the service of Lebanon.

"I am gratified that I had the opportunity to meet the publisher of *Al-Hoda*, to come into contact with his soul and heart and to admire his character and politeness. I was happy with all that. Tomorrow he will return to his inkwell, and I to the oil well, very much impressed by him!"

CHAPTER X

AL-HODA BECOMES 25 YEARS OLD

In the spring of 1923, when *Al-Hoda* entered its twenty-fifth year, the Lebanese community in New York decided to sponsor a silver banquet in honor of its founder, Naoum Mokarzel.

The impetus for the banquet came from leaders in the community, particularly its business and literary figures. In their preparations, they cited the 25-year struggle waged by the publisher of *Al-Hoda* for the independence of Lebanon and his services to all immigrants. A committee was formed and a group of notables invited.

The party was held on April 7, 1923, at Hotel Bossert in Brooklyn, with 300 persons attending. It was a unique affair, for it was attended by a variety of Lebanese: poets, writers, businessmen, intellectuals, professionals. It was an impressive moment for Lebanese immigrants, crowned with elegant poetry and eloquent speeches. The master of ceremonies was Joseph Namaan Malouf. The speakers included Gibran Khalil Gibran, Princess Jamal Helou, Habib Istephan, Prince Youssef Shidid Abi Al Lamma, Mr. Salloum Mokarzel, Rashid Ayoub, Dr. Elias Musallam, Dr. Najeeb Barbour, Michel Niemeh, Melhem Hawi, Abdul Massih Haddad, Nedra Haddad, Assad Milkie, Yakoub Raphael, Abbas Abishakra, Alexander Antoun.

At 2:00 a.m. the master of ceremonies had to cancel the remaining speeches so that Naoum himself could speak. The words were few and full of gratitude.

* * *

Additional evidence of the response elicited by Naoum's efforts can be found among his private papers. These include a letter from Madame Foch, wife of the commander of the Allied forces during the war. She wrote to him as president of the Lebanon League of Progress: "I am most deeply grateful for the beautiful gift which you sent me in the name

of the Lebanon League of Progress. Please be assured that I shall use this money on works of charity. Those philanthropic organizations which will benefit from your donation will certainly remember you forever. I have never forgotten the generous gifts which you had given me many years ago for the widows and orphans of France who will always remember you. I have not written to you about this out of politeness. But now that you have chosen to help them again, I would like to renew my gratitude for your past and present gifts. I am very touched that you have chosen to demonstrate your sympathy in the recent death of my husband, Marshal Foch. I thank you."

There is also a letter from General Henri Gourant, which says: "Sir: I was very pleased and touched when I opened the little box which you presented to me during my short and hurried visit. I thank you for the desk set which you have given me. It has been many years since the Syrian and Lebanese committee presented me with a beautiful vase which bedecks my office at the Invalides. I thank you again today as I thanked you before for your new gifts to the Frenchman who had the honor of being the First High Commissioner in Syria and Lebanon and who will never forget the beautiful years which he spent there."

CHAPTER XI

LEBANON FACES LOSS OF IDENTITY

Early in 1924, agitation for unity between Syria and Lebanon began to intensify and it was widely reported to the press of both countries. Some Syrian leaders employed propaganda to divide the Lebanese immigrants and to weaken their determination to keep Lebanon independent. The tactics, the effort, and the response of *Al-Hoda* are evident in the case of Dr. Abdulrahman Shahbandar, a leading promoter of Syrian-Lebanese unity.

Dr. Shahbandar came to the United States in the spring of 1924, convinced that the immigrants were losing their ties to Lebanon and their devotion to its independence. As soon as he arrived in New York, Naoum attacked him in *Al-Hoda*, tracing his strategy and plans from the time he left Damascus. Naoum also attacked all those who favored Syrian-Lebanese unity, listing them by name. He asked the immigrants to cable the American government asking that Shahbandar be deported because his presence would create dissension among the immigrants. Cables then flooded the American government in response to Naoum's urging and Dr. Shahbandar was deported.

However, soon after his return to Syria, Prince Shakib Arslan, Nassim Hubeika and Tawfic Al Yazji came to the United States for the same purpose. Once again Naoum rose to the attack, denouncing them in editorials and urging the immigrants to cable the American government asking for their deportation. Soon afterwards, the American government put them under surveillance, preventing them from peddling their propaganda, and later deported them.

After the return of Shahbandar, Arslan, and their companions to Syria, the Druze Revolution broke out against the French. At first, the rebels were victorious, pushing the French into the interior of Lebanon and following them into Rashaya, Kawkaba, Hasbaya, Marjeyoun and other towns, pillaging and massacring. On November 29, 1925, the inhabitants of these areas sent a cable to Naoum: "The rebels have committed many atrocities even against women and children. Twenty thousand people are homeless, and we have become poor. Help us."

His editorial, "You are Welcome," responded: "We are ready to help the victims in Hasbaya, Rashaya, Kawkaba, Marjeyoun, and in all the other unfortunate towns and villages with all our resources." He promptly formed a committee under the supervision of the Lebanon League of Progress, called "The Committee to Help the Lebanese Victims and the Refugees." In a series of editorials, he urged the immigrants to contribute generously until they contributed more than half

a million dollars and many bundles of clothing. The community of Detroit produced a play—the story of Youssef Bey Karam—and at one bazaar, a picture of Naoum was auctioned for \$500.

Naoum chose a committee of prominent figures in Lebanon to administer distribution of the aid: Moussa Bey Nammour, Speaker of Parliament, Habib Basha Saad, Sheikh Ibrahim Munzer, and Prince Fuad Arslan. Both the Lebanese people and their government were impressed. The speaker sent a cable to Naoum, which read: "Parliament has approved in a roll call vote a motion to compliment the immigrants in the name of Lebanon for all their humanitarian deeds and in particular the Committee to Help the Victims of Lebanon and its Refugees, *Al-Hoda*, and the Zahle Committee."

Then in the spring of 1927, news reports indicated Syria would become a monarchy and would annex Lebanon with the consent of the mandatory power. Naoum immediately sent a cable to the League of Nations in Geneva, Switzerland, saying: "The Lebanese in the United States protest making Lebanon a part of Syria in the name of a unity that only means the disintegration of the minorities in a larger country that is not willing to accept democracy and we also protest against monarchy altogether."

In 1928, Naoum took note of the fact that most Latin American countries still had not recognized the independence of Lebanon to the detriment of immigrant interests. He sent the Lebanese Parliament a cable urging that the Lebanese government "persuade France to instruct her representatives in the United States and Latin America to discuss with them the independence of Lebanon and to urge its immediate recognition." The cable added: "The occasion is opportune now, as the Pan-American Conference is being held in Havana. The movement to encircle the Lebanese is growing throughout America. If the Lebanese government does not want to encourage immigration, then the laws preventing them are debasing and degrading. France can now take advantage of the Conference at Havana to bring up the matter. Please make every effort for success."

CHAPTER XII

PLANS FOR ECONOMIC INDEPENDENCE

In 1929, Naoum turned his efforts toward economic independence for Lebanon, a necessity if political independence were to have full significance. The Bank of Syria and Lebanon was his initial target. An affiliate of the Bank of Paris and subject to mandate authority, it dominated the economy of Lebanon and all its financial affairs.

Naoum called the Lebanon League of Progress to a meeting in which he proposed the establishment of a Lebanese Bank. Its capital of \$1,000,000 would be divided among 200,000 shares to be purchased by the immigrants. The Bank's headquarters would be in Beirut, with branches throughout the country to help trade and agriculture and free Lebanon from the domination of the Bank of Syria and Lebanon. The Lebanon League of Progress promptly approved the proposal and Naoum cabled the President of Lebanon and the Speaker of Parliament as follows: "The Lebanon League of Progress has decided to raise \$1,000,000 among the immigrants to establish a national bank in the Republic of Lebanon to serve the country's trade, agriculture and industry. Details follow by mail."

The President replied: "We thank you for your patriotism. We are awaiting the details." The Speaker replied: "We thank you for your patriotism and devotion which you have repeatedly demonstrated on various occasions."

After receiving these replies, Naoum began to seek immigrant support. His first move was to invite the immigrants to a general meeting to discuss the project and buy the stock. But before he could carry out this idea, the Stock Market crashed and the Depression set in. He had to postpone the project.

While economic crisis interfered with establishment of a Lebanese bank, the meeting was still on. It was changed in

form and purpose until it became what was known later as "The Mahrajan." Thus Naoum was able to bring the Lebanese together once a year from all over the United States to meet, consult one another on national affairs and make important decisions.

From the start, there was a favorable response from immigrants all over the United States. They attended the Mahrajan, where old-country traditions were revived. Poets read their poetry, orators declaimed, singers sang, musicians played, and dancers danced the traditional steps. It was an ideal opportunity for immigrants to meet for the first time or for old friends to renew friendships. Most important, it was an opportunity to display their feelings for the old country. The Mahrajan had a greater impact on the life of the Lebanese Immigrants than any other single undertaking.

Meanwhile, in the winter of 1932, the economic crisis in the United States was worsening and affected many Lebanese immigrants. Fathers were without jobs, families without food. Naoum raised funds to help the destitute and, in the name of the Lebanon League of Progress, he organized a bazaar. Its revenue was entrusted to the various churches in Brooklyn for distribution among their needy parishioners. This was the last project that Naoum would undertake in America.

CHAPTER XIII

NAOUM'S FINAL EFFORT FOR REFORM

In Lebanon itself, both the political and economic situation were deteriorating in 1932 when Naoum sought a remedy. It took him along a long, hard road, indeed it was his final journey on behalf of Lebanon.

The crux of the problem was the way France was administering the affairs of Lebanon. Most of the officials sent by France to serve in Lebanon were weak, corrupt opportunists who exploited the Lebanese and Lebanon. Naoum viewed

the Lebanese "Republic" as window dressing. The President was merely a figurehead; members of Parliament were puppets manipulated by the High Commissioner, who was the real power in the country.

Therefore, Naoum sought a national government with genuine authority as a necessity for reform. Such a government, he felt, could not succeed unless a strong and honest man became president of the Republic. It would also be necessary to limit the powers of the High Commissioner, so that Lebanese officials could operate in the national interest without interference on behalf of French interests.

Naoum saw Emile Edde as the embodiment of the man needed to lead the country as President. He had already demonstrated courage and determination as Prime Minister and he understood the workings of the Lebanese economic and administrative system. Before becoming Prime Minister, he had prepared a program for wholesale reforms and he would not agree to form a cabinet unless he were given full authority to carry them out. He went ahead with his program as soon as he formed his cabinet and carried out several meaningful reforms in a short time. His name became synonymous with reform in Lebanon. Then he clashed with the High Commissioner, who sought to limit his authority. Edde refused to yield and resigned.

Against this background, Naoum, now old and ill, dragged himself back to Paris, carrying a petition with thousands of names:

"We the undersigned Lebanese immigrants in the United States are honored to bring to your attention the necessity of protecting the presidency from anyone who is not honest, active, competent, and able to bring about order, carrying out sorely-needed reforms in good faith. We are proud to nominate for the presidency Mr. Emile Edde, a man who has demonstrated throughout his life especially while he was Prime Minister his abilities and qualifications for the presidency. Moreover, he is the man, in the eyes of all the immigrants who serves no self interest, who can carry out the true

wishes and hopes of the Lebanese people."

Naoum arrived in Paris, the scene of his earlier struggle for the independence of Lebanon, to deliver this petition. He met immediately with high French officials to argue his case. The Lebanese, he told French officials, had hoped to attain prosperity and progress under the guardianship of France, but, as it turned out, Lebanon had regressed. The Lebanese, he said, had counted on France and she had failed them. He even carried his case to the Foreign Minister and Prime Minister of France.

Our leading immigrants had joined Naoum in Paris to assist him, including Mr. Youssef Salim of Mexico. Together, they presented to the French Prime Minister a historic petition which made demands but sought to avoid antagonizing France. In the petition, Naoum Mokarzel identified himself as publisher of *Al-Hoda* and founder of the Lebanon League of Progress, and Youssef Salim as founder of the Lebanon Chamber of Commerce in Mexico, and the bearer of the Medal of the Legion of Honor. The petition said:

"Two great emotions guide our hearts and steps, the first is our deep love of our country, Lebanon, and the other is our deep love for the noble and great France, who has taught us over the years the rewards of knowing and loving her.

"We are about half a million immigrants in the Americas. Many of us have arrived through hard work to amassing fortunes estimated at \$400,000,000. We all desire prosperity for our Lebanon and hope to return to it some day. But in spite of our desires, we must be able to offer guarantees for those who wish to return with their fortunes; and such guarantees are only possible with proper administration under the supervision of France.

"We understand and appreciate the motives of the French government in granting the mandated people constitutions which serve to test this system while she stays above political parties.

"Had our people acquired under this system a maturity in democracy and a wisdom similar to those of France, we couldn't but praise the French government. But the situation is not so, and France has an obligation to guide our steps to reverse a worsening situation. We the immigrants are versed in the democracy of the New World and know far better than our Lebanese brethren the difficulties facing the new government. Therefore, at the dawn of our rebirth when we carried the banners of our love for France, in this spirit we ask now that she guide our steps toward a secure future.

"We are certain, Mr. President, that you will not neglect our demands. We are thoroughly convinced that those great men of France who were yesterday the soldiers of God and tomorrow the soldiers of humanity would not abandon us. We place our future in the hands of those great men who so brilliantly decide the destiny of Great France, whose authority extends over the four continents of the world.

"Lebanon is suffering, and we would like to help. But now can we help without the supervision of France? The Lebanese immigrants who bear their share of their countries' economics only wish to expand to help their brethren in Lebanon improve their lot. Yet they cannot do that unless a sound policy is formulated upon order and economy. They find the best guarantees for the implementation of such policy in the person of Mr. Emile Edde who has earned the confidence of the Lebanese people overseas. Here in these petitions, cables, letters, and signatures is the best proof of our appeal. Since our only purpose is to serve Lebanon, without any personal gain, we have come to request your sincere intervention, hoping that our voices would elicit an understanding response in your hearts!"

During the days that Naoum spent in Paris awaiting the reply of the French government, he was in great physical pain. With great effort, he dragged himself to various offices,

discussing the question of the reforms in Lebanon with various officials and politicians. The waiting ended when he received a letter from the Prime Minister of France through the Foreign Minister assuring him that France would do everything to carry out the necessary reforms.

Jubilant over the receipt of the letter, he invited friends to a dinner at the Continental Hotel to inform them of France's promise to carry out reforms in Lebanon. In their enthusiasm, they stayed up until midnight making further plans. When his friends left, Naoum went to his room, fearing the pain he had endured all evening. Unable to stand the pain any longer he called for medical aid.

Leading physicians and surgeons in Paris examined him and they all recommended surgery but Naoum died on the operating table, a martyr for Lebanon. When news of his death reached his land of birth, all Lebanese were shocked and saddened. When the news finally reached New York they couldn't believe that the Lebanese tiger was dead. They remembered how they all rallied around him in the service of Lebanon, and they wept.

Their leader fallen, Naoum's followers now had to look beyond the final battle he had won to the war that continued on behalf of Lebanon. They had to ask themselves: Who could take Naoum's place?

CHAPTER XIV

NAOUM'S FUNERAL

Generally, even Naoum's confidants had assumed that his last will and testament would leave *Al-Hoda* to his brother, Salloum. A few others thought Naoum would leave his brother only a half interest in the newspaper. However, Naoum's last will and testament was never found. By law, therefore, *Al-Hoda* was inherited by Naoum's widow, Princess Rose Abillama Mokarzel.

She was on her way to Lebanon when a cable informed her of his death and she immediately went to Paris to accompany Naoum's body to New York. The Lebanon League of Progress had insisted that Naoum's body be brought to New York for the entire community to bid him farewell before his burial in Lebanon.

When the ship carrying his body docked, it was evening and thousands of Lebanese from all over the United States crowded onto Washington Street. The office of *Al-Hoda* and of the Lebanon League of Progress were barely able to accommodate the clergy who had come to pay tribute. At the first sight of his casket, the waiting crowd of immigrants sent up a cry that reverberated throughout downtown New York City. Then the procession moved toward the office of *Al-Hoda* where his body was displayed exactly where he customarily sat to write his famous editorials.

The next morning at ten o'clock, his body was taken to St. Joseph's Maronite Church. Washington Street was packed with people who lined the sidewalks five and six deep to bid him farewell. Preceding the casket were more than 30 priests and hundreds of notables representing various organizations and groups.

Perhaps the most suitable eulogy is the tribute made by Lebanon's famous poet, Gibran Khalil Gibran, at the Silver Jubilee of *Al-Hoda*. He said in part:

"You may differ with Naoum on political matters, but you can't help respecting the man. You may disagree with him on a national issue, but you can't but consider him a man of conviction. You may differ with him on a religious question, but you can't but admire him as a man of his word. You may say whatever you wish, but you must admit, even secretly, that *Al-Hoda* is the major journalistic vehicle and Naoum is its expert driver who fears nothing. What's the secret of our respect for Naoum Mokarzel whether or not we agree with him? Here it is: he has an active and effective personality whose makings, characteristics and merits are markedly different from all other personalities."

The leading newspapers in America wrote of his death, in-

cluding the New York Times, and the Herald Tribune. The Lebanon League of Progress sponsored a giant memorial service, where a host of poets and writers eulogized his long and devoted struggle for the independence of Lebanon. Other memorials were held throughout the United States and South America.

Finally, Naoum's body was put in a special place so that it might be taken to Lebanon for burial, in the heart of the land which had filled his heart.

CHAPTER XV

THE ERA OF SALLOUM MOKARZEL

In the period following Naoum's death, *Al-Hoda* faced a period of uncertainty, economic crisis, and confusion before Salloum took over from his brother. It began with the decision of Naoum's widow to run the newspaper herself and ended when Salloum bought it after a tangled chain of events.

By law, *Al-Hoda* belonged to Naoum's widow who was determined to retain it and to exercise the prerogatives of ownership. In keeping with her determination to run the newspaper, she kept on the entire staff and appointed Necib Arida as editor. Following the change in management, however, the income of *Al-Hoda* began to decrease considerably. Realizing that her brother-in-law, Salloum, could save the situation, she offered him the editorship. But he turned down the offer, for he was now publishing his own English-language magazine and running his own press. For a few weeks Mrs. Mokarzel persisted in publishing *Al-Hoda*, as income decreased even more sharply and deficits began piling up.

The slump in circulation was due neither to bad management nor to change of policy. As the Depression lingered on, subscribers were lost as they felt the economic pinch. Moreover, many subscribers, who had known Salloum throughout the years and had read his editorials and heard

his speeches, hoped that he would succeed his late brother as publisher. Almost everyone was certain Naoum would leave the newspaper to his brother; Salloum was regarded as the logical and the best successor to Naoum. Surprise and disappointment caused many to drop their subscriptions as a result.

In these circumstances, it became progressively difficult for Mrs. Mokarzel to carry on, for under her management *Al-Hoda* was no longer a profitable enterprise. She decided to sell *Al-Hoda*, but refused categorically to sell it to Salloum when he offered to buy it.

Mrs. Mokarzel thereupon offered to sell the newspaper to Ibrahim Hitti or to a group of buyers. She also warned that otherwise she would be forced to auction off the newspaper, because she could no longer absorb the mounting losses. Mr. Hitti hesitated a moment and suggested that she contact her brother-in-law who might want to buy *Al-Hoda*. Again she refused to consider such a possibility, saying that when Salloum turned down her offer to work for her he had offended her. For that reason, she could never sell him *Al-Hoda*.

Mr. Hitti then invited friends to his house to discuss the possibility of buying *Al-Hoda*. He told them: Mrs. Rose Mokarzel has decided to sell *Al-Hoda*. She has asked me if I were interested in buying it. This is the reason I have asked you to come here today. I want to consult you on this matter and ask you whether we can form a corporation called "*Al-Hoda Company*" to buy *Al-Hoda*. We can buy the newspaper and the equipment in it for only \$10,000, a very low price."

After a lengthy discussion, Mr. Hitti was authorized to go ahead with the purchase and the *Al-Hoda Company* was formed. Among those attending the meeting was Father Mansour Stephen, pastor of Our Lady of Lebanon Maronite Church in Brooklyn, New York, who said he did not approve of the project and left. A few days later, when *Al-Hoda Company* was formed with Ibrahim Hitti as president, the episode was reported in *Al-Hoda*, satisfying the concern and the curiosity of the Lebanese communities.

When the first issue of *Al-Hoda* was published under the new corporation, the reaction was sharply negative. Letters began arriving expressing disenchantment with the entire affair. Others simply discontinued their subscriptions and continued to boycott *Al-Hoda*. Within the first week *Al-Hoda* felt the pinch and the following week was worse. The volume of angry letters increased considerably while income continued to decrease. When Salloum announced his intention to publish an Arabic newspaper, *Al-Watan*, the officers of the corporation held an emergency meeting and decided to offer *Al-Hoda* for sale to Salloum. A delegation visited Father Stephen and asked him to make the offer. Father Stephen did, and Salloum agreed immediately. The following day the announcement was made in *Al-Hoda*.

Salloum was no stranger to publishing or to *Al-Hoda*. At one time, in 1910, he published his own newspaper, *Barid America*, which lasted only five months. His brother Naoum prevailed upon him to close down so that they would not compete with each other. When he discontinued publication, Salloum returned to every subscriber the balance of his undelivered subscription, something unprecedented in Arabic journalism.

Salloum went into business, but it was not his milieu. Journalism was his vocation. Then a request came from Naoum, who had become very ill. He was afraid he might die, in which case he did not want *Al-Hoda* to die with him. He summoned Salloum and offered him half interest in the newspaper, provided he managed the organization. He hoped to accomplish two purposes: to allow his brother to employ his journalistic talent and to prepare him to take over when the time came so that the newspaper would remain in the family.

Salloum complied. He joined the editorial staff of *Al-Hoda* without ever showing that he took his brother's offer of one half interest literally. Naoum was ill, and Salloum felt that he should not take advantage of a promise made under the stress of illness. In fact, he had decided not to accept his brother's offer so that he might remain independent. After

several months, Naoum recovered and came back to work. Salloum then left to publish a business magazine.

Salloum published "The Business Revue" — *Al-Majallah Al-Tijariah* — to cover the business activities of the community. Among its features was a special article each issue on a successful Lebanese-American businessman as an inspiration for young Lebanese. However, Salloum longed for a wider horizon. He gave up "The Business Revue" and began publishing "The Syrian World," an English language monthly devoted to literature, history, sociology and the arts. He wrote many articles under the penname of Ibn Al Khoury (Son of the Priest) which received praise and recognition among scholars.

In 1929, Salloum decided to visit the land of his birth to study conditions there and report back to the immigrants. As soon as the linotype manufacturer, Mergenthaler, learned of the proposed trip, he offered Salloum a \$1,500 bonus to help defray expenses. Years before, Salloum had adapted the Mergenthaler linotype machine so that it could set type in the Arabic language, and his invention enabled the manufacturer to sell thousands of linotype machines to Arabic presses throughout the Middle East. The bonus was an expression of gratitude.

Once in Lebanon, Salloum was honored by many societies and organizations. President Charles Dabbas held a reception in his honor, as did many other civic and political leaders, government officials and fellow journalists. Besides the President and other government leaders, Salloum conferred with the Maronite Patriarch. Upon his return to New York he reported his experience and observations in a series of articles which were translated by *Al-Hoda* into Arabic. Salloum published "The Syrian World" until he bought *Al-Hoda*.

Salloum realized *Al-Hoda* had lost much income, prestige and effectiveness because of its recent tangled history. Yet he was certain that all those subscribers who had discontinued would want to re-subscribe. At first Salloum met with dif-

ficulties. *Al-Hoda* income covered only 25 percent of its expenses and the U.S. Depression was still going on. It took him more than a year of constant effort to reestablish *Al-Hoda's* financial balance and regain the confidence of the community. Many subscribers, in an effort to aid Salloum in his rebuilding job, paid their subscriptions for several years in advance.

After the first year, *Al-Hoda* was once more self-supporting and began to show a considerable profit. Salloum had completely supervised the newspaper, including the editing, writing, billing, and handling of advertising. Now it was time to get away from his desk, time to resume the mission for which *Al-Hoda* had been established: to look after the interests of Lebanon and the Lebanese and to serve as a link between the old country and the immigrants. He began accepting countless invitations to address various societies, and groups on the history of Lebanon, its heritage, its needs and its goals.

CHAPTER XVI

THE STRUGGLE FOR LEBANESE IDENTITY

After Naoum's death, the propaganda drive urging Syrian-Lebanese unity was reopened throughout the United States. The propagandists responded to the opportunity presented by the silencing by death of the voice that supported Lebanese independence. They also capitalized on the blurred identity that Lebanese had among the American public.

The campaign for absorption of Lebanon into Syria was particularly active west of New York and particularly aimed at the younger generation which was more vulnerable. Among the members of the new generation, ties with the old country were not as strong and most of them were not familiar with the ins and outs of the Lebanese situation.

A disturbing sign was the progress made even among the older generation; many were identifying with Syria. A great

number of associations and clubs with a majority of Lebanese members were identifying themselves with Syria rather than with Lebanon. The new associations also called themselves Syrians. There were only a very few associations outside New York that still called themselves Lebanese.

In face of this threat, Salloum acted to counter the propaganda among the immigrants. The propagandists were beginning to divide the Lebanese and to create dissension by pitting one group against another in order to weaken both. They were accomplishing their designs by instigating confessional, national and regional animosities.

While this band seemed safe in its designs, the new publisher of *Al-Hoda* worked to arouse the Lebanese to the dangers threatening them as an entity as a result of apathy. While the mission of Naoum was to unite and organize the immigrants, arousing their nationalist feelings in the service of Lebanon, the mission of Salloum, as he saw it, was to take up Naoum's mission and to add a new dimension: educating the younger generation on the great contributions, history, glory and heritage of the Lebanese.

This was a difficult mission to undertake in such a large country as the United States. He could not reach that generation through *Al-Hoda* for most of them could not read Arabic. So he took countless trips throughout the United States and gave many speeches in English, preaching the gospel of Lebanese nationalism and refuting the propaganda for annexation of Lebanon by Syria.

Salloum's efforts were handicapped by the fact that Lebanon was not regarded as separate from Syria by Americans. The United States Post Office even refused to accept mail addressed to Lebanon if the word "Syria" was not added to Beirut datelines. Thus, when a correspondent of the New York Journal wrote a series of articles underlining the separateness of Lebanon and Syria, *Al-Hoda* translated and published them. The Journal correspondent wrote pointedly:

"The Ford Motor Company still sends shipments of spare parts to Beirut addressed: Beirut, Syria, not knowing that

Beirut was not in Syria but in Lebanon, and what's more, it is the capital of the Lebanese Republic."

Salloum contacted the wire services and informed them of their error. He sent a lengthy statement detailing the history of Lebanon, its independence and its international status—all to no avail. Next, Salloum asked the Lebanese government to help rectify the error. In a series of fiery editorials, he emphasized the dangers to the identity of the Lebanese immigrants. He suggested that the Lebanese government require that all press dispatches be accurately detailed, and refuse to deliver mail that was improperly addressed. But even the Lebanese government ignored the urgent situation. At that point, Salloum realized that only the immigrants themselves would be able to correct the situation.

Then in 1934, an opportunity presented itself to re-affirm and to publicize Lebanon's separate identity in the United States. The people of Lebanon decided to express their gratitude for American efforts and contributions during World War I by presenting the United States with a few cedars (the symbol of Lebanon). In the spring of that year, the trees arrived at the Near East Institute in New York for presentation to the President of the United States at Easter and for planting at Arlington Cemetery.

Salloum contacted the Near East Institute and asked that the Lebanese immigrants, who were born in the shadows of the cedars, be represented at the ceremonies in their national dress as an honor guard. When the Institute agreed, Salloum contacted his friends in various cities and asked them to form Lebanese delegations to meet him in Washington, D. C., in their national dress. On the morning before the Easter presentation, Salloum arrived in Washington at the head of the New York delegation. The other delegations were waiting at the station to meet him. The next day the Lebanese delegation headed for the cemetery in a procession of automobiles. Thirteen men, dressed in Lebanese national attire, wearing embroidered fezzes and carrying glistening swords, formed the honor guard.

Rain was falling abundantly when the Lebanese delegation was led by the honor guard across Arlington Cemetery to the tent covering the cedars. At the head of the procession was Salloum Mokarzel. The police kept order, the Navy band played, and boy scouts and girl scouts formed an honor guard for the First Lady, Mrs. Franklin D. Roosevelt, who accepted the cedars on behalf of her husband.

After the ceremonies, all shook hands with the Lebanese delegation and converged around Salloum to ask him about the cedars and the history of Lebanon. Here was an opportunity for Salloum to underline Lebanese independence. He hoped the newspapers and the wire services covering the event would carry stories about Lebanon, stressing its national identity.

According to the program, only ten men were permitted to accompany the First Lady inside the tent. Among them were Cleveland Dodge, President of the Near East Institute, Barkley Acheson, Secretary General of the Institute, Admiral Mark Bristol, Father Anson Stokes and Mr. Salloum Mokarzel. They all waited near the tent for the First Lady. The band began to play as she arrived by limousine, and entered the tent.

Afterwards, the Lebanese honor guard was sent into the tent. They welcomed the First Lady and she was introduced to the dignitaries. When Salloum was introduced, she asked him about the Lebanese honor guard and he told her they were the people of the cedars. Then she walked to them and shook their hands as photographers took many pictures.

It was six o'clock in the evening when the ceremony of planting the cedars began. The first Lady took the ceremonial shovel and put some soil in the hole around the tree, then Cleveland Dodge took the shovel, added more soil and passed it on to Salloum. They were the three people who planted the cedars at Arlington Cemetery. Mrs. Roosevelt represented the United States, Mr. Dodge, the Near East Institute and Salloum the Lebanese. Throughout, photographers took pictures and radio announcers described the ceremony.

Dr. Acheson then read three letters which had accompanied the three cedars. Mr. Dodge spoke about the meaning of the cedar, noting that it comes from a land where traditions of friendship and loyalty live on from generation to generation. He said that four hours hence the sun would rise over the Land of the Cedars and added that the cedars were sent at Easter to emphasize the spiritual meaning of the holiday. Finally, he expressed gratitude for being chosen to present the cedars to the American people as a token of continuous American friendship.

When Mrs. Roosevelt took the rostrum, she expressed her appreciation for the gift, her reverence for the cedars and their significance, and her pleasure in participating in the ceremony. She read this message from the President of the United States:

"Dear Mr. Dodge: During the Great War and afterwards the American people gave of their food, money, and labor to alleviate the hardship of the people of the Near East who were in need. Those gifts were sent voluntarily, proving the feelings of my countrymen toward others in sad circumstances. The only thing we hoped to gain was to improve the predicament of those who received such gifts. Now we receive something elegantly beautiful in return from the Near East, an area which gave the world a great deal of the philosophy and arts that is a part of the genius and culture of which we are proud today. Through the Near East Relief Committee we have received trees from Mount Lebanon to be planted here today. In the name of the American people, I am happy to accept the cedars of Lebanon, hoping that they would flourish and grow for many years as a symbol of the spirit of the Near East planted in a spot we cherish.

Franklin D. Roosevelt."

The ceremony ended with a prayer by Dr. Anson Stokes. The following morning, newspapers throughout the United States published full descriptions of the ceremony and a

variety of pictures. There were features on Lebanon, its history, and its independence. The first Lady was shown admiring the cedars and the Lebanese Honor guard was shown in its traditional attire. Next to Mrs. Roosevelt stood Salloum, who, noting her admiration for the cedars, promised to have a cedar branch brought to her from Lebanon.

Today in Arlington Cemetery, in the most honored land in the country, where glory meets immortality and sacrifice meets honor, where the unknown soldier lies, there are three cedars from Lebanon. There is a plaque on the trunk of the largest cedar that reads: "The cedars of Lebanon presented to the American people by the people of the Near East as an expression of gratitude and recognition. Easter day, 1934 inaugurated by the Near East Institute."

The New York Times wrote an editorial on the occasion in which it said: "Whatever the fate of these exiled cedars, which are ambassadors of friendship, they should remind us to be grateful to the country where the cedars have flourished for thousands of years."

The Secretary General of the Near East Institute sent Salloum a letter of thanks in which he said: "I would like to thank you heartily for your cooperation in the ceremonies of planting the cedars of Lebanon on the eve of Easter. We were all saddened by the falling rain at that time. But the arrival of the Lebanese in their national attire as well as your presence added to the significance of the occasion. Please relay my thanks to all the delegations which accompanied you. Working with you has been a source of pleasure for us."

CHAPTER XVII

A BROTHER'S LAST WISH

In the fall of 1934, Salloum made plans to fulfill his brother's last wish to be buried in Lebanon. It was arranged at Salloum's expense and with the permission of Naoum's widow.

On October 23, 1934, a final farewell was arranged under the auspices of Lebanon League of Progress at the Knights of Columbus Hall in Brooklyn, New York. The Hall was packed with notables, including poets, writers and clergy, and with delegations from all over the United States. At the end of the farewell, everyone presented condolences to Salloum and reiterated support for his leadership of the Lebanese community. The last expression of respect for Naoum from the Lebanese immigrants was a demonstration in the harbor of Boston as the ship carrying his body passed there.

When Naoum's remains reached Beirut, *Al-Hoda's* correspondent sent the following cable to New York:

"A popular demonstration unprecedented in history, marked the reception of Naoum's remains in Beirut. The President of the Republic, the cabinet members and the highest officials were there. The French High Commissioner sent a wreath and representatives. The Commander of the occupation army, the Admiral and all the foreign consuls were present. A representative of the Maronite Patriarch, six bishops and one hundred priests walked in the procession. Delegates from every city, town and village participated. The procession of the great immortal leader was unprecedented in the history of Beirut. Hundreds of thousands filled the streets and roofs of the city. The procession to Freike, the town of Naoum's birth, was sublime. The Lebanese press called that day 'Mokarzel Day.'"

It was indeed a memorable day. Lebanese left their homes, towns and villages to crowd the streets of Beirut to honor Naoum. The press association had made extensive preparations for the reception and the procession, as follows:

1. A delegation of the press, the Mokarzel family and close friends will receive the coffin on board ship.
2. The procession will start at the Port of Beirut, through Allenby Street, Weigan Street, Martyrs' Square, the Maronite Cathedral. The following order will be observed: the Cathedral's Cross, the police, firemen, the band of St. Joseph's Orphanage, boy scouts, school children, taxi drivers' syndicate, the printers' syndicate, the philanthropic organizations

of the following denominations: Jew, Druz, Islam, Armenian Orthodox, Syrian Armenians, Evangelical, Greek Orthodox, St. Vincent de Paul, Louis Gonzaga's young men, the brotherhood of the Lady of the Hill, the Beiteddin, the Damour, the Foutouhi, Sons of Fouhauh, Armenian Catholic, Maronite Shahabite, Physicians and pharmacists associations, the Anti-Tuberculosis League, the Independent Republic Party, the Lawyers Association, the Hikmet Alumni, the picture of Naoum, the General Council of Maronite Association, the Clergy, Lebanese soldiers, the coffin, Naoum's relatives, the Press Association, representatives of the Lebanese government, the High Commissioner's office, the city Council, the public.

The press association of the north held a meeting and also decided to participate in the procession. It was represented by the publisher of *Al-Hoda*.

On the morning of November 13, 1934, when the ship arrived in Beirut, a delegation went on board comprised of Youssef Salim, Khalil Kassis, Toufic Hassan Shartouni, Sheikh Youssef Istephan, and a group of journalists, writers, and notables. The coffin, accompanied by the delegation, was put aboard a motor boat to be transported to the Port. Other motor boats met the one carrying the coffin and a French destroyer turned off its engines as the lead motor boat went by. The coffin, wrapped in the American and Lebanese flags, was carried into the quarantine center, which was specially covered by tapestries. It was placed on the table surrounded by candles and two guards stood at attention.

Salloum, who stayed at the New Royal Hotel, received delegation after delegation of notables, journalists, officials and clergy who came to present their respects. The Maronite Patriarch sent Bishop Akl to represent him in greeting Salloum.

On the morning of November 18, two platoons of policemen arrived at the quarantine building as an honor guard; then came the delegation, which filed past the coffin before joining the procession. The Northern delegation was headed by Bishop Anton Abd and consisted of Youssef Istphan, Said

Istphan, Rashid Kairuz, Msgr. Agnathos Kairuz, Tannous Jaja, Youssef Alexander Nasr, Youssef Rahmeh, Wakim Bitar, Farid Boulos, Farid Anton, Youssef Sleiman, Ghalib Saadi, Dhoumet Saadi, Jamil Haj, Youssef Dahdah, Michel George, Michel Zeidan, Youssef Shidyac, Jamil Kairouz, Najib Hanna Daher, Kablan Issa Khouri, Habib Kairouz, Father Antony Jaja, Father Mansour Lados, Youssef Abd, Saad Abou Saab, Fuad Abu Saab, Philip Abu Saab, Alwan Alwan, Wadih Chamoun, Butros Khouri, Sarkis Mubarak, Youssef Hitti, Rashid Mansour Arida, Father Anton Mubarak, Fuad Saba, Elias Khouri Boulos.

Similar delegations also came from Futuh, Kleilat Zahle, Haret Hureik, Falougha, Hammana, Kurtaba, Lahfad, Souk-El-Gharb, Wadi Shahrour, Marjeyoun, Beit Merri, Beit Shabab, Shartoun, Deir Al Kamar, Fiha, Bigrac, Baalbek, Lattakia, Matn, Shouf, Southern Lebanon, Kasrawan, and many other towns. A huge number of wreaths were sent, notably from the President, Sheikh Elias Kaspar, Madame Marianna Gibran, Emile Edde, the French government, the Lebanese government.

At 9:30, the Count De Sillan, representative of the High Commissioner, arrived, accompanied by Moussa Mubarak, and the band played La Marseillaise. Next, Prince Jamil Shehab arrived, representing the President of the Republic, accompanied by Georges Haimari. Then came the Mayor of Beirut, Salim Takla, Sheikh Beshara Al Khouri, Farid Khazen, Michel Zaccour, Camille Chamoun, Gabriel Khabbaz, Sami Solh, Mussa Namour, the United States Consul, Sheikh Kalil Khazen, Elias Mudawar, Bishop Abd, Bishop Keiruz, Youssef Al Soda, Ahmed Takieddin, Amin Abbas Helou, Prince Raif Abillamah, Adel Solh and many others.

Some seventy thousand people packed the streets of Beirut, forty thousand of them having come down from the mountains. All traffic in Beirut was halted. At one point in the procession a tall priest, Father Antony Jaajaa, joined by Wakim Bitar, threw two cedar branches on top of the coffin, setting off emotional cries among the on-lookers.

In the Maronite Cathedral where the funeral mass was

held, twenty thousand crowded into a building that can only seat seven thousand. After the mass, the President of Lebanon, the Prime Minister, Count De Sillan, the Mayor of Beirut, and high officials shook hands in condolence with Salloum Mokarzel. Then Salloum went to the inner church yard where he received condolences and shook hands for more than an hour and a half. At 1 p.m., the Printers' Syndicate carried the coffin to the hearse which was draped in American and Lebanese flags. Then the hearse moved through the mountains to the final burial place amid emotional greetings.

The Press Association made a statement thanking the people, the government of Lebanon, the French occupation, the associations, syndicates and all who participated in the procession. The publisher of the newspaper *Alef Ba* of Damascus, Youssef Issa, wrote an editorial which summed up the feelings of the Lebanese on the occasion: "Not counting Naoum Mokarzel's journalistic talents and his valuable services to his countrymen, the Lebanese, none can ignore the man's struggle at times so difficult, that did so much for his fellow man's dignity. He has his God's blessing and our admiration for his struggle."

CHAPTER XVIII

THE TOBACCO CONTROVERSY

Before Salloum left the Middle East, he was caught in a whirl of activity that involved visits, receptions, meetings and contacts. It was part of his leadership role now that the mantle had fallen upon his shoulders. Also, he became involved in a controversy over the cultivation of tobacco in Lebanon. This same about during a visit to the Maronite Patriarch, Elias El-Howayek.

In discussing Lebanon's political and economic affairs, Salloum and the Patriarch hit upon the issue of monopolizing the cultivation of tobacco. The Patriarch opposed the mono-

poly and the French High Commissioner favored it. What they discussed is not known, but it can be assumed that Salloum agreed with the Patriarch in view of his subsequent talks in Paris. Apparently, Salloum promised to support the Patriarch on the tobacco issue.

Salloum cabled the Lebanon League of Progress telling it that great harm would befall the Lebanese people should the tobacco industry be monopolized. He cited maneuvers by the French Commissioner and the pressure he was applying to secure approval for his plan despite popular opposition. The Lebanon League of Progress then cabled its protest to the Foreign Ministry in Paris and to the High Commissioner in Beirut:

"In the name of the Lebanese immigrants in the United States, we respectfully protest against the planned monopoly of the tobacco industry in Lebanon. Should this project unfortunately be carried out, it would harm the country and the people considerably. We hope that France, who has always carried the torch of human perfection, would not allow the implementation of any project which would harm the Lebanese people."

A call was issued by the Lebanon League of Progress through *Al-Hoda* to all the Lebanese organizations in the United States to send similar protests. Some fifty-five organizations responded by cabling the French government and the French High Commissioner in Beirut, denouncing the project.

The High Commissioner soon realized that the immigrants were strengthening the Patriarch's position. He invited Salloum to meet with him, knowing that he led the overseas protest. The High Commissioner argued for the advantage of the monopoly to Lebanon's economy, hoping to sway him and thereby gain immigrants' support.

Salloum replied that he opposed monopoly in principle and that many Lebanese intellectuals and leaders agreed with him. He told him that such a project would unnecessarily burden the Lebanese planter and ultimately defeat its purpose. At the end of the meeting, the High Commissioner

presented Salloum with a report on the project, asking that he study it and publish the details.

Also, while in Lebanon, Salloum visited the cedar forest in the north and received permission to cut a branch for Mrs. Roosevelt as he had promised. He toured the country widely, making a point of visiting the towns that had sent delegations to his brother's procession.

Then time ran short and he had to decline many invitations. He was able to include one lecture at the invitation of Lady Evelyn Butros before the elite of Lebanon. He visited the President of the Republic, Charles Dabbas, and thanked him for his hospitality and visited the French High Commissioner to thank France for participating in his brother's procession.

Throughout his stay in Beirut, Salloum had been widely received as reported by the newspaper *Al-Hoda*: "Salloum Mokarzel, brother of the late great national leader, Naoum Mokarzel, is still in our midst receiving the honors due him from his fellow countrymen. Officials still visit him and tender receptions in his honor in recognition of his prestige. He is the ambassador of our brethren the Lebanese, who still long for their fatherland."

Before leaving, Salloum hosted a dinner party for the press at the New Royal Hotel, including Moussa Nammour, Gabriel Khabbaz, Michel Zaccour, Mohammed Bacquer, Iskander Riashi, Karam Milhem Karam, Najib Eliane, Camille Chamoun, Youssef Yazbeck, Zeidan Zeidan, Samaan Farah Seif, Michel Abu Shahla, Lahd Khater, Farid Mubarak, Hanna Faghali, Toufic Hassan Chartouni, Halim Dammous, Salim Habbaki, Assad Faghali, Philippe Naccache, Najib Jaber, Afif Tibi, and Assad Akl.

After the dinner, the President of the Press Association, Khalil Kassib, presented Salloum with a plaque: "From the plains of Lebanon, the publishers of the national newspapers gathered around Salloum Mokarzel, the Ambassador of the immigrants to the fatherland, to present their warm greeting to the sons of Lebanon overseas for their accomplishments and courage."

The following day, Salloum left for a stopover in Egypt,

where there was another round of receptions in his honor. The most impressive was a reception and dinner given by the League of Arabic Literature. This is the way Cairo's leading newspaper, *Al-Ahram*, described the affair:

"A large number of great men of letters, journalists and notables accepted the invitation of the League of Arabic Literature in honor of Mr. Salloum Mokarzel, publisher of *Al-Hoda* newspaper of New York. Among them there were Sir Wesley Sidarous Pasha, former Minister Plenipotentiary of Egypt in the United States, and Othman Murtada Pasha. Secretary General of the League, Mr. Adel Ghadban, opened the ceremonies by introducing the honored guest and praising his accomplishments. He was followed by the League's president, Abdullah Afifi, praising the valuable services rendered by the Mokarzel brothers to Arabic literature. Then Mr. Hammid Muleiji spoke about the guest of honor and the Lebanese in general, praising their spirit of adventure. Then the Syrian leader Dr. Abdul Rahman Shahbandar greeted Mr. Mokarzel, praising his important accomplishment in the service of the Arabic language hoping that he would continue his valuable efforts. Then the famed composer Sami Shawwa played his violin. Mr. Mohammed Lutfy then gave a memorable speech praising the great accomplishments of the Lebanese immigrants throughout the world stressing the valuable services of Mr. Mokarzel and *Al-Hoda* in the Arabic language. A poem was read by Mr. Adel Ghadban. Then the guest of honor, Mr. Salloum Mokarzel, spoke extemporaneously about the immigrants and their efforts and accomplishments. His speech was interrupted many times by applause."

Al-Sabah magazine reported another party: "Among the great guests of Egypt is Mr. Salloum Mokarzel, publisher of *Al-Hoda* daily newspaper of New York. Mr. Fouad Sarrouf, editor of *Al-Muktataf*, hosted a party in honor of the distinguished guest, which was attended by many literary figures."

Before leaving Cairo, Salloum expressed his gratitude in an article he wrote for *Al-Ahram*:

"I came to Egypt a week ago to know the country and its

people. Today I depart having discovered so much about this great country in such a short time. In the name of all the Arabic speaking immigrants, whom the Egyptian brethren have wished to honor in my person, I present my thanks and gratitude to the great leader, His Excellency Mustafa Nahas Pasha, whom I had the honor to meet in the houses of Parliament. I also thank the newspaper editors and publishers, all the writers and poets, and all those who have honored me out of their own kindness and grace. I thank all the clubs, associations and groups and all the people of Egypt and the sons of my country now residing in this happy country."

CHAPTER XIV

ARGUING LEBANON'S CAUSE IN PARIS

In Paris, Salloum argued Lebanon's cause before the French government and made the necessary round of personal contacts. These included several receptions in his honor including a reception given by the Lebanese Delegate in Paris, Alphonse Ayyoub, and attended by the leading Lebanese in France.

After a brief rest, Salloum undertook the task of informing the French government of conditions in Lebanon. The following was the case he presented to the Ministry of Foreign Affairs:

The Lebanese had become disillusioned with the opportunistic policies of certain French functionaries and certain high commissioners. They had offended the Lebanese, and the situation might deteriorate unless it were corrected immediately. The Lebanese people were highly disappointed with France whose traditional friendship had led them to trust her. Should France lose the friendship of the Lebanese people, she would certainly lose prestige throughout the Middle East.

Salloum described further the frustration of the Lebanese.

He protested that the same colonial methods used in backward areas were being used in Lebanon where the people were cultured and educated. Then he outlined the tobacco controversy and the harmful effect of a monopoly upon agriculture and Lebanon. He also detailed the maneuvers of the High Commissioner and the pressure he placed upon the deputies of parliament to push through his point of view despite popular opposition. Finally Salloum reminded French officials of earlier promises to guide the Lebanese toward full and complete independence. To fulfill these promises he advised the French government to recall from Lebanon all French functionaries who were exploiting their positions. In addition, Salloum asked that Lebanese consulates be established abroad.

Salloum left the Ministry of Foreign Affairs feeling optimistic, for French officials asked him to tell the Lebanese that France intended to correct all mistakes. Salloum was scheduled to meet with Pierre Laval, the French Foreign Minister, but Laval's sudden departure to London had prevented this. The following day leading French newspapers published lengthy and complimentary articles on his visit and talks with French officials.

Before leaving Paris, Salloum also met with Jean Passide, Chairman of the Foreign Affairs Committee in the French Parliament, who had visited Lebanon and was familiar with the situation there. They met privately and Salloum explained at length the situation in Lebanon and the administrative chaos which had overtaken everything. Especially, he spelled out the issue of the tobacco monopoly.

CHAPTER XX

RESUMING THE MONOPOLY BATTLE

Upon Salloum's return, the Lebanon League of Progress held a dinner in his honor at Hotel Towers in Brooklyn. It also became the occasion for renewed effort against the

tobacco monopoly, for the dinner brought together a cross-section of the Lebanese community and its leading figures.

The speakers included Naoum Hatem, President of the Lebanon League of Progress, which sponsored the dinner, Archmandrite Paul Sanky, the Melkite Patriarchal Delegate, Rev. Mansour Stephen, Archmandrite Hanania Suki, Najib Diab, publisher of *Meraat Ul Gharb*, Dr. Najib Barbour, Najla Abillamaa Malouf, Nadra Haddad, Assad Milki, Nassib Arida, Rashid Takiedeen, Dr. Fuad Shatara, Michel Abu Sleiman, Sabri Andria, Jamil Butros Helew, Farid Rehaïem, Najib Badran, Abdul Massih Haddad, Iskandar Antoun, Najib Najjar. Ghadoub.

Salloum made a memorable speech about his trip to Lebanon and Paris, outlining in particular the monopoly issue. At the end of his speech, the banquet became a nationalist demonstration. A cable was then sent in support of the Maronite Patriarch stating: "Hundreds of notable Syrians and Lebanese gathered at a dinner honoring Salloum Mokarzel, publisher of *Al-Hoda*, on the occasion of his return from Lebanon. It was resolved unanimously to support the honorable position of Your Beatitude and to reiterate their united protest against the monopoly."

Meanwhile, the cedar branch for Mrs. Roosevelt arrived in New York and Salloum had a base made for it of cedar wood with a silver plaque which read: "A gift from the Lebanese people to Mr. and Mrs. Roosevelt, a token of love and respect and in memory of the President's acceptance in the name of the American people of the cedars of Lebanon planted in Arlington Cemetery where the First Lady represented her husband." Upon receiving it, Mrs. Roosevelt responded with gratitude.

Weeks after Salloum's return, the tobacco controversy became intensified and the differences between the Patriarch and the High Commissioner were exacerbated. The Patriarch even threatened to go to Paris to complain about the High Commissioner. Salloum wrote a series of editorials complaining of the issue to the immigrants. It was a clearcut issue: the High Commissioner bent upon realizing the project and the

Patriarch against it.

Having presented the issue to the community, Salloum declared the immigrants' support for the Patriarch. Yet he warned that their moral support, important and unanimous as it was, needed practical support as well. The Patriarch needed funds to carry on his fight, especially to go to Paris. Should the situation worsen, Salloum warned, the Patriarch might even have to go to Geneva to appeal to the League of Nations. Salloum appealed to the Lebanese immigrants to form the "National Defense Committee" to raise funds.

As soon as the next issue of *Al-Hoda* reached the communities, committees were formed throughout the United States and funds began to flow in. Almost \$4,000 was sent to Bkerke, the Patriarchal See, alone, in addition to other contributions. This campaign coincided with another to raise funds to build a memorial for Naoum in Lebanon. It was characteristic that Salloum told the committees that Lebanon came first even if his brother's memorial had to be postponed.

CHAPTER XXI

END OF THE MANDATE

In 1936, the French mandate over Syria and Lebanon was entering its last stages as the French government worked out with the Syrian and Lebanese governments a "treaty of friendship and independence" to end the mandate. But the treaty soon met two obstacles.

First, when France proposed the treaty to the Trusteeship Committee of the League of Nations, it was rejected on the ground that it did not guarantee equality of religion for minorities. The committee ordered France to return the treaty to the Syrian negotiators to add these guarantees. As soon as this was announced, Damascus was enraged and demonstrations spread throughout the country, objecting to these guarantees on the ground that they were contrary to Islam. In the face of the reaction, France withdrew its demands for

guarantees in order to keep the peace.

Second, France insisted that the treaty give her the right to keep part of her forces in Syria and to maintain all airports for twenty-five years. In return, France would guarantee the independence of Syria and relinquish her rights to all occupation expenses, which amounted to almost four billion francs. The proposed treaty was identical to a treaty between Britain and Iraq. However, the Syrians were reluctant to accept the clause. After a lengthy exchange, the Syrians finally agreed to sign the treaty, provided the French National Assembly approved it. There were many objections to this treaty on the part of right-wing parties and the National Assembly rejected it. Then a Syrian delegation went to Paris to negotiate a modified version of the treaty.

Just prior to the actual signing of the treaty, the negotiations had become so tense that observers felt they could be disrupted at any moment. It was reported that the Syrians would agree to all of France's conditions provided four sections of Lebanon be returned to Syria, including Tripoli, which had been annexed to Lebanon by General Gouraud. This news worried the Lebanese immigrants and they looked to Salloum for leadership.

Moving with care, Salloum wrote an editorial calling upon the immigrants to calm their fears until the situation was cleared up by solid evidence. Yet he had a feeling that there might be some truth in the reports, so he called a meeting of the Lebanon League of Progress to inform the members of his own personal fears. He then decided to tour the United States and Mexico at his own expense to consult with the various Lebanese organizations on a united effort, should the need arise.

The situation thereupon quieted down. Syria signed the treaty on France's terms and Lebanon also signed its treaty with France. That marked the end of Lebanese anxiety; it was felt that an era of stability was at hand.

Then there was another turn of events. France announced it would not sign the treaties unless further privileges were granted. When Syria sent another delegation to Paris, reports

of new maneuvers reached the United States. It was reported that Syria offered to agree to France's demands provided Lebanon was reduced to the size it was before the French mandate, that is only Mount Lebanon.

Salloum called for a meeting of the Lebanon League of Progress to discuss what could be done to protect Lebanon's territorial integrity. Having previously postponed his projected trip, Salloum now decided that it was more urgent than ever. He told the assembled members he was ready to begin the trip at his own expense within a few days.

Salloum told the League members that France might give in to Syria's demands out of idealism and had therefore become a greater threat to Lebanon than Syria itself. Leon Blum was then Prime Minister of France and the majority of his government consisted of poets and writers who were better suited to manage the affairs of the arts than those of state. What alarmed Salloum was French instability in handling the affairs.

Salloum embarked upon his tour for two reasons. First, his speech-making campaign would brief the communities on the details of the treaty with France and inform the American public of Lebanon's international status in order to gain popular sympathy. Second, he wanted to unite the Lebanese immigrants in a common front on behalf of Lebanon.

Salloum concentrated on Lebanese communities in the larger cities in Virginia, West Virginia, Ohio, Michigan, Georgia, Florida, Arizona, California, Tennessee, Alabama, Louisiana, Texas, and Oklahoma. At banquets in his honor attended by mayors, governors and other civic officials—he expressed his fears for Lebanon, often speaking in English. As newspapers covered his tour, the Lebanese situation was publicized. He met personally with the governors of all the states he visited and the mayors of all the cities. He also met with prominent Lebanese who, misled by subversive propaganda from Syria, had felt doubts about Lebanon.

Next, Salloum visited the community in Mexico, which was noted for its strong Lebanese nationalism. The response was enthusiastic and Salloum gave lectures, made personal con-

tacts and built up nationalist feeling, with the Lebanese Question the major topic of conversation.

His visit to the Lebanese community in Buala, Mexico, stood out. The Lebanese went out en masse to receive him at the city limits in a convoy of cars. At a huge party in his honor, the prominence of this Lebanese community was evident. Among the guests were many notable Mexicans such as the governor of the state, the mayor of the city, the ambassador of Santo Domingo, and several foreign consuls. Speakers talked of Salloum's struggle for Lebanon, his leadership, his popularity and his sacrifices in the service of Lebanon. The correspondent of Mexico's *Universal* newspaper praised Salloum and the Lebanese, then addressed Salloum directly, saying: "On behalf of my self and all the journalists of Mexico, I say to you—welcome, son of Lebanon, land of poetry, inspiration and wisdom."

While Salloum was in Mexico completing his six-month tour, the Lebanese government granted its highest medal, the Golden Order of Merit of the first category, for his activities on behalf of Lebanon in the United States and Mexico. Salloum first learned of the award by reading it in his own newspaper. This came about because his friends in New York were afraid he might turn it down if consulted in advance. So they had a friendly conspiracy to force his hand. It came about this way:

Each evening a few friends gathered in Salloum's office to discuss Lebanese affairs, literary topics, or other matters of current interest. Even when Salloum was away the group met and it was during one such gathering that *Al-Hoda's* managing editor, Necib Arida, came bursting in with news of the award. He told the group that he had written to Salloum asking his reaction before publishing the story.

They feared he might refuse the medal since he had once before turned down a similar honor. They also knew how Salloum felt about publicity and about the Lebanese government's indiscriminate awarding of medals. Yet they wanted Salloum to accept the medal for political considerations; it would strengthen the nationalist spirit among the immigrants.

Accordingly, they agreed to force Salloum to accept the medal by publicizing the story first and then consulting him later. At first, Arida declined to take part in the scheme, but they convinced him. When Salloum found out at last about the medal, he acquiesced, but he discouraged his friends who wanted to give a party in celebration of the occasion.

CHAPTER XXII

MARONITE-VATICAN RIFT REFUTED

When the American press reported a rift between the Maronite Church and the Vatican, Salloum played a major part in correcting the report. He cabled the Maronite Patriarch for clarification and received a flat denial of any rift. The Patriarch also authorized him to deny any such report in the United States. Salloum contacted the Associated Press and at its invitation drew up a denial as well as explanation of the issue. This laid the matter to rest in a statement of the Maronite Church that was sent by the Associated Press to every newspaper in the United States:

"The Associated Press has carried the following story from Beirut. 'It was rumored that the Antiochan Patriarch Antony Arida, who is sympathetic to nationalism is trying to separate the Maronite Church from Rome, with which it had been affiliated since its inception.'

"The Maronite Church has a following of about one million, about 200,000 of whom are in the United States. The news has created surprise among them and almost disrupted their daily lives in New York where there are about 5,000 Maronites, with their churches in Brooklyn and Manhattan. Their newspaper, *Al-Hoda*, published in Arabic, has investigated this story although it had considerable doubts about it, and requested permission to deny it from his beatitude, the Patriarch himself, who is head of the Maronite Church and whose See is in Mount Lebanon. It cabled him as follows: 'A harmful rumor has appeared in the American press to the

effect that you are trying to separate the Maronite Church from Rome. The Maronite immigrants are certain the rumor is false, but we ask your permission to deny it.'

"The answer was soon in our hands: 'The rumor is completely false, we authorize you to state our attachment to Rome.'

"This clear position of the Patriarch is only natural in view of the Maronite tradition. Nothing in the present history of events disturbs the relations of the Maronites with Rome or deters them from their centuries-old course. The Maronites have been loyal to the papacy throughout the early divisions of the church and the Islamic conquests and the resulting crusaders. The most glorious chapter of their long history occurred in the fifth century when they struggled and halted the Islamic conquest of their mountains with remarkable courage and sacrifice, so that despite the spread of Islamic conquests even into the heart of Europe, Mount Lebanon, though small and in the heart of the Islamic world, remained devotedly Christian, thanks to the Maronites of those days.

No doubt the rumors about the Patriarch's rift with Rome stemmed from his courageous resistance to the opportunistic policies of the French mandate in Syria and Lebanon. The high commissioner declared a state monopoly over the production of tobacco. The Patriarch considered such monopoly harmful to the interests of the Lebanese people. The tobacco industry is all that is left in Lebanon as a means of livelihood for many poor and deprived people. The Patriarch had witnessed their plight and suffering during World War I, and he realized that depriving them of their small lots of tobacco cultivation would wipe out their only means of livelihood. He could not forget the war, for he had once pawned his golden cross, the symbol of his ecclesiastical rank, in order to help the poor and deprived.

"His position against this French policy has, therefore, been constant and clear, although the Maronites are considered traditional friends of France. The Patriarch never hid his belief that the interests of the people came first. The Patriarch's position coincided with the rise of nationalism in Syria and

the movement for independence. The nationalists did not waste a single minute in taking advantage of the Patriarch's position. Both agreed to boycott the monopoly; soon other French products were boycotted. Later demonstrations spread out resulting in the grave situation which exists today in Syria and which attracts the world's attention.

"The Patriarch's clearly sympathetic position toward the Syrian Question produced many rumors, such as a proposed French request to the Pope to restrain the Patriarch from opposing French policies. Those rumors led to further speculation that a break between the Maronite Church and Rome was at hand. But this rumor is now dead and officially denied. The Patriarch's denial is further proof that the Maronites will never deviate from their beliefs regardless of the political situation in the area. We are certain that the sense of fairness and justice in the American press will convince it to rectify this error and eliminate whatever effects it had upon the public."

CHAPTER XXIII

A PROJECT TO HELP THE POOR OF LEBANON

After the signing of the treaty with France, Mrs. Emile Edde, wife of the President of the Republic of Lebanon, became chairman of a committee of prominent society ladies organized to help the country's poor. They set out to raise funds for the "Project Poor Lebanon," making a direct appeal to Salloum to assist them among the immigrants.

Salloum responded immediately. He wrote a series of editorials in *Al-Hoda* describing the atrocious conditions in which the poor lived in Lebanon and explaining the ideal motivating Mrs. Edde's humanitarian project. *Al-Hoda* campaigned for funds to aid the project, and in a short time more than \$4,000 was sent to Mrs. Edde. Many thousands more

were sent by the immigrants directly.

Realizing that the Maronite Patriarch's controversy with the French high commissioner had made him a hero of Lebanese nationalism, Salloum proposed inauguration of "St. Maron's Pence"—similar to that of "St. Peter's Pence"—where at least one church collection a year is dedicated to the saint and sent to the Patriarchate. The proposal was not sectarian, but nationalistic, for financial support of the Maronite Patriarch meant also a strengthening of the nationalist movement in Lebanon. However, the project acquired sectarian overtones and when this happened Salloum left the project in the hands of the Maronite clergy.

There remained the need to assist the Patriarch in his political struggle against the High Commissioner; such aid had to be above sectarian considerations. Accordingly, Salloum called a general meeting in his office to study the best way of providing such assistance. Business leaders, literary figures, and many other prominent people from New York and the nearby states attended.

Salloum explained the general situation in Lebanon, emphasizing the struggle of the Maronite Patriarch in the service of Lebanon and calling for assistance. A committee was immediately founded for that purpose called "Committee of Raising Funds for Maronite Charitable Projects" and registered with the state of New York for tax exempt status.

Then Salloum took charge of the project himself. He contacted friends throughout the United States, asking them to contribute to the project and to form local committees. In only a few months more than \$15,000 was raised by the committee, in addition to tens of thousands of dollars sent by the immigrants directly to the Maronite Patriarch.

In 1937, Salloum was busy on another front, the nationality issue, to which he devoted much time, money and effort. The Lebanese government sent a large number of nationality forms to all the Lebanese it knew of in the U.S. When Salloum saw that the forms were too few to serve a useful purpose, he called the Lebanon League of Progress into a full session to study the problem. The League then decided to print at

its own expense tens of thousands of these forms for distribution throughout the country.

The question of choosing Lebanese nationality was not so much on Salloum's mind as the way of choosing it and the legal complications involved. He wanted it to be done without affecting the rights of the immigrants in the United States. He called a meeting of Lebanese to discuss ways and means of protecting the rights of the Lebanese who had gained American citizenship. They decided to send a delegation to Washington, D. C. led by George Ferris Esq. to pursue the issue with the U.S. government in the light of international law. As in other issues for the Lebanese in the United States, Salloum mixed action with editorial analyses, explanations, and suggestions. The entire process was evident in the editorials he published on the subject.

CHAPTER XXIV

THE NEW YORK WORLD'S FAIR

Early in 1937, New York invited Lebanon to participate in its World's Fair, an opportunity to strengthen Lebanese nationalist spirit and to introduce Lebanon and its products to America and the world. It was an opportunity that Salloum supported vigorously despite difficulties in completing arrangements.

Salloum wrote to the Lebanese government suggesting that it accept the invitation and exhibit examples of Lebanon's role in history and of its modern products. The Lebanese government hesitated at first, since its limited budget of five million Lebanese pounds (\$1,500,000) did not allow for such undertakings as participation in the New York World's Fair. It agreed to accept the invitation in principle and formed a committee to study the matter. The committee held many meetings and kept discussing the issue, but never made any decision.

Throughout this period, Salloum wrote editorial after editori-

al urging participation in the Fair. When no decision was made, rumors began to circulate that the Lebanese government had decided to turn down the invitation because of cost. This upset and disappointed Salloum who wrote to the Lebanese President, Emile Edde, emphasizing the importance of Lebanon's participation. He asked him to use his own considerable prestige to bring about a favorable decision.

A few weeks later, the Lebanese government agreed to participate and appointed the famous poet Charles Corm to oversee the project. But even before the government decision, the Fair's authority had invited George Dagher, a well-known politician, to raise the Lebanese flag among the other flags of the world during the inauguration ceremonies on October 11, 1938.

When Mr. Dagher received the invitation he went to Salloum and emphasized the importance of Lebanon's representation in some manner, even though an official Lebanese delegate would not be present. Salloum immediately called a meeting at which a delegation was selected that included Metropolitan Antony Bashir, Archmandrite Bernardos Ghosn, Dr. Khalil Assaf, Rev. Mansour Stephen, Dr. Najib Barbour, Sheikh Naoum Hatem, Habib Issa, Najib Matar, and Iskandar Antoun. Then Salloum chose a group of pretty girls between the ages of six and ten and had them dressed in Lebanese attire to take part in the ceremonies as daughters of Lebanon.

The entire delegation met at the office of *Al-Hoda* and went to the Fair in a procession of seven cars bearing Lebanese and American flags. After the ceremonies, during which Salloum and George Dagher raised the Lebanese flag, the delegation returned to Manhattan for a luncheon. The delegation then sent this cable to President Edde: "Today at the World's Fair the Lebanese flag was raised among the flags of the world during the inauguration ceremonies. As Lebanon has no official representative, this mission was accomplished by Salloum Mokarzel and George Dagher and a delegation composed of the heads of churches, the Lebanon League of Progress and others. It was a fine manifestation of Lebanese

nationalism, after which a party was given where the Lebanese president was toasted."

The appointment of Charles Corm as manager of the Lebanese pavilion was well received among the immigrants, who had known of his militant nationalism. Salloum wrote a series of editorials praising his past record and urging the community to cooperate with him in every possible way. He added that it was impossible to evaluate all the circumstances involved in the delay and suggested that the cause was not in Lebanon at all. This was a reference to a report that the real cause for the delay was Syria whose last-minute decision not to participate created financial and administrative complications for the French authority which had to appropriate the funds.

Before leaving for New York, Mr. Corm wrote to Salloum suggesting that the immigrants participate in the Lebanon pavilion with their products. Salloum called a meeting to study the suggestion and a committee was formed of Salloum Mokarzel, Edward Leon, Iskandar Antoun, George Shiya, and Ibrahim Lian. Salloum was chairman and Dr. Najib Barbour and Amin Bardawil honorary chairmen. Salloum appointed a legal committee composed of George Ferris, Edward Leon, and George Shiya. An executive committee was formed of Dr. Philip Hitti, Mansour Abourjaily, Naoum Hatem, Ibrahim Abu Butros, Michael Mubarak, Habib Issa, Najib Matar, Tawfic Fakhr, Hanna Sourrij, Farid Rahaim, and Asaad Abood.

When Salloum learned of Mr. Corm's arrival date he called a meeting to discuss a reception. As a result, when the ship arrived early in the morning, the waiting room was filled with businessmen, notables, representatives of various Lebanese organizations, clergy, members of the Lebanon League of Progress and members of the Fair committee. Then a reception was held.

The following day, Mr. Corm asked Salloum to arrange a meeting with the Fair Committee to discuss what could be done to help him evaluate a suitable exhibit of the immigrants' products. After a meeting, Mr. Corm met privately with Salloum in his office at *Al-Hoda* and gave him a sealed

envelope, which contained the following note: "The Lebanese government realized how much effort and how many sacrifices you have made in the service of Lebanon and sees fit to show its appreciation for your services a tangible manner."

At first, Salloum thought it was a letter from the Lebanese government thanking him for his services and encouraging him to pursue his struggle for Lebanon. But he was surprised to find a check. He immediately returned it to Mr. Corm without even looking at the amount. He asked Mr. Corm to return it to the Lebanese government because whatever he did for Lebanon was his duty, he said, and not for profit or gain. His services, he added, had never been for sale. The meeting between Mr. Corm and the Fair Committee continued in a spirit of cooperation and understanding. He often thanked its members and expressed his appreciation for their services.

Before his arrival, the Lebanon League of Progress decided, upon Salloum's recommendation, to tender a reception in Mr. Corm's honor and to make it a nationalist demonstration among the immigrants. But he refused to accept the honor, because he had already declined a party by his friends in Beirut to celebrate the publication of his collection of poems.

Relations between Mr. Corm and Salloum were most cordial and friendly. Salloum offered to assist him in every possible way and kept the Fair Committee as well as the Lebanon League of Progress mobilized for his assistance. He issued a special World Fair issue of *Al-Hoda*, most of which was devoted to Mr. Corm and the issue was distributed free to visitors at the Lebanese pavilion.

CHAPTER XXV

THE LEBANESE PAVILION

After the opening of the Fair, difficulties arose on the touchy point of identifying Lebanon as a separate country. Visitors to the Lebanese pavilion complained that Lebanon was being

described as part of Syria.

Salloum wrote an editorial about "the purpose of the Lebanese Pavilion" on August 8, in which he reported many complaints that guides were calling it the Syrian Pavilion. Even official brochures of the Lebanese government combined facts about both Syria and Lebanon, including historical data about both. The guides, Salloum wrote, were not aware of the differences between Syria and Lebanon and he contended that the administration should be able to clear up the confusion.

Then he pointed out the opportunity to introduce Lebanon to the world. The pavilion was not only created to exhibit objets d'art and relics, but also to present to the world a picture of Lebanon as an independent country. He warned that without this emphasis, participation in the Fair would be pointless. Thereupon Mr. Corm denounced Salloum and joined forces against him.

One of the first conflicts between them dated back to a report that Lebanon's President Edde planned to visit the Fair, so that the day of his visit would be declared Lebanon Day. Actually Mr. Corm told Salloum, when he met with him privately upon his arrival from Beirut, that President Edde wished to visit the Fair but was short of funds. He then told Salloum that the President asked him to appeal to Salloum and the immigrants to raise \$15,000 to cover the expenses of his trip.

Salloum felt that a public campaign to raise funds for the President's trip would be inappropriate, so he decided to contact a few wealthy people to raise the money quietly. Soon after, Salloum was invited to open the St. Maron Festival in Detroit. Following the Festival, Salloum met with friends to discuss Edde's proposed visit. The response was even more than Salloum had expected. He was then sure that he could raise the amount easily. That same evening, he phoned Mr. Corm in New York and told him the amount was guaranteed and suggested that he cable an invitation to President Edde in the name of the immigrants.

By then, however, Mr. Corm who had at first been most

enthusiastic about inviting President Edde, seemed to have lost interest. He said that at least \$25,000 was needed for the trip. Salloum then guaranteed him the entire revised amount. When Salloum returned to New York early the next morning, he sought out Mr. Corm to discuss the details of President Edde's projected visit. But Mr. Corm declined to discuss the visit because of his heavy schedule at the Fair and suggested that some other time might be more appropriate.

Days passed without word from Mr. Corm. He kept postponing any serious discussion of the matter. Finally, Salloum realized that Mr. Corm had decided to give up the entire idea. It was a great disappointment, for Salloum had placed great hope in this visit as a way to emphasize Lebanon's identity and to spur nationalism among the Lebanese immigrants.

CHAPTER XXVI

AL-HODA DURING WORLD WAR II

With the outbreak of World War II Salloum's attention and energies became concentrated on the welfare of Lebanon. Memories of World War I prompted him to raise funds for the poor and deprived in Lebanon while the country's strategic position drew him into contact with the political-military factors in the fight against fascism.

The fall of France was the climatic event for Lebanon. It made France and her Mediterranean mandate a target for Britain. Salloum hoped French forces in Syria and Lebanon would break with the Vichy government, but they did not. Furthermore, the warm reception given the Axis mission in Syria and Lebanon increased the atmosphere of uncertainty. Even when Charles de Gaulle formed a French government-in-exile, the French forces in Syria and Lebanon refused to join. Meanwhile, two representatives of the Free French government came to the United States to secure arms and help.

When the famous French journalist Genevieve Tabouie

arrived in New York, Salloum contacted her about the position of the French forces in Syria and Lebanon and about any Free French plans to invade Syria and Lebanon. She told him that the invasion of Syria and Lebanon was under serious consideration because of their strategic importance.

One evening Salloum received a telephone call from her asking him to join her for an important meeting. When he arrived, he saw many Free French leaders and officers, none of whom he had met before. After meeting all of them, he met privately with Mlle. Tabouie and Mr. Aglion, the Secretary General of the Free French. They asked him many questions about the feelings of the Lebanese and Syrian immigrants and what he knew of the situation in Syria and Lebanon.

Salloum realized that the Free French were preparing an assault upon both countries in the very near future. They were trying to determine whether they would be welcomed by the nationalists. That was the opportunity Salloum was waiting for. He urged the Free French to speed the invasion of Syria and Lebanon and lift the British blockade. He told them the Syrian and Lebanese people, who had fought long and hard for their independence, would certainly welcome the democratic forces. The French Secretary General promised that the Free French government would grant Syria and Lebanon full independence immediately after the war. From then on, close relations were maintained between Salloum and the Free French, who consulted him on Syrian and Lebanese positions.

Salloum's close friendship with the Free French in the United States bore fruit in Syria and Lebanon after the British occupation. He used his influence with the French to solve problems which came up between the immigrants and Lebanon, concerning such matters as postal services, packages, and money transfers. Other services rendered on behalf of Lebanon are shrouded in the secrecy of wartime, but it is certain they were extensive.

In 1941, when Fordham University invited Salloum to attend a lecture on the Maronites, he met privately with Fordham's president, the Rev. Robert I. Gannon. Father Gannon told

Salloum proudly that the university had a piece of cedar which it preserves with great care. Salloum then offered a live cedar as a gift from the people of Lebanon in recognition of the university's endeavors in behalf of greater understanding of Lebanon's identity and history.

May 3, 1941, was designated as the date for the presentation of two cedar trees to Fordham University. Salloum, heading a committee of the Lebanon League of Progress and other Lebanese-American organizations, made a short speech emphasizing the history of the cedar and its role as the national symbol of Lebanon. He said he hoped the two cedar trees presented to Fordham would be a good omen symbolizing its long life. The Fordham President replied by expressing his deep affection for Lebanon and the Lebanese and said he would affix a plaque indicating the history of these two cedars.

Meanwhile, many Lebanese volunteers were fighting with the Free French forces. News stories about Beir Hakim reported that many of them were killed in action, bringing this reaction in an editorial by Salloum.

"We have been informed by cable from Beirut that the courageous sons of Lebanon have actually participated in the war under the French flag. Many of them have fallen in the field of honor in the battle of Beir Hakim and other encounters. The Lebanese government held memorial masses for the dead heroes in St. George's Cathedral in Beirut, attended by the President of the Republic, the leaders of government, General Catrous of France, and the British ambassador."

"Al-Hoda proposes that those heroes be honored here as they have been honored in Lebanon. It invites the celebration of memorial services to which the Free French representatives in Washington and representatives of other nations be invited. The services in this country will have an added characteristic; we can commemorate not only our fallen heroes in Beir Hakim, but in all the fields of honor throughout the world in defense of freedom and democracy. The 9th of August has been designated for the services in St. Joseph Maronite Church in New York."

On the designated day, Msgr. Francis Wakim celebrated

a memorial mass in a fully-packed church. He stood on the altar between the flags of Lebanon and the United States as a French Veteran band served as an honor guard. Then the trumpet played taps. After the mass, a Syriac requiem was held. Afterwards, a reception and luncheon were held in the hall of the Lebanon League of Progress.

As host, Salloum gave a speech in which he explained the significance of the gathering by saying that the Lebanese immigrants decided to follow the example of the Lebanese government by honoring their heroes and martyrs and took pride in their courage in the fight for freedom and democracy. Then Archmandrite Ghosn of the Melkite Church and Msgr. Wakim of the Maronite Church made speeches. Other officials on the rostrum praised the Lebanese people and their sacrifices. Among them were the consuls of Britain and France and U.S. government officials. One speaker was the French representative, Monsieur Aglion, a close friend of the Lebanese community. Representatives of more than thirty Lebanese organizations, many from distant points in the United States, participated in response to Salloum's invitation.

The following day, the New York Times and the Herald Tribune carried news stories on the event, quoting much of Salloum's speech. The U.S. Office of War Information broadcast a report of the affair throughout the Middle East.

CHAPTER XXVII

RENEWED BATTLE OVER LEBANESE

IDENTITY

When the United States entered the war, a controversy over Lebanese identity emerged following a decision to raise funds for the Red Cross. Politics were inserted into the humanitarian campaign by the proposal that Lebanon be excluded from the committee's title. It would be called "The Syrian Committee for Raising Funds for American Red Cross."

The prominent industrialist, Assad Abood, protested, arguing that Lebanese formed more than 85 percent of the entire Arab-speaking communities in the United States. But the Syrians and some Lebanese who did not recognize the independence of Lebanon insisted on identifying the committee as Syrian on the ground that the community was known in America as the Syrian community. Others argued against including Lebanon in the title in order to avoid a disruptive controversy.

Following a meeting at which this disagreement was aired, many Lebanese left angry and hurt. They headed for *Al-Hoda's* office and, after a lengthy discussion with Salloum, they decided to call for a general meeting of the Lebanese at *Al-Hoda's* office to decide on a course of action. Before the meeting was held, Salloum contacted the Syrians, hoping for a compromise that would include Lebanon in the title. He pointed out that this would have the unity of the community and avoid ugly repercussions. He also informed them that otherwise the Lebanese had decided to go ahead independently in the Red Cross project and every other future project. But his effort was fruitless.

The general Lebanese meeting decided to form an independent Lebanese committee to raise funds for the Red Cross. Salloum still made a last-ditch effort to convince the other side, but a delegation also failed in such a mission. Salloum had no choice but to call upon all Lebanese organizations to unite in order to strengthen ties between Lebanon and its immigrants. He wrote a series of editorials along these lines.

When news reports revealed that certain Arab countries were conspiring against the independence of Lebanon, a general meeting was called to form an alliance of all Lebanese organizations. The meeting, held in the hall of the Lebanon League of Progress, was attended by representatives of more than fifty-four organizations from all over the United States.

On the first day, Salloum made a speech explaining the purpose of the meeting and presented a detailed description

of the situation in Lebanon and the danger threatening its independence. He recounted the unfriendly statements about Lebanon by Arab leaders in violation of their promises and commitments to respect the independence of Lebanon. Then he described the danger threatening the unity of Lebanese in the United States from those determined to impose upon the Lebanese the Syrian identity in public projects.

Salloum left the meeting hall for his office, leaving the representatives to discuss the ways and means of establishing a unified Lebanese front. But after hearing Salloum's speech, they decided the question did not need any debate or discussion. They immediately went to Salloum's office and asked him to draw up a code for a federation of all Lebanese organizations.

The following day they met in the hall of the Lebanon League of Progress for a luncheon given by the League. They heard the code which Salloum had drawn the night before, approved it unanimously, and elected Salloum its president.

CHAPTER XXVIII

AL-HODA'S FIFTIETH

Al-Hoda's golden anniversary in 1948 fired the imagination of the Lebanese writers and journalists everywhere, from Sidon to Tripoli and from Beirut to New York. The role of *Al-Hoda* and the Mokarzels in creating strong ties between Lebanon and her sons overseas was a favorite topic of countless editorials and articles in advance of the celebration.

Prominent Lebanese journalists and close friends of Naoum Mokarzel wrote lengthy editorials and features about *Al-Hoda*, about its founder and his successor, and about their own personal experiences with the Mokarzels. Naoum's writings were widely reprinted in Lebanese newspapers.

The Lebanese journalist, Elias Harfoush, emphasized the role of *Al-Hoda* as a representative of Lebanese abroad when

Lebanon had no other representative. He described his own trips to the Americas where people told him they regarded *Al-Hoda* as their sole link with Lebanon. He recalled that Lebanon then had neither consuls nor ambassadors, only *Al-Hoda*. He also recalled how many Lebanese emigrants in the Americas told him they had learned how to read and write Arabic by reading *Al-Hoda*.

Al-Ahram of Cairo, the Arab world's most prominent newspaper until a few years ago, published a feature on *Al-Hoda* by its correspondent, Assad Akl. Again, the history of the Mokarzels' struggle for Lebanon's independence from the Ottomans was presented in glowing terms.

Al-Hoda's own correspondent in Lebanon, John Faghali, supplied the newspaper with full coverage of the activity in Lebanon on the occasion of the Golden Jubilee. The Lebanese Phalange, Lebanon's only organized political party at that time, organized a pilgrimage to the tomb of Naoum Mokarzel and its leaders expressed their admiration for *Al-Hoda* and its founder.

One of the Lebanon's leading scholars, Tawfic Hassan Chartouni, sent a message to *Al-Hoda* expressing a scholar's view of the value of *Al-Hoda* in Lebanese history and the hope that it would always remain the symbol of Lebanese freedom. Another scholar, Fuad Ephrem Al Bustani, likened *Al-Hoda's* endeavors overseas in the name of Lebanon with those of ancient Cadmus who taught the Greeks the alphabet. Said Akl, a well known Lebanese poet, wrote a beautiful poem for the occasion and one of the Arab world's best known and appreciated poets, Ahmad Zaki Abu Shadi, wrote a poem for the occasion which became a classic.

A prominent Lebanese journalist, the late Ambassador Salah Labaki, wrote a magnificent article on the occasion of *Al-Hoda's* Golden Jubilee, calling its history an epic. Others who commemorated the occasion with writings included Elias Rababy, Secretary General of the Phalange; Emile Odeimi, president of the Emigrants' Club in Beirut and Joseph Buaini of the Andalusian League in Brazil.

The New York Times covered the event in the following

story:

"Like the greater city itself, New York's *Al-Hoda* (The Guidance), one of the three Arabic-language daily newspapers in the world, is celebrating its golden anniversary.

"Looking back over the last decades, Salloum A. Mokarzel, present editor and publisher of *Al-Hoda* and brother of its founder, the late Naoum A. Mokarzel, said yesterday that the most significant milestone in the paper's long history was the installation in its old offices at 81 West Street of the first Arabic linotype.

"Mr. Mokarzel himself had adapted the linotype to Arabic characters in the basement of 55 Washington Street. *Al-Hoda* adapted the machine in 1912 and was the first Arabic paper to use it commercially. This invention made possible and immeasurably stimulated the growth of Arabic journalism in the Middle East.

"Sitting in his book-lined office at 32 East Twenty-eighth Street, Mr. Mokarzel, himself a Lebanese, said that tributes from all parts of the Arab world had been paid *Al-Hoda* on the occasion of its fiftieth anniversary.

"The Lebanese Government, he said, had recently made him a chevalier in the Order of the Cedar, its highest decoration, and France had given him the Legion of Honor.

"One of the reasons why *Al-Hoda's* influence has been so great through the years,' Mr. Mokarzel explained, 'is that it brought the American tradition of objectivity to Arabic journalism. In the East no distinction used to be made between news and comments. Everything was, and often still is, editorialized. *Al-Hoda* was the first Arabic newspaper to treat news strictly as news, to adopt the American system of headlines and regularly to run pictures.'

"Although most of *Al-Hoda's* readers belong to the Lebanese and Syrian groups that settled in New York, Boston, Cleveland, Buffalo, Detroit and other American cities before World War I, its circulation is world-wide. It is known wherever Arabic is spoken.

"'Most of our subscriptions in Lebanon and Syria,' Mr.

Mokarzel added, 'were entered as gifts. This is an expression of the patriarchal instinct of our people here who want to acquaint their relatives and friends with liberalism and democracy as it exists here.

"Mr. Mokarzel was at pains to point out that *Al-Hoda* is, and always has been, essentially an American newspaper, that it has never promoted any sort of divided loyalty.

"'*Al-Hoda*, has a tradition of fearless and factual treatment of news without regard to its own editorial policy', Mr. Mokarzel said.

"'*Al-Hoda*,' he added with a note of pride, 'is looked up to, especially in Lebanon, as an organ for freedom. I myself am not so much Arab as Lebanese. My brother represented the Lebanese of America at the Versailles Conference.'"

So wrote The New York Times.

CHAPTER XXIX

THE FIFTIETH ANNIVERSARY BANQUET

In mid-January, 1948, a committee representing Lebanese communities throughout the United States was formed to organize the celebration of *Al-Hoda's* Golden Jubilee on February 22.

The committee included many prominent personalities. Some were close personal friends of Salloum Mokarzel; others were Lebanese loyal to the principles which *Al-Hoda* embodied. Lebanese immigrants from all over the world sent messages of congratulation to Mr. Mokarzel which he published in *Al-Hoda*. At times, entire pages were devoted to these greetings.

On Friday night, February 20, Lebanese from all over North and South America began arriving in New York for the banquet in the grand ballroom of the St. George Hotel in Brooklyn. Some came from as far as Texas, California and South America. A representative of the Lebanese press came from Beirut especially for the historic occasion. During most

of Friday and all Saturday, the office of *Al-Hoda* at 32 East 28th Street was jammed with visitors. Though Salloum had been ill during the first part of the week and could hardly talk, he insisted on greeting every visitor personally.

Then came Sunday, February 22, 1948. At 6 p.m. the Lebanese Arabic speaking crowd began swelling at the St. George Hotel for a banquet that was described this way by the hotel's banquet manager: "Never in its history had the Saint George witnessed a more magnificent or better organized banquet." At 6:30 p.m., the official guests began arriving and were greeted by the Jubilee Committee. They were the ambassadors, the consuls, the permanent representatives at the United Nations of all the Arab countries, city officials, and scholars. At 7 p.m., Rev. Joseph Awad, an intimate friend of Salloum Mokarzel, said a short prayer and dinner was served.

Following dinner, Miss Najiba Murad sang the American anthem and Mr. Tony Gasson sang the Lebanese national anthem. The chairman of the Jubilee Committee then made a short welcoming speech, citing the important role played by Salloum Mokarzel and *Al-Hoda* in the lives of all Lebanese immigrants. He introduced the master of ceremonies, Dr. Philip Hitti, chairman of Oriental Studies at Princeton University, who in turn, introduced the speakers:

Mr. Joseph Naman Malouf, dean of Arabic journalism in the United States.

H. E. Farris Al Khoury, head of the Syrian delegation to the United Nations, and former Syrian Prime Minister.

H. E. Camille Chamoun, head of the Lebanese delegation to the United Nations, and former cabinet minister (and future president of Lebanon).

H. E. Dr. Charles Malik, Minister Plenipotentiary of Lebanon in Washington, D. C. (future minister of foreign affairs and president of the United Nations General Assembly),

Emira Najla Abillama Malouf, writer and leader of the Arab women's movement, and

Mr. Abdallah Saleh, special representative of the Lebanese press.

At the conclusion of the speeches, the committee chairman reviewed the flood of greetings received from all parts of the world. Among those mentioned were greetings from H. E. President Beshara Al Khoury of Lebanon; H. E. President Shukry Al-Kuatly of Syria; His Beatitude Maronite Patriarch Anton Arida of Lebanon; His Beatitude Syrian Orthodox Patriarch Alexandros Tahan of Antioch and the entire East; His Beatitude Melkite Patriarch Maximos IV Sayegh of Antioch and all the East; Syrian Orthodox Metropolitan Samuel David of Toledo, Ohio and dependencies; Mr. Henri Pharaon, cabinet minister in Lebanon; Sheikh Pierre Gemayel, leader of Kataeb, the Phalangist Party of Lebanon.

The chairman then presented Salloum Mokarzel with a golden plaque inscribed in high tribute to the Mokarzels and their devoted efforts on behalf of Lebanon and the Lebanese immigrants.

Then there was a touching surprise. A film was presented of the late Naoum Mokarzel making a memorable speech at the Lebanese Mahrajan of 1931 which was held in Bridgeport, Connecticut. The topic of his speech was George Washington, on the occasion of his birthday and *Al-Hoda's*.

Finally, the master of ceremonies introduced the guest of honor, Salloum Mokarzel, who reviewed the history of *Al-Hoda* and renewed his pledge to carry on unrelenting efforts on behalf of Lebanon and the Lebanese immigrants.

The banquet was attended by hundreds of persons, many of them representatives of large associations or delegates of entire communities. The associations formally represented included: Syrian Ladies of Charity, Brooklyn, N. Y.; The Lebanese-American Club of Poughkeepsie, N. Y.; The Knights of Lebanon, Poughkeepsie, N. Y.; Al Salam Association, Poughkeepsie, N. Y.; Lebanon High Commission in the United States; The Lebanese-American Association, Flint, Michigan; The Saghbeen Union Association, Akron, Ohio; The Biskinta Union Association, Utica, N. Y.; The Maronite Lebanese Union, Toledo, Ohio; The Youth of Kafr Sghab, Easton, Pennsylvania; The Lebanese Union of the Lady of Cedars of Lebanon, Akron, Ohio; St. Maron Association, Detroit, Michigan; Youssef Bey

Karam Association, Springfield, Mass.; The Golden Cross Association, Newark, N. J. in addition, many priests represented their parishes.

Mr. Edmond Aboujoudie came from Dakkar, Africa, to represent the Lebanese Society there, and also his own family, who were related to the Mokarzels.

THE ACTIVE COMMITTEE

George Shiya, Attorney, President

Alexander Antoun, Secretary

Sheikh Daher Khoury, Treasurer

Subcommittee on Organization: Alexander Antoun, President; Sheikh Daher Khoury, John Trabulsi, Adib Hatem, Khalil Najm, Habib Issa, Najib Mattar, Said Kawkabani, Butros Naoum Fares, Ibrahim Helou, Antoun Gasson, Joseph Sahadi, Abdo Rizkallah, Buddy Ontra, Habib Touma, Albert Rashid, Michel Zoghbi.

Subcommittee on Reception: Assad Abood, President; Dr. Naif Basil, Necib Trabulsi, George Dagher, Joseph Maroun, Fuad Deraney, George Abu Hatab, Victor Helou.

Subcommittee on Speeches: George Debs, President; Necib Trabulsi, Alexander Antoun.

Subcommittee on Tickets: Frances Dohbe, President; Assad Antoun, John Saada, Joseph Sharbel.

HONORARY COMMITTEE

Farris Al Khoury, head of the Syrian Delegation to the UN, Camille Chamoun, head of the Lebanese Delegation to the UN.

Dr. Charles Malik, Lebanese Minister in Washington, D. C. Mahmoud Fawzi, head of the Egyptian Delegation to the UN Fayez Al Khoury, Syrian Minister in Washington, D. C. Sheikh Ahmed Abdul-Jabbar, First Secretary, Saudi Ministry, Washington, D.C.

Rafic Asha, Syrian Consul General, New York

Edward Ghorra, Lebanese Consul General, New York
 Ramez Shamma', Lebanese Consul, New York
 Othman Obeid, Egyptian Consul General, New York
 Sheikh Abdullah Bakr, Iraqi Consul General, N. Y.
 Amin Rustum, head of the Egyptian Bureau, New York

HONORARY COMMITTEE FROM NEW YORK AREA

Joseph Namaan Malouf, Dean of Arab Journalism in U.S.A.,
 Dr. Fuad Akl, Dr. Salim Al Khazen, Dr. Hikmat Arida, Attorney
 George Barakat, Dr. Najib Barbour, Dr. Khalil Assaf Beshara,
 Elias Bou Arab, Mansour Abourjaily, Ibrahim Karam, Dr. Basil
 D'Ouakil, Attorney George Ferris, Kamil Habib, Henry Ha-
 dad, Michel Hadad, Butros Hadad, George Abu Hamad, Dr.
 Philip Hitti, Melhem Hawie, Dr. John Hazam, Carlos Yafeth,
 Wadie Kharsa, George Jebaily, Elias Abu Khalil, Habib Kati-
 bah, Francis Kettaneh, Dr. George Kheirallah, Elias Khoury,
 Farid Kiami, Ibrahim Lian, Joseph Malko, Alfred Nahas, Dr.
 Antony Nasif, Dr. Hazim Rassi, Wadie Sahadi, Attorney Wil-
 liam Teen, Dr. George Tawtah, Elias Trabulsi, Butros Trabulsi,
 Philip Trabulsi, Aziz Trabulsi, Edward Zrake.

THE DAIS

H. E. Farris Al Khoury
 Mr. and Mrs. Camille Chamoun
 Mr. and Mrs. Fayez Al Khoury
 Dr. and Mrs. Charles Malik
 Mohamad Fawzi
 Sheikh Ahmed Abdul-Jabbar
 Othman Obeid
 Mr. and Mrs. Abdullah Bakr
 Mr. and Mrs. Rafic Asha
 Mr. and Mrs. Edward Ghorra
 Mrs. Ramez Shamma'
 Amin Rustum
 Ahmed Al Massiri
 Wajih Mustafa

Mrs. Alice Kandalafi Kosma
 Mr. and Mrs. Joseph Namaan Malouf
 Dr. and Mrs. Philip Hitti
 Abdallah Saleh
 Salloum Mokarzel
 Mr. and Mrs. George Shiya
 Issa Nakhle
 Mr. and Mrs. Karim Azkoul
 Dr. Khalil Assaf Beshara
 Archmandrite Philip Salmouni
 Chor Bishop Elias Basil
 Chor Bishop Michael Abdo
 Chor Bishop Joseph Dawood
 Rev. Joseph Awad
 Rev. Francis Lahoud
 Rev. Joseph Eid
 Rev. Peter Sfeir
 Rev. Joseph Soleiman
 Rev. Paul Khoury
 Rev. Elias Abi Nader

JOSEPH NAMAAN MALOUF SPEECH

A long time ago, I stood here as I stand today. I was lucky at that time to have been chosen chairman of *Al-Hoda's* Silver Jubilee, when its founder was alive.

I remember so clearly now many of the things which he said and which should be an inspiration to all of us.

As soon as I announced the close of that banquet, twenty-five years ago, Naoum drew closer to me and pressed my hand so warmly that I was deeply moved. Then he said:

"How gratifying and beautiful to see all these people, my brother, and how devoted and faithful are our people. By God, in honoring me, they are honoring themselves."

He paused a short moment as if to collect his thoughts and went on, saying:

"Life is very dear, as you know, but if one could choose his time to die, I prefer to die right now among this magnificent spectacle, among my friends and loved ones."

He said these words and turned his face away so that I might not see a tear in the corner of his eye. Was there anything greater than this sentiment?

Destiny must have listened to him. He died shortly thereafter in Paris among his friends while fighting for Lebanon.

Frankly, I worried about *Al-Hoda* after Naoum's death. I was afraid it would fold up in its shroud. But then, shrouds do not contain great ideas. It was *Al-Hoda's* good fortune to pass on to his brother, Salloum, who kept up the good work, picking up where his brother had left off, nursing his newspaper and caring for it.

My dear friend Salloum, I respect in you your devotion and your relentless efforts in journalism. With all my heart, I ask God to preserve you for all of us so that you may celebrate *Al-Hoda's* diamond anniversary.

FARRIS AL KHOURY'S SPEECH

May I greet every one of you and express my feelings of admiration and appreciation for the noble purpose of this banquet.

May I also praise those who have made this idea a reality, and those who have come to celebrate this golden jubilee.

The motive which has put all these hearts together is the link which binds them all to the mother country and to its language. No doubt, you all appreciate the prominent role of the Arabic press overseas in keeping this link alive and strong. In fact, newspapers, churches, the Eastern rites, the cultural and charitable organization, the clubs and societies of the Arab immigrants are responsible for keeping the ties alive and active and nurturing all the feelings of brotherly love and mutual

understanding. These feelings, which the Arab immigrant brings with him to this land, preserves in the face of all difficulties and problems. These ties have produced brilliant names in literature overseas—poets, speakers, journalists, writers, and authors who have become the pride of their mother countries. These names have not been confined to their overseas domains, nor are they limited to the countries from which they had migrated, but are prominent throughout the Arab world where they have a huge following of admirers.

It is admirable, indeed, that their new lives, with all the excitement and activity, with all the wonders of modern technology, did not weaken their attachment to their mother countries, their languages and traditions.

It is fitting to send a sincere greeting to the throng of prominent men of letters throughout the world.

On this occasion of the golden jubilee of *Al-Hoda*, may I greet its great publisher, Salloum Mokarzel.

It is said, "He who does not honor himself, does not deserve to be honored by others."

Al-Hoda has honored itself throughout its history, and now deserves all the honors. It has honored itself by its principles for fifty years, in spite of the difficulties and setbacks. It has honored itself by persisting in its beliefs which are shared by its readers. A newspaper does not belong to its publisher as much as it belongs to its readers; they determine its policies.

I know of no other newspaper in Syria or Lebanon which has published uninterruptedly for fifty years, except *Lisan-Al-Haal*. Newspapers had been published in Beirut more than fifty years ago, but they never lived fifty years. But the Arabic press overseas has tasted freedom of speech and thought. It has used these prerogatives well. Self-respecting newspapers do not abuse the freedom of speech, but use it to further the truth. These Arabic newspapers are the strongest link between the immigrants and their countries of origin.

I am happy on this occasion to extend my heartfelt greet-

ings to *Al-Hoda* and its distinguished publisher, Salloum Mokarzel, who has nursed it to this day and made it an instrument of good and truth. I hope it will always remain a prominent link between two worlds.

In the name of the Syrian Delegation to the United Nations, I present you all with my greetings.

CAMILLE CHAMOUN SPEECH

This celebration of *Al-Hoda's* golden jubilee has a special significance which sets it apart from similar occasions. It is not merely to honor a distinguished man in a certain field where his services toward his society and country have been remarkable. But it is to honor an institution, established by a giant assisted by another giant. Its substance is the mind.

This is proof that the Lebanese, regardless of their interest in material things, always put the intellectual values above all others. No doubt this Lebanese characteristic of preferring the spiritual to the material has been more personified in *Al-Hoda* than anywhere else. They had come to these shores in search of material things. But soon neglected the matter in favor of the mind.

This celebration is shared by all Lebanese, here and in Lebanon. The Lebanese press has been announcing it for many weeks, and devoting many columns of print to its news, thus expressing the feelings of the Lebanese public and its best wishes. The Lebanese government is also participating in this celebration. And as soon as you prepared this magnificent banquet, cables came from all over the world for this memorable occasion.

These celebrations clearly express the unity of the Lebanese spirit, in spite of distance and time and circumstances. No doubt we all have *Al-Hoda* to thank for this phenomenon. Its great efforts under Naoum and Salloum Mokarzel will go into an illustrious history.

For all these reasons this celebration acquires a special characteristic, and special significance. May I

present to Mr. Mokarzel on this memorable occasion my sincerest wishes, asking God to preserve him in the service of the noble Lebanese goals.

CHARLES MALIK'S SPEECH

We celebrate the fiftieth anniversary of *Al-Hoda* happily, because an Arabic newspaper has passed half a century of continuous struggle in the service of public opinion and in the service of Lebanon.

This newspaper whose fiftieth anniversary we are celebrating today has overcome all changes in the world in the past fifty years. It was not merely an informative newspaper, bringing news to its readers. It was an excellent newspaper with many journalistic firsts. Many times I was able to read important news from Lebanon in *Al-Hoda* before I read it anywhere else in the Arabic press.

The existence of *Al-Hoda* and the other Arabic newspapers, all managed by Lebanese, is ample proof that the Lebanese ideal is alive abroad. In fact without this ideal there would not have been a need for Arabic newspapers. Thus the interest in reading the news of the old country and following its developments became an essential part of Lebanese life overseas. Consequently, the issues of Lebanon and the Arab world have been reflected.

At first these issues give the appearance of turmoil and chaos. Yet these very things are proof of vitality and creativity. In Lebanon and overseas, ideas and truths are freely active. In their free activity, the truth becomes predominant.

As you see, the journalistic history of Lebanon in one century is unique. Its seed was sown in Lebanon, whence the Lebanese carried it to Egypt where it prospered, and then they carried it even farther away to the New World where it developed into what you see today. Today, Arabic journalists are heard throughout the world. This

intellectual Lebanese press had rendered, and still does, a valuable service, reflecting Lebanese vitality to the point where the number of newspapers in Lebanon has reached a maximum for the size of that country. This growth has many advantages and disadvantages. Spreading rumors, attacking this or that without any foundation of truth, tends to aggravate the turmoil in which we live. But this is characteristic of journalism throughout the world; it might even be a professional secret. It is perhaps the nature of journalism to seek sensationalism in order to accomplish its primary function.

Lebanon it seems to me, has spent this stage of her journalistic activity, producing a remarkable intellectual activity echoing throughout the Lebanese communities overseas and uncovering a new age of depth and maturity. The decision of UNESCO to hold its next meeting in Beirut next summer is proof that this activity has not gone unnoticed in the world.

Al-Hoda has contributed greatly to the development of Lebanese journalism both in Lebanon and abroad. I have myself watched its growth during the last three years, matching the growth of the Arab countries and rising to the level of its international responsibilities.

Al-Hoda believes in Lebanon, its entity, its ideal existence. Whether or not its methods have differed from others, in one area or another, its belief in Lebanon has never been shaken.

However, he who is not comfortable with the idea of Lebanon entity, who does believe in its reality or its necessity, does not know all the truth regardless of how complete his methods are.

I received yesterday a telegram from the Lebanese government, which read:

"His Excellency, the President of the Republic, has awarded Salloum Mokarzel the Order of the Cedars, and officer's rank, in recognition of the services which he has rendered for Lebanon. Please decorate him with

this medal at the celebration of the golden jubilee. Our best wishes.

"Signed: The Ministry of Foreign Affairs."

Now, my friend, Salloum, in the name of the President, Sheikh Beshara Al Khoury, and in the name of the Lebanese government, I have the honor to decorate you with this Order of the Cedars.

As I congratulate you personally on this distinguished honor which His Excellency the President has bestowed upon you, please accept my warm wishes to you personally and to *Al-Hoda*, hoping you will always remain a proud symbol of the Lebanese ideal throughout the years.

REMARKS BY NAJLA ABILLAMA MALOUF

Mrs. Malouf recalled a letter she received from Naoum Mokarzel when she re-published her literary review, *Al-Fajr*. In that letter, he supported her endeavors when Arab women were supposed to stay out of "men's affairs." She talked about his role in helping Arab women attain equality and dignity.

REMARKS BY ABDALLAH SALEH

Mr. Saleh, the representative of the Lebanese press at the Golden Jubilee banquet, recalled his own feeling about *Al-Hoda* and the past history of journalism in Lebanon. He said the press had no freedom at all under the Ottomans. When it became known that an Arabic newspaper in New York was fighting for the independence of Lebanon, Lebanese journalism found it an inspiration for the freedom of the Lebanese press.

MESSAGE FROM PIERRE GEMAYEL

Fifty years have been borne by *Al-Hoda* without ever sparing any effort.

Fifty years of one man's struggle defy the ages and

become a beacon in a nation's history.

Fifty years have gone by and each one of them has become part of the history of Lebanon.

In all these years, *Al-Hoda* was a torch from Lebanon embracing the Statue of Liberty on the shores of the New World; a heart from Lebanon beating with love for the chosen country; a mind tinged by freedom in the land of idealism.

Blessed be those fifty pillars of glory for Lebanon, erected by *Al-Hoda*, preserving noble traditions and a great language, so that Lebanon overseas is even more devoted, more learned, than old Lebanon.

Blessed be those immortal pages; a record of precious Lebanese heritage and high human values. They have depicted Lebanon, a country small by size but great in history, as the most beautiful home. They have become a link between Lebanon and its sons overseas; there, responsibility and duty and here, love and memories.

Salloum Mokarzel has preserved the principles and beliefs of his great brother. He has kept *Al-Hoda* for Lebanon displaying its characteristics among the nations of the earth. He has provided Lebanese immigrants with faith and admiration for their country. He has awakened in all Lebanese overseas the love for tradition and heritage.

Al-Hoda is Lebanon's guarantee overseas, a trust for Lebanon, and a gift of history. It is perpetual Lebanese conquest overseas.

SUMMARY OF SALLOUM MOKARZEL'S SPEECH

(Salloum spoke extemporaneously and his speech was not recorded.)

Salloum Mokarzel greeted the guests and thanked them for attending the celebrations. He told them no single man was being honored, but an idea, an institution, and then said, in effect:

Centuries from now historians will depend on the

written word to compile their histories. Therefore, it must be objective and this is *Al-Hoda's* policy, so that whether contemporaries read the newspaper or historians refer to it in future centuries they will only find the truth.

Salloum spoke of the early days of *Al-Hoda*. He recalled how he joined his brother Naoum in *Al-Hoda* two years after it was published. It was a weak plant in the beginning, depending largely on individual effort and initiative. Some times he had to edit the paper, set the type and print it all by himself when his brother was away on a trip.

Al-Hoda's determination only reflects the determination of the Lebanese immigrants, he told the large crowd. The Lebanese people have been known throughout history for their courage and faith. These people have found in America an atmosphere which suited their ambitions and aspirations. Though they have devoted themselves to their new adopted land, they have always loved their old country. Love for America does not nullify love for one's mother country. Nothing in American tradition requires such a sacrifice. The American nation is a mixture of many nations, fused in one.

He said he had heard President Theodore Roosevelt make a campaign speech in Boston in 1912 in which he proudly pointed out his Dutch origin. Pride in one's origin is what *Al-Hoda* has preached all these years. In time, people will find the Lebanese community, proud of its heritage, fused into the body of America. What *Al-Hoda* writes is not only intended for those living today to read, but also those who come after them.

Then he thanked the staff of *Al-Hoda* for devotion to their tasks and he called them partners in an institution. He thanked everyone who came to the banquet or sent a telegram of wishes. He also thanked specifically the presidents of Lebanon and Syria and the patriarchs for their messages and the speakers for their speeches, especially Joseph Naaman Malouf, who witnessed both

the Silver and the Golden Jubilees.

PART II

CHAPTER XXX

THE NEXT TWENTY YEARS

A NEW ERA

For *Al-Hoda* and for Salloum, the Golden Jubilee was a milestone, its celebration a demonstration of Lebanese nationalism, and the response of the Lebanese a resounding vote of confidence. But it was more than an occasion to look back over past accomplishment. It was also a time to look ahead as Salloum wrote in an editorial following the Golden Jubilee celebration:

"In the last issue we turned over a memorable leaf in the history of *Al-Hoda*. It was a golden leaf which coincided with celebrations of the first golden jubilee in the history of the Arab press overseas. The communities overseas, the entire Arab world, its governments and organizations, showed an historic interest in our survival, demonstrating the extent of the moral value which they attributed to it. Today the noise has subsided and the guests have dispersed. We return to our work, resuming our daily routine, performing the services which led to the celebrations, just as we have for the last half century.

In spite of their great importance, the jubilee celebrations in our view are but a passing event, a rung in the ladder, though an important one. Yet we are not to stop at this rung, because we have not reached the top. The climb we continue is a long one and the obstacles we might encounter, the difficulties which might face us may well be more obdurate than anything we have yet experienced. Yet the determination and resolve to render a service—which have characterized our past—are still as strong as ever. We believe the

need for this service is great even today, justifying our continuous endeavors as never before.

"We do not consider that *Al-Hoda* is a means of personal expression, but a spokesman for an entire people. We owe them not only truthful and accurate information, but also an account of the virtues and the distinction of their historical predecessors whose importance far surpasses their numbers and their geographical boundaries. When we aim at such a goal, we are only motivated by our feelings of dignity, idealism, tolerance and open mindedness in the face of lowly obstructions.

"The sturdy structure which has endured for half a century all obstructions and adversities should be even stronger over the coming years. We want it to become even more beautiful, more perfect, and more useful in representing all those whom we serve.

"As we welcome *Al-Hoda's* fifty-first year, we pledge to our readers and supporters the realization of these goals. A newspaper such as *Al-Hoda*, with all the years and wealth of experience which it has, ought to make such a pledge a life-long destiny."

Accordingly, during the postwar years, *Al-Hoda's* interest in Lebanese affairs became more diversified and more complex. Lebanon had become fully independent, the French forces had left, and a national government was at the helm. Whereas in the past interest centered mainly around the independence first from the Ottoman and then from the French, Salloum was now confronted with a complicated set of social, economic and political issues. It was no longer enough to demand independence and to mobilize the immigrants for that goal. Salloum proceeded to propose constructive policies suited to the situation.

His position in the crisis between Syria and Lebanon in the late 1940's over their joint economic services was an example. Under the French mandate, customs, import-export and other such activities were jointly organized, but after independence, the French wanted to separate these services so that each country would benefit from its own income. However, the

Syrian government objected to certain aspects of the agreement and this led to a Syrian embargo on wheat exports to Lebanon. Salloum commented at length and repeatedly on this crisis in *Al-Hoda* and urged the immigrants to donate funds for purchase of American wheat for Lebanon. His campaign was so successful that the first shipment of wheat left New York on February 27, 1948, only weeks after he had started it. Other shipments followed until the crisis was over and cordial relations restored between the two countries.

Salloum dealt also with Arab and American affairs. He felt that Arab interests were important because developments in the Arab world directly affected Lebanon. However, the immigrant was first of all an American and so Salloum often dealt with purely American affairs such as his campaign on behalf of the American Red Cross.

In the field of Arab affairs, Salloum's position in defending Palestine was famous. When the Palestine Question was undergoing its most critical stage at the United Nations, Salloum felt *Al-Hoda* should carry the Arab banner for Palestine. He called for a settlement which would safeguard Arab rights. He often wrote editorials warning the United States of the dangers inherent in appeasing the Zionists and brought to the attention of the U.S. government the need to respect the principles of justice and humanity. These editorials were influential in Washington, though other factors prevailed in the Palestine Question.

The complexity of independent Lebanon's interests and thereby those of *Al-Hoda* also brought about the need for clarifying the relationships between Lebanon and its immigrants overseas. In this regard, the Lebanese government sent Mr. Joseph Abu-Khater to report on the conditions of the Lebanese community. Warmly received by the immigrants wherever he went, his visit was extensively covered by *Al-Hoda*, although it had little enthusiasm for the Lebanese regime in power at the time.

Then Mr. Abu Khater sent a secret report to his government accusing the immigrant press of distorting news of Lebanon and portraying its conditions negatively. When Salloum

learned of this report, he obtained a copy through his own sources and published it in *Al-Hoda*, commenting that *Al-Hoda* in particular and the immigrant press, in general only portray the realities of Lebanon. The question, however, went much deeper. The issue raised by Mr. Abu Khater dealt with the foundation of the relations between Lebanon and her immigrants, a question that had often preoccupied Salloum. He wrote an important editorial in which he evaluated this relationship as follows:

"With all our love for Lebanon and our desire to see her happy and prosperous, we cannot ignore the true perspective of things. If we did, we would become hypocrites and deceivers. Our conscience and love for our Lebanese brethren as well as our duty to the Lebanese immigrants would not permit such deceitful action.

"The truth of the matter is that those who emigrated from Lebanon did not do so to conquer territory for their country or to raise a flag in the name of their government, as was the case in former eras of history with the French, British, Spaniards, and Portuguese. They did so following the lure of nations much more powerful than theirs, seeking freedom from economic necessities in new lands where opportunities are numerous, without a thought of nationalism.

"True, at first, we had intentions to return to home country. But harsh circumstances destroyed these hopes, while independence in Lebanon reduced the relationship between her and the Lebanese immigrants to an emotional attachment. And this is precisely the area that we are sparing no effort to develop. We believe that a stronger and deeper emotional attachment is of primary and overriding importance today. Anything less is useless."

At the same time, Salloum did not restrict his editorial concerns solely to Lebanon. In the last years of his life, he often wrote analytical editorials warning against the dangers of the cold war and of catastrophes that could suddenly erupt unless reason prevailed among the great powers. He also devoted considerable energy to the question of Palestine. He called for donations to Arab orphans in Palestine. He proposed

and helped establish the Middle East Relief Project which collected donations and bought medicine and ambulances for the fighting Arab armies in Palestine. Yet he opposed Lebanon's participation in the war, saying: "Lebanon should be a land of peace at all times."

Another matter in which he was actively engaged was Canada's legal designation of the Lebanese as members of the yellow race and therefore ineligible for citizenship. That same question had long been resolved in the United States in a great victory for *Al-Hoda*. Once again *Al-Hoda* became the defender of Lebanon and the rights of her descendants abroad. Salloum wrote editorials, circulated petitions, and made innumerable personal contacts until the law was changed in favor of Lebanese immigrants in Canada.

CHAPTER XXXI

THE DEATH OF SALLOUM

In 1950, when it became known that Salloum had cancer of the throat, *Al-Hoda* entered a difficult and troubled period. Though Salloum maintained his regular activities, news of his illness created a feeling of uneasiness among the Lebanese. Subscriptions were not being renewed, and at the same time elements among the Lebanese immigrants aspired to control of the newspaper.

In 1951, when Salloum became very ill, he had to spend long months in St. Clare's Hospital in New York City, going home only for a few weeks at a time before returning to the hospital. During those months, Salloum's five daughters attended him as regularly as they could, but his oldest daughter, Mary, never left his side until the end. She was her father's assistant, secretary, consultant, and nurse.

Salloum's stay in the hospital shifted the flow of friends and help-seekers from his *Al-Hoda's* office to his hospital room. He made every effort, however strenuous, to look cheerful and hospitable. He never spoke to visitors of his ill-

ness, only of their problems and of the future. Through close friends, he maintained a close watch on the state of affairs in Lebanon.

Salloum knew there were forces in the country interested in taking over *Al-Hoda* and using it for their own ends. Some were close friends. He did not resent their efforts so much as he hoped that their feeling of responsibility to the community would overshadow petty ambitions.

When Salloum died at home on January 2, 1952, with his family at his side, the news of his death spread like lightning throughout the United States and Lebanon. Wherever there were Lebanese immigrants in the world, people mourned his death. Hundreds streamed to his house to pay their respects to his family.

Three years later, the Lebanese government, acting upon a Parliamentary resolution, asked that the body of Salloum be returned to Lebanon for burial. The Mokarzel family consented and a committee was formed under the patronage of Dr. Charles Malik, Lebanon's ambassador to the United States. The committee's chairman, Hon. Halim Shbea, Lebanon Consul General in New York, appointed the committee's members who included: Metropolitan Archbishop Antony Bashir of the Syrian Antiochian Orthodox Archdiocese; Msgr. Stephen Douaihy, Vicar of the Maronite Patriarch in the U.S.; Msgr. Elie Skaff, pastor of the Melkite community in New York; Ali Mohiedeen, President of the Moslem League; Dr. Alif Jabara, Consul of Lebanon in New York; Toufic Attala, Hon. Consul of Lebanon in N. J.; George Beshara, Hon. Consul of Lebanon in Detroit; Nicholas Zanaty, Hon. Consul of Lebanon in Chicago; Mansour Zanaty, Hon. Consul of Lebanon in Birmingham; Dr. Naif Basile, President, Lebanon League of Progress; Alexander Antoun, Secretary, Lebanon League of Progress; Abdalmasih Haddad, publisher *As-Sayeh*, George Debs, publisher, *The Caravan*; Dr. Alfonse Chaurize, Publisher, *Al-Islah*; Farid Ghosn, Editor, *Meraat-ul-Gharb*; Abraham Lian, representing Friends of the Deceased; Nacib Trabulsi, representing the Mokarzel family.

On May 19 at 5 p.m. a memorial meeting was held at the

Lebanese Consulate on the eve of the removal of the body of Salloum to his native land. Dr. Malik led a long and distinguished list of speakers who memorialized the late publisher. "Salloum Mokarzel was a loyal American," said Dr. Malik, "but his heart was in Lebanon. That is why we are taking him back to Lebanon." The next day, the body of Salloum left for Lebanon aboard the SS. Excordia accompanied by his daughter Mary. When the boat docked in Marseilles, two other daughters of Salloum also came aboard, Rose, Mrs. Joseph Tanous, and Yamna Mokarzel.

On Wednesday, June 8, 1955, Salloum's body arrived at the port of Beirut to be met by a delegation that included a Representative of the President of Lebanon, Mr. George Haimary. Others in the delegation were the Director of the Lebanese Immigrants Office, Mr. Fouad Braidy; Chief of the Press Syndicate, Mr. Kamil Yousef Chamoun; Minister of the Interior, Mr. Farid Habib; Minister of Information, Mr. Fouad Kassem; President of the Immigrants Club, Mr. Emile Odeimy; President of Al-Qalam Society, Mr. Salah Labaki; and the Representative of the Press Department in the Ministry of Foreign Affairs, Mr. Younis Rizk.

As the body was removed from the ship, a police detachment fired a military salute. The cortege following the special hearse offered by the City of Beirut included a guard of honor, a military jeep, police motorcycles, limousines for the clergy, the representatives of the President, for the Mokarzel family, for the reception committee and a cortege of automobiles carrying members and friends of the Mokarzel family.

The procession ended at the Church of St. Anthony, where the coffin was on display until June 12. On that day at 10 a.m., the requiem mass took place in the presence of civil and military officials while another military salute was fired outside the church. After the mass, cortege proceeded to the town of Freike where the body of Salloum was laid to rest in the tomb next to that of his brother, Naoum.

CHAPTER XXXII

AL-HODA CARRIES ON

Salloum's death opened the door to a fiercer struggle for control of *Al-Hoda*—a struggle that can only be understood in terms of what the newspaper meant to Lebanese at home and abroad.

Since its founding, *Al-Hoda* has been the voice of Lebanese immigrants overseas, particularly in North and South America. Its service to Lebanon and its struggle for her independence became a legend wherever Lebanese lived. In America in particular, it came to represent the spirit of Lebanon.

The struggle which followed Salloum's death was therefore aimed at gaining leadership of the Lebanese immigrants and at wielding the power this would bring. Two groups fought over *Al-Hoda*, one group friendly to Salloum, the other opposed to him. The first group wanted control in the name of the past and as a token of their continued faith in Salloum's mission. They felt their past support should now be rewarded. The second group felt that Salloum's death had removed the last obstacle in the way of their control of *Al-Hoda*. But neither group considered the basic argument that *Al-Hoda* could not grow or even stay alive without a Mokarzel. Some people on both sides believed in the good faith of each of the leading contenders, while many were only interested in achieving personal power through control of *Al-Hoda*.

Some eight years before his death, Salloum had made a will, leaving his estate to his five daughters. In one sentence he mentioned the desirability of carrying on *Al-Hoda* if it be profitable. Problems arose when the two executors disagreed, each joining one of the contending groups. When the struggle between the two groups became overpowering, the executors decided to sell *Al-Hoda* and put an end to the controversy.

Al-Hoda occupied at that time a four-story building on East 28th Street in New York City, an area where real estate was highly valued. In addition, there was much valuable equip-

ment and machinery. Two bids were made, one for \$16,000 and the other for \$30,000, obviously pitifully low.

Throughout the United States, South America and Lebanon, Lebanese saddened by the state of affairs urged Mary Mokarzel to buy *Al-Hoda*. At first she thought it was their way of expressing sympathy to her. But their urging was in earnest. Telephone calls, letters and personal contacts from all over the United States, and from Canada and South America as well as Lebanon, urged Mary to keep *Al-Hoda* in the Mokarzel family. She had never considered the possibility of acquiring *Al-Hoda* until the increased pressure led to her decision to buy out the shares of her sisters, Rose Tanous, Alice Jaoudi, Yamna and Lila Hatab, who wished to sell.

What followed was a sad chapter in Mary's life. Some of her father's old friends turned against her and vilified her in public, while anonymous letters were mailed to *Al-Hoda* subscribers attacking her character. Mary offered \$60,000 for *Al-Hoda*, twice as much as the higher bid. She could have acquired it for less, but loyalty prevented her from realizing any saving at the expense of her father's life's work. She pledged her share of her father's estate, another large sum from her aunt Lizzie Rahid of North Carolina, and mortgaged the *Al-Hoda* building to make the purchase.

At the signing, one of the executors said she would take possession within "two or three days." Though he kept postponing the transfer for two years, Mary refused to become discouraged and give up the newspaper. Finally she sued the executor in order to take possession of the property by court order.

Thus *Al-Hoda* entered its third phase of ownership and continued its traditional policy. Mary spared no effort to keep up with the developments in Lebanon, America and the world, showing the same faith and determination as her father. While Salloum's illness and the controversies of the two years following his death had left a serious dent in *Al-Hoda*'s income, Mary refused to lower its standards.

Mary also faced a special problem. Having been born in America, her limited knowledge of the Arabic language

prevented her from participating fully in the editorial operations of *Al-Hoda* except for setting policy lines. She left the technicalities of carrying out those policies to the editors themselves. Her problems developed when some of these editors exploited her trust for their own benefits and even at times sided with enemies of the newspaper. But many other editors were good and loyal people. Especially notable was Joseph Sharbel who, until his death four years ago, had been with *Al-Hoda* 62 years. He had been sent to Naoum "as a son" by his father, from Baabdat, Lebanon, when he was twelve years of age. He was the best known, most faithful and the pillar of the production of the paper, all his life.

Shortly before Salloum's death, he (Salloum) wrote on a piece of paper (he could not talk as his larynx had been removed) to his daughter Mary: "Mary, depend on Joe". Joe was the main guide and teacher of Mary in the much she had to learn.

In spite of these difficulties, *Al-Hoda* carried on the mission for which it had been established. Under Mary, *Al-Hoda*'s offices became an open house and a port of call for Lebanese-Americans from all over the United States when they visited New York. And the newspaper itself maintained the bond between Lebanon and its sons and daughters abroad.

CHAPTER XXXIII

NEW DIMENSIONS

In 1954, Mary Mokarzel added a new dimension to *Al-Hoda*'s role. It stemmed from the fact that the new Lebanese generation born and educated in the United States did not read Arabic. An English-language sister to *Al-Hoda* was necessary. Thus in April of 1954, she acquired the Lebanese American Journal, a thriving and growing addition.

The new paper ran parallel to *Al-Hoda* which was busy responding to events here and in Lebanon. In its January 1, 1956, issue, *Al-Hoda* described the Tripoli Flood in the River

Abu Ali section in which 500 perished and damage was estimated at over \$3 million. Almost immediately the readers responded, sending money to *Al-Hoda* to forward to the victims of the flood. *Al-Hoda* printed the names of the donors and the amounts they contributed. By January 10, 1956, *Al-Hoda* sent the first check to the Tripoli Relief Fund Chairman, Rashid Karami.

While these contributions were still coming in, a new disaster overtook Lebanon. On Friday, March 16, 1956, Southern Lebanon was shaken severely by three earthquakes at 9:30, 9:42 and 9:46 p.m. More than 150 were killed and more than 500 injured. Two hundred villages were in ruins, 20,000 homeless, and damage reached \$520 million. Again an appeal was launched. By May 1, 1956, \$10,976 was collected for earthquake relief through *Al-Hoda* and its English counterpart.

On September 2 of that year, Dr. Victor Khouri, Lebanon's Ambassador to the United States, came to the twenty-sixth Mahrajan, at Narragansett Park, Pawtucket, R.I., to convey the gratitude of the President of Lebanon to *Al-Hoda* and the Lebanese American Journal, sponsors of the Mahrajan and the "Lebanon American Emergency Fund." In formal address he thanked Miss Mary Mokarzel and the *Al-Hoda* Committee for its inauguration of the Fund. He said the Fund was indirectly responsible for raising most of the thirty million Lebanese pounds that went for the relief of flood and earthquake victims in Lebanon.

In the political arena, *Al-Hoda* sent a cable to Pierre Gemayel, leader of the Al Kataeb, Lebanon's most powerful nationalist party, asking him to outline his party's policies. The result was the following significant statement in November, 1956:

"Lebanon these days is passing through the most critical stage of its history since the end of the World War I.

"Despite the difficulties involved in this phase, despite the problems encountered by the Arab countries and the Near East in general and despite the gloomy international atmosphere we can say that the liberty of Lebanon, its independence and sovereignty are secure, because of the wise, coura-

geous and correct policy which was unanimously approved by all the Lebanese under the direction of President Camille Chamoun.

". . . We laid down our policy and proclaimed it time and again, in the past and also during the important press conference of March 1955, when we said: 'The human heritage, civilization, religion, culture, the economic interests . . . link us to the West, and it leads us to establish between ourselves and the West the firmest ties of understanding, cooperation and solidarity, within the framework of our rights, obligations and mutual interests.'

"We consider that the responsibility of the West, in the maintenance of this cooperation, understanding and solidarity between itself and Lebanon . . . is greater than ours."

The readers of *Al-Hoda* and the Lebanese American Journal welcomed such assurances and responded with a flood of Letters to the Editor. This underlined the sensitive and important position of these publications in influencing and reflecting Lebanese and Lebanese-American policies, politics and thought.

When Lebanon's independence, together with Jordan's was being threatened by Nasser early in 1957, *Al-Hoda* and the Lebanese American Journal urged their readers to cable approval of Lebanon's pro-Western stand to President Camille Chamoun. The resulting flood of cables sent by Lebanese leaders, individuals and clubs under a program initiated by *Al-Hoda* and the Lebanese American Journal prompted Lebanon's Foreign Minister Charles Malik to send this cable to the publications:

"We are deeply touched by your support. Please assure *Al-Hoda* and Journal readers . . . that Lebanon's fundamental policy of friendship and cooperation with the West is unalterable and that Lebanon will never become communist or fall under communist influence.

"Lebanon is founded on a basis of independence and equality and on principles of freedom and that the individual human person is ultimate and inviolable. These being the foundations

of Lebanon, it is natural for Lebanon to feel close affinity with the West and especially the United States.

"The friendly and close cooperation with the West that flow from this affinity are therefore eternal."

In the fall of 1957, *Al-Hoda* and the Lebanese American Journal launched a campaign calling on their readers to protest the rise of communist activities in Lebanon by sending letters and cables to the government in Beirut. Thereupon, Lebanon broke off negotiations with Syria for a military pact that would have pushed Lebanon toward the Soviet bloc along with Syria.

Another letter campaign urged the Lebanese government to accept the Eisenhower Doctrine as Lebanon became the only Middle East country to sign formally the agreement. President Eisenhower subsequently praised Lebanon's pro-Western position in accepting the credentials of Lebanese Ambassador Nadim Demeshkiye in February, 1958:

"The devotion which the Lebanese people and their leaders have demonstrated for the principles of independence and human dignity has contributed significantly to the preservation of these principles in the world today. The United States is dedicated to the same cause, and looks forward to continued collaboration with the government and people of Lebanon in the interests of this high purpose."

In another episode, *Al-Hoda* and the Lebanese American Journal denounced "the smallness of some men" who stood in the way of Dr. Charles Malik's return to the United Nations to open its September, 1959, session. As outgoing president of the General Assembly, Dr. Malik was to preside over the session, but to do so he had to be a member of his country's delegation. When the Lebanese Parliament opposed this right, the following editorial stand resulted:

"The whole world appreciates and gives credit to the great humanitarian, the philosopher, the great anti-communist thinker—except his own country. The whole world chose him as a man among men, a man who towered intellectually and spiritually above the general run of man—except the men of his country. The whole world gives full response to the great

values enunciated by our own Dr. Malik—except his own country.

"The reflection is not on Dr. Malik, but on the smallness of some men who now form the present government—their pettiness and their small jealousies. It is about time that the Lebanese cease to consider personalities and begin to forget themselves and look at others and at events objectively and maturely, that they cease to be small children and increase in stature and fair play."

Judging from the reaction of readers, the comments of both publications created a sense of outrage and generated great sympathy for a man unjustly victimized by the petty jealousies of Lebanese politics. Once again, *Al-Hoda* had spoken out as the conscience of its readers.

CHAPTER XXXIV

VOTE OF CONFIDENCE, CHANGE OF ADDRESS

In close succession, *Al-Hoda* celebrated its sixtieth anniversary and moved to new quarters. The celebration evoked a vote of confidence from Lebanese everywhere in the stewardship of Mary Mokarzel as the paper's third publisher, while the move represented her response to the responsibility of carrying on the newspaper's traditions.

For the sixtieth anniversary on February 22, 1958, congratulatory letters came from all parts of the world. Well-wishers included Lebanese President Camille Chamoun; Maronite Patriarch Paul Meouchi; Lebanese Premier Sami es-Solh; Foreign Minister Charles Malik; Minister of Finance, Information and National Instruction Farid Kozma; Sheikh Pierre Gemayel; Director of Immigrants Fouad Braidy; Lebanon's Permanent U.N. Delegate, Dr. Karim Azkoul; Leader of the National Bloc, Raymond Edde; Chor-Bishop Mansour Stephen, Our Lady of Lebanon Church of Brooklyn, N. Y.; Msgr. Elie Skaff, Church

of the Virgin Mary of Brooklyn, N. Y.; Adel Osseiran, speaker of the Lebanese Chamber of Deputies; Robert Abella, President, Press Syndicate of Lebanon, and Toufic Attallah, Honorary Consul of Lebanon in New Jersey. A sampling of their statements follows:

Sami es-Solh - "The sixty years in the life of *Al-Hoda* overflow with glorious deeds which Lebanese here and abroad recall with pride and dignity. Thanks to the direction of *Al-Hoda* and its appeals, Lebanese abroad have responded to every call for help and assistance emanating from Lebanon. I sincerely appreciate the glorious role which your paper valiantly plays to unite the sons of Lebanon."

Dr. Charles Malik - "... an ever shining, glittering past which for more than half a century had nothing to offer but valiant struggle and glorious fight for the sake of Lebanon and its cause. And its present is—despite difficulties and obstacles—brilliant and illustrious.

"Lebanon's Ambassador to the world before Lebanon had any ambassadors . . . This is *Al-Hoda*, one of the brightest pictures in the history of Lebanon overseas. I bow with respect and reverence before the memory of two great pillars, Naoum and Salloum, who lived as much for a creed and a nation as for themselves. And to its present owner may I present my sincerest appreciation on a noble record which actually is a source of pride and pleasure to every Lebanese."

Raymond Edde - "No one but a hypocrite would deny Lebanon's indebtedness to *Al-Hoda*. To *Al-Hoda* goes the credit of uniting the world of the Lebanese abroad and unifying their ranks. *Al-Hoda* was Lebanon's loyal ambassador when Lebanon had no ambassadors or representatives. The owner of *Al-Hoda* kindled the spark of Lebanon's movement for independence, which is responsible for the glory, dignity and independence that Lebanon enjoy today. Blessed be the souls of the two great leaders, Naoum and Salloum, and may God grant the owner of *Al-Hoda* all the strength that she requires."

The year following this milestone, the last issue of *Al-Hoda* and the Lebanese American Journal were published at 32 East

28th Street. In a front page story, the move to new quarters was chronicled in the following manner: "This is the last issue of LAJ to be put out at 32 East 28th Street. Next week the presses and shop and offices will be moved to the new *Al-Hoda* building at 16 West 30th Street. The policy of our publications will remain unchanged. We welcome you all to visit us in the beautiful new offices at our new address." Thus did *Al-Hoda* publications begin a new era—with traditional familial solicitude and hospitality.

The move had come about after Mary sold the *Al-Hoda* building on East 28th Street for a substantial price that enabled her to purchase new quarters, and to continue publication. Without this sale the fate of *Al-Hoda* and LAJ would have been in grave doubt, perhaps no longer existing.

Salloum had written in his will that he recommended that *Al-Hoda* be kept going "if it were profitable". It had not been and even after the sale of the building was kept alive by Mary, putting money into it. *Al-Hoda* moved after Mary spent another substantial sum of money furnishing the new offices in spite of decreasing profits.

The February 29, 1960 issue of *Al-Hoda* and the Lebanese American Journal were festive as their front pages carried news and pictures of *Al-Hoda*'s sixty-second anniversary celebration combined with the dedication of the new building. There was a message from the President of the United States extending best wishes to *Al-Hoda* and excerpts from speeches by Dr. Malik, Mr. Emile Mattar, Consul General of Lebanon in the United States, and Mr. Georges Hakim, Lebanon's UN delegate. Metropolitan Antony Bashir (Orthodox), Chor-bishop Mansour Stephen (Maronite), Msgr. Elie SKaff (Melkite) and Rev. Paul Schneirla (Orthodox) all took part in blessing the new building.

Describing *Al-Hoda*'s mission, Dr. Malik said the newspaper sought "to keep the whole problem of Lebanon alive in the minds of those of you who have willingly merged your life with the life of this country." Then he added: "That indeed is your duty—to feel first American, and secondly, Lebanese. But also, if there is any sentiment left in you after you have

discharged your American duties as American citizen, we would be very happy—all of us, who love Lebanon—we will be very happy to have you think of Lebanon."

In order to carry on its share of *Al-Hoda's* mission the Lebanese American Journal sought to maintain a bridge between the past and present. Articles were published on the history and heritage shared by all Lebanese and on the immigrant experience in America. Noteworthy among such articles was the writing of Dr. Hitti, Professor Emeritus of Princeton University.

In 1960, preparations were also made to organize the Lebanese World Union. *Al-Hoda* supported the idea enthusiastically because the organization would serve as a bridge between Lebanon and the immigrants. For years, *Al-Hoda* maintained support for the Lebanese World Union until it was confronted with the bitter truth: some people were using the organization for their own interests at the expense of the common good.

That year also, the same forces which had tried to take over *Al-Hoda* attempted to control the Maronite Institute in Washington D.C. *Al-Hoda* gave its unquestioning support to Chor-Bishop Mansour Stephen for president of the Institute and the opportunists failed.

On August 27, 1962, Patriarch Meouchi visited the United States for what was an important tour. *Al-Hoda* devoted many columns to reporting his trip and its significance. Special correspondents were assigned to cover him everywhere and to write of his activities.

Late in the year, *Al-Hoda* gave a ceremonial party on December 21 that had great sentimental value and also practical consequences. It was in honor of the late Joseph Sharbel on the occasion of his retirement after 62 years as *Al-Hoda's* chief linotype operator. Sharbel's retirement created a major crisis in *Al-Hoda*, because of the chronic difficulty of finding dependable, qualified linotypists.

In 1963, the problem became acute. A young man from Lebanon, whom Mary had sponsored as an immigrant so he could learn the job, left *Al-Hoda* despite his contract. Thus in

May 1963, Mary was forced to reduce *Al-Hoda's* appearance from daily to three times a week. In March, 1965, *Al-Hoda* began appearing twice a week.

In recent years as *Al-Hoda* approached its seventieth anniversary, there were repeated reminders of its place in the hearts of Lebanese and Americans and of its place in journalism. On Monday, August 3, 1964, President Johnson asked the publisher of *Al-Hoda* and the Lebanese American Journal to meet with him at the White House together with about 150 publishers of foreign language newspapers in the U.S. to "help unite the nation" behind necessary measures "to win a victory for freedom and justice at home and abroad." The President spoke to the publishers in behalf of America's minorities and races, citing the tremendous influence of the foreign publications. He reminded his guests that "Your publications represent one of the most American of American institutions."

On May 26, 1965, when four members of the Lebanese Parliament visited the offices of *Al-Hoda*, they described it as the "shrine of the Arabic press in America." The four who were touring the U.S. as guests of the State Department, were Sheikh Habib Keyrouz from Besherre, Emile Moukarzel from Aley, Bashir Osman from Akkar, and Fadlallah Talhouk from Aley. Mr. Keyrouz made the following statement on behalf of the group:

"We are honored to pay this great establishment a visit. We wish to point out proudly the great service that *Al-Hoda* and its sister, the Lebanese American Journal, have rendered to Lebanon and the Lebanese as well as its perseverance in maintaining the ties of brotherhood and love between Lebanon and its sons abroad. Those ties of love and devotion are, as they have always been, a magnificent chapter in Lebanon's history. As Lebanon grows and remains ever loyal in its ties of love among its children, so does Emigrant Lebanon grow with love throughout the times—love for home and land of origin, love for the lands which have received them, and love for Mother Lebanon, which they have never forgotten generation after generation, and which has never forgotten them in their distant lands."

Against the immediate background of such sentiments and such recognition, and secure in a new-found place in the Library of Congress which has microfilmed all its past editions for posterity, *Al-Hoda* approached its seventieth anniversary.

EPILOGUE

Such were the past seventy years in the life of *Al-Hoda*, "Arabic language daily of New York." They were years of full self-denial and sacrifice, and also years in which the ideal for which the newspaper was founded remained intact.

The first Mokarzel founded what became a monument. The second preserved and perfected that monument until it became the image of a people—the free people of Lebanon. Now, the third Mokarzel generation of ownership faces the most difficult task of all: transferring the ideal of *Al-Hoda* into the adopted language of the immigrants' children and grandchildren while trying to preserve *Al-Hoda* itself into an increasingly uncertain future.

Thus the Lebanese American Journal, an English-language weekly published by *Al-Hoda* has become the wave of the future. The greatest task facing publisher Mary Mokarzel is to transfer the spirit of *Al-Hoda* to the Lebanese American Journal. During the past sixteen years, the Lebanese American Journal has accomplished much, but more remains to be done. Most of what is to be done depends largely upon the new Lebanese-American generations. They alone can make of the Lebanese American Journal what their fathers and grandfathers made of *Al-Hoda*—a monument for free Lebanon.

Meanwhile, *Al-Hoda* remains a great force in the lives of the Lebanese communities, a role that was summed up on the occasion of its sixty-ninth anniversary in an editorial that ended with these lines:

"As *Al-Hoda* enters its seventieth year, we have but a few short words to say:

"For sixty-nine years this newspaper has carried the banner of Lebanon, defending her independence, upholding her rights,

and spreading her name in glorious letters across the continents. It has done this for sixty-nine years anticipating neither reward nor recompense. It has done this for Lebanon and for Lebanese immigrants in the United States, motivated only by faith, confidence and love.

"Today *Al-Hoda* seeks neither reward nor recompense. It asks only that every Lebanese review in his heart the history of the struggle for Lebanon's independence and preserve its living monuments."

Those lines express the role which *Al-Hoda* intends to play in the future in the life of the Lebanese communities. It will be one of guidance and self-denial. Though times change and new problems replace old ones, *Al-Hoda* will still remain the image of the Lebanese people abroad, always true to itself, always loyal to Lebanon, faithful to the past, and optimistic about the future.

BIOGRAPHY OF NAOUM MOKARZEL

Since the life of Naoum Mokarzel and its meaning to Lebanese can not be separated from the history of *Al-Hoda* and its meaning, his biography is best interpreted and understood by reading this volume. Here, however, are the basic facts of his biography, sign posts in his Lebanese-American odyssey.

Naoum Mokarzel was born in the town of Freike in Northern Lebanon on August 2, 1864, to Father Antoun Mokarzel, a Maronite priest, and Barbara (nee Akl) Mokarzel. Influenced by his family's long prominence in civic and political affairs, Naoum acquired at an early age a strong sense of patriotism. Another major influence was his father's devotion to learning, particularly to theology and literature.

Little is known about Naoum's early schooling, schools being scarce in Lebanon at the time. He probably learned to read and write from his father before entering the School of Al Hikmat in Beirut where he studied Arabic and French

literature. Upon graduating from St. Joseph's University in Beirut, he was offered a job teaching literature at the Jesuit School in Cairo. After a year there, he was struck by fever. He returned to Freike and established a boarding school.

Then the magic appeal of America touched off a series of events which have now become part of Lebanese history abroad. In 1890, Naoum emigrated to the United States and opened a store in New York. When the store failed, costing him his capital he taught French at a Jesuit school in New York. Later, he joined a business firm as a bookkeeper. While still at this job, he published a mimeographed tabloid called "Al-Asr," which was the second Arabic publication to appear in the United States. Having shortly been disappointed in his publication, Naoum enrolled in a medical school and attended for two years, until 1898, when he published the first issue of *Al-Hoda* in Philadelphia.

For one year *Al-Hoda* appeared in tabloid size and for three years in a standard size with eight pages. It had little equipment and only a few subscribers. In 1902, Naoum moved his newspaper to New York, the center for Arabic-speaking immigrants. On August 25, 1902, *Al-Hoda* began publishing daily in New York and for many years Naoum did almost everything—from editorial work to bookkeeping and billing.

By 1911, Naoum had attained a distinguished position among the Lebanese communities. He organized the Lebanon League of Progress to unify the immigrants and he was unanimously elected president for life. From then on, he was involved in practically every worthwhile project of any Lebanese community anywhere in the United States.

In 1919, Naoum went to Paris to struggle for Lebanese independence, a struggle that only stopped with his death there on April 5, 1932, during one of his recurring visits. He carried his struggle to the Versailles Peace Conference and to the League of Nations. He even had designed the Lebanese flag in 1919. He died in action for his cause, while negotiating with the French government for greater Lebanese autonomy.

His biography is best summarized by a testimonial drawn up by the committee in charge of *Al-Hoda's* golden anniversary in 1948:

"On February 22, 1898, a young immigrant from Lebanon who had come to the United States with the first onrush of immigration from the Eastern Mediterranean established in the shadow of Independence Hall in Philadelphia, a weekly newspaper in his native Arabic language to which he gave the name of *Al-Hoda*, meaning The Guidance. Its founding in Philadelphia was intended as an augury to the pursuit and propagation of the ideal of liberty as embodied in the American Declaration of Independence, and giving it the name of *Al-Hoda* was by way of declaring a resolve to guide its readers to the appreciation of full import of this great ideal. Newly-arrived immigrants of Arabic speaking origin were helped through the medium of *Al-Hoda* to a better understanding of American citizenship, while the influence of *Al-Hoda* abroad, with its full freedom of expression in America, helped accelerate the movement for freedom and independence in the Arabic-speaking sections of the Ottoman Empire. For this Sultan Abdul Hamid issued a decree condemning him to death.

"The founder of *Al-Hoda* was Naoum A. Mokarzel, native of Freike, Mt. Lebanon, and the elder of the two sons of the Rev. Antoun Mokarzel, a Maronite priest. He was graduated from the college of Al-Hikmat and St. Joseph's Jesuit University in Beirut and was Professor of Arabic literature in the Jesuit University of Cairo, later returned to Lebanon to establish a private boarding school of his own.

"Two years after his founding of *Al-Hoda* he was joined by his brother, Salloum, upon the latter's graduation from St. Joseph's College at Cornet Shehwan, Mt. Lebanon. With this added assistance, *Al-Hoda* was promoted to a semi-weekly, and in 1902, when it moved to New York, it was published daily and has been so ever since.

"In 1932 Naoum A. Mokarzel died in Paris while on a mission in the interest of reform and better government for Lebanon. *Al-Hoda* became the property of his brother, the

present publisher and editor, through purchase from the estate.

'*Al-Hoda* steadfastly preached loyalty to America and rendered signal services to the cause of America and its Allies during the two World Wars.

"To *Al-Hoda* goes the credit of adapting the linotype to Arabic and it was the first to use it commercially since 1910.

"Today *Al-Hoda* celebrates its Fiftieth Anniversary as the oldest Arabic-language publication extant in all of the Americas, and among the oldest in the whole Arab world.

"Its continued existence is a tribute to the truly liberal and democratic institutions of America, as well as to the staunch loyalty of that group of Arabic readers who have given it their continuous support through their appreciation of clean, progressive and fearlessly honest journalism."

BIOGRAPHY OF SALLOUM MOKARZEL

By Lila Mokarzel Hatab

The history of journalism is essentially a history of individuals. The long parabola connecting the days of the primitive handset type to the efficient presses of today is filled with tales of courage, sacrifice, strife and nobility. Not the least among these narratives of journalistic pioneers is that of my father, Salloum Anthony Mokarzel.

Born in August 1883 in the village of Freike, Lebanon, amidst the verdant splendor of the Lebanese mountains and the ageless majesty of the biblical cedars, he grew to love the country of his birth. His respect for tradition was nurtured by the rich folklore of the brave and open-hearted mountaineers. The example of his father, a humble Maronite priest, imbued him with a warmth and generosity to stranger and friend alike.

Before the end of the nineteenth century he came to America with his mother to comfort his older brother, Naoum, who was ailing. At the Chicago World's Fair in 1898 he exhibited his flair for oratory—as a barker of the concessions, at the age

of 8 !

After several years of struggle, he returned to Beirut to complete his education at St. Joseph's Jesuit University. Returning to America, he worked briefly as a rug salesman and then founded a journal of commerce in Arabic. Inevitably he turned to journalism as an apprentice to his brother who was then publishing *Al-Hoda*.

My father's vision of fulfillment was shattered by the menial tasks to which he was assigned at *Al-Hoda*. In a burst of rebellion and independence, he embarked upon a new venture—the publication of the *Syrian World*—a literary magazine in English. For many years its pages introduced poets and writers of rare quality.

His marriage to Helen Kalil produced five daughters, the fifth being born after the family moved to Cranford, New Jersey. In 1927, my father sent his wife and five daughters for two year studies in Lebanon. No history book could recreate the wealth of memories stored up by visits to Baalbek, Tyre, Sidon, Jerusalem and Damascus. He wanted them to share his deep feeling for the country of his origin.

The romance between my father and journalism flourished when he was asked by Mergenthaler Linotype Company to adapt their machines to the Arabic language. This completed, he represented the company in the Middle East in 1929, and introduced the publishing houses of the Arab countries to the linotype. This invention immeasurably stimulated the growth of Arabic journalism. He consequently adapted the Royal and Remington typewriters to this difficult language.

Upon the death of his brother, Naoum, in 1932, my father went deeply into debt in order to purchase the newspaper he alone was qualified to administer. *Al-Hoda* was the standard-bearer of reform and integrity, and he resolved to maintain and increase its eminence in the field of journalism.

He gained for the paper new respect by applying the American tradition of objectivity. He eschewed the Oriental habit of editorializing in the news, and treated news in a fearless and factual manner. He innovated with a new system of headlines and increased the number of pictures.

Al-Hoda soon emerged not only as a symbol of journalistic integrity but as an instrument for the liberation of Lebanon from foreign rule. He was awarded the Order of the Cedars for his persevering efforts in helping to free Lebanon from the Ottoman Empire and in helping to attain, through his paper, the final independence of his homeland. The French Legion of Honor was a testimony to his aid in fostering amicable relations between Lebanon and France.

Although the affairs of Lebanon were important to *Al-Hoda*, there was no question of divided loyalty. My father was first an American, and *Al-Hoda* was essentially an American newspaper. He worked hard to make the World's Fair of 1939 in New York a success because he was an American. The Lebanese pavilion provided Americans with a glimpse of the talents of the ancient Phoenicians as well as the splendors of modern Lebanon.

Like many minority groups coming into a new country, the Lebanese suffered from lack of recognition and sought ways of banding together. My uncle and father instituted the "Mahrajan," a large outdoor festival, which has now become a yearly tradition. Hundreds of families converge and old and new friends meet amid the dances, haunting music, and exotic foods of the Near East. The Mahrajan has now mushroomed increasingly each summer, in every town and city, all across the country, by local groups.

My father represented a benevolent father image to many immigrants, but he impressed others as a man of precise knowledge who was fluent in Arabic, English and French. He was a gifted teller of tales, weaving into his stories his rich knowledge of folklore and historical facts. It was said "he had the divine gift of restraint—with which he kept the sensational to a minimum, and gave zest to something important by understatement."

The illness that led to his death in January 1952 served as the final proving ground for his character. Uncomplaining, he completed the picture of his life with heroic strokes. As a fitting tribute to one of their favorite sons, the Republic of Lebanon requested the removal of his body to the town of

his birth. Sacrificing sentiment, his family reluctantly agreed to this honor.

In May 1955 the body of Salloum A. Mokarzel was received with great ceremony in Beirut, and laid to rest next to his brother in their tomb in Freike. The ancient Cedars of Lebanon could now give comforting shade to one of her devoted sons whose pen helped make justice and freedom a reality.

THE LEBANON LEAGUE OF PROGRESS

Statutes and Bylaws

1. The Lebanon League of Progress is a national association whose purpose is to defend the interests of Lebanon, restore her original boundaries, make every effort to provide her with constitutional government, insure her progress in the political, economic and social fields, and strengthen her national unity.
2. As a national association, the League of Progress represents every Lebanese and Lebanese descendant both in Lebanon and abroad regardless of religion or race.
3. The term "to defend the interests of Lebanon" means taking all honorable measures in order to safeguard Lebanon's rights and the national rights of her citizens both in Lebanon and abroad.
4. Lebanon's original boundaries include all those that will be specified. It is, therefore, the purpose of the Lebanon League of Progress to use whatever means are needed to alert the populations of these areas that they are Lebanese by origin and that they should make every effort to attain those rights which are common to both of us.
5. The original Lebanese territories are Akkar, Dhinnya, Tripoli, the upper Koura, the lower Koura, Zawya, Jibbet Bashari, Batroun, Jbeil, Muneitra, Futtuh, Kasrawan, Matn, Zahle, the coast, Beirut, the west, Manasef, Shahhar, Jurd, Arqub, Shouf, Jezzin, Reihan, Kharoub, Tuffah, Sidon, Shaqif,

Shouman, Bcherre, Marjayoun, Hula, Hasbaya, Rashaya, Biqa, and Baalbek.

6. The type of constitutional government which the Lebanon League of Progress is endeavoring to establish in Lebanon is comparable to any of the world's constitutional governments. It will have a parliament elected directly by the people which would legislate the laws of the land and administer its domestic and foreign affairs without the domination of any foreign power.

7. The Lebanese are entitled to independence which they have struggled for since the beginning of history. The Lebanon League of Progress has attempted to obtain this independence for Lebanon and will continue to attempt to obtain it as a natural and sacred right, and it should be restored to the Lebanese without their ever being dissuaded to give it up.

8. Lebanon will not advance unless she has a parliamentary government to institute justice for all people under the leadership of capable men who put the common interest above the private interest and who do not distinguish between one Lebanese community and another. Public officials have in the past been chosen on questionable bases causing unpleasant incidents which the Lebanon League of Progress wishes to avoid. It has, therefore, adopted as its purpose to try to choose capable and honest men for official positions in politics and administration.

9. Lebanon's development includes agriculture, trade and industry and all that is related to her economic growth such as opening new ports, factories, railroads, exploring her natural resources, insuring the independence of her customs, postal services, imports and exports. The Lebanon League of Progress has always tried to improve conditions in Lebanon on the premise that a country which does not develop its natural resources does not attain its full goals of improving itself.

10. Lebanon's social questions are most important. Public schools, which are lacking, should be established to bring up children and educate them so that no religion dominate any other. It is not enough to make schools available in

order to insure social progress in Lebanon, but also to insure freedom of worship, press, speech, thought, and deed, as well as the pursuit of individual and public happiness. The Lebanon League of Progress considers this principle to be the cornerstone and indispensable necessity for the accomplishment of the goals to which it aspires, and it will continue its efforts toward achieving this noble goal because social progress is a necessary supplement to political progress.

11. The strengthening of Lebanon's national unity includes many meanings—the most important of which is the unity of all Lebanese in Lebanon and abroad, regardless of religion and belief. No religion should have preference over any other, and all religions must be equally respected by all. The national unity unifies all citizens under the one religion of nationalism. The Lebanese urgently need this religion which can only rise upon loyalty, sacrifice and honesty. Independence cannot be attained fully unless it is based upon national unity within a free nation which does not distinguish between one religion and another or between one race and another. The Lebanon League of Progress has tried and will continue to try to strengthen national unity in Lebanon.

House Rules

1. The Lebanon League of Progress was established in New York on August 19, 1911 in order to carry out the principles listed above. It has established branches in Lebanon and most of the lands where Lebanese have immigrated. It will keep up its efforts to propagate itself wherever Lebanese live.

2. Every Lebanese or Lebanese descendant whatever his religion is entitled to join the Association.

3. The Lebanon League of Progress does not however, admit anyone who does not follow its principles, or who does not share its goals whether or not he or she is Lebanese or a Lebanese descendant.

THE EMIGRANTS

By Dr. Philip Hitti

(Encyclopedia of Islam, 1963)

DJALIYA (from Arabic djala (an), to emigrate), used here for the Arabic-speaking communities with special reference to North and South America. About eighty per cent of these emigrants are estimated to have come from what is today the Lebanese Republic; fifteen per cent from Syria and Palestine and the rest from al-Irak and al-Yaman. Egypt's quota is negligible.

Overpopulation in mountainous Lebanon, whose soil was less fertile than its women, combined with political unrest, economic pressure and seafaring tradition, found relief in migration to other lands. Egypt, the only country to which the Ottoman authorities before 1890 permitted emigration, offered a special attraction particularly after the British occupation in 1882. The response came from the Western-educated group, graduates of the American University of Beirut (then known as the Syrian Protestant College) and the Jesuit St. Joseph University. Clerks, government employees, physicians, pharmacists, teachers found rewarding employment in Egypt and the Sudan. Two of the earliest and most influential learned magazines (*Al-Muktataf* and *Al-Hilal*) and newspapers (*Al Mukattam* and *Al-Ahram*) were founded by such graduates. In addition a Syro-Lebanese commercial colony flourished, mainly in Cairo and Alexandria and gained possession of about a tenth of the entire wealth of the land. Western Africa, where today Syro-Lebanese communities—with about 30,000 settlers—are sprinkled over the major cities was not discovered until the late 1890's. South Africa claims about an equal number.

But the Golden fleece lay in more distant horizons. The first

recorded Arabic speaker to land in North America was a Christian Lebanese youth Antunius al-Bishalani, whose tombstone in Brooklyn (N. Y.) cemetery gives 1856 as his date of death, two years after his arrival. But there was no movement until after the mid-1890's following the World's Fair at Chicago. The peak was reached in the pre-first World War period. For the thirteen years ending in 1913 the Commissioner General of Immigration reported 79,420 "Syrians" (which term then embraced Lebanese and Palestinians), of whom 4,064 entered the United States in 1901 and 9,211 in 1912. By that time there was hardly a village in Lebanon which could not claim an American citizen as its son. Decline began with the war followed by restricted quota imposed in 1924 by the United States government. Its official statistics indicate that in 1940 there were about 350,000 of Arabic-speaking origin; estimates in 1950 raise the figure to 450,000; but Lebanese government statistics released in 1958 make those of Lebanese descent alone in the United States 450,000.

The majority of these emigrants were Christians, who felt less strange in the Western world, and were recruited largely from the uneducated classes. Wherever these people went they carried along their cuisine, churches and Arabic printing press. By 1924 they had established two hundred and nineteen churches and missions scattered all over the larger commercial and industrial cities of the United States. Since then nine mosques have been built, of which the most imposing is that of Washington, D.C., founded in 1952 and patronized by the embassies. Of the estimated 33,000 Muslims, mostly Palestinians and Yamanites, 5,000 live in Detroit, attracted by employment in the automobile factories. In 1924 New York housed six newspapers (in 1960 five) and three monthlies. The oldest newspaper extant, *Al-Hoda*, celebrated on February 22, 1960 its sixty-second anniversary. A census taken in 1929 lists 102 Arabic periodicals and papers, extant and extinct, which saw the light of America and 166 in South America.

The first to reach Brazil was again a Lebanese in 1874. The movement acquired mass proportions in the 1880's following Emperor Pedro II's visit to Lebanon and Palestine. In 1892

an Ottoman-Brazilian treaty gave further impetus. Argentina was equally interested in new emigrants to develop its vast resources. The Syro-Lebanese community in Brazil is larger than that of the United States; that of Argentina numbers about 150,000, of Mexico 60,000. A number of streets in Latin American countries bear the names of Syria, Lebanon or of a citizen born here. In South America such emigrants felt more at home than in North America; they also prospered more and maintained a stronger Arab tradition. In wealth and influence the Sao Paulo colony, headed by the Jafeth (Jafith) family—founded by a Christian from al Shuwayr, Lebanon—compares favorably with that of Cairo. In 1959 the Sao Paulo community maintained two sport clubs (one Syrian, one Lebanese), two chambers of commerce, one hospital, one orphanage, two secondary schools and scores of philanthropic organizations. Its Greek Orthodox Cathedral, begun in 1939, is the most imposing place of worship created by Syro-Lebanese emigrants anywhere.

Though originating mostly in villages the bulk of the emigrants to the two Americas took to business. The general pattern was to start from peddling, carrying a Kashsha (from Portuguese caixa) and knocking at doors, move on to shop-keeping and graduate to large store owning and perhaps to a leading position as a merchant or industrialist. Arabic papers abound in "success stories" of penniless emigrants developing into millionaires. Arabic-speaking merchants are credited among other things with contributing to the introduction and popularization of kimonos, lingerie, negligees, linens, laces, Oriental rugs and Near Eastern food articles. The "folks back home" were generally never forgotten. Remittances to relatives and friends in the course of the first World War have been credited with saving numberless lives. Even as late as 1952 Lebanese official statistics credit Lebanese emigrants with remittances to relatives, friends and religious and educational institutions amounting to \$22,000,000. Descendants of emigrants have entered all kinds of professions. In 1959 California sent to the House of Representatives in Washington the first son of a Lebanese emigrant

in the same year a second-generation girl singer was admitted to the Metropolitan Opera in New York. In 1960 an American citizen whose father was born in Zahleh (Lebanon) was elected mayor of a large city (Toledo, Ohio).

More striking perhaps has been the literary contribution. New York boasted a literary circle, founded by Kalil Gibran, whose influence has been felt throughout the Arab world. Its counterpart in Sao Paulo published for twenty years a magazine (al-Andalus) which had a wide vogue. These writers treated new themes, struck fresh notes, introduced modern styles and reflected the Western influences to which they were exposed in their adopted lands. By their writings, correspondence and return visits Arabic-speaking emigrants contributed substantially to the liberalizing, modernizing trends. Some of the tenderest and most often quoted modern verses have been composed by Arabic poets in New York and Sao Paulo.

Legislative restrictions on immigration into the New World encouraged the movement into Australia where the Syro-Lebanese community is estimated at 20,000 largely clustered in Sydney. The wave of migration which rolled from the Eastern Mediterranean in the decade preceding the first World War sent sprinkles to the remotest corners of the habitable world. The Canadian community now counts about 30,000.

HIGHLIGHTS IN LEBANON'S HISTORY

The date is 1100 B. C. The place is Gubla (modern Jubayl, Latin Byblus, whence our word Bible, meaning book). The great military powers of the day are the Egyptian in the south, the Hittite to the north and the Babylonian to the east. Squeezed in between are pretty city-states on the Lebanese shore, bent on trade and other peaceful pursuits. For three centuries, beginning 1200 B.C., these states enjoyed independ-

ence and prosperity.

The mighty Egyptian Pharaoh sends his envoy, Wen-Amon, to the prince of Gubla, Zakar Baal, to fetch cedar wood for building barges in his treeless land. The envoy reports his experience and tells us that he spent nineteen long days loitering in his boat and on the shore, requesting daily an interview with the prince and getting nowhere to pay for trees. And when at last the audience is granted the ruler thus addresses the haggard ambassador: "I am neither your servant nor the servant of him who sent you. If I cry out to Lebanon, the heavens open and the logs roll down to the seashore."

The scene changes. We are now in Tyre (Sur), head of the league of Phoenician city-states. Tyre was a twin city: one on the mainland and the other, half a mile away, on an island. The island city served as refuge for all inhabitants in time of war. The greatest ruler of the age, Nebuchadnezzar, in 605 routs the Egyptian army in north Syria and proceeds for the conquest of the entire area south to Jerusalem. In 585 he attacks Tyre. The mainland city falls, but his military machine is of no avail against the other city. For thirteen years the ruler Ethbaal defends his capital against the invader - a record hard to match in military annals.

Tyre had earlier closed its gates for five years (727-722) in the face of an Assyrian invader, Shalmanezar, and was later to defy Alexander the Great. The Macedonian built from the debris of the mainland city a 200-foot-wide causeway to reach the island and, after seven months ending mid-July 332, effected a breach in its 150-foot-high wall and stormed the proud queen of the eastern Mediterranean.

But the glory of ancient Lebanon lay not in this field but in the cultural one, the contributions it made to world progress. Its people served as the middlemen between East and West commercially as well as intellectually and spiritually. It was they who taught the Greeks how to read and write, how to navigate the seas and how to use certain metals. From the Greeks much of this knowledge was passed on to the Roman and other Europeans.

Again the scene changes. We are now in the early modern age. Mount Lebanon has become the home of new settlers: Druzes in the south and Maronites in the north. The area is under the nominal sovereignty of the Ottoman Turks in Constantinople. It is administered by local feudal lords. In general the sultans were too busy in the Balkans and Anatolia to pay much heed to those tough, freedom loving mountaineers. The measure of authority exercised by each lord of theirs varied in accordance with his ability and the weakness of the Sublime Porte. This was exemplified in the case of Fakhr-al-Din al-Ma'ni (1590-1635). From his mountain capital Dayr-al-Qamar, Fakhr extended his domain north and south at the expense of his neighbors. He demolished the palaces of his rivals in Akkar and Tripoli and brought stones to build his palace and mosque, where those stones are still conspicuous. The way to Palestine and Transjordan became open before the ambitious Lebanese in 1622, when the sultan bestowed on him Nabulus and 'Ajlun. The governor of Damascus, Mustafa Pasha, objected to the deal. "Syria" under the Ottomans was used as a geographical term for the entire area including Lebanon, but had no political implication so far as Lebanon was concerned. Fakhr-al-Din at the head of 4,000 Lebanese met Mustafa Pasha on the battlefield of 'Anjar (al-Biq'a'), routed his army of 12,000 and took him a prisoner. Sultan Murad considered it expedient to recognize the accomplished fact and bestow on his turbulent subordinate the honorific title of lord of 'Arabistan. A predecessor of Murad, Sultan Salim, conqueror of Syria (1516), had bestowed on Fakhr's grandfather the title of sultan of the mountain (al-barr).

A successor of Fakhr-al-Din, Bashir al-Shihabi (1788-1840), again defied his Ottoman suzerain and in the 1830s marched his troops with those of the Egyptian Ibrahim Pasha victoriously northward threatening the destruction of the entire Ottoman Empire.

But here again the glory of feudal Lebanon lay in another field, that of culture. Both Fakhr-al-Din and Bashir pioneered in modernizing Lebanon and pointed out to the Lebanese

their destiny. They exposed their domain to Western material and cultural influences at a time when an iron wall separated the Ottoman provinces from Europe. It was their achievement that gave rise to the saying: "Happy is he who has a goat's corral in Jabal Lubnan."

Princeton, New Jersey

Philip K. Hitti



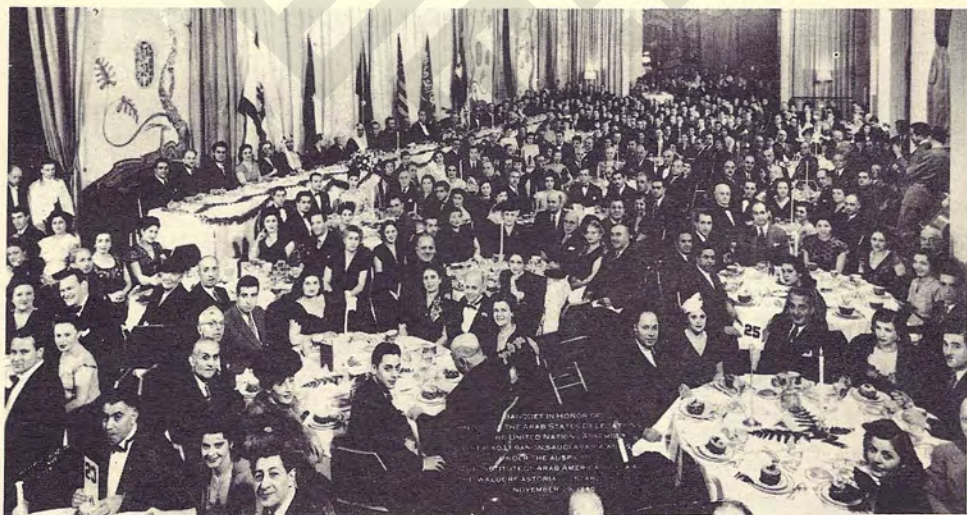
Silver Jubilee Banquet of Al-Hoda, Hotel Bossert, Brooklyn, 1923



First Mahrajan, Bridge port, Connecticut, 1930.



Salloum Mokarzel with members of the Lebanon League of Progress at Arlington Cemetery at the presentation and planting of twenty-one Cedar Trees brought from Lebanon as a gift to President and Mrs. Franklin Roosevelt, who is shown above.



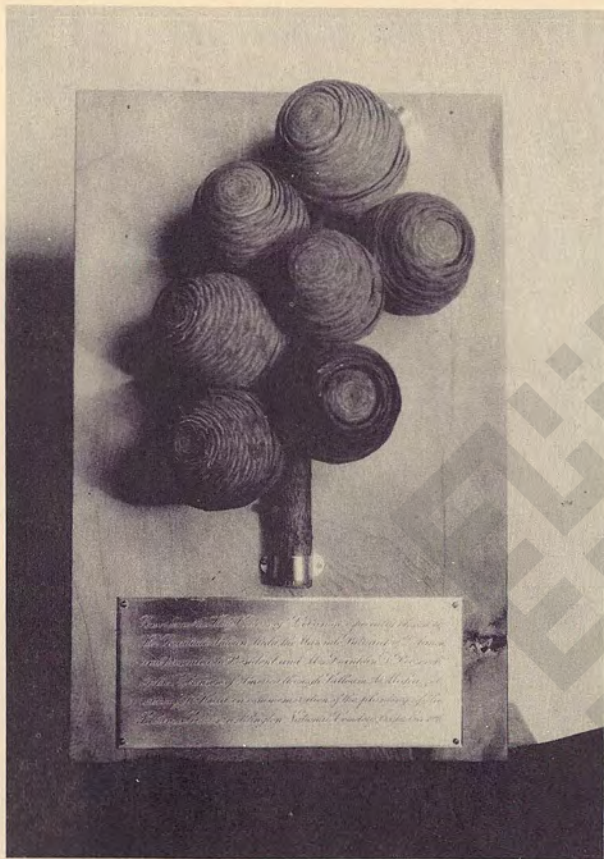
Banquet in honor of the Arab States Delegation to the United Nations, Starlight Roof, Waldorf-Astoria Hotel, November 29, 1946.



Prince Feisal of Saudi Arabia (now King), Salloum Mokarzel, with them Governor and Mrs. Earl Warren of California in San Francisco, 1946, at opening of United Nations



Banquet in honor of Sheikh Pierre Gemayel, by Lebanese American Society of Greater New York, Sert Room, Waldorf Astoria, 1958.



Salloum Mokarzel presents Robert Gannon, then President of Fordham University with one of his beloved Cedar trees he brought from Lebanon for this presentation.