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THE AMERICAN UNIVERSITY OF BEIRUT
(AN ANALYSIS)

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Arts V
Class of 1952

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PREFACE

I would take this opportunity to express my indebtedness to my tutor, Dr. Nicolas Ziadeh, Assistant Professor of Arab History, for his untiring guidance and encouragement; to Dr. Charles J. Miller, Associate Professor of History, for his constructive criticisms and timely suggestions; and to Dr. Stephen B.L. Penrose, President of the American University of Beirut, for making available to me the archives of the University. I am particularly beholden to my wife who did the typing for me and without whose inspiration and indefatigable industry this paper would not have been written.

Edmond Howie.

INTRODUCTION

In the early sixties American missionaries in Syria were made aware of the necessity of establishing a school of higher learning. They requested Dr. Daniel Bliss, of the Syrian Mission, Beirut, to assume the responsibility of organizing such an institution and sent him to America to make the necessary arrangements.

On April 24, 1863, the proposed school was granted a charter by the State of New York and named the Syrian Protestant College of Beirut. It opened formally in the fall of 1866, a preparatory section having been formed the previous year. Since then it has developed and expanded continuously. In 1867 the School of Medicine was opened, the Preparatory School and the School of Pharmacy in 1871, the School of Commerce in 1900, the School of Nursing and the Hospital in 1905, the School of Dentistry in 1910 (discontinued in 1940), and the School of Engineering in 1951.

Originally established in three rooms of a rented house, the school soon outgrew its accommodations and in 1868 was moved to larger quarters. In 1870 it was transferred again to still larger accommodations where it remained until 1873 when it was moved to its present site in Ras Beirut.

From a teaching staff of three and a student enroll-

ment of 18, the new school expanded until now its corps of instructors numbers almost 300 and its student enrollment 2671 (1950-51). The student body is composed of boys and girls representing 37 different countries and 19 religious groups.

On November 18, 1920, in recognition of its development, the Board of Regents of the University of the State of New York authorized the change in name of the school from Syrian Protestant College to American University of Beirut.

This paper is not intended to be a history of the University. Its purpose is to determine what has been accomplished to fulfill the original purpose of the institution, namely, to train men with a strong religious, moral, and ethical background who would carry their knowledge to their peoples and would attempt to meet the needs of the Arab world in the light of their background.

Only the highlights of each administration will be stressed. The material and physical growth of the school will be minimized, as will be the quality of the academic training provided. Emphasis will be laid on the character development of the students and the manner in which the university authorities attempted to make MEN.

Though three different administrations will be reviewed and discussed, the period of the first two administrations, that

of Daniel Bliss, and that of his son Howard S. Bliss, will be treated as one phase, and the administration of Bayard Dodge as a second phase, in the development of the University. The present administration will not be reviewed.

The author would caution the reader to expect only a brief mention of the development of the Medical School, not because he feels that it is of minor importance but because he believes the training a student receives in this department is of a technical and scientific nature, and as such, is beyond the scope of this paper.

Due to the nature of my topic my sources have been confined mainly to University records. The Record of the Board of Managers of the Syrian Protestant College and College Faculty Minutes and Annual Reports were of greatest value because they were not intended for publication and as such, events recorded in them were freely discussed. The College Catalogues were useful for statistics, and the College magazine Al-Kulliyeh, was especially useful for the war annals of the College. Other than University records I was fortunate in having made available to me the Syrian Mission Minutes (1853-1870) which were especially useful in gathering data reference the proceedings leading to the establishment of the Syrian Protestant College in 1866. For information as to the scope of missionary activities in the nineteenth century, I relied heavily upon Henry H. Jessup, Fifty-Three Years in Syria, The Missionary Herald, Julius Richter, A History of Protestant Missions in the Near East, and George Antonius, Arab

Awakening. The latter source was also useful for information on the political aspect of nineteenth century Syria. For general background reading on Syria I used also Philip Hitti, History of Syria, and A.H. Hourani, Syria and Lebanon.

Frederick J. Bliss, Reminiscences of Daniel Bliss, was by far the best source for gaining an insight into the personality and character of the first president of the College. S.B.L. Penrose, That They May Have Life, is a detailed study of the development of the school and the only book on the subject. James O. Pinkston, History of the School of Medicine. American University of Beirut, is an unpublished compilation of excerpts taken from S.B.L. Penrose, Op. Cit., and is valuable only in that it deals solely with the School of Medicine. Lastly, due acknowledgement must be made to information received from personal interviews with private individuals who were students or teachers (or both) during the period under review, and with members of the Bliss Family still living in Beirut. While one or two of the sources interviewed have reached such an advanced age that their memories cannot be entirely relied upon, most of them gave information which was, in the opinion of the writer, dependable. I feel that such information was unbiased because it was not intended to be used to judge personalities and also because I promised to treat it as confidential.

ABSTRACT.

THE AMERICAN UNIVERSITY OF BEIRUT (An Analysis)

In the early sixties American missionaries in Syria were made aware of the necessity of establishing a school of higher learning. They requested Dr. Daniel Bliss, of the Syrian Mission, Beirut, to assume the responsibility of organizing such an institution and sent him to America to make the necessary arrangements.

On April 24, 1863, the proposed school was granted a charter by the State of New York and named the Syrian Protestant College of Beirut. It opened formally in the fall of 1866, a preparatory section having been formed the previous year. Since then it has developed and expanded continuously. In 1867 the School of Medicine was opened, the Preparatory School and the School of Pharmacy in 1871, the School of Commerce in 1900, the School of Nursing and the Hospital in 1905, the School of Dentistry in 1910 (discontinued in 1940), and the School of Engineering in 1951.

Originally established in three rooms of a rented house, the school soon outgrew its accommodations and in 1868 was moved to larger quarters. In 1870 it was transferred again to still larger accommodations where it remained until 1873 when it was moved again to its present site in Ras Beirut.

From a teaching staff of three and a student enrollment

of 18, the new school expanded until now its corps of instructors numbers almost 300 and its student enrollment 2671 (1950-51). The student body is composed of boys and girls representing 37 different countries and 19 religious groups.

On November 18, 1920, in recognition of its development, the board of Regents of the University of the State of New York authorized the change in name of the school from Syrian Protestant College to American University of Beirut.

The American missionaries realized that it was hopeless to train all the specialists needed by the Arab world. They intended that the college train men who left school with a strong religious, moral, and ethical background. They also hoped that the graduates would carry their knowledge to the people and would attempt to meet the specific needs of an area in the light and spirit of their background. It was not intended that the college train men to establish paint factories or to build bridges, but it was intended that the Syrian Protestant College train men who would recognize the need for such social or economic works and instill in these men a sense of social responsibility which would compel them to meet these needs.

The graduate of the college was to be primarily a man of character, and secondly a man of knowledge. He was to be educated as a teacher, lawyer, engineer, or doctor, but his education in specific fields was to be correlated with the study of the 'great idea' of Christianity, stressing the moral and

ethnical values of the teachings of Jesus Christ, as understood by the Protestants.

During the first phase of its development the College was highly successful in turning out the kind of graduates it intended to; during the second phase of its development (the Bayard Dodge administration) it was not so successful.

The Bliss era was permeated with a strong missionary spirit. The men who came to Beirut to take up positions in the College were for the most part men with theological training who held spiritual values above material values. These men were able to provide the environment so necessary for the development of a student's character. They not only preached the Christian life they lived it.

During the second phase of its development the University changed its character. The men recruited to teach considered themselves educators, not missionaries. They felt that their responsibility towards the student ended outside the classroom and that their private lives were their own.

This attitude was a reflection of the times. The post-World War I generation of the entire world, found itself living in a new era. Cultural traditions and spiritual values were discarded and secularism with its devil may care attitude became the formula for life.

The Western World best exemplified this spirit. Its success in creating a material world of economic well being was envied by the peoples of the newly 'liberated' Arab world. They yearned to imitate the West and to achieve for themselves similar political freedom and economic well-being. They believed that the key to the success of the West was the specialized training of its leaders, and they therefore set out to forge similar 'Tools' for themselves.

The American University of Beirut was called upon to furnish these 'tools'. From all corners of the Arab world came the call for specialists to serve in different capacities and to build up an Arab world similar to that of the West. The University authorities heeded the call and exerted all their efforts to create a 'machine' geared to turn out specialized graduates modeled on western standards.

The emphasis was placed on quantity of teachers rather than on their spirit, on the quality of the training rather than on the student being trained, and on the material and physical expansion of the University rather than on its spiritual, moral and intellectual development. The American University of Beirut met the demands of the times with the weapons of the times. The secular values of the twentieth century replaced the spiritual values of the nineteenth century.

Though the failure of the University during this second period may be considered a reflection of the trend of the times, this is not in itself sufficient justification. The mark of all great institutions, as well as of all great men, lies in their

ability to rise above the times and to hold firm to their ideals and their principles.

THE BACKGROUND

Islam¹

The Ottoman Empire, during the nineteenth century, though extensive in area, continued to exist politically because of European great-power rivalries. Its holdings consisted of the Balkans, in Europe; Crete, Aegean Islands, and Cyprus, in the Mediterranean; Morocco, Algeria, Tunisia, Tripolitania, Cyrenaica, Sahara, East Africa, and Egypt, in Africa; and Arabia, Syria, ¹ Anatolia, Transoxiana, Mesopotamia, Persia, ² Khurasan, Afghanistan, Transcaucasia, and Turkestan, in Asia.

In 1832, control of Syria was wrested from the Sublime Porte by Ibrahim Pasha acting for his father, Mohammad Ali, governor of Egypt under the nominal suzerainty of the Sultan. In 1833, when the Sultan formally recognized Mohammad Ali's control of Syria, Ibrahim was appointed governor of the newly acquired province, subject to his father's rule and commands.

Both father and son dreamed of establishing an independent Arab empire and Ibrahim's policy in Syria was directed ³ towards that end. He established a "... centralized government strong enough to hold separatist tendencies in check, and a system of taxation regular and comparatively rational, although burdensome. The judiciary was reformed, and greater equality

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1. The use of the expression Syria here is meant to include the present states of Syria, Lebanon, Hashimite Kingdom of Jordan, and Israel.
 2. Atlas of Islamic History, compiled by Harry W. Hazard,
 3. George Antonius, The Arab Awakening, (London, 1938), p. 23.

than had previously existed was established between Moslems and others. The Government founded schools and permitted foreign missionaries to do so."¹ The governor attempted to retain local tradition by basing his rule upon the local landowning and ruling families² and openly expressed his desire to revive Arab national consciousness. He recalled to the people the glorious eras of Arab History and surrounded himself with men who shared his ideas and worked for their realization. His aim was to start an Arab revival as a prelude to the founding of an empire. To further his aim he based his rule also on "... religious and civil equality and on the protection of lives and property, ... [.]"³ All his efforts were in vain. And yet, although he failed to realize his dream, two of his measures were of paramount importance in the awakening of the Arabs.

First. By permitting western missionaries freedom in their work, hitherto held within the bounds of Christian communities by religious intolerance, he opened a path for the flow of western ideas into the heart of the Arab lands. Second. By his enlightened educational policy and the establishment of primary and secondary schools, he aroused a desire for education among the Arab peoples which has not yet been satisfied.

In 1840 Mohammad Ali was forced to relinquish control of Syria to the Sultan. This was brought about mainly through the efforts of Lord Palmerston who believed it best for Great Britain to maintain the Ottoman Empire whole, but weak, rather

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1. A. H. Hourani, Syria and Lebanon, (London, 1946), p. 29.
 2. Ibid, p. 29.
 3. G. Antonius, Op. Cit., p. 33.

than to permit the establishment of a new kingdom which might endanger the Mediterranean route to the Far East.

After Ibrahim's departure, the smouldering embers of religious sectarian differences, which had been suppressed during the Egyptian rule, were fanned into flame by the Turks who applied the axiom of 'divide and rule'. After a number of serious conflicts the antagonisms between the different sects culminated in the Massacres of 1860, which resulted in the death of approximately 11,000 Druzes and Christians of Lebanon and Damascus.

Hostilities between the religious sects concerned were brought to an end by European intervention. The Sultan sent Fuad Pasha as his representative to Syria and authorized him to punish the parties responsible for the disturbances and to cooperate with the European representatives, who were gathered in Beirut, in establishing measures for the better government of Lebanon.

In 1864 as a result of these efforts, Lebanon was given "... a large measure of autonomy which allowed it to have its own system of local government, administered by a Christian Governor with the help of a representative council."¹

The significance of the massacres of 1860 lies not so much in the political as in the intellectual and moral consequences. The clergy were thoroughly discredited. In the words

1. Ibid, p. 59.

of a contemporary observer, "... the bonds of ecclesiastical tyranny have been greatly loosened if not entirely broken off. The utter worthlessness of the corrupt priesthood has been exposed, and the confidence of the people in their spiritual guides weakened, ... [.]"¹ The disturbances also "... awakened men's minds to the horrors of their moral stagnation and rekindled the zeal of those who saw that at the root of the country's tribulations was the sectarian hatred that thrives on ignorance. [The massacres] led to a renewal of activity in the establishment of schools and to an intensification of effort in favour of breaking down the barriers of obscurantism."²

CHAPTER II

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1. The Missionary Herald, (Boston, 1860), LVI: 364-365.
 2. G. Antonius, Op. Cit., pp. 59-60.

THE NEEDS OF THE ARAB WORLD

Until the advent of Ibrahim Pasha's administration in Syria, the intellectual level of the Arab people was low. The only schools available were elementary in curriculum and sectarian in character. There was a very limited supply of books in any language, and Arabic presses were scarce. There was one in Constantinople (established in 1816) and one in Cairo (established in 1822) both of which printed Arabic books of a literary and scientific nature. But the demand for education in Syria was not great and few books found their way into the country.¹

Ibrahim's educational reforms and his policy of religious toleration, which gave scope to western missionary activity, were stimuli which helped arouse Syrian intellectual curiosity. His educational measures were deliberately conceived to instill in the Arabs a consciousness of the cultural gulf between his Turkish overlords and himself, and also to train men for military service. The schools thus founded, though strictly for Moslems, and the educational system thus instituted, though short lived, had lasting results. Moslem parents, in their efforts to combat the governments's military designs upon their children, established private schools to compete with the state institutions. Thus, indirectly, Ibrahim Pasha fostered an interest in secular education which did not die out with his departure in 1840.²

1. Ibid, p. 38.

2. Ibid, pp. 40-41.

American and French missionary activities, given stimulus by Ibrahim's rule of tolerance, led to the establishment of a great number of schools (By 1860 the Americans alone had established approximately 33 of them.) and two printing presses. One, American, in 1834; and one, French, in 1847.¹

Intellectual activity thus stimulated aroused a desire, on the part of the people for better educational facilities. Henry H. Jessup, an American missionary in Syria, wrote, in 1863: "There is progress, growth and life...[There are] so many applications for schools and instruction that we know not what to do.... Delegation after delegation of men from various villages and different sects, call upon and write to us [asking] for preachers, and we have none to send. They ask for schools, and we have not the means to support them."² Another contemporary source states:

It is also a significant and encouraging fact that a more just appreciation of the value of education is rapidly spreading through the Arab community generally.... Indeed, the desire for education both male and female, of a higher order than has heretofore been possible, has risen to a sort of passion in Beirut, in certain parts of Lebanon, and even in some cities and towns farther inland.

Well aware of this growing zeal for education, the Jesuits and other Roman Catholic missionaries are rapidly multiplying their institutions.... It is, in fact, no longer a question whether or not education is to be obtained, but simply who is to be the teachers.³

The American missionaries were not to be outdone by the Jesuits. In 1862, the secretary of the American Mission,

1. Ibid, pp. 41-44.

2. The Missionary Herald, LIX: 183.

3. Ibid, LIX: 37-38.

in Beirut, recorded a minute which stated:

... the rapidly increasing demand amongst large numbers of Arab speaking people for a more varied and complete system of education than has heretofore been enjoyed, renders the establishment of a literary institution of a high character an imperative necessity in order to prevent protestant and protestantly inclined youth from being drawn into papal institutions ... it is deemed essential for the success of the undertaking that the contemplated institution be guided and guarded by the combined wisdom and experience of the Mission and have for its principal a person who shall be able, with the divine blessing, to infuse into it that elevated moral and religious influence, without which scientific and literary education may prove a curse and not a blessing -- ..."¹

On January 27 the minute was presented and adopted and Mr. Daniel Bliss was elected principal of the proposed school. It was to be his task to publicize it both in America and England and to raise funds for its endowment. The purpose of, and the need for, the College, was published in newspapers and printed in circulars which were distributed to prospective contributors and philanthropic institutions. One such circular is here quoted:

Successful Missions and Commercial intercourse, infusing Christian ideas and the quickening elements of Western civilization, have begun a "Renewal of Letters" in the East. In Syria and in portions of adjacent countries, the desire for education, and that of a higher order than has been heretofore possible, is widespread and urgent.

The need of Teachers, Preachers, Translators, Physicians, Lawyers, Engineers, Clerks, Secretaries, and other well educated men, is everywhere felt. No existing Schools or Institutions can meet this demand; the instruction given is either wholly elementary, or, as in the Roman Catholic and in some Native Schools, it is partial, deceptive, and perverting.

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1. Syrian Mission Records, Vol. II for 1853-1870, pp. 138-9. Found in the American Mission, Beirut, Lebanon.
- * The underlining is mine.

The enemies of Christianity, professed Infidels as well as Papiats, fully alive to the advantages to be gained from the present state of the country, are adopting bold and energetic measures to forestall Protestantism in becoming the educators of this vast population.

In order to counteract these efforts, and secure to the people of Syria the means of a sound and Liberal Education, it is proposed to establish at once an Institution which shall furnish to native youth an Education such as the country demands, in their own tongue, in their own land, and at the smallest cost.

The College will be located in Beirut, the seaport of Syria, a city rapidly growing in size and importance, and occupying a central position in respect to all Arabic-speaking races.

The language of the College will be exclusively Arabic, the common tongue of Syria, and spoken by more than a hundred millions of people throughout the East.

The course of instruction will embrace the several departments of "Arabic Language and Literature," "Mathematics," "The Natural Sciences", "Modern and Ancient Languages", "Turkish Law and Jurisprudence", and "Medicine". The last will be made especially prominent, as the whole land is now cursed by ignorant native quacks and medical jugglers. Thorough instruction will also be given in "Moral Science and Biblical Literature," the Bible being the constant religious text-book. Theology, as a system, will not be taught as it is thought preferable that young men preparing for the Ministry should complete their Theological training in connexion with the Mission to which they belong.

The College will be conducted on strictly Protestant and Evangelical principles; but it will be open to students from any of the Oriental sects and Nationalities who will conform to its laws and regulations. It is hoped that a strong Christian influence will always centre in, and go forth from, this Institution, and that it will be instrumental in raising up a body of men who will fill the ranks of a well-trained and vigorous "Native Ministry"; become the authors of a Native Christian Literature; supply the educational wants of the land; encourage its industrial interests; develop its resources; occupy stations of authority; and, in a large degree, aid in carrying the Gospel,

and its attendant blessings, wherever the Arabic Language is spoken. ¹

The American missionaries realized that it was hopeless to train all the specialists needed. They intended that the college train men who left school with a strong religious, moral, and ethical background. They also hoped that the graduates would carry their knowledge to the people and would attempt to meet the specific needs of an area in the light and spirit of their background. It was not intended that the college train men to establish paint factories or to build bridges, but it was intended that the Syrian Protestant College train men who would recognize the need for such social or economic works and instill in these men a sense of social responsibility which would compel them to meet these needs.

The graduate of the College was to be primarily a man of character, and secondly a man of knowledge. He was to be educated as a teacher, lawyer, engineer, or doctor, but his education in specific fields was to be correlated with the study of the 'great idea' of Christianity, stressing the moral and ethical values of the teachings of Jesus Christ, as understood by the Protestants.

These were the needs that the American Missionaries intended to satisfy when they first opened the doors of the Syrian Protestant College in 1866.

1. A copy of this circular may be found in the volume of "Annual Reports of the Board of Managers of the Syrian Protestant College, 1867 to 1892", located in the office of the President of the American University of Beirut, Lebanon.

CHAPTER III

SYRIAN PROTESTANT COLLEGE

School of Arts and Sciences.

From the modest beginning of a teaching staff¹ of three and a student enrollment of eighteen, the Daniel Bliss administration nurtured and guided the Syrian Protestant College through thirty-six years of growth. In 1902, when Mr. Bliss retired from the active leadership of the school, the teaching staff numbered forty members, the student enrollment six hundred and fifteen, and the number of departments had increased from two to five.²

During this period the only important event in the intellectual development of the college was the change in the medium of instruction from Arabic to English. When American missionaries first entertained the idea of establishing a college in Beirut their main concern was to institute an educational program which would keep the student in sympathy with his own people. Experience had taught the missionaries that foreign education tended to denationalize the student. They therefore thought it wisest to use Arabic as the language of instruction and to use Arabic textbooks wherever practical in order to prevent the same thing from occurring in their contemplated school.³

From 1866 until 1880 Arabic remained the language of instruction.⁴ In 1880 English replaced Arabic. That this com-

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2. Annual Report, 1901-02, p. 6.
 1. Not counting instructors.
 3. Frederick Jones Bliss, ed., The Reminiscences of Daniel Bliss, (N.Y., 1920), pp. 162-164.
 4. The medium of instruction of the Medical Department remained Arabic until 1883-84.

plete reversal of policy was a wise move, taken after mature and intelligent inquiry, is indicated by the following statement written by Daniel Bliss in his annual report for 1878:

The subject has been long under consideration whether we should not gradually but radically modify our plan in regards to the medium of instruction. The Faculty has already authorized the teaching to some extent of Natural Philosophy, History and Moral Philosophy through the English language.

We have taught English with the double object of disciplining the mind of the student and of furnishing him with the knowledge of the language whereby he would have access to the thoughts of the wisest and best men. The first object has been successful; the latter only partly so. Among men at home with rare exceptions, on leaving college make little use of the Greek, Latin, and even French and German, unless while in College they so far master the languages as to be able to read them with ease, without the use of dictionaries. We have reason to fear that most of our graduates make little use of their English. The American or European student, although he suffers a great loss in neglecting his ancient classics and his French and German, has access through his own language to nearly all that is valuable both old and new. But our graduates, when they lay aside their English studies, have little access to the thoughts of the great men of our age; they are shut up to the worst of the dead past.

After entering upon their professions, instead of reading in a language, permeated with the spirit of progress in all departments of life, they either read not at all or are confined to books, saturated with errors in religion, moral law, politics, medicine and social life. If Arabic literature is ever to be enriched by books in any or in all branches of sound learning, these books must be written by the natives themselves. We would continue our endeavors to make our students accomplished Arabic scholars so that they can write books and teach the people in the Arabic tongue, but it is equally, if not more important to give them a practical knowledge of the English language so that they may find something to write about and to teach.

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1. Annual Report, 1878. (The pages of the report were unnumbered. In other section of this paper if no page number is indicated it will be because none was used in the report cited.)

No other important change was made in the academic curriculum during Daniel Bliss's administration. A student who successfully completed the necessary requirements graduated with a well-rounded, general education. But that was not the primary aim of the college.

The character of the graduate was as important if not more important than the amount of academic learning he acquired. The college administration realized that the "character of a student is formed by the atmosphere and uplifting influence of his environment more than by the courses he studies."¹

²
Rustum Pasha, on one occasion, paid tribute to the success of the college in developing men of character, when he said to Dr. Bliss: "I do not know how much mathematics or how much history, philosophy or science you teach at the Syrian Protestant College, but I do know this, that you make MEN, and that is the important thing. And I wish I had one of your graduates to put in every office in my province. I would have a far better Government than I have now."³

From the very outset the administration encountered difficulty in furnishing the necessary buildings and classrooms for the students. The college was first established in 1866 in a house rented from Mr. Butrus Bistany who had a school of his own next door. In 1868 the college was moved to a larger house with two smaller houses attached. In 1870 it was again transferred to a larger building where it remained until 1873 when it was permanently established in its present location.

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1. Harold W. Close, The career Group Plan, p. 2. A report prepared for the Arts and Science Conference of the American University of Beirut (1932).
 2. A well-known Turkish ambassador and former governor-general of Lebanon.
 3. F. Bliss, Op. Cit., p. 214.

One of the first problems encountered was that of the preparatory school. In 1865, one year before the opening of the college, the Board of Managers adopted a minute to the effect that a well organized preparatory department was essential for the welfare of the college and that the school called "Medraset el Wataniyet", conducted by Mr. Butrus Bustany, be rented in part for that purpose.¹ The preparatory department was to act as a feeder for the college by preparing the prospective freshman not only academically, but also by orienting him in the type of atmosphere he was going to encounter in the college proper.² *

In 1867 the college administration decided that the arrangements made with Mr. Bustany were not satisfactory. The efforts of all parties concerned "...failed to bring [the preparatory department] into correspondence and harmony with the aims [and] objects of the College."³ A special committee assigned to investigate the situation deemed it advisable to terminate the arrangements at the expiration of the existing contract.

The following year Mr. Bustany's contract was not renewed and the college attempted to do without a preparatory department. It was left to the various schools in and about Beirut to train students for the college.⁴ This arrangement likewise was not satisfactory. In 1872 Mr. Bliss reported:

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1. Record of the Board of Managers of the Syrian-Protestant College for 1864 to 1903, pp. 8-9. Hereafter cited as Record of Board of Managers.
 2. Ibid, p. 59.
 - * The underlining in mine.
 3. Ibid, pp. 61-67.
 4. Stephen B.L. Penrose, That They May Have Life, (N.Y., 1941), p. 29.

It is a matter of regret that the various schools in Syria do not sufficiently prepare students to enter the Literary - much less the Medical Department - of the College. It is especially difficult to find any means to provide for applicants who come from a distance and must be received into a preliminary boarding school... [?] Last year, a number of pupils from distant places, anxious to enter the College but unprepared, were turned away with the means in hand and asking to remain to complete the necessary preparation - There are now several applying from other cities, whom we shall also be compelled to reject unless we can make some provision for their accommodations.¹

During the academic year 1872-1873 an experimental preparatory department was organized in the college proper. It was such a success that its permanent establishment was recommended to the Board of Trustees. Mr. Bliss reported:

It is believed that a well organized Prep Dept will neither injure other schools nor decrease their number, but that it will stimulate them to seek a higher standard by placing before them a model not beyond emulation. It will also train teachers for primary schools and will give [?] employment to students in the College proper and in the Medical Dept who may desire thus to meet their expenses while pursuing their professional studies. It would thus prepare undergraduates for taking charge of schools. Perhaps the strongest argument lies in the fact that the College would thus have young men under its care for a greater period of time [and] so be better able to train them to habits of regular [and] systematic study [and] to direct their minds while young to the principle of sound morality [and] pure faith without which our College will prove a failure.²

The preparatory school was constituted a separate department in 1875 and has remained as a branch of the college to the present day.

The Administration did not overlook the students of

1. Annual Report, 1872.
2. Ibid.

the college proper. From the original facilities of four rooms rented in Mr. Bustany's building, the college was expanded until in 1905-06 it consisted of fourteen buildings spread over an area of forty acres.¹

More important than its success in furnishing a physical environment for the development of its student's characters was the achievement of the Syrian Protestant College in establishing a religious and moral atmosphere conducive to the 'making of men'. All students were required to attend morning and evening prayers and a Sunday preaching service. All boarding students had to be present at the regular Sunday afternoon Bible classes and at a midweek prayer meeting. Courses in moral philosophy and metaphysics were required subjects for all seniors and "...in courses whose content was not specifically religious, Christian principles were emphasized wherever possible. Thus studies in English often utilized translation from the English Bible, which frequently led to discussion of fundamentally religious problems."²

The professors themselves were all ministers as well as teachers. Bliss, Dodge, Post, Lewis, Van Dyck and Wortable had undergone theological training. "Younger assistants were not always so well prepared and great care had to be exercised in choosing them. [A] Mr. Fraser, for example failed to measure up, and was permitted to leave the staff in 1870 because ... his religious views were unorthodox in the eyes of the College administration."³

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1. Annual Report, 1905-06, p. 3.
 2. S. B. L. Penrose, Op. Cit., p. 46.
 3. Ibid, p. 46.

Another instance had more serious consequences. In 1882 Dr. Lewis, Professor of Chemistry and Geology delivered a commencement address in which he apparently mentioned some of Darwin's theories on evolution. The address was criticized unfavorably by a number of Americans and some natives, and aroused a controversy which resulted in the suspension of forty students and the resignations of four professors.¹

In light of this affair the Trustees deemed it advisable to require all prospective professors and instructors to sign the following declaration of principles:

In accepting the appointment of Professor, or otherwise engaging in the duties of instructor in the Syrian Protestant College, we, the undersigned, do pledge ourselves to the hearty acceptance and full adoption of the following declaration of religious belief: -

- I. The Divine inspiration, authority, and sufficiency of the Holy Scriptures.
- II. The right and duty of private judgement in the interpretation of the Holy scriptures.
- III. The Unity of the Godhead and the Trinity of the Persons therein.
- IV. The utter depravity of human nature in consequence of the fall.
- V. The incarnation of the Son of God, His work of atonement for the sins of mankind and His mediatorial intercession and reign.
- VI. The justification of the sinner by faith alone.
- VII. The work of the Holy Spirit in the conversion and sanctification of the sinner.

1. From a statement issued by the President in 1883. It may be found in the volume of Annual Reports, 1867-1892, of the American University of Beirut.

- VIII. The Immortality of the soul, the resurrection of the body, the judgement of the world by our Lord Jesus Christ, with the eternal blessedness of the righteous, and the eternal punishment of the wicked.
- IX. The Divine institution of the Christian ministry, and the obligation and perpetuity of the ordinances of Baptism and the Lord's Supper, and the sacredness of the Lord's day, which is to be duly honored.
- X. The whole body of evangelical doctrine as contained in the inspired Word of God and represented in the consensus of Protestant creeds as opposed to the erroneous teachings and practices of the Romish and Eastern Churches.

We also declare our hearty sympathy with, and pledge our active co-operation in advancing the chief aim of this Institution, which as a missionary agency, is to train up young men in the knowledge of Christian truth, and, if possible secure their intelligent and hearty acceptance of the Bible as the Word of God, and of Christ as the only Saviour, and at the same time inspire them with high moral purposes and consecrated aims in life.

We further pledge ourselves to the inculcation of sound and reverent views of the relation of God to the natural universe as its Creator and Supreme Ruler, and to give instruction in the Special department assigned us, in the spirit and method best calculated to conserve the teachings of revealed truth and demonstrate the essential harmony between the Bible and all true science and philosophy.

In view of the responsibility of instructors of the young and the influence of personal example, we recognize the importance of unusual care in maintaining a high standard of Christian consistency in life and conduct with reference to all the moral questions of the day.¹

The signing of the "Declaration of Principle" remained obligatory for all prospective professors and instructors

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1. A copy of this declaration may be found in the volume of Annual Reports, 1867-1892, of the American University of Beirut.
 2. Trustees Minutes, January 30, 1902. As quoted in S. B. L. Penrose, Op. Cit., p. 49.

until 1902 when the Board of Trustees, acting upon the request of Howard Bliss, son and successor of Daniel Bliss, "Resolved: that, while retaining the present 'Declaration of Principles' as a general expression of the religious belief of the founders of the College, subscription to this 'Declaration' be no longer required."²

With instruction based on Christian principles, professors and teachers indoctrinated with Christian ideals, and precautions taken to keep unorthodox view from invading the campus, the atmosphere of the student's environment was permeated with the moral and ethical values of Christianity. And yet under no circumstances was proselytizing permitted.

In matters of religious instruction Dr. Bliss set the example:

"... no attempt was made to combat error or false views, but we followed the method by which darkness is expelled from the room by turning on the light. I... tried to look at the subject under discussion from the standpoint of the listeners. For instance, the question was asked: "Is it wrong to ask the Saints and the blessed Virgin to pray for us, to intercede for us?" Had, the question been answered; "Yes, it is wrong," two-thirds of the class, who were in the habit of calling on the Virgin and Saints, would have turned a deaf ear to all that might have been said afterwards. Had the question been answered: "No, it is not wrong," the protestant boys would have reported to their parents and the missionaries that the President of the College had turned Roman Catholic or Maronite.

So I turned to the one asking the question and said: "I thank you for asking that question. It is an important one and a most natural question."

(The Protestant boys sat in their seats with upright heads, expecting the others would be placed on the left hand with the goats.) "Almost natural question for you to ask, living in this country, for everything is done here through mediators or intercessors. If you wish a favour of me you do not come to me directly, but you go to some Tutor and ask him to ask me. You have been to my wife and besought her to induce me to give a holiday. I have bought several horses, rented several houses, bought various pieces of land, but always through a broker, that is, an intercessor. Not only in business matters but in political and social affairs also the intercessor must be appealed to. You cannot call on the Pasha of Beirut directly; you must first pass the guard the doorkeeper, see his Secretary, and he will go and ask the Pasha to receive you. Not only in this country but in England and all over the world you must appeal to intercessors. I cannot call upon the King of England, directly, but must appeal to the Ambassador of the United States, who will intercede with I know not how many English officials, and then perhaps I might possibly see the King. Your question is a most natural one. You say: If I cannot visit the President of the College, the Pasha, the King, without intercession, how can I go direct to God," - (the heads of the Protestant boys hung low); then I added:

There is an infinite difference between the President of the College, the Pasha of Beirut and the King of England on the one hand, and the Lord Jesus Christ on the other. These never have invited you to call; He says; Come unto me all ye that labour and are heavy laden. We know little, He is all wise; we have little compassion, He is full of grace and truth and loves you more than all the Saints in Glory can possibly love you. So, whether it is right or whether it is wrong to ask the Saints to intercede for you, it is wholly unnecessary, it is useless, it is a loss of time, - 'Before they call I will answer, saith the Almighty.'

Upon another occasion it was asked if it is right to confess one's sins to another. It was answered, "It is not only right, but a solemn duty to confess your faults to any one whom you have wronged but you question, in view of the practice of many, implies: is it right to confess to a priest our sins in general and in particular? There is no objection to your doing so, if you seek his advice in the hope that he make some suggestion which will be helpful

to you, just as you tell the physician your symptoms and habits that he may know what to prescribe for you. Your question implies still another question, namely, has the priest power to absolve you from your sins? He has not power to absolve your sin, but he has authority to say that you are absolved under certain conditions. One time in New York, in an almost deserted street, a tall, fine-looking man accosted me and said: 'Father, may I speak with you?' 'Certainly,' I said. He continued: 'I have sinned. I signed the pledge and took an oath before the Bishop and before God that I would never drink again. I have broken the pledge; I got drunk. Is there any forgiveness for me?' I placed my hand on his shoulder and said: 'My friend, if your confession is from the heart, and your sorrow real, and your determination firm not to repeat it, you are absolved and your sin is forgiven.' He said: 'Thank you, Father,' and went on his way rejoicing, and so did I, for I had applied the Gospel in its essential fullness to the poor man.

So any priest, any man who believes in the Gospels of Jesus may say to any man, 'If you are truly penitent your sins are forgiven you.' But no priest, no man, can pronounce absolution without that great If. Jesus Christ, who knows what is in man, and, seeing the contrite spirit, can say without the If: 'Thy sins are forgiven thee.' As in the physical world gravitation is found where there is matter, so in the spiritual world God's forgiving grace is found wherever and whenever a contrite spirit is found.¹

Self
In still another manner did the administration attempt to develop the students character. The average Near Eastern boy is less capable of moral judgement than his Western counterpart. The fault lies not so much in the boy as in his family and school background. A father or teacher is apt to discipline the youngster not because of any inherent wrong in the act committed, but simply for the sake of discipline.² A boy thus disciplined not only does not learn the sound principles of behaviour but is liable to develop a greater respect for the punishment than for the authority wielding it. "The problem $\sqrt{\text{of}}$ the

1. E. J. Bliss, Op. Cit., pp. 207-210.

2. S. B. L. Penrose, Op. Cit., p. 90.

college⁷ was to bridge the gap between rigid surveillance and natural self-government, encouraging the development of independent self-control but keeping it rather strictly within the bounds. The importance of being able to construct a wall around the campus was not to be exaggerated. It greatly facilitated a necessary check on the goings-out and the comings-in and permitted a greater freedom within the campus. ¹

Daniel Bliss utterly refused to comply with the usual practice of encouraging students to spy on one another. He believed that trusting a boy makes him trustworthy ² and he put his belief into practice.

The following anecdotes related by his son serve better to illustrate his manner of treating minor cases of discipline:

There was a regulation against smoking in the rooms [of the college⁷]. "One night in November," a graduate relates, "I was studying very late in my fourth-story room, and, supposing the authorities were all in bed, I was smoking a cigarette, which, when half finished, I chucked out of the window. In a few minutes came a knock at the door. "Come in!" I called. The door slowly opened. Instead of some fellow-student, there stood the President! And the room full of smoke! "Good-evening," he said, with his usual air of dignified politeness. "Have you studied Astronomy?" "Ye-e-e-ess, sir," I stammered. "Then perhaps you can tell me whether this is one of the nights when we may expect meteors falling through the air?" "I--I--I don't remember," I said. "Ah," he said, "I thought perhaps you could. Good-night." That was all, but there was no more smoking in that room at least.

In later years when no one was supposed to smoke anywhere on the campus, a student was enjoying a cigarette behind the Chapel. Presently he heard the firm step of the President advancing. He hastily thrust his right hand, burning cigarette and all, into his

1. *Ibid.*, pp. 90-91.

2. F. J. Bliss, *Op. Cit.*, p. 200.

side coat-pocket. Instead of passing by with a salute, as usual, the President extended his hand. The student was obliged to extend his. "How is your father in Damascus?" said Dr. Bliss. "And your mother and (still shaking the hand) your dear old grandmother? Give them my salaams when you write." At this juncture the cigarette dropped from the burnt pocket to the ground. The President saluted and passed on with no further word. Such stories were too good to be kept even by the victims, and hence the regulation usually took care of itself.¹

In such a manner was Dr. Bliss able to wield a personal influence which caused a former student of his, Mr. Nassim Birbari, to say: "... the picture I have of Dr. Bliss is not that of the stern president who presided over the College and its destinies... but rather that of a wise counselor, a trusty friend and a kind father."²

The Faculty of the college did not overlook the importance of the academic training to be made available to the students. It was not sufficient to 'make men' with any sort of education. It was important that these men, upon graduating, enter fields of work in which they could transmit the benefits of their training to their people.

To facilitate this end the curriculum of the college was planned with emphasis placed upon the training of teachers and the training of medical doctors. Teachers, because they would be in contact with a child during the formative period of his life cycle; and doctors, ~~and doctors~~, because they would be present during moments of stress, when what they said and how they said it would be fully accepted and believed by the patient and his family.

1. F. J. Bliss, *Op. Cit.*, pp. 202-203.

2. Annual Report, 1903-04, p. 21.

The following is a typical four-year curriculum available to a student entering the arts and science section of the Syrian Protestant College in the year 1887-1888:

Freshman Year.

- Arabic:- Higher Grammar, Nar-ul-Qira, begun; essays; readings from classics.
 English:- Reading and paraphrasing, Nelson's Fifth Reader; grammar; Kellogg and Reed; compositions and conversational exercises; declamations.
 French:- Ollendorf's Method
 Mathematics:- Algebra, Wentworth's Elements.
 Bible:- Expository Lectures.

Sophomore Year.

- Arabic:- Higher Grammar, Nar-ul-Qira, completed; essays; readings from classics.
 English:- Reading and paraphrasing, Sixth Reader; Grammar, Kellogg and Reed, completed; essays and declamations.
 French:- Ollendorf's Method; Lectures Morales, Historiques et Scientifiques.
 Mathematics:- Plane, Solid and Spherical Geometry, Wentworth; Mensuration.
 History:- Outlines of Ancient History, Myers.
 Physics:- Ganot's Popular Natural Philosophy
 Bible:- Expository Lectures.

Junior Year.

- Arabic:- Rhetoric, Ilm ul-Adab; essays and orations; study of classical authors.
 English:- Rhetoric, Hart; Shakespeare's Julius Caesar; essays and declamations.
 French:- Ollendorf's Method; Havet's Le Francais par la Pratique; essays.
 Mathematics:- Plane and Spherical Trigonometry, Wentworth; Surveying, Wentworth, with field work.
 History:- White's Middle Ages and Lord's Modern Europe.
 Chemistry:- Inorganic Chemistry, Roacce. Lectures on Mineralogy.
 Zoology:- Rackard's Briefer Course; lectures.
 Bible:- Expository Lectures.
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Senior Year.

- Arabic:- Rhetoric, Ilm ul-Adab; literary criticism; essays, orations and poems; study of classical authors.
- English:- English Literature, Kellogg; Merchant of Venice and Hamlet; Paradise Lost; essays, declamations, and orations.
- Mathematics:- Analytical Geometry, Loomis; Differential Calculus (optional), Proctor.
- Moral Philosophy:- Hopkins' "Law of Love and Love as a Law."
- History:- Lectures on the Constitutional History of England, and Philosophy of History.
- Psychology and Logic:- Hickok's Mental Science; Jevon's Primer of Logic.
- Astronomy:- Newcomb and Holden's Briefer Course.
- Botany:- Balfour's Elements of Botany, and Post's Flora of Syria.
- Geology:- Dana's Text Book; lectures.
- Bible:- Expository Lectures. 1

School of Medicine.

The American missionaries who founded the Syrian Protestant College decided that the study of medicine was to "... be made especially prominent, as the whole land ...² [was] cursed by ignorant native quacks and medical jugglers."

From the date of its establishment the school of medicine³ attracted considerable attention and interest. One of the major reasons for such interest, other than the need for competent doctors, was that "... in consequence of their unfavourable position under Turkish rule, Syrian Christians were excluded from many of the higher professions, commerce and medicine alone⁴ being really open to them."

In 1866 the Board of Managers of the college adopted the following minute:

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1. Syrian Protestant College, Catalogues, Vol. I, 1887-1888, pp. 28-29.
 2. From circular previously cited. See page 8.
 3. S.B.L. Penrose, Op. Cit., p. 32
 4. Julius Richter, A History of Protestant Missions in the Near East, (N.Y., 1910), p.219.

Whereas, provisions having been now secured through the preparatory department for meeting to a considerable extent the immediate literary commands of the community: it is the opinion of the Board of Managers, that as next in order of importance, and previously to filling the higher scientific departments, the Medical Department of the College should as soon as possible be completely organized...¹

Doctors William H. Thompson, C.V.A. Van Dyck, and John Wortabet were chosen to constitute the first medical faculty.² Before the opening of the medical school the following autumn Dr. Thompson was sent abroad to raise funds for the endowment of different chairs in the medical department.³ In October of 1867 Dr. George Edward Post was nominated to the medical faculty,⁴ but due to certain commitments to the American Board of Missions he was unable to accept the nomination until January 17, 1868, and did not begin his duties at the Syrian Protestant College until shortly after the beginning of the academic year 1868-69.⁵

In 1867-68 the medical school of the Syrian Protestant College began its first academic year with a faculty of three and a student enrollment of fourteen.⁶ Its language of instruction was Arabic and due to the difficulty of obtaining medical books in that language the professors had to write their own texts.⁷ They continued to work under this hardship until 1883-84

1. Record of the Board of Managers, pp. 21-22.

2. Ibid, p. 27.

3. Ibid, p. 35.

4. Ibid, p. 78.

5. S.B.L. Fenrose, Op. Cit., p. 39.

6. Annual Report, 1868.

7. Sa'di, Lufti, M., "Al Hakim C.V. A. Van Dyck," in Isis, No. 73, pp. 31-32.

when the language of instruction was changed to English there-
by facilitating the purchase of textbooks.¹

From 1867-68 to 1901-02 the school of medicine develop-
ed rapidly. The Prussian Hospital of the Knights of St. John
was placed at its disposal in 1877;² the faculty expanded from
its original number of three to a total of eight; and the student
enrollment from fourteen to one hundred and nine.³ In 1871 the
first graduating class numbered six students;⁴ in 1902 sixteen
were graduated.⁵ For the entire thirty-two year period the total
number of medical graduates was two hundred and five.⁶

During this first period of its history the medical
faculty encountered only two serious difficulties. The first was
that of obtaining government recognition for its medical degrees,
and the second, that of obtaining cadavers for dissection.

The regulations of the Ottoman government required
"... medical students from all parts of...[the] Empire, with its
various languages, to go to Constantinople to be examined before
a Medical Bureau the majority of whose members... [were] not
acquainted with any of the languages spoken by the subjects of
the Sultan."⁷ Unless a student underwent this examination and
successfully passed it he was not allowed to practice his pro-
fession anywhere in the Empire. If he did so he was subject to
arrest on the charge of malpractice.⁸

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1. Record of the Board of Managers, p. 167.
 2. Ibid, p. 121.
 3. Syrian Protestant College, Catalogue, Vol. IV, 1901-02, p. 103.
 4. Annual Report, 1871.
 5. Annual Report, 1902.
 6. Syrian Protestant College, Catalogue, Vol. IV, 1901-02, p. 101.
 7. Annual Report, 1871.
 8. S. B. L. Penrose, Op. Cit., p. 41.

During the Daniel Bliss administration the only concession the Ottoman government would make in this matter was to constitute the school a branch of the Imperial College and to agree to pay all the expenses a student incurred by being obliged to travel to Constantinople for his examination by the Medical Bureau of the Empire. The student was also exempted from paying the five pound examination fee.¹

The recognition of the Syrian Protestant College medical degree was not obtained until 1903 during the administration of Howard Bliss.

The second difficulty the college encountered in reference to its medical school, was in obtaining cadavers for dissection.

Moslem law prohibited such dissection, on the belief that the dead retain their senses.²⁶ The matter was discussed in faculty meeting on January 6, 1869 when Dr. Post reported that he was trying to stimulate a little quiet grave robbing but was having difficulty because of fear of a public outbreak or of the authorities. On February 15 of the same year, however, Mr. Dodge reported with some enthusiasm that "we have more 'subjects' offered than we want," and went on to tell of a 'mountain Princess' being taken from her tomb by overzealous 'helpers'. She was returned to it in short order and without untoward incident.²

The success of the medical school during the Daniel Bliss administration is best shown by the following statistics. Of the 205 men who obtained their medical degrees during the first thirty two years of the medical school's history 95.13% remained in the Arab World after graduation. Only a mere 4.87%

1. S.B.L. Penrose, *Op. Cit.*, p. 41.
2. S.B.L. Penrose, *Op. Cit.*, p. 42. In footnote 26 Mr. Penrose writes: "Mr. Dodge noted that this belief probably originated with the Prophet's statement: 'Men are asleep, and at death they awake.'"

left for foreign lands for one reason or another.

Dr. Daniel Bliss devoted thirty-six years of his life to the building of a school with the necessary environment and spirit conducive to the training of men who would serve their countries. The school graduated a total of 576 students of which 89.6% remained in the Near East.¹ To the original preparatory and arts and science departments there was added the departments of medicine, pharmacy, and commerce. Notwithstanding this amazing achievement Dr. Bliss was dissatisfied. In 1902 he listed for the Board of Trustees what he considered were the weaknesses of the college,² and by so doing outlined a course of development which his son and successor was to follow.

1. S. B. L. Penrose, Op. Cit., p.88
2. Annual Report, 1901-02.

CHAPTER IV

School of Arts and Sciences.

Howard Sweetser Bliss succeeded his father as president of the Syrian Protestant College. It was his destiny to guide the college through eighteen years of development and to rear upon the foundations laid by his father the superstructure to be known as The American University of Beirut.

Though second generation by birth, the new president was first generation in thought and spirit. He believed, as his father and his father's colleagues did, that the college graduate should be primarily a man of character and secondly a man of academic learning. All through the period of his administration he endeavored to make the Syrian Protestant College renowned, not for the quality of its training, but for the quality of its graduates.

In his first presidential report Howard Bliss, writing of the collegiate department, expressed his views as to the purpose of the department and its function in the college proper. He wrote:

[The collegiate department should be a] ... vital center where the noblest ideals of Christian Civilization, where learning, where culture, where all the forces that go to the making of an educated man shall be germinated, developed and brought to birth; where the tradition and atmosphere of pure scientific training shall be preserved; where love of truth and chivalrous devotion to its behests shall be kept burning with clear and untroubled flame; where holy ambitions and ardent aspiration shall be

united with unwearied industry and patient drudgery - ...

Our professional Departments ought indeed to be fortified and increased. Law and Engineering and Scientific Agriculture ought soon to have place in our scheme of study, but the time may soon come - as it is rapidly coming in Egypt - where excellent opportunities for professional and technical study can be secured in government schools or in more richly endowed or more highly favoured institutions. But the time is never coming when with the history and the spirit and the traditions and the principle and motives of our Institution back of us we shall not hold the unique position of ability - if we are faithful to our trust - to conduct to the most successful issue a course of mental and moral discipline making for intellectual and spiritual supremacy among all theories and schemes of education Then our Professional and Technical Courses will be filled not because they are necessarily better than others in equipment, but because their utilitarianism will be permeated and saturated by the spirit that flows forth from the Collegiate Department.¹

The new administration gave primary consideration to the collegiate department. The teaching force was increased and strengthened; the curriculum was studied and revised; the principle of elective studies was introduced; entrance examinations were more carefully supervised; the age for entrance was advanced; a graduate program was provided for, and frequent meetings of the collegiate teaching staff were held with the idea of developing a sense of esprit de corps.²

These efforts did not achieve the desired results. The quality of the work of the students of the collegiate department remained unsatisfactory. After due consideration the Faculty came to the conclusion that the defect in the department was:

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1. Annual Report, 1902-03, pp. 14-15.
 2. Annual Report, 1904-05, p. 17.

... the absence of a responsible officer officially and authoritatively charged... with the delicate and difficult task of guiding the student ... in his intellectual life outside the classroom, of promoting in him the love of study, of teaching him how to study; of devising ways and means by which this growing love of study and ability to study shall be promoted and safeguarded; of assisting the lazy student, the indifferent student, the backward student, the bewildered student, to escape from the fate which will surely overtake him, and to escape by his own patient and sturdy efforts; of interpreting to the immature lad the meaning of the College Course, so that he will appreciate that it is a course of correlated studies, and not a mere bundle of isolated subjects.¹

To improve the quality of the work in the college course the Faculty created the office of Dean of the Collegiate Department and elected Professor Robert H. West as the First dean.

In 1902 Daniel Bliss had written of the collegiate department; "... in no other place in the whole institution is the work of the students... so desultory and unsatisfactory."² In June 1906 Dean West reported that of one hundred and fifty-three students enrolled in his department at the beginning of the academic year, 91% completed the year; approximately 86% were promoted unconditionally; 12% were promoted conditionally; and only 2% failed outright.³

Such an excellent intellectual record is indicative of diligent study and effort not 'desultory and unsatisfactory' work! In one short year the new office of dean had justified its existence.

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1. Annual Report, 1904-05, pp. 17-18.
 2. Annual Report, 1901-02, p. 10.
 3. Annual Report, 1905-06, p. 25.

The establishment of the deanship was the only radical change introduced in the collegiate department during the Howard Bliss administration. But, it was not the only achievement of the new administration.

During the period 1902-20 the material and administrative resources of the college were expanded greatly. New departments and courses were added. The Nurses Training School (1904); the School of Dentistry (1910); a Normal Course (1909); and an Agricultural Engineering Course (1914). The Teaching and administrative staff was increased from forty-two to one hundred; the campus area expanded by the addition of approximately twelve acres; and the number of buildings increased from eleven to twenty-six.¹

One of the buildings erected by the new administration was West Hall, the social building of the college. The plan for this building was first conceived by the younger Syrian and American teachers who felt that their campus life favoured small and exclusive groups and was not in line with the democratic aims of the college. They felt the need for a building where students would meet in a spirit of friendship; where antagonisms of race and religion would be non-existent; "where men might enter divided, wrong, inferior, and unhappy, but would leave unified, right superior and happy."²

To this end the 'younger staff' formed a committee for the purpose of raising funds and drawing up plans for the contemplated building. After nine years of effort, and with the co-operation and help of alumni and the college administration,

1. Al-Kulliyeh, Vol. VI, No. 9, June, 1920, p. 66.

2. Al-Kulliyeh, Vol. V, No. 5, March, 1914, p. 136.

West Hall was completed and officially opened and dedicated to the use of students, of different races and religions to gather together in a spirit of tolerance and in the search for truth and the furtherance of the cause of righteousness.

In 1908-09 the religious atmosphere of the campus, created by the Daniel Bliss administration, was invaded by a spirit of opposition and threatened with destruction.

In July 'Abdul-Hamid¹, Sultan of the Ottoman Empire, had restored the constitution of 1876. To the people of the Arab world a new era seemed to have arrived, for the constitution promised political and religious liberty. Rejoicing and celebration was the order of the day.

The academic year for the college began without any unusual incident. The only indication of the approaching storm was an increase in the number of usual requests which the college authorities received from the parents of Moslem students asking that their children be excused from compulsory religious exercises. The requests were not granted.²

Shortly after the beginning of the school year, public opinion, influenced by the political events in the Empire, fomented opposition to the religious regulations of the college. The development of this opposition resulted in the signing of a peti-

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1. Murad V, during his three months reign in 1876, issued the first constitution of the Ottoman Empire. The constitution stated that all subjects of the Sultan were to be known as Ottomans and that the religion of the state was to be Islam; all recognized religions were to be protected; freedom of the press within the limits of the law was granted; and representative government established. In 1877 Abdul-Hamid suspended the constitution.
 2. Annual Report, 1908-09, p. 6.

tion by 98 Moslem students on January 12, 1909, requesting the termination of the regulations pertaining to compulsory religious exercises. The Faculty did not comply with the request and published the following statement explaining its action:

Inasmuch as we have recently received several requests to define the position of the College in matters of religious instruction, and inasmuch as we have found that many misconceptions exist in the minds of those making these requests, the Faculty desires to make the following statement:-

1. The aim and purpose of the College is to develop character, that is, it seeks to develop in its students the love of truth and the desire to do right, and it believes that this should be the aim and the result of all true education.

2. The College believes that the highest type of character cannot be developed, or for any length of time maintained, without the aid of religion, and for that reason we say to every student that he has no right to neglect his religious life, whatever the form of religion his conscience leads him to adopt. Thus we seek to make him a conscientious and God-fearing man.

3. The College accustoms its students to respect the religious belief of others, and its students learn to discuss freely and with mutual respect and consideration the points upon which they differ. Thus they learn to understand the intellectual and moral principles which underlie all religious thought and progress.

We believe this to^{be} especially valuable in a land where many religions are represented, and where the desire has become so strong to unite as far as possible on common ground. The College feels that in order to be true to its ideals it must teach religion. It is self-evident that the College, as a Christian College, believes that the Christian religion can do more for character than any other form of religious faith. It is also clear that the influence of the Bible and of the Christian religion has produced this College which represents the modern type of education.

4. This is a Christian College and was established with the money of Christian people, the land was purchased, the buildings were erected, the hospi-

tals were established and the equipment was supplied by them, and without their constant support the institution could not be maintained. All this was done for the purpose of providing an education in which the Bible should be taught, and the claims and benefits of the Christian religion should be presented to every student.

We, accordingly as faithful servants of those who appointed us, are in honor bound to present to every student the truth of the Christian religion, leaving him entirely free to accept it or reject it. Our students know that they are left wholly free in this respect, and our students also know that those who frankly disagree with us in religious matters suffer no disadvantage in their relation to the College or to their teachers. This we consider true religious liberty.

The College believes that in requiring its students to attend religious services and instruction it is not trenching upon the religious liberty of its patrons. It publishes in full, in its annual Catalogue, its rules and requirements in this respect, so that no man who sends his son to the College, need be under any misapprehension as to what will be required of him. These regulations have been in force since the foundation of the College, and have been found most useful in securing our purpose to give all our students an equal opportunity to learn our principles, and to create no special privileges for any one class or sect.

For these reasons, we believe that our regulations are fair to all concerned, and that, they serve to promote the highest type of education.¹

The students did not accept this action quietly. A number of them took an oath not to attend compulsory services or classes in Bible study, and also, if they were expelled to refuse to leave the campus. Later many other students (among which were practically all the Jews, 88 in number) promised to co-operate with those who took the oath.²

The action of the faculty was not the only reason for

1. Annual Report, 1908-09, p. 7-8.
2. Annual Report, 1908-09, p. 8.

this reaction on the part of the student body. A petition to establish a society for the study of Islamic culture had been rejected. Other minor incidents led to the belief that the Faculty was being partial in their treatment of the Moslems "Furthermore an address delivered in connection with the Week of Prayer services was grossly misunderstood and misinterpreted as being an attack upon the Moslems."¹

The rebelling students were encouraged by Moslem and Jewish friends in the Arab World. Newspapers expressed their sympathy with the students and denied the right of the college to impose such regulations. Moslems and Jews as well as some Christians, disbelieved in the principle of compulsory worship.²

After much negotiation the Faculty arrived at what they considered the wisest decision possible and sent the following letter to the parents and guardians of the students as a basis of settlement:³

March 18, 1909.

To.....

After paying the duties of respect I beg to state that you have undoubtedly learned of the strike engaged in by most of the Moslem and Jewish students in our College. You are also aware that the Faculty of the College has not been hasty in reaching a decision in reference to the matter but have considered the subject wisely and carefully. Since this question is of importance, and since the College seeks to advance the best interest of the students and their development, we have done our best to solve the difficulty and with the help of Almighty God (may he be exalted) we have reached the following decision.

1. The Faculty will treat the striking students in the spirit of indulgence, and will thus excuse them from

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1. Annual Report, 1908-09, p. 8.
 2. Ibid, pp. 8-9.
 3. Ibid, pp. 10-11.

attendance during the times of worship, and will occupy them during those times with something useful to them. This exemption comprehends the present academic year only.

2. If desired, the Faculty will offer the students a study in the science of religion which will not take the place of the Bible study but will be in addition to it.

3. The Faculty will take up this question which has been the cause of the present difficulty, will consider it and will then submit it to the Board of Trustees in New York for their final decision. They cannot, however, make any promise or hold out any hopes as to the outcome.

As to the students, they will be required:-

1. To disclaim everything that suggests the spirit of disloyalty or disobedience or conspiracy against the authority of the College.

2. To undertake in a special manner a strict observance of the regulations of the College as a sign of the above mentioned disavowal and their sincerity in making it.

3. To resume attendance at the regular Bible classes.

We send you this letter that you may know clearly what has happened. It remains for us to say that beginning with Monday, March 22nd, this decision will go into effect. If there is any parent, however, who would prefer to withdraw his son from the College he can do so, and the College will make the necessary settlement with regard to the second instalment of fees he has recently paid.

Accept abundant respect, and may your existence be prolonged.

For the Faculty of the College,

Howard S. Bliss,

President.

On Monday, March 22nd, the decision of the Faculty went into effect. Eight students thereupon quietly withdrew from the College. The rest agreed to accept the terms of settlement outlined in the foregoing letter. ¹

1. Annual Report, 1908-90, pp. 5-11.

During the following summer newspaper attacks upon the college were renewed and efforts were made to induce the Faculty and the Trustees to reopen the subject. But, gradually the attacks died out and the next academic year opened without untoward incident. The incoming students were asked to sign a statement to the effect that they would abide by all college regulations, and their parents were requested to inform the president that the signing of such a statement met with their approval.¹

The religious strife, successfully weathered, was in itself a tribute to the influence of the college. Beyond an attack on the religious regulations of the school it was an expression of a fear that Moslem young men, after living in the Christian environment of the college for a number of years, would leave the university campus less certain that their own creed² was stronger and better than that of their teachers.

It was therefore felt to be intolerable that in an Empire whose Constitution declared Islam to be the religion of the State an institution should be permitted to maintain regulations which might undermine the faith of scores of students in their State religion, students who sorely needed the intellectual advantages afforded by the Syrian Protestant College.³

As a missionary institution, the Syrian Protestant College had come into its own.

1. Ibid, p. 8.
 2. Annual Report, 1908-09, p. 12.
 3. Annual Report, 1908-09. pp. 12-13.

The School of Medicine.

Another important achievement of the Howard Bliss administration was the obtainment of the Ottoman Medical Trade which provided for an Imperial Commission to come to Beirut to examine the medical graduates of the college.

Previous to this time the Syrian Protestant College students were forced to undergo a journey of over one thousand miles and to remain in Constantinople from three to nine months before the completion of their examinations often before an un-¹sympathetic faculty.

Since 1871 the college authorities had made numerous attempts to persuade the Sultan to grant recognition to the Syrian Protestant College degree. All their negotiations had been in vain. In the fall of 1902, Dr. Post, of the Faculty, was sent to the United States as a part of a deputation from Turkey to see the President about obtaining a clarification of the relations between the Ottoman government and all American² institutions in Turkey.

The committee presented its case clearly and concisely.³ It explained how American missions, dating back to 1819, were permitted to establish their institutions and were granted the same recognition and privileges extended to missions of other countries. This recognition carried the form of law. Under it the missions acquired assets which amounted, in 1908, in the

1. Ibid, 1899-1900, p. 15.

2. S.B.L. Penrose, Op. Cit., p. 103.

3. The following information is taken from a letter to the President of the United States, quoted in S.B.L. Penrose, Op. Cit., p. 105.

aggregate to about \$6,000,000.

About 1903 the Turkish government granted the French Medical School in Beirut the right to issue a French degree of Doctor of Medicine and Master of Pharmacy. The Sultan "... also issued an Irade directing the Imperial Faculty of Medicine at Constantinople to send each year, a Commission to participate in the examination in Medicine and Pharmacy in the French school of Medicine of Beirut". Successful students were granted their degrees without further examination.

The Syrian Protestant College applied formally for similar concession. For years negotiations were unsuccessful. Then the President of the College, Howard S. Bliss appealed directly to the President of the United States. The latter requested the Sultan to grant the petition of the Syrian Protestant College and grant its medical degree as equal to the French medical degree. Up until the present time the Sultan has taken no action on the matter.

In light of this the Committee requested the President to take the following action:

To secure the appointment of an annual Commission by the Imperial School of Medicine at Constantinople to co-operate in the Syrian Protestant College at Beirut in the examinations in Medicine and Pharmacy of graduates of the Medical Department of the same, and the award by the Imperial Faculty of Medicine, to successful candidates, of the diploma of Doctor of Medicine and of Master of Pharmacy, without further examination.

1
(signed) ...

The President of the United States heeded this request. Diplomatic pressure was applied to the Ottoman government and the Sultan issued the Medical Trade long sought for. In 1903 the first Imperial Commission was sent to Beirut to examine the candidates for the medical degree of the Syrian Protestant College. (It is interesting to note that all the seniors, in the Schools of Medicine and Pharmacy of the college, who were examined by this first Commission, passed successfully.)¹

In material growth the medical department made a notable advance during the period under review. In 1903 the clinical facilities of the School of Medicine consisted of 83 beds and a surgical ward, located in the Johanniter Hospital. During the Howard Bliss administration the college expanded its facilities by the addition of a Woman's Pavilion (35 beds); a Children's Pavilion (45 beds); and an Eye and Ear Pavilion (48 beds).²

With the expansion of clinical facilities the need for a competent nursing force became more and more apparent, and in response to this need a nurses Training School was established under the guidance of Mary Bliss Dale, superintendent of the hospital.³

Also included in the advance of the medical department was the establishment of the School Dentistry under the direction of Dr. Arthur Dray.⁴

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1. Annual Report, 1902-03, p. 12.
 2. Annual Report, 1911-12, p. 12.
 3. Ibid, p. 13.
 4. Ibid, p. 4.

The material progress of the department was paralleled by an improvement in the quality of the work of the students who began to regard their profession very sincerely and to realize that this academic work was just a preliminary to the lifetime study of sickness and health.¹

For the Syrian Protestant College the war years constituted a period of arrested development though not a period of inactivity. Communications with the United States were practically nil and Dr. Bliss and the faculty were obliged to assume the entire responsibility of the college.

It was not strange that during this uneasy period the officials of the Ottoman government should view with suspicion "... an institution clearly identified with the social and religious ideals of those with whom they were at war."² They harassed the college authorities with irritating demands for medical supplies, microscopes, and other goods difficult to come by. They attempted to levy unjust taxes against the members of the community and drafted many of them for military service. They searched the campus for hidden radio stations; strictly censored textbooks, and placed restrictions upon the college and its entire community.³

Throughout the trying situation:

...the college authorities maintained a consistent attitude of loyalty to the existing Ottoman government, believing that it had the right to demand from the college, as an institution affiliated with the educational system of

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1. Ibid, p. 4.
 2. Al-Kulliyeh, VI (June, 1920), 9:67.
 3. Ibid, VI (July, 1920), 11:67.

the Empire, ready obedience, in so far as its commands did not violate the fundamental principles of the college. This practical ... [manifestation] of its spirit has become a distinct moral asset in the history of the College.¹

Only once, during the entire period, was the college forced to shut down. In April 1917, diplomatic relations between the United States and Turkey were severed and the Ottoman government sent word to President Bliss to close the college. The President did as ordered and lodged formal protest with the Vali and with the Sublime Porte. After a "two week vacation"² the college was allowed to resume its activities.

This abrupt reversal of attitude was not simply a magnanimous (in the full literal sense of the word) gesture on the part of the Turks, it was a practical move meant to be of benefit to the Empire.

The value of the graduate of the Syrian Protestant College and the need for his services was clearly recognized by Ahmed Jamal Pasha.³ He had:

... discovered that the only doctors, whom he could trust to work in front line hospitals and typhus wards were Beirut graduates /and to insure a constant supply of such men/ he furnished the College with wheat and other supplies at military prices. He also permitted the British professors to carry on their work and released most of the Lebanese teachers from military service.⁴

Because of the quality of its graduates, the Syrian Protestant College, a Christian missionary institution established

1. Ibid, VI, (June, 1920), 9:66.
2. Ibid, VI, (June, 1920). 10:77.
3. Ahmad Jamal Pasha was military governor of Syria and commander of the Fourth Army in Syria, Palestine, and Arabia.
4. Bayard Dodge, The American University of Beirut...(A.U.B., 1948), p. 6. An unpublished report on the A.U.B. from 1910 to 1948.

financed, and operated by American citizens of the United States, was permitted to carry on its activities in the Ottoman Empire, whose state religion was Islam, during the war in which Turkey and the United States were enemies. What greater tribute could be paid to the work of the Syrian Protestant College?

Throughout the period of the Howard Bliss administration the Syrian Protestant College outgrew "... what, under the terminology of the University of the State of New York, is designated as a college..."¹ But in arriving at this stage the college had lost one of its most important pillars.

In 1914-15 the Ottoman government forbade compulsory religious instruction in the college except to those who belonged to the sect represented by the school.² This infringement upon one of the basic pillars of the college was to produce repercussions which are still being felt to this day.

During the^{war} years the allied blockade of the Mediterranean area made it impossible for the college to obtain the equipment and supplies necessary for its upkeep. Food and clothing were scarce and very expensive, and the cost of living soared to staggering heights.

At the close of the war the college was confronted with numerous problems which may conveniently be grouped into two categories: financial and educational. The first, consisted of paying off war debts, raising of salaries to meet the high cost of

1. Al-Kulliyeh, VII (January, 1921), 3:33.

2. Al-Kulliyeh, VI (February, 1920), 4:29.

living, and the procurement of new, and the repair of old equipment necessary to keep the school running. The second, was concerned with satisfying the increased demand for trained men to take up posts in the governments of the newly organized Arab states.

After the war Howard Bliss was called to Paris to confer with certain college authorities and thence to America. While in Paris he developed symptoms of diabetes, and by the time he reached New York he was a sick man. During the summer he took a short rest at his home in Vermont, and seemingly recovered, he resumed his work in connection with college duties.¹ In February 1920, while on a trip in New England, he contracted influenza which before long developed into tuberculosis and resulted in his death on May 2, 1920.²

The college needed particularly at this time, a capable executive to lead it towards a solution of its problems, and to direct reconstruction and reorganization programs necessary to meet post-war conditions. Unfortunately, the period between the death of Howard S. Bliss and the inauguration of his successor, Bayard Dodge (June 28, 1923) constituted a three/^{year}interregnum in which no definite policy for the school could be established.

During the interregnum one important event occurred which was a real milestone in the history of the college. On November 18, 1920, the Regents of the University of New York amended the charter of the college and changed its status to

1. Ibid, VI (May, 1920), 8:58.

2. Ibid, VI (May, 1920), 8:58.

that of a university. The Syrian Protestant College was here-
after to be known as the American University of Beirut.¹

This change in status, indicative of growth and development, was not a measure to alleviate the problems of the university. It remained for the Bayard Dodge administration to attempt to solve them.

1. Annual Report, 1920-21, pp. 1-2.

CHAPTER V

AMERICAN UNIVERSITY OF BEIRUT

With the ending of the war, a number of independent and semi-independent Arab States were formed. Syria, Iraq, and Palestine were constituted Class A Mandates. Egypt was separated from the Turkish Empire but was under British tutelage until 1936 when her relations with Britain were regulated by a treaty recognizing her independence. Ibn Saud wrested control of the Holy places of Islam from Sharif Hussein and signed a treaty with Iman Yaha of Yemen. Faysal, son of Sharif Hussein was made King of Iraq, and his brother Amir Abdullah was given control of Trans-Jordan.

From these and other nearby countries came the call for men with specialized training to serve in the different governments organized. Doctors, dentists, pharmacists, and chemists were required for the medical services; clerks, accountants secretaries, and economists were needed in finance and administrative capacities; but the greatest demand was for teachers and educators to organize and direct departments of education.

The impact of the West, through armies of occupation, cinemas, books and magazines, aroused a desire for education difficult to satisfy. The mandatory governments established school systems and subsidized private institutions. In the French area alone over 900 private schools containing more than

75,000 pupils were given financial assistance.¹ The need for teachers was so great that governments sent bursaries to be trained at the American University of Beirut with the intention of having them return to take up positions in the government services.²

Mr. Penrose wrote:

[The call for trained men⁷ came to the American University of Beirut with special force because for fifty-eight years the College had been supplying just the kind of men who were needed. Too, no other institution was in a position to answer. The new Egyptian National University could serve Egypt, and the Universite de St. Joseph in Beirut could train Catholic groups in the Lebanon and other sections under French control. Systems of education were in process of development elsewhere, but it would be years before they could turn out college graduates, to say nothing of trained teachers, doctors, pharmacists, dentists, engineers, economists, political scientists. In no other institution in the Near East was there a school of commerce like that at Beirut...²

The call for men specialized in particular fields of study resounded loud and clear and time and time again. The American University of Beirut heeded the call.

When Bayard Dodge assumed the presidency of the University his administration was confronted with financial and administrative problems of the University proper, as well as those problems pertaining to the needs of the Arab world. As it is beyond the scope of this paper to deal with the financial programs of the new administration, the following section will attempt to review only those attempts to train the specialized graduates so

1. Annual Report, 1923-24, p.3.
 2. Annual Report, 1923-24, p.5.
 3. S. B. L. Penrose, Op. Cit., p. 210/

urgently needed by the newly organized Arab states.¹

School of Arts and Sciences.

One of the first steps taken to improve the work of the collegiate department was the decision of the Faculty to award the secondary certificate at the end of the Freshman year, one year later than was usual. This move was calculated to provide a general cultural education, for the student who did not intend to continue his studies, which would be of benefit to him when he left school. It was also intended to furnish the sophomore student with his cultural background so as to permit him to begin specializing in courses which would best prepare him for his chosen career. "The future engineer...[would] specialize on subjects leading to his profession. The son of a manufacturer... [would] devote himself largely to Industrial Chemistry and the student who... [wished] to become a social religious worker ...[could] interest himself in the social sciences."²

By receiving his cultural education in the secondary school a student could devote all his time, in the upper classes,³ preparing for a Bachelor of Arts degree in his chosen profession.

To further this specializing tendency, the Faculty introduced, in 1929-30, a system of comprehensive examinations whereby Juniors would have to take these examinations to enter Senior year and Seniors also would have to take examinations to receive their degrees. This procedure was intended to raise the quality

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1. For a detailed account of the financial problems of the College see S. B. L. Penrose, Op. Cit.
 2. Annual Report, 1923-24, p. 4.
 3. Ibid, p. 4.

of the upper class students and thereby insure a higher standard of achievement in a particular field.¹

Within two years of its insuguration the new administration was faced with the problem of too many applicants for enrollment and insufficient facilities to provide for them. In response to this situation the Faculty decided to raise the academic standards of the school so as to stress the quality of the training provided.

To achieve this end and with the aim of reaching standards comparable to those of American institutions, the Faculty voted to institute a system of competitive entrance examinations in order to weed out the lesser capable students. The Faculty also voted to institute a curriculum, beginning with the first grade of elementary school and ending with the senior year in the University, which would be recognized by the Board of Regents of the State of New York.² To the president "³.. it was a wholesome thing for the Faculty to feel the necessity of maintaining western standards.

In the summer of 1932, the University authorities held a conference for the purpose of considering the entire program of the School of Arts and Sciences and to determine how best to bring it into conformation with the needs of the Arab world. The findings of the different committees indicated among other things, that the University was turning out, not only more graduates than the surrounding countries could absorb, but that many

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1. Annual Report, 1929-30, p. 2.
 2. Annual Report, 1925-26, pl 5.
 3. Ibid, p. 6.

of these graduates were not of university caliber. It was also noted that a large percentage of students depended upon finding government jobs, and upon failing to do so found themselves un-¹trained for work in private enterprise.

To eliminate these faults it was recommended that more stress be placed upon the quality of the students permitted to enter the upper classes; that more stress also be placed on the work done in the freshman and sophomore years; that more concentrated fields of study be made available for the upper classes; that post-graduate training be provided for exceptional students; that short, practical training courses be provided for students who do not intend to work for a degree;² and that a study be made of the fields of enterprise into which graduates were entering so that more stress be made in the curriculum to strengthen the training given in these fields.³

As a result of these studies it became apparent that a segregation of students should really be made at the end of sophomore year, which coincided quite closely with the French Baccalaureat, deuxième classe. Many students were not really qualified to go farther, and there was no particular reason for encouraging them to get the B.A. degree, inasmuch as the degree was essentially meaningless in either the British or French systems. What seemed advisable was to select the most promising students at the end of sophomore year and direct them on a specialized three year course leading to the M.A. degree. Those not selected would be given a certificate showing completion of the highest grade secondary work. The B.A. degree would gradually be eliminated or de-emphasized.

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1. Annual Report, 1932-33, pp. 2-3.
 2. Ibid, pp. 2-3.
 3. Stuart C. Dodds, Long Term Policies for Continuously Adapting to Near Eastern Conditions, p. 6. A Report for the Arts and Sciences Conference (1932) of the American University of Beirut.

Such a program could not immediately be put into effect, ... [for the Depression hampered] the development of faculty necessary for the offering of more individual specialized, tutorial work in the upper classes...¹

But in 1932 a 'group major' plan was initiated whereby it was hoped to articulate "... in a systematic and vital way the work of each student [of the upper departments] in his major with courses in cognate departments."²

The plan was to group "... allied or cognate departments in order to promote cooperation between them and integration of their offerings with fields of major study."³

The courses were grouped as follows: 1. Biology - Chemistry; 2. Physics, Mathematics, Engineering, Astronomy; 3. Oriental Studies; 4. Modern European Languages; 5. History, Politics, Economics; 6. Commerce and Business Administration; 7. Religion, Philosophy, Psychology, Education, Sociology.⁴

Again, in 1937-38 an 'honors program was introduced with the aim of improving the quality of the students entering the upper classes and also to direct their efforts into more concentrated fields of study.⁵

Students in the upper classes were to be divided into Honors Course and General Course students. To enter the Honors Course, a sophomore student was required to attain an academic

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1. S. B. L. Penrose, *Op.Cit.*, pp. 244-245.
 2. Annual Report, 1932-33, p. 3.
 3. S. B. L. Penrose, *Op.Cit.*, p. 244.
 4. Annual Report, 1928-29, pp. 3-4.
 5. Annual Report, 1937-38, p. 7.

average of at least 70; to enter the General Course the minimum grade was 60. Honors students were to major in available fields of study and to choose their courses accordingly. General students could not major and were permitted to choose any courses not restricted to Honors students. General students were not required to undergo any comprehensive examinations, while the Honors students had to take both written and an oral comprehensive examinations before graduating.¹

The Honors Course program continued in effect until 1948 when it was voted by the Faculty to discontinue it beginning with the following academic year. This move was intended to make it "... somewhat easier for students who came to us with government certificates to enter at the Sophomore or Junior level ..."²

It was also felt that: "In spite of the anti-American feeling arising from the attitude of our government on the Palestine question, the desire for an American education has increased up to the present, and it is important from the point of view of the future of these Arab countries and their relations with the western democracies that the transfer from the government systems to the University be facilitated."³ This seems to imply sacrificing academic standards for political reasons.

The preceding paragraphs represent a review of the major reforms introduced in the collegiate department by the Bayard Dodge administration. For twenty-five years all its efforts were directed towards raising the academic standards of the university

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1. From p. 1 of a mimeographed pamphlet attached to the Annual Report, 1937-38.
 2. Annual Report, 1947-48, p.2.
 3. Ibid, p. 2.

and towards the specialization of students in particular fields of study. Whereas in the previous administrations the emphasis in the collegiate department was placed on the cultural and moral aspect of a student's education, by 1948 the emphasis had shifted to the student's professional training. His cultural education had been relegated to the secondary schools.

Religion.

The development of the religious atmosphere, conducive to the building of a student's character, was nowhere near as pronounced as that of the academic and material development of the university.

During World War I the college authorities were forced to suspend compulsory religious instruction. Students were permitted to choose between Chapel and Bible Classes, and alternative exercises which consisted of addresses on moral subjects or courses in ethics.¹

With the termination of the war the Faculty voted to continue the previous system of religious instruction and also to continue the policy of permitting the student to choose between attendance at these or alternative exercises. The only exception made was in the preparatory section where all students were compelled to attend Chapel and Bible Classes unless their parents requested that they be allowed to attend the alternative exercises.² The principle of compulsory religious instruction,

1. Annual Report, 1919-20, p. 15.

2. Ibid, p. 15.

so vital during the Bliss administrations, had now been abandoned.

Gradually the emphasis on religious instruction declined until even in presidential reports mention of Bible classes all but disappeared and religious events were but briefly noted. In 1924-25 the president reported: "Voluntary chapel has been well attended by Christians and Moslems alike, and the student brotherhoods have been very active."¹ In 1928-29 he wrote: "These voluntary societies have had many members and have been exceedingly active. About ninety percent of the students have chosen to go to chapel, instead of to non-religious alternative exercises."² In 1938-39 he reported: "Religious exercises are fewer in number than they used to be twenty years ago, but perhaps for that very reason they are no less effective. During the past year 95% of the older students have chosen to attend chapel instead of... alternative exercises."³ In 1942-43 he wrote nothing on this subject.

Determining the degree of religious interest of the student body seems to have become a function of the number of students who attended chapel.

Shortly after World War I a student organization, called the West Hall Brotherhood, was formed. Its aim was to find, on the part of Moslems, Christians, and Jews of different sects, a common ground for worship and social service. Weekly meetings and discussion groups were held and many com-

1. Annual Report, 1924-25, p. 26.

2. Annual Report, 1928-29, p. 31.

3. Annual Report, 1938-39, p. 16.

mittees were organized for services like teaching in night schools, visiting hospitals, sending delegations to schools, and promoting fellowship on the campus.¹ Its motto was: "The realm in which we share is vastly greater than that in which we differ."² The aims of the society were well founded and practical but the students lacked the necessary leadership. Its religious aspect was less and less emphasized until its efforts came to be mostly concentrated on city and village welfare work.³

The religious atmosphere so important in the minds of the early founders of the university had all but disappeared. The pillar of strength so necessary for moral and spiritual development was sorely missed, and not only by Christians. In 1946-47 when a group of American University of Beirut students were asked what the principal need of the university was, one Moslem student unhesitatingly said: "We need more religion at Beirut."⁴

School of Medicine.

The post-war period found the medical school of the university out of date. Reforms in medical education which had taken place before and immediately after World War I had raised the standards of American medical schools far beyond those of the American University of Beirut.⁵

In 1919-20 the dean of the medical school reported:

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1. Annual Report, 1919-20, pp. 16-18.
 2. S. B. L. Penrose, Op. Cit., p. 300.
 3. Ibid, p. 300.
 4. Annual Report, 1946-1947, p. 13.
 5. James O. Pinkston, History of the School of Medicine. American University of Beirut, (Beirut, 1944), pp. 1-2, (Unpublished).

The Medical Faculty of the Syrian Protestant College has always sought to give its students medical training of a high quality. The limitations forced upon it in the past and especially those during the recent war, common to all schools in the country, naturally resulted in a lowering of the standards. In other lands medical education has, during the last five years taken long steps forward, but in Syria schools were compelled to postpone all plans for development, while equipment rapidly deteriorated and essential supplies were nearly exhausted. ¹

The Faculty then voted to adopt as the standard for their school the requirements of a Class A medical college as laid down by the Council on Medical Education of the American Medical Association. ²

To arrive at these standards it was felt that the medical school should raise the entrance requirements for first year medicine, extend the training period to include five years of preparation, increase the teaching and administrative force, and enlarge the clinical and hospital facilities.

Money was required for these reforms. The outline presented by the medical Faculty for the proposed development of the medical school included as ^{an} estimated cost of such a program the sum of \$1,810,000. ³

The story of the development of the University medical department during the Bayard Dodge administration is mostly a story of material and administrative growth the details of which are too technical to be dealt with here. But let it not

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1. Annual Report, 1919-20, p. 47.
 2. Ibid, p. 47.
 3. Ibid, p. 47.

be understood that academic standards were ignored.

In 1923-24 the entrance requirements to first year Medicine were raised to include completion of freshman and sophomore years in the collegiate department. The latter year being considered as pre-medical.¹ These requirements continued in effect until 1933-34 when as a further measure to raise standards, entrance to medical school required the completion of the junior year, or its equivalent, in the School of Arts and Sciences.²

Another means introduced to raise the standards of the school was the extension of the training period to include five years of study. This step was intended to adapt the curriculum to the French educational system and also to include in the student's training sufficient hospital work to offset the lack of a proper internship system in the Arab world.³

As easily as 1919 arrangements had been made with the French authorities whereby graduates of the medical school would appear before an examining board appointed by the High Commissariat "... upon whose recommendation they... [would] be licenced to practice their profession."⁴

Later to make the examinations more impressive an international board was invited to attend these examinations. The first such board (1926) consisted of "... The Director of the French Military Hospital in Beirut and another French officer re-

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1. Annual Report, 1923-24, p. 4.
 2. Annual Report, 1933-34, p. 2.
 3. Annual Report, 1921-22, p. 20.
 4. Annual Report, 1919-20, p. 23.

presenting Syria; the Director of Health for Palestine and the Director of Hospitals of the Baghdad Lewa - both British; the Acting-director and another professor from the Kasr-el-Aini¹ Medical School in Cairo Egypt."

No improvement in the quality of the academic training provided for a student would have been possible without the expansion of clinical and hospital facilities available and an increase in the teaching force. During the war the university had² been deprived of the use of the Prussian Hospital. This created a serious handicap to the clinical training of students. To replace this loss, to purchase new equipment and to repair the old, required large financial expenditures.

To raise the necessary funds, financial campaigns were organized and launched. That they were highly successful was due no little to the assistance of the Rockefeller Foundation which alone contributed over \$1,000,000.³

New Buildings were raised and new equipment purchased. The teaching and administrative staffs were increased and the development of the school was rapid and efficient. Today it is fully recognized by the Board of Regents of the State of New York,⁴ and its standards are comparable with medical schools of the United States of America.

In 1948 Bayard Dodge retired from the presidency of the

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1. S. B. L. Penrose, *Op. Cit.*, pp. 226-227.
 2. Annual Report, 1919-20, p. 49.
 3. S. B. L. Penrose, *Op. Cit.*, pp. 223-229.
 4. Annual Report, 1925-26, p. 4.

University. For twenty-five years he had been its chief executive and had directed all his efforts to its development. When he first visited Beirut as a tourist in 1909-10 the number of acres owned by the University totaled 35; in 1948 they totaled 70. During the same period the number of buildings, large and small and private, increased from 17 to 52; the teaching and administrative force from 73 to 459; student enrollment from 853 to 2659; and the gross operating budget from \$106,181.42 to \$1,508,546.51.¹

The Dodge administration was very successful in developing the University physically and academically. Today it stands among the best schools in the Near East. But a university is recognized not by its size, but by the quality of its graduates. Determining the success or failure of the University in this particular aspect will be discussed in the following section.

1. Bayard Dodge, Op. Cit., p. 31.

CHAPTER VI

CONCLUSION

In the first phase of its development the University was highly successful in graduating the type of men it was established to train. When Rustum Pasha paid tribute to the Syrian Protestant College graduates he referred not to their academic ability but to their character; and when Ahmad Jemal Pasha permitted the college to remain open during the first World War, even though the United States and Turkey were enemies in the conflict, it was because he recognized the value of its graduates who could be trusted to perform their duties faithfully, no matter where they were stationed.

From the start the University was fortunate in the quality of the students who came to its doors in search of knowledge. These students came mostly from families who had the courage to face the persecution of their coreligionists by accepting the evangelical teachings of the protestant missionaries. They came in the search of knowledge for the sake of knowledge, and knowingly risked the wrath of a powerful clergy and the ridicule of their communities by approaching a 'heretical' institution of higher learning.

The number of students which the college could accept was determined by the facilities available to train them. During the first phase in the history of the institution the student body was comparatively small and selective, thus facilitating the

success of the school in developing men of character. Personal contact between teachers and students was possible and the students' development was carefully watched and guided by teachers who themselves were living examples for their wards to follow.

One of the major factors contributing to the successful development of the students' characters was the quality of the missionaries who established and guided the University through the first period of its history. D. Bliss, Wortabet, Van Dyck, Post, H. Bliss, West, Dodge, Jessup, and their colleagues, all had theological training. They were moral men, ethical men, men of principles, and above all were men imbued with the true missionary spirit. They not only taught the 'great idea' of Christianity, they also lived it, thereby setting a perfect example for the students.

To further the development of the students' characters, religious instruction was compulsory. The students were required to attend morning and evening prayers and a Sunday preaching service. All boarders had to attend a Sunday afternoon Bible Class and to be present at a midweek prayer meeting. Courses in moral philosophy and metaphysics were made compulsory for all seniors, and in non-religious courses Christian principles were emphasized wherever possible. In this manner the students were indoctrinated with the moral and ethical principles which cannot be lacking in a man of high character.

Another factor contributing to the success of the

first two administrations was the comparatively virgin field in which they were operating. During the first fifty years of its history the University was not troubled with the competition of other schools of higher learning. Even with the establishment of the University of St. Joseph, the demand for education exceeded by far the sources of supply. For this reason the Syrian Protestant College was able to set its own standards and to choose the most promising applicants who came to its doors.

Because the demand for education was not directed towards any particular fields of study, and because the students admitted to the college came to study with open minds uncluttered with preconceived ideas and ideologies, the school authorities were able to develop a curriculum which in their opinion was best suited to satisfy the immediate needs of the Arab world and at the same time to serve as a basis for future development.

The American missionaries who founded the Syrian Protestant College worked on the belief that their students' future occupations should serve them mainly as the means by which they could convey to their people the moral and ethical foundations of their education. To further this end the curriculum of the school was planned so as to train men to enter two main fields of endeavor, that of teaching and that of medicine. The former because next to his parents the student is influenced most by his teacher who guides him through the major part of the formative period of his life; and the latter because a doctor's services can best give him an entry into the patient's confidence

in moments when he would be most receptive to what is said, and how it is said.

Thus the American University of Beirut, by providing men of character as well as professional ability, by providing an environment permeated with the uplifting influences of Christianity, by instituting a curriculum best suited to the needs of the area, and by stressing the moral and intellectual development of its students, was able during the first period of its development, to provide men who were the inspiration and leaders of social advance in the Arab world.

Though the second phase of the development of the University constitutes an amazing record of growth and material expansion, the original aim of developing professional men to carry their knowledge to their people in the light of a moral and ethical background was relegated to secondary consideration, and emphasis was placed on the academic training of the students.

The changeⁱⁿ/policy was not a predetermined measure on the part of the school authorities. It was the unintentional result of the interaction of a number of different factors.

The impact of the West upon the Arab world, especially during and after World War I, gave great impetus to the desire for education. Directly after the end of the war the call for professional men to serve in the newly organized Arab governments was especially great. Doctors, dentists, chemists, economists, secretaries, teachers, and other specialized men were needed for

the organization and development of the different governmental departments. The greatest need was for teachers.

The educational institutions in the Arab world were hard put to satisfy the demand. The Catholic University of St. Joseph could serve the areas within the French sphere of influence; the Egyptian National University could satisfy the needs of Egypt; but the countries within the British sphere of influence, such as, Iraq, Palestine, Trans-Jordan, the Sudan, the countries of the Persian Gulf area, and the southern countries of the Arabian Peninsula, depended upon the American University of Beirut to furnish the men required.

It was difficult for the University to adjust itself to satisfy these needs. Its facilities were badly in need of repair, and were insufficient to meet the increased demand for education. Also, the cost of living had risen tremendously while the salary scale of the teaching and administrative staffs had remained at its pre-war level.

The immediate problem was to secure sufficient funds for the purchase of books, materials, and other equipment; for the endowment of new chairs; and also to increase salaries so as to meet the high cost of living.

Throughout this entire period the University authorities were continuously concerned with financial considerations. It is interesting to note that though they were able to more than treble available accommodations (and at the same time in-

crease the operating budget by more than nine times) they never were able to keep pace with the ever increasing demand for education or with the rising cost of living.

In response to the need for professional men, the University introduced measures designed to satisfy the demands made upon it. The teaching staff was increased, entrance requirements were raised, the curriculum was altered to permit greater concentration in the upper departments, and a system of comprehensive examinations ~~were~~ introduced. These measures were intended to assure a supply of better trained graduates by raising the academic standards of the University.

The problem of standards was not an easy one. Situated in an area where the governments of the various countries into which the Arab world had been divided, set the requirements for examinations and for granting professional licenses, the University was obliged to provide its students with the necessary qualifications to obtain employment in these areas. And, because the school was chartered by the Board of Regents of the State of New York it was also obliged to conform with American standards. The ensuing confusion resulted in a lack of response to the real needs of the Arab peoples.

From the outset the University proceeded to adopt the standards of American institutions. All its measures were, in the main, directed to receiving recognition from the Board of Regents for its secondary school, for its collegiate department,

and for its School of Medicine. Its policy was to provide a curriculum based on American standards. This measure, as the findings of the 1932 Arts and Sciences Conference indicate, though intended to improve the quality of the training provided, unintentionally facilitated the transfer of students to western institutions where they would conceivably receive their education in an atmosphere most conducive to taking them out of sympathy with their people. This was one result the original founders of the University intended to avoid.

The teachers employed during the first phase of development were chosen for their moral character and Christian spirit more than for their professional ability. These teachers considered themselves missionaries. In the period under review the procurement of teachers was influenced mainly by the needs of a specific department. And beyond this, they came from an America which had exchanged spiritual values for secular values. Most of the teachers who came to the University during this period considered themselves educators, not missionaries, and believed their responsibility was mainly to convey their professional knowledge to the students.

The students themselves were not the same calibre as those of the first period. Most of them came to the University, not because of a thirst for knowledge, but because of the economic advantage they and their families could garner from their education. This type of student, though a product of his time, was not the type to carry his knowledge to his people in a humanitarian

spirit.

In still another manner did the post-War I student differ from his predecessor. Where the latter came to school with an open mind free of preconceived ideas or ideologies, the former was filled with the spirit of nationalism and antagonism towards what were termed imperialistic nations and their cultures. Also, where the student of the first period was given his secondary education in schools whose standards were set by the University, the student of the latter period came, as a rule, from government schools whose standards were not equal to university standards, (or at least were different from them), the chief failing being an insufficient training in the English language. Such a student from the start, was not of university calibre, and yet the University accepted government secondary school certificates as qualifying for entrance to the freshman class. Though in some instances, qualifying English examinations were required, the standards set were not really high enough.

During the Bliss administration the students' environment was permeated with the uplifting influences conducive to the development of their characters. They were in constant contact with men of high moral and ethical principles who took a personal interest in their students' lives and guided and helped them wherever necessary. The administrations encouraged and facilitated contact between teachers and students. Provisions were made to have them eat in the same dining room and at the same

tables, and the teachers were expected to lead ensuing conversations into constructive channels.

In the Dodge period the tendency was in the opposite direction. Though fraternity was desired and verbally encouraged certain changes were instituted which tended to widen the gulf between teacher and pupil. In the dining hall, for instance, teachers were assigned tables separate from the students, and were served different food. Later the gulf was further increased by giving the teachers a separate dining hall.

The reasons for these measures were twofold. First, the students were expected to eat their meals at specified times; the teachers, who were not subject to similar regulations, often arrived late at the dining hall thus setting a bad example for the students. Second, the food served to the students (at least during World War II) though nourishing, was not of the best quality. The teachers objected to having it and were given a dining hall of their own. These measures did not contribute to shaping an environment conducive to social fraternity and cooperation.

The relaxing of religious instruction also served to dissolve the uplifting atmosphere built up during the Bliss administrations. Compulsory religious instruction was designed, not to proselytize, but to instill in the students the moral and ethical principles of Christianity. During the first phase of the development of the school, these courses achieved the desired results. In the second phase, voluntary chapel and alternative

exercises were substituted for compulsory religious instruction and the University was pleased to report that almost 95% of the student body chose to attend chapel services. This would seem to imply that students attended these services because of religious interest. But this was not so. Former students do not hesitate to confess that they attended chapel mainly because the services consumed less time than did alternative exercises and because in the Chapel they could read and study, while a speaker was talking, much easier than in a small classroom.

Chapel services, alternative exercises, affiliation with religious institutions whose students attended university classes, special services with guest speakers, and civic and social welfare work, all voluntary, were considered sufficient facilities to instill moral and ethical principles and social responsibility in the students. That they were not is painfully obvious.

The failure of the University, in its second phase, to train men of character was a reflection of the times. The post-World War I generation of the entire world, found itself living in a new era. Cultural traditions and spiritual values were discarded and secularism with its devil may care attitude became the formula for life.

The Western World best exemplified this spirit. Its success in creating a material world of economic well being was envied by the peoples of the newly 'liberated' Arab world. They

yearned to immitate the West and to achieve for themselves similar political freedom and economic well-being. They believed that the key to the success of the West was the specialized training of its leaders, and they therefore set out to forge similar 'tools' for themselves.

The American University of Beirut was called upon to furnish these 'tools'. From all corners of the Arab world came the call for specialists to serve in different capacities and to build up an Arab world similar to that of the West. The University authorities heeded the call and exerted all their efforts to create a 'machine' geared to turn out specialized graduates modeled on western standards.

The emphasis was placed on quantity of teachers rather than on their spirit, on the quality of the training than on the student being trained, and on the material and physical expansion of the University rather than on its spiritual, moral and intellectual development. The American University of Beirut met the demands of the times with the weapons of the times. The secularism of the twentieth century replaced the spiritual values of the nineteenth century.

Though the failure of the University during this period may be considered a reflection of the trend of the times, this is not in itself sufficient justification. The mark of all great institutions, as well as of all great men, lies in their ability to rise above the times and to hold firm to their ideals and their principles.

APPENDIX I

FRESHMAN STUDENT ENROLLMENT AND GEOGRAPHICAL ORIGIN
(Collegiate Department)

1890-91.

<u>Lebanon</u>	<u>Syria</u>	<u>Cyprus</u>	<u>Palestine</u>	<u>Asia Minor</u>
16	2	2	2	2

Total: 24.

1891-92.

<u>Lebanon</u>	<u>Syria</u>	<u>Asia Minor</u>
21	1	1

Total: 23.

1892-93.

<u>Lebanon</u>	<u>Syria</u>	<u>Palestine</u>	<u>Egypt</u>
21	1	2	2

Total: 26.

1893-94.

<u>Lebanon</u>	<u>Syria</u>	<u>Palestine</u>	<u>Egypt</u>	<u>Asia Minor</u>
15	1	2	5	1

Total: 24.

1894-95.

<u>Lebanon</u>	<u>Syria</u>	<u>Palestine</u>	<u>Egypt</u>	<u>Cyprus</u>
25	4	1	7	1

Total: 38.

1895-96.

<u>Lebanon</u>	<u>Syria</u>	<u>Palestine</u>	<u>Egypt</u>	<u>Asia Minor</u>
21	3	5	3	1

Total: 33.

1896-97.

<u>Lebanon</u>	<u>Syria</u>	<u>Cyprus</u>
27	1	1

Total: 29.

1897-98.

<u>Lebanon</u>	<u>Syria</u>	<u>Palestine</u>	<u>Egypt</u>	<u>Cyprus</u>	<u>Asia Minor</u>
23	5	5	2	1	1

Total: 37.

1898-99.

<u>Lebanon</u>	<u>Syria</u>	<u>Palestine</u>	<u>Egypt</u>	<u>Cyprus</u>	<u>Asia Minor</u>	<u>Rhodes</u>
35	6	9	3	1	3	1

Total: 58.

1899-1900.

<u>Lebanon</u>	<u>Syria</u>	<u>Palestine</u>	<u>Egypt</u>	<u>Cyprus</u>	<u>Asia Minor</u>	<u>Rhodes</u>	<u>Iraq</u>
24	5	5	6	1	3	1	1

Total: 46.

1900-01.

<u>Lebanon</u>	<u>Syria</u>	<u>Palestine</u>	<u>Egypt</u>	<u>Iraq</u>	<u>Asia Minor</u>	<u>Greece</u>
27	4	3	9	1	1	1

Total: 46.

1901-02.

<u>Lebanon</u>	<u>Syria</u>	<u>Palestine</u>	<u>Egypt</u>	<u>Iraq</u>	<u>Asia Minor</u>	<u>Cyprus</u>
26	4	4	11	2	2	1

Total: 50.

1902-03.

<u>Lebanon</u>	<u>Syria</u>	<u>Palestine</u>	<u>Egypt</u>	<u>Iraq</u>	<u>Asia Minor</u>	<u>?</u>
29	3	3	7	1	2	1

Total: 46.

1903-04.

<u>Lebanon</u>	<u>Syria</u>	<u>Palestine</u>	<u>Egypt</u>	<u>Cyprus</u>	<u>Asia Minor</u>	<u>U.S.A.</u>
44	3	8	9	2	7	1

Total: 74.

1904-05.

<u>Lebanon</u>	<u>Syria</u>	<u>Palestine</u>	<u>Egypt</u>	<u>Iraq</u>	<u>Asia Minor</u>	<u>Cyprus</u>
42	4	7	12	1	3	3

Total: 72.

The names of the different countries indicate present geographical areas, and are not intended to mean that they existed as such in the days of the Ottoman Empire.

From the cited statistics it may be noted that:

1. Lebanon supplied the majority of students who enrolled in the Freshman classes of the Collegiate department. The percentage of Lebanese students for the entire period covered is 63.25%. Egypt supplied the next largest group, 12.12%.
2. The first Freshman student from Iraq, in this period, enrolled in 1899-1900. The total Iraqi students enrolled during this period is only 6.
3. Only 1 U.S. student enrolled in the Freshman class during this period.
4. The number of Palestinian and Egyptian students, though small, was consistent throughout the period.

The difficult of travel and lack of transportation facilities was the major factor limiting the number of students from distant areas.

APPENDIX II

GEOGRAPHICAL DISTRIBUTION OF GRADUATES
(Collegiate Department 1894-1905)

APPENDIX II

GEOGRAPHICAL DISTRIBUTION OF GRADUATES
(Collegiate Department 1894-1905)

Class	In Middle East	Outside Middle East	Total
1894	5	1	6
1895	2	-	2
1896	1	3	5 (1 Unknown)
1897	4	3	7
1898	8	3	11
1899	7	1	8
1900	5	-	5
1901	9	3	12
1902	13	5	18
1903	13	3	16
1904	12	4	16
1905	4	2	6
	<u>83</u>	<u>28</u>	<u>112</u>

Note:

1. The total number of graduates was 113 while Freshman enrollment for the same period was 626.
2. Of the total graduates 74.1% remained in the Middle East, and 25.9% went abroad.

In reference to the great difference between graduate totals and freshman enrollment it must be noted that many students entered Medical School before graduating from the Collegiate department. But still the 'casualty' rate was high. I was unable to determine why.

Of the graduates who went abroad, many of them left the Middle East for further study and intended to return.

Egypt absorbed most of the graduates of the College. The reason for this was the greater freedom of expression to be found there, and also the large demand for English speaking men to work with English interests in the country.

APPENDIX III

OFFICERS OF INSTRUCTION

(1890-1905)

Year	Non-Ottoman Subjects	Ottoman Subjects	Totals
1890-91	13	5	18
1891-92	15	5	20
1892-93	14	5	19
1893-94	14	7	21
1894-95	14	6	20
1895-96	14	6	20
1896-97	14	7	21
1897-98	16	8	24
1898-99	17	9	26
1899-1900	19	11	30
1900-01	23	10	33
1901-02	28	12	40
1902-03	30	13	43
1903-04	31	14	45
1904-05	29	23	52

1. The differentiation made between Ottoman and non-Ottoman subject was based on the names of the officers of instruction as given in the school catalogues for the specified years. Smith was taken to be non-Ottoman, and Haddad was assumed to be Ottoman.

2. Throughout this period it is clear that non-Ottomans were predominant on the teaching staff. In most years they were more than double the Ottoman subjects.

3. The growth of the teaching staff during this period was rapid. It was ^{almost} tripled: 18 to 52. (It is interesting to note that in 1950-51 the number of 'foreigners' on the teaching force of the University was only 64, as compared to 193 'natives' of Middle Eastern countries.)

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