THE JESUITS IN LEBANON

SINCE 1831

by

EMILE S. NAJJAR

Submitted in partial fulfillment for the requirements
of the degree of Master of Arts
in the History Department of the
American University of Beirut
Beirut, Lebanon

1961

JESUITS IN LEBANON

NAJJAR

ABSTRACT

The failure of the Crusades gave birth to the idea of conquering the East by the gospel rather than by the sword. This was how Christian missionary work came into existence. Religious orders were founded for this purpose, the first being the Carmelite in the twelfth century, to be followed by the Franciscan and the Dominican in the thirteenth century. In the seventeenth century, they were joined by the Capuchins and then the Jesuits who were destined to play the greatest role of them all in Lebanon, thus being the subject of this paper.

The first coming of the Jesuits into this part of the world dates back to 1652, but they were not destined to stay more than a century or so. In 1775, two years after their order had been suppressed by Pope Clement XIV, they left the country. Before drawing the picture of their return to Lebanon in 1831, and the activities they have been carrying ever since, it was deemed necessary to draw a religious framework within which they had to work: the relations that existed between the Christians of the country and Rome; and the position of the Christians under the Ottomans in the nineteenth century.

In 1831, the Jesuits were allowed to return to Lebanon and resume their work. The aim set before them by the Holy See was to create a seminary for the training of Oriental

Catholic clergy. With this aim in mind, the first three missionaries: Father Riccadona (Italian), Father Planchet (French), Brother Coadjutant Henze (Hanovarian), accompanied by archbishop Mazloum, landed in Beirut. They were joined by Father Esteve (French), in 1834, and Father Ryllo (Polish), in 1837.

In 1833, Father Riccadona founded the residence of Bikfayya, Father Planchet that of Mu'allaqat-Zahlah, while Brother Henze practiced medicine in both places. In 1841, the Jesuits had a foothold in Beirut where they established a school. But Beirut was not safe or free enough for the Christians. It was in the Mountain where the Jesuits were going to create their most important work. In 1843, they were installed in Ghazir (Kisrawan). In that same year they stopped being directly dependent on Rome. The mission was confided to the Province of Lyon, France. In 1846, fifteen years after their first arrival in the country, a seminary was created in Ghazir for the training of Oriental rite priests.

But before taking up theological studies, a solid secondary education seemed to be a pre-requisite. A college then had to be added to the seminary. That was the germ of the University of Saint-Joseph later on. Then came the events of the year 1860 - the massacre of about ten thousand Christians, the murder of five Jesuits in Zahlah and Dayr al-Qamar, the intervention of the European Powers, and the establishment of the Mutasarrifiyya Regime which secured some sort of autonomy

for Mount Lebanon.

In 1866, the American missionaries founded the Syrian Protestant College, later, the American University of Beirut. The Jesuits, conceiving the intellectual and commercial advantages of Beirut, transferred their college from Ghazir to Beirut in 1875. Thus was established the University of Saint-Joseph.

Between 1883 and 1913, the various Schools and Faculties of the University were established. A special chapter, however, is devoted to the Observatory of Ksara, the Catholic Press, and Saint-Joseph University, the three pillars of the Jesuit mission in Lebanon.

In Mount Lebanon, outside Beirut, the Jesuit establishments: residences, schools, churches, dispensaries, and orphanages, are distributed among Bikfaya, Ghazir, Ta'nayel, Ksara, Zahlah, 'Ayn-Ibil and other places.

The efforts and activities of the Jesuits have been concentrated most on teaching and education as means of spreading the Gospel and Catholicism in this part of the world. This naturally led them into conflict with other religious groups and missionaries, particularly the Greek Orthodox and the Protestants. Finally the dim side of the picture of the Jesuits was their meddling in politics, in Europe and in the East, not because they were (or are) political-minded, nor because they served (or serve) any nation in particular, but solely for the achievement of their ultimate and universal aim - the spreading and strengthening of Catholicism.

TABLE OF CONTENTS

CHAPTER I

HISTORICAL BACKGROUND

The undertaking of Christian missionary work in the Arab East was a by-product of the Crusades. The failure of the military expeditions sent by the Christian West to conquer the Moslem East gave birth to another form of conquest - a peaceful conquest; namely, to win the Moslems by persuasion and conversion rather than by armed force.

In 1154, a Crusader founded the Carmelite order in the Holy Land. From Palestine the order spread slowly into Syria and Lebanon, establishing a center in Tripoli. Two other monastic orders were established in the early thirteenth century: the Franciscan and the Dominican, the first in 'Akka and the second in Tripoli with a convent in Beirut.[1] The Capuchins had, by Fakhr al-Din II's permission, established themselves in Sidon and then spread into Beirut, Tripoli and even Ihdin since 1626.[2]

But of all these Catholic missionaries, the Jesuits were destined to play the greatest rôle in Lebanon's religious and intellectual life. Who were the Jesuits?

At the opening of the sixteenth century, the Catholic Church, hitherto the most powerful institution in Europe,

---

1. Philip K. Hitti, Lebanon in History, p. 323.
2. Antoine Rabbath, Documents inédits pour servir à l'histoire du Christianisme en Orient, vol. ii, pp. 464, 468, 473 seq.

found itself in a life-or-death struggle with Protestantism. Martin Luther had already raised the flag of rebellion, and half of Europe was following him. In order to regenerate Catholicism, and to revive the spiritual life in the Church, a number of religious orders were founded in the sixteenth century, the most effective of which was the Society of Jesus, better known as the Jesuits.

The Society of Jesus, founded and organized in 1540 by the soldier, Ignatius Loyola, a young Spanish nobleman, combined military discipline and obedience with religion in order to awaken religious sentiment in the Church, and to strengthen and spread Catholicism in the four corners of the globe.

Unlike most other monastic orders, the Jesuits were not shut up in monasteries. Nor were they forced - while training - to undergo fasts, scourgings, or other ascetic exercises which might interfere with their work. Like other monastic orders, however, the Jesuits took the vows of poverty, chastity, and obedience. To these they added a fourth vow of special obedience to the pope, promising to go without hesitation or questioning wherever he might send them. Absolute obedience was the supreme virtue of the order which Loyola always stressed. In his Spiritual Exercises Loyola states that if the Church decides that "the white which I see is black, we must forthwith hold that it is black".[1] The universal

---

1. Robert Ergang, Europe from the Renaissance to Waterloo, p. 217.

dominion of the Roman Church became the ultimate aim. This meant bringing the heathen under the sway of the Church, fortifying those who were in the faith, and leading back into the Church those who had strayed from it. The means they used for the achievement of this ultimate aim were preaching, hearing confessions, and promoting education. It was through their educational activities in particular that the Jesuits were destined to wield their greatest influence. With these principles, aims and means in mind, the Jesuits established themselves in the various parts of the world, including Lebanon.

Their first coming into this part of the world was in the year 1652,[1] the year in which they arrived in Alexandretta-Aleppo. Meanwhile Nadir al-Khazin, known then as abu-Nawfal, was the feudal lord of Kisrawan, north Lebanon, for the Ma'ni Amir Mulhim (1655-57), and the guardian for his son Ahmad (1657-97). His father Khazin (abu-Nadir) had been the chief counsellor of Amir Fakhr al-Din II. Abu-Nawfal (Nadir), as lord of Kisrawan, had protected French missions (mainly Capuchins and Jesuits) in the country, and as a sign of gratitude, these missions recommended him to the French King. Louis XIV then appointed him deputy French Consul in Beirut (still a dependency of Sidon) in 1655, and promoted him to full consul in 1662.[2]

Abu-Nawfal returned this gratitude. In 1656, he

---

1. G. Levenq, La nouvelle mission de la Compagnie de Jesus au Liban et en Syrie, p. 9.
2. Philip K. Hitti, op. cit., p. 400.

bestowed on the Jesuits a large piece of land at 'Ayn Turah, where they built a home and a church. That was their first foothold in the country. In 1734, Butrus Mubarak of Ghusta, a Maronite priest who had joined the Jesuit order, placed a high school at 'Ayn Turah under Jesuit administration.[1]

But this time the Jesuits were not destined to stay in the country more than a century and a quarter. Their society had degenerated by the eighteenth century. It turned away from its former ideals to banking and commercial enterprises. The Jesuits became a menace to civil rulers as they started meddling in politics and successfully plotting the assissination of kings. The various European Powers - even the most ardent Catholic among them like: Portugal, Spain, and France - were definitely determined to destroy them. Pope Clement XIV had no choice; he signed the brief Dominus ac Redemptor, dissolving the order on July 21, 1773. The peace of the Church demanded the sacrifice, he thought.

Due to the difficult means of communication between Rome and the East in those days, the papal order reached Lebanon two years later (1775). The Jesuits then had to pack up and go, handing over their residences and establishments to the Lazarists.[2] Forty one years had elapsed before they were allowed to resume their work once more. As soon as

---

1. Ibid, p. 401
2. Michel Jullien, La nouvelle mission de la Compagnie de Jesus en Syrie, vol. i, p. 42.

Pius VII returned to Rome from his captivity in France (May 1814) he issued a Bull Sollicitudo Omnium Ecclesiarum, dated August 7, 1814, whereby the Society of Jesus was restored throughout the world.

When this was known in the East, the four Catholic patriarchs of Syria and Lebanon: Greek, Syriac, Armenian, and Maronite, signed a request and addressed it to the Holy See, asking for the return of the Jesuits to this part of the world.[1] The pope condescended, and in 1831, they were allowed to return to Lebanon where they have been carrying out their activities ever since. The aim set before them by the Holy See was to create a seminary for the training of Oriental Catholic clergy.

The question imposes itself as to what kind of relations existed then between the Christians of this part of the world and the Holy See? The answer lies in two major things: the treatment of the Christians by their Moslem governments in the Middle Ages, and the Crusades. The biased treatment of the Christian minorities and the disabilities imposed on them by certain Caliphs during the Umayyad, Abbasid, and Fatimid rule, had made Christians receptive to friendly approaches from Westerners. During the Crusades, contacts between the Christians of the East and the Latins, particularly the French, became closer and tighter.

The first rapprochement took place between Rome and the

---

1. Document published by Father Abdo Khalifah in al-Mashriq, vol. vi (Nov.-Dec., 1960), pp. 270-1.

Jacobite Patriarch of Antioch, Ignatius II, who offered his submission to Rome in 1237. But the union was unpopular and later dissolved. Seventy years later, 1307, the Armenians of Edessa and Antioch acknowledged Roman supremacy. But again it was a very-short-lived action which was soon repudiated. In the case of the Maronites, however, the situation was completely different, and relationships between them and Rome proved to be the most fruitful and the most enduring.

The Maronites, an offshoot of the Syriac-speaking Church, and the most important Christian community in Lebanon, established their first relationships with Rome around 1213[1], when the Maronite patriarch, Irmiya al-'Amshiti, visited Rome and on his return introduced reforms relating to liturgy and ordination. Maronite prelates then followed the Latins in the use of rings and pontifical mitres and the carrying of staves in their hands. They even followed the Latins in the use of bells.[2] "In token of their obedience to Rome, the Maronites follow the customs and rites of the Latins."[3]

The Lateran Council of Dec. 19, 1516, was the beginning of permanent and uninterrupted contact with Rome. Moses of Akkar (1526-67) received a letter from Pius IV. The patriarch Michael sought the intervention of Gregory XIII and received the pallium from him.[4]

---

1. Philip K. Hitti, op. cit., pp. 320-1.
2. Ibid; De Vitry, Jerusalem, p. 80.
3. Ibid, pp. 80-1.
4. The Catholic Encyclopedia, vol. ix, pp. 687-8.

Gregory was a great benefactor of the Maronite Church. In 1584, upon the recommendation of two Jesuit envoys of the Vatican sent to Tripoli (1578), he established a Maronite College (a seminary) in his capital with an enrollment of twenty students.[1] From this school were graduated some of the brightest and most learned Maronite clergy, of whom many returned home to occupy influential positions and ultimately bring about union between their church and Rome. Others remained in Italy or moved to Paris to spread Oriental culture and cement Franco-Lebanese amicable relations. To mention few of the first group, (those who returned): Istifan al-Duwayhi from Ihdin who was made patriarch in 1670; Patriarch Jurjus 'Amirah, who put the Maronite church feasts in line with the Latin ones; Ishaq al-Shadrawi, bishop of Tripoli. Of the second group (who remained in Italy) were people like: al-Sahyuni, al-Haqili and, most famous of all, al-Sam'ani. Another Maronite College was founded at Ravenna by Innocent X, but was amalgamated with that at Rome in 1665.[2]

Complete union with Rome was not effected until 1736. In that year the synod of al-Luwayzah definitely sealed the union of the Maronite church with Rome. To this synod, the pope delegated Yusuf Sam'an al-Sam'ani, just mentioned above, the most distinguished product of the Maronite seminary at Rome. Al-Sam'ani came originally from Hasrun (northern Lebanon)

---

1. Antoine Rabbath, op. cit., vol. i, pp. 204-7.
2. Al-Mashriq, vol. XIiv (1950) or vol. XIviii, pp. 77 seq.

but was born in Tripoli and went to Rome when he was eight years old. There he grew up and laboured as director of the Vatican library.

The synod of al-Luwayzah was in reality a national council which was attended by Khazin shaykhs, laymen and representatives of other Oriental rites. Thirteen bishops took part. The Council acknowledged earlier councils of the Church, accepted the filioque, adopted the Roman catechism, introduced the name of the pope into the mass, limited clergy marriage to the lower degrees, prohibited the habitation of monks and nuns in the same premises and allowed the reception of the host by the clergy, but not the laymen in both kinds.[1]

Actually the decisions of the council were an extension of those adopted by the synod of Qannubin of 1616. In that synod and in the patriarchate of Sergius Risius, an Italian Jesuit named Jerome Dandini, directed the council by order of Pope Clement VIII. An agreement was arrived at between the Maronites and Rome with respect to certain doctrines, with the Maronites retaining their Syriac liturgy, their own feast days and saints, their non-celibate priesthood and the celebration of the Lord's Supper in both kinds.[2]

Before and after their union with Rome, the Maronites welcomed refugees from Greek-, Syriac- and Armenian-using churches, bestowing lands and money on them, thus acting as a mediatory group between them and the Vatican. "By the end of

---

1. Abu-Khattar in al-Mashriq, vol. XIvi, pp. 536, seq.
2. The Catholic Encyclopedia, vol. ix, pp.687-8.

the seventeenth century (1694) the Maronites had their religious orders organized. As a result, Catholic Syrian, Armenian and Greek communities were planted in North Lebanon and Kisrawan".[1]

The two other offshoots of the Syriac-speaking Church were the East Syrian and the West Syrian Churches. The first was established in the second century in Edessa, and in the mid-sixteenth century, an offshoot of it joined the Roman Church and was designated Chaldaean. The second, known as the Jacobite or Orthodox or Old Syrians, was monophysite. An offshoot of it is the Catholic Syrians who are affiliated with Rome.

Finally, mention should be made of another Uniat Church affiliated with Rome - the Greek Catholic Church. Strangely enough, in recent years, Melkite (Rum Malaki) has been applied to the Greek Catholics, although the term was originally applied to the Greek Orthodox Christians in the time of Justinian II by their Syrian Christian rivals by way of reproach. Melkites are also called Byzantine or Greek Catholics, as Greek is still the language of their liturgy, which is practically the same as that used by the Greek Orthodox, except for the mention of the pope's name (bearing in mind the fact that the Greek Catholic Church was drawn from the Greek Orthodox Church as a result of Catholic missionary activity, and attached to Rome in 1724).

The Greek Catholics claim old and uninterrupted communion with Rome. Although the beginning of schism appeared

---

1. Philip K. Hitti, op. cit., pp. 406-7.

as early as the ninth century and gradually increased until it reached its climax in 1054, yet union with Rome never died out.[1] After 1653, unionists increased especially by the help of the Jesuits who, with the Carmelites and Capuchins, had been instructed by Pope Urban VIII, to send their fathers to the East, especially Syria, for this purpose. These missionaries started their work in Aleppo between 1625-1627. From there they spread to Damascus, Sidon, Tripoli, and other places.[2]

By preaching, teaching, and hearing confessions, the Jesuits were able to achieve their aim with considerable success. In 1697, a Jesuit Father named Verseau came to the convent of Balamand-(Abbatia Belimontis) Abbey of the beautiful mount-in al-Kurah (northern Lebanon) where he influenced the monks so greatly that, in 1704, five of them declared their Catholic faith.[3] In 1700, Bishop Aftimus al-Sayfi (1682-1723) of Sidon and Tyre, founded the Ruhbaniyah, al-Makhallisiyah the aim of which was to propagate for union with Rome. When he died in 1723, the Greek Catholic priests met in Dayr al-Mukhallis (Sidon) with the notables and elected Sérafim Tanas, nephew of the dead bishop and a student of the Roman Propaganda

---

1. Maximus III Mazloum in al-Mashriq, vol. ii, pp. 385 seq.
2. Asad Rustum, Kanisat Madinat Allah Antakia al-Uzma, vol. iii, pp. 106 seq.
3. Constantine Basha, Tarikh al-Taifah al-Malakiyah, vol. i, pp. 350-1.

as their patriarch in Damascus, September 20, 1724.[1] The division of the Greek Orthodox Church itself then helped greatly in creating the Greek Catholic Church. Serafim at once made his submission to Rome and sent a Catholic profession of faith. He took the name Cyril (Cyril VI, 1724-1759); with him begins the line of Melkite patriarchs in the new sense (Uniats). He later suffered considerable persecution from the Orthodox, and for a time had to flee to Lebanon. He received the pallium from Benedict XIV in 1744.[2]

What was the position of the Christians in the Ottoman Empire in the nineteenth century when the Jesuits arrived in the country? According to Ottoman political theory, conquered peoples, especially non-Moslems, were considered as ra'iyah (herds), a term borrowed originally from Bedouin Arab vocabulary. The individual was not a citizen in the modern sense of the term, but a subject of the Sultan, and, in certain cases, a "Consular protégé" of one of the Foreign Powers.[3] The non-Moslem subjects of the Sultan, particularly the Christians, were called the Dhimmis or ahl-al-Kitab (people of the Book). As ra'iyah, the Christians were shepherded for the benefit of the Ottoman conqueror. According to Islamic law they had to be, and actually were, treated as an inferior element. Their lives and properties were protected and left unmolested as long as they paid the tribute (jizyah) and behaved properly. They had

---

1. Maximus III Mazloum in al-Mashriq, vol. ii, p. 387.
2. The Catholic Encyclopedia, vol. x, p. 159.
3. Zeine N. Zeine, Arab-Turkish Relations and the Emergence of Arab Nationalism, p. 27.

to confine themselves to peasantry, craftmanship and trade since they could not hold any military or civil posts. "The Christian was not to ride a horse, or to carry arms, nor could he join the Ottoman army or be admitted into the civil service. Even his dress had to be different from the clothes worn by the Moslems.[1] In other words, Christians were greatly discriminated against in courts of law, in taxation burdens, and in the civil and military services. In practice, however, they were allowed freedom of worship.

The loyalty of the Ottoman subject was divided between the government and religious denomination. Each of the religious non-Moslem groupings of the Empire formed a millet (from Arabic millah which meant a religious sect). Thus Jews, Greek Orthodox, Maronites, etc., formed separate entities called millets. Each millet was under its own religious heads who administered the laws pertaining to divorce, marriage, inheritance, adoption and other aspects of personal status, and supervised religious education and religious foundations. In practice each millet formed a minor government within the larger, central government.[2]

The millet system, meant to solve the problem of minorities, often complicated the internal life of the Empire by the fact that it aligned the different religious groupings, particularly Christians, with foreign powers: Maronites with France, Greek Orthodox with Russia, Protestants with England,

---

1. Ibid, p. 28
2. De Jehay, De la situation légale des sujets Ottomans Non-Musulmans, p. 23.

etc. European Powers often made use of the situation and intervened in the local affairs of Turkey, claiming the right of protecting the Christians of the Empire.

In order to deprive the foreign nations of such a pretext, a number of reforms, known as tanzimat, were carried out. The greatest author of those reform regulations in the nineteenth century was Sultan Mahmoud II (1809-39). He reformed the army by destroying the Janissaries; reorganized the civil service, opened medical and other schools with experts from Europe, and strove to destroy feudalism in favour of centralization. His son after him, 'Abd-al-Majid (1839-61), tried to follow in his footsteps. In his Khatt-i Sharif of Gul-Khané (1839) and Khatt-i Humayun (1856), 'Abd-al-Majid reaffirmed earlier reforms, accorded equality, and established security of life, property and honour for all his subjects, irrespective of creed or race.[1]

But enacting laws was one thing, and executing them was another. To begin with, they were too progressive and too liberal for that age. Conservative theologians opposed them. Foreigners enjoying extraterritorial rights did not approve of them. Even Catholic and Orthodox hierarchy saw in them a decrease in their authority. The sultans who enacted them did so motivated by diplomacy rather than by a sincere will - not to furnish European Powers with any weapon for intervention. The European Powers themselves were also not very enthusiastic

---

1. Ibid, p. 10

about them, because any internal reform within the Ottoman Empire would deprive them of their greatest excuse for intervention. So one could safely say that all those reforms were just on paper. Christians always considered themselves strangers in their own country. They never felt at home under Turkish rule. Particularly the Maronites of Lebanon became more convinced of this feeling after 1840, as we shall see immediately.

In 1831, when the Jesuits arrived in Lebanon for the second time, the country was under the rule of the famous Emir Bashir Shihab II (1789-1840). He subdued all rival Emirs and chiefs, therby unifying the country, and followed a vigorous foreign policy which ultimately brought about his downfall. Bashir II made his palace a meeting-place of thinkers, writers, poets, and people of talents. During his reign the first American missionary, Pliny Fisk, entered Lebanon (July 10, 1823).[1] In 1831, the second Jesuit mission arrived in Lebanon. "Christian by baptism, Muslim in matrimony, Druze through convenience rather than conviction, Bashir, in the tradition of his house and its predecessor, followed a liberal and enlightened religious policy. His palace at Bayt al-Din contained a mosque as well as a chapel."[2]

Although the country fell under Egyptian occupation for nine years (1831-40), the liberal religious policy continued.

---

1. Henry Jessup, Fifty Three Years in Syria, p. 35.
2. Philip K. Hitti, op. cit., p. 417.

Mohammad 'Ali Pasha's rule (through his son Ibrahim) coincided with the reform movement - tranzimat - of 'Abd al-Majid. Ibrahim Pasha himself was a tolerant ruler and Christians enjoyed complete freedom in his days. To him, wrote certain Jesuit Fathers, Christians, Moslems and Druzes are equal before the law. He wants that all be treated the same.[1] His rule in Syria was more direct; in Lebanon he left things in Bashir's hands. Thus until 1840, Christians and Druzes lived together peacefully and amicably. Alignments were feudal and partisan - Qaysi vs. Yamani, or Yazbaki vs. Janbalati - rather than religious or sectarian. They even joined hands against Ibrahim Pasha's rule. But after 1840, things began to change. When the massacres took place in 1860, the Maronites henceforward began considering their separation from the Ottoman Empire and the establishment of Lebanon's autonomy. Foreign protection, it was obvious, was needed, and that protection had to come from France, the traditional protector of the Maronites in the Near East. This was the situation in Lebanon with which the Jesuits had to cope during the nineteenth century.

---

1. Michel Jullien, op. cit., vol. i, p. 26.

CHAPTER II

THE RETURN, 1831

The contrast is great between the two entries of the Jesuits into this part of the world in the seventeenth and the nineteenth centuries. This time (1831) it was Beirut and not Alexandretta-Aleppo (1652) they entered; Turkish rule seemed to be drawing much nearer to its end than ever; and the governments no more sponsored and protected religious enterprises. As for the Jesuits, they were very much left on their own - by the end of the eighteenth and the beginning of the nineteenth centuries the Jesuits became free from all attachments to secular Powers.

In 1831, three Jesuits arrived in Beirut. Summoned by the French Consul, the latter expressed his great astonishment at their arrival as there was "an agreement between the Pope and the King of France that no Jesuits were to be sent into Syria (including Lebanon)."[1] The Consul himself was, however, in favour of their coming. These simple facts are signigicant because fifty years before that France was the master of its subjects in all this land, and its word was obeyed.

Father G. Levenq (and the French Consul as well) did not realize that the three Jesuits mentioned above had not

---

1. G. Levenq, op. cit., p. 9.

come to Beirut on their own; they were brought by Archbishop Maximos III Mazloum. Having been in exile in Rome for sixteen years (1815-1831) because of certain accusations sent against him, Archbishop Mazloum (of Aleppo) was allowed by the Pope (upon the request of the four Catholic Patriarchs in Syria and Lebanon) to return to Syria on condition that he would re-open the seminary of 'Ayn-Traz, and would help the Catholic Patriarch who had become incapable and blind.[1] Archbishop Mazloum was more than glad to return to his country and re-open the seminary that he had directed in 1811.

Thus on the 27th August, 1831, an agreement was concluded between Kyr Mazloum and Père J. Roothan, general of the Jesuits. Two Fathers and a Brother were to accompany Kyr Mazloum to Syria to be in charge of the spiritual management of the seminaries of theological instruction after having learnt the Arabic language.

The three Jesuits were an Italian, a Frenchman, and a German. As they are considered the founders of the mission their identification is of the essence of the subject.

1. Le Père Paul Riccadonna was born in Piacenza (Italy) of a noble family, on the 13 of October, 1799. In April 1818, he joined the Society of Jesus in Palermo, and there he did his noviciate and one or two years of literary studies. He was then attached to the province of Naples and was appointed there as a professor in its college. He showed

---

1. Michel Jullien, op. cit., vol. i, pp. 4, seq.

great capacity and a remarkable oratorical talent which was why he was appointed to the chair of rhetorics. After terminating his services, he moved to the Roman College to follow up the sacred courses and was ordained priest in 1830. The following year (1831), at the age of thirty two, he left for the new Mission of Syria in the capacity of Superior. The mission still considers him as its principal founder.

2. Le Père Benoit Planchet was born in Gap (France) on the 24th of January 1802, and made his early studies in his native town. During the course of his theological studies in Saint Sulpice, he felt the appeal of religious life. Without any delay he joined the noviciate of Montrogue on October 31, 1821. After his two years of noviciate he was sent as professor to the College of Saint-Acheul. His services terminated, he left for Rome for his theological studies. Then he received the Holy Orders and his destination was also Syria.

3. Le Frère Henze was from Hanover (Germany). He had studied medicine and presented himself to the Society in Rome willing to serve in the humble degree of coadjutant Brother. He rendered precious services to the mission by his devotion, industry and medical knowledge and practice.

The three-mentioned missionaries accompanied by Mgr. Mazloum, departed from Leghorn on a ship heading towards the Levant.

Religiously speaking, the population of Lebanon was predominantly Christian. But there were the Druzes who were gathered in the Matn and Shuf. In 1860, a considerable number

of them emigrated to Hawran. As for the Christians they formed 58.8% of the inhabitants of Beirut, 71.7% of Mount Lebanon, north of Beirut, 97% of them being Catholics and Maronites.

The Moslems formed a majority in Tripoli where they had 24,738 out of 31,512 inhabitants. Along the coast - Beirut, Sidon and Tyre - they formed important minorities.[1] The coast, however, was not a part of Lebanon then, nor was the Biqa' which was inhabited by Metwalis or Shi'ites.

The grouping of the establishments of the Jesuit Mission corresponded more or less to this religious distribution of the population, much more than did the first Jesuit Mission. The first missionaries came to Alexandretta-Aleppo (1652) and from there they spread out. Curiously enough they surrounded the Christian regions but never went into them. 'Ayn-Turah is said to have been their last establishment.

This time, as before, the missionaries, without directly excluding the Moslems from their preaching, did not come for them now because the political situation was very much the same. It is true that the Egyptians who replaced the Turks (Ibrahim Pasha's rule), seemed to be a little more tolerant, but they did not remain so as experience proved later on. The missionaries came for the Christians. In this respect their work was a continuation of that of their predecessors. They were mainly preoccupied by the formation of clergy because that

---

1. Ibid., p. 11.

was the aim set before them by Pope Pius VII. Thus Ghazir, the most considerable village of Kisrawan, became the center of the mission, and its seminary the principal institution of the Jesuit missionaries.

ZAHLAH AND BIKFAYYA, 1835

The missionaries arrived in 'Ayn-Traz at the beginning of December 1831, accompanied by Mgr. Mazloum as it has been previously mentioned. The place was desolate, shabby and looked like the Stable of Bethlehem.[1] The Jesuits were supposed to run the seminary there. The first thing they had to do was to learn Arabic - not an easy job for foreigners. For two years the seminary had no students, the reason being the Egyptian occupation of the country. In 1833, it was deserted.

Père Benoit Planchet, one of the three Jesuits who came with Kyr Mazloum, writes a letter to Père Gury, s.j., telling him how he left the College of 'Ayn-Traz and was transferred to Zahlah to establish a new residence. Père Riccadonna, the second Jesuit who came with Kyr Mazloum, was to establish another one in Bikfayya, Mount Lebanon.[2] Building went on all summer and autumn, but had to stop in winter. Spiritual exercises took place then after which Mgr. d'Auvergne, Delegate of the Holy See, invited both Fathers, Planchet and Riccadonna, to the mission service in Beirut, which lasted

---

1. Ibid., p. 24.
2. Ibid., p. 44.

for three weeks. There Father Planchet preached in French to the Europeans, while two other Fathers: François, a Capuchin, and M. Poussu, a Lazarist, preached to the people in Arabic. Mgr. le Délégué presided over all exercises of the mission at 'Ayn-Turah for the missionaries themselves. By his piety he strengthened the faith of the Christians of Beirut, and aroused the zeal of the missionaries.

Around the beginning of May, 1835, Fathers Planchet and Riccadonna returned to Zahlah to the dying bishop. "All the province was praying for him; a large number of the people stayed whole nights in the church asking God to preserve the soul of that man."[1]

However, Father Planchet continued the work of the new residence in spite of the shortage of workers, and was about to finish it and to move to it when the bishop died. He continued his letter by a description of how he and his group established the mission under the auspices of the order of The Sacred Heart with great hopes for the future. Father Estève studied Arabic and practised medicine among the inhabitants, while Father Planchet served in Maronite and Greek Catholic churches, preaching and hearing confessions. Around the area there were thousands of Catholics and a good number of dissenters and Moslems. The Jesuit residence, facing the great plains of Baalbeck, was in a most advantageous position, as the plains were inhabited by a large number of villages.

---

1. Père Antoine Rabbath, op. cit., p. 132.

There was only a small church where people went on Sundays and at feasts to pray before the altar and the painting of the Good Shepherd which had been painted by Father de la Ponce himself and sent over by him from France. This painting "aroused greatly the devotion of the people who always asked why Jesus Christ carried a lamb on his shoulders. It was explained to them that as the good shepherd rejoices greatly in the finding of the lost lamb, thus the Lord rejoices in having one lost soul return to the Lord."[1]

The work for the establishment of the mission was increasing day by day. The cost was great in sufferings, hard work and contributions. But the Jesuits were happy as they felt the great confidence and esteem people had for them. Although there was great poverty where they were established, nevertheless they were never deprived of the necessary things that kept soul and body together. "This was due to the great contribution of Father Estève who practised medicine" says Père Antoine Rabbath. "This did not mean that he got any money for it. It was done free, but the people, knowing our poverty, gave us things which we only accepted as charity and not as payment."[2]

Father Planchet, in his letter also, expresses the hope of the mission to build a church at the place of The Sacred Heart in winter. This, according to him, would be the first and only one in all the East, devoted to this adorable

---

1. Ibid., p. 134.
2. Ibid.

symbol of the love of Jesus Christ for man.

In 1823, a non-Catholic mission (the Protestants) arrived in Beirut. "One could see", wrote Père Planchet, "two bishops walk in Beirut, after having deserted their clerical dress, married, and adopted Protestantism. But they were heretic Armenians cut off like branches from the great tree (meaning the Catholic Church). One could also see few people visiting frequently the house of these biblical missionaries. But they were dissenters (meaning Greek Orthodox) who had gone astray from truth. In spite of big sums of money and all kinds of help they were receiving from their society, their mission has had few converts so far."[1]

The letter ends with a description of the zeal and fervour of the Jesuit missionaries and their divine work. It also expresses the hope that the new colleagues who were expected to arrive in Lebanon, whosoever they happened to be, should have courage, patience, love of poverty, humility, obedience and charity. The mission, he asserts, was founded in the midst of all sorts of pain, fatigue and hardships for the consolation of souls and the glory of Jesus Christ.

Things were running in a normal course for about ten years or so, when suddenly clouds began gathering in the sky. Political life in Lebanon was getting tense, and division between Druzes and Christians was taking on a violent air. Finally in 1860, the barrel of powder exploded, and the country

---

1. Ibid., p. 137.

was destined to undergo a radical change.

The massacres of 1860 in Lebanon had their parallel in history in the 'Bulgarian actrocities' of 1876. In both cases European Powers were aroused to the need of intervening in order to put an end to Turkish bloody actions. The only difference between the two was that in the first (Lebanon) Turkey's role was veiled, indirect and unofficial; in the second (Bulgaria) it was open, direct and official.

The bloody events of 1860 were the third and last of a series of attacks by the Druzes and Moslems against the Christians, the first two having taken place in 1841 and 1845 respectively. The internal and foreign policies of Emir Bashir II, the intrigues of the Porte, and the rivalry between European Powers in regard to the domains of the Ottoman Empire (the Eastern Question) acted and interacted to cause the great conflagration. Bashir II was a Christian by birth, and as such he surrounded himself with Christian advisors, stripped the feudal lords, mostly Druzes, of their privileges, urged Abdallah Pasha of Acre to kill Sheikh Bashir Junblat (Druze Chieftian), sent his troops (mostly Christians) to subdue revolts in Nablus, in the Alawite districts, and in Hawran carried out by the Druzes and the Shi'ites against Ibrahim Pasha. All this antagonized the Druzes who came to feel that they were persecuted. Ibrahim Pasha, the ruler of the country, had emancipated the Christians, made them equal to Druzes and Moslems particularly in trade and business enterprises. He

conscripted the Druzes but not the Christians, and sent them to fight in the Sudan and in Anatolia. The Druzes had always considered themselves the masters of Lebanon which was called the Mount of the Druzes. To the Ottomans it was that. Even Bashir II had styled himself the Emir of the Druzes. Now the situation changed and gradually the Druzes lost their power and prestige to the Maronites.

The Ottomans were most concerned about Bashir II after he had become the agent of Mohammed Ali Pasha. Secondly, they encouraged division between the Druzes and Christians in order to prove to the European Powers that the Lebanese could not rule themselves, and that they needed complete Ottoman control. Khurshid Pasha, Wali of Sidon and Beirut, instructed the Druze Sheikhs and gave them arms.[1]

On top of that, the greed and rivalty between European Powers concerning the heritage of the Sick Man of Europe (Turkey) added fuel to the fire. Russia, after the Treaty of Kutchuk Kaynardji (1774), established her protectorate over the Greek Orthodox subjects of the Sultan. France lost no time in counteracting Russian policy and establishing her protectorate over the Catholic subjects. England alone followed her real interest: checking Russia's intervention in Turkish affairs, and maintaining the integrity of the Ottoman Empire in order to safeguard her trade-route to India. England, therefore, did not bother much about religious

---

1. Philip K. Hitti, op. cit., p. 437.

conflicts in Lebanon; nor did she encourage such conflicts because such a thing would give Russia the greatest pretext for intervention. Thus, accusing Colonel Churchill of planning the burning of Zahlah[1] is not based on any solid grounds, or supported by any logical evidence.

The flare-up occured in April 1860, and lasted with unabated fury through July. Isma'il al-Atrash with his three thousand troops from Hawran joined Sa'id Jumblat and his two lieutnants: Khattar al-'Imad and 'Ali Hamadah of Lebanon. In a few weeks more than sixty villages in al-Matn and al-Shuf lay in ashes while Turkish authorities were watching approvingly and sympathetically. The same fate befell big towns: Dayr al-Qamar lost 2600 men; in Jazzin and environs 1500 were slaughtered; in Hasbayya, 1000 Greek Orthodox people were cold-bloodedly killed; in Rashayya, 800 perished; Zahlah, largest among the towns, with 12,000 inhabitants, mostly Greek Catholics, was set on fire. Fugitives and refugees were either massacred or robbed by Ottoman irregular cavalry or by Sidonian Moslems. The total number of people killed was estimated 12,000; the loss of property amounted to about £ 4,000,000.[2] "Within the space of twenty-two days", wrote P. Jullien, "seven thousand seven hundred and eleven Christians of every age and every sex had been massacred in Lebanon and the plains of the Biqa', three hundred and sixty villages destroyed, five hundred and sixty churches brought down, forty-two monastries

---

1. Ibid., p. 438.
2. Ibid.

burned, and twenty-eight schools ruined."[1]

From Lebanon the spark spread to Damascus. On July 9th, and for five whole days massacres, pillage and burning of the Christian quarter took place. Eight thousand one hundred people, four prelates, fifty native priests and all the Franciscans of the monastery of Terre-Sainte were massacred, three thousand eight hundred houses destroyed and two churches wiped out. The catastrophe could have been greater had it not been for the chivalrous act of Abdul-Qadir al-Jaza'iri, a refugee from French rule in Algeria. He saved the lives of one thousand people. But Lebanon had no Abdul-Qadir. Those who survived the massacres escaped to Beirut, adding to the already increasing number of miserable refugees. Jesuit Fathers evacuated the school for them and even the church was turned into a sanctuary for the children.

The European Powers bestirred themselves. France took the initiative, and a convention held between the Powers decided on intervention. A joint force of 12,000 troops was agreed upon, but France alone acted. She sent seven thousand troops under the command of Général de Beaufort d'Hautpoul to reestablish order in the country. But before his arrival in Beirut, in August, 1860, the Sublime Porte had sent its able foreign minister, Fuad Pasha, who proceeded with fresh troops, reestablishing tranquillity and taking strong measures against those who were considered responsible. A hundred and

---

1. Michel Jullien, op. cit., vol. i, pp. 325-6.

eleven soldiers were shot, and a few civilians hanged. Khurshid Pasha and other Druze and Moslem leaders were sent into exile for life. Abdul-Qadir al-Jazi'iri was decorated, and the 'Réglement Organique' was constituted for Lebanon (Al-Mutasarrifiyya System of Government) which is not a concern of ours here.

The events of 1860 increased the protective influence of France on the Christian subjects of the Ottoman Empire, and strengthened the efficiency of its official protection of Western Christians, their missionaries and their works. The new constitution of Lebanon which was imposed on the Sublime Porte, with a Christian governor acceptable to the six guaranteeing Powers, insured the safety of the country and freed the missionary work from the obstacles which the Moslem laws and Ottoman officials had created for them in other provinces.

On the other hand, the Catholic communities found themselves united by common misfortunes. They came to feel now that they owed their salvation to France, and that they were tied, more than ever, to the French missionaries by the bond of gratitude.

On the other hand, the French government which, until then, had been hostile to the Jesuit missionaries, became more sympathetic now. The French Consul, M. de Bentivoglio, succeeded in having them considered by the French Ministry of Foreign Affairs on the same level as the Lazarists,

and enjoy the same privileges. Taking advantage of this new situation, the Jesuits did not hesitate to organize orphanages for five hundred children: Zahlah residence and its church were to be rebuilt; that of Dayr al-Qamar was to be completed; the seminary of Ghazir became too small to hold the great number of students who desired to join its college. Furthermore, these students were unable, during the first years, to pay for any board as their families had been broken by war. Besides, a good number of schools in the villages were destroyed and had to be rebuilt. Everywhere there was something to be restored and reconstructed. The Jesuits, faced with these urgent problems, offered every help they could to those unfortunate victims. The assistance granted by the Oriental Schools was generous. Other big aids came from the various countries of Europe, such as France but particularly from England and America.[1] Finally the Sublime Porte was compelled to pay an indemnity through the French Consulate.

During the meeting held in Beirut, the Director of Assistance granted by the Oriental Schools had promised to offer sixty thousand francs for the construction of an orphanage for five hundred young boys. Furthermore, he also promised to participate in the support of these children by granting a subsidy of one hundred thousand francs for each of

---

1. The Anglo-American Relief Committee got money and clothes from their respective countries. The English in Beirut kept the accounts and received the clothing sent from England, but the distribution was left mostly to the American missionaries.

the first two years, thirty-six thousand francs for the third year, then eighteen thousand, twelve thousand, and finally ten thousand for the sixth and last year. The missionaries had, on their part, undertaken the support and the raising to their best of five hundred orphans for at least six years.

In the Mu'allaqa village the construction of a large orphanage was soon proceeding in the gardens that had been previously acquired from Emir Bashir. This construction was actively carried out; and, awaiting its completion, the orphans were distributed amongst the residences of Beirut, Bikfayya and Sidon.

In Beirut a house neighbouring the residence was rented for their lodging. Later on, the Comati house was rented, and this house is today the monastery of the Franciscan Fathers of the Holy Land. Father Fiorowich, a Dalmatian and a charitable man, was put in charge of this benevolent work.

On June 21, 1860, the Seminary College of Ghazir was closed. Foreign students were in Beirut, and the nuncio kept them in his house. Some priests stayed there to help the orphans. Some of them remained in Beirut while the others were sent to Bikfayya near Père Laborde.

Sidon had already had its orphanage. They sent some others from Beirut. The big orphanage of Mu'allaqa was built; two years later it was habitable. There were three hundred orphans of all ages. In the mornings and in the evenings they were all given religious and primary education; during the day

they were drilled in the use of all kinds of crafts. The house in Zahlah had been burnt. The missionaries then retired to Mu'allaqa where all the churches had been burnt too. Only a chapel of the Fathers was safe and intact. Greek Catholic and Maronite priests celebrated the mass there.

In 1863, the priests could expect help from none. They sent away most of the orphans but kept some of them. When the house in Zahlah was rebuilt, the priests sold the orphanage to the Turkish government which, in turn, made of it a residence for the Qa'im Maqam. Then they bought Ta'na'il on April 17, 1866, from the Ottoman Empire.

In Dayr al-Qamar the priests received a house from France. It was transformed into a residence for the missionaries with its chapel and its schools. This was done by Father Badour. He built a church and Butrus al-Bustani, archbishop of Tyre and Sidon, blessed it. Then Father Badour opened a school. Protestant missionaries appeared in 1866; they built their school only after the departure of Father Badour. Dayr al-Qamar became an important post for the Jesuits.

To sum up, the massacres of 1860 had created acute political, economic and social problems in the country. The Jesuits and other missionaries were faced with great responsibilities. Misery was everywhere, and grief wrapped the country with its dark cloak. Had it not been for philanthropic projects carried out by missionaries and merchants - Americans,

English, French and Germans - the situation might have been much worse. New life and hope were put into the people, especially after the establishment of the Réglement Organique or the Mutasarrifiyyah regime which was destined to keep the country in peace and order until the outbreak of the First World War of 1914-1918.

CHAPTER III

POST AND WORK

I. Beirut:

In 1875, Beirut became the center of the activities of the Jesuit mission. Since 1843, the mission, hitherto dependent on the Superior-General of the order, had been confined to the Province of Lyon, and since 1843, French had replaced Italian as the official language of the mission and of teaching.[1]

Beirut is now the residence of the Superior of the mission and the President of the University of Saint-Joseph. Under this name are included several establishments although they are not in the same locality. But it is the Oriental Seminary in particular, with its faculties of philosophy and theology, that bears the name of Saint-Joseph. In 1881, the Pope Leon XIII authorized the Seminary to confer degrees. Saint-Joseph was the name of the seminary; it also became the name of the University. Since the next chapter is entirely devoted to the Observatory, the Press and Saint-Joseph University, the following points remain for a brief discussion:

A. The Oriental Seminary Saint-François - Xavier:-

It eame into existence in 1844, and thirty years of its life were spent in Ghazir.[2] It is administered by a

---

1. Michel Jullien, op. cit., vol. i, p. 150.
2. Ibid, vol. ii, pp. 13 seq.

Director and Assistant-Director. On the University grounds it has its chapel, its study, its dormitory and its recreational hall.

Admitted at the age of 12, the little seminarist, of whatever Catholic sect he happens to be, follows the classes of the college, normally from the first secondary to the rhetoric class.

The seminary is supplemented by the faculties of philosophy and theology. The courses last two years in the former, and four years in the latter. They give the degrees of Bachelor, Master and Doctorate after the completion of the program.

B. The School of Preparatory Course for High Studies:- This School, the aim of which is to create for students who have not completed their studies an access to the Faculties and French Schools of Medicine, Law, and Engineering, was opened in 1907.[1] It is located on the same grounds as the Schools of Law and Engineering. Its courses are for one year, and include literature, history, geography, philosophy and sciences. For those students who wish to enter the School of Engineering, a special course is given.

C. The College of Secondary Education:- Started in Ghazir, (Kisrawan) in 1843, it was only a seminary.[2] Then in 1855, a college was joined to it. Four years later the lay students

---

1. G. Levenq, op. cit., p. 15.
2. Ibid.

were more numerous than the seminarists. In 1875, the college was transferred to Beirut.

Its teaching program is actually distributed between three parallel curricula: 1. Arabic language and literature in six classes (6th - rhetoric) or, in its place, a course of English in four years. 2. French language and literature in six classes (6th - rhetoric). 3. A classic course: French, Latin in six classes (6th - rhetoric).

These courses are included in an elementary program of four classes (10th - 7th) and one year of philosophy.

D. Primary Schools:- The primary schools dependent on Beirut are fourteen in number, five of which are in town (Beirut). These were transferred to Jamhour. Eight of them are for boys and six for girls. The girls' schools, except that of the Armenian camp, are run by Sisters of the Sacred Heart.

E. The Oriental Library:- This library has been in existence as an autonomous establishment since 1905. But its name was given to it in 1894.[1] Being the fruit of perseverence and hard work of many generations, it owes its importance to P. Louis Cheikho, more than any one else. He also edited the magazine al-Mashriq and was in charge of the manuscripts section.[2] These manuscripts are oriental, Turkish, Persian, Syriac and Arabic in particular. All in all there are about 3200 manuscripts. The publications section comprises about 32000 volumes in European and Oriental languages. Periodicals

---

1. Ibid, p. 19.
2. Père Abdo Khalifeh has now replaced him.

are around 190 in number. A good many of them come by exchange either with the Mashriq or the Mélanges - the French periodical of the University of Saint-Joseph.

II. Mount Lebanon:

The establishments of the Jesuit Mission in Mount Lebanon are distributed over two plateaus: Bikfayya, Ghazir and Saidat al-Qalat - the Mediterranean plateau, Ta'nail, Ksara and Zahlah on the eastern plateau. In relation to Beirut, Bikfayya is the nearest, then comes Ghazir. As for Saidat al-Qalat, it is a post which is difficult of access, and geographically dependent on Tripoli. It no longer exists. In addition, another station is located on the Palestine border - 'Ayn-Ebel.

A. Bikfayya:- Bikfayya is a big village and the capital of Metn, about twenty five kilometers from Beirut, at an altitude of nine hundred meters. It is a beautiful summer resort. The residence of the Jesuits there dates back to 1833,[1] and it is the oldest of all other Jesuit houses. Their church has a chapel dedicated to the Virgin Mary where one can find a painting on copper that represents a virgin with joined hands and closed eyes. It is known in the region as Saidat al-Najat (deliverance).[2] The church has four congregations: men, women, girls and boys, and the house directs a boys' school situated in the locality. Outside Bikfayya, the mission residence

---

1. See above, p. 20,n. 2.
2. G. Levenq, op. cit., p. 21.

controls or directs several schools for boys and girls. The places are: Beit-Chabab, Choueir, Khanchara, Mtein, Qornet Chahwan and Bzebdin.

B. Ghazir:- This village, capital of Kisrawan, is today much less important than it used to be. War and emigration have progressively reduced its population. For a long time Ghazir was, for the Mission, its most important center. There began the Oriental Seminary, then the College. It was not until 1875, that both of them were transferred to Beirut. The reason was the founding of the American University of Beirut in 1866. The Jesuits moved to Beirut to fight the Protestant Mission.[1]

The building has vast domains. It includes, among other things, a noviciate (for spiritual exercises), a reformatory and a two-year program of Arabic. The church is modern and big. The schools that are dependent on Ghazir, are numerous - even more numerous than any other post. There are thirty-eight schools distributed among thirty-one localities.

C. Saidat al-Qalat:- This is located at the extreme border of north Lebanon, on the hills that dominate Nahr al-Kabir. This river serves as the frontier between Syria and Lebanon. Isolated and difficult of access, this station depended on the residence at Homs, although it is nearer to the coast geographically speaking, and economically it depends on Tripoli. It had a beautiful church, modern and decorated. There is no other village in that area, but some children used

---

1. Michel Jullien, op. cit., vol. ii, p. 255.

to go from neighbouring places to the school which was established there. Those places were Andkit and Mendjez. However, Saidat al-Qalat no longer exists for it was forsaken in 1925, due to its loneliness and to its difficult access.

The Eastern Plateau:-

D. Ta'nail:- This vast, agricultural domain is situated on the Beirut-Damascus road, in the Biqa', between Lebanon and Anti-Lebanon. The residence there contains a secondary school, and in the neighbourhood there are some boys' and girls' schools, in Ta'nail, Ta'labaya, Jdita and Hammana. A dispensary and a big farm supply the people of the district with medical care and dairy products.

E. Ksara:- It is another agricultural region where the Observatory was erected. It is dependent on Ta'nail (about 5 kms. far from it) and is not very far from Zahlah.

F. Zahlah:- A small town with a Melkite majority, Zahlah is at the bottom of Sannin, at an altitude of 1000 meters. Since 1846, the Jesuits have had their residence there.[1] The seven congregations which it directs unite all classes of society. Their schools are flourishing too. In Zahlah itself, there are three girls' schools, one of which is a boarding school, and one boys' school. In the environment and Baalbeck, there are four schools: Mu'allaqa, Haouch, Baalbeck and Machghara.

Another place should be mentioned, overlooking the

---

1. G. Levenq, op. cit., p. 24.

Mediterranean Sea, a land known as 'Bilad Bishara'. In it there is a temporary station with one missionary. 'Ayn Ebel, near the Palestinian border, has two schools dependent on it, one of which is in Palestine directed by the Order of the Sacred Heart.

The efforts of the Jesuits, as it has been stated, were concentrated mostly on teaching - the most effective means of spreading the gospel - in all its centers, and particularly in Beirut. The contrast is, in this respect almost complete between the old and the new Missions. But in the former as well as in the latter, the choice was dictated by the conditions of the time and the political circumstances of the countries concerned rather than by a clear understanding of the present and the future.

The main concern at the beginning was, as previously stated, the training and bettering of the conditions of the oriental clergy. After many trials and errors, the Jesuit missionaries decided to have an oriental seminary open to all Catholic rites. The question of preaching to non-believers arose, but it was soon solved. As soon as the year 1849 started, the Jesuits felt that they were under the obligation of accepting lay students, and a special class of French was created for them. This was the start of the College of "Saint-Joseph de Ghazir", which became a seminary college. When the institution was transferred to Beirut in 1875, the school was transferred and the seminary college became the college seminary.

This transformation from a clerical to a secular institution created a social problem. The graduates of the College could not find enough white-collared jobs in a country so poor in industries and so limited in liberal careers.

Gradually the Schools of Medicine and Pharmacy were created. These were followed by the Schools of Philosophy and Theology.[1] On these projects the Mission spent the best of its money and manpower. Outside the city of Beirut, they had to restrain their activities, give up many of their posts, and sell their properties. At the same time the French language and habits of living became prevalent in the University environment, as most of the Jesuits were French men who showed great interest in spreading French culture in the country.

On the other hand, the high intellectual reputation of the University set the Mission on a competitive level with the other schools and institutions, particularly the American University of Beirut, in the Intellectual Awakening that swept over Lebanon unlike its neighbouring countries. This renaissance was mostly promoted by the Christian element of the population.

On a small scale, the little schools outside Beirut played the same role as that of the University. They enabled the Mission to penetrate into the villages and to make contact with the natives, spreading the gospel among them. The following table shows the number of students in these little

---

1. See next Chapter.

schools and their geographical distribution in the different centers, in 1924.[1]

LOCATION	ELEMENTARY SCHOOLS	STUDENTS
Beirut	14	1591
Bikfayya	10	577
Ghazir	38	1412
Saidat al-Qalat	3	102
'Ayn Ebel	10	320
Ta'nail	7	393
Zahlah	9	1148
Total	91	5543

If we add to this total the 799 students in secondary schools and the 370 students of University level, we reach a total of 6712; approximately 10% of the total students taken care of by the Jesuits.[2]

Religious preaching was very popular among the Syrians. The congregations in the seventeenth and eighteenth centuries prospered especially in Aleppo. Upon their return, the Jesuits reinstalled them. It has been mentioned previously that each residence had its own congregation. They included in general all classes of society but it was in Beirut, as a center, that they concentrated most. It is only natural, therefore, to go into some details about them.

The Church of Saint-Joseph University is situated in the center of the campus. It is fifty meters long and twenty meters wide. It has three chapels and a gallery that surrounds

---

1. G. Levenq, op. cit., pp. 33-4.
2. Ibid.

it at the height of the first floor. The oldest of the congregations which meet today at the University is the congregation of Arabic-speaking gentlemen, known as the Immaculate Conception Congregation.[1] Its creation dates back to 1849. Its meetings used to take place in the chapel of the former residence which the Jesuits had down town - a residence which they got rid of after they had built the University. Its members became the first followers of the Society of Saint Vincent de Paul when they settled in Beirut after the massacres of 1860. In 1899, the congregation celebrated its golden anniversary. Reinstituted after the War, it had about a hundred members, and in 1924, it celebrated its diamond anniversary.

Larger and more original, however, was the congregation of Our Lady of the Seven Sufferings, known as the Congregation of the Workers. It was founded in 1863, by a Dalmatian Father, the Rev. Father Jean Fiorovich. He himself has told the story of its creation among the poor Christians who came to Beirut after the massacres of 1860.[2] He had little success at the beginning: only four members were present at the first meeting, then seven. But he had the responsibility of directing the movement for thirty five years (1898) when it died out.

The Congregation was efficiently organized by its founder. It was headed by a council of five members presided over by the Director. Next came the "quarter masters", five

---

1. Will be explained in Chapter V.
2. Michel Jullien, op. cit., vol. ii, pp. 117 seq.

or six per quarter, one master of postulants, four inspectors of attendance, and choristers. Members were divided into three groups - Junior, Intermediate and Senior Brothers. The Junior Brothers were postulants. Only at eighteen years of age could a Junior Brother become an Intermediate Brother.

Meetings were held every Sunday between 11:30 and 12:30. A collection was made and paid into a fund destined for the sick and needy of the Congregation. An annual retreat and a procession completed the cycle. Finally, the Congregation had its charities, giving to others a little of what it received. It subsidised a youth club and provided forty members for the monthly nocturnal adoration.

The Women's Congregation (Congregation of the Good Death) had been founded two years before that of the Workers'. It also came into being following the events of 1860.[1] In 1912, it celebrated its golden anniversary. Its meetings were held every Wednesday. Like the Workers Congregation, this Congregation had its annual retreat and its procession in the church every first Sunday of the month. It was composed of 300 members.

The most recent Congregation was established in 1911 - the Congregation of Servants (Congregation of the Immaculate Conception). In 1924-25, it had 127 congregationists not counting candidates and postulants. The average attendance at meetings, which were held every Thursday afternoon, was around one hundred.

---

1. Ibid, p. 132.

Apart from congregations, mention must also be made of a young people's association established in the University, a Catholic Youth Group. Established in 1911, it was composed of two categories of young people: students and adults, a little over one hundred members. According to the rules they all had to be Catholic, but those who were not were invited to join the Group as ordinary guests. The Group had at its head a Director assisted by a seven-member committee.

Every fortnight, on Sundays, the Group held a general meeting at which a guest-speaker was invited to lecture. However, besides these public meetings, the Group had its family life, including study and sport.

The Holy Hour was held every first Thursday of the month, Communion on the first Friday, Mass on Sunday, an annual pilgrimage for study, a section of "apologetic" studies which met every Thursday, a section of religious and social studies every Saturday, a third section of philosophical studies on Mondays, and finally on Tuesdays a dramatic and musical section. The group also provided a library and magazines for these workers, as well as billiards, tennis and fencing.

Having become a center of activity, the Group in turn harbored a Saint-Vencent-de-Paul conference, its members presiding over youth clubs, teaching catechism, organizing games and cinema shows, lecturing in Arabic and taking part in closed retreats and an annual retreat for young people.

Added to these organizations was another which could not have been foreseen prior to the war. Large numbers of

Christians living in Asia Minor (Turkey) and especially in the regions bordering on Northern Syria, who were either deported or who might have feared persecution or even death, found refuge on French-mandated territories. The Jesuits, who before the war had a mission in Armenia, were unable to continue their work, and some of these missionaries came to Syria to work among the Armenians to whom they had previously devoted themselves. These unfortunate people who had lost all, deserved all the compassion they could get. The missionaries did all they could for them in Beirut, Damascus and Homs.

In Homs, a school for approximately sixty children, and in Damascus, a school for hundred and seventy boys were established for them. But it was in Beirut, where the Armenian immigrants numbered about 25000, that major achievements were made.

In that part of town which was reserved for them - a vast expanse of open land where innumerable shacks were erected and which was called the Armenian Camp - the two Jesuits and the two Armenian priests assigned to this organization built a wooden chapel to serve as a parish church, a dispensary which from December 1923 to December 1924 gave medical treatment to 3500 sick people of whom 1300 had malaria; a school for boys and one for girls (a total of 500 children), a home of 13 seperate houses for widows and orphans, an employment bureau, and an artisan's workshop inaugurated in February, 1925, employing approximately thirty women.[1]

---

1. G. Levenq, op. cit., p. 38.

CHAPTER IV

THE THREE PILLARS OF THE JESUITS

A. The Observatory of Ksara:

It is traditional among the Jesuit missionaries to establish observatories to aid in spreading the gospel as well as to teach. Among those that are well known are observatories built in Zi-Ka-Wei (China), Manilla, Cuba and Ksara. The implied idea is to demonstrate that the Church is not an enemy of science.

The idea of founding an observatory in Lebanon developed at the Université Saint-Joseph in Beirut during the scholastic year 1903-1904.[1] The project was studied for two years. On November 4, 1906, Father Berloty, who was engaged in astronomical observations in Tartus, received the order to put the plan into effect. After a reconnaissance trip to all the Jesuit sites in Lebanon, his choice fell on Ksara.

Ksara is admirably situated on the eastern slopes of the road leading from Beirut to Zahlah, about four kilometers from Shtura. In a field of twenty hectares all planted with vines, the observatory is built on a hill which is about 922 meters above sea level. It is undoubtedly one of the

---

1. Université Saint-Joseph "L'Observatoire de Ksara et les services de météorologie", Les Jesuites en Syrie 1831-1931, vol. viii, p. 7.

most beautiful scenic spots of Lebanon, isolated and at the same time easily accessible and healthy in climate. No wonder then that it was chosen to be the center of the greatest scientific achievements of the Jesuits.

On October 29, 1907, Father Berloty arrived in Ksara with the instruments bought in France and England. He set to work immediately. The most urgent things seemed to be:-

1. Establishing a pillar destined to fix the geographical position.
2. Arranging a place to shelter the barometers and other instruments.
3. Building a meteorological shelter of full air.
4. Building a small room for meridian observations and determination of the hour.
5. Digging a cellar for the registering of terrestrial magnetism.
6. Setting up a pavillon for direct magnetic measurements.

By the end of 1908, the Observatory had taken its present shape.

In September 1907, the Conference of the International Association of Seismology, meeting at the Hague, had decided to present Ksara with a seismographic machine. On October 16, 1909, ten trunks containing the instruments arrived in Ksara. A new building had to be built, and a seismical and meteorological pavillion was erected. Situated on a hill

that dominated the road, it was a vast building. The terrace held a metallic rod at the top of which turned a weather vane of an anemometer of mechanical registration.

A workshop was still lacking. Another important building was begun. Before the war (1914) it consisted of several pieces: a cabinet for photography, a mechanical workshop, a hall for the accumulators, a chemistry laboratory, and a place for the electric motor. Meanwhile a bookshop was established to which the Office of Longitudes, the Academy of Sciences, and the Meteorological Central Office sent their publications periodically.

Towards the end of 1912, a wireless post was installed in Ksara in order to determine the longitude. On December 3rd, the Qa'im Maqam visited the observatory presenting an order from the wali of Damascus authorizing him to supervise the place. The following year the Grand Vizier of Constantinople telegraphed to the Qa'im Maqam of Zahlah saying: "Make immediate investigations about the telegraphic post established by the Jesuits. I hold you seriously responsible."[1] The Turkish authorities had suspected the existence of communication between the post and the French navy in the Mediterranean.

On August 5, 1914, the news of the outbreak of the war reached Ksara. Immediately the instrument was brought down and the post destroyed. The seperate pieces were then moved to Beirut to the French Consul, who gave a certificate

---

1. Ibid, p. 10.

acknowledging receipt. In view of these precautions, the Fathers became suspects in the eyes of Turkish authorities. The inhabitants even believed that the wireless instruments were hidden and were functioning secretly. After Turkey had declared war, suspicions re-doubled. The Turkish military staff charged an officer with the errand of destroying the post if it still existed.

In 1914, Ksara acquired an equatorial telescope. In order to shelter the instruments, new buildings had to be erected. The workshop building was raised and a wing was added to it. On the different works of this epoch, meteorological observations for instance, there remained only two copybooks that escaped the destruction of the archives during the war. The first monthly bulletin of climatology dates to May, 1910. Atmospheric pressure, clouds, direction and velocity of wind, temperature and tension of water vapor were all published. Certain measurements of the elements of terrestrial magnetism and of numerous meridian observations for the determination of the hour were also made. The result was: Longitude East Greenwich 2 hours 23 minutes 33 seconds. On November 18, 1910, the total eclipse of the moon was observed as well as that of the sun on August 21, 1914.[1]

On October 30, 1914, Turkey declared war on the Allies. The Jesuit Fathers of Ksara very quickly hid the instruments and the archives. The equatorial pieces, very

---

1. Ibid, p. 11.

heavy and very difficult to move, were left in their place. The seismographic instrument was labeled thus: "This instrument belongs to the International Association of Seismography." A few days later, the Fathers were escorted by the Turkish police to Beirut. There they were permitted to leave Syria. Ksara was abandoned for four years.

Father Berloty waited in Egypt till the end of the war. There he occupied himself with astronomical work. When the armistice was signed, he returned to Ksara to find a complete disaster. Everything had been pillaged; only the walls stood to tell the tragic story. All the precious objects had been stolen, the equator broken to pieces, the seismograph broken, archives, books, furniture, instruments, even doors and windows were all taken away or destroyed.

Father Berloty set himself to work. The reconstruction of the observatory took place between 1919 and 1920. Of course he needed huge sums of money to rebuild the whole thing. Consequently, he made a long trip to France where he raised funds from the Academy of Sciences, the Observatory of Paris, the Central Office of Meteorology, the Office of Longitudes, and the Ministry of Foreign Affairs. After his return to Syria, he found Mr. George Picot, French representative, equally willing to help at the restoration of Ksara.

Work proceeded; the pavilion of the meteorology and seismology was rebuilt. Another building was added to the Meridian hall in order to shelter the chronometer. As to

instruments, they were not only replaced, but also increased, particularly those of meteorology, telephone apparatus and electricity. The vane of an anemometer cinemograph was fixed on the terrace. The wireless post was also reestablished, and, on September 27th, a Casanova mat, twenty-seven meters high, was fixed to which an aerial was attached. Other expensive astronomical instruments were repaired, like the equator, the big theodolite and the pendulums. A certain philanthropist presented a Mainka seismograph.

On a recent visit to Ksara April 19, 1961, the author was able to form the following picture of the place. There are five buildings: a central one for offices and mimeograph; another used as residence for the Fathers with a beautiful terrace all around and a chapel for prayer; a building for astronomical observations; another for the meridian telescope and the seismographs; and two buildings for the terrestrial magnetic service.

The climatology service is now under the administration of the Lebanese government. It has five employees, all appointed and paid by the Ministry of Public Works. The other personnel of the observatory consist of: four Fathers, one of whom (Père Plassard) is the director, two Brothers, who do domestic and agricultural work, and two other employees paid by the Jesuits. In addition, there are three workers from the neighbouring villages who look after the vine trees.

The climatology and seismology services, the anomalies

of gravity, the rainfall map, are all precious services that can be made use of by petrol, civil, and agricultural engineers and other civil servants as well.

This chapter cannot be complete without mentioning a very famous service annexed to the observatory; namely, the wine-factory. The twenty hectares of vine trees supply Lebanon with the best wine. Empty bottles are imported from France, filled in the factory, and sold to the public at reasonable prices. The wine of Ksara symbolizes the love of the Lebanese for the vine tree and their attachment to the land.

B. The Catholic Press:

The introduction of printing into Lebanon dates as far back as 1610, the year in which the Arabic Psalms were put out in Syriac (Garshuni) characters.[1] It was the press of Dayr Qazhayya (near Qadisha) that could boast of being the first not only in Lebanon, but in the entire Arab East.

A century later (1702), the first Arabic press appeared at Aleppo. It was introduced by Patriarch Athanasiyus al-Dabbas who, it was believed, brought the machine from Wallachia. The font was molded by a Greek Catholic deacon, named 'Abdullah Zakhir.[2] Expelled by persecution, 'Abdullah came to the monastery of St. John the Baptist ~~in~~ near al-Shuwayr (Khunshara) in 1733, where he started a new press. In that same year (1733) he delivered to the public certain books translated into Arabic by the

---

1. Philip K. Hitti, op. cit., pp. 456-7.
2. Ibid.

Jesuits: La balance du temps, by Father Nieremberg; La vanité du monde, by Father Stella; Le guide du pécheur, by Father De Grenade; and David's Psalms.[1]

Making use of the Shuwayr characters, a certain Yunus al-Jubayli (known as abu-'Askar) established in a Greek Orthodox monastery of Beirut a press whose first product was again the Psalms (1754).[2]

Other presses were established afterwards like the American Press which was transported to Beirut in 1834, and which had been established in Malta since 1822. The Presbyterians employed a certain Maronite who knew good Arabic. The Jesuits missionaries were then too poor to think of a printing-press. But a rich young man, Le Comte de Trémont, who came for the second time to visit the Holy Places, helped them. He met Father Billotet, manager of the monastery of Zahlah, and asked him to translate the Imitation of Jesus Christ into Arabic. He granted six thousand francs for the establishment of a Catholic press.

The press was sent from Paris in 1852, but nobody knew how to use it until Brother Antoine Tallon, from Lyon, a man of literary taste, came to the country. According to instructions from his superior, he hired a worker from the American press (a Druze who had been converted to Protestantism), put two native children at his disposal, and began printing the Imitation. Additional help came from Elias, a

---

1. Michel Jullien, op. cit., vol. ii, p. 108.
2. Luois Cheikho in al-Mashriq, vol. iii, pp. 501-2.

certain Moslem who had also been converted to Catholicism. He was sent twice to France to visit printing presses. He asked the manager of a big press to hire him as a worker. After three months of experience he was well informed about all what he had wanted to know. Then he heard of another method used in London. So he went there and learnt that method. When back from London, new Arabic letters had already been made in Constantinople. He began his work, and in October 1875, the first sheets of the Holy Bible appeared as we shall see later.

In 1888, the closing of all printing presses was ordered by the Ottoman government. However, the wali Aziz Pasha, who came to visit the press, was pleased at the service rendered to science by it, and consequently he permitted it to continue its work.

The personnel then consisted of a dozen children and one hundred and fifty workers, all Catholic. They worked all through the week until Saturday noon. A priest taught them the catechism. On Sunday they went to church, and once a month they confessed to a priest. In the afternoon Father Elias took the children for a walk. Twice a year he organized picnics to which he invited all the workers. March, May and June were consecrated to St. Joseph, Mary and the Sacred Heart.

The chief aim of the Catholic press, like all other Jesuit establishments, was to fight Protestantism. For this reason it devoted a good deal of its energy to the printing

of books, magazines and literature, all directed against the Protestant religion. Examples are: Fifty Reasons Why I Was Converted to Catholicism, by Duke Antoine Ulrich of Brunswick and translated into Arabic by Père Abougit; The Catechism of Religious Controversy Against Lutherans, by Rev. Scheffmacher (in Arabic); The Lebanese Dialogues; a weekly review - the Vatican Council which developed into al-Bashir (the messenger), very much like the Protestant al-Nashra. Other scientific publications appeared. Religious books were no less important like: catechisms, prayer books and the Psalms. The press also contributed a good number of books to secondary schools on grammar, dictionaries, classical works of authors, liturgic literature in Syriac characters, etc...

However, of all the literary activities of the Jesuits, the most significant was their Arabic translation of the Bible. Several Catholic editions of the Old and the New Testaments had been published in Arabic in the sixteenth and seventeenth centuries.

To mention a few: the polyglot Bible of Le Jay (1629-1645); the Arabic version of the Vulgate, published in Rome by the Propaganda (1671); the Old and the New Testaments in Arabic of the Coptic Tuki, two volumes of which were published in Rome (1752); the Arabic edition of the Gospels with an interlinear Latin translation of the Medical Press in Rome (1752); the Arabic New Testament printed in Mossul by the Dominican Fathers (1871).

These diverse editions were either rare or expensive. They were not without defects, either. So the Oriental Bishops desired an Arabic version as perfect as possible, comprising all the books declared canonical by the Council of Trente. They raised the subject to the Superior of the Jesuit Mission, Father Xavier Gautrelet, then to Father Mannot. "The task was hard but it imposed itself forcibly on a mission founded particularly for the assistance of the Oriental clergy in the maintenance and the propagation of the Catholic faith in the face of Western Protestant invasion, inundating the country with falsified Bibles," wrote P.M. Jullien.[1]

Father Mannot wanted then to have the benediction of the Pope for such an important enterprise. The project was approved, and at the same time Cardinal Barnabô, prefect of the Propaganda Department, recommended that the advice of Mgr. Joseph Valerga, Patriarch of Jerusalem, be taken, and that nothing was to be published without his approval.

The Fathers had the intention of having their version based on the primitive text; that is, Hebrew for the Old Testament, Greek for the New Testament, aided by the most ancient and the most authorized versions, the Syriac version, the Greek version of Septante, the Latin version of the Vulgate declared authentic by the Council of Trente. Mgr. Valerga strongly approved of this design, and gave his en-

---

1. Michel Jullien, op. cit., pp. 110-1.

couragement for such a task. But it was left for his successor, Mgr. Vincent Bracco, to give the final approval.

Father Augustin Rodet was charged with this long and detailed work. His study of the Holy Writing and of languages prepared him for the task better than anybody else. In 1872, he started the work, arduously and zealously, (Father Rodet was then President of Ghazir), and continued it with admirable tenacity till the end. He himself wrote the Arabic translation. It was corrected, however, by a Greek Catholic Christian, Sheikh Ibrahim al-Yaziji, a prominent lettérateur, poet, and grammarian of the time, and the son of the famous writer, Sheikh Nasif al-Yaziji. That is why perhaps the Catholic translation excelled the Protestant one in style. Finally, four Fathers, strong in Arabic, two nominated by the Latin Patriarch and two by the Superior of the Mission, revised the work. They were careful to express the original sense in a correct and easy language, avoiding the act of sacrificing the simplicity of the Biblical style for the elegance of the sentence.

In 1876, the first volume ending with Esther, appeared. The third volume, devoted to the New Testament, appeared the following year, 1877. The second volume, completing the Old Testament, saw the light two years later, 1879. Each volume was terminated by explanatory notes relating to other parts of sacred books, or drawn from the doctrines of the Holy Fathers. They form a sort of an index which is both analytic and rational.

The translation of the Bible established the high reputation of the press. Other scientific and literary publications also added to this reputation - books like: the History of the Hebrew Dynasties; the poems of Abu al-Atahiya; the diwans of al-Khansa' and of al-Akhtal; letters of Badee' al-Zaman al-Hamadhani; and the Thousand and One Nights; grammar books, dictionaries, classical books both literary and scientific, religious books and catechisms etc... Special mention should be made of Father Belot, the editor of a famous dictionary: French-Arabic, Arabic-French - and other important dictionaries in addition to his supervising the translation of the Bible.

However, the printing and publishing of the above-mentioned books did not go without difficulties arising from Turkish censorship. In 1887, a law was enacted to the effect that any book published for sale must first be approved by the Government. That meant that all the books already published by the Catholic press had to be approved. Approval was either denied, or at least deferred. As for new publications, manuscripts had to be presented to the Turkish authorities. The censorship corrected, altered and even deformed things in such a way that foreign scientists complained and protested, but in vain.

The situation became worse when, in 1893, a second law ordered that all manuscripts should be revised in Constantinople before being printed. In case the manuscript was judged as unsuitable for publication (and it was often judged

that way), it would not be returned to its author. Consequently the work of the twelve presses existing then was reduced to reprints, newspapers and commercial papers. In spite of all these difficulties, the Catholic press survived, contributing greatly to the spread of intellectual awakening. Today, the new buildings of the Press which were erected in 1945, and which were paid for by the French government, shelter 120 workers who run the different machines. The divisions are: general administration, secretariat-general, and the various sections of: art, accounting, publishing, library, corrections, drawings, photography, type-setting, printing, folding, binding, mechanics and stores. The number of publications have been so far: al-Bashir, eighty volumes (stopped in 1947);

al-Mashriq, fifty-four volumes;

les Mélanges de L'Université Saint-Joseph.

The number of books published so far has been approximately 1,450.[1] "The press, behold the great missionary!" said Father Mannot to Brother Elias.[2]

C. The University of Saint-Joseph:

In 1866, the American Protestants, anticipating the great future of Beirut, founded their famous university, the

---

1. Information got from Father Sami Khoury, director of the Press.
2. L'Imprimérie Catholique de Beyrouth et son œuvre en Orient 1853-1903, Fascicule supplémentaire des relations d'Orient (Bruxelles, 1903), p. 136.

American University of Beirut, known then as the Syrian Protestant College. The Jesuits who had been installed in Ghazir since 1846, had to act quickly in order to neutralize Protestant influence. Isolated in the mountains of Kisrawan, Ghazir seemed too far from the religious, intelledtual and commercial center which Beirut had become. So, by the charitable donations of American Catholics, buildings were erected by Father Pailloux in Beirut - The seminary - college of Ghazir was then transferred to Beirut in 1875.

Since the beginning of January 1881, the President (recteur) of the seminary-college was in Rome. On the 25th of February, following an interview with Pope Léon XIII, he obtained for Beirut the canonical confirmation of the title of University and the right to confer academic degrees, the doctorate degree in philosophy and in theology conforming with those of the Gregorian University in Rome.[1] In 1883, in accordance with an agreement between the French government and the Jesuit missionaries in Syria, a School of Medicine was opened. In 1888, feeling satisfied with the progress of this school, the French minister of education gave it the title of Faculty. In 1889, a Faculty of Pharmacy was annexed to it, and the two together bear the title of the French Faculty of Medicine and Pharmacy.

In 1902, along with the Faculties of Philosophy,

---

1. Anon., Université Saint-Joseph de Beyrouth (published for the General Assembly of the Unesco in Lebanon, 1948), p. 21.

Theology and Medicine, was born a new institute of higher education - the Institute of Oriental Studies or Oriental Faculty. The program lasts three years and it includes the study of classical, semitic languages: Arabic, Hebrew and Syriac, Coptic and Ethiopian, history of local geographies, Oriental archaeology and epigram. Arabic is the basis of acquiring all other semitic languages.

In 1906, the Oriental Faculty decided to inaugurate its publication, les Mélanges de la Faculté Orientale. During the Easter holidays of 1905, the Faculty was represented at the Conference of Archaeology of Athens by two delegates. In 1908, the Faculty was also represented, by special invitation, by two of its professors at the Conference of Historic Sciences of Berlin (August 6-12), then at the Conference of Orientalists of Copenhagen (August 14-20).[1]

When Pope Pius X founded the Pontifical Biblical Institute in Rome, he fixed his eyes on many professors of the Faculty of Beirut in order to have them teach Oriental languages. The creation of the Roman institute induced the Oriental Faculty to revise its curriculum and to reduce the number of its courses. Arabic, Hebrew and Syriac, semitic epigram and Oriental Archaeology were to be maintained. The other parts of Orientalism were put at the disposal of its students in the form of printed matter, manuscripts and the experience of its professors.

---

1. Ibid, p. 23.

Then came the war of 1914-1918. Of the three missions of the Province of Lyon in the Near East, Egypt alone was left intact. The mission of Syria-Lebanon was deprived of all its French missionaries; few native Fathers remained but often tracked by the Turco-German authorities. The mission houses were closed, requisitioned or pillaged. Many people died of hunger. During the war, the Ottoman School of Medicine in Damascus replaced the French Faculty in the building of which it was dispossessed. In February 1919, the Faculty of Beirut was reopened, and within a year it had about two hundred fifty students.

In November 1920, a School of Dentistry was opened. In 1922, another School of Midwifery was added.[1] Since 1919, an Antirachitic Institute had an Institute of Chemical Researches and Analyses have been functioning through the help of the Faculty of Medicine and subsidies from France according to an agreement with Lebanon. In 1925, the French High Commissariat founded an Institute of Physiotherapy to combat cancer for which a pavilion was built on the land of Hotel-Dieu.

The first degrees granted did not authorize their bearers to practice medicine except in the colonies, French territory proper excluded. After 1898, this reservation was done away with, and since then there had been no distinction whatsoever between degrees given by the French government and

---

1. For this and other Faculties see Ibid., pp. 24-30.

those delivered by the Faculty of Beirut.

Until 1920, lessons in medical and surgical clinic had been given by the Faculty professors in the halls of the French Hospital of the Sacred Heart Order, directed by the Daughters of Charity. At the beginning of 1921, following an agreement with the administration of Hygiene and Public Aid of Lebanon, the lessons of medical and surgical clinic were transferred to the Hospital of Saint-George.

The question of a hospital for teaching directed by the professors of the Faculty imposed itself. Money collected since 1911 from generous people, scientific societies, big companies, subscriptions patronized by the Catholic Press and others, made possible the buying of a piece of land of about three hectares, on which the first works of the construction of Hotel-Dieu de France Hospital started during the spring of 1914. Then war broke out, and the foundation pits were refilled with earth, and building materials dispersed. In 1921, the economic situation did not seem very favourable for resuming the constructions. On June 12, 1922, work started again. Inauguration took place on May 29, 1923. Patients were admitted beginning the following November. On June 1, 1924, the following medical clinics were inaugurated in Hotel-Dieu Hospital: clinical medicine, surgery, ophthalmology, laryngology. Since 1933, a medical, surgical, ophthalmic, E.N.T., dermatologic polyclinic has been functioning in an annex of Hotel-Dieu.

Since 1896, a Maternity supplemented by gynecology polyclinic, has been annexed to the Faculty. In May 1938, the new Maternity very near the Faculty was inaugurated as the French Maternity.

In 1931, the monthly review Annales de la Faculté Française de Medicine de Beyrouth was founded. It was published by the professors of the Faculty. In 1940, its publication was interrupted, to be replaced by the Revue Médicale du Moyen-Orient.

Closed with the other parts of the University during the First World War of 1914-18, the Oriental Faculty had a hard time after the armistice, particularly in personnel. It was not until 1933, that classes of Oriental letters were opened. These classes consisted of higher learning of Philology, literature, history, archaeology and orientalism - all adapted to the intellectual work in the Near East. In the course of the year 1937, after a series of lectures given in Beirut by Professor Charles Dugas of the Faculty of Letters in Lyon, the new teaching adopted the title of Institute of Oriental Letters. The Institute benefits a lot from the patronage of the University of Lyon which delegates to Beirut a member or a representative of the Faculty of Letters for the examination given here every year. Five certificates of licence ès-lettres (M.A.) could be obtained in the Institute of Oriental Letters. To the certificate of history and archaeology of Greeco-Roman Syria approved since 1939, were

added, in 1947, those of Arabic philology, Arabic literature and practical studies. In 1948-1949, the certificate of the history of the Arab East was also added.

The important researches which, for sixty years, Saint-Joseph University has carried out in all the domain of semitic orientalism, and diffused by the Catholic Press, have developed an intellectual movement. The Institute of Oriental Letters has received this heritage and is maintaining it by the help of two organs: the Arabic review Al-Mashriq, founded in 1898, and the Melanges de la Faculté Orientale (1906-1914), to which was added the Mélanges de l'Université Saint-Joseph in 1921.

The Oriental Library which specializes in oriental questions, comprises actually the general library of the University, the library of the Faculty of Theology and the Oriental Library proper. This grouping functioned as one unit when the new building was erected at the north-western angle of the principal building of the University. In the basement there is the amphitheater and the class-rooms of the Institute of Oriental Letters. On the top floors there are two halls calculated to lodge three hundred thousand volumes, and a big hall for reading. The amphitheater and the places of the library were inaugurated on Wednesday, March 18, 1939.

The French School of Law was founded in 1913, as a result of an understanding concluded between the Society of

Jesus and "l'Association Lyonnaise pour le development a l'étranger de l'enseignement superieur et technique."[1] The Lyonese Association, presided over by a professor of the Faculty of Law of Lyon, should give its approval and advice to the Lebanese Institute. Courses of study are the same as those in the Faculties of Law in France. A graduate in law, after an examination presided over by a jury coming from France, the student could, in 1923-24, prepare, for the first time in Beirut, the diploma of higher studies of private law. In 1924, two other diplomas of higher studies (public law and political economy) and a thesis led to a doctorate degree.

Beginning with the year 1938, teaching of Lebanese law was divided into two years of study: the first devoted to the different branches of public law and monetary law, and the second to personal statute, codes of obligations and procedure, and financial legislation. This cycle of studies was sanctioned by examinations passed at the end of the second and third years of licence. Moslem law is taught in the third year of licence (optional). Beginning with 1949-50, this regime of study was replaced by one year, devoted wholly to Lebanese law.

Another important branch of study at present is that of the Institute of Political Science. In the course of the years 1942-1943, there was founded a 'Center of Preparation

---

1. Ibid, p. 28.

of Public Functions', including at the same time a judical and an administrative sections. The judical section - Practical Institute of Law - has preserved its autonomous existence; the administrative section is developing as a part of the Institute of Political Science, and both make not only the future administrators and diplomats, but also the technicians of economy and finance. Every year between twenty and thirty students receive their diplomas.

The activity of the School preparing students for the doctorate degree, and the quality of its teaching staff, appeared to the University of Lyon a sufficient reason to facilitate its promotion to the rank of Faculty. Thus it became the Faculty of Law of Beirut that can grant the degrees of licence (M.A.), doctorate, diploma of the Institute of Political Science, and the diploma of the Practical Institute of Law.

The French School of Engineers was also founded in 1913, following an agreement between "l'Association Lyonnaise pour le developpement à l'étranger de l'enseignement superieur et technique", and the Society of Jesus. The latter takes care of the administration by a Dean, and furnishes some professors, whereas the former (University of Lyon) controls teaching by a Director taken from among laic professors.

Courses of study lasts four years. After the second year, students must choose between the section of 'Civil

Engineering' and the section of 'Applied Architecture'. The School grants a diploma of civil engineering. It also prepares its students for certificates in industrial physics and applied mechanics in view of eventually working for a licence ès-Sciences.

Besides the various Faculties and Schools just mentioned, the University continues its function of a Secondary College (transferred to Jamhur in 1952), and a Seminary open to ecclesiastical, religious and secular students of all Oriental Catholic rites. In addition, since its founding, the University has contributed to the spread of elementary education in Lebanon. It directs and maintains in Beirut and in the Mountain numerous elementary schools of free education. To all these institutions one should add the "Circle of Catholic Youth", the different associations, particularly the Congregation of Workers, and that of the Servants whose center is the Chapel of the University. The Catholic Press and the Observatory of Ksara, though treated separately, are actually integral parts of the University too.

The University has an enrollment of about 1,500 students, who come from all parts of the Middle East and even from Europe, and who are of different religious sects. The following little table taken from the statistics of November 30, 1947,[1] gives the reader some idea:

---

1. Ibid, p. 46.

Ismailites	1
Catholics	766
Orthodox	226
Protestants	13
Jews	63
Sunnites	339
Shiites	33
Druzes	36
Alawites	4

Unlike its sister-university, the American Universith of Beirut, the concept of a campus-life is still alien to it. But like the American University of Beirut, it wields a great influence on the intellectual and social life of the Middle East as many of its graduates assume leading roles in all walks of life.

CHAPTER V

RELIGION AND POLITICS

A. Religious Disputes:

Spreading the Catholic faith, and fighting heresy and schism, were the orbit around which all Jesuit activities revolved. "This included bringing the heathen under the sway of the Church, fortifying those who were in the faith, and leading back into the Church those who had strayed from it".[1]

According to these principles, all their schools, their establishments, their press, their periodicals, were, and still are, mobilized for this fight, rightly or wrongly. "The Jesuits are recognized as the best educators in the world", remarked Father Gabriel Malek, "but education is secondary to us. The primary object is to make the Catholic Church supreme, and its teachings undisputed".[2]

1. Jesuits and Greek Orthodox:

The announcement of the Vatican Council in 1870, by Pope Pius IX started the fight between the Jesuits and the Greek Orthodox. The Pope sent an encyclical letter to the Greek Orthodox patriarchs and bishops as well as to

---

1. Robert Ergang, op. cit., p. 219.
2. Interview on Thursday, February 23, 1961.

Protestant ministers through his representative in Constantinople, Mgr. Brunoni. The Oecumenical Patriarch of Constantinople refused the invitation because it had been published in the Vatican papers long before it reached him. Besides, he believed it was fruitless as long as the Pope would not move an inch from his stand, and as long as the Roman Catholic Church would not give up the innovations that it had added to the Orthodox faith.

Father Gautrelet then published a book against the Greek Orthodox Christians, calling it the Schismatic Greek Church and the Vatican Council. The Orthodox Patriarch forbade his followers from reading it.

Pope Leo XIII (1878-1903) followed the example of his predecessor Pius IX in sending an encyclical letter, calling for unity, June 20, 1894. Again no response was made on the part of the Orthodox Church especially after the Vatican Council of 1870 had proclaimed the infallibility of the Pope. About a year ago, the present Pope, John XXIII, made the same appeal.

Besides the major differences - dogmatic and structural - like: organization, the filioque, purgatory, which separate the two churches and which make any kind of reapproachement most unlikely is the question of Papal seniority and infallibility. The Vatican Council of 1870, proclaimed the Pope to be infallible. To the Greek Orthodox Church no Pope or Patriarch, or any other individual is infallible. It is

only the Oecumenical Council, representing the whole church of Christ which is infallible.

The latest answer to the Catholic claims of Papal seniority and infallibility is to be found in two books written by Asad Rustum: Nahnu wa Roma wal-Vatican, and Kanisat Madinat Allah, Antakiah al-Uzma. In the former, Dr. Rustum argues that Christ did not favor or bestow his authority on any disciple in particular (i.e., Peter), but to all his disciples collectively. He "stood in the midst and said unto them ... he breathed on them, and saith unto them, 'Receive ye the Holy Ghost'." (John XX: 19-22). Therefore the Catholic claim of Peter's particular position in the Church, and of the seniority of his successor (the Pope) has no valid grounds.[1]

With all these major issues and unbridgeable differences it is hard for any one to conceive of any sort of unity between the two Churches, even with the existence of the highest degree of sincerity and goodwill.

2. Jesuits and Protestants:

Protestantism is heresy to the Catholics because of the great differences that exist between the Roman Catholic Church and the Protestant Churches. These differences again like the ones just mentioned in connection with the Greek Orthodox Church, are so great, so basic, and so irreconcilable that they provide a ground for constant warfare between the

---

1. Asad Rustum, op. cit., p. 71.

two camps.

The polemics against Protestantism started in 1860. Father Abougit published in Arabic the book of the Duke Antoine Ulrich of Brunswick Fifty Reasons Why I Was Converted to Catholicism. He added an important appendix in which he established a comparison between the conversion of the Duke of Brunswick and the conversion accomplished in the East by Protestant ministers. He then ended the book with a long list of names of Protestant people who were converted to Catholicism since the beginning of the nineteenth century.

The publishing of this book gave birth to the idea of translating into Arabic the catechism of religious controversy against Lutherianism by Father Scheffmacher. This book was published in 1863, and was introduced into the Catholic schools as a translation exercise. The United States Vice-Consul in Damascus was aroused to refuting the Catholic arguments against Luther's book. Counter arguments went back and forth with no tangible results.

The following year, 1864, Father Abougit published his Lebanese Dialogues against the Protestant doctrines. As the Protestants had then two journals: The Weekly Review and The Garden, the Jesuits, to counteract them, started in 1870, a small weekly review called The Vatican Council which was published by the Catholic press under the direction of Father Jean-Baptiste Belot. Its aim was to strengthen the union with the Vatican. The journal became larger and adopted the name

'al-Bashir' (the messenger). Although it dealt mainly with Rome and the Vatican, it also published news about Europe and other parts of the world. The Protestant Weekly Review and the Catholic al-Bashir declared a relentless war against each other.

A Dutch Jesuit Father, Joseph Van Ham, who joined the Jesuit mission in 1866, was asked to challenge the Protestants. He started in al-Bashir a series of articles on the canonicity of the sacred books called deuterocaniniques, the inspiration of which was rejected by the Protestants. Then Father Van Ham shifted from the defensive to the offensive. He first attacked the Protestant Arabic translation of the New Testament, claiming that more than a dozen items had been altered from their original meaning. He then attacked the Reformation. The Protestants could not keep quiet. They answered back in a series of articles published in their Weekly Review and The Garden. No positive results, however, were arrived at. Each party stuck tenaciously to its position, until the thing abated by itself. The gulf separating the two churches became more and more unbridgeable.

B. Politics:

1. France:

The growth of republican sentiment and the success of the Third Republic during the last quarter of the nineteenth century were accompanied by an intense anticlerical sentiment in the country. This originally arose out of the close asso-

ciation between the Roman Catholic Church in France and the Monarchy. 'Monarchist' and 'clerical' were for a time synonymous terms; and, led by Gambetta, the Republicans naturally attacked both alike. It was in the two fields of government service and education that the attack was most vigorous. Whereas previously members and officials of the Roman Catholic Church had always held important positions in the State, after 1871, because of their alleged monarchistic leanings, they were supplanted in the national and local governmental systems by republicans and men of anti-clerical views.

In education the anti-clerical spirit was still more aggressively manifested. Until the year 1882, the Roman Catholic Church largely controlled the system of instruction. The Concordat of 1801, which was still theoretically maintained but often openly violated, accorded it important educational rights. Clerical interference was a disturbing factor at many points. Although the republic devoted much attention to secular education - rebuilding thousands of schools and houses, training great numbers of teachers, and voting money for the building of twenty seven lycées in 1880 - Catholic prayers were still recited in all schools, the Catholic catechism was still taught, and in many localities the priest still exercised despotic influence over teachers. This was too great an anachronism to last. In 1882, Parliament, after stormy debates, voted the complete secularization of the common schools.

It was at that very time, however, that the French Government subsidized and authorized the opening of a School of Medicine to which was added a School of Pharmacy at Saint-Joseph University in Beirut. Mr. Gambetta accounted for that by saying his famous sentence: "Anti-clericalism is not an article for exportation".

2. Europe:

Anti-clericalism was not confined to France alone. It was common to many of the European states in the nineteenth century. The German Empire had its Kulturkampf, Italy had its quarrel with the Vatican, while Belgium, Spain and some of the latter states witnessed similar manifestations of the same feeling. Anti-clericalism was the inevitable by-product of nationalism, which in its most extreme, and often undesirable, form became such a dominant factor of European history after 1815, and, to a greater degree, after 1870. The charge was made repeatedly that the followers of the Roman Church were not loyal subjects, were not 100% patriots; that their primary allegiance was to the foreign Vatican government. And, of course, in some cases, as, for example, France, it was true that most clericals and their supporters were long opponents of the existing form of governments. It was likewise true in many places, including France, that Roman Catholicism, naturally and traditionally conservative, stood against all movements of a radical or even a liberal character. So, as a consequence, where the state

became dominated by these liberal influences, the Roman Church would suffer. Furthermore, the Protestant influence, anti-Catholic, increased in many states. Add to all this the economic factor. In France, for example, by 1900, hundreds of monastic establishments were making ready-made clothing, wine, cordials, and other goods, and were piling up huge estates.[1]

What made the situation the more irritating to staunch supporters of the republic and to liberals was the fact that since Napoleonic times nearly all religious orders had been interdicted by law. They were deemed dangerous to the state. Only four orders - those of Saint Lazare, Saint Esprit, the Missions Etrangères, and Saint Sulpice - were authorized by law. All the others - the Jesuits, the Dominicans, the Capuchins, and the like - were quite unauthorized. Yet they refused to recognize the law. Jules Ferry, for instance, prime-minister in the early years of the Third Republic, issued orders demanding the immediate dispersal of the Jesuits and requiring other religious orders to disband or secure governmental authorization. A deaf ear was turned to such decrees. When driven by force from their monasteries, the monks would quietly return. "Between 1877 and 1900", says Noyes, "the number of nuns in France illegally rose from 14,000 to 75,000. ...5613 monastic establishments were engaged in industrial and commercial pursuits; their proper-

---

1. Noyes, op. cit., p. 267.

ty had in twenty years risen from 600,000,000 francs to more than 1,000,000,000 francs; many had evaded taxes, and had used dummies and shame mortgages to cancel their ownership of important pieces of property; and their tendencies and character were condemned by many of the best Catholics of France".[1] 'Poverty' and chastity', what crimes are commited in your names! The fight went on between church and state until finally the predominance of the latter was confirmed by the Separation Act of 1905.

The same story had taken place in the previous century. The Society of Jesus degenerated in the eighteenth century by turning away from its former ideals to banking and commercial enterprises. It even resorted to the assassination of kings, and immoral intrigues of all sorts. "Wherever in Europe the interests of Rome required that the populace should be stirred up against the king or that any measures of a temporal ruler which might be inconvenient to the Church had to be countered by intrigue, propaganda and, if the occasion called for it, open rebellion, the Papal See knew full well that, for carrying out such work, there were no more reliable, more resourceful and more courageous than the fathers of the Society of Jesus. Furthermore, when the aims of the Pope had to be furthered by discreet and tactful discussions with vacillating sovereigns, and force of eloquence was needed to prevail upon a Catholic ruler to suppress heresy

---

1. Ibid, p. 268.

the Jesuits again proved themselves the cleverest and most successful workers for the cause of Rome. Notwithstanding the fact that the Papal See had at its disposal an army of learned legates and cardinals, there were none among them so competent as the Jesuits to convince a Catholic people of its rights with regard to an heretical ruler, or, conversely, a Catholic ruler of his rights over an heretical people".[1]

What about Jesuits of Lebanon? Well, Jesuits are Jesuits in all places and in all times. A Jesuit in France, or Spain, is not different from a Jesuit in Lebanon. Aims and means do not change; only people do. Their ultimate aim was, still is, and will continue to be, the universal dominion of the Roman Church, and the strengthening and spread of Catholicism.

Under the Ottoman régime, it was very hard, if not impossible, for the Christian religious orders to meddle in politics. The Turks were devout Moslems, and would not tolerate any Christian meddling in their political or governmental affairs. Even after 1860, when Lebanon enjoyed a good measure of self-rule, the Christians were glad enough to worship freely and to be left unmolested. So, during their stay in Lebanon (1650-1775), the Jesuits devoted their energies to the training of Oriental clergy and to the conversion of a few thousand Greek Orthodox to the Catholic faith, creating

---

1. René Fulop-Miller, The Power and Secret of the Jesuits, (tr. by F.S. Flint and D.F. Tait), pp. 318-19.

thereby the Greek Catholic Church in the East.

Things, however, changed after the establishment of French Mandate over the country. Conditions then became favourable, and the Jesuits added educational, social and political activities to their original missionary work. It is beyond doubt that France and the Jesuits strengthened each other reciprocally in this area. Historically speaking, the Crusaders laid the cornerstone of French cultural and political influence. The Mamluks and their corrupt rule of the country made the Christians, especially the Maronites, regret the departure of the Franks. The disintegration and decline of the Ottoman Empire and the covetous eyes of the European Powers on its domains (the Eastern Question), gave Russia and France the excuse of becoming the protectors of the Greek Orthodox and the Maronites respectively. The massacres of 1860, and the support that France gave to the Christians against the Druzes made France the natural ally of the Catholics, or, strictly speaking, the Maronites of Lebanon. Then came the mandatory period, and the proclamation of Greater Lebanon by General Gouraud on September 1, 1920. Of all the religious orders the Jesuits were the first to take advantage of this Franco-Lebanese traditional friendship. As most of the Jesuits that came to the Levant were French, and as their official language was French, they became the agents of France in the East. And France was more than glad to make use of them for the spread of her culture, literature, ways of

living, and for the tightening of her political and economic control of the country.

"Les pères Jésuites ont, plus que toute autre congrégation, propagé l'influence française en Syrie".[1] No wonder then that France subsidized their schools, installed their graduates in the various governmental positions, and firmly established their educational influence in the Lebanese Ministry of Education. And why education in particular? Because it is the most effective weapon and the most powerful medium brought to bear on the minds of the young. Their saying regarding the influence of early education is well known: "Give me the child and I care not who has the man"[2]. Jesuit schools earned a high reputation all over the world. Large numbers of young men flocked to them, even Protestants, and these students became warm supporters of the Jesuit order. As most Jesuits in Lebanon were French, French system of education was to be supreme; French manners and ways of living and thinking were to be prevalent; and French rule over the country was meant to last for ever.

"... It is also unfortunately true that not all missionaries devoted their activities entirely to the religious field. With the exception of the American Missions, some missionaries of the Great Powers interested in the Near East

---

1. M.M. Verney et Dambmann, Les Puissances étrangères dans le Levant, p. 85.
2. Robert Ergang, op. cit., p. 219.

considered it as part of their duty to enhance and foster the political prestige of their countries and for this purpose they were fully supported by their Governments. The French educational institutions headed by the Jesuit mission took the lead by their zeal and enthusiasm in inculcating the love of France in the hearts of their pupils".[1]

The Ottoman government had in the past founded in Damascus an embryonic University comprising a School of Medicine and a School of Law. During his short reign, King Faysal I, for national considerations, decided to transform it into an Arab University, including all the various Faculties.

This project which Faysal could not realize, alarmed the administrative as well as the teaching bodies of Saint-Joseph University of Beirut. Particularly upset was the President, Father Chanteur, who believed that it was contrary to the interests of the Jesuit University, and, consequently contrary to the interests of France to allow such a University to continue; that Moslem students who used to go the Jesuit University, would now enroll in Damascus University; that these students would not only be lost to French culture and French influence, but would also become ardent Arab nationalists of hostile sentiments for the French cause.

When the French occupied Damascus and became masters of Syrian affairs in 1920, the authorities of Saint-Joseph

---

1. Zeine N. Zeine, Arab-Turkish Relations and the Emergence of Arab Nationalism, pp. 43-4.

University developed this argument and presented it to Général Gouraud, French High Commissioner, asking him, as a national safeguard, to close definitely Damascus University, or, at least, the Schools of Medicine and Law.

But Général Catroux, French representative in the Middle East, who had been charged with laying the foundations of French Mandate in Syria, was of a completely different view. "Psychologically it seemed illogical: France, the mother of letters and of arts, France, the country which is proud of being the disinterested dispenser of culture in the world, could not possibly suppress the only two institutions of higher learning in Syria. As to Moslem students, the majority of them were enrolled in the American University of Beirut, and not in the Jesuit University as Father Chanteur claims. Besides, from conversations with the government of Damascus and with certain Syrian intellectuals, I realized that the Syrians attached a symbolic value of a national character to the maintenance and development of those modest institutions known then as the Arab University. I could not but infer that their suppression by the Mandatory Power could only mean suppression of their national spirit, already greatly humiliated by the dismembering of Syria and the transfer to Grand Liban of some Syrian territories. No, this I would not do; I came here to build not to destroy."[1]

---

1. Genéral Catroux, Deux mission en Moyen Orient 1919-1922, pp. 60-1.

So, instead of closing Damascus University, Général Catroux patronized it by appointing some French professors to its Medical Faculty. As a result of this tolerant and noble attitude, the President of Saint-Joseph University, Father Chanteur, became a bitter enemy of Catroux. When, in 1941, Catroux came on a second mission to Syria and Lebanon representing Général De-Gaulle and his Free French Forces, he found the Jesuit Order loyal to the Vichy Government under Pètain. Général Catroux then deported ~~him~~ Father Chanteur to a monastery in Egypt where he spent the rest of his life.

To sum up, the Jesuits came to Lebanon in 1831 for the purpose of training Oriental Catholic clergy. But it was too small and too limited an aim. Their ultimate and universal aim is the spreading of Catholicism in the world. In order to realize this ideal, they had to concentrate on preaching and teaching, particularly the latter. From the very beginning they realized the lasting hold of education on the minds of the youth - education in its various aspects: social, professional and technical - "Give me the child and I care not who has the man", is their motto. If they meddled in politics it was not because they wanted to serve any one nation in particular, but simply to achieve their one ultimate aim - the aggrandizement of the Catholic Church for the greater glory of God.

APPENDIX

THE JESUITS IN LEBANON

Statistics of November 30, 1947[1]

I. Religious:-

143 - 78 priests, 28 scholastics, 37 coadjutant brothers.

89 - Europeans of whom:

81 - French - 54 Orientals; majority Lebanese of all rites.

II. Houses:-	Priests	Schol.	Coadj. Bros.	Europ.	Orient.
Beirut	54	7	13	54	20
Ghazir	3	3	4	9	6
Ta'nayel-Ksara	7		12	9	10
Zahlah	2		2	1	3
Bikfayya:-					
Religious	7	11	4	16	6
Novices		7	2		9

---

1 anon., Université Saint-Joseph de Beyrouth, UNESCO Assemblée Générale au Liban, p. 42.

BIBLIOGRAPHY

References Consulted

A. (In English)

Antonios, George, The Arab Awakening (London, 1938...1945).

Bird, Isaac, Bible Work in Bible Lands (Philadelphia, 1872).

*Bliss, Daniel, Reminiscences (New York, 1920).

Churchill, (Colonel) Charles Henry, The Druzes and Maronites Under the Turkish Rule from 1840-1860. (London, 1862).

Ergang, Robert, Europe from the Renaissance to Waterloo (Boston, 1954).

Etteldorf, Raymond, The Catholic Church in the Middle East (New York, 1959).

*Fulop-Miller, Réné, The Power and Secret of the Jesuits (tr. F.S. Flint and D.F. Tait (New York, 1930).

*Hitti, Philip K., Lebanon in History (New York, 1957).

Hourani, Albert, Syria and Lebanon (London, 1954).

*Jessup, Henry, Fifty-Three Years in Syria (New York, 1910).

Longrigg, Stephen Hemsley, Syria and Lebanon Under French Mandate (London, 1958).

Noyes, Arthur H., Europe - Its History and Its World Relationships, 1789-1933 (Ohio, 1934).

*Penrose, Stephen, That They May Have Life (New York, 1941).

*Runciman, Steven, The Eastern Schism (Oxford, 1955).

*Zeine, Zeine N., Arab-Turkish Relations and the Emergence of Arab Nationalism (Beirut, 1958).

*These references are important because they shed light on a number of spots in the history and work of the Jesuits, especially as contrasted with the other religious groups such as the Greek Orthodox and the Protestants.

B. (In French)

Catroux, (Général) Georges, Deux missions en Moyen-Orient 1919-1922 (Paris, 1958).

De Jehay, De la situation légale des sujets Ottomans non-Musulman (Bruxelles, 1906).

Guy, Camille, Notre langue dans le bassin de la Meditérranée (Paris, 1923).

Hajjar, Joseph, Un lutteur infatigable - le Patriarche Maximos III Mazloum (Harisa, 1957).

Isma'il, 'Adil, Histoire du Liban du XVII siècle à nos jours (Paris, 1955-1959).

L'Imprimérie Catholique de Beyrouth et son oeuvre en Orient 1853-1903, Fascicule supplementaire des relations d'Orient (Bruxelles, 1903).

Jullien, Michel, La nouvelle mission de la Compagnie de Jesus en Syrie - 1831-1895 (Tours, 1898).

Levenq, G., S.J., La nouvelle mission de la Compagnie de Jesus au Liban et en Syrie, 1831 (Beyrouth 1925).

"L'Observatoire de Ksara," Les Jesuites en Syrie 1831-1931, vol. 8, (Paris, n.d.).

Rabbath, Antoine, Documents inédits pour servir a l'histoire du Christianisme en Orient (Paris, 1910).

Université Saint-Joseph de Beyrouth, UNESCO Assemblée Générale au Liban (Beyrouth, 1948).

Verney, N., et Dambmann, G., Les Puissances étrangères dans le Levant, en Syrie et en Palestine (Paris, 1900).

Most of the above-mentioned references were written by Jesuit Fathers or pro-Jesuit authors. Much propaganda is found in them, though one can find very valuable material that deals with the subject.

C. (In Arabic)

رستم باز — مذكرات رستم باز ، حقق نصها وقدمها ونشرها فؤاد افرام البستاني (بيروت سنة ١٩٥٥) .

اسد رستم — كنيسة مدينة الله ، انطاكية العظمى ، ٣ اجزاء (بيروت سنة ١٩٥٨ — ١٩٦١) .

" " — نحن وروسة والفاتيكان (بيروت سنة ١٩٥٩)

اغناطيوس طنوس الخوري — حقيقة المواربة (بيروت سنة ١٩٦٠)

الاب بطرس فهد — علاقات الطائفة المارونية بالكرسي الرسولي المقدس (جونة سنة ١٩٦١) .

جراسموس مسرة — تاريخ الانشقاق (الاسكندرية سنة ١٨٩١)