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A M E R I C A N P R E S B Y T E R I A N
M I S S I O N S C H O O L S
I N L E B A N O N

BY
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A Thesis
Submitted in Partial Fulfillment of the Requirements
for the degree of Master of Arts
in the Education Department of the
American University of Beirut.
Beirut, Lebanon
1964

A M E R C A N P R E S B Y T E R I A N

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Y A Z I G Y

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P R E F A C E

Many writers refer to the American Mission activities and especially to the educational part of it as among the major causes of the radical transformation that took place in the part of the world in the nineteenth century. Dr. Philip Hitti, in his book, "Lebanon and History", states on page 453, "It is not the Napoleonic invasion nor the Egyptian occupation in itself that brought about the radical transformation, but the opening of the way for cultural inflow that counted".

George Antonius, in his book, "The Arab Awakening", states on page 43, "The educational activities of the American Missionaries in that early period, had among many virtues, one outstanding merit; they gave the pride of place to Arabic, and once they had committed themselves to teaching in it, put their shoulders with vigour to the task of providing an adequate literature".

The outcome of such activities are: a big university, a college for women, several high schools for both boys and girls, and many elementary schools distributed all over Syria and Lebanon.

The aims of this study are:

- (1) To find the aims and goals of such educational activities.
- (2) To give an accurate account of its development.
- (3) To give an account of its present conditions, aims and problems.
- (4) To evaluate the achievements of such activities in terms of their goals.

The first three chapters deal with the aims and development of the Mission as a whole, with special emphasis on the educational part of it, with statistics

and data about it. The study is to show if the Mission aims were put into effect as planned or changes and adaptations were to be made, depending mainly on Mission sources: The Mission records and correspondence between the missionaries and the Board.

The last chapter is a factual study and survey of the American Mission Schools, now the National Evangelical Schools, with a chart prepared through the help of the office of the educational executive secretary of the National Evangelical Synod of Syria, and Lebanon, about the number and locality of the schools, and the number of teachers and students and their religious affiliation. The aim of the chapter is to give facts about the present conditions, aims and problems of the schools and propose questions for further discussion.

This study is, as its topic indicate, restricted to the American Mission Schools in Lebanon, and to be more specific, it is the American Presbyterian Mission Schools in Lebanon. Other mission schools in Lebanon and the surrounding countries are not included. The American University of Beirut, which is a direct product of the Mission, is discussed only as far as its relation with the Mission.

A C K N O W L E D G E M E N T

In bringing this work to completion the writer would like to express his gratitude and appreciation to Dr. Matta 'Akrawi, the writer's advisor, Dr. Habib Kurani and Dr. John Nystrom, members of the writer's thesis committee, for their great help, supervision and guidance in carrying out this study.

Special acknowledgement is due to Dr. Frank T. Wilson, the executive educational secretary of the Commission on Ecumenical Mission and Relations of the United Presbyterian Church in the United States of America, for his invaluable help. He supplied the writer with more than six hundred photostats of the original mission records in New York and correspondence between the missionaries and the Board, without which this work would have been impossible.

The writer is indebted to the Near East School of Theology faculty and librarian for their willingness to offer him the facilities of their library. The writer is also grateful to the members and officials of the National Evangelical Synod of Syria and Lebanon for their cooperation in answering questions and supplying data on the present conditions of the schools.

Last, but not least, the writer is indebted to all relatives and friends who helped in bringing this work to completion.

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CHAPTER I

THE PIONEERING PERIOD 1819-1830

A. The Mission Work: Idea and Development

The theological bases for missions is found in the New Testament, Matthew 28:19, which is referred to as the "Great Commission", "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."

The Catholic church conducted missions through its monastic orders as far back as the fourteenth century. The idea of the universal authority of the Pope was an important force in the advancement of the mission work. Pope Innocent III had declared that Christ left to Peter (and thus to the Popes) the governance not of church only but of the whole world. Monasticism provided the necessary personnel, and the orders were the missionary agencies. Another factor which accounted for this missionary vigor was the monarchs: Christian rulers understood that it was their Christian duty to provide the financial means and protection for missions in their territories.

The early protestant reformers had a different view about mission work. Their teachings lacked a theology of missions. Many explanations were given. Some say that the reformers assumed that the Great Commission had been fulfilled by the

Apostles. Others had different views.

Latourette, K. S.¹ lists six causes contributing to this lack: Protestant struggle to establish itself, its involvement in the wars of religion, the reformers' eschatology; the indifference of protestant rulers to spreading the faith; the absence of protestant missionaries; and the relative lack of contact with non-Christian peoples by predominantly protestant countries.

Hogg, W. R.², while he sees the importance of these causes, suggests other reasons: The reformers rejected the Papacy which to them presented the height of sinful human pretension, and denied its universal claim. Furthermore, they repudiated monasticism and disavowed the double standard of Christian life in the distinction between parish Christian and monk. He concludes that these repudiations involved denying a missionary ideal viewed either as false or as seriously defective.

Early in the seventeenth century missionary concern among protestants was revived by some who maintained the continuing validity of the Great Commission³. The eighteenth century enlightenment helped in the emergence of a strong rationalistic strain in protestantism which held that Christian principles can be deduced by any reasonable people anywhere⁴. These combined with the evangelical piety of

1 Gerald Anderson (ed.), The Theology of Christian Mission, (London: SCM press limited, 1961) p. 99 quoting Latourette.

2 Ibid

3 Hadrian Saravia (1613), Dean of Westminster, quoted in Anderson, C

4 Tindal, Christianity as old as the creation, quoted in Anderson, C

the period were enough to start the protestant missions: The London Missionary Society was formed in 1795. In 1798, the Netherlands Missionary Society was begun. The American Board of Commissioners for Foreign Missions emerged in 1810. The American Baptist Society began in 1814. By 1821, American Methodists and Episcopalians had established their mission boards. . . . These and other mission institutions had evangelism, education, and medicine as the main forms of their Christian missionary service.

Western colonial expansion in the nineteenth century helped in opening new fields for the missions. This inter-relation between the missions and colonial powers gave rise to the charge that the missions acted as the colonial power agencies. To discuss this problem needs a volume by itself; suffice it to say that the Syria Mission of our discussion was at work in lands in which its home government had no political stakes in the nineteenth and early twentieth century.

B. The American Board of Commissioners
for Foreign Missions

The American Board of Commissioners for Foreign Missions was established in 1810 with headquarters in Boston, Massachusetts. It was founded of all protestant denominations, but mainly of the Congregational Church with the participation of the entire Presbyterian Church (old school and new school) and the Dutch Reformed Church. Syria Mission, later the American Presbyterian Mission, was one of the missions of the Board. In 1837 the Presbyterians of the old church separated themselves from the Board and formed a separate Presbyterian Board. The new school continued cooperating with the Board until the reunion of the two branches of the Presbyterian church in 1870, and the formation of their own Board of Missions. As the Presbyterians were to withdraw their contributions from the American Board, it was agreed that they assume the responsibility of the Syria Mission which was transferred to them.

The Board's attention to this part of the world was aroused by the early missionaries to India who wrote back to the Board recommending a mission to Western Asia.¹ The Prudential² Committee resolved on September 23, 1818, "That the Rev. Messrs. Levi Parsons and Pliny Fisk be designated for Jerusalem and such other parts of Western Asia as shall

1 A letter from Missionary Newell to the Secretary of the Board, Samuel Worcester, dated Colombo, Dec. 20, 1813.

2 The Executive Committee of the Board.

be judged most eligible; that they be sent out as soon as shall be found convenient, and that in the meantime they be engaged as agents for the Board at home." The proposed center of the mission was Jerusalem, Bethlehem, or any other place within Palestine. The main aim was evangelizing, beginning with the Eastern Christians (referred to as the "Christians in name" in the Mission records) and the Jews. This aim is clear through the sermons of the first two missionaries, "The Holy Land, an Interesting Field of Missionary Enterprise," in which Fisk hoped for the revival of pure Christianity there; and "The Dereliction and Restoration of the Jews," by Parsons.

On Sunday, October 31, 1819, the secretary of the Board, S. Worcester, gave his instructions to Parsons and Fisk, "Your mission is to be regarded as a part of an extended and continually extending system of benevolent action, for the recovery of the world of God, to virtue and to happiness . . . The two grand inquiries ever present to your minds will be-- What good can be done? And by what means? What can be done for the Jews? What for the pagans? What for the Mohammadans? What for the Christians? What for the people in Palestine? What for those in Egypt. . .in Syria. . .in Persia. . .in Armenia. . .in other countries to which your inquiries may be extended? . . .It is to be hoped, however, that among the Christians there, of various denominations, some might be found who are alive in Christ Jesus, and who, were proper means employed for their excitement, improvement and help, might be aroused from their slumbers, become active in doing

good, and shine as light in those darkened regions. . ."

"Be this your motto, union of all those who love the Lord Jesus Christ in sincerity. Make it a steady aim to reduce the distinction of names and forms, and minor differences of opinion to their proper places; that they may not separate brethren, nor obstruct communion, nor hinder unity of design of action¹."

Thus the main aims of the mission may be summarized in doing good, in all aspects, (What good can be done?), by suitable methods, (by what means...), and to all (...for the Jews...the pagans...the Mohammedans...the Christians...), and in all places, (in Palestine...in Egypt...in Syria...in Persia...)

It was not the intention of the early missionaries, nor was it the policy of the Board of Missions, to set up a new church organization in the East. It was hoped that the heads of the Oriental Churches might be induced to reform their churches.

In September, 1855, Rev. Eli Smith and William M. Thompson and other missionaries, in reply to the request of a papal Greek priest from Acre to profess the protestant faith, adopted the following resolution²: "It is not an object with us to draw individuals from other native Christian sects and thereby increase our own denomination.³ Yet according to the

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- 1 a) Henry H. Jessup, Fifty Three Years in Syria (New York Fleming H. Fevell Company, 1920, I, p. 29)
 b) Rufus Anderson, History of the Missions (Boston: Congregational Publishing Society, 1873, I, p. 10)
 c) George H. Schere, Mediterranean Missions, 1808-1870 (Beirut The Bible Lands Union of Christian Education, n.d.) pp. 13-15
- 2 Julius Ritscher, A History of Protestant Missions in the Near East (New York, Fleming H. Revell & Co., 1910, p. 188)
- 3 Lattof el-Ash-shi of Ehdn

principles of the churches which have sent us here, when a member of any native sect, giving satisfactory evidence of piety, desires the sacraments of us, we cannot refuse his request, however, it may interfere with his previous ecclesiastical relations."¹ It was only in 1848 that the first protestant Native Syrian Church was organized in Beirut.

1 Jessup, I, p. 83

C. The First Pioneers

On November 3, 1819, Pliny Fisk and Levi Parsons sailed to Malta and then to Smyrna where they arrived on January 15, 1820. There they were welcomed by the British chaplain, M. Williamson. It is noted that the American Missionaries were referred to as English. They enjoyed the protection of the English consul and were considered of the English Millet.

From there they began acquainting themselves with the land, its people and languages. They started on a trip of investigation in Asia Minor visiting the sites of the seven Churches of Revelation¹. On December 5, Parsons left alone to Palestine. He arrived in Jerusalem on February 17, 1821, where he was received with kindness in the Greek Orthodox convent by the procopius, its principal and the representative of the Patriarch of Jerusalem.

The other trip was made by Parsons and Fisk together into Egypt, where Parsons died on February 10, 1822. Fisk went back to Malta where he was joined by Jonas King. Mr. King was studying in Paris, preparing himself to become a professor of Oriental Literature in Amherst College. After the death of Parsons he joined the mission as a short-term missionary for two years. Both left again for Egypt where they met Emir Bashir of Lebanon who invited them to visit him in Dayr el-Qamar, Lebanon. Later when they made the journey to Lebanon they were well received by Emir Bashir.

1 The churches of Ephesus, Smyrna, Pergamos, Thyatira, Sardis, Philadelphia (Amman) and Laodicea.

Mr. King made his quarters in Dayr el-Qamar, while Fisk went to Beirut and then Aintura. Later, on November 16, 1823, more missionaries, Rev. and Mrs. William Goodell and Rev. and Mrs. Isaac Bird arrived at Beirut, the newly chosen headquarters of the Syria Mission. This was the first change in the original plan: Beirut taking the place of Jerusalem.

D. Syria in the Nineteenth Century

Beirut then was a little, walled town of 8,000 inhabitants¹. It was unimportant politically. The capital of the Wilayah (province) was Sidon; and even though sometimes the Wali (governor) took Beirut as his place of residence, still Sidon gave its name to the province.

The population of the country consisted of three main religious sects: The Muslims, the Christians and the Druzes². Some of these sects have subdivisions. Under Islam there are the Sunna and the Shi'a, the two great sects of Islam which emerged after the death of the Prophet Muhammad. The main difference between them was as to who was to succeed the Prophet. The Shi'a were of the idea that the legal successor was Ali, the Prophet's son-in-law, and after him his sons and successors with the names of Imams. Some extremists, al-Ghulat, believed in the doctrine of incarnation of the Imams.

All the Shi'ites agree as to the succession down to the sixth Imam, Ja'far al-Sadiq. Ja'far had designated his eldest son, Isma'il, as his successor, but later changed his decision in favor of his second son Musa el-Kazim. The majority of the Shi'ites agreed to the decision, but some remained loyal to Isma'il who to them was to be the 7th Imam. He is

1 Jessup, I. P. 25

2 The Druzes are historically an off-shoot of the Shi'ite sect. Philip Hitti, History of the Arabs (London: MacMillan and Co. Ltd., 195, p. 249

believed by them to be the hidden Mahdi (divinely guided one), who in due time will appear to restore true Islam, these are called the Isma'ilites, or the Seveners (The Sabā'iyah).

The other Shi'ites follow the succession of the Imams to the twelfth Imam Mahmoud. To them he is the expected Mahdi. These are referred to as the twelvers or (Ithna 'Ashariyah).

Other Shi'ite sects are the Batinites. Those who believe that the Qur'an should be interpreted allegorically and religious truth could be ascertained by the discover of an inner meaning of which the outer form was but a veil intended to keep the truth from the eyes of the uninitiated.

Another sect is the Nusayris. They got their name from Muhammed Ibn-Nusayr, a follower of the eleventh Imam, al-Hasan al'Askari. Their religion like that of the Druzes is secret. They are also known as the 'Alawites, after 'Ali.

The Druzes got their name from Muhammed Isma'il el-Darazi, a da'i (missionary) of el-Calif el-Hakim, who declared himself the incarnation of the Deity. The Druzes themselves reject this name and prefer to be called al-Muwahiddin (the believers in one God). The Druzes religion is kept a secret and only the 'ukkal (the initiated) could know it.

The Christian sects were the Nestorians who rejected the council of Ephesus of 431. Those believe in the independence of the human nature of Jesus Christ.

The Monophysites, who rejected the decrees of the council of Chalcedon of 451. They believe that Jesus Christ possessed

one divine nature. The Churches of this faith are the Orthodox Armenians, the Syriacs and the Abyssinians, (Copts).

The Greek Orthodox church accepts the seven general councils. It is independent of Rome and its clergy may get married.

The Maronites, a papal sect of the ancient monothe-
lites who recognize that Jesus Christ had two substances but one will. They got their name from Saint Marun.

The other Papal sects are the Greek Catholics and the Catholic Churches of the Armenians, Nestorians, Coptics, Syriacs and Abyssinians.

Intellectually the people were in utter ignorance. The Ottomans had no school system of their own. The only schools were the muslim Kuttabs and Madrasahs attached to the Mosques, and the Christian clerical training schools, among which was the famous Maronite training school at Ain Waraka, Mount Lebanon. The only books available were the Qur'an and its literature among the muslims and the ecclesiastical books among the Christians. Thus came the expression, "Books were to be made for readers, and readers for books".¹

Socially the people were divided into distinct classes mostly based on their religious affiliations and many a time these classes were antagonistic towards each other. Clear lines distinguished Muslims from Christians, and different Christian sects from each other. No Christian

1 The New Schaff-Harzag Encyclopaedia of Religious Knowledge
(Funk and Wagnalls Co., 1911)

in a muslim community could appear in public riding a horse or wearing a white, red or green turban. No Christian could hold a responsible position in the government. Muslims could not change their religion; and if anyone did, it was at the risk of losing his life.

The people according to their religions were divided into Millets (derived from the Arabic term Millah, religious sect or nationality). Each Millet was administered by its religious heads in respect to laws pertaining to marriage, divorce, inheritance, adoption and other aspects of personal status.

The foreigners in the empire enjoyed a different status, enjoying the privileges granted by the capitulations. This status helped in protecting the missionaries in many instances as they were referred to as of the English Millet.

Women were in a pitiable state. They were veiled and driven into the Hareem far from all social activities. It is reported that the first missionaries could not hear of a woman or a girl in the land who could read¹.

In such an environment the early missionaries found themselves. With such questions as: What were they to do? Where to begin? How could they give the Bible to people unable to read? How open schools with neither school books nor teachers? How preach without mastery of the Arabic language? From here arose the plans of studying Arabic, bringing a printing press, the translation of the Bible and opening schools.

1 Jessup, I, p. 27

E. Early Activities

The missionaries' first activities were the distribution of Bibles and religious tracts while they were studying the native languages. The Arabic Bibles which they distributed were a reprint of the version printed in Rome in 1671 from a translation made by Sarkis er-Rizzi, the Maronite Bishop of Damascus in 1620¹. This version was printed in London by the British and Foreign Bible Society, without including the Apocrypha². This started the conflict between the missionaries and the Eastern Churches, especially the Maronites. Soon the Maronite Patriarch banned the use of these Bibles as full of mistakes.

Another aspect of the missionaries' activities were their friendly contacts. They welcomed discussions and encouraged religious inquiries. Some natives were employed as language teachers. Of these the most notable were the Armenian Bishop Jacob Aga, the Armenian language teacher of Goodell; and As'ad ash-Shidyaq, the Arabic language teacher of Jonas King.

When King left Syria in 1825 he addressed a letter of farewell, "Wada' Yunus Kin ila ahbabih fi Falastin wa Suriyya." which was a kind of Polemic against the Latin Churches. As'ad Ash-Shidyaq corrected and polished the Arabic of Kings' farewell, and determined to write a reply to it.

1 a. Jessup, I, p. 37

b. Abdul-Latif Tibawi, Middle Eastern Affairs III, 1963, p. 145

2 The seven books, beginning with the book of Tobit accepted as holy by the council of Trent.

To make it, he was compelled to read the Bible carefully, and thus became a protestant¹. He was summoned to Qan-nubin, the Maronite patriarch residence, and when patriarchal discussion failed, he was confined to a cell in the monastery where he died (ca. 1830) and was proclaimed by the missionaries as the "first martyr".

In 1827 the Maronite Patriarch threatened with excommunication any maronite who might let a house to the missionaries: "We allow no one to receive the Americans; by the Word of the Almighty God, no one shall dare to visit them, to do them any service or render them help, so that they might be able to remain in these parts. This we forbid most strictly. Everyone must avoid meeting them. Whoever dares in his obstinacy to transgress this command, will fall at once and without fail under the great curse of the Church from which I alone can absolve him."²

The curse of the Maronite Patriarch against a family³ which lent a house to a missionary was: "Because they have received the deceiver, Bird (the missionary), let them be hereby excluded from all Christian society, let the curse cover them as a garment and sink into their members as an oil and make them wither as the fig-tree which the mouth of

1 This story is according to Mission sources. Abdul-Latif Tibawi, in his book, The American Missionaries in Beirut and Butrus al-Bustani wrote it, "...Shidyag was asked to translate it into Arabic with the result, so the story goes, that he became a protestant."

2 Julius Ritcher, A History of Protestant Missions in the Near East (New York, Fleming H. Revell & Co. 1910, p. 188

3 Latoof el-Ash-shi of Ehdn.

the Lord cursed: the evil spirit shall also take possession of them, torturing them day and night; no one shall visit or greet them. Avoid them as mortifying limbs and infernal dragons."¹

The Greco-Turkish War added to the troubles of the mission. There was an anti-foreign movement, especially after the battle of Navarino (October 20, 1827). The Missionaries had to leave Syria to Malta in May, 1828, where they remained until May, 1830.

1 Richter, p. 188

F. The Educational Activities

The educational activities of the mission began when the early missionaries received native children for their education in their houses. When there were enough children to form a class, a school was founded. Those activities aroused the anger of the Eastern churches, and enmity took the place of friendship. The first of such activities began in the spring of 1824¹ when Mrs. Goodell and Mrs. Bird began teaching several children in their own houses. Although some may call it "nursing neglected children, or children coming from impoverished houses"², it still may be called education in view of the political, social and religious situation of the time. The number of students so increased that in July of the same year, Tannus el-Haddad, a native teacher was employed. By September there were 40 children enrolled, and by the following summer one hundred, including two girls. Another school was opened at the same time by Bird to teach Italian children. In 1826 there were seven schools in Beirut and vicinity. The average attendance was 305 including forty girls. In 1827 there were 13 schools with an enrollment of 600 pupils, of whom 120 were girls.

These schools were all free, and the missionaries were careful not to interfere in the children's religious affiliations. It seems that many of the students belonged to the Greek Orthodox church which was suspicious of foreigners of a different sect teaching their children gratuitously. Thus the Patriarch of Antioch issued a circular against the mission schools. In spite of these difficulties the schools

1 Anderson, Rufus, I, p. 44 and Scherer, p. 7

kept on growing, but this educational activity was interrupted by the Greek-Turkish war, when the missionaries had to leave Beirut to Malta.

I may conclude that the success of the schools was a revelation the missionaries had, that education was to be their main field, because through such activities they may reach the young generations. They found out that direct preaching and evangelizing was very hard among the Christians of the Oriental churches, and rather impossible among the muslims whose religion was the state religion of the Ottoman Empire which would not tolerate any change in this respect. But through their educational activities they, at least, may demonstrate their faith in the hope that they may be better understood; as it was later expressed by Daniel Bliss, the founder of the American University of Beirut (formerly the Syrian Protestant College), "This College is for all conditions and classes of men without regard to colour, nationality, race or religion. A man white, black or yellow; Christian, Jew, Mohammedan, or Heathen, may enter and enjoy all the advantages of the institution for three, four or eight years; go out believing in one God, many gods, or in no God. But it will be impossible for anyone to continue with us long without knowing what we believe to be the truth and our reasons for that belief."¹

1 Daniel Bliss, Reminiscences (New York: Fleming H. Revell Co., 1920), p. 198

CHAPTER II

THE DEVELOPMENTAL PERIOD 1830-1870

A. The Coming Back and the Political and Social Status

After 1830 the mission resumed its activities after two-years' absence. Of the old missionaries, only Bird came back to Beirut accompanied by a new missionary, George Whiting. They arrived in Beirut in May, 1830. Rev. Goodell was transferred to Constantinople and Rev. Smith travelled with another missionary, Rev. M. G. O. Dwight, in an exploration trip to Armenia. It was in 1834 that he came back to Beirut, accompanied by his wife, Sarah Smith.

In this period Lebanon witnessed many political and social changes that were of great significance to the mission activities.

The Egyptian occupation: In 1831 Muhammed 'Ali of Egypt sent his son, Ibrahim Pasha, to conquer Palestine and Syria, which were promised to him (but the promise was never fulfilled) by Sultan Mahmud II (1808-1839) in return for his help against the Greeks. He easily conquered all Palestine and Syria, and reached as far north as Konieh in central Asia Minor.

The Egyptian rule was an attempt to provide impartial and fair justice to all, irrespective of creed or race. This rule of tolerance and security opened the door not only to more traders and travellers than ever before, but also to

more and free mission work. Some historians give the credit to this Egyptian rule for opening the door to western missionary enterprise, and "by so doing, it gave free play to two forces--one French and the other American--which were destined between them to become the foster parents of the Arab resurrection".¹

New Missionaries' Arrival: To meet this situation, new recruits arrived in Beirut. Some of the new missionaries were: Rev. and Mrs. Eli Smith (1834)², Rev. and Mrs. William M. Thomson (1834), Dr. Asa Dodge (1834), Miss Rebecca Williams, later Mrs. Story Hebard (1835), Rev. Story Hebard (1836). Dr. Cornelius Van Dyck (1840), Dr. and Mrs. Henry A. De Forest (1842), Rev. Simon H. Calhoun (1844), Rev. Wm. W. Eddy (1852), Rev. Daniel Bliss (1856), Rev. Henry H. Jessup (1856), Dr. George E. Post (1863); mentioning these out of many others because of the special roles they played in the mission history. These names will appear in the following discussions; sufficient is to mention here the most outstanding activity of each.

Dr. Eli Smith was the translator of the Bible into Arabic. After his death his work was finished by Dr. Cornelius Van Dyck.

Of those known for their educational activities, were Sarah Smith, the founder of the first regular girls' school; William Thomson, the founder of the boys' seminary in Beirut, which was later directed by Rev. Story Hebard, and still later

1 George Antonius, The Arab Awakening (9, Great Russel Street, London: Hamish Hamilton, 1938), p. 35

2 These are the dates of their arrival to Beirut

by Rev. Calhoun in Abeih; Dr. and Mrs. DeForest, the first educators and organizers of female education; Dr. Daniel bliss, the founder and first president of the Syrian Protestant College (later the American University of Beirut); and Rev. William Eddy in Sidon schools.

In the medical field, the names of Drs. Asa Dodge, Cornelius Van Dyck, and Henry DeForest, and Post are famous.

Eli Smith, William Thomson, Cornelius Van Dyck, and Henry Jessup are among those who exercised great influence on the development of the mission.

The Christians under the Egyptian Rule: One of the social impacts of the rule of Ibrahim Pasha was the favorable positions the Christians gained. Beginning with the reign of Emir Bashir II (1788-1840), the Christians began to be favored. They increased numerically and gained more prestige. Ibrahim Pasha permitted Christians to hold responsible positions in the government. He had his Syrian secretary of finance, Hanna al-Bashir, a Christian, and he bestowed upon him the honorary title of Bey. Christians were allowed to appear in public on horseback and wear a white turban. Damascene Christians began to march in religious processions. Seven thousand Maronites helped Ibrahim Pasha in crushing a Druze uprising in Hauran¹.

The Civil Wars: This privileged position of the Christians created a general Druze resentment which was exploited by both the Port and the Western powers. Intrigues were fomented among the Maronites and Druzes; the Port to have an

1 For more information refer to Hitti, Lebanon in History (London: MacMillan and Company, 1957), p. 389

excuse to abolish the autonomous rights in Lebanon and put it under the direct rule of Constantinople; and the Western powers to have an excuse for direct interference in the affairs of this part of the world.

Thus the shooting by a Dayr-el-Qamar Christian of a partridge on the property of a Druze in Ba'aqlin was more than enough to start a Maronite-Druze civil war; On October 14, 1841. After the pacification, Lebanon was divided into two provinces; Qa'im-maqamiyah: the northern Qa'im-maqamiyah to the north of Beirut-Damascus road, with a Christian qa'im-maqam, governor, residing in Brumanna; and the southern qa'im-maqamiyah, to the south of Beirut-Damascus road with a Druze qa'im-maqam, residing in Shweifat. Both qa'im-maqams were to be responsible to the Turkish Wali of Saida residing in Beirut. This solution proved to be unsuccessful and another conflict took place in 1845.

The culmination of this chaotic period in Lebanon was the 1860 upheaval. A quarrel between a Druze and a Christian boy about a chicken in Beit Meri on the 13th of August, 1859, gave the direct spark for the great conflagration which in a few weeks spread all over Lebanon and reached as far as Damascus. In this conflict, as in the two previous ones, the Druzes were victorious. The Turkish regulars did nothing to stop the conflict, and Turkish irregulars, Bash-Buzuk, maltreated and pillaged the refugees fleeing to Damascus and Beirut. The procedure followed by the Turkish officials was: "The Ottoman garrison would offer the Christians asylum, ask for surrender of arms and then see them slaughtered in the local serai, government place."¹

1 Hitti, p. 438

B. The Missionaries' Social Relations

The missionaries proved to be socially accepted and trusted as well as helpful. It is reported that the fleeing women brought their bundles of valuables, gold, silver, jewelry, precious stones, and bridal dresses for safe keeping with Mrs. Calhoun in Abeih. These things had no labels, were unsealed, and the women didn't ask for receipts.¹

Mr. Thomson, with the consent of the Druzes, escorted many Christian refugees away from war places. The missionaries provided the refugees with all the food and flour they had available in the mountains and sent to Beirut for more.

The immediate effect was that the Maronite and Greek Catholic bishops issued strong proclamations to all their people, requiring them to guard carefully and protect all members of the American Mission.

After the 1860 upheaval, an Anglo-American and German Relief Committee was organized with the missionaries in charge of the actual distribution. Appeals were sent out for aid, and money was received from all over the world, so that over one-hundred-fifty thousand dollars were disbursed. The list of those receiving help contained more than sixteen thousand names. Mr. Thomson was in charge of clothing, bedding, shelter and soup kitchen; Dr. Van Dyck of the hospital and the sick; Mr. Jessup of the distribution of bread, and Messrs. Butrus al-Bustany and Michael Araman daily looked after two thousand five-hundred individuals.²

1 Jessup, I, p. 170

2 Jessup, I, pp. 194-195
 Sherer, p. 44-45
 Anderson, Rufus, p. 350-351

Lord Duffrin, the English member of the seven-power commission that instituted the new regime in Lebanon, in a report sent to England speaking of the Syrian missionaries, states that, "Without their indefatigable exertions the supplies sent from Christendom could never have been properly distributed, nor the starvation of thousands of the needy been prevented."¹

The Mission and the Druzes: Of the effects of the rule of Ibrahim Pasha more directly related to the mission activities, was his policy of military conscription. Ibrahim's insistence on military conscription of all Muslims made the Druzes, who were considered Muslims, seek immunity in Christianity by baptism or profession of protestanism. Very few were sincere in their conversion. The mission records refer to a few families as loyal to their new faith inspite of persecution and imprisonment.²

The Druzes made their first advances to the missionaries in the winter of 1835-36. They asked them to open schools for their children, and from time to time numbers presented themselves with an urgent request for baptism. The missionaries knew the secular motives behind such urges, and they made it known to the Druzes that they had it not in their power to afford any protection sought. However, the Druzes still expected their temporal condition to be in some way improved by a profession of Christianity.

In their correspondence with the Board, the missionaries

1 Mission records
Jessup, I, p. 63

2 Of these few the name of Sheikh Kasim and family is mentioned more than once.

express their knowledge of all these motives, but yet "they did not feel obliged by them to exclude such inquiries from their hands". On the contrary, in the exercise of that charity which helpeth all things, we trusted that among them might be found some sincerely anxious for their salvation."¹ So the following resolution was passed: Resolved that "Messrs. Walcot and Van Dyck proceed immediately to Deir dl-Qamar and open a high school for the children of the Druze nobility and carry forward other operations among that people."²

The mission gives a full report of the matter to the Prudential Committee, analyzing the motives as three--here is the summary:

1) The Druzes expected protection against military conscription by the profession of protestantism.

2) They expected national protection from England. It was only upon a proposed profession of the Protestant faith that they based their expectation of protection from England.

3) The third aspect was connected with a design to regain their political ascendancy with the help of England and again through the profession of protestantism.³

When such a scheme failed, the Druzes left the mission and depended on their own measures. In order to educate their

1 From a letter by Eli White, dated April 28, 1842. The term "inquiries" refers to the religious questions asked by Druzes.

2 From a letter by Eli Smith to Dr. Anderson, dated Beirut, June 28, 1849.

3 The mission views presented in this discussion are based on the mission records, and especially on two letters to the Prudential Committee, one signed by Eli Smith, dated June 28, 1841, and the other by Eli White, dated April 28, 1842.

children. The Druze leaders set apart some of their Waqf, revenues, and opened a boarding school in Abeih, calling it Al-Daoudiyah school, after Daoud Pasha, the Mutasarrif, governor of Lebanon, who was present at its opening ceremony in February, 1862.

Societies: Another aspect of the mission social activities was their cooperation in the formation of societies, thus promoting the sense of collective effort in seeking knowledge and reviving national consciousness. In 1847, the Society of Arts and Sciences was founded. Its members were Butrus al-Bustani, Nassif al-Yazigy, Eli Smith, Cornelius Van Dyck, and others. Its main aim was the promotion of scientific knowledge. This was the first society of its kind ever established in Syria or in any other part of the Ottoman Empire.¹ Other societies followed. The Oriental Society sponsored by the Jesuits (1949), and then the National Syrian Society, Al-Jam'iyah al-'Ilmiyah al-Suriya (established in 1857). The members of this last society included prominent Muslims, Christians, and Druzes, who forgot their sectarian connections in pursuit of their liberal interests.²

1 Antonius, p. 52

2 Antonius, p. 53
Tibawi, p. 173

C. Education

The Press: The most outstanding activities of the mission were educational. The preliminary step to this work was the transfer of the Arabic portion of the Malta press to Beirut on May 8, 1834. "Previous to the year 1829, the press was employed almost wholly in printing works analogous to the publications of our tract societies,"¹ reports the Board. The missionaries² were of the opinion that such work was giving little result to the cause of the mission. They thought that the use of the press should be providing books for elementary schools, making them as far as possible, the vehicle of moral and religious truth. This new policy, like the educational policy,³ was not always accepted by the secretary of the Board, Rufus Anderson, who advocated the policy of "preaching the Gospel directly". The first achievement in this field was to make an Arabic fount that would conform to the most approved standard of Arabic calligraphy. Eli Smith travelled to Egypt and Constantinople in quest of a design for new characters, and eventually to Leipzig where a new type, henceforth known as the American Arabic, was cast under his direction.

Bible Translation: In 1847 the mission decided to have its own Arabic Bible. Rev. Eli Smith was appointed to the job. He secured the help of two great Arab scholars, Butrus al-Bustani, a Protestant convert, and Nassif al-Yazigy, a

1 The Board report of 1831

2 The terms "mission" and "missionaries" refer to the agents of the Board in Syria, in contrast to the members of the Board itself in Boston.

3 This controversy is discussed later under "education".

celebrated Greek Catholic poet and scholar. The translation was made directly from Hebrew, Greek, and Syriac. The plan was as follows: Bustani made a translation on the basis of Hebrew, Greek, and Syriac, which Smith would check and revise with him. Then Smith and al-Yazigy, who knew only Arabic, revised this copy, eliminating all non-classical Arabic idioms without modifying the meaning as Smith understood it.¹ Smith died in 1857 before the completion of the translation. Dr. Van Dyck took over the work, and secured the additional help of a Muslim scholar, Yussuf el-Aseer. In 1864 the whole Bible, the Old and the New Testament, was completed and put in circulation.

Text Books and Journalism: The press production included text books and an-Nashra magazine. When the missionaries opened their first schools, they were confronted with the difficulty of securing text books. None existed at the time, and thus the first requisite was a supply of Arabic text books. The main contributors in this early period were Cornelius Van Dyck and Butrus al-Bustani. Van Dyck prepared books in Arabic on geography, algebra, geometry, logarithms, plane and spherical trigonometry, navigation and natural philosophy. He also edited al-Nashra, the religious periodical of the mission. Al-Bustani wrote on Arabic grammar and mathematics.

In the field of journalism in Lebanon al-Nashrah was the second periodical to be founded (1866). It was preceded by Hadiqat al-Akhbar (Garden of News) which was founded by Khalil al-Khouri of al-Shuwayfat.²

1 Jessup, I, p. 70
 Scherer, p. 29
 Tibawi, p. 162
 2 Hitti, pp. 464-465

Schools: After the first ten years of exploration, the missionaries became convinced that Syria should be pre-eminent as an educational mission field. The causes given by the mission were: "The customs of the Orient, together with the fanaticism of the Muslims and the bigotry of the nominal Christian sects, have always made evangelical work difficult and often impossible. Moreover, the ignorance of the people and the necessity of raising up a native force of teachers and preachers compelled the mission to make the schools the foundation of their work."¹

Henry Jessup wrote in this respect, "We have given much of time and strength to mission schools, but not to the detriment and neglect of other departments of the work. Schools have been looked upon as vital to missionary success, and yet only as means to an end, not as an end in itself."²

The educational activities were resumed after the return of the missionaries in 1830. In 1832 there were two schools for boys and girls--one in Beirut and one in Sidon. In 1833 a school exclusively for girls was started by Mrs. William Thomson and Mrs. Asa Dodge.

1 Educational Series (pamphlet) issued by the Women's Foreign Missionary Society of the Presbyterian Church, 501 Witherspoon Building, Philadelphia, 1920, p. 2.

2 Jessup, I, pp. 591-592

Female education started by assembling the girls distributed in the mission schools in Beirut to offer them an education adapted to girls. They were gathered irregularly for an hour or two a day at the mission house to teach them reading, sewing and knitting. In 1834 Mrs. Sarah Smith¹ joined Mrs. Thomson and Dodge in their work. Under her auspices the first edifice ever built in the Turkish Empire for the education of girls was erected. Thus she was credited as the founder of the first regular girls' school. Then in 1835 Miss Rebecca Williams took over.

The first courses taught to the young men were English, which was taught by Dr. Asa Dodge, and astronomy which was taught by Eli Smith.

The mission schools may be divided into three kinds: The common schools, the high schools or seminaries for boys, and the seminaries for girls.

Common Schools: The common schools were the elementary day schools. The main aim of these schools was to teach the three R's. The missionaries found that much of their preaching was not effective because it was not understood. They decided to teach reading and writing so that the people could understand the Bible. For this they depended on the common schools, which in 1875 contained 2,179 students of whom 472 were girls. "These schools multiply readers and in many ways make openings for the better and more efficient preaching of the Gospel," reports the mission.²

1 Scherer, p. 31 and Anderson, Rufus, I, P. 231

2 From a general letter to Dr. Anderson, dated Beirut, April 15, 1852

The policy in the management of these schools was that, "the native protestants should be taught at the earliest possible day to provide schools for their children at their own expense and under their own management."¹

Secondary Education: Secondary education began in 1835 when the Beirut station decided to open a boarding school. This step was approved by the mission in its session of April 21, 1836: "Resolved: That the mission approve of the step taken by the Beirut station, in commencing a boarding school, and this school be considered as the commencement of the high school the Prudential Committee has authorized this mission to establish by their vote of October 6, 1835,"² In its following session the mission set the principles to be adopted in the school. Among these principles were the following: "Students admitted should be between the ages of ten and fourteen. Studies should be so ordered as to give to each scholar a good Arabic education; the English language to be taught as soon as is thought desirable; instructions in the principles of Christian education should occupy a prominent place; the students were to lodge, eat and dress in the style of the country."³

1 From a letter to the Prudential Committee, dated Quarantine, Ainab, Syria, Saturday, April, 1851; by Dr. Leonard Bacon who was on an inspection tour of the mission field in Syria. Also, from a letter to Dr. Anderson, dated Beirut, September 3, 1864, by the Mission.

2 Mission records, p. 9

3 Ibid, pp. 10-11

The school was opened by Mr. William Thomson, and then it was resolved the M. Story Hebard be in charge of the school. On April 13, 1837, it was decided that the name of the school be changed from "High School" to "Seminary".

The course of study was to include:

1. The Arabic language, to be thoroughly and grammatically studied throughout the whole course; thus furnishing writers, instructors and translators.
2. The English language, which will form an important part of the whole course, is now a popular study, and will probably become more and more so. The grand object will be to put the scholars in possession of the knowledge and piety contained in that language.
3. Geography and astronomy.
4. Civil and ecclesiastical history with chronology.
5. Mathematics, as far as books can be obtained for the purpose.
6. Rhetoric, which in the Arab sense is a popular study.
7. Natural and moral philosophy.
8. Composition and translation.
9. The Bible, to be regularly studied throughout the course. Combined with the study of the Bible will be that of natural theology.
10. Sacred music."¹

1 Ibid, p. 12

In all these departments there was a great, and in some cases an entire, deficiency of books. The mission depended on the press for the supply of books.

After five years experience in high school education, the mission felt that there should be an intermediate stage between elementary and high school education; and also felt the necessity of a good library to supplement class work and knowledge. Thus in the session of April, 1840, the mission resolved:

"That: the brethren of the Beirut station be requested to make immediate arrangements to establish a preparatory department in the seminary.

"That: as a library for the seminary is of vital importance, a small appropriation for that object be included in the annual estimate of expenses.

In the same session it was also resolved that:

"Modern Greek be added to the list of the studies."¹

The school lasted until 1842. By that time sixty-one scholars had graduated or had been enrolled in it. In 1842 it had forty-four scholars, half of them boarders.

Before proceeding with the history of the mission educational activities, it is important to show what may be called a conflict between the Board's and the Mission's interpretations of the aims and procedures of the whole work. The policy of the Board as represented by its

1 Ibid, p. 70

executive secretary, Rufus Anderson, was to excite religious feeling among the people by preaching the Gospel directly, and if any education was to be done it was only to prepare preachers. On the other hand, while the missionaries agreed to the principle of exciting religious feeling, they felt that some kind of preparatory work, educating the people, should proceed. Furthermore, they found by experience that through the schools only they could reach people of all creeds. The schools made some of the members of other churches disregard their own clergy and follow the teachings of the mission, and it is only through the schools that they could reach the Muslims, who, had it not been for education, would never tolerate preaching the Gospel.

It seems to me that the mission, without intending it,¹ worked by its educational policy for educating the laity, the policy which the modern Presbyterian Church of the United States of America is working for; with the principle that the prosperity of the church does not depend upon its ministers, but on its lay members.

Dr. Rufus Anderson visited the Mediterranean missions and on his return in 1844, reported to the Board, "I ought perhaps to say that the labors of this mission, as a whole, seemed to me to have been somewhat less adapted than was desirable to excite religious feeling among the

1 I could not find a mention of such an aim.

people. So far as there was this defect (and the brethren freely admitted its existence), it has been in part owing to the absorbing demands of the press on some of the brethren, and of education on others. . . . Another cause was an apprehension that converting grace would not, to any great extent, attend the preached Word until there had been a large amount of what may be called 'preparatory work'.¹

Secretary Anderson may have drawn his conclusion from the fact that very few of the graduates of the seminary joined the mission work. Many of the students and graduates, due to their knowledge of the English language which made their services very attractive to English consuls and officers, left the mission and were employed by other institutions.

As a result, new principles were set for high school education:

- "1. The instruction to be given entirely in the Arabic language.
2. All the arrangements to be such as to produce the greatest amount of moral and religious influence.
3. Special care should be taken to avoid aping of Frank manners and customs which experience has shown to be so deleterious.
4. In the selection of students, regard to be had not so much to age as to moral and mental qualifications."²

1 Executive secretary Anderson Report to the Prudential Committee, 1844.

2 Report from a letter of Dr. Van Dyck to Dr. Anderson, dated November 9, 1846.

It was on these principles that the Abeih Seminary, which may be called the continuation of the Beirut Seminary for Boys, was opened on the first Wednesday of November, 1846, by Dr. Van Dyck as principal and Butrus al-Bustani as his assistant, and with eight boarding students. Special rooms for the school were built in the native style, and it was understood that no pupils were to be received except on condition of their entirely giving up visiting their own churches, and "thus no distinction of meals for each one's fast days and feast days."

The course of study was to include the systematic study of the Bible, Arabic grammar, arithmetic and geography. "The study of the Bible is made paramount to everything else, and will be continued throughout the course, whatever else may be admitted or rejected. Languages are excluded, except to select pupils intended for translators."¹ The daily schedule was divided between Butrus al-Bustani, who taught in the mornings, Arabic grammar, reading and defining, and arithmetic, and Van Dyck who gave instruction in the sacred Scripture and geography in the afternoons.

In 1849, Simon H. Calhoun was called to succeed Dr. Van Dyck as principal of the Abeih Seminary. To this work he gave the best years of his life, until 1875.

1 From a report on the Seminary at Abeih, from a letter by Dr. Van Dyck to Dr. Anderson, dated November 9, 1846.

A slight reorganization of the seminary took place when it was decided to open the Syrian Protestant College. In 1865 it was decided that the Abeih Boys' Seminary should hereafter:

1. Train teachers.
2. Prepare boys for the college.
3. Teach English to theological students.

The Syrian Protestant College: Of the main causes that led the mission to think of establishing the Syrian Protestant College was the educational policy of the Board, i.e., banning the teaching of foreign languages in boarding boys' and girls' schools, and restricting more and more education in Abeih Seminary in preparing native preachers and ministers.

The growing contact of the East with the West at the time, caused increased demand for the study of foreign languages as well as a more varied and complete system of education. Furthermore, many of the children and the youth of the protestants were attracted by other institutions teaching foreign languages, like the Jesuit schools. To face this situation, the mission had to act independently of the Board. They voted: "That Messrs. Thomson and Bliss be committee to propose a minute in relation to a contemplated literary institution to be located in Beirut."¹

1 Records of the Syrian Mission, p. 136; the session of January 23, 1862.

The mission views on the management of the institution were two. The first propagated by Dr. William Thomson, was to have it founded and managed by native Arab principal and teachers, but to assist it by endowments from abroad. This was also his plan in the native protestant female seminary.¹ The other plan was to have it with foreign principal and teachers. Some wanted to carry this policy even to the point of objecting to the appointment of a native professor.¹

Correspondence was carried with the Board, which gave its approval of the plan, but with evident misgivings.² They also made it clear that their approval was based on the ground that such an institution should not be supported by ordinary mission funds, but have its own endowment and board of trustees.

1 Jessup reports in his book on pages 303-304, "When Dr. John Wortahet was nominated by the managers in Beirut as professor in the Medical Department in September, 1866, objection was made on the ground that he was not an American, but a native Syrian. Dr. W. Thomson was a strong advocate of his appointment and said, 'If the appointment of native professors is to be impossible simply because they are native, I must decline to have anything more to do with the Collège.' The objection which came from abroad was based on the experience of certain institutions

Dr. Wortahet was elected and did excellent work as a teacher. . . ."

2 Teaching of English denationalizes the Arabs, fills men with conceit, and makes them unwilling to work in the villages with low salaries.

The first Board of Trustees consisted of Messrs: William E. Eodge, Stuart Dodge, William A. Booth, David Hoadley, Simon B. Chittenden, Abner Kingman and Joseph S. Ropes.

Funds were collected from the United States of America and England, and on December 3, 1866, the Syrian Protestant College was opened with sixteen pupils, all received gratuitously. The faculty of the College consisted of: Rev. Daniel Bliss, president, Rev. Cornelius Van Dyck, M.D., D.D., professor of the Theory and Practice of Medicine, Astronomy and Chemistry; Rev. George E. Post, M.D., D.D.S., professor of Surgery and Botany; Mr. Harvey Porter, professor of History, and Mr. Asa'ad Shidoody, tutor in Arabic.

A local board of managers in Syria was appointed, composed of American and British missionaries, American and British Consuls and British merchants, eighteen in all. This arrangement lasted until 1902, when the functions of this board were turned to the faculty of the college.

Abiding by the policy of the Board, Arabic was the language of instruction in all departments. Later this was changed to English. The causes were various: the lack of text books in Arabic, the desire of the native students to study foreign languages, and to make it possible to have others than Arabs to attend the College.

English took the place of Arabic in 1880 in the collegiate department, and in 1887 in the medical department.

Since this paper is concerned with the connection between the college and the mission, rather than the college itself, I would stop here to discuss another relation of the mission--that between the mission and the celebrated protestant convert, Butrus al-Bustani.

Butrus al-Bustani:¹ Butrus al-Bustani was born in 1819 in Dibbiyeh, a village near Sidon, of Maronite parents. He was educated at the Maronite clerical school of Ain-Waraka, where he studied Arabic, rhetoric, logic, philosophy, history, Latin, Syriac and Italian.

His first connection with the mission began in 1840 when he was employed in 1840 as a teacher in the Male Seminary in Beirut. There he simultaneously taught Arabic to, and learned English from, Eli Smith. He cooperated with the mission in the Abeih Seminary as assistant to Dr. Van Dyck (1846-1848), and then in the translation of the Bible under Eli Smith until the latter's death in 1857.

Butrus al-Bustani was sincere to his protestant faith, but he was of the idea of establishing a native or national protestant church, as distinct from the missionaries' church. Thus, he worked with other native protestants (among whom were the first two native ministers, Tannus al-Haddad and Ilyas Fawwaz) for the establishment of a national church in 1848.

1 The study of Butrus al-Bustani is based on the mission records, Jessup, Fifty-three Years in Syria, and Tibawi's work.

Another action of Bustani, independent of the mission, was the establishment in 1862 of his boarding school, Al-Madrasah al-Wataniyah, in Beirut. This school was adopted as the preparatory school of the Syrian Protestant College; in fact, a preparatory class for the college was prepared in the school a year previous to the opening of the college itself. This arrangement between the school and the college continued for two years. It ended when the college moved to another building. Bustani, however, continued with his school until 1877.

The national feelings of al-Bustani were evident through most of his activities. In 1862, he published a weekly sheet, Al-Nafeer, calling for cooperation among all sects. In 1870 he founded al-Jinan, a fortnightly literary magazine, which his son, Selim, edited. This had the aim of reviving the Arabic language, and the encouragement of native elements. In the same year, he issued the weekly journal, Al-Jannah, and ⁱⁿ 1871 he established his third journal, al-Junainah.

Among Bustani's famous works are: the two dictionaries, Muhit al-Muhit and an abridgement of it, Qutr al-Muhit, and his great literary work, Da'irat al-Ma'asif, an Arabic Encyclopedia, in twelve volumes, of which six were finished at his sudden death on the first of May, 1883.

Female Education: The first attempt in a systematic way to give secondary education to females was made by Dr. and Mrs. DeForest (1847-1854). In 1847 they took a number of girls into their own house and gave them a regular course of training. It was voted on Saturday, October 23, 1847, that, "Dr. DeForest be authorized to rent the house of Asaad al-Khayat for the purpose of teaching additional female pupils...",¹ and on August 6, 1849, it was also resolved that, "Dr. DeForest be authorized to provide a summer mountain residence for the female seminary for five years at an expense not exceeding two thousand piastres a year."²

The girls were offered a liberal course of education in which English held a large place "so that the students might have access to the wealth of English literature." The course of study³ included religious teachings, Arabic, English, arithmetic, history, geography, sciences, sewing, knitting and cooking. Teaching most of these courses in Arabic, translating from English text books, was followed. Here is an example of a day's schedule:

Early morning-- 9:00: Arranging beds

Religious teaching

Morning family worship in English

1 Mission records, p. 172

2 Mission records, p. 201

3 From a letter to Dr. Anderson, by Henry A. DeForest, signed, Abeih, August 15, 1850.

Breakfast of plain native fare

Washing the dishes

Recreation or knitting

9:00--12:00: Reading Scripture and prayer in Arabic
 Arabic: reading, spelling and defining
 English, a short lesson

Lunch

1:00-- 2:00: Arabic penmanship (sometimes copying the
 history or geography lesson)

2:00-- 3:00: Sewing

3:00-- 4:00: Geography in Arabic

4:00-- 5:00: Recess

5:00-- 6:00: Sewing or knitting

Sunset A warm dinner, then a family worship or
 gathering

On Wednesday afternoons there was no school. They had a
 sewing society.

Saturdays: No school

Sundays: Morning worship in English;
 Afternoon worship in Arabic.

General sciences, as describing the eye, explanation
 of blood circulation, demonstration experiments on
 "natural philosophy" or chemistry, or exhibiting ap-
 paratus, were carried at different intervals.

The main aim of this education was "to train up these girls to be industrious and neat housewives, not learned but not ignorant women, sensible, practical characters."¹

In 1854 Dr. DeForest was obliged by failing health to leave the mission and go back to America. After his departure, the school was closed. It is clear, although not frankly mentioned in the mission records, that the cause was that the board, due to its vernacular policy was unwilling to finance such a school.

On October 6, 1858, a vote was taken, "that the female seminary be opened at ~~Suk~~ el-Gharb, and the instruction given should be in the Arabic language and English should not be taught in the seminary."² This resolution was not executed due to financial difficulties and the Civil War of 1860 until 1862. The school was opened then in Sidon and not in Suk el-Gharb. The cause given was that the area could be served by the female schools in Beirut,³ and it would be more helpful to open the school in another area. The object of the school was stated as, "not to make finished scholars and accomplished ladies, but to raise up competent teachers for country village schools. The girls are taught the elementary

1 Ibid

2 Mission records, p. 96

3 Specially referring to the school managed by the Aramans, to be discussed later.

branches of education, and instructed in the Scriptures. The domestic department is superintended by a native, and the pupils do the work so that, while they are not lifted up out of sympathy with their people, they are prepared to impart ideas of neatness and order, without infringing upon the manners and customs of the Syrians."¹

In the same year that the Sidon Female Seminary was opened in Sidon, another female school was opened in Beirut, backed by the mission, but independently of the Board, due to its vernacular policy which ruled out the teaching of all foreign languages. Since English and French teaching was desired, and since the teaching of such languages couldn't be carried in a Board-supported school, the mission acted independently of the Board and collaborated in the establishment of a female school which was entirely managed by natives, Mr. and Mrs. Araman and Miss Rufka Gregory. In 1867 Miss Gregory left and Miss Eliza Everett, the first American teacher, took her place. Later in 1870 and after the transfer of the mission in Syria to the Presbyterian Board, this school became a regular mission school. This was what became the American School for Girls--"the first girls' school in the Ottoman Empire."

1 Scherer, p.37

This concludes the first era of the Syrian Mission activities; namely, its administration by the American Board of Commissioners for Foreign Missions. This period was divided into two chapters: the Exploration or Pioneering Period and the Developmental Period. The discussion showed that the Board had no definite aim other than doing good, and it left that "good" and the method of doing it to be defined by the missionaries themselves.¹ Through their explorations, investigations and experience the missionaries seemed to be convinced that Syria should be pre-eminent as an educational mission field.² Thus, they started their educational activities by opening schools for both boys and girls.

The Board did not wholly approve such activities. It insisted that the missionaries' main activities had to be preaching the Gospel to enlighten the Christians of the Eastern churches to act as revitalizing agents in their churches; and if any educational enterprise was to be made, it had to be only to train native ministers and helpers. Such education had to include only teaching the Scriptures and Arabic, but not foreign languages which might lead the students to fields of work other than the mission. This lack of harmony between the Board's

1 See page 5

2 See page 29

and the Mission's views was the main cause that made the Board reluctant to send successors to Hebard, the head of the Beirut Boys' Seminary who left in 1842, and De Forest, the head of the Beirut Female Seminary, who left in 1854.¹

The visit of Dr. Rufus Anderson, the executive secretary of the mission, to Beirut in 1844 settled the question by drawing new principles for the mission schools. These represented the Board's views. On these principles the Abeih Seminary for Boys was opened in 1846, and Sidon Girls' School started in 1862.

However, the mission seemed to be convinced that the Board's educational policy was not well adapted to the environment, so they opened another girls' school in Beirut, independent of the Board in which English and other liberal courses were taught.² This school continued to be independent of the Board until the transfer of the Syrian Mission to the Presbyterian Board of Missions in 1870, when it was adopted by the new Board and became a regular mission school.

1 See pages 42 and 44.

2 See page 45

CHAPTER III

1870 - 1918

A. The American Presbyterian Board Takes Over

On the reunion of the two branches of the Presbyterian Church, and the formation of their own board of missions in 1870, the Syrian Mission was transferred from the American Board of Commissioners for Foreign Missions to the new Presbyterian Board of Missions. The transfer was complete with all its personnel and property. The personnel belonged to different protestant churches: Bird, Calhoun, and others, were of the Congregational Church; Thomson, Ford, Eddy, Wilson, Jessup, Post and Dennis belonged to the Presbyterian Church; and Van Dyck was of the Dutch Reformed Church.

The policy in regard to the Presbyterian Church in Syria was to make the Presbyterians of Syria independent ecclesiastically of the general assembly in the United States. This policy helped in promoting a feeling of loyalty and patriotic devotion on the part of the Syrian protestants. Consequently, this contributed to the rise of able native leaders and administrators, both in church organization and educational institutions. It is this policy which may be called the first step in the turning

over of the mission activities to the native Syrian Church.

In general¹ the policy of the new Presbyterian Board was in harmony with that of the mission more than that of the American Board of Commissioners for Foreign Missions. The Board unanimously elected a member of the mission as its corresponding secretary.² This may be interpreted as an approval of the mission policies. Another proof of this point of view is the Board's policy towards the mission schools. The new Board adopted the Beirut Female Seminary and supported it, while the old American Board refused to do so because English was taught in it. Furthermore, it helped in the budget building of the Syrian Protestant College, the foundation of which the American Board reluctantly agreed.

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- 1 I say in general because it was not always true. Dr. Brown, the secretary of the Board, once administered a gentle rebuke to the missionaries for their over-indulgence in educational work, and called for more itinerating work to be done. Jessup, p. 649
 - 2 From a letter by the Presbyterian Board to Henry H. Jessup. Jessup, p. 375. However, Jessup declined the post on the ground that he could serve the mission cause more as a missionary in Syria.

B. Landmarks of the Period

Political Structure: In the history of Lebanon this period is known as the Mutasairfiyah Period. After the 1860 massacres in Lebanon and the intervention of the Western powers, Mount Lebanon¹ received a new statute. On the 19th of June, 1861, the new regime was agreed upon by France, England, Austria, Prussia, Russia, Turkey, and later in 1867, Italy. By this agreement, Jabal Lubnan, (Mount Lebanon) was allowed autonomy under a Christian governor-general appointed by the Port and approved of by the other signatory powers. The new Mutasairfiyah had no Turkish garrison, paid no tribute to the Constantinople treasury, and its citizens rendered no military service.

Under this regime, Lebanon prospered in all aspects: social and economical. Agriculture flourished, and the price of land and property increased one-hundred percent.² "Public security and standards of social and political life advanced to a point not nearly reached by any other province of the Ottoman Empire."³

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- 1 Jabal Lubnan under the Mutasairfiyah regime included only the mountain. The Beqa', 'Akkar, Beirut, Tripoli, and Sidon were not included.
 - 2 Hitti, Lebanon in History (Arabic), p. 544
 - 3 Hitti, History of the Arabs, p. 3. Quoting Syria and Lebanon (Handbook under the direction of the historical section of the Foreign Office), (London, 1920), P. 37.

This situation helped in the expansion of the mission activities in the autonomous Lebanon. However, this was not the case in other parts of the Turkish provinces. Censorship laws and laws regulating education caused many difficulties to the missionaries.

Press Censorship: In 1869 the Turkish government issued the laws regulating the press. According to those laws, it was unlawful to print anything attacking the Sultan or his government, or prejudicial to good morals. Of every book to be printed, two manuscript copies were to be sent to Constantinople for censorship. After correction and sometimes mutilation by the imperial Majlis (council), one copy was returned for printing. After printing, and before publication, a printed copy was to be mailed to Constantinople for comparison, and woe to the press that would vary in printing from the corrected copy.

It was only on the twenty-ninth of May, 1888, that the American Press received its official permit, although it was founded in 1834. The mission was willing to abide by the laws, but the ignorance of the officials concerned rendered the work more difficult. Here are a few of the many censorship incidents: In January, 1839, the Nashrah magazine published an account of the oppression of the Israelites by the Pharaoh. The censor objected on the ground that Egypt is under the Sultan and oppression

of the Jews could not occur in Egypt. The rebellion of Absalom was also forbidden to be mentioned, although taken verbatim from the Scriptures. The geography books were not allowed to use the word "Armenia" to describe the province by that name, even if it referred to the time of the Kings of Israel. Likewise, the censor refused to sanction any map of the Holy Land, showing the divisions made by Joshua among the twelve tribes of Israel, as the Sultan, Abdul-Hamid, has not authorized such a division in the past nor will he in the future.

The Government and the Schools: The interference of the Western powers in the affairs of Mount Lebanon fomented in the Turkish authorities their feeling of suspicion towards foreign institutions, including those of the American Mission.¹ A policy of obstruction and oppression was carried against all mission institutions: schools, churches and hospitals. The missionaries issued a pamphlet reciting such obstacles, classifying the forms of aggression under six main divisions:

1. Interference in the personal work of the missionaries themselves.
2. Interference with the building of churches.
3. Interference with the rights of religious worship.
4. Interference with the schools.
5. Interference with the hospitals.
6. A virtual prohibition of the right of petition.

1 Mission records, session of February 14, 1889.

In 1888 a series of orders closing mission schools were issued on the grounds of illegality; that they had no permits, demanding diplomas of teachers, lists of text books, and courses of study. The mission asked for the interference of the American officials: The American Consul M. Bessinger at Beirut, and Minister Oscar Straus at the Porte. After negotiations, a solution was drawn: That all established schools of the Americans in the empire be recognized by the government as though they had official firmans (permits). The execution of this agreement was made conditional by the Wali of Beirut, Riza Pasha. He agreed to order the reopening of all mission schools on condition that only Christian children be received. The American minister refused such a condition and the schools were opened without conditions.

It seems that the Turkish government molested the missionaries so much that they had to ask the help and protection of the American Consul in Beirut. In the session of May 6, 1908, it was voted that "hereafter all Turkish officials making requests for information as to our schools and churches be referred to the Consul General in Beirut."¹

In spite of all these difficulties, this period of the mission activities is characterized by the gradual growth of its educational activities as Table I shows.

1 Mission records, p. 126

TABLE I

STATISTICS OF THE AMERICAN PRESBYTERIAN
MISSION IN SYRIA, EDUCATION

	1875	1876	1877	1878	1879	1880	1881
College	1	1	1	1	1	1	1
Medical College	1	1	1	1	1	1	1
Theological Seminary	1	1	1	1	1	1	1
Theological Pupils	7	7	8	8	8	8	8
High Schools	2	2	2	3	8	8	9
Female Seminaries	3	3	3	3	3	3	3
Pupils in the Above	533	483	420	317	405	473	539
Pupils in College	76	106	103	110	106	120	152
Astronomical and Meteorological Observatory	1	1	1	1	1	1	1
Common Schools	60	71	75	84	87	91	113
Boys in Schools	1707	2031	2613	2718	2549	2869	3725
Girls in Schools	472	819	883	1154	1120	1081	1262
Total Schools	69	80	84	94	102	106	129
Total Pupils	2795	3446	4027	4307	4188	4551	5686

An outstanding event of this period is the arrival in Beirut of Dr. Mary Pierson Eddy from New York and Constantinople, having obtained, November 22, 1893, the first official permit granted to a woman to practice medicine in the Turkish Empire on the same terms as had been previously granted to men only.

The Visit of William II to Syria: On the fifth of November, 1898, William II, Emperor of Germany, with Empress Augusta, reached Beirut. He paid official visits, and he visited the German Hospital of the Knights of Saint John. A decoration was conferred upon Dr. Post, dean of the American College medical faculty. Before reaching Beirut, in Jerusalem, he dedicated the German Protestant Cathedral, delivering a sermon full of high evangelical sentiments.

In preparation for his visit, the mission prepared a pamphlet on the life of Luther, and an Arabic translation of his famous theses with illustrations, and published it on the occasion of the Emperor's arrival. The Turkish censors made no objection.

The Emperor's visit had its favorable effect on the mission. It diminished seriously the prestige of France in Palestine and Syria, and consequently the prestige of the American Mission rivals; namely, the Jesuits. Furthermore, the protestants in general began to receive better treatment from government officials.

C. The Schools

After the taking over of the Presbyterian Board of Missions, the educational activities of the mission prospered. The mission had a freer hand in the establishment, organization and curriculum of the schools, since the Board did not insist as its predecessor to its vernacular policy. Education was now considered not only preaching and evangelizing, but also enlightenment and preparation for life, especially in the secondary schools. When the Presbyterian Board took over, there were only one boys' high school, and its curriculum was restricted to the training of native preachers and missionary helpers, and one girls' school in Sidon, also with a limited curriculum.¹ These generalizations are more fully discussed in the following pages.

Female Boarding Schools: The first step in this direction was the taking over of the Beirut Female Seminary. In June, 1871, it was decided that "Mr. H. Jessup be a committee to consider the expediency of transferring the Beirut Female Seminary to the Presbyterian Board of Missions, and also to consider what, if any, modifications were needed for the successful support and continuance of the institution!"² The school was adopted and in September,

1 I don't include the Beirut Female Seminary because it was not adopted by the American Board of Commissioners for Foreign Missions.

2 Mission records, p. 13

1871, an advisory committee was constituted from Messrs Thomson, H. H. Jessup, and Dennis, and later in August, 1872, Mr. Calhoun was added to the committee, and Messers Post and Dodge were asked to act as members.¹

Sidon Girls' School is another example of the policy of the new Board. The school was founded as a day school in 1862, and girls from outlying villages were to board in the families of native protestants in the city at the expense of the mission.²

The school suffered from an uncertain foundation and shaky support of the American Board. When its first principal, Miss Mason, resigned in 1865, the American Board was unwilling to send a new one in her place. Different plans were made for the running of the school. It was conducted by a Syrian principal³ until the winter of 1867, when an English lady, Mrs. E. H. Watson, and her adopted Syrian daughter, Handumeh Shakkur, took charge. Later from 1871-1876 it was conducted by two English ladies; Misses Jacobs and Staniton, supported by the "Society of the Promotion of Female Education in the East". It was only in October, 1876, that the school was administered by a Board-appointed missionary, Miss Harriette M. Eddy.

1 Ibid, p. 28

2 Jessup, p. 511

3 I could not find her name.

The third school was the Tripoli Girls' School. It started as a girls' day school in 1856. Even though a need for a high school for girls was felt, it was not opened until after the taking over of the new Presbyterian Board. In 1873 a girls' boarding school was established with Mrs. Shrimpton, an English lady, and Miss Kipp, an American lady, in charge. In 1876 Miss Harriet LaGrange began her work as head of the school. This lady did an excellent job and was highly esteemed by the people of Tripoli and neighborhood.¹

The goals of these female schools were:

1. To prepare teachers for the village schools, and
2. To train educated wives.²

The curriculum of both Sidon and Tripoli schools began with the narrow restrictions of the vernacular policy of the American Board, but gradually they introduced English and more varied courses, imitating the high standards of the Beirut Female Seminary.

Sidon school's policy was at the beginning to accept only protestant girls, but this didn't last long.

The Beirut Seminary was the most prosperous. As from December, 1904, its name was changed to the more appealing "American School for Girls".³ A good sign of its fame is the high fees that it charged. In the same

1 Jessup, p. 508 and Lisan al-Hal journal, issue of August, 1913.

2 Jessup, p. 511
Scherer
Mission records

3 Mission records, p. D. 11

above-mentioned session it was voted that "the charge of a full pay pupil to be twelve pounds sterling".¹

Boys' Boarding Schools: After the founding of the Syrian Protestant College, the mission and the Board decided to close the Abeih Seminary and depend wholly on the college for the preparation of native helpers. The resolution was taken in January, 1878, and the closure date was to be fixed at the end of the academic year, 1877-78, between the thirtieth of June and the fifteenth of July.²

After fifteen years of trial, it was found that the college graduates were not willing to work with the mission, being unsatisfied with the low pay and village life they had to live. Thus in August, 1881, it was voted that, "In view of the want of grade teachers in the mission schools, intermediate between college graduates and the graduates of common schools, the different stations (Sidon, Abeih, Tripoli and Zahle) be authorized to educate a class of pupil-teachers in the high schools at the central stations of each field, and to furnish in whole or in part the cost of the board of the pupils while studying."³

1 Compare this with the Syrian Protestant College fees of £17.

2 Mission records, pp. 128 and 131

3 Ibid, p. 163

In accordance with this vote boarding departments were opened in the Sidon, Zahle (for one year only) and Suk el-Gharb schools. This was the start of the boarding high schools of the mission.

Sidon School: Sidon school was started in the day school of that city by Mr. W. K. Eddy in October, 1881, the boys being chiefly from the neighboring villages. A part of them brought their own food, and slept at the school. This school grew into an institution of three departments: literary, industrial and orphan departments.

Vocational Education: The mission felt the need of an industrial department in its training schools. The first step in this direction was made by the vote of June, 1893, when the mission approved Dr. George A. Ford's suggestion of the establishment of an industrial orphanage for boys, under evangelical management and American superintendence. Later, in 1895, it was agreed that industrial training be begun as an integral part of Sidon Academy. The industrial departments introduced were: (1) farming and gardening; (2) masonry and plastering; (3) carpentry and joining; (4) tailoring; (5) blacksmithing; (6) shoemaking.

In 1894 the Miyeh-wa-Miyeh farm was purchased. At the same time artesian boring apparatus was imported, and water was pumped from the depth of 900 feet--enough for the boys' school in the city, the girls' school outside the city, and all the American colony in the city.

The progress of the Sidon academy was a result of the many contributions it received, besides the mission appropriations. The main contributor was Mrs. Gerard George Wood, in whose honor the name of the academy was changed to "Gerard Institute" (May, 1900) after her maiden name.

The main difficulty in running the industrial department was finding suitable instructors. As the institute funds did not permit the recruitment of special instructors in the different departments, the following plan was put in effect: Arrangements were made with the local tailors, carpenters, masons, shoemakers and blacksmiths to give free instruction in their respective trades and to take the profits of the shops for their compensation.

Other Boarding Schools: The other boarding schools were those of Suk el-Gharb, Tripoli and Shweir.

Suk el-Gharb school was founded by Rev. T. S. Pond. He conducted it until June, 1889. On November 9, 1889, Rev. O. J. Hardin took over.

Tripoli School was founded about 1905 by Dr. Nelson after many postponements. The first decision to open this school was taken on December 16, 1902,¹ but due to financial circumstances and lack of teachers, a vote was taken to postpone the opening. However, the insistence of the native protestants and the missionaries of the Tripoli Station made the mission vote on June 8, 1904,

1 Ibid, p. E 306

an amendment of the vote of May 10, proposing the postponement, and to leave the matter to the discretion of the Tripoli Station.¹

Shweir school, which was opened in 1869 by the "Lebanon School Committee of the Free Church of Scotland", was transferred to the Presbyterian Board of Missions in 1899. Its principal, Rev. William Carslaw, continued as its head, being supported by the United Free Church.

As discussed earlier, the main aim of the boarding schools was the preparation of native helpers to the missionaries, but immediately afterwards adaptations were made in the organization and curriculum to adapt the schools to the needs of the environment. In Suk el-Gharb school, English and French were taught besides Arabic. Gerard Institute found that its narrow curriculum was hindering its advancement. Thus the records of the mission session of December 14, 1904, read, "Whereas, the Sidon Station finds the restriction imposed on the English Department of Gerard Institute a serious hindrance to the development of the institution, both in the matter of income and recruitment; therefore, voted that: The Sidon Station be authorized so to arrange the schedule of studies in Gerard Institute that those who complete the course will be prepared to enter the Freshman Class of the Syrian Protestant College. . ."²

1 Ibid, p. E 346

2 Ibid, p. D 13

The Syrian Protestant College--Mission Relationship:

The Syrian Protestant College, even though an independent institution of the mission, had strong and cordial relations with the mission, being a direct offshoot of it. The college was sincerely willing to conduct the educational work of the mission: "The college is now prepared to receive students from the mission and admit them to all the privileges of its regular course, collegiate and academic.

"That it will also admit students to an elective course, i.e., allowing the students to omit some studies of the regular course and take others pursued in the college out of their regular order.

"That the collegiate department teach the Scriptures...

"That while the regular charge of the college is £17 in annum, it will admit students from the mission to all its departments, except the medical, at a minimum charge of £12 per annum, supplying the balance of £5 from its own scholarship..."¹

However, the cooperation in the educational field was not wholly carried on, because the mission felt that the mission employees had better be trained in an environment that mostly represents that of their future fields of work.²

1 From the report of the committee appointed to confer with the president of the college with reference to the details of conducting educational work for the mission, presented to the mission in its session of January 19, 1878. Mission records, pp. 130-131

2 The mission vote of January 24, 1882. Mission records, pp. 177-179.

Another phase of the college-mission cooperation is the many devotional meetings attended by both the members of the college faculty and the missionaries in the house of President Bliss, Marquand house, or the houses of the missionaries.

More intimate policy-making sessions and faculty sessions were held together. On June 26, 1909, a mission session was held: "the members of the college faculty were present. The morning was spent in conference upon the problem now before the college arising from the organized opposition of Muslim students to required attendance on prayers and religious teachings." It was later resolved in the same session that "the Syrian Mission reaffirms its insistence upon its principle hitherto in force in its boarding and day schools; namely, that every pupil in attendance, without regard to religious affiliation, shall be expected to attend all devotional and religious studies prescribed in the curriculum."¹

World War I interrupted the educational activities of the mission. Some were totally closed, and the others were all changed to day schools by 1917.²

On October 6, 1915, it was voted:

1. To open the schools as far as the present circumstances will allow.
2. In accordance with the demands of the government to introduce elementary Turkish in the entering class of each school.

1 Ibid, p. D 150

2 Session of August 20, 1917, Mission records P. B 90

3. To encourage all Arabic-speaking teachers to study elementary Turkish and thus increase their usefulness among Turkish-speaking people.
4. To continue all religious instructions and exercises along the well-known mission lines, conforming at the point insisted upon by the government; that the attendance of Muslims and Jews be optional.¹

This chapter showed how that the turning over of the Syrian Mission from the American Board of Commissioners for Foreign Missions, to the American Board of Foreign Missions of the Presbyterian Church in the United States of America was not merely a change in administration and personnel, but also in policy and procedures.

Tables II and III give a clear picture of the numerical growth of the mission educational institutions during this period. The tables are taken from the book by Henry Jessup, Fifty-Three Years in Syria, (New York: Fleming H. Revell Company, 1920).

1 Ibid, p. B 90

TABLE II

1903 LIST OF MISSION SCHOOLS OF THE PRESBYTERIAN BOARD
OF FOREIGN MISSIONS IN VILAYETS OF BEIRUT

<u>Town</u>	<u>Common School Unless Indicated</u>	<u>Date of Establish- ment</u>	<u>Permanent buildings owned by Americans when erected</u>
Beirut	1 Boys' school	1841	
Beirut	1 Girls' school	1833	
Beirut	1 Girls' boarding school	1845	1866
Beirut	Syrian Protestant College	1866	1870-1909
Beirut	Theological Seminary	1862	
Belat	1	1858	
Deir Mimas	2	1861	1864
Ibl es Saki	1	1852	1866
Judaideh	4 (1 high school)	1851	1873
Khirbeh	1	1865	
Khiyam	1	1852	1864
Quleiaah	1	1858	
Safad el Buttikh	1	1885	
Abra	1	1866	
Jubaa Halawi	1	1866	
Qureiyyeh	1	1885	
Maghdūshbeh	1	1882	1903
Maamariyeh	1	1888	
Miyeh wa Miyeh	1	1880	1890
Mipidil	1	1885	
Sidon	1 Boys' school	1852	1864

TABLE II

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OF FOREIGN MISSIONS IN VILAYETS OF BEIRUT

<u>Town</u>	<u>Common School Unless Indicated</u>	<u>Date of Establish- ment</u>	<u>Permanent buildings owned by Americans when erected</u>
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2. Beirut	1 Girls' school	1833	
3. Beirut	1 Girls' boarding school	1845	1866
4. Beirut	Syrian Protestant College	1866	1870-1909
5. Beirut	Theological Seminary	1862	
6. Belat	1	1858	
7. Deir Minas	2	1861	1864
8. Ibl es Saki	1	1852	1866
9. Judaideh	4 (1 high school)	1851	1873
10. Khirbeh	1	1865	
11. Khiyam	1	1852	1864
12. Quleiaah	1	1858	
13. Safad el Buttikh	1	1885	
14. Abra	1	1866	
15. Jubaa Halawi	1	1866	
16. Qureiyyeh	1	1885	
17. Maghdusheh	1	1882	1903
18. Maamariyeh	1	1888	
19. Miyeh wa Miyeh	1	1880	1890
20. Mijidil	1	1885	
21. Sidon	1 Boys' school	1852	1864

<u>Town</u>	<u>Common School Unless Indicated</u>	<u>Date of Establish- ment</u>	<u>Permanent buildings owned by Americans when erected</u>
. Sidon	Seminary for Girls	1876	1875
. Sidon	Gerard Institute (Boys)		1882, 1909
. Sidon	Dar es Salaam Orphanage (boys)		1900
. Sidon	Common School for Girls	1852	
. Alma	1	1850	1858
. Qana	1	1850	1864
. Tibnin	1	1857	
. Tyre	2	1853	
. Dibl	1	1880	
. Safed	1	1880	
. Bussah	1	1880	
. Tripoli	Girls' Boarding School	1873	1876
. Tripoli	Boys' Boarding School	1900	
. Tripoli	Boys' Day School	1854	
. Tripoli	Girls' Day School	1856	
. Tripoli	El Meena Day School	1854	1886
. Amar	1	1879	1883
. El Kaimeh	1	1880	
. Hal Numera	1	1874	
. Khafeibeh	1	1872	
. Marmarita	1	1875	
. El Mozeibeh	1	1890	
. Ain Bandeh	1	1890	
. Kefr Ram	1	1890	
. Beit Sabat	1	1890	

<u>Town</u>	<u>Common School Unless Indicated</u>	<u>Date of Establish- ment</u>	<u>Permanent buildings owned by Americans when erected</u>
22. Sidon	Seminary for Girls	1876	1875
23. Sidon	Gerard Institute (Boys)		1882, 1909
24. Sidon	Dar es Salaam Orphanage (boys)		1900
25. Sidon	Common School for Girls	1852	
26. Alma	1	1850	1858
27. Qana	1	1850	1864
28. Tibnin	1	1857	
29. Tyre	2	1853	
30. Dibl	1	1880	
31. Safed	1	1880	
32. Bussah	1	1880	
33. Tripoli	Girls' Boarding School	1873	1876
34. Tripoli	Boys' Boarding School	1900	
35. Tripoli	Boys' Day School	1854	
36. Tripoli	Girls' Day School	1856	
37. Tripoli	El Meena Day School	1854	1886
38. Amar	1	1879	1883
39. El Kaimeh	1	1880	
40. Hal Numera	1	1874	
41. Khareibeh	1	1872	
42. Marmarita	1	1875	
43. El Mozeibeleh	1	1890	
44. Ain Bandeh	1	1890	
45. Kefr Ram	1	1890	
46. Beit Sabat	1	1890	

<u>Town</u>	<u>Common School Unless Indicated</u>	<u>Date of Establish- ment</u>	<u>Permanent bldgs. owned by Americans when erected</u>	<u>Vilayet</u>
7. El Yazidiyeh	1	1890		Beirut
8. Beinu	1	1866	1883	"
9. Jaar	1	1874		"
10. Manyara	2	1888	1888	"
11. Sheikh Muhammed	1	1869		"
12. Bezbina	1	1890		"
13. Meshta el Helu	2	1879		"
14. Safita	2	1864		"
15. Hasheiya	1	1844	1854	Damascus
16. Khureibeh	1	1876		"
17. Kefeir	2	1857	1881	"
18. El Mary	1	1876		"
19. Mimis	1	1863		"
20. Rasheyet Fakkhar	2	1851	1865	"
21. Shibaa	1	1857		"
22. Ain Quoryet Bani'as	1	1858	1880	"
23. Mejdal Shems	2	1858	1873	"
24. Hamath	2	1874		"
25. Barsheen	1	1902		"
26. Mahardee	1	1884		"
27. Hums	3 (1 high school)	1859	1870	"
28. Feiruzeh	1	1890		"
29. Im Dulab	1	1890		"
30. Baalbek	1	1874	1884	"

<u>Town</u>	<u>Common School Unless Indicated</u>	68 <u>Date of Establish-ment</u>	<u>Permanent bldgs. owned by Americans when erected</u>	<u>Vilayet</u>
47. El Yazidiyeh	1	1890		Beirut
48. Beinu	1	1866	1883	"
49. Jaar	1	1874		"
50. Minyara	2	1888	1888	"
51. Sheikh Muhammed	1	1869		"
52. Bazbina	1	1890		"
53. Meshta el Helu	2	1879		"
54. Safita	2	1864		"
55. Hasheiya	1	1844	1854	Damascus
56. Khureibeh	1	1876		"
57. Kefeir	2	1857	1881	"
58. El Mary	1	1876		"
59. Mimis	1	1863		"
60. Rasheyet Fakkhar	2	1851	1865	"
61. Shibaa	1	1857		"
62. Ain Quoryet Baniyas	1	1858	1880	"
63. Mejdal Shems	2	1858	1873	"
64. Hamath	2	1874		"
65. Barsheen	1	1902		"
66. Mahardee	1	1884		"
67. Hums	3 (1 high school)	1859	1870	"
68. Feiruzeh	1	1890		"
69. Im Dulab	1	1890		"
70. Baalbek	1	1874	1884	"

<u>Town</u>	<u>Common School Unless Indicated</u>	<u>Date of Establish- ment</u>	<u>Permanent bldgs. owned by Americans when erected</u>	<u>Vilayet</u>
. Ain Burdhai	1	1878		Damascus
. Beit Shame	1	1868		"
. Deir el Ghazelle	1	1861	1880	"
. Hadeth	1	1882		"
. Howsh Barada	1	1890		"
. Kefr Zebd	1	1861		"
. Qusaiya	1	1873		"
. Ras Baalbek	1	1884		"
. Schlifa	1	1878		"
. Timmin el-Foka	1	1888		"
. Tullye	2	1861		"
. Aitanith	1	1868	1878	"
. Ammink	1	1871		"
. Furzul	2	1868		"
. Jedeitha	2	1870	1877	"
. Khirbeh	1	1875		"
. Meshghare	2	1869	1884	"
. Moallakah	2	1868	1877	"
. Quabb Elias	2	1872		"
. Quraim	2	1870		"
. Sughbin	1	1870	1873	"

<u>Town</u>	<u>Common School Unless Indicated</u>	<u>Date of Establish- ment</u>	<u>Permanent bldgs. owned by Americans when erected</u>	<u>Vilayet</u>
Ain Burdhai	1	1878		Damascus
Beit Shame	1	1868		"
Deir el Ghazelle	1	1861	1880	"
Hadeth	1	1882		"
Howsh Barada	1	1890		"
Kefr Zebd	1	1861		"
Qusaiya	1	1873		"
Ras Baalbek	1	1884		"
Sehlifa	1	1878		"
Timmin el-Foka	1	1888		"
Tullye	2	1861		"
Aitanith	1	1868	1878	"
Ammink	1	1871		"
Furzul	2	1868		"
Jedeitha	2	1870	1877	"
Khirbeh	1	1875		"
Meshghare	2	1869	1884	"
Moallakah	2	1868	1877	"
Quabb Elias	2	1872		"
Quraim	2	1870		"
Sughbin	1	1870	1873	"

<u>Town</u>	<u>Common School Unless Indicated</u>	<u>Date of Establish- ment</u>	<u>Permanent bldgs. owned by Americans when erected</u>	<u>Vilayet</u>
71. Ain Burdhai	1	1878		Damascus
72. Beit Shame	1	1868		"
73. Deir el Ghazelle	1	1861	1880	"
74. Hadeth	1	1882		"
75. Howsh Barada	1	1890		"
76. Kefr Zebd	1	1861		"
77. Qusaiya	1	1873		"
78. Ras Baalbek	1	1884		"
79. Schlifa	1	1878		"
80. Timmin el-Foka	1	1888		"
81. Tullye	2	1861		"
82. Aitanith	1	1868	1878	"
83. Ammink	1	1871		"
84. Furzul	2	1868		"
85. Jedeitha	2	1870	1877	"
86. Khirbeh	1	1875		"
87. Meshghere	2	1869	1884	"
88. Moallakah	2	1868	1877	"
89. Quabb Elias	2	1872		"
90. Quraim	2	1870		"
91. Sughbin	1	1870	1873	"

TABLE III

MISSION SCHOOLS OF THE PRESBYTERIAN BOARD OF FOREIGN

MISSIONS IN THE MUTSERFIYET OF LEBANON

<u>Town</u>	<u>Common School Unless Indicated</u>	<u>Date of Establish- ment</u>	<u>Permanent bldgs. owned by Americans when erected</u>	<u>Vilayet</u>
Ghurzuz	1	1858	1882	Kerawan
El-Munsif	1	1889		"
Sheikhan	1	1890		"
Kisba	1	1871		Kura
Bishmazin	1	1867		"
Kefr Hazu	1	1890		"
Bterran	1	1874		"
Emfeh	1	1878		"
Batrun	1	1881		Batrun
Karm Saddy	1	1902		"
Duma	1	1876		"
Jezzin	1	1881		Jezzin
Room	1	1881		"
Maghdoosheh	1	1882	1903	"
Berta	1	1856		"
Miyeh wa Miyeh	1	1880	1890	"
Salhiyeh	1	1870		"
Kaituly	1	1905		"
Kurayyeh	1	1884		"
Kefr Jerrah	1	1880		"
Mejdaluna	1	1850		Shuf
Joon	1	1850		"
Jemaliyeh	1	1890		"

TABLE III

MISSION SCHOOLS OF THE PRESBYTERIAN BOARD OF FOREIGN

MISSIONS IN THE MUTSERFIYET OF LEBANON

<u>Town</u>	<u>Common School Unless Indicated</u>	<u>Date of Establish- ment</u>	<u>Permanent bldgs. owned by Americans when erected</u>	<u>Vilayet</u>
1. Ghurzuz	1	1858	1882	Kerawan
2. El-Munsif	1	1889		"
3. Sheikhan	1	1890		"
4. Kisba	1	1871		Kura
5. Bishmazin	1	1867		"
6. Kefr Hazu	1	1890		"
7. Bterran	1	1874		"
8. Enfeh	1	1878		"
9. Batrun	1	1881		Batrun
10. Karm Saddy	1	1902		"
11. Duma	1	1876		"
12. Jezzin	1	1881		Jezzin
13. Room	1	1881		"
14. Maghdoosheh	1	1882	1903	"
15. Berta	1	1856		"
16. Miyeh wa Miyeh	1	1880	1890	"
17. Salhiyeh	1	1870		"
18. Kaituly	1	1905		"
19. Kurayyeh	1	1884		"
20. Kefr Jerrah	1	1880		"
21. Mejdaluna	1	1850		Shuf
22. Joon	1	1850		"
23. Jemaliyeh	1	1890		"

<u>Town</u>	<u>Common School Unless Indicated</u>	<u>Date of Establish- ment</u>	<u>Permanent bldgs. owned by Americans when erected</u>	<u>Vilayet</u>
24. Aleih	2	1842	1850	Shuf
25. Komatiyeh	1	1904		"
26. Abeih	2	1844	1850	"
27. Ainab	1	1842		"
28. Ain Anub	2	1842		"
29. Ain Zehalteh	1	1850	1860	"
30. Aramoon	1	1844		"
31. Baaklin	2	1868		"
32. Ghareefeh	1	1890		"
33. Metalleh	1	1878		"
34. Bhamdoun	1	1848	1870	"
35. Bashamoon	1	1842		"
36. Deir el-Komr	2	1858	1895	"
37. Deir Kobel	1	1858		"
38. Dibbiyeh	1	1863	1870	"
39. Rishmaiya	2	1897		"
40. Shwifat	2	1863		"
41. Suk el-Gharb	2	1853	1870	"
42. Ma'amiltein	1	1905		Kesrawen
43. Shewir	3	1865	1875	Meton
44. Ain Sindianeh	1	1865		"
45. Khunsharah	1	1905		"
46. Btughrin	1	1865		"
47. Kefr Akab	1	1865		"
48. Kefr Shima	1	1847		"
49. Hadeth	1	1853		"
50. Zahleh	3	1868	1875	Zahleh

<u>Town</u>	<u>Common School Unless Indicated</u>	<u>Date of Establish- ment</u>	<u>Permanent bldgs. owned by Americans when erected</u>	<u>Vilayet</u>
24. Aleih	2	1842	1850	Shuf
25. Komatiyeh	1	1904		"
26. Abeih	2	1844	1850	"
27. Ainab	1	1842		"
28. Ain Anub	2	1842		"
29. Ain Zehalteh	1	1850	1860	"
30. Aramoon	1	1844		"
31. Baaklin	2	1868		"
32. Ghareefeh	1	1890		"
33. Metalleh	1	1878		"
34. Bhamdoun	1	1848	1870	"
35. Bashamoon	1	1842		"
36. Deir el-Komr	2	1858	1895	"
37. Deir Kobel	1	1858		"
38. Dibbiyeh	1	1863	1870	"
39. Rishmaiya	2	1897		"
40. Shwifat	2	1863		"
41. Suk el-Gharb	2	1853	1870	"
42. Ma'amiltein	1	1905		Kesrawen
43. Shewir	3	1865	1875	Meton
44. Ain Sindianeh	1	1865		"
45. Khunsharah	1	1905		"
46. Btughrin	1	1865		"
47. Kefr Akab	1	1865		"
48. Kefr Shima	1	1847		"
49. Hadeth	1	1853		"
50. Zahleh	3	1868	1875	Zahleh

CHAPTER IV

AFTER 1918

The discussion of this period would make a good theme for a separate thesis because of the many factors and changes that took place in the life of the Near East, and subsequently in the development of the mission activities. Some of these factors were the rise of national feeling, emancipation of women, emigration, foreign language teaching, and the general sectarian tendencies in Lebanon.

Politically the history of Lebanon in this era is divided into two periods: the mandate period, under the French, and the independence period, after 1943. Each one had its social and economic by-products and problems. In this chapter I shall try to give an over-all image of the mission situation and adaptation to the above-mentioned problems.

A. Education

After World War I, the mission was eager to reopen its boarding schools, but the lack of personnel and the uncertainty of the political situation made them open the schools during the years 1919 and 1920 as day schools, pending the final decision upon the educational policy and aims of the mission, and determining in exactly what way each school contributed to the realization of the aims of the mission. In December, 1919, it was voted that "the Secondary Schools of the Mission for both boys and girls shall have in general substantially the same curriculum for the earlier years, but that the later years of their courses be differentiated according to specified functions."¹

The general objectives of the mission schools are:²

1. General education of the highest type should be offered to children of Christian and non-Christian families, under Christian auspices.

2. The religious education courses should be given by persons familiar with modern practices and principles, with a definite emphasis on evangelism.

3. The evangelistic work of the school should

1 Minutes of the General Summer meeting of the Syria Mission, July 27th-August 3, 1920, at Suk el-Gharb.

2 Manual of the Board of Foreign Missions of the Presbyterian Church in the U.S.A., revised 1952 (156 Fifth Avenue, New York 10, N.Y.) pp. 19-20

center around the church (on the campus where possible) and should be planned so as to set forth the Gospel by word, example, work, and personal friendship. It should be designed to secure commitments of students from non-Christian families to Christ and to the church, as well as to influence the families of such children by means of friendly visits and correspondence.

4. The faculty of such schools and colleges should be predominantly Christian and should keep before themselves a sense of vocation and urgency of manifesting Christ in their lives to those whom they teach.

The specific functions of the different schools were:¹

1. Tripoli Boys' School: was to give the type of general and religious education which shall enable its students to become Christian leaders in church, society and state.

2. Tripoli Girls' School: had a two-fold function: (a) To train Christian girls of Northern Syria that they may become whole-souled Christian teachers, wives and mothers, whose influence shall be used in support of every righteous cause; and (b) To lead non-Christian girls of Tripoli out of ignorance and the darkness of superstition into the light of Christian truth.

3. The American School for Girls, Beirut: The main aim of this school was higher trained womanhood,

1 Minutes of the summer meeting of the Syria Mission, July 27th-August 3, 1920, at Suk el-Gharb.

and the preparation of teachers for the girls' high schools. The mission in December, 1919, declared the purpose of establishing this school as a college for women.

4. The Lebanon Boys' School, Suk el-Gharb: The function of this school was that of teachers' training for men.

5. Gerard Institute, Sidon: The distinct function of Gerard Institute was to maintain a high class school of academic rank, which should seek to prepare young men for further training to become teachers and preachers. High standards in Arabic and Bible subjects to be maintained, and the manual training and trades to be developed and emphasized.

6. Sidon Seminary for Girls: This school had a two-fold function of preparing homemakers and the training of Protestant girls to become teachers in village schools. Such subjects as cooking, planning and serving meals, sewing, embroidery and fancy work, the care of babies, first aid, household hygiene should be emphasized. A very simple normal training should be included.

Under the French Mandate: In this period the French type of school was the most prevalent. Nevertheless, the American type enjoyed certain advantages

owing to the prestige of the American University of Beirut, for which they prepared students, and the large-scale emigration to English-speaking countries and Egypt and the Sudan. Emigrants to such countries urged their sons and relatives to attend the American schools to study English. Another advantage of the American schools, was its stress on the teaching of the Arabic language. Among the basic educational aims of the mission was "to give each scholar a good Arabic education, and special care should be taken to avoid aping of Frank manners and customs which may result in denationalizing the Arabs."¹

However, the French mandate had direct effects on the educational activities of the mission. Under that regime French was demanded more than English, because it made easier entry to government offices. French schools prospered and many private schools adopting the same type of education, were opened. Thus enrollment was dropping in the American schools and most of the schools in the villages were closing. The following table shows the decline in the number of mission schools, especially the elementary schools.

1 See pages 31 and 35.

TABLE IV

	<u>1908</u>	<u>1921</u>	<u>1924-25</u>	<u>1945-46</u>	<u>1962-63</u>
Elementary Schools	106	75	59	26	12
Intermediate Schools					3
High Schools	7	8	6	5	6
Pupils in Elementary Schools	4709	2877		1902	689
Pupils in Intermediate Schools					550
Pupils in High Schools	100	515		1732	3020
Total Pupils	5809	3392	3031	3634	4259

The table shows a continuous decline in the elementary schools and their enrollment, and an increase in the high schools. So we may conclude that while the decline in elementary schools may be traced partly to the French influence, there were other important factors. Among these were the rise of national feeling and the development of other sectarian schools.

The early American missionaries were the pioneers in the field of elementary education in this part of the world. Their system found a virgin and fertile environment to prosper. This may interpret the rapid increase of the elementary schools in the late nineteenth and early twentieth centuries. With the growth of national feeling, a national system sprang and gradually was taking

the place of the American Mission schools. An accompanying factor is the use of a native-educated class, in whose preparation the American Mission had a great deal to do, who worked for the establishment of a national, non-sectarian education. Among this class was the famous protestant convert, Butrus al-Bustani, who, in 1863, founded his own non-sectarian national school, Al-Wataniyah.

Still another factor contributing to the decline was the development of other sectarian schools. The other sects who were eager to keep their children under their control, opened schools of their own. In this respect it is reported that Van Dyck was going to open a new elementary school in some village. When he was asked what he was going to do, he said that he was going to open two schools: one by the mission and the other by the other local church.

The last factor to mention is the financial difficulties. When the Board made great financial cuts, the missionaries found no other alternative than the closing of some of their elementary schools.

These causes had not the same influence on the secondary schools, because in this stage much of the fear of the influence which the mission might exert on its students, did not exist; since the secondary schools

and colleges are sought by ambitious youth who are out for careers.

The main adaptation the American schools made during the mandate, was in the teaching of the French language. French was rarely taught before that period, but then it occupied an important place in the curriculum. It was started in the first grade, while English was delayed until the fourth or fifth grade. But during the independence period this arrangement was reversed. English was started in the first grade and even the kindergarten, and French was delayed in some schools until the secondary stage.

The curriculum of the American schools, as mentioned earlier, was theoretically uniform except to the amount French was to be taught, according to the circumstances.

The following pages show the curriculum in the primary, intermediate and high school stages.

SCHEDULE OF REGULAR STUDIES OF THE AMERICAN MISSION

PRIMARY SCHOOLS

Grade 1

Ethic and Religion

Stories from the Bible showing love and care of others.

To memorize: Psalm 23, Hymns, 8, 15, 74

Arabic Language

Alphabets, Accents
Primary Reader

Foreign Language

Mathematics

Arabic figures 1 - 100
Addition and subtraction by pebbles, etc.

Science

Days of the week. Teaching to observe physical properties. Hygiene: Cleanliness
Manual work in sand.

Grade 2

Ethics and Religion

Stories from the Bible showing God as loving father that cares for his children.

To memorize Psalm 19.

Math. 5, 1-16.

Hymns 21, 18, 26, 42

Prayers 53 & 58.

Arabic Language

Primary Reader Book I or
Selected pieces. Syllable Reading
Spelling simple words
writing alphabets on blackboard

Foreign Language

Mathematics

Reading Arabic figures 1-100

Addition, subtraction by twos and threes to fifty and simple examples on the blackboard with answers not exceeding fifty.

Science

Names of the months and seasons.

Trades and occupations of the world.

Collecting flowers and plants for study and observation.

Hygiene: Water, food, fresh air.

Grade 3

Ethics and Religion

Stories from the Bible showing the happy life of God's obedient children.

To memorize: Psalms 133

Corinthians 1 and 13

Hymns 4, 10, 36, 43, 64

Prayers 61, 63.

Arabic Language

Primary Reader, Book II or

Selected Pieces, Book II.

Syllables and whole words.

Spelling with accents, single work or several words.

Penmanship, Kawaid Arabeyeh 1, 2, 3, 4

Foreign Languages

Ashkar's New English Primer Book I

or Indian Primer I and II

Fisher and Call's English for

Beginners as a help for the teacher.

Mathematics

Degrees of Arithmetic Book I or

Primary Arithmetic Book I

Science

Drafting of maps and plans of house, school.

Weather and temperature and their effects on living things.

Hygiene: clothing, physical exercises, sleep.

Grade 4

Ethics and Religion

Life of Heroes and heroines in the Old Testament. Practice to find verses in the Bible.

To memorize: Psalms 27, 122

Math. 5, 17 - 48.

Hymns 14, 27, 29, 34, 70

Prayers 57, 64

Arabic Language

Primary Reader, Book III or
Selected Pieces Book III.

Spelling simple and with accent single words and several.

Practicing to give synonyms.

Penmanship Kawaiid Arabiya 5, 6, 7

Dictation

Foreign Language

Ashkar's New Elementary Reader or
Indian Reader, I.

Scherer's English Conversation
Part I, 10 lessons.

Mathematics

Degrees or Arithmetic Book II
to page 117, or Primary Arithmetic Book II.

Science

Shape of earth and its movements day and night,
continents, oceans, zones.

Studies on maps of continents and drafting same.

Book for teachers: "Seven Little Sisters"

Hygiene: How to acquire good habits.

Grade 5

Ethics and Religion

Life of heroes and heroines in the Old Testament and elsewhere. Simple New Testament stories to note the meaning.

Describe the Gospels and authors. Practice to find verses from the Bible.

To memorize: Psalms 123, 124, 125;

Mark 1, 7-10.

Hymns 16, 21, 25, 30, 32, 73

Prayers 52, 55, 60.

Arabic Language

Primary Reader, Book IV or

Selected Pieces, Book IV

Spelling, Primary Grammar.

Synonymous words. Mourad el

Khalout readers. Penmanship,

Kawaid Arabyeh 8, 9

Dictation.

Foreign Languages

Scherer's English Conversation

Part I completed. Indian Reader, II.

Dictation. Penmanship.

French - Deschamp's "Je Parle Francais".

Mathematics

Degrees of Arithmetic Book II
page 117 to Book III page 106, or
"Modern Arithmetic" Book I.

Science

Scientific Talks. Murche Science and
Geography Reader I.

Grade 6

Ethics and Religion

The Hero of Heroes, Life of Christ in the book "Malik el Mahabba". Old Testament (simple) to note the meaning and to describe the authors.
Practice to find verses from the Bible.
To memorize: Psalms 119; 9-11
Prayers 56, 58, 62.

Arabic Language

Studies of Modern Reading or Selected Pieces, Book V.
Spelling. Grammar Service School.
Synonymous words.
Penmanship Kawaid Arabyeh 10.
Dictation.

Foreign Languages

Scherer's English Conversation Part II.
Indian Reader III.
Dictation. Penmanship.
French - Deschamp's "Je Parle Francais" completed.

Mathematics

Degree of Arithmetic, continuation of Book III, or Modern Arithmetic, Book II

Science

Murche Science Reader, I
Drawing - Squares, circles, etc.
Geography: Reader Book IV.
The Splendid Appearance.

SCHEDULE OF REGULAR STUDIES OF THE AMERICAN MISSION

Middle

Mathematics

Jurdaq Advanced English Arithmetic

Algebra - Durell & Arnold

French

Alge New Edition

Composition

Ague - Enfantine

Reading

English

Smith I and Smith II

Readers IV & Indian Reader IV

50 Famous Stories etc.

Gulliver's Travels, etc.

Science, Geography & History

Science 2

Geography in English

(Redway & Hinman)

History of Syria (lectures)

History Stories of other lands 1 & 2

Physiology - (Post: Blaisdell)

History stories of other lands, 3 & 4

High

Algebra - Durrel & Arnold

Geometry

Geometry

French

Auge - Elementaire
Composition, reading
Auge - Moyen
Reading - Mironneau
Morceaux Choisis

English

Mother Tongue II (British)
Robinson Crusoe, etc.
Christmas Carol, etc.
Brackenbury "English Idion"
Studies in Literature
Debating.

Science, Geography & History

General Science (Pease)
History Stories of other lands 5 & 6
Biology (Greenberg)
Civics 1/2 year (Hill)
Teachers Manual (Greenberg)
General History, (Robinson, Breasted & Smith).

The pupils in these schools came from all classes and religious sects. The following tables show the proportion of the different sects attending the classes. Table V is of a Mission school in the year 1926-27, which was a true image for all the Mission schools in that year. Table VI is a copy of the statistics of the annual report of the Synod to the Commission on Ecumenical Mission and Relations of the United Presbyterian Church in the U. S. A.

TABLE V
1926-1927

Religious Sects	Total	%	3rd High	2nd High	1st High	3rd Middle	2nd Middle	1st Middle	5th Preparatory	4th Preparatory	3rd Preparatory	2nd Preparatory	1st Preparatory	Kindergarten
Protestants	31	23	1	2	1	1	2	3	4	3	4	5	3	3
Muslims	62	46	-	6	-	5	4	1	5	4	2	10	11	14
Orthodox	37	27	2	3	4	3	5	5	2	3	-	2	5	5
Maronites	4	2	1	-	-	-	2	-	-	-	-	1	-	-

TABLE VI

1962 - 1963

	T E A C H E R S					S T U D E N T S					Religious Affiliations		
	Missionary or Maternal Worker	National	Other Special Teachers	Total Teaching Staff	Protestants	Non-Protestants Christians	Non-Christians	Total	Elementary	Secondary		Protestants	Non-Protestant Christians
<u>Secondary Schools</u>													
Beirut Evangelical School for Girls	2	25	6	31	5	28		398	159	239	19	88	291
Tripoli Girls' School		20	5	25	12	13		580	358	322	59	186	335
Tripoli Boys' School		28	1	29	13	15	1	505	302	203	31	246	228
Sidon Girls' School		28	2	30	9	18	3	489	316	164	41	109	330
Gerard Institute, Sidon	2	43	3	48	14	30	4	654	281	273	69	170	415
Zahle School		18	4	22	12	10		403	174	229	55	231	117
<u>Intermediate Schools</u>													
Nabatiyeh School	2	10		12	7	4	1	183	153	30	2	20	161
Keb Elias School		10		10	4	6		178	127	52	13	91	75
Sagheben School		7	3	10	4	4	2	180	100	80	22	127	31
<u>Elementary Schools</u>													
Mashghara School		2		2		2		38	38			20	18

TABLE VI (Continued)

Elementary Schools (Continued)	2	2	2	2	2	68	68	8	47	13		
Khirbet Qanafar School												
Muruj School	1	1	1	1	1	64	64	11	49	4		
Judita (Bakaa) School	1	1	1	1	1	30	30		25	5		
Minyara School	6	6	4	2	2	140	140	60	78	2		
Hasbaya School	3	3	2	1	1	84	84	3	11	70		
Ibel-Essaki School	1	1	1	1	1	19	19	9	9	1		
Deir-Mimas School	1	1	1	1	1	15	15	3	12			
El- Khiam School	1	1	1	1	1	32	32	6	15	11		
Mia Mia School	2	2		2		44	44	6	32	6		
Alma Eshaab School	1	1	1	1	1	23	23	20	3			
Majdalouna School	2	2	2	8	2	140	132	8	25	57		
Total	8	216	26	246	100	139	11	4259	1600	462	1626	2171

Female Education: Female education was one of the earliest concerns of the Mission which is accredited as the founder of the first girls' school in the Ottoman Empire. After World War I different schools for girls were opened and with different curriculums in their upper departments to fit into the different environments.(1)

With the greater demand for women's education the Mission declared in December 1919 its purpose of establishing the American School for Girls as a College for women. In 1924 the school enlarged the scope of its work and organized a college department of two years, the Freshman and Sophomore classes. The Junior college was fully organized for the year 1925-26, and in 1927 it was transferred to its present site in Ras Beirut. The College has a special charter held from the state of New York. The primary responsibility of its administration is in the hands of a Board in the United States of America representing the Commission on Ecumenical Mission and Relations of the United Presbyterian Church in the U.S.A.(2) Its local management is in the hands of a Board of Managers made up of representatives of the Commission, the Synod, the alumni, and the community at large. The name of the Junior College

(1) The Tripoli Girls' School, American School for Girls or Sidon Girls' School.

(2) The body which replaced the Board of Foreign Missions of the Presbyterian Church in the U.S.A. See later discussion.

was changed into Beirut College for Women when it was granted a provisional charter for granting the Bachelor of Arts degree in 1949-1950. In 1955 the Board of Regents granted the absolute charter to the college and authorized in addition the granting of the Bachelor of Science degree.

The following pages give a full description of the curriculum of the three departments of the American School for Girls, the elementary school, the middle school and the high school; and also the curriculum of the Junior College, Freshman and Sophomore Classes of the year 1926-1927.

COURSE OF STUDY

ELEMENTARY SCHOOL

All subjects are taught in Arabic. French and English are taught as languages. In the first three classes, sewing, drills, and games, and hand work are taught in addition to the subjects: Bible, arithmetic, geography or nature study, Arabic reading, music, and writing.

FIFTH ELEMENTARY

Arabic: Reading, Spelling Dictation
Elementary Grammar.

3 periods a week

Arithmetic: Fundamentals, Principles and practice (in Arabic) 5 periods a week.

Bible: Bible Stories selected from the Old and New Testaments. 5 periods a week.

English: Reading, Spelling, Dictation, Elementary Conversation. Jones Reader No. III 5 periods a week.

French: Reading, Dictation, Elementary Conversation. Machuel, Livre Methode de language. Lectures illustrees fere annee. Breuil. 5 periods a week.

Geography: Elementary study of fundamentals of geography. Asia, Australia (In Arabic) 3 periods a week.

SIXTH ELEMENTARY

Arabic: Reading and Dictation

Elementary grammar

5 periods a week.

Arithmetic: Review of fundamentals, decimals, common fractions. (In Arabic) 5 periods a week.

Bible: Study of Old Testament Heroes

5 periods a week.

English: Reading, Spelling, Dictation, Conversation

Jones Reader No. III

Grammar - The Mother Tongue, Book I Part I

5 periods a week.

French: Reading, Dictation, Conversation. Lectures illustrees. 2e annee Breuil. Lectures primaries. 1ere

annee. Toutey. 5 periods a week.

Geography: Syria and the Near East

(In Arabic) 3 periods a week.

THE MIDDLE SCHOOL

FIRST YEAR

Arabic: Reading, Dictation

Elementary grammar.

5 periods a week.

Arithmetic: Completion of arithmetical principles.
(In Arabic)
5 periods a week.

Bible: Study of heroes of Old Testament
5 periods a week.

English: Reading, Conversation, Dictation. Literature
Reader, Book V Part I. Grammar. The Mother
Tongue, Book I. 5 periods a week.

French: Reading, Conversation, Dictation. Lectures
illustrees. 2e annee. Breuil. Lefrancais par
les textes, cours prep. Bouillot. Lecons de choses.
5 periods a week.

Geography: General course Europe, Africa, America.
(In Arabic) 3 periods a week.

SECOND YEAR

Arabic: Reading, Dictation
Sarf completed. Simple composition
5 periods a week.

Arithmetic: General review in English. Practical
Arithmetic. Wentworth & Smith

Bible: The Life of Christ. Bible Union Study Lessons.
5 periods a week.

English: Reading and dictation. Literature Reader,
Book V, Part II. Grammar: The Mother Tongue
Book II. Part I. 5 periods a week.

French: Reading, Conversation, Dictation, le francais
par les textes, cours elementaire Bouillet.
Grammar and oral Composition Grammaire. Degre
preparatoire. Maguet et Flot. 5 periods a week.

Science: Geography - Recited in English, 1st Semester
3 periods a week.
General Science. 3 periods a week, 2nd Semester.

THIRD YEAR

- Arabic: Reading.
Nahu and Composition.
5 periods a week.
- Bible: Apostolic Church History, Union Study Lessons.
5 periods a week.
- English: Literature. Longfellow, Tales of a Wayside
Inn. Dickens, Christmas Carol.
Grammar and Composition. The Mother Tongue.
Book II, Parts II and III 5 periods a week.
- French: Reading, Conversation, Dictation. Nouvelles,
lectures, course elem. 1^{re} degre, Regie,
Benecgue, Coupim⁷¹ Grammar and oral composition.
Grammaire 1^{re} degre. Maguet et Flot.
5 periods a week.
- History: Syrian history (In Arabic)
2 periods a week.
- Mathematics: Algebra, Durrell and Arnold's Algebra.
4 periods a week.
- Science: Physiology and Hygiene. 3 periods a week.

THE HIGH SCHOOL

FIRST YEAR

- Arabic: Literature.
Syntax and Composition 4 periods a week.
- Bible: Intensive study of selected books.
3 periods a week.

- English: Literature - Field's Readings from English and American Authors. Composition, written and oral. Tanner, Composition and Rhetoric.
4 periods a week.
- French: Reading, Conversation, Dictation. Nouvelles lectures 2e degre.
Grammar. Oral and written composition. Grammaire 1er degre complementaire Maguet et Flot.
5 periods a week.
- History: Ancient and Medieval History. Robinson Breasted & Smith, A General History of Europe
3 periods a week.
- Mathematics: Plane Geometry. Wentworth and Smith,
Plane Geometry. 2 periods a week.
Higher Algebra. 2 periods a week.
- Science: Botany. Bergen, Elements of Botany.
3 periods a week.

SECOND YEAR

- Arabic: History of Arabic Literature and selected readings.
Rhetoric and composition.
- Bible: Intensive study of selected books.
- English: Literature - Shakespeare, Julius Ceasar. Fields Readings from English and American Authors. Composition, oral and written. Tanner, Composition and Rhetoric.
4 periods a week.
- History: Modern European History. Robinson Breasted & Smith, A General History of Europe.
3 periods a week.

Mathematics: Plane Geometry. (Continued)
2 periods a week.

Science: Physics. Carhart & Chute, Practical Physics.
Fuller & Brownlec, Laboratory Exercises in Physics.
3 periods recitation, 2 periods laboratory.

Electives in Education: Methods of Teaching
2 periods a week.
Psychology. Colvin & Bagley. Human Living
2 periods a week.

Additional Subjects Required in all Classes.

Athletics: Gymnastics and games. Volley-ball,
basket-ball and tennis may be elected in
addition. 2 periods a week.

Penmanship Arabic and English required in all classes
below the High School. 4 periods a week.

Sewing: Graded work according to the Pratt Institute
System. 2 periods a week.

Singing: Part singing - glees, and choruses.
Junior Song and Chorus Book
2 periods a week.

JUNIOR COLLEGE

FRESHMAN COLLEGE CLASS

*Arabic: Rhetoric and Poetry
Composition, History of Literature.
3 periods a week.

English: Study of selected classics. Rhetoric - Century
Handbook of Composition. 3 periods a week.

*Arabic is required either the freshman or sophomore year
of Arabic speaking students.

French: Literature Nouvelles Lectures. 2e degre Precis
de Litterature Francaise C. Book.
Composition.
History Histoire de France, cours moyen. Gauthier
et Deschamps. 5 periods a week.
Elect any 2 languages.

Mathematics: Solid Geometry. Wentworth & Smith. Solid
Geometry. 1st Semester
Trigonometry. Crockett, Plane Trigonometry. 2nd
Semester - 3 periods a week.

Science: Physics. Cather and Chate. Practical Physics.
Fuller and Brownlec, Laboratory Exercises in
Physics. 3 periods recitation. 3 periods
Laboratory.
Chemistry. McPherson and Henderson Course in
General Chemistry.
4 periods recitation, 2 periods laboratory.

Note. - Unless studied in 2nd High Class.

Electives: Psychology. Colvin and Bagley, Human Behavior.
3 periods a week.
Methods of Teaching. Selected readings.
3 periods a week.

Athletics: Organized drill and games.
2 periods a week.

History: Modern Europe. Hayes. A political and Social
History of Modern Europe, 1815-1924, Vol. II
3 periods a week.

*Note - History may be left to sophomore year if pedagogy
elected.

Hygiene: Care of baby. Dietetics. Required for
graduation.
May be taken either freshman or sophomore year.

SOPHOMORE CLASS

Arabic: Arabic and another language are required.

Bible: Study of application of Christian principles.

3 periods a week.

English: Literature, Study of English

3 periods a week.

French: Literature. Lectures illustrees, francais
par la lecture. Cours superieur, J. Cognet.

Ouvrages d'auteurs superieur, Composition.

3 periods a week.

Science: Chemistry - McPherson & Henderson, Course
in General Chemistry.

4 periods a week recitation, 2 periods laboratory.

Zoology, 4 periods a week recitation, 2 periods
laboratory.

Sociology: Introduction to Sociology - 3 periods a week.

History: Required if not completed Freshman Year.

Political Science: 3 periods a week.

Electives: Courses in Education may be substituted for
language. Supervised Practice Teaching.

3 periods a week.

History of Education. Monroe, History of

Education. 3 periods a week.

Athletics: Organized drill and games. 2 periods a week.

All periods are 60 minutes in length except the period
for athletics.

THE CURRICULUM

The following are among the principle aims of the academic program of the College:

1. The release of the student from bondage to a purely contemporary outlook through exploration of the cultural heritage of mankind. The student will be oriented most particularly to the rich historical and spiritual traditions of the Middle East.
2. The quickening within the student of her own powers of aesthetic appreciation and enjoyment not only in the classical arts but also in the arts of everyday living.
3. Development of ability to comprehend and articulate ideas effectually in the student's own native language and in English, since the latter is the medium of instruction in most of the classes.
4. An understanding of the world of nature and experience with the scientific method and its application.
5. The establishment of physical and mental health not only for the sake of the student herself but for those whom she may be called to ~~serve~~ or to teach.
6. The development of informed knowledge and sensitive concern for the problem areas in modern society and specially those of the student's immediate environment.
7. The development of understanding and appreciation of the religious and moral value systems of the modern world.

Religious education. This aspect of education was not discussed in the previous chapters as a separate topic because there did not exist a special school for religious training. At different intervals theological classes were held. However, if we like to have the history of the present theological school we may say that its first predecessor was the Beirut Seminary, opened in 1835 by Rev. William Thomson, and closed in 1842.(1) Another forerunner of the school was the Abeih Seminary founded in 1846 by Dr. Cornilius V.A. Vandyck who was succeeded in 1843 by Rev. Simon Calhoun. (2) In this Seminary a separate theological class met for seven months each year from May to November, between 1858 and 1871. In 1873 a theological seminary was opened in Beirut with Rev. James Dennis in charge. The school was interrupted many times for lack of students. After being conducted for several years in Suk el-Gharb as a summer project, the school was reopened in Beirut in 1905. In 1913 it was moved to its present location near the mission offices, and in 1926 its name was changed from the Beirut Theological Seminary to the School for Religious Workers. A new curriculum was put into effect with the cooperation of the American University of Beirut.

(1) See Beirut Seminary P. 29

(2) See Abeih Seminary P. 36

In 1830 a proposal was made to unite the "School for Religious Workers" and the "School of Religions" which was conducted by the Near East Mission under the auspices of the American Board of Commissioners for Foreign Missions. After a period of negotiations between the Near East Mission and the Syria Mission, and their home boards in America, the two schools were united in one, under the joint responsibility of the American Board of Commissioners for Foreign Missions and the Board of Foreign Missions of the Presbyterian Church in the U.S.A. When the Board of Managers met in September, 1932 it adopted the name, "The Near East School of Theology". In 1945 the National Evangelical Synod of Syria and Lebanon and the Union of the Armenian Evangelical Churches in the Near East, and in 1950 the Arab Evangelical Episcopal Community of Jordan and Lebanon became cooperating bodies. These five church bodies have since been represented on the Board of Managers of the Near East School of Theology.

The aim of the school was not limited to the training of pastors but also to contribute to religious leadership in other ways including educational and social activities. This was its aim. (1) "The Near East School of Theology"

(1) Taken the catalogue of the Near East School of Theology for the year 1935.

is a training school for men and women who are looking forward to Christian service in the Near East, in pastoral work, religious education, social service, and other religious activities. It faces its task in full recognition of the present need of a redemptive and constructive ministry, both individual and social. It is an international and interconfessional center for the study of the religious and social basis of human life, with a view to the service of men in the spirit of Jesus Christ. Its courses are open to earnest students of both sexes, regardless of religious affiliation.

"The spirit of the school is one of hearty fellowship, free from sectarianism, and eager to foster the feeling and expression of Christian fraternity. Its method is to embody for the truth, in the conviction that, 'truth is something a person can be, something a life exhibits', that in its appeal and innermost sense, Christianity is the way of life".

The administration of the school is in the hands of a "Board of Managers" composed of members elected by the participating organizations. Each participating body shall appoint two members to the Board of Managers. The membership need not be limited to the personnel of the electing

organizations.(1) In fact the present Board of Managers is composed, besides the representatives of the supporting bodies, of three more members elected from the community at large.

The curriculum of the school may be divided historically into three stages:

(1) Before 1926. Religious education was offered there to provide native assistants to send out among the villages in the mountains and elsewhere, to read and explain the scriptures, exhort, and where it shall be practicable, to hold prayer meetings.

(2) The curriculum put into effect with the cooperation of the American University of Beirut beginning in 1926 and until 1962. According to the curriculum the American University of Beirut and the Near East School of Theology offered, after Freshman, a five year combined Arts and Theology or Christian Education program leading to a Bachelor of Arts degree from the University and a diploma in Theology or Christian Education from the Near East School of Theology.

A short course of three years at the Near East School of Theology was also offered for students not attending the American University of Beirut and leading to a

(1) Revised constitution of the Near East School of Theology, September 1, 1951.

diploma in theology.

(3) The curriculum put into effect as from 1962 by agreement with the American University of Beirut and the Beirut College for Women.

a. By agreement between the Near East School of Theology and the American University of Beirut, students enrolled in the Near East School of Theology by meeting the general requirements of the University will be granted the Bachelor of Arts degree with a major in Religions.

b. By agreement between the Beirut College for Women and the Near East School of Theology a woman student enrolled in the Near East School of Theology may, by meeting the requirements of the College, be granted, a Bachelor of Arts degree with a major in Christian Education.

The courses offered are:

I. Bachelor of Divinity course: This course leads to a Bachelor of Divinity degree either in Theology or in Christian Education. The regular course of study leading to the Bachelor of Divinity degree is three years for graduate students with the Bachelor of Arts degree, or its equivalent. Furthermore, candidates for a B.D. degree in Theology have to submit a thesis.

II. Bachelor of Theology course: This course is offered to men and women students who are not ready to take the full course leading to a B.D., but who wish to prepare themselves for full Christian service. Students with

Freshman standing are admitted to this course with the expectation that they can complete the work in three years. Others may be admitted by Faculty action on the basis of maturity in life and experience in religious and educational work.

III. Bachelor of Arts degree with a major in Religion.

This degree is offered by the American University of Beirut to students enrolled at the Near East School of Theology as candidates for the B.D. degree.

IV. Bachelor of Arts degree with a major in Christian Education. This degree is offered by Beirut College for Women to women students in cooperation with the Near East School of Theology.

V. Women students may pursue any course offered by the school, namely, Bachelor of Arts in Christian Education, Bachelor of Arts with a major in Religion, Bachelor of Divinity in Christian Education or Bachelor of Divinity in Theology.

The courses of the Near East School of Theology are classified as:

- I. The Biblical Field.
 - A. General
 - B. Old Testament
 - C. New Testament.
- II. The Historical Field
- III. Islamic Studies

IV. Practical Field

A. General

B. Pastoral

C. Educational

V. The Theological Field

B. THE MISSION RELATIONS WITH THE NATIONALS.

When the early missionaries came to this part of the world there was no protestant community to cooperate with. Their only means to gain adherents was to convert members of the other sects. The new converts who had to face the hostility of their original church ecclesiastics and fellow members had to be dependent on the Mission even for their livelihood. Thus, the early protestants had no church of their own, but were members of the missionaries' Church. This situation might be the cause of the unaccepted "parental attitude" of the Mission towards the native protestants, by some Nationals.

Many of the missionaries' writings referred to "lack of able natives" for leadership in the schools and churches. In my opinion, it was the mistake of the Mission. They did not help in preparing good leaders in that early period. All they worked for was the preparation of "native helpers" to the missionaries. Another cause was over-protection, especially financially, offered by the Mission to the natives. The schools were free, and so were all other services offered by the Mission. This strengthened the spirit of dependency and lack of initiative. Still another cause may be the Waqf, endowment system of the Eastern Churches

which spared its members the duty of contribution for church activities.

However, in 1848 the native protestant church as distinct from the Mission was established and consequently new relations had to exist. Gradually the Mission found it necessary to turn over its responsibilities to national bodies. This process of turning over may be divided into three stages:

The first was the founding of the National Evangelical Synod of Syria and Lebanon in 1920. This body represents all the Presbyterian Churches in Syria and Lebanon. Most of the village elementary schools were turned over to this body, but still some received grants-in-aid from the Mission, and all operated on the American Permits of the Mission. During this period the Mission and the Synod operated on parallel lines, independently from each other.

The second stage was that of cooperation. During this period a joint committee from both the Mission and the Synod was formed. This committee had no executive power, but suggested projects to the Mission and the Synod. Another sign of cooperation was the presence of a Synod member on the executive committee of the Mission, and a missionary on the executive committee of the Synod, but both without voting power.

The third stage is that of integration. By 1958 the idea of integration was accepted by all, Synod and Mission. There was to be no more Mission and Synod as separate bodies, but all the work to be in the hands of the Synod. The missionaries are to be called fraternal workers and members of the Synod. The Mission dissolved itself and the Commission on Ecumenical Mission and Relations of the United Presbyterian Church in the United States of America took its place. Full integration took place as from the 15th of April, 1959. All Mission institutions became Synod institutions. Legal procedures to transfer the titles of all the Mission properties to the Synod are taking place. In fact, all the church buildings are registered in the name of the Synod, and on May, 1964, Staiger building, where the offices of the Synod and Commission are located, was turned over to the Synod.

The United Educational Committee of Syria-Lebanon Mission and the Synod put down a clear philosophy and aims for the integrated educational institutions as follows:

PROGRESS REPORT
of the
UNITED EDUCATIONAL COMMITTEE
of
Syria-Lebanon Mission & Synod

PHILOSOPHY AND GOALS OF THE INTEGRATED EDUCATIONAL
INSTITUTIONS (Mission and Synod)

1. Basic Philosophy and Christian Purpose

The educational system of the Arab Evangelical Church of Syria and Lebanon is an organization of indigenous educational institutions serving the needs of all the people of the Middle East.

a. We believe that the purpose of the educational process is to develop within the individual, in all the aspects of his personality inter-acting with the environment, the mental, physical, moral, and spiritual resources for responsible, creative citizenship.

b. As Evangelical Christians, our supreme aim is to make Christ known to all men and to nurture them in growth into mature Christian character. We believe that our educational institutions should express this concern. Therefore,

1. The School should be an honor to Christ in maintaining the highest educational standards in its academic program and technique, physical

equipment and faculty.

2. The school, in cooperation with the Church, should seek to develop within the children of the Evangelical Church a clear understanding of the essentials of evangelical Christianity, leading them to a commitment to Christ, and training and inspiring them to give practical leadership in the church and the community.
3. The teachers and administrative staff of Evangelical Schools should be predominantly Christians of sincere evangelical experience and whenever possible members of the Evangelical Church. They should keep before themselves a sense of vocation and urgency to manifest Christ in their lives and make Him known to others.

II. Goals of the Educational System.

The goals of the educational system of the Evangelical Church shall be:

- A. To maintain educational institutions.
 1. Which shall have a special emphasis on moral and spiritual values.
 2. Which shall be a center of working Christian fellowship.
 3. Which shall furnish and opportunity for learning through shared experiences.

4. Which shall develop within the student the resources and abilities both to adjust to his environment and to make a constructive contribution to it.
- B. To maintain educational institutions of high academic Standards.
1. In order that its students may qualify in the government system of examinations.
 2. In order that its students may qualify for entrance in institutions of higher learning.
- C. To maintain educational institutions with progress of special emphasis such as:
- | | |
|-------------------|--|
| 1. Commerce | 3. Industrial Arts and Vocational Training |
| 2. Home Economics | 4. Rural Education |

III. Aims and Principles of Evangelical Schools.

- A. The Evangelical School shall consider the following aims as a primary concern in its work of education:
1. To implant the Christian ideals of love, tolerance, freedom, and unselfish service.
 2. To witness to evangelical beliefs.
 3. To combat illiteracy, and develop whenever possible extension services to neighboring communities through progress of community outreach.
 4. To serve as a means for approach to the larger community of which the school is a part.

5. To prepare students for entrance into institutions of higher learning, and for qualification in the government examinations.
 6. To train the children of the evangelical Community to be leaders in the Church.
 7. To work for a mutual understanding on positive cooperation of the different sects of the country.
 8. To emphasize the importance of moral and spiritual values and to establish within the children a feeling of self-respect.
- b. In fulfilling these aims, the Evangelical School shall be guided by the following general principles.
1. The teacher should be a person of mature Christian experience.
 2. The teacher should have the best educational qualifications available.
 3. The teacher must be encouraged by a satisfactory salary (using government scale as a minimum) and other benefits.
 4. Provision must be made for preparation of teachers and for in-service training, specifically including a program of summer seminars for teaching, personnel.
 5. Every attempt should be made to emphasize quality and not quantity, and in pursuance of this aim the necessity of consolidation of effort should be given serious consideration.

6. The school should be located in such a way as to serve the largest number of people possible.
 7. The school facilities must meet high standards of efficiency, health, safety, and with sufficient equipment for maintenance of academic standards.
 8. There should be a uniform program of studies, taking the government program into consideration.
 9. The people of the community must ordinarily be willing to accept responsibility for the support of the school program.
 10. The school should always be known as a service of the Evangelical Church, and except in very special cases, it should be directly related (spiritually) to a local congregation.
- C. General items concerning administration and support of schools.
1. The need for annual subsidy for Elementary and Secondary schools will be determined by the Board of Education.
 2. Ordinarily the opening of a new school should be in response to a written request offered by the people of the locality. The people should be represented by a committee elected by them which shall undertake to guarantee a minimum number of paying students.

3. One teacher shall not be expected to teach more than forty students, nor shall he ordinarily be asked to teach more than three classes at the same time.
4. Because Kindergardens do not receive a subsidy from the government, they shall be so organized that they do not require a subsidy in addition to that budgeted annually for kindergardens and elementary schools. (See "Budget-Recurring Items 2") An exception to this would be in the case where the school can justify its existence for evangelistic or social service purposes.
5. Preferences for enrollment shall be given to children of the Evangelical community.
6. Every school is to be administered by the Board of Education.

To have an idea of the financial situation of the Synod I include a Summary budget of the Synod, Table VII, and the budget of education, Table VIII, Both are for the year 1964.

T A B L E VII

SUMMARY BUDGET OF THE SYNOD FOR 1964

<u>Name</u>	<u>Income Synod</u>	<u>Tuition Income fees</u>	<u>Commission</u>	<u>Expense</u>
Administration	LL 17,585.-	-0-	LL 20,595.-	LL 38,180.-
Evangelism	158,990.-	-0-	97,905.-	256,895.-
Education	461,809.-	LL 3,413,351.-	281,815.-	4,156,935.-
Medical	60,000.-	210,850.-	34,775.-	305,625.-
Literature	3,600.-	18,885.-	14,742.-	37,227.-
Audio-visual	9,000.-	-0-	23,850.-	32,850.-
<hr/>				
TOTALS LL	710,984.-	LL.3,643,086.-	LL.473,682.-	LL.4,827,752.-

T A B L E VIII

1964 BUDGET

NATIONAL EVANGELICAL SYNOD OF SYRIA AND LEBANON EDUCATION

Income from Synod sources	LL. 461,809.-
Income from tuition	3,413,351.-
Income from commission	281,815.-
	<hr/>
	LL. 4,156,975.-

Expenditures:

Synod schools	LL. 2,074,468.-
Education Supervision	7,200.-
National Principals	16,750.-
Scholarship	11,099.-
Administration	1,650.-
Nabatiyen School	36,100.-
Near East School of Theology	127,840.-
Beirut College for Women	1,417,048.-
Aleppo College	465,000.-
	<hr/>
	<u>LL. 4,156,975.-</u>

Before closing this thesis reference should be made to the problems and questions facing the Synod, answers to be left for a separate discussion:

- (1) Are the goals clear to all, administrators, teachers, students and people in general?
- (2) Are the goals relevant?
- (3) Is the present administration adequate?
- (4) Is the personnel sufficient in quantity and quality?
And what is done for the preparation of good leaders?
- (5) What about the harmony between the Synod educational policy and that of the government system?

From the discussion we conclude that the Mission came to this part of the world with the only aim of reviving the local Eastern churches to real Christianity. They had no aim of establishing a native protestant sect, and when they had to, they did it very reluctantly.

The missionaries had no educational aims in mind when they first came here, but after investigation and experience they found that among the best ways to reach the people, evangelize and preach were educational and medical works. In their educational enterprise they emphasized elementary education because they wanted to teach reading and writing, and because it dealt with the age of forming ideas and

ideals. As it was shown during an earlier discussion there was a great decline in the elementary schools. Besides the financial and other causes given I venture to add that there seemed to be a decline in the early missionary spirit and vigour. The new missionaries were less willing to endure the hard life of the country. The missionaries became more concentrated in the cities and large localities.

Another feature to be traced was the relationship of the Mission with its home-town political authorities. The discussion showed that the Mission had to ask the protection of the American Consuls and Ambassadors in the Ottoman Empire, but there was no indication whatsoever that the missionaries were in any way agents for the carrying forward of their government political theories.

A last question to be answered is if the emphasis on secondary education, which shows a gradual progress, and neglect of elementary education is the right policy to be followed by the Synod. Is it correct to sacrifice elementary education which is the foundation of moral education for secondary education development?

A P P E N D I X

MISSION - DRUZE RELATIONSHIP

E X T R A C T

From letter of Ap. 28, 1842 by Eli White

Among the transactions of our present General Meeting you will find a vote in favor of establishing a station in Mt. Lebanon. This station is intended specially, though not exclusively, for the Druzes. In the deliberations that have led us to resolve upon its establishment, we have reviewed the history of our intercourse with that people & the various aspects of the advances they have made towards us & our religion; in order to arrive at an enlightened & safe opinion in reference to a matter of so much importance. The facts thus brought under review, & our opinions respecting them, we have thought it our duty to communicate to you. We shall aim to present them in the sound conditions and discriminating manner in which we have endeavoured to look at them ourselves, not for the purpose of impressing upon others, but in order to form for ourselves a safe & correct judgment.

1. The first advances of the Druzes towards us, of which we took much notice was in the winter of 1835-36. They were then threatened with the military conscription, which under the Egyptian government was such a terror to all in Syria who professed Mohammedanism. Hitherto, though in their hearts

despising that religion, they had professed it for the sake of protection. But, now they found their Christian neighbors better off than themselves, they being in no danger of impressment into the army. This temporal advantage of Christianity commended it to their favor & from time to time numbers presented themselves to us with an urgent request for baptism. Their application indeed was for a full introduction to the doctrines & rites of Christianity & was accompanied with a professed readiness to comply with all its duties. The secular motives which urged them were not concealed from us, nor did we fail to make them known to you. Yet, we did not feel obliged by them to exclude such inquiries from our hands. On the contrary, in the exercise of that charity which hopeth all things, we trusted that among them might be found some sincerely anxious for their salvation. Especially did faith in the promises of God required to use the means, in the hope that he would not withhold his blessing. We were the more encouraged by the fact that the number of applicants increased, after it was fully made known that we had it not in our power to afford the protection sought. It was then that the greatest number, both of the nobility & of the common people, flocked to us. They came making no application & expressing no hope for protection; though we did not conceal from ourselves the fact that they doubtless expected their temporal condition to be in some way improved by a profession of

Christianity. Thus this first aspect of the Druzes movement, origination in a desire for individual protection, had a decidedly religious character.

2. In another aspect of it, it was connected with a desire for national protection. The Druzes originally owned & governed the front of the mountains in which they live. But some seventeen or eighteen years ago their power was broken, & they have since occupied a subordinate position, oppressed by a Christian ruler, obliged to yield to precedence to the Maronite (.) people, & suffering severely in many of their dearest rights. In these circumstances, a particular family, in point of rank belonging to the second grade of nobility, & in point of character & intelligence second to none in the sect, conceived the idea of securing some sort of protection from England for the whole community. This design came to our knowledge near the beginning of the movement for individual protection already described. That was confined chiefly to the uninitiated; the leaders in this were from the initiated. The one who first proposed it was of that class. In carrying it forward he was indefatigable, not only laboring to commend it to his countrymen; but he travelled also as far as Constantinople & Malta in pursuit of it. He is now no more, but we shall not soon

forget the gentleness of his deportment, warmth of his friendship in private, and the unaffected dignity of his countenance & person as he took his place in our congregation on the Sabbath. He was the most interesting Druze we have known. This part of the Druze movement had also a religious aspect, for it was only upon a proposed profession of the Protestant religion that they based their expectation of protection from England. It was this that made it of interest to us as missionaries, for though they knew that we were neither political agents nor Englishmen, yet as teachers of the Protestant religion, it was natural that our acquaintance should be sought & our instruction received. Thus, we found ourselves in such a peculiar connection with the sect, that in our journeys among them, the initiated men were the first to receive us & our stopping places were often their private temples. There was also connected with this part of the movement a decision for schools, which was diligently fostered by the family already alluded to.

3. A third aspect of this movement among the Druzes was connected with a design to regain their political ascendancy. The general revolution in Syria by which the government was transferred from Mohammed Aly to the Sultan brought about a great change also in the internal

affairs of Lebanon. The governor * * * whose power had reduced them so low, was banished, and their great sheikhs, some of whom had been in exile for seventeen or eighteen years, returned & reduced their authority as feudal lords of the sect. These were strangers to the movement which in the meantime had taken place among their people in favor of protectionism. Yet the idea of English protection was treated with acidity; and in connection with it they were willing to countenance schools both among the common people & the nobility. That they would in this connection manifest their sound favorable inclination towards our religion as their countrymen had done, it was natural for us to expect. But we are obliged to say that in our intercourse with them during the past summer we heard nothing of it. And throughout the sect, either because the necessity of protection in which it originated had ceased, or from a spirit of conformity to the will of their leaders, which was the Druzes is very strong, the disposition to inquiries on the subject of religion very much decreased. The desire for schools, however, was considerably stronger and now extended * * both among nobility & common people. Yet this, we at length perceived, was rather counter-balanced by the high sheiks * * *

In a word, it became evident that protection of trade &

schools was not the great thing they wished from the English. And when they became satisfied that no aid was to come from that quarter to assist them in regaining their political ascendancy, they took their own independent measures to accomplish the object, and at length, to secure themselves in their position. * * * They applied to the Turks for that which they had looked to the English in vain. Three of our schools were broken up in consequence & Mohammadan teachers scattered among the people. But this political move of the high sheiks, we have reason to believe, had not the approbation of the more sensible of the people. And they have now their reward, for the favor shown them by the Turks proved to have been only a bait held out to catch them; & they have been caught - almost every one of them is now under arrest at Beyroot.

Such is a brief history of our intercourse with the Druzes. In reference to it, we need only add, in justice to the Druzes, that in every instance when their disposition to cultivate friendly relations with us has been checked, it has been owing to imminent danger of oppression & persecution.

ABEIH SEMINARY

The following Report on the Seminary at Abeih is a transcript of a letter of Mr. Van Dyck to Dr. Anderson dated Nov. 9, 1846, with such alterations as adapt it to the present time and circumstances.

Report

It will be remembered that in the Report made on the subject of the Seminary during the visit of Drs. Anderson & Hawes in the spring of 1844, it was recommended that the instruction be given entirely in the Arabic language, & that all the arrangements be such as to produce the greatest amount of moral & religious influence; special care being taken to avoid aping of Frank manners & customs which experience has shown to be so deleterious; & also that in the selection of pupils regard be had not so much to age, as to moral & mental qualifications. In accordance with these recommendations, we have endeavored thus far to act.

Two new rooms have been built upon the terrace of an out building connected with the house formerly occupied by Mr. Van Dyck, & at present by Mr. Calhoun, & a third, adjoining them, has been repaired. These rooms are in

the native style, & will accommodate eight scholars.

The recitation room is in Mr. Calhoun's house, he not having use for it at present. At a meeting of the Mission held

it was resolved that the Seminary be opened on the first Wednesday in November ensuing, & that in order thereto Mr. Van Dyck be transferred in like manner to assist in the work of instruction. At a subsequent meeting it was resolved that the pupils be required to furnish their own clothing and bedding, the mission thus being burdened with the expense of board only. It was also understood that no pupils be received except upon condition of their entirely giving up visiting their own churches, & that in the boarding establishment no distinction of meats be allowed. Two vacations annually were also fixed, of a month each, the first beginning May 1st and the second October 1st to be preceded by a public examination. The studies, & term of years for a full course, are left to be decided upon hereafter. Experience, & the progress of the pupils will be the best guide in this respect.

It was deemed expedient at the commencement to decide upon certain studies in themselves indispensable, & accordingly it was resolved to begin with the systematic

study of the Bible, Arabic Grammar, Arithmetic, & Geography. The study of the Bible is made paramount to everything else, & will be continued throughout the course, whatever else may be admitted or rejected. Languages are excluded, except to select pupils intended for translators.

A number of applications having been made for admittance into the Seminary whenever it should commence, a selection was made of eight individuals, & notice given of the day appointed for opening. On that day (Nov. 4th) three of the applicants presented themselves, & the course of studies was begun, Mr. Van Dyck occupying the afternoons in giving instruction in the Sacred Scriptures & Georgraphy, & Butrus el Bistany the mornings in Arabic Grammar, & reading & defining, until more recently the last mentioned study has given place to Arithmetic. Other pupils have from time to time made their appearance, & we have now, at the end of the year, seven boarders & two day scholars. Of those now on the ground, the youngest is about twelve years of age, & the oldest about thirty.

It may seem that the branches taught are few, but it must be remembered that, as we have no text books except the Arabic Grammar, all the instruction must be given orally,

& the pupils are thus compelled to make their text books as they proceed, at the dictation of their teachers. Thus not only is much time consumed in writing during school hours which might otherwise be given to other studies, but an additional burden, & that not light, is thrown upon the instructors, who are compelled to bestow a large amount of labor in preparing for the recitations, having to investigate authorities, and write out the entire lessons. Still we hope to introduce a new brance during the present term.

On the Sabbath, the pupils attend the regular morning preaching in the Chapel, & are gathered into a Sabbath School in the recitation room, at the time of holding the general Sabbath School in the Chapel at 2 o'clock P.M. when they are required to give an analysis of the morning sermon, & recite a scripture lesson previously assigned them. After the Sabbath School they attend the afternoon service in the Chapel.

Two of the pupils are from Beirut, one from Balboa, a pupil of the former Seminary; three are from Hasbeiya & its vicinity, & two from Abeih, & one from Kejr Sheema. One of the three from Hasbeiya is Costa il Megdeleny. During the storm which burst upon the Protestants of that place last summer, when Mr. Whiting was there, he was

banished by the Emir. He has since been employed here in teaching a small girls' school in connection with two of the girls in Mr. Whiting's family. Of late he gives his entire time to the studies of the Seminary.

As yet we have been able to secure no Druze pupils. A brother of the ruling Sheikh in this district attended for a few days, but probably found the confinement too irksome. We feel that it is important, if possible, to obtain a number of promising lads from among the Druzes. The Mountain Station was established with no little reference to this portion of the community, & we greatly desire to give to their youth the advantages of our new institution.

It will readily be perceived by comparing what has been said in regard to the choice of pupils & regulations for the government of the Seminary, with what was the case at the commencement of the former institution, that we have been enabled to make a great advance, & take a much higher stand. Then nothing could be said upon the subject of the pupils attending their own churches, & they were accustomed to go thither; now we can make it a sine quo non that such shall not be the case. Then the pupils had their fast days & feast days & fasting dishes; now we have nothing of the kind. Then only such pupils could be obtained as

were still in full connection with their own churches & attached to them; now we have only those who are in belief protestant & understand & disapprove of the errors of their churches, & have scarcely any connection with them. And further we have now a seed from a band of openly avowed believers in the Bible alone as a rule of faith & practice & who have endured much persecution for the truth's sake.

Having been enabled thus prosperously to commence our institution, have we not cause to thank God & take courage. We have made a beginning, & now we pray first of all, "Oh, Lord! send now prosperity," & then we look to the committee for all the aid they can give. "Except the Lord build the house they labor in vain that build it." But what warrant have we for believing that the same showers which have descended upon the Nestorian Mission Seminary are not in reserve for us.

DE FOREST SCHOOL

COPY

of letter to Dr. Anderson about teacher for female boarding school, dated Abeib, August 5, 1850 and signed by G. B. Whiting and Henry A. De Forest.

Dear Sir,

At a recent special meeting of the Syria Mission, the undersigned were directed to press upon the consideration of the Prud. Com. the subject of a female teacher for the boarding school for girls, which is in the family of Dr. De Forest. This matter was presented to the P.Com. by letter from Dr. DeF. to you, written on behalf of the Mission some months since. The importance and the urgency of the call is our apology for again calling the attention of the Com. to it. The school has been established nearly three years & the number of pupils has been increased each year by the addition of a small class until it amounts to eleven. It is our plan to add another class in the autumn of from four to six pupils. We ~~halready~~ already have more than that number of promising candidates for our Mission, three of whom are daughters of Protestant families in Hasbeiya & Bl----?.

The pupils have made commendable progress in their studies. Their actual advance is evidenced not only by their daily recitations & periodical examinations but by a manifest growth in intellect & information & on the part of some by an increasing conscientiousness in the discharge of duty. The school was begun with some hesitation, but has become part of the settled policy of the Mission & is looked upon with increasing favor by all the members of the Mission & by many of the people of the land. The Mission are committed in this matter before the community here & the churches at home. Many friendly natives of various sects as well as the protestant community, look to this school as the place of education for their daughters. Friends in America have bestowed valuable gifts of maps & books &c. And a large circle we believe continually commend it in prayer to Him who in His word so frequently invites the young to seek Him.

It is not necessary to argue with you the necessity of each an institution or of an hundred such, were they possible, in this land. But we think that while there always has been need there is now an especial call for such a school at Beirut. There is a continually growing appreciation of female education in that city & in its vicinity, as well as in many villages in the interior.

A prominent member of the Greek Community at Beirut begged permission to attend that last examination of the girls & we have since heard of him as an open & earnest advocate of female boarding schools & he offered his daughter as a pupil. A respectable mountaineer who brought his daughter with many misgivings, after many a hard domestic struggle, declared that the composition she read at the examination repaid all his labor for her - even the mother has become reconciled & the second daughter is to enter in the autumn. While the zeal of those without is growing, we feel that such a school is demanded of us imperatively as a place of education for the daughters of our native brethren. Their only other recourse is the convent of the so-called Sisters of Charity, whose imposing edifice rears its inviting front near the walls of the city.

Pueba (?) school should have a female teacher at its head who should be mainly devoted to it & competent to instruct & govern it. She should be a lady of superior education, ripe judgment, facility in acquiring languages - capable of controlling & winning her pupils, of impressing the valuable traits of her own character upon them, with her whole soul in the work & her heart warm with love to the perishing - to the Great Savior of the lost.

The school cannot be continued & grow as at present constituted. The two elder girls who have done so much of the teaching hitherto are unequal to the task of carrying on the higher classes & instructing the new pupils. Their faithful & unwearied efforts in this work even to the injury of their health, the success of others of our domestic pupils in teaching other schools & particularly the contemplated departure of one who has been trained in our families on a mission to the far east of Syria cheer us in this work by showing us the value of the end we aim at. The assistance of these pupils has been indispensable & their services or the services of others like them will be indispensable in future, but there must be one of higher qualifications & greater authority with the pupils to guide & direct & propel all things or the school will not survive, - During the past year Dr. DeForest has devoted three hours daily & often a fourth hour in the evening to instruction in the school. Mrs. De Forest has had one lesson daily. The Dr.'s health does not bear confinement & his professional duties & other labors sometimes take him from home for days together, especially in the summer when the mission families often summon him to their scattered habitations in the villages of Lebanon. Mrs. De Forest is unequal to anything more than the superintendance of the domestic part of such a family. For years her health

has not been vigorous & the increasing burdens of a growing establishment exhaust her whole energies. A serious accident in the spring nearly deprived her of an eye & even now she cannot use it long without pain and injury. The addition of another class will make it necessary for Dr. De Forest to devote at least another hour to the school unless a teacher arrive from America in the coming autumn. Were one to come she might at once enter upon her duties as instructress, even while learning the language, by taking some of the lessons in English. Mrs. De Forest's mother has done this during the present summer. As the Mission is constituted we do not see how assistance can be obtained from the other missionary families, nor can matters go on as at present without ensuring the temporary or permanent withdrawal of Dr. De Forest's family from the field - And yet we cannot give up the school. We believe that the Providence of God led us to its establishment. We have been gratified with its growth & we rejoice in its prospects, & we have hope of a blessing from its instrumentality. It is with a deep conviction of the importance of the subject & its pressing urgency that we recommend it to the consideration of the Prudential Committee. We beg therefore that your earnest efforts be directed to the procuring of a teacher for the female boarding school at Beirut & with the least possible delay.

DE FOREST SCHOOL

COPY

Letter to Rev. R. Anderson, D.D., dated Abeib, Aug. 15, 1850, and signed by Henry A. De Forest. Concerns studies of school.

Dear Sir,

The letter of Mr. Whiting & myself of Aug. 5, has been detained in consequence of our postboy's illness on the road to Beirut which made him too late for the steamer. Your letter to the Mission has arrived meanwhile & some remarks in it induce me to give an account of the studies of the girls in the female boarding school; which perhaps will be best understood from a narration of the course pursued hitherto with the class of five girls who first entered. During the first year they on rising arranged their own rooms & then committed a question or two with the answers for the Assembly's catechism in Arabic & when they had finished it, they reviewed it, with the addition of proof texts in Arabic. Then they attended the morning family worship in English. They then had breakfast of plain native fare & always cold & washed their dishes, after which they arranged their school room, indulged in recreation or knit until 9 o'clock, when school was opened

by reading the Scriptures & prayer in Arabic. The girls had lessons in Arabic, reading, spelling & defining & a short lesson in English. At 1st they left school for a cold lunch in the native fashion & at 1 P.M. had Arabic penmanship for an hour, sewed an hour & studied Pasby's (?) Georgraphy for an hour in Arabic. At four they were allowed to play as they liked for an hour & set down to sew or knit. At sunset they had a warm dinner & soon after were summoned with the domestic & most usually strangers who were present & all the family to evening worship in Arabic. After worship, which was made a daily Bible class, closed with prayer, they retired being encouraged to have a season of devotion in their own rooms before going to sleep. On Wednesday afternoon P.M. instead of a school, they had a sewing society whose avails were given to some object of fame or charity. On Saturday there was no school & in the morning they cooked the dinner of the scholars for that day & for the Sabbath. In the afternoon those who had relatives near visited them, returning at sunset. On Sabbath morning the catechism lessons of the entire week were recited before breakfast. Religious worship was attended at the Mission Chapel in English in the morning & in Arabic in the afternoon on account of the sermon being required when they returned. At noon the catechism of the week was reviewed with explanations.

This is the course pursued first with the new classes.

The second year they studied Arabic & English reading as before & geography in Arabic in the morning & had writing Arabic & sewing & arithmetic in Arabic P.M. After the small geography was finished, a small book on Arabic grammar was substituted for it. More pains were bestowed upon them while engaged in sewing & knitting out of school hours. At such times an eye was depicted, or the circulation of the blood explained, or some experiment in natural philosophy or chemistry performed, or apparatus exhibited in order to amuse & instruct them. The catechism with proofs was finished for the second time during the second year, & a catechism of scripture history published by the Am. S. School union was given as a morning lesson. This was in English & it was reviewed from the beginning each Sabbath for a Sabbath lesson. This course is pursued with the class now in its second year except that Arabic grammar is only taught incidentally in the reading lessons and not as a separate study. History in Arabic is taught in its place. The third year, which is now nearly completed, has been occupied in the same degree as the others in sewing & knitting & cooking. The girls have been taught to cut & fit & complete their own dresses and have learned

a little of fancy needle work & ? knitting. Their studies have been the catechism of scripture history in English before breakfast, reviewed on the Sabbath & the review is always in Arabic. The practice has been to begin with the beginning of Genesis every Sabbath & to review the whole to the end of the lesson of the week & the pupils have had some great doctrine given them which they have been obliged to illustrate by the facts alluded to in this review. Thus illustrations of some attribute of God or of human depravity or notices (?) of the Savior have been required on ? Sabbath from the facts & doctrine & rites taught in the books of Moses &c. &c. (During the week the children have been taught Peter Parley's (?) School History in Arabic with such omissions & additions as seemed desirable & English reading. Copying the History lesson of the day has been their lesson in penmanship each afternoon & they have continued Arithmetic in Arabic. Compositions have been required of them in Arabic every week & they have been encouraged to write often to their friends to improve their epistolary style & they have become a set of ready writers as the half dozen letters to parents, brothers and sisters thrown upon my table for inspection testify. During the evenings last winter, some book was read aloud for an hour & questions asked upon its contents.

The aim has been to fill up all the time of the scholars with study or some branch of household industry or with hearty play, that idleness & lounging & wrestlessness might be avoided & habits of industry & order & cleanliness induced. The aim in the branches taught has been to teach a very few things well & to discipline the mind & to store it with some useful food for thought - above all, to give a knowledge of the doctrines of the Bible & Scripture History. The aim in the whole is to train up these girls to be industrious & neat housewives, not learned but no ignorant women, sensible, practical characters, who shall hereafter, if God bless them with His Spirit be godly mothers of well ordered families. This is our aim - but we feel that without the aid of our Heavenly Father we have no prospect of success in the attempt.

I have given the above close & particular detail that you may know the course pursued more particularly than you have known before & that for the benefit of any candidate for the place of teacher of the school as well as for your own satisfaction. You will see the proportion which Arabic has to English & housewifery to study. We teach everything in Arabic as the vehicle & English is taught mainly because Arabic is so poor in books suitable for girls & must remain so for a long time to come. Mrs. Thomson seems quite happy to be back.

FEMALE SCHOOL AT SOUK EL-GHAIL

Closed.

COPY

Of letter to Dr. Anderson dated Sidon, Syria, Jan. 28,
1862:

Dear Sir,

At our Annual Meeting just closed the following
minute was adopted in reference to the Female Seminary in
Mt. Lebanon:

Whereas: The mission has decided not to re-open
the Female Boarding School at Suk El Ghurb - VOTED:
That Mr. Lyons be appointed to write a special letter
to the Prudential Committee, explaining the reasons
for this decision.

In accordance with the above vote, it becomes my
duty to inform you, as briefly as may be, of the causes
which have influenced the mission in taking this action.

1. A Female Boarding School is not now required
at Suk El Ghurb for the reason that at Shimlan,
only about a mile distant from the first-mentioned
place, an excellent boarding school for girls has
been established, on a permanent basis, under the
charge of some pious Protestant ladies from England.

This school is now in successful operation and is deemed by the mission amply sufficient to meet all the wants (for the present, at least) of this kind of female education in this part of Mt. Lebanon.

2. Another reason for not opening the Female Seminary at Suk El Gharb, or indeed at any other place, at present, is found in the fact that Miss Temple, the senior teacher and upon whom the chief labor and responsibility in the management and direction of the school would naturally devolve, is about to withdraw from all connection with this institution; and, for reasons over which we have no control, but which we approve, * has decided to return in the ensuing Spring to the U.S.
3. The junior teacher, Miss Mason, is not yet prepared to take the sole care of such an institution as the Female Boarding School. It has, therefore, been proposed to open a day school for girls at Sidon under Miss Mason's charge. She to reside in one of the mission families there, and such pupils as might be received from the villages in the southern part of our field, to board in the families of native Protestants. This plan meets the approval of the brethren of the mission, and Miss Mason has also signified her hearty concurrence in it.

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