

THE NEW
SCHAFF-HERZOG ENCYCLOPEDIA
OF
RELIGIOUS KNOWLEDGE

EDITED BY

SAMUEL MACAULEY JACKSON, D.D., LL.D.
(Editor-in-Chief)

WITH THE SOLE ASSISTANCE, AFTER VOLUME VI., OF

GEORGE WILLIAM GILMORE, M.A.
(Associate Editor)

AND THE FOLLOWING DEPARTMENT EDITORS

CLARENCE AUGUSTINE BECKWITH, D.D.
(Department of Systematic Theology)

HENRY KING CARROLL, LL.D.
(Department of Minor Denominations)

JAMES FRANCIS DRISCOLL, D.D.
(Department of Liturgics and Religious Orders)

JAMES FREDERIC McCURDY, PH.D., LL.D.
(Department of the Old Testament)

HENRY SYLVESTER NASH, D.D.
(Department of the New Testament)

ALBERT HENRY NEWMAN, D.D., LL.D.
(Department of Church History)

FRANK HORACE VIZETELLY, LL.D., F.S.A.
(Department of Pronunciation and Typography)

STANFORD LIBRARY

VOLUME XI
SON OF MAN — TREMELLIUS

FUNK AND WAGNALLS COMPANY
NEW YORK AND LONDON

BR95
S43
v. 11

COPYRIGHT, 1911, BY
FUNK & WAGNALLS COMPANY

Registered at Stationers' Hall, London, England

*Printed in the United States of America
Published September, 1911*

160184

WAGNALLS COMPANY

SYRIA.

- I. Name.
- II. Geography.
 - Divisions (§ 1).
 - Physical Geography (§ 2).
- III. History.
 - 1. To the Assyrian Conquest.
 - Assyro-Babylonian Period (§ 1).
 - In the Old Testament (§ 2).
 - Fortunes of the Syrian States (§ 3).
 - 2. To the Year 332 B.C.
 - 3. To the Year 64 B.C.
 - 4. To the Year 635 A.D.
- Under the Roman Empire (§ 1).
- Period of Persian Rule (§ 2).
- 5. To the Year 1516.
- Arab Dominion (§ 1).
- The Crusades and Turkish Ascendency (§ 2).
- 6. From 1516 to the Present Time.
- IV. Population.
- V. The Native Oriental Churches.
- VI. Modern Protestant Missions in Syria.
 - 1. American Presbyterian.

- Origins and Work (§ 1).
- Publications: Arabic Bible (§ 2).
- Educational Work (§ 3).
- 2. The Syrian Protestant College.
- 3. Irish Presbyterian Mission in Damascus.
- 4. The Church of England Missions.
- 5. The German Evangelical Missions.
- 6. The British Syrian Mission.
- 7. The Society of Friends (English).
- 8. Other Enterprises.
- VII. Summary and Conclusion.

I. Name: The name Syria is an abbreviation of Assyria, even as "Syrians" is shortened from "Assyrians," the ultimate source being the name of the Assyrian god Asshur (see ASSYRIA, IV., § 1, VII., § 2). In their earlier period the Greeks applied the designation Assyrians or Syrians in a purely political sense to all subjects of the king of Assyria; and in their view this empire, with which they came in contact after the eighth and seventh centuries, stretched from the Black Sea to the Mediterranean. When, however, the Greeks became better acquainted with Asia after the fall of the Assyrian empire, they reserved the name Assyria for the original center of Assyrian power, and termed the western provinces of the former empire Syria. This usage corresponds in general to that of the Old Testament, where Asshur generally connotes Assyria proper, exclusive of the conquered lands. By the time of Alexander the Great the Greeks had come to restrict the designation Syrians to the Semites in the western portions of the former empire of Assyria, and thus "Syrians," now an ethnographical term, became identical with "Arameans." In the Old Testament there is no mention of either Syria or Syrians, the designation there being Aram (q.v.); but in the Talmud and in Syriac, under Greek influence, the term "Syria" is found. The Arabs call the land al-Sham, "the left" (in contradistinction to South Arabia, to the right of Syria), and the Turks designate it Suristan or Arabistan ("Syrian Land" or "Arab Land").

II. Geography: Modern Syria is practically coterminous with the land so designated from the time of Alexander, its approximate boundaries being Cilicia and the Alma Dagħ on the north, the Euphrates and Syrian Desert on the east, Arabia and Egypt on the south, and the Mediterranean on the west, while a considerable portion of this territory of 108,000 square miles is occupied by Palestine (q.v.). Syria forms part of Turkey in

1. Divisions. Asia, and comprises the vilayet of Aleppo with the *livas* ("districts") of Aleppo, Mar'ash, and Urfa (Edessa); the independent *liya* of Zor; the vilayet of Beirut with the *livas* of Ladiqiyah, Tarabulus, Beirut, Akka, and Nablus; the independent *liya* of Lebanon; the vilayet of Suria ("Syria") with the *livas* of Hama, Damascus, Hauran, and Ma'an; and the independent *liya* of Jerusalem. For population and ethnology see below, IV.

The mountain ranges run from north to south. The northern portion of the narrow coastal highland is formed by a range from the Gulf of Iskand-

erun (or Alexandretta Bay) to the Nahr al-Kabir (the classical Eleutherus). South of the Nahr al-Kabir are Lebanon (q.v.) and Anti-Lebanon, the highest peak of the latter range being the Biblical Hermon (q.v.). The highland east of

2. Physical Geography. the plateau of al-Bika', which separates Lebanon from Anti-Lebanon and finds its continuation in the Jordan valley, falls away toward the Euphrates or to the northern Syrian desert, agreeably interrupted by the oases of Damascus, Aleppo, and Palmyra. In the southeast the plateau extends over the Lejjah and Jabal Hauran to the Syro-Arabic desert proper. Syria has but few rivers. From the valleys of the Anti-Libanus the Nahr Barada (the Chrysorrohoas of the Greeks and the Abana or Amana of II Kings v. 12) flows to the Bahrat al-'Ataibah, six hours east of Damascus; and from Hermon the Nahr al-'Awaj (the Pharpar of II Kings v. 12) flows into the Bahrat Hijanah. On the plateau of al-Bika' rises the Nahr al-'Azi (the classical Orontes), which flows north to Antioch, where, augmented by the discharge of the Ak-Daniz, it turns to the west and empties into the Mediterranean. The Litany (the classical Leontes) rises near the source of Nahr al-'Azi, flows first to the south and then to the west, and empties into the Mediterranean north of Tyre. Besides the Bahrat al-'Ataibah, Bahrat Hijanah, and Al-Daniz, mention may be made of the morass of al-Maṭkh near the ruins of Kinnasrin (the Chalchic founded by Seleucus Nicator), where the Nahr Kuwaiḳ debouches, and of the salt Bahrat Jabbul and the Bahrat Homṣ (the ancient Emesa). The year is divided into the dry season or summer (May-October), and the rainy season or winter (November-April). Rain is rare by the middle of May (I Sam. xii. 17-18), but dew is plentiful in summer, except in the desert. The early rains begin in November (cf. Deut. xi. 14; Joel ii. 23), the heavy rains fall in the middle of December, and the late rains in March and April. The heat is most intense on the coast, though the sea breezes cause some moderation. In Damascus and Aleppo, where the climate is more extreme both in heat and cold, the west winds alone bring relief. The fertility of Syria is much inferior to what it was in ancient times, largely because of Assyrian and Turkish misrule. Recently, however, a marked amelioration has begun; the Hauran plateau, anciently one of the chief granaries of the East, is regaining its former renown; grapes are cultivated on Lebanon; the cultivation of the olive is reviving; there is an increasing trade in apricots in Damascus; and in northern Syria

gall-nuts promise to be rivaled by the orange as products for export. For the flora and fauna of Syria see PALESTINE.

III. History: The early history of Syria is obscure. About 2000 B.C. Arameans were found east of Syria proper, into which they penetrated about 1200, finding there a population for the most part probably Semitic. The history may most conveniently be divided into six periods: (1) to the conquest of the Aramean states by the Assyrians, or to the capture of Damascus in 732; (2) under Assyrian, Babylonian, and Persian dominion (to 605, 539, and 332 respectively); (3) under Greek dominion (to 64 B.C.); (4) under Roman dominion (to 635 A.D.); (5) under Arab dominion (to 1516); and (6) under Turkish dominion (to the present time).

1. To the Assyrian Conquest: About 2800 B.C. the North Babylonian King Sargon I. (see BABYLONIA, VI., 3, § 1) made an expedition to Syria, Palestine, and the Mediterranean, and some 700 years later Hammurabi (q.v.) termed himself king of Amuru (Palestine and Syria). The

1. Assyro-Babylonian Period.

Arameans who crossed the Euphrates from the south found the Mesopotamian kingdom of Mitanni (cf. ASSYRIA, VI., 2) to the north and Assyria to the east, and in the fourteenth century the Assyrian King Arik-denilu (Pudi-Ilu) was warring against Aramean hordes. By 1400 the Hittites (q.v.) were pressing into Syria and Phenicia, their capital being Carchemish (q.v.), and their dominions extending to the northern boundaries of the later Israel. About 1270 Ramees warred against the Syrian Hittites, but was forced to conclude an offensive and defensive alliance with them. Northern Syria was tributary to the Hittites. After destroying the kingdom of Mitanni in the fourteenth century, the Assyrians attacked the kingdom of Hanigalbat (between the Euphrates, Taurus, and Anti-Taurus), defeated the King Shattuara, who had allied himself with the Hittites and Arameans, and seized the Aramean stronghold of Kasyar (the modern Karaja Dagh), as well as Syria as far south as Carchemish. Shalmaneser I., who had conducted these campaigns, was compelled to lead repeated expeditions against the Arameans in the Kasyar range, but with Hittite and Alarodian inroads in the twelfth century the Arameans, who had reached the Tigris during Shalmaneser's reign, were divided, one portion migrating westward to Syria and the other eastward to Assyria. Tiglath-Pileser I. kept the Arameans from Assyria proper, and also broke the Hittite power in Syria. The latter people formed a number of petty states, into which the Arameans poured.

By the time of the rise of the kingdom of Israel the Old Testament could record the existence of several Aramean states (see ARAM, §§ 1, 9), of which the most important was Damascus. David made energetic war on the Arameans (cf. II Sam. x. 6 sqq.), but with the reestablishment of Damascus a power was created which was to exercise a profound influence on the fortunes of Israel. The founder of the new dynasty was Rezon, who had revolted from Hadadezer, king of Zobah, and, making himself

master of Damascus, "was an adversary to Israel all the days of Solomon" (I Kings xi. 23-25). I Kings xv. 18 also mentions Hezion, father of Tabrimmon and grandfather of Ben-hadad, this latter monarch being apparently different from the Ben-hadad of I Kings xx. In the war between the northern and southern kingdoms after Solomon's death, the latter power invoked the aid of the Arameans. Damascus, situated at the junction of the caravan routes between north and south, as well as between east and west, gladly welcomed this opportunity, and Tabrimmon concluded a treaty with the father of Asa, this being renewed between Asa and Ben-hadad, and so forcing Baasha (q.v.) to desist from fortifying Ramah (I Kings xv. 18-21). Aramean hostility toward Israel continued during the reigns of Omri and Ahab, and the northern kingdom accordingly made alliance with Phenicia; but since this imperiled the safety of Aramaic caravans to the Mediterranean, the Arameans, during Omri's reign, seized Israelitic cities and made bazaars in Samaria (I Kings xx. 34). It is possible that Omri was a vassal of Aram, and this was certainly the case with Ahab (I Kings xx. 3-4, 9), but I Kings xx. records the complete defeat of the Aramean by the Israelitic king. This struggle may best be dated before 854, the year in which Shalmaneser II. defeated Ben-hadad and twelve allied kings, including Ahab (q.v.).

When Tiglath-Pileser I. had overcome the Hittites, the Assyrians laid claim to northern Syria, but the Arameans took advantage of the weakness of Assyria after Tiglath-Pileser's death and founded a series of petty states in Mesopotamia and north of the mouth of the Orontes, these including Hamath, Patin, Arpad, Sam'al, Yaudi, Gurgum, Suhi, Laki, and Bit-Adini. Shalmaneser II.,

3. Fortunes of the Syrian States.

however, conquered all the states of northern Syria as far as Hamath, but though in 854, as already noted, he was victorious over the confederation headed by Damascus, it was but a hollow success, as were his three subsequent campaigns in 850 (?), 849, and 846. But soon after 854 war again broke out between Ben-hadad and Ahab, this being continued by Ahab's successors. Finally, however, Ben-hadad suddenly raised the siege of Samaria (II Kings vi. 24-vii. 7) and shortly afterward was murdered by Hazael (II Kings viii. 7-15), who successfully defended Ramoth-gilead against Joram and Ahaziah (II Kings viii. 28-29), but in 842 was defeated by Shalmaneser on Hermon and unsuccessfully besieged in Damascus. Ten years later the inhabitants of Patin killed their King Lubarna II. and made Surri his successor, and when he died during the siege of Kunalua by the Assyrians, the latter crowned Sasi king of Patin. After 839 Hazael was unmolested by the Assyrians, and he became the most dreaded enemy of Judah and Israel (cf. II Kings x. 32-33, xii. 17-18, xiii. 3, 7). With Adad-Nirari III. (812-783), however, Assyrian oppression of Aram commenced again, and in one of his expeditions he beleaguered Mari, or Ben-hadad III., in Damascus, exacting from him rich tribute. In 773 Shalmaneser III. made another expedition against Damascus, and in the following year As-

shur-Dan III. marched against Hadrach, on Lebanon (Zech. ix. 1). These diversions were doubtless the factors that enabled Joash of Israel to defeat Ben-hadad III. thrice and probably to wrest from him the conquests of his father Hazael west of the Jordan (II Kings xiii. 14-19, 24-25); although the real liberator of Israel from the Arameans was Jeroboam II., who regained all the territory from Hamath to the Dead Sea. The fall of the Aramean states was the work of Tiglath-Pileser III. (745-727). Arpad was the first to yield (740), followed by other Syrian principalities in alliance with Armenia. Unki (the modern al-Amk) and Kullani (the Calno of Isa. x. 9) were taken in 738, and nineteen districts of Hamath were formed into the Assyrian province of Simirra. During Tiglath-Pileser's Median campaigns (737-735) Rezon of Damascus, aided by Pekah of Israel, revolted, captured Elath, and besieged Jerusalem until forced by Tiglath-Pileser to withdraw. The Assyrian king now subdued the northern parts of Israel, and in 732 Damascus was reduced and Rezon slain, while Ahaz of Judah did homage to Tiglath-Pileser in Damascus (II Kings xv. 29, xvi. 5-10). The subjugation of the remaining provinces quickly followed. In 720 Ilu-bi'di, or Yau-bi'di, of Hamath, in alliance with Arpad, Simirra, Damascus, and Samaria, revolted, but in the same year Sargon crushed them, probably simultaneously with the subjugation of Sam'al. Finally Gurgum was incorporated with Assyria in 711, and the first period of Syria's history came to an end.

2. To the Year 832 B.C.: In 625 Syria was invaded by Scythian hordes, and from the battle of Megiddo (609) to that of Carchemish (605) the land was under the sway of Pharaoh Necho, after which it came under the dominion of the Neo-Babylonian empire. With the fall of Babylon in 539 Syria was made part of the Persian province "beyond the river" (Neh. ii. 7, 9), over which a satrap ruled, apparently residing in Aleppo, though Damascus was the most important of the inland cities. Aramaic became the official language for the conquests of the Persian empire, and south of Carchemish Mabog (the Greek Bambyce and the modern Mambij) became a religious center for the worship of Atargatis, while Nebo was worshiped in such cities as Edessa and Palmyra. The general fortunes of Syria during the Persian period were evil, since the land constituted the route of the expeditions against Egypt, Phenicia, and Palestine. See MENO-PERSIA.

3. To the Year 64 B.C.: In 332 Syria passed under Macedonian dominion, and with peculiar facility adopted Hellenic culture. The death of Alexander in 323 was followed by the dismemberment of his empire, and in 321 Seleucus I., Nicator, became ruler of Babylonia, although it was not until the death of his great rival, Antigonus, satrap of Phrygia, in the battle of Ipsus in 301 that he became uncontested lord of the greater part of Syria. He made his capital the city of Antioch on the Orontes, which he himself had founded, his eastern capital being another of his many new cities, Seleucia on the Tigris, south of Bagdad. Seleucus was succeeded by Antiochus I. (280-261), but in the reign of the latter's son, Antiochus II.

(261-246), the decay of the kingdom began. Bactria and Parthia became independent; the Attalids harried Asia Minor; Palestine and Phenicia had been ceded to Egypt in the previous reign; and for a time Ptolemy III. Euergetes, ruled the Seleucid dominions. In 198, after several reverses, Antiochus III., the Great (223-187) definitely recovered Palestine from Egypt, but his crushing defeat by the Romans at Magnesia (190) brought with it the loss of Asia Minor to the Taurus. Cappadocia and Armenia revolted, while the pro-Hellenic and anti-Jewish sympathies of Seleucus IV. (187-175) and Antiochus IV. (175-164) provoked the revolt of the Hasmoneans (q.v.), which finally detached Palestine from Syrian sway. Between 150 and 140 the Parthians won from Syria the Iranian provinces and Babylonia, and with the death of Antiochus VII. in battle against the Parthian Phraates (129) Seleucid power was restricted to Syria. Internecine strife broke out after the death of Antiochus VIII. in 112, and in 83 Tigranes II., the Great, of Armenia, made himself master of Syria. In 69 Tigranes was crushed by Lucullus, who placed the Seleucid Antiochus XIII. on the throne, but this petty king fled before Pompey, and in 64 Syria became a Roman province (for more detailed account of this period see PTOLEMIES; and SELEUCIDÆ).

4. To the Year 685 A.D.: Under the Seleucids Syria proper had apparently been divided into the four districts of Antiochia, Seleucia, Apamea, and Laodicea. The Romans, bounding the country by the Taurus, the middle Euphrates, the Gulf of Issus, Parthia, and the isthmus of Suez, divided it into the ten districts of Commagene, Cyrrhestica, Chalybonitis, Pieria, Cassiotis, Chalcedice, Apamea, Laodicea, Palmyrene, and Coele-Syria.

1. Under the Roman Empire. There were also a number of princelings who were Roman clients: the Herodians of Palestine, a Seleucid dynasty in Commagene (until 72 A.D.), the dynasties in Chalchis (until 92 A.D.), Abila (until 41 A.D.), Arethusa and Emesa (until 72 A.D.), and Damascus and Petra (until 106 A.D.). On the death of Antiochus XII. in battle in 85 B.C., Damascus passed under Arab control, only to submit to Roman dominion. When Paul fled from the city, it was controlled by a governor appointed by Aretas (see NABATÆANS), but in the reign of Trajan it became a Roman provincial city. From 65 to 48 Syria was under the sway of Pompey, but in 56 Crassus received it, and after sharing the vicissitudes of the period, it was controlled by Mark Antony from 41 to 30, despite attempted Parthian invasions. It was one of the provinces assigned to Augustus in 27 B.C., and after the Jewish war of 66-70 was separated from Palestine. Septimius Severus (193-211) divided the district into Syria Magna and Syria Phenice, the latter including, besides Phenicia, Heliopolis, Emesa, Damascus, Palmyra, Auranitis, Batanea, and Trachonitis. As the heir of the Seleucids, Trajan (98-117), and Caracalla (211-217) took possession of the Mesopotamian regions, so that a distinction was now drawn between Osrhoene in the west, Mygdonia in the east, Zabdicene, and the district the of Arabes Scenitæ. Constantine the Great detached Commagene and Cyrrhestica from

Syria, which was included in the "province of the Euphrates"; and on the division of the Roman Empire in 394 Syria was given to Byzantium. Theodosius II. (408-450) divided what remained of Roman Syria—the eastern part had long been the prey of Arabs and Parthians—into Syria Prima, or the coast and the northern portions as far as the Euphrates, and Syria Secunda, or the country bounded by the southern course of the Orontes, the capital of the former division being Antioch, and of the latter Apamea.

The rise of the Sassanian dynasty in the third century brought new danger to the Roman power in Syria, and Sapor I. (241-272) was even able to make the Roman Emperor Valerian (q.v.) prisoner in Antioch. A little later Zenobia, queen of Palmyra, sought, in alliance with Persia, to establish a Syrian world-empire, but the extension of her domains to Syria, Mesopotamia, and part of Egypt brought her into conflict with Rome, the result being a crushing defeat by Aurelian at Homs in 271. In the reign of Jovianian the Romans were forced to cede Nisibis, among other places, to Sapor II. (309-379); and though the *status quo* was maintained by the treaty between Theodosius II. and Yazdagird I. (399-420), war with the Romans again broke out in the reign of Kavad, the result being the treaty of 531, humiliating to the Romans. Chosroes I. (531-579) ravaged the portions of western Syria still belonging to the Romans, taking Antioch, among other cities, in 540; while in the reign of Chosroes II. (590-628) his general reduced Hamath and Edessa in 609, Aleppo in 611, Antioch, Damascus, and Jerusalem in 614, and Egypt in 618. For a brief time Heraclius (610-641) recovered the Roman territories which the Persians had held since 623, but in 635 Syria passed definitely into the hands of the Arabs.

5. To the Year 1516: Long before the Arab expansion there had been Arab kingdoms and enclaves in and near Syrian soil, such as the Lahmid dynasty and the Nabateans (q.v.), the latter gradually spreading their power from northwestern Arabia as far as Damascus and Palmyra. It was

not, however, until the Arabs had been unified and inspired by the teachings of Mohammed that the establishment of an Arab world-power was projected. The first land to yield to the immigration from the interior of Arabia was Syria, and in 635 the Byzantine Emperor Heraclius was routed by H̄alid on the banks of the Yarmuk. Damascus was retaken in 636, Jerusalem and Antioch fell in 637, Hamath and Aleppo surrendered voluntarily, and in 640 Cæsarea was taken. Muawiya, the founder of the Omayyad dynasty (661-750), transferred the khalifate from Medina to Damascus, and a period of glory began for the city. With the rise of the Abbasid dynasty in the eighth century, power passed from Damascus to Bagdad, but learning still flourished in Syria, especially at Damascus, and through Syriac translations the writings of the Greeks became accessible to the Arabs. As the Abbasid dynasty decayed, Turkish elements commenced to make themselves felt, and while in 837 Theophilus of Byzantium de-

astated northern Syria and Mesopotamia, in 878 the Turk Ahmad ibn Tulun extended his power from Egypt over Syria as far as Mesopotamia. Although his dynasty was extirpated by the Abbasids in 905, the Hamdanids had meanwhile founded a double kingdom with capitals at Mosul and Aleppo. After 970 the Fatimids ruled in Damascus, and toward the middle of the eleventh century the Seljuks for a time ruled the greater portion of the Mohammedan East. In 1071 the Seljuk Malik-Shah took Jerusalem, reducing Damascus five years later, while in 1085 Antioch, a Greek possession since 966, was lost to the Turkish Sulaiman of Iconium.

During the period of the Crusades (q.v.) the fortunes of war at first inclined toward the Christian side. In 1098 Antioch was taken by the Franks, and a year later Jerusalem was theirs.

8. The Crusades and Turkish Ascendancy. In the latter year Baldwin was lord of Edessa, but in 1144 the city was forced to capitulate to Imad-al-Din Zengi, whose son, Nur-al-Din, not only held possession of northern Syria, but made resistance to the crusaders a religious obligation. The battle of Hattin, near Tiberias, in 1187, where Saladin (1169-93) conquered the Franks, marked the turning-point of the crusades. Acre and Jerusalem were taken, and by the peace of 1193 the Franks were obliged to surrender the entire coast from Jaffa to Acre. Malik al-Kamil (1218-38), on the other hand, made a treaty with Emperor Frederick II. whereby Jerusalem and the coast cities were given to the Franks for ten years. In 1244 the alliance of the Franks, Nasir Daud of Karak, and Salih Ismail of Damascus was defeated by the Mameluke Bibars at Gaza. With the fall of the kingdom of Chwarizm in the first half of the thirteenth century, the Turkish hordes poured into Syria, where, in the pay of the Mameluke Salih of Egypt, they won Jerusalem (1244), Damascus (1245), Baalbek (1246), and Ascalon and Tiberias (1247). In 1269-70 the Mongols under Hulagu Khan overran Syria, but in the latter year they were routed by Bibars at 'Ain Jalut, near Nablus (the ancient Shechem), and all Syria now passed under Egyptian control. Bibars successfully opposed the crusaders, taking Antioch in 1268, while in 1291 al-Ashraf Halil of Egypt reduced Acre, the last stronghold of the Christians in Syria. After a century of strife between Bahritic and Cherkiss Mamelukes and the Ilkhans of Hulagu's line, Syria was once more terribly devastated by the Tatar hordes under Timur in 1400.

6. From 1516 to the Present Time: In 1516 Syria was wrested from the Egyptian Mamelukes by the Osmanli Turk, Selim I. of Constantinople, and since that time the country has formed part of the Turkish empire. From 1545 to 1634 a Druse kingdom maintained itself, with a capital at Beirut, but was finally crushed by Amurath. Ali Bey of Egypt became lord of Syria in 1771, and in his Egyptian campaign Napoleon reduced Jaffa and besieged Acre, ultimately penetrating as far as Safed and Nazareth. Meanwhile, in the middle of the eighteenth century Shaikh Zahir al-Omar had gained control of Lower Galilee and a considerable portion of Upper Galilee, his capital being at Acre,

while his son and successor, Jassar Pasha, ruled from Baalbek to Cæsarea. In 1832, however, Ibrahim Pasha, son of Mohammed Ali of Egypt, aided by the Druse prince, took Acre and Damascus and defeated the Turks at Homş and Bailan, although the European powers secured a peace favorable to Turkey. A rebellion broke out against the Egyptians in 1834, and though at first Ibrahim was successful, he was finally defeated by an Anglo-Austrian force. Another anti-Egyptian revolt broke out in Lebanon in 1840, and the same European allies restored Syria to the Turkish dominions. After the Arab conquest of 635 the position of the Christians was generally not unfavorable, although they were persecuted by the Fatamid Hakim bi-Amrillah and by Timur. The Turks sought to mediate between the different Christian sects, but in 1860 European interference in Syrian affairs, combined with the Indian Mutiny, led to a Christian massacre by Druses and Turkish soldiers, the result being a punitive expedition of the French against the Druses. (G. BEER.)

IV. Population: The population of Syria, which here includes the five governmental divisions of Aleppo, Beirut, The Lebanon, Damascus, and Jerusalem, was estimated in 1905 to be between three and three and a quarter millions; about 700,000 of these are in Palestine.

	ALL SYRIA	Mutessariat of Jerusalem.
Moslems	1,865,595	251,332
Christians		44,389
Latins	35,144	24,793
Maronites	308,740	401
Uniate Greeks	141,407	1,014
" Syrians	45,793	179
" Armenians	19,959	499
" Chaldeans	17,865	
Syrian Jacobites	45,805	150
Orthodox Nestorians	15,300	
Orthodox Greeks	304,140	16,039
Gregorian Armenians	23,815	715
Protestants	21,520	599
	978,988	
Jews	90,382	39,866
Druses	151,837	
Nusairi	119,720	
Ismaili	9,000	
Foreigners	20,000	6,051
	3,235,512	

Of these it may be said that the Druses (q.v.) and Nusairi are semi-pagan; the Bedawin, nominally Moslem, are really ignorant and superstitious deists; the Maronites are devoted adherents of the papacy; the Ismaili are heretical Moslems; while the Greeks, Armenians, and Jacobites are Oriental Christians. The bulk of the population in the cities is Mohammedan, excepting Beirut, of whose population of 140,000 less than one-third are Mohammedans. The northern part of Lebanon is almost exclusively Maronite; the southern portion, south of the Damascus road, being chiefly Druse, with scattering villages of Greeks, Maronites, and Moslems. In Palestine proper the most of the villagers are Moslems, the Greeks and Uniate Greeks being dispersed in northern Palestine and on the plain of Sharon.

V. The Native Oriental Churches: These are the Orthodox Greek, the Maronite, the Uniate Greek, the Jacobite, Armenian, and Uniate Armenian. The Greeks number about 304,000. They are Syrians by birth and descent, and speak only the Arabic language. The doctrines and ritual are the same as in Greece and Russia. They differ from the Roman Church in (1) the calendar, (2) the doctrine concerning the procession of the Holy Spirit, (3) retaining the use of pictures and excluding images from sacred buildings, (4) rejecting of purgatory, (5) retaining communion in both kinds, and (6) in permitting the marriage of the secular clergy. The church is divided into the patriarchates of Antioch and Jerusalem, which, though nominally independent, are really under the control of the primate of Constantinople. The patriarch of Antioch governs the bishoprics of Beirut, Tripoli, Akkar, Latakia, Hamah, Homş, Saidnaya, and Tyre. The patriarchate of Jerusalem includes Palestine and Perea, and has under it the bishoprics of Nazareth, Akka, Lydda, Gaza, Sebaste, Nablus, Philadelphia, and Petra. Among these the bishop of Akka is the only one who resides in his diocese; all the others live in the convent at Jerusalem. The Greek Church allows the reading of the Scriptures by the people, hence they have become more enlightened than any other of the Syrian sects. The Jacobites (q.v.) use the Syriac language in church services, although it is not understood by the people. Their head is the patriarch of Mardin. Their number is small, chiefly in Sudud, Kuryetein, Homş, Nebk, Damascus, and Aleppo. They are poor and industrious, and receive the Scriptures without opposition. The Maronites (q.v.) renounced monotheism in 1182, and submitted to the pope. They are devoted Roman Catholics, and call their part of Lebanon the Holy Mountain. Although adhering to the pope, they still retain many of their former peculiarities. Their ecclesiastical language is Syriac; their patron saint, Marön, is not found in the Roman calendar; they have their own church establishment, and the people regard their patriarch as not inferior to the pope; and their secular clergy marry. Their convents, numbering nearly 100, own the best estates in Lebanon, and formerly supported about 2,000 monks and nuns, with a revenue of not less than \$350,000. Emigration has been steadily reducing the numbers of those entering the monasteries and convents. The people are independent, hardy, and industrious, but are left in gross ignorance, illiteracy, and superstition. Their clergy are educated at Ain Werka; and those trained in Rome are men of fair learning; but the mass of the priests are lamentably ignorant.

The Roman Catholic schismatic churches which are in connection with the Roman communion—Greek, Syrian, and Armenian—sprang from the missionary efforts of Roman Catholic priests and Jesuits during the past two centuries. The Greeks retain the marriage of the clergy, their Arabic service, oriental calendar, and communion in both kinds. The Armenian population is confined to the vicinity of Antioch and Aleppo, speaking the Turkish and Armenian languages. The Jews of Palestine are foreigners, numbering about 40,000, having come

from every country on earth, and living chiefly in Jerusalem, Hebron, Tiberius, Safed, and the Jewish colonies. But the Jews of Damascus (5,000), Aleppo (15,000), and Beirut (5,000) are natives, speaking the Arabic, and many of them possess great wealth (see ZIONISM).

VI. Modern Protestant Missions in Syria. 1. American Presbyterian: The first modern Protestant mission to Syria began in Jan., 1819, when Revs. Pliny Fisk (q.v.) and Levi Parsons, missionaries of the A. B. C. F. M., landed in Smyrna. In Feb., 1821, Parsons reached Jerusalem.

1. Origins and Work. In 1823 Messrs. Fisk, Jonas King, from America, and Way, of the London Jews Society, reached Beirut, and summered in Lebanon. Jerusalem and Beirut continued for years the two centers of American missionary labor, until 1843, when the American mission was withdrawn from Jerusalem, and confined to Syria proper, leaving Palestine to the Church Missionary Society. In 1871 the Syria mission of the American Board was transferred to the Presbyterian Board of Foreign Missions of the United States, owing to the then recent reunion of the two branches of the Presbyterian Church. The whole number of American missionaries laboring in Syria under these two boards from 1823 to 1910 is as follows: male missionaries, 60; female missionaries, 93; printers, 4; total, 157. The missionaries were at first directed to attempt the reform of the oriental churches, leaving the converts within the oriental communions; but it soon became necessary to organize a distinct Oriental Evangelical Church. Thirty-four native Evangelical churches have been organized, of which 14 have native ordained pastors, and 27 licensed preachers aid in the work of evangelization. The number of converts is about 2,800, of whom 1,100 are women. Eighty Sunday-schools contain about 7,000 scholars. The number of Protestant adherents is about 8,000. Medical mission work has received especial attention in a well-equipped hospital at Tripoli and in medical practise among the poor in the interior towns and villages. The first refuge and sanatorium for tuberculous patients was opened at Tunieh in 1909, with summer quarters at Shebainyeh.

The great work undertaken by the American Syria Mission, however, is not merely for the three millions in Syria, but, through the medium of the Arabic Scriptures and Christian Arabic literature, for the 235,000,000 of the Mohammedan world. The work of translating the Bible from the original tongues into Arabic was begun in 1848 by Dr. Eli Smith, who labored assiduously until his death, Jan. 11, 1857. Only Genesis, Exodus, and the first sixteen chapters of Matthew had received his final revision; but he had revised and nearly prepared for the press the whole of the New Testament, and all except Jeremiah, Lamentations, and the last fourteen chapters of Isaiah, of the Old Testament. On his death, Rev. Cornelius Van Alan Van Dyck continued the work of translation. In 1860 the New Testament was completed, and issued from the press; and in 1865 the entire Bible was finished, and sent forth to the world. Dr. Smith had prepared in 1837, with the aid of Homan Hal-

lock, the punches of a new font of Arabic type, made from the best specimens of Arabic calligraphy. The type was cast by Tauchnitz, in Leipsic. This type, which at first was anathematized by the religious heads of the oriental sects, has been adopted by the Turkish government journals, the Dominican press at Mosul, the Greek, and other native presses, and the Leipsic Arabic press. Seven complete editions of the Arabic Bible have been electrotyped at the American Press at Beirut at the expense of the American Bible Society, together with many portions in various types of different books of the Old and New Testaments. Of the seven complete editions four are unpunctuated except where ambiguity would result without the vowels and two are completely voweled. One is a second font Reference Bible, and two editions of a first font Reference Bible have been printed from types. An entirely new edition of the largest first font Reference Bible is now in preparation, with a new set of references based upon the standard American and English editions. The adaptation of the new references was begun in 1908 by the present editor, Rev. F. E. Hoskins, D.D., and, with the making of the plates for about 1,450 pages, can not be completed before 1914. A photographic edition of the first font pointed Bible has also been issued in London by the British and Foreign Bible Society. The Arabic Bible, during the past thirty-seven years, has been distributed throughout Syria and Palestine, Mesopotamia, Egypt, in Asia Minor, Tunis, Algiers, Tripoli, Morocco, Sierra Leone, Liberia, Zanzibar, Aden, Bagdad, India, China, and wherever Syrian emigrants are found in the United States, South America, and Australia. Between July 1, 1872, and Dec. 31, 1909, there have been printed in Beirut, 158,998 complete Bibles, 210,522 complete New Testaments and 972,746 parts, making a total of 1,342,266 volumes of the Arabic Scriptures. In addition to this, nearly 500 different books have been printed at the Beirut press; comprising works on medicine, surgery, anatomy and physiology, chemistry, natural philosophy, botany, astronomy, the higher mathematics, geography with atlases, grammar, arithmetic, history, theology, homiletics, church history, evidences of Christianity, mental philosophy, hermeneutics, etc., together with religious books and tracts, and illustrated books for the young, and weekly and monthly journals. Butrus Bistany, a learned convert from the Maronite faith, who aided Dr. Eli Smith in the Bible translation, published, in 1870, a fine dictionary of the Arabic language (2 vols., 8vo, 1,200 pages) and began in 1872 an Arabic encyclopedia (12 vols., 8vo, 800 pages each), of which vol. xi. is completed. During the year 1909, 39,231,000 pages in Arabic were printed at the Beirut press, making 962,577,000 from the foundation of the press. The demand for the Beirut publications is greater in Egypt than in any other country. The Beirut press has an Arabic type foundry and electrotype apparatus, five steam presses, six hand presses, hydraulic, hot rolling, and embossing machines, and sixty-two employees. The American Bible Society and the American and London Religious Tract Societies have given substantial aid in the printing and publishing work of the mission.

Education is a prominent branch of the mission-work in Syria. The first missionaries found the

8. Educational Work.

people in a deplorable state of intellectual and moral ignorance. The only schools were the Moslem medrishehs, attached to the mosques, and the clerical training-school of the Maronites at Ain Wurka, Mount Lebanon. Books were to be made for readers, and readers for books. Drs. Thomson and Van Dyck founded a seminary for boys in Abeih in 1846, which was placed under the care of Simeon Howard Calhoun in 1849, and continued in his care until 1876. It was the highest literary institution in Syria for years, until the founding of the Syrian Protestant College in Beirut (see below). In the absence of any adequate public school system the mission has more than 100 day-schools gathering nearly 5,000 children from all the religious sects. It has three boarding-schools—in Beirut, Sidon, and Tripoli—for the higher education of girls with nearly 300 pupils; four training-schools for boys—in Suk ul-Gharb, Sidon, Shweir, and Tripoli—where 500 boys are being educated along the best American lines. The Sidon school for boys, now known as Gerard Institute, has industrial training in four departments and on its large farm an orphanage for children from Protestant families. Several members of the mission give theological instruction to candidates for the Christian ministry. The total number under instruction is nearly 6,000 pupils.

2. The Syrian Protestant College: Situated on a commanding location at Ras Beirut, with its eighteen stone buildings scattered over its campus of forty acres, this college is now the largest American educational institution in the world outside the boundaries of the United States. While a direct outgrowth of the American mission and closely affiliated with its work, it is not connected with any missionary society, but is undenominational, and has an entirely independent organization. It was incorporated by the legislature of New York in 1863 and is under the control of the board of trustees residing in that state, who have charge of all the funds of the college and ultimate authority in all the affairs of the institution. The local government is vested in the faculty. The college began with a preparatory class in 1865 and the college proper opened in the fall of 1866. A medical class was formed in 1867. In the autumn of 1873 the college moved to the present location. The departments of the college are seven: preparatory, collegiate, commerce, medicine, pharmacy, training-school for nurses, and Biblical archeology. English is the language of instruction in all the departments. The eighteen buildings furnish excellent accommodations for the present staff of 70 instructors and nearly 900 students. There are nine well-furnished laboratories; a library with over 15,000 volumes; the George E. Post Hall of Science contains nine museums scientifically arranged for exhibition and study; the astronomical observatory is well equipped; four new buildings accommodate the hospitals for women, children, and eye diseases, together with the training-school for nurses. The whole number of students in the college for the year 1909-10 was 845, of whom 4 were Behai, 25 Druses, 88 Jews, 104

Moslems, 160 Protestants, 85 from the Roman, and the remainder, 379, from the orthodox Christian sects of the orient. They represented at least 12 nationalities and spoke 24 different languages. The total number of graduates to the year 1909 was 1,767, distributed as follows: preparatory (since 1883), 922; collegiate (since 1870), 300; commerce (since 1902), 53; pharmacy (since 1875), 162; medicine (since 1871), 330.

3. Irish Presbyterian Mission in Damascus: This was founded in 1843. The United Presbyterian Church of the United States soon entered upon the work, and continued to cooperate for a number of years, until the latter church concentrated its work upon Egypt. Since 1905 the Irish church has confined its work to Damascus and the village of Bludán in the Anti-Lebanon. Besides the evangelistic work of preaching, there are in Damascus a girls' boarding- and day-school and a boys' boarding- and day-school in the Christian quarter, and two similar schools in the Jewish quarter for Jews, all under the care of Irish ladies; also two day-schools in Bludán. On the rolls of these schools are about 600 pupils of various sects, including 200 Jews. Two Bible women visit about 230 homes in the Jewish quarter of the city.

4. The Church of England Missions: These, having their center at Jerusalem, embrace a variety of enterprises which, while acknowledging and affiliating with the Anglican bishopric, differ in their organization and policy from each other. The historical beginnings and relations of the four main divisions are not easy to disentangle. (1) The London Society for Promoting Christianity among the Jews dates back to 1829, when its Jerusalem mission was begun. The other centers now occupied are Safed and Damascus. Since 1829 various institutions have been founded, many of which have passed into other hands. In 1910 there were two boarding-schools for Jewish children, with 80 scholars, and a day-school for girls with a regular attendance of 130; an industrial establishment for receiving inquirers and teaching them a trade in addition to ordinary Christian instruction. The society has two workshops for carpentry and printing. A prominent feature is the medical work in the hospital and three dispensaries, this being the first medical mission of modern times. Christ Church, Jerusalem, was the first Protestant church built in Syria and was consecrated in 1849. There have been 659 baptisms of Hebrews since the foundation. The staff consists of two clergy and twelve lay missionaries with two doctors and five English trained nurses. In connection with Jerusalem there is a small mission in Jaffa. Safed is the center of the work in Galilee. Here there are schools and a hospital served by two clergy, three lay missionaries, an English doctor, and three nurses. In Damascus there has been a small mission with schools and industrial work among girls. (2) The Protestant bishopric of Jerusalem (see JERUSALEM, ANGLICAN-GERMAN BISHOPRIC IN) now has attached the Collegiate Church of St. George with the status of a cathedral, a school for boys and for girls, two hostels, and a home for nurses, and is the main center of the Jerusalem and the East Mission whose opera-

tions are coextensive with the jurisdiction of the bishopric, which extends over the congregations and interests of the Anglican Church in Egypt, the Sudan, the region on both sides of the Red Sea, Palestine, and Syria, parts of Asia Minor, and the island of Cyprus. (3) The Society for the Propagation of the Gospel in Foreign Parts proposed a mission to the Druses of Lebanon in 1841, but it was many years later before it really entered Syria. In 1905 the society agreed to become trustees of the property of the Jerusalem bishopric, and since then has aided in many of its enterprises. (4) The Church Missionary Society's work in the Holy Land may be said to be the outcome of previous work done about the shores of the Mediterranean and the establishment of the Jerusalem bishopric. It has 11 European and 116 native workers. Its operations are mainly in Palestine, where in 28 stations and out-stations it carries on an extensive educational work in 46 schools with nearly 100 teachers and an average daily attendance of 2,581 scholars. Its medical work in 4 well-equipped hospitals and many dispensaries is a great blessing to the country. The native church organizations with 10 ordained men form the Palestine Native Church Council, which aims at self-administration and ultimate financial independence. The communicants number 777 and the adherents 2,239.

5. The German Evangelical Missions: These include the following agencies: (1) The deaconesses of Kaiserswerth, whose work comprises orphan training, higher education of all nationalities, and hospital nursing, and there are 64 sisters in Beirut, Jerusalem, Bethlehem, and Haifa. They began labor in Sidon after the massacres of 1860 and then transferred their work to Beirut, where, in 1910, they have 31 deaconesses and 6 native helpers who serve in the Johanniter Hospital, the large orphanage, and their schools, which contain 320 pupils. In Jerusalem 10 of the deaconesses are nurses in the hospital, 13 serve in the Talitha Kumi Orphanage, and 6 in the magnificent new Augusta Victoria Institute on the Mount of Olives. Two serve in Bethlehem and 2 in Haifa as visiting nurses and kindergarten teachers. They represent one of the finest Christian enterprises in the world. (2) The Syrian Orphanage, commonly called Schoeller's, after its founder, at Jerusalem, is one of the most useful, varied, and successful of the enterprises which came into existence after the massacres of 1860. It has maintained and trained thousands of orphans, instructed the blind, and done much for the industrial improvement of Syria. With 21 German and 14 native workers it carries on a system of kindergarten, elementary, and higher education in the orphanage and tributary schools, which enroll 315 pupils. Its most important features have been its training workshops, where hundreds of boys have been taught printing, blacksmithing, locksmithing, tailoring, carpentry and turning, pottery and brickmaking, basket and chair making, and its agricultural departments at Bir Salem in the Plain of Sharon and near Nazareth, the latter a gift of Germans living in America. Its Protestant community embraces 118 communicants and 277 adherents. (3) The Jerusalem Stiftung, which cares for the German

congregations in the Church of the Redeemer at Jerusalem, operates schools, and maintains chaplaincies at Beirut and elsewhere. (4) The Herrnhut or Lutheran Brethren have charge of the Leper Asylum near Jerusalem, where 40 to 60 of these sad sufferers now receive Christian care from trained deaconesses. (5) The Jerusalem Verein (Berlin) was founded in 1852 to assist German evangelical institutions in the orient. It long enjoyed the royal protection of the Empress Augusta and since the present emperor's visit to the Holy Land in 1897 has received special support and encouragement. While contributing yearly to the hospitals, orphanages, leper asylum, supporting German pastors in Jaffa and Haifa, it has also provided native pastors for Arabic-speaking congregations at Jerusalem, Bethlehem, and Beit Jala. It took up independent work at Bethlehem in 1860, Beit Jala in 1870, Hebron in 1884, and Beit Sahur in 1900. (6) The Knights of St. John own the hospitals in Beirut and Jerusalem and the hospice at Jerusalem, and are to have charge of the Augusta Victoria Institute on the Mount of Olives, the largest and finest pile of buildings in the Holy Land devoted to Protestant mission work, which were dedicated with ceremony by Crown Prince Eitel Frederick Apr. 9, 1910.

6. The British Syrian Mission: This enterprise, formerly the British Syrian schools founded in 1860 by Mrs. J. Bowen Thompson and afterward conducted by her sister, Mrs. A. Mentor Mott, has completed its first half century of superb work for the girls and women of Syria and begins another period with extensive enlargements of its training-college at Beirut, where the mission aims thoroughly to train teachers for its own 38 schools, which are grouped about the main centers at Beirut, Damascus, Baalbec, Tyre, Hasbeya, Zahleh, Shemlân, and Ain Zehalteh, and also to render the largest possible assistance to the work of all other societies. Twenty English workers superintend the 38 schools, with 82 teachers and over 3,000 pupils. Fifteen Bible women visit thousands of homes and teach Christian and Moslem women to read. Two schools for the blind, one for girls and one for men, the latter with 23 pupils, teach various forms of handicraft in addition to reading and other studies.

7. The Society of Friends (English): This organization carries on work on Mount Lebanon with resident missionaries at Brumana, Beit Miri, and Ras al-Metn. In Brumana are two large boarding-schools for boys and for girls, and a hospital with 20 beds where clinics are held regularly and a number of Syrian girls have been trained as nurses. Besides these larger stations they have schools in eight villages and about 1,000 pupils under instruction, 13 English missionaries, and 35 native workers. This mission was founded in 1873 by Theophilus Waldemeier, and was carried on by a special committee until 1898, when it was taken over by the Board of the Friends' Foreign Mission Association as one of its five fields of missionary labor (Syria, India, Madagascar, China, and Ceylon). In 1896 Waldemeier left the mission and founded the Lebanon Hospital for the Insane at Asfurtyeh just outside of Beirut. After extensive journeys in Switzerland, Great Britain, and the United States,

Waldemeier proceeded with the erection of the buildings which now constitute the best-equipped home for the insane in the whole Turkish empire. The general committee of the hospital is in London, the trustees are English and American, while the executive committee is international.

The Society of Friends (American) carries on an extensive medical and educational work at Ramallah, Jaffa, and Ramleh with 4 American and 22 Syrian workers.

8. Other Enterprises: These, mentioned in the order of their founding, are: (1) The Reformed Presbyterians (Covenanters) in North America occupied Latakia in 1859 and later extended their work to Suadieh, Tarsus, Mesine, and Cyprus. They have done much for the Nusairi, really a pagan people, which the government has attempted to make Mohammedan. Twenty American missionaries with 48 native helpers in the 4 main stations and 9 out-stations have gathered more than 350 communicants and 800 pupils in 15 schools. (2) The Tabetha Mission (1863) in Jaffa, aiming to give a Christian training to Christian, Jewish, and Moslem girls, was founded and is still carried on by Miss Walker Arnott. Four foreign and 10 Syrian helpers serve a home with 44 boarders, 2 day-schools with 160 girls, and oversee an industrial work employing 500 women and girls. (3) The Church of Scotland Jewish Mission (1864) in Beirut aims to create and direct a movement among the Jews by which they may deliver themselves from rabbinical traditions and seek after God, and to infuse Christian knowledge rather than to withdraw individuals. Eight British and 12 Syrian workers maintain excellent day schools for boys and girls and a boarding home for Jewish girls, with a total of about 400 pupils. (4) Miss Taylor's orphanage for Moslem and Druse Girls (1868) in Beirut is without question the most unique work in Syria, if judged by the class of pupils and the influence exerted by Miss Taylor's impressive personality and those who have followed her. (5) The Palestine and Lebanon Nurses' Mission (1883) at Baaklin in the Lebanon for the evangelization of the Druses through the agency of a medical mission, with 5 English and 2 native workers, maintains a cottage hospital with 15 beds, a large clinic, and services and classes for Druse women and girls. (6) The Edinburgh Medical Missionary Society at Damascus (1884), after many years in hired premises, erected in 1908 its commodious Victoria Hospital, where Dr. Frank Mackinnon and another English doctor with 3 English and 2 native nurses receive and treat the sick poor of all creeds and nationalities. Their aim and object is "to preach the Gospel and to heal the sick." (7) The United Free Church of Scotland Mission has a fine hospital at Tiberias on the Sea of Galilee (1884) with 40 beds and a large out-patient department where Dr. Torrance has labored 26 years; another large hospital at Hebron, and one at Safed. In connection with the medical work are 4 schools with 330 pupils and religious services and communities. There are 12 British and 20 native workers. (8) The Dufferin and Procter Memorial Schools for boys and girls at Swheifat were founded in 1885 by Miss Louisa Procter, an Irish

lady who gave her money and 21 years of her life to the building up of two boarding-schools. At her death the work was placed in the hands of her assistant, Rev. Tanius Saad, who, in cooperation with an English and Irish committee of reference and a board of visitors, is carrying on the work successfully. Two English and 6 Syrian workers care for 173 pupils in the schools. (9) The Christian and Missionary Alliance of New York began in 1893 an undenominational work in Jerusalem among Jews, Moslems, and oriental Christians for a deepening of the religious life, and has organized a church with boarding-schools for boys and girls, sends visiting workers into the villages, and supports a day-school for girls in Hebron. (10) The Presbyterian Church of England's Mission to the Jews entered Aleppo in 1895 and aims mainly at helping the Jews while admitting a limited number of Gentiles. Three British and 9 Syrian workers care for a community of 120 Protestants with about 300 pupils in its schools. (11) The Danish Mission to the Orient in 1898 entered Syria, in 1905 took over the Kalamoon district (n.e. of Damascus, toward Palmyra) from the Irish Presbyterian Mission, and has opened work in Yabrood, Nebk, Deir Atiyeh, Hafra, and Karjasem. Eight Danish and 17 Syrian workers have opened 9 schools with 340 pupils, while plans for an extensive medical and church work are well under way. (12) The Swedish Jerusalem Society of Stockholm entered Jerusalem in 1903 and is building a hospital at Bethlehem, where Dr. Ribbing has been laboring since 1904. This society employs 4 Swedish, 2 German, 1 English, and 4 Syrian workers.

VII. Summary and Conclusion: The whole number of foreign Protestant societies now operating in Syria is 35, with not less than 500 foreign workers of whom about 150 are Americans and 200 are from Great Britain. The pupils in Protestant schools number more than 20,000. Medical missions are carried on in 28 cities and towns, with more than 40 foreign physicians and twice as many trained nurses. In addition to the Protestant educational institutions in Syria and Palestine, numerous schools have been opened by other sects, foreign and native, and the Turkish government has begun to develop a system of its own, but has apparently begun at the top with military and civil institutions instead of at the bottom with elementary education. Beirut was in the days of the Roman empire a city of schools and is so still. Out of 97 schools of all grades 36 are Moslem (mainly elementary attached to the mosques), 43 are foreign, 14 belong to the native Christian sects and 2 to the Jews. Out of the 13,256 scholars more than half are in foreign schools and more than two-thirds are in Christian schools. The highest grades of all schools are Christian.

The re-promulgation of the constitution in Turkey in 1908, the deposition of Abd ul-Hamid in 1909, and the other stirring events of the years 1907-09 gave a great impetus to all missionary operations. The new government, despite the malignant influence and activity of the reactionaries, has shown itself friendly to all educational enterprises, and men prominent in the new régime have rendered

superb tributes to the foreigners who toiled amid the darkness and confusion of the past twenty-five years. Great problems confront the present administration. The politico-religious alliance between Islam and the State must certainly give way to something more suited to the modern world. Those who have fanned the fanaticism of the ignorant Moslems are guilty of awful crimes. But closer contact with European influence, the growth of education, the reading of the Bible, the phenomenal increase of newspapers, and the spread of a purer Christianity are surely leavening the minds of an increasingly larger number of Mohammedans. Diplomacy can never regenerate the East. The patient work of education, the preaching of the Gospel, the distribution of God's word among the masses, and the diffusion of Christian literature, will gradually disarm prejudice, awaken inquiry, promote social harmony, destroy polygamy, reform the oriental churches, and bring the followers of Mohammed to the religion of Jesus Christ. Thus will the press, the Church, and the school cooperate in hastening the true regeneration of this most interesting, and, until recently, so degraded land.

H. H. JESSUP. Revised by F. E. HOSKINS.

BIBLIOGRAPHY: On the geographical and political history up to the fall of the Seleucidan kingdom the literature is fully included in the lists given under *ASSYRIA*; *BABYLONIA*; *PERSIA*; *AHAB*; *ISRAEL*, *HISTORY OF* (where such works as McCurdy's *History, Prophecy and the Monuments* deal with Assyrian and Babylonian control of Syria); *PALESTINE*; *PTOLEMY*; and *SELEUCIDÆ*; see also under *DRUSES*; and *MARONITES*. Consult further: G. Cormack, *Egypt in Asia. A Plain Account of pre-Biblical Syria and Palestine*, New York, 1908; Schrader, *KAT*, ed. of 1902, pp. 132-135; A. P. Stanley, *History of Syria and Palestine*, new ed., London, 1883; W. L. Gage, *Palestine, Historic and Descriptive*, London, 1887; H. Winckler, *Keilinschriftliches Textbuch zum A. T.*, 2d ed., Leipzig, 1903; idem, *Auszug aus der vorderasiatischen Geschichte*, ib. 1905; A. Henderson, *Historical Geography of Syria*, Edinburgh, 1885; A. Sanda, in *Der alte Orient*, v. no. 3, Leipzig, 1902; T. Noldeke, in *Hermes*, v. 443-468; A. Neubauer, *La Géographie du Talmud*, Paris, 1868; W. M. Müller, *Asien und Europa nach altägyptischen Denkmälern*, Leipzig, 1893; A. Müller, *Der Islam im Morgen- und Abendland*, 2 vols., Berlin, 1885-87; E. Meyer, *Geschichte des Altertums*, vols. i., iii., Stuttgart, 1884-1901; idem, *Die Entstehung des Judentums*, Halle, 1896; idem, *Die Israeliten und ihre Nachbarstämme*, Halle, 1906; W. Geiger and E. Kuhns, *Iranische Philologie*, ii. 395-604; F. Hommel, *Grundriss der Geographie und Geschichte des alten Orients*, pp. 187-194, Munich, 1904; idem, *Geschichte des alten Morgenlandes*, 3d ed., Leipzig, 1904; G. L. Bell, *Durch die Wästen und Kulturstätten Syriens*, 2d ed. Leipzig, 1910.

On missionary work, besides the reports of the various bodies operating in Syria, consult: T. Laurie, *Historical Sketch of the Syria Mission*, New York, 1862; R. Anderson, *Oriental Missions*, 2 vols., Boston, 1872; J. S. Dennis, *Sketch of Syrian Missions*, New York, 1872; H. H. Jessup, *Women of the Arabs*, New York, 1874; idem, *Syrian Home Life*, ib. 1874; idem, *Mohammedan Missionary Problem*, Philadelphia, 1880; idem, *Fifty-three Years in Syria*, New York, 1910; E. D. G. Prime, *Forty Years in the Turkish Empire; . . . Memoirs of . . . W. Goodell*, New York, 1876; W. A. Holliday, *Historical Sketch of Missions to Syria*, Philadelphia, 1881; Mrs. E. R. Pitman, *Mission Life in Greece and Palestine*, London, 1881; *The Star in the East: quarterly Record of the Progress of Christian Missions within the Turkish Empire*, London, 1883; F. Conil, *Jerusalem moderne. Hist. du mouvement catholique dans la Ville Saint*, Paris, 1894; J. H. Wilson and J. Wells, *Sea of Galilee Mission of the Free Church of Scotland*, Edinburgh, 1895; M. Jullien, *La Nouvelle Mission de la compagnie de Jésus en Syrie, 1831-96*, 2 vols., Tours, 1898; A. Forster, *With the Arabs in Tent and Town; an Account of missionary Work in Moab and Edom*, London, 1902; H. J. E.,

One Hundred Syrian Pictures, illustrating the Work of the Syrian Mission, London, 1903; W. A. Essery, *The Ascending Cross. Some Results of Missions in Bible Lands*, London, 1905; Jehay, *Sujets Ottomans non-Musulmans*, Brussels, 1906; Baedeker's *Syria and Palestine*, Leipzig, 1908.

SYRIAC LITERATURE.

- Divisions of Syriac Literature (§ 1).
- General Works on Syriac Literature (§ 2).
- Judæo-Pagan Writings (§ 3).
- Bible and Apocrypha (§ 4).
- Native Christian Literature (§ 5).
- Theological Literature under Greek Influence (§ 6).
- Rise of History under Islam (§ 7).
- Period of Decline (§ 8).
- Collected and Miscellaneous Writings (§ 9).
- Works on Philosophy and Science (§ 10).
- Translation Literature (§ 11).
- Juristic Literature (§ 12).
- Historical Treatises (§ 13).

Syriac literature—the literature of the language designated as “Syriac” or “Syrian” (R. V. marg. “Aramaic,” “Aramean”) in the Old Testament (II Kings xviii. 26; Dan. ii. 4; Ezra iv. 7)—is of prime importance in the history of the Christian religion, though not so much for its bearing on the Bible and its exegesis as because of the high value of the Christian literature which it contains. This statement holds good both of the works originally written in Syriac by native authors, and of those works which were first composed in other languages, but which now, their original texts having been lost, are preserved only in Syriac translations. Of the latter type it is sufficient simply to allude to such recent finds as the Old Syriac Gospels from Sinai (see *BIBLE VERSIONS*, A, III., 1, § 3), to the Odes of Solomon (see *SOLOMON*, *ODES OF*), or to the list of “Old Syriac Versions of Early Christian Greek Literature” given by Harnack (*Litteratur*, i. 885-886).

Syriac literature may be divided (1) from the religious point of view into (a) heathen, (b) Jewish, and (c) Christian. (2) Chronologically it ranges from the beginning of the Christian era, or, if the recent discoveries of Aramaic papyri in Egypt be included, from the fifth century B.C. i. Divisions to the Middle Ages; while in the nineteenth century a modern Syriac literature sprang up, largely through the agency of the American Mission at Urumiah. (3) Geographically the literature ranges from the southern frontier of Egypt and the shore of the Mediterranean across Mesopotamia to India (Kottayam in Malabar), Turkestan (Semirychie), and China (Singan-fu). (4) In extent and contents Syriac literature is sufficiently rich to arouse the zeal of the scholar, without being so huge as to make him despair, as is the case, for instance, with Arabic. The new *Corpus Scriptorum Christianorum Orientalium* (Paris, 1903 sqq.) allows 125 parts for the Syriac section, or more than for any other branch; a single editor, Paul Bedjan, during recent years has published over thirty volumes, mostly *inedita*; and Paul de Lagarde (q.v.) began a *Bibliotheca Syriaca* (Göttingen, 1892).

Though mainly theological, Syriac literature covers all branches of science—history, geography, philology, medicine, law, and astronomy—and even contains specimens of the romance.