

"Bethel." Across the archway there is a kind of screen which is let down when a patient has a fit.

This like many other details of the Asiles, demonstrates the genius of the founder.

Although he had given up music as a profession, John Bost kept it up as a hobby, and composed some of the best-known hymn tunes now used in Protestant churches.

The first congregations who listened to his compositions were his protégés of "La Force." John Bost died in 1881, leaving his life work as a heritage to those whom nature seems to have treated so unfairly, and for whom so little provision is made.

O. E.

A SYRIAN SANATORIUM FOR SUFFERERS FROM TUBERCULOSIS.

Syria affords a striking illustration of the laws of compensation designed by a merciful Providence. Oppressed and impoverished by an autocratic régime, this country has yet been abundantly blessed by educational establishments, and hospitals of a high order munificently endowed by European philanthropy; so much so, indeed, that the town of Beyrout can now boast of possessing the largest number of such institutions chiefly with up-to-date equipment, as compared even with European towns of its size. We have the Syrian Protestant College, which is fast approximating a University of a first-class American type; the Jesuit University, with also a first-class Faculty of Medicine and a French staff of Professors; the Maronite "Collège de Sagesse," the "Melchite Patriarchal College," and a few other high schools for male students; the High School of Dames de Nazareth, with a French conventual system of education, and patronised still by the rich class; the Kaiserswerth Deaconesses' School, a first-class institution patronised by foreign communities; the American Seminary, the British-Syrian Mission School, the School of the Sisters of Charity of St. Vincent de Paul, besides other schools of a lower grade for female students. In the Department of Hospitals there are the Hospital of St. John, supported by the same Order, attended regularly by the American medical staff of the Syrian Protestant College and the medical students; the "Hôpital Francais" of the Sisters of St. Vincent de Paul, under the surveillance of the French medical staff of professors of the *Faculté Française de Médecine*, directed by the Jesuit Fathers, under state control and subsidy from Paris. There are also the Greek Orthodox Hospital, the Asfuriyeh Asylum for mental diseases, and very lately there was established in Beyrout a hospital for contagious diseases endowed solely by the charity of a Beyrout *richard*. The above institutions have been founded and supported by European capital, with the exception of the Greek Orthodox Hospital and the new hospital for contagious diseases; but even the two last named owe their existence to the charitable action of an individual or sectarian kind; and it was felt at last by all right-minded and self-respecting Syrians that the time had come for a national achievement that will express a high national feeling rising above sectarian jealousies

and racial divisions, to vindicate the national dignity and somewhat relieve the state of feeble dependence on European philanthropy in which they have so far existed as a helpless nation in moral childhood. This awakening of the national conscience found expression in the conception of a scheme for the establishment of a tubercular hospital on strictly modern lines. No happier idea could be conceived, for such an establishment would fill a long and deeply-felt need. Despite the clemency of Nature, and the flood of sunlight with which this country is blessed, yet tuberculosis is making appalling ravages owing to the inadequacy, and oftentimes to the total absence of, proper hygienic measures. The havoc wrought by this dire disease has led to such a superstitious dread thereof that cases of the most inhuman cruelty are sometimes met with. A mother quits her own child, or nurses him with distant cares, and but lately a heartrending instance has been afforded by a young lady who was so utterly abandoned, even by servants, that the afflicted husband had to perform himself the menial domestic work in such spare moments as he could snatch from his business. The country is therefore in the face of a situation of a very serious nature, which lends unlimited vastness to the scope of the scheme. It is not only a case of immediate curative or preventive treatment, but a higher aim at the alleviation of untold sufferings both on the part of the unfortunate patients and their relatives, and as a necessary corollary the arresting of the baneful spread of the disease among the population at large. The scheme, in case of complete realisation, will embody the greatest national monument by which Syria can assert its right to a share in the respect of other nations.

Thanks to the collective energy and active enthusiasm of a band of noble workers the great idea took shape about a year ago. The movement started, however, in a restricted circle, and with no broad and ambitious outline of organisation. About £300 were collected among the immediate surroundings of the said band of workers; then a pause followed, determined by different factors, the principal of which were the want of cohesion and solidarity, and then the nursing problem. Religious and racial differences have always been the cardinal factors that militated against any united national action on the part of this country, cursed by the greatest multiplicity of creeds and races imaginable. Fortunately, these two stumbling blocks promise now to be avoided, if not altogether removed; by the providential coming forward of the intelligent and brave lady nurse, Miss Edla Wortabet, with her father, Dr. John Wortabet, a remarkable figure in the intellectual history of modern Syria. Dr. Wortabet is not a Syrian, nor is he quite a foreigner, for he has spent his life in Syria, and has, by his broad humanity, Christian sympathy, and noble work in this land identified himself closely with the Syrians of all creeds and races—Christians and Moslems alike—and he therefore was the ideal man for presiding at the first national movement towards a public achievement without provoking sectarian

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