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the cradle of the Druse cult in Syria. It is quite possible that the inhabitants were already indoctrinated with the peculiar vagaries of the Isma'ilīyeh, which were wide-spread. This would account for their readiness to swallow the latest developments. The Druses, however, who acknowledge no name but that of Unitarians, execrate the memory of Darazi as heartily as they revere the name of Ḥamzeh, another missionary of the Isma'ilīyeh, who became influential with El-Ḥākīm, and whom they claim to be the author of most of the one hundred and eleven treatises contained in the six volumes that enshrine their secret doctrines. There are about one hundred and fifty thousand Druses to-day, mostly grouped in the southern part of the Lebanon, and also in the Ḥaurān, where they are in frequent feud with the Arab tribes and in frequent revolt against the Turkish authorities. A recent rebellion was "crushed" in the spring of 1911.

The Nuseirīyeh in the mountains north of the Lebanon, though strongly impregnated with the doctrine of the Isma'ilīyeh, claim to believe in the twelve imams of the main body of the Shi'āhs. According to some estimates they outnumber the Druses; other guesses would make them a smaller body. Members of all these secret religions claim to be Moslems when it suits their convenience, and repudiate this allegiance with equal ease. In this they are following a tenet of conformity shared by all Shi'āhs and explicitly emphasized by the Ismailian teaching.

We have now accounted for the origin of the main cults to-day found in Syria and Palestine. The Samaritans, indeed, probably represent a longer unbroken religious tradition, still followed at the centre of worship, than does any other cult, but they are now reduced to a mere handful—a hundred plus or minus. The Behāis, or Babis, represent the very last schism of the oft-split Shi'āhs. 'Abbās Effendi, their head, now dwells at Acre with a few Persian followers. But the Behāis have never sought to extend their cult by propaganda in Syria, which they entered merely as exiles. The main body of Behāis is still in Persia, where the Bāb,

or Door, held to be the forerunner of Beha Allah, was martyred in 1852, though they claim that their converts in the United States and elsewhere are very numerous. It may be noticed in passing that 'Abbâs Effendi, while preaching the divinity of his late father, Beha Allah (who died at Acre in 1892), has now definitely repudiated the doctrine as persistently applied to himself by many of his followers all over the world " 'Abdul Beha," he says, referring to himself, "is the servant of the word of the Blessed Beauty [*i. e.*, Beha Allah] and the manifestation of absolute servitude in the threshold of the Lord. He has no other station, grade, class, or power. The great Manifestation was fulfilled and consummated in the Blessed Beauty of Abha, and his Holiness the Supreme (the great Bâb) was the Herald of the Blessed Beauty."¹

It is with reluctance that we omit all but the briefest reference to that most dramatic episode in the religious history of the Holy Land, the domination of the Crusaders. This, however, had very little influence on the subsequent religious life of the land, which is our thesis. Probably a certain portion of the native Latins or Roman Catholics, now resident in Jerusalem and other parts of Palestine, descend from the Pullani (fellahtn), or offspring of the Crusaders by the native women; though it is definitely known that the ancestors of many of the present Latins were once Maronites. The lasting influence of the Crusaders was social rather than religious, as they introduced into the Holy Land those feudal ideas that controlled the life of the Lebanon until the year 1860.²

As it has been a political tradition, now happily on the wane, after a change of party in our National Government, to make a clean sweep in all public offices, so when the Crusaders superseded the Saracens the ecclesiastical positions held by the Greek Christians, under the supervision of their Mohammedan masters, were filled by Latins. Each party regarded the other with contempt. Jacques de Vitry, consecrated Latin Bishop of Tyre in 1217, calls the Syrian

¹ See "The Behai Bulletin" (New York), December, 1908.

² See pp. 104-108.

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