

ANNUAL MEETING OF  
THE PALESTINE EXPLORATION FUND.

THE Forty-Seventh Annual General Meeting of the Palestine Exploration Fund was held at the Portman Rooms, Baker Street, W., on Tuesday, June 11th, 1912, the Rt. Rev. the Lord Bishop of London presiding.

The CHAIRMAN called upon the Hon. Secretary (Mr. J. D. Crace), who acknowledged receipt of letters regretting inability to attend from the Bishop of St. Albans, the Master of Trinity, the Dean of Ely, Professor Flinders Petrie, Professor George Adam Smith, Professor Stewart Macalister, Mr. James Melrose, the Rt. Hon. and Rev. The Marquis of Normanby, etc.

The HON. SECRETARY.—I have also to report that the Society is now housed in its own freehold premises, the generous gift of the Treasurer, who not only bought the property, but has, at his own cost, had such alterations and repairs effected as to adapt it for its purpose. The Society will, therefore, in future be relieved from one heavy item of the expenses of management.

Sir CHARLES WATSON, in response to the invitation of the Chairman, moved that the Report and Accounts for the year 1911, already printed and in the hands of Subscribers, be received and adopted. He proceeded:—

The Annual Report of the Executive Committee has been in the hands of all subscribers to the Fund for some time, so that it is not necessary for me to go into details regarding it. A little later I propose to say a few words on the work which is now going on in Palestine, but at the present moment all that is necessary for me to do is to propose the adoption of the Report.

Dr. PERCY WHEELER.—My Lord Bishop, I have much pleasure in seconding the Resolution, and I will only just add a few words.

After personal experience of nearly twenty-five years in Palestine and of those who are in close connection with the work of the Palestine Exploration Fund, it is a great privilege and a pleasure to be able to say how conscientiously and accurately that work has been carried on all these years, and I am sure that now under the guidance of Dr. Mackenzie and Mr. Newton we hope the work will be carried on in the same energetic way as it has been in the past.

The CHAIRMAN then put the Resolution to the Meeting, and declared it carried unanimously.

The BISHOP OF LONDON.—I see the next item on the Agenda is that the Bishop of London is to say a few words. Well, I may say I made a promise to attend this Meeting in deference to a very earnest request from one who is much respected in Jerusalem, and well known there both for his work and also in connection with this Fund, and that is Dr. Masterman of the London Jews Hospital, which I think Dr. Wheeler knows pretty well, and which I find is looked upon in the East as the best Mission Hospital in the world. I propose in what I have to say not to go into any details as regards what you actually do—on this I am going to listen to Sir Charles Watson—but I thought it might be of interest to those who are present to learn the impressions gained by one who has just recently visited Palestine, and so I pass them on while they are still fresh in my mind. Well, now, people are always saying to me: “Were you not greatly disappointed in the Holy Land?” Let me say frankly that I was not. I think if you go with the idea that going to the Holy Land is going by some mysterious process to make you holy you will be disappointed; or if you imagine you are going to find precisely the country unchanged in which our Lord lived, and dwelt, and taught, well, then, of course, you will be disappointed. But it is foolish, surely, to imagine that you are going to find that. You are going to a land which has been in the course of 2,000 years altered in very many ways. Prof. Macalister points out in his interesting *Record of Excavations in Palestine* that it is not even true to say you are going to see the people exactly as they were in Bible times. You must never forget that the Mohammedan régime has made changes in the life, the character, and the customs of the people of Palestine. So, again, we must always remember that in the process of time modern buildings have been erected. I

confess it was rather a jar when I went to Jerusalem to find such large new buildings there. I ought to have known beforehand, but I cannot forget the enormous Convalescent Home, which no one seemed at present to use, built at the top of the Mount of Olives with a flash-light down to Jaffa. It seemed to me to be disfiguring unduly that very ancient site, and it seemed to be of no appreciable good at present. All that, of course, is a little distressing at first. One wants to see the actual hill with olives on it and nothing else at all, but when you have exercised what I call a little historical imagination, to me it is nothing less than entrancing to visit Palestine, and I am very glad I went, and I advise you to take the first opportunity of going to see it for yourselves.

Well now, the first visit after landing which I found to be of the greatest possible interest was a visit to the Temple area. I am a little cautious in what I say, because I have no doubt there are some here who know the whole place better than I do myself. On the other hand, my experience of drawing-room meetings is that you must imagine that the minds of most of your audience is a complete blank on the subject. I began by making a mistake about my audiences at Oxford when I lived in the East of London; I used to assume knowledge in my audience, and imagined they all knew something about Oxford House and the East of London, but I discovered it was safe to assume they knew absolutely nothing, and then I found I made some impression on the audience. Well now, if you have not visited the Temple area you can hardly realize the intense interest of such a visit. There you have the actual site of the Temple, there is no dispute about that. I hope I am not treading on anyone's corns when I say that an exploration carried out, not by our Society, has done a great deal of harm to those who visit the Temple or stay at Jerusalem. I was excluded from seeing the sacred rock because of what I cannot help thinking was an indiscreet attempt to find treasure under the surface, and the consequence was that we were handicapped by the suspicious attitude which was adopted by the authorities. More than that, among the Mohammedans who were present at their prayers, there was distinctly a feeling of hostile suspicion. In one mosque we were being shown the grave where the two murderers of Thomas à Becket were buried, and the two dragomans just lifted the carpet for a moment, when a fanatic rushed towards us as if he imagined that some discredit was being shown to the sacred place and the prophet. That will

just show those who have not visited the place the care with which you must carry on your investigations, and also the extreme care and the reverence you must show to Mohammedans who are at their devotions. A sad thing happened last year when an American girl was shot through the eye by a Mohammedan because he thought she was laughing at him at his prayers. I am sure she was not, but he did not understand the jokes that were passing in the party, and she very nearly lost her life. Still, although one is not allowed to see the sacred rock as thoroughly as one might wish (in consequence of this suspicion), of course we were shown enough to understand what an immense task the Palestine Exploration Fund carried out in the past. We were taken down and shown the probable entrance by which Solomon went into the Temple, right down underneath the surface. It has all been laid bare as far as it can be. We should feel thankful that a body like this should come forward and, during all these years in a quiet way, explore this ancient site and show us what lies underneath modern Jerusalem.

From Jerusalem I went on to Bethlehem, and I think one of the most beautiful things about Bethlehem is that you know you are on the very place where the Lord was born. When you have weighed all that is said about the sites, the one certain thing—and I am sure the experts will agree with me—is that in that cave underneath the ancient Inn you are in one of the certain sites in the history of the world. That old Inn has lasted on as far back as can be traced in local tradition, and I feel there is no doubt at all that our Lord was born in the cave underneath that ancient Inn, and therefore, of course, Bethlehem is a place of most intense interest.

My next expedition was down a long, long valley from Jerusalem to Jericho, and you really have to go down it to realize what it is. It was surprising to me to find Jerusalem 2,500 feet, I think it is, above the sea, a true health resort after the heat of the desert of Egypt. To go down to Jericho 1,400 or 1,500 feet *below* the level of the sea is indeed a great descent. You read of our Lord going from Jerusalem to Jericho, and it gives you some idea of what the journey was, and still more so when you come up again. Starting in the morning at 8 o'clock you do not arrive till four, and that gives you some idea of the tremendous climb our Lord had in His long journeys up and down Palestine. Well, Jericho illustrates what may be done, and what is being done, by the exploration of

Palestine. I had not time to find out what society was doing this, or what society was doing that, but I walked up after bathing in the Dead Sea to see the excavations being carried on in ancient Jericho. Ancient Jericho, as most of you know, is about a mile and a half from modern Jericho, and here, of course, is where the interest comes in. I was very interested to see what was going on in the exploration of ancient Jericho, but it does not seem to me that much has been done at present, at any rate, so far as I could see from my inspection. I do hope we shall have ancient Jericho explored more thoroughly than has yet been done. After this came a long interesting journey up Palestine in a cart without springs, which was built for the German Emperor. In the course of the first day we came to the next site of interest, which was Jacob's Well. I found that three feet had been taken off to fit it into a church. I could not help feeling that the system of building churches over sites had been overdone. Why should the top of Jacob's Well be taken off—the very place where our Lord sat—in order to put it into a church?

We then went on to Shechem, and of all the dirty and filthy towns I have ever seen in this world Shechem is the worst. But of course it is very interesting to see 150 of the ancient Samaritans, all that are left of them, headed by their high priest. I was very glad to find a C.M.S. hospital close by. I went on from there to see what to me was one of the most beautiful excavations I saw in Palestine, and that was the excavation in Samaria. To go up to the lovely site of Samaria and to see the view was a treat, but still more to see the actual lepers' gate and all the columns remaining from the Roman city which succeeded the ancient Samaria. It was worth much to see a thing like that.

Then came a long journey across ploughed fields, which was called the Plain of Sharon. It was a surprise to me to find that you had to drive practically across a place with no road whatever; but the interest of the places at which I stopped on the way made up for the extraordinary jolty character of the drive. I do not know whether you are all aware of the rate at which the Jews are colonizing Palestine. There are 31 colonies, and I visited one thoroughly. I was taken over by a keen Jew, and it is a wonderful thing that these returning Jews, who, I suppose, most of them have lived their lives in cities, should show themselves such good agriculturists as they have done. I went over their wine press, and they are not sorry when there is a bad wine season in France,

because it makes it good for them. Looking at it from a historical point of view, it was most interesting to see the hill-sides studded now with German colonies, and now with Jews. Every little desolate hill-side is being covered with houses as the Jews come back. I had a great reception at Zimmarin, and was welcomed and shown everything by them.

Then came what to me was one of the most interesting days, that was the visit to Mount Carmel. Thence I went on to Nazareth. I cannot tell you the interest of being received, first, by those who rode out to receive me, and then by a hundred boys singing a hymn of welcome to greet me as I entered Nazareth. The whole scene was of tremendous interest, and the view from the top was one of the things which I shall never forget in my life—it was a wonderful panorama.

Thence past Cana of Galilee we came, after another terribly jolty drive, down to the Sea of Galilee. Well, the Sea of Galilee is unaltered. When you want to follow the Sacred Life I do not know of anything much more lovely than a sail up and down the Lake of Galilee and picturing everything before your eyes. I read Mr. Masterman's delightful monograph and spent a long time at Tell Hûm, and I tried to make up my mind whether it was really the ancient Capernaum. There was a synagogue lying in ruins before your eyes, and you wonder whether that was the synagogue mentioned in the New Testament. It may not be the actual synagogue, but to see it so complete makes you grateful to the explorers who with such patience have revealed it to you. Eventually, past Damascus and Baalbek, we reached Beyrout. I have only given you a mere sketch of my journey, but it shows you how grateful a visitor who goes to Palestine must be to the work of such an exploration fund as this. It simply lights up the country and gives you an intelligent interest in the journey that nothing else can do.

Then let me say one or two words about exploration itself. It is most difficult work. I saw most exploration at close quarters in Egypt and the Soudan, but during the time I was in Palestine I saw enough of all the exploration work which was going on in the near East to recognize the great difficulty of it. You see first just a great mound—where are you to begin? What are you to start on? You never know what you are going to find. I was present at the excavations of the ancient Meröe and someone said, "We

just want you ; perhaps you can tell us what this is ?" I looked with an air of amused knowledge, and I said, "That is probably Candace's judgment seat, perhaps where she judged the smaller cases." They all thought that a very good idea. However, about ten days afterwards I was passing that place, coming back from Khartoum, and a voice called out : "It was not a judgment seat, Bishop, after all ; it was a bath, we found the pipe next day." That illustration shows how difficult it is to know what you are going to find. This work of exploration has been going on in Palestine for years. You ought to read, all of you, this most interesting book by Prof. Macalister on the "Excavations of Gezer." We shall hear presently what Mr. Mackenzie, who has succeeded Prof. Macalister, is doing. Here is a book on Jerusalem by Sir Charles Watson himself, who sits on my right. It is of entrancing interest, I am told ; I am going to study it myself, and I think you should all get a copy of a book like this and study what is being done. Then there is the *Quarterly Statement* which contains particulars of the transactions of the Society and which tells you all that is going on. Now I think I have said enough to show that a work like this has established a claim to our gratitude. Everyone, whatever his religious ideas may be, should get at the truth. You can do nothing against the truth ; nothing can ever contradict truth. You cannot find a bit of truth that contradicts another bit of truth. All we want is to find truth, and when you see the principle upon which the Society is carrying out its work you find it is a search for truth, a turning over of everything by which you can find truth. This, therefore, is a Society which I can heartily commend to your support.

I now ask Canon Dalton to propose the second Resolution.

The Rev. CANON DALTON.—I beg to propose that the following names be added to the General Committee : The Rt. Hon. and Rev. The Marquis of Normanby, Leonard W. King, Esq., M.A. (Department of Egyptian and Assyrian Antiquities, British Museum), Prof. Lewis B. Paton, Hon. Gen. Sec. in U.S.A.

The Rev. ARTHUR CARR seconded the Resolution, and it was unanimously adopted.

The Rev. B. H. ALFORD.—I beg to propose that the Executive Committee be re-elected.

The Rev. G. W. HORNER.—I beg to second the Resolution. At the same time I should like to draw the attention of the Meeting to the rather commonplace way in which they have taken the announcement made at the beginning with regard to the gift by one member of that Committee, I refer to the princely munificence of Mr. Walter Morrison in presenting us with freehold premises for our Museum.

The Resolution was unanimously adopted.

Sir CHARLES WATSON.—My lord, ladies and gentlemen, as there are a great many here to-day who are not subscribers—I hope they all mean to become subscribers—and who may not know very much of our work, I have been asked to say a few words as to the objects of the Society. It was forty-seven years ago in June, 1865, that the first public meeting was held. On that occasion the Archbishop of York, Dr. Thomson, was in the chair, and the then Bishop of London and the Dean of Westminster (Dr. Arthur Stanley) were among the principal speakers. It was at that meeting decided to constitute the Palestine Exploration Fund to carry out a thorough and careful investigation of the archaeology of Palestine, and it was further decided that the methods by which these objects were to be carried out were the following :

1. That whatever was undertaken should be carried out on scientific principles.
2. That the Society should, as a body, abstain from controversy.
3. That it should not be started, nor should it be conducted, as a religious society.

These principles have always been strictly adhered to, and, in consequence, the Society has had the cordial co-operation of Christians of all denominations, of Jews, and of Mohammedans. With the pick and spade, the theodolite and the measuring line, its explorers investigate and record what actually exists, leaving it to others to draw their conclusions from the discoveries. During the forty-seven years of its existence it has worked steadily and unceasingly, collecting materials for the study of the geography, the archaeology, and history of the Holy Land.

The work was commenced in 1865 with a general reconnoissance of the country from Damascus to Hebron, which was carried out



by the late General Sir Charles Wilson, to whom the Society owes so much, followed by the remarkable explorations conducted by General Sir Charles Warren in Jerusalem, which threw an entirely new light on the topography of the Holy City. It was soon found that it was absolutely necessary that an accurate map of the country should be made, and the survey of Western Palestine was taken in hand in 1872, under the late Colonel Conder, R.E., and was published in 1880, on the scale of one inch to the mile. A further survey of the districts east of the Jordan was commenced and partially carried out, but could not be completed on account of the difficulty of obtaining the necessary permission from the Turkish Government. During the progress of the surveys other explorations were carried out, among which that of Professor Clermont-Ganneau was one of the most important, while the geological survey, conducted by Prof. Hull, was very valuable.

In later years the explorations at Jerusalem were resumed by Dr. F. J. Bliss, and Mr. A. C. Dickie, our present secretary, and in 1890 the examination of the tells, or buried cities of Palestine, was commenced by Prof. Flinders Petrie, with the excavation of Tell el-Hesi, probably the Lachish of the Bible, and the work was continued by Dr. Bliss, who afterwards explored the mounds of Tell es-Safi, Tell Zakariyeh, and Tell el-Judeideh, all of which yielded valuable results. Then, in 1902, Prof. R. A. S. Macalister opened excavations at Gezer, near Ramleh, and continued for seven years. The account of his explorations, which are the most complete ever conducted in the Holy Land, are to be found in the volumes just published by the Society, which give a mass of information bearing on the ancient history of the country.

After the work at Gezer came to an end the Committee decided to take in hand the examination of the mound of 'Ain Shems, believed to be the site of Beth-Shemesh of the Bible, which is near the station of Deir Aban, on the Jaffa-Jerusalem Railway, and here explorations were commenced last year by Dr. Duncan Mackenzie, assisted by Mr. F. Newton. The results of the first year's work are given in the Annual Volume of the Fund, just published, accompanied by some interesting papers respecting work carried out by these gentlemen at Petra, and in the Land of Moab.

At the last Annual Meeting you heard of what had been done up to that time, but since then much has been accomplished, and, by a careful examination of the pottery found on the site, and of the

tombs in the adjacent necropolis, Dr. Mackenzie has been able to arrive at some conclusions with regard to the history of this city, one of considerable importance in ancient times, but which seems to have ceased to exist about the time that King Nebuchadrezzar captured Jerusalem.

It would, of course, be impossible to-day to tell you of all that he has found, or to give the reasons for the conclusions that he has arrived at. This will be printed later for the information of subscribers when his full reports have been received. I should like to read to you an extract from a letter received from him a few days ago in which he sums up the conclusions at which he has arrived as to the probable history of Beth-Shemesh. This letter was written on May 28th, so of course it is very recent. He says:—

“The processes of excavation always starting, as they must do, from the surface, reverse the order of history. But having reached the rock we can start once more at the beginning, and with a complete section of the strata before our eyes, review the general results in their historical order.

“For the purpose of this review it is convenient to divide the history of Beth-Shemesh into three periods.

“First, there is the earliest period, when a Canaanite population in contact with some indigenous race founded the earliest settlement, represented by the deposits next the rock which have a depth of from four to five feet. Fairly high up in this stratum the Semitic (Canaanite) deposits give distinct indications of contact with foreign countries, including Egypt, Cyprus, and the islands of the Aegean archipelago. The Egyptian relations show a strong culminating domination, corresponding to the period of the XVIIIth dynasty. During this period it is possible that the worship of the sun was fully established at Beth-Shemesh, and was perhaps under the influence of contact with Egypt. At the end of this epoch, after the break-up of the Cretan civilization, maritime wars interfered with sea communication, and commercial relations with the Aegean islands were broken off. The Aegean pottery found at Tell-el-Amarna in Egypt with the famous letters from Palestine, belongs to the last period of the Cretan sea-empire, but it is very significant that there is nothing later that could be assigned to this era of maritime warfare. It is the same in Palestine, the roads of commerce had changed.

“The second stratum at Beth-Shemesh, which is from five to six feet in thickness, is that which contained the painted Philistine pottery. The Canaanite ceramic types are as strongly marked as ever, but the new intrusive influence is there, setting its own stamp on what is native. It is significant that at the levels where the painted Philistine pottery occurs there is not a potsherd of Aegean or Cypriote ware. And yet the

Aegean influence is there under the guise of this native Philistine pottery. But how can we imagine an Aegean and, indeed, a specifically Cretan influence as operative in Palestine at a period when commercial relations with the Aegean appear to have been broken off? The most probable explanation would appear to be that Cretan influence was now working from within through the presence of Cretans on the spot, at Ashdod, Askelon, and Gaza.

“The acme of this second period at Beth-Shemesh may have been in the area of Philistine influence, if not of domination. It was a time when Philistine cities like Askelon and Gaza took up the lost rôle of Crete and established for a time new trade routes in the East Mediterranean. The culmination of this period of Philistine influence may be sought in the era about 1200-1100 B.C.

“In the third stratum, *i.e.*, that nearest to the present surface of the ground, the Canaanite types of pottery maintain their old prominence, but there is no more of the painted Philistine pottery, and the Philistine influence seems to be conspicuous by its absence.

“This was the era of the chamber-tombs with divans of the North-west cemetery at Beth-Shemesh, and the origin of these may have to be sought in the hill country of Judea. The frequent occurrence of the divan form in chamber-tombs of the same period in the uplands of Judea is a significant phenomenon, suggesting that it was from that quarter that it penetrated into the borderlands of Philistia. In upland Palestine the tradition of the divan-tomb survived into Roman times, and the so-called Tombs of the Kings at Jerusalem show that it survived to a time when its significance was lost, and when the floor-space between the divans was contracted to a meaningless channel.

“It would seem then that, judging by the pottery found in the upper stratum at Beth-Shemesh, and by the tombs in the North-west necropolis, that there is more than a clue as to the direction from whence came the wave of influence which dominated the city. It came from the highlands of Judah, and the new people were of Israelite race. It may fairly be assumed that the third and last period in the history of Beth-Shemesh was one of Israelite influence and domination, and that it extended from the 11th century to the 8th or 7th century B.C. There is every reason to think that it was the people of Israel who were the victors in the great siege represented by the burnt *débris* of the sacred city of Beth-Shemesh, as we see it encumbering the south gate of the city. They substituted Israelite rule for Philistine, but do not appear to have driven away the Canaanite population of Beth-Shemesh. The people of this latest period seem to have known nothing of a south gate at Beth-Shemesh, and we may conjecture that for some reason, perhaps of policy, the Canaanites of these latter days were not allowed to fortify themselves with any strong walls.

“This condition of affairs may have been the beginning of the end, and it would appear from the evidence on the surface of the ground that, with the closing for the last time of the chamber-tombs in the North-west necropolis, the city of Beth-Shemesh ceased to exist.

“The last era of the city would thus coincide with the period of the kings of Judah, and its final extinction may have fallen in the time of the Assyrian invasions about the 7th century B.C.”

After the destruction of the city to which he refers in this letter the place seems to have lain desolate for many centuries, until in Byzantine times a large monastery was founded on the site, of which the ruins still remain, and, underneath which Dr. Mackenzie has found remains belonging to the successive periods, when Beth-Shemesh was in the possession of the Canaanites, the Egyptians, the Philistines, and the Israelites. The history of the Byzantine monastery is at present obscure, but perhaps, in time, some light may be thrown on this also.

It is not alone at Beth-Shemesh that work has been done during the past year. At Damascus the Rev. J. E. Hanauer has made some interesting discoveries with regard to the great temple which formerly stood on the site of the present mosque; and, within the last few days, Mr. Newton has sent home some excellent sketches and plans illustrative of the remains. You have no doubt heard of the great fire which recently occurred at Damascus, destroying a large part of the beautiful bazaars, with property to the extent, it is said, of 40,000,000 francs. The damage done by this fire has brought to light some more fragments of the ancient buildings, and Mr. Hanauer will utilize the opportunity to increase our knowledge of these interesting remains.

On his way back to Jerusalem Mr. Newton made a tour in the Druze district and examined some of the ruins and megalithic monuments with which that region abounds.

The season's work at Beth-Shemesh was commenced on April 22nd. As the camping ground under the olive trees close to the Tell, of which I told you last year, has been under cultivation and could not be made available until the crops had been cut, Dr. Mackenzie established his headquarters at the convent of Beit ej-Jemal, two miles distant, where the brethren received our explorers hospitably until the camping ground was ready for occupation. The work is now proceeding satisfactorily, and the region of the city north of the ancient gate is being carefully

examined. The services of the Turkish Commissioner, Mahomed Effendi Ibrahim, were not available, and his place has been taken by Misbah Effendi, son of the custodian of the so-called Tomb of David at Jerusalem. I trust that this season's work may prove as interesting as that of last year, and I am sure that all present will wish success to Dr. Mackenzie and Mr. Newton in their labours.

Our thanks are also due to Dr. E. W. Masterman, our Honorary General Secretary for Palestine, who has been of the greatest assistance in many ways, and his knowledge of Jerusalem and its people is a very important asset. I regret that Mr. Satow, the British Consul, who has also helped us much, has been ordered to another station, but I understand that his successor, Mr. Macgregor, takes considerable interest in the work of the Society, and feel sure that he will prove a friend, like his predecessors. His Excellency, Khalil Bey, the Director of the Imperial Museum at Constantinople, continues to give his kind support, and Dr. Mackenzie, who visited Constantinople on his way out, made arrangements with him regarding the explorations. Another important supporter is Surayah Effendi, the Governor of the district in which Beth-Shemesh is situated, who takes much interest in the work.

I trust that the subscribers will be satisfied with the manner in which the Executive Committee are endeavouring to carry out the objects of the Society, but I would like to point out that the most serious difficulty is the want of sufficient funds to meet the cost not only of the explorations, but of publishing the results. Last year we were obliged, as you have seen from the Report, to borrow £500, which was to be regretted, but was necessary in order not to stop the work. May I venture to ask those who are here to-day, not only to assist themselves, but to interest others also? If they would visit the Museum at 2, Hinde Street, Manchester Square, they would get some idea of the work of the Palestine Exploration Fund.

There is one point I referred to last year and would like to mention again, that is the necessity of establishing a British School of Archaeology in Jerusalem—something on the same lines as the French School in the Dominican Convent of St. Stephen, which is so admirably conducted by Father Lagrange and Father Vincent, whose names you all know. It is to be regretted that while England has been the Pioneer in Palestine exploration, this requirement has not yet been supplied.

Mr. WALTER MORRISON.—Ladies and Gentlemen, it now becomes my privilege to perform a very pleasant duty, and that is to ask this Meeting to pass the Resolution: “That the hearty thanks of this Meeting be offered to the Bishop of London for the encouragement given this Society by his kindly presiding over this Meeting.”

We have had a Bishop of London presiding over us on previous occasions. At this Meeting we have one who is well known throughout the whole English Church as one of our leading divines, and I am sure he can appreciate this work because, in the first place, he is a divine, and in the second place he has been a traveller in the Holy Land, and has made himself acquainted with the nature of the work that has been done and can appreciate our scientific methods. I should like to point out that we started as a Scientific Exploration Society. The value of the Exploration Fund is that the Society has carried out its work in a systematic way, and we have set an example to many others, to France, Germany, Austria, and the United States; we have shown them the proper way to go to work. It is not merely the collection of things and putting them into museums; but the value of systematic exploration is that you should be able to identify the exact position in which everything has been found. The relative position may be of very great importance indeed. As a general rule it is of great importance to keep the different kinds of antiquity apart as is being done by Dr. Mackenzie and our other explorers. Now I would also point out that we came to our work just in the nick of time. The Bishop of London has told you how all round Jerusalem buildings are being put up. When we began there were large open spaces and we were able to sink shafts 150 feet; and it would now be impossible to do that because of these buildings which are being erected. These mounds are being exploited by local people who have been pressed by different Societies to get them antiquities. Now there is any amount of work to be done, and unfortunately we have experienced a falling-off in our subscriptions. I give my hearty thanks to the Bishop of London for coming and giving us a lift, because I am sure his presence here to-day will be appreciated by the whole body of our subscribers. I have therefore very great pleasure in moving the Resolution.

Sir CHARLES WATSON.—I have much pleasure in seconding the Resolution. I am sure everyone here will join with us in a most

cordial vote of thanks to his Lordship for having been so good as to preside over this Meeting to-day. He has many engagements, and it is therefore especially good of him to spare an afternoon to take the Chair here.

The Vote of Thanks having been carried by acclamation,

THE BISHOP OF LONDON, in responding, said: Thank you very much for your kind Vote of Thanks and the way you have received it. I only hope this Meeting will not be held in vain, but that a great many here who have not subscribed at present will add their names to the Fund, as I hope to do myself, if I have not already done so.

The proceedings then terminated.

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