

ANNUAL MEETING OF
THE PALESTINE EXPLORATION FUND.

THE Forty-Eighth Annual General Meeting of the Palestine Exploration Fund was held at the Rooms of the Society of Antiquaries, Burlington House, Piccadilly, W., on Friday, June 6th, 1913, at 3.30 p.m., Sir Frederic Kenyon, K.C.B., presiding.

The CHAIRMAN.—Ladies and gentlemen, as I think it is time for the business of the Meeting to commence, I will ask the Hon. Secretary to read some letters.

The HON. SECRETARY (Mr. J. D. Grace).—I have letters of excuse from some members who are unable to attend. Sir Frederick Eaton is not well enough to attend; Col. Close of the Ordnance Survey Office is also unable to be present, having an official inspection to attend; Sir John Gray Hill, who only returned a few days ago from Palestine, and is obliged to remain at Liverpool; Dr. Percy d'Erf Wheeler; and Prof. Alexander Macalister, specially engaged at Cambridge.

The CHAIRMAN.—I have now to move formally that the Report and Accounts for the year 1912, already printed and in the hands of subscribers, be received and adopted. That I propose without more words, and I will ask Mr. Horner to second.

Rev. GEORGE HORNER.—I have great pleasure in seconding the Resolution.

The CHAIRMAN then put the motion, which was carried. He continued:—

I will ask the Hon. Secretary to make a Report on the Membership.

The HON. SECRETARY.—I regret to have to report that the Society has suffered loss by the death of the following Members of the General Committee: The Right Hon. Augustus Legge, Bishop of Lichfield; Sir Robert Hamilton Lang, formerly Director of the Imperial Ottoman Bank, Constantinople. Those two are the only losses from the General Committee.

The CHAIRMAN.—I will ask Sir Charles Watson to move the next Resolution.

Sir CHARLES WATSON.—I rise now to propose that the following gentlemen should be added to the General Committee. Each year, unfortunately, we lose some of our Members by death, and each year we add a few of those who take an interest in the Society. This year it is proposed to add the Rev. Howard Bliss, President of the Protestant College at Beyrout. I think many of you remember Dr. Bliss, who practically established that College. His son, Mr. Howard Bliss, is the brother of Dr. Frederick Bliss, who was our explorer in past years. I also propose that Prof. Porter, of the same College, should be added. He is a most able man, and has done a great deal of good work. I also propose that Prof. Lidzbarski should be added to the list of the General Committee; he is the Professor of Semitic Languages at Greifswald, and one of the first scholars in Europe, and he has often helped us to decipher inscriptions. Also Mr. Pilcher, from whom we have received many valuable communications, and Mr. M. E. Lange, who is a very good friend of the Society; he knows Palestine very well, and has recently been there, and has greatly helped us. I propose that those names should be added to the list of the General Committee.

Dr. GINSBURG.—I have very much pleasure, Mr. Chairman, in seconding that Resolution.

The CHAIRMAN then put the motion, which was carried unanimously.

I will ask Mr. James Melrose to move the third Resolution.

Mr. JAMES MELROSE.—Mr. Chairman, Ladies and gentlemen, I have much pleasure in proposing the re-election of the Executive Committee. I think this Society would not be in the very high position in which it is placed at the present time but for their very good attention to, and direction of, the affairs of the Association. I think there is revealed to us from time to time by those who are examining the country throughout Palestine that there are continual confirmations of sacred history which we could never have attained except by the direction of our Executive Committee. Then we are indebted to them for their close attention and the very constant work that they have in forwarding the interests of the Association. I have very great pleasure in proposing their re-election.

The DEAN OF ELY.—I have much pleasure in seconding their re-election. It is obvious that the Society must have an Executive Committee who look well after its interests, and these will surely be admirably looked after by those who have hitherto planned and directed so much valuable work in the exploration of Palestine.

The CHAIRMAN then put the Resolution, that the Executive Committee be re-elected, and it was carried unanimously.

The formal business of the Meeting having been concluded, the Chairman called upon Sir Charles Watson to give an address on the results of the excavations at Beth-Shemesh.

Sir CHARLES WATSON.—At the time of the Annual Meeting last year, the explorations conducted by Dr. Duncan Mackenzie at 'Ain Shems, the site of the Biblical city of Beth-Shemesh, were in progress; these were brought to a conclusion in December. Dr. Mackenzie's reports have been received and are now in type, and the Annual Volume containing them will be issued to subscribers, as soon as the reproduction of the plans, of the photographs of the pottery, and of the other interesting objects which he has discovered, is completed. In consequence of the amount of text and the number of plates the volume will be much larger than that issued last year, and the Committee were of opinion that it would be more convenient to publish all the reports with their illustrations at once, rather than to divide them. As, however, this will make the work too expensive for one year, and as there will be no important explorations in progress during the present year, they decided that it should be regarded as a double volume, that is, for 1912-1913, and they hope that this arrangement will meet with the approval of the Society.

It is of course impossible in the time available this afternoon to give anything like a complete description of the work carried out, and of the important results arrived at; but it may be of interest to those present if I give a short résumé of what has been done, and show a few illustrations, taken from the many which will appear in a permanent form in the Annual Volume.

Four years ago little was known of the Tell of 'Ain Shems, but it was generally recognized that it was an important site, and probably represented the ancient city of Beth-Shemesh; there were, however, few remains on the surface, and the city itself, if it existed, was completely lost. But, as the Tell was on the main road leading from Ashdod and Ascalon to Jerusalem, and as it was in a strong

strategical position in the Valley of Sorek, the scene of so many conflicts between the Israelites and the Philistines, it seemed certain to yield interesting results. The Committee, therefore, in 1910, with the assistance of Khalil Bey, the Director of the Imperial Museum at Constantinople, obtained the necessary permit from the Turkish Government, and Dr. Mackenzie, who had been appointed to take charge of the explorations, with Mr. F. G. Newton as assistant, commenced work in April, 1911. The fact that Surayah Effendi, who had been Turkish Commissioner with Prof. Macalister when the latter was excavating at Gezer, was governor of the district in which 'Ain Shems is situated, facilitated matters, and, as the Tell is only twenty minutes walk from Deir Aban station on the Jaffa-Jerusalem railway, communication with it was easy.

The Tell is double, the eastern part being that known as 'Ain Shems proper, while the western, called Rumeileh, proved to be the site of the buried city. A road, probably of very ancient date, passed over the depression between the two, close to the Shrine of Abu Meizar, of the story of which, and the tradition connecting it with Samson (who was born at Zorah across the valley), Father Vincent gave an interesting account in the *Quarterly Statement* for July, 1911. Dr. Mackenzie pitched his camp a little to the north of this shrine, under a fine group of olive trees, a pleasant place not available the second year, because the villagers had sown crops on the ground. The explorers then took up their abode at the Convent of Beit ej-Jemal, two miles from 'Ain-Shems, where they were kindly received by the good fathers.

After carefully examining the ground and sinking a number of trial pits, Dr. Mackenzie decided to commence operations at the east end of the Tell, and gradually worked westwards, laying bare the city wall in its entire circumference, and discovering the ancient gate, one of the most interesting relics of the kind which has been found in Palestine. At the south-east angle of the city he uncovered the remains of an extensive series of buildings, probably a convent of Byzantine times. It is remarkable that the history of this large and comparatively modern building appears to have been lost; it is not known when it was built nor when it was destroyed, but as no mention of it is made in the "Commemoratorium," a document which gives a description of the churches and convents existing in Palestine at the beginning of the ninth century, it seems not improbable that the Convent of Beth-Shemesh was ruined, either by the

Persians in 614, or by the Mohammedans, when they took possession of the country in 637. The walls of the convent were built on the top of the old fortification, and stones from these were used in their construction. It was rather remarkable that no remains of the convent church could be traced, although an interesting capital of Byzantine form was found close at hand.

In his reports Dr. Mackenzie has gone carefully into the question of the history of the city, and has given his conclusions, based on the explorations, and especially on the various types of pottery, of which he found a large quantity among the remains of buildings and in the tombs. These conclusions, to give them briefly, are, that the site was occupied by the Canaanites in very ancient times, that it then came under the domination of Egypt, and that the city wall was built before or about the time of the XVIIIth Egyptian dynasty, say 1500 B.C. Then followed a period when the Philistines, coming from oversea, established themselves on the coast of Palestine, and commenced that long struggle with the Israelites, of which many episodes are recorded in the Old Testament. The pottery of this period found at Beth-Shemesh had been used, and perhaps made, by people who obtained the patterns, if not the vessels themselves, from Crete or the islands of the Aegean Archipelago.

Philistine influence was next gradually replaced by Israelite, and Beth-Shemesh became one of the cities of the kingdom of Judah. At some period there was a siege, when the whole town appears to have been burnt, and a thick layer of ashes was found overlying the remains of the houses. It is not impossible that this was the siege, when, as recorded in 2 Chronicles xxviii, 18, the Philistines, in the days of King Ahaz, invaded Southern Judah and captured Beth-Shemesh. After this siege, the fortifications seem to have been destroyed, and the south gate was no longer used, but Beth-Shemesh continued to exist as an open town. It was then burnt a second time, and Dr. Mackenzie suggests that this may have taken place when King Sennacherib and the Assyrians invaded Judah. From the second destruction the city appears not to have recovered, and it is not mentioned again in Bible history.

Beside tracing the line of the ancient fortifications, Dr. Mackenzie explored a number of the caves and rock-cut tombs in and near Beth-Shemesh. Of these the first to be taken in hand was one which he called the east grotto, which lies outside the wall, at the

east end of the Tell. In this was found pottery of many periods, Canaanite, Egyptian, and Philistine, including fragments of jars with characteristic markings, such as were common in the Aegean and in Crete about the fifteenth century B.C.; but there were no objects of later date, though why this grotto should have been used from the time of the cave-dwellers up to about the XVIIIth Egyptian dynasty, and not afterwards, is a problem that remains to be solved. During the season of 1912, Dr. Mackenzie directed his attention to the central area of the city, north of the entrance gate, and, in the portions excavated, found remains belonging to all the periods of the existence of the city. Among the discoveries were the fallen pillars of a High Place, or heathen temple, apparently of a type similar to that found by Prof. Macalister in his explorations at Gezer; a large and deep well; and a grotto used at some period as a tomb. The strata in the trenches were well defined, and the kind of pottery found in each gave a clue to the chronology. The lower stratum, or that nearest the rock, contained what Dr. Mackenzie calls frankly Canaanite pottery, with occasional fragments of Aegean and Cypriote ware. In the next stratum, which is about $4\frac{1}{2}$ feet thick, was the painted Philistine pottery, marking the period when the Philistines had definitely established themselves in the city. In the third, or upper stratum, the Philistine pottery disappears, and is succeeded by Israelite ware, showing that Beth-Shemesh had become a city of Israel, and, after the division of the kingdoms, a city of Judah.

As regards the history of the High Place one can only guess. Was it a temple of the Canaanites, constructed before the Philistine invasion? Or was it one of the High Places, dedicated by the Hebrews during the reign of the kings of Judah, and destroyed by King Josiah when "he defiled the High Places, where the priests had burnt incense, from Geba to Beersheba."

The well in the central city area, which was very large, was explored by Dr. Mackenzie to a depth of 65 feet, but without reaching the water. It seems not improbable that to this great well may be due the name 'Ain Shems, "the fountain of the sun," as opposed to Beth-Shemesh, which means "the house of the sun."

While speaking of the excavations in the central city area I would like to allude to the kindness of a friend of the Society, who, hearing of our difficulties as regards funds, gave £100 to Dr. Mackenzie for this part of the explorations. He wished his

name not to be published, but I am sure the subscribers will feel very grateful to him. Spontaneous donations of this kind are very encouraging.

In the great necropolis north-west of Beth-Shemesh there are a large number of tombs, partly natural grottoes and partly excavated. Of these Dr. Mackenzie explored ten, of which Mr. Newton made careful plans, which will be published in the Annual Volume. In these tombs much pottery was found, some in a good state of preservation, and dating from the time of the Jewish monarchy. Among the objects from Tomb No. 8 there are two of great interest; of these one is a saucer, on which are inscribed three letters of similar character to those in the Siloam Inscription, and the other is a bead seal with two lines of letters also similar to those of Siloam. Prof. Buchanan Gray has been examining the photograph of this, and writes: "the writing represents a later development than that on the Moabite Stone, or the Gezer Calendar Inscription, but whether it can be assigned to so early a date as 700 B.C. will turn partly on the date assigned to the Siloam Inscription."

The excavations at Beth-Shemesh were concluded in December, 1912, and I trust that the results will be of interest to the subscribers to the Palestine Exploration Fund. I would like to take this opportunity to say how grateful the Committee are to Dr. Masterman, our Hon. Secretary in Jerusalem, for the assistance he has given during the work.

In conclusion, I would once more call attention to the great importance of establishing a British School of Archaeology at Jerusalem. Such schools have been established at Athens and at Rome, and are doing admirable work. Surely it is of as great, if not of greater importance, that there should be a place in Jerusalem where students of the Bible could acquire a knowledge of the history, geography, and archaeology of the Holy Land. Year by year books on Palestine are written by travellers, who know but little of the subject and repeat the same errors; it is to be feared that these popular books divert attention from true knowledge; and the effect might, to a certain extent, be counteracted if there were a school, with library and museum, where travellers, as well as students, could obtain authentic information. May I express the hope that, before long, some generous donors may provide the funds to enable such a school to be started, and that it may be

supported and encouraged by the Universities in the practical way of giving travelling scholarships to divinity students and others who wish to learn something of the Land of the Bible.

The CHAIRMAN.—Ladies and gentlemen, according to the programme, I am afraid you are condemned to listen to a few remarks from me. (Applause.) At this time in the afternoon I think you will not want a very long speech, and, indeed, after the extremely interesting address that we have had from Sir Charles Watson, I feel that anything I have to say is in danger of being rather an anticlimax. But there are a few things I should like to say as the opportunity has been given to me. In Sir Charles Watson's address, and the photographs accompanying it, you had an example of the work of excavation as it is done nowadays by scientifically trained explorers, not only at that particular spot, but in many places round the basin of the Mediterranean. What I have to say is in connection with this general work of excavation and the character of it at the present day. This Society has been in existence, I think, for very nearly fifty years, and has seen a great deal of the work of excavation and exploration, and I think, if you look back over it, you will see that the character of the work has undergone some change. When excavations began in the historic spots of the Nearer East, naturally explorers made their first object the great places known to history with which there were literary traditions connected, and they explored primarily with a view to the already known history of the places—I am thinking of such places as Nineveh, to begin with, the excavations of Layard and Rawlinson on the site of the great towns of Assyria, or the excavations of Wood at Ephesus, or Newton on the Mausoleum at Halicarnassus, or the work of Schliemann at Troy, Mycenae, and Tenedos, and the German archaeologists at Olympia. Those were all great historic places, and the interest of them was obvious. As a rule, the explorers were thinking only of one period of history when they worked on them. There have, of course, also been later explorations of the same type, like the French work at Delphi, which was only lately finished, and, perhaps more striking, the explorations of Sir Arthur Evans at Knossos, which, however, cover a wider range of time. Of course, in Palestine you have the same class of exploration, notably, all the work that has been done at Jerusalem by the series of distinguished officers of the Royal Engineers, culminating

in Sir Charles Watson (applause), who has been working at Jerusalem, and the surveys that have been made of Palestine. That is the character of the excavation and exploration in earlier days. No doubt we shall be glad to have similar opportunities nowadays, but as the greater places are worked out, they become more rare, and, consequently, during this present generation the character of the work seems to have changed somewhat. It is not only that the principal sites have been worked out. It is also that our historic horizon has widened. We think now, not only of one period of history, but we try to carry through our exploration so that it covers the whole range of the history of the site from the first time it was inhabited by man down to the latest times in which its history has any interest. I suppose that conception was first realised to some extent at Troy. Schliemann, working there, did discover that there had been more than one city of Troy, and though he was not able to carry out the thing right through as it has since been done, he did show that there were successive civilisations on the same site. That conception has been carried to a much greater length since that date. We realise now that the civilisation which we are principally concerned to investigate in regard to a particular site had its predecessors as well as its successors, and we try to get down to bed-rock, not only literally but also metaphorically. For instance, if you want to understand the Hellenic literature and history, you want to know something of pre-Hellenic conditions. Until lately, one treated Greek civilisation as a thing by itself with no particular origin. Now we are learning at any rate that the soil of Greece was occupied by other peoples before the Hellenes, and the question of the connection between the two is one of the problems that archaeology has now under consideration. Similarly, if you want to understand Biblical history, you want now to know all you can of the nations that surrounded Palestine, and the peoples with whom the Israelites came into contact, and what they may have learned from them or taught them. Therefore we want to investigate the civilisations of Babylonia and Assyria and the Hittites, with regard to which a great work is now going on, and on the other side we want to investigate the Egyptian and the Philistine civilisations. One goes even further back than that. One of the most striking developments of archaeological science within the last ten years is the research into the early civilisations of the Aegean and the Mediterranean Basin. That all centres on the great work that

has been done in Crete, but it is not confined to Crete. All around, in Greece itself, in Thessaly, in Macedonia, and up into Servia, and again on the other sides of the coast of the Mediterranean, as far as possible, explorers are trying to get back to the Bronze Age and to the Stone Age, back as far as prehistoric man has left any traces. That is the work that is now being carried on, and that applies—this is the point to which I want to go—that applies also to the work of your Fund. It may not be possible in future to find sites of the interest of Jerusalem on the one side and of Nineveh on the other, and though there are still some sites which have a bearing on Biblical history, like that of Carchemish which is being investigated for the British Museum, and where remarkable results have been found this year, as a rule we shall have to take sites of less sensational character and we shall have to be content to put together the results which are arrived at from a number of these different places.

You heard Sir Charles Watson say just now that Dr. Mackenzie was arriving at a fuller knowledge of the conditions of his work from his experience in several different sites in Palestine. That, no doubt, is thoroughly true. Just as scholars in the middle of the last century spent a great deal of time in collecting inscriptions and putting them together to produce ultimately some picture of the historical conditions of the countries from which they came, so now, explorers of the earlier and prehistoric civilisations have to work out a great number of different sites, each of them perhaps contributing a small amount, all collectively giving us some knowledge of the civilisation round the Mediterranean Basin which is ultimately, I suppose, the mother of the civilisation in which we live. Take one of the problems—one particular problem, which Sir Charles Watson has mentioned, and which affects you very closely—that is, the nature of the Philistine people. We have known the name “Philistine” ever since we have read our Bibles, but we have very limited ideas of what that meant. It meant only the antithesis of the Israelite. Now we are beginning to get at it from the other side. Explorations in Crete and on the coasts of the Mediterranean are giving us glimpses of the presence of these people, and we may hope, as the explorations go on, to get a clearer idea of who they were, and of what their working, if any, was on the civilisation of the Mediterranean as a whole. There is even the pleasing suggestion that the Philistine, instead of being

typical of the absence of culture, may have been the means of bringing and spreading culture round the basin of the Mediterranean. That I do not give you as an historically ascertained fact at present, but it will give special interest to the work at Ascalon, if it is possible to follow up the preliminary inquiries which Dr. Mackenzie made there last year, and of which the report has already appeared in the *Quarterly Statement*. That, I imagine, will be a large work. I do not know anything of the plans of your Society, but it sounds an attractive site, and one which would be very well worthy of carrying out, if you are able to do so.

That brings me to the last point I want to detain you with, namely, the financial aspect of this class of work. As you can realise, the excavation of a large site means a large expenditure of money, and it is not your experience alone, it is the experience of all the Societies I am acquainted with that are engaged in archaeological research, that they have great difficulty in raising the necessary funds for their purposes. In all meetings of this kind it is necessary to appeal to the friends of the Society in question to do their best to increase the membership of the Society and to bring in fresh subscriptions. But that is not quite all. It seems to me that there is a further ideal which would be a very useful one to work towards. Here we have in England a number of different Societies, some working in Greece, some in Rome, some in Crete, some in Egypt, some in Palestine, some in Mesopotamia, all engaged on the same class of work, all of them collecting money as best they can, all of them in want of more money, but all of them having their ups and downs in the matter of important work. At one time one Society will have an important site on hand, at another time another. What it seems to me we want is some Central Society which would be able to help from time to time the various different Societies which are doing good work in their own particular spheres. (Applause.) That is not an ideal which ought to be beyond reaching. That function is in other countries than this the proper function of National Academies. In this country, if we hear the mention of an "Academy," apart from Academies of art, we think mostly of the French Academy, which no doubt is the most famous, and regard it as a Society of literary gentlemen who meet together and perhaps prepare a dictionary, or perhaps discuss literary questions; but that is not really the standard type, if one may call it so, of a foreign

Academy. The Academies of Berlin and of Vienna and Rome and St. Petersburg, and some of the Academies of Paris as well, are engaged, not in honorary or ornamental work, but in subsidising and directing and guiding scientific and archaeological and historical work of the most varied kinds. That, it seems to me, is a very proper function. An Academy of that kind, having funds, is what we want here. Of course all of them are provided with money by the Governments of the countries to which they belong to a much greater extent than we ever seem likely to get from our own Government; they have considerable funds which they can allot to the work of individuals or of Societies which they consider worth supporting. That is, I think, what we want here. We have an Academy, the British Academy, which is anxious to do that class of work, and which I think I may say from its membership is very well qualified to hold the scale, so to speak, among a number of competing claims. The only trouble is that it has not got sufficient funds to do this, except to a very small extent, but if that Academy could be endowed either by the Government or by private benefaction with funds for this purpose, I believe those funds could be employed to greater value and to greater effect than they could be by being distributed among the existing societies. The Academy would be in a position to say, "This year such and such a Society has an important and expensive piece of work on hand, therefore we will help it this time"; next year the conditions might have changed, and they would transfer their subsidy to some other Society. I am quite sure that all these Societies would gain enormously by the existence of a central fund which would help them by the means I have indicated. If any of you have means to help in that direction you would be serving, not only the Palestine Exploration Fund, but all the other funds of kindred character, of which there are so many in this country.

Ladies and gentlemen, that is all I wish to put before you, except this, that I want just to thank you for the honour you have done me, through your Council, in inviting me to occupy the Chair of so distinguished a Society to-day. (Applause.)

Mr. WALTER MORRISON, *Treasurer*.—Ladies and gentlemen, I have a pleasant duty to perform, and that is, to ask you to pass a cordial vote of thanks to Sir Frederic Kenyon for the compliment which he has paid to all of us in presiding over our Meeting here

to-day. He has very properly said that the Palestine Exploration Fund conducts its work in a scientific spirit. I think I may remind you that we are thoroughly proud of knowing that we were the earliest Association of its kind that was ever formed. There was an Association, for instance, that sent Burckhardt to explore the Eastern Land, and tried to explore the sources of the Nile—it was a very small Society, and the money was found by a few men, but the work of the Society was done in a scientific spirit. We have set an example to others which has not always been followed. We have always been on exceedingly good terms with the British Museum. There could be no possible difference between us, and those in charge of the Museum have always been ready to help us in every way by advice and giving us information. We may well be proud of our Museum; there is nothing like it in the world. I suppose that is partly owing to the good trade we had, and in the nineteenth century, while other countries were at war, we were making money, and public spirited men put the Museum on its legs and have been helping it ever since. Sir Frederic Kenyon, as the Chief Librarian, is the head of that magnificent institution. There is nothing like its Library in the whole world, and though in time to come the Library may push the inhabitants of this country into the sea, we hope at all events it will last our time. (Laughter and hear, hear.) I am sure we all feel it is a great compliment to us that a man of such very great distinction should come to give us a helping hand, and I am sure all of us wish to thank him for the admirable and helpful address which he has favoured us with to-day. (Applause.)

Rev. ARTHUR CARR.—Ladies and gentlemen, I beg to second that proposition of a vote of thanks to Sir Frederic Kenyon which I am sure will be carried unanimously.

Mr. MORRISON put the Resolution, which was carried unanimously.

The CHAIRMAN.—Gentlemen, I am extremely obliged to you for that Resolution, and to Mr. Morrison for the very kind way in which he proposed it. I really need not assure you, I think, that it is nothing but pleasure to the British Museum and all its officials to do what can be done to forward work of such importance as that which your Fund has in hand. The Museum would not hold the

position which it does if it was not for the sympathy and very often for the valuable help which it gets from friends outside. That I should like to repeat as often as I get the opportunity of saying it in public, and our feeling of gratitude to those who help and sympathize with us in that way is very keen, very much alive, and quite inexhaustible. Ladies and gentlemen, I am very much obliged to you. (Applause.)

There is one other Resolution which will be proposed by Sir Charles Watson.

Sir CHARLES WATSON.—Sir Frederic Kenyon, I rise to move “that the best thanks of the Palestine Exploration Fund be conveyed to the Council of the Society of Antiquaries for allowing the use of their Lecture Room for this Meeting.” I am sure we all feel very much obliged to the Society of Antiquaries, and you will agree with me that it is an admirable place for us to meet in. (Applause.)

The CHAIRMAN.—That motion, I think, can be put without further seconding. Carried unanimously.

That concludes the business of the Meeting.

THE IMMOVABLE EAST.

By PHILIP J. BALDENSPERGER.

(Continued from Q.S., 1912, p. 62.)

VISITORS admitted are received by the master of the house if they are men, and by the mistress if they are women. In summer, so long as it is daylight, they are entertained on the cooler terrace, to retire into the porch or divan at nightfall, and in the room in winter. As soon as they are seated, either on the divan or on the carpet on the floor, the arghileh is properly lit and is put before the smokers. It is presented by the servant or by the master with a gracious bow. Sweetmeats are next presented on a tray and the inevitable tiny coffee-cups follow. In Christian houses, brandy (called ‘*arak*’) is also offered. Moslem women always hide in another