

Bulletin of the Near East Society



Mogattam Hills, near Cairo.
(see Page Four)

Hamilton Wright



Public Health and Hygiene in Turkey

The ten-year public health program adopted by the Turkish Republic in November 1946 is progressing successfully with its special aims of combating contagious diseases and providing increased preventive medicine facilities in the struggle against malaria, trachoma, and tuberculosis.

The present plan, augmented by world progress in medical science, is a continuation of efforts made by the Ministry of Health and Social Welfare to provide effective health services since 1925, a scant two years after the inception of the Republic.

Today there are 204 state or municipal hospitals in Turkey, with a total of 17,189 beds. In addition, there are 864 beds in maternity homes situated in twenty-two provinces; 1,870 beds in 481 dispensaries (with 860 beds to be added this year). Thirteen provinces have childrens' wards with a total of 475 beds, and there are 1,465 beds in nine workhouses and public shelters. Facilities in private institutions are not included in these figures.

Health and hygiene museums have been opened in fifteen localities to educate the public in preventive health measures, by the use of posters, slides and films.

Thanks to intensive work and vigilance, there have been no epidemics of cholera, plague, smallpox or typhus in Turkey during recent years.

The fight against trachoma and malaria has been markedly successful, because of close and regular supervision.

More than \$1,665,000 has been earmarked by the Ministry of Health for the treatment of tubercular patients in 1950. In cooperation with the Turkish Anti-

Tuberculosis League, the Ministry plans a duplication of 1949's successful campaign.

A committee of physicians and prominent citizens in Istanbul has been organized to promote construction of a new hospital and nursing school to be named after Florence Nightingale. It is hoped that this health center will be ready by November 1954, the 100th anniversary of Florence Nightingale's arrival in Turkey to begin her great work at Scutari Hospital. Land for this project has been donated and the Turkish Red Crescent Society (Red Cross) has promised all possible aid and support. Registered nurses' organizations throughout the world will be invited to become charter members of the Florence Nightingale Hospital Society.

New Research Center in Cairo

The American Research Center will open in Cairo, Egypt, early next year, under the direction of William Stevenson Smith of the Museum of Fine Arts, Boston, and lecturer on Egyptian art at Harvard.

The center will be open to qualified students of American, Egyptian, and other nationalities, for the study of all periods in the past of Egypt, as well as the past and present history of the countries of the Near and Middle East.

Persons who are interested in the program of this new center are invited to write to: The Secretary, American Research Center in Egypt, Fogg Art Museum, Cambridge 38, Massachusetts.

Iran

A United Nations Information Center was opened in Tehran last month, with Abdollah Faryar, former teacher and editor, as director.



Turkish Information Office

Training of nurses in a Turkish hospital.

Near East Society

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The Blue Mosque

By I. C. GORDON CAMPBELL

The London-born author of this article is now Dean of Men and Assistant Professor of History at Doane College, Crete, Nebraska. Mr. Campbell went to Turkey in 1935 to direct excavations on the site of the imperial palace in Istanbul. He later became a faculty member of the English High School for Boys, Istanbul, and remained in Turkey until 1940. In addition to extensive traveling in Asia Minor, Mr. Campbell has spent some time in various European cities. EDITOR

The mosque of Sultan Ahmet, to give it its correct name, is probably the best known and most frequently visited of all the great mosques of Istanbul. This is not surprising for, with its size, its elaborate decoration, its position and associations, it is one of the most striking of the imperial edifices.

It was built by Ahmet I as a rival to St. Sophia and it comes nearer to being this than any other mosque. Architecturally, it is more graceful on the exterior than Justinian's church and it is better to visit the latter first. In the interior, the beauty of the tiling, the fine pillars and marble carving, the unusual amount of light, all combine to give a novel effect. In fact it has been said that this interior is more like that of a palace than a mosque. Again, considering it is a thousand years younger than the building it was to rival, it has accrued a remarkable number of legends and historical associations. Also, it came the nearest to being the state mosque of the Ottoman Empire and fulfilling, in part at least, the functions that St. Sophia filled in the days of the Eastern Empire. Every year the Sultan and his court visited the mosque for the Mevlut, the festival of the birthday of the Prophet, and for two other major religious holidays. This was also the starting point for the annual caravan of pilgrims for Mecca.

Probably the most dramatic event in the history of the mosque was in 1826, where, after the display of the Sacred Standard of Mohammed, shown only on critical occasions, the decree of Mahmut II abolishing the janissaries was read.

Its builder, Sultan Ahmet I, was a son of Mehmet III and ascended to the throne in 1603 at the age of fifteen. His reign was unimportant except in so much as it marks the first step in the decadence of the Empire. On his ac-



The Blue Mosque

A. S. Dunlap

cession, Ahmet seems to have been good natured, ambitious and eager to be just and good. His youth and environment were too much for him, and the eunuchs and the harem became the real rulers. He died when he was twenty-nine and was buried in the grounds of his recently completed mosque. Two of his sons were also buried there, Osman II, who was murdered by the janissaries and Murat I who died peacefully in bed.

MOSQUE BEGUN IN 1609

The work of construction was begun in 1609 and the young sultan was so enthusiastic that he, like Justinian, worked on the site every Friday. It was finished in 1616, endowed with much land and many buildings, while the wealthy men of the time were compelled to give donations for its upkeep.

On the exterior the most striking feature is the presence of six minarets, one at each corner of the mosque and one at either corner of the facade. This number has given rise to many stories because of the trouble it caused among the Moslem clergy, for only the Great Mosque at Mecca had six minarets.

The huge walled courtyard has five

entrances, two on either side and the main one in the center. Until recent times it was surrounded by many trees, mostly plane trees, of which one was known as the "tree of groans" because some of the janissary leaders were supposed to have been hanged there in 1826.

From the center gate there is an unusual view of the mosque because the domes and semi-domes leading up to the main cupola create a pyramidal effect. In the center of the courtyard there is the usual ablution fountain, hexagonal, with a roof supported on six columns. The roof of the cloistered portion consists of thirty cupolas whose outer edges rest on twenty-six columns.

However, to most people, it is the interior which is most impressive. The great central dome rests on four pendentives and four arches which in turn rest on four huge, fluted cylindrical piers of marble whose upper surface is entirely overlaid with faience. A small dome crowns each of the four corners of the building. A gallery supported on columns runs around the three sides, a little like the galleries in St. Sophia, though on a much smaller scale. The mosque is

lighted with 260 windows, which gives, not a faint mystic light, but light like that of a summer's day. This light also serves to enhance the beauty of the blue and green faience tiles which cover the walls to the tops of the windows. These, together with the designs painted on the plaster above and in the domes, give rise to the popular name for the mosque. Originally, many of the windows were filled with beautiful colored glass, but this was removed for some unknown reason early in the last century. The colored glass for the few windows which now contain it was put in about seventeen years ago.

In the southeast corner is the imperial box, with its own private *mibrab* (prayer niche) and a passage from the outer courtyard so that the sultan might enter on horseback. A tribune, supported on marble pillars, for the chanters, is attached to a column in the northeast corner. The white marble *mibrab*, with its piece of black stone from the Kaaba at Mecca, is lovely. Equally fine is the elaborately carved marble *mimbar* (Moslem pulpit), a copy of the one at Mecca. The huge polycandelons which hang from the roof still carry plain glass lamps, but they are lighted by electric bulbs and not oil. A number of ostrich eggs hang from them, emblems of dependence on providence, as may be seen in many other mosques in the city.

MEHMET AGA WAS ARCHITECT

The architect of the mosque was Mehmet Aga, sometimes called the worker in mother-of-pearl. Just as his imperial master wished to surpass Justinian, so Mehmet Aga wished to surpass Sinan. He desired to create something original. In the plan and exterior form he maintained the architectural traditions of his period but in the interior he departed from them completely. To the ordinary visitor, the result is extremely pleasant and to many the Blue Mosque seems the most beautiful in Istanbul. The devout Moslem and the student of Islamic architecture are less well satisfied.

Actually the end of the classical period of Ottoman architecture was already in sight. Although Mehmet Aga founded no new school, for his successors followed the ideas of Sinan, the end of the century saw a reaction. The severe, rather cold

style of the classical school became unpopular and the influence of western Europe, particularly France, began to be felt.

So, while Ahmet I's reign marks the beginning of a new period, his mosque marks the end of an old one. Nor is there any real competition between St. Sophia and the Blue Mosque, rather they balance each other. Each is the expression of an utterly different epoch and an utterly different ideal. Each may be examined and enjoyed on its own merits for each has its own special contribution to offer to the world of beauty.

Up from the Grass Roots

Thirty-two villages—hundreds of children—only one school. To this must be added widespread adult illiteracy, outmoded farming methods, poverty and disease. This was a picture of the conditions prevailing four years ago in the demonstration area set aside by the Government of Iran for a program of rural improvement. The Near East Foundation was presented with the challenge of undertaking this service.

Experience has taught the Foundation that any educational program in such an area must vitally relate itself to the capacities and resources of the people themselves. Success must come up from the grass roots.

Teaching and demonstrations must include not only the three R's, but all the basic elements in village daily life—farming, sanitation, water supply, health, child care, home welfare.

Where were native teachers to be found to carry out such a program?

The only trained Iranian teachers were the graduates of the Teacher's Training College in Tehran, and they were unwilling or unable to leave their city life to endure the privations and isolation of the primitive life in the villages. But the versatility of the Foundation staff solved what appeared to be an impossible problem. The staff members set out to find and train teachers from among the villagers. A number of young men, with the equivalent of sixth or

seventh grade educations, were enlisted, and given some preliminary training before being put to work under close supervision to learn as they went along. The results exceeded all expectations.

The next step was the proposal that a teacher training school for village boys be established in one of the villages with a full year's course leading to government examinations and an assured appointment to a teaching position for all successful graduates.

A building was obtained to house the students, another for classrooms. Between the two is a flourishing experimental garden and nearby a plot filled with superior vegetables and fruits. Farther away are fields of grain and facilities for raising poultry.

Of the first twenty-four students, twenty passed the examinations and were given teaching positions. Forty more are now teaching.

Instead of one school there are now eighteen and more on the way. In connection with each is an active program of adult night classes. In several villages which do not yet have a day school for children, there is a program of instruction for men and women.

The whole region is astir with beneficial activities because of the Foundation's work in helping such areas as this one in Iran to find a better life through the discovery, organization, and utilization of latent personnel and natural resources.

COVER PICTURE

This photograph shows a scene in the Moqattam Hills, which belong to a great range of nummulitic limestone mountains which extend from northwest Africa across Egypt and India to China. Their formation is one of the oldest deposits of the tertiary period and yields building stone. There are numerous quarries on the slopes of the hills.

WHAT IS IT?

The picture on page 12, taken by F. Irvine Elliott, director of the Near East Foundation's livestock program in Greece from 1944 to 1946, shows a concert at the Odeon of Hadrian Atticus, Athens. Mr. Elliott took the picture from the Acropolis on one of the few nights it is open to visitors.

Lady Hester Stanhope

Lady Hester Stanhope, grand-daughter of the first Lord Chatham (William Pitt the Elder) and niece of the younger Pitt, was a strange, embittered, discontented woman, whose destiny led her far from her native England to spend almost thirty years as a virtual recluse in the mountains of Lebanon.

Her history is all but forgotten now; however, her life and letters make stimulating reading about her experiences, first as an illustrious figure in London society, then as a martinet living in a part of the world where women were anything but emancipated.

Lady Hester was born March 12, 1776, the eldest child of the third Earl Stanhope by his first wife, Lady Hester Pitt, who died when Hester was four years old.

Apparently Lady Hester's childhood and young girlhood were unhappy, for her father was a complete autocrat.

After travel abroad, Lady Hester entered into what must have been the most satisfactory period of her odd life. She became head of the household and hostess for her uncle, William Pitt. She sat at the head of his table, and became known for her stately beauty and her keen (and vitriolic) conversation. Her brightness amused Pitt and most of his political friends, although her satirical comments sometimes made enemies where tact and consideration would have made them friends. She was a person with good business ability. When Pitt was out of office, she acted as his private secretary.

She was with Pitt in his final illness; some of his last thoughts and actions were concerned with her future. He requested a yearly pension of pounds 1,200 for her on his deathbed. His request was honored by the government and Lady Hester's pension started January 30, 1806 and lasted until she died in June 1839. After her uncle's death Lady Hester lived in Montagu Square in London. However, life without her erstwhile Tory political associates and her position as Pitt's hostess proved irksome. She went to Wales for a while,



Lady Hester Stanhope: A miniature by an unknown artist, in the British Museum.

but unhappiness was her lot while on English soil.

General Sir John Moore was the man Lady Hester was to have married. His death in 1809 at the battle of Corunna in Spain intensified her unhappy restless spirit, and it was in February 1810 that she left England forever.

SHIPWRECKED OFF RHODES

She was shipwrecked off the Island of Rhodes late in 1811, and it was then that she adopted the oriental dress to which she clung for the rest of her life.

After many travels she settled among the Druses on Mount Lebanon. From her solitary position at Jun, named after a nearby village in the Lebanese mountains, she exerted what amounted to almost absolute authority over the surrounding districts. Her control was commanding enough to induce Ibrahim Pasha to solicit her neutrality when he started his invasion of Syria in 1832. Her supremacy was maintained by her imperious character, which grew more arrogant each year, and the belief that she possessed the power of divination. The French poet, Lamartine tells of his meeting Lady Hester at Jun during his travels in the East. Their religious

discussion makes quaint reading these days. Lady Hester, in addition to feeling that she could foretell the future, was assured in her own mind that she was to accompany the Saviour into Jerusalem on the occasion of His second coming on a horse which she kept for years and treated in royal fashion. She also kept another horse which was to be for the Messiah Himself.

Lamartine and other travelers have written accounts of the lady of Jun. Lady Hester was reluctant to have guests and only a few found their way to her difficult mountain top.

Her hatred of England persisted through the years. Often in her letters she expressed the feeling that she would never go back except in chains. Her caustic tongue lashed out in her letters across the seas at the political figures which she had known during her years with Pitt.

Miss Williams, a companion whom Lady Hester cherished, was with her until her death in 1828. Dr. Charles Meryon, her doctor, with whom she maintained a stormy alliance over the years lived, with his wife, at Jun for some years. He left Lebanon in 1831—returning for one final visit from July 1837 until August 1838. Miss Williams and Dr. Meryon were Lady Hester's only English contacts after she took up her residence in the Lebanon.

Her physical decline was slow, her eyes failed her, and a general physical distress set in. In "The Life and Letters of Lady Hester Stanhope" edited by her niece, The Duchess of Cleveland, one sees the gradual and sordid condition into which Lady Hester fell. Alone, embittered, and ill, surrounded by servants, who were awaiting her death to complete the plundering they had already started, Lady Hester's strength slowly ebbed and she died on June 23, 1839 in her lonely house "hemmed in by arid mountains". Mr. Moore (his first name isn't mentioned in the Life and Letters), the English consul at Beirut, and W. M. Thomson, an American missionary, made the arduous journey to Jun and buried Lady

Hester in a vault in the garden which she had planned and cared for during her exile years. In this one respect, she remained an English-woman, with her love of flowers and the beautiful garden, which she maintained at Jun.

For the rest, she seems to have gone completely oriental, not only in her dress, but in her thinking. The Jun villagers often benefited by her charities, so she was not without kindness. During several crises in the countryside, she took villagers in who were seeking refuge from warring invaders.

RESEMBLANCE TO ELDER PITT

The disappointments of her life and the necessity for keeping a firm hand on her servants and the chiefs of the tribes which surrounded Jun intensified her naturally autocratic nature. In appearance she resembled the Elder Pitt, her grandfather, and like him, she dominated every circle and situation in which she was placed.

Her story was a wretched one in many respects, but her courage cannot be denied and she seemed to feel that she was fulfilling her destiny by living in the East. She felt a special affinity for the country and the people, and this mysticism deepened with her years of living in the orient.

Her life is in sharp contrast to that of Gertrude Bell, who found her destiny in the East many years later. Like Lady Hester, Miss Bell lost her fiancé and never married, and like Lady Hester, she started for the East with a sense of adventure. But in Gertrude Bell's case, the sense of adventure deepened into responsibility, and she did much in the way of diplomacy to help her country in that part of the world. Gertrude Bell never lost touch with England in any way. An account of her life will appear in a future issue.

To read the biographies of both women is to make comparisons, try though one does to avoid this. However, they were the first western women to go into remote places in the Near East, and one can well admire the way in which they took the lack of creature comforts and conveniences in their stride. Gertrude Bell's monument in the East is the work she did in the making of modern Iraq—Lady Hester's only monu-

ment is a simple tombstone which was placed over her grave by the Superior-General of the Greek Catholic Convent at Jun when he discovered her grave during the course of excavations there in 1912.

Near East Society Activities

Newly-organized chapters of the Near East Society in Chicago and Houston and the establishment of a New England regional office in Boston are part of the expanding program of the Society, which was organized late last summer, under the auspices of the Near East Foundation and the Near East College Association.

Edward B. Smith is director of the regional office in Boston, with headquarters at 74 Bay State Road, Boston 15.

The officers for the Houston chapter include: Dr. S. D. David, chairman; Miss Eugenia Jamail, secretary; Dr. Edmund Saad, membership chairman and K. E. Antone, publicity chairman. The Chicago chapter committee is composed of: Robert Hall McCormick, honorary president; John A. Wilson, president; Robert Andrus, Christopher Janus, Harry T. Fultz, vice presidents; Robert Maynard, treasurer; Mrs. Alva Tompkins, secretary.

The Society has inaugurated a school and college program designed to supply

speakers and general information on the Near East to educational institutions. Details on this new program may be obtained by writing the General Secretary, Near East Society, Room 1209, 46 Cedar Street, New York 5, New York, or one of the regional offices, which are listed on the membership blank in this publication.

There have been a series of spring meetings of the Society in the New York area. The Honorable George Wadsworth, United States to Turkey, spoke at the March meeting, and Professor Robert King Hall of Columbia University was the speaker in April.

NEW AIRPORT FOR LEBANON

The Khaldeh Airport, one of the largest in the world, opened this month, after more than two years under construction a mile and a half south of Beirut. Named after a small village, which once lay among the sand dunes where the airport is, the field is estimated to have cost around \$20,000,000. Its two runways are approximately one and a half miles long and eighty meters wide. Repair shops have facilities for handling a plane every second minute, and the field has the latest aeronautical equipment. There is a small hotel for the convenience of travelers. So far, twelve airlines have contracted for use of the field.



Khaldeh Airport, Lebanon, under construction.



Exercises at the Damaskinos Preventorium.



A wreath presentation in memory of Archbishop Damaskinos.

St. Damaskinos Preventorium, Athens

By GERTRUDE FORD

Miss Ford teaches English at a Fulbright grantee at Athens College. EDITOR.

Before the war Mrs. Dakis (she really has several more syllables) enjoyed a social life among her friends in Athens, drinking tea, visiting, going to the theatre, perhaps doing a bit of welfare work here and there, but not seriously worried about affairs beyond her circle. The war came, and like many of her friends, she dropped the teaparties, toiled untiringly in the hospitals, and took on such other work as patriotism and a warm heart dictated.

Then one day the late Archbishop Damaskinos sent for her. He was disturbed, he said because he had noticed that nothing was being done for the children of executed parents, of whom there were a great many. Would Mrs. Dakis try to do something about them?

Mrs. Dakis didn't quite know what to do, but she began gathering together some of the children she found wandering about the streets, and taking them into a safe place half way up Mount Hymettus. The church helped her get food for them at first, but of course there was no transportation, and for months she carried supplies herself, trudging up an unbelievably bad road and rocky path to the place where she had found some small empty houses, left by their owners for the greater comfort of the city.

The children may have been in a safer place, but the same could not be said of Mrs. Dakis. Her family remem-

bers clearly the night their house was searched by the Germans in her absence. And the time she did not come home for several days, and they knew that the enemy was scouring the hills. Mrs. Dakis had heard about that also, however, and so had the people past whose cottages she had walked so many times on her way to and from the children. They took her in and hid her, and when they were sure it was safe, they passed her on down from house to house. Such work as hers was very unpopular in some quarters.

Gradually the situation changed, and the refuge for the children of executed parents became a preventorium for poor boys who showed symptoms of tuberculosis. In the summer, when tents can be used, the St. Damaskinos Preventorium houses sixty boys at a time, but in the winter it is necessary to move indoors, and then the number has to be reduced to about twenty-five. This is difficult, for the demand is great. The boys are carefully selected after a thorough medical examination, and are sent to the Preventorium for three months. If, at the end of that time they are found not to have made a sufficient recovery, they are kept another month or two, or more, if necessary. Often the boys would rather stay than go home.

Last year, when some American physicians were making a tour of inspection in Greece, one of them was taken to the St. Damaskinos Preventorium. He not

only looked the quarters over carefully, but he made a close study of the records. He found the results amazingly good. He reported that they were doing a wonderful job—and this made Mrs. Dakis happy, but he stated that in his opinion they should never move from their present location—and that struck dismay to her heart. The fact is that the people who own the little houses may want them back at any time. Of course, they would be glad to sell, but when all available money has to be used for day-to-day expenses, there is not the slightest possibility of being able to save millions and millions of drachmas to purchase the buildings and site.

Mrs. Dakis continues to assume responsibility for the Preventorium, though she is a volunteer worker and has her home duties also. When the funds get particularly low, she goes about knocking on the doors of her friends asking for more, but this, of course, cannot go on indefinitely and already there are signs that this source is slackening. At the present time there is a food shortage for the Preventorium in sight. At the minimum, the cost of one boy per day for everything is about \$1.50 at the present rate of exchange, and half of that goes for food—when, again, it can be bought at minimum cost. One of the greatest difficulties in Greece, however, is that very often food cannot be bought "at the minimum" and as everyone knows, boys' appetites are likely to be

"at the maximum." With all the adopting of Greek towns and projects going on in the United States, Mrs. Dakis rather wishes someone would get the idea of adopting the Preventorium or some of its boys!

A visitor arriving at St. Damaskinos is thrilled by the view from its height above Athens. Far down there is the city, topped by the Parthenon, beyond which lies the shining Mediterranean. Lykabettus is a bit to the right, thrusting its finger of rock, church mounted, high above the roofs of Athens. And all about on the other sides is the rounded range of Mount Hymettus, barren of trees for the most part, cast in bronze. One is impressed also by the excellent spirit among the boys, who always seem friendly, cooperative and cheerful. Mt. Damaskinos is an organization of which Greece may justly be proud, as the boys are obviously proud each day to raise and lower the flag of their country on the little campus where so many have been restored to health and usefulness.

New Armenian Magazine

Armenian Affairs. A quarterly published by the Armenian National Council of America, 144 East 24 Street, New York 10, New York. First issue published as Volume 1, Winter 1949-1950. \$4.00 a year.

The first issue of this new quarterly contains numerous good illustrations and interesting subject matter, including a brief sketch of Armenian history and articles on the culture and literature of Armenia.

Edited by Charles A. Vertanes, this publication should prove the definitive journal on Armenian history, religion, politics, and aspirations, both of the past and of the present.

AWARD TO DR. JOY

Dr. Alfred H. Joy, former teacher at the American University of Beirut, and now research associate at California Institute of Technology and the Carnegie Institution of Washington, has received the Catherine Wolfe Bruce gold medal for 1950 for his work in the field of stellar spectroscopy.



H. H. Kreider

Some members of the senior class, American College for Girls, Istanbul, look at a new book display at the 1950 annual Library Exhibit.

SUMMER PROGRAMS ON NEAR EAST

Harvard University and the University of Michigan are offering summer programs on the Near East this year.

MICHIGAN'S INSTITUTE

Michigan's Institute on the Near East, June 26-August 18, will deal with three aspects: "The Contemporary Near East", an integrated course including: geography, anthropology, economics, sociology, political science, religion, law, fine arts; modern and/or ancient languages; modern and/or ancient civilizations and history. The instructional staff includes: Emile Benveniste of the College de France; Maurice Dimand, Metropolitan Museum of Art; Franklin Edgerton, Yale University; L. P. Elwell-Sutton, British Broadcasting Corporation; Albrecht Goetze, Yale University; Herbert J. Liebesny, Department of State; George Hourani, Oxford University; Martin Sprengling, University of Chicago; C. G. Starr, University of Illinois; Afif I. Tannous, U. S. Department of Agriculture. The resident faculty members include: George G. Cameron, Douglas D. Cary, N. Marbury Efimenco, Clark Hopkins, O. M. Pearl and Mischa Titiev.

HARVARD'S PROGRAM

The Harvard Summer School Program on The Contemporary Near East will be held July 5 to August 26. The speakers and instructors include: Charles P. Issawi of the United Nations Secre-

tariat; Majid Khadduri, School of Advanced International Studies; Moshe Perlmann, New School for Social Research. A special seminar will be held August 7 to 9, under the chairmanship of Richard N. Frye of Harvard. This conference on "The Great Powers and the Near East" will include, as participants: Charles Malik, Jay Hurewitz, Harvey Hall, Wendall Cleland, Edwin M. Wright, Mortimer Graves, William Thomson, and the instructors in the summer session.

Near East Society Bulletin

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The Golden Horn at Istanbul.

Photo by Pferichy

Temple ruins at Baalbek.



Bella Paise Abbey, Kyrenia, Cyprus.



Near East Camera



Harbor view, Sidon, Lebanon.

Courtyard of Syrian farmhouse.



The Chalice of Antioch

By BAYARD DODGE

This concludes Dr. Dodge's article which appeared in the May BULLETIN OF THE NEAR EAST SOCIETY. It should be pointed out that this story was written several years ago, before the Walters Art Gallery of Baltimore and the Metropolitan Museum of Art acquired objects from the treasure found near Hama in 1910 (see May issue). After these purchases have been more carefully studied, new information about the Chalice of Antioch will undoubtedly be published. EDITOR

Some scholars feel that Dr. Eisen drew upon his imagination when he identified the figures on the cup in such a detailed and definite way.

Thus the first attack on the value of the chalice comes from scholars who feel certain that, whether it is authentic or not, it cannot date from the first century. They think that it cannot belong to a period earlier than the fourth or fifth century.

A second attack comes from scholars who feel convinced that the chalice did not come from the cathedral basilica of Antioch. As a matter of fact the Princeton Expedition identified the foundations of the basilica, a quarter of a century after the chalice came to be known, and there is every reason to believe that the Great Chalice did not come from the place where these foundations were discovered.

Of course, it is possible that the chalice may have belonged to the great basilica but have been hidden in some other place for protection. However, scholars point out that if the chalice had really been discovered at Antioch, the owners could have gained more accurate information than they did about the spot from which it came. If Dr. Rustum was able to talk with the workmen who discovered the silver treasure near Hama, sixteen years after they unearthed it, is it not likely that somebody else could have found the men who discovered an even more valuable treasure, further down the valley of the Orontes?

It is felt by some scholars that if the chalice actually was dug out of the ground in Syria, it probably formed part of the silver treasure, which was discovered in the well near Hama.

If the chalice belonged to a fifth century church near Hama, of course it cannot be considered nearly as valuable as it would be if it came from the first

century basilica of Antioch.

A third attack comes from a number of experts, who feel that the technique of the chalice is of such a modern nature that the whole cup must be a complete fraud. The carving suggests the work of Rodin or some modern artist with an impressionistic touch, much more than it resembles the work of an ancient craftsman.

Some years ago an Italian artist is reported to have told one of the experts that he himself made the chalice. It is also true that just before the war a number of dealers sold forgeries for large sums of money. The manufacture of fake antiquities was a profitable business. Anybody who has lived in the East knows how easy it is to be cheated by antique dealers.

Of course one will immediately ask how the chalice could have been a forgery, when it was so thoroughly oxidized that a French expert was obliged to clean it. The answer to this question is a simple one. Dealers often buried articles for years at a time, in order to make them look like true antiques.

Some clever dealer may have buried the chalice until he learned that a silver treasure was being sold at Hama, and then produced it in a timely way as part of that treasure.

It is possible to feel that there is a middle ground, which enables one to believe that the chalice is neither a forgery nor a piece of first century workmanship.

Perhaps the laborers found it in the well near Hama. Then the Greek dealer may have purchased it and tried to sell it to Mr. Catoni. When he refused to buy it, the dealer may have taken it to Europe and sold it to the Kouchakjis. When they showed it, in its oxidized form to Alfred André and to Froehner at the Louvre, these experts may have recognized the specimen as genuine.

Then it is also possible that the craftsman who was engaged to clean the chalice may have overdone his work, so that instead of leaving the images in a scarred and weathered form, he remodeled them with a modern instead of an ancient technique.

CONCLUSION

Thus there are three principal theories about the chalice.

1. It was used at Antioch in the first century and was evidently made to hold one of the most holy relics of the early Christian Church. As such it contains the oldest known portraits of Christ and the Apostles. The rough inside cup may even be the Holy Grail itself.

2. The chalice was fabricated in Europe, buried for some years and then produced at a timely moment, so that it could be sold as a genuine specimen of antique work.

3. The chalice formed part of the silver treasure which was discovered north of Hama. It probably dates from the fourth or fifth century and was buried to save it from the Sassanid or Islamic invasions. It was cleaned and retouched with a modern technique, before it was described by Dr. Eisen and placed on exhibit by the Kouchakjis. Although it is not a holy relic of the early Christian Church and does not contain the earliest portraits of Christ and the Apostles, and although its original appearance may have been altered by the retouching process, it may still be regarded as one of the finest specimens of Byzantine silver ever discovered.

FOREIGN STUDENTS IN U. S.

There are 26,433 foreign students from 125 different countries now studying in the United States, according to a recent report, "Education for One World" prepared by the Institute of International Education.

The Near Eastern countries represented are: Albania, 3; Bulgaria, 16; Cyprus, 53; Greece, 461; Egypt, 349; Ethiopia, 37; Iran, 570; Iraq, 499; Jordan, 17; Lebanon, 113; Palestine, all sections, 411; Saudi Arabia, 18; Syria, 96; Turkey, 483.

DR. MALIK ON TV

Dr. Charles Malik, Lebanese minister to the United States and chairman of the Lebanese delegation to the UN, made television appearances April 27 and May 14 speaking on "Human Rights".

BEIRUT

By RICHARD H. LAURSEN

The author is doing special work at the American University of Beirut, where until recently he was a member of the staff. He also taught at the American School for Boys, Baghdad.

EDITOR.

Beirut, the capital of Lebanon, is the first sight many visitors have of the mysterious Orient. The city as seen from the sea, rests at the foot of the Lebanese mountains which rise tier on tier behind it. Olive groves, umbrella pines, and patches of red sand surround the city.

On landing in Beirut, the traveler is immediately struck by the wealth of color and noise. From the port, the city appears to be a series of red tiled roofs, slowly climbing the mountain-side. Indeed, Beirut is a ruby set on a mountain-side.

The Beirut of antiquity and the Beirut of today are university towns. In classical times Beirut was one of the great centers of law and recently during the building of a new post office, the porticos of the law school were discovered. Modern Beirut has two universities, the Jesuit-operated University of St. Joseph and the American University of Beirut. The Jesuit School was founded in 1881 and its schools of law and medicine are well known. The American University, established some years earlier in 1863, is proud of the fact that it has been one of the prime movers in the Arab renaissance.

Students have been imbued with a sense of moral responsibility and social justice. Today no Middle East cabinet is complete without a graduate or two from the American University of Beirut. These two universities have created an atmosphere of culture that has made Beirut the intellectual center of the Arab world.

Beirut is primarily a seaport city, a city that looks to the west. This is true in two respects. As the port of entry for most of the Near East's foreign trade it has attracted a large number of foreigners. Foreign businesses are of major importance to the economic life of the city. On any main street of this capital one can see signs printed in many languages: French, German, English, Polish, Armenian, Spanish, Greek and, naturally Arabic. It is estimated that there are four hundred Americans alone living in

Beirut. American oil interests such as the Trans-Arabian Oil Pipeline have attracted large numbers of engineers and skilled labourers. TAPline is in the process of constructing a gigantic oil pipeline from Dhahran, Saudi Arabia, to the ancient seaport of Sidon.

Beirut is a city of contrasts. The longer you stay in Beirut the more you realize that it is not truly an Arab city. It is a city that has adopted a western facade too quickly and in the process has lost its innate eastern feeling. Yet as Robin Feaden says in his book "Syria", "any criticism of Beirut is also a criticism of the west." The west has contributed a great deal of poor westernisms. The heart of Beirut is commerce. Business thrives and grows, business with one foot in Europe and one foot in Asia. Side by side stand ancient picturesque bazaars and modern business blocks. Pert Arab stenographers work I.B.M. machines while many of their counterparts add and subtract on an abacus.

The history of Beirut is in a sense the history of the Middle East. It is the history of a much conquered and poorly ruled area. A few Greek, Roman, Phoenician columns, a crusader church, some decaying Turkish houses and block upon block of ugly French apartment buildings give a vivid picture of the city's history. Each has attempted to destroy all the vestiges of their predecessors.

In antiquity, Beirut, "Berytus", was named for the daughter of the Emperor Augustus. Herod the Great filled the city with temples and villas. Severi started a law school, the first in the Roman Empire. Beirut was the Mecca of Roman law. Then in 551 B. C. Beirut was destroyed by an earthquake and 30,000 people were killed. This catastrophe ended the classical career of the town and it sunk to the status of a tiny fishing village. By the time of the crusades Beirut had grown into a small town and the Crusaders constructed the Church of St. John there. This building still stands in the center of the town. Today the Church of St. John is incorporated into the principal mosque of the city - well white-washed and carpeted and with a door cut through its ancient apse. It stands as a monument to the Moslem conquest of the Middle East.

New Government For Turkey

As we go to press the recent victory in Turkey of the Democratic party is deeply significant news from the Near East. For the first time since the inception of the Republic in 1923, a new party is in power; the Republican People's Party obtained only about 50 seats in the National Assembly as against more than 400 of the 487 seats won by the Democratic party.

Celal Bayar, founder and leader of the Democratic party, was sworn in as third president of the Turkish Republic on May 22.

It must be pointed out that the new government will maintain the same foreign policy that the former one did. The two parties have differed on domestic issues, but not international problems.

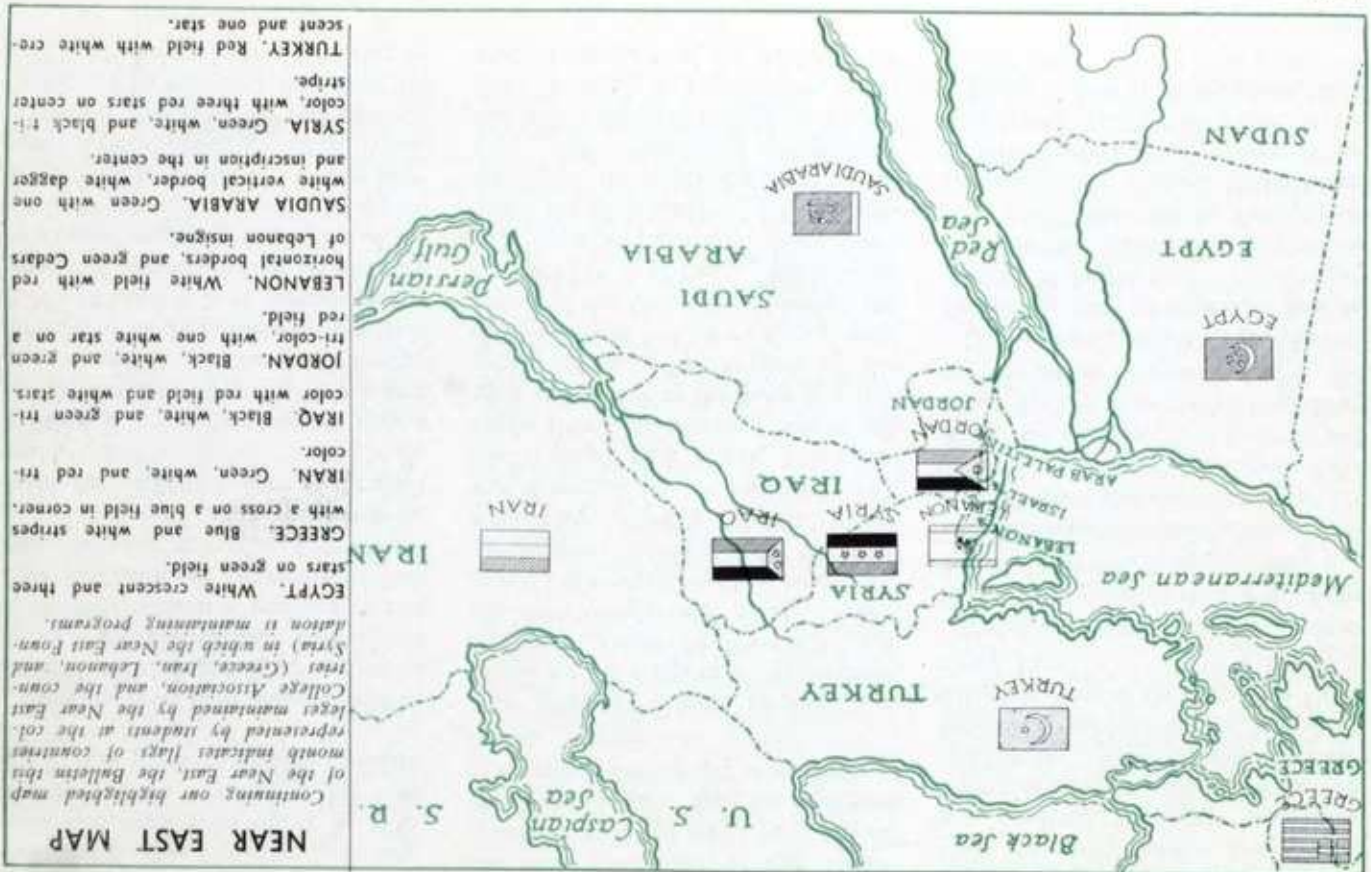
Celal Bayar, the new president, was born in 1884 and educated at Bursa. In 1923, following the founding of the Republic, he was elected a delegate from Izmir to the first National Assembly. He became Premier in 1937, succeeding Ismet Inonu. When Ataturk died in 1938 and Inonu became president, it was Mr. Bayar who again headed the cabinet as Premier until his resignation in 1939. In 1946 he resigned from the Republican People's Party and, with three colleagues, founded the opposition Democratic Party.

Under the new government, Adnan Menderes becomes Premier. Fuad Kopulu is the new Foreign Minister.

Refik Sevket Ince is Minister of National Defense. The new ministers of Interior, Education, and Agriculture, Ruknettin Nas Uhioglu, Avni Basman, and Nihat Egriboz respectively, have been civil servants in their ministries.

Halil Ozyoruk resigns as president of the highest court of appeal to become Minister of Justice.

The other Cabinet posts are: Finance, Halil Ayan; Public Works, Fahri Belen; Commerce, Zuhu Velibese; Health, Nihat Belger; Customs, Nuri Owsan; Communications, Tevfik Ileri; Labor, Hasan Polatkan; Industrial Exploitations, Muharis Ete.



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The Blue Mosque

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