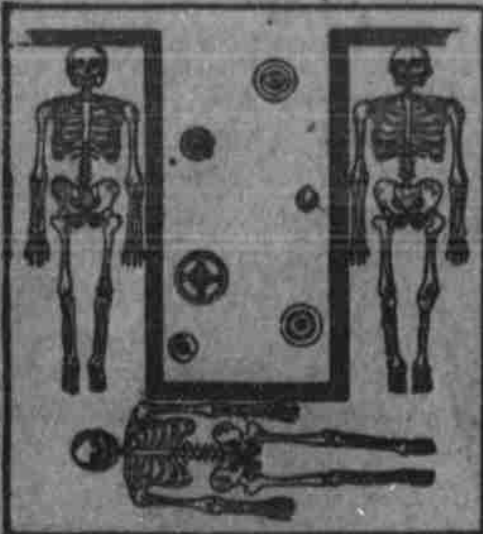


Cyprus, Where St. Paul Preached, Taken from the Turks

The First Holy Site Rescued by the Allies from the Profane Grasp of the Infidel Moslems



An interesting Byzantine Enamel Portrait of St. Paul in the Morgan Collection



Inside of a Cyprus Tomb, Showing the Position of the Bodies and the Sepulchral Vases



A Very Ancient Statue of a Priest and Bird



One of the Earth Tombs Found Near Dali with a Roof of Clay and Straw



Head of a Cyprus Statue in the Later Style

THE very first place to be torn from the grasp of the "Infidel Turk" by the allies is the Island of Cyprus. This is one of the most famous of all the islands of the Mediterranean, and is especially notable to Christians for its historic associations.

Any one who has read the Acts of the Apostles in the Bible cannot fail to remember that the Island of Cyprus is mentioned eight or nine times, and that it was the place in which Saint Paul first found his wonderful inspiration as the "Apostle to the Gentiles."

Saint Paul, it must be remembered, had never seen Jesus, and some questioned his right to serve as an Apostle, especially as he announced some very novel and revolutionary ideas. Up to his time the conversions had taken place altogether among the Jews or among those who were willing to accept the rite of Abraham. In fact, Christianity was a sect of Judaism, and its followers differed from the other Jews only in one respect. They accepted all of the Jewish law, but they believed that Jesus had been and was the Messiah, while the other Jews held that he had not fulfilled the required conditions, and that the Messiah was still to come.

It was just at this critical juncture that the Island of Cyprus began to play a part in the new movement. The persecutions of the Christians on the mainland of Asia Minor, leading up to the death of Saint Stephen, and subsequent thereto, drove many converts to the Island of Cyprus. Soon thereafter quite a colony of converted Cyprus Jews is known to have arisen. Among these was Mnason (called an "original convert"), and Jones the Levite, who was called Barnabas by the Apostles, and is since known by that name.

It was this Barnabas who stood sponsor for Saint Paul, and went to Cyprus with him on that first memorable journey in 44, afterward taking Saint Paul to Cyprus when he went out to preach to the Gentiles. It should be remembered that Paul had been a violent opponent of Christianity, and that there were many doubts as to the sincerity of his conversion. Had it not been for Barnabas of Cyprus it is more than possible that there would have been no Apostolate of Paul, and the history of Christianity would have been quite different.

It was of Barnabas that Saint Luke said: "For he was a good man, full of the Holy Ghost and of Faith." A tomb said to be that of Saint Barnabas is shown at Salamis, on the Island of Cyprus, where he is reported to have met a martyr's death. It was in this tomb that the original of the Gospel, according to Saint Matthew, was said to have been discovered in the early centuries.

The Island of Cyprus was a famous place long before the age of Christianity. It had been settled by the Phoenicians, the wonderfully progressive nation of ancient times, who planted their colonies all over the Mediterranean Sea. It was the largest of all the islands in this sea, except Sicily and Sardinia, being one hundred and forty-one miles long and sixty miles broad. Lord Kitchener made a careful survey of the island in 1885, finding it to contain an area of 3,684 square miles.

The island was of especial value to the ancients because of its great mineral wealth, for here were great copper mines worked by the Phoenicians; silver mines, and even diamonds and emeralds were found. It was a great place for the export of salt, that invaluable product of all ages, and still furnishes salt to the surrounding country.

The Island of Cyprus has been a bone of contention among the nations ever since it was taken over by the Romans (58 B. C.), but especially during the last few decades have quarrels centered around it. There are only about 25 per cent of Turks on the Island and the Greek Christians there would naturally not desire to be ruled by these infidels. England has exercised a kind of protectorate, and by dividing the courts of justice and giving the various elements of the population their own courts, something like peace has been established. Her was, however, one of the earliest of the Christian churches, the Patriarchate of Cyprus, having been recognized by the Council of Ephesus as early as 431.

The taking over of the island by England will be a cause of great rejoicing to the large majority of Christian inhabitants, and, at the same time, will be hailed as the first step toward the dismemberment of Turkey.

From a historical and archaeological point of view Cyprus is one of the most interesting places in the world. Long before the time of the Phoenicians it was inhabited by a highly civilized race, allied in art and language with the Mycenaeans. Many remains of this art have been brought to light by the excavations which have been in progress since 1877.

The United States is especially interested in Cyprus because it has in the Cesnola collection in the Metropolitan Museum of Art, New York City, the largest and most complete

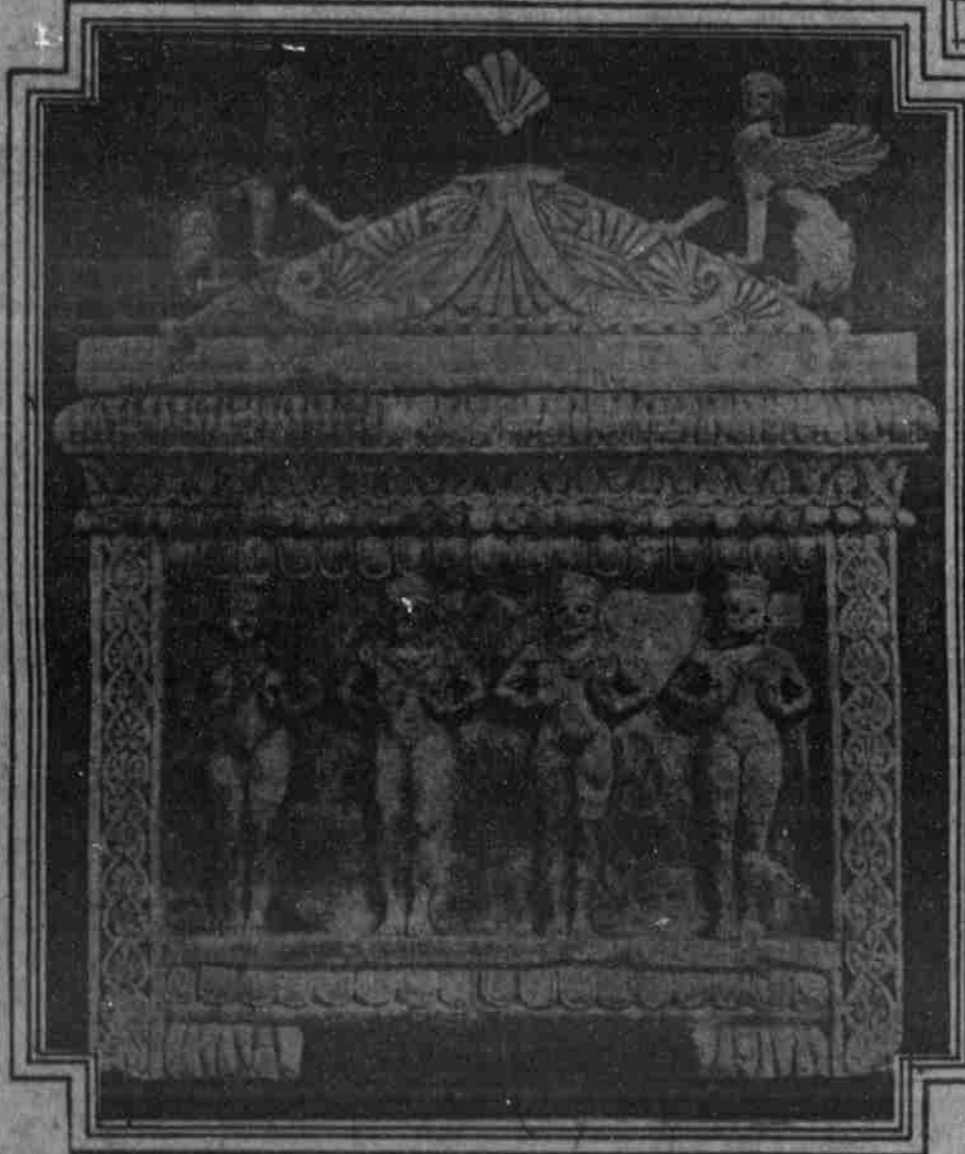
collection of Cypriote art in the world. This collection was made by the late Louis Palma di Cesnola, formerly director of the museum, who was the first to conduct extensive excavations on the Island of Cyprus, and awakened the interest of the world in its treasures.

In these remains is the living and continuous moving picture of the world's civilization, from the very beginning of civilization, on down to modern times.

The Island of Cyprus has been identified by scholars with the Chittim of the Bible, and it is recorded that Hiram, King of Tyre, who assisted Solomon in the building of the temple at Jerusalem, had to put down a rebellion of the Cyprians, who had refused to pay tribute. It is more than possible that some of the copper used in the Solomonian



Foussin's Painting of St. Paul and St. Barnabas Before Sergius Paulus in Cyprus at the Time When Elymas Was Stricken Blind



A Curious Sarcophagus from Cyprus in the Metropolitan Museum of Art

Temple came from Cyprus, for it was only a day's sail from the mainland, and at that time was under Phoenician control.

The Cypriote alphabet is closely allied to the Cretan, and, of course, antedates the Greek by many centuries, going back to the Mycenaean Age.

The remains in Cyprus are of special interest to the student of the prehistoric and the development of civilization, because, while there is little of a real Stone Age, there is all the more of the metal period, due, of course, to the existence of metals on the island.

The excavators have been enabled to group their finds in three great

strata or ages. The earliest period is really a copper, not a bronze, age, for they used almost the pure soft copper, seeming not to have learned how to combine it with tin, at first, and later adding only a small percentage of tin, making a very soft, poor bronze.

This age extends prior to 3000 B. C. up to 1000 B. C. The civilization is quite distinct from that of Egypt, Syria or Cilicia. The pottery is all hand made, for the wheel had not yet been invented, and that is always one of the first inventions of potters. Just because everything was made by hand the most fantastic shapes are found, and the surface is, as a rule, only burnished red.



Handle of Bronze Kettle from Cyprus Which Dates from 800-1,000 B. C.

The second period is more typically bronze, more tin being used, making it possible to secure harder tools and weapons. They now made painted pottery of buff clay, and had glazed heads, much like those found in Egypt.

In the third period came an almost

Mycenaean or Minoan civilization, with a new series of implements and weapons, pottery made on a wheel, and on this account more symmetrical in shape, gold, ivory, glass and enamel.

Then all at once comes an Iron Age, with an almost complete reversion to barbarism and a degeneracy in art.

Various influences had been at work, as is known from the history of contemporaneous nations. Cyprus had been conquered by Thutmose III. (1500 B. C.) and held during the rule of Seti I. and Rameses III. It could not well escape the influence of Egyptian art and culture during this time.

Close contact with Assyria does not appear until the eighth century B. C., when reference to Cyprus is made in an inscription of Sargon II. The Jewish Prophet Isaiah now refers to Cyprus under the name Kittim, where there was a port at which vessels called on their way to Tyre.

In the Assyrian inscriptions Cyprus is known by the name of Yafnana, and in the later time of Assurbanipal a list of ten kings of Cypriote cities, who joined the king in his expedition against Egypt, is given.

It was only to be expected that Cyprus was to fall under the sway of the all-conquering Alexander the Great (323), for he would never omit the holding of so rich an island.

The most valuable product of Cyprus to the ancients, beside its metals, was the timber, which grew most luxuriously here. It was required for the building of the mighty wooden ships, and for the interiors of the palaces of the kings of Egypt and Assyria, which lacked large trees.

Any one who wishes to gain some appreciation of the wondrous achievements of the inhabitants of this little island in the Mediterranean has only to visit the Metropolitan Museum of Art and study the great Cesnola collection, which covers all periods in the civilization of this island, showing the work in clay and marble, in copper, bronze, iron, silver and gold.

There, too, is reflected the worship of the people ranging all the way from the primeval savage gods to Jupiter and Adonis, and then to the worship of Jesus, as introduced by Barnabas and Paul. It might almost be considered an epitome of the world's civilization, on a small scale.

Why Your Right Hand Is an Artist and Your Left Hand a Brute

RIGHT-HANDEDNESS, we are told by Dr. Felix Regnault, in an article in the Scientific Review, summing up the present state of knowledge on the subject, is simply a matter of the division of labor. The right hand is the hand of skill—of artistry—while the left remains that of mere brute strength. Division of labor is an advantage, and hence we have adopted it in our evolution.

The reason why the right hand has been chosen by nature to be developed in this direction is that the left side of the brain, which controls it, is somewhat better supplied with blood by the carotid than the right. But why this inequality in the carotid arteries? Apparently this, as Kipling would say, "is another story," and science is not ready to tell it.

The reason, according to Dr. Regnault, are ambidextrous because with them there is no division of labor, or very little of it. Man is right-handed because with him the division of labor is pushed to its furthest point.

"It is for reasons of utility that man prefers to use one hand for delicate work. He selects the right, but if it is unavailable he is able to employ the left. It is well known that persons whose right arms have been amputated or paralyzed can educate their left arms and are fully able to do those things as well as those that they

have lost. It is also well known that certain musicians, pianists, for instance, or violinists, can execute very difficult movements with the left hand."

Dr. Regnault declares he has never seen any "really ambidextrous persons, if we are to understand by this persons who use both hands for all purposes equally well and indifferently." Those who say that ambidextrous persons are not rare, he says, call by this name left-handed persons who have learned in infancy to execute certain difficult acts with the right hand, such as eating, sewing or writing. But these same persons use the left hand spontaneously when they execute natural difficult motions, such as throwing a stone at a mark, etc.

"It is not proper," he continues, "to say that a man is ambidextrous who has with difficulty learned to execute a single act indifferently with one hand or the other. I once knew a left-handed painter who had learned to paint with either hand. But no matter how skillful the movement of a painter's left hand, the most delicate work is always reserved for the right. With musicians the left hand is the mechanical hand; the right is the artistic."

"Some physiologists have maintained that educators ought to try to make children ambidextrous. According to them 'the uniform development of our two hands would contribute to make a whole

part of the brain, now neglected, an organ capable of doing the work of civilization."

"Now we have seen that the left hand is not inactive, but does a different kind of work from the right. To force our children to be ambidextrous would be to oppose their natural development, which tends to the division of work—it would be to struggle against the universal law of the least effort and to make them unskillful."

"Why does the child use his right hand generally for acts of skill, and why have the left-handed always been the exceptions? Daresse, the distinguished Egyptologist, tells me that the right hand has been used to eat with for over 6,000 years."

"To explain this preference many theories have been advanced. Some authors have invoked the influence of public opinion, which thinks little of the left-handed, regarding them as 'sinister' and giving them a bad name. This is to take the effect for the cause."

"It has also been asserted that a child becomes right-handed because of imitation and education. Even the form of the utensils he uses leaves him no alternative. But these causes themselves could exist only by virtue of a natural tendency to use the right hand."

"Daresse has thought to explain this natural tendency by the mode of growth of the embryo, which at a certain moment turns over so that its left side is next the

vitalis, hence the preponderant volume of the right side of the body and its superiority. In exceptional cases the embryo turns on the right side, which gives a preponderance of strength to the left, and consequently causes left-handedness."

"If this theory were exact the subject having a total inversion of the viscera should be left-handed, whereas he is almost always right-handed."

"This fact, as well as the presence of the heart on the left side in the left-handed, also spoils the hypothesis of Herber, who asserts that our right-handedness is not so much affected by the muscular efforts of the right arm."

"Right-handedness is due to the pre-dominance of the left hemisphere of the brain, which, owing to the intercrossing of the nerve fibers in the pyramids, controls the movements of the right limbs. It is, as Gratiotlet has shown, heavier than the right. Consequently, as Broca has said, 'if we are ordinarily right-handed it is because, at the moment when the child begins to use the hemispheres of his brain the left one is more fitted than the right to direct a difficult or painful task.' And he adds, to explain this preponderance, that 'the slight inequality in the circulation of the two carotid arteries gives this advantage to the left hemisphere and makes most men right-handed.'"

"At present we know no more about the matter than Broca did."