

MUSEUM COLLECTIONS TO ILLUSTRATE RELIGIOUS HISTORY AND CEREMONIALS.*

By CYRUS ADLER.

Museum collections perform a double function. They instruct the public and they furnish material for the investigator. They render the reading of books more intelligible, and their writing more accurate. Infinitely more than the popular illustrated magazine or scientific monthly are they the means of communication between the average man and the scholar.

The study of religious history and ceremonial institutions stands on a footing different from that of any other branch of knowledge. Political history, though in a lesser degree, suffers under similar disadvantages.

The study of biology or the physical sciences is approached with no predisposition. Their terminology is arbitrarily given, and the errors of their followers are due to infirmity of the powers of observation or generalization.

The study of political history, no matter how scientific the spirit in which it be approached, is influenced by an emotion—that worthy emotion known as patriotism—for which men sacrifice life, health, and fortune. An emotion even stronger is religion; its influence is second only to that of domestic affection, and sometimes overcomes it; its lessons are the earliest instilled into the mind; none escapes its influence. Even with unusual precautions in the case of a human being bereft of most of the avenues of perception, religious teaching could not be excluded.‡

All modern literatures presuppose a definite belief, and the creeds which differ therefrom are described in terms which carry a derogatory implication.‡

It is obvious, therefore, that if the public is to be taught the history

* A paper read at the International Congress of Anthropology, Chicago, 1893.

† Laura Bridgman.

‡ This sometimes occurs as a result of scientific prejudice; witness the placing of many religious objects under the headings of "superstition" and "cruelty" in the Museo Psychologico at Florence.

of religion or religious ceremonies, it will be most advisable to approximate the methods of those branches of study in which the knowledge is acquired for its own sake, without thought of professional use or partisan advantage, simply for the enlargement of the mental horizon of the individual and the increased mental power thereby attained.

Modern investigation and modern teaching are based upon phenomena. Science deals with objects and phenomena; it collects them, describes them, and classifies them. A few great men in the world generalize; speculation, acknowledged to be such, is out of fashion.

This tendency of investigation to deal with phenomena has reacted upon all forms and grades of instruction, the higher as well as the popular. It has given the impulse to and shaped the growth of the highest modern method of popular instruction, "the most powerful and useful auxiliary of all systems of teaching by object lessons"—the educational museum.

Religious history and ceremonial have been the very last to profit by the awakened impulse acquired through the museum and the general exhibition.

The first museum established solely for the collection and preservation of objects having to do with religion was the Musée Guimet, founded at Lyons in 1879 by M. Emile Guimet on his return from the mission intrusted to him by the French ministry of public instruction to study the religions of the extreme Orient. The collection thus assembled is the largest and best single collection of objects relating to religion ever put together. It has occasioned the publication of a series of volumes which form by far the most remarkable contributions yet produced to the scientific study of religions.

In 1885 this museum was removed to Paris, a special building erected for it, and it is now included among the series of museums under Government control.

But, in spite of the splendid character of the collections and the great impetus they have given to scientific research, the museum has serious weaknesses which should not be overlooked. The general classification as well as the special arrangement are defective from the point of view of a museum of religions.

Geographical considerations have dictated the general classification, so that the Chinese, Japanese, and Indian Buddhism, for example, are shown out of relation to one another. *Æsthetic* considerations have directed the arrangement of the groups themselves. The special objects are in the main without labels, making the use of the printed guide, always tiresome and distracting, an absolute necessity for the general visitor. So strongly has the *æsthetic* arrangement predominated that I am informed the character of the museum is to be changed, and that in future it will be devoted to Oriental art.

*Goode, Dr. G. Brown, *Museums of the Future*. Report U. S. National Museum, 1889, p. 427.

The most serious fault of the museum, however, is that it fails to furnish an intelligent train of thought to the mind of the average visitor. The real method of popular education consists in imparting the unknown in terms of the known. Just as the scientific investigator obtains results by the comparison of facts and phenomena does the museum visitor have his interest awakened by the opportunity of comparing familiar objects with those brought to his knowledge for the first time. From the point of view of popular education it is therefore a capital error that the Musée Guimet has not included the Christian religion, as well as the Mohammedan and Jewish religions, with which the first named has such close affiliations, in the series which it places on exhibition.

Many museums contain objects which would find place in a collection of religions. These are usually installed in ethnological exhibits, and more frequently still are shown as objects of art.

In a few museums religious art is treated as a distinct subject, and, being arranged chronologically, may be considered as showing the development of both church history and religious symbolism. The most important of these is the Lateran Museum at Rome. In 1843 Pope Gregory XVI set apart the Palazzo del Laterano as a museum for heathen and Christian antiquities, styling it *Museum Gregorianum Lateranense*. The Christian Museum was founded by Pius IX. It contains a most valuable collection, including a series of early Christian inscriptions arranged by De Rossi.

The National Bavarian Museum at Munich contains a rich collection of Christian ecclesiastical art, as well as a goodly series of Jewish religious objects.

The Arab Museum in Cairo, although not erected from the point of view of religions, is yet to a considerable extent a collection of Mohammedan ecclesiastical art. Its purpose is the preservation of monuments of Arab art, but, as the mosque was the chief inspirer of elegant work, most of its objects are directly or indirectly related to Mohammedan worship.

The U. S. National Museum contains Buddhist objects from India, Siam, China, Corea, and Japan, as well as considerable collections from Polynesia—the result of the Wilkes Exploring Expedition. In the department of ethnology much attention has been paid to collections of objects of religious import employed by the aborigines of North America, and special series, as, for instance, mortuary customs have been for some time on exhibition.

As a result of the travels of Hon. W. W. Rockhill in Tibet, the National Museum secured a rich and unique collection of the religious objects of the Buddhists of that little known country.

In 1889 a collection of objects illustrating Jewish religious ceremonials was placed on exhibition, and in his report for that year Dr. Goode announced the purpose of the Museum to form a collection which would illustrate the comparative history of religion.

Having found a place in the museum, it was but proper that the subject of religion should be assigned space in the great exhibitions and that in the natural course of events special exhibits of religious objects should be made. These exhibits are quite distinct from the church exhibits—either from the point of view of propaganda or philanthropy—which have usually been included in exhibition classifications.

A special religious exhibition of considerable importance was the *Esposizione Vaticana*, held to commemorate the jubilee of Pope Leo XIII, from December, 1887, to May, 1888. It took place in the Basilica di San Pietro e Palazzi Vaticani and its story is told in a serial publication, *L'Esposizione Vaticana Illustrata Giornale Ufficiale per la Commissione Promotrice*, as well as in a valuable catalogue.*

While not exclusively religious, the exhibition was in the main an exhibit of ceremonial objects of the Roman Catholic religion, although costumes of other religious functionaries were admitted.

In the same year there was held in London, in honor of the Queen's jubilee, the Anglo-Jewish Historical Exhibition, in which the richest collection of Jewish ceremonial objects ever gotten together was placed on exhibition.†

At the Paris Exposition of 1889 the Society of Anthropology of Paris included a history of religions in its classification, with the subdivisions of amulets and divinities. Amulets, however, were given most attention.

In April, 1892, a loan collection of objects used in religious ceremonies and charms and implements for divination was held at Philadelphia under the auspices of the department of archaeology and paleontology of the University of Pennsylvania.

A useful catalogue of this collection (edited by Mr. Stewart Culin) was published. The classification followed that of the Musée Guimet, and, was geographical in the main, though not strictly so.‡ A decided improvement on the Musée Guimet plan was the admission of one great Semitic religion, Mohammedanism.

In the Columbian Historical Exhibition at Madrid (1892), 7,000 square meters were devoted to a splendid exhibit of Christian ecclesiastical art, arranged by cathedrals.

The Chicago Exposition has made considerable advance on its predecessors in this regard. Two exhibits of religions are to be found here, one in the Ethnological building and one in the United States Government building. On the Midway Plaisance there is a mosque in charge of an Imam, officially appointed by the Sultan of Turkey, in his capacity of Caliph, i. e., successor, or rather substitute, of Mohammed, the title of the head of the Mohammedan Church.

A parliament of religions has been called which, while conducted on church lines, and almost exclusively from the propagandist or

* See Appendix No. 1.

† See Appendix No. 2.

‡ See Appendix No. 3.

philanthropic point of view, yet possesses a certain interest, in that it enables the presentation of many creeds by their own professors.

Of the exhibits I shall not speak in detail, as the congress has set apart a special day for visiting them, yet I may be pardoned for making a few general statements covering the exhibit in the Smithsonian section.* Some time before the plans for the National Museum exhibit were under way, the purpose of forming a section devoted to comparative religion had been definitely announced. It was accordingly decided to prepare a type exhibit for the World's Fair. This exhibit suffered under limitations as to space and time for preparation. It was further decided to limit the religions shown to a selection of the nations inhabiting the Mediterranean basin. This selection had a conscious significance already referred to in the discussion of the Musée Guimet, which is of considerable practical value for the advance of the study of religions in America. The Mediterranean basin has been the seat of the civilizations of the modern western world. The art, philosophy, and religion of Europe and America arose among the ancients of that region, and the highest ideals even of the moderns are still to be found in the books and the works of art of those ancient peoples. In an attempt, therefore, to introduce the study of religions into universities, or to create departments of religious ceremonial in museums, it behooves us for the nonce to put aside the American Indian, and the Central African, and to begin at least with those religions whose history has an interest for all men of our day, the knowledge of which should really become a part of general culture.

The exhibits comprised the following religions: Assyro-Babylonian, Jewish, Oriental Christian, Mohammedan, Greek, and Roman.

It is expected that in the coming year a collection of religious history and ceremonial institutions will be installed in the National Museum. For the present, museum economy will render it necessary that objects relating to the religion of the aborigines of North America be retained in the general ethnological exhibits, though they will be carefully differentiated.

With that exception the museum collections already referred to, those on exhibition at the Exposition, and some recently acquired, will be labeled and installed as soon as practicable. So fully is the importance of this subject recognized that, in spite of the great pressure for floor space at the Museum, adequate room will be provided, although it will require the retiring of some interesting collections.

Religion consists in what men believe concerning the supernatural, and what they do in consequence of that belief, in creed and cult.

It is the cult which most readily lends itself to museum exhibition, and this will be taken up first, although there are devices by which even creeds may be shown in museum collections.

* See Appendix 4.

The objects will be exhibited in religious groups and not in any geographical relation, except in so far as the worship has actually been affected by geographical considerations.

The cult objects will be arranged under certain well recognized heads.

There is usually a public worship in which the sacerdotal and lay classes have definite functions; there are places of worship with furniture and appointments, symbols about them and shrines within them; there is the sacerdotal person, his costume and the implements he employs; the sacred writings, the altar or its equivalent; the special public religious occasions, such as feasts; the public religious ceremonies on special occasions that affect the community, as wars, triumphs, distress, famine, and drought.

The relation of the individual to the cult will come next in order—marriage, birth and death, in some cases, betrothal; ceremonies at certain ages, more especially of the attainment of puberty; the relation of religion to the organized community, state religious observances; finally the secret religious practices, among which charms and divination would probably fall.

Such collections once made for the individual religions, certain groups of ceremonies will be taken up in the hope that a comparison of the underlying ideas may form a fruitful subject of study.*

A double purpose would be served, for instance, by an exhibit of sacred books, which would furnish an opportunity for the classification of the book religions. This may be followed by a collection to illustrate the altar and sacred inclosure. Another subject that would lend itself to such a comparative collection would be votive offerings. Still another would be music and musical instruments. Mortuary and marriage customs and many other subjects will readily suggest themselves.

I can not do better than quote a sentence from the suggestive article of Prof. Jastrow † as expressing the aspirations of the National Museum in this connection:

With the admirable facilities possessed by a government institution [he says], for obtaining objects from all parts of the world, the scope of this section ought at an early day be made coequal with the universe.

The study of religions is one by no means narrow, but full of significance for the historian and anthropologist. The greatest movements in political history have either been occasioned by or resulted in religious movements; and these are not infrequently stereotyped in some religious ceremony.

It is no exaggeration to say that the history of the Roman Church,

How effectively this may be done as a matter of investigation has already been shown by the study of sacrifice among the Semites by the late Prof. W. Robertson Smith in his work, *The Semitic Religions: Fundamental Institutions*, the most notable contribution to the study of Semitic religions which has ever been made.

† *Biblical World*, January, 1893, pp. 24-32.

as well as the history of the church symbolism, might be studied in a collection of Papal medals; yet, so far as I am aware, no attempt has ever been made to form such a collection.

As Dr. Brinton has pointed out, religion has had much to do with the growth of the arts and forms of government.*

A subject of such wide import and so great general interest ought rapidly be admitted to our museums, find a place in the curriculum of our universities, and gain an entrance to all the avenues of public instruction.†

APPENDIX I.

CLASSIFICATION OF OBJECTS RELATIVE TO CATHOLIC WORSHIP AND RELIGION.

GROUP I.—WOVEN GOODS.

FIRST CLASS.—*White Goods.*

Principal objects.—Amices, albs, cinctures, corporals, palls, purificators, handkerchiefs, finger towels, altar linens, communion cloths, surplices, and rochet towels for the sacristy, etc.

SECOND CLASS.—*Colored goods.*

Principal objects.—Chasubles, stoles, maniples, chalices, veils, burses for chalices (colors, white, red, green, violet, black, and gold and silver cloth), cushions for missals, dalmatics, copes, veils for subdeacon, coverings for the bench in solemn masses, coverings for the missal in the same solemn masses, canopy or altar coverings, burse for pyx, veil for pyx, veil for processions, altar coverings, carpet or cloth for altar steps, covering for immovable lecturns, covering for movable lecturns, cloths, arras, veils, etc., to adorn churches, artificial flowers (in silk, cloth, and tale), pennants, banners, etc.

GROUP II.—OBJECTS IN METAL, WOOD, ETC.

THIRD CLASS.—*Vessels of metal.*

Principal objects.—Chalices (cups of gold and silver gilt), patens, vessels for hosts (i. e., ciborium), little basins for cruetts, peace instruments, pyxes, ostensoria, vessels for purifications, vessels for water to be blessed, portable vessels for holy water, vessels for oil for the lamps, vessels for the holy oils, vessels for washing the hands in the sacristy.

FOURTH CLASS.—*Furniture of various kinds.*

Principal objects.—Crosses for altars, processional crosses, crosses for the sick, chandeliers for altars, triangular chandeliers, chandeliers for the pascal candle, altar cards, antependiums, missal stands, censers, incense boat, umbrellas and canopies,

* Iconographic Cyclopedia, Vol. I, 141.

† Since the close of the Chicago Exposition a considerable interest has been developed in the subject. The British Museum has placed on exhibition a collection of comparative religions, comprising among others objects relating to the Abyssinian and Coptic churches, Judaism, Mohammedanism, and Buddhism, the latter a rich collection. The classification is to an extent geographical.

The Chicago University has received an endowment to found the Haskell Oriental Museum of Comparative Religions, and at least two college presidents are urging the establishment of similar collections.

wooden boxes for chalices, case for ostensoria, folding seats, bishops' chairs, fold-stool (i. e., unofficial episcopal throne), kneeling benches, pulpits, official throne of bishop, gates, wooden altars, cornices, etc.

FIFTH CLASS.—*Glass.*

Principal objects.—Cruets, vessels for purifications, lamps, colored glasses.

GROUP III.—BOOKS.

SIXTH CLASS.—*Books for worship.*

Principal objects.—Missals, psalters, graduals, antiphonaries, breviaries, martyrologies, ritnals, pontificals, ceremonials, etc.

SEVENTH CLASS.—*Religious books.*

Principal objects.—Theological and catechetical works, moral and casuistry, philosophy, ascetic works, history, biography, apologists, liturgies, sacred archaeology and epigraphy, reliefs and monographs of sacred monuments now existing, religious journals and periodicals, etc.

GROUP IV.—FINE ARTS AND THEIR AFFINITIES.

EIGHTH CLASS.—*Architecture.*

Principal objects.—Plans and designs for churches, chapels, altars, baptisteries, small models, designs of existing churches, designs and plans for restoration of churches, etc.

NINTH CLASS.—*Painting.*

Principal objects.—Altar pieces in oil, encaustic, distemper, miniatures, etc.

TENTH CLASS.—*Sculpture.*

Principal objects.—Statues, groups, bas-reliefs, wall decorations, and sacred furniture (in marble, metal, wood, terra cotta, cement, scagliola, stucco), etc.

ELEVENTH CLASS.—*Music.*

PART FIRST.

Principal objects.—Treatises on religious music, collection of ancient religious music, modern church music, etc.

PART SECOND.

Principal objects.—Organs, harmoniums, bells, large and small, etc.

TWELFTH CLASS.—*Affinities.*

PART FIRST.

Photography, silography, lithography, engravings in steel and in copper, seals, mosaics, plaster, etc.

The reproduction of devotional objects, sacred images, monuments, etc.

PART SECOND.

Small devotional objects, as rosaries, medals, crucifixes, etc.

PART THIRD.

Different products.—Wax, oil, wine, incense, etc.

APPENDIX II.

CLASSIFICATION OF THE ANGLO-JEWISH EXHIBITION.

HISTORIC RELICS AND RECORDS.

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| <ul style="list-style-type: none"> (a) Pre-expulsion period. (b) Title deeds, etc. (c) Pictures, etc., of Jewish buildings. (d) Trowels, etc. (e) Synagogue documents, etc. (f) Personal relics. (g) Montefioriana. | <ul style="list-style-type: none"> (h) Autographs and family documents. (i) MSS. and books of historic interest. (j) Beni-Israel. (k) Portraits. (l) Newman collection. (m) Miscellaneous prints, etc. |
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JEWISH ECCLESIASTIC ART.

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| <ul style="list-style-type: none"> Synagogue: <ul style="list-style-type: none"> (a) Ark and curtain. (b) Perpetual lamp. (c) Lavers for priests. (d) Scrolls of the law, etc. (e) Synagogue decorations. (f) Synagogue music. Home: <ul style="list-style-type: none"> (g) Mezuzoth and Mizrachs. (h) Sabbath requisites. (i) Festival requisites. | <ul style="list-style-type: none"> Home—Continued. <ul style="list-style-type: none"> (j) Shekhita. Personal: <ul style="list-style-type: none"> (k) Weddings. (l) Circumcision. (m) Tephillin and Talith. (n) Charms. (o) Miscellaneous. (p) Straus collection. (q) Sassoon collection. |
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ANTIQUITIES.

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| <ul style="list-style-type: none"> (a) Manuscripts. Crawford collection: <ul style="list-style-type: none"> (b) Books. (c) Inscriptions, etc. (d) Temple. | <ul style="list-style-type: none"> Crawford collection—Continued. <ul style="list-style-type: none"> (e) Palestine exploration fund. (f) Sandeman collection. (g) Seals and rings. Coins and medals. |
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APPENDIX III.

CLASSIFICATION OF UNIVERSITY OF PENNSYLVANIA EXHIBIT OF RELIGIONS.

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| <ul style="list-style-type: none"> Ancient Egypt. Religions of India: <ul style="list-style-type: none"> Sectarian Brahminism. Buddhism. Jainism. Religions of China: <ul style="list-style-type: none"> *The state religion. Confucianism. Worship of ancestors. Taoism. Buddhism. Tibetan Buddhism. Religious ceremonies of the Chinese in the United States. | <ul style="list-style-type: none"> Japan: <ul style="list-style-type: none"> Shintoism. Buddhism. Mohammedanism. American religions: <ul style="list-style-type: none"> Northwest Coast. United States. Mexico. Yucatan. San Domingo. Peru. Polynesia. Bantu tribes. |
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APPENDIX IV.

The following account of the exhibit appeared in the *New York Evening Post*, September 9, 1894:

To students of religious ceremonial an exhibit made by the Smithsonian Institution in the Government Building will prove of absorbing interest. Placed in a small room on the south side of the building, it might escape notice by casual observers; but while not extensive, being only the nucleus of a collection recently commenced, it comprehends a rather large quantity of objects used in the Jewish, Greek, Mohammedan, and Assyro-Babylonian religions, and a great many copies of ancient statues and bas-reliefs representing characters and scenes from the Roman and Greek mythology. For comparative study it offers an opportunity truly rare, as it is the only collection of the kind in the world except that of the Royal Museum at Berlin.

In the first two cases are articles, ancient and modern, used by the Jews in the religious observances of the synagogue and household. Among these are scrolls of the law or Torah wrapped in embroidered velvet cloth with silver-worked belt and silver bells on the rollers; also a manuscript copy of the Book of Esther, inserted in a revolving silver case, with illuminations illustrating the chief events narrated in the book. The Book of Esther, generally called *Megillath Esther* (roll of Esther), is read in the synagogue in the feast of Purim on the 15th of Adar (March-April), which was established to commemorate the deliverance of the Jews from the machinations of Haman. It is one of the five rolls read on various occasions in the synagogue, the others being the Song of Solomon, Ruth, Ecclesiastes, and Lamentations. There are several objects connected with the Passover meal or seder. Among these are brass and pewter plates for holding the green herbs, and twelve wine glasses with engravings upon them representing human life. During the seder, each person is supposed to drink of four cups of wine, and the glasses are refilled at stated parts of the service, one cup being set apart for the prophet Elijah, the expected herald of the Messiah.

Of especial interest is a delicately wrought silver spice box, supposed to have been manufactured in Württemberg about 1740. This box, filled with spice, is used in the Jewish service known as *Habdalah* (or separation), the service of the conclusion of the Sabbath. There is a tradition that at the beginning of the Sabbath a special angel accompanies the worshiper from the synagogue and remains with him until the holy day is ended. The departure of the angel leaves the man faint, and the spices are intended to restore him. The objects used in this service are a cup of wine, the spice box, and a candle. A blessing is first said over the wine, then over spices, and lastly over the light, the candle being then extinguished by having wine poured upon it.

A Jewish marriage contract is exhibited, dated at Rome in the year of creation 5776 (1816). In the *kethubah* or marriage contract the obligations of the husband to love, honor, and provide becomingly for his wife are set forth, and also the amount of dowry allowed to the bride. The minimum of the dowry is fixed by the law at 200 shekels (about \$50) for a virgin and 100 shekels for a widow or divorced woman. To this is usually added what the bride has received from her parents and what the husband settles voluntarily, all of which she gets in case of the death of her husband or of divorce. The established form of the *kethubah* usually commences "Under good auspices and with good luck to bridegroom and bride, whoso findeth a wife findeth a good thing and obtaineth favor of the Lord." The contract exhibited is decorated around the margin with symbolical figures, and contains the liturgy of the wedding ceremony and passages from the Bible and the Talmud. The Jewish marriage is made valid by the bridegroom's putting a ring on the hand of the bride while saying the words, "Behold thou art wedded to me according to the law of Moses and Israel." These are the only words uttered by either bride or groom.

Next to the contract a wedding ring of odd design in gold is shown. Against the back of the first case is a veil of the Holy Ark, made in Padua, Italy, in 1736, of yellow silk, richly embroidered in silver, gold, and silk, with the beginning of the ten commandments beautifully worked in gold. In the Holy Ark are kept the scrolls of the law or the Pentateuch, written on parchment, for use in the services of the synagogue. The Holy Ark, being the most important object in the synagogue, is richly adorned, and whenever opened the congregation rises in reverence, for it contains the Law of God. There is also another veil of blue silk elaborately decorated in gold.

In the same case are two interesting tapestries in green and white, supposed to have been made in England in the thirteenth century. One represents the story of David and Bathsheba and the other that of David and Goliath. A knife and cup used in the rite of circumcision are exhibited, and a number of amulets, or charms, such as are still used and prized among the Eastern Jews; cushions, heavily embroidered in silver, used at the Passover meal; prayer books in Dutch and Spanish, printed at Amsterdam early in the eighteenth century, and a Jewish horn, or shofar, usually made from a ram's horn and employed in the ceremonial on various solemn occasions—notably New Year's Day, the first of the month of Tishri (September-October), and Atonement Day, 10th of Tishri. The long peculiar knife used for the slaughter of animals is also seen. The killing of animals for food is performed by a person especially trained and authorized. After the throat is cut the internal organs are examined for traces of disease, and during each act short prayers are recited. If there be a notch in the knife or trace of disease found, the animal is (*terefa*) unfit to be eaten.

Lamps used at the feast of Hanuka are another evidence of the elaborate ceremonial of the Jewish religion. The lamps, eight in number, joined, are of ancient Roman design. This feast is held in remembrance of the rededication of the temple after its defilement by Antiochus Epiphanes, 169 B. C. Josephus records that it was a feast of lights. The celebration lasted throughout eight days, on the first night one light being lit, on the second two lights, etc. Examples of phylacteries, or *tefillin*, are also shown as used by the Jews at morning prayers, except on Saturdays. These objects are employed in the Jewish ritual in pursuance of the command that the word of God should be "a sign upon thy hand and for frontlets between thy eyes." They consist of parchment cases containing the passages Deuteronomy vi, 4-9, and xi, 13-21, written on slips of parchment attached to leather straps for binding on the forehead and left arm.

Next to the Jewish articles comes a case containing a variety of articles explanatory of the form of worship in the Greek Church, of which the Czars of all the Russias have since Peter the Great been the head. The full title of the Greek Church is the Holy Oriental Orthodox Catholic Apostolic Church. The title Holy Catholic Apostolic, derived from the Nicene Creed, is also claimed by the Roman Church in an exclusive sense. The numerical strength of the Greek Church is estimated at about 80,000,000, being less than half as large as the Roman Catholic membership. The doctrine of the Greek Church is substantially like the Roman, though the government is a patriarchal oligarchy, while the Roman is a papal monarchy. Perhaps the most valuable relic in this collection is a Russian icon set in a gold frame studded with pearls and precious stones. The lids are decorated with scenes from the lives of Christ and Mary. The emeralds, ruby spinels, and garnets are all genuine and very old, dating probably from the eleventh or twelfth century, if not earlier, as they are all drilled and were evidently used for some other purpose before they were set in the icon. This piece was bought at Nizhni Novgorod for Tiffany & Co. in 1891, and is said to be the finest icon in the United States. There are also several other icons, one very interesting one showing painted figures of Cosmos and Damianus, the two brothers who died as martyrs in the persecutions organized by the Emperor Diocletian between 303 and 311 A. D. A curious object is a gilded bronze crown which at one time decorated an image in the demolished church of St. Anna, the former nunnery in the old Post street of Prague.

At the back of the cabinet is an eighteenth century cover for a coffin, and an altar cloth of the same period, of brocaded silk. On either side are richly embroidered vestments of the last century, done in white and gold upon a purple background; there are also vestments, such as are worn in the Russian churches to-day. Gongs, scepters, and many other objects explain the ceremonial of the Greek Church.

The Mohammedan forms of worship next claim attention. Prominently displayed in the adjoining cabinet is a Koran stand and a Koran open upon it. The stand is inlaid with mother-of-pearl and tortoise shell; inscribed upon its face is the usual invocation, "In the name of God," and at the top edge, the date, A. H. 1210. The Mohammedans treat the Koran with at least great outward veneration. It is always placed upon a high and clean place, and never held or brought in contact with other books or objects. Its reading is preceded by legal ablution and the usual prayer, "I seek protection with God against Satan, the accursed," after which follows the invocation, "In the name of God the Merciful, the Compassionate." In the services of the mosque the prayer and invocation are chanted by the imam or leader in prayer. The Koran upon the stand is in a richly illuminated text and binding. Under the Koran stand is displayed the costume of a Persian priest, consisting of vest, inner and outer coat, girdle, stockings, green morocco shoes, etc., also the costume of a dancing dervish. The different orders of dervishes are distinguished by their dress, chiefly the cap (*taj*), the most common being made of felt in the shape of a cone. By these is a dervish drum used at festivals by the Egyptian dervishes, and also employed by the criers who go about the streets at night during Ramadan reciting prayers. The instrument, of a kettledrum order, is held in the left hand and beaten with a small leather strap.

There is no sacerdotal class in the Mohammedan religion, but each mosque has its imam, properly "leader," who reads the Koran and leads in prayer in public service. In the larger mosques there are usually two imams, one whose duty it is to lead the prayers and preach the sermon on Friday, the Mohammedan Sunday, and the other who recites the five daily prayers in the mosque. In most of the smaller mosques the offices are performed by the same person; each mosque has also one or more mnezzins who call the faithful to prayer from the minaret.

In the back of the case are hung many silver cases for charms against evil spirits, witchcraft, or disease, a belief in the efficacy of these charms being very general throughout the East. For this purpose a small copy of the whole or certain portions of the Koran is usually employed. This cabinet contains miniature Korans, silver Koran cases, and a quantity of other accessories to the Mohammedan ceremonial.

Another case is devoted to the Assyro-Babylonian religion, and contains several bas-reliefs and many seal cylinders in cast. A sacrificial dish, the original of which is in the Royal Museum of Berlin, is adorned on the four corners with the head of a bull, an animal much venerated by the Assyro-Babylonians, and engraved upon the sides are various symbols and figures. One monument represents Shamash, the God of the Sun, by his symbol, the sun disc. Another shows the head of a priest in bas-relief. According to Diodorus Siculus, the Assyro-Babylonian priests were divided into three grades, the temple priests, who made sacrifices and performed the purification, the expiatory priests, who by conjurations and penitential exercises kept off or exorcised the evil spirits, and the augurs, who explained portents, interpreted dreams, and divined from the flight of birds. In the back of the case are bas-reliefs representing eagle-headed and winged divinities, and also divinities holding in the hands baskets and five cones. Beyond the Assyro-Babylonian case are others devoted to Roman and Grecian mythology. These contain the busts and full lengths of the deities familiar to all, but they become especially interesting in this connection. Altogether the collection is very unique and deserving of careful study.