

# SCIENCE

NEW YORK, APRIL 22, 1892.

## THE LOAN COLLECTION OF OBJECTS USED IN WORSHIP.

THE ceremonies at the opening of the Loan Collection of Objects used in Worship at the Museum of Archæology of the University of Pennsylvania took place on the afternoon of the 16th of April, in the large hall of the library building, in the presence of a large audience of invited guests and members of the University Archæological Association. Addresses were made by Dr. William Pepper, provost of the University, the Rev. John S. MacIntosh, D.D., LL.D., the Rev. Dr. Marcus Jastrow, and Mr. Charlemagne Tower, president of the Department of Archæology. Dr. MacIntosh, in his address entitled "Musings in the Pantheon of the East," dwelt upon the evidences of the unity of the human race to be found in the various religions represented in the collection. Dr. Jastrow, in conclusion, said, "Few in number as yet are the universities which have endowed chairs for the history of religions; a beginning has been inaugurated by which to interest American thought in this special work. Collections of religious emblems like the one we are about to open to-day contain the way-marks on the roads and by-ways which the human family has been taking up to this day. As yet there exists in the world only one museum where these way-marks can be studied; it is the Musée Guimet in Paris. And our collection here is the first attempt of the kind in our country."

The collection is divided into sections, each of which was either arranged and described by a special student, or by the curator with the aid of native oriental scholars. Each section of the catalogue, a closely-printed octavo of 174 pages, is prefaced by a sketch of the religion to which it refers, while the details regarding each object comprised in the 794 catalogue entries are given in appended notes. The sections comprise Religions of Ancient Egypt, by Mrs. Cornelius Stevenson; Religions of India: Vedism, Brahmanism, Buddhism, and Jainism, to which Suamee Bhaskara Nand Saraswatee of Jodhpur lent valuable assistance; Religions of China, divided into the State Religion, Confucianism, Worship of Ancestors, Taoism, Buddhism, and Thibetan Buddhism, arranged with the aid of scholarly Chinese; The Religion of the Chinese in the United States, under which is to be found an almost complete collection of the idols, shrines, amulets, implements for divination, with incense, paper money, and offerings used by our Chinese residents, including two practical shrines with all of their appurtenances, one of the God of War and the other the shrine erected at the New-Year; Religions of Japan: Shintoism and Buddhism, collated with the aid of resident Japanese students; Moham-medanism, by Dr. Morris Jastrow, professor of Arabic in the University of Pennsylvania; Native American Religions, comprising the North-west Coast, United States, Mexico, Yucatan, San Domingo, and Peru, by Dr. Daniel G. Brinton; Religions of Polynesia, by Dr. Brinton; Religions of the Baulu Tribes of Africa, by Rev. Dr. Robert Hamill Nassau;

and, in conclusion, a section devoted to charms and amulets.

The collection represents forty-five individual donors and lenders, besides several institutions and societies, including the Smithsonian Institution, Washington, D.C., the Numismatic and Antiquarian Society of Philadelphia, and the Board of Foreign Missions of the Presbyterian Church in the United States, whose Missionary Museum constitutes the nucleus of the exhibition. The plan of the Musée Guimet has in general been followed, but the collection has a much wider range than the great Paris museum, although inferior to it in point of intrinsic value and artistic beauty of the specimens, every object in the Guimet Museum being a gem.

The educational value of the collection has been the first thing considered, and whatever are its deficiencies, it is highly suggestive throughout, and an endeavor has been made to supply the notable gaps by means of notes in the catalogue.

The exhibition has been the means of bringing to light many objects of scientific importance, whose possessors were unaware of their significance and value, and making them available for the purposes of study. It marks an event in the history of scientific work in its special field in Philadelphia, where the study of the history of religions, the object of a highly successful course of lectures during the past winter under the auspices of the University Archæological Association, has lately received much attention.

## THE BROOKLYN INSTITUTE BIOLOGICAL LABORATORY.

THE location of the Biological Laboratory, at the head of Cold Spring Harbor, is one of the most favorable on the coast. The country around is high and rolling, with abundant forests, glens, and small streams, affording most excellent hunting ground for every form of animal and vegetable life common to our climate. Just above the laboratory is a series of three fresh-water ponds, each fertile in its own peculiar forms of fresh-water life, and through which flows the water of Cold Spring Creek. Just below the Laboratory is the harbor of Cold Spring, divided by a sandy neck into an inner and an outer basin. These basins afford a great variety of marine life, and the channel between the inner and outer basins has a varied and vigorous growth of algæ, molluscs, and echinoderms. The outer basin has shallow flats, banks, and eel grass, sheltered pools, oyster-beds, and other favorable conditions for collection and study. The outer basin opens widely into Long Island Sound, whose coast is exceedingly varied in character for twenty miles in either direction.

The main Laboratory occupies the first floor of the New York State Fish Commission Building, and is a room thirty-six feet wide and sixty-five feet long, provided with ample light from every side. It is furnished with laboratory tables, aquaria, hatching-troughs, glassware, and all the apparatus and appliances required for general biological work. Into the Laboratory is conveyed a bountiful supply of the water