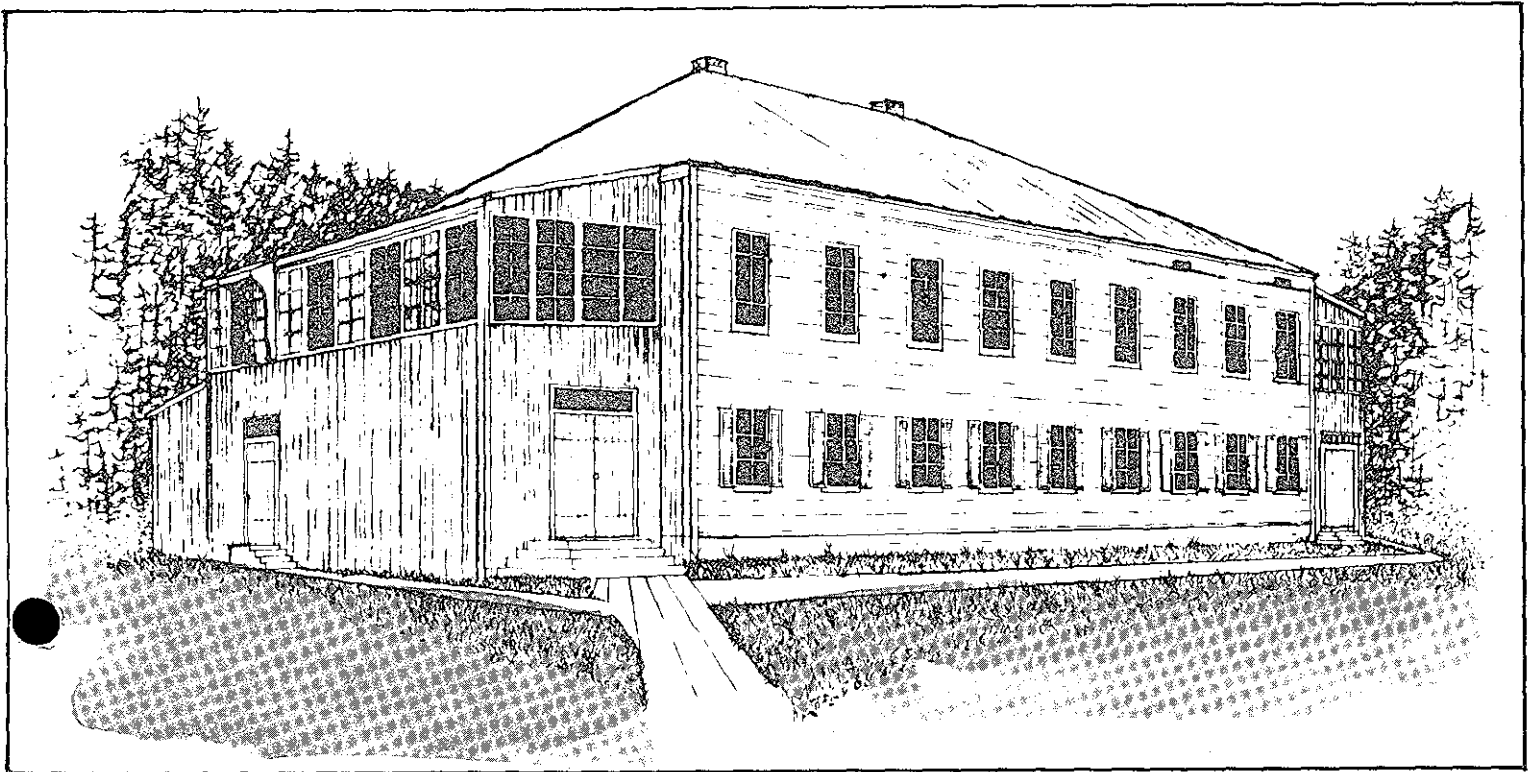


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Historic Furnishings Report

SITKA

RUSSIAN BISHOP'S HOUSE

National Historical Park / Alaska

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HISTORIC FURNISHINGS REPORT

RUSSIAN BISHOP'S HOUSE
SITKA NATIONAL HISTORICAL PARK
Sitka, Alaska

by

Katherine B. Menz

Department of the Interior/National Park Service
Harpers Ferry Center
1986

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ADMINISTRATIVE DATA

PRIOR PLANNING DOCUMENTS

Planning documents affecting the use and management of the structure are:

National Park Service, U.S. Department of the Interior. "Historic Resource Study: Historic Structure Report: Historical Data Section: Historic Furnishing Study, Sitka National Historical Park, Alaska," by James D. Mote. Denver Service Center, Denver, Colorado, August 1981.

National Park Service, U.S. Department of the Interior. "Sitka National Historical Park: Revised Interpretive Prospectus," by Michael P. Paskowsky. Harpers Ferry Center, Harpers Ferry, West Virginia, October 1981.

National Park Service, U.S. Department of the Interior. "Historic Structure Report: Administrative and Architectural Data Sections: Russian Bishop's House, Sitka National Historical Park," by Paul C. Cloyd and Anthony S. Donald. Denver Service Center, Denver, Colorado, March 1982.

IDLCS: 05621. Entered on the List of Classified Structures, May 25, 1983, Management Category A.

INTERPRETIVE OBJECTIVES

The "Revised Interpretive Prospectus" recommends furnishing the second floor of the Russian Bishop's House to provide insight into the life of Bishop Innocent (Ivan Veniaminov) and the workings of the Russian Orthodox Church. Recommended furnishings emphasize the years best documented, 1843-1853, when Bishop Innocent lived in the house, and impress visitors with a strong Russian presence.

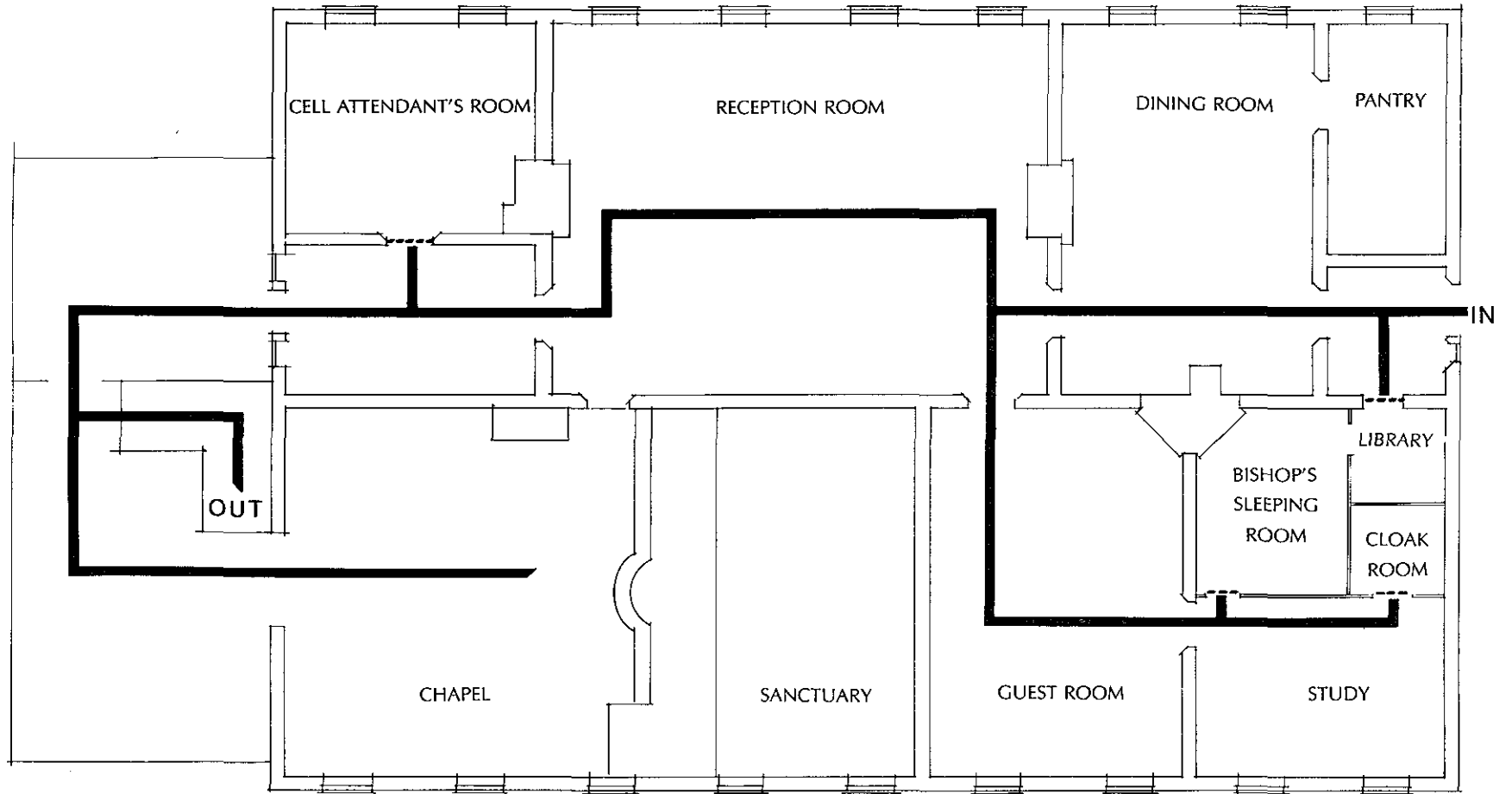
When restored to its original appearance, the chapel will, in effect, operate as a Russian Orthodox Chapel and will be used on special occasions for religious services. The Orthodox Diocese of Sitka and

Alaska of the Orthodox Church in America has volunteered its services for the arrangement of the chapel and will be consulted for interpretation.

OPERATING PLAN

Visitors will view the Bishop's quarters and chapel by guided tour in groups of not more than 15. A minimum of three interpreters will be needed to accommodate 400-500 people per day during the peak season. The tour will begin at the entrance to the east corridor. Visitors will look in the doorway to the library then go into the dining room, viewing the pantry through the open door from the south end of the dining room, then proceed into the guest room and study, viewing the bedroom and cloakroom through the open doorways. Visitors will then return through the guest room, reception room, and corridor; view the cell attendant's room from the doorway; and continue into the porch and chapel.¹ They will then exit from the chapel going down the west stairs. At very busy times, the study, bedroom, and cloakroom may have to be eliminated from the tour. Barriers will be needed at the entrances to the library, bedroom, cloakroom, and cell attendant's room. A pathway of modern carpeting outlining the tour route is recommended for the protection of the floors and to assist in guiding the visitor.

1. According to the Archivist of the Orthodox Church in America the designation "Layman's Room" in the "Historic Structure Report" is a mistranslation of the Russian word Keleinik, which actually means cell attendant, a reference to the bishop's personal servant.



VISITOR CIRCULATION PLAN

ANALYSIS OF HISTORIC OCCUPANCY

In a recent biography entitled St. Innocent: Apostle to America, Paul D. Garrett describes Bishop Innocent's life and particularly his missionary work in Alaska in detail; therefore, that information is not repeated in this report.² Instead, for the reader's convenience, a brief outline of his life and achievements follows this introduction.

The "Historic Structure Report" contains reproduced Russian drawings of the bishop's house dated c. 1843 marked showing room usage with a translation of the accompanying text.³ The second floor contained two corridors, a reception room, dining room, pantry (kitchen was on the first floor), guest room, study, sleeping room for the bishop, cloak room, library, and a sleeping room for the bishop's cell attendant or personal servant.

The bishop moved into the house in December 1843. On December 8, Governor Adolph Etolin wrote to Innocent:

On March 28, 1841, I was ordered to build a house for the Bishop. Now I am glad to acknowledge to the Bishop that you can move from your small and inconvenient quarters to the house. The house is ready except for a few details. We are going to wait until it is completely dry to paint the walls inside and to cover the house with wood siding. While building the house I kept in mind enough space for you and your entourage,⁴ but for all the Church laymen (who work in the cathedral).

2. Paul D. Garrett, St. Innocent: Apostle to America (Crestwood, New York: St. Vladimir's Seminary Press, 1979).

3. These drawings probably date to c. 1841. The house was not completed exactly as shown in the drawings; therefore, the drawings were probably made before the house was built, c. 1841.

4. "Records of the Russian-American Company," Correspondence of the Governor's General: Communications Sent, December 8, 1843, Etolin to Veniaminov, RG-M11, National Archives, Washington, D.C.

By this time Bishop Innocent's wife had passed away, and his children, with the exception of one son, already a priest, attended schools in St. Petersburg (now Leningrad) under imperial patronage.

He traveled to Sitka in 1841 with a retinue of six, a deacon, four singers, and his cell attendant, who also served as a subdeacon and scribe. Only the cell attendant lived on the second floor in the bishop's private apartments.

Further research beyond the scope of this report could be done on Innocent's correspondence to discover in greater detail his daily life in Alaska. An early biographer, Ivan Barsukov, compiled the bulk of this material, entitled Innocent, Metropolitan of Moscow and Kolomna, According to his Writings, Letters, and the Stories of his Contemporaries.⁵ Barsukov subsequently published additional volumes. St. Herman's Theological Seminary in Kodiak houses another collection of Innocent's letters. None of these papers is available in translation. The Alaska Historical Library in Juneau, Alaska, also holds some church archival and may have additional material. Paul Garrett used this material as the basis for his biography.

Veniaminov was very distinguished even in his own time. He received one Imperial Order in 1840 and may have received another. His portrait shows him wearing two of the imperial medals. Russian archives likely contain material on him. For example, one reference (not footnoted) in a Russian theological publication mentioned Veniaminov's will. Several attempts to contact Russia have received no response.

5. Ivan Barsukov, Innocent, Metropolitan of Moscow and Kolomna, According to his Writings, Letters, and the Stories of his Contemporaries (Moscow, 1883).

CHRONOLOGY OF THE LIFE OF BISHOP INNOCENT

- August 26, 1797. Ivan Popov born.
- August 1803. Eusebius Popov (Ivan's father) dies and Ivan lives with his uncle, a deacon, watchmaker, and self-trained mechanic.
1806. Popov enters Irkutsk seminary.
1814. Popov changes name to Veniaminov.
- April 24, 1817. Veniaminov marries Catherine.
- May 13, 1817. Veniaminov ordained a deacon.
1818. Veniaminov graduates from Irkutsk seminary.
- May 18, 1821. Veniaminov ordained to the holy priesthood and assigned as the second priest in the Church of the Annunciation.
- May 7, 1823. Veniaminov leaves Irkutsk to become a missionary in Unalaska.
1826. Veniaminov and John Pankov translate the Full Catechism into Fox-Aleut.
- August 15, 1834. Veniaminov leaves Unalaska for Sitka.
1838. Veniaminov leaves Sitka for Moscow and St. Petersburg.
1839. Veniaminov publishes two articles "The Mythological Traditions of the Tlingits Inhabiting the Northwestern Shore of America" and "Characteristic Traits of the Aleuts Inhabiting the Fox Islands."
- November 1839. Veniaminov appears before the Holy Synod.
- November 1839. Veniaminov elevated to the rank of archpriest.
- November 25, 1839. Veniaminov's wife dies.
1840. Veniaminov publishes "Notes from Unalaska District," St. Petersburg. Also publishes "Indication of the Way to the Kingdom of Heaven" in Aleut (written in Aleut in 1833).
- April 9, 1840. Russian American Company recommends Veniaminov for the Order of St. Anne (a Russian Imperial Order, conferring hereditary nobility upon Veniaminov and his family).
- November 24, 1840. Veniaminov petitions to become a monk.

November 27, 1840. Veniaminov tonsured and given the name of Innocent.

December 15, 1840. Archimandrite Innocent consecrated to the episcopacy and became Bishop Innocent.

January 10, 1841. Bishop Innocent begins preparations for journey to Sitka.

September 26, 1841. Bishop Innocent arrives in Sitka.

Spring 1842-Fall 1843. Bishop Innocent surveys entire diocese (America, Kamchatka, and Okhotia).

April 28, 1843. Bishop Innocent receives the Order of St. Anne.

December 8, 1843. Bishop's residence completed.

1845. Work begins on the seminary in Sitka.

December 1, 1845. Classes begin in unfinished structure.

1846. Bishop Innocent's second Asiatic visitation.

1848. Gabriel Veniaminov arrives in Sitka, appointed subdeacon to St. Michael's Cathedral and assistant dean, teacher, secretary, and librarian in the seminary.

1850. Bishop Innocent sets out for third visitation of the Asian portion of his diocese.

April 21, 1850. Bishop Innocent elevated to archbishop.

September 11, 1853. Archbishop Innocent sets up residence in Yakutsk.

April 4, 1865. Archbishop Innocent nominated to membership in the Holy Synod.

1868. Archbishop Innocent appointed Metropolitan of Moscow.

1879. Metropolitan Innocent dies.

October 6, 1977. Metropolitan Innocent canonized by the Holy Synod of the Church of Russia.

EVIDENCE OF ORIGINAL FURNISHINGS

INTRODUCTION

Descriptions by Veniaminov's acquaintances and travelers to Sitka portray the esteem with which Veniaminov was held by his contemporaries. They describe his interests and personality as well as provide specific clues as to the furnishings. The inventories that follow confirm those furnishings mentioned in these accounts. The significance of the bishop's house and its furnishing was recognized as early as the 1890s. This awareness of Veniaminov's contributions to Alaskan history helped preserve those items associated with him.

Archeological evidence at Sitka consists primarily of clues to tablewares. A brief summary of this material from the 1977 report lists the types and makes found. Only the English ceramics were marked, but the finer porcelain sherds may have been Russian.

Inventories from 1841 to 1974 document the original furnishings. The church inventoried its belongings at regular intervals, and several inventories from the 1840s and 1850s document the appearance of the bishop's residence during Bishop Innocent's tenure. The inventories are largely repetitive; however, because each text varies, this report includes them in full. The inventories document the furniture from its purchase in Russia to the present day. They prove that the oral tradition of Veniaminov having made most of this furniture is inaccurate. The majority of the furnishings, particularly those items intended for the more public rooms such as the reception room, were made in St. Petersburg (Leningrad) and shipped across Siberia for the bishop's residence. Outward appearance played an important role at the mission, and the church provided costly furnishings and fabrics to ensure the proper surroundings. The furniture did not arrive until 1847; some items may have been made locally prior to

that time, perhaps by Veniaminov, for use until the finer furniture arrived and were later relegated to the rooms of secondary importance.

This report incorporates the inventories, translated by James Mote, from the August 1981 furnishings study by James Mote and from the March 1982 "Historic Structure Report" with inventories and other material that have been located since that time. The Orthodox Church Records, an extensive collection, were reorganized in 1983 and micro-filmed. This author (with a translator) reexamined the collection for additional information. Yelena and Frederick Van Doren provided the new translations. An appendix, instructions from A Manual of the Orthodox Church's Devine Services, identifies and explains the usage of the chapel items listed in the inventories.⁶

The Russian-American Company Records, particularly Communications Sent and Received occasionally note the bishop's residence and the arrival of furnishings. An extensive inventory of the Russian-American Company belongings, dating to 1863, provides some information on their property in quarters occupied by the church and serves comparative purposes. Yelena Van Doren, unless otherwise noted, also translated the Russian-American Company Records. Berlitz translated the 1863 Russian-American Company inventory.

Photographs taken prior to the dismantling of the chapel and house for preservation work in the 1960s and in the 1970s (illustrations 1 through 50) illustrate the original furnishings and show the furnishings in the chapel in what was probably their original locations. Church practice dictated most of the chapel furnishings locations, which have not changed to this day.

6. Arch-Priest D. Sokolof, A Manual of The Orthodox Church's Divine Services (Jordanville, NY: Holy Trinity Russian Orthodox Monastery, 1975).

DESCRIPTIVE ACCOUNTS OF THE RUSSIAN BISHOP'S HOUSE AND BISHOP INNOCENT

Captain Belcher's Description of Ivan Veniaminov (1837)

A.P. Kashevaroff, "Ivan Veniaminov, Innocent, Metropolitan of Moscow and Kolomna," Alaska Magazine, v. 1, no. 4 (April 1927), p. 219.

The priest is a manly, athletic man of about forty-five years of age, six feet three inches in height and very intelligent. He made a very favorable impression on me. Having received his permission to examine his workshop, I saw there quite a good organ, a barometer, and many articles of his own construction. He was so kind as to offer his services to our two barometers, and repaired them very satisfactorily.

Letter, Ivan Veniaminov to Filaret, Metropolitan of Moscow from Novo-Arkhangelsk, April 5, 1844

April 17, modern Gregorian calendar, from Pamiatniki trudov pravoslavnykh blagovestnikov Russkikh S 1793 po 1853 god, 1847, Moscow, Got'ie., translated by Dr. Lydia Black.

15th [27th] of December--on the day/anniversary/of my consecration as bishop--the Lord vouchsafed me the joy of performing the consecration of the Temple in my new house. It (the chapel) is dedicated to the Annunciation of the All-Holy Theotokos (Mother of God).

The icons for the oconostasy were sent via A.N.M. by the Countess A.A. Orlov[a].

This day was a real festivity for me. Even to this day, my joy in having a temple of God within my house continues.

The house has been built for me outside the city limits, close to the woods, in a dry location. The arrangement of the rooms is very fine and the house itself is well-constructed.

Since 11th [23rd] of January I began to collect all children of both sexes who are not attending school for instruction in God's Law in the House chapel. There are up to 150 of those.

Letter from Bishop Innocent to Pratazov April 25, 1844

Innocent to Pratazov, in Innokentii, Pis'ma Innokentia, ed. Ivan Barsukov, 3 vols. (Moscow: Sinodalnaia Tipografia, Moscow 1897-1901), 1:117, quoted in James D. Mote, "Historic Structure Report: The Bishop's House" (National Park Service, August 1981), p. 12.

(1)...The Chief Administration instructed [Gov. Etolin] to build for me a small house, and he built, so to speak, a mansion; [moreover he was told] to build after the Company work was all finished, but he built in the midst of work. (2) I of course have no right to demand of the Company heat and light and servants; but I am enjoying the use of all these things and, of course, by his direction. (3) Finally, though I must admit this somewhat shamefacedly, for my own support here I received very much from his own provisions. In view of all this it would be unjust of me not to mention the outstanding treatment shown me by Mr. Etolin.

Excerpt from The Russian Empire, Its People, Institutions and Resources

Written by Baron Von Haxthausen, translated by Robert Farie, Esq., 2 vols. (London: Chapman and Hall, 1856), p. 404.

...I visited a convent, and afterwards the Archbishop of the place Inokenti. The latter is one of the most distinguished, learned, and able clergymen of his Church; a celebrated preacher, with a dignified deportment, thoroughly acquainted with German theology, having formerly kept up a literary correspondence with Schleiermacher and Neander. As the salaries of the bishops are small, and he is very charitable, he would be a poor man did not the profit arising from his writings, which are popular, bring him a considerable income. His impressive sermons have converted a great number of Raskolniks (within a few years, 25,000) to the Russian Church.

"Reminiscences of A.D. Sverbeyer (1835-1917), 1877-1878"

Central State Archives of Literature and Art, Russia, quoted in "St. Innokentiy, Metropolitan of Moscow: The Final Years of His Life," Journal of the Moscow Patriarchate, no. 11, 1981, p. 73-75.

December 23. Friday
[Written in Moscow in 1877]

...I spent the evening with Metropolitan Innokentiy. The Vladyka was particularly gracious and talkative. It was more than a consolation to see him; rarely have I felt so unfettered...the Vladyka won my sympathy with his unaffected simplicity and gay, youthful laughter. Indeed, in his old age--he had turned 80 recently--he is so young in spirit, he is so sincerely concerned for all the needy, he is so far removed from all secular, unnatural and trite customs and uniquely intelligent as well, that it is impossible not to take a liking to him. Being with him you feel as though you have been whisked away into another world.... He is pure of heart.... It is not for nothing that he brought so much of the Light of Christ during his missionary work. Today we spoke about war and then proceeded to his activity of setting up schools, homes, and so forth....

December 31, 1878. Sunday evening.
Moscow

...I was glad to attend, like last year, the All-Night Vigil at the Podvorye of the Holy Trinity and receive the blessing of the Vladyka Metropolitan, who blessed me with the large cross upon my new service and wished me every success, health and well-being. I believe in his blessing and his prayers and recall today with gratitude how he blessed me and consoled me with his words on this very day a year ago. I was glad to find him fresh, robust and just as healthy as in previous years, without signs of his recent illness. After the All-Night Vigil he, my sister Sonia and I sat for over an hour in his study and had a lively conversation. You feel so calm and at ease when you spend a little time with him; the grace inherent in him seems to enter your soul as well; you seem to grow younger in heart and spirit, and the dust of every-day cares and concerns falls from your tired shoulders. No one has exerted such a beneficial influence on me; and yet not a single word of exhortation or spiritual consolation ever passed the Vladyka's lips; evidently the listener's soul receives an imprint of the fine, simple and Christian life of the spiritual shepherd, "one heart speaks to another." I derive much consolation from each encounter with him and I preserve it as a treasure for hours of dejection and struggle. It is then that I find it a source of consolation to recall that I often drew close to such a man and was sought out by his attention.... I give thanks to the Lord that I am ending the old year with the same feelings of gratitude with which I began it, with the blessing of the same archpastor, by whose prayers the path lying before me will be blessed....

Excerpt from The Alaskan, May 21, 1887

p. 3

The repairs to the parsonage of the Greek Church on Lincoln Street have been entirely completed by the contractor Peter Callsen. The building presents a handsome appearance, the whole of the interior and exterior having been newly painted and several structural alterations made which will add materially to its comfort and convenience. The school room is on the first floor and the apartments for Fr. Donskoy are on the second floor, in front of which is the chapel to be used in the winter by the congregation of the Greek church. The holy images on the walls have been left in their original state.

Right Reverend Nicholas, Bishop of the Aleutians and Alaska, Diary Notes, 1893

From "My Diary, Notes and Impressions during Travel in Alaska and Aleutians Islands" by the Right Reverend Nicholas, Bishop of the Aleutians and Alaska, Edition of the Journal "Tserkovnia Vedomost," St. Petersburg, 1893, Box 351, p. 320, Alaska Church Collection, Manuscript Division, Library of Congress, Washington, D.C.

In the belltower [of St. Michael's Cathedral] I saw the clock made by Bishop Innokenty, it is still in good order, but the pendulum does not work because the tower leans.

Innokenty's library is also kept in the same belltower. They say that it was very rich and large, but now many books are missing....

Excerpts from The Russian Orthodox Cathedral of the Archangel Michael at Sitka, 1899

By Hieromonach Anthony (Dashkevich A.), p. 45-65.

VI.

The Church of the Annunciation.

This church is situated in the house of the Russian Ecclesiastical Mission. It is a bright, attractive church, like the generality of Orthodox churches in appearance and arrangement. It was built earlier than the Cathedral, in 1843, in the building which was the residence, first of

Bishop Innocentius, then of his apostolic successors, later Russian bishops. The windows of the church command a magnificent view of the sea, the Sitka Archipelagus and the majestic circle of snow-clad mountains. At early morning services, worshippers can look on the radiance of a semi-polar dawn and a gorgeous sunrise--the symbol of that great historic day, the dawn of which was irradiated by prophecies and signs, and the full splendor of which was in the rising of that Orient Sun which we call the Only-begotten Son of God descended to the earth.

In front of the main facade of the church, two mighty cedars lift their majestic heads, ever whispering their mysterious dreams to each other. They were planted by the same hand which planted the spiritual tree of Orthodoxy in the land--that of Bishop Innocentius.

There is in this church a magnificent ikon of the Last Supper, of considerable value, donated by Innocentius, besides several others of much merit, both in color and in the severity of the drawing, the work of some of the best masters of the art. The Testament which has its place upon the altar is remarkable as being the gift of the Russian State Chancellor, Roumiantsef, with an autograph dedication, in which the giver asks to [be] remembered in the prayers of the faithful. Another noteworthy possession is a copy of the Ecclesiastical Statute, a specimen of ancient Slavic typographical art. Nor should the bishop's seat (behind the altar) be passed by: it is an exact reproduction of similar seats in the oldest historical churches.

...The best and most valuable portion of the library is in the dwelling of the Rector of the Mission, where may be seen also a good selection of Russian literary works, some of which are very valuable as well in the capacity of scientific and bibliographical rarities, as from their being splendid and costly specimens of the book-maker's art, which has at present attained such high perfection in Russia.

In this group there are editions of his Imperial Highness the Grand Duke Alexander Mikhailovitch, his gift to the library, also gifts from modern Russian writers--Prince Ukhtomsky, General Bogdanovitch, Grigorovitch, Slutchefsky, Pypin, Mordovtsef, Potapenko and others.

VIII

The Mission and the Innocentius School

A traveler visiting Sitka under favorable conditions, should, after viewing the Cathedral, visit the building of the Russian Orthodox Mission. This can be done only after obtaining a permit from the Rector, by sending him a

visiting card from the Cathedral. Besides the Church of the Annunciation, described in Section VI, and a few rare books which will attract book-lovers, the visitor will see here the few relics preserved and partly restored of the domestic surroundings of the first evangelizer of Alaska, the Metropolitan Innocentius.

In the reception room of the Mission are preserved his clock and full set of furniture and mirrors; also a writing desk, made by his own hands, of such solid and lasting workmanship, as though it were established upon a four armed-anchor. In the drawing room is the ikon he had in his cell--a gift of Princess Potemkin.

Excerpt from the Sitka Chronicle, July 1-14, 1900

The Russian Orthodox American Messenger, v. 4 (July 1-14, 1900) News and Notes from the Sitka Chronicle, p. 271.

Mr. [Sheldon] Jackson then went over the apartments of the Mission, admired some handsome Russian books, listened attentively to information on Russian schoolwork, and was especially interested in the drawing room of the Bishop--later Metropolitan--Innocentius, in which are a table made by his own hand, his clock, his mirror, his favorite ikon which used to hang in his own cell.

Excerpt from Sitka: Portal to Romance

By Barret Willoughby (Boston and New York: Houghton Mifflin Company, 1930), pp. 175-179.

The House of the Bishops, I remembered, was the place where outsiders were never allowed. I had not dreamed to encounter such good fortune. But my pleasure was somewhat lessened because neither Peter Kermakov nor Madame Artamonova would accompany us.

"You will be so good as to excuse me, my dear," said the little old lady, looking up at me while she stroked my hand. "It was in the House of the Bishops that we withstood the siege of Sitka, and though that was many, many years ago the memory of it is like yesterday."

When Father Andrew, Kay, and I turned in between the two silver spruce trees that marked the entrance to our destination, Father Andrew pointed out that the House of the Bishops was unrelieved in its severity except by a double row of narrow high windows. "But in the old days," he said, "a veranda ran the whole length of it. That has been gone many years. Though the building was made of the finest, most well-seasoned logs, it is being allowed to fall into decay. Only a part of it now is habitable. The resident priest lives here."

"I heard that in the days of the naval regime in Alaska there was a glassed-in portion of the veranda that was a conservatory," remarked Kay. "And they say that the American doctor lived near by, and that his beautiful young wife, dressed in her bathing-suit, used to run down from her house to the beach each day for a dip in the sea. And each day the Bishop, who was young also, would walk back and forth in his conservatory watching her, until all Sitka knew that he was in love with her and---"....

We ascended a dusky, wide stairway to the upper story and were taken directly to the famous small chapel where all the Bishops of Alaska, beginning with the greatest one, Father Veniaminov, have held family service. Services are now held there during the fishing season when most of the Indian parishioners are away at the canneries.

The altar is beautifully decorated, and the chapel contains some ecclesiastical treasures presented by wealthy merchants of Moscow to Father Ivan Veniaminov, who built the House of the Bishops for himself in 1842. Among the prized relics of former days is a Gospel which Count Nicolai Rezanov presented to the Fort Ross Colony in California. When Fort Ross was sold to John Sutter in 1841, this was brought back to Sitka.

Father Veniaminov's office is kept just as it was in the great missionary's lifetime. His desk, which he himself made of yellow cedar, is a magnificent piece of work, and Father Andrew, like a delighted little boy, shows us how to press hidden buttons that opened secret drawers. The walls of the room were lined with old Russian books, the faint smell of which pervaded the sunny atmosphere. A small, exquisite clock, which is also the work of the noted Veniaminov, ticked away on the desk. As we looked at it, its sweet chime tinkled the hour of the afternoon.

In one corner stood a chest made of yellow cedar, covered with the sleek, spotted fur of the leopard seal. The edges were heavily bound with hand-beaten copper, and the lid, inside of which were pasted pictures of saints, was further embellished by large ornamental hinges of beaten copper. This was the traveling trunk used by Father Veniaminov on his trip round the world. It had known the tropic ports of Tahiti, Honolulu, and Rio de Janeiro. What a picture he must have made, that virile, magnetic missionary, who afterward became Metropolitan Innocent of Russia--six feet three, white-bearded, straight as an arrow, striding along in his black traveling robes, while behind him came his dusky Aleut servants bearing this semi-barbaric chest!

The drawing-room, which we entered next, was fully eighty feet long. On one side a number of high narrow windows admitted subdued sunlight. At each end was a white-tiled golandka, the Russian stove which looks like a

fireplace with no opening. The floor was covered with a deep-piled maroon carpet that was dotted with rugs of black and grizzly bears. There was an old organ, many intimate portraits of Czars and Czarinas, and in one corner the inevitable ikon of the Virgin with a lampada before it. The chairs and settees, beautiful examples of the cabinet-maker's art, were of yellow cedar, satin-smooth and amber-toned with age. They, too, had been made by Veniaminov, whose favorite pastime was the making of clocks and furniture.

In this great room, typical of the Russian period in Alaska, one felt the mysterious charm that has sifted down not only from Sitka's colonial days, but also from the days of the American naval occupation. For it was here that the gay receptions were held after the Yankees had looted the log castle on the Keekor and allowed it to fall into ruin.

On one wall hung large portraits of George Washington, Nicholas II of Russia, Lincoln, and Roosevelt--all in a row. On the opposite wall were the three portraits we had come to see.

There was Grigory Shelikhov.... Beside the debonair Grigory hung the portrait of Alexander Baranov. He was leaning over his desk, pen in hand, his watching eyes looking straight into mine. His decorations of nobility were displayed on the breast of his severe coat. Baranov was bald, and indifferent enough to it to be painted without the embellishing wig of his time, which would have concealed this fact from posterity. But one does not notice the absence of hair because of the compelling power and beauty of the Iron Governor's blue eyes. "He always wore a shirt of chain mail under his coat," Father Andrew said. "This bit of armor was found recently in the lodge of an ancient Thlinget, and was sent to the Smithsonian Institution."

"Well," came the musical voice of Kay at this moment, "it's easy to see why the Dona Concha de Arguello fell for Nicolai!" She was standing before Rezanov's portrait eyeing it approvingly. The courtier looked out from his frame, lean, elegant in his splendid uniform, glittering orders on his breast, a cocked hat under his arm. Above a high Napoleonic stock rose his handsome patrician face. His fair hair was short and very thick, his narrowed eyes cold and blue as glacier ice, his chin arrogant, his mouth finely moulded and sardonic. But the artist had caught an expression of the lips, a mere hint of that beguiling Rezanov smile before which it is said even the jealous Spanish dons "melted like women."

Excerpt from St. Innocent: Apostle to America

From the Foreward to Paul D. Garrett's St. Innocent: Apostle to America (Crestwood, NY: St. Vladimir's Press, 1979) by Theodosius, Archbishop of New York, Metropolitan of All-America and Canada.

...As I entered my first episcopal residence in Sitka, I was surrounded by the relics of Innocent's life. The building itself was the 1842 Mission House, established by Bishop Innocent as the first Orthodox Ecclesiastical Seminary on this continent. In it was his chapel, containing his mitre and the precious vessels from the cathedral that many persons had risked their lives to save. The small bishop's apartment held some of the fine furniture handcrafted by Innocent, a mantel clock and a wooden calendar which he devised to help the native peoples to count the passage of time and identify the days of the church feasts. These were some of the physical artifacts that stood as constant reminders of his life and presence in the place that was my first home in Alaska.

ARCHEOLOGICAL EVIDENCE

Summary list of possible mid-19th century artifacts from Anne D. Shinkwin's "Archeological Excavations at the Russian Mission, Sitka, Alaska--1975," Report, University of Alaska, Fairbanks, Alaska, July 1, 1977.

2 two-pronged meat forks with wooden handles

Lamp pendant

Pocket knife with bone sidings

1 Russian kopeck dated 1844

Clay pipes

Russian beads [possibly made in Belgium]

buttons

Ceramics:

transfer printed pearlware, monochrome and polychrome

--blue on white, floral design and willowware most numerous

Pearlware Marks found:

Copeland and Garrett, Spode Works, Stoke, (date of sherd 1833-1847); W.T. Copeland (date of sherd 1847-1863);

Minton and Boyle, Stoke (date of sherd 1836-1841); W.

Davenport & Co., Longport (date of sherd 1805-1887)

Whiteware, plain, floral, banded geometric and polydesign, white the most numerous, 2 hand painted polychrome designs, 51 monochrome and 4 polychrome transfer printed designs

Whiteware marks:

Copeland and Garrett, Spode Works, Stoke (1833-1847);
R. Cochran and Co., Glasgow, Scotland (1846-1918)

Coarse earthenware, plain sherds in a number of colors, polychrome, floral and medium to fine redware, 1 crock reconstructed with swastika on interior base

Ironstone, molded bowl, sugar jar lid, and sherds with decalomania decoration in polychrome

Coarse stoneware, storage bottles, crocks and bowls

Hard paste porcelain, undecorated but several colors found

Soft paste porcelain, plain, hand painted and transfer print floral, plain white fragments most numerous, matching creamer and sugar bowl hand painted with gold bands and small gold flowers

Creamer with old style Russian orthography inscription: "As [?] a sign of love."

Glassware: ink bottle with cork stopper

SELECTED RUSSIAN ORTHODOX CHURCH RECORDS

Library of Congress, Washington, D.C. Because the Library of Congress recently reorganization these records, microfilm reel numbers identify all recent translations; box numbers identify James Mote's 1981 translations.

1841 Register of Archpriest's Clothes, Reel 32

January 1841.

The register of the Archpriest's clothes prepared for him in the office of his Imperial Highness for...the Kamchatkan Bishop Innokenti....so all these clothes are decorated in the proper places with gold....

January 3, 1841.

The red fabric with golden thread woven in was received.

1841 Inventory of "Innokenty's vestments," Reel 32

Register of the complete vestments of the Bishop, prepared in His Holiness's office for the Bishop of Kamchatka, Kurilia and Aleutia, decorated in excellent pages with golden gauze.

In crimson brocade with gold

1. [?] with gold embroidery.
2. [?] with golden velvet.
3. Staff with three golden tassels.
4. Sash.
5. Pair of [?].
6. 2 [?] with embroidered crosses. with silver frieze.
7. [?] with golden velvet.
8. Foundation vestment of silver [?].
9. Robe of violet material with springs and [?].
10. A pillow of raspberry velvet with four golden tassels.
11. Deacon's robe. crimson
12. [?] with golden velvet. brocade with
13. Pair of [?]. gold.
14. Golden mitre decorated with [?].

March 1844 Inventory, Box 274, First Series

Of the Annunciation Residence [i.e. archbishop's house] in the port of Novoarchangelsk, or the home of His Eminence Innokentii, Bishop of Kamchatka, the Kuriles and the Aleutians, and Bearer of the Order.

The two-story house, on a stone foundation, was built of thick spruce wood, nine sazhen long [1 sazhen--7 ft.], six wide, will be sheathed with boards [and then] covered with double spruce boards [siding] with two galleries [each] with 9 windows and two outside stairways, has on the facade 18 windows -- in the upper story windows with double frames [i.e., double sash] (of these fourteen are not finished); windows in the lower floor with fourteen shutters; in it one oven, fourteen hearths bordered with bricks, eighteen doors of [fine] woodwork and thirty two doors of [common] woodwork; in the upper story was located domestic chapel and five rooms occupied by the apartment of the Bishop; in the lower [floor] are eight rooms occupied by the Consistory, the Ecclesiastical School and by the quarters of the priests of the American churches, the steward of the house of His Eminence, the Arch-Deacon, choir-boys, pupils and servants.

March 1844 Inventory Continued

Timbers (Lumber) used in Construction

240	logs for the main walls, beams and door posts
1329	planks and squared beams (30,042 ft.)
80	slabs [probably means rough-cut 1/4-sections of logs for floor]
2000	wooden--?--

Materials, etc.

10,000	[pcs.] of bricks
1	barrel of tar
2	whetstones
211:18	hawser
38" 29 1/2	various nails
4	cases [boxes] of glass
126	pcs. Ditto
19	glue
3	brads
116	pr. hinges
67	pr. various window-hinges
494	[pcs. of] screws
2	forged iron stove doors
2	brass " "
2	stove ventilators [pipes]
1	damper
3	iron oven doors
30	various locks
15 3/4	wire in spools
1/2	white paint [laquer]
2	crystal handles
3	[glasses]
4 1/2	jute

Various Articles

18Pd 14	roofing iron in rolls
1	(copper--) brass for try-squares
4 pd 13	(sheet?-) iron in 3 hearths
8 1/4	brass wire in spools
3	(copper-) brass in oven doors
35 3/4	(boiler-) brass in 4 pr. hinges, 2 latches, 4 nails, 1 ball-and-socket hinge, and 1 kettle
6 1/2	brass wire in 1300 spools, 12 coils, and 4 handles
1	bolt--copper in 2 cramp-irons (shackles)
10	sheet copper in 3 funnels with tubes
1/2	iron wire in 12 coils
1 1/2	tin
3/4	ammonium chloride (for solder and glue)
10	flour)

March 1844 Inventory Continued

33 Pd 9 iron: in 39 (wire-) brushes, 3 legs and the hearths, fenders (grilles) in the fireplaces, 14 iron bars, 24 hinges, 64 ties (couplings), 91 bolts, 32 cramp-irons (shackles), 5 stove frames, 63 try-squares, 12 tenons, 15 covers, 1 post (stanchion), 13 strap hinges, 4 bolts (door, window), 2 planks [?], 35 pr. of hinges; 1 trivet, 3 pokers, 3 tracks, 4 screws, [metal-] bar for the Royal Doors, 4 hinges for the bells, 10 linch-pins, 2 lugs, 18 bolts for the window frames, 5 oven doors, 2 prs. of hinges and 1 ventilator for the cauldron

Paints, etc.

1/2	Prussian blue
1/4	
6	turpentine
4	pieces of wallpaper (-trellis?)
1/2	white paint
2Pd 27	covering
2" 19	primer
2" 16 1/2	calcimine (whitewash)
1/2	copper acetate
2 Pd "	dry chalk
1 1/2	dark ochre, ground
10	lamp black

Various Wooden Objects

2	turned columns
60	window frames
132	pcs. (bannister-) posts
110	" ballusters, turned
6	turned discs for pictures [frames]
1	handle for brazier

For the Classrooms

4	tables
3	benches
21	shelves
1	coal cabinet
7	stools

In the house, there is:

1	icon in a silver frame
1	lectern
1	screen
2	buckets
1	tub
4	tanks

March 1844 Inventory Continued

For the proposed outside siding is needed 170 [pieces of] boards (3750 ft); and for the interior finishing of the rooms, paint, paper and canvas. For the complete finishing of the house, counting here as well as workers, it [the house] will cost the Russ.-Amer. Co. up to 25,000 rubles.

Administrator of the Office A Kostromethinov

1.55
March, 1844

November 1844 Inventory, Box 274

A. Register of household items making up the domestic property [of the Bishop's House]:

one dozen chairs of Alaska yellow cedar with seats covered with whale skin
winter windows [i.e.] storm windows belonging to the steward's room
4 glass frames for the compost pile
1 screen covered with canvas made of five painted frames
1 cross-cut saw for cutting wood
1 brass kettle, heavy
1 brass ladle
3 iron cleavers
10 iron shovels
1 axe
1 iron crowbar
1 bed of Alaska yellow cedar

B. For management of the domestic properties:

1 brass kettle, heavy
1 brass ladle
3 iron cleavers

C. Furniture:

1 wooden bed
5 wooden screens on hinges, covered with linen and painted

November 1844 Inventory Continued

D. Various items:

- 1 saw for cutting wood
- 10 iron shovels
- 1 axe
- 1 iron crowbar

Various Wooden Objects

- 2 turned columns
- 60 window frames
- 132 posts
- 110 ballusters, turned
- 6 turned discs for pictures
- 1 handle for brazier

For the Classrooms

- 4 tables
- 3 benches
- 21 shelves
- 1 coal cabinet
- 7 stools

In the house, there is:

- 1 (icon) in a silver frame
- 1 lectern
- 1 screen
- 1 buckets
- 1 tub
- 4 tanks

1843-53 Extract from Household Books, Box 274

From the household books of the Consistory of the moneys used for improvement of the Arch-Episcopal House from the time of its occupation in the quarters of his Eminence, i.e., from 15 Dec. 1843 to 1853.

Year	No. of Item	Expense
1844	18	Paid for cleaning the foundation of the house on the north side.

1843-53 Extract from Household Books Continued

- For digging the ditch on one side of the house.
For making the garden fence. Nails bought for putting up the fence boards.
Paid for work on the gates of the fence with large hinges and small hinges of steel.
For building of the compost pile.
For clearing out and construction of the path near the house.
- 1845 6 For the clearing and construction of a
 7
 8 second path to the NW -- everything paid.
- 1847 25 For the repair of the house roof [there was] bought 10 sheets of roofing paper and nails for.
 32 For the preparation of the roof.
- 1848 11 For repair of the chimneys.
 18 For repair of the floor in the lower story.
 19 For repair of the oven and puttying of the glass.
- 1848 21 For repair of inside lock.
 22 For repair and cleaning of the oven
 25 chimneys.
- 1849 1 For repair of inside lock.
 13 For payment for 6 hooks and eyes.
 15 For a pair of iron hinges.
 25 For three glass panes, half-white.

After making inquiries recently, it turned out that the [following] missed items were added to the account:
1 lb. of T-nails.
1 lb. French Green [paint].

1845 Inventory, Box 274

Register of household items, listing the property of the Bishop's House:

- 12 straight chairs of Alaska yellow cedar
- 2 frames winter with glasses, belonging to the office
- 4 frames for the compost pile with glass
- 1 screen covered with canvas, consists of five painted frames

1845 Inventory Continued

- 1 cross-cut saw
- 1 brass stew pan of weight 18-3/4 lbs.
- 1 brass ladle
- 3 steel cleavers
- 10 steel spades
- 1 axe
- 1 steel crow-bar
- 1 bedstead of Alaska yellow cedar

1847 Inventory, Box 274

Register of things located in the Arch-Episcopal House in Novoarchangel:

- 1 divan of mahogany covered in ribbed velvet
- 6 easy chairs, mahogany
- 6 straight chairs, mahogany
- 3 tables
- 1 writing desk (donated) of mahogany
- 1 chest of drawers
- 1 easy chair of mahogany, covered with morrocco leather
- 12 straight chairs, birch
- 1 writing desk of mahogany
- 2 small objects, mahogany
- 2 ink holders

1847 Inventory, Box 423, First Series

Inventory of the Archepiscopal Home Chapel Compiled in 1847

Private Chapel
in the name of the Most Holy
Annunciation of the Mother of God

Built in one of the rooms of the upper floor of the Bishop's Residence, built in the year 1843 with the support of the American Company (which counts it in its capital [i.e., as its possession]).

The walls and ceiling are covered with canvas and the floors are painted with oil paint.

The icon panel is of woodwork with moulding on top and the baseboards below, covered with wallpaper. On the doors of the icon panel [are] four pairs of cast iron hinges, and two glass arms (handles).

1847 Inventory Continued

Into the altar is built a high [holy] place with one step; altar and table of oblations of wood, a cabinet for vestments, and an iron burner for charcoal.

In the middle of the church [chapel] is a bishop's ambo with two round steps; a lectern with a cabinet for books, and two choirs with railings.

All the above-mentioned was built on the account of the [Russian-American] Company, also the church utensils, books, etc., either donated, or bought on the general account of the capital of the American Church [i.e., the Russian Church in America], also the frames on the icons and the gilded mouldings on the account of general funds, for which almost 220 rubles assign were expended. The icon panel is covered with brocade at the expense of these same funds.

The consecration of the church was performed on 15 December 1843, by the (Right Reverend) Bishop Innocent with the co-celebrants: Hieromonk Mikhail, the Priests Andrei Sizov and Lavrenty Salamatov, and Arch-Deacon ["Hierodeacon"] Nikolai (who was on this day ordained into the priesthood) and Deacon Mikhail Maslokov.

INVENTORY
Of the Possessions of the Private Chapel
built at the Bishop's Residence
in Novoarchangel

<u>No.</u>	<u>Article</u>	<u>Remarks</u>
<u>Church Utensils</u>		
1.	Gospel in large folio bordered by crimson velvet, and at the top by a silver-gilded leaf with 5 ordinary lacquer icons painted in silver in the style of an icon-frame [i.e., with medallions of saints]	Bought in 1846 on the general capital of the American Church and counted as the donation of the late [illegible]
2.	Gospels of medium size, an older border of crimson half-velvet at the top with 5 silver-gilded forced [hammered] icons and two silver clasps	Taken from the Cathedral and given to the Kolosh church

1847 Inventory Continued

No.	Article	Remarks
3.	Gospel in octavo in green velvet with 5 enamel icons painted with medallions	From His Eminence and given to him by the coadjutor Sergeiev Lavry-Anton
1.	Altar cross, gilded silver, of moderate size, painted with silver in the style of an icon frame, with enamel icons hanging in it	
2.	Altar cross, wooden, covered with mother-of-pearl from the Holy City of Jerusalem	Presented by His Eminence Isadore the present Exarh[?] of Georgia
1.	Gilded silver vessel with enamel icons painted around the border with utensils and case hung in it	Added by [illegible] in the memory of the soul [spirit] of R.B.I. Transferred to Yakutsk in 1856
2.	Gilded silver vessel, plain, with a set [i.e., with instruments] hung in it	Returned to the Kuskokvim Mission from the general capital (funds)
3.	Two small spoons, silver inside, gilded	Returned to the Kuskokvim Mission from the general capital (funds)
1.	Silver censer gilded	"
2.	Silver-plated, brass censer	"
<u>Pictures</u>		
1	Altar cross on wood	From the Countess Orlova
1	Icon of the Savior situated on the altar, on linen, in a gilded frame	"

1847 Inventory Continued

<u>No.</u>	<u>Article</u>	<u>Remarks</u>
1	Picture of the Annunciation made of two sections--on boards	"
4	Local icons on canvas in gilded frames	"
6	Round icons in the Royal Doors [of the iconostasis] in gilded frames	"
4	Round icons in the iconostasis	"
2	Sacristy doors of boards	"
1	Icon of the Last Supper in silver frame with one gilded crown	Icon is also from the Orlova drawings but the frame is from G. Kostromiti- nov-Peter

Vestments

2	Altar cloths of linen and altar with lace	
1	Altar covering bordered with velvet and cross of gold gauze	
1	Altar covering of white damask, with border and cross of gold gauze	Given to the Kolosh Church, 1853
1	Altar cloth, white damask on top, with a border and a cross of gold gauze	
1	Altar cloth of crimson damask, a border and a cross of gold gauze	
2	Coverings for the prothesis of crimson damask on a white back- ground; cross of gold gauze	

1847 Inventory Continued

<u>No.</u>	<u>Article</u>	<u>Remarks</u>
	<u>Books</u>	
1.	[Book of the] Apostles in octavo, in half-linen with five enamel icons	
2.	[Book of the] Apostles in folio, bound in hard cover	
3.	Triodion, (pre-Easter)	
4.	Triodion, (post-Easter)	
5.	Menaion, common	
6-	12 books of the monthly Menaia	
17.	in folio	
18-	2 Books of Eight Tones	
19.		
20.	Typicon	
21.	Prayer book, in folio	
22.	Menaion for the Holy Days	
23.	Irmolog, plain	
24.	Book of Offices, in quarto	
25.	Book of Offices, in octavo	
26.	Procession (order) of prayer songs	
27.	Procession (order) for Easter day	
28.	Prayer songs for Christmas	
29.	Prayer songs of 20th November	
30.	Psalter, arranged acc. to church calendar, in folio	

1847 Inventory Continued

<u>No.</u>	<u>Article</u>	<u>Remarks</u>
31.	Psalter, arranged acc. to church calendar, in folio	
32.	Psalm book	
33- 35.	Prologue in three books	
36.	Gospel of the Annunciation	
37.	Prayer for the re-uniting of the unfaithful	
38.	Order of...the revelation of truth	
39- 40.	School of Piety in 3 books	
41.	First week of Innokenti, in binding	
42.	Register of requiem masses	
	<u>Sundry Items</u>	
2	Candlesticks, brass, small	
2	Candlesticks, brass, silver-plate, large	
1	Icon-lamp, silver, gilded	
4	Icon-lamps, brass, silver-plate, large	
3	Icon-lamps, brass, silver-plate, medium	
1	Icon-lamp, brass, silver-plate, small	
1	Aspergillum	
2	Curtains on the window	

1847 Inventory Continued

<u>No.</u>	<u>Article</u>	<u>Remarks</u>
4	Pipes for the molding of candles	
1	Curtain at the Royal Doors, rose taffeta	
1	Canopy over the altar also of the same taffeta covered by a border with fringe of red gauze	
6	Silken coverlets, various	
6	Arshins (3/4 yd.) of crimson velvet on the high altar	
13- $\frac{1}{4}$	Arshins of scarlet cloth on the ambos	
3	Floss silk boxes on the ambos	
4	Embroidered ribbons of wool over the icon lamps	
5	Bookmarks in books of braid	
	To the above was added:	
	(a) <u>Donated</u>	
1	Icon of the Savior on a board 7 in. in silver icon frame with gilded halo	
1	Icon of the Predecessor [i.e., John the Baptist] on a board 8-3/4 in. in a silver half-frame	
1	Icon of Archbishop Nicholas in foil	
1	Icon of Archbishop Nicholas in foil	
1	Icon of St. George	
3	Taffeta coverlets on the lining [i.e., on the altar cloth] bordered by ribbons	

1847 Inventory Continued

<u>No.</u>	<u>Article</u>	<u>Remarks</u>
3	Black covers [i.e., cloth covers for the sacraments] of half-cut velvet bordered with ribbons	
1	Sacrament-cover cloth, or cover, sewn with small beads and wool with a rose flower in the middle bordered by gold velvet	
	(b) <u>From General Funds</u>	
1	Archepiscopal Chasuble from the garments donated by the Sovereign Emperor Nicholas Paul [Nich. I]	
	To this was added in 1849:	
	(a) From general funds: Icon of the Holy Trinity	
	(b) Donated icon of St. Metrophanes in silver frame, weighing 65 zolotniks [zolotnik = unit of measure of gold]	
	From the above number was added:	
	To the Kuskokvim Mission, a silver chalice with instruments; to the cathedral, a sacrament cover sewn with beads	
	In 1850 there was added to the Kolosh Church an old inscribed Gospel	
	In 1853 the altar coverings were given to the Kolosh Church.	
	To this was added:	
	Altar coverings of white damask with gold bordered with gilded gauze	
	Icons donated by the Countess Kurakin from [her] former domestic chapel:	

1847 Inventory Continued

<u>No.</u>	<u>Article</u>	<u>Remarks</u>
1	Altar cross with a silver gilded handle with relics, having a gold weight value of 63 zolotniks	
1	Icon of the Twelve (Great) Feasts in enamel under silver [illegible] with a [gold] weight value of 78 zolotniks	
1	Icon of St. John the Baptist in a silver gilded frame of antique craft ["old work"] of a weight of 1 pound 4 zolotniks	
1	Icon of the Mother of God appearance to St. Sergei, in a silver frame with gilded halos containing 1 pound [and zolotnik?]	
1	Icon of the Mother of God [in the style of Raphael?] in a brass gilded frame	
1	Icon of Metropolitan Alexander in a silver gilded frame of antique craft ["old work"]	
3	Ground glass icon-lamps [hung from] on gilded brass chains, also with painted filigree chains	

1843-1848 Inventory, Reel 214

Register of things received in the home church of His Holiness since the time of its founding
Through 1848
From the General Fund of the Arkhangelsk Church

1843

8	arshins of linen for [?]	26
17 1/4	arshins of taffeta [?]	25.87
6	arshins of taffeta	18
10 3/4	arshins of [?]	37.65 1/2
26	arshins of [?]	10.40

1843-1848 Inventory Continued

31 1/4	arshins of [?]	
13 1/2	arshins of scarlet [?] for the Apostles	94.50
12	arshins of flannel	36.50
4 3/4	arshins of raspberry velveteen	
13	arshins of velvet on [?]	72
18 1/4	arshins [?] silver [?]	109.50
87	arshins of [?] silk	17.80
87	arshins of [?] silk and [?]	6
22	[?] of gold leaf	220
1	[?] for covering pillows	1.70
19 1/2	arshins of golden gauze, 1st quality	204.75
5 1/2	arshins of golden gauze, 2nd quality	41.25
24 1/2	arshins scarlet material	88.20
40	arshins of white [?]	24
1	cross, sewn [according to ?]	15
2	icons for the sacristan's doors	120
4	icons for the iconostasis	120
1	icon for the church doors	50
	TOTAL	1460.10

1844

1	Gospel	50
1	Apostles	15
1	Apostles, in full-size format	22.50
1	Irmolog, simple	.80
1	Gospel [?]. in 12 [parts]	250
1	[?]	25
1	[?] in 2 bks in full-size format	50
1	[?]	20
1	[?]	6
1	[?]	1.50
1	Prayerful Song	2
1	Order of Prayerful Song	7.50
1	Order for Easter	4
1	Prologue in 3 bks.	50
1	Service Psalter in full-size format	30
1	Psalter [?] in octavo	12
1	[?] Register	12.75
1	Gospel of the Annunciation	40
1	Service book in quarto	10
1	Service book in octavo	7.50
1	Tipikon	27.50
1	Prayerbook in full-size format	20
1	lamp for holidays	25
1	gilded silver lamp	45
1	gilded copper lamp	10
1	Pr. [?] candlesticks	15
	TOTAL	755.7

Also in 1844

4	drapes [?] [probably two pair for sanctuary]	13.50
5	arshins of taffeta for [?]	7.50
5	arshins of linen for covering the icons	5
6 1/2	[?]	5
1	[?] 1.62 1/2	
1	white porcelain [?]	1.84
1	[?] 3.50	
4	tubes for [?] candles	2.50
2	[?] [?]	
1	[?] 7.25	
	<hr/> TOTAL	47.71 1/2

1845

6	arshins of raspberry material for	21.60
1 1/4	arshin of raspberry [?] for [?]	5.60
11 6/16	velvet [?]	22.75
1	[?] 5.20	
6	crosses	20
	<hr/> TOTAL	84.55
	(SUBTOTAL)	2291.41 1/2

1846

1	vessel	300
2	[?] 50	
1	Gospel in a metal case	375
1	Cross for the Holy of Holies	160
2	lg. copper candlesticks	200
4	lg. silver-plated copper lamps	220
3	medium silver-plated copper lamps	99
1	silver-plated copper sprinkler	2.50
1	silver censer	150
1	silver-plated copper censer	17.50
1	[?] 80	
1	Gospel. [?]. Piety	16
1	[?] 30	
	<hr/> TOTAL	1691
1	Psalter for study	8
1	Silver mounting	500
1	[?] for the first Sunday [?]	7.50
	<hr/> TOTAL	515.50

1846 Continued

12 icons

1	icons of the Savior	250	
4	icons	500	
6	[?] icons for the Church doors		360
1	icon	140	
	TOTAL	1250	

1 [?] vessel 525

TOTAL for 1846 272.91 1/2

1847

From the Church Holdings

a. Entered in the church inventory

10	arshins of grey half-marino wool	37.62	1/2
	sewn on gold brocade		
28	[?]	10.40	
7	crosses, sewn to order for the Bishop	35.40	
	TOTAL	83.2	1/2

b. [?]

6	arshins of green taffeta	18	
12	arshins of flannel	36	
6 1/2	arshins	1.62	1/2
1	[?] for repairing vestments	1.84	
1	white [?]	3.50	
2		2.50	
[?]	[?]	7.25	
5	arshins of linen	5	
	TOTAL	75.71	1/2

c. Gold Leaf

220

d. [?]

81.26
[?]460

1847 Inventory Continued

[?] for 1848 5812.91 1/2

Entered (and written into) the
inventory 6272.91 1/2

1848 Correspondence and Inventory of St. Petersburg Furniture
Purchase, Reel 214

TO THE NOVO-ARKHANGELSK CHURCH ADMINISTRATION

The Holy Synod, in its order of August 14, 1848, number 8317, states, among other things, that it determines the following:

For the necessity of furnishing the Bishop's House here with furniture purchased by me from St. Petersburg, the furniture be considered property of the Bishop's House and that the sum of 600 silver rubles for it be allocated from the sum designated for extraordinary expenses for the church institution (dept.)

In this connection the Novo-Arkhangelsk church administration should:

- a. Order the [?] of the Bishop's House to accept the indicated furniture according to the enclosed register and to enter it in the inventory of property of the Bishop's House.
- b. If the above mentioned sum of 600 rubles is received by this administration, after entering it as "for income" in the expense column of the books for incoming sums belonging to the Inspectorate of Government Control, it should be sent to me.

REGISTER

Furniture received as property of the Bishop's House by His Holiness Innokenti

<u>Quantity</u>	<u>Item</u>	<u>Value</u>
1	mahogany sofa upholstered in velvet with linen slipcovers	100
6	mahogany armchairs of upholstered in velvet with linen slipcovers	90
6	chairs upholstered with horsehair	54

1848 Inventory Continued

1	mahogany coffee table	40
2	mahogany card tables	70
1	desk	75
1	chest of drawers	25
1	armchair covered with leather	40
12	birch chairs	30
2	big wall mirrors	45
2	mahogany spittoons	10
1	Alaskan cedar wood stand-up desk	15
	TOTAL	<u>600</u>

Furniture shipped from St. Petersburg

Nov. 1. 1849

(Signature)

LIST

- 1 mahogany sofa upholstered in velvet with linen slipcovers
- 6 mahogany armchairs upholstered in velvet with linen slipcovers
- 6 mahogany chairs upholstered in horsehair
- 3 mahogany card tables
- 1 [?] desk
- 1 [?] chest of drawers
- 12 birch chairs
- 1 armchair covered with leather
- 2 wall mirrors
- 2 small items (spittoons), mahogany
- 1 stand-up desk

June 1849 Inventory, Reel 214

Register of the furniture which was bought by me in St. Petersburg and here is the list, June 30, 1849

- 1 mahogany couch covered in velvet and 6 armchairs
- 6 chairs covered with horsehair
- 3 small mahogany tables
- 1 desk of the same wood
- 1 bureau of the same wood
- 1 mahogany chair covered with red leather
- 12 birch chairs
- 2 big mirrors
- 2 spittoons of mahogany
- 1 counter (or double inkwell penholder)

November 1849 Inventory, Reel 214

Register 7, November 1849

1 couch mahogany
6 chairs covered same as couch
6 straight chairs with horsehair
1 table mahogany in front of couch
2 mahogany card tables
1 bureau mahogany
1 mahogany desk
1 chair of red Saffian leather
12 birch chairs
2 big mirrors
2 spittoons
1 counter or inkholder [?]

1851 Report, Box 274

13 February 1851

To the New-Archangel Ecclesiastical Consistory
Report
of Cathedral Arch-Priest Peter Litvintsiev

His Eminence, Right Reverend Innocent, in his letter to me of September 4, 1850 deigned to write the following regarding the repairs of his house: "above all it is necessary to cover the roof, then dismantle all the stoves except in the church; take off the siding on the south wall; move the jambs of the doors and windows so that the house will contract; after this inspect the floors; rearrange or change the arrangement of the rooms below, assemble the stoves, cover again the house with siding; repair the wallpaper or change [it]; and paint the floors."

"Without a doubt, there is no possibility of doing all this without a good number of workers, and for this reason the upper floor can stay as it is.... The Administration can be moved upstairs and for it two windows can be partitioned off from the living room, downstairs there remains for the Arch-Bishop a small place for a kitchen and pantry, and otherwise all [rooms] are for the quarters of the priests, so that there is no sleeping room under the altar and so that the entrances to my rooms will be separated, where possible, from the priests."

I have the honor to bring this to the attention of the N.A. Ecclesiastical Consistory, for the appropriate purpose, the subject of his order.

12-12-1852
Russian-American Company
Novo-Archangelsk Office

Account

of materials used on repairing
of the house of His Eminence

for the house of His Eminence

			lath
2	poods	30-1/2 lbs.	plaster nails
	(pood = 40 lbs.)		
		08-1/2 "	spikes
		[three more entries for spikes -- 1 pood 20 lbs.;	
		09 lbs.; 05 lbs.]	
		39 "	cut nails
1	"	90 "	wire [factory] nails
1	"	16 "	coopers' nails
1	"	35 "	roofing nails
		[another entry for this--4.50]	
4	"	00 "	hoop iron
		30 "	strap iron
2	"	33 "	old (used) iron
145	"	14 "	roofing iron
		34 "	roofing iron
		22 "	wheel iron
		04 "	iron in rivets
		10-1/2 "	iron in wire (steel)
		" 08 "	cast-iron plate
		35 "	in one cast-iron stove
1	iron damper		
1	oven door		
2/m	pcs. bricks		
2	pr. hinges		
1	box lock		
9	quires of wrapping paper [3 more entries of this:		
	21; 6; & 6 quires, the last "for papering"]		
17	lbs. wax		
2	poods		
16	lbs. glue		
16	lbs. sail-cloth thread		
03-1/2	inches binding twine		
3	pcs. of glass		
1/2	lb. of Prussian Blue [another entry for 2 lbs.]		
2	pcs. [rolls?] of wallpaper		
	[another entry for 12 pcs., 54 rubles]		
1	pood of French Green		

1853 Inventory Continued

6 chairs covered with hair material)
1 table in front of divan)
2 card tables) Alaska yellow
1 writing desk) cedar
1 chest of drawers)

1 easy chair covered with Saffian leather
12 birch chairs
2 large standing mirrors
2 spittoons of Alaska yellow cedar
1 writing desk of Alaska yellow cedar
2 icons with silver frames
4 lamps, one a table lamp
2 candlesticks of inlaid wood
12 Faience saucers
2 square knit rugs
1 oblong knit rug
1 small red woven rug
1 dark long rug
1 table cruet
4 oilcloths on tables
1 table clock, 2-week
1 wall clock, 1-week
12 chairs, Alaska yellow cedar
1 wood bed
5 linen (room) screens
1 brass (stew) pan, 16 pounds
1 ladle, brass, 2 pounds
1 saw, crosscut
1 iron crowbar
5 shovels
1 pair candlesticks, brass
1 padlock on garden gate
1 floor broom
1 brass pail

Inventory of property of the Bishop's Chapel, built in the
Bishop's House at New Archangel, 1853:

Church Utensils

Gospel in large folio bordered by crimson velvet, at the
top by a silver-gilded plate with five ordinary
lacquer icons, painted in silver in the style of an
icon frame, i.e., with medallions of saints
Gospel in octavo in green velvet with five enameled
pictures painted in the frames

1853 Inventory Continued

Altar cross, silver-gilded, of medium size, painted with silver in the manner of an icon frame, i.e., with medallions of saints, with enamel icons
Altar cross of wood covered with mother-of-pearl from the Holy City of Jerusalem
Silver-gilded vessel with enamel icons painted in the frames, with utensils and case
Two small gilded spoons, silver inside
Silver-gilded censer
Silvered brass censer

Pictures

Altar cross on wood
Icon of the Savior, situated on the altar, on linen in a gilded frame
Picture of the Annunciation made of two sections on boards
Four local icons on linen with gilded frames
Six round icons in the Royal Doors (of the iconostasis) gilded frames
Four round icons in the iconostasis
Two sacristy doors on boards
Icon of the Last Supper in a silver frame with one gilded crown
Icon of the Savior, on a disc, and the Four Horsemen of the Apocalypse with gilded halos in a silver icon frame
Icon of St. John the Baptist, on a disc; five apostles depicted in a silver frame
Icon of St. Nicholas in foil
Icon of St. Nicholas in foil
Icon of St. [George?]
Icon of St. Tropez, for the hallway
Icon of St. Metrophanus, in a silver frame

Books

Book of the Apostles in octavo in half-velvet with five enameled icons on the cover
Book of the Apostles in folio with wooden covers
Tiodion, pre-Easter
Triodion, post-Easter
Menaion, common
Twelve books of the monthly menaia in folio
Two copies of the Book of Eight Tones
Typicon church calendar
Menaion, for the Holy Days
Irmolog, plain in quarto 8-voice song book
Book of Offices, in quarto
Book of Offices, in octavo
Procession (order) of prayer songs

1853 Inventory Continued

Procession (order) of prayer songs for Easter
Prayer songs for Christmas
Prayer songs for 20th of November
Psalter, arranged according to the Church calendar, in folio
Psalter, in octavo
Psalm book
Prologue in three books
Gospel of the Annunciation
Prayer for the re-uniting of the faithful
Order of the revelation of truth
School of piety, in three books
First week of Innokenti, in binding
Register of requiem masses

Various Items

2 candlesticks, brass, small
2 candlesticks, silver-plate, large
1 icon lamp, silver-gilded
4 icon lamps, silver-plated brass, large
1 icon lamp, silver-plated brass, small
3 icon lamps, silver-plated brass, medium
1 aspergillum
curtains on the windows
4 pipes for molding candles
1 curtain for the Royal Doors, of rose taffeta
1 canopy over the altar also of the same taffeta, with a fringe border
6 silken coverlets, various
6 arshins (4-2/3 yds.) of crimson velvet on the high altar
13½ arshins (10 yards.) of scarlet cloth on the ambos
3 floss silk cases on the ambos
4 embroidered ribbons of wool over the icon lamps
5 bookmarks of braid, in books
3 taffeta coverlets on the lining i.e., [on the altar cloth] bordered by ribbons
3 black covers for the sacraments of half-cut velvet bordered by ribbons
1 Archepiscopal chasuble from the garments donated by the Emperor Nicholas Paul Nicholas I
1 pamphlet on St. Sergius Radonezhskii the Miracle Worker
1 pamphlet on St. Innokenti

May 1853 Inventory, Reel 214

[?]
1 [?] clock, 2 weeks
Wall clock, 1 week
12 chairs

May 1853 Inventory Continued

1 wooden bed
5 screens made of cloth
[?]
1 ladle
[?]
1 icebreaker
5 shovels
1 pair of brass candelabra
1 lock
1 broom
1 copper bucket
1 Divan mahogany covered with velvet and linen cover
6 chairs same covering
6 chairs mahogany covered with horsehair
1 table before the divan
2 small card tables
1 desk
1 chest of drawers
1 chair covered with Saffian leather
12 birch chairs
2 big wall mirrors
2 spittoons
1 counter
2 icons covered with silver riza
4 lamps -- 1 [table lamp?]
2 inlaid wood candleholders
12 china platters
2 knitted square rugs
2 knitted rectangular rugs with pads
1 woven red rug
2 rugs from Tyumen (narrow and long)
1 soup tureen
4 oilcloths on table

1853 Inventory, Reel 214

Inventory of things at the Bishop's House in
Novo-Arkhangelsk [?]

1	garden fence with a single gate and a seed-bed with four frames.	120
1	table clock. Runs for two weeks.	250
1	wall clock. Runs for one week.	180
12	Alaskan cedar chairs	96
1	wooden bed	15
5	linen screens	50
1	copper pot	25
1	copper ladle. 2 lbs.	5

1853 Inventory Continued

1	two-handled saw	5.50
1	iron ice pick	2
5	shovels	2.50
1	pair of copper candlesticks	6.50
1	latch lock for the gate	1.50
1	floor brush	5
1	copper pail	30

FURNITURE

1	mahogany sofa	350
6	armchairs upholstered in velvet with linen covers	315
6	chairs upholstered with horsehair	180
1	coffee table	245
2	card tables	[?]
1	desk	262.50
1	chest of drawers	87.50
1	armchair upholstered with leather	140
12	birch chairs	126
2	large wall mirrors	157.50
2	mahogany spittoons	35.50
1	Alaskan cedar wood stand-up desk	52.50
2	icons in silver mountings	100.50
4	tablelamps	125.50
2	candlesticks on [?] wood	14.50
12	china dishes	36.50
2	square woven rugs	75.50
1	[?] woven rug on a liner	45.50
1	small red cloth rug	15.50
2	long Tyumen rugs	35.50
1	cruet stand	20.50
4	oilcloth table covers	17.50
	TOTAL	<u>3446.50</u> [Rubles]

Received according to this inventory
(Signature)
1853

January 29, 1854, Letter, Bishop's House, Reel 214

In all of the rooms of the second floor except the china closet all the walls and ceilings are covered with sailcloth.

Note: The pantry is the only room not covered with sailcloth.

1858 Education Library Inventory, Reel 254

(Part III)

Books of Spiritual Content

11-12	12	[?]	130.50
13-16	4	Prologue	56
17	1	Readings for Sundays and holidays	9.66
18	1	Everyday readings	9.66
19	1	[?] Sermons	15.5
20	1	[?] in 2 pts.	14.5
22	1	[?]	9.66
23	1	Full Bible in small format	21[?]
24	1	New Testament in Russian translation	5.25
25	1	New Testament without Russian translation	2.45
26-27	2	Interpretation of the Psalms	28.45
28	1	Descriptions of the Kiev Cathedral	9.66
29	1	[?] about repentance	4.20
30	1	Anthology of selected words	3.15
31	1	[?]	4.20
32-33	2	Grigorij N[?]	17.50
34-38	5	Dmitri Rostovekov	39.90
39	2	His life	1.40
40-41	2	Effrem Sirik	16.10
42-48	1	Interpretation of the 12 prophets	45.50
49	1	Sermon about the holiness of John Chrysostom	2.10
50-51	2	Interpretation of Corinthians and Phillipians	19.95
52	1	[?]	4.90
53	1	Teaching of the [?]	.70
54	1	conversation of [?] the philosopher	4.20
55	1	[?] about the garden of the Troitsa --Sergeev Monastery by Politsyk	3.50
56	1	conversation of Vasili the Great [?]	3.50
57	1	golden compositions of Samuel	1.40
58	1	Thoughts on the [?] Greek Russian Church	2.80
59	1	Interpretation of the Epistle to John Chrysostom	7
60	1	collection of interpretations of	2.45
61	1	Teaching of Cyril [?]	7.49
62	1	Sermon on the perfection of St. Makarius	4.20
63	1	[?] Word	4.20
64	1	Experience in reading Psalm 67	.70
65	1	Orthodox [?] of the Kievan Church	1.40
66-67	2	[?]	3.50
68	1	[?]	1.40
69-74	6	Composition of St. Tikhon 1,4-5,8-9,10-11,12-13,14-15	49

1858 Education Library Inventory Continued

75	1	Edifying words of Synod member Filaret	5.60
76	1	Admonition to the ordained: Straying from the True Faith	.70
77-78	2	History of the Church, [?]	9.10
79	1	[?] theology	8.5
80	1	On the imitation of Jesus Christ	10.50
81	1	[?] of Christian teachings	1.40
82	1	[?]	6.2
83	1	Sacred History by Muravyova	10.50
84	1	Bk. I. 4th century Christianity	8.40
85	1	[?] of the Holy Orders	7.98
86	1	History of the Florentine Church of Smarkov	1.5
87	1	[?] for the liturgy, published 1812	7
88-90	3	Sermons on the Gospel of John Chrysostom, in 3 pts.	21
91-93	3	Compositions of Innokenty	24
94-96	3	School of Piety	16
97-98	2	Days in the service of God	18
99	1	Composition of [?]	4
100	1	[?]	6.50
101	1	Greatness of the Mother of God	6.50
102	1	Sermon on [?]	6.50
103	1	Comparative view of the 4 gospels	1.5
104	1	Apostles, by Feofan Yakovlev	
105-6	2	[?]	10.50
107-8	2	Bibliographic dictionary in 4 vol.	20
109-12	4	Works of the Holy Fathers 1843, 44 45, 51.	100
113-14	2	Sunday Readings, vol. VII, VII	52.85
115-17	3	Sunday Readings, vol. II, III, VI	59.85
118-79	62	Christian Readings 1821, 22, 23, 24, 25, 26, 33, 36, 37, 39, 42.	406
180-81	2	Christian Readings 1843, 44.	70.50
		TOTAL	<u>1508.48</u>

SERVICE BOOKS

1-3	3	regulations of church [?]	44.80
4-7	4	bks. of [?] 3 1st [?] 1 5th [?]	52.50
8-11	4	<u>Minei</u> [Menologia]. 3 [?] in each	70
12-23	12	<u>Minei</u> [Menologia] [?]	249.97
24-26	3	[?]	37.50
27-28	[?]	[?]	42
29-31	3	Prayerbooks	42
32-33	2	<u>Apostles</u>	24.50
34-35	2	[?] in the Psalters	40.4

1858 Education Library Inventory Continued

36-37	2	General <u>Minei</u> [Menologia]	38.50
38	1	[?]	24.50
39	1	<u>Minei</u> [Menologia] for the holidays	14
40-41	2	service books	10.50
42	1	Akafist	14
43	1	Kievan Canons	5.60
44-46	3	Prayerful Song	14
47	1	service bk. Old [?]	7
48-49	2	[?] Psalters	16.10
50-51	2	psalters for study	16.10
52-59	8	bks. of the Service for Lent	40
60	4	bks. for Easter	4
61	4	bks. St. Nicholas	2
62-65	4	bks. of the hours	14
66	1	[?]	[?]
67	1	bk. of Muscovite canons	2.80
68	1	bk. of Kievan canons	5.50
69-72	4	Prayerbooks	20.79
73-74	2	service bks.	19.9
75-76	2	[?] psalters	4

Sacred Chapbooks

77	1	Service of St. Sergius the miracle-worker	3.30
78	1	Service of St. Mitrofan	1.50
79	1	Service of St. Innokenty	1.50
80	1	Service canons for Easter	.35
81-82	2	Orders for Easter	3
83-84	2	Prayerful song for Dec. 25	2.10
85	[?]		6
86	[?]		3.50
87		Rank in the Appearance of Truth	1.40
88-89	2	Evening Services	1.75
90		On the Sanctification of the Temple	3.50
91-92	2	chapbks. for Orthodox Week	5.95
93	[?]		.35
94-95	2	chapbks. of church regulations [?]	3.85
96-97	2	chapbks. [?]	3.50
98	[?]		3.70
99	1	Funeral Register	3.70
100	1	[?] in 2 parts	28
101	1	The order for prayerful song during the [?]	30

TOTAL 159

1863 Inventory, Reel 254

Property of the Sanctified Church Attached to the Bishop's House
in Novo-Arkhangelsk. Compiled in 1863.

Church Paraphanelia

<u>Quantity</u>	<u>Item</u>	<u>Value</u> (in Rubles)
1	Gospel in large format, covered with crimson velvet and on top a gilded, silver sheet with 5 ordinary enamel icons decorated with silver in the form of roses.	375
1	Gospel in octavo bound in green velvet with 5 enamel icons decorated with roses.	50
1	medium-sized cross for the Holy of Holies gilded silver with embossed roses, and enamel icons.	160
1	cross for the Holy of Holies with glued mother-of-pearl from the Holy City of Jerusalem.	30
2	silver-lined gilded dippers	50
1	silver censer	150
1	brass censer, covered with silver	15

ICONS

1	wooden cross for the Holy of Holies.	80
1	icon of the Savior seated on the throne, on canvas in a gilt frame	250
1	icon of the Annunciation consisting of two parts. on boards.	50
4	icons on canvas in gilt frames	500
6	round icons in gilt frames	360
4	round icons in the iconostasis	120
2	Sacristan's doors mounted on boards	120
1	icon of the Last Supper in a silver mounting with one gilded halo.	640

VESTMENTS

2	linen vestments in the Holy of Holies and on the altar with tie-strings.	30
1	velvet vestment for the Holy of Holies edged with a circle and crosses of golden gauze	125
1	altar vestment with a white [?] and outer layer of the same material with a cross of golden gauze.	140

1863 Inventory Continued

1	vestment of crimson material, with outer layer and cross of golden gauze.	100
2	vestments for the Holy of Holies and altar of crimson material on a white lining with a cross of golden gauze.	38

BOOKS

1	Regulations of <u>Tipikon</u>	25
1	Service book in quarto	5.50
1	Service book in octavo	4
1	Order for Easter Day	3
1	Prayerful song for Nov. 20th	.80
1	Psalter for study	5
1	Prologue in 3 books	50
1	Gospel of the Annunciation	35
1	[?]	5
1	Rank in the appearance of Truth	1.50
1	Moscovite Calendar. 1812 ed.	2
1	<u>Irmolog</u> , simple and in parts	5
1	First week of [?]	5
1	funeral register	5.50
1	book of prayerful song for Christmas Day	1.50
1	Service of St. Sergei Rodozhnevskij	1.50
1	Order of prayerful song	5
1	New Testament in Slavonic and Russian	4

VARIOUS THINGS

2	brass candlesticks	10
2	large silver-plated candlesticks	200
1	gilded silver lamp	45
4	large silver-plated brass lamps	220
3	medium-sized silver-plated lamps	90
3	small silver-plated lamps	10
1	sprinkler	2.50
2	window drapes	10
4	tubes for candles	30
1	curtain for the Tsar's Gate	30
6	various silk cloths	30
6	arshins of crimson velveteen in the Celestial Place	25
13	arshins of scarlet broadcloth on the ambo.	80
4	silk ribbons sewn onto lamps	61.50
3	[?] covers on the ambo	30
1	icon of the Savior on a board in a silver mounting with a gilded halo	15
1	5-inch icon of John the Baptist on a board in a silver half-riza [A <u>riza</u> is a metal mounting.]	12

1863 Inventory Continued

1	icon of St. Nicholas in foil	5
1	icon of St. Nicholas	5
1	icon of St. George	5
3	taffeta covers on a lining edged with ribbons	15
3	black velvet [?] edged with a ribbon	10
1	icon of the Holy Trinity for [?]	30
1	icon of Peter the Metropolitan of Moscow in a sledge	30
1	icon of St. Mitofanii in a silver mounting weighing 5 zolotniks [1 zolotnik = 4.25g]	70
1	icon of the 12 holidays with enamel icons with silver-leaf weighing 78 zolotniks	120
1	icon of John the Baptist in a gilded silver mounting. Old work. Weight: 1 lb. 4 zolotniks	80
1	icon of the appearance of the Mother of God before St. Sergius in a silver mounting with gilt halos. 1 lb. 3 zolotniks	80
1	icon of angel with a brass and gold mounting	25
1	icon of Metropolitan Aleksei in a gilded silver frame. Old work.	15
3	polished glass lamps and gilt chains with various ornaments of the same kind.	100

[Signature: Recvd. by...]

Inventory of Things in the Bishop's House in Novo-Arkhangelsk
(with values determined). Compiled in 1863.

<u>Quantity</u>	<u>Item</u>	<u>Value</u>
1	table clock. Runs for two weeks.	250
1	table clock. Runs for one week.	180
12	Alaskan cedar wood chairs	96
1	wooden bed	15
5	linen screens	50
1	copper pot. 16 lbs.	25
1	copper ladle. 2 lbs.	5
1	two-handed saw	5.50
1	[?]	2
5	shovels	2.50
1	pr. candlesticks	6.50
1	copper pail	10
1	latch lock	1.50

1863 Inventory Continued

FURNITURE

1	mahogany sofa	350
6	armchairs	315
6	chairs upholstered in horsehair.	189
1	coffee table	140
2	card tables	245
12	birch chairs	126
2	wall mirrors	50
2	mahogany [?]	35
1	mahogany table	52.50
4	lamps, including 1 table lamp	128
2	candlesticks of [?] silver	14
6	[?]	18
2	square woven rugs	15
1	woven rug on a lining	45
1	large piece of red material	15
2	long Tyumen rugs	35
1	cruet stand	20
4	oilcloth table covers	14

TWO ICONS

in silver mountings--the Savior and the Annunciation 180
TOTAL 2313

(Signature)

	<u>Purchased Dec. 13, 1865 in Victoria</u>	
12	chairs painted with [?], 1 dollar ea.	60 R
6	table painted dark red, 2 2/3 dollar ea.	82.50
	for transport and delivery 1 1/2 each	7.50
	TOTAL:	<u>190</u>

(Signature)

(Note) [Note on 12 chairs--illegible]

1863 Inventory of Items Belonging to the Novo-Arkhangelsk Church

Administration, Reel 254

1	book of the rules of the Holy Apostles and churches	50
1	Church regulations	3
3	copies of the regulations of church consistories	9
15	books--code of laws 1832	45
1	index to it	3
1	general table of contents	3
4	books--continuation of the code of laws till 1842	10

1863 Inventory Continued

49 books--First collection of laws	980
1 copy of sketches and drawings for it	25
34 books of the Second Collection of laws	340
1 copy of sketches and drawings for it	25
15 books of the code of laws 1842	150
1 index to it	20
1 special index	3
5 continuations of the code of laws	35
1 code on the punishment of criminals	20
1 index to it	5
2 books [?]	7
1 book of additional resolutions on convicts	1
2 books--Collection of laws. Vol. 20	20
2 Continuations of the code of laws. 6 and 7.	14
5 books--collection of laws. 10 Rubles each	50
2 books--collection of laws. 10 Rubles each	20
3 books--continuation of the code of laws. 9, 11, 12.	21
2 books--regulation of accounts. 7 Rubles each	14
2 books--continuations of the code of laws. 13, 14.	14
4 books--collections of laws. volumes 24, 25.	40
2 parts--continuation of the code of laws. 25.	14
2 indices of the laws of the church.	10
21 books of the code of law. 1837 ed.	60
1 extract from the report of the ober-procurator	.5
4 books--continuations of the code of laws. 1, 2, 3, 4.	8
1 book--continuation of the code of laws. No. 4.	2

VARIOUS THINGS

1 mirror with gilded crest	10
1 steel seal	15
2 simple wooden tables	20
1 inkwell	15
1 pair of scissors	2
4 stools	10
1 pair of brass candleholders	5
1 tin-plated box with 2 locks and a bracket on top for storing money, etc.	15
1 engraved copper plate for the printing of forms for Church Administration business	50
2 shelves, 15 Rubles each	30
1 inkwell	10
1 cover for the Church Administration [?]	3.75
3 arshins of red [?].	22.20

[According to the inventory, these things and books of the Novo-Arkhanglesk Church Administration were received by priest Ioann ?].

1867 Inventory List and 1870 Additions, Box 213, Second Series

List of the Property of the Domestic Chapel in the
Bishop's House in Novo-Archangelsk. Compiled in 1867.

A. New Testaments and Crosses on the Altar:

Large New Testament, bordered by red velvet, at the top bordered with silver-gilded foil; on the cover are the five customary enameled icons, which are bordered with a painted silver in the manner of icon frames

New Testament, octavo, in red velvet with five enameled icons with painted icon frames

Altar Cross, silver-gilded, of medium size, painted with small icons in the manner of icon frames

An Altar Cross, covered with mother-of-pearl, from the Holy City of Jerusalem

Altar Cross, silver-gilded, with portraits in niello
Vessel, silver-gilded with eight enameled portraits on it; two oblation plates; paten; asterisk; and spoon

B. Holy Pictures:

Picture of the Savior on canvas in a gilded frame, mounted in a wooden altar cross

Picture of the Savior on canvas in a gilded frame; on the altar

Picture of the Annunciation, on a wooden disc

Four icons of local church themes [i.e., the so-called "mestniia"]; on canvas in gilded frames

Four round pictures in the iconostasis

Six round pictures in the Royal Doors in gilded frames

Two pictures in the sacristy doors on wood discs

The Last Supper, in a silver frame with one gilded halo

St. Mitrofanii, in a silver frame, with a value of 65 zolotniks

Twelve Holy Days with enameled icons in silver leaf, with a value of 78 zolotniks

St. John the Baptist in a silver-gilded frame, old work, with a value of one pound and four zolotniks

Appearance of the Mother of God to the Priest Sergius, in a silver frame with gilded crowns, with a value of one pound and three zolotniks

Alexis, Metropolitan of Moscow, in a silver-gilded frame; old work

Two small enamel pictures: The Savior and the Mother of God

1867 Inventory Continued

St. Peter, Metropolitan of Moscow, on cypress wood and
in a wooden icon case with a glass cover
St. Nicholas of Myra
St. Metrofaniia Voronets
St. Tropun, on cedar wood
St. Dmitrii of Rostov
Non-hand made picture of the Savior on paper; with a
glass cover
Holy Trinity, large on wood; on the altar
Savior and Mother of God, two small enamel pictures
Small shroud of Christ
Picture of the Savior, on wood
St. John the Baptist, on wood with a silver frame
Bishop Nicholas, in foil
Bishop Innocent, in foil
Bishop St. George, in foil

C. Vestments:

Two altar cloths of linen, on the altar and on the
oblations table, with cord
Altar cloth of velvet, with crosses and borders sewn
in it with gold gauze
Dark red half-velvet altar cloth with a rose pattern
above and lavender ribbons below with a cross of
silver braid
Dark, checkered silk material, bordered with a yellow
ribbon with a cross of silver braid
Oblation table of white cloth, the same material
above, cover and cross of gold gauze
Crimson material, covering and cross of gold gauze
Dark red half-velvet on both sides, bordered with rose
ribbons, and a cross of silver braid
Altar cover, green, of silken material
Crepe cloth with a cross of gold braid
Sacrificial covering of crimson material, a cross of
gold gauze
Crimson velveteen, bordered by narrow gilded braid
Two pairs of coverings for the large lectern of
checkered wool material
Black [table-] scarf of water silk with blue linen
Dark lavender silk
Covering for the small lectern of dark yellow silk
material, lined with red linen
Pink curtains with free designs and gold appliques
Lectern cover of white, striped silken material
Cinnamon-colored silk lectern cover
Leaden-hued flower of silk with colors
Three coverlets on the small lectern at the altar

1867 Inventory Continued

Two small silk covers
Large shawl of gold crepe
Small pink silk shawl with lace borders
Four litanies: lavender; pink; cinnamon with a
color-mix[?] and white with lace borders
Two screens at the Royal Doors of red semi-marina wool
Chinese material with strips, from the door of the
Bishop room into the chapel
Two [?] from the cross [relic-splinters?]

D. Books:

Order of the Church Services (Typikon)
Prayer book, in quarto
Service for Easter Day
Prayer for the 20th of November
The Prologue, in three books
The Testament of the Holy Annunciation
Steps toward joining the Orthodox Faith
Service on the Sunday of Orthodoxy [i.e., the first
Sunday of Lent]
The First Week of the Great Feast of Whitsunday
Register of the Dead
Prayer songs for Christmas Day
Prayer book
The Service of His Reverence St. Serguis of
Radoniezhsii
The Order of Prayer Songs
New Testament in the Russian Language
The Service of St. Innokentii
Menaia
Irmologion; plain, old
Rule for the Holy Communion of 1859, from the
Kievo-Pecherskii Monastery

E. Various Things:

Two ladles (holy spoons) of silver, gilded on the
outside
Silver censer
One silver-plated brass censer
Brass candlestick
Brass candlestick, silver-plated
Two large silver-plated candlesticks
Silver gilded lamp
Four large lamps, silver-plated brass
Three medium size lamps, silver-plated brass
One small lamp, silver-plated brass

1867 Inventory Continued

Three lamps of polished glass with gold chains and
icon frames painted gold
Aspergillum
Four pipes for candles
Six various, silk kerchiefs
Six arshins [about 4 yards] of crimson velvet on the
high altar
Thirteen arshins [about 8 yards] of scarlet silk on
the ambo
Three floss-silk covers on the ambo
Four wool cloth ribbons on the icon-lamp
Forty ounces of silver
Three coverlets for the sacraments, of black velvet
(cisele' [?] veil) bordered with a ribbon
Four silver bells, not certified hollow silver
["...bez probnykh' dutykh..."]
Four silver buttons with holes, not certified hollow
silver

Register of Things in the Bishop's House in Novo-Archangel,
Transferred to the Church Accounts. 1870 addition to list.

A. Icons:

2 pictures on wood with silver frames: one of the
Savior; one of the Annunciation
Picture of St. Nicholas, gilded on a silver frame
9 various icons, one of them on mother-of-pearl

B. Furniture:

Divan, mahogany
6 chairs of same wood
6 chairs covered with hair material
Table [of the] divan [sofa table]
12 chairs, birch
2 card tables
2 mirrors, glass
2 spittoons, mahogany
[0] office desk of Alaska yellow cedar
4 lamps, one of which is a table lamp
12 chairs, simple) These repaired tables and
6 tables, simple) chairs were always in fragile
condition; now all are
broken and, therefore, were
not included at all in the
capital goods of the house.
2 candlesticks, silver-plated

1870 Additions to 1867 Inventory Continued

6 saucers, faience ware
2 rugs, woven, square
1 rug, woven, on pad
2 long, seal rugs
4 oilcloths on tables
1 cruet stand for the dining room
12 chairs of Alaska yellow cedar
1 wooden bedstead
5 cloth screens

C. Household Things:

1 table clock, two-week
1 wall clock, one-week, with case
1 brass kettle, 16 lb.
1 brass ladle, 2 lb.
1 cross-cut saw
1 pair brass candlesticks
1 new brass pail, with lid

[Addition to List, 17 September 1870]

From His Reverence Bishop Pavel

Glass lamp
4 wrought-iron lamps
Tureen, faience ware, with cover
2 pairs of knives and rolling pins, one in kitchen
1 British teapot, of metal
1 sugar bowl, metal
1 creamer, metal
Tongs, steel

List of Things of the Novo-Archangel Ecclesiastical Consistory

A. Books:

Ninety-six books of the first and second Complete Collection of Laws of the Russian Empire, with three Books of Decrees and two Books of Drawings and Sketches and one Book of Plans of Towns

Fifteen books on the Collection of Laws, publ. 1835

Four books of continuation of the above

Alphabetical index to the edition of 1835

General table of contents of Code of Laws, 1835 edition

1870 Additions to 1867 Inventory Continued

Two books of the section on the Regulation of the Fiscal Administration of Accounts
Fifteen books of the Code of Laws, edition of 1842
Special indexes, one book
One book, alphabetical index to the edition of 1842
Code of Punishments
Alphabetical index to the above
Two books: Code of Local Laws of the Province
[?]
Auxiliary Decrees on Penal Servitude
Sixteen books of the Auxiliary Code of Laws, edition of 1842
Twenty-one books of the Code of Laws, edition of 1854 in fifteen volumes, of which Vol. II, VIII, XI, and XII in two books, Vol. X in three and the other volumes each in one book
One book, alphabetical index to the edition of 1854
One book, continuation of Code of Laws, 1854, ed. 1
Three books, continuation of the Code of Laws of 1857, ed. 1860 parts 1, 2, 3, 4 and 1861
One book continuation of Code of Laws, 1857, ed. 1861 part 4
One book of the Code of Regulations on Duties, ed. 1862
Four books, continuation of the Code of Laws of 1854, ed. 1863 parts 1, 2, 3, 4
One book of the continuation of the Code of Laws of 1854, ed. 1864
One book, Rules of the Holy Apostles and of the Holy Father, ed. 1839
Ecclesiastical Orders, ed. 1820
Three books of Ecclesiastical Orders of the Consistory
Index of the clergy
Three booklets: Notes of the Siberian Department of the Imperial Geographical Society; I, III, and IV
Extract from the Account of Ecclesiastical Affairs for 1858, in two copies
The same, for 1859
The same, for 1860
The same, for 1861
"Memoranda of the Chief Procuror of the Holy Synod for 1865"
"Report of the Society for the Restoration of Orthodoxy in the Caucasus for 1864"
The same for 1862 and 1863
Genealogical Chart on the House of Romanov, ed. of 1863
Two books and with them four brochures on the missionary society

1870 Additions to 1867 Inventory Continued

Code of Criminal Laws Code of Penalties, ed. 1866
Extract from the general expense account of the Count
Chief Procuror of the Holy Synod on the Dept.
of the Orthodox Faith, for 1866

B. Various Things:

Mirror with a gilded coat of arms in a case
Two steel seals with wooden handles
Two plain wooden tables
Two ink pots
One pair scissors
One box covered with tin plate for keeping money
Brass stamp for printing forms
Four cabinets for the archive and other things
Three arshins of red cloth on the tables
Two wooden trunks
Account book
Portrait of the Sovereign Emperor [Alexander II]
One pen knife
One bear-skin rug
One lead stamp for stamping official papers

Sept. 1870 from His Reverence Pavel

Ink Stand with writing equipment

(Belonging) to the property of the Bishop's House

Teapot of red copper, in kitchen
Cruet-stand case with utensils
Brass kettle with cover
Five faience plates, in kitchen
Nine white plates, in kitchen
Faience butter dish
Brass frying pan, in kitchen
Crystal carafe
Two crystal carafes
Four wine glasses

1887 Ukaz Concerning an 1857-1859 Order, Reel 221

Received Sept 22, 1887

Ukaz of His Imperial Majesty Tsar of all Russias from the
Novo-Arkhangelsk Church Administration of the Brotherhood
of the Novo-Arkhangelsk cathedral Church.

1887 Ukaz Continued

By order of His Imperial Majesty the Novo-Arkhangelsk Church Administration received the order of His Holiness for 1859-1857 with [?] enamel crosses, where among other things, it is written: "The icons and crosses, after being blessed, (should be) sent to all Churches and Missions so that the former might sell them to those who desire them for a small profit for the good of their churches, and that the Missionary sell not only to other [missionaries] but that the former [should distribute] from the Mission [?], which have directly offered any favor to the Mission or the Missionaries; and the crosses should be distributed either to the newly baptized or to anyone else."

Sitka. Sale of Church Paraphanelia.

REGISTER

9 enamel icons	4 rubles each	36
9 enamel icons	3 rubles each	27
18 gilded crosses	80 kopecks each	14.40
50 silver crosses	55 kopecks each	27.50
216 bronze crosses	5 kopecks each	<u>10.80</u>

TOTAL 115.70

Money received from
Church Administration

[Signature]

1909 Inventory, Box 212

List of Things in the Bishop's House in Sitka (1909)

- A. Parlor
1. Icons:
Afonskii icon of the Mother of God, "Worthy of Veneration" from Mount Athos
Icon of St. Metrophanus
Bronze lamp
 2. Portraits:
Emperor Alexander II
Emperor Alexander III
Emperor Nicholas II
Empress Alexandra Theodora
Metropolitan Innokentii
Archbishop Nicholai Ziorov

1909 Inventory Continued

- Baranov
Shelekhov
Riazanov
3. Photographs:
Archbishop Tikhon
Bishop Innokentii
Emperor Nicholas II
Empress Alexandra
Crown Prince [Alexis]
 4. Engravings:
President Roosevelt
President Washington
President Lincoln
 5. Map of Alaska, in frame
 6. Pictures:
View of Sitka
Steamship, in ice trade
 7. Certificate, issued to Priest M. Shaiashnikov
with the Cross of Sevastopol
 8. Furniture, etc.:
Divan
Two medium size tables
Two small size tables
Harmonium (parlor organ)
Large mirror
Six easy chairs
Two rocking chairs
Seventeen straight chairs
clock, striking
Lamp
Two candlesticks
Two velvet table covers
Velvet rug over the whole floor
Four lace drapes
Indian banner
- B. Office
1. Icons:
Crucifixion of Christ
The Annunciation
St. Innokentii

1909 Inventory Continued

2. Portraits:
Archbishop Michael
Baranov
3. Picture, Eight views of Sitka
4. Map of Alaska
5. Furniture, etc.:
Writing table with desk set of black marble with bronze
Two small tables
Two cabinets
Writing desk
Lamp
Divan with cover
Three easy chairs
Tray
Typewriter, Hammond
Typewriter, Blickenderfer
Typewriter table
Russian abacus
Postal measuring weights
Fireproof safe
Large mirror
Small statue--Pushkin
Basket under the table
Fireplace with equipment
Pail for coals with scoop
Large rug on the floor
Two curtains on the doors
Four curtains on the windows

C. Bedroom

1. Icon of the Savior
2. Furniture, etc.:
Cabinet for clothing
Divan
Mirror in front of the divan
Bed with mattress
White bedspread
Velvet cover on the table
Bearskin rug
Night stand with water pitcher
Candleholder on the small table
Iron tub
Steaming tub

1909 Inventory Continued

Marble washbasin
Mirror in a black frame
Two clothes hangers of horn
Earthen washbasin
Two curtains on the doors
Four curtains on the windows
Rubber travel mattress with rubber pillow, metal
pump waxed ground cloth and canvas sack
Reserve couch with a mattress and two pillows
Three bed sheets
Eight pillowcases

D. Library

1. Icon of St. Peter
2. Furniture, etc.:
Writing table
Wooden couch
Hair mattress
Fireplace with ash-pail and scoop
Mimeograph machine with inks and paper
Bookcase
Small Russian abacus
Chinese abacus
Ink-making equipment
Candlestick
Books for the special catalogue

E. Dining Room

1. Icon of St. Nicholas
2. Pictures:
Council of the Bishops [from Mount Athos]
St. Nicholas saves the condemned
Two views of the Sitka church
The family of the Tsar
3. Wall clock with nickel case
4. Furniture, etc.:
Large table
Small Table
Mirror
Lamp
Five plain ladles
Twelve Venetian chairs
Cabinet with dishes
Forty wine glasses of various sizes
Six champagne glasses

1909 Inventory Continued

Seventeen brandy glasses
Three water carafes
Four salt shakers
Dishes for mustard, pepper, etc.
Dishes for butter
Two porcelain glasses
Mug with [painted] design
Tongs for sugar
Strainer for coffee and tea
Seven glass marmalade dishes, large
Four glass marmalade dishes, small
Glass creamer
Three flower vases
Three fruit vases
Eleven tea glasses
Sixteen large teacups
Five small teacups
Twenty-seven large tea saucers
Five small tea saucers
Saucer and fork for lemon
Eight white soup plates
One painted soup plate
Seven white plates, flat
Two painted plates, flat
Six small plates, green design
Ten desert dishes
Five red Japanese dishes
One metal teapot
One porcelain teapot
One earthen teapot
Two coffee servers
Two soup tureens, with lids
One crystal water pitcher
Twenty-three white [white metal] table forks
Thirty white knives
Six table knives
Thirty-seven teaspoons
Two corkscrews
Napkin ring
Siphon
Box for coffee
Five trays
Rinsing basin
Six earthen, oval plates
One metal plate
One bread tray with a handle
One (steel) sharpener for knives

1909 Inventory Continued

Fireplace in the attic [for smoking fish, meat,
etc.]
Travel bag
Brush and dustpan for dirt
Twelve napkins
Two large tablecloths
Three small tablecloths
One red tablecloth

F. Kitchen:

Wrought iron cooking surface [i.e., for coal,
wood]
Kerosene
Table
Eight enameled kettles
One enamel cup
Two tin bowls
One enameled bowl
Two metal teapots
Two serving spoons
Two tin ladles
Sieve
Rasp
Cleaver
Rolling Pin
Two wooden hammers
Meat cutter
Three smaller frying pans
Two knives
Two [cutting] boards
Two square frying pans
[Condiment] set with three vessels
Brush and dustpan for crumbs
Broom

G. Monk's Cell

1. Icon of Priest Antonii
2. Portrait of Metropolitan Philaret
3. Furniture, etc.:
 - Table
 - Chair
 - Small lamp
 - Window curtain
 - Iron bed with mattress
 - Area rug

1909 Inventory Continued

- H. Main Stairway:
Carpet
Lantern
- I. Entry Hall:
Icon of the Annunciation, from Prince Michael
Tversky
Carpet
Small lantern
Clothes hangers
- J. Back Stairway:
Fire extinguisher
Steel spade
Steel rake
Two steel pails
Axe
Two hanging lanterns
Kerosene water heater
Wash stand
Two net [implements] [maybe a basket for
retrieving something from the river]
Tin boxes for butter
Funnel
- K. Library
1. Books:
Bishop Sylvester, Dogmatic Theology, 5 vols.,
bound
Roberstak, History of the Christian Church, 2
vols., in luxurious binding
Lopykhak, History of Christianity in the
Nineteenth Century, 2 vols., bound
Archbishop Philaret, Lives of the Saints, 12
vols., in luxurious binding
Geler, General History, 6 vols., bound
Grogol, Collected Works, 1 vol., in luxurious
binding
Zhukovskii, Collected Works, 1 vol., in luxurious
binding
Lermontov, Collected Works, 1 vol. bound
Archbishop Innokentii [from Kherson], 12 vols.,
bound in 6 books
Metropolitan Innokentii, Letters, 3 vols., bound
Barsukov, Metropolitan Innocent in His Letters
Bible, in Russian
Bible, in Church Slavonic
Schmidt, Russian-German Dictionary, bound

1909 Inventory Continued

Prayer Book

- Rozhdiestvienskii, Christian Apostles, 2 vols.
Holy Synod, Atlas of Churches and Chapels
K. Kiechaiev, Practical Handbook of Affairs
for Priests, 1900
K. Kiechaiev, Practical Handbook of Affairs
for Priests, 2nd ed., 1900
Words of Metropolitan Ionnakii, 1899
Bogorodskii, Jewish Kings, 1906
Archimandrite Ievdokin, Pastor-Teacher, 1903
M. Muretov, Prof., Theology, 1903
M. Muretov, Prof., Genealogy of Christ, 1904
Prof. Mareev, Life of Christ, 1903
Prof. Mareev, Goals and Meaning of Life, 1903
Official Speech of Prof. Muretov, New Song
of Love, 1903
Chertikan. Platon, Metropolitan of Moscow, 1892
On the American Book of Common Prayer, 1904
V. Sokolov, Reformation in England, 1881
V. Sokolov, Elizabeth Tudor, 1892
Prof. Karsupski, Innokentii Metropolitan
of Moscow, 1898
Priest Sakaïskii, Thoughts on Catholicism, 1899
Prof. Zagorskii, Peace and War, 1896
Prof. Bulgakov, The Church and Progress, 1903
Priest Sololiev, Prophetic Books of the Old
Testament, Handbook, 1899
Perov, Introduction to Theology, Handbook, 1892
Priest Popov, Arsenii Matseevich, Metropolitan
Rostovskii, 1905
Archbishop Vladimirskii Sergii, Discussion of
Orthodox Faith, 1893
Bishop Piekovskii Germongen, History of the
Slavic Church, 1899
N. Pokrovskii, Monuments of Iconography, 1900
Bishop Makhanov, Handbook of the Apostles, 1890
Archemandrite Sergii (Tikhomirov), Under the
Influences of Life, 1902
V. Gladstone, Rome and the Pope, 1903
V. Sikolov, The Hierarchy of the English Church,
1897
Ecclesiastical Mirror, 1899
Bishop Vassarion, Lessons of Confession, 1891
The Order of Liturgy of the Great Basil, 1892
The Order of Liturgy of Gregory Dvoïeslova, 1893
Priest Selirov, An Outline of the Orthodox Faith
The New School, Ed. Pobiedonostiev, 1898
Rachanskii, Letters on Temperance, 1899

1909 Inventory Continued

I. Popov, Suicide, 1898
Kirpichnikov, Etymology of the Russian Language,
1898
Kudriiavtsev, Christian View of Life
Bishop Nicholas, Out of My Diary, 1893
Kotliariievskii, [Anneid], 1890
Shevchenko, The Kobza Player, 1894
Introduction to the Liturgy, 1898
Words of Archimandrite Innokentii on the 14 Nov.
1902
Programs of the Church Community School, 1903
Collection of Regulations on the School
Regulations of the Consistory Seminary, 1896

2. Religious Music:

Bakhmiev, Customary Music, 2 vols., bound
Collection of Church Songs, first 4 of 6 vols.,
looseleaf
Lavov, Resurrection: Songs of the Irmologue, in
the Greek manner, partitur
Lavov, Resurrection: Songs of the Irmologue, for
4 voices
Lavov, Feast of the Irmologue, partitur
Lavov, Great Easter Feast, partitur
Bartkianskii, Thirty-five concertos, partitur,
bound
Bartkianskii, Liturgy, partitur, bound
Turganinov, Three Part-Singing, partitur, bound
Church choirs, two parts, bound
Songs for the Liturgy, Gregory Dvoeslova, 1882,
notebook
Instructions in Church Singing, 1900
Bieliaiev, Church Music Compositions, 4 vols.
Petrushevskii, Songs for the Fasting Vigil, 1901
Petrushevskii, Collection of Musical Works
K. Smirnov, Singing Liturgies
Malashkar, Church-Music Collection
Gatskii, Fasting Vigil
Customary Music, single-voice, on a melody of the
Valaam Monastery
Collection of songs on a melody of the Valaam
Monastery, partitur
Five copies of melodies of the Valaam Monastery
Cycle of Church Voice Melodies of the Moscow
Eparchy, parts I and II (part I bound)
Songs of the Church Consistory, by a Priest-Monk
Smolenskii, Litany of the Holy Liturgy
Mevovskii, Music for Eight Voices

1909 Inventory Continued

Mevovskii, For the Repenting, Open the Door
D. Iaichkov, Course on Church Singing
D. Iaichkov, Offices for the Dead
V. Orlov, Three Spiritual Choruses
V. Voidenov, Evangelical Hymns of the Matin Service
A. Grechaninov, Liturgy of St. John Chrysostom
Lisitsym, My Souls
Varatnukob, The Thieves
Davydov, Hail to the Lord!
Vatoshinskii, The Holy Lord
Mariepich, Father Kash
Twenty-four copies of the Song of Arkhatel
Classroom songs (loose sheet music), 8 copies

Manuscripts:

Easter partitur, bound
"Hellenike Lemoyzgra" (Greek, partially legible)
Concerts: I Will Tell the Lord and Why Do They Multiply Their Sins
Lamenting Angel (new), 4 pages
Dogmatic, for two voices, 4 pages
Lamenting Angel, Valaam version
Kondak, and Canon for the Feast of the Assumption of the Mother of God
The Strong Leader
Psalms, for mixed voices
Let My Prayer Go to the Lord: Easter Festival Songs

3. Secular Music:

Johannes Pache, Collection of Music and Songs for Harmonium, bound
Glinka, A Life for the Tsar, bound
F. Mazas, Music for Violin: First and Second Violin, 2 books, bound
Borio, The School for Violin
H. Kayser, Etudes for the Violin
Bagants, Collection of Songs for Two Violins
Karasiev, Reading Music
Karasiev, Part II of above
Karasiev, A Musical Reader
Orlov, Songs of a Russian Pilgrim
Orlov, Songs of Our Circle
Iashkov, Hymns and Songs
Schubert, Prayer
Schubert, Cradle Song
Tchaikovsky, Legend

1909 Inventory Continued

Manuscripts:

O.K. Slavianskaia, Glory to Heaven, 8 pages
Serbian National Songs, 4 pages
From the Opera Demon, the "Choir of the Satellite
Princes"
From the Opera A Life for the Tsar, "Into the
Storm, Into the Danger"
Zaitsiev, Banquet of Peter I
Hymns to St. Tikhon Zadonskii

Correspondence and Inventory, St. Michael's Cathedral, 1929

St. Michael's Cathedral
Sitka, Alaska
U.S.A.

March 9, 1929.

SPECIAL AUTHORITY FOR REMOVAL OF ANY PART
OF THE INVENTORY.

All Church paraphernalia and all religious and sacred objects enumerated in the St. Michael's Cathedral inventory is the undisputed property of the Sitka St. Michael's Cathedral, therefore, no part of the objects referred in the inventory can be removed from the Cathedral by any one either for personal use or transferred to any parish in the Diocese or other place whatsoever, without the special permission and consent of the head Diocesan authority, conjointly with the Sitka Church Committee..

Henry L. Bahrt
J.H. Littlefield
witnesses

Rev. G. Prosor, Rector
A. Startzoff
Harold Baily
Thomas M. Sanders
Thomas Demitri, his cross
mark

Subscribed and sworn to before me this 9th.day of March
1929

Seal
Notary Public

Henry L. Bahrt
NOTARY PUBLIC
My Commission Expires,
July 9, 1929.

1929 Inventory Continued

Inventory of Property Belonging to the Chapel
of the
Annunciation at the Bishops House.

P A R T I.
ALTAR

1.	On front wall, facing the altar icon of the Savior on canvas, in gilt frame	300.00
2.	Icon of the Annunciation, painted on wood, no frame	75.00
3.	Icon representing appearance of the Blessed Virgin to St. Sergius, in silver repouse work	200.00
4.	Icon of the Savior in silver covering, 5 x 6 inches	35.00
5.	Wooden cross used in back of altar with representation of the Savior	25.00
6.	Icon of St. John the Divine, painted on wood, gift of Bishop Tikhon	10.00
7.	Icon of St. Nicholas, gift of Bishop Nicholas to the St. Nicholas Society	25.00
8.	Icon of St. Nicholas with frame, old	5.00
9.	Paper icon of Blessed Virgin of Kazan	5.00
10.	Icon of St. Alexander of Neva, painted on wood	5.00
11.	Icon of St. Archistratigos on board	5.00
12.	Icon of St. Sabba, covered with silver	15.00
13.	Icon on paper, of St. Prophet Elias in frame	5.00
14.	Icon of Mother of God on paper in frame	5.00
15.	Icon of St. Peter and St. Paul, on wood	12.00
16.	Icon of the Savior, on cardboard paint in oils	10.00
17.	Icon of St. Hermogen on paper	-.50
18.	Icon of the head of Savior with crown on of thorns	2.00
19.	Icon of St. Peter of Moscow	25.00
20.	Icon of St. Metrophan, wonderworker of Voronej, in silver covering, set in deep frame of red wood	250.00
21.	Wooden cross from the cupola of the Indian church	----
22.	Icon of the decapitation of St. John the Baptist, painting with oils on wood	100.00
23.	Icon of St. John the Baptist, partly covered with silver	25.00

1929 Inventory Continued

Iconostas (Screen in front of Altar)

1. Icon of the Last Supper, covered entirely with silver a gold plated crown over the head of the Savior 1000.00
2. Icons on the Royal doors:
of the Blessed Virgin
Archangel Gabriel
of Evangelists: St. Mathew
St. Mark
St. Luke
St. John
price of the six above icons. 150.00

Main Icons on the Iconostas:

1. Icon of the Savior, painted on canvas in gilt frame "Sitting on the Throne" 400.00
2. Similar icon of the Annunciation 300.00
3. Icon of St. Apostle Andrew the first called 100.00
4. Icon of St. Innocent, wonderworker of Irkutsk 100.00
5. On the deacons door: Icon of Archangel Michael 200.00
6. On the sacristans door: Icon representing an Angel bringing to God the Prayers of the saints 200.00
7. Above the main icons: Icon of the Resurrection, painted on wood, in gilt circular frame 50.00
8. Similar icon of the Purification 50.00
9. Similar icon of the Ascension 50.00
10. Similar icon of the Transfiguration 50.00

On the Walls of the Chapel:

1. Small icon of the Holy Trinity, covered with silver 50.00
2. Icon of St. John the Baptist covered entirely with silver, ancient art 500.00
3. Icon of St. Nicholas painted on wood, in wooden deep frame 10.00
4. Icon of the capitation of St. John the Baptist on paper with frame 5.00
5. Icon of the Resurrection on canvas 25.00
6. Icon of the Savior painted on wood in ordinary deep frame, on the reading stand . 10.00
7. Large icon of St. Nicholas, painted with oil paints 75.00

1929 Inventory Continued

8.	Similar icon of Archangel Gabriel	75.00
9.	Icon of the Angel painted in oil	20.00
10.	On the columns of the Royal door: two small icons of the Savior and the Blessed Virgin	3.00

P A R T 2.
In Altar

I.	Gospel on the Altar, medium folio, binding covered with crimson velvet, with silver images (from prince Rumiantzeff, very old)	150.00
2.	Altar crucifix of brass, old	5.00
3.	Altar crucifix of silver, small size . . .	50.00
4.	Brass incensor, medium size	8.00
5.	Processional candlestick of latten brass .	25.00
6.	One pair altar candlesticks, brass in ancient style	50.00
7.	Three brass	
8.	candelabras	
9.	medium size	75.00
10.	Two brass candelabras	
11.	large size	150.00
12.	Two similar candelabras	
13.	large size	150.00
14.	One similar candelabra small size	5.00
15.	One pair wedding crowns of bronze metal, with 4 enameled icons on each one, old . .	50.00
16.	One wooden Bishop's staff--by some data belonged to Bishop Innocent Veniaminoff . .	---,---
17.	Brass gold plated tabernacle, gift of P.J. Ponamareff	50.00
18.	Brass, gold plated tabernacle, gift of Ierodicon Anthony Vasilieff	50.00
19.	Brass vessel for memorial services gift of P.J. Ponamareff	50.00
20.	One brass container with particles of the relics of saints, with image on cover of Savior "not made with human hands"	---,---
21.	Altar Plastchanitza, with images of cherubims on corners and decorated with gold letters	15.00

Vestments for Holy Altar

I.	White with faded figures of crimson color .	25.00
2.	For mourning, of black woolen material . .	30.00

1929 Inventory Continued

- | | | |
|----|---|-------|
| 3. | Vestments of Offertory: white frieze,
decorated with galloon and cross | 15.00 |
| 4. | Vestments for reading table: red woolen
material | 5.00 |
| 5. | One of grayish half-silk material | 3.00 |

Various Articles Belonging to the House Church.

- | | | |
|-----|--|-------|
| 1. | Two tables of | |
| 2. | plain work | 3.00 |
| 3. | On the front back of Altar-Bishops Cathedra
plain work, covered with plush | 5.00 |
| 4. | Two stools | |
| 5. | of plain work | 2.00 |
| 6. | One bench | 3.00 |
| 7. | Three reading | |
| 8. | desks, | |
| 9. | plain work | 10.00 |
| 10. | Bishops Cathedra in center of church with
cover | 10.00 |
| 11. | Sacristan candle | 1.00 |
| 12. | Dikiry and trikiry, made of metal very old | --.-- |
| 13. | Two ordinary | |
| 14. | platters | 2.00 |
| 15. | Wooden closet, plain work | 15.00 |
| 16. | Woolen curtain on Royal door | 5.00 |
| 17. | Banner belonging to St. Nicholas Society,
of blue silk | 25.00 |
| 18. | Priests vestments of green material, with
golden crosses. the stole of red velvet . . | 75.00 |
| 19. | Deacons surplice of blue satine | 15.00 |
| 20. | Veil and two chalice covers of red velvet . | 15.00 |
| 21. | Vestment for Holy Altar from white silver
procade with velvet figures | 25.00 |
| 22. | --same of black woolen material with cover | 25.00 |
| 23. | --same for offertory table of white frieze | 15.00 |
| 24. | One table for altar, for priests vestments
good work | 10.00 |

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1929 Inventory Continued

of the Head Diocesan authority, conjointly with the Sitka Church Committee.

March 9, 1929, Sitka, Alaska.

Church	Bishop Amphilohy
Seal	Rev. G. Prosor, Rector
	A. Startzeff
Henry L. Bahrt	Harold P. Baily
J.H. Littlefield	Thomas M. Sanders
witnesses	Thomas Demetri--his cross mark
Notary Public	
Seal	Subscribed and sworn to before me this
	9th. day of March 1929.
	Henry Bahrt
	Notary Public

NOTES FROM THE DOCUMENTS RELATIVE TO THE HISTORY OF ALASKA

University of Alaska, Alaska History Research Project, 1936-1938, Inventory V.I-V, The Alaskan Russian Church Archives, Manuscript Division, Library of Congress.

Governor Etolin to Bishop Innokenti, November 22, 1844 (Box 294, p. 364):

The providing of the missionaries with native help for housework and during travels will depend entirely on the natives themselves.

(Box 351, p. 382)

Salaries	1841	1842	1843
Bishop	1,300.00	4,000.00	4,000.00
	[Rubles]		

RECORDS OF THE RUSSIAN-AMERICAN COMPANY

Notes from the Records of the Russian-American Company 1840-1852, from Record Group M11, The National Archives, Washington, D.C., translated by Yelena Van Dorn, 1986.

Correspondence of the Governor's General: Communications Sent

April 23, 1843 (v. 22, p. 16)

List of Periodicals received:

The Northern Bee
The Russian Invalid
Library for Reading
Fatherland Notes
Son of the Nation

A May 12, 1843 (v. 22, p. 420) letter discusses the change from the use of candles to lamps.

December 8, 1843 (v. 22, p. 570-571). Etolin to Veniaminov:

On March 28, 1841, I was ordered to build a house for the Bishop. Now I am glad to acknowledge to the Bishop that you can move from your small and inconvenient quarters to the house. The house is ready except a few details we are going to wait until it is completely dry to paint the walls inside and to cover the house with wood siding. While building the house I kept in mind enough space for you and your entourage but for all the Church laymen (who work in the cathedral).

May 8, 1844 (v. 23, p. 263, Etolin to Veniaminov). Cost of the Bishop's house: materials: 5,306 rubles, 82½ kopeks to build the house; materials for inside decorations: 3,500 rubles. Etolin wrote further, "The Bishop is very pleased with everything," and he recommended that the Russian-American Company announce the value of the house at 30,000-35,000 rubles.

A September 4, 1845 (v. 25, p. 256) letter to Bishop Innocent informs him that he has 5,000 rubles in a company account earning 5% interest a year and asks whether or not he wants it sent back to Russia.

May 5, 1846 (v. 26, p. 295). Bishop Innocent received the things he ordered for himself and the churches but they did not cost the 1,400 paper rubles (or 400 silver rubles) that he placed in the company account. The letter goes on to ask what happened to the remainder of the money.

Correspondence of the Governor's General: Communications Received

April 9, 1840 (v. 13, p. 76-77). Priest Veniaminov is to be sent to Alaska and six people who are able to obey his commands are to be sent with him.

April 9, 1840 (v. 13, p. 116-119). The Russian-American Company recommends Veniaminov for the Order of St. Anne.

April 19, 1840 (v. 13, p. 166-167). The money given to Veniaminov to print 600 copies of the Gospels in the Aleut language and dispensed for free to the natives will be deducted from the money given to the church.

August 9, 1840 (v. 13, p. 190). Veniaminov is to receive the medal of St. Anne.

May 20, 1840 (v. 13, p. 205). List of instruments sent for scientific measurements: gravity compass, barometer, psychrometer, thermometer, and instruments to measure magnetic field, sun radiation, wind direction, and rainfall.

May 20, 1840 (v. 13, p. 247).

List of Books sent to the Library:

Faust by Goethe

Travels

The French Revolution

A poetic essay about the Ukraine

A book on alcoholism

Various periodicals

March 28, 1841 (v. 13, p. 327). The vestments formerly belonging to the deceased priest, Ivan Kupreanov, are to be given to Bishop Innokenti.

April 3, 1842 (v. 14, p. 263). Twenty-four wall lamps, 12 small desk lamps, and glass shades are ordered from England.

March 8, 1843 (v. 14, p. 515). Nautical Magazine is ordered.

April 28, 1843 (v. 14, p. 690). Bishop Innocent received the Order of St. Anne.

March 15, 1844 (v. 15, p. 173).

Books sent:

A textbook on trade by Datangoff

A short course on accounting by Vavelov

August 11, 1844 (v. 15, p. 340) to Bishop Innocent.

The private letters sent through the English nobleman were received and everything which he requested is ready to be shipped. Enclosed is a register of the Russian goods which are ready to be shipped with the English goods. [The register was not in the Russian-American Company records.]

March 9, 1845 (v. 15, p. 455).

In July 1844 the following books were ordered and sent:

Library of Commercial Knowledge, 4 copies

Navy Calendar for 1845, 5 copies

Military Medicine Journal, 5 copies

Library for Reading, 3 copies

Fatherland Notes, 3 copies

Lighthouse, 3 copies

Journal of the Ministry of Public Education, 2 copies

Northern Bee, March 11, 1844 -- June 30, 1844, nos.
57-146

March 9, 1845 (v. 15, p. 553). Ten boxes of tallow candles are ordered from Yakut, Russia. The short ones are especially useful in lanterns.

August 23, 1846 (v. 16, p. 225).

The following books were ordered:

Russian Generals

A History of Egypt (2 parts)

The Times of the Empress Catherine and Emperor
Alexander

Pharmacopoeia of Neleben (4 parts)

March 18, 1846 (v. 16, p. 270-273).

The goods ordered from England in 1845 are expected to arrive in 1846. They are: Beads, nails, tin, liquid copper, copper bells, scythes, steel, rubber, oil, sandalwood, desk lamps, [?], Canadian tobacco, and pig iron.

April 1, 1846 (v. 16, p. 319). A small parcel of household items and a box of household items arrived from the Synod for the Bishop.

July 17, 1847 (v. 16, p. 627).

The following books are sent:
The Journey in the Holy Land
Alexander Menshekoff
Mikhail Lomonosoff
Almanac for Children
History of Peter the Great

July 23, 1847 (v. 16, p. 669).

The following books are sent:
Northern Bee, 145 copies
Literature Newspapers, 24 copies
Russian Invalid, 143 copies
Library for Reading, 6 books
Generation, 6 copies
Journal of the Ministry of Domestic Affairs, 6 books
Fashion plates, 21 pages
Lucretia Floriana
Who's Guilty by Tolstoy

Inventory of Furniture in Various Buildings and in the Quarters of
Employees (from July 1, 1863, to July 1, 1864)

Original location unknown, found in Sitka files, translation by the Berlitz Translation Service.

We sent some parcels aboard the "Constantin" schooner bark. You will meet Iconin. I bade him verbally to tell you that the parcels are: 1 small barrel of salt fish, 1 small bag with balyks, turbot yuccala and a little piece of whale meat--we sent all we had keeping it from Bill--and 1 small package with 6 drills. Also, we wanted to send your feather-bed but the captain charged 10 dollars for carriage so we left it. I asked Father Archpriest and he told me that if a big steamer comes he will take the feather-bed but if a small steamboat comes he will leave it and Father Vassily will bring it to you.

We petitioned the Right Reverend requesting the government for the pension granted to us by the State Treasury starting July 1, 1868 and for the transportation of several persons to Amur. The Right Reverend welcomed me and Zlygostev with great warmth. He made me sit down next to him on the sofa, seated Zlygostev on a chair, looked at me for about a minute and asked: "Son, do you need to tell me something?" I answered that I had taken the liberty to present myself to His Providence on the occasion of our petition. (The petition was presented by Sipyaguin since the Right Reverend asked him to draw up a report and a list of persons requesting his soliciting the government.) He told us that this case requires consideration and discussion with every person involved and that he will not fail to call each of the petitioners. Then he made his bow and apologized for not being able to stay with us any longer as he was going to [two illegible words].

We presented the petition at 5 p.m. as he ordered us to do it or rather as Sipyaguin devised it leaving us little time for presentation of the petition. Therefore, now I am waiting for the invitation. Meanwhile, Mulin Polikashka gave him a verbal complaint that we supposedly do not want to admit them into our community and that we do so against their desire to participate in our petition...the Right Reverend handed him over our list, which was presented by us, and Mulin et al. compiled a new list and submitted it to him. This list assigned everyone to his destination: Amur, Russia..., Nutchik, Kinai, Numagak, Mikhailovsky Redout, George and Paul Island...and California. Having read the list, he told them that he had been authorized by the government to deal only with the transportation of people wishing to leave for Russia and Amur. He gave them back the list to compile another...for Russia and Amur only and then submitted lists up to four times and still I do not know whether he accepted it. Before, he was visited by...with three doctors...and only three chambers were shown to him....

IN QUARTERS OF THE DEPUTY GOVERNOR OF THE COLONY

1	Desk in imitation walnut	25
1	Mahogany card-table	45
1	Table of varnished common wood w/2 small side cupboards	10
	[one line crossed out]	
1	Sofa-side table in imitation walnut	60
1	Walnut dinner table	70
1	Dinner table of varnished common wood	10
1	Childrens' dinner table in imitation walnut	15
1	Walnut desk	125

1	Half of a mahogany round table	15
2	Bookstands of common wood	20
1	Mahogany chair	15
9	Walnut chairs	[?]
1	Springed chair	10
2	Chairs of painted common wood	5
2	Voltaireian armchairs	40
1	Mahogany sofa	125
1	Sofa of common wood	25
1	Mahogany bureau	160
1	[Same]	175
1	Cupboard of white common wood	15
1	Mahogany wardrobe	65
2	Walnut-framed mirrors	250
1	Mahogany-framed mirror, length 15/16 arshin, width 1/2 arshin	35
1	Mahogany chest of drawers	60
1	Walnut chest of drawers with a mirror	215
1	Mahogany chest with 3 drawers	50
1	Sideboard in imitation walnut	75
1	Wash stand	25
1	Bed of common wood	20
2	Iron beds	35
	[two lines crossed out]	
3	Stools of [?] wood	12
1	Clock	38
	[one line crossed out]	
7	Curtain-boxes in imitation walnut	7
1	Portable water-closet	100
1	Five-panel screen	30
1	Mahogany wardrobe	150
1	Swivel stool	30
	[one line crossed out]	
1	Cast iron pot	22.50
	[one line crossed out]	
1	Bookstand for music	10
	[one line crossed out]	
1	Big wooden bath	10
1	Big iron bath	15
6	Blinds	6
	[four lines crossed out]	
1	Small table of [?] wood	5
1	Copper servant-bell in the corridor	5
	[three lines crossed out]	
1	Iron basket for coal	2.50
2	Iron pokers	2
	[three lines crossed out]	
2	Servant bells	20
2	Small benches with velvet cushions	20
		<u>2392 Rbls</u>

IN QUARTERS OF THE GOVERNOR

2	Mirrors, length 15/16 arshin, width 1/2 arshin	99
1	Mirror in gold-plated frame, length 18/16 arshin, width 11/16 arshin	122
1	Mirror, length 1 arshin, width 1/2 arshin	52
2	Mahogany card-tables	90
1	Mahogany card-table with 2 shelves	45
1	Small table for needlework [one line crossed out]	30
1	Mahogany sofa	95
1	Sofa of saffron wood	50
6	Mahogany armchairs	120
1	Voltaireian armchair of [?] wood	25
6	Mahogany chairs	60
1	Mahogany bureau	175
3	Mahogany chests of drawers	240
1	Sideboard	250
1	Cupboard of common wood for childrens' underclothes	20
1	Cupboard of [?] wood	20
1	Screen of common wood	30
1	Iron folding bed	50
1	Mahogany crib	20
1	Mahogany crib	16
1	Portrait of Peter the Great	100
2	Oil paintings	70
1	Concertina	150
5	Miscellaneous copper pans (weight 30 pounds)	49
1	Copper scoop (weight 3 pounds)	6
1	Copper ladle (weight 1 pound) [one line crossed out]	2
1	Corrugated board	6
1	Copper bucket (weight 10 pounds)	20
1	Small samovar, old	40
1	Small basin, old	5
1	Copper wash-hand-stand	10
1	Copper tea-kettle (11.5 pounds) [one line crossed out]	11
1	Mold [one line crossed out]	5
1	Small copper box for spicery	15
1	Washstand in imitation walnut	25
1	Portable water-closet	100
1	Mahogany chest of drawers	100
1	Iron crib	10.50
1	One-legged mahogany table for needlework	50
2	Baranov armchairs of mahogany [four lines crossed out]	50
1	Mahogany cradle	25

1	Tinned copper basin for coal	10
1	Iron bath	15
	[one line crossed out]	
1	Copper mold	2.50
1	Gasoil lamp without fittings	15
1	Mahogany desk	12
	[one line crossed out]	
1	Copper basin	7
1	Hatchet	7
1	Copper	17
1	Cast iron pot	8.58
	On page 254	<u>3341.63</u>
		Rbls

IN THE CLUB

1	Icon of Our Lady (in a silver riza)	30
1	Icon of the Savior	5
2	Round clocks	200
2	Mirrors, length 1-5/16 arshin, width 11/16 arshin	189
2	Mirrors, length 1-5/16 arshin, width 1/2 arshin	99
1	Mirror, length 1-4/16 arshin, width 9/16 arshin	72
6	Card-tables of common wood	150
2	Tables of common wood (under mirrors)	8
4	Folding tables of common wood	60
23	Alder chairs with cushions	180
2	Sofas of common wood, with cushions	125
1	Wicker sofa of common wood	25
1	Billiards with accessories	325
1	Bix	20
1	Pigeon-hole	50
1	Two-candlestick balance	10
65	arshins of arman	} in drapery, old 175
27	arshins of fringe	
3	Wicker sofas of common wood	75
1	Sideboard of common wood	30
	[two lines crossed out]	
1	Mahogany sofa	60
1	Sofa of common wood	25
1	Mahogany framed mirror	30
1	Small table of common wood (under the mirror)	10
1	Small table of varnished common wood	25
		<u>1978</u> Rbls

IN QUARTERS OF V.S. KHOKHLOV

1	Mirror, length 1 arshin, width 9/16 arshin	30
6	Chairs	48

1	Table of common wood	25
1	Bookstand	5
1	Clock	60
1	Small table under the mirror	10
1	Rocking chair	25
1	Washstand of [?] wood	25
1	One-legged card-table of Karelian birch	50
		<u>278</u> Rbls

IN QUARTERS OF I.A. MARKOVSKY

1	Mirror, length 1-4/16 arshin, width 9/16 arshin	72.20
1	Mahogany sofa	60
3	Mahogany chairs	45
1	Chair of common wood	10
1	Chair of [?] wood	8
1	Mahogany card-table	50
1	Card-table of varnished common wood	25
1	Same	60
1	Mahogany chest with 2 drawers	50
1	Bureau of common wood	50
1	Californian clock	40
1	Bookstand of common wood	10
1	Iron bed	25
1	Mahogany bureau	150
		<u>655.20</u>
		Rbls

IN QUARTERS OF F.I. BERENT

1	Mirror, length 1-5/16 arshin, width 11/16 arshin	95
	[one line crossed out]	
1	Sofa in imitation walnut	60
1	Mahogany cupboard with glass doors	75
1	Card-table of common wood	25
1	Mahogany bureau	150
	[one line crossed out]	
2	Bookstands of common wood	20
1	Mahogany round table	50
1	Clock	110
1	Velvet-upholstered armchair	25
		<u>610</u> Rbls

IN QUARTERS OF I.Ya. KHILKOVSKY

1	Mahogany bureau	125
1	Mirror, length 1 arshin, width 10/16 arshin	65.02
1	Mahogany chest of drawers with a bookstand	325

1	Mahogany sofa	60
1	Sofa of common wood	25
	[one line crossed out]	
4	Chairs of common wood	32
		<u>632.02</u>
		Rb1s

IN QUARTERS OF NEDELKOVICH

1	Mirror, length 1 arshin, width 1/2 arshin	53
1	Mahogany bureau	80
1	Dinner table	50
1	Mahogany sofa	75
1	Iron bed	30
		<u>288</u>
		Rb1s

IN QUARTERS OF K.I. KRYUGER

1	Clock	120
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IN QUARTERS OF A.M. TEBENKOV

	[two lines crossed out]	
1	Mahogany bureau	175
1	Mirror	95
		<u>175</u>
1	Mahogany sofa	75
1	Table [?]	50
1	Cupboard [?]	75
1	Chinese mahogany chair	60
1	Voltaireian armchair	65
1	Card-table of common wood	25
2	Bookstands of common wood	20
1	Clock	110
1	Mahogany couch	36
		<u>605</u>
		780 Rb1s

IN QUARTERS OF M.M. KADIN

1	Voltaireian armchair	75 Rb1s
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IN QUARTERS OF M.I. VAVILOV

4	Ashen armchairs	40
1	Wardrobe of common wood	35
1	Bookstand of common wood [?]	10
1	Sofa of common wood	60
1	Iron bed	25
1	Table of common wood	10
1	Card-table	35
1	Couch	30
		<u>245</u>
		Rb1s

IN QUARTERS OF P.L. SVESHNIKOV

1	Mirror, length 1-5/16 arshin, width 12/16 arshin	104
1	Mahogany sofa	60
1	Card-table of common wood	45
3	Chairs of laurel wood	30
1	Chest with 2 drawers of common wood	40
1	Iron bed	35
1	Piano	<u>771</u>
		1085
1	Cast-iron stove with rings	<u>148</u>
		1233 Rbls

IN QUARTERS OF HEINTS YA. K.

1	Mirror, length 14/16 arshin, width 11/16 arshin	64
1	Clock with a bell-glass	75
1	Clock in a wooden case	60
1	Same	45
1	Dresser of common wood	25
1	Sofa of common wood	<u>25</u>
		294 Rbls

IN QUARTERS OF A.I. IOGANSON

1	Box of sugar-maple wood	20
1	Mirror, length 1-12/16 arshin, width 10.5/16 arshin	150
1	Mahogany sofa, damaged	<u>75</u>
		245 Rbls

IN QUARTERS OF OSHE OZEL

5	Chairs of common wood	40
1	Mahogany sofa	95
1	Mahogany card-table	<u>45</u>
		180 Rbls

IN QUARTERS OF PASTOR G. VINTER

1	Mirror, length 1-1/16 arshin, width 12/16 arshin	84
	[one line crossed out]	
1	Card-table of [?] wood	25
1	Card-table of varnished common wood	25
6	Chairs	48
2	Voltairian armchairs	95
	[one line crossed out]	
1	Dresser of common wood	<u>10</u>
		287 Rbls

In addition, the following items came in:

1	Sofa of common wood	100	
2	Armchairs of common wood	100	
1	Swivel armchair of common wood	30	
1	Mahogany bureau	200	
1	Washstand of common wood		
1	Small table of common wood with a box for pipes	10	
1	Bed of common wood	17.50	482.50
			<u>769.50</u>
			Rbls

IN QUARTERS OF N.M. KOSHKIN

1	Mahogany card-table	45	
1	Mahogany bureau	210	
1	Armchair of common wood	35	
1	Sofa of common wood	50	
1	Small Chinese table of mahogany	10	
1	Wardrobe of common wood	50	
1	Piano	1750	
1	Music stand	25	
1	Round swivel chair	30	
1	Mirror	75	
1	Table with a marble top [one line crossed out]	75	
1	Legged mirror	139.87	
1	Floor kinyanka	144.50	
		<u>2764.37</u>	
			Rbls

At the stove of the house

1	Californian fireplace	}	in the quarters
1	Tin pot		
2	Cast-iron pots		
1	Tin tea-kettle		
3	Small dripping-pans		
1	Table with 2 side cupboards		
1	Table of common wood		

IN QUARTERS OF L.I. KONOPLITSKY

1	Mahogany extension-sofa with 2 cushions	150	
1	Iron bed	75	
	[one line crossed out]		
1	Desk of common wood	45	
		<u>270</u>	Rbls

IN QUARTERS OF S.K. MEYER

1	Mahogany chest of drawers with cut-glass knobs		125	Rbls
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IN QUARTERS OF I.O. LYUGEIL

1	Mirror, length 1 arshin, width 11/16 arshin		79	
1	Mirror, length 11/16, width 6/16 arshin		71	
2	Card-tables of [?] wood		50	
2	Mahogany chest of drawers [one line crossed out]		160	
4	Chairs of common wood		32	
3	Chairs of laurel wood		30	
1	Mahogany sofa		105	
1	Round clock		100	
	[three lines crossed out] broken			
2	Copper tea-kettles		16	
1	Iron colander		1	
	[four lines crossed out] broken			
1	Copper mortar with a pestle		14	
1	Cast-iron mill		10	
1	Copper coffeepot		5.50	
1	Bathhouse		42	
			<u>715.50</u>	Rbls
2	Mahogany Voltairian armchairs on springs	250		
1	Springed mahogany rocking chair	70	320	Rbls
			<u>1035.50</u>	Rbls

IN QUARTERS OF L.O. GOVRISHEV

1	Mahogany bureau		80	
1	Table of common wood		15	
1	Sofa-side table		100	
1	Washstand		20	
1	Piano		700	
1	Tin hand-lantern		5	
1	Dinner table		75	
			<u>995</u>	Rbls
1	Mahogany chest of drawers with a mirror		215	
1	Swivel chair		30	
1	Dismountable oak table		65	
1	One-legged mahogany card-table		45	
4	Chairs with chiseled legs		32	
1	Five-panel screen		30	

1	Iron crib	35
1	Crib of common wood	20
1	Baby carriage of common wood	8.50
		<u>1465.50</u>
		Rbls

IN QUARTERS OF E.E. BOLMAN

1	Piano	500
1	Mirror, length 15/16 arshin, width 11/16 arshin [one line crossed]	60
1	Table of common wood (under the mirror)	4
1	Card-table	25
1	Wardrobe of common wood	20
1	Dresser of common wood	10
1	Couch of sugar-maple wood	20
1	Single bed	30
		<u>669</u>
		Rbls

IN QUARTERS OF Kh.I. MILLER

1	Mahogany chest of drawers	32
1	Cupboard of common wood	35
		<u>67</u>
		Rbls

- 1 Wooden bed
- 1 Black wooden bench

IN QUARTERS OF A.F. KASHEVAROV

1	Mirror, length 1 arshin, width 10/16 arshin [two lines crossed out]	56 Rbls
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IN QUARTERS OF LINFORCE

1	Mahogany chest of drawers	60
1	Mahogany sofa	125
1	Round table [two lines crossed out]	45
1	Bed of common wood	15
1	Small round table of common wood	2.50
		<u>440.50</u>
1	Camp-cupboard	2
		<u>442.50</u>
		Rbls

IN QUARTERS OF N.Kh. BENZIMAN

1	Couch of common wood	10
1	Mirror [?]	54
		<u>64</u>

IN QUARTERS OF DOCTOR A.I. TILLING

1	Armchair of white birch	10
6	Varnished cane chairs	48
3	Chairs of alder wood	28
1	Mahogany desk [?]	60
1	Varnished table	45
1	Cupboard with glass doors	35
1	Chest with 4 drawers of common wood	65
1	Iron bed	36
1	Coach of common wood	15
1	Crib of common wood	10
1	Mirror	99
		<u>441</u>

IN QUARTERS OF E.F. GRIMBERG

1	Mirror, length 1 arshin, width 10/16 arshin	70
1	Sofa in imitation walnut	80
1	Chest of drawers in imitation walnut [three lines crossed out]	70
1	Dresser of common wood	15
5	Miscellaneous chairs of common wood	54
1	Cupboard of common wood	79
1	One-legged mahogany card-table	50
		<u>339 Rbls</u>

IN QUARTERS OF K.G. TERENCEV

1	Mirror, length 1 arshin, width 11/16 arshin	60 Rbls
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IN QUARTERS OF ZLYGOSTEV V.I.

1	Bed of common wood	30 Rbls
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IN QUARTERS OF A. ZYRYANOV

1	Table of common wood	20
1	Sofa of [?] wood	25
1	Cupboard of common wood (at the observatory)	30
1	Bed of common wood	20
		<u>95 Rbls</u>

IN QUARTERS OF I.P. CHECHENEV

1	Portrait of tsar Nicolai the First	50 Rbls
1	Mirror	
1	Bed	

IN QUARTERS OF P.P. ANDREEV

- 1 Desk
- 2 Chairs of alder wood

IN THE LAUNDRY

- | | | |
|---|-----------------|------------|
| 1 | Cast-iron stove | 124 |
| 1 | Washing machine | <u>155</u> |
| | | 279 Rbls |

IN BARRACKS

- | | | |
|---|-------|---------|
| 1 | Clock | 80 Rbls |
|---|-------|---------|

STORED AT THE OFFICE

- | | | |
|---|--|-----------|
| 1 | Mahogany box for razors | 40 |
| 1 | Mahogany box with a [?] set
[two lines crossed out] | 35 |
| 1 | Mahogany box with a tea- and coffee-set | <u>35</u> |
| | | 110 Rbls |

IN QUARTERS OF V.V. GEDEONOV

- | | | |
|---|-----|---------|
| 1 | Bed | 40 Rbls |
|---|-----|---------|

IN THE DISPENSARY AND HOSPITAL

- | | | |
|---|---------|-----------|
| 1 | Clock | 12 |
| 1 | Padlock | <u>10</u> |
| | | 22 Rbls |

IN THE EXPENDITURE STORE

- | | | |
|----|------------------------------------|------------|
| 1 | Portrait of tsar Nicolai the First | 750 |
| 42 | Miscellaenous paintings | <u>420</u> |
| | | 1170 Rbls |

ITEMS IN THE OFFICE

- 3 Desks of [?] wood
- 2 Mahogany writing-tables
- 3 Tables of common wood [?]
- 5 Chairs of common wood
- 1 Cupboard of [?] wood
- 3 Tin ink-pots
- 2 Ink-pots [?]
- 2 Tin sand-shakers
- 2 Candlesticks
- 2 Office scissors

- 2 Copying machines
[one line crossed out]

IN THE GENERAL COLONIAL COLLEGE

1	Icon in a gold-plated silver riza	60	
2	Icon of cypress wood	40	
1	Clock	110	
4	Desks for the teaching staff	100	
3	Armchairs	60	
6	Stools	30	
7	School desks	70	
9	Benches	18	
3	Blackboards	7.50	
3	Cupboards	90	
		<u>600.50</u>	
			Rbls

IN GIRLS' COLLEGE

3	School tables	30	
4	Benches	8	
2	Armchairs	50	
2	Stools	10	
1	Cupboard	30	
1	Blackboard	2.50	
1	Clock	110	
		<u>2230.50</u>	
			Rbls

IN GIRLS' SCHOOL

In quarters of the supervisor

1	Mirror, length 1.5 arshin, width 11/16 arshin	129	
2	Chairs of common alder wood	16	
2	Chairs of common wood	40	
1	Same		
1	Double cupboard of common wood	60	
2	Cupboards with glass doors	60	
1	Couch	30	335
			<u>335</u>

In the school

1	Icon of the Savior	5	
2	Icon of Our Lady in a silver riza [five lines crossed out]	25	
3	Cupboards of common wood	60	
1	Double cupboard of common wood	40	
1	Triple cupboard of common wood	60	
2	Cupboard of common wood	20	

1	Small table of common wood	10	
4	Small tables of common wood (at walls)	16	
1	Clock (damaged)	25	
1	Big copper samovar	60	
2	Big tables of common wood	45	
8	Benches of common wood, big	80	
6	Benches of common wood, small	30	
2	Iron beds	60	
1	Wooden board	2.50	
2	Copper wash-hand-stand	40	
3	Copper basins	60	638.50
		Rbls	<u>973.50</u>

IN BOYS' SCHOOL

1	Icon of cypress wood	25	
2	Cupboards of common wood with glass upper doors	60	
3	Cupboards of common wood without glass doors	60	
3	Big tables of common wood	30	
4	Big benches of common wood	8	
2	Small benches of common wood	3	
12	Small benches of common wood	12	
1	Blackboard of common wood	2.50	
1	Chair	8	
1	Stool	5	
1	Clock	90	
1	Wash-hand-stand with a copper basin	53	
2	Stands for working clothes	5	
1	Copper umbrella-lamp	12	
25	Iron cots	750	
4	Blinds	6	
	[three lines crossed out]		
			<u>1129.50</u>
			Rbls

IN THE HOUSE OF BISHOP PETER

2	Springed armchairs	150
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IN QUARTERS OF ARCHPRIEST PAVEL

1	Mahogany double bed	125
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IN QUARTERS OF PRIEST IOANN

1	Mirror	40	
1	Bed	75	
2	Cupboards	60	
1	Clock	75	
			<u>250 Rbls</u>

IN QUARTERS OF HIEROMONK FEOKTIST

1 Clock 1100

IN QUARTERS OF DOCTOR'S ASSISTANTS

1 Mahogany couch 25
 1 Cracked mirror 00
25 Rbls

IN QUARTERS OF PETER REPIN

1 Mahogany sofa 75

IN QUARTERS OF P.P. ANDREEV

1 Iron bed 45
 3 Chairs of laurel wood 30
 1 Chair of common wood 5
80 Rbls

IN QUARTERS OF I.I. GANSON

1 Bed of common wood with a chest 40

[two lines crossed out]

IN QUARTERS OF Yu.A. GALSHERT

1 Mahogany sofa 100
 1 Half of a mahogany round table 15
115 Rbls

IN QUARTERS OF A.K. SHESTREM

1 Mahogany couch 15

IN QUARTERS OF LINBERG

1 Dresser with a table 9
 [one line crossed out]
 5 Chairs of laurel wood 50
59 Rbls

IN THE STOCK-ROOM

[one line crossed out]
 1 Double bed with a mattress 175
 [four lines crossed out]
175 Rbls

IN THE ADMIRALTY

1	Folding bed	60
1	Small wooden bath	5
1	Round swing	75
		<u>140</u> Rb1s
1	Crib	20
	[two lines crossed out]	

IN QUARTERS OF EDIQUIST

1	Mahogany bureau	30
1	Table of common wood	30
		<u>60</u> Rb1s

IN QUARTERS OF E.E. SHREIDER

1	Mahogany table with shelves	45
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IN QUARTERS OF G.L. LIPATOV

1	Wall clock	50
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IN QUARTERS OF THE GOVERNOR

Carried over 3341.63
Rb1s

12	Polished and wickered chairs of oak wood	126
1	Polished oak table with an insert board	63
1	Polished oak night-table	5.25
2	Polished oak beds	84
1	Polished oak wardrobe	112
1	Mahogany sofa	150
6	Mahogany chairs	126
1	Voltaireian armchair of mahogany	70
1	Same	70
1	Sofa-side table of mahogany	60
1	Mahogany chest of drawers with a mirror	125
1	Tin-covered mahogany wash-table	35
1	Mahogany-framed mirror [?]	50
1	Children's table of mahogany	12.25
1	Children's small table	} 23.10
1	Children's armchair	
1	Children's matted bed of common wood	17.50
2	Same	28
2	Oil-painted portraits of Tsar and Tsarina	105
2	Window blinds	10.50
1	Springed baby carriage	42
1	Piano	1750
1	Music stand	35

1	Round swivel chair	30
1	Clock with a bell-glass	75
1	Octogonal clock	40
1	Wardrobe of common wood	30
	[one line crossed out]	
	[?]	

IN QUARTERS

1	Mahogany chest with 4 drawers	60
1	Mahogany chest with 5 drawers	65
1	Mahogany chest with 3 drawers	50
1	Table of common wood with shelves	60
1	Needlework table of common wood	15
2	Mirrors in walnut frames	250
1	Mirror in a mahogany frame	35
9	Chairs of alder wood	72
1	Upholstered chair of common wood [?]	35
1	Chair of common wood	30
1	High-back chair of common wood	35
1	Voltaireian armchair of common wood	50
1	Morocco-cushioned voltairian armchair	25
3	Wall shelves of common wood	3
5	Corner shelves of mahogany	7.50
2	Mahogany wardrobes	225
2	Shelved cupboard of common wood	40
1	Sideboard of common wood	75
1	Small table of varnished common wood	15
1	Mahogany table with shelves	60
1	Small table with 2 side cupboards	15
1	Oval mahogany table	35
1	seven-panel screen	30
2	Serge blinds	2
2	Blinds without curtains	1.50
2	Screen frames	2
1	Bookstand of common wood	10
1	Mahogany book-stand	[?]
1	Mahogany grand piano	[?]

IN QUARTERS

1	Sofa of common wood	25
1	Mahogany sofa	125
1	Mahogany washstand	25
1	Mahogany bureau with 4 drawers	175
1	Mahogany bureau with 3 drawers	160
1	Portable water-closet	100
1	Iron bath	15
3	Wall curtains	3
1	Mahogany double bed	125
1	Mahogany single bed	30

SITKA NATIONAL HISTORIC PARK RECORDS

1976 Agreement Between the Orthodox Church in America and the
National Park Service

AGREEMENT

WHEREAS the United States of America, by and through the National Park Service, hereinafter referred to as the Park Service, has acquired the historical site known as the Russian Mission Building in Sitka, Alaska, and

WHEREAS there are numerous items of personal property belonging to the Russian Orthodox Diocese of Sitka and Alaska of the Orthodox Church in America located within said building, and

WHEREAS said personal property has historical, cultural, and artistic significance for the interpretation of the Russian Mission historical site.

IT IS NOW THEREFORE HEREBY AGREED between the Park Service and the Russian Orthodox Diocese of Sitka and Alaska, of the Orthodox Church in America, hereinafter referred to as the Church, as follows:

1. All personal property owned by the Church and located in the above site has been inventoried by the Park Service and the Church and divided into two categories. Those items of personal property listed on Exhibit A, hereto attached and made a part hereof, are hereby transferred, conveyed, and set over to the Park Service. Those items of personal property listed on Exhibit B, hereto attached and made a part hereof, having not only historical and cultural value but also special religious significance to the Church, are retained by the Church and shall be on permanent loan to the Park Service for use in its interpretation of the Russian Mission Building, and those items will be treated as is appropriate according to the beliefs of the Church.

2. The loan of those items listed on Exhibit B shall continue so long as the Russian Mission Building is a historical site and the Church is permitted to hold religious services in the chapel of the Russian Mission Building. The Church agrees that such services shall only be held with the concurrence of the Superintendent of the Sitka National Historical Park with a two weeks notice.

3. It is understood and agreed that the Park Service shall have full curatorial responsibility for the artifacts and other items listed in Exhibit B and that they shall be under the control of the Park Service and may be removed for purposes of restoration or for temporary storage.

4. The ruling Bishop of the Russian Orthodox Diocese of Sitka and Alaska of the Orthodox Church in America, hereinafter referred to as the Bishop, may remove the objects listed in Exhibit B from the building for use in religious ceremonies for periods of time not exceeding fourteen (14) days. Such objects shall be returned by the Bishop to the Park Service. The Bishop agrees to provide the Superintendent for the historical park not less than two (2) weeks notice of his intention to remove an article.

5. It is also agreed that the Bishop and the Orthodox Church in America may photograph objects loaned to the Park Service and that said photographs may be sold by the Diocese or by the Church.

6. It is also agreed that the artifacts listed on Schedule B shall not be used by other religious denominations or Orthodox jurisdictions outside the Orthodox Church in America without the written permission of the Bishop of the Russian Orthodox Diocese.

7. The Library will be available for scientific research with the conditions stated in item 4.

8. It is mutually understood and agreed that the National Park Service shall not be liable for loss or injury to the hereinabove described personal property resulting from fire, theft, disaster, accidental casualty, or similar occurrences, nor for loss resulting from the inherent nature of the property itself or from infirmity thereof; nor shall the National Park Service be liable for loss resulting from the negligence of third persons or negligence or contributory negligence of the Orthodox Church in America, its servants or agents; nor shall the National Park Service be liable for loss resulting from failure to anticipate or guard against the occurrences of loss or injury resulting from the above mentioned or similar causes nor for loss or injury proximately resulting from its lack of due care in this respect.

IN WITNESS WHEREOF the parties hereto have hereunder
subscribed their names.

Feb. 29, 1976

V. REV. JOSEPH P. KRETA
Attorney-in-fact
ORTHODOX CHURCH IN AMERICA

March 5, 1976

RUSSELL E. DICKENSON
Regional Director
NATIONAL PARK SERVICE
Pacific Northwest Region

RUSSIAN MISSION BUILDING
Exhibit A

The numbers used are taken from the National Park Service
Harpers Ferry Center inventory, September, 1974.

ALTAR CLOTHS (See inventory for individual descriptions)
Nos. 31, 33, 37, 110-114, 118, 117, 201-203, 209,
230-234, 254, 255, 261, 274, 275, 279, 283, 285,
287, 288, 290, 291

FABRICS (See inventory for individual descriptions)
Nos. 115, 145, 164, 178, 180-182, 186, 193, 200, 206,
210, 211, 220, 228, 235, 262, 264, 273, 280-282,
284, 286, 289, 292, 459, 463-467, 481, 566, 654,
661-1, 661-4, 661-6, 661-8, 661-10, 661-12-24,
661-29, 661-31-36, 661-38, 661-39, 661-41,
661-42, 661-44, 661-46, 661-47, 661-48, 691

VESTMENTS (See inventory for individual descriptions)
Nos. 119, 20, 122-125, 222, 256-260, 263, 265-270,
272, 276, 277, 661-2, 661-3, 661-5, 661-9,
661-11, 661-25-28, 661-30, 661-40, 661-45

LESSON CARDS
Nos. 300-336

CHAPEL

<u>Object No.</u>	<u>Name of Object</u>
20	Lithograph -- SAINT MICHAEL CATHEDRAL
26	Gold frame
27	WOOD BOX -- CARRYING CASE
32	SMALL WOOD TABLE
34	Covering of lecturn in center of room
35	FABRIC COVER FOR CENTER LECTERN
36	LECTERN IN CENTER OF CHAPEL
38	LECTERN with 2 SHELVES ATTACHED

<u>Object No.</u>	<u>Name of Object</u>
39	RAIL with SLANTING SHELF ATTACHED TO TOP BAR
49	4 PLASTIC ROSES
50	CARPET
51	CARPET
52	SMALL CARPET
53	LINOLEUM PIECE
54	ALTAR BOX
55	CLOTH
56	CHEST
57	PAINTED METAL TUBE (CANDLE HOLDER)
58	WOOD ROD WITH GLOBAL BRASS END (1 MISSING)
59	BRASS ROD with GLOBAL BRASS ENDS
60	BRASS ROD with 2 GLOBAL ENDS
61	Brass Rod -- no ends
62	Brass Rod with wood end wrapped with cord
63	2 cloth 50 star flags on wood flag poles
64	2 bases and 2 metal tops of music stands
65	BIBLE

SANCTUARY

66	PICTURE--ON PAPER--FRAMED
67	LITHOGRAPH--FRAMED
68	PAINTING ON WOOD--OIL, FRAMED
70	COLOR PRINT ON PAPER MOUNTED ON WOOD, NOT FRAMED
72	PAINTED WOOD CROSS
73	COLOR PRINT, FRAMED
75	PRINT MOUNTED ON WOOD
78	2 BANNER POLES
79	REPRODUCTION PRINT MOUNTED ON WOOD
83	BOX OF INCENSE
86	Print on paper, colored, the Crucifix
87	Newspaper--the Orthodox Church--1968
88	Box of Holy Trinity Night Lights, partially full
89	Bottle of Wesson oil, mostly empty
90	BRUSH with HANDLE
91	SMALL "WISKBROOM" TYPE BRUSH
92	Cardboard box of candles--"Onyx Brand Candles"
94	CYLINDRICAL METAL CANDLE HOLDER
95	CYLINDRICAL METAL CANDLE HOLDER
96	Knife
97	LARGE WAX CANDLES
98	LARGE WAX CANDLES
100	Empty candle box, cardboard
101	Empty candle box, cardboard
102	Cardboard box of--label--Onyx Brand Candles
103	Empty box of "Self-lite charcoal"

<u>Object No.</u>	<u>Name of Object</u>
104	Metal dust pan painted tan
105	PIECE OF LINOLEUM
106	REMAINS OF A BRUSH--GRASS--COVERED with SILVER WOUND THREAD
107	Paper with Russian, 4" x 6"
108	Towel--cannon--hand towel size, tan color
109	WOODEN HANGER
116	LONG NARROW BLACK CLOTH BAG with DRAWSTRING AT EACH END--WAX ON ENDS
117	LONG NARROW MAROON COLORED BAG, FLANNEL LINED, DRAWSTRING AT ONE END
121	WINE VELVET PADDLE SHAPED FLAT PURSE, GOLD LACE TRIM
126	CIRCULAR STETSON HAT BOX with LID
127	Brass knob
128	Bottle of Taylor Port wine--not quite empty
129	GOLD APPLIQUE--GOLD THREADS, DETACHED FROM SOMETHING
130	BOX, WOODEN, PADDED INSIDE SHAPED TO HOLD CRUCIFIX
131	LARGE WARDROBE CLOSET
132	Newspapers--mostly Russian
133	THERMOS PRODUCT THERMOS--RED
134	Small empty glass bottle
135	Jelly jar, clear glass, containing rice
136	PLASTIC CONTAINER CONTAINING SOIL (EARTH)--FROM HOLD LAND (?)
137	Small plastic bottle containing liquid
138	GLASS CANDLE HOLDER, PRESSED GLASS, LEAF DESIGN
139	Modern amber glass--tumbler
140	Ribbons--1 red, 1 royal purple, 3 white sewn together
141	Group of palms held together with rubber band
142	2 brass bends, 1 brass hook
143	Typed paragraph on paper
144	NOTE--TYPED--CHALICE COVER--19th C--HAND EMBROIDERY IN GOLD THREAD
146	Small cheap pair of scissors
147	Piece of 2 ply twine
148	Cardboard box--Russian writing on each side
149	Metal funnel
150	White china coffee cup
151	Aerosol can of Easy Off window cleaner
152	Square cruet w/paper in between stopper & bottle, oil substance
153	SILVER PLATED BRASS DISH with HANDLE
154	Inexpensive jewelry box--cardboard bottom, plastic top

<u>Object No.</u>	<u>Name of Object</u>
155	Pointed tool, metal, advertisement of Bowman Dairy Co.
156	Harvey's Bristol Bottle--broken
157	Gift box, halved, from Naomi Gray Gift Studio
158	White china bowl, stamp on bottom illegible, maybe Russian
159	Small plate--nickel or silver plated brass
160	Crucifix--wood base & nickel/silver plated brass figure of Christ
161	Towels
162	Towel--white with hand crocheted edge
163	Lid of box--Altar brand candles--2' long--label
165	KEY HANGING ON HOOK SCREWED TO WALL
166	TRAY, BLACK BACKGROUND, FRUIT & FLORAL DESIGN PAINTED ON
168	POLISHING CLOTH
169	SMALL TABLE, PAINTED WHITE NOW, SMALL SHELF UNDERNEATH
170	Square cruet with stopper, remnants of oil in bottom, can smell
171	Empty bottle, cough syrup type, can smell former contents
173	3 narrow yellow candles, wrapped in green paper towel
174	1 white candle, partially burned
175	Wick, 14-15" long, partially burned
176	Group of palms
179	Small pointed piece of wood/reed, 5" long
183	PAIR OF BRASS HINGES, ORNATE, GOLD PLATED ?
184	SMALL BRASS LATCH PIECE, SMALL REMNANT OF WINE VELVET
185	PRINT IN CRUDE WOOD FRAME
191	GROUP OF KEYS ON KEY RING, 4 KEYS, MODERN KEYS & RING
192	2 complete palm leaves
198	Poker with spring type handle
204	WOOD LECTERN (ALTAR)
205A	YELLOW COVER TO STOOL #205
207	Ribbons
208	ROUND WOOD TRAY
212	TOWEL
213	OILCLOTH
214	Paper cover
215	Wood table
216	WOOD BOX
217	BLACK BOX
218	Shoe box
219	Cardboard box

<u>Object No.</u>	<u>Name of Object</u>
221	8 dried plants
223	Clothes hanger
224	Hanging clothes tree
225	CURTAIN
226	FITTINGS FOR RED BROCADE CURTAIN
227	MIRROR
229	Small items found in sanctuary
241	METAL PLATE
242	Items found under central altar
243	TOP SHELF
244	LOWER SHELF
245	LOW CORNER SHELF
246	TOP SHELF
247	SHELF
248	METAL PIECE
249	Calendar

CHAPEL

250	BENCH
251	BENCH
252	CONTRIBUTION BOX
253	FIRE EXTINGUISHER
271	MEN'S TROUSERS
293	FLAG, 45 STAR AMERICAN
294	AMERICAN FLAG
295	AMERICAN FLAG
296	CURTAINS
297	CLOTH BANDS
298	CURTAINS
299	CURTAINS
337	PAPER SACK
338	Hot plate
339	Garment bag
340	Lamp
341	Boxes of gelatin
342	Napkins
343	SPIGOT
344	Soap
345	Saw
346	Trowel
347	Lawn sprinkler
348	Paper sack
349	Pumice stone
350	Flowers
351	Board
352	Map
353	PAINTING
354	Papers
355	PAPERS

<u>Object No.</u>	<u>Name of Object</u>
356	BOX OF BOOKS
357	BOX OF BOOKS
358	WOOD BOX
359	WOOD BOX
360	STOVE
361	ASBESTOS SHEET
362	Plywood box
363	Pillow
364	Clothes
365	Bag of Clothes
366	Paper Arrow
367	LAMP
368	Chairs
369	Lamp
370	RAILS
371	LINOLEUM
372	LINOLEUM
 <u>OFFICE</u>	
373	FRAMED PHOTOGRAPH OF RUSSIAN BISHOP BY BRADLEY & RULEFSON
377	COLOR PRINT BY MAY OF STREET SCENE, CENTRAL PARK, PIGEONS
383	PHOTO B&W OF MADONNA--REMOVED FROM FRAME--GLASS BROKEN
385	FRAMED PHOTO OF DEAD RUSSIAN BISHOP
388	CERTIFICATE FROM DEPT. OF INT. CITING ORPHANAGE AS NAT. HISTORIC LANDMARK, AUG. 21, 1935
389	PRINT OF HEAD OF CHRIST, B&W SMALL
390	B&W PRINT OF PAINTING OF WOMEN GATHERING WATER
394	MIRROR, WOOD FRAME PAINTED GOLD
395	RECTANGULAR MIRROR 2' x 4' WOOD FRAME
396	PAIR OF WOOD FRAMED MIRRORS with TOP LIKE MANTEL TOP
397	WARDROBE, TOP SHELF & HANGING BAR
398	Small plastic picture frame
399	Print of chalk drawing of Christ in plastic frame
400	Small gilt wood frame with glass
401	Small wood frame painted gold
402	Wood frame painted white, with mat only
403	Wood frame painted white, broken
404	Wood & gesso gilded frame, decorative
405	NICE WOOD FRAME, RECTANGULAR
406	WOOD & GESSO GILDED FRAME, with GLASS & WOOD BACKING
407	Wood & gesso gilded frame, inexpensive
408	Backing for frame

<u>Object No.</u>	<u>Name of Object</u>
409	WARDROBE SUITCASE with LARGE WOOD HANGER INSIDE
410	BROKEN GLASS DOME TO PUT OVER CROWNS
411	Box of assorted dishes
412	Box of assorted dishes
413	Box of assorted kitchenware
414	Electric desk lamp
415	SMALL 48 STAR AMERICAN FLAG
416	SMALL WOOD TRUNK COVERED with RED VELVET
417	Electric picture frame
418	Box of 45 RPM phonograph records, non-religious songs
419	Box of glassware
420	SUITCASE, PLASTIC COVERED with TAGS, ALASKA AIRLINES, BISHOP THEODOSIUS
421	Box of dishes
422	Box of dishes including large glass pieces, electric vaporizer
423	BOX OF SILVERWARE INCLUDING ASSORTED SILVERWARE, WOODEN SPOON, BRASS LIDS & ORBS, REMOVED AT INVENTORY #424, DISH TOWELS
424	SEVERAL BRASS ORBS, CAPS & TACKS FOUND IN BOX 423
425	BOX OF VARIOUS PAPERS
426	Wood box
427	Small model of a log house
428	BOX OF PAPERS INCLUDING MOSTLY MUSIC with RUSSIAN WORDS
429	BOX OF PAPERS
430	BOX OF PAPERS
431	BOX OF PAPERS, BISHOP THEODOSIUS REA
432	BOARD COVERED WITH GREEN FELT
433	ROCKING CHAIR WITH LEATHER SEAT
435	CANE SEAT CHAIR
436	TYPEWRITER, UNDERWOOD, ENGLISH
438	Plate, souvenir, Holy Trinity Russian Orthodox Church, Yonkers, New York on plate
439	SMALL CURIO CUPBOARD
440	ABACUS, COUNTER
441	CARVED TOP TO SOME PIECE OF FURNITURE, HAS 2 SCREWS
442	TWO GLASS & METAL LIGHT FIXTURES, A PAIR, NO ELECTRICAL PARTS
443	BOX OF PICTURES
444	Miscellaneous objects on small table
445	Gold & white check oilcloth
446	SMALL TABLE, TOP LOOKS ADDED, PAINTED WHITE
447	Black hatbox, Northwest Airlines tag, marked fragile
448	BUNDLE OF PAPERS, BISHOP AMVROSSY

<u>Object No.</u>	<u>Name of Object</u>
449	Package of mimeotype dry-process stencil paper for use on rotary mimeograph
450	BOX OF RUSSIAN PAMPHLETS & SMALL PAPER-BOUND BOOKS
451	BOX OF PAMPHLETS & HARD-BOUND BOOKS
452	BUNDLE OF PAPERS TIED IN PINK RIBBON, SINGLE SHEETS with RUSSIAN OR PICTURES ON THEM
453	Package of very long & narrow "absorbent file folders"
454	Box of green plastic palm leaves & blue sticks
455	3 BOXES OF LITTLE BOXES OF WEEKLY OFFERING ENVELOPES
456	BUNDLE OF MODERN CHURCH PUBLICATIONS, ENGLISH
458	Roll of Brown paper
460	2 WHITE DAMASK NAPKINS
461	Plastic sack full of miscellaneous bedding
462	GALVANIZED TIN WASH TUB
468	PAINTED STOVE PIPE HOLE COVER

LIVING ROOM

469	SMALL TABLE
470	Corner section of a sectional sofa, tan color
471	COAL BURNING STOVE "ESTATE HEATING" BRAND
472	COUCH, ORANGE-BROWN & LIGHT GOLD CUT PILE DESIGN
475	METRONOME "METRONOME de MAELZEL," Seth Thomas
476	Vacuum cleaner, electric
477	Wood tray, wedge on 3 sides
478	LARGE CABINET
479	CUPBOARD UNIT
480	PEDESTAL TABLE
482	TABLE, EXTENSION TYPE
484	LIGHT FIXTURE, BRASS
486	DESK, SECRETARY
487	LETTER HOLDER
488	TWO HOOKS & DOORBELL BUTTON
490	LARGE TEXTILE GLUED TO TABLE
491	SMALL TEXTILE STUCK TO TABLE
492	CIRCULAR STOVEPIPE HOLE COVER
493	Items found on window sill

KITCHEN

494	TOWEL RACK, PAINTED GREEN
495	PAPER TOWEL HOLDER PAINTED GREEN
496	SMALL MIRROR, WOOD FRAME
497	WOOD CUTTING BOARD
498	Items found on sink
499	Soap dish, metal

<u>Object No.</u>	<u>Name of Object</u>
500	SINK CABINET, WOOD, TWO DOORS, LINOLEUM TOP
501	SINK WITH FAUCETS AND PIPES
502	SMALL WOODEN SHELF ABOVE SINK
503	WHITE KITCHEN SAFE
504	WOODEN CHAIR
505	CHAIR, TURNED LEGS, SLATS
506	WOOD CHAIR
507	TOP NAIL ON RIGHT EIGHT KEYS
508	STOVE, OIL TYPE
509	Shelf, enameled metal
510	HOT WATER HEATER, OIL, HOOKED UP TO STOVE
511	WOOD TABLE, TURNED LEGS
512	PIGEON HOLED STRUCTURE
513	FEATHER DUSTER
514	1 BUNDLE OF MAGAZINES, MOSTLY HOUSE BEAUTIFUL, 1968
515	BUNDLE OF THE NEW ALASKAN, 1968
516	BUNDLE OF MAGAZINES, VARIETY
517	BUNDLE OF MAGAZINES, VARIETY
518	BUNDLE OF MAGAZINES, VARIETY
519	GROUP OF X-RAYS
520	German calendar, 1968
521	BUNDLE OF PAPERBACKS AND UNUSED SCRAPBOOK
522	HOMEMADE BOOK SHELF
523	ROLD GOLD PRETZEL BOX
524	Drawer full of miscellaneous items
525	SMALL BOX
526	DRAWERS FULL OF VARIOUS RELIGIOUS OBJECTS
527	THREE METAL FILE DRAWERS
528	BOX OF MOSTLY POSTCARDS & CHRISTMAS CARDS
529	FOUR USED INVOICE BOOKS, UNUSED CHECK BOOK
530	WOODEN WASH STAND
531	METAL BOOK SHELF
532	BOOK OF PAMPHLETS
533	BOX OF LETTERS RETURNED TO BISHOP THEODOSIUS
534	BOX OF SMALL CHURCH PUBLICATIONS
535	BOX OF BLESSING CARDS FROM BISHOP AMVROSSY
536	BUSINESS CARDS OF BISHOP THEODOSIUS
537	BUNDLE OF SMALL RELIGIOUS PAPERBACKS WRITTEN IN FRENCH
538	TWO BUNDLES OF CHURCH PUBLICATIONS IN RUSSIAN
539	BOX CONTAINING CORRESPONDENCE COURSE IN AGRICULTURE
540	BOX OF CHURCH PAPERS (MOSTLY IN RUSSIAN)
541	BOX OF CHRISTMAS CARDS (USED)
542	BUNDLE OF CHURCH FILE FOLDERS, LETTER CIRCA 1968
543	BOX with STAMPS
544	BOX OF THANK YOU LETTERS

<u>Object No.</u>	<u>Name of Object</u>
545	LETTER FROM SITKA HIST. SITES RESTORATION COMMITTEE, INC.
546	BOX OF ENVELOPES FROM SITKA HIST. SITES RESTORATION COMMITTEE, INC. AND BISHOP THEODOSIUS
547	BOX OF USED CARBON PAPER
548	BOX OF MISCELLANEOUS CHURCH PAPERS
549	BOX OF SUNDAY SCHOOL RECORDS, 1966
550	BOX OF SMALL CHURCH PAMPHLETS (MOSTLY RUSSIAN)
551	BOX: THREE BLUEPRINTS, 1964 EARTHQUAKE NEWSPAPER, COLORED RELIGIOUS POSTER
552	BOOK: RUSSIAN BIBLE
553	BLACK TELEPHONE, MODERN
554	TWO PAIR OF FLOCKED POLKA DOT SHEER CURTAINS, YELLOW
555	Two curtain rods, modern
556	Two window shades
557	PULLEY APPARATUS IN SW CORNER OF KITCHEN
558	Two window shades, modern
559	Box full of metal items
560	TABLE TOP CANNER
561	TIN BREAD BOX
562	TIN CANDY BOX, CYLINDRICAL with LID & LEATHER STRAP
563	BOX, TIN, IMPORTED MUSHROOMS, with LID
564	Bucket, enameled
565	Wicker wine server
567	Medicine cabinet, modern
568	Modern curtain rods
569	TWO LARGE RINGS OF KEYS, SEVERAL SEPARATE KEYS, THREE SMALL PADLOCKS ONE DOOR LATCH
570	BUNDLE, THANKSGIVING SERVICE, TWO DEPOSTI BOOKS
571	Small painted tin tray, bear design
572	Waste bucket of six short rollered legs
573	Two mops and a broom
574	Tool box full of nails
575	DOUBLE HANDLED COOKING POT
576	WOODEN AND GLASS WASHBOARD
577	Plastic waste basket, 2 baseballs, 1 beach ball
578	Paper sack full of modern paper products
579	Plastic bag of medical supplies
580	HOLY WATER BOTTLE
581	Box
582	Box
583	Box of kitchen utensils
584	One cloth beach bag
585	RUSSIAN NEWSPAPERS

<u>Object No.</u>	<u>Name of Object</u>
586	Box
587	Two glass light globes
588	Three pressed glass plates with fruit pattern
589	Four crystal goblets, not identical
590	Candle lighter, flint type
591	Small sack of paper products
592	MODERN DINETTE TABLE
593	MODERN TABLE CHAIR, RED VINYL SEAT

BEDROOM

594	ROCKING CHAIR, LEATHER UPHOLSTERED SEAT & BACK
595	CHEST OF DRAWERS
596	WARDROBE, CARDBOARD & WOOD
597	NIGHT STAND
598	RUG
599	RUG, LOOP PILE BROWN & WHITE
600	SINGLE BED
601	Single box springs
602	Single mattress with cover
603	NIGHTSTAND
604	LIGHT FIXTURE
605	TWO CHIMNEY HOLE COVERS
606	SMALL WOODEN SHELF

BATHROOM

607	CHEST
608	BATH TUB
609	SINK
610	TOILET, REPLACED SEAT & LID
611	SMALL WOODEN TRUNK
612	BOX FOR SOME OBJECT
613	CASE FOR THE EDISON MIMEOGRAPH
614	GLASS LAMP GLOBE
615	UNDECORATED METAL CANDLE HOLDER
616	Painting, Bald eagle on linoleum
617	Mazda projection bulb
618	Glass ink well
619	KLINKNER'S MATCHLESS PRESS
620	One horn, apparently broken off a mounted animal
621	Eighteen inch wooden ruler
622	Metal pen holder
623	Plastic night light fixture
624	Package of tempo film stencils
625	THREE BLACK SLATES with WOODEN FRAMES & CLOTH LACED AROUND EDGE

<u>Object No.</u>	<u>Name of Object</u>
626	CERTIFICATE, RUSSIAN, RED SEALED WAX
628	TWO OLD PHOTOGRAPHS OF CHURCH DIGNITARIES & MILITARY MEN
629	FOUR FAIRLY MODERN PHOTOGRAPHS OF CHURCH DIGNITARIES
630	RUSSIAN MAP OF THE BERING STRAIGHTS
631	WHOLESALE CATALOG, CHURCH GOODS, RELIGIOUS ARTICLES 1935-36
632	Standard Dictionary
633	Unmounted deer antlers
634	Clipboard (old) with marbled paper glued on it
635	Metal wash basin
636	SMALL WOODEN STOOL, SQUARE
637	Modern kitchen chair, gold vinyl upholstered
638	PROJECTOR--TCA IN CARRYING CASE, OLD
639	SMALL TRUNK
640	Black plastic wig box
641	WICKER COVERED WINE BOTTLE
642	CHENILLE TABLE COVER
643	MARBLE PLATE with RUSSIAN WRITING
644	RED THERMOS BRAND THERMOS
645	INFORMATION PLATE OFF OF AN AUTOPULSE HEATER
646	String wound around stick
647	FOUR CARDS OF NAVY BLUE BRAID, SOUTACHE
648	TYPEWRITER, HAMMOND, BOTH RUSSIAN & ENGLISH
649	TYPEWRITER, VERY-TYPE, BOTH RUSSIAN & ENGLISH
650	Plastic typewriter cover
651	Box of Christmas ornaments including tree stand
652	Tin reflector, 4 (possibly 3)
653	Tin box
655	Pole
656	Umbrella, black, broken
657	Gallon glass jar
658	Can of linseed oil
659	Bundle of various window shades
660	DOOR, GLASS with WOOD FRAME
661	LARGE TRUNK
661-7	4 "BAGS"
661-37	PAIR OF CUFFS
661-43	PAIR CUFFS
662	Photograph of a French Cathedral glued to a piece of glass
663	2 BOXES OF LABELS, UNUSED
664	2 glass reflectors
665	Light bulb
666	2 SMALL 48 STAR FLAGS ON POLES
667	ROLL OF PLAT PAPERS, SITKA
668	2 green plastic flower holders

<u>Object No.</u>	<u>Name of Object</u>
669	ROLL OF BLUEPRINTS OF A R.O. CATHEDRAL
670	Box of crayola crayons
671	FRAMED PHOTOGRAPH, BISHOP AMVROSSY
672	PHOTOGRAPH OF A R.O. CHURCHMAN BISHOP/PRIEST
673	Inexpensive framed color print of Jesus at Well
674	Photograph print of some church official, Russian labeling
675	Photograph, Village in wilderness
676	Photograph, a church building
677	FABRIC COVERED CARDBOARD BOX
678	STEPS, WOOD, PAINTED GRAY 2 STEPS & TOP AREA
679	CABINET, WOODS, PAINTED YELLOW
680	CHAIR, WOOD, RED OILCLOTH SEAT
682	CRUCIFIX--PLASTIC
683	CIRCULAR STOVE HOLE COVER, GOLD METAL, NO PICTURE
684	Electrical part of a light
685	Metal shade for ceiling type light
686	Stamp on block of wood "District of Alaska..."
687	Small rose colored stone dish
688	Group of assorted candles
689	TABLECLOTH
690	Single metal candleholder

GENERAL

692	PAPERS ON CEILING
693	WHOLESALE CATALOG

RUSSIAN MISSION BUILDING
Exhibit B

List of items from the Bishop's Chapel that are on permanent loan.

The numbers used are taken from the National Park Service Harpers Ferry Center Inventory, September, 1974.

The Icon Screen made up of:

1. Two center doors each with three framed paintings
Nos. 6, 7, 8, 9, 10, 11
2. Two side doors with full paintings
Nos. 3, 15

3. Four circular paintings with frames
Nos. 1, 4, 13, 16
4. Four rectangular paintings, framed
Nos. 2, 5, 14, 17

Brass Candle Holders:

1. Four hanging silver, brass plated candle holders
Nos. 44, 45, 46, 47
2. Three standing brass candle holders
Nos. 41, 42, 43
3. Small hanging oil lamp
No. 48
4. Censer, hanging type, brass
No. 80
5. Candle snuffer
No. 81
6. Candle holder
No. 82
7. Burning pot
No. 84
8. Incense stove
No. 85
9. Brass lid for metal candle holders
No. 93
10. Brass lid for large metal candle holders
No. 99
11. Candle holder--solid brass
No. 40

Banners

1. Banner on pole--five each
Nos. 28, 29, 30, 76, 77
2. Paintings, large unframed, canvas, two each
Nos. 18, 19

Prints

1. Five
Nos. 21, 22, 23, 24, 25

Altar and Throne

1. Main altar
No. 236
2. Paper with ashes
No. 237
3. Three stones
Nos. 238, 238, 240
4. Fabric, back of throne tacked to wall, wine-red velvet
No. 194
5. Seat cushion, throne, sits on bench
No. 195
6. Fabric, red, tacked to throne seat
No. 196
7. Seat of throne, carved wood, kidney shaped with one flat side
No. 197
8. Step for throne
No. 199
9. Stool, red cloth top
No. 205
10. Oil painting on canvas, Christ on throne, framed
No. 71
11. Gold frame within a wood case
No. 74
12. Side altar structure cover, white boucle fabric, gold trim, Russian Cross on front, No. 187
13. Cover on side altar, cream ground fabric with metallic threads, gold band trim, Cross on front, No. 188
14. Side altar cover, red brocade fabric, floral
No. 189
15. Side altar table, wood, handmade, square
No. 190

Bishop Innocent's Furniture

1. Set of five chairs
No. 434
2. Settee, upholstered with fabric
No. 483
3. Desk
No. 485
4. Large table
No. 489
5. Pedestal card table

LIST OF FURNISHINGS WITH A VENIAMINOV PROVENANCE IN OTHER COLLECTIONS

Ranier Banks, Seattle, Washington

Bishop Innocent's Seal. Found in the ground by the previous owner, it is believed to have belonged to Bishop Innocent. See illustration #2.

University Museum, University of Alaska, College, Alaska

Brass incense spoon. This spoon has an oral tradition of having been made by Veniaminov. See illustration #3.

Vestments used by Veniaminov from the Church in Kodiak. These vestments were obtained from the Church in Kodiak where they had an oral history of having belonged to Veniaminov. See illustration #4.

Location Unknown

Mantel Clock. This clock has an oral history of having been made by Veniaminov. A table clock is listed in the 1853, 1863, 1867, and 1909 inventories, and this clock is mentioned as recently as 1974 in

Archbishop Theodosius' Foreward to Paul Garrett's biography of St. Innocent. Veniaminov also had some training in making clocks. See illustration #1.

THE PLAN

INTRODUCTION

Two church inventories, dated 1847 and 1853, provide excellent documentation for the appearance of the bishop's residence during Ivan Veniaminov's tenure. Many original furnishings remain in the church's possession and can be matched to the inventory lists. Later inventories provide evidence of continuous provenance. These inventories, reproduced in translation earlier in this report, are referred to in the text by date. The original furnishings are referred to by catalog number and/or accession number.

Russian illustrations, primarily paintings and watercolors of interiors, as well as other European interior views provide additional information on furniture arrangement and location.

The style, quality, upholstery, and quantity of the bishop's furniture closely reflect the interiors of well-to-do Russians in Moscow and St. Petersburg during the 1830s, 1840s, and 1850s. The major difference between the bishop's house and contemporary urban residences was the architectural setting. The bishop's house did not contain the architectural molding and cornices of the Russian urban residence. Special efforts were made, however, to provide as grand a setting as possible for the bishop. Wallpaper was installed in place of finer architectural details. The furniture sent from St. Petersburg appears to have been specially constructed to be knocked down for shipment. Close examination of the construction details reveals that wherever possible the furniture parts were screwed together for ease in dismantling. It was upholstered in a high-quality cut and voided gold velvet.

The interior of the bishop's house was not typical of Siberian peasant housing. It was, instead, similar to the interiors of Russian nobility.

The Chapel of the Annunciation in the Russian Bishop's House has retained its original furnishings since its dedication on December 15 (December 27, modern calendar), 1843. At that time, Bishop Innocent wrote:

...the Lord vouchsafed me the joy of performing the consecration of the Temple in my new house. It is dedicated to the Annunciation of the All-Holy Theotokos [Mother of God]....

This day was a real festivity for me. Even to this day, my joy in having a temple of God within my house continues.

According to correspondence in the church records, the church received Veniaminov's vestments, the icons for the iconostasis, and material for the altar cloths by 1843. The altar, lectern, bishop's throne, table of oblations, vestment cupboard, and ambo appear to have been made in Sitka as part of the chapel and were in place at the time of the dedication.

Customs, which prevailed for centuries in the Russian Orthodox Church, dictated the bishop's chapel arrangement and furnishings. The only major variation from the free-standing Orthodox Church was the rectangular floor plan necessitated by being built into a private residence in contrast to the more usual square floor plan.

The chapel had, as in most Orthodox churches, three main divisions: the porch or vestibule, which also served as an area for those who were not yet baptized; the chapel for the worshippers; and the sanctuary where services were performed. A curtain and screen called the iconostasis, decorated with icons in a prescribed order, separated the sanctuary from the worshippers. The table of oblations stood in the prothesis to the left of the sanctuary behind the iconostasis. The vessels for the preparation of the Sacrament of the Eucharist lay on the table of oblations. To the right of the sanctuary, the vestry or diakonnikon (presided over by the deacons) housed vestments,

7. Letter, Veniaminov to Filaret, Metropolitan of Moscow, April 5, 1847. Full documentation on page 89.

church vessels, and books. Excerpts from A Manual of the Orthodox Church's Divine Services (appendixed) and The Orthodox Eastern Church further describes these areas, their functions, and exact locations.⁸

PORCH

ICON OF AGIA TRAPEZIA (HOLY SUPPER), 1800-1847, framed print

Location: Southeast corner

Documentation: 1853 and 1867 inventories. The 1853 inventory specifies "Icon of St. Tropez, for the hallway." Entryways are traditional locations for icons.

Source: Not exhibited.

CHAPEL

ICONOSTASIS, wallpaper on chapel side, blue paint on sanctuary side (see HSR)

Location: East end of chapel, 11'5½" from east wall

Documentation: The 1847 inventory describes the iconostasis: "The icon panel is of woodwork with molding on top and baseboards below, covered with wallpaper. On the doors of the icon panel four pairs of cast iron hinges, and two glass arms."

Icons on Iconostasis. In 1844 Ivan Veniaminov wrote to Filaret, Metropolitan of Moscow, about the consecration of the chapel and noted: "The icons for the iconostasy [iconostatis] were sent via A.N.M. by the Countess A.A. Orlov[a]." The Countess Orlova was the wife of one of Nicholas I's advisors. According to the 1847 inventory, G. Kostromitinov-Peter donated the silver frame for the Icon

8. Archpriest D. Sokolof, A Manual of the Orthodox Church's Divine Services (Jordanville, NY: Holy Trinity Russian Orthodox Monastery, 1975); Adrian Fortescue, The Orthodox Eastern Church (New York: Burt Franklin, 1969).

of the Last Supper. The icons on the iconostasis appear in the church inventories and remain extant with the exception of the Last Supper. They have a prescribed arrangement, which is outlined below. Exact placement will be the responsibility of the Orthodox Diocese of Sitka and Alaska.

ICON OF THE TRANSFIGURATION, oil on wood, round

Location: North corner above Icon of St. Innocent

Documentation: 1847, 1853, 1863, 1867, and 1929 inventories.

Listed in 1848 as one of "4 round icons in the iconostasis" and in 1929 as "icon of the Transfiguration."

Source: On loan from St. Michael's Cathedral, SITK 2057.

ICON OF ST. INNOCENT, holding a wooden cross, oil on canvas, rectangular

Location: North end below Icon of the Transfiguration

Documentation: 1847, 1853, 1863, 1867, and 1929 inventories.

Listed in 1847 as one of "4 local icons on canvas in gilded frames" and in 1929 as "Icon of St. Innocent, wonder worker of Irkutsk."

Source: On loan from St. Michael's Cathedral, SITK 2068.

NORTHERN DOOR, rectangular painting on sacristy door panel, depicting an angel holding an incense burner

Location: North side of Royal Doors

Documentation: 1847, 1853, 1863, 1867, and 1929 inventories.

Listed in 1847 as one of "2 sacristy doors of boards" and in 1929 as "on the sacristans door: Icon representing an angel bringing to God the Prayers of the Saints." This door leads into the Prothesis, where the table of oblations is located, and is referred to as the "northern door." Usually a painting representing either an angel or a sainted deacon decorated the door.

Source: On loan from St. Michael's Cathedral, SITK 2069.

ICON OF THE PRESENTATION IN THE TEMPLE; depicting Joseph, Mary, Anna the Prophetess, and St. Simeon; oil on wood; round

Location: North side of Iconostasis next to the Transfiguration and above the Annunciation

Documentation: 1847, 1853, 1863, 1867, and 1929 inventories.

Listed in 1847 as one of "4 round icons in the iconostasis" and in 1929 as "icon of the Purification."

Source: On loan from St. Michael's Cathedral, SITK 2070.

ICON OF THE ANNUNCIATION, the Archangel Gabriel and Mary, oil on canvas, rectangular

Location: North of Royal Doors, south of Northern Door

Documentation: 1847, 1853, 1863, 1867, and 1929 inventories.

Listed in 1847 as one of "4 local icons on canvas in gilded frames" and in 1929 as "icon of the Annunciation."

Source: On loan from St. Michael's Cathedral, SITK 2071.

ICON OF THE LAST SUPPER

Location: Above the Royal Doors

Documentation: 1847, 1853, 1863, 1867, and 1929 inventories.

Listed in 1847 as "1 icon of the Last Supper in silver frame with one gilded crown," and remarks in the 1847 inventory add "Icon is also from the Orlova drawings but the frame is from G. Kostromitinov-Peter." The 1929 inventory described it as "Icon of the Last Supper, covered entirely with silver a gold plated crown over the head of the savior."

Source: SITK 9310.

ROYAL DOORS (also referred to as Holy Gates or Tsar's Gates) and CURTAINS, floor length, straight hanging, taffeta, rose colored, with a white cross and border (as found on curtains in the park collection)

Location: Center of iconostasis

Documentation: These doors lead into the sanctuary to the altar. The holy gifts of the Eucharist are brought out through these doors. They are kept open during the services for the celebrants to go in and out of the sanctuary. Icons of the Annunciation and four evangelists usually decorate the Royal Doors. Depending upon the service, the curtain behind is either drawn or pulled aside. Fragments of a red curtain with brass curtain rings were found in the sanctuary. 1847, 1853, and 1863 inventories list curtains at the Royal Doors. The 1847 and 1853 inventories specify "rose taffeta."

Source: Reinstall the Royal Doors, the iconostasis, and a reproduction curtain hung on the sanctuary side of the doors using brass curtain rings and either a wood or brass rod. Brass rod, HFC Acc. #5785.135, .136, or .137, or wooden rod #5785.138.

ICON OF ST. MATTHEW with a cherub, oil on canvas, round

Location: Top of north Royal Door

Documentation: 1847, 1853, 1863, 1867, and 1929 inventories. Listed in 1847 as one of "6 Round icons in the Royal Doors in gilded frames" and in 1929 as "St. Mathew."

Source: On loan from St. Michael's Cathedral, SITK 2072.

ICON OF ARCHANGEL GABRIEL holding a lily, oil on canvas, round

Location: Center of north Royal Door

Documentation: 1847, 1853, 1863, 1867, and 1929 inventories. Listed in 1847 as one of "6 Round icons in the Royal Doors in gilded frames" and in 1929 as "Archangel Gabriel."

Source: On loan from St. Michael's Cathedral, SITK 2073.

ICON OF ST. MARK with lion, oil on canvas, round

Location: Bottom of north Royal Door

Documentation: 1847, 1853, 1863, 1867, and 1929 inventories.

Listed in 1847 as one of "6 Round icons in the Royal Doors in gilded frames" and in 1929 as "St. Mark."

Source: On loan from St. Michael's Cathedral, SITK 2074.

ICON OF ST. JOHN with an eagle and book, oil on canvas, round

Location: Top of south Royal Door

Documentation: 1847, 1853, 1863, 1867, and 1929 inventories.

Listed in 1847 as one of "6 Round icons in the Royal Doors in gilded frames" and in 1929 as "St. John."

Source: On loan from St. Michael's Cathedral, SITK 2075.

ICON OF THE BLESSED VIRGIN, oil on canvas, round

Location: Center of south Royal Door

Documentation: 1847, 1853, 1863, 1867, and 1929 inventories.

Listed in 1847 as one of "6 Round icons in the Royal Doors in gilded frames" and in 1929 as "the Blessed Virgin."

Source: On loan from St. Michael's Cathedral, SITK 2076.

ICON OF ST. LUKE with a winged ox, oil on canvas, round

Location: Bottom of south Royal Door

Documentation: 1847, 1853, 1863, 1867, and 1929 inventories.

Listed in 1847 as one of "6 Round icons in the Royal Doors in gilded frames" and in 1929 as "St. Luke."

Source: On loan from St. Michael's Cathedral, SITK 2077.

ICON OF THE RESURRECTION, Christ holding a flag, rising from the grave, oil on wood, round

Location: South side of iconostasis above Christ the Pantocrator

Documentation: 1847, 1853, 1863, 1867, and 1929 inventories.

Listed as one of "4 Round icons in the iconostasis" and in 1929 as "Above the main icons: Icon of the Resurrection, painted on wood, in gilt circular frame."

Source: On loan from St. Michael's Cathedral, SITK 2078.

ICON OF CHRIST on a throne, oil on canvas, rectangular

Location: South side of iconostasis north of Southern Door

Documentation: 1847, 1853, 1863, 1867, and 1929 inventories.

Listed in 1847 as one of "4 local icons on canvas in gilded frames" and in 1929 as "Icon of the Savior, painted on canvas in gilt frame 'Sitting on the Throne.'"

Source: On loan from St. Michael's Cathedral, SITK 2079.

SOUTHERN DOOR, rectangular painting on sacristy door panel depicting Archangel Michael stepping on Satan

Location: South side of Royal Doors

Documentation: 1847, 1853, 1863, 1867, and 1929 inventories.

Listed in 1847 as one of "2 sacristy doors of boards" and in 1929 as "On the deacon's door: Icon of Archangel Michael." The Southern Door or deacon's door leads to the vestry where church vessels and vestments are kept. Usually an image of an archangel or sainted deacon is depicted here.

Source: On loan from St. Michael's Cathedral, SITK 2080.

ICON OF THE ASCENSION; depicting Christ, two angels, Paul and the disciples; oil on wood; round

Location: South side of Royal Doors, top corner above icon of St. Andrew

Documentation: 1847, 1853, 1863, 1867, and 1929 inventories.

Listed in 1847 as one of "4 Round icons in the iconostasis" and in 1929 as "Above the main icons: ..., similar [to icon of the Resurrection, item no. 15] icon of the Ascension."

Source: On loan from St. Michael's Cathedral, SITK 2081.

ICON OF ST. ANDREW holding a book, oil on canvas, rectangular

Location: South side of iconostasis, south of Southern Door

Documentation: 1847, 1853, 1863, 1867, and 1929 inventories.

Listed in 1847 as one of "4 local icons on canvas in gilded

frames" and in 1929 as "Icon of St. Apostle Andrew the first called."

Source: On loan from St. Michael's Cathedral, SITK 2082.

AMBO, CLEROS, SOLEAS, and two ORLETS

Location: Raised area between the nave and the iconostasis.

The soleas is the area in front of the iconostasis, the ambo is a projecting curved area in front of the Royal Doors where communion is administered and prayers and addresses are read, the clerics or choir is at either side, behind a railing, where singers and readers stand.

Documentation: This platform is extant and appears in the 1843 historic floor plan. The 1847 inventory also describes this area:

In the middle of the Church is a Bishop's ambo with two round steps; a lectern with a cabinet for books and two choirs with railings.

The inventories vary slightly in their descriptions of the cloth covering the ambos: in 1847 and 1853 are listed "13¼ Arshins (3/4 yd.) of scarlet cloth on the ambos," in 1863 "13 Arshins of scarlet broadcloth on the ambo," and in 1867 "13 arshins of scarlet silk on the ambo."

Source: Reinstall the ambo, clerics, and soleas. Use orlets donated by Bishop Gregory at the reconsecration of the chapel until authentic orlets are acquired.

Two floss SILK COVERS and SMALL TABLES, Russian, to include one tetrapod and one Litiya

Location: On ambo

Documentation: 1847, 1853, 1863, and 1867 inventories. Listed in 1847 as "3 floss silk boxes," in 1853 as "3 floss-silk cases," in 1863 as "3 [?] covers on the ambo," and in 1867 as "3 floss-silk covers on the ambo."

Source: Acquire.

Small CHEST covered with red SILK

Location: On clerics, against south wall

Documentation: 1847, 1853, 1863, and 1867 inventories. Listed in 1847 as "3 floss silk boxes," in 1853 as "3 floss-silk cases," in 1863 as "3 [?] covers on the ambo," and in 1867 as "3 floss-silk covers on the ambo."

Source: SITK 9439.

ASPERGILLUM (for sprinkling of Holy Water) and SMALL BOX, Russian

Location: On chest

Documentation: 1847, 1853, 1863, and 1867 inventories.

Source: Aspergillum, SITK 9325; box, SITK 9331.

CANDLESNUFFER

Location: Leaning against iconostasis, south wall

Documentation: On loan from St. Michael's Cathedral, this candel snuffer is probably an original Sitka artifact.

Source: SITK 2015.

One ICON LAMP, silver gilded, Russian

Location: Suspended from a pulley in front of Royal Doors

Documentation: 1847, 1853, 1863, and 1867 inventories. A small icon lamp is shown hanging in front of the Royal Doors in illustrations 1, 2, and 9, but it does not appear in the 1929 or 1976 inventories.

Source: SITK 9405.

Four matching ICON LAMPS, silver-plated brass

Location: Suspended from hooks in the ceiling in front of the iconostasis

Documentation: 1847, 1853, 1863, and 1867 inventories and 1976 loan agreement. These lamps can also be seen in illustrations 2, 3, 7, and 8.

Source: On loan from St. Michael's Cathedral, SITK 2001, 2002, 2003, 2004.

Four embroidered RIBBONS OF WOOL

Location: Used as decoration between hooks in ceiling and four large icon lamps, in front of iconostasis.

Documentation: 1847, 1853, 1863, and 1867 inventories and in illustrations 2 and 7.

Source: Acquire (reproduction); until reproductions are acquired use HFC Acc. #4045.1-3.

Six ICON LAMPS, silver-plated brass, Russian

Location: From hook in ceiling in front of one of additional icons in chapel, west wall

Documentation: 1847, 1853, 1863, and 1867 inventories. According to church practice, an icon lamp hung in front of each icon.

Source: SITK 9306, SITK 9309 (set of three); acquire two.

Five LECTERNS (ANALOYS), one small wooden reading stand with two shelves for books, c. 1843; one large wooden reading stand with two shelves for books; three small stands without shelves for icons; and five LECTERN COVERS

Location: One in front of southern clerics, placed according to evidence on the floor; one in the center of the chapel area; two on either side of rounded steps; and one next to the altar--exact placement to be determined by the Alaska Diocese of the Orthodox Church in America.

Documentation: The 1844 register and the 1847 description that precedes the inventory lists a lectern. The 1853 inventory does not mention the lectern. The 1867 inventory lists one large and one small lectern cover. When the second lectern was built cannot be determined. Three are extant and appear to be handmade. According to church practice five lecterns are necessary.

Source: Sitka NHP #204 and #36, HFC Acc. #5785.91 and #5785.108, one uncataloged lectern located in the Russian

Bishop's House, and two uncataloged small stands purchased from Father Perich (1988). Acquire five covers (reproduction).

SONG BOOK

Location: Choir director's stand

Documentation: Church practice; 1847, 1853, 1863, and 1867 inventories.

Source: SITK 9202.

SMALL RUNNER with double-headed eagles

Location: Between altar and orlets

Documentation: Church practice, possibly one of the rugs listed in 1847, 1853, 1863, and 1867 inventories.

Source: SITK 9333.

BISHOP'S STAFF OR CROZIER, the top ends in two serpent's heads with a cross between the heads, and with three golden tassels, Russian

Location: To the right of the Royal Doors in front of the icon of Christ

Documentation: The 1929 inventory lists "one wooden Bishops staff--by some data belonged to Bishop Innocent Veniaminoff [Veniaminov]." Church practice, bishops traditionally carry staffs.

Source: SITK 9359.

KIOTS (shadow box), one large, one small with icon of the Trinity

Location: Large kiot on south wall, small kiot on north wall in front of iconostasis

Documentation: 1867 inventory; these boxes are original Sitka collection items and date stylistically from the mid-nineteenth century.

Source: SITK 9330, small kiot, with SITK 9373, Trinity Icon; SITK 2092, large kiot, with uncataloged print of Christ.

TWO BANNERS, large brown velvet banners with icons painted on front and back, 19th century

Location: West wall on either side of chapel doors--St. Andrew on north side of west wall, Christ on south side

Documentation: Church practice; three sets of banners are in the Sitka collections. All three appear to date from the 19th century. The red felt banners are probably the oldest set. The velvet set is the only one that is in exhibitable condition; however, it is too fragile to be exhibited on a pole as it was originally. It is recommended that these banners be framed and hung on the chapel walls.

Source: SITK 9363, St. Andrew; SITK 9362, Christ.

Additional Icons. Icons hung on the chapel, sanctuary, and bishop's quarter's walls in addition to the icons hung on the iconostasis. The church calendar specified certain occasions, such as holidays and feast days, when these icons would have been placed on the iconostasis.

Available evidence does not clearly indicate exact locations for these icons within the bishop's quarters and chapel. Location within the inventory, however, provides some indication of room location. Six of the icons on the 1847 chapel inventory do not appear on the 1853 chapel inventory but do appear in 1867. These icons will be placed within the bishop's private quarters. According to church tradition and practice, each of the bishop's principal rooms contained an icon. Their absence in the 1853 chapel inventory suggests another location. Two icons and an altar cross of wood listed in close proximity to other items belonging in the sanctuary places them on the east wall of the sanctuary. The remaining six icons appear in the 1847, 1853, 1863, and 1867 chapel inventories and are placed on the north, south, and west chapel walls.

ICON OF THEOTOKUS AND CHILD, Russian

Location: West end of north wall

Documentation: Church practice.

Source: Donated by Father Kreta of the Russian Orthodox Church
SITK 9397.

ICON OF ST. GEORGE SLAYING DRAGON, pre-1853, Russian

Location: South wall, west end

Documentation: 1847, 1863, and 1867 inventories. One icon in the 1853 inventory has an illegible description. This entry may be the icon of St. George because its location in the 1853 inventory is the same location as the icon of St. George in the early identical 1847 inventory.

Source: SITK 9374.

ICON OF ST. NICHOLAS, Russian

Location: South wall east of kiot with print of Christ

Documentation: 1847, 1853, 1863, 1867, 1909, and 1929 inventories. The 1867 and 1909 inventories list only one icon of St. Nicholas. The 1929 inventory lists three icons of St. Nicholas but describes only one as "old"; the other as a gift of Bishop Nicholas to the St. Nicholas Society; and the third as a "Large icon of St. Nicholas, painted with oil paints."

Source: SITK 9382.

Three ICONS for icon stands

Location: On lecterns

Documentation: Church practice, 1847 inventory.

Source: Small icon of the Annunciation, on loan from St. Michael's Cathedral; Mother of God icon, SITK 9365; Christ icon, SITK 9366.

SANCTUARY

The Orthodox Diocese of Sitka and Alaska will assist with the installation of sanctuary furnishings, and they will determine final locations.

CHARCOAL INCENSE BURNER

Location: North wall

Documentation: 1847 inventory. This burner remains in its original position in the sanctuary.

Source: Reinstall SITK 2094 after restoration along the north wall.

TABLE OF OBLATIONS, simple square wooden table used for preparation of the Sacrament of the Eucharist

Location: Northeast corner, the north side of the sanctuary is traditionally called the Chapel of the Prothesis and is the location of the table of oblations. The original Russian drawing of the second floor of the bishop's house shows the table of oblations in this location.

Documentation: 1847 inventory; the table and cloth for the table of oblations are mentioned in the 1863, 1867, and 1929 inventories.

Source: Sitka NHP #190, HFC Acc. #5785.111.

Items for the Table of Oblations

COVERINGS OR VESTMENTS for the table of oblations, linen tied on with tow twine as a first layer then crimson damask on a white background with a cross of gold gauze

Location: These vestments will be applied by the church

Documentation: 1847, 1853, 1863, 1867, and 1929 inventories.

Source: Acquire (reproduction).

VESSEL (chalice) silver colored with eight enamel icons; one OBLATION PLATE; one PATEN (round dish), silver footed; ASTERISK (two arched bonds in the shape of a cross for the paten); SPOON (for administering the Holy Sacrament); CHALICE SPEAR; CHALICE CASE; and CUTTING BOARD

Location: Table of oblations, see appendix, exact placement will be determined by the Orthodox Diocese of Sitka, case to be placed in vestment cupboard

Documentation: 1847, 1853, and 1867 inventories. In 1847 listed as "Gilded silver vessel with enamel icons painted around the border with utensils and case hung in it" and in 1867 "vessel, silver-gilded with eight enameled portraits on it; two oblation plates; paten; asterisk; and spoon." Another "Gilded silver vessel, plain, with a set" is listed in the 1847 inventory as are additional spoons, but only one set is needed for display.

Source: These objects will be used by the Russian Orthodox Church during services and will not remain on display (Paten, SITK 2020).

CLEANSING SPONGE, flat, natural sponge, used for wiping the chalice after it has been washed

Location: Table of oblations, see appendix, exact placement will be determined by the Orthodox Diocese of Sitka

Documentation: Church practice; such a mundane article of no intrinsic value would not likely have been included in the church inventory.

Source: Acquire (reproduction).

Two ZEONS (cruets), glass, for mixing water and wine

Location: Table of oblations, see appendix, exact placement will be determined by the Orthodox Diocese of Sitka

Documentation: 1863 inventory and church practice.

Source: SITK 9433, SITK 9434.

Three COVERS FOR SACRAMENTS, dark maroon, velvet, with crosses, bordered with ribbons

Location: Table of oblations, placement will be determined by the Orthodox Diocese of Sitka

Documentation: 1847, 1853, 1863, and 1867 inventories.

Source: SITK 9322.

Two COVERS FOR SACRAMENT, of wool, beaded

Location: Table of oblations, placement will be determined by the Orthodox Diocese of Sitka

Documentation: 1847 inventory. Beadwork was very popular in Russia in the early nineteenth century.

Source: Sitka NHP #181, HFC Acc. #4095.22 and .23.

CANDLESTICKS, brass, two small pair and one large pair, Russian

Location: On the table of oblations and nearby, placement will be determined by the Orthodox Diocese of Sitka

Documentation: 1847, 1853, 1863, 1867, and 1929 inventories. The 1867 inventory description differs from the earlier inventories in that one of the brass candlesticks is described as "silver-plated." In 1929 the description reads "one pair altar candlesticks, brass in ancient style."

Source: Acquire.

DIKIRY (two armed candlestick); TRIKIRY (three armed candlestick)

Location: On table of oblations as determined by the Orthodox Diocese of Sitka and Alaska

Documentation: Two entries in the 1929 inventory might correspond to those in the early inventories: "one pair altar candle-sticks, brass in ancient style" and "dikiry and trikiry, made of metal very old." The "dikiry and trikiry" may correspond to the silver-plated candlesticks first listed in 1847. Age could have worn the silver-plating away.

Source: SITK 9386 a-b.

STANDING CROSS OF WOOD with oil painting, Russian

Location: Standing cross in southeast corner, next to vestment table

Documentation: The picture category in the 1847 and 1853 inventory lists "1 altar cross on wood." In 1863 "1 wooden cross for the Holy of Holies" is listed under icons for 80 rubles. The 1867 inventory is more specific listing under "Holy Pictures," "1 Picture of the Savior on canvas in a gilded frame, mounted in a wooden altar cross." The 1929 inventory lists "1 wooden cross used in back of altar with representation of the Savior."

Source: SITK 2090.

Two FANS, wood and peacock feathers

Location: On either side of standing cross

Documentation: According to church tradition these fans were used to keep insects away from the holy gifts (the sacrament). Although not included in the inventories, one of these fans was found in the collection and appears to date from the nineteenth century.

Source: Acquire (reproduction--HFC Acc. #5785.28 may be a prototype).

PLASCHANITSA

Location: East wall, south of central Icon of the Saviour

Documentation: This original painting from park collection probably dates to c.1870.

Source: SITK 9375.

ICON OF THE ANNUNCIATION, oil on wood, rectangular, no frame

Location: Centered above table of oblations

Documentation: 1847, 1853, 1863, 1867, 1929, and 1976 inventories.

Source: SITK 2080.

BISHOP'S THRONE, covered in crimson velvet with fringe

Location: Center of east wall

Documentation: The original bishop's throne has been in place up to the present time. 1847 and 1929 inventories.

Source: Recover and reinstall Sitka NHP #195 and 197, HFC Acc. #5785.22, .23, and .113 (platform).

ICON OF THE SAVIOR, on linen, rectangular, gilded frame

Location: Center of east wall, over bishop's throne. This location over the cathedral is traditional.

Documentation: 1847, 1853, 1863, 1867, 1929, and 1976 inventories. See illustrations 15, 16, and 17.

Source: SITK 2089.

VESTMENT WARDROBE, with paneled doors, painted blue

Location: North wall. Vestments are traditionally stored in the south side of the sanctuary sometimes referred to as the vestry.

Documentation: 1847 inventory. Style and construction methods indicate that the cupboard dates to the second quarter of the nineteenth century.

Source: HFC Acc. #5785.114.

TABLE, simple, rectangular (optional, to be determined by Orthodox Diocese of Sitka)

Location: South wall

Documentation: The 1929 inventory is the only one that lists a simple table in the sanctuary. Such an inexpensive piece of furniture, however, might not have been listed. The vestment cupboard was not listed in the early inventories except in the introductory description to the 1847 inventory. According to church tradition the bishop's vestments were laid out on a table prior to the service.

Source: Sitka NHP #724, HFC Acc. #5785.116.

TABLE COVER, rose taffeta with embroidered cross (optional with vestment table)

Location: Vestment table

Documentation: The 1847, 1853, 1863, and 1867 inventories list a variety of coverings and a 1848 register lists the quantities of fabric ordered from 1843-1848.

Source: Acquire (reproduction).

Three silver-plated brass ICON LAMPS, medium size, similar to those in front of the iconostasis, Sitka NHP #44-47, HFC Acc. #5785.60, .66, .67, .68, Russian

Location: From existing hooks in the ceiling

Documentation: 1847, 1853, 1863, and 1867 inventories.

Source: Acquire (reproduction).

ALTAR TABLE, plain wood, square

Location: Center of sanctuary as noted on the original Russian drawing

Documentation: 1847 and 1929 inventories. The 1853, 1863, and 1867 inventories refer to items located on the altar.

Source: Sitka NHP #2032, HFC Acc. #5785.115.

CANOPY with fringe, rose taffeta with red gauze fringe

Location: Over altar, Orthodox Diocese of Alaska will determine location and appearance

Documentation: 1847, 1853, and 1929 inventories.

Source: Acquire (reproduction).

Two STOOLS, wood, small, covered to match bishop's throne

Location: Either side of bishop's throne

Documentation: Church practice and 1929 inventory. Early inventories may omit furniture of little value.

Source: Re-cover Sitka NHP #636 and #205, HFC Acc. #5785.93 and .99.

ALTAR CLOTHS, linen lining, crimson velvet with cross of gold gauze, white damask with border and cross of gold gauze, white damask on top with a border and a cross of gold gauze, crimson damask with a border and a cross of gold gauze

Location: Altar, these cloths will be reinstalled by the Orthodox Diocese of Sitka and Alaska as part of the consecration ceremony. The diocese will also determine which cloths are to be used according to church practice. The above listed cloths were on the altar in 1847 and three of the early cloths are still in the collection at Sitka NHP.

Documentation: The 1847 and 1863 inventories list them in detail; the 1853 inventory is not specific. The 1867 inventory includes additional coverings, but three altar cloths have gold gauze crosses.

Two altar cloths in the Sitka NHP collection appear to date from the first half of the nineteenth century, and they were located on the altar above the original linen altar cloth.

Source: Reinstall Sitka NHP, HFC Acc. #4095.45, rose brocade altar cloth; #4095.46 and/or 4905.6, linen liner; and #4095.47, rose altar cover with brocade trim. Acquire (reproduce) the velvet cloth and the white damask cloth.

ANTIMINS, a covering of silk or linen with the representation of the descent from the cross and the preparation of Christ's body for interment

Location: Altar, exact placement to be determined by the Orthodox Diocese of Alaska

Documentation: According to Orthodox Church law, a bishop must consecrate every church. If a bishop was unable to travel to a new church, a relic was secured in the upper boards of an altar or in a linen cloth. The bishop consecrated the board or cloth and sent it to the church. The cloth was called an antimins. Eventually this practice of using an

antimins became a necessary feature of every altar. The presence of an antimins at Sitka has not been documented; however, it is possible that the inventory is not specific and that one of the silk coverlets listed served as the antimins.

Source: Acquire (reproduction).

Two GOSPELS, one in large folio bordered by crimson velvet and bordered at the top by a silver-gilded leaf with five ordinary lacquer icons painted in silver in the style of an icon frame (purchased in 1846), and one in octavo in green velvet with five enamel icons painted with medallions (originally belonged to Bishop Veniaminov, given to him by coadjutor Sergeiev Lavry-Anton), Russian

Location: Altar, usually only one gospel is present on the altar; however, it is possible for as many as three to be located there.

Documentation: Three gospels are listed in the 1847 inventory, the two described above and a third in crimson velvet similar to the first one. This gospel was given to the Kolosh Church, possibly at the time the crimson velvet gospel with the enamel icons was acquired. The gospel given to the Kolosh Church is not listed in the 1853 inventory or the 1863 inventory, but the above described gospels are included. The 1867 inventory describes the octavo sized gospel as being in crimson velvet. The 1929 inventory lists one crimson velvet gospel "with silver images (from Prince Radzivil), very old."

Source: SITK 9213, SITK 9212.

Three ALTAR CROSSES and CASE, silver-gilded, medium size, painted with small enamel icons of saints in the manner of icon frames, and a wooden altar cross covered with mother-of-pearl, Russian

Location: Crosses on altar, at either side of gospel, cases in vestment cupboard

Documentation: 1847, 1853, 1863, and 1867 inventories.

Source: SITK 9316, 9323, 9176; the case for one cross is HFC Acc. #5785, #1302.

TABERNACLE, one, and one smaller CIBORIUM for giving communion to the sick

Location: Altar

Documentation: Church tradition; however, no evidence appears in the early inventories documenting ciboriums on the altar. The 1929 inventory is the earliest one that lists two tabernacles.

Source: SITK 9283, SITK 9175.

SEVEN-BRANCH CANDELABRA

Location: On altar, centered at rear

Documentation: Church practice.

Source: SITK 9383.

Three large, standing single CANDLESTICKS, silver plated; and two large brass CANDLESTICKS with tin inserts, Russian

Location: On altar and near altar

Documentation: The 1847, 1853, and 1863 inventories list "2 candlesticks, brass small" and "2 candlesticks brass, silver-plated large." The 1867 inventory lists the brass ones separately as "1 brass candlestick" and "1 brass candlestick silver plated." See the appendix for an illustration of these candlesticks on the altar.

Source: Acquire two large candlesticks; Sitka NHP #42 and 43, HFC Acc. #5785.1 and .2, tin candleholders: HFC Acc. #4095.30, .31, and/or .32 with candles 4095.33 and .34.

Small COMMUNION BOX

Location: On altar

Documentation: Church practice.

Source: SITK 9190.

Metal PROCESSIONAL CROSS

Location: Standing behind altar

Documentation: Church practice.

Source: SITK 9440.

Two CENSORS, gilded silver and silver-plated brass, Russian

Location: To be determined by the Orthodox Diocese of Sitka and Alaska, hung from a stand

Documentation: The 1847, 1853, 1863, and 1867 inventories list two censors. The 1929 inventory lists one brass censor.

Source: Acquire silver censor; brass censor, use SITK 9196 until a silver-plated censor is acquired.

ASPERGILLUM (for the sprinkling of holy water), Russian

Location: Sanctuary, possibly vestment cupboard, to be determined by Orthodox Diocese of Sitka and Alaska

Documentation: 1847, 1853, 1863, and 1867 inventories.

Source: Acquire. The NPS inventory describes Sitka NHP #106, HFC Acc. #5785.48 as the "remains of brush." If the Orthodox Diocese of Sitka and Alaska determines that this "brush" is an ancient form of sprinkler, reproduce.

BISHOP'S MITRE, the headdress of the bishop, a metal crown, gilt, ornamental, lined with red velvet, Russian (optional)

Location: Altar, exact placement to be determined by the Orthodox Diocese of Sitka

Documentation: 1841 Register of Vestments Rec'd, Alaska Church History Documents. Church practice; the mitre is one of the vestments worn by bishops.

Source: The original is located in St. Michael's Cathedral.

BISHOP'S VESTMENTS to include:

STICHARION or tunic of silk or velvet

EPITRACHELION or stole which hangs to the feet ornamented with crosses or figures of saints and ends in fringe ZONE or girdle,

a narrow belt EPIMANIKIA (or maniples), cuffs embroidered with crosses or holy images

EPIGONATION or thigh shield, a stiff lozenge about 1" in length with a cross or image embroidered on it, hangs at the right side from the girdle by a ribbon

SAKKOS, a tunic reaching to below the knees with short sleeves and divided up the sides, embroidered

OMOPHORION, a wide band of silk or velvet, embroidered with crosses and a lamb, worn over the shoulder

PECTORAL CROSS, enamel on silver, worn on the chest

PANAGIA, a round or oval image of the Savior or the Mother of God, enamel on silver, hung from the neck

KLOBUK with veil

Location: Table in sanctuary, to be arranged by the Orthodox Diocese of Sitka

Documentation: For further discussion of what bishops wear on less solemn occasions and what vestments deacons, priests, and monks wear, see the appendix. For daily wear Veniaminov dressed in monk's vestments. His portrait depicts him in monk's garb. The above items are recommended as a sampling of the Orthodox vestments used by a bishop on special feast days. The Tsar gave Veniaminov a very ornate set of vestments on his appointment as Bishop of Alaska and Kamchatka. Veniaminov received these vestments in 1841 according to a register in the Alaska Church History Document Collection. This extremely difficult to read register describes the majority of the vestments, made of crimson brocade with gold and of golden velvet.

The bishop wore the above listed items during church services. He was traditionally vested either in the center of the church or in the sanctuary; his vestments were laid out ahead of time on a table in the sanctuary.

Source: Acquire (reproductions); bishop's vestments--SITK 9355.

DRAPES, two pairs, taffeta, red, floor length

Location: At sanctuary windows, hung on small brass rings from wooden rods.

Documentation: 1843-1848 inventory.

Source: Acquire (reproduction).

BOOKS -- The following books were listed in the 1847 church inventory. They all pertain in some way to the church services and were important belongings of the church:

BOOK OF THE APOSTLES in octavo, in)

half-linen with five enamel icons)

BOOK OF THE APOSTLES in folio, bound)

in hard cover of wood)

Two PSALTERS, arranged according to)

the church calendar, one in folio)

and one in octavo)

One PSALM BOOK)

One GOSPEL OF THE ANNUNCIATION)

These books contain

the parts of the

Bible which were

read liturgically.

BOOK OF OFFICES, one in quarto, one in octavo. These books contain the prayers and ceremonies of matins, vespers, and the liturgy performed by the priest and deacon.

MENAION, common. This book contains the prayers in honor of all the saints (apostles, martyrs, and prelates).

MENAION FOR HOLY DAYS. This text contains prayers for the feasts of the Lord, of the Mother of God, and of the more honored saints.

Twelve BOOKS OF THE MONTHLY MENAIA in folio. These books contain the changeable prayers for each day of the calendar year.

TRIODION, pre-Easter and TRIODION, post-Easter. These books contain the changeable prayers for the moveable days of the yearly cycle of services.

IRMOLOG, plain in quarto eight-voice song book. The Irmolog contains the prayers which are sung at the services.

Two BOOKS OF EIGHT TONES (also called the Oktoechos). This book provides the changeable songs of praise of the weekly cycle of services.

TYPICON (1812 edition). This book provides the order of the service for each day of the year.

PRAYER BOOK, in folio

PROCESSION (order) OF PRAYER SONGS

PROCESSION (order) FOR EASTER DAY

PRAYER SONGS FOR CHRISTMAS

PRAYER SONGS FOR THE 20TH OF NOVEMBER

PROLOGUE in three books

PRAYER FOR THE REUNITING OF THE UNFAITHFUL

ORDER OF...THE REVELATION OF TRUTH

SCHOOL OF PIETY in three books

FIRST WEEK OF INNOKENTI, in binding

REGISTER OF REQUIEM MASSES

Location: Lectern, vestment cupboard in sanctuary, and bishop's library--exact placement to be determined by the Orthodox Diocese of Sitka and Alaska

Documentation: 1847 and 1853 inventories. 1843 register of things received in the home church.

Source: Acquire pre-1853 Russian editions; Book of the Apostles--SITK 9200; Book of Offices--SITK 9199; Prayer book--SITK 9201.

Four or five BOOKMARKS in books of braid

Location: Books placed on the lecterns

Documentation: 1847 and 1853 inventories.

Source: Acquire (reproduction). The Sitka collection contains one macrame strip (SITK 9193). This strip may be one of the original bookmarks and could be used as a prototype.

CENSOR STAND, metal

Location: Near altar

Documentation: Church practice.

Source: SITK 9436.

INCENSE BOAT, small brass container

Location: Near censor stand

Documentation: Church practice.

Source: SITK 9179.

ECCLESIASTICAL RIBBONS for dikiry and trikiry

Location: Not exhibited according to church practice

Documentation: Church practice.

Source: Acquire (reproductions).

Three ILITONS (fabric covers)

Location: Two on altar and one of table of oblations

Documentation: Church practice.

Source: SITK 9211, 9210, 9209.

ALTAR BOY CANDLESTICK, tin, 1840-50

Location: To be determined by the Orthodox Diocese of Sitka

Documentation: This candlestick is a part of the original Sitka collection.

Source: HFC Acc. #5785.65, C708.

HOLY CHRISM BOX, wood box with glass containers for holy oil

Location: To be determined by the Orthodox Diocese of Sitka

Documentation: This box is a part of the original Sitka collection.

Source: HFC Acc. #5785.37 and .38.

TRAY holding ZEONS

Location: On table of oblations

Documentation: Church practice.

Source: SITK 9435.

Ecclesiastic WATER PITCHER

Location: On table of oblations

Documentation: Church practice.

Source: SITK 9387.

ICON LAMPS

Location: In front of plaschinista, annunciation icon, and icon of Christ

Documentation: Church practice.

Source: SITK 9390, 9327, 9326.

RECEPTION ROOM

Suite of furniture including ONE SOFA and SIX MATCHING ARMCHAIRS, c.1840, mahogany veneer, cut and voided yellow velvet upholstery with plain linen slipcovers

Location: Sofa against south wall with two armchairs facing each other at either end of sofa table, remaining armchairs against east and west walls. Furniture in Russian interiors at this time was placed against the walls unless in use. This arrangement is characteristic of other continental interiors as well. The recommended placement of the two chairs at either end of the sofa table is to suggest that they were in use. They would otherwise be located on the south wall with the sofa. (Figures 51 through 64 provide examples of Russian interiors from this period.)

Documentation: 1847 inventory; 1848 letter from the Holy Synod ordering the Church in Alaska to accept the furniture from St. Petersburg and enclosing the bill; 1849 inventories of items given to the archpriest's house and copies of the St. Petersburg bill for 600 rubles; 1853, 1863, 1867, and 1909 inventories; and 1927 loan agreement (only five chairs listed).

The 1847 inventory describes the sofa as "covered in ribbed velvet"; the 1848 bill describes the sofa and chairs as "upholstered in velvet with linen slipcovers"; and the 1849 inventory describes the sofa as "mahogany and cover of plain cloth" and the armchairs as "matching sofa." Another 1849 inventory describes the chairs as "covered same as couch." The 1853 inventory describes the sofa and chairs as being upholstered in "crush seats covered with linen." Another 1853 inventory reads "1 Divan mahogany covered with velvet and linen cover, 6 chairs same covering." One sofa (Sitka NHP, HFC Acc. #5785.101) and four armchairs (Sitka NHP, HFC Acc. #5785.144-.147) are extant in the Sitka collection. The high quality of the craftsmanship indicates that the furniture was not made by an amateur cabinetmaker. Construction techniques, style, and upholstery suggest that these pieces are the same sofa and chairs delivered from St. Petersburg.

The original upholstery, a vivid yellow-gold cut and voided velvet was found on the four original chairs and the back of the sofa. This upholstery matches the early inventory descriptions.

Source: SITK 2063, sofa; SITK 9425 A-E (original chairs). One armchair (SITK 1855) was reproduced prior to the Park Service acquisition of this site. Reupholster, retaining original upholstery wherever possible, with velvet matching the yellow-gold color.

Construct loose-fitting, linen slipcovers for the sofa and six chairs for periodic use to protect the original upholstery and show how the room looked when not in use.

PORTRAIT OF TSAR ALEXANDER II

Location: Above sofa

Documentation: Common practice.

Source: SITK 3571.

FOUR SIDE CHAIRS (of a set of six), c.1840, mahogany or mahogany veneer, slip seats upholstered with black horsehair, similar in style to the set described above, Russian

Location: In front of windows, north side

Documentation: These chairs were part of a set of six delivered from St. Petersburg with the sofa and armchairs. They are listed in the 1847 inventory; 1848 letter from the Holy Synod ordering the church to accept the furniture and enclosing the bill; 1849 inventories and copies of the St. Petersburg bill for 600 rubles; 1853, 1863, and 1867 inventories; and possibly part of "17 straight chairs" in the 1909 inventory. Russian interiors were furnished sparsely at this time, and not all of the furniture belonging to one set would necessarily have been in the same room. The History of Realism in Russian Painting shows two early nineteenth century views of Russian interiors, which show chairs from the same set in several rooms (illustrations 51-55 and 57-64).⁹

Source: SITK 9312 A-F (reproductions), six straight chairs of mahogany with horsehair slip seats using the armchairs as a pattern. Use two in the reception room.

PAIR OF CARD TABLES, mahogany, pedestal stand, green baize playing surface, c.1840, Russian

Location: North wall between windows, placed below mirrors

Documentation: A pair of card tables was sent from St. Petersburg along with the sofa and chairs. They are listed in the 1847 inventory; 1848 letter and bill for furniture; 1849 inventories and bills; 1853, 1863, and 1867 inventories; possibly listed in 1909 as "2 small size tables"

9. Mikhailova, K., et al, The History of Realism in Russian Painting (Moscow: Izobrazitelnoie Iskousstvo, 1982), #143 and #126.

or "2 medium size tables"; and one is listed in the 1927 loan agreement. Construction, style, and quality of craftsmanship confirm the St. Petersburg provenance of the one extant table in the Sitka collection.

A pair of tables, card tables, or pier tables is frequently found in Russian interiors of this period and was placed between windows. Mirrors positioned above the tables reflected the room (illustrations 58 and 61).

Source: SITK 5804, 5805.

TABLE CLOCK, two-week, mahogany, c.1840, Russian

Location: On card table, east of desk

Documentation: A table clock is listed in the 1853, 1863, 1867, and 1909 inventories. Illustration 38 shows a table clock with an oral history of having been made by Veniaminov. The style of the clock suggests that it was made in the early nineteenth century and it may be the clock listed in the 1853 inventory.

Source: On loan from St. Michael's Cathedral, SITK 3972.

PAIR OF PIER MIRRORS, mahogany veneered

Location: North wall, between windows

Documentation: Two big wall mirrors are listed in the inventories starting in 1848. They appear to have been sent from St. Petersburg with the other furniture. Perhaps it was a mistake that they are not listed on the 1847 inventory. They are listed in the 1848 letter and bill for furniture; the 1849 inventories and bills; 1853, 1863, and 1867 inventories; and several large mirrors are listed in the 1909 inventory. These mirrors are extant. Their style and construction confirm the St. Petersburg provenance.

Source: SITK 2052, 2053.

SOFA TABLE, mahogany or mahogany veneer, pedestal style, round or rectangular, Russian

Location: To be placed close in front of sofa

Documentation: A sofa table was sent in the shipment from St. Petersburg and is listed in the 1847 inventory; 1848 letter and bill for furniture; 1849 inventories and bills; 1853, 1863, and 1867 inventories; and is also possibly one of the "tables" listed in the 1909 inventory.

Sofa tables are characteristic formal parlor furnishings during the first half of the nineteenth century in Russia. Almost without exception, period illustrations show sofas with sofa tables in front of them (illustrations 55, 58, and 61). German interiors at this time also show the popularity of the sofa table. Mary Ellen Best's view of her own drawing room in Nuremburg, 1841, in Women's Worlds: The Art and Life of Mary Ellen Best 1809-1891 provides an example.¹⁰ American interiors at this time show a table placed in the middle of the formal room in front of the fireplace and refer to it as the center table. This slightly different arrangement may be related to the different heating techniques and the differing placement of fireplaces and heating stoves.

Source: SITK 2062.

Porcelain TEA SERVICE, white with gold trim (and, if possible, gold flowers), to include 6-12 CUPS, SAUCERS, and a TEAPOT, and SPOONS, 1830-1840, Russian

Location: On sofa table in the reception room and in pantry

Documentation: Serving tea was a social custom. Nina Selva-nova wrote describing this custom:

10. Caroline Davidson, Women's Worlds: The Art and Life of Mary Ellen Best 1809-1891 (NY: Crown Publishers, 1985), #107.

It was a national custom to offer tea to a visitor, at any time between noon and three in the morning. Jam was served with tea, eaten on little glass saucers, plain, without any bread or sometimes put into the tea itself, instead of sugar.¹¹

The bishop would have had his own tea service. In one letter to A. N. Muravyov, Bishop Innocent described the hazards of the journey across Siberia as "...not pleasant to talk about even seated in a warm living-room having tea."¹² Archeological evidence shows fragments of fine procelain; some fragments are Russian.

Source: SITK 9177.

BRASS SAMOVAR, with tray, c.1840, Russian

Location: On sofa table

Documentation: Peasants as well as nobility used the samovar for heating water for tea. The 1863 Russian American inventories list samovars.

Source: Samovar teapot, SITK 9449, drip bowl, SITK 9443, samovar tray, SITK 9442.

DESK, mahogany and mahogany veneer, flat-topped, c.1840, Russian

Location: Center of north wall

Documentation: A mahogany desk was sent with the shipment of furniture from St. Petersburg. It is listed in the 1847 inventory, 1848 letter and bill for furniture, 1849 inventories and bills, and 1853 inventory. Two mahogany desks are listed in the 1847 inventory. The second desk is

11. Nina Nikoioevna Selivanora, Dining and Wining In Old Russia (NY: E.P. Dutton and Co., Inc., 1933) p. 40.

12. "Metropolitan Innokentiy of Moscow and his Missionary Activities" in the Journal of the Moscow Patriarchate, no. 3, 1979, pp. 59-66.

1848 furniture bill the desk is valued at 75 rubles, five more rubles than the cost of the pair of card tables. This high valuation suggests that the desk was of high quality and probably intended to go along with the other fine furniture sent from St. Petersburg.

Source: Acquire or reproduce a desk in the Sitka Historical Society collection (illustration 44). This desk has no known provenance, but the style and period is appropriate for use in the bishop's house.

LAMP, BIRCH BOX, and INKWELL

Location: On desk

Documentation: 1847, 1853, and 1863 inventories, church practice.

Source: Box, SITK 9303; inkwell, SITK 9305; candle lantern, SITK 9413 a-b.

PAIR OF MAHOGANY SPITTOONS, c.1840, Russian

Location: On the floor, near doorways. There is no available information at this time on the placement of spittoons in Russian interiors. However, by American standards the presence of spittoons is not unusual. The Abraham Lincoln Home in Springfield, Illinois, had two spittoons on either side of the fireplace in the sitting room.

Documentation: A pair of mahogany spittoons is listed in the inventories beginning in 1848. Two unidentified objects on the 1847 inventory may also be the spittoons. They were sent to Sitka from St. Petersburg with the other furniture. They are also listed in the 1849 inventories and bills and the 1853 and 1867 inventories.

Source: Sitka collection, not cataloged.

Mahogany STAND-UP DESK and LEDGER BOOK, Russian

Location: Southwest corner of room. The 1843 historic floor plan shows a square in this corner as if for a piece of

furniture as in the sanctuary where the altar table and table of oblations locations are noted.

Documentation: The 1847 inventory lists two mahogany writing desks. One may be the one described in the 1848 list of the shipment from St. Petersburg as "Alaskan cedar wood stand-up desk" and in the 1849 inventory as a "counter." In 1853, two desks are again listed but are not distinguishably described except that they are both listed as of "Alaskan cedar wood."¹³ In the 1848 bill the cost of this desk was 15 rubles, a very low price compared to the desk valued at 75 rubles. This low valuation suggests that it was a very simple piece of furniture, a slant-topped desk on tapered legs. A possible use for this desk could be to hold a visitor's register. Evidence indicates that something stood in this location, church practice indicates that this piece may have been a lectern or prayer stand that was used in the bishop's private quarters.

Source: SITK 2006--Use in the bishop's library until further evidence becomes available.

TWO FOLDING SCREENS, wood frames with linen panels, four or five parts, painted to match woodwork of room

Location: Near south doors on either side of sofa

Documentation: 1844, 1853, 1863, and 1867 inventories. Large wood and fabric screens are found in European interiors at this time and were used in front of entrances or doorways. One of these screens is shown in Women's World. In the background of an illustration of a Russian interior (illustration 56) a screen is shown in a doorway of an adjoining room.

Source: Sitka collection, uncataloged.

13. The references to Alaskan cedar are confusing. Early inventories describe several pieces of furniture as mahogany and then in later inventories as Alaskan cedar. A possible explanation is that the reference is to the secondary woods.

ONE WALL LAMP, c.1840, argand type, English

Location: West wall near doorway

Documentation: 1853, 1863, and 1867 inventories and an April 3, 1842, reference in the Russian American Company Records to "24 wall lamps, 12 small desk lamps and glass shades... ordered from England." Heating and lighting apparatus were provided to the church by the Russian American Company.

Source: Acquire.

PAIR OF BRASS CANDLESTICKS, c.1840, Russian or English

Location: One on each card table

Documentation: 1853, 1863, 1867, and 1909 inventories.

Source: SITK 9414 a-b.

ICON OF THE SAVIOUR in a silver frame with gilded halos and ICON LAMP, Russian

Location: Northeast corner, a hook in this location suggests the presence of an icon and icon lamp.

Documentation: The hook for an icon lamp in the northeast corner of the ceiling indicates the presence of an icon and icon lamp. Church tradition also indicates the bishop had an icon in every room of his private quarters. The above described icon and five others were listed in the 1847 and 1863 inventories but not in the 1853 chapel inventory. Their absence in the 1853 inventory may indicate that they were located in the bishop's quarters rather than in the chapel at that time.

Source: SITK 9367, icon; SITK 9411, icon lamp.

RUG, red, ingrain or wilton and liner

Location: Under sofa and sofa table

Documentation: 1853, 1863, and 1867 inventories. This rug is the most expensive one listed and is the most likely to have been located in the reception room. A small piece of ingrain carpet in the Sitka collection may be the original.

Source: SITK 9354.

CELL ATTENDANT'S ROOM

WOODEN BED, c.1840, headboard and footboard of the same height, or narrow iron bed, Russian

Location: Headboard centered on west wall

Documentation: The 1844 inventory lists two beds, one of "Alaska yellow cedar" and one "wooden bed." The 1845, 1853, 1863, and 1867 inventories list only one bed. It is likely that there was more than one bed (probably three beds) in the bishop's quarters. Beds were possibly provided by the Russian-American Company and remained their property and, therefore, do not appear in the church inventories. An 1863 inventory of Russian-American Company property supports this supposition. This inventory lists furniture in the bishop's quarters and in the quarters of two priests. In each of the priest's quarters a bed is listed. In an April 25, 1844, letter, Bishop Innocent refers to the fact that the company provided him with servants and provisions. He wrote:

I, of course, have no right to demand of the Company heat and light and servants; but I am enjoying the use of all these things.... Finally, though I must admit this somewhat shamefacedly, for my own support here I received very much from his [Gov. Etolin's] own provisions.

Source: SITK 9432.

ONE FOLDING SCREEN, wood frame with linen panel, painted to match woodwork of room

Location: North side of bed

Documentation: 1844, 1853, 1863, and 1867 inventories. Item 20 in the reception room provides further documentation. A

14. Innokentii, Pis'ma Innokentii, ed. Ivan Barsukov, 3 vols. (Moscow: Sinodalnaia Tipografiia, 1897-1901), 1:117, quoted in James D. Mote, "Historic Structure Report: The Bishop's House" (National Park Service, August 1981), p. 12.

total of five screens is listed in the inventories. This large number implies that all of the sleeping quarters had screens. Illustration 56, an 1842 water-color of an interior in Frankfurt by Mary Ellen Best in Women's Worlds, shows a room screen.

Source: Sitka collection, uncataloged.

Small TABLE, mahogany, veneer, cupboard below drawer, c.1840, Russian

Location: Centered on north wall

Documentation: Furnishings for the cell attendant's room, with the possible exceptions of the bed and screen, are not listed in the church inventories. The Russian-American Company records, the 1863 inventory, show items that were used in the bishop's house and remained the property of the Russian-American Company. The furnishings listed in the quarters of Priest Ioann from this inventory are used as the basis for furnishing the cell attendant's room. For further documentation refer to item 1.

Source: SITK 9427.

MIRROR, small, veneered wood frame, c.1840, Russian

Location: Over washstand

Documentation: 1863 inventory of Russian-American Company property and the documentation provided for items 1 and 3.

Source: Sitka collections, HFC Acc. #4095.55

WASHBOWL and PITCHER, c.1840, Russian or English, stoneware or earthenware, and PIECE OF TOWELING hung from nail

Location: Washstand

Documentation: Ceramics are not listed until the later inventories; however, archeological evidence shows their presence. The ceramic items may have been personal possessions or articles provided by the Russian-American Company who stocked these items.

Source: SITK 9416, pitcher; SITK 9415, washbowl.

Bedding to include STRAW MATTRESS, STRAW BED, ONE PILLOW, TWO COARSE LINEN SHEETS and ONE PILLOWCASE, and TWO WOOL BLANKETS (tan or light grey in color)

Location: Bed

Documentation: Bedding is not listed in any of the inventories until 1909; presumably, bedding was a personal possession. For examples of the appearance of Russian beds, see illustrations 60 and 64.

Source: SITK 9301, 9302.

ICON, Scene of the Epiphany, c.1840, carved wood, Russian, and ICON LAMP

Location: Northeast corner

Documentation: The cell attendant was a member of the church, a subdeacon, and would have had an icon in his room.

Source: SITK 9369, icon; SITK 9410, icon lamp.

TRUNK, wood, 1840-1850

Location: East wall

Documentation: This trunk is a part of the original Sitka collection and appears to date from the mid-nineteenth century.

Source: SITK 9431.

SMALL WOODEN ICON, inked image on paper, image of Christ

Location: Hangs above bed

Documentation: Church practice; original piece from Sitka collection.

Source: SITK 9379.

SMALL WOODEN ICON, inked image on paper, image of St. Nicholas (?)

Location: Hangs above bed

Documentation: Church practice; original piece from Sitka collection.

Source: SITK 9380.

PINE STOOL

Location: Adjacent to washstand

Documentation: Church practice.

Source: SITK 9444, reproduction of stool in sanctuary.

FIREPLACE POKER

Location: Next to brick stove

Documentation: Common practice; original piece from Sitka collection.

Source: SITK 9361.

GUEST ROOM

WOODEN BED, narrow, headboard and footboard of the same height, c.1840, Russian

Location: Headboard on west wall

Documentation: The 1844 inventory lists two beds, one of "Alaska yellow cedar" and one "wooden bed." The 1845, 1853, 1863, and 1867 inventories list only one bed. Additional beds were probably provided by the Russian-American Company and remained their property and, therefore, do not appear in the church inventories. An 1863 inventory of Russian-American Company property supports this supposition. Documentation for the cell attendant's room, item 1, further discusses beds.

Source: SITK 9423.

Bedding, to include STRAW MATTRESS, FEATHER BED, TWO LINEN SHEETS, TWO LINEN PILLOWCASES, TWO FEATHER PILLOWS, and TWO WOOL BLANKETS (tan or light grey in color)

Location: Bed

Documentation: Bedding is not listed in any of the inventories until 1909; presumably, bedding was a personal possession. Examples of the appearance of Russian beds are shown in illustrations 60 and 64. See cell attendant's room, item 6, for further discussion.

Source: SITK 9205, blanket; SITK 9319, pillowcases; SITK 9351, bedspread; SITK 9300, sheets.

ECCLESIASTICAL STAFF, wooden

Location: Next to bed

Documentation: Church practice.

Source: SITK 9347.

ONE FOLDING SCREEN, wood frame with linen panel, painted to match woodwork of room

Location: North side of bed

Documentation: 1844, 1853, 1863, and 1867 inventories. See also documentation for reception room screens. Five screens are listed in the inventories. This large number implies that all of the sleeping quarters would have had screens.

Source: Sitka collection, uncataloged.

WASHSTAND, a small cupboard, painted, c.1840, Russian

Location: North wall

Documentation: Washstands do not appear in the church inventories until 1909; however, they appear fairly frequently in the comprehensive 1863 inventory of Russian American Company furnishings. The Russian-American Company possibly provided this item.

Source: SITK 3956.

WASHBOWL and PITCHER, c.1840, Russian or English, transfer printed pearlware

Location: On table and in nook in brick stove, northeast corner

Documentation: Ceramics are not listed until later inventories; however, archeological evidence shows their presence. See cell attendant's room.

Source: SITK 9417, washbowl; SITK 9418, pitcher.

CANDLESTICK, brass, Russian, 1840-1850, one of a pair

Location: On table

Documentation: 1853 inventory. A May 12, 1843, letter in the Russian-American Company records shows candles were the main lighting source until that year when they began switching over to lamps. Candlesticks, however, continued in use. They are listed in the 1909 inventory in several rooms.

Source: SITK 9181.

ONE SIDE CHAIR (part of a set of six, see reception room), c.1840, mahogany or mahogany veneer, slip seats upholstered with black horsehair, Russian

Location: East wall

Documentation: These chairs were part of a set of six delivered from St. Petersburg. They are listed in the 1847 inventory; 1848 letter and bill for furniture; 1849 inventories and bills; 1853, 1863, and 1867 inventories; and possibly in the 1909 inventory as part of "17 straight chairs."

Source: Sitka collection.

ICON OF FEAST DAYS, c.1840, Russian, and ICON LAMP

Location: Southeast corner of room

Documentation: Church tradition indicates the bishop had an icon and icon lamp in every room of his private quarters. The above described icon and five others were listed in the 1847, 1863, and 1867 inventories but not in the 1853 chapel inventory. Their absence in the 1853 inventory may indicate that they were located in the bishop's quarters rather than in the chapel at that time.

Source: SITK 9371, icon; SITK 9404, icon lamp.

PEDESTAL TABLE

Location: Centered on south wall

Documentation: Tables are listed in the 1847, 1853, 1863, and 1867 inventories.

Source: SITK 9428.

TRAVELING BAG, sealskin

Location: South wall next to pedestal table

Documentation: This original Sitka bag possibly dates to c.1840-50.

Source: SITK 9429.

PLATES, with Tsar and Tsarina

Location: On pedestal table

Documentation: Ceramics are not listed until later inventories; architectural evidence, however, indicates their presence.

Source: SITK 9192, Tsar; SITK 9191, Tsarina.

ARMCHAIR

Location: Southwest corner

Documentation: This armchair was part of the six chairs delivered from St. Petersburg and is listed in the 1847 inventory; 1848 letter from Holy Synod ordering the church to accept the furniture; 1849 inventories copies of the St. Petersburg bill for 600 rubles; 1853, 1863, and 1867 inventories.

Source: SITK 1855.

"YAW" CHEST

Location: At foot of bed

Documentation: Early 19th century chest; period practice.

Source: SITK 3655.

Large CHEST OF DRAWERS

Location: East wall, south of doorway to bishop's rooms

Documentation: Period practice.

Source: SITK 5802.

KLOBUK and KAMILAVKA

Location: In open hat box on chest of drawers.

Documentation: The portraits of Veniaminov show him dressed in monk's clothing.

Source: SITK 9346, klobuk; SITK 9345, kamilavka.

CRUCIFIX CARRYING CASE

Location: On top of chest of drawers

Documentation: Church practice.

Source: SITK 2013.

RUG, square, knitted or crocheted, Russian

Location: Under bed

Documentation: 1853, 1863, and 1867 inventories. A total of seven rugs is listed in the 1853 inventories; therefore, almost every room in the bishop's quarters likely contained one or more rugs. Illustrations 52 and 54 provide examples of Russian rugs.

Source: SITK 9360.

BISHOP'S SLEEPING ROOM

BED, wooden, c.1840, headboard and footboard of the same height, narrow, Russian or of local manufacture, Alaskan cedar

Location: Southeast corner

Documentation: The 1844 inventory lists two beds, one of "Alaska yellow cedar" and one "wooden bed." The 1845, 1853, 1863, and 1867 inventories list only one bed. The 1853 inventory values the bed at 15 rubles, not a high valuation, suggesting quite simple construction.

Source: SITK 5801.

Bedding to include MATTRESS, FEATHER BED, TWO LINEN SHEETS, TWO LINEN PILLOWCASES, TWO FEATHER PILLOWS, and TWO WOOL BLANKETS (tan or light grey in color)

Location: Bed

Documentation: Bedding is not listed in any of the inventories until 1909; presumably, bedding was a personal possession. See guest room bedding for further documentation; Sitka uncataloged, feather mattress.

Source: SITK 9352, shawl; SITK 9320, pillowcases; SITK 9298, sheet; SITK 9297, tick cover; SITK 9206, sheet; Sitka uncataloged, feather mattress.

KLOBUK

Location: Above bed, on partition between sleeping room and cloak room

Documentation: Portraits of Veniaminov show him dressed in monk's clothing, his everyday wear.

Source: SITK 9424.

WASHSTAND, c.1840, mahogany or birch, flat-topped, Russian

Location: West wall

Documentation: A bureau was sent from St. Petersburg with the shipment of other furniture for the bishop and is listed in the 1847 inventory, 1848 letter and bill for furniture, 1849 inventories and bills, and 1853 inventory. See illustration 45 for an example.

Source: SITK 9430.

WASHBOWL and PITCHER, c.1840, English or Russian, pearlware or white-ware

Location: On washstand

Documentation: Ceramics are not listed until the later inventories; however, archeological evidence shows their presence. The ceramic items, particularly those used by the bishop, may have been personal possessions. Some archeo-

logical evidence documents the use of fine Russian porcelain at the site, although the bulk of sherds are English ceramics. The Russian wares were probably reserved for the bishop's personal use.

Source: SITK 9350, washbowl; SITK 9349, pitcher.

CANDLESTICK, inlaid wood, Russian, 1840-1850, one of a pair

Location: On washstand

Documentation: 1853 inventory. A May 12, 1843, letter in the Russian-American Company records shows candles were the main lighting source until that year when they began switching over to lamps. Candlesticks, however, continued in use. They are listed in the 1909 inventory in several rooms. The candlesticks are also mentioned in the guest room, item 7.

Source: Acquire.

MIRROR, c.1840, mahogany veneer, small, Russian

Location: Over washstand

Documentation: No direct evidence of a mirror exists. Mirrors appear frequently in the 1863 inventory of the Russian-American Company quarters' furnishings. They were also available at the company store. Such a small item may have been a personal possession of the bishop and would, therefore, not appear in the inventories.

Source: Acquire.

Two or three SMALL FRAMED WATERCOLOR PORTRAITS of members of the bishop's family, Russian

Location: North wall

Documentation: At this time the bishop's children were under noble patronage and were enrolled in schools in Moscow. He probably had small likenesses of his family with him. Watercolor portraits were extremely popular at this time and would have been inexpensive.

Source: Acquire. Representative early nineteenth century examples are recommended until portraits of his family can be located in Russia and copies acquired. One portrait of Veniaminov and two portraits of his sons have been photographically reproduced, but the whereabouts of the originals are unknown.

ICON and ICON LAMP

Location: North wall

Documentation: Church tradition dictates that the bishop had an icon and icon lamp in every room of his private quarters. The above described icon and five other icons were listed in the 1847, 1863, and 1867 inventories but not in the 1853 chapel inventory. Their absence in the 1853 inventory may indicate that they were located in the bishop's quarters rather than in the chapel at that time.

Source: SITK 9450, icon; SITK 9402, icon lamp.

FOLDING SCREEN

Location: Against north wall

Documentation: 1844, 1853, and 1867 inventories. See also documentation for reception room screens. Five screens are listed in the inventories implying that all of the sleeping rooms would have had screens.

Source: Sitka collection, uncataloged.

POCKET WATCH, 1830-1840, Russian

Location: Hung from a nail by ribbon, west wall

Documentation: The busy schedule and travel required of a bishop would necessitate a traveling timepiece. One Russian period illustration (illustration 60) shows a pocket watch hung in this fashion in a bedroom.

Source: Acquire.

Items on top of washstand include PILLBOX, BIRCH BOX, PANAGIA, and PECTORAL CROSS

Location: On washstand

Documentation: These items suggest the presence of Ivan Veniaminov.

Source: SITK 9399, pillbox; SITK 9313, birch box; SITK 9398, panagia; SITK 9358, pectoral cross.

RUG, oblong, knitted, red, small, c.1840, Russian

Location: Under bed

Documentation: 1853, 1863, and 1867 inventories. A total of seven rugs is listed in the 1853 inventories; therefore, almost every room in the bishop's quarters likely contained a rug. Only one of these rugs was woven and of a fairly high value; therefore, it was placed in the reception room. The other rugs have been placed according to their value and the importance of the room. The smallest rug of the least value is recommended for this room. Illustrations 52-55 and 57-64 contain examples of Russian rugs.

Source: SITK 9353.

ICON OF THE MOTHER OF GOD in a brass gilded frame, Russian, and ICON LAMP

Location: Northeast corner

Documentation: Church tradition dictates that the bishop had an icon and icon lamp in every room of his private quarters. The above described icon and five other icons were listed in the 1847, 1863, and 1867 inventories but not in the 1853 chapel inventory. Their absence in the 1853 inventory may indicate that they were located in the bishop's quarters rather than in the chapel at that time.

Source: SITK 9378.

FIREPLACE POKER, iron

Location: Near stove

Documentation: This is an original item from the Sitka collection and appears to date from the nineteenth century.

Source: SITK 9378.

TRIPTYCH

Location: On stove ledge, northwest corner

Documentation: Church practice recommends the use of traveling icons.

Source: SITK 9307.

STUDY

DESK, large Alaskan cedar wood, tapered legs, with built-in document boxes on either side of top, c.1843

Location: East wall, near southeast corner, at least 2'3" from partition wall

Documentation: This desk remains in the church collection and has an oral history of having been made by Ivan Veniaminov. It was constructed by hand methods and appears to date from the early nineteenth century. It is not a skilled piece of cabinetwork and was not made by the cabinetmaker who constructed the St. Petersburg furniture. Veniaminov, who as a young man had had carpentry training, possibly made the desk. One 1837 account by Captain Belcher states that Veniaminov had a workshop while he was a priest in Alaska. Belcher wrote: "Having received his permission to examine his workshop, I saw there quite a good organ, a barometer, and many articles of his own construction."

Veniaminov's furniture arrived several years after he did (Russian-American Company records, 1846). This desk may

have been made for his use until the finer furniture arrived. This desk does not appear to be the one listed in the 1840s and 1850s inventories as it is neither mahogany nor could it be described as a stand-up desk. If it was made by Veniaminov, it was not likely listed as church property. One 1853 inventory lists two desks of Alaska cedar; however, this description does not match the other 1840s and 1850s descriptions and is probably either a mistranslation or a mistake on the part of whomever performed the inventory. The 1867 inventory does list an "office desk of Alaska yellow cedar" that may be this one. The 1909 inventory lists a writing desk, and this desk is included in the 1976 loan agreement.

Source: On loan from St. Michael's Cathedral, Sitka NHP #2064, HFC Acc. #5785.118.

BRIEFCASE, wooden

Location: Under desk

Documentation: The metal plate under the latch is inscribed in Russian "archmandrite Innokenty." Because Bishop Innocent was an archmandrite only for three months, this briefcase was probably not his. He may have had one similar to this one.

Source: SITK 2000.

ONE SIDE CHAIR (of a set of six), c.1840, mahogany or mahogany veneer, slip seats upholstered with black horsehair, Russian

Location: At desk

Documentation: These chairs were part of a set of six delivered from St. Petersburg. They are listed in the 1847 inventory; 1848 letter and bill for furniture; 1849 inventories and bills; 1853, 1863, 1867 inventories; and possibly in the 1909 inventory as part of "17 straight chairs." For further discussion refer to items 9 and 10 in the reception room.

Source: Acquire.

LARGE ARMCHAIR, mahogany curved back, upholstered arm rests, back and seat, tufted back of red leather, turned legs, c.1840, Russian

Location: Southwest corner of room

Documentation: This chair was part of the furniture delivered from St. Petersburg. It is listed in the 1847 inventory, 1848 letter and bill for furniture, 1849 inventories and bills, and 1853 inventory. An example of this type of chair appears in Mary Ellen Best's drawings in Women's World. She owned one of these chairs, and it appears in many of her interior views.

Source: SITK 9422.

CANDLESTICK, brass, c.1840

Location: Desk

Documentation: 1853, 1863, and 1867 inventories and an April 3, 1842, reference in the Russian-American Company records to ordering "24 wall lamps, 12 small desk lamps and glass shades." Heating and lighting apparatus were provided to the church by the Russian-American Company.

Source: Acquire.

Desk top items to include QUILL PENS, INKWELL, PAPERS, PAPERWEIGHT, THREE-SIX LEDGER BOOKS, copies of Veniaminov's BOOKS and several BOOKS from the library list, ABACUS, BIRCH BOX 1830-1840, and BOX, Russian

Location: On desk; place box under desk

Documentation: A large quantity of loose papers, papers bound with thread, and ledgers are included in the records of the Orthodox Church in Alaska at the Library of Congress. Many came from the Russian Bishop's House. Additional documentation is contained in the section dealing with library recommended furnishings.

Source: Reproduce stationery; some of the stationery could be reproduced from the collections at the Library of Congress. The ledgers are of varying sizes, 5½"h x 4½"w and 10½"h x 5½"w, brown marbelized paper, with leather spines. One ledger was marked:

Williams Coopers Boyle & Co.
Paper & Account Book Manuf.
Export Stationers & C.
85 West Smithfield, London

SITK 9304, inkwell; SITK 9401, paperweight; SITK 9394,
9393, 9396, 9395, books; SITK 9328, abacus; SITK 9303,
birch box; SITK 216, box.

RUG, square, knitted, c.1840, square, approximately 6' x 6', Russian
Location: Under desk and desk chair. This rug will cover only
part of the floor. Illustrations 51-55 and 57-64 show rug
placement in Russian interiors.

Documentation: 1853, 1863, and 1867 inventories. A total of
seven rugs is listed in the 1853 inventories; therefore,
almost every room in the bishop's quarters likely contained
a rug.

Source: SITK 9321 (reproduction).

RUSSIAN MAP OF THE BERING STRAIT, 1828

Location: East wall, centered above desk

Documentation: Found in the Russian bishop's house, this map
may have belonged to Veniaminov. Veniaminov traveled
extensively throughout the Alaska region and certainly had
maps. This particular map found in the Sitka collection
was stored rolled. However, for preservation purposes, it
will be framed and hung. Hanging a map is not inappro-
priate; however, tacking it to the wall or hanging it from
a wooden roller is the period method.

Source: SITK 9406.

ICON LAMP of ground glass with gilded brass and painted filigree chains and ICON OF OUR LADY OF THE SIGN, Russian

Location: Southeast corner

Documentation: 1847, 1863, and 1867 inventories.

Source: SITK 9403, icon lamp; SITK 9370, icon.

ONE FOLDING SCREEN, wood frame with linen panel, painted to match woodwork of room

Location: Near doorway

Documentation: 1844, 1853, 1863, and 1867 inventories.

Additional documentation is contained in the reception room, item 20. Five screens are listed in the inventories. Most of the rooms contained a screen.

Source: Do not exhibit because the screen will block visitor's view from doorway.

CLOAK ROOM

Wooden PEGS for hanging items

Location: East, north, and west walls

Documentation: The walls of this room are a reconstruction because the originals were destroyed; therefore, no evidence of the original means of storage remains. Room usage indicates that pegs would be appropriate.

Source: Do not exhibit because visitor's will not view the cloak room

A variety of clothing to include a MONK'S ROBE, HAT, and outer wear including, if possible, a PARKA of bird skins, a LONG SHIRT (Kamleika) of mammal intestines, and BOOTS

Location: Hung on pegs

Documentation: The portraits of Veniaminov show him dressed in monk's clothing, his everyday wear. His biographer, Paul

Garrett, wrote that for travel he adopted native garb because of its comfort.¹³

Source: Do not exhibit because visitors will not view the cloak room.

LIBRARY

Shelving

No evidence shows the shelving's original appearance. Simple free-standing wood bookshelves are recommended for placement on the south walls.

Books

Russian floor plans show an archives room on the first floor and a library room on the second floor. Presumably, most of the ledgers and official correspondence (much is now at the Library of Congress) were stored in the archives room. Many of the other volumes were likely kept on the first floor as the second floor library is quite small; however, no evidence describes the books' exact location. The following books and records listed in the section on "Evidence of Original Furnishings" are books that would have been located within the building in the library or archives room and also probably in the seminary when it was completed.

1847 and 1853	Chapel inventories (book list for chapel, pp. 21-22 and 35-36)
1858	Sitka Education Library Inventory
1863	Inventory of Items belonging to the Novo-Arkhangelsk Church Administration

13. Garrett, St. Innocent, p. 62.

- 1867 List of things of the Novo-archangel Ecclesiastical Consistory
- 1909 List of Books -- very few (if any) appear to date from the Veniaminov period

Veniaminov was widely read, according to contemporary and later nineteenth century accounts. Baron Von Haxthausen, who visited Archbishop Innocent when he was stationed back in southeastern Russia in the 1850s, described him as:

...one of the most distinguished, learned, and able clergyman of his Church; a celebrated preacher, with a dignified deportment, thoroughly acquainted with German theology, having formerly kept up a literary correspondence with Schleiermacher and Neander.¹⁴

Hieromonach Anthony in his work on St. Michael's Cathedral, written in 1899, wrote about the library at that time:

The best and most valuable portion of the library is in the dwelling of the Rector of the Mission, where may be seen also a good selection of Russian literary works, some of which are very valuable as well in the capacity of scientific and bibliographical varieties as from their being splendid and costly specimens of the bookmaker's art, which at present attained such high perfection in Russia.

In this group there are editions of his Imperial Highness the Grand Duke Alexander Mikhailovitch, his gift to the library, also gifts from modern Russian writers--Prince Ukhtomsky, General Boydanovitch, Grigorovitch, Slutchevsky, Pypin, Mordovtset, Potapenko and others.¹⁵

14. Baron Von Haxthausen, The Russian Empire, its People, Institutions, and Resources, translated by Robert Farie, Esq. (London: Chapman & Hall, 1856), p. 404.

15. Hieromonach Anthony, The Russian Orthodox Cathedral of the Archangel Michael at Sitka (1899), pp. 45-65.

Another 1890s account by Bishop Nicholas described Innocent's library as "very rich and large, but now many books are missing."¹⁶

Veniaminov also made use of the Russian American Company library. An article discusses in general the books Veniaminov borrowed from the company library before his tenure as bishop.¹⁷ According to Rochan's research he read works on Russian history, contemporary European history, politics, American history, exploration, navigation, philosophy, and science. He even obtained Chateaubriand's Martyrs and two anticlerical pamphlets by Voltaire. Paul Garrett in his biography of Veniaminov also discusses some of the works Veniaminov borrowed from the company library during his stay in Unalaska.¹⁸ The following list of periodicals and books are titles noted in the Russian American Company records. Veniaminov probably read many of these works.

Books and Periodicals mentioned in the records of the Russian-American Company. In many instances the records note that a number of copies were sent. Some of these possibly became part of the bishop's library.

Periodicals--1840-1852

The Northern Bee

The Russian Invalid

Library for Reading

Fatherland Notes (or Homeland Notes)

16. "My Diary, Notes and Impressions during Travel in Alaska and Aleutians Islands" by the Right Reverend Nicholas, Edition of the Journal "Tserkovnia Vedomost," Alaska Church Collection, Manuscript Division, Library of Congress, Washington, D.C.

17. St. Vladimir's Theological Quarterly, XV, no. 3, (1971) by Vsevolod Rochan, entitled "Innocent Veniaminov and the Russian Mission to Alaska 1820-1840" (pp. 105-120).

18. Garrett, St. Innocent, p. 42.

Son of the Nation
Library of Commercial Knowledge
Navy Calendar for 1845
Military Medicine Journal
Lighthouse
Journal of the Ministry of Public Education
Generation
Journal of the Ministry of Domestic Affairs
Fashion Plates

Books--1840-1852

Faust by Goethe
Travels
The French Revolution
A Poetic Essay about the Ukraine
A Book on Alcoholism
A Textbook on Trade by Datangoff
A Short Course on Accounting
Russian Generals
A History of Egypt (two parts)
The Times of the Empress Catherine and Emperor Alexander
Pharmacopiea of Neleben
Lucretia Floriana
Who's Guilty by Tolstoy
The Journey in the Holy Land
Alexander Menshekoff
Mikhail Lomonosoff
Almanac for Children
History of Peter the Great

Source: Acquire books from the above list (pre-1853 editions).

ORLETS

Location: On floor in front of lectern

Documentation: Traditional church practice.

Source: SITK 9348.

LECTERN and LECTERN COVER

Location: Against east wall

Documentation: The 1844 register and the 1847 description that precedes the inventory lists a lectern. The 1853 inventory does not mention the lectern. The 1867 inventory lists one large and one small lectern cover. When the second lectern was built cannot be determined. The bishop probably had a lectern in his private quarters.

Source: SITK 2006, lectern; SITK 9391, cover.

PRAYER BOOK and CHOTKIE

Location: On lectern

Documentation: The 1847 inventories list many religious books. The bishop would have had these articles in his library.

Source: SITK 9389.

Four ICONS including TRINITY ICON, ICON OF ST. JOHN, wood ICON with enamelled metal cross inlay, and small metal NATIVITY ICON

Location: East wall

Documentation: 1847, 1853, 1863, 1867, and 1929 inventories; church practice.

Source: Icon of St. John, SITK 9372; trinity icon, SITK 9377; wood icon, SITK 9381; nativity icon, SITK 9376.

ICON LAMP

Location: Centered above lectern in front of icon with metal inlay

Documentation: 1847, 1863, and 1867 inventories.

Source: SITK 9392.

CORRIDORS

No historic furnishings are recommended for these rooms. Visitors enter these areas on the tour. Originally, the set of 12 Alaska cedar wood chairs listed in the early inventories and two rugs described in 1853 as long and narrow were probably located in these areas.

DINING ROOM

DINING TABLE, Alaska cedar, plain construction, tapered legs, large round or rectangular, approximately 4' x 8'

Location: Center of room

Documentation: No table fits the description of a dining table in the early inventories other than a listing of "a round table of common wood" in the 1853 inventory. This listing, however, comes just before a listing of stools, and in the earlier inventories these stools were listed as belonging in the classroom on the first floor.

The dining table may have been made locally and not considered of high enough value to be listed as was the case with several other items. The 1863 inventory lists one mahogany table of low value (52.50 rubles, equivalent to the value of one armchair) in addition to the other furniture, and the 1867 inventory lists "6 tables, simple." The 1909 inventory lists a large table and a small table.

Source: SITK 9420.

TWELVE SIDE CHAIRS, birch, c.1840, Russian, Venetian style

Location: Four on west wall, four on east wall, two on south wall, and two at either end of table

Documentation: The 1847 inventory lists these chairs, sent in the furniture shipment from St. Petersburg. They also

appear in the 1848 letter and bill for furniture; 1849 inventories and bills; 1853, 1863, and 1867 inventories; and possibly in the 1909 inventory as "twelve venetian chairs" in the dining room.

Source: SITK 942.

No rug is recommended for this room. Bare floors were appropriate even in the grand houses of the period. A close examination of the rugs and their values listed in the 1850s and 1860s inventories does not indicate a rug large or valuable enough to have been placed in this room. Most of the rugs are described as knitted and of low value suggesting small throw rugs, inappropriate for under the dining table.

TWO WALL LAMPS, c.1842, English, possibly Argand type

Location: North, east, or west walls

Documentation: The 1853, 1863, and 1867 inventories list four lamps, one a table lamp. One 1853 inventory lists them all as table lamps, but all of the other inventories read "4 lamps, including 1 table lamp." Russian-American Company records, April 3, 1842, Communications Received, contains additional information.

Source: Acquire.

ICON OF ST. NICHOLAS and ICON LAMP

Location: Northeast corner

Documentation: Church tradition dictates that the bishop had an icon and icon lamp in every room of his private quarters. Six icons were listed in the 1847, 1863, and 1867 inventories but not in the 1853 chapel inventory. Their absence in the 1853 inventory may indicate that they were located in the bishop's quarters rather than in the chapel at that time.

Source: Icon, SITK 9368; lamp, SITK 9412.

PANTRY

Only the pantry's northwest corner will be visible to the visitors; however, park staff use the pantry furnishings to present programs on daily life and foodstuffs in Russian America to school groups and special tours.

TWO SETS HANGING SHELVES, four to six shelves, and/or a simple cupboard

Location: East wall, north end

Documentation: One reference in the Russian Orthodox Church records at the Library of Congress, dated January 29, 1854, refers to this room as a "china closet." Evidence on the walls in this room indicates that historically shelves were attached to the walls.

Source: Sitka collection, uncataloged.

SIX to TWELVE PLATES, English pearlware, transfer printed, Copeland and Garrett, Spode or Minton & Boyle, Stoke; or whiteware by Copeland & Garrett or R. Cochran & Co., Glasgow

Location: Shelves

Documentation: Archeological evidence shows sherds marked by these companies.

Source: Acquire.

Twelve or more items of coarse earthenware (redware) and coarse stoneware to include STORAGE BOTTLES, including bottles for oil and vinegar, large and small; CROCKS; and LARGE BOWLS, Russian or English

Location: Floor and shelves

Documentation: Archeological evidence shows sherds of this kitchenwares.

Source: Acquire.

Copperware to include RITUAL CUP, SAUCEPAN, and POT, 1830-1840, Russian

Location: Shelves

Documentation: The 1863 Russian-American Company inventories show copperware in the governor's quarters, kitchen, and some of the other quarters. European kitchens and pantries also commonly contained copperware at this time.

Source: Ritual cup, SITK 9318; saucepan, SITK 9317; pot, SITK 9315.

THREE WOODEN BARRELS

Location: Stacked on the floor in the northeast corner or in front of north window

Documentation: Most Europeans, as well as Alaskans, commonly stored imported foodstuffs such as flour, groats, peas, dried or salted meats in barrels.

Source: Sitka collection, uncataloged.

CHINESE TEA BOX, c.1840, painted and lined with tin, and SAMPLE TEA BRICKS, LOAF SUGAR, LARGE TEA CHEST, WROUGHT IRON FORK, and OIL LANTERN

Location: Shelves

Documentation: Tea was one major Russian trade item.

Source: Chinese tea box, SITK 4326; large tea chest, Sitka collections, uncataloged; fork, SITK 9214; lantern, SITK 9419; acquire tea bricks and loaf sugar.

ONE OR TWO BOXES OF TALLOW CANDLES, c.1840, Russian

Location: Shelves

Documentation: Ten boxes of tallow candles were ordered from Iakut, Russia (Russian-American Company Records, March 9, 1845, Communications Received).

Source: Acquire.

SECOND FLOOR WINDOW TREATMENT

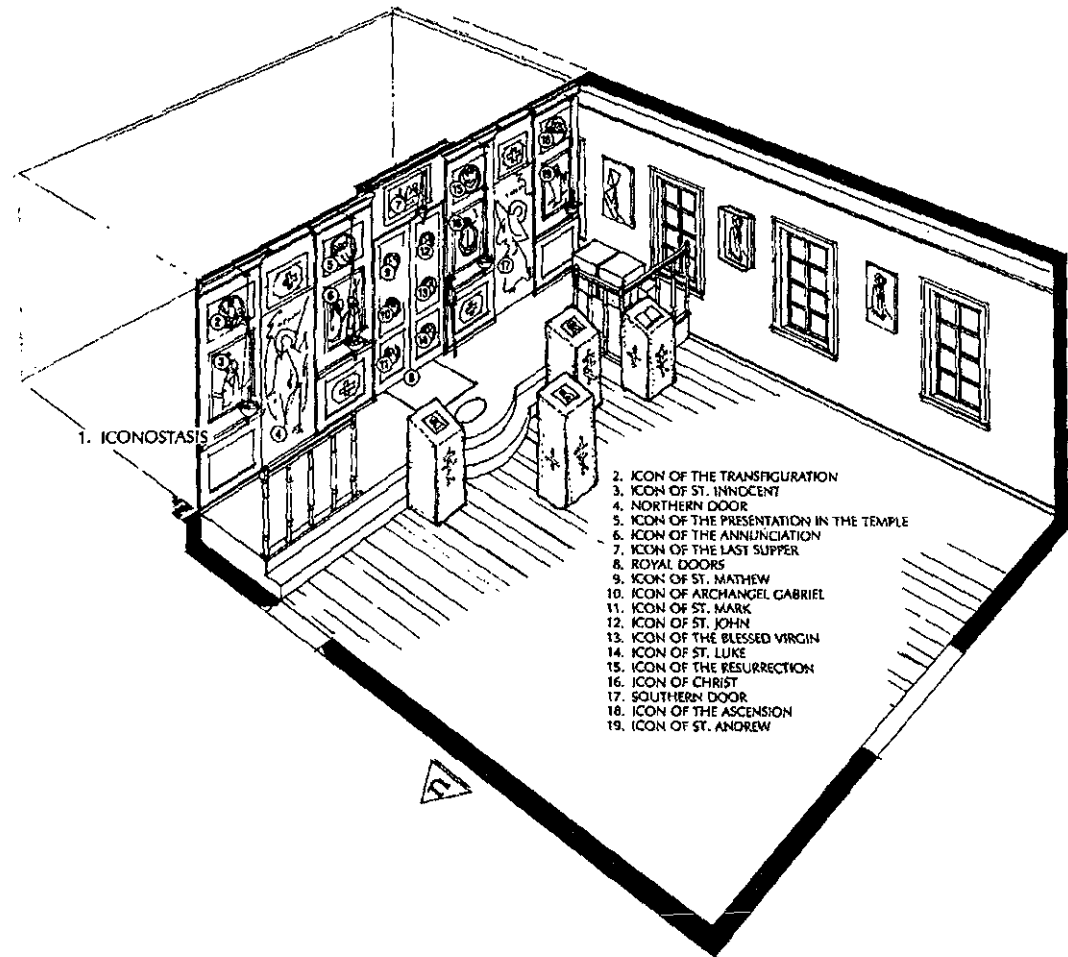
ROLL-UP SHADES, 18 (Window Treatment optional -- pending monitoring of light levels)

Location: At each window (18 windows)

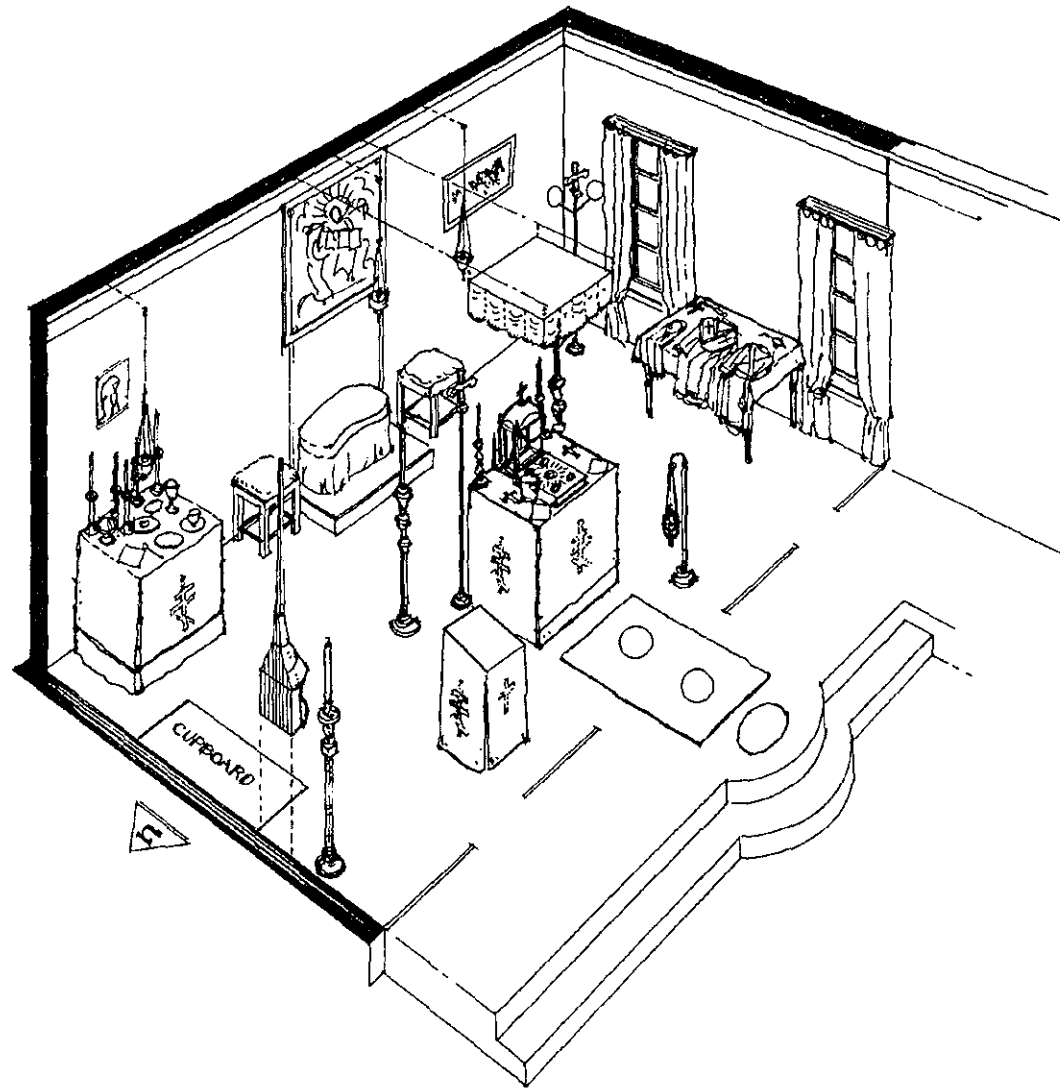
Documentation: No evidence documents window hangings at Sitka beyond curtains in the sanctuary. Russians used roller shades at this time, which would be appropriate if window coverings become necessary to protect the historic artifacts. Monitor light levels in rooms that contain original artifacts and take appropriate measures to prevent sun damage.

Source: Reproduce

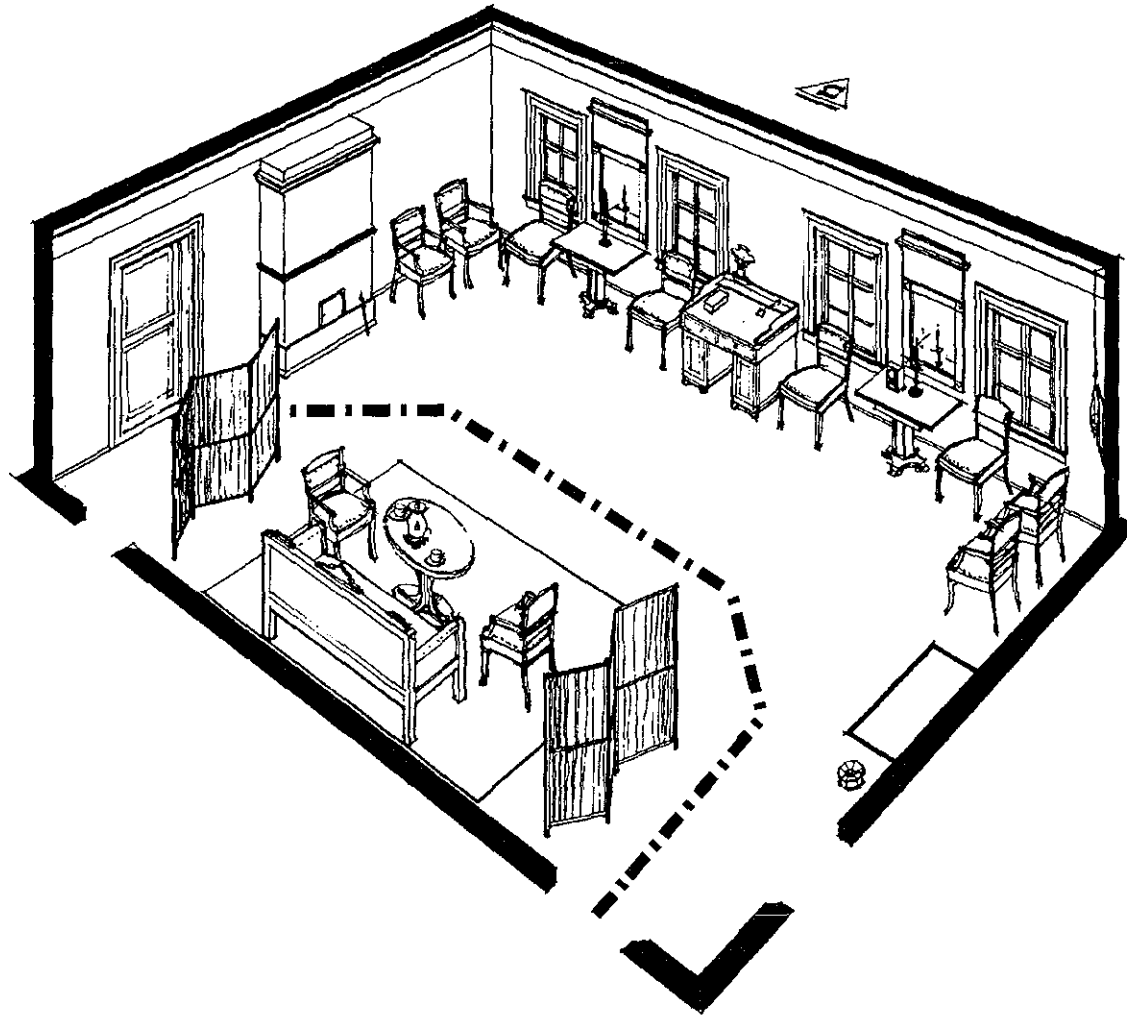
WORKING DRAWINGS



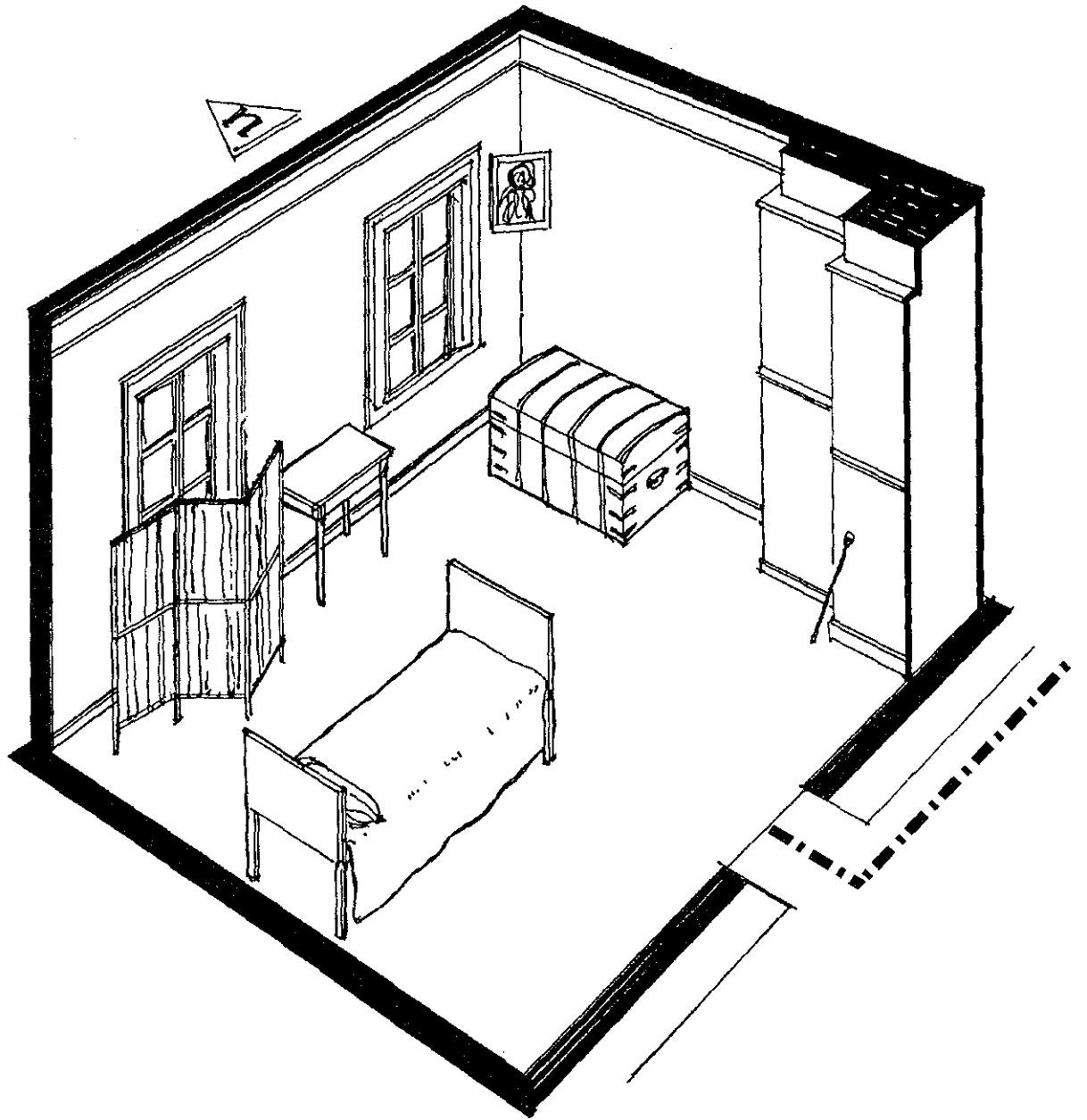
CHAPEL



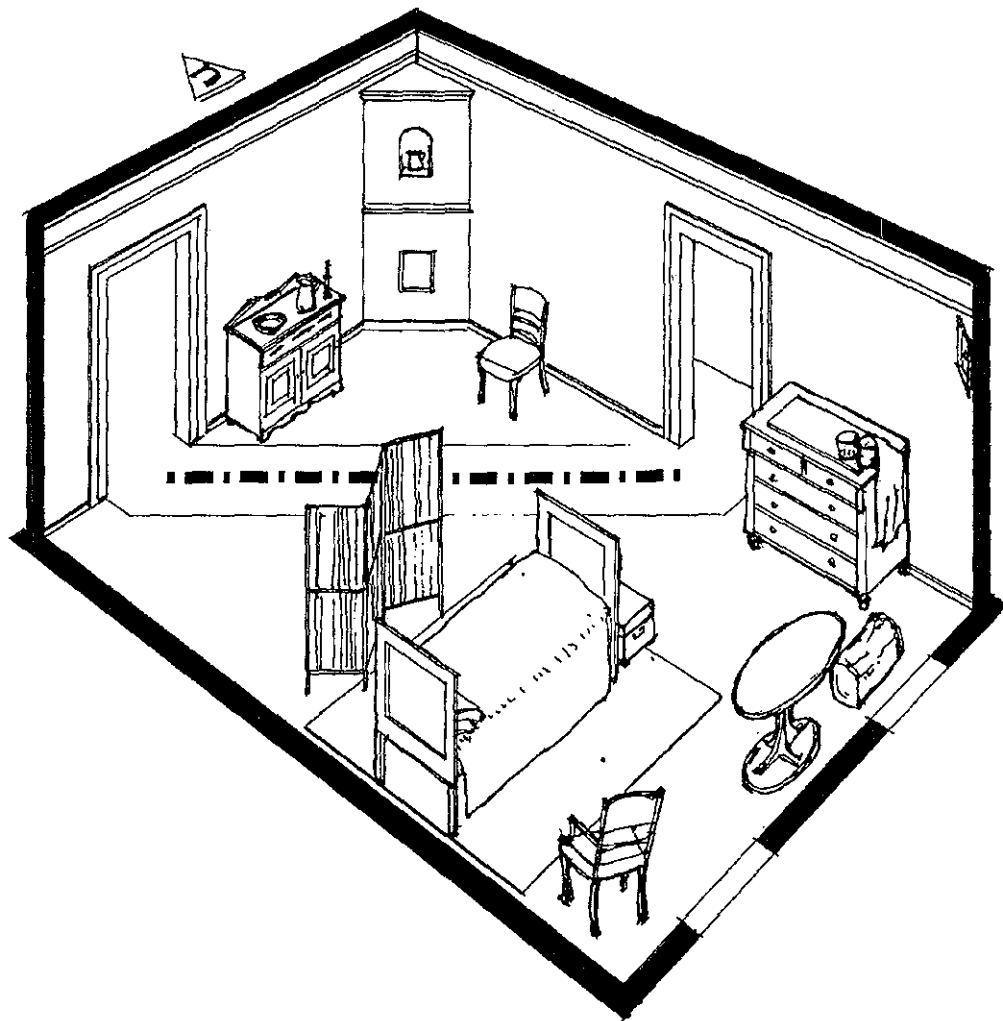
SANCTUARY



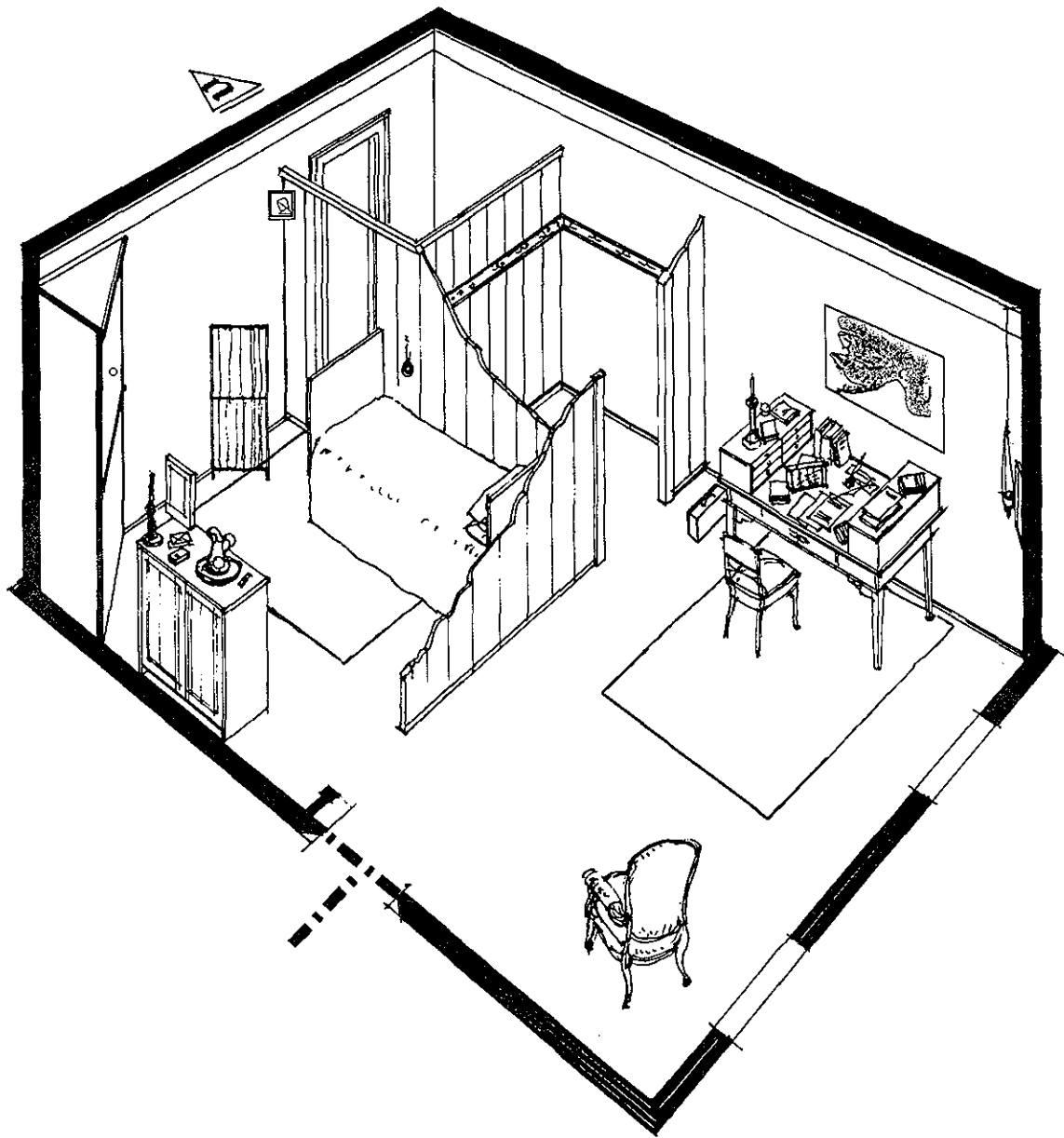
RECEPTION ROOM



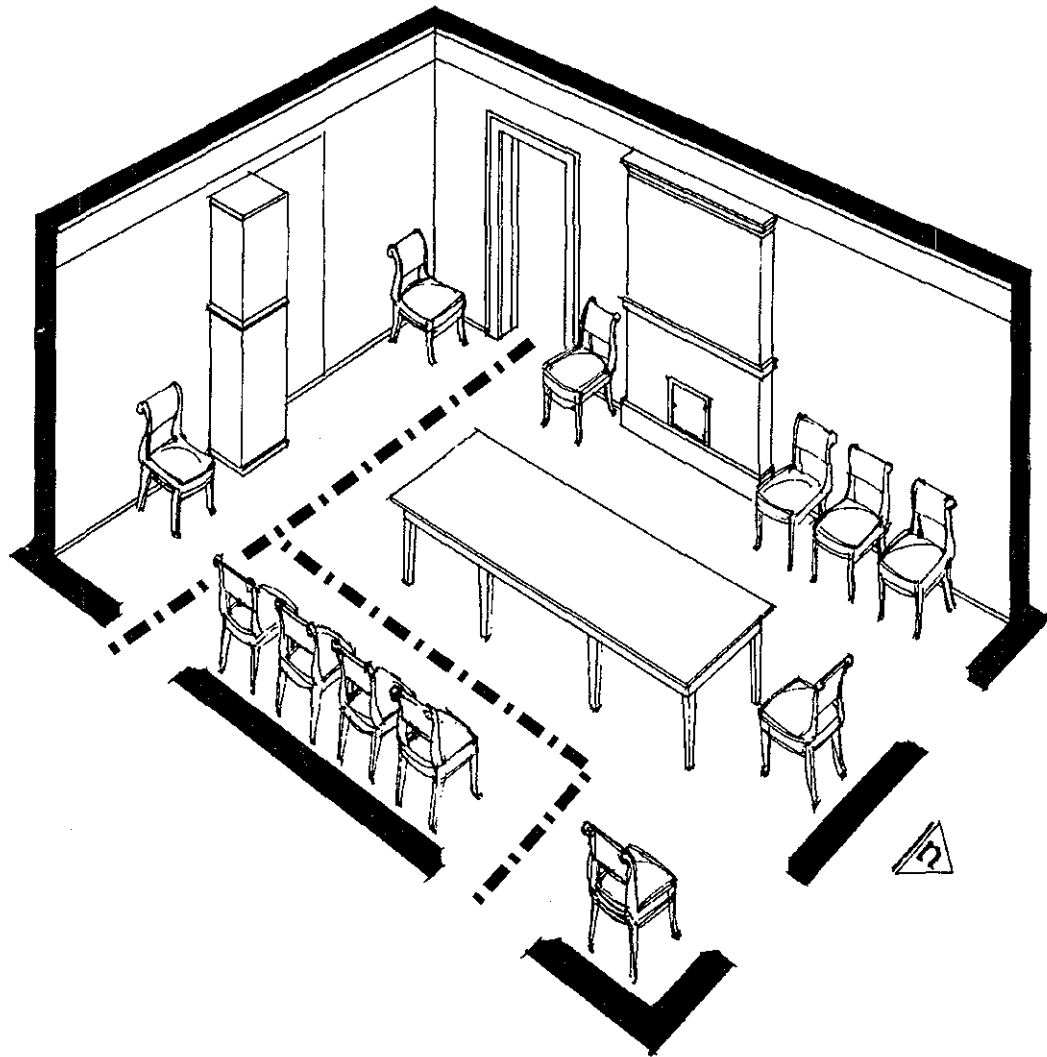
CELL ATTENDANT'S ROOM



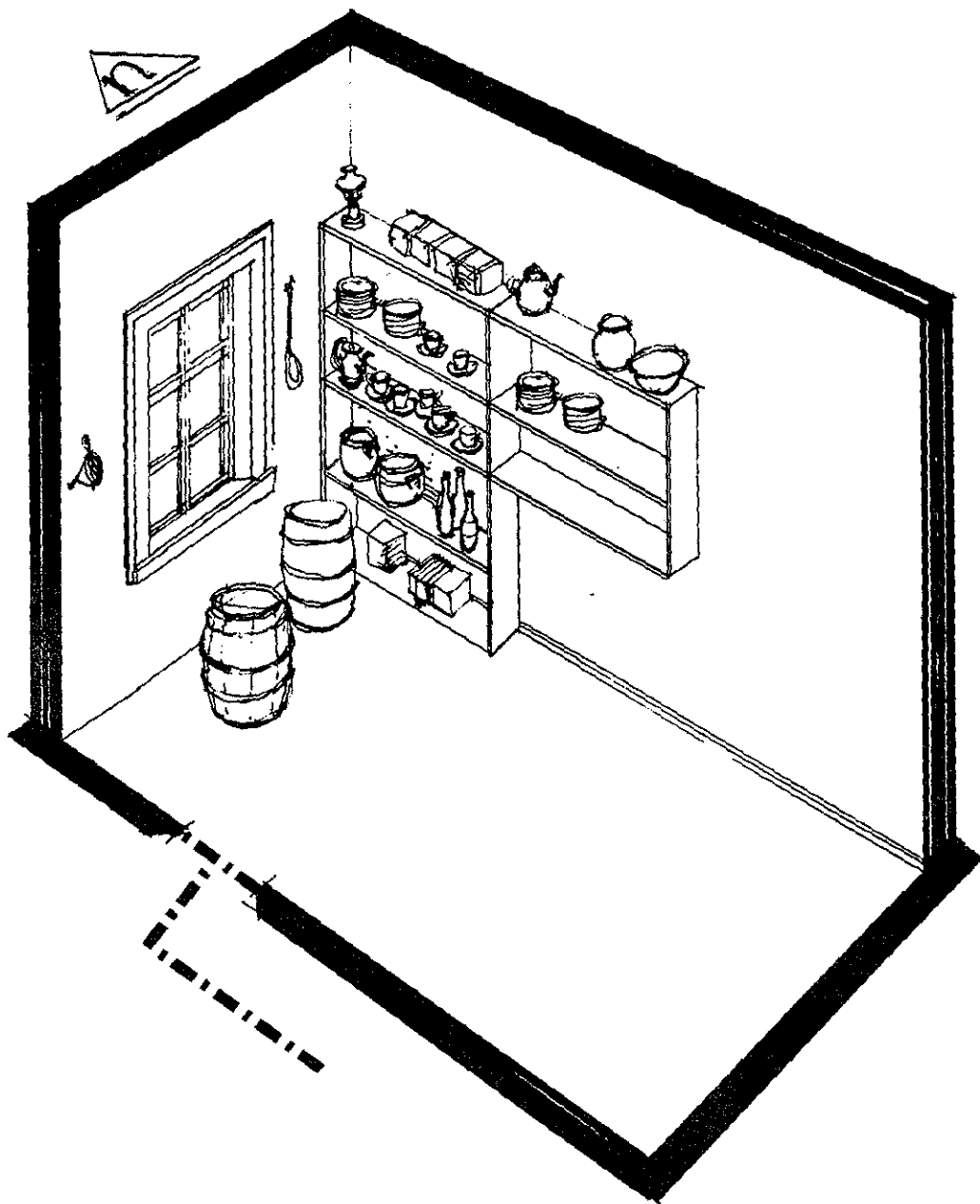
GUEST ROOM



**BISHOP'S SLEEPING ROOM
LIBRARY
CLOAK ROOM
STUDY**



DINING ROOM



PANTRY

FURNISHINGS MAINTENANCE AND PROTECTION

by Anne E. Jordan

This section provides guidance in maintaining the exhibited furnishings on the second floor of the Russian Bishop's House (RBH) to assist the park staff in performing basic preventative maintenance, providing adequate security and a stable environment, and assuring the long-term well-being of the historic furnishings.

This guide was written in the spring of 1987. Structural and wall-finishing work was still in progress at the house, and no furnishings were in place. Installation is scheduled for 1988. Approximately half of the objects slated for installation are owned by the National Park Service (NPS) or are on permanent loan. (The Recommended Furnishings section of this plan identifies which furnishings are on hand and which remain to be acquired through purchase, loan, or reproduction.) Many of the exhibit objects held by the NPS are undergoing treatment at Harpers Ferry Center's (HFC) Division of Conservation.

No visit to Sitka was conducted in the drafting of this section, rather, it is based on discussions with park staff; Denver Service Center (DSC) architects, who are overseeing the restoration of the house; and HFC conservators. Objects undergoing treatment at the HFC were viewed, and reference was made to a draft of this Historic Furnishings Report and to the 1982 RBH Historic Structure Report produced by the DSC.

An integral part of the planning for this furnished rooms exhibit is the intention for its chapel to function as a consecrated Russian Orthodox Chapel, as well as an interpretive exhibit open to the general public. The 1976 agreement between the NPS and the Bishop of the Russian Orthodox Diocese of Sitka and Alaska of the Orthodox Church in America defines the status of objects loaned and donated to the NPS by the church,

as well as defines in broad terms the rights and responsibilities of the two parties in the use and care of these objects. According to the agreement, the church may hold religious services in the chapel upon notice. Such services involve ceremonial use of historic and modern objects on permanent loan to the NPS, as well as donated objects.

The church has also reserved the right to remove objects temporarily for religious use and to use the library for research. The NPS, while not held liable for loss of, or damage to, this church property, assumes responsibility for the curatorial care of NPS-owned and loan objects.

As in all NPS historic sites, the care of collections should meet NPS standards as outlined in NPS-28, Special Directive 80-1 (Rev. 1986), the Manual for Museums, and the revised Museum Handbook (Part II, Museum Records, 1984, Part I on object care available late 1987, and Part III, on collections use, available 1989). These standards are outlined in this section. In this exhibit, however, the NPS will have under its care objects of high religious significance, particularly in the consecrated sanctuary. The extent of routine handling and maintenance by the NPS appropriate for the religious objects has not been established. The NPS must apprise itself of the guidelines and traditions that govern or preclude the respectful handling of these religious items and work with the church to provide professional curatorial care within these overriding considerations. The park staff should be conversant with the 1976 agreement, and those responsible for curatorial care should be fully aware of which objects remain in the church's possession, which are religiously significant, and which require any handling constraints.

Because of the high incidence of loan objects slated for this exhibit and because of its eventual use as an active church, this maintenance section should be updated once furnishings are installed and the chapel and sanctuary have been used. In this way, unanticipated issues can be addressed.

A great deal of valuable information and assistance was provided in the writing of this section, particularly by Park Ranger Gary Candeleria and Superintendent Earnest Swazo, both of Sitka National Historical Park, and by conservators at the HFC. This help is very much appreciated.

The Environment

When historic furnishings are maintained within a historic structure, the objective is to provide as safe and stable an environment as possible for the collection while respecting the integrity of the structure. Usually precise control is not possible, and a responsible balance must be struck through consultation between curatorial and historic preservation staffs. Curators must bring to this discussion a sound knowledge of the objects and their environment based on the continued monitoring of temperature, relative humidity, light levels, and air quality. They must monitor for pest activity, and be aware of changes in the condition of objects as well as the effects of staff handling and visitation. The NPS provides basic standards for museum conditions that can assist parks in setting acceptable goals based on structural, collection, and public use needs.

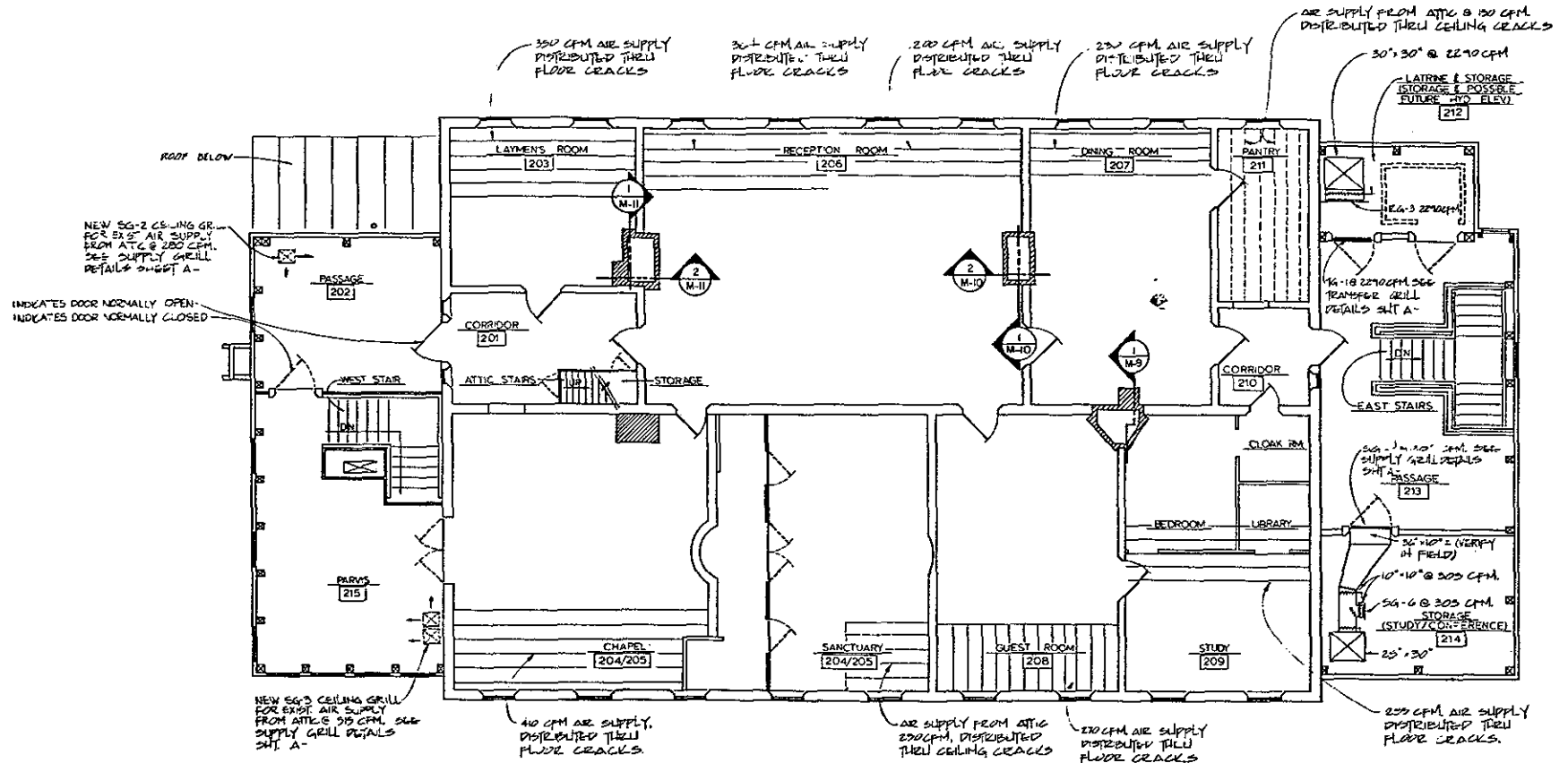
Temperature and Relative Humidity. As outlined in Special Directive 80-1 (Rev.), the recommended temperature range for museum collections in occupied areas is 64-68°F (18-20°C). Lower temperatures in which the aging process slows are desirable, provided they remain above the freezing point. The NPS recommends that the target range for relative humidity (RH) be determined for each site, in consultation with the regional curator, by evaluating the local climate, the material needs and condition of the collection, the absolute constraints of the structure, and an analysis of at least one year's environmental monitoring data.

Sitka is located on the Sitka Sound, 15 miles from where the sound joins the Pacific Ocean. Sitka's mild, damp, marine climate is moderated by a rim of mountainous islands that decrease precipitation and protect it

from cold Canadian air. The area experiences a narrow range of temperatures from summer mean highs in the low to mid-60s to winter mean lows commonly in the teens and 20s. The highest precipitation levels are in the fall and winter.

The Russian Bishop's House, constructed in 1842, is a rectangular, hewn spruce log structure, sided, with enclosed frame "galleries" at each end that act as air locks to the main log structure. The furnished area covered by this plan is located on the second floor; the first floor is devoted to a formal exhibit area (in the planning stage), staff office, and book sales area. The paintings, paper, and textile conservators at the HFC in consultation with DSC historical architects have specified target temperature and relative humidity levels for the climate control system. In establishing these standards, the HFC staff considered past conditions in the house and the nature of objects anticipated for installation in the first floor formal exhibits and the furnished rooms. Among the most sensitive of these are the panel paintings of the second floor chapel. The resulting recommendations call for a constant RH level of 60% \pm 3%, with an absolute minimum of 55%. Stability is a crucial component of RH control. Daily variations should not exceed 3%, and gradual seasonal fluctuations should ideally not exceed \pm 3% per month from the established set point. The temperature should remain at 55°F \pm 5° with an absolute minimum of 40°F and an absolute maximum of 70°F. Reasonable temperature fluctuations are acceptable, as a means of assuring stability in RH. It is proposed that the park provide localized heat in the staff office only. The maintenance of low temperature and mid-range RH levels are compatible with general climatic conditions at Sitka, those conditions to which the objects have become acclimated.

In 1982, a heat pump heating system was installed at the house. This system distributed heat as forced air through ducts located under the floors. The heated air enters the rooms through the cracks between the floor or ceiling planking. These distribution areas are located in



1 SECOND FLOOR MECHANICAL PLAN
 SCALE: 1/4" = 1'-0"
 4 0 4 8
 CENT. OF FEET

bands from about 3-1/2' to 6' wide running along the north exterior wall, along the partition between the bishop's study and his bedroom and library, and along the south wall of the chapel (except for the raised platform area) and guest room. In the pantry the heat enters from the attic over the entire ceiling, and in the sanctuary it enters from the attic in a band along the south wall running from the east wall to about the center of the room.

The system also introduces humidity. The brick stoves have been altered to serve as ducts for the new system, and all windows, fitted with storms, will remain closed.

Since the system has been put in operation, the staff and DSC architects have worked to stabilize the house climate. Monitoring has been done on the second floor, but because the house has been closed and construction continues, no "typical" time periods have occurred. For this report, one week out of each month's hygrothermograph data was reviewed, from August 1985 to July 1986:

	Week of	Wkly Temp Range (°F)	Wkly RH Range	Max RH Chg Per 24 hrs.
CHAPEL				
1985	Aug. 19	61-69	60-65	4%
	Sept. 2	62-70	48-68	13%
	Oct. 7	59-71	46-60	7%
	Nov. 9	53-73	33-61	16%
	Dec. 3	51-69	32-57	22%
1986	Jan.	unavailable	unavailable	unavailable
	Feb. 20	49-57	56-70	12%
	March 3	51-56	55-69	14%
	April 7	52-63	48-65	10%
	May 5	59-67	51-55	4%
	June 2	60-70	50-60	4%
	July 1	57-61	55-62	4%
RECEPTION ROOM				
1985	Aug. 19	59-66	54-62	4%
	Sept. 2	60-67	49-65	14%
	Oct. 7	56-66	45-57	8%

Week of	Wkly Temp Range (°F)	Wkly RH Range	Max RH Chg Per 24 hrs.
RECEPTION ROOM, cont.			
1985 Nov. 9	52-58	36-53	9%
Dec. 2	52-56	31-46	8%
1986 Jan. ?	53-69	40-50	5%
Feb. 20	53-62	47-55	6%
March 3	52-56	47-54	3%
April 7	52-58	48-50	2%
May 5	56-63	49-52	3%
June 2	61-67	50-55	3%
July 1	61-65	52-60	4%

Temperature levels in the house are generally at or below target levels, with no readings in this sample over 73°F. Considerable adjustment of the climate control system has been done since its installation, which has virtually eliminated serious drying winter conditions that had been common. There is, however, a pattern of frequent daily temperature cycling, most commonly rising in the afternoon as much as 9°F and occasional spiking. It should be noted also that temperature levels were kept lower than normal during the year covered by this sample, since the house remained closed. If temperature levels are raised following furnishing and reopening, care must be taken to introduce adequate humidity to maintain RH at recommended levels.

While RH levels do not conform to the target figures, conditions in the house are somewhat better than this group of figures implies. The chart below indicates the frequency of various daily RH fluctuations in the rooms sampled.

	Number of days showing given % RH fluctuation/day				
	0-2%	3-5%	6-10%	11-20%	+20%
CHAPEL (sample size 77 days)	24	35	9	8	1
RECEPTION ROOM (sample size 92 days)	49	35	8		

In the reception room, RH levels are generally fairly flat and within acceptable ranges with infrequent aberrations (possible causes were not recorded). Typical daily fluctuations here are 1-4%. Conditions in the chapel (where numerous sensitive objects are to be exhibited) are less stable, with occasional swings of 6-22% within a day. RH levels as high as 70% or as low as 31% are very rare in this sample, and conditions in both rooms are excellent during the summer months.

Recommendations:

1. Continued refinement of the climate control system should be attempted, particularly for the chapel area, to further stabilize winter conditions around the recommended levels.
2. To aid in evaluating and regulating the climate control system, the staff should record directly on the hygrothermograph charts, conditions or events affecting environmental conditions. Such conditions include climate control system failures, unusual opening or closing of the structure, unusual visitation, power failure, or the first introduction of heat in the fall. A parallel log of weather conditions should be kept along with interior data to assist in analyzing the system's effectiveness.
3. The layout of the perimeter heat distribution plenums necessitates the placement of furniture over the heat flow. It is suspected that temperature and humidity fluctuations may be more rapid and severe over these plenums than monitored conditions in the rest of the room. To find out whether this is the case, a hygrothermograph should be installed over a heat plenum in the reception room. Place the instrument under a modern chair, and calibrate it to match a second hygrothermograph centrally located in the room. The data from these two instruments will assist in evaluating the potential effects of these heat patterns. The regional curator can assist the park in this evaluation.
4. If the monitoring suggested above identifies a more severe microclimate and if the second floor rooms are closed annually for an extended period, it is recommended that the furniture be moved off the heat distribution areas and into the interior of the room. Pieces that should not be moved include the vestments wardrobe (heat ducts in the sanctuary are in the ceiling) and the icons, which should be handled and moved as little as possible.

In the reception room, maintain reproduction upholstered chairs, as opposed to originals, over heat plenums. If conditions prove to be unfavorable, an attempt should be made to avoid installing original icons or other artwork above these plenums.

5. Monitor the condition of the icons, furniture finishes, and veneers, especially over the heat plenums. Report any changes to the park ranger or superintendent.
6. Following furnishing and reopening of the exhibit rooms, keep heat low in winter. If the house is closed for an extended period, reduce heat gradually while monitoring the relative humidity to assure that it remains stable. Upon reopening, raise the temperature gradually.
7. Position all furniture at least two inches from exterior walls to encourage air circulation.

Light. Light has the potential of being the most damaging agent to sensitive organic materials. It causes a chemical breakdown of molecular bonds in organic materials resulting in irreversible embrittlement and fades many pigments and dyes. Museum staff attempt to minimize this damage by regulating the intensity of light to which objects are exposed and the duration of that exposure. NPS museum standards state that during hours of operation the following visible light levels should not be exceeded.

- 5 footcandles (50 lux) -- Textiles, watercolors, prints, and drawings, paper, wallpapers, dyed leather, most natural history objects (for example, botanical specimens, fur, and feathers).
- 15 footcandles (150 lux) -- Oil and tempera paintings, undyed leather, horn, bone, ivory, oriental lacquer, wood, and all other organic materials not listed above.
- 30 footcandles (300 lux) -- Metal, stone, ceramics, and glass.

Ultraviolet (UV) light is the most damaging segment of the light spectrum. The proportion of UV to total light emitted by an incandescent lamp provides the standard 75 uW/l (microwatts per lumen), which should not be exceeded. Daylight and fluorescent light both emit high levels of UV and should be filtered using UV-absorbing screens or films. (See Conserve O Grams 3/3 "Light Damage," 3/4 "Light Filtering Screens," and Garry Thomson's The Museum Environment, listed in Sources of Assistance at the end of this section, for additional information.)

It is important to be aware that even small amounts of light, well within the acceptable range, still cause damage. Garry Thomson describes the "reciprocity law" in his discussion of light. This principle states that low light levels for extended periods cause as much damage as high levels for brief periods. Thus, exposing objects to light, as one does in exhibitions, is a form of consumptive use. Caretakers must plan to provide only the amount of light necessary for public viewing and assure that whenever possible objects in storage are subjected to no light whatsoever.

No light level readings were reviewed for this report. The only light available in the furnished rooms comes through the 18 second floor windows. The Historic Structure Report recommended against installation of permanent light fixtures. The park, however, has requested additional lighting, because visitors have expressed difficulty in viewing certain rooms, and evening programs and church services are anticipated. DSC is in the process of working with the park to install tungsten halogen ceiling fixtures. These will light thresholds, will highlight the iconostasis and altar, and will provide additional lighting requested by the church and park for religious ceremonies and visitation.

At the same time, there is evidence of light damage to artifacts, such as the fading of sensitive paint pigments in the icons, the severe damage to the altar and table of oblations cloths, and the drapery of the bishop's throne. Many of the textiles planned for the exhibit will be reproduced including the gold velvet upholstery in the reception room and the draperies, throne, and lectern covers in the sanctuary and chapel. This plan calls for loose linen slip covers to be used as much as possible to reduce light and dust levels for the gold velvet upholstery and to "show how the room looked when not in use."

Research has located no evidence of historic period window furnishings (shades or curtains) for the second floor except in the sanctuary where reproduction red taffeta drapes will be installed. All windows will be fitted with interior Panlam Industries laminated glass storms. These consist of two glass sheets with a layer of UV-filtering film between.

Recommendations:

1. Take morning and afternoon UV and visible light readings quarterly to determine seasonal changes. Record these in a permanent log, along with notations on weather conditions and the time and location of readings. Monitoring instruments may be purchased or are available on loan from the regional curator or the Curatorial Services Division, WASO. The regional curator can assist the park in evaluating readings and in considering methods for reducing excessive light levels.
2. Tungsten halogen lamps are relatively low in the UV light emission, and the park plans to use 12 volt lamps with maximum bulb wattages of 50. DSC plans to keep the intensity of light low by installing lamps an adequate distance from objects and by using diffusion lenses. It is important to keep light levels at or below the NPS standards stated above and to reduce the duration of this exposure by extinguishing the lamps whenever possible.
3. The house has traditionally been closed to visitation from October through May, with the exception of Alaska Day (October 18). Additionally, visitation tends to be slow in the afternoons. With the reopening of the house, visitation is expected to increase, and future seasonal closing is uncertain. Whenever the house is closed for prolonged periods or when periods of direct morning or afternoon sunlight occur and the second floor is not occupied, however, the opportunity exists to reduce light levels for substantial blocks of time. For this reason, the park is encouraged to consider installing roller window shades, which this plan identifies as appropriate to Russian buildings of the period. Beyond this, evaluating monitored data will indicate trouble spots and the potential for damage during the tour day.

If the park does not opt to install shades, some form of black-out screens should be considered for any closed periods of the year.

4. If shades are installed, lower them during periods of direct sunlight and at the end of the last tour. Open shades or turn on room lights when tours or cleaning is in progress, rather than as part of site opening procedures.
5. Monitor condition of objects and report evidence of light damage to the supervisor or superintendent.

Dust and Pollution. Dust accumulation and air pollution can promote the deterioration of museum objects. Dust particles are a microscopic abrasive that can wear away surface detail. Dust also acts as a catalyst promoting damage caused by pollutants. This occurs when dust attracts moisture and gaseous pollutants, such as sulfur dioxide and

hydrogen sulfide (found in nearly all ambient air), and forms acidic solutions that attack both organic and inorganic materials.

No air pollution data has been obtained for this site. Area residents note evidence of the effects of humid, salt air on exterior metals, and chlorides could become a concern to museum collections drawn into the house by the air handling system. The park has tentative plans to monitor the effects of the lumber and pulp mill industries on local air quality. Dust levels are described as high by park staff, due in part to the proximity of unpaved roads.

Recommendations:

1. The park should include chlorides in anticipated monitoring programs.
2. The use of dust covers and routine dust removal from the furnishings will contribute a great deal to the prevention of more serious conservation problems. The staff can help reduce dust in the furnished rooms by frequently vacuuming the tour route runners and maintaining the cocoa mats at the building entrance and in the entrance gallery. See the section on Recommended Frequencies for housekeeping.
3. Based upon air quality monitoring, additional measures may be necessary to control dust or pollutants. The Curatorial Services Division, WASO, can provide information on the use of high efficiency air purifiers. These devices remove all particulate matter from the air and, when used with activated charcoal filters, will remove the reactive gaseous pollutants.

Garry Thomson's The Museum Environment can provide additional information on pollution and museum collections.

Insects and Rodents. Insects and rodents can cause extensive damage to organic materials. Insects such as dermestid and powder-post beetles, silverfish, clothes moths, and cockroaches devour wood, wool, and cellulosic materials leaving frass and characteristic and identifiable damage patterns. Rodents can destroy paper, textile, and wood objects in the process of nest building.

Evidence of past insect infestation has been noted in the Russian Bishop's House including flat-headed borers, powder-post beetles, cock-

roaches, and ants. Insects were clearly active during the pre-NPS period, and there is some evidence that insects were introduced in recent construction materials. Since the mechanical system went into service, however, the environment is drier and less conducive to infestation. A recent inspection of the structure by Oregon State University Entomologist Joe Capizzi determined that no insects are active in the house. A report dated March 9, 1987, is on file at the park. The staff reports no evidence of rodents.

Recommendations:

1. The entomologist has recommended meticulous housekeeping, on-going monitoring, and confining all food preparation and consumption to the first floor interpretive office. Housekeeping routines provide a good opportunity to inspect the house for signs of infestation and should include periodic checks in the attic and basement. Mouse traps can be used as a precaution, especially in the interpretive office where food might draw rodents. Adhesive insect traps, available from the Curatorial Service Division, WASO, can also be used to monitor and collect samples for identification.
2. The park's Integrated Pest Management (IPM) coordinator should establish a program of monitoring and inspection; maintain on-going documentation of signs of infestation; and assure adequate maintenance, housekeeping, and staff awareness. The regional IPM coordinator can provide assistance with this program and inform the park of pest removal procedures and regulations should this be necessary.

The revised Museum Handbook, Part I, available in late 1987, will contain a very useful section on pest management.

Fire. Most areas of the house are protected by an incipient fire detection system, which treats the structure as a series of zones and successively tests air samples from each zone. The chapel and sanctuary are equipped with photoelectric detectors. As part of the religious services to be conducted in the chapel, candles and incense will be burned, and a fan and vent exhaust system is being installed in this area. Because detectors are sensitive, they will be deactivated during services and for a brief period afterwards while the smoke is cleared. Aside from this, the detection systems are operated around the clock and are connected by a dialer to the local fire department, located about three blocks away.

Except for the chapel and sanctuary, the entire structure is fitted with a dry pipe sprinkler system. Because of the value of the chapel and sanctuary furnishings and their susceptibility to water damage, Halon 1301 has been installed to cover this area with cannisters located in the attic. To avert water damage in the chapel area should attic sprinklers be activated, plastic sheeting has been laid over attic flooring. This, in addition to the existing layers of styrofoam insulation is expected to minimize water flow to the second floor.

Several hand-held Halon and ABC dry chemical fire extinguishers are located throughout the house. Staff training is held annually in their use. The fire department has surveyed the house and has been issued an access key to minimize damage from forced entry. Smoking is not permitted anywhere in the structure.

Recommendations:

1. Develop a written emergency action plan that addresses procedures for staff and visitor evacuation. The staff should discuss the feasibility of artifact salvage in the event of a fire and, in cooperation with the church, establish priorities for the removal of significant items. Include a designated church member on the list of persons to be notified in the event of fire or other emergencies.
2. Maintain housekeeping schedules and routine inspection of extinguishers and heating and electrical systems.
3. Store no flammable cleaning supplies in first floor storage closets.
4. On occasions for which candles or incense are burned, make certain that someone is present at all times. Schedule a final check at closing to assure that all flames are extinguished and all protection systems reactivated. The park staff might consider addition of a "trouble" signal that would notify the fire department if the system was not reactivated by a specified time.
5. Maintain contact with the local fire department including periodic site visits to discuss fire risks, structural, and collections concerns. It is recommended that the park request from them an evaluation of the optimum type, size, and number of hand-held fire extinguishers required for the house. Consider addition of one hand-held extinguisher in the sanctuary.

6. Halon discharge heads are located in the sanctuary ceiling 5'1" from the east wall, just inches from the north wall, and in the chapel 10'6" from the west wall, just inches from the south wall. Both are 180° discharge heads. It is important to determine whether the blast from these heads poses any threat to the altar pieces, table of oblations, standing candlesticks, or icons. It is recommended that a professional assessment be made of the system as installed in relation to the fragility and placement of objects, for potential damage from the force of a gas discharge. This could be done from plan and elevation views and an illustration of projected furnishings or on site after exhibit installation.
7. Up-to-date fire protection recommendations are provided in revised National Fire Protection Association (NFPA) 911, Protection of Museums and Museum Collections, 1985. During the summer of 1987, additional guidance will be available in NFPA 913, Recommended Practice for the Protection of Historic Structures and Sites, and NFPA 912, Recommended Practice for Fire Protection in Places of Worship (draft).

Security. The house is protected during off-hours by a series of magnetic contacts on all exterior doors and by infrared motion detectors in the galleries on the first and second floors. Microwave detectors have been installed to cover the chapel and sanctuary because of the value of the furnishings in these areas. The detector systems are connected by a dialer to the local police department.

Once refurnished, visitors access the second floor of the house by guided tour only, each tour limited to 15 people. During tours, much of the security will depend upon the attention of the interpreter in charge. While a number of the potential corridor furnishings were eliminated in this furnishings plan, the tours will pass through the dining room, reception room, chapel, and, unless too crowded, into the study. Barriers will be installed at the cell attendant's room, bishop's room, cloak room, and library, and carpet runners will be laid to mark the tour route.

To assure that no one leaves the first floor and goes upstairs unescorted, photocell detectors have been installed at the second floor doorway of the east gallery. These will sound an alarm to notify park rangers on the first floor. These alarms will be deactivated at the start of each tour.

The casement windows, while not alarmed, are secured by the installation of interior mounted storms that cannot be removed from the outside. These storms are constructed of a sturdy, double-layer glass. Casements are locked at top and bottom, and the house exterior is illuminated at night on both the north and south faces.

Recommendations:

1. Written site opening/closing procedures should include a walk-through inspection in the morning and at close of day, to verify the presence and well-being of furnishings.
2. An up-to-date location file providing object descriptions, arranged by room, will assist staff in locating and identifying missing or damaged items and assist in possible recovery. This file should be supplemented with current photographs showing object placement within each room, as well as individual photographs of as many exhibited objects as possible, giving first priority to high risk objects.
3. Interpreters can enhance security by preceding groups up the stairs to the furnished rooms and following them down at the tour's end.
4. The staff might consider acquiring removable ropes and stanchions for occasional use with large groups or on special occasions.
5. Interpreters must insist that visitors refrain from handling or sitting on furnishings. Encourage them to remain on the carpet runners. Pending further discussions with church officials, the sanctuary should be viewed by visitors only from the chapel side of the iconostasis. Because this exhibit includes a consecrated chapel, intrusion can take the form of entry into areas restricted by church custom.

See Conserve O Gram 2/4, Manual for Museums, Chapter 12, and pp. 77-82 and 157, Museum Handbook, Part II, p. 4-4.

Housekeeping Procedures and Suggested Frequencies

Routine housekeeping removes dirt before it becomes imbedded, acts as an abrasive, or attracts moisture or pest infestation. In the long run, it can prevent more costly and interventive treatments. The process also provides an opportunity to monitor the collection for evidence of light damage, pest activity, metal corrosion, visible mold growth, mildew odor, or evidence of water leaks.

General Rules for Handling Objects:

1. Be aware that all objects should be treated respectfully. Haste causes bumped, scratched, and broken objects; always schedule enough time to complete the task.
2. While clean cotton gloves should be worn whenever metals are handled, they can contribute to the accidental slipping of objects. Handle all non-metal objects with clean dry hands.
3. Eliminate all unnecessary movement of objects. When moving furniture, be certain to lift by supporting base; lift chairs by rails. Provide support when moving any object. Carry only items that can rest securely in both hands, and carry only one object at a time. Never lift anything by its handle, spout, ears, rim, or any other protruding part. Support it from below at the base and at the side. Moving large pieces of furniture requires two people so that mishandling by tugging, pulling, and sliding is avoided. Carry chairs by their seat rails; large upholstered chairs should be carried by two people. In most cases, support tables by the skirt.

Plan ahead. Know where you are taking an object, what obstacles are on the way, and have the pathway cleared. Often, it is advisable to move small objects in a container rather than handling directly. When several objects are moved in a container, pad both objects and containers. Do not allow parts of objects to protrude from the container while in transit. The loaded container must be light enough to be carried easily. Never carry light and heavy objects in the same container.

4. If any object should be broken, save all pieces and report the damage to the supervisor or park superintendent. Record the damage in the catalog folder, and consult with the regional curator regarding conservation treatment for the object.

Structural Elements. The Russian Bishop's House/Historic Structure Preservation Guide, available in early 1988, will provide guidance in the routine maintenance of all structural elements of the house including the painted plank flooring, the various wall finishes, the clay brick and iron stoves, and the windows (see "Sources of Assistance"). Combined with this furnishings care section, the staff can produce a comprehensive maintenance plan that considers both the structure and its contents. Neither of these can be considered in isolation; for example, in vacuuming or damp mopping floors, care must be taken not to mar or moisten chair legs or the floor-length altar cloths. Upon installation, the light-weight altar is to be firmly attached to the floor by a large, auger-like screw. The care of the structure along with its furnishings must all be considered together.

Textiles. Many of the textiles planned for the furnished rooms will be reproduced, including horsehair and velvet upholstery, sanctuary drapes, lectern and table of oblations cloths, and screen linens; exceptions are expected to include some layers of the altar cloths, the velvet gospels, vestments displayed on the sanctuary table, and bedding. The reproduction velvet upholstery in the reception room will, in some cases, be laid over the original gold fabric. It is possible that modern textiles will be supplied for the sanctuary by the church including altar fabrics or modern vestments. A number of specific decisions on textiles have not been made. Following installation, however, responsible park staff should be aware of the source, ownership, age and condition of all textiles to care for them appropriately. The staff must also clarify the extent of routine handling and cleaning desired by the church in the sanctuary area.

The park staff can contribute to the longevity of the exhibited textiles primarily by preventing or removing dust accumulation, minimizing exposure to light, and assuring careful exhibition and handling. When the exhibit is closed for any appreciable length of time, it is recommended that textiles be draped with dust covers. The process of cleaning

causes wear and it is better to prevent dust build-up from occurring. Dust covers can be made of a tightly woven cotton muslin fabric such as that available from the Curatorial Services Division, WASO; from GSA; or from local fabric stores. Most such cloth should be washed in a commercial detergent and rinsed very well before use to remove sizings. Test fabrics, Inc. (P.O. Drawer 0, 200 Blackford Avenue, Middlesex, New Jersey 08846), produces desized muslin for a higher price. The dust covers should be washed periodically in Orvus W A Paste (made by Proctor and Gamble, Cincinnati OH 45202). The linen dust covers slated for the velvet upholstered chairs and sofa in the reception room should be kept in place whenever possible.

If the textile, trims, and attachments are new or very stable, gentle VACUUMING is effective in removing dust and loose dirt. The strain caused by vacuuming can be reduced by lowering the suction and/or by vacuuming gently through a protective nylon, plastic, or fiberglass screen held directly on the object. (Bind screen edges with binding cloth or masking tape.) Begin by testing the stability of the textile's fibers, using low suction and the screen and watching for loose fiber ends. When textiles are fragile or degraded, dust only when absolutely necessary and with extreme care. Such care will need to be taken with all old vestments on display.

Wash all brushes frequently in clear water or in Ivory soap or Orvus Paste solution. Rinse and dry thoroughly.

Park staff should make no attempt to spot clean historic fabrics, such as the ink stains on the felt of the bishop's desk. Reproduction textiles can be DRY-CLEANED by a dependable dry cleaner, once a year or as needed. Historic textiles should be cleaned by a professional textile conservator. If there is any question as to how a textile should be cleaned, consult with the regional curator or the textile conservator in the Division of Conservation, HFC. (See Conserve 0 Gram 16/2 for assistance.)

The park staff can also minimize the strain placed on the fabrics during exhibition. If historic vestments are draped over the vestments table, a soft flannel sheet should be laid underneath. If these vestments are to be hung, even temporarily, in the vestment wardrobe, do not use the pegs unless absolutely necessary. The swivel rods should be padded to broaden the support for each garment. One method would be to stuff a cotton sheeting or muslin pocket with cotton or polyester fiberfill to create a long, thick pad. Tie this pad around the rod with cotton twill tape. For any historic garments that will not hang on the rods, construct a padded hanger (directions available from Curatorial Services Division) on which the hook can be swiveled to hang over the wardrobe rods. The hook should also be padded to avoid denting the soft cedar rods. Do not store any textiles in contact with the unfinished wood inside the wardrobe.

When the exhibit is closed for extended periods, carefully vacuum each garment and the bedspread on one or more beds. Cover the beds (or a long worktable set in the furnished rooms) with a dust cover. Lay the garments flat, side by side, and cover with a second dust cover.

For woven textiles in the cloak room, hangers would be preferable to pegs. If pegs are used, pad them as described above. In addition to woven fabrics, the plan calls for the acquisition, if possible, of a bird skin parka and a long shirt, or Kamleika, of mammal intestine. These extremely rare, highly valued objects are among the most sensitive animal product garments to care for. The ethnographic materials conservator at the HFC has expressed concern about the display of such garments hanging on pegs. This can cause intolerable strain on these fragile materials. It is suggested that if these acquisitions take place, an alternative form of display such as a padded hanger or other hanging device be devised in consultation with HFC's Division of Historic Furnishings and the Division of Conservation's ethnographic materials conservator. Secondly, there is a high potential for damage to these materials in routine maintenance. If acquired, they will require special curatorial care to be determined in discussion with the

HFC conservator. In the interim, these untanned materials are oily and should not be placed in contact with textiles or other absorbent materials. Handle with care. DO NOT VACUUM.

Curtains, Screens, Bedding: The reproduction window and royal door curtains slated for the sanctuary and the reproduction linen fabric in the several standing screens can be vacuumed gently with a clean brush attachment without a screen, testing for appropriate suction. Adjust suction and use of screen to condition of period bedding and other exhibited textiles.

Upholstered furniture: Vacuum stable upholstered furniture gently using the soft brush attachment. Reduce the suction and/or use the protective screen if any upholstery cloth is fragile or degraded. Work dust gently out of corners, pleats, and tufts with a clean brush attachment.

Rugs: The runners used for visitor access or reproduction rugs can be vacuumed and cleaned more frequently than historic rugs. When vacuuming historic rugs that are well-worn, use the plastic mesh screen and low suction to relieve strain.

See section on books for advice on the care of the velvet gospels.

Wood Furnishings. This plan calls for a variety of clear finished, painted, and unpainted furniture. At this writing, a number of these furnishings are being treated at the HFC's conservation labs. The treatment reports will identify the objects' condition and treatments performed. The surface finish determines in large part the object's routine care.

Clear Finished: DUST furniture with stable finishes (that is, not cracked or flaking) using a clean cotton cloth or a vacuum with soft brush attachment (see Conserve O Gram 7/8). Treated dust cloths, which can contain unknown products such as silicones, are not recommended. A

soft brush, such as a Chinese Hake brush (available from TALAS, 213 West 35th Street, New York, NY 10011-1996), can be used to dust intricate carvings and recessed areas. See the textiles recommendations in this section for care of furniture upholstery and table felts. Do not attempt to dust furniture with flaking finishes. Take particular care to note the condition of finishes on furnishings over the heat plenums (see Temperature and Relative Humidity discussion). Determine which upholstered chairs in the reception room are original and, to the extent possible, see that they are not in close proximity to the heat flow. Clear paste WAX provides a protective coating for finished wood furniture against abrasion, moisture, and high relative humidity. The clear finished pieces treated at HFC are being provided with a light coat of Butchers paste wax. Wax should always be applied sparingly and then only when a light buffing will no longer bring up a gloss. For furnishings not in use, such as these museum pieces, this can be at least several years. Soiled or wax-laden pieces should be CLEANED before rewaxing (see Conserve 0 Gram 7/2 and 7/3). Should this become necessary, it is recommended that the park contact the HFC or have the work performed by a contract conservator.

Painted: Before any cleaning is done, it is important to determine the type of paint that has been applied to an object. For example, calamine paint is being used on a number of these exhibit pieces, including the vestment table, two stools (Cat. #636 and #205), and the vestment wardrobe (Cat. #2014) in the sanctuary. This is a water-based paint, and water should never be used in cleaning. Provided the paint is stable, DUST by vacuuming with a clean soft brush attachment or with a clean soft cloth. DO NOT use either a treated dust cloth or the cleaning aid Endust on painted finishes. DO NOT WAX.

Unfinished: Bare wood furnishings include the altar (Cat. #2032) and the table of oblations (Cat. #190), which will normally be covered with textiles; the inside and back of the vestment wardrobe; and the reproduction barrels in the pantry. DUST exposed unfinished wood as you do painted finishes; DO NOT use Endust, treated cloths, or WAX.

The HFC furniture conservator recommends that the wardrobe not be moved after installation, because of its weight and the fragility of its feet. If it is necessary to move it, use a dolly, and move directly forward, avoiding any diagonal pressure on the feet. Install the piece no closer than 2" from the wall to encourage ventilation. The Russian ledger documents glued to the back have been photographed; if any cleaning is required, brush gently with a clean, soft brush.

Paintings. The icons in the chapel and in rooms throughout the second floor are a vital part of this furnished rooms exhibit. Most of these paintings are oil on wood or canvas support, protected by a varnish layer. Most of these paintings and frames are on loan to the NPS from the church and have been treated at the HFC (see treatment reports). Other original and reproduction icons are slated for acquisition and watercolor portraits are planned for the bishop's sleeping room.

Paintings are highly susceptible to damage from RH fluctuations, exposure to light, and handling. The more the park can minimize these the better. The surface of paintings are extremely fragile and should not be touched. Park staff is encouraged to MONITOR the condition of the paints, to make note of any changes in their appearance, particularly watching for warping or any signs of cracking, loose, or raised paint. This is especially important for icons placed over the heat plenums, where more rapid or wider fluctuations in temperature or RH may occur, and icons located on exterior walls. If any changes are observed, contact a conservator.

DUSTING paintings can cause damage to the surface if not properly done, and paintings should NOT be routinely dusted. Never dust paintings with loose or flaking paint. Ideally, even stable paintings should be dusted by a conservator or at least with a conservator's advice. If dusting is done, use a clean, very soft brush such as a Chinese Hake brush (see Wood Furnishings for vendor) and use very good light. Brush gently from

the top downward, watching for any scratching, or signs of loose paint. Wash brushes frequently in an Ivory soap solution, rinse, and dry thoroughly.

More extensive treatments should only be done by a conservator.

Plain, ungilded, finished, or painted FRAMES in stable condition can be dusted gently using a vacuum with low suction and a brush attachment, a soft brush, or a clean soft cloth. Stable GILDED frames should NOT BE DUSTED, except using an air stream such as that produced by an ear syringe or a soft lens brush.

The iconostasis and other icons are within reach of visitors. Interpreters should insist that they not be touched. The revised Museum Handbook, Park I, on Museum Collections, available in late 1987, will include a very useful section on the nature and care of paintings.

Metals. Many of the metal objects on exhibit will be on loan from the church and will be used by them in periodic religious ceremonies. Not all recommendations made here for the care of museum metals can be followed for these pieces, and the park will establish with the church whether or not the NPS is to provide routine care of altar pieces. To the extent to which these basic guidelines can be followed, however, they may contribute to the objects' long-term well-being.

In general, metals should be handled and polished as little as possible and should be kept in a low RH environment and free of contaminants such as chlorides. The target humidity level for the house, as discussed, is higher than ideal (30%), and there is a potential for chlorides due to the sea's promiximity. To maintain a polished appearance despite handling or an adverse environment, brass, copper, and silver can be polished and then sealed by a protective lacquer coating. Any objects used in the consumption of food, however, such as the chalice and other altar service pieces, should probably not be sealed with lacquer.

Because deposits from the hands can corrode metals, clean cotton gloves should be worn whenever metals are handled. When metals are handled during church services, they can be wiped afterwards with a soft cloth to reduce corrosive deposits.

The HFC's metals conservator is treating a number of objects slated for exhibit including silver-plated brass icon lamps, a brass censor, and floor-standing candlesticks. Treatments include cleaning, polishing, and lacquering (see Treatment Reports). A coat of lacquer should last a long time (around 10 years). Inspect objects yearly for darkened, tarnished areas, indicated that the lacquer needs replacing. When lacquer is removed, the object is washed, dried, degreased, polished, and relacquered. This process should only be done by a metals conservator or by technicians trained by a conservator. It is recommended that the park contact the HFC's metals conservator when relacquering is required or as additional pieces are acquired.

DUST metal objects with a clean, dry, untreated cloth, a vacuum with a soft brush attachment, or a very soft bristle brush. With regular dusting, more extensive cleaning will be necessary only at long intervals. Washing of metal objects should never occur on a regular basis and then only with the advice of a metals conservator.

The icon lamps have been scratched in the past, apparently in the removal of wax drippings. Wax deposits do not harm the metal; no sharp implements should be used to remove them. Conservators can remove wax with solvents in future conservation treatments, but this should not be done by park staff.

The rusting and corrosion of iron objects, such as the doors of the brick stoves, often occurs in high humidity conditions, especially in the presence of chlorides. The Russian Bishop's House/Historic Structure Preservation Guide will provide guidance in maintaining them.

Books. Period, Russian-language books are slated for exhibit on shelves in the library, on the bishop's study desk, and in the chapel and sanctuary. A number of books dated largely 1850s and 1860s are on loan to the NPS from the church, and others remain to be acquired. It is expected that these books will include leather bindings, ledger-type books with marbled paper on book boards with soft leather spines (some quarter-bound), cloth bindings, and paper-covered pamphlets. This plan also calls for acquisition of two elaborate gospels, bound in velvet and metal with enameled or lacquered icons.

The church has reserved the right to use the library collection for research purposes; some books will be used in the course of periodic ceremonies.

The only recommended in-park treatments for historic books are gentle DUSTING and cautious handling in use. Staff should handle books only as necessary, with clean dry hands. The bindings of stable paper or cloth covered books or pamphlets can be dusted with a vacuum with clean brush attachment (use the flat brushless tool for stable leather bindings), or with a soft, clean brush. Remove all books from a shelf, lay horizontally on a clean surface or in boxes, and dust shelf. Dust books individually. First, hold book tightly closed. Clean top edge, brushing gently from headband to fore edge. Dust covers gently as needed.

If covers have loose pieces or if leather bindings are cracked, flaking, or powdery, do not vacuum. Brush gently with a soft brush, watching carefully for detached pieces. Wash and dry (or change) brushes often.

During dusting watch for signs of silverfish, booklice, or other pests; warping of book boards; mold; or red rot development on leather.

Consult a conservator for advice on further treatments as necessary. Leather treatments such as the application of potassium lactate or British Museum Leather Dressing, often advocated in publications, are no

longer recommended as routine preventative maintenance at the technician level.

Set book rows forward on shelf to allow for ventilation behind. Never pull a book off the shelf by grasping the top or sides of spine. Rather, reach over the books to the back and push desired book forward, or push adjacent books back to expose the covers of the desired book. If any books have detached spines or loose pages, the Curatorial Services Division can provide information on constructing protective wrappers.

The church should be consulted as to whether the park is to care for the velvet-bound gospels. If so, use dust covers during the off-season to reduce dust accumulation. If cleaning is necessary and there are no loose pieces, brush covers very gently with a clean, soft brush. If instability of velvet, icons, or metal is noted, consult the church about arranging for professional conservation treatment.

Ceramics and Glass. A small mixture of porcelain, pearlware or white-ware, coarse earthenware, and stoneware is planned for the house pantry. Most damage to ceramic and glass objects results from well-intentioned handling, cleaning, and repair. Handle, move, and clean as little as possible. (See Conserve O Gram 8/1 for handling guidelines.)

Regular DUSTING will greatly reduce the need for washing. Examine objects for cracked or loose pieces and flaking paints or glazes prior to any cleaning or handling. Dust stable objects with a soft, clean, untreated cloth or with a soft brush. Do not vacuum.

Ceramics and glass are comparatively stable and unaffected by dust. They should not be WASHED on a routine basis. Annually, check to determine if washing is necessary. Wet cleaning should not be attempted unless the exact type of glass, ceramic surface treatment, and former repairs are known and then only with the advice of a conservator or

curator. Information about construction and former treatments or repairs may be found in catalog records or accession files. Seek a conservator's advice if uncertain about safe procedures for specific pieces.

Cleaning procedures for porous and nonporous ceramic types are outlined in Conserve O Gram 8/2. Glass (without paint or gilding) can usually be cleaned using the same glass cleaner prescribed in this Conserve O Gram. Only if this is unsuccessful should a dilute non-ionic detergent solution be tried. Rinse well and dry. Never immerse repaired glass. If in doubt, clean with damp cotton balls and dry with soft cloth.

Particular care must be taken with mixed-media pieces, gilded, or complex surfaces. Seek a conservator's advice if uncertain about safe procedures for specific pieces.

Clocks. A table clock is slated for the reception room desk; it is not known if the clock will be kept running. If the clock is to be run, it should be examined by a reputable clockmaker who can advise the staff as to the parts and procedures necessary to bring it to working order and maintain it. The site staff should not undertake either repair or maintenance of clockworks.

The clockmaker can advise the staff on proper handling, balancing, winding, regulating, and setting procedures. In the interim move the clock as little as possible and never with the pendulum swinging in place. Never move hands counter-clockwise. Maintain case (dusting) as a piece of furniture. Carefully label separate clock pieces, keys, pendulums, and loose case pieces with the clock's catalog number.

Recommended Frequencies. Prior to its closing for restoration, the Russian Bishop's House had an average annual visitation of about 14,000. The house was open from the end of May to October first, and closed the remainder of the year, except for October 18, Alaska Day. Most park

visitors arrive at Sitka by ship or ferry, with an annual park visitation of about 100,000. Visitation at the house has been highest in the morning and very light in the afternoon. Once the first floor exhibits and second floor furnishings are installed, future visitation levels are expected to increase to as much as 45,000. The park intends to extend the annual visitation period, provided the increases warrant it.

Since the following schedule is being drafted concurrently with the DSC's Historic Structure Preservation Guide the two will have to be meshed by the park. The park can then maintain a flexible schedule, revising it as needed on the basis of observations of soil accumulation, visitation levels, etc. The following frequencies are suggested for times when the house is open for tours. During closed periods, frequency can be reduced. In housekeeping, it should be kept in mind that more is not always better. When in doubt, caretakers should always consult with their supervisor or the regional curator before proceeding with any interventive procedures, especially any involving water or other solvents.

Asterisks on the schedule indicate that techniques are provided in the preceding part.

DAILY. Walk through all exhibit rooms to VERIFY the presence and well-being of all exhibit furnishings.

VACUUM service carpet or mats along visitor route (bi-monthly when house is closed).

WEEKLY. DUST wooden furniture.* DUST ceramic, glass, and metal objects.*

WASH soiled cotton gloves, dust cloths, and vacuum brushes in Ivory; rinse; and dry (as needed). TURN exposed book pages to reduce light exposure. CHANGE hygrothermograph charts, review results, file.

MONTHLY. VACUUM (with soft brush attachment) window sills and lighting fixtures (more often if necessary).

VACUUM (with brush attachment) upholstery, bedding, and window shades (using screen as necessary).*

DUST picture frames (not gilded frames) using vacuum with brush attachment or a soft bristle brush.*

VACUUM historic carpets and rugs (using screen as necessary).*

Wipe mirror glass with slightly damp cloth. Dry.

REFOLD folded textiles along different lines to reduce stress.

SEMI-ANNUALLY (Perform in early spring and late fall). VACUUM reproduction curtains in the sanctuary (more often if necessary).*

DUST period books and shelves.*

VACUUM high ledges, those requiring a ladder, such as the top of the vestments wardrobe.

If runners along visitor route are carpeted, DRY CLEAN as needed.

ANNUALLY (Perform during winter closing). Conduct annual INVENTORY of exhibited objects.

TAKE UP reproduction and historic rugs and pads AND CLEAN beneath.

IDENTIFY textiles requiring CLEANING BY A CONSERVATOR or by a reputable dry cleaner. Survey other furnishings to identify objects requiring conservation treatment.

BIENNIALLY (Perform in winter). CLEAN and REWAX, only as necessary, finished wooden furnishings (not gilt or painted furniture).*

Suggested Closing Procedures. If the house (or second floor exhibit) continues to be closed for a substantial period each year, the following procedures are suggested for closing the second floor.

- o Pull shades or install black-out screens over all windows.
- o Dust thoroughly and cover textiles and other fragile and light sensitive objects with dust/light covers as described above. Small muslin covers can be draped over each icon if dust levels prove to be high.
- o As discussed above, if monitoring areas over heat plenums show a potentially damaging level of heat, move as many furniture pieces as possible off the plenums, into centers of rooms. Do not move vestment wardrobe or icons.

- o To reduce strain, remove clothing hung on pegs and lay flat as described above.
- o Reduce heat levels gradually while monitoring the relative humidity to assure its stability. Upon reopening the house, raise the temperature gradually.
- o Perform annual cleaning procedures during closed periods. Continue to perform routine housekeeping on a reduced basis.
- o Continue hygrothermograph monitoring.

Staffing

It is important that the staff assigned to perform the housekeeping suggested here be trained in curatorial procedures, sensitive to the potential for damage and wear through improper cleaning, and able to recognize the signs and causes of deterioration. This is especially important because of the loan arrangements with the Russian Orthodox Church, and the particular religious significance of the chapel and sanctuary furnishings.

At present, park plans call for housekeeping of the furnished rooms by the maintenance division. These staff members are under the supervision of the chief of maintenance, but they will receive guidance in this work from the park ranger, who has received basic curatorial training. The regional curator has also expressed a willingness to participate in an annual spring cleaning. There is a vacant site supervisor position at the house, and the position description calls for curatorial knowledge and skill. This person may be called upon to oversee care of the Russian Bishop's House furnishings. The 1983 Collection Management Plan strongly urged the creation of a curator position at the park, and the regional curator reports that a curator position to be shared by Sitka and Klondike Gold Rush NP is now a high regional priority.

In view of the value of the Bishop's House and other Sitka collections, this report strongly supports these park and regional efforts. The proposed position would best provide the level of expertise and continuity required of a valuable collection exhibited in this dynamic way.

Sources of Assistance

Persons responsible for the care and protection of museum objects should be familiar with Ralph Lewis' Manual for Museums (National Park Service, Government Printing Office, 1976), the NPS Museum Handbook (Part II on Museum Records, 1984, Part I, available in 1989), and the NPS Conserve O Gram series.

Sections in the Manual for Museums that are particularly useful for implementing these recommendations are Chapter 4, "Caring for a Collection," pp. 61-112; Chapter 11, "Housekeeping," pp. 204-259; and Chapter 12, "Protection," pp. 260-298.

Chambers, Henry J. Cyclical Maintenance for Historic Buildings. Washington, D.C.: Office of Archeology and Historic Preservation, National Park Service, U.S. Department of the Interior, 1976.

Conrad, Randall. Russian Bishop's House/Historic Structure Preservation Guide. Denver Service Center, 1988.

Edwards, Stephen R., Bruce M. Bell, and Mary Elizabeth King. Pest Control in Museums: A Status Report. Lawrence, Kansas: Association of Systematic Collections, 1980. A good guide to pesticides, their use in museums, and common insect pests.

Sandwith, Hermione and Sheila Stainton. The National Trust Manual of Housekeeping. London: Allen Lane, Penguin Books, Ltd., 1984. A sound and thoughtful guide to housekeeping in historic houses. Covers a wide range of furnishings in a highly readable way. (Available in U.S. from Viking Press, through Ambassador Book Service, 42 Chasner Street, Hempstead, Long Island, New York 11550, 516 489-4011, ISBN 0140076387. \$9.95 paperback.)

Technical Committee on Libraries, Museums, and Historic Buildings. Protection of Museums and Museum Collections. Boston: National Fire Protection Association, Inc., NFPA 911, 1985. One of the best sources of fire protection and prevention specifically written for museums. (See also NFPA 912, "Recommended Practice for Fire Protection in Places of Worship, and NFPA 913, "Recommended Practice for the Protection of Historic Structures and Sites" both in draft, available summer 1987.)

Thomson, Garry. The Museum Environment, 2d Edition. London: Butterworths, 1986. An excellent source of information on light, humidity, and air pollution. (Available from Butterworth Publishers,

80 Montvale Avenue, Stoneham, MA 02180. A copy of the book's first edition (1978) available on loan through the Curatorial Services Division, WASO.)

Useful Audiovisual Programs include:

"Housekeeping Techniques for the Historic House," "Museum Fire Security," and "Site Security." These programs are produced by the American Association for State and Local History. (Contact Division of Conservation, HFC, for a brief list of cautions to use in following the housekeeping program recommendations.)

"Basic Deterioration and Preventative Measures for Museum Collections," Shelley Reisman Paine (AASLH videocassette). Highly recommended. Brief non-technical introduction to the processes of mechanical and chemical deterioration and to the goals of preventative conservation. Covers the deteriorating effects of light, temperature and relative humidity, dust and pollution, pests, improper storage and handling. Suitable for staff at all levels with collections responsibility.

"Causes of Damage to Furniture and Some Solutions," Robert Mussey, furniture conservator, Society for the Preservation of New England Antiquities. (Produced for NPS in 1984. Slide/tape program -- two parts total 160 slides.) Highly recommended. Overview of damage caused by light, humidity, pests (part 1), and inherent vice, use in historic houses, storage and maintenance (part 2). Useful in improving staff recognition of program signs. (Available on loan Servicewide from the North Atlantic regional metals conservator.)

The regional curator, Alaska Regional Office, and the Curatorial Service Division, WASO, can provide assistance, further information, or referral to those involved in maintaining the furnished rooms of the Russian Bishop's House.

ILLUSTRATIONS

Illustration 1. East wall of chapel showing iconstasis,
September 1974. Courtesy of the National Park Service,
Harpers Ferry Center, Division of Conservation.

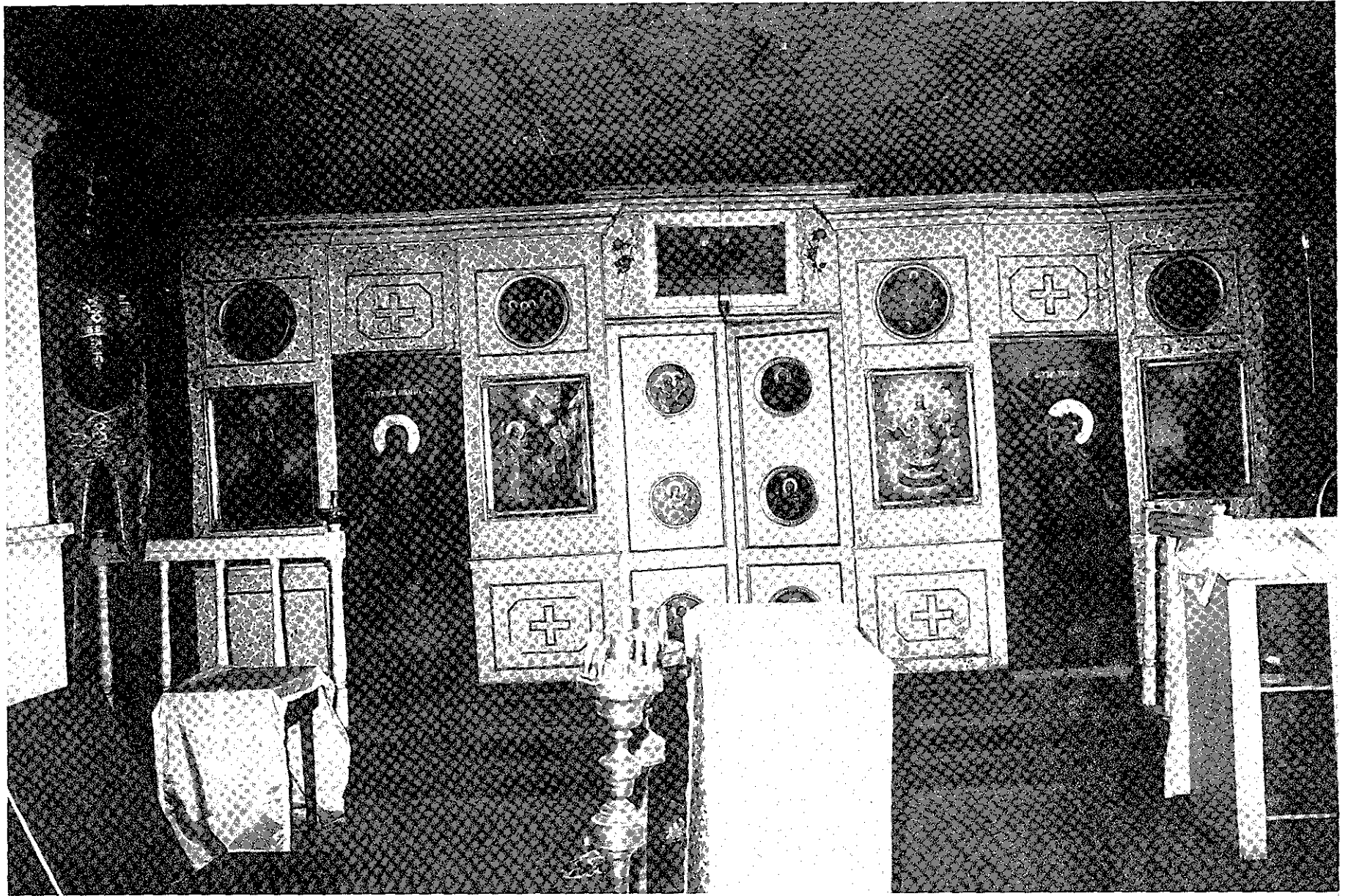


Illustration 2. East wall of chapel, showing iconostasis,
pre-1973. Courtesy of A. Lewis Koue, Park Files,
Sitka National Historical Park.

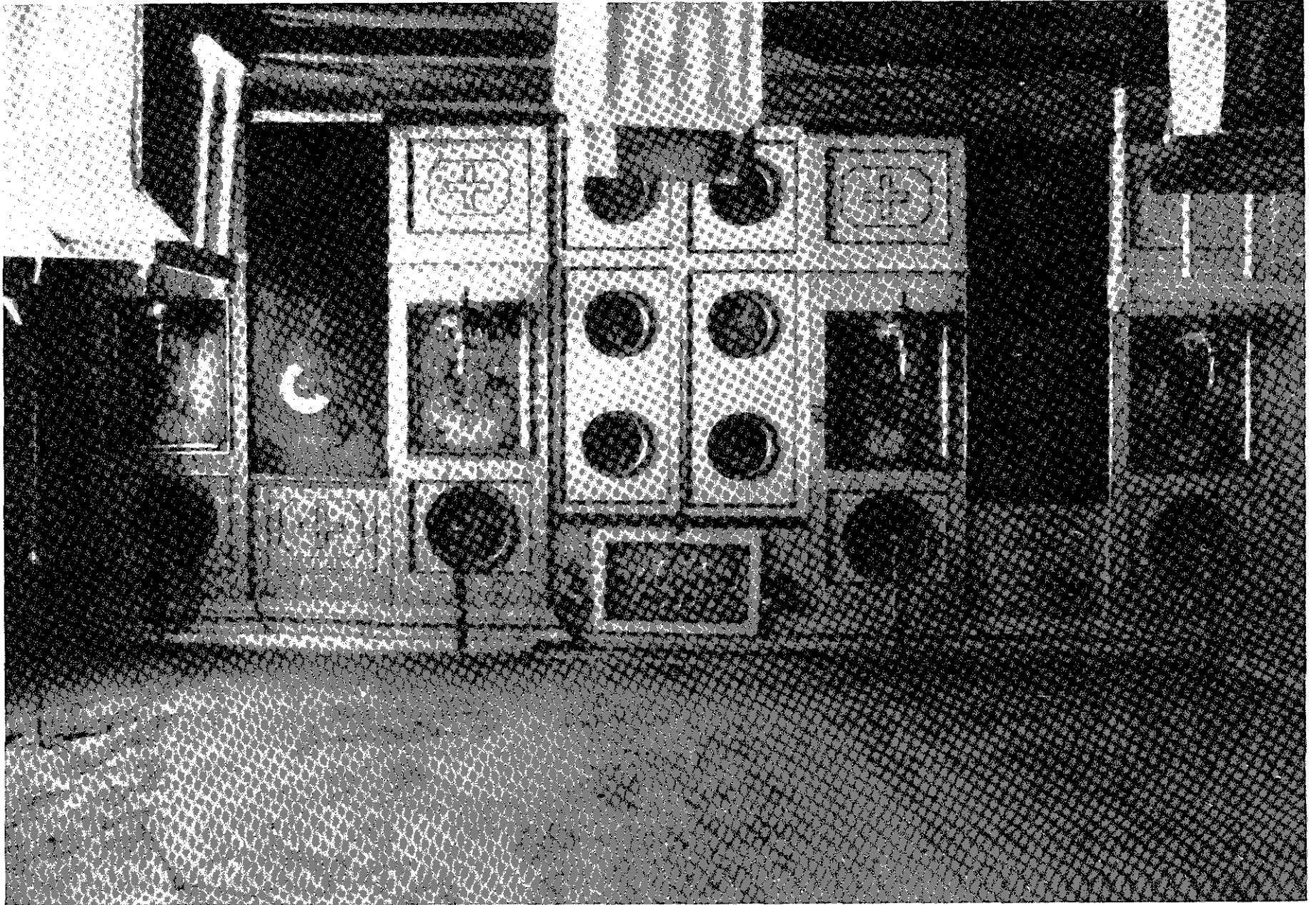


Illustration 3. Cathedral gospel and festal chalice with iconostasis in background, pre-1968. Courtesy of Sitka National Historical Park.



Illustration 4. West end of chapel, pre-1973. Courtesy of
A. Lewis Koue, Park Files, Sitka National Historical
Park.

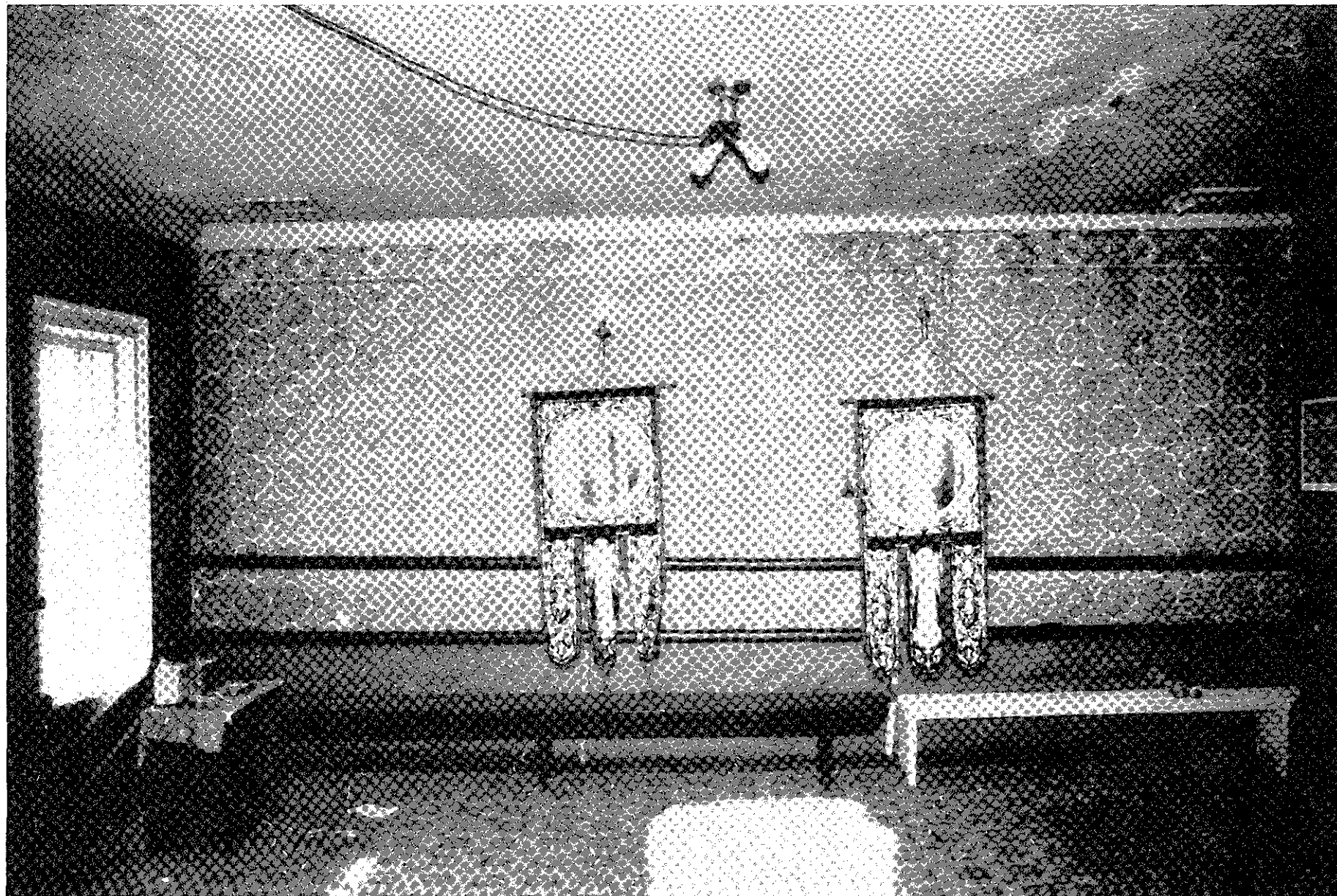


Illustration 5. South wall of chapel, September 1974.
Courtesy of the National Park Service, Harpers
Ferry Center, Division of Conservation.

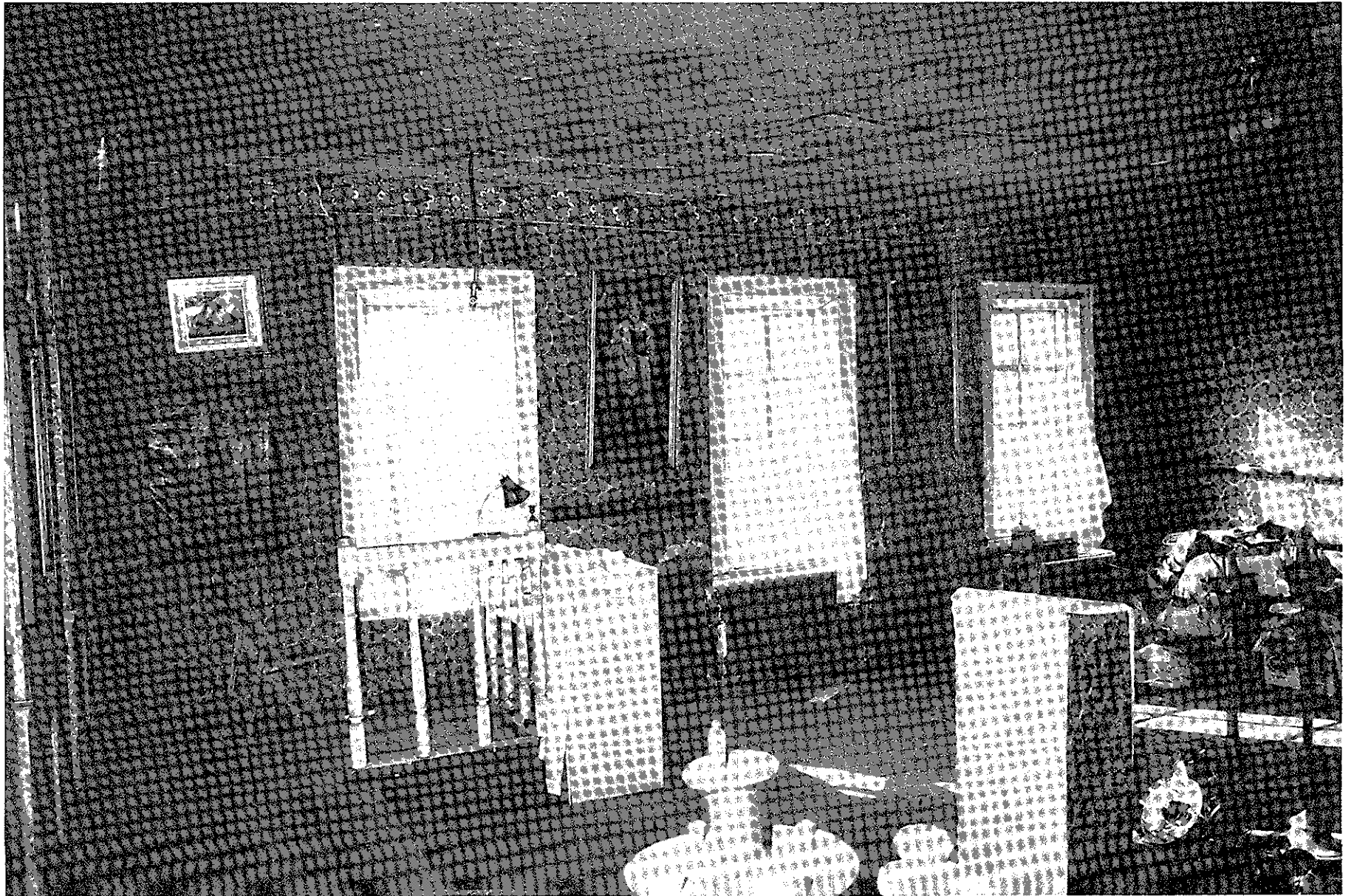


Illustration 6. South wall of chapel, pre-1973. Courtesy
of Sitka National Historical Park.

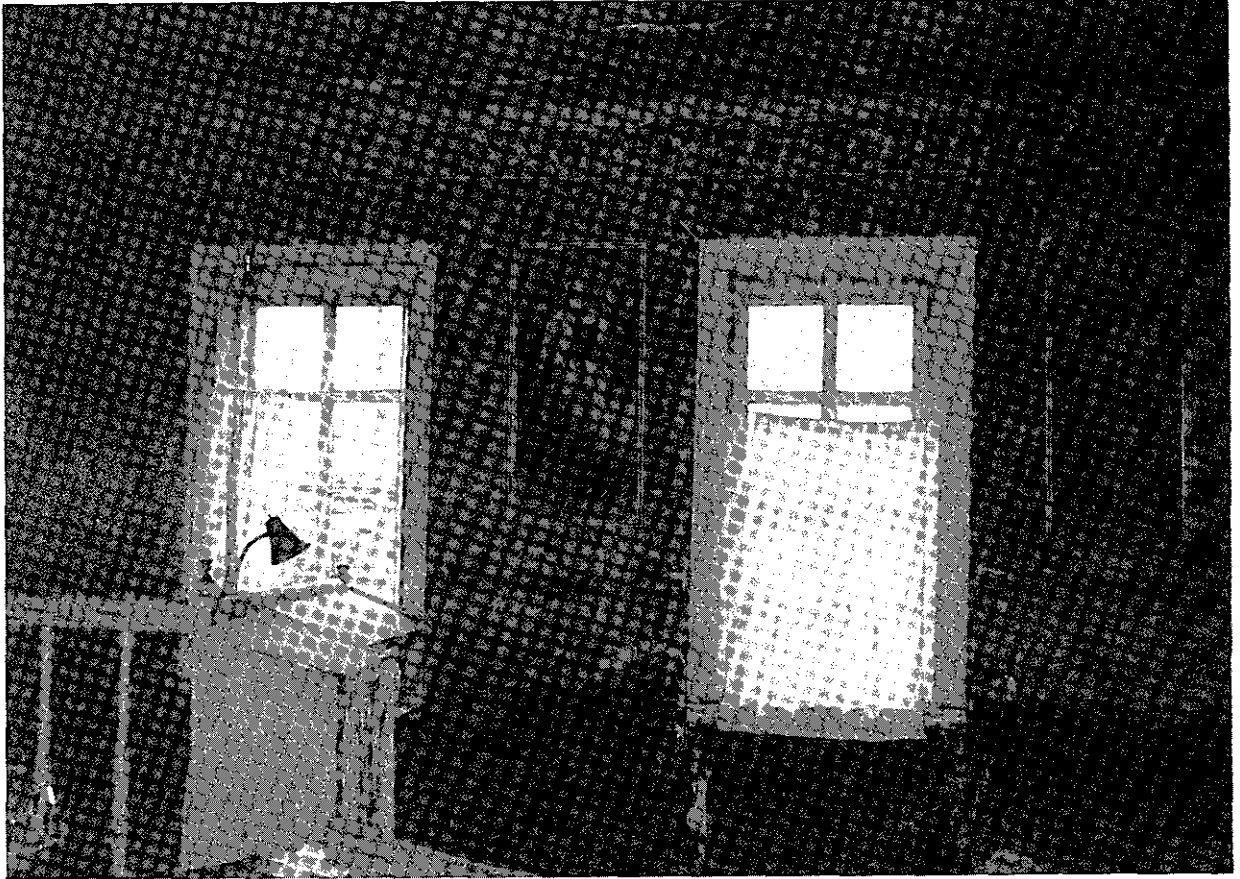


Illustration 7. North chapel door, pre-1973. Courtesy of
A. Lewis Koue, Park Files, Sitka National Historical
Park.

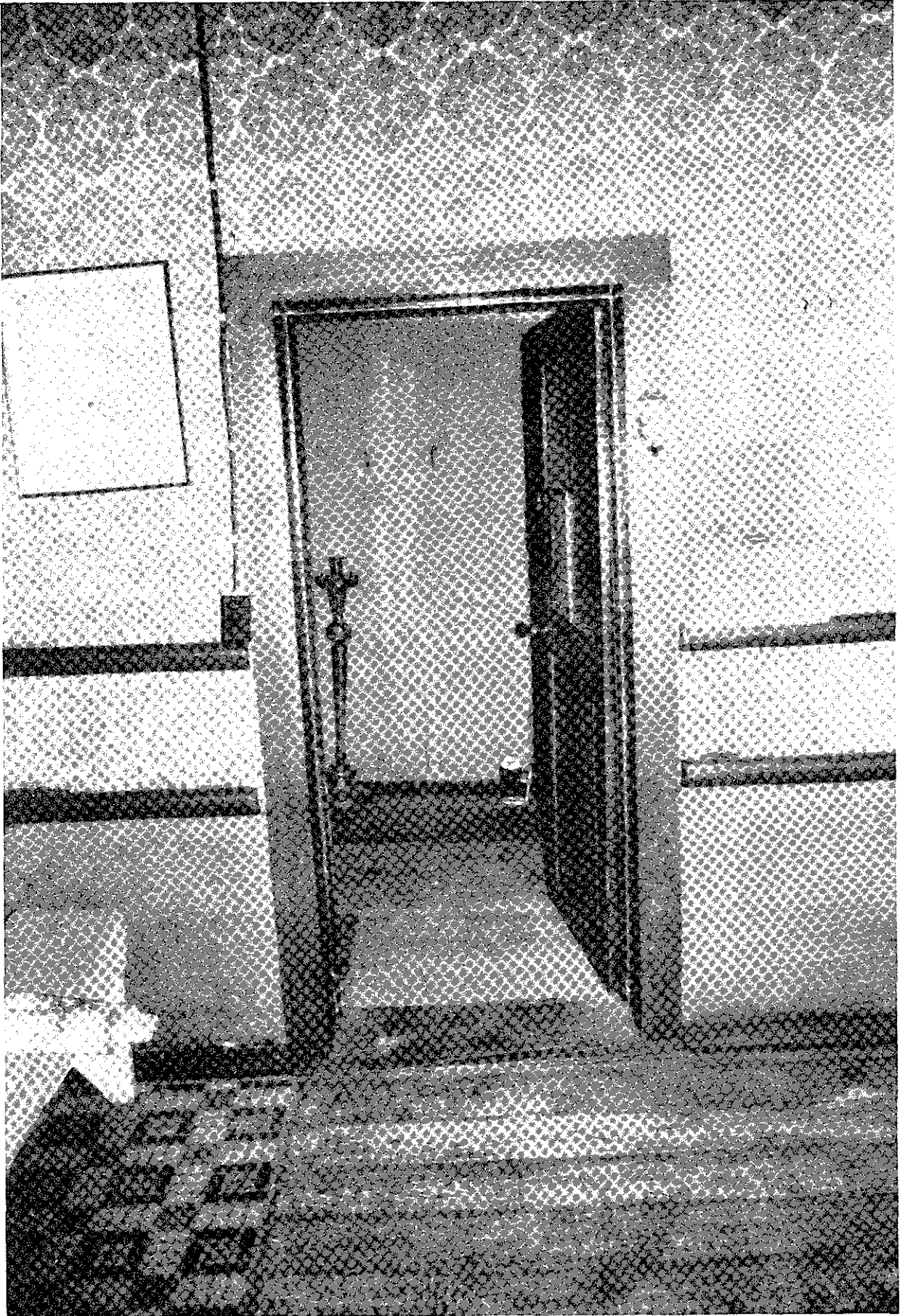


Illustration 8. North side of chapel, pre-1973. Courtesy
of A. Lewis Koue, Park Files, Sitka National Historical
Park.

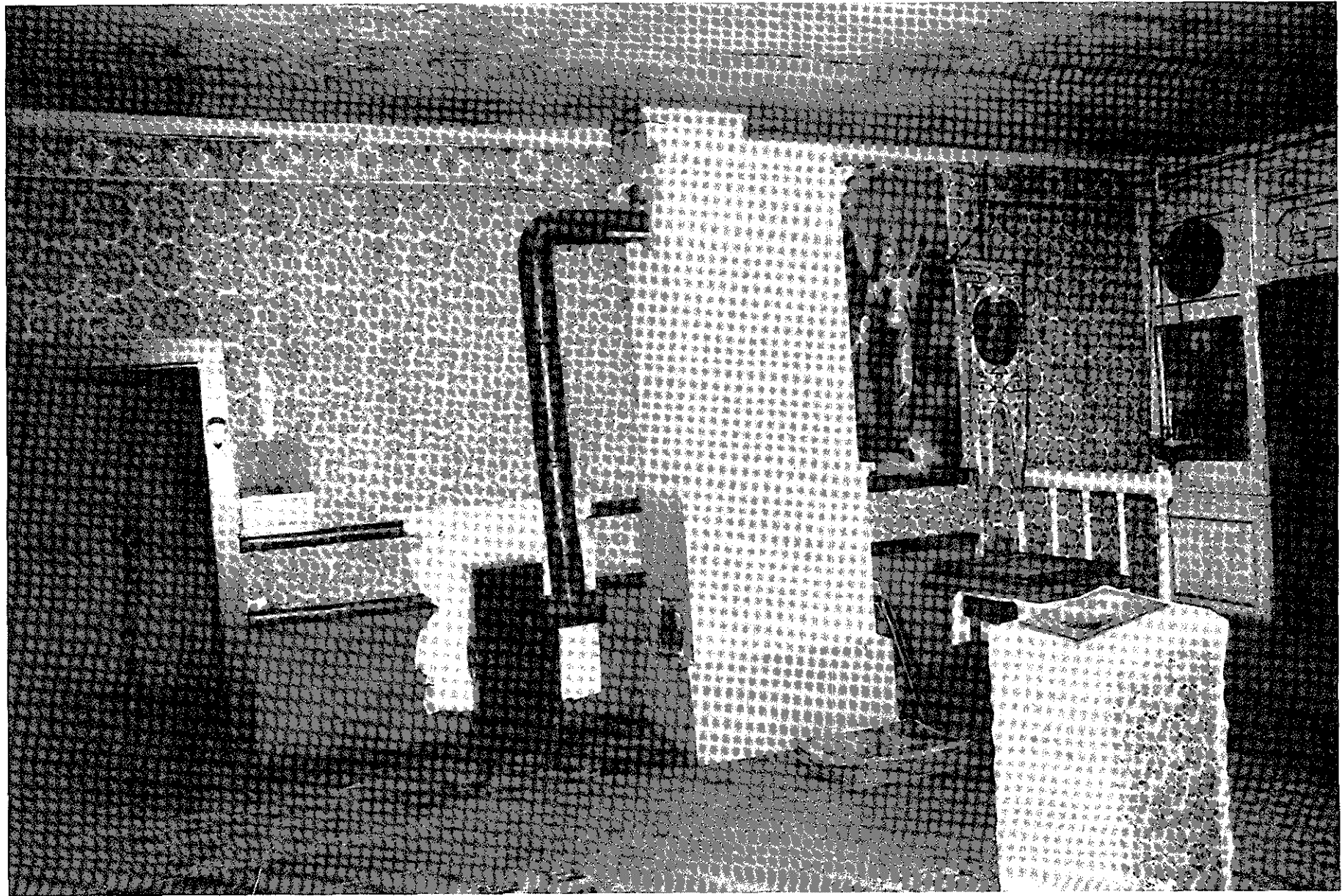


Illustration 9. Oil lamp, September 1974. Courtesy of the
National Park Service, Harpers Ferry Center, Division of
Conservation.

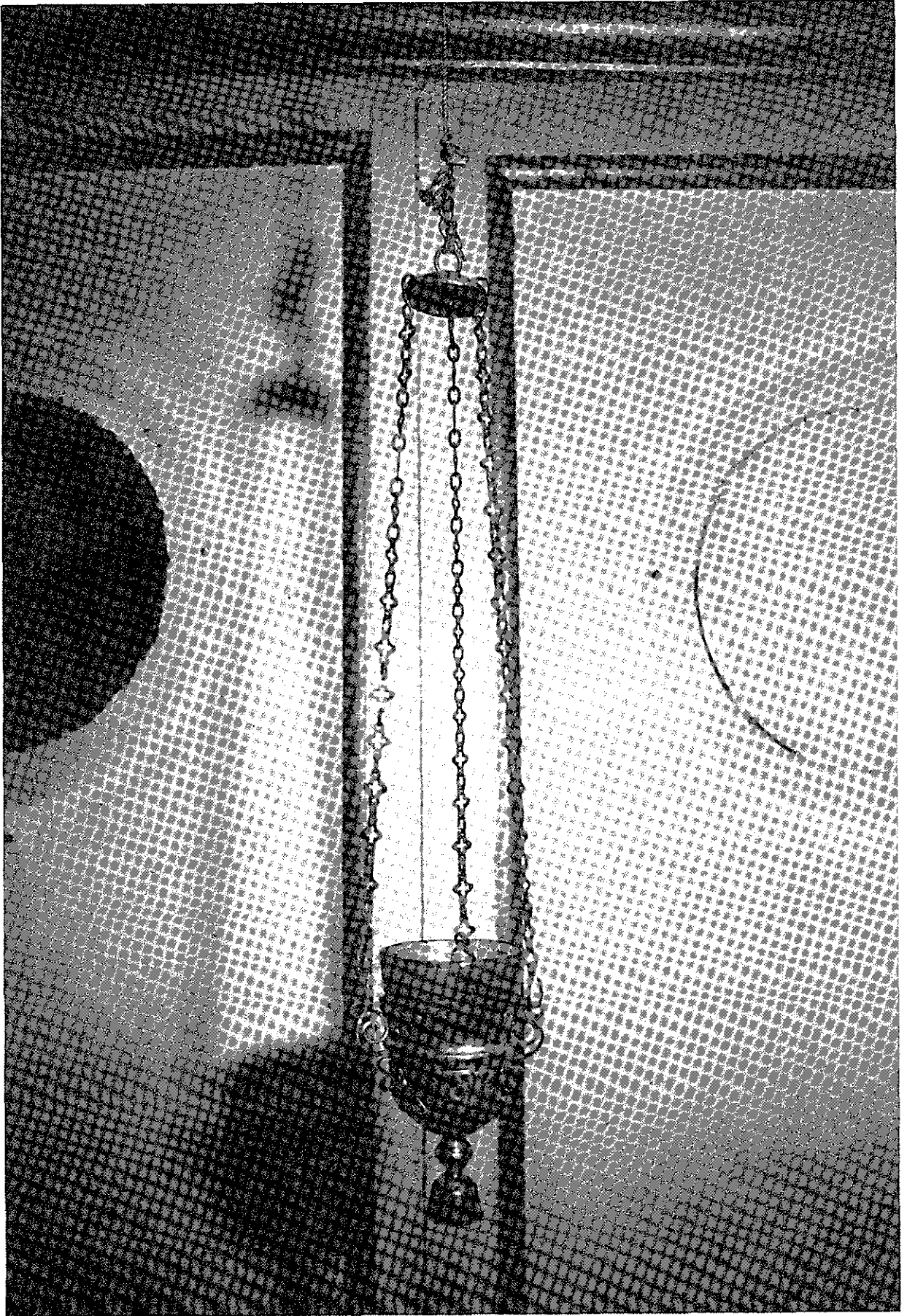


Illustration 10. Banner (cat. #30) against chapel north wall, September 1974. Courtesy of the National Park Service, Harpers Ferry Center, Division of Conservation.

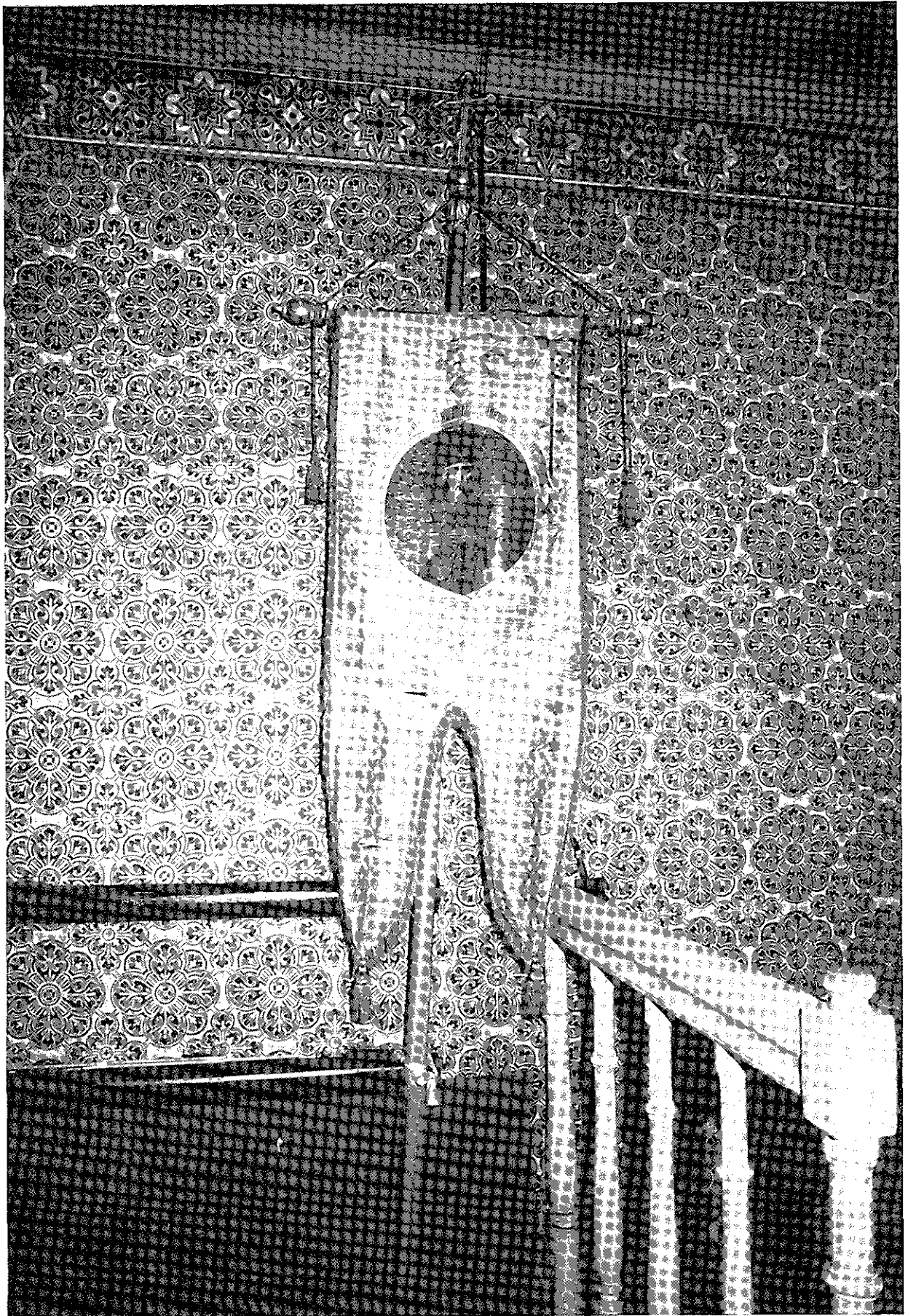


Illustration 11. Banners (cat. #28 and #29) against chapel west wall, September 1974. Courtesy of the National Park Service, Harpers Ferry Center, Division of Conservation.

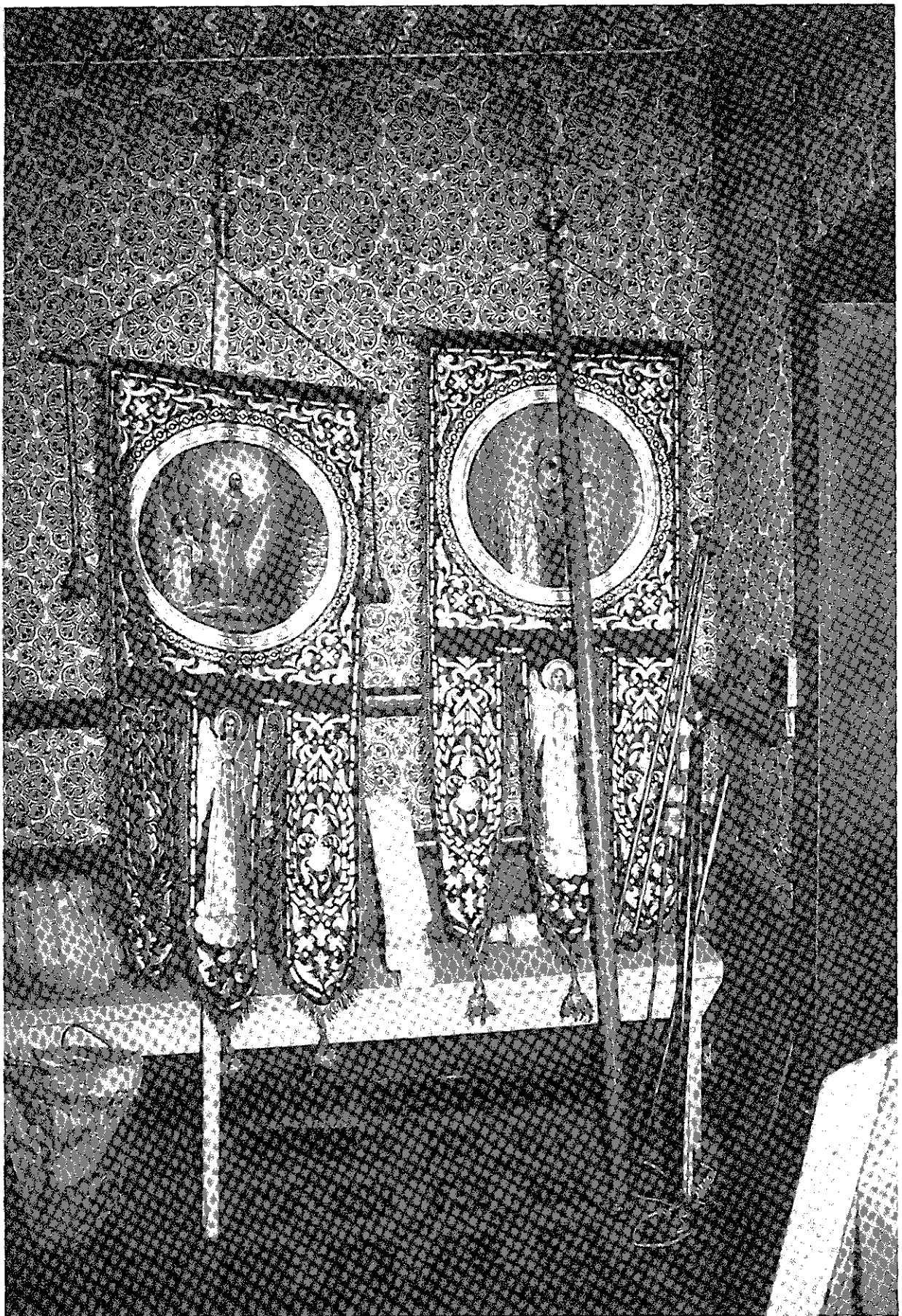


Illustration 12. Banner and scroll, north wall, pre-1973.
Courtesy of Sitka National Historical Park.

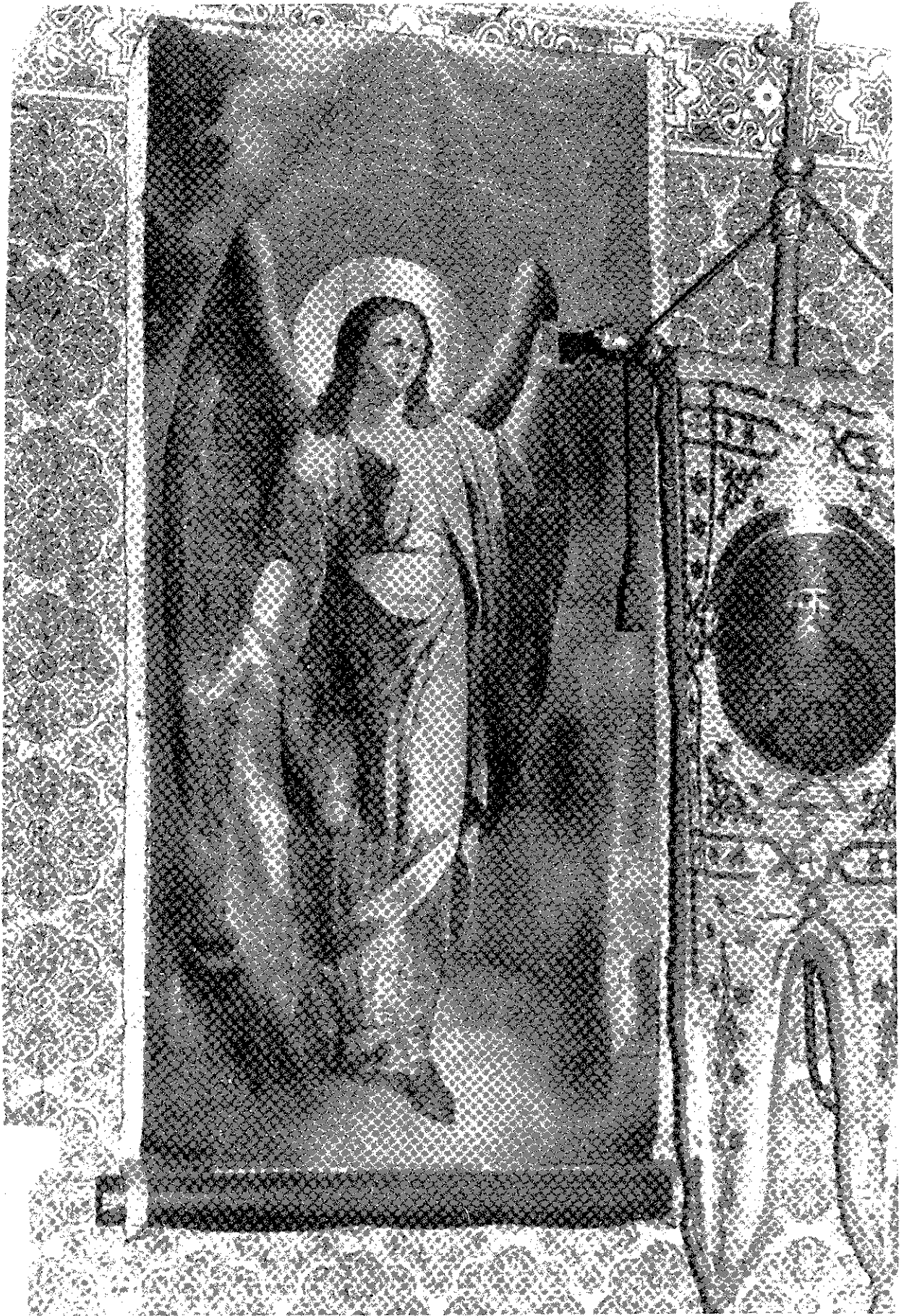


Illustration 13. Banner, pre-1973. Courtesy of Sitka
National Historical Park.

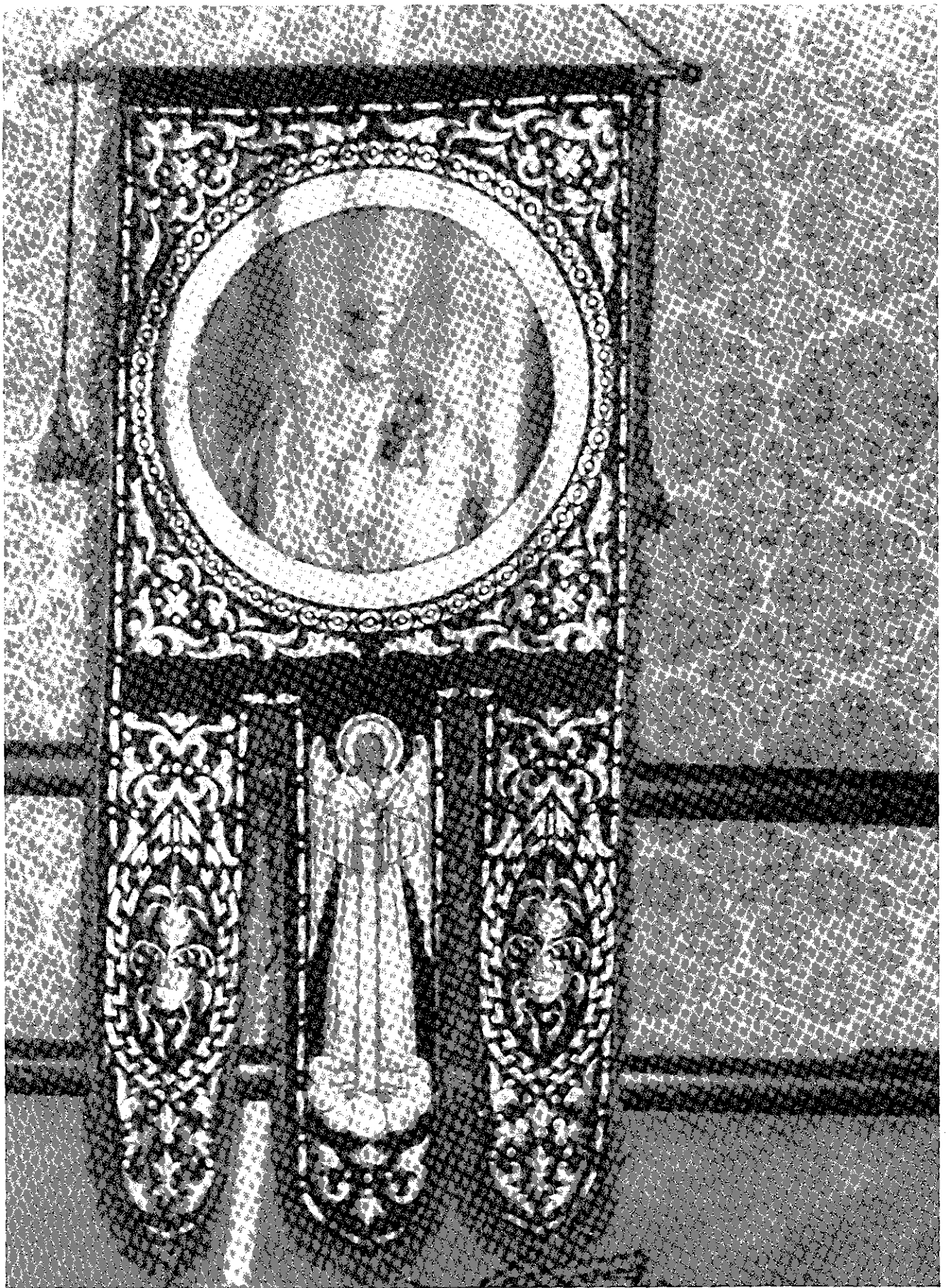


Illustration 14. Veniaminov's Gospel in chapel, April 1963.
Courtesy of Hussey, Park Files, Sitka National Historical
Park.



Illustration 15. East wall of sanctuary showing bishop's throne, table of oblations, and altar, pre-1973. Courtesy of Sitka National Historical Park.



Illustration 16. East wall of sanctuary, September 1974.
Courtesy of the National Park Service, Harpers Ferry
Center, Division of Conservation.

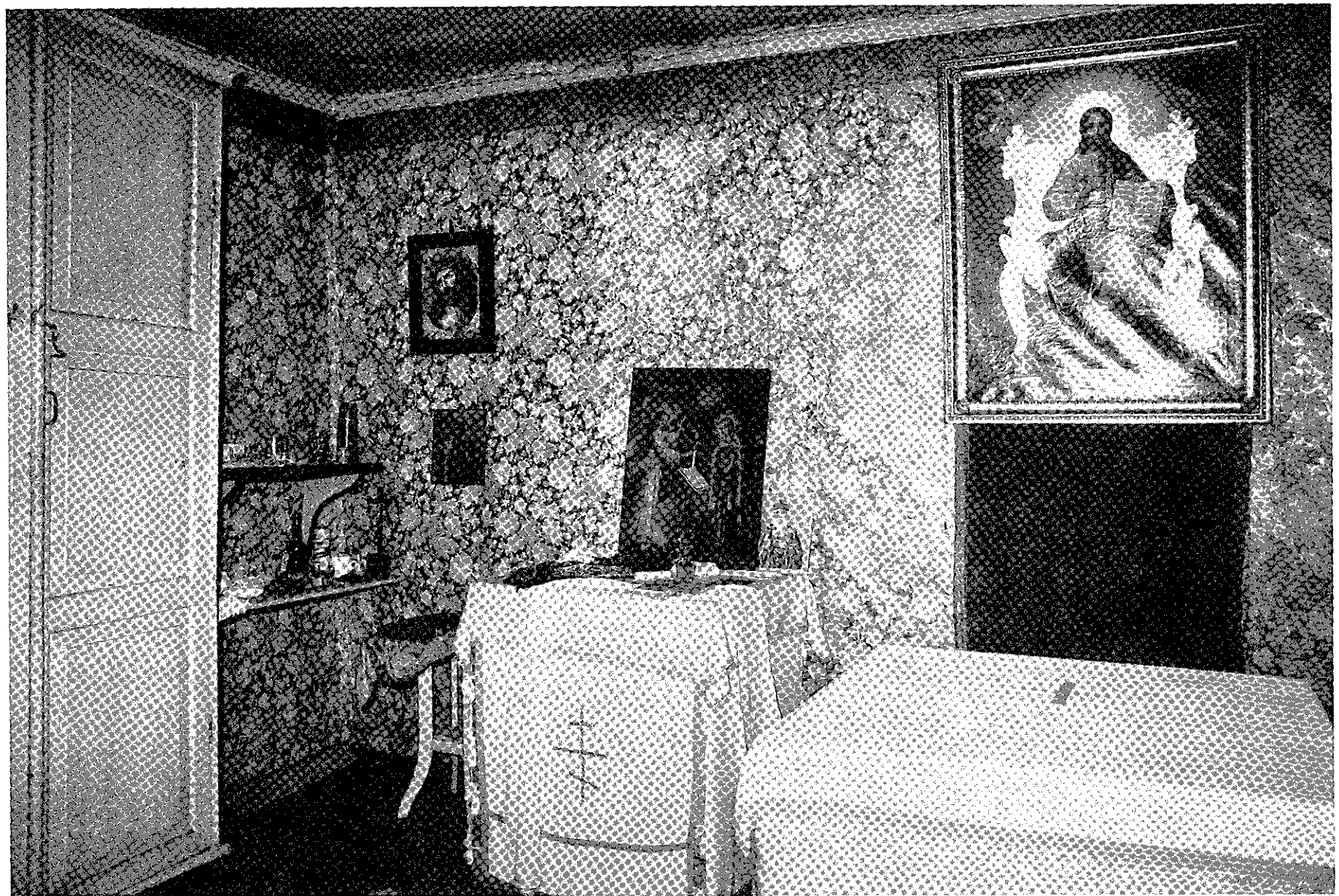


Illustration 17. South half of east wall of sanctuary,
September 1974. Courtesy of the National Park Service,
Harpers Ferry Center, Division of Conservation.

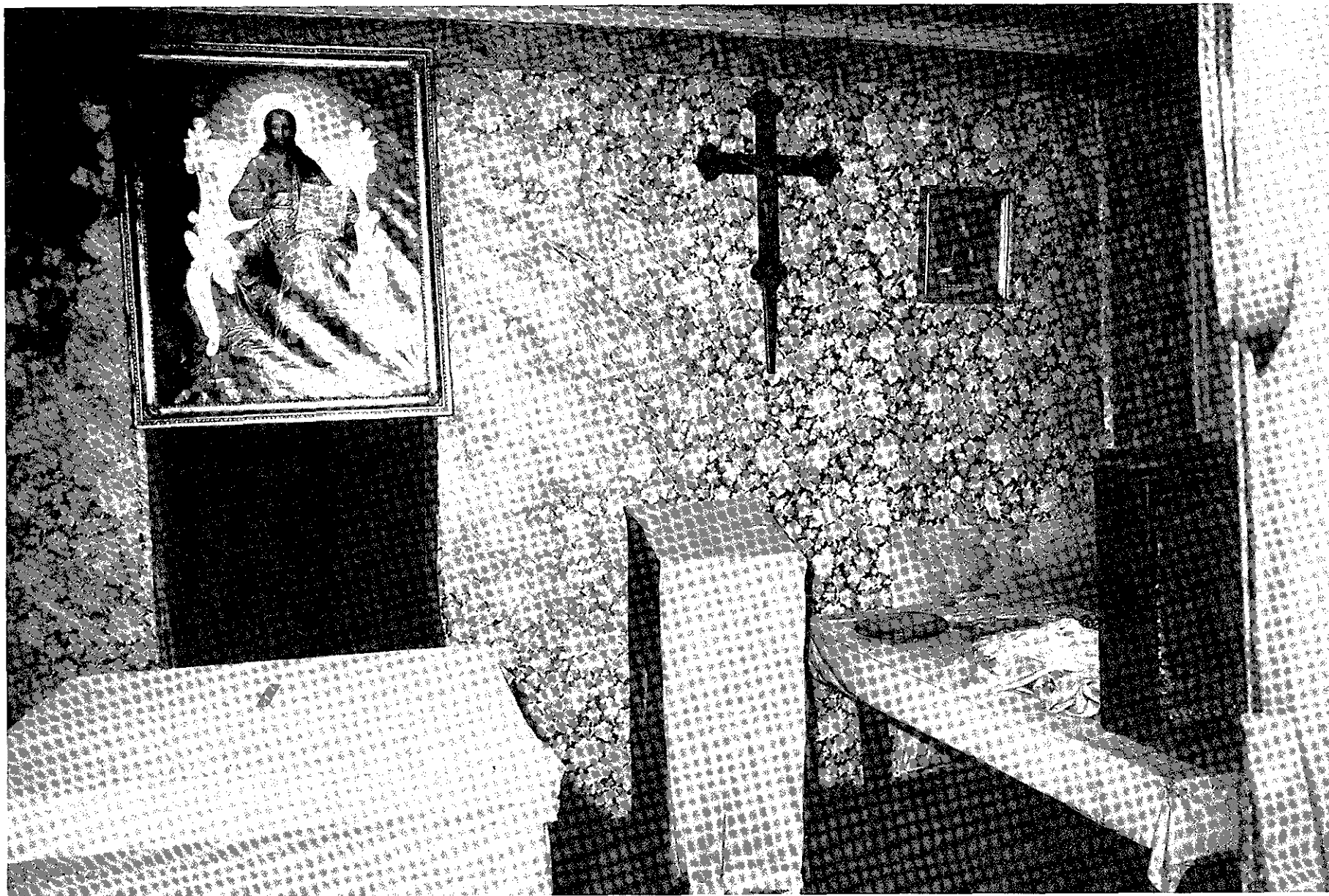


Illustration 18. South wall of sanctuary, September 1974.
Courtesy of the National Park Service, Harpers Ferry
Center, Division of Conservation.



Illustration 19. North wall of sanctuary, September 1974.
Courtesy of the National Park Service, Harpers Ferry
Center, Division of Conservation.

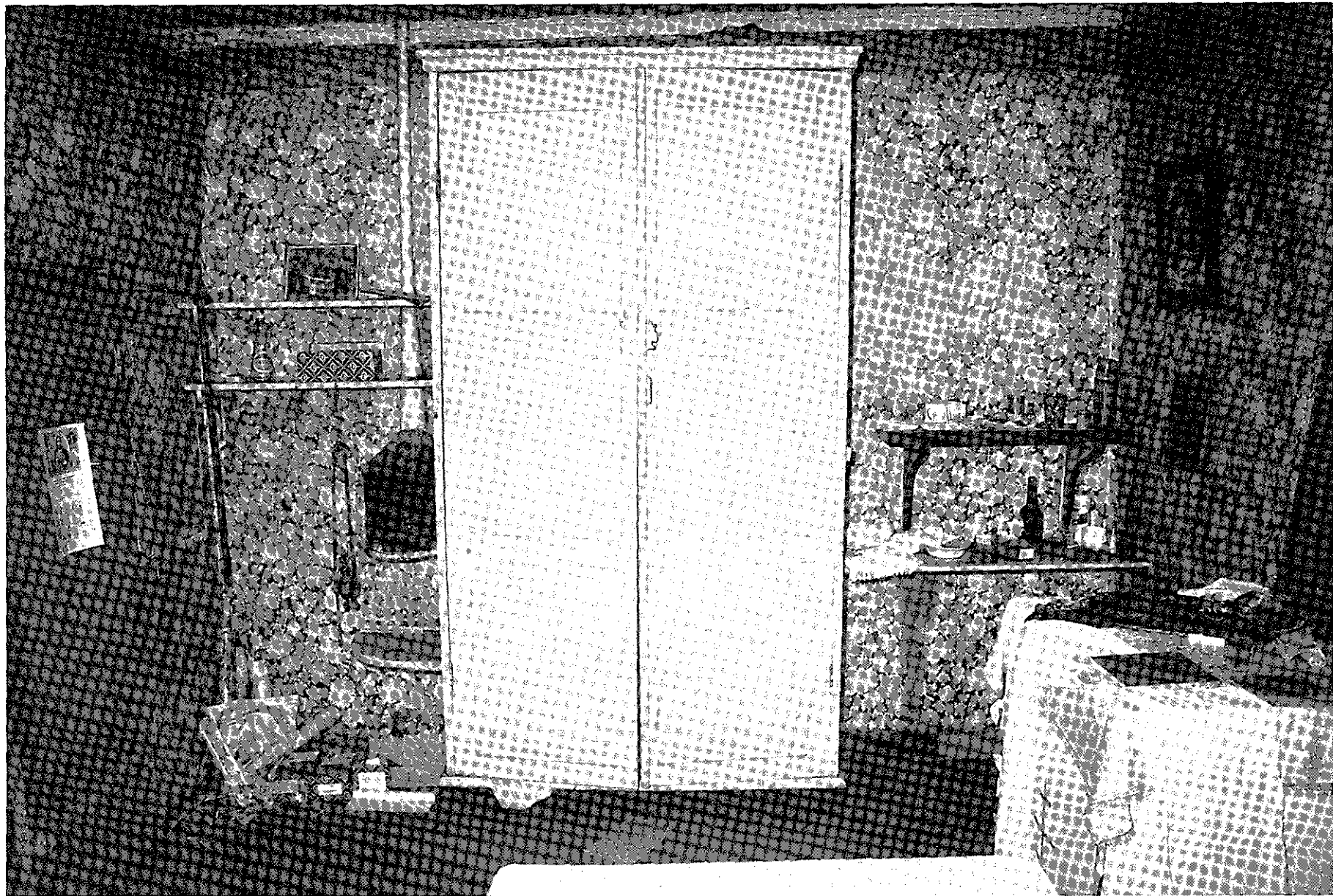


Illustration 20. Northwest corner of sanctuary showing incense equipment, September 1974. Courtesy of the National Park Service, Harpers Ferry Center, Division of Conservation.

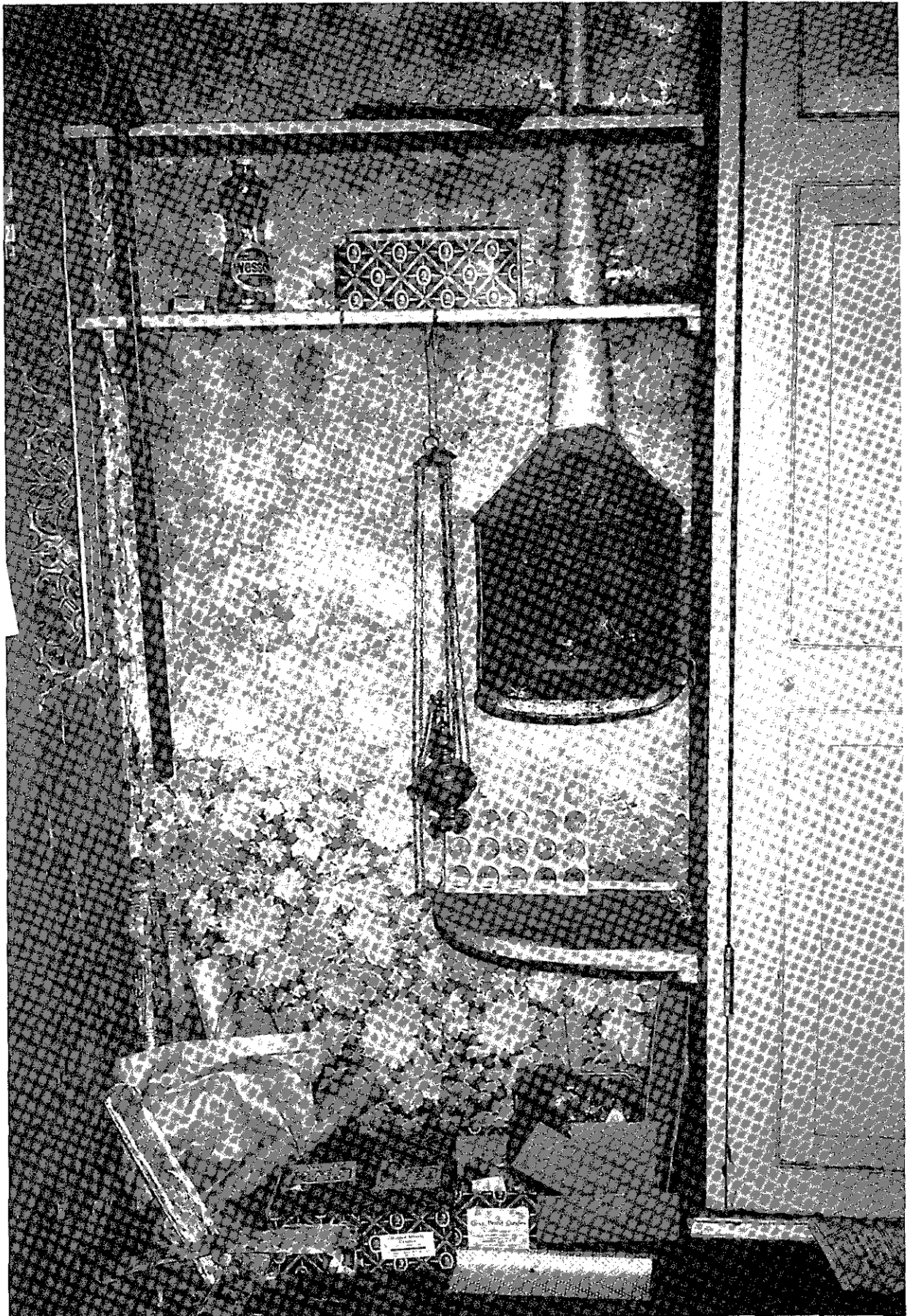


Illustration 21. Northeast corner of sanctuary, September 1974. Courtesy of the National Park Service, Harpers Ferry Center, Division of Conservation.

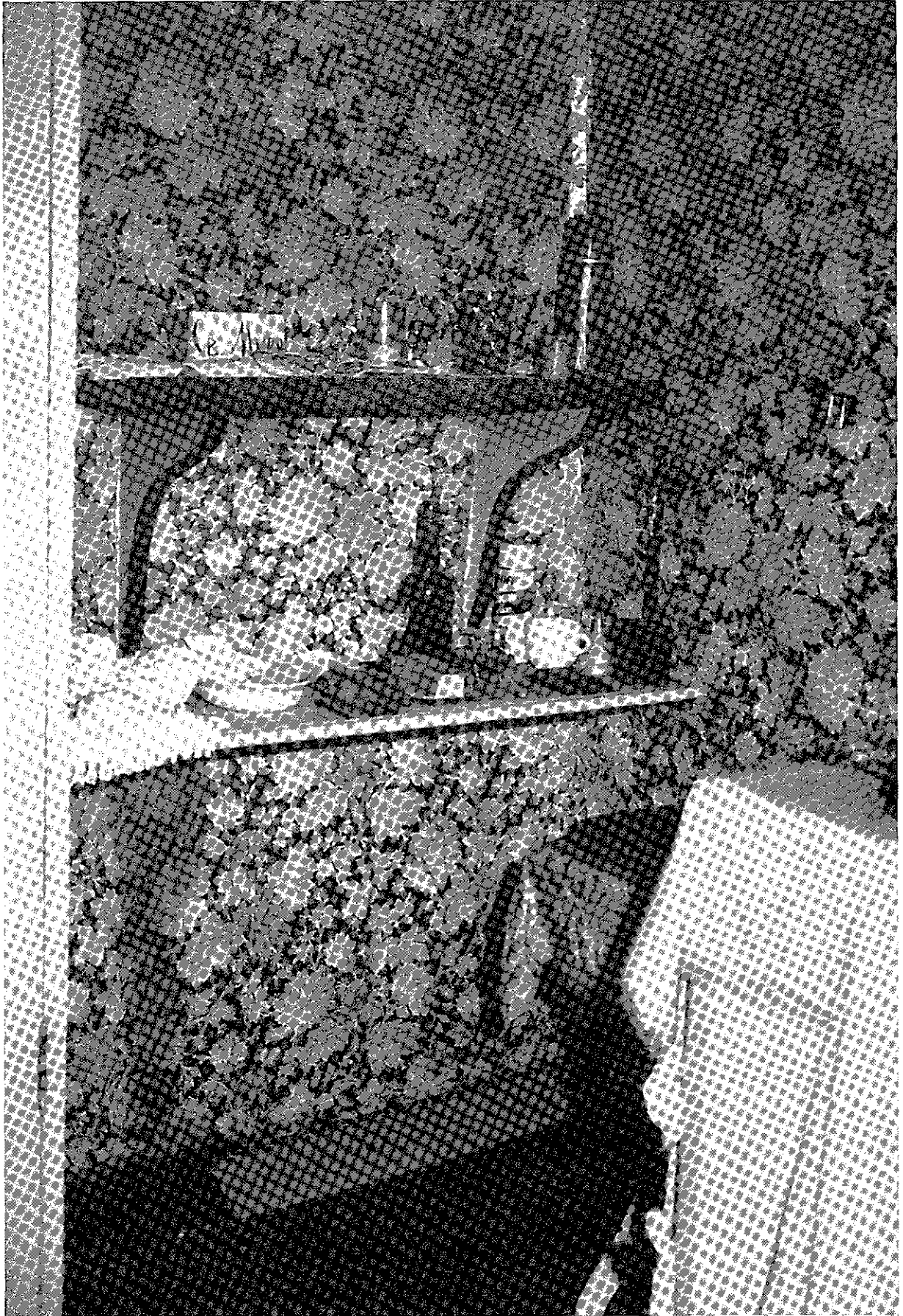


Illustration 22. Altar, September 1974. Courtesy of the
National Park Service, Harpers Ferry Center, Division
of Conservation.

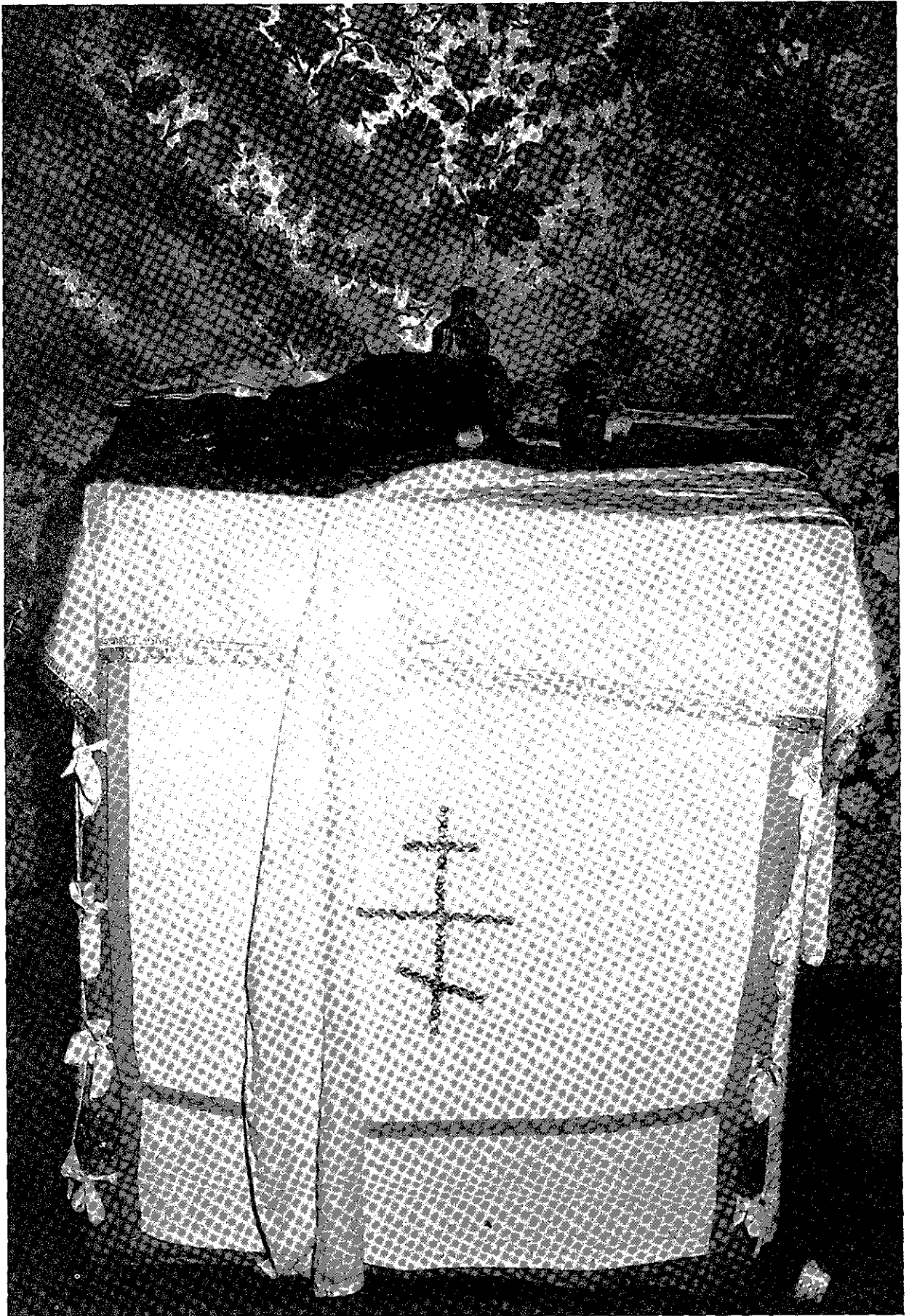


Illustration 23. Banner (cat. #76), September 1974.
Courtesy of the National Park Service, Harpers
Ferry Center, Division of Conservation.



Illustration 24. Interior view of cupboard, September 1974.
Courtesy of the National Park Service, Harpers Ferry
Center, Division of Conservation.

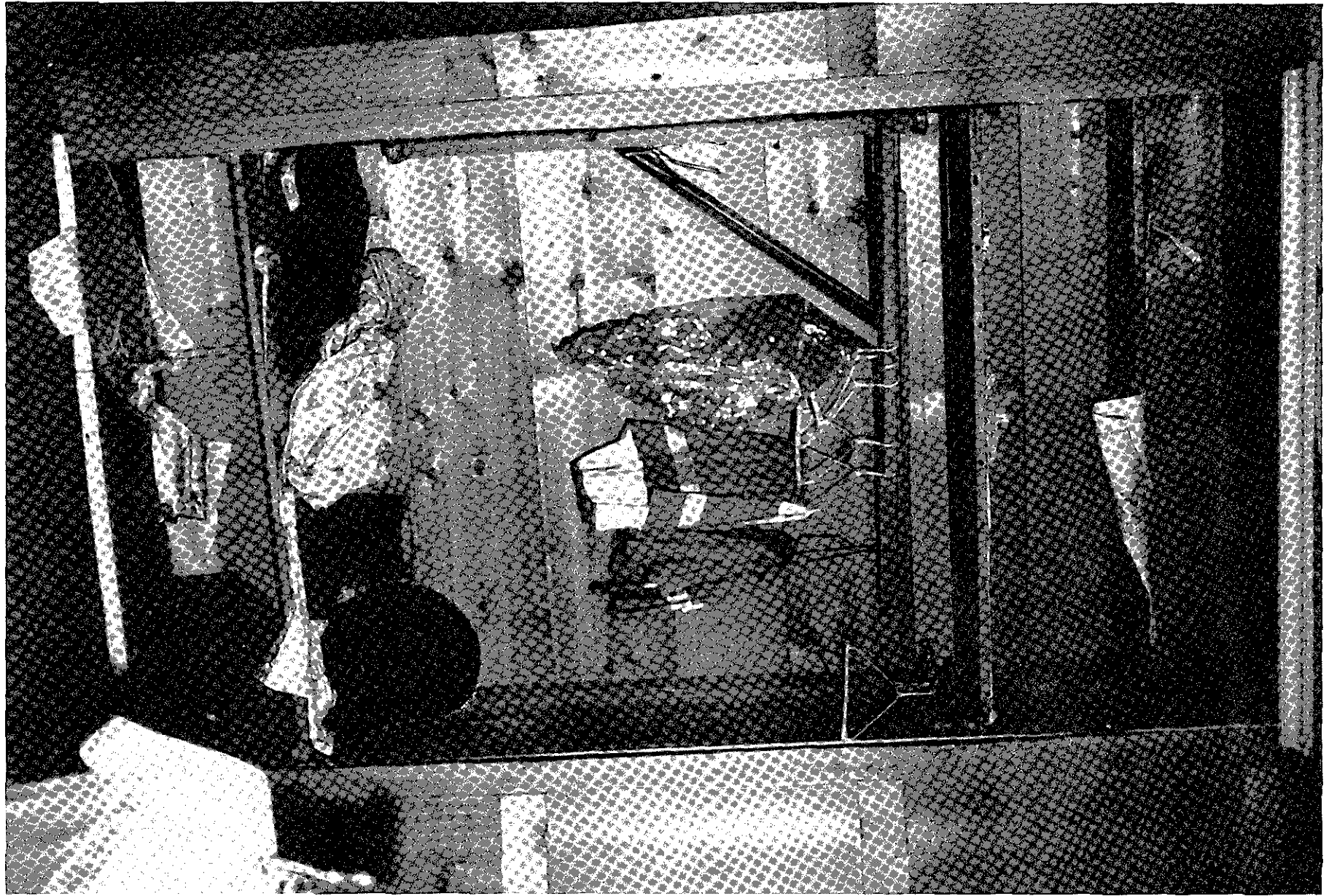


Illustration 25. North wall, reception room, pre-1973.
Courtesy of A. Lewis Koue, Park Files, Sitka
National Historical Park.



Illustration 26. North wall, reception room, pre-1973.
Courtesy of Sitka National Historical Park.

Illustration 27. Northeast corner of reception room,
pre-1973. Courtesy of Sitka National Historical
Park.

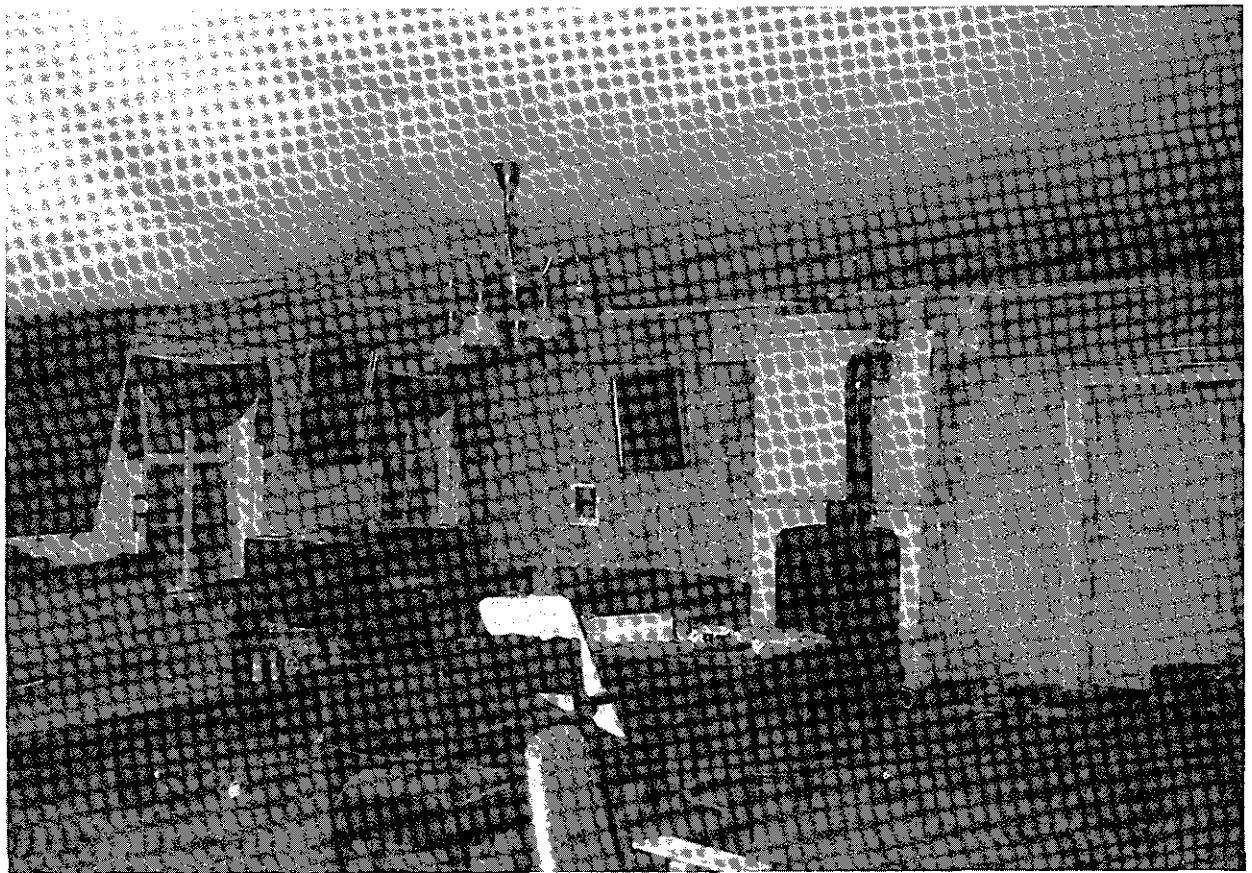


Illustration 28. Northeast corner of reception room,
October 1963. Courtesy of Fred Belcher, Department
of Economic Development and Planning, Alaska Travel
Division, Juneau, Alaska.

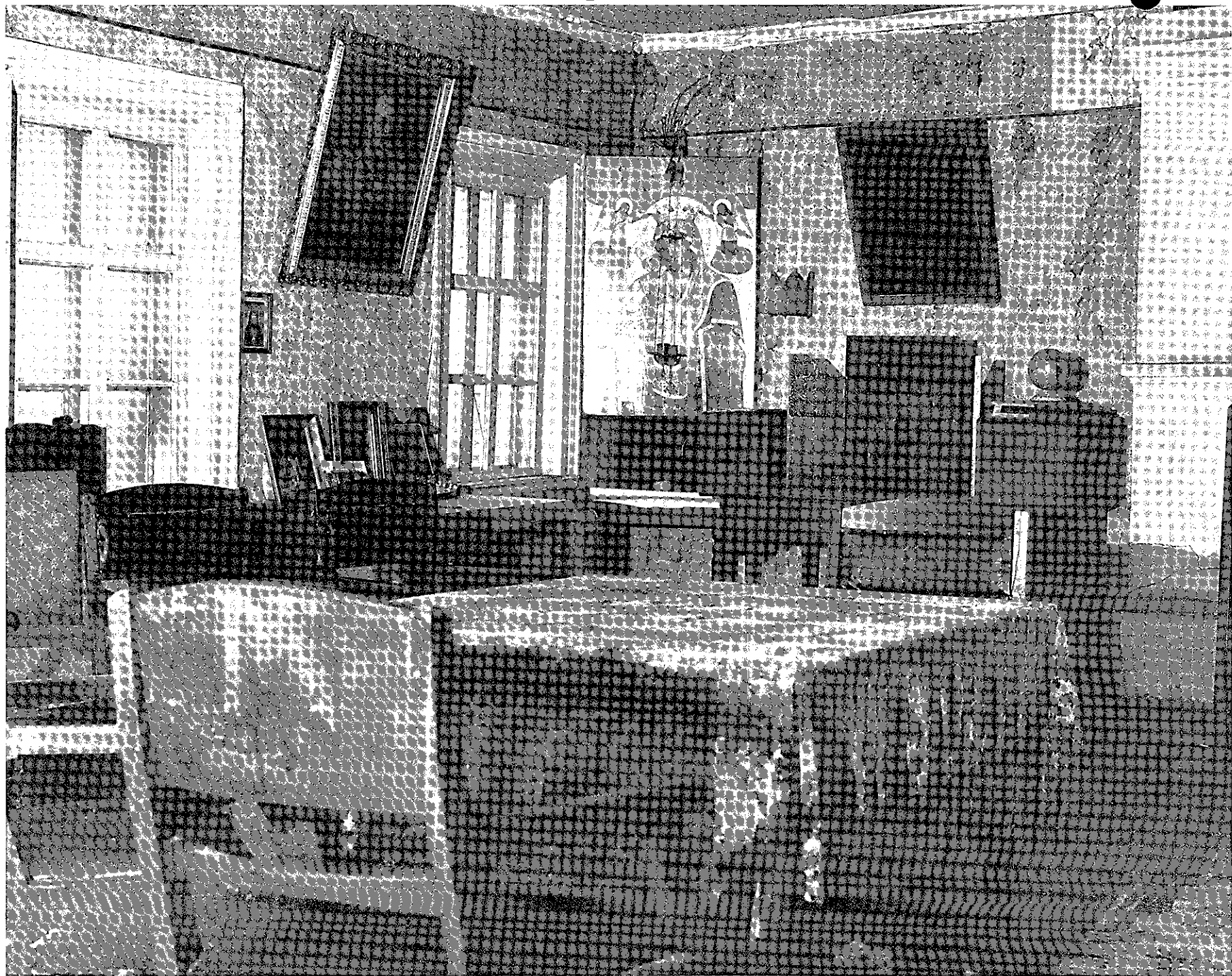


Illustration 29. Reception room showing Veniaminov's desk,
pre-1973. Courtesy of Sitka National Historical Park.

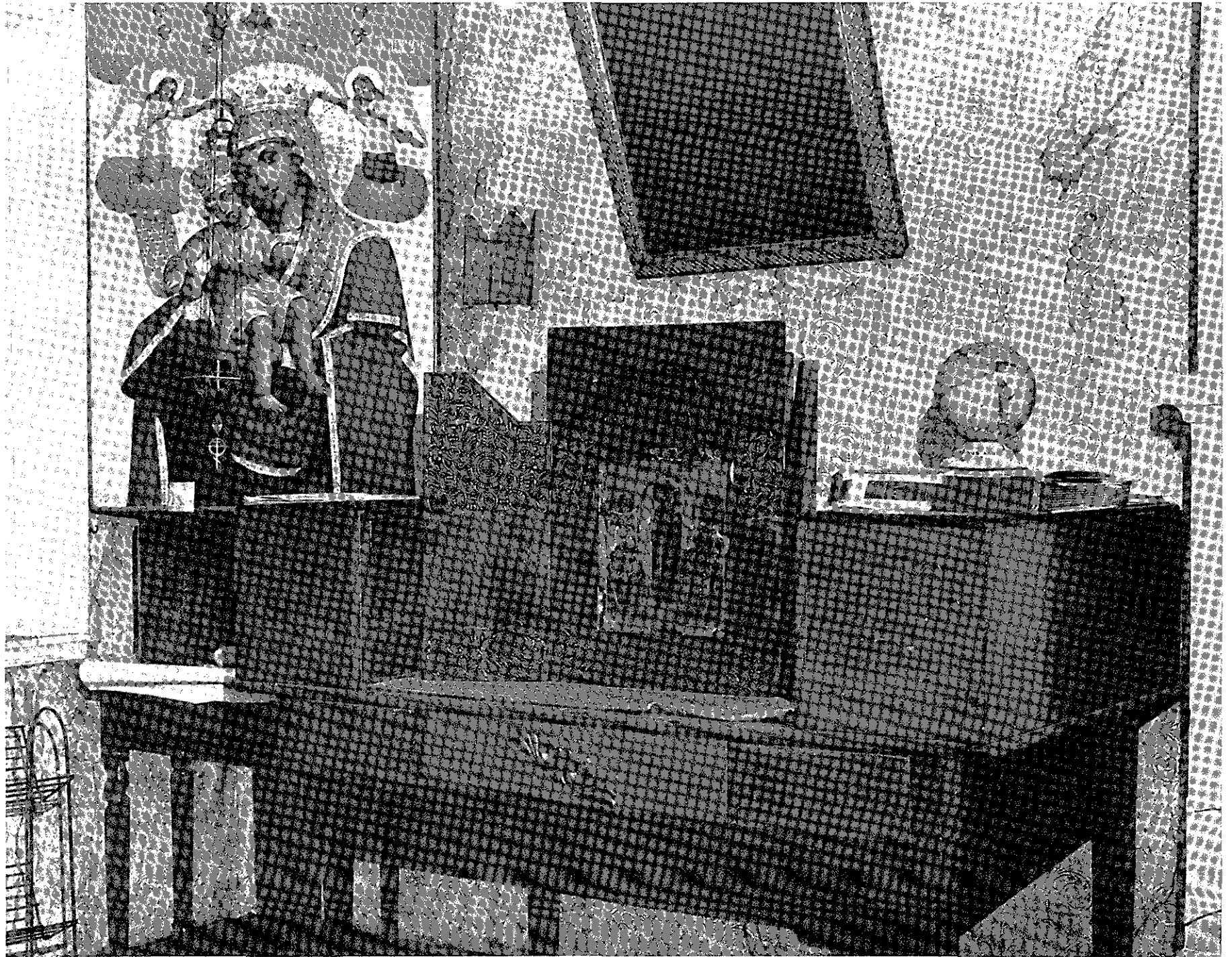


Illustration 30. South wall of reception room, pre-1973.
Courtesy of Sitka National Historical Park.

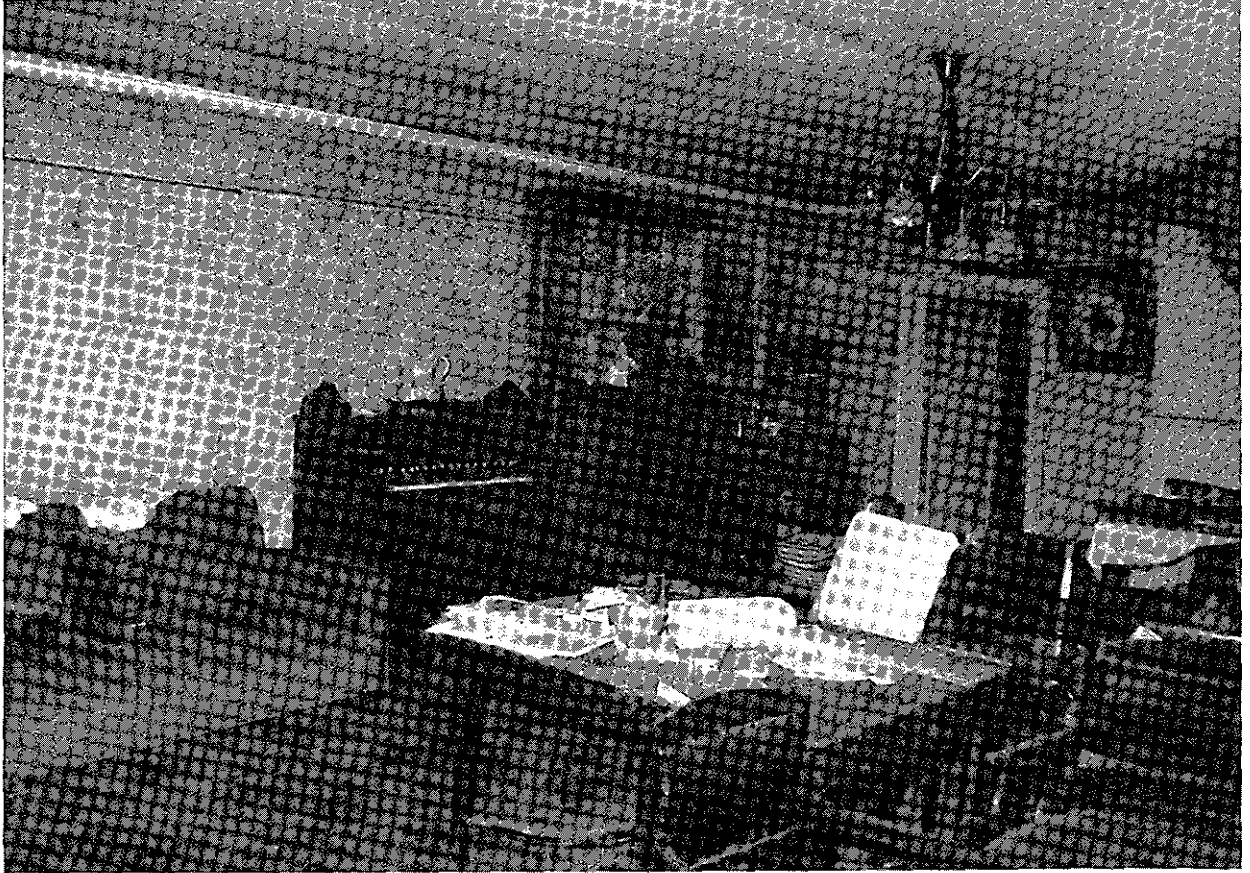


Illustration 31. South wall, looking east, of reception
room, October 1963. Courtesy of Sitka National
Historical Park.

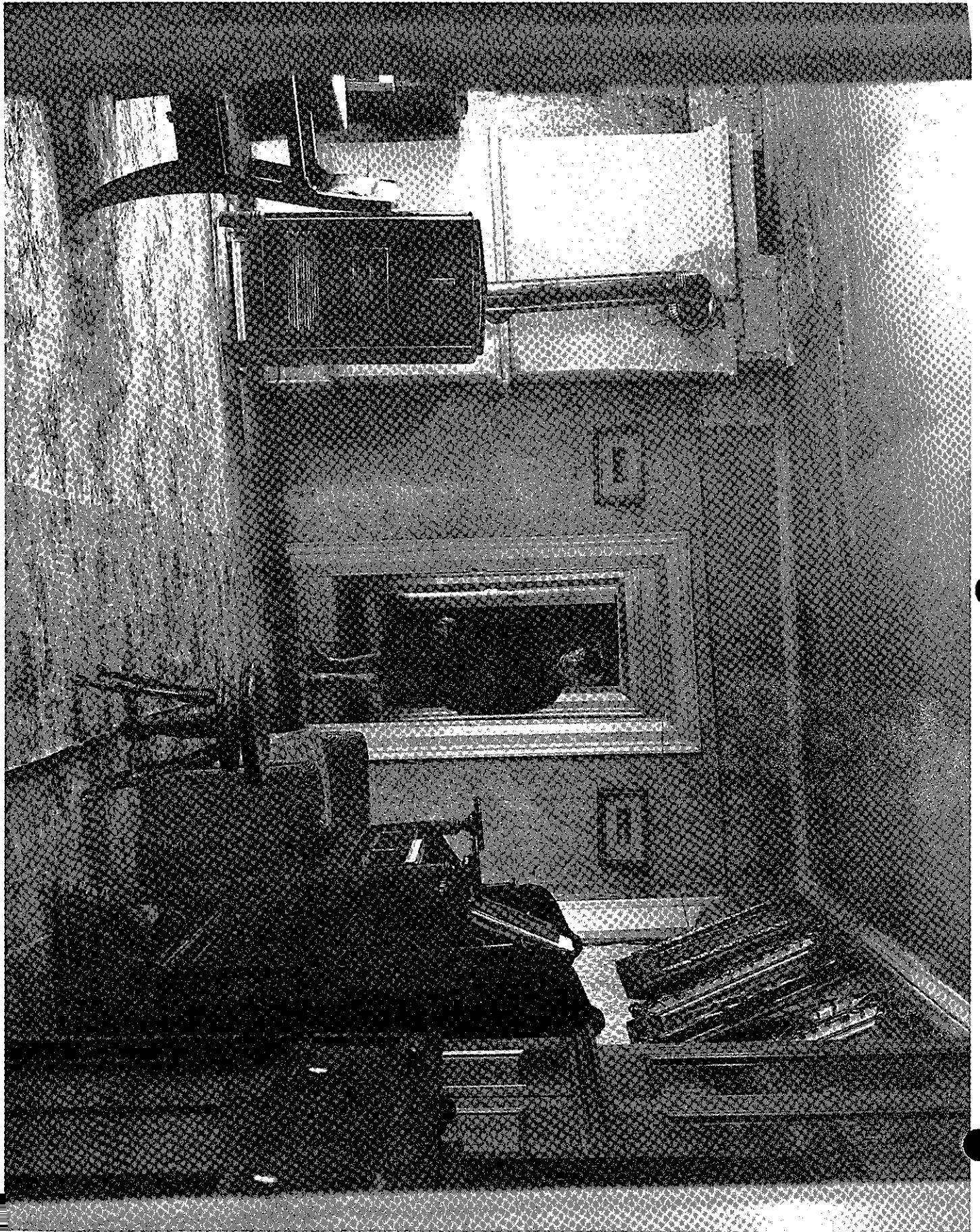


Illustration 32. South wall of reception room, pre-1973.
Courtesy of Sitka National Historical Park.



Illustration 33. South wall of reception room, September 1973. Courtesy of the National Park Service, Harpers Ferry Center, Division of Conservation.

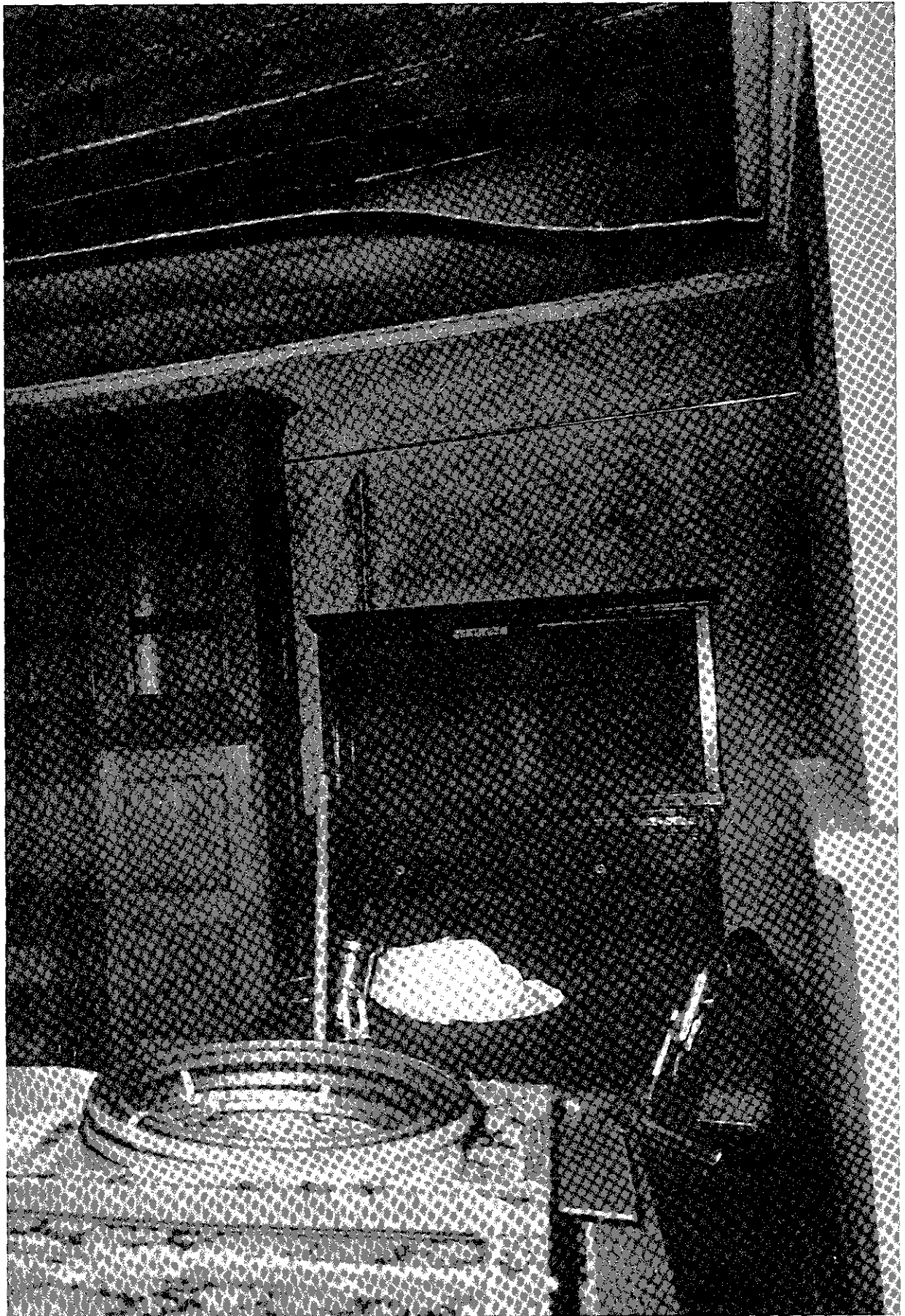


Illustration 34. Bishop's guest room, pre-1973. Courtesy
of A. Lewis Koue, Sitka National Historical Park.



Illustration 35. Bishop's guest room, north wall, September 1974. Courtesy of the National Park Service, Harpers Ferry Center, Division of Conservation.

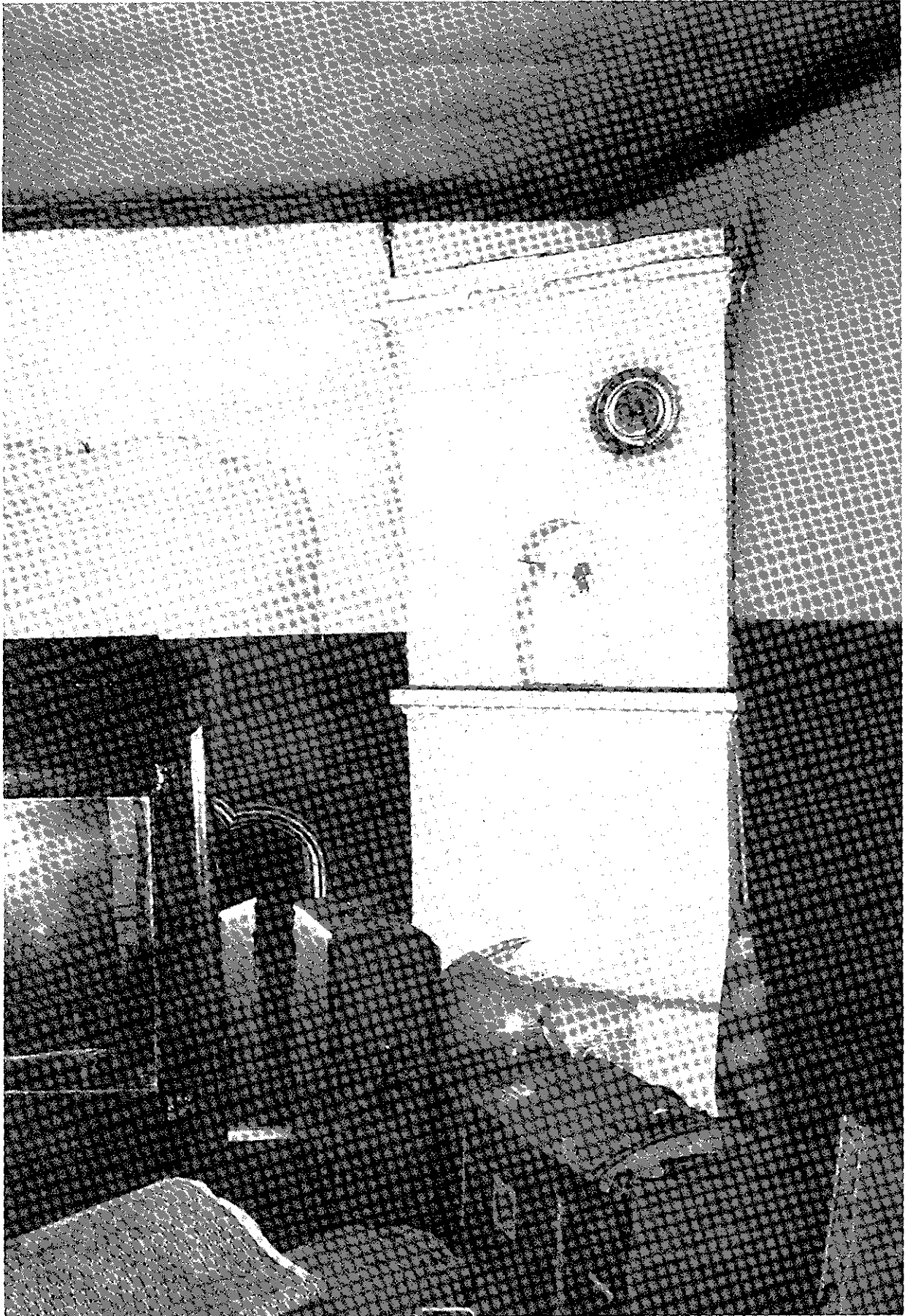


Illustration 36. Bishop's guest room, east wall, September 1974. Courtesy of the National Park Service, Harpers Ferry Center, Division of Conservation.

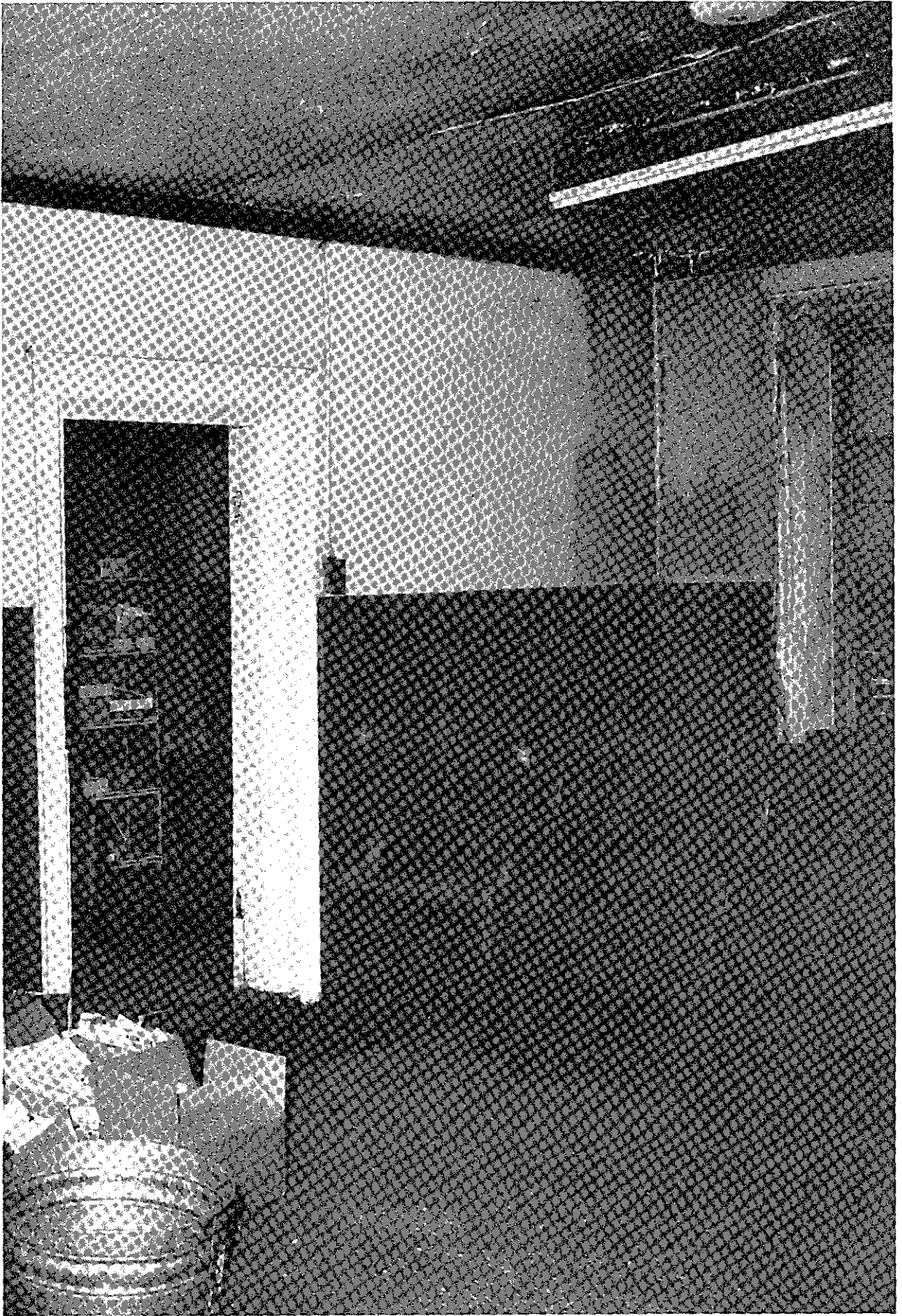


Illustration 37. Bishop's guest room, west wall, September 1974. Courtesy of the National Park Service, Harpers Ferry Center, Division of Conservation.

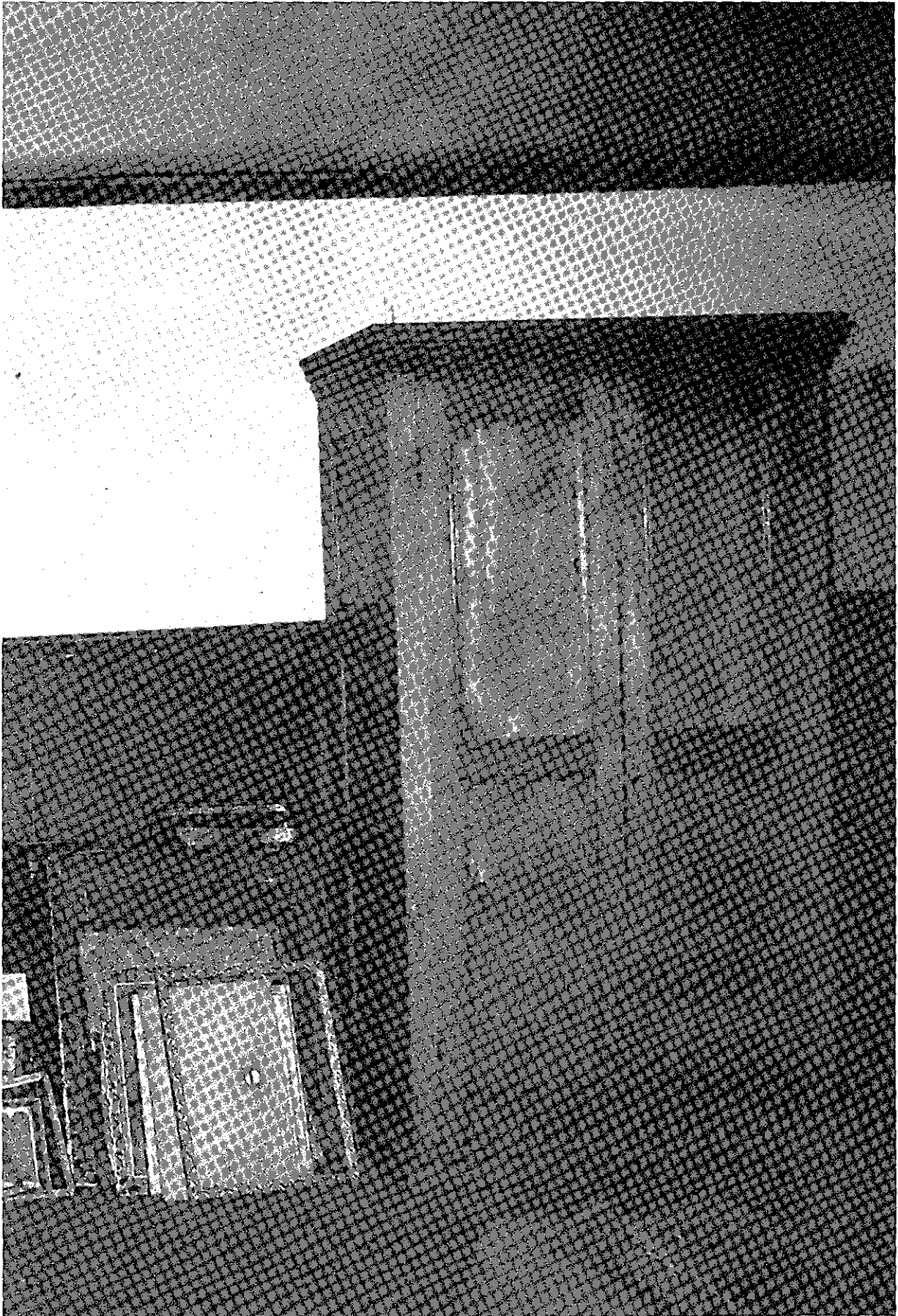
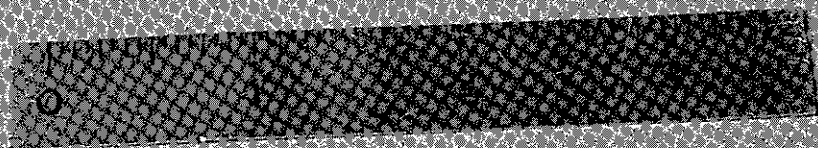
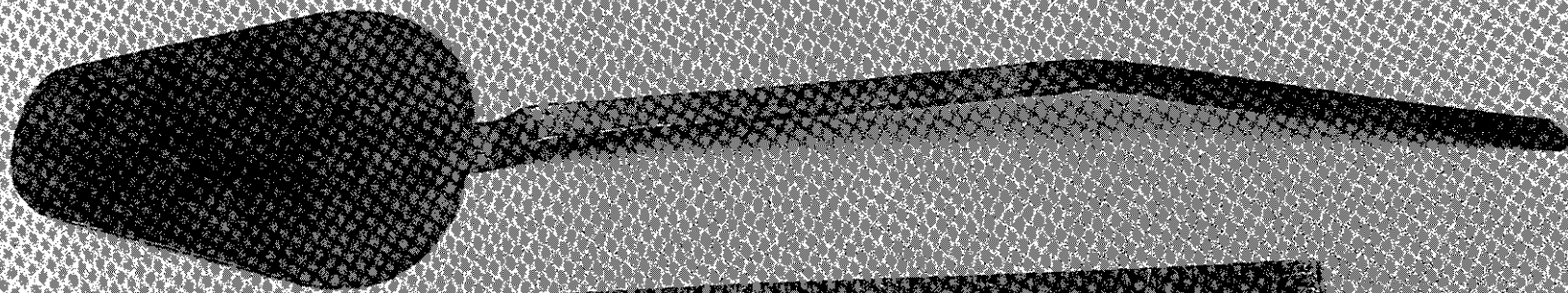


Illustration 38. Veniaminov mantel clock. Courtesy of
Sitka National Historical Park.

Illustration 39. Brass incense spoon, made by Veniaminov.
Courtesy of the University Museum, University of Alaska,
College, Alaska.



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Illustration 40. Vestments used by Veniaminov from the church in Kodiak. Courtesy of the University Museum, University of Alaska, College, Alaska.

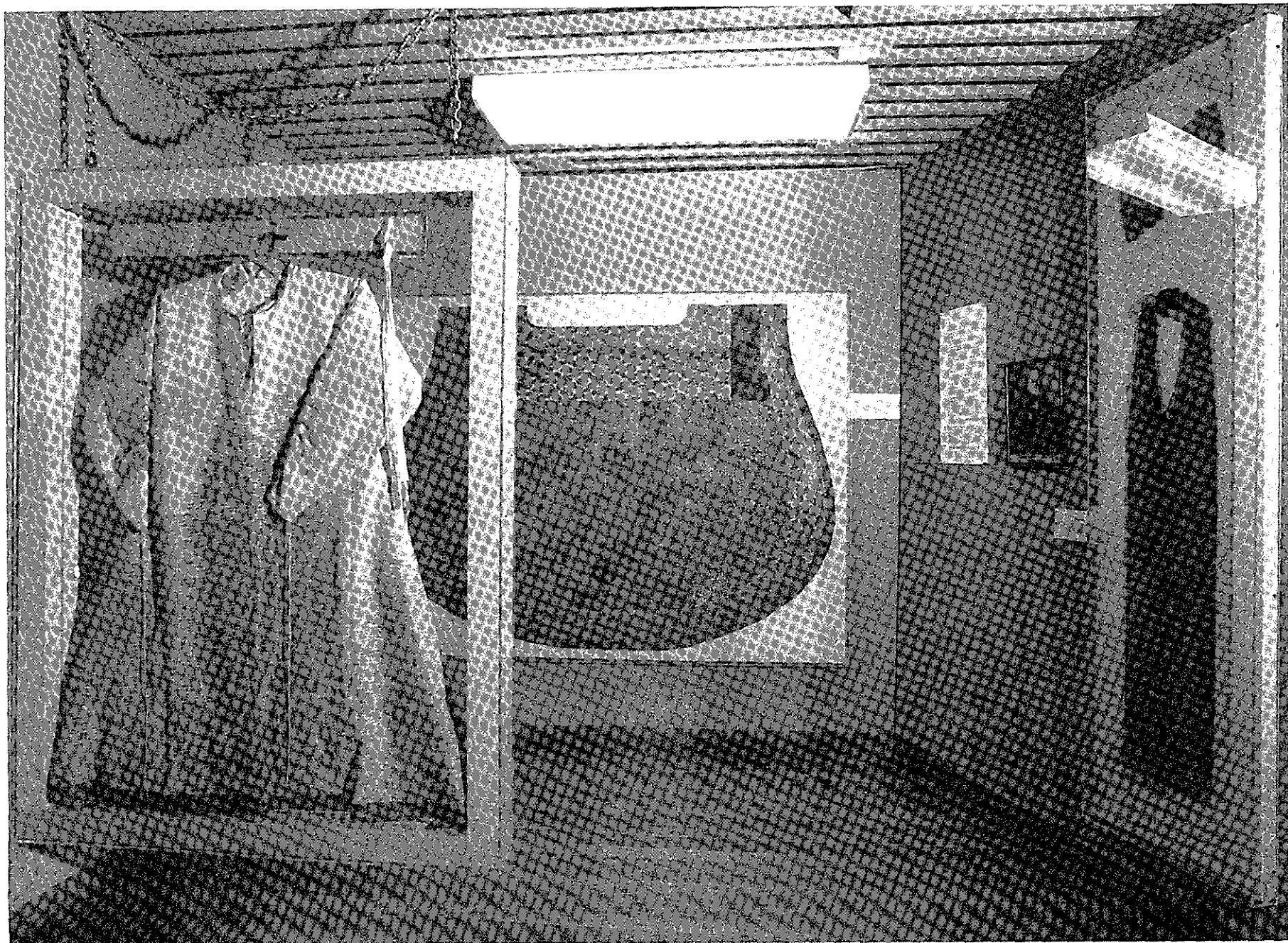
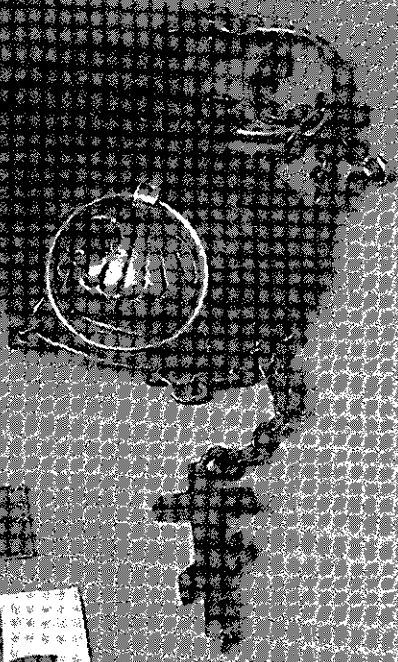


Illustration 41. Russian censor, late eighteenth or early nineteenth century. Courtesy of the University Museum, University of Alaska, College, Alaska.



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Illustration 42. Russian ceramic ram, mid-nineteenth century. Courtesy of the University Museum, University of Alaska, College, Alaska.



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MASSACHUSETTS



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Illustration 43. Russian desk, 1825-1850. Courtesy of the
Sitka Historical Society, Isabelle Miller Museum,
Sitka, Alaska.

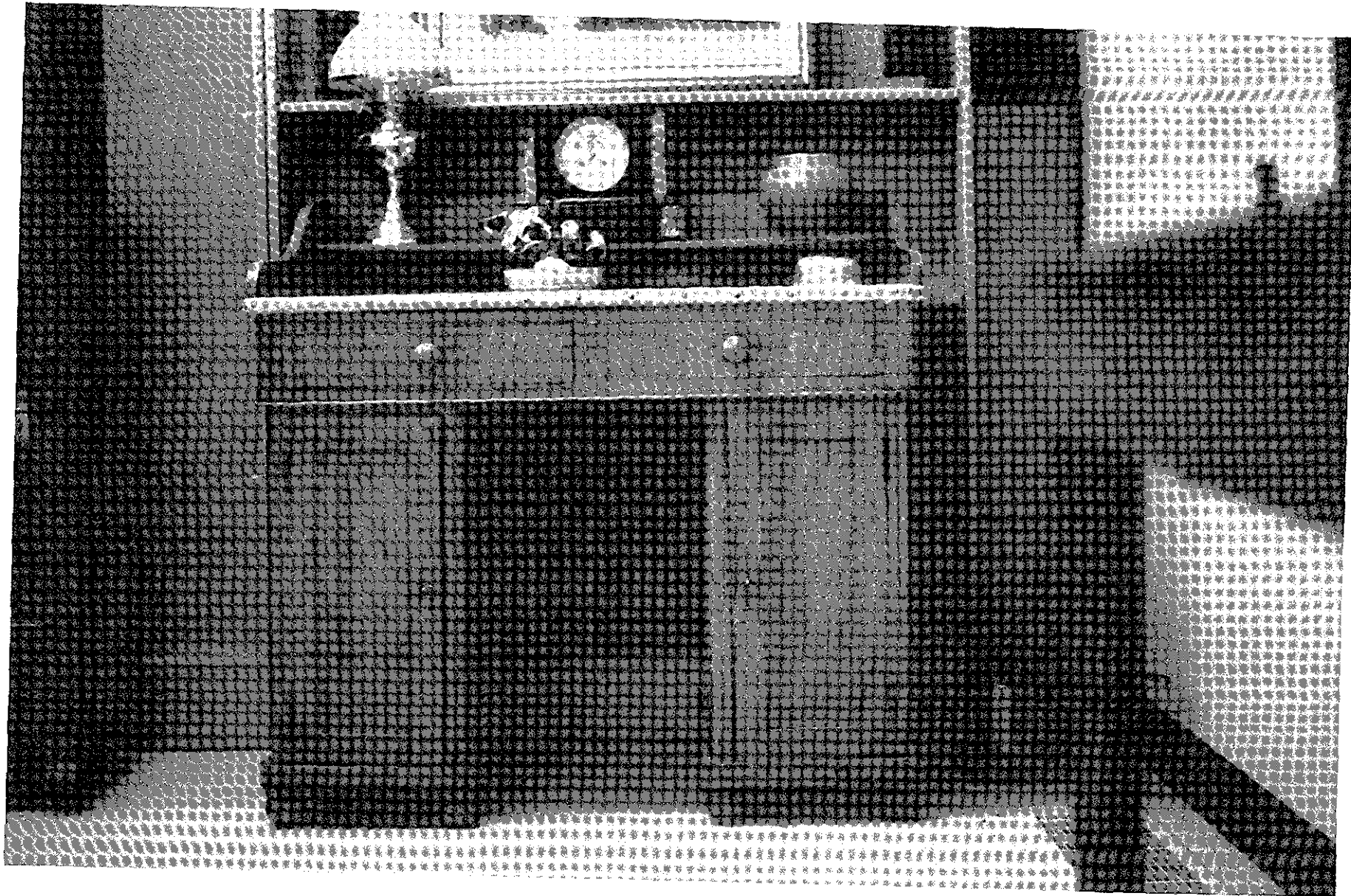


Illustration 44. Russian bureau, 1825-1850. Courtesy of
the Sitka Historical Society, Isabelle Miller Museum,
Sitka, Alaska.

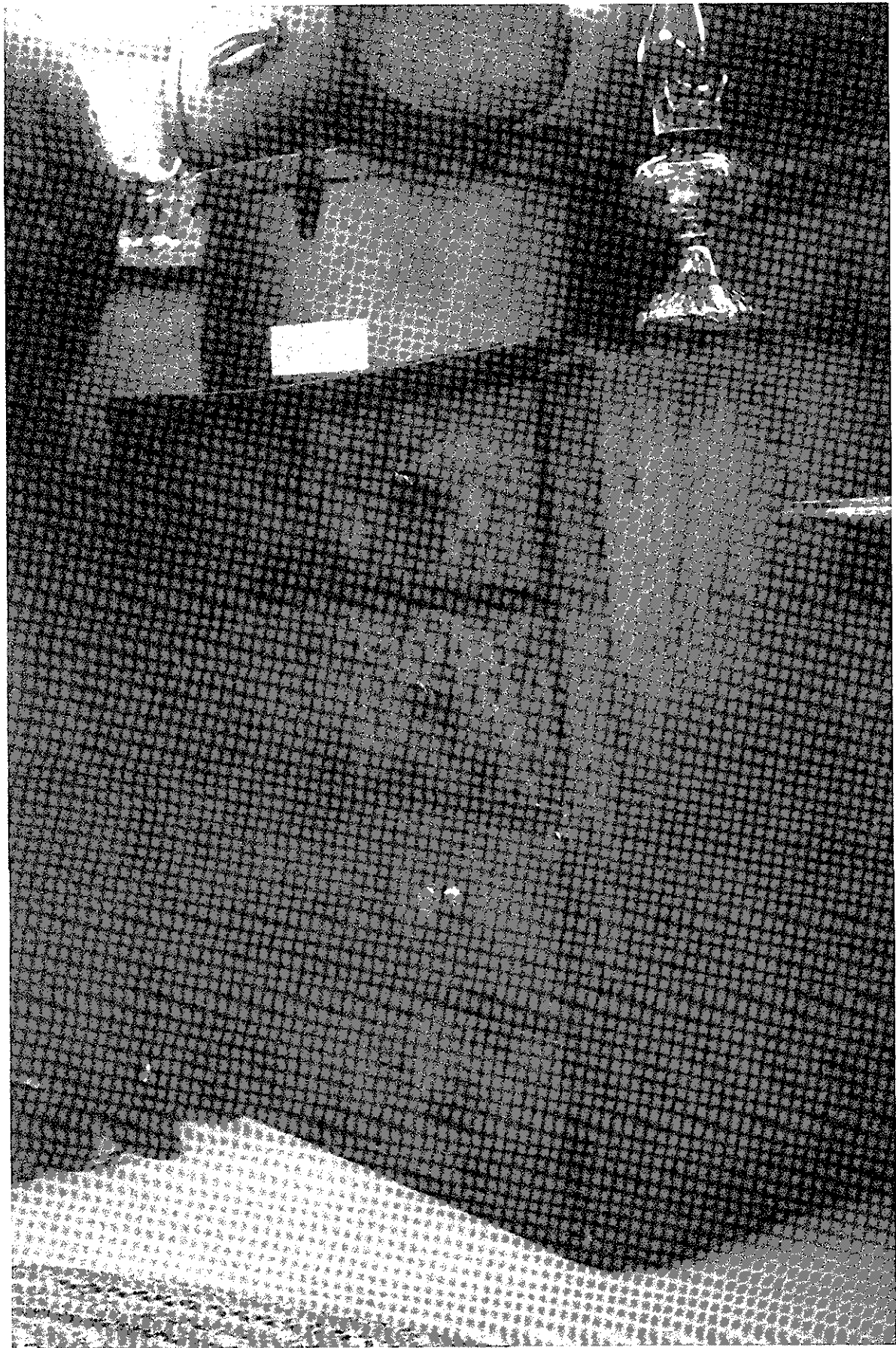


Illustration 45. Russian card table, 1825-1850. Courtesy
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Sitka, Alaska.



Illustration 46. Russian card table, 1825-1850. Courtesy
of the Sitka Historical Society, Isabelle Miller Museum,
Sitka, Alaska.

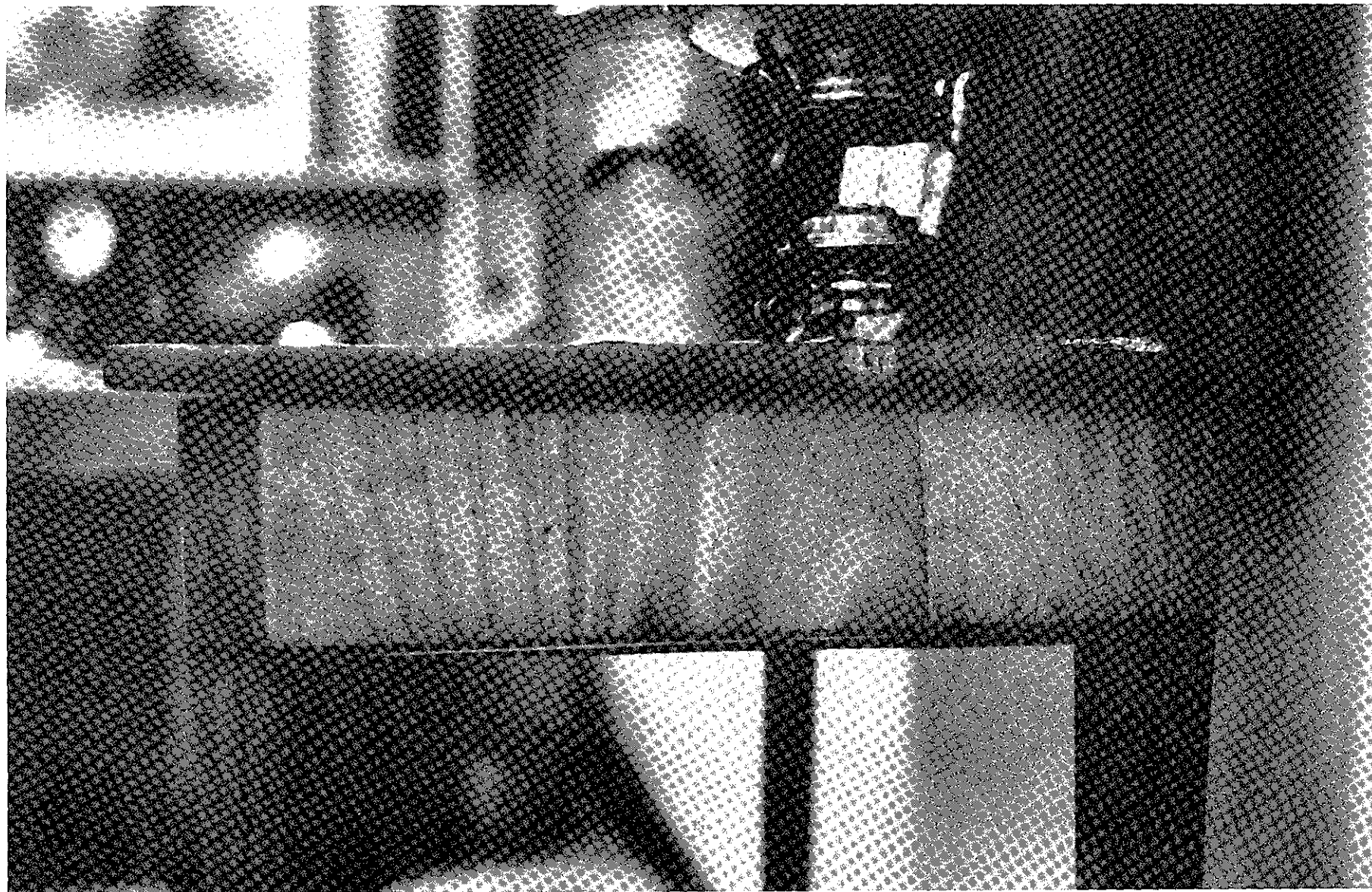


Illustration 47. Russian bed, 1825-1850. Courtesy of the
Sitka Historical Society, Isabelle Miller Museum,
Sitka, Alaska.



Illustration 48. Russian bed, 1825-1850. Courtesy of the
Sitka Historical Society, Isabelle Miller Museum, Sitka,
Alaska.

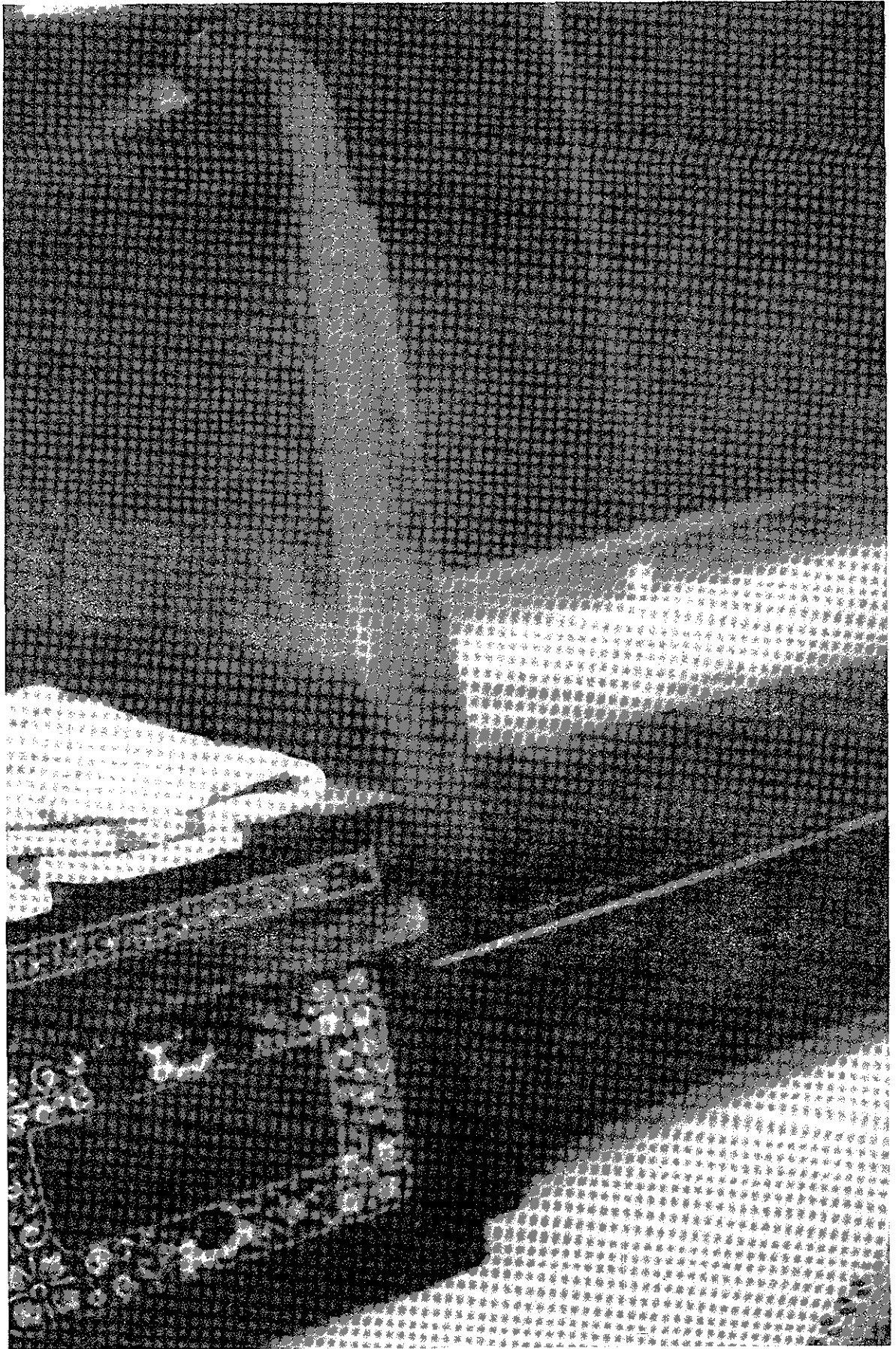


Illustration 49. Russian seal on mattress. Courtesy of the
Sitka Historical Society, Isabelle Miller Museum, Sitka,
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S



БЛИЗЪ ПАРВЫ

Illustration 50. The Artist's Family by F. Tolstoy, c.1830.
Reproduced from J. Bartenev and V. Batazhkova, Russian
Interior Decoration in the Nineteenth Century (Leningrad,
1984).

Illustration 51. Interior in a Russian Manor House by H.
Willewalde, 1833. Reproduced from J. BArtenev and V.
Batazhkova, Russian Interior Decoration in the Nineteenth
Century (Leningrad, 1984).

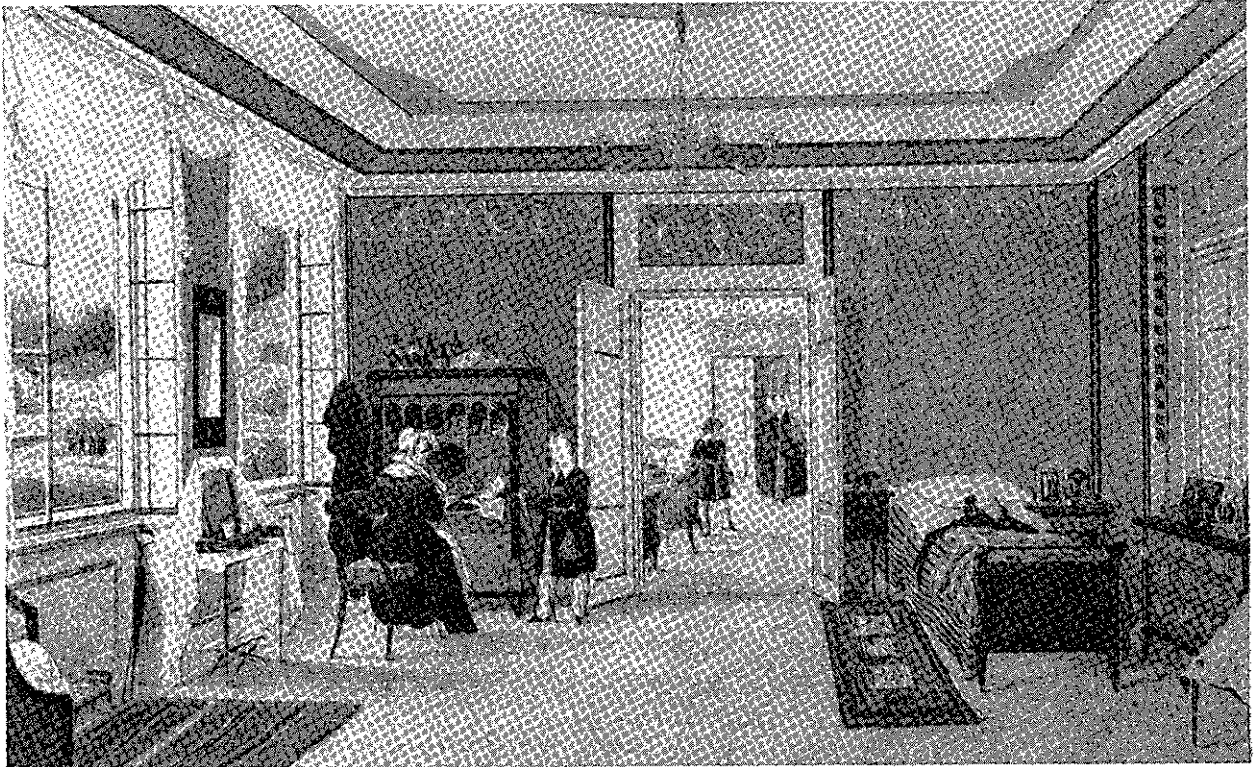
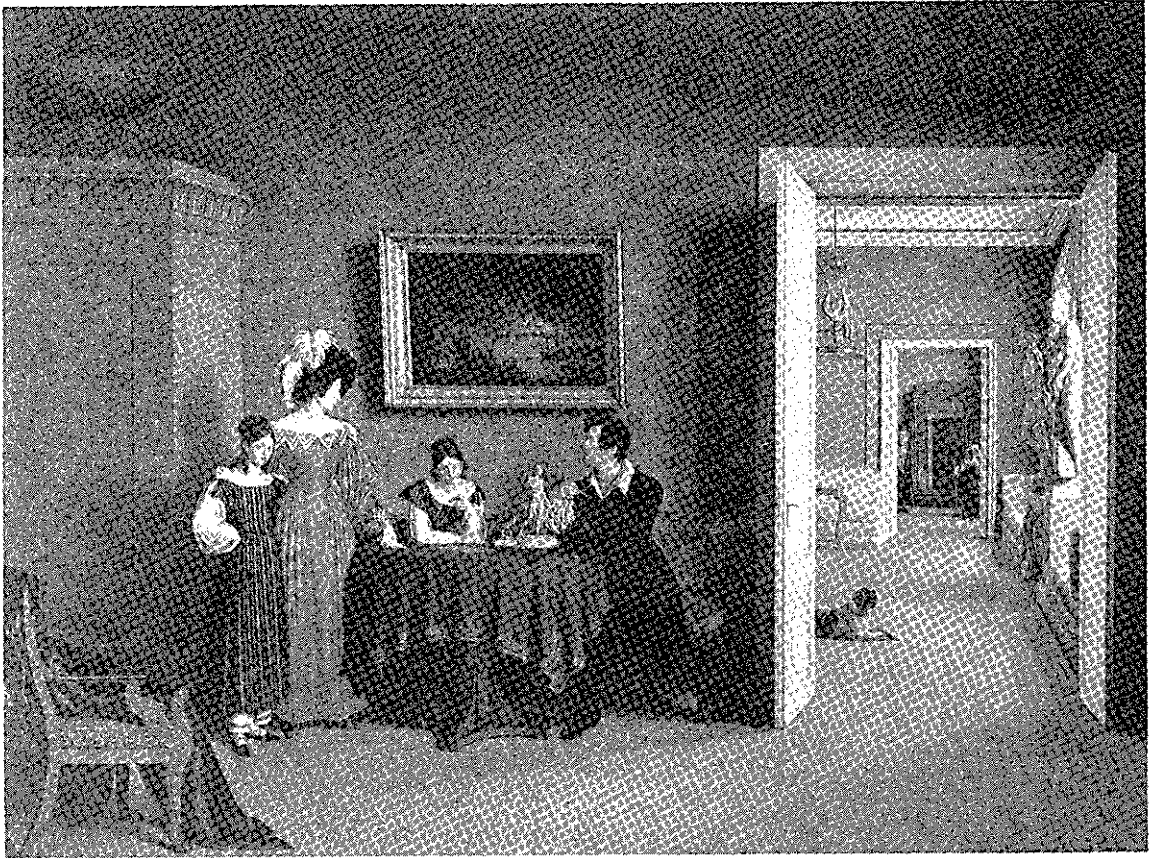


Illustration 52. Interior of a drawing room from the Yusupovs album, c.1830. Reproduced from J. Bartenev and V. Batazhkova. Russian Interior Decoration in the Nineteenth Century (Leningrad, 1984).

Illustration 53. Drawing room in Nashchokin's House in Moscow by N. Podliushnikov, 1838. Reproduced from J. Bartenev and V. Batazhkova, Russian Interior Decoration in the Nineteenth Century (Leningrad, 1984).

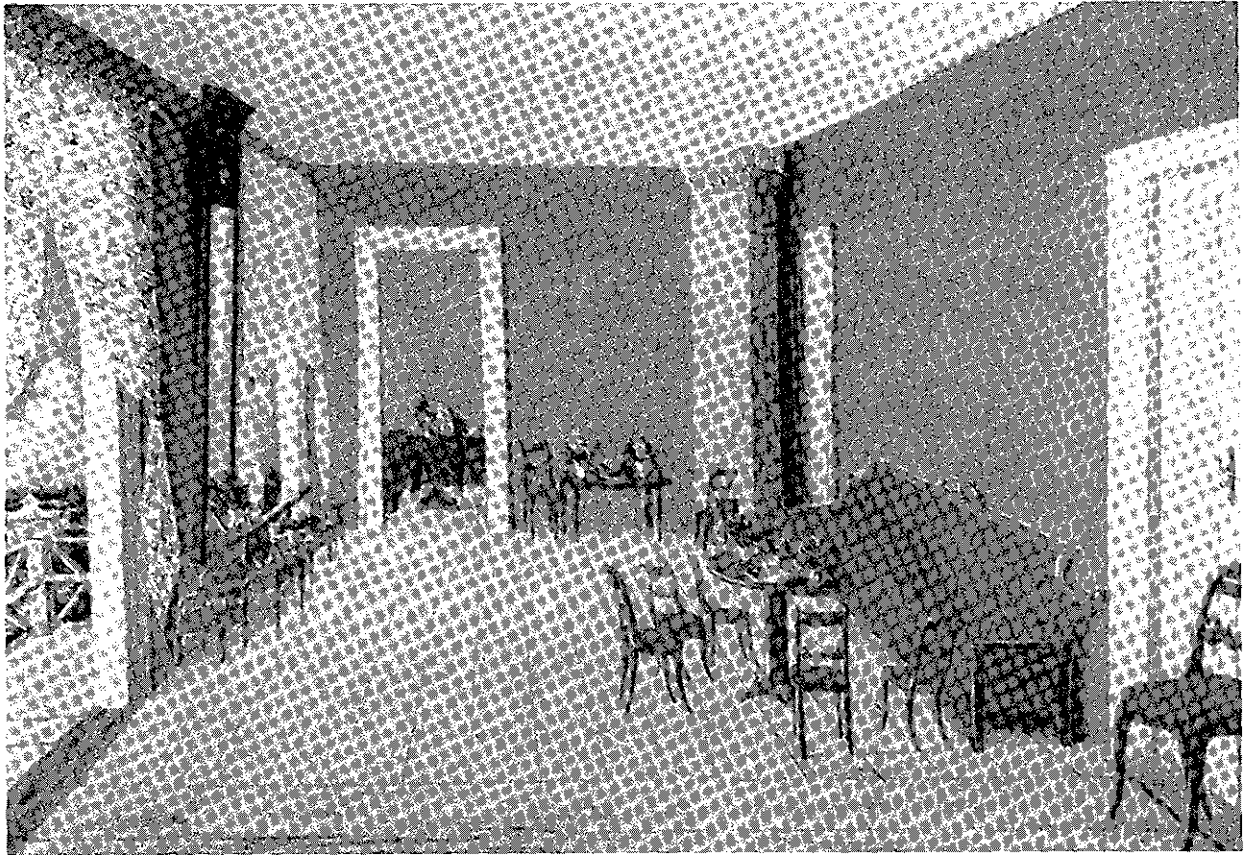


Illustration 54. Hotel in Moscow frequented by nobility,
1830-1840. Reproduced from Mikhailove. K., et al.
The History of Realism in Russian Painting (Moscow:
Izobrazitelnoie Iskousstvo, 1982).

Illustration 55. Frankfurt, 1842, in Women's Worlds: The
Art and Life of Mary Ellen Best, 1809-1891 by Caroline
Davidson.

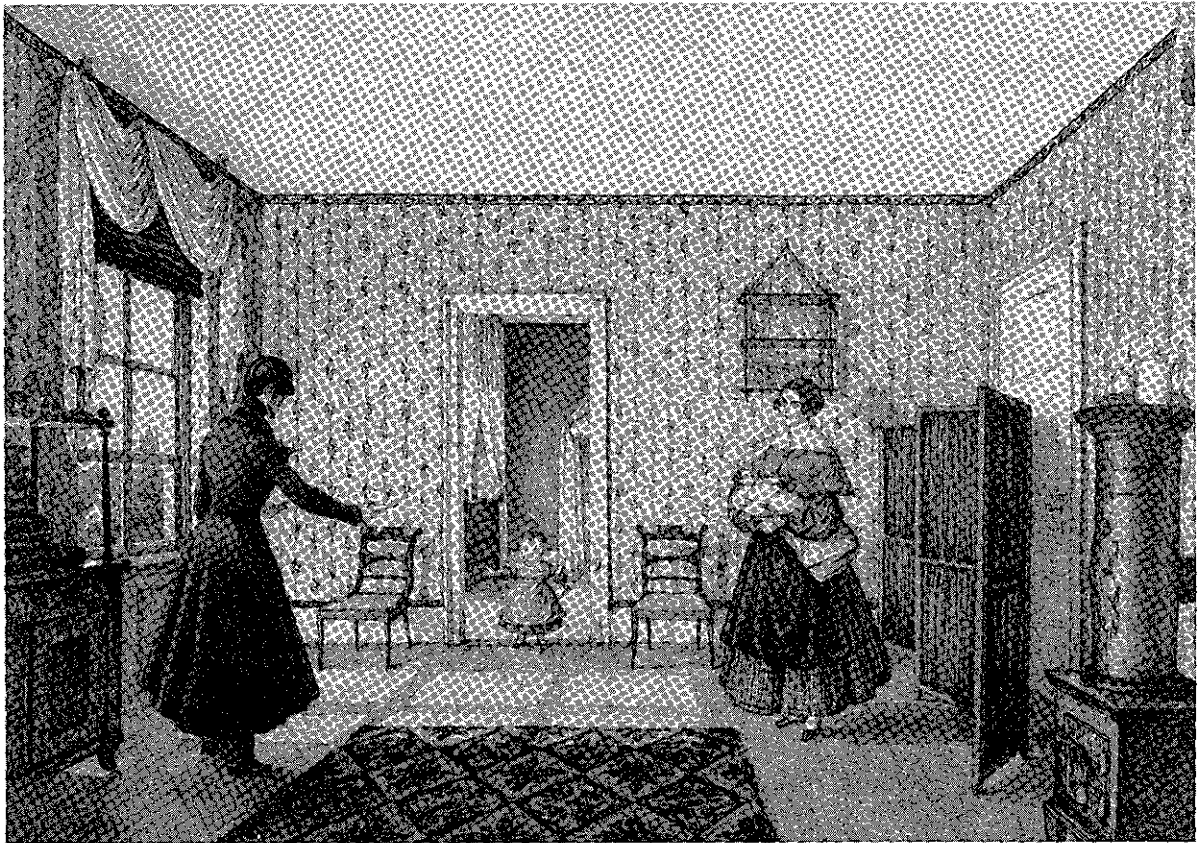
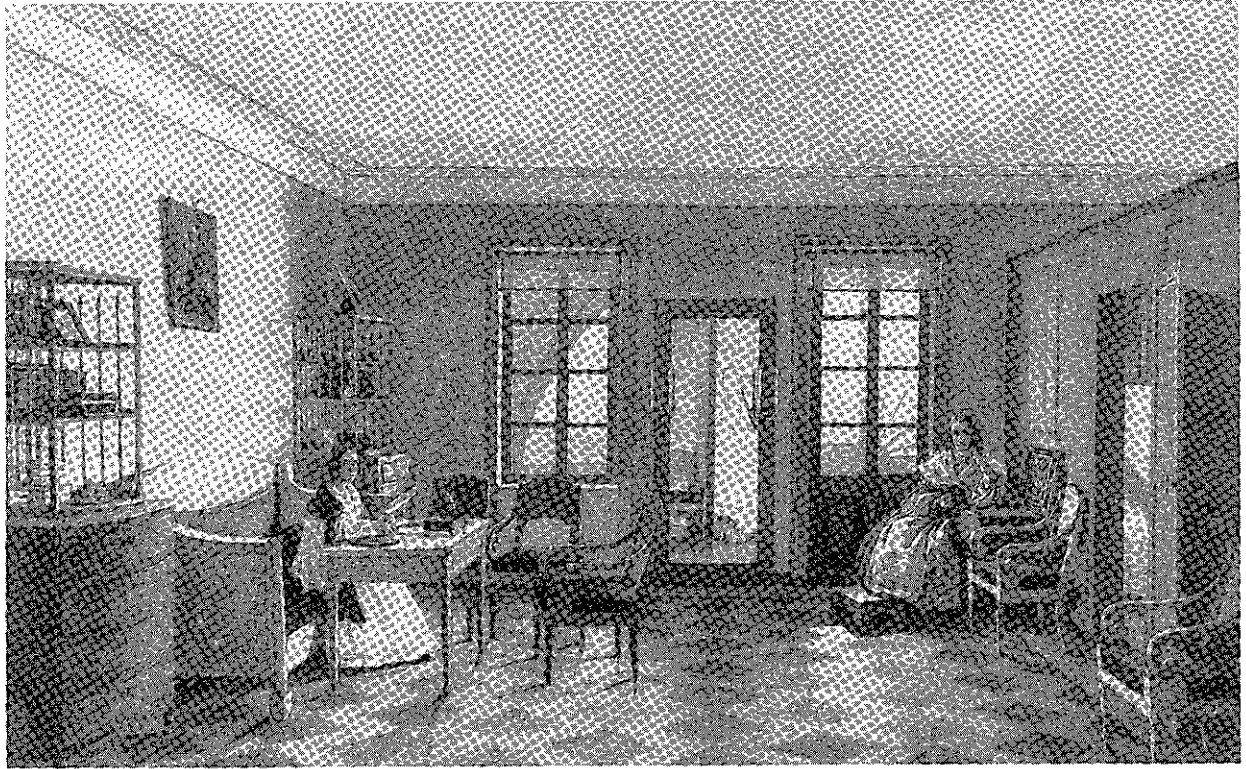


Illustration 56. Study of N. Milukov in the Ostrovki region by Grigori Soroka, 1844. Reproduced from Mikhailove, K., et al. The History of Realism in Russian Painting (Moscow: Izobrazitelnoie Iskousstvo, 1982).

Illustration 57. Bogdanovskoie Salon, 1800-1850. Reproduced from Mikhailove, K., et al. The History of Realism in Russian Painting (Moscow: Izobrazitelnoie Iskousstvo, 1982).

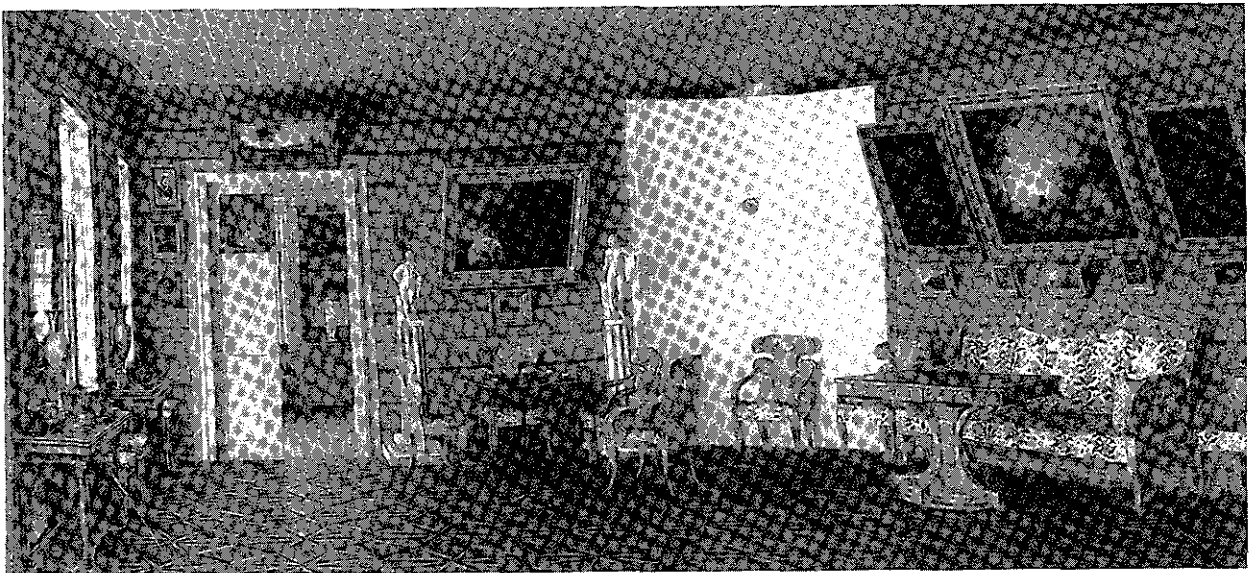
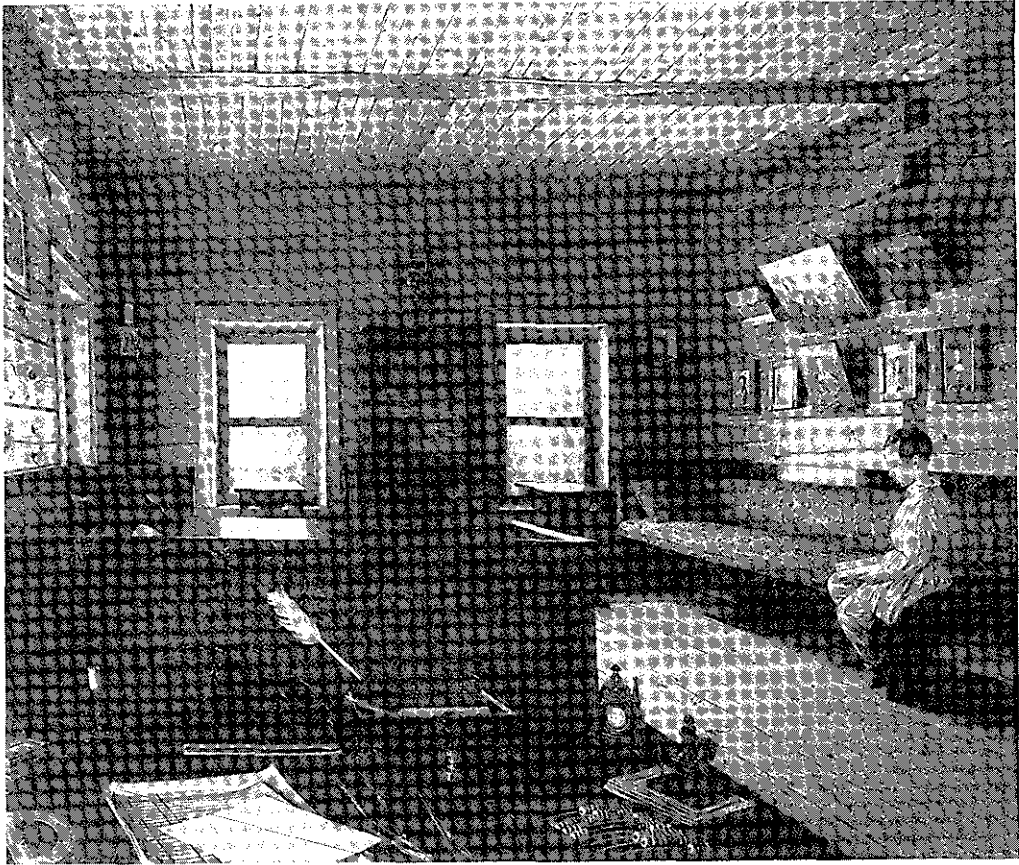


Illustration 58. Small salon with piano, c.1850. Reproduced from Mikhailove, K., et al. The History of Realism in Russian Painting (Moscow: Izobrazitelnoie Iskousstvo, 1982).



Illustration 59. Artists preparing for the Hunt, by Evgraf
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The History of Realism in Russian Painting (Moscow:
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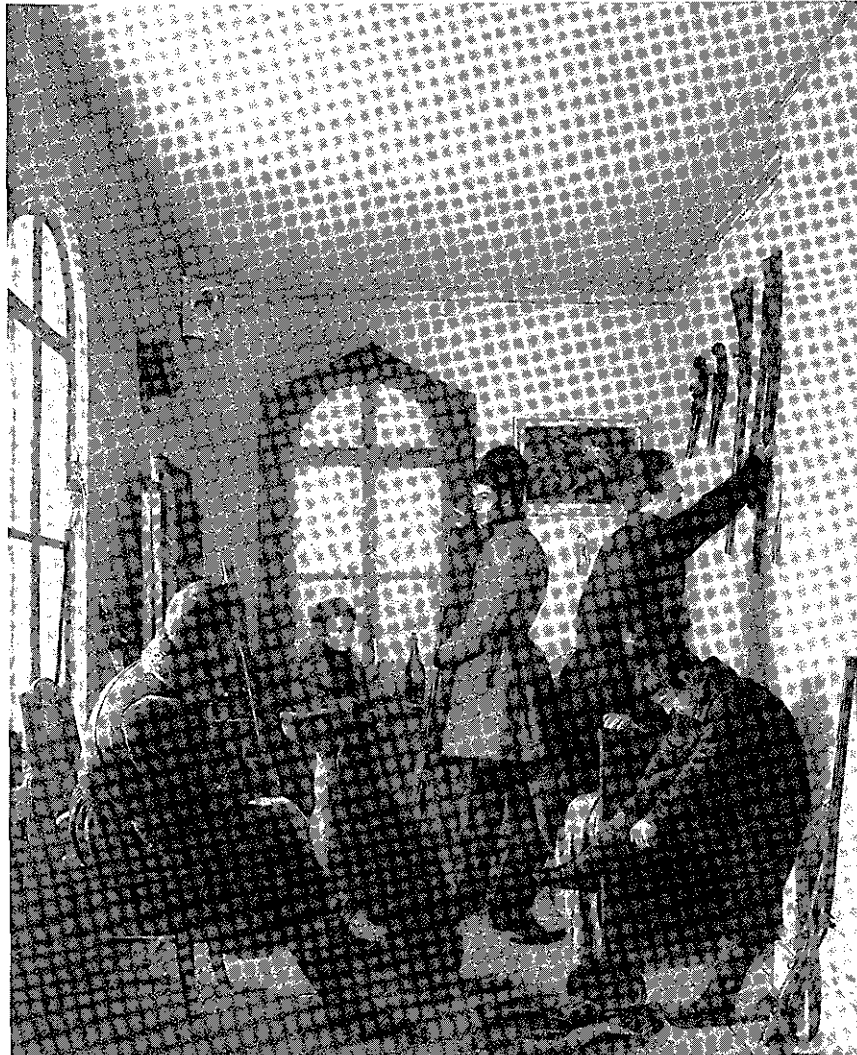


Illustration 60. Salon and study in the apartment of the nobels Batviniev in Moscow, c.1846. Reproduced from Mikhailove, K., et al. The History of Realism in Russian Painting (Moscow: Izobrazitelnoie Iskousstvo, 1982).

Illustration 61. Portrait of a family, c.1840. Reproduced from Mikhailove, K., et al. The History of Realism in Russian Painting (Moscow: Izobrazitelnoie Iskousstvo, 1982).

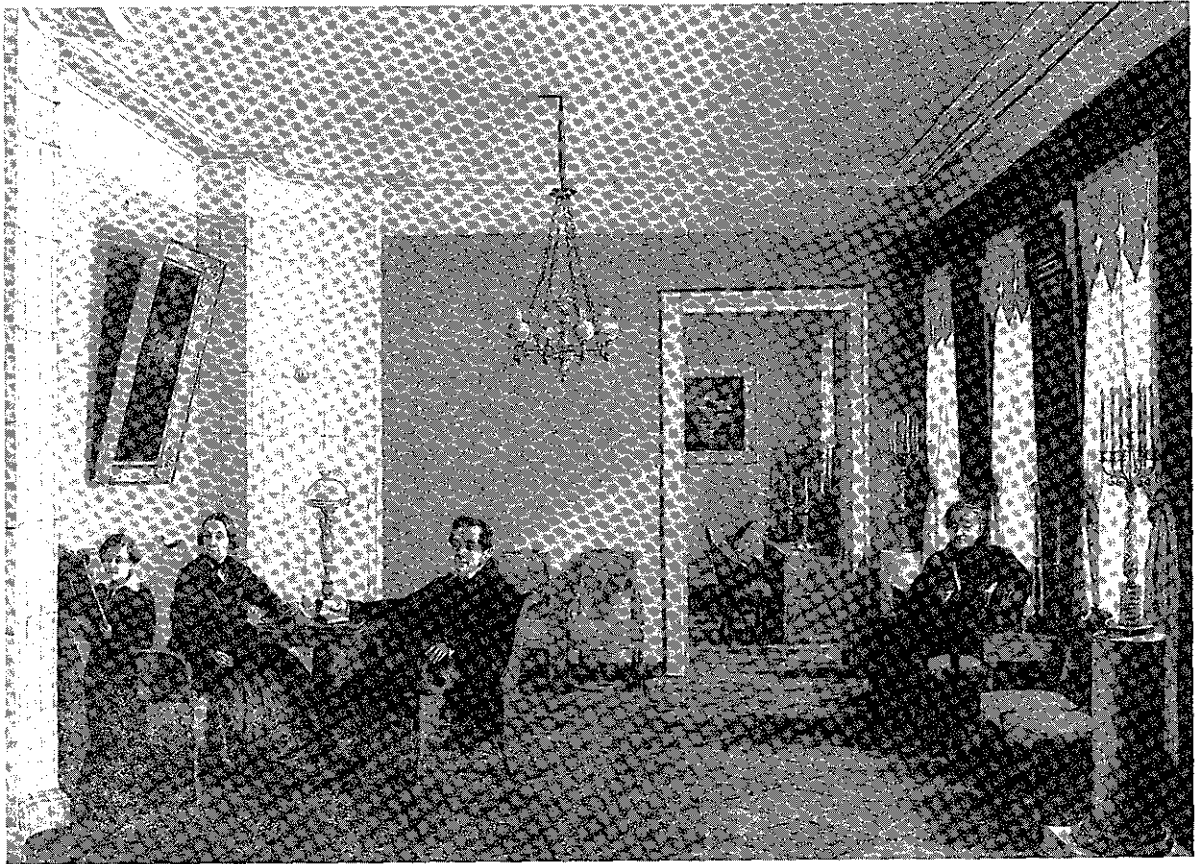
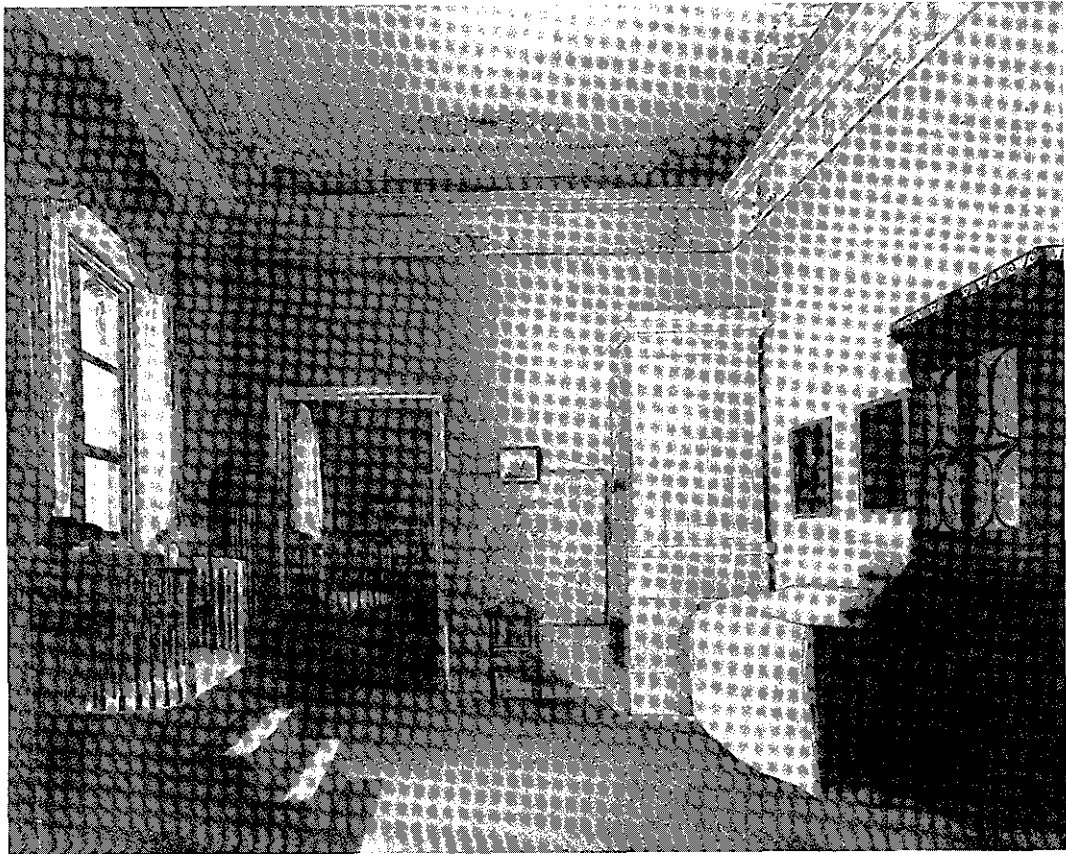
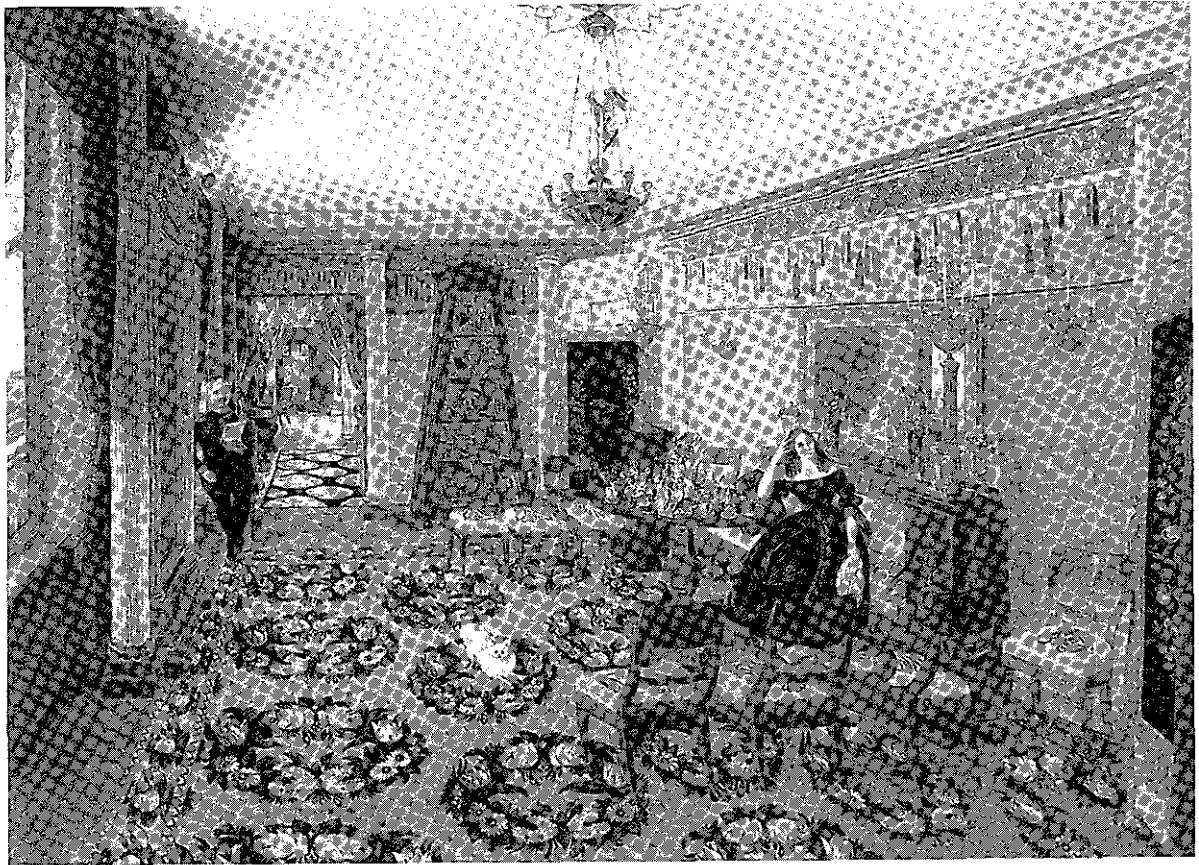


Illustration 62. Salon, c.1840. Reproduced from Mikhailove, K., et al. The History of Realism in Russian Painting (Moscow: Izobrazitelnoie Iskousstvo, 1982).

Illustration 63. Balcony before a window, 1825-1850. Reproduced from Mikhailove, K., et al. The History of Realism in Russian Painting (Moscow: Izobrazitelnoie Iskousstvo, 1982).



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APPENDIX
EXCERPTS FROM
A MANUAL OF THE ORTHODOX CHURCH'S
DIVINE SERVICES

A MANUAL
OF
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DIVINE SERVICES.

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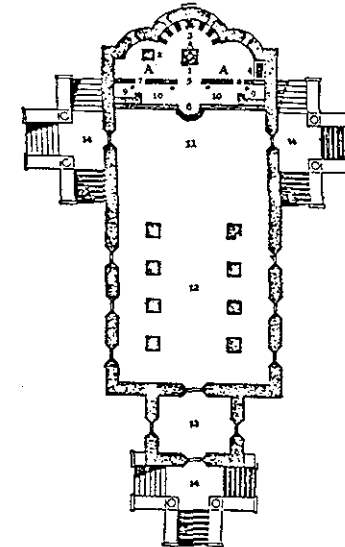
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HOLY TRINITY RUSSIAN ORTHODOX MONASTERY
JORDANVILLE, NEW YORK, U.S.A.

1975 г.

BX 350 .S613 1975
Sokolof, Dimitriji.
A manual of the Orthodox
Church's divine services

Plan of a Russian Orthodox Church of the most usual
type.



- | | |
|----------------------------|--------------------------------------|
| A. The Sanctuary. | 7. The North Door. |
| 0. The Ikonostas (Screen). | 8. The Ambo. |
| 1. The Altar. | 9. The Cleros (Choirs). |
| 2. The Table of Oblationa. | 10. The Solens. |
| 3. The Bema (High Place). | 11. The Nave, or Body of the church. |
| 4. The Vestry. | 12. The Vestibule. |
| 5. The Royal Gates. | 13. The Bell-tower. |
| 6. The South Door. | 14. The Porches. |

Издано
по благословению Преподобнейшаго Асеркис,
Архиепископа Сараяускаго Троицкаго.

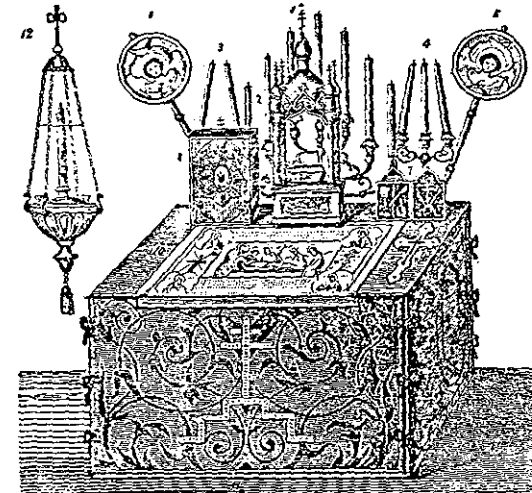
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The Internal Arrangement of Churches.

The interior of a church is divided into several compartments: 1) the *Sanctuary*, where divine service is performed; 2) the *Chapel of the Prothesis*, containing the *Table of Oblations*, for the reception and preparation of the sacred Gifts; 3) the *Vestry*, for the keeping of sacred objects; 4) the *Body of the Church*, for the worshippers; 5) the *Vestibule and Porch*, for the catechumens.

The *Sanctuary and its Belongings*.—For those who perform divine service, the eastern part of the church is set aside. It is somewhat raised above the other portion, in order that the service be heard by all present, and is called the *Sanctuary*.



THE ALTAR.

- | | |
|--|----------------------|
| 1. The Tabernacle or Ciborium. | 2. The Testament. |
| 2. A Pylvancill. | 3. The Cross. |
| 2. The Epykition. | 10. The Antimina. |
| 4. The Tricition. | 11. The Altar Table. |
| 5 and 6. The Fans. | 12. A Lampad. |
| 7. The Ciborium (to take the Sacrament to the sick). | |

Persons not consecrated to the service of the church are not permitted to enter this part of it. The sanctuary is divided from the worshippers by a curtain, and a partition or screen. In

some churches there are several sanctuaries dedicated to the memory of various events and various persons. They are called annexes or chapels.

In the middle of the Sanctuary there stands a square table; it is the altar; also called Holy Throne, because the Lord is present on it, or Holy Table, because upon it Christians are offered the Sacrament of the Eucharist, and made to partake of the Body and Blood of Christ. The altar is made square in token that Christ's doctrine and sacrament are free to men of all four parts of the world.

The altar, as being the place on which rests the Glory of the Lord, is vested with two coverings; the first is of white linen, the second or outer covering is of rich brocade. Upon the altar is laid a silken or linen cloth, on which is represented the Descent from the Cross and the preparation of Christ's body for interment. This cloth is called the *Antimins*, which means "what is instead of the altar." The origin of the Antimins is as follows: The law demands that a Christian church shall be consecrated by a bishop; and as there was not always one on hand to do so, and, besides, movable churches had to be organized for travelers, it became usual for bishops to consecrate only the upper boards of the altar, or even only linen or silken cloths, which, after signing them with their name, they sent to new-built churches, or gave to people who were starting on a journey. Later on, an Antimins became a necessary feature of every altar, even in such churches as had been personally consecrated by bishops. Into every Antimins is sewed a particle of some holy relic (i. e. of the incorruptible remains of holy men's bodies) in memory of the fact that in early times Christians used to assemble for divine service on or by the tombs of martyrs, and in token that the Saints, being near to God, intercede for us with their prayers. If the church is consecrated by a bishop, the relic is placed under the center of the altar, upon a stand in a special small casket, to keep it from injury; it is wrapped in a silken cloth called *pleiton*, which means "a wrap."

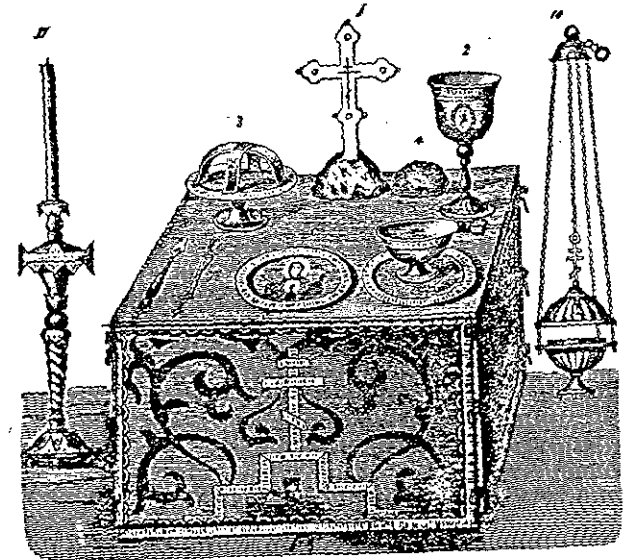
Indispensable attributes of the altar are the Cross and the Testament*. The Cross is laid there as a sign of Christ's victory over the Devil and of our deliverance, and the Testament, because it is the book which contains the Word of Christ, by following which we may obtain salvation. In the first ages of Christianity, before the execution of criminals by crucifixion had been abolished, Christians used crosses loaded with ornaments, but without the representation of Christ crucified; sometimes only they painted on it a Lamb, either standing at the foot of the Cross or carrying one.

The Testament which is kept on the altar always has a beautiful binding, in the middle of which is a representation of Christ Savior (mostly of the Resurrection), while the corners are occupied by the four Evangelists. These are represented with their respective symbols, in other words, their characteristics, i. e. signs which allude to the contents of the books they wrote. With the Apostle Matthew we see the face of a man or an angel, in token that Matthew describes Jesus Christ principally as the Son of Man, the descendant of Abraham, as the Messiah expected by Israel, of whom the prophets wrote. The Evangelist Mark represented Christ as the "Sent of God," possessed of almighty power, the King of all men, whether Jews or Gentiles, and therefore his symbol is the Lion, the mighty king of beasts. The Evangelist Luke, because he represented Christ as the Savior of all mankind, Who offered Himself as a sacrifice for the sins of men, has the Bull, the animal which the Jews used to sacrifice. The Evangelist John has given us more fully than the other Apostles the lofty doctrine of Christ as the Son of God; hence he is associated with the eagle, the bird which soars high and fixes his gaze on the Sun.

*We call "Testament," the book which contains the narrative of the earthly life of Christ our Savior, and His teachings. It consists of four books written by the Apostles Matthew, Mark, Luke and John. The Greek word *Evangelion* means "Good News." The description of Christ's earthly life is thus named, because it brings us the good news of our salvation. Hence the Apostles, who have written the Savior's Life, are named "evangelists," which means "bringers of good news."

Sometimes a canopy is erected over the altar, on four columns, and beneath it hovers a dove with outspread wings, a symbol of the Holy Ghost.

The Chapel of the Prothesis and its belongings.—On the left-hand side of the Sanctuary is placed the chapel of the *Prothesis* or “offering.” That is where the offerings of Christians towards divine service are received. This chapel sometimes forms a separate compartment, divided from the sanctuary by a wall



THE TABLE OF OBLATIONS.

- | | |
|----------------------------|--------------------------------|
| 1. The Cross. | 7. The Spoon. |
| 2. The Chalice. | 8. The Lance. |
| 3. The Paten and Asterisk. | 9. The Table. |
| 4. The Dipper. | 10. The Censer. |
| 5. The Diabea. | 11. A Candlestick with Candle. |

with a door, or only by columns or a curtain. In most churches, however, it is connected with the Sanctuary. In this space there always is a table whereon are deposited the offerings. It is called the *Table of Oblations* and vested with rich coverings,

Besides the Cross and Testament there stands on the altar an ark or tabernacle, in which are preserved the Holy Gifts (the Body of Christ, saturated with His Blood), reserved for giving communion to the sick, and to others at times when it is not lawful to celebrate the Liturgy. These tabernacles are sometimes made in the shape of a coffin, or a sepulchral cave, in which case they are called “Graves;”—at other times in the shape of a temple. A temple-shaped tabernacle, used, in old times, to be called “Zion” or “Jerusalem.”* All tabernacles alike are called “Ciboriums.” The ciborium used to carry the Holy Gifts into a private house, in order to give communion to a sick person, is a casket with several compartments. In one is placed a very small casket containing particles of the Holy Gifts. In another there is a small chalice with a tiny spoon, and in a third a small vessel with wine and a sponge to clean the chalice with. Ciboriums also are kept on the altar.

The space behind the altar is called *Bema* or “high place,” because it is sometimes raised above the rest of the Sanctuary. On this spot is placed the *Cathedra* or throne of the Bishop, and on both sides of it are seats for the priests. In our day the episcopal *Cathedrae* are placed only in the principal (general) churches (*Sobor*), which hence are called Cathedrals. On the eastern side of the church above the Bema, is a representation of the Savior, and on both sides of it, are ikons of Apostles, but more often of holy bishops. The lampad before the ikon of the Bema is called *High Light*. In very ancient churches where the eastern wall always had a window, the Sacrament of the Eucharist was represented on both sides of it: on one side Christ giving to six apostles His Body under the form of bread, and on the other side Christ giving communion to the other six apostles out of the cup filled with His Blood under the form of wine.

* Jerusalem was the ancient capital of the Hebrews; Zion was a mountain near Jerusalem on which were built the palaces of David and Solomon. Christians began to give these names to the kingdom of Heaven, which they hoped to reach through Christ, who suffered for the sins of men near the earthly Jerusalem, and later on to the tabernacles in which the Holy Gifts are kept through partaking of which in communion they hoped to receive salvation.

like the altar; the wall around it is decorated with ikons. On this table are also placed the sacred vessels used in the preparation of the Sacrament of the Eucharist. They are the following:

The *Paten* or *Disk* (which means a round dish) on which are laid the portions of bread cut out in memory of Christ, the Mother of God and the Saints; also for the good of the living and the dead. For greater convenience the paten is now made with a foot. To it belong two small dishes or plates. On one of these plates is laid the bread, out of which a portion has been taken in memory of Christ; the top of it is stamped in the middle with a cross, while around the rim runs the inscription: "Thy Cross we worship, O Lord." On the other plate is laid the bread from which a portion has been taken out in honor of the Mother of God; it is stamped with an effigy of her and the inscription around the rim reads as follows: "Meet it is to honor Thee as being in truth the Mother of God."

The *Asterisk*, consisting of two arched bands, held by a screw in such a way, that they may be put together, or turned around into the shape of a cross. It is placed over the paten, to prevent the portions of bread, which are laid on it in a certain order from getting mixed up.

The *Lance*.—A lance-shaped knife, double-edged, used to take portions out of the bread.

The *Chalice* or *Poterion* ("a drinking cup"), into which is poured wine mixed with water during the preparation of the Sacrament. To it belongs a small dipper, in which wine and water is presented.

The *Spoon*, with which the Holy Sacrament,—the Body and Blood of Christ,—is administered to communicants.

The *Sponge*, which is used for cleaning the holy vessels after the Liturgy. In our church two sponges are used. With one the paten is wiped, after the portions of bread have been dropped into the chalice; this sponge is kept on the altar in the Antimins and called "Antimins sponge." The other, which is used to wipe the chalice after it has been washed, is kept on the Table of Oblations, and is called the "cleansing sponge."

The *Veils*—one of which covers the paten, another the chalice, and a third both paten and chalice together—are used to protect the Holy Gifts against dust and insects. These veils are also called *Aërs*, because they cover the holy vessels even as air covers the earth; the largest veil is especially known under this name.

The *Fans* are used for driving insects from the Holy Gifts, when the veils are removed. In ancient times they used to be made of peacocks' feathers, linen or fine leather. At the present time they are made of metal, in the form of a circle, somewhat like the glory around a saint's head, and with a long handle; in the middle of the circle a cherub is represented. These fans are used only at pontifical services, and are to remind us that cherubs worship God with us before His altar.

The *Vestry* and its belongings.—On the right hand of the Sanctuary a space is partitioned off and called vestry. Here are preserved the church vessels, the books which are used in the performance of the services, and the vestments of those who officiate in them. As all these articles are in charge of the deacons, the vestry is also called *diakonnikon*. In ancient times all sorts of edible gifts for the clerics used to be brought there, such as boiled rice or wheat (*kutyá*), cheese, eggs, sweet Easter cheese (*pascha*).

The *Nave* or *Body of the Church*.—The Sanctuary, together with the Prothesis and vestry, are divided from the space provided for the worshippers by a grating or screen, which is called the *Ikonostas* ("image stand"), because it is decorated with ikons or sacred images. The *Ikonostas* has three doors. The folding doors in the middle, which lead into the Sanctuary, to the altar, are called the *Holy Gates*, because the Holy Gifts of the Eucharist are brought out through them, or the *Royal Gates*, because the King of Glory, Jesus Christ, passes through them in the Holy Eucharist. These doors are generally in open-work and decorated with carving and ikons. These latter usually represent the Annunciation and the four Evangelists, with their symbols or characteristics, to signify that

on the altar is offered the sacrifice for the salvation of mankind, the first tidings of which were received by the Virgin Mary from the Archangel Gabriel, as known to us from the narratives of the four Evangelists. Just behind the Royal Gates a curtain is hung. During the services the Royal Gates are opened for the celebrants to go in and out of the Sanctuary, while the curtain is drawn across or drawn away, even when the Royal Gates are closed, in order to emphasize certain prayers or the meaning of certain rites. Thus during penitential services, such as Compline, Midnight Vigils and the Canonical Hours, the curtain remains drawn, in token that *our sins remove us far away from heaven, from God.* During solemn, joyous services, assuring us that the Lord hath saved us, such as Vespers and Matins, it is drawn away. During the Liturgy, the curtain remains drawn away almost all the time. The door on the left of the Royal Gates leads into the Prothesis and is called the "northern door," while that on the right leads into the vestry and is called the "southern" or "deacons' door." On these two doors there are usually paintings representing either angels—the messengers of God, who minister unto Him in the Kingdom of Heaven—or sainted deacons, who in their lifetime, had charge of the Prothesis and vestry.

Besides the decorations of the doors, the entire screen which separates the sanctuary from the nave is decorated with ikons, in one, two, or more tiers. Such screens, therefore, differ in appearance: they are either like an open-work grating, varying in height, or a solid wall up to the ceiling. The ikons of the first tier are called "local ikons." On the right of the Royal Gates there is always an ikon of the Savior, and next to it the "church ikon," *i. e.* a representation of the Saint or event, in honor of whom or which the church has been named and dedicated. On the left side is an ikon of the Mother of God. In the same tier, if there is room, are usually placed the ikons of such Saints as are most honored in a given locality. Above the Royal Gates it is usual to place a painting of the Last Supper, in token that, in partaking of Christ's Holy Sacrament,

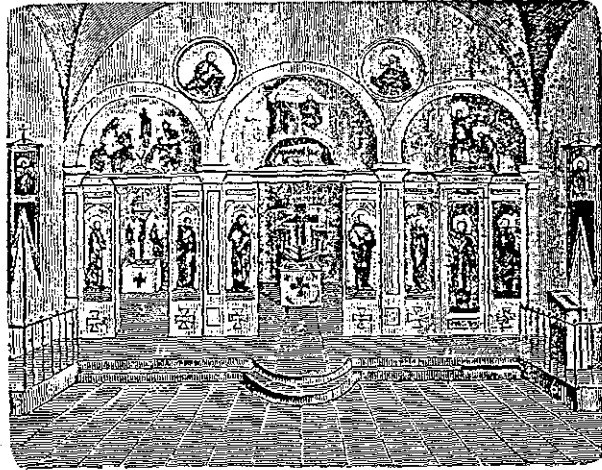
men are made worthy of entering into the Kingdom of Heaven. The second tier is the place for the presentation of the different church feasts, *i. e.* of the principal events in the lives of our Lord and His Mother. The third tier contains the ikons of the Apostles and in the middle of them, just above that of the Last Supper, is a representation of Jesus Christ—the subject of their preaching—in royal or episcopal vestments, with His Mother at His right hand and the Precursor at the left. Such a presentation of Christ, bears the special name of *Deisus*.* If there is a fourth tier, it is filled with the ikons of Old Testament prophets and in the middle of them is the Mother of God with the Divine Infant. A fifth and sixth tier will hold ikons of holy martyrs and sainted bishops. The very top of the Ikonostas is adorned with the cross, bearing the effigy of Jesus crucified. An Ikonostas decorated in this manner, brings before us all the denizens of heaven and serves as a book, from which even those who cannot read may learn the history of Christ's church and her doctrine.

The Ikonostas does not stand on the very edge of the raised floor of the sanctuary, but so that part of this floor projects into the nave. The part of the platform in front of the screen is called the *Soleas* (which means "an elevated place"). On this elevation Christians stand to receive Holy Communion, and the celebrants come out of the sanctuary and stand there while they recite public prayers and speak instructive addresses or read portions of Scripture. On both sides are placed the readers and singers. The middle of the platform just in front of the Royal Gates, where Holy Communion is administered, prayers and addresses are read, is called the *Ambo*, which means *Ascent*, and the place set apart at each end for the readers and singers is called *Cleros*. The word means *lots*. These places are called

*Christ is represented in royal garments, because He is the King Who founded the Kingdom of God on earth, and in episcopal vestments because He is the High-Priest Who offered Himself in sacrifice for the sins of man. The name of *Deisus* given to such an ikon is derived by some from the Greek word *Deisis*, which means "prayer." It is probable that in ancient times a prayer was written below the ikon, probably with the heading: "*Deisis*" and men ignorant of the Greek tongue, took the word for the name of the ikon.

thus because in early times the readers and singers were chosen by lots.

Near each Cleros are kept the portable ikons, *i. e.* those which are used for divine services outside the church. They are fastened to long handles, sometimes by loops, more frequently by cords, and have the shape of banners. Indeed they are called banners, for they represent the banners of the church, under which Christians, being the warriors of Christ's kingdom, go forth to fight the foes of truth and love.



1. The Ikostas.	5. The Ambo.
2. The Royal Gates.	6. The Cleros.
3. The Northern and Southern Doors.	7. The Banners.
4. The Soleas.	

The space in front of the Soleas is reserved for the worshippers; the walls, as well as the square pillars which support the cupolas, are decorated with ikons and paintings representing events from the history of Christ's church.

Over against the Royal Gates, on the western side of the church, is an entrance door leading into the vestibule, and called the "beautiful door," because it usually is richly decorated,—also simply the "church door," because leading into the church.

In large churches there are other smaller doors in the northern and southern sides of the church; through these the worshippers can go out into the side vestibules and to the porches.

Vestibule and Porch.—The vestibule is divided into two parts, the inner and the outer, the latter being called porch. The inner porch, used, in the early ages, to be set apart for catechumens,—persons who wished to become Christians,—were receiving Christian instruction and preparing for baptism,—and for penitents, *i. e.* for Christians who, for their sins, were refused communion. In the vestibule was placed the fount for the performance of baptism; here, also, Christians used to take their food at a common table after the end of divine service. In monasteries the vestibule to this day serves as dining-room or refectory. It is in the vestibules that the church orders the penitential services to be performed, in order more clearly to show that men remove themselves farther away from God by their sins and become unworthy to stand within His temple. In the outer vestibule or porch the "weepers" used to stand in ancient times,—a class of penitents who were forbidden to enter the church, and here implored the prayers of those who went in. In the East funeral services over the bodies of departed Christians are held on the porch.

At the present time the number of grown up catechumens is not large; public excommunications almost never occur, and common meals after divine service have also fallen into disuse: there is therefore no need of spacious vestibules. In some churches there still are small vestibules; but in most of them there are no inner vestibules at all, but only porches, which have become the gathering place of beggars.

Appurtenances of Public Divine Service in Churches.

Illumination: Lampads, Candelabra and Candlesticks.—In all churches, on the altar and on the Table of Oblations, also behind the altar and in front of the ikons, lights are kept burning, not only during evening and night services, but during day services as well. They signify that the Lord gives us the

light of truth, and that our souls burn with the love of God and are penetrated with feelings of joy and devotion. It is quite in accordance with this conception, that the illumination of the church is increased during solemn holiday services and decreased during penitential services.

For the illumination of a church, two things are needed—oil and wax. Oil (yielded by the fruit of the olive tree), is symbolic of grace, indicating that the Lord sheds His grace on men, while men on their side are ready to offer Him in sacrifice deeds of mercy. The pure wax, collected by the bees from fragrant flowers, is used as a token that the prayers of men offered from a pure heart are acceptable to God.

Of the candlesticks and candelabra used in the church, some are portable and some stationary, all varying in the number of candles or lamps which they bear. The candlesticks are always portable and carry one, two or three candles. One candle reminds us that there is but one God, Who is the Light Eternal; the candlestick with two candles is called *Dykirion* ("two candles"), and indicates that in Jesus Christ are united two natures—the divine and the human; that of three candles is called *Trikirion* ("three candles"), and alludes to the three persons of the Deity. There are stationary candelabra, standing or suspended, in front of the ikons, bearing both oil lamps and wax candles. These are called *candils* or *lampads* if they carry only one candle; *poly-candils* ("many lights"), if they carry seven or twelve candles (seven candles in allusion to the seven gifts of the Holy Ghost, and twelve in allusion to the Apostles); lastly *panicandils* ("all light") are those that carry more than twelve candles. Some times, if a panicandil is made in the shape of a circle, garnished with candles, it is called *khoros*, which means "a circle," "an assembly."

Incense.—Besides the lampads, candlesticks and candelabra, with their burning candles and lamps, an important item of divine service is the burning and swinging of incense (a fragrant tree-gum). This swinging is performed sometimes before the altar and the ikons; then it expresses the wish of the worshippers that their prayer may ascend to Heaven, as the fumes of the

incense mount aloft. Sometimes the incense is swung towards the worshippers; then it expresses the wish of the celebrant that the grace of the Holy Ghost may encompass these souls of the faithful as the fragrant cloud of the incense encompasses them. The vessel which holds the incense is called *censer*; it is a cup with a cover running on three slight chains, which all unite into one handle.

Bellringing.—Every church has bells. They are placed either on the roof, in the turrets of the cupolas, or at the entrance above the porch, in the so-called "bell-chamber," or else next to the church in specially erected structures called "belfries." If the bell-chamber is made in the shape of a tall turret above the porch, it is also usually called a belfry.

The bells are used to call the faithful to divine service,—to express the triumph of the Church,—and to announce the principal acts of the service to those Christians who are not present at it, in order that they may join mentally in the common prayers of the worshippers. There are three ways of ringing the bells, according to the object for which they are rung:

1) One bell is struck several times at short intervals. That is done before the beginning of the service, to announce that it is about to begin, and is called *the toll*. In the same way is announced the moment of the Liturgy when the Great Mystery is accomplished, and sometimes the reading of the Gospel in other services. Where there are many bells, different ones are used on different days, and then they have different names—such as the "feast-bell," the "Sunday bell," the "week-day bell," the "small bell."

2) Several bells are struck together three different times, in a "*peal*." This is usually done at the beginning of solemn services (the Liturgy, Vespers and Matins), after the single-stroke toll. On high feast-days the bells are rung in this way all day.

3) Every bell is struck once in turn, and after having gone over all the bells in this way two or three times, they are struck all together. This is called a *carillon*, and is reserved for special occasions, such as the bringing out of the Cross and the Sepulchre on Good Fridays and during processions.

OF THE PERSONS WHO PERFORM DIVINE SERVICE AND OF THEIR VESTMENTS.

The Clergy.

The persons who take part in the performance of divine services are divided into *celebrants* and *church servitors*. Only those persons are called celebrants who have received the grace of the Holy Ghost, through the Sacrament of Orders; they are the Bishops, the Priests and the Deacons.

The first and highest degree of priesthood belongs to the Bishop (*Episcopus*, which means "overseer"). This name is given to the successors of the Apostles in the service and government of the Church; with regard to public divine service, bishops are the chiefs or heads of all the churches situated in their diocese. They dedicate churches, consecrate Antiminses, give authority for the performance of services in these churches, and appoint all those who hold any office in them. During services the bishops, as the highest performers of all Sacraments through which the grace of the Holy Ghost is imparted to men, bless Christians with both hands, and, in their capacity of chief teachers and enlighteners of the faithful, they also bless them with lighted candles—the *Dykirion* and *Trikirion*. When giving the blessing they compose the fingers of the right hand in such a manner as to form the name of Jesus Christ in Greek. To accomplish this, the index is stretched out straight and the middle



finger slightly bent, thus representing the letters "IC;" then the annular is bent, the thumb is laid across it, and the little finger is slightly inclined, forming the letters "XC." This way of composing the fingers is called *nominal*. In his capacity of chief over the priests, otherwise called *hierai*, a bishop also has the title of *Arch-hiereus*. All bishops are equal among themselves, owing to their common grace of priesthood. But as the districts subject to their jurisdiction differ in size and importance, as regarded

in earthly kingdoms and empires, there are grades in the titles of bishops: those who have charge only of small districts or cities are called simply Bishops or *Arch-hierei*; those whose jurisdiction extends over larger cities and provinces have lately begun to assume the title of "Arch-bishop" (*i. e.* chief, first among the bishops); the bishop of a capital city, otherwise called "metropolis," is entitled "Metropolitan"; the bishops of ancient capitals of the great Roman Empire (Rome, Constantinople, Antioch) and of Jerusalem—the cities from which the Christian faith spread over the globe,—have received the title of "Patriarch" (which means "chief over the fathers"). A bishop sometimes has an assistant, who is also a bishop; these subordinate bishops are called "Vicars," *i. e.* "lieutenants." In some countries, as for instance, in our own, the churches are governed by an assembly of several bishops; such an assembly is known by the name of "Synod."

The second degree of ordained priesthood is occupied by the *hierai* or Priests, who, by the authority and blessing of their bishops, govern small Christian communities, called "parishes," and have in their charge the parish churches. They bless the beginning of every public divine service, perform all the sacraments of the church with the exception of ordination, and have under their supervision all the persons who hold any office in these churches. They also have the right to give their blessing in the name of the Lord to those inferior to them in spiritual rank, but only with one hand. All priests are equal as regards the grace of priesthood; but there are differences among them, according to the importance of the churches and parishes committed to their care. Some are called simply priests or *hierai*, others receive the title of "arch-priests" or *proto-hierei*, (*i. e.* "first" or "senior priest"); arch-priests have the precedence when they perform services together with priests of the lower rank. The priests of churches attached to imperial palaces, to a Patriarchate and the Synod have the title of *presbyter* ("elder") and the chief priest of such a church takes that of

proto-presbyter. Priests who have taken monastic vows are called *hieromonachi*, which means "priest-monks."

The Deacon holds the third degree of priesthood. Deacon means "ministrant." He ministers to the bishop and to the priests in the performance of the sacraments, but may not perform them himself, and therefore has not the right to bless in the name of the Lord. At public divine service he, by the priest's blessing, recites the common prayers, reads portions from the Holy Scriptures, and sees that the worshippers comport themselves decorously. In the degree of their ordination all deacons are equal; yet there are different grades among them. The senior deacons of the principal churches are called *proto-deacons* and claim precedence when they officiate with other deacons; and the chief deacon attached to the person of a bishop receives the title of arch-deacon. If a deacon is also a monk he is called *hierodeacon*.

Church Servitors (clerics and acolytes) are persons appointed to certain services in a church used as a place of worship. The highest position among these is that of the "sub-deacons" or *hypo-deacons*; they assist at pontifical services and therefore are found only in Cathedral churches. After them come the Readers and choristers, also called "clerks" and "psalm-readers," and the sacristans or doorkeepers (janitors). Part of the latter's duty is to keep the church neat and clean and to ring the bells. During service they bring out the candlesticks and the censer, and when they have done with these duties, they take part in the reading and singing. All the church servitors together make up the "church staff," because they are attached to the church. They are also called "clerics" or, collectively, the "kleros," because in ancient times they used to be appointed by lot. Sometimes the celebrants are included in the kleros, which then might better be called the "clergy," and is divided into "higher" and "lower." The higher clergy includes the celebrants—bishops, priests and deacons; the lower includes the church servitors.

The Sacred Vestments.

The Antiquity of the Vestments.—In the very earliest times of Christianity, persons officiating in a church used to wear, while performing divine service, the same kind of garments as those worn by laymen. But a feeling of reverence prompted them to appear at the common worship in clean, festive garments. The favorite color for such occasions was white, in token that church service demands holiness and purity. The garments for the celebrants were provided by the community; they were kept in secret places and given out to the celebrants when they prepared for the services. Such is the origin of church vestments or holy garments. In the course of time the cut of laymen's garments changed; various peoples adopted new fashions; only the cut of church vestments, used while officiating in divine services, remained unaltered and universally the same, in token of the unity and immutable nature of the faith and as an allusion to the qualities demanded of the ministers of the Church. All these garments were, from the earliest times, decorated with crosses, to distinguish them from ordinary garments.

The Sticharion or Tunic.—The universal garment worn by all ancient nations, men and women alike, was the *Chiton*, otherwise called *Tunic* or *Sticharion*, a long garment with sleeves, which reached to the ground. This garment remains common to all classes of ordained persons, with this small difference, that the deacon's tunic has wide sleeves, while the priest's and bishop's tunics have tight-fitting ones. By its brilliant whiteness this garment reminds the celebrant that the grace of the Holy Ghost covers him as with a garment of salvation and joy, and invests him with beauty. In our days, the members of the lower clergy are also authorized to wear this garment.

The Orarion and the Epitrachelion.—Another indispensable portion of every man's dress was the towel or scarf, which every one wore, thrown over one shoulder and sometimes both. Poor people used it to wipe their mouth and face after ablutions; while wealthy men of rank, who had slaves to carry their towel

for them, used the scarf which they wore themselves as an ornament, and therefore had it made out of rich stuffs and sometimes decorated with pearls and precious stones. Such a scarf was called an *Orarion*. The *Orarion*—or *Stole*—remained as one of the sacred vestments, to be used by all classes of ordained persons, in token that the grace of the Holy Ghost flows down upon them abundantly. Deacons wear it on the left shoulder and only on certain occasions bind it around their bodies crosswise. The *Orarion* is the deacon's principal vestment, without which he cannot officiate at any service whatever. Holding one end of it with his right hand, he slightly raises it, when he invites the congregation to begin prayers and to listen attentively; also when he himself recites prayers. In old times, deacons used to wipe the lips of communicants with the *Orarion* after they had received the Eucharist. Because deacons minister on earth around the Lord's altar as the angels surround Him in the heavens, so, in allusion thereto, the angelic hymn: "Holy, holy, holy, the Lord Sabaoth!" formerly used to be embroidered on the *Orarion*. Priests and bishops wear this garment on both shoulders, in such a manner that it encircles their neck and descends in front in two ends, which, for convenience sake, are either sewed or buttoned together. From this way of wearing it, the priest's *Orarion* or double stole has the name of *Epitrachelion*, which means "what is worn around the neck." Priests and bishops thus wear the *Orarion* on both shoulders in token that they have received the added grace of priesthood and have devoted themselves wholly to the Church. Of the church servitors only the sub-deacons wear the *Orarion*, crossed on the shoulders or tied under one-shoulder.

The Maniples and Zone, or Belt.—To the ancient costume also belonged the *Maniples*—a sort of cuffs, under which men used to gather at the wrist the wide sleeves of the *chiton* or tunic,—and the *Zone* or *belt*, which they girded round their waists, when they prepared for any work or went on travels. Maniples still remain an attribute of all grades of priesthood, as an indication that a minister of the Church must hope, not in his

own strength, but in the help of God. The belt is worn only by priests or bishops, and serves to remind them that God strengthens them with His own strength, places them on the path of



THE SACRED VESTMENTS.

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| 1. The Sticharion. | 6. The Zone. | 11. The Mitre. |
| 2. The Orarion. | 7. The Thigh-shield. | 12. The Saccos and the Omophorion. |
| 3. The Phelonion. | 8. The Epigonation. | 13. The Pectoral Cross. |
| 4. The Epitrachelion. | 9. The Scapula. | 14. The Panagia. |
| 5. The Maniples. | 10. The Kamilavka. | 15. The Orlets rug. |
| | | 16. The Crozier. |

righteousness, and helps them to ascend to the height of holiness with the meekness of the deer.

The Phelonion or Cope and the Saccos.—Over the *chiton* or tunic the ancients used to wear a garment named *Phelonion*. It was long, wide, sleeveless, enveloping the entire person, and leaving only one opening for the head. Poor people made it out of some thick, coarse stuff, and used it only in traveling, to protect them from cold and bad weather. The rich wore the same garment, made out of soft material, so that it was not only a protection in traveling, but an ornamental cloak. It was contrived so as to enable the wearer to get out and use his hands. To this effect there were studs on the shoulders, over which were looped cords which, being pulled, shirred up the skirt of the garment. When shirred up on both shoulders to leave both hands free, it presented the aspect of two bags, one of which—the larger—hung down behind, and the other, smaller, in front. The Phelonion has been preserved as one of the priestly vestments, in token that priests are invested with truth, and hedged off by it from all the iniquities which surround them, and consequently should be ministers of the truth. In Eastern churches the Phelonion is still made after the old model, of equal length in front and behind. But in Russian churches, where this vestment is made out of the richest cloths, of gold and silver, which it would be difficult to shirr up on the shoulders, it is cut out in front, so that it is much shorter than behind. The Phelonion is usually called simply “robe.” (*reeza*).

For several centuries the Phelonion was worn also by bishops. But, when the Christian faith became predominant, the Greek Emperors granted to the principal bishops—the Patriarchs,—the right of wearing the *Dalmatic*,—a garment like a short tunic with short sleeves, or half sleeves,—worn only by themselves and the grandees of the Empire. The bishops adopted this garment, not as a worldly adornment, but as a reminder that they must rise to holiness of life, and called it *Saccos*, which means a “sackcloth garment,” or “garment of humility.” In the course of time it became common to all bishops, and they wear it now in the place of the Phelonion.

The Omophorion.—In ancient times aged men and persons in poor health used to wear on their shoulders, over the Phelonion, to keep themselves warm, a sheepskin, which was called *Omophorion*, i. e. “shoulder covering.” Some bishops, especially the more aged, wore the sheepskin even during divine service, laying it aside at the most solemn moments. Soon the Omophorion was added to the church vestments, as one distinctively belonging to bishops. It was made at first out of sheepskin, afterwards out of white woolen stuff; but now it is of the same material as the rest of the vestments. It is a long broad strip, adorned with crosses and arranged on the bishop’s shoulders in such a way that one end descends in front and the other behind. This vestment reminds the bishop, that he should take thought for the conversion of the erring, as a merciful shepherd, who takes the straying sheep upon his shoulders.

The Mitre, the Skull-cap (“*Kamilavka*”) and the Scuffia.—The headdress of the ancients was a long strip of linen cloth, which was wrapped around the head and called “head-band” or “fillet.” According to the position and wealth of the wearer, this head-gear differed in material and shape. At first only Patriarchs adopted it during divine service; but in the course of time it became a part of the sacred vestments of all bishops. At the present time archimandrites, archpriests and some priests are given the right to wear a head-dress during divine service. That of the bishops is called a *mitre* (which means “head-band”); the head-dresses of priests are called, one kind—the skull-cap—*kamilavka*, and the other, *scuffia*. The word *kamilavka* means either “something made out of camel’s hair,” or “something that protects against heat;” while *scuffia* means “something resembling a cup or a skull.”

The Epigonation or “*Pálitsa*,” and the Thigh-shield (“*Nabédrennik*”).—In ancient times persons occupying important positions in the armies and at courts wore swords of different kinds, and under them, suspended from the belt, knee-protectors, also varying in form. They were either oblong squares, tied to the belt by two cords or strings, or smaller and lozenge-shaped

pieces, tied by one string. The knee-protectors of the first kind were called "thigh-shields" (in Russian *nabédrennik*); those of the second—*epigonation* (in Russian *pálitsa*). These articles, as well as the weapons which rested on them, were signs of distinction conferred on State servants. The Greek Emperors, after they became Christians, granted to the bishops and a few priests the right of wearing them without swords; thus they were added to the church vestments as *signs of distinction*. Those who receive the right of wearing the thigh-shield alone, suspend it on the right side; if the *epigonation* is added, the latter is worn on the right side and the thigh-shield on the left. The priests and bishops to whom these signs of distinction are granted, wear them as a reminder that they have received the spiritual sword—the Word of God, with which they must smite all that is impure and vicious.

To recapitulate: The *tunic* or *sticharion* is the garment of the reader; that of the sub-deacon is the tunic with the *orarion* or stole, always folded round the person; deacons have the tunic, the stole and the *maniples*, priests—the tunic, the *epitrachelion* or double stole, the *maniples*, the *belt*, and the *phelonion* or outer robe; and some have, in addition to these, the *thigh-shield*, the *epigonation*, the *kamilavka* or skull-cap, and the *scuffia*. The vestments of a bishop are: The *tunic*, the *epitrachelion*, the *belt*, the *maniples*, the *thigh-shield*, the *epigonation*, the *saccos*, the *omophorion* and the *mitre*.

The Pectoral Cross, the Panagia, the Crozier and the Orlets ("Eaglet").—These form part of the special attributions and adornments of bishops at the present day.

They wear a cross on their breast, outside their robes, as a reminder that they should not merely carry Christ in their hearts, but also confess him in the face of all men, *i. e.* that they must be preachers of the faith of Christ. Such crosses, ornamented in various ways, are given as signs of distinction to all the archimandrites, also and to several archpriests and priests.

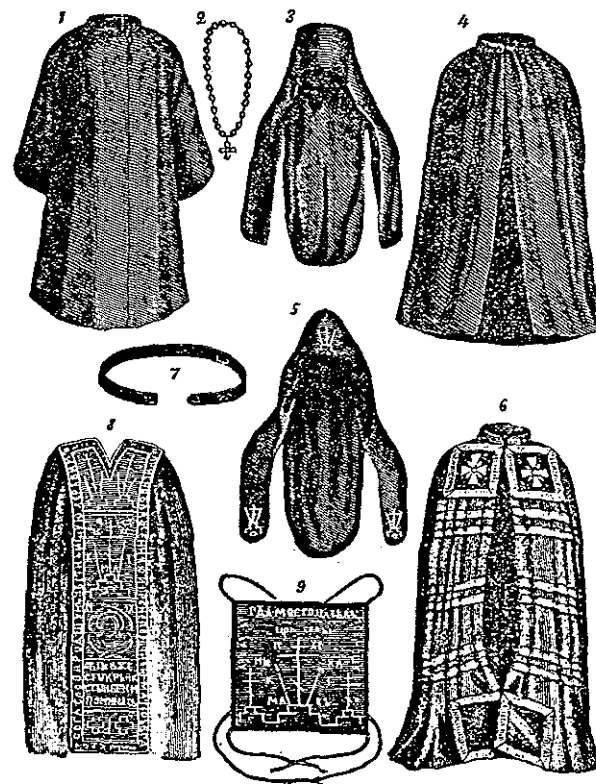
The *Panagia* ("which means the All-holy") is a round or oval image of the Savior or the Mother of God, not large, but

richly decorated, which bishops wear on the breast. It is also given to some archimandrites. In old times *panagias* were made of somewhat different shape—that of a folding dyptich, round or square, on one side of which was the image of the Virgin, on the other that of the Savior or of the Holy Trinity. There also was a receptacle for holding particles of holy relics.

The *Crozier* or pastoral staff is nowadays used by all bishops in token that they are shepherds of Jesus' flock and should care for it as a father for his children. For this reason the crozier is also called *paterrissa* (from the Greek word *patēr*—"father"). The episcopal crozier has a double crook on top and above that—a cross. The crook is usually made like serpents' heads at both ends, in memory of the Savior's words: "Be wise like unto serpents." As the serpent is renovated yearly, casting off its old slough and forcing its way through thorny plants, so the bishop, while guiding his flock, must follow himself and lead others along the path of enlightenment and renovation, in despite of sorrows and sufferings. Below the crook, a piece of some kind of handsome cloth is tied, usually silk, as an ornament, and to make it pleasanter to the hand to hold the staff.

The *Orlets* ("Eaglet") is a small round or oval rug, whereon is represented an eagle, with a glory around his head, flying above a city. During divine service, the bishop stands on such rugs, as a reminder that he should, by his teaching and his life, rise above his flock, and be to them the example of a soul aspiring from the things of earth to those of heaven.

The Order of Investing With the Robe.—After the prefatory prayers and penitential Troparia, the Hegumen recites a prayer wherein he asks the Lord to vouchsafe that the probationer who desires to enter monastic life may acquit himself worthily in the *angelic state** and to admit him into the flock of His elect; then he tonsures the hair on the novice's head in the form of a cross, "in the name of the Father, and the Son, and the Holy Ghost," in token that he, the novice, "casts from him all idle thoughts and acts and takes upon himself the yoke of the Lord." After the tonsuring, the Hegumen invests him with the garb of his order, the *robe (riassa)* and the *kamilávka* or skull-cap, both black and of inexpensive material. The robe is a wide garment, unbelted, such as was worn in ancient times on days of sorrowing; the monk dons it in token of grief for his sins; while the *kamilávka* (the word means *a cap protecting from the heat, or allaying heat*) betokens the taming of the passions. By assuming the robe, the probationer enters the ranks of the "newly-consecrated" or novices, and receives the title of *riassophor*, i. e., "wearer of the robe," but takes no vows.



MONASTIC GARMENTS.

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| 1. The Robe (<i>Riassa</i>). | 5. The Cowl (<i>Cucullus</i>). |
| 2. The Chaplet. | 6. Bishop's Mantle. |
| 3. The <i>Klobúk</i> . | 7. The Belt. |
| 4. The Mantle or Pallium. | 8. The <i>Analavon</i> . |
| | 9. The <i>Paramand</i> . |

BOOKS CONTAINING THE DIVINE SERVICE.

The Order of divine service, both public and private, is contained in special books, some of which give the daily service, and others the order of the various ministrations.

Under the former head come: the *Book of Offices*, the *Ordinal*, the *Horologion*, the *Oktoëchos*, the *Monthly Meneæ*, the *Feast-day Meneæ*, the *Common Meneæ*, the *Lenten Triodion*, the *Ferial Triodion*, the *Irmologion* and the *Typikon*.

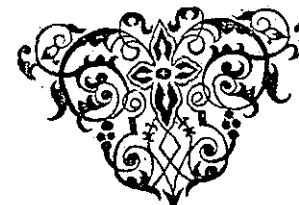
The *Book of Offices* (*Slujěbnik*) contains the unalterable prayers and ceremonies of Matins, Vespers and the Liturgy, performed by the Priest and the Deacon. The *Ordinal* (*Tchinóvnik*) is the Pontifical Book of Offices, differing from the other in that it contains all the prayers and ceremonies in use at pontifical services; also the Order of Ordination and consecration for all grades and dignities of the church. The *Horologion* (*Tchasoslóv*) contains the unalterable prayers of the daily services recited and chanted by the Readers and choristers. The *Oktoëchos*, the *Meneæ*, the *Triodia* and the *Irmologion* contain the changeable prayers and compositions in use in the daily services, namely: the *Oktoëchos* (which means the "Book of Eight tones") contains the changeable songs of praise of the weekly cycle of services. The name of the book comes from this—that the services of the entire week are sung in one "tone," and the "tones" are eight in number. In the monthly *Meneæ* we find the changeable prayers appointed for each day of the 12 months; it is therefore divided into 12 parts. The *Feast-day Meneæ* contains the prayers for the feasts of the Lord, of the Mother of God and of the more honored Saints, selected from the *Monthly Meneæ*. In the *Common Meneæ* we find the prayers prescribed in the services in honor of all the Saints of the different orders—apostles, martyrs, prelates. The *Triodion* (which means the "Book of three songs"), contains the changeable prayers for the moveable days of the yearly cycle of services, and, in the number, the so-called *Triodes*, *i. e.* incomplete Canons, consisting of two, three, or four Odes. There are two *Triodia*: the *Lenten*, giving the services for Lent and the preparatory weeks thereto, and the *Ferial*, giving the services from Easter Sunday to the All-Saints' Week. In the *Irmologion* we find the prayers which are sung,—not read or recited,—at the various services. This book has its name from the fact that it

contains among others, the *Iirmi* of the Canons. The Order of the service for each day of the year is given in the book called *Typikon*, (which means "statute").

The services performed by private desire are described in the "Book of Needs" (or "of Ministrations"), in the "Order for the Reception into the Church of Members of alien Creeds" and in the *Book of Chants*.

Some books belong to both private and public worship. Such are the Gospels, the Epistle, and the Psalter. The former two are divided into Lessons, with the indication of the Lesson for each day. The Psalter is divided into Kathismata and "Glories." The Psalter is sometimes printed in one volume with the *Horologion*. It is then called "A Psalter with Sequence."

There is still another class of books, which contain extracts from other books, and are meant for private home use, such as: the *Book of Rules*, which tells how to prepare for Communion, and gives the services and prayers required by these rules,—the Books "of collected Akathistoi," and "of collected Canons;"—the "Book of Saints," giving the Troparia and Kondakia for each day, and the "Euchologion" (Prayer Book), complete or abridged.





As the nation's principal conservation agency, the Department of the Interior has responsibility for most of our nationally owned public lands and natural and cultural resources. This includes fostering wise use of our land and water resources, protecting our fish and wildlife, preserving the environmental and cultural values of our national parks and historical places, and providing for the enjoyment of life through outdoor recreation. The department assesses our energy and mineral resources and works to ensure that their development is in the best interests of all our people. The department also promotes the goals of the Take Pride in America campaign by encouraging stewardship and citizen responsibility for the public lands and promoting citizen participation in their care. The department also has a major responsibility for American Indian reservation communities and for people who live in island territories under U.S. administration.

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