

The Catholic Record.

Published Weekly at 484 and 486 Richmond street, London, Ontario.

Price of subscription—\$2.50 per annum.

EDITORS: REV. GEORGE R. NORTHGRAVES, Author of "Mistakes of Modern Infidels."

THOMAS COFFEY, Publisher and Proprietor, THOMAS COFFEY, Messrs. LEVY KING, JOHN NICH, P. J. NEVILL and M. C. O'DONNELL are fully authorized to receive subscriptions and transact all other business for the CATHOLIC RECORD.

Rates of Advertising—Ten cents per line each insertion, agents recommended.

Approved and recommended by the Archbishops of Toronto, Kingston, Ottawa, and St. Boniface, and the Bishops of London, Hamilton and Peterboro, and the clergy throughout the Dominion.

Correspondence intended for publication, as well as that having reference to business, should be directed to the proprietor, and must reach London not later than Tuesday morning.

Arrears must be paid in full before the paper can be stopped.

London, Saturday, June 10, 1892.

SETTLEMENT OF THE BRIGGS CASE.

The case of Rev. Professor Dr. Briggs, which has caused such a flutter in Presbyterian circles during the last three years, has been finally settled by the General Assembly which sat recently at Washington; and, as was fully expected, the doctor has been condemned for heresy and deposed from the ministry.

Under pretence of teaching the proved results of scientific research and higher criticism he made an attack upon the truth and authenticity of a great part of the Old Testament, and was scarcely less vigorous and pronounced than Col. Ingersoll himself on this subject.

Public attention was at once called to the matter, and it was pointed out that such a teaching is entirely at variance with the standard Presbyterian belief. He, however, maintained his position with more than former virulence, and refused positively to yield anything which he had asserted in his now famous inaugural address which had given offence; though it was evident to all that a Christian theological college could not consistently teach such doctrines as he maintained.

If the students of a theological college in training for the ministry could be taught the doctrines of the professor the next step would naturally be the discarding of all Christianity; yet, strange to say, the doctor has been stoutly sustained by a large and very militant section of the clergy, including the whole faculty of the Union Theological Seminary, with the exception of two members, who have since resigned their position, thus leaving the faculty free to promulgate their new system of theology without interruption.

It will be remembered that a large and influential portion of the clergy brought the doctor to a strict account, bringing up against him the charge of heresy; but the synod of New York State refused by a decisive vote to sustain the charges, and for the time being they were dropped, leaving it very clear that a large section of the Presbyterian clergy are strongly tainted with loose ideas on the truth of the Bible. The final result, however, has shown that the old orthodox belief has not been overturned, though it has been greatly shaken, the majority by which Dr. Briggs was condemned being 409 against 143. An offer was made to him by the Assembly to retain his standing in the Church, if he would withdraw the objectionable doctrines which he held; but he positively refused to entertain such a proposition.

In the course of his speech he defined his position thus: "I could retire honorably from this contest I would count it a privilege to do so, but greater interests than my own are at stake. I am called to be the standard bearer in the battle for truth and right. I cannot return my sword to its scabbard until truth and right have won."

He has evidently the courage to carry on his battle; but the orthodox party are equally determined; and, as they have the majority on their side, they must win as far as superior force in the Assembly must prevail; but the Union Theological Seminary is still to be carried on as an independent institution, Dr. Briggs retaining his professorial chair.

One of the Commissioners, Elder Hinkley, spoke very decisively against the toleration of Ingersollian views. The question was before the Assembly whether the appeal should be dealt with by them or be referred again to the New York Synod, which had already virtually acquitted the accused, as far as it was in their power, by dismissing the case. The decision of the Assembly was to deal with it, and they have so done. The friends of Dr. Briggs made every effort to send the case back to the Synod. It was in the discussion on this point that the Elder said:

"What guarantee had the Assembly

that the New York Synod would act differently in the matter than it had done? Let the Assembly act, and settle the question once and for ever and stop the infringement of Ingersollian views on the doctrines of the Church."

Another remark of this same gentleman was strangely out of place. After an admission that the New York synod had neglected to deal with the subject, but had brought in "a verdict not guilty, but don't do it again," he took occasion to remark, "He did not see how the Church could gain anything by patting in the dark passages of the Church of Rome." The patting in dark passages was to be found in this discussion, but the only reason for mentioning the Church of Rome was apparently because the Assembly could not settle even its own family disputes without having some fling at Catholics.

Some journals have been very bitter in their tone toward the prime movers in the case against Dr. Briggs, accusing them of despotic heresy-hunting and the like. We confess that we cannot see how they could have acted otherwise if they wish to preserve a particle of Christian truth in the Church. Nevertheless there is a most decided inconsistency in a Church exercising authority to impose special doctrines on its adherents while proclaiming the absolute right of individuals to be the supreme judges as to what they should believe. But this inconsistency is inseparable from the whole system. It is very probable that the dispute will now result in a serious schism.

THE LATE JAMES A. SADLIER.

In the death of Mr. James A. Sadlier, of Montreal, the Catholic Church has lost one of its most faithful and loving children. His work was the noblest that may be apportioned to a layman, and grandly did he strive and struggle to fulfil his mission.

From the great publishing house of the Sadliers has come forth during half a century a flood of literature pure as it was beneficial, and many a Catholic house has been gladdened and blessed thereby. The subject of these few lines was a nobleman by nature. His greatest joy was found in the performance of good works; his greatest ambition to supply to our Catholic people and their children books which would make them strong in the faith and good citizens of our country. His was not the selfish, greedy nature. Naught cared he for gold and grandeur; the smile of the great and the smile of the lowly were to him of equal value. He was a model man, a model citizen, a model Catholic; and as holy Church placed about him her choicest of blessings, on his journey to the life beyond, may we not say she uttered the salutation "Well done thou good and faithful servant." May the loving arms of our Blessed Redeemer be extended to welcome to His eternal home the soul of the gentle and honest James A. Sadlier!

The Montreal True Witness refers editorially in the following terms to the death of Mr. Sadlier: "It is with deep and sincere regret that we record this week the almost sudden, the certainly unexpected, death of Mr. James A. Sadlier, the well-known publisher and Catholic bookseller of this city. Mr. Sadlier was in his forty-fifth year when the summons came that called him to eternal repose. He had gone to New York for a few days; and on Sunday, the 21st May, he was attacked with pneumonia. Already of a somewhat weak constitution, in two days he succumbed. The funeral took place in New York. In Mr. Sadlier Montreal has lost one of its best and most highly respected citizens, and the Catholic Church has lost one of the foremost laymen of our religion in Canada. All that Mr. Sadlier has done for the cause of religion, and especially for Catholic literature, will never be really known. He was the very embodiment of devotedness, and his heart beat in sympathy with every good cause. Mr. Sadlier's charities were as countless as his efforts in the interests of Catholic literature were limitless. He went about doing good; and yet his was a humility that covered from the public eye his good works. The name Sadlier is a household word in every Catholic family on this continent, as well as in Ireland and England. The noble writings of Mrs. Sadlier have long years ago given an impetus to our national and religious aspirations; while the immense publishing houses of the Sadlier firm, in different cities of Canada and the United States, poured forth floods of literature that have seemed to counteract many a stream of immoral, irreligious and dangerous works. In all this Mr. James A. Sadlier had his share; and in the world to which he was so unexpectedly called, he most certainly will have his great and unending reward."

Another Fraud.

We take from the Chicago Dispatch the following extract, which will be read with interest in these parts, as the professor and his advance agent are now making a tour of Ontario:

For a number of months an individual named E. F. McCallum has been floating around Chicago as a newspaper advertising solicitor. He made connections with several of the local journals, and as a result business managers are out of pocket. The Dispatch has investigated this fellow's record very thoroughly, and it has no hesitancy in pronouncing him a professional deadbeat and confidence man who is unworthy to be trusted in any capacity where money may be involved. So unsavory is his record that it is

safe to say he will never again dishonor Chicago with his presence, for the reason that if he does he will surely find the doors of the county jail and perhaps the penitentiary open to receive him. At present this crook is doing the advance work for one "Professor" Sims, who is an anti-Catholic lecturer and who is touring the Michigan town. McCallum is well known from his connection with several papers in Detroit and Bay City, Mich. He is a systematic swindler, a deadbeat and a fraud—a rascal who has not even the redeeming qualities of a third-rate sandbagger or garrouter. Pass him around.

DISESTABLISHMENT IN WALES.

Notwithstanding the fact that Mr. Gladstone was sustained at the elections in Wales by an almost unanimous vote, the Church of England has officially declared that it will resist the last his proposed policy in regard to the Principality. This policy is avowedly to bring about the disestablishment of the Church in Wales; and it is with this object that Mr. Asquith's Bill was passed to the effect that there shall be no vacant Sees filled in Wales for a limited time. Thus a preparatory measure is given instead of the actual disestablishment to enable the Government to weigh well the details of the disestablishment which is to be introduced.

Amid the onerous duties to which attention must now be given, and especially owing to the harassing debate on the Home Rule Bill, which is recognized by all to be the most important measure of the present Parliament, it would be impossible for the Government to give that full consideration which is required for the preparation of a disestablishment bill. Mr. Asquith's bill is therefore merely a mild preliminary to what is to come.

Meanwhile the war is being conducted on both sides with vigor. The Church of England dignitaries are doing much in the way of platform oratory; but they cannot hide the fact that Wales is absolutely against the Church.

Under the present law tithes are collected from all the people of Wales for the support of a Church detested by the great majority, who are non-conformists of various sects, but mostly Methodists. These tithes are enormous, being nominally 10 per cent., but actually 40 per cent., of the profits. This bears very hardly on the small farmers and proprietors, who constitute the great majority of the people, and they resist the tithe collectors with such determination that in many cases collections are made only by an armed force of police, and in many other instances tithes cannot be collected at all.

This constant antagonism between the tithe collectors and the people increases the difficulties of living and the latter are determined to throw off the intolerable yoke. There are frequent conflicts between the police and people, and often the police are severely handled. Oftener, however, in the battles which take place many are injured on both sides.

At present it appears that things go on somewhat more smoothly, owing, probably, to the somewhat abated insolence of the collectors; but there are still serious riots from time to time.

An attempt is being made at present by the clergy of the establishment to show that there is no general dislike of it amongst the people of Wales, but they are met with rough usage as well as rough language. At a recent meeting one of the non-conformist clergy thus addressed the Anglicans:

"The history of your Church is a scandalous one. Her mother was a harlot and her father a murderer. She grew up an ugly and tyrannical creature. She robbed her neighbors and hanged the innocent, and put the heroes of liberty into prison. Her history is more disgraceful than that of any tribe of cannibals. Her clergy are either in their parlors smoking or in the fields shooting, preparing for the dance or sitting in tap-rooms."

Such is the general opinion held of the Church by the people of Wales; and that it is general the census returns show. The last statistics available show that the year's attendance at the Anglican Churches of the Principality had been in North Wales 86,438, and at the other churches or chapels, 317,078; in South Wales at the Anglican churches 78,195, and at other churches or chapels 423,077.

Mr. Dillwin, a Welshman, when he introduced his motion for disestablishment during Lord Salisbury's administration, said:

"The Welsh people complain of the Church in Wales because it is not the Church of Wales. The Welsh are a distinct nationality—more distinct than that of the Scotch or Irish. The Welsh language, far from diminishing, is really gaining ground. As a nation, the people of Wales desire the Church to be disestablished. They had the Irish and Scotch with them and the non-conformists of England, and I maintained that the claim of the

Welsh people is founded on justice and right."

Maintaining as we do the right of Ireland to Home Rule, we sympathize with the Welsh people in their desire to have redressed an indefensible and gigantic grievance. This redress seems to be the only measure of Home Rule they desire now, and it should be granted to them.

MONSIGNOR SATOLLI.

Monsignor Satolli is securing for himself an abiding place in the hearts of Americans. The secular press does not hesitate to pay his ripe scholarship and many qualities of mind and heart the tribute of a praise as sincere as it is deserved. They see in his mission no menace to American institutions. They who look upon him with prejudiced eyes regard him as a mere intriguer pledged to use all means for the advancement of his Church; but their protests and denunciations are drowned by the chorus of welcome that everywhere greets him. Men of all creeds and classes look upon him as a worthy representative of our Holy Father, and but lately have we heard a Protestant clergyman declaring publicly that he is a learned, large-hearted man—a wise representative of the Supreme Pontiff, who understands the needs of America. Such frank and liberal utterances are indeed a source of consolation, showing us that our neighbors across the border are too broad-minded to give away to calumny, and too astute to be misled by misrepresentation.

Many and serious questions demand settlement from the Ablegate; and, judging the future by what he has done since he arrived in the New World, we feel certain that the Scholar of Perugia will do all things well. "He is a sower of infinite seed, a woodman hewing towards the light." He is sowing in the hearts of an enthusiastic, earnest and justice-loving people the seeds of truth and charity that will bring forth a harvest to be gathered by the generations of the future.

HIS GOLDEN JUBILEE.

Kingston Freeman, May 21. Tomorrow will indeed be a day of congratulation for the good old City of Kingston. Fifty years ago our esteemed City Clerk assumed the reins of office. The people whom he has served so faithfully, whose respect and affection has won by years of honest service and by his unvaried courtesy are now about to honor him in a fitting and becoming manner. The initiative has been taken unofficially by members of the City Council who were called together during the past week in order that the movement might be set on foot. Last evening the adjourned meeting took place, when there were present the following gentlemen: Principal Grant, Mayor Polson, ex-Mayors Whiting, Carson, Smythe, Donald and John McIntyre, Gaskin, Judge Price, Ald. Wilson, Dr. Ryan, Behan, James Swift, Jas. Redden, Jas. Mimes, L. B. Spooner, R. M. Ford, W. R. McGhee, ex-Ald. Fenwick, Mr. Hart, M. P., and many others. Speeches were made by Principal Grant, Judge Price, ex-Mayors Smythe, Whiting and McIntyre, enthusiastic of Mr. Flanagan as an official and as a private individual. It was finally decided that the City Council should be asked to give a grant to their old-time official, this to be added to by private subscription, and the whole to be presented to Mr. Flanagan at a public meeting in the city buildings.

We have in London a gentleman, Mr. A. S. Abbot, who has served the corporation nearly half a century as faithfully as man could perform his duties. He is getting old, but yet quite vigorous and able to work. As a reward for his long service the corporation some time since reduced him to the position of assistant city clerk, with a reduced salary, and lately asked him to send in his resignation. Not having complied with the request, the course of procedure will now most likely be to starve him out. All honor to Kingston for its manly and honorable treatment of its venerable and worthy city clerk, Mr. M. Flanagan!

KNOW-NOTHINGS.

The A. P. A.'s are gradually becoming convinced that their tactics are not appreciated by the people of the West. We do not pose as a prophet, but we venture to predict that oblivion will in a year mercifully engulf the association, with its un-Christian methods; and we imagine that its chiefs are praying that a worse fate may not befall it. The glorious triumph they had hoped for has not been the outcome of their valorous onslaughts. The Christian Union expresses regret that the A. P. A. has made use of the bogus encyclical and other devices; for these things, it says, will only strengthen Catholicism.

It repudiates the claims of the A. P. A. to the consideration of intelligent Protestants, and gives ministers the following salutary advice: "Every minister, where his fellow man is making men against his fellow man is making itself felt, ought, at whatever cost of unpopularity to himself, to follow the example bravely set by Washington Gladden in Columbus, whose exposure of the spirit, aims and character of the A. P. A. was not without a very

decided effect in that city. The ministry can render no better service to society than to turn on the light upon the powers of darkness in such an exigency." This will be appreciated by the broad-minded divines of Toronto.

NO CATHOLIC NEED APPLY.

For over twenty years Mr. John M. Keary has been in the service of the corporation of this city, as assistant city clerk for twelve years and police court clerk for eight years. With the exception of a couple of policemen and a few men engaged on road work, he was the only Catholic in the employ of the corporation. After the last municipal election, when it was known that the Mayor and a majority of the Board of Aldermen were members of P. P. A. conspiracy, it was in the mind of everyone that John Keary "would have to go." And such has proved to be the case. At the meeting of the Board of Aldermen on last Monday evening a report from a special committee in favor of his dismissal was carried by the casting vote of Mayor Essery.

Yeas—Ald. Taylor, Heaman, Coe, Jas. Fitzgerald, Garrett, Dreaney, F. J. Fitzgerald, Parnell, Pritchett and the Mayor—10.

Nays—Ald. Connor, J. W. Jones, Moule, Thos. Jones, Carrothers, Stevely, Scarrow Welford and Shaw—9.

We will give a brief review of the pretext upon which Mr. Keary was deprived of his position. Last October two tramps visited the city. Detective Phair and Mr. Keary were coming from dinner and saw them on the opposite side of Richmond street; one of them was clinging to a telegraph post as if he was drunk. The detective went into a store close at hand and telephoned for the patrol wagon. Mr. Keary proceeded on his journey towards the police court, having told Mr. Phair that he would hurry up the conveyance. Phair, who was dressed in civilian's clothes, proceeded to arrest the man whom he had seen at the post. A struggle ensued; the prisoner was knocked down, and the detective was in the act of handcuffing him when his companion, one Wilson, pulled his revolver and shot the detective, who died a few days afterwards. A great crowd gathered; the criminals attempted to escape, but were captured after an exciting chase. They were tried at the last assizes in this city, when a number of witnesses described the occurrence and proved the shooting. None of them, however, saw the prisoner Burke breaking a city-by-law when he was arrested by Phair; and on this point both judge and jury agreed that a verdict of manslaughter would meet the case. Both of the prisoners claim to be Catholics.

Both judge and jury were exclusively Protestant. The Know-Nothing element was not satisfied with the outcome of the trial. Phair was an Orangeman; and as the prisoners claimed to be Catholics, nothing less than the extreme penalty of the law would satisfy the conspirators. After the trial the chief of police and others were severely criticized for neglecting to have the dying deposition of the detective taken. The blame for what was claimed as a miscarriage of justice had to be placed somewhere, and Mr. Keary was made the victim. The Know-Nothings started a story that Mr. Keary stated he could have supplied the missing link, and that he was in the court-room during the trial and knew that his evidence would have served to convict the prisoners of murder; but kept silent, because he and they were of one faith. Mr. Richard Wright, an Orangeman, gave evidence before the committee to the effect that Mr. Keary could not have seen the prisoners, previous to their arrest, breaking the law, as he passed by in his buggy at the time, and did not see them doing anything wrong. Mayor Essery told Mr. Wright that he would not believe him; upon which Mr. Wright retorted that he was secretary of an Orange lodge from which Mayor Essery had been expelled, and therefore was not surprised at the Mayor's impertinence. He was a good Orangeman, he said, but that did not prevent him from standing up for a Catholic when it was intended to do him an injustice. A postoffice employee, named Perrin, stated that he saw Mr. Keary in court during the progress of the trial, and that he sat on the same seat with himself and Mr. Kelly, the jailer. Two constables—one of them High Constable Schram—said they could swear that Mr. Keary was not in the court during the trial, and that they made way for him at the door as the counsel for the prisoners was summing up the case for the

jury. As the seat upon which Mr. Keary and Mr. Kelly sat is exactly three feet nine inches, and as they are both large men, Perrin's statement places him in a tighter place than he would have had had he occupied a seat on the bench.

There is no doubt whatever that the whole scheme was a conspiracy, set on foot for two purposes—1st, to shield a neglect of duty on the part of officers whose business it was to work up the case; and, second, to dismiss Mr. Keary from his position because he is a Catholic. P. P. A. Know-Nothings have thus carried out the letter and the spirit of the oath they take at initiation. We might add that Mr. Keary was most willing to testify, had he been called upon. Everyone in town knew that he was with Phair shortly before the shooting.

From what we have seen during the past couple of months, we are sorry to say that London possesses a greater mass of brutal and ignorant bigotry than any city of its size on the continent—attributable largely to the influx of a foreign element which has proved itself unworthy of the ballot. This upheaval of the unfitness has, we know, brought the blush of shame to the cheeks of intelligent and respectable Protestants. They have hitherto displayed an apathy which has permitted the gross element—represented by Mayor Essery, Mrs. Shepherd's patron—to bring disgrace on our fair city. It is indeed unfortunate that the credit of the municipality should be lowered to such a degree in the minds of right-thinking people all over the Dominion.

What can be thought of a city that will not employ a Catholic because he is a Catholic; and that has dismissed the last one in its service for the same reason! In years gone by Toronto, Kingston and other places were in bad repute in this respect, but London has outstripped them all. Even Belfast permits a few Catholics to hold civic positions; but London will have none.

A slight incident which occurred on Monday goes to show that there is a likelihood of an awakening on the part of our Protestant fellow-citizens. The following item, copied from the Free Press, speaks for itself, and is significant:

A meeting of the ladies of London was called for the City Hall yesterday afternoon, in answer to a message from Lady Kirkpatrick of Toronto, asking that steps be taken to aid in the raising of a fund by the women of Canada for the purpose of presenting a wedding gift to Princess Mary of Teck on the occasion of her marriage to H. R. H. the Duke of York. Only two ladies appeared, one of whom was Mrs. (Mayor) Essery; and, after waiting for three-quarters of an hour, they left.

PURITY IN ART.

The eminent writer George Parsons Lathrop writes interestingly and thoughtfully on Purity in Art, in the New World of Chicago. According to his views, the true criterion of artistic work is the purpose of the artist. The Greeks portrayed figures faultless from the standpoint of physical beauty, but they lacked the power that belongs to Christian art—the power to "make painted or sculptured effigies in human shape that could bring to the mind through a picturing of the body all the majesty of the soul which dwells in the flesh and gives it life."

He contends that Christian art is able to show the nude in pictures without immodesty, and with a result of inspiring pure and exalted religious feeling. The artist must spiritualize the nude. We are in accord with the theory of the learned writer, but we have doubts of its successful application. Throw open the art gallery of the World's Fair to the nude, and we fear that all sightseers may not experience the noble and exalted feelings of which he speaks. The artist, whose practised eye may see the beauty, and whose artistic instincts, nourished by the visions of the spiritual, may feel its grace and perfection, will profit by their inspection; but what of the many whose thoughts are of the earth earthy? What of these whose thoughts never rise above a corner in stocks? We hardly think they will care to investigate the purpose of the artist; it will suffice for them to gaze with morbid fascination upon the pictured flesh.

Let us keep the nude for the eyes of artists, and give ordinary men pictures that may not under any circumstances have power to arouse the passions.

It is understood that the directors of this department of the Fair are endeavoring to keep out the nude, and we hope their efforts may be crowned with success. It will be a sore disappointment to these American painters of the Realistic school who paint continually Venuses and imagine they are original.

THE LOWEST

I do most solemnly protest that I will not enter the services of a Protestant aid in building or in maintaining any Roman Catholic institution of their sect or creed but will do all in power to uphold the power of the Pope.

The above is an extract taken by the members of the Post Office and Customs not only members of the but most actively engaged in its extension. He has come to our knowledge as to our knowledge of the ranks of the conspirators to many taunts and accusation and threaten not know any class conduct is so execrable that some inquiry should be made of the money of Catholics he bread and butter; and solemn oath to prevent a livelihood, if it any one else, be he Atheist! The crime these men has a near cry attached to it which the blood to the cheek criminal confined in They will meet C street with a smile will associate with will do business with their money; and yet hearts they hold to timent which are tian as they are ca

sure Sir John the Postmaster General surprised to find that placed in the civil service so recent to justice humanity; and it is that some inquiry should be made of the money of Catholics he bread and butter; and solemn oath to prevent a livelihood, if it any one else, be he Atheist! The crime these men has a near cry attached to it which the blood to the cheek criminal confined in They will meet C street with a smile will associate with will do business with their money; and yet hearts they hold to timent which are tian as they are ca

sure Sir John the Postmaster General surprised to find that placed in the civil service so recent to justice humanity; and it is that some inquiry should be made of the money of Catholics he bread and butter; and solemn oath to prevent a livelihood, if it any one else, be he Atheist! The crime these men has a near cry attached to it which the blood to the cheek criminal confined in They will meet C street with a smile will associate with will do business with their money; and yet hearts they hold to timent which are tian as they are ca

DIVORCE ST.

Statistical statements of the frequency of divorces in various countries are given in the Political Science Review. The pen of Walter the title "Marriage for the most part given reason that authentic available whereby named could be con recent date.

According to the divorcees in England were in Italy, 3.75; in Canada, 4.88; in France, 25.97; in the United States, 17.1. In the United States, 17.1. In the United States, 17.1.

Of course it is understood that the directors of this department of the Fair are endeavoring to keep out the nude, and we hope their efforts may be crowned with success. It will be a sore disappointment to these American painters of the Realistic school who paint continually Venuses and imagine they are original.

Of course it is understood that the directors of this department of the Fair are endeavoring to keep out the nude, and we hope their efforts may be crowned with success. It will be a sore disappointment to these American painters of the Realistic school who paint continually Venuses and imagine they are original.

Of course it is understood that the directors of this department of the Fair are endeavoring to keep out the nude, and we hope their efforts may be crowned with success. It will be a sore disappointment to these American painters of the Realistic school who paint continually Venuses and imagine they are original.