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TERMS AND NOTICES.
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Religious Intelligencer.

REV. JOSEPH McLEOD, EDITOR.

FRIDAY, AUGUST 11, 1876.

AGAIN!

Again we have to ask, that those Subscribers who
are indebted to us, send the whole or part of what is
due at once. We are pressing need of the money.
"Do unto others," &c.

ANOTHER MINISTER DEPARTED.

This is the second time since the last Conference
we have had to record the death of a servant of
God. First Father Malloch passed over the river,
and now we have to chronicle the demise of Rev.
C. Doucet. May those who remain be faithful in
the discharge of the solemn duties imposed upon
them, that when the end for them comes they may
be ready to enter into the life of their Lord, hearing
the Master say, "Well done."

A telegram from Rev. G. W. McDonald, Wood-
stock, informs us of the death of Elder Doucet,
which event took place on Sunday evening last, at
his home in Knowlsville, C. Co. The funeral was
on Wednesday at 10 A. M., conducted by Bro.
McDonald; and we presume many other ministers
were present to participate in the obsequies.

As intimated recently in these columns, Bro.
Doucet had been sick for several weeks, and
though his friends endeavored to be hopeful of his
recovery, there seemed from the beginning to be
a fear that his last illness had come. He suffered
greatly at times, but his last days were soothed by
the presence and filial attentions of his daughter
(Mrs. C. T. Phillips) who more than two weeks
ago went to him, intending to remain till he should
convalesce or till the end came. Other members of
his family, who lived near, ministered to his wants
as they could.

To his children, his wife and others who mourn,
we extend sympathy, and in their behalf offer
prayers that the comforts of the gospel may be
theirs.

We have not received any particulars of our de-
ceased brother's last hours. When a few weeks
ago he was visited by Bro. Nelson, and A. T.
Thompson, he was happy notwithstanding his
sufferings. He was then realizing in his own ex-
perience the truth of what he had so often pre-
ached,—that Jesus is a friend and helper in every
time of need; and we have no doubt that at the last
he could say, like another servant of God, "Though
I walk through the valley and shadow of death I
will fear no evil, for thou art with me; thy rod
and thy staff they comfort me."

How many years our deceased brother was in
the ministry we do not now know; and of many
other interesting facts of his history we have not
at hand material sufficiently reliable to enable us
to write as we would desire. We trust some one
familiar with his history, the facts concerning his
conversion, his entering the ministry & his work
therewith, will furnish a suitable sketch for publica-
tion. In brief, we may here state that he was
French, and a Roman Catholic by birth. Till he
was a young man he continued in the Roman
Church. In connection with his conversion he had
some striking experiences; and he suffered no little
persecution because he would not deny Jesus who
had saved him, and whom he loved with all his
heart. When his heart was impressed to enter the
ministry, he was greatly embarrassed because of his
lack of education, he having had no advantages
whatever in his youth. But feeling "Woe to me
if I preach not the gospel," he ventured into what
he believed to be the path of his duty. Of his
struggles and successes in the work of his ministry
many have knowledge, and by his ministry many
communities were blessed; and many hundreds of
people will ever praise the Lord for the preaching
of the word of life by Elder Doucet. In his early
struggles, as during the whole of his life, he was
greatly assisted and encouraged by his wife, an
intelligent and most faithful Christian woman.
She preceded him to the better land.

All men make more or less mistakes, for it is
human to err. Of those of our deceased brother,
it is not the province of this article to make men-
tion. They can be only rightly understood, and
the full measure of his success as a minister, and
his judgment, when looked at in the light of the
great disadvantages which hampered him from the
beginning of his life, and the huge and dishearten-
ing obstacles he was compelled to meet and sur-
mount in order to any degree of success in his God-
appointed work. That he was a man of no mean
intellectual strength, and enjoying no small measure
of divine grace is proven in that he accomplished
so much against such heavy odds. His record of
his warfare accomplished, and he has entered into
rest. Amen.

THE WAY IT IS DONE.

References have frequently been made within a
few weeks to a case of proselytism in England,
which has excited so little interest, and is receiving
considerable attention in the public prints. It is
the case of a son of Lord Nelson, who recently has
abjured the faith of his father, and been received
into the Roman Catholic Church. The facts are
thus briefly stated in the *Scottish Annual Journal*:

"Lord Nelson himself is universally known as an
enthusiastic supporter of the ritualistic party in the
Church of England. The son in question had long
evinced a 'religious' turn of mind, and was
intended by his father as a candidate for the
ministry of the English Church. When about six-
teen years of age he fell under the fascination of a
Roman Catholic nun, by whom he was regularly
supplied with books and filled with arguments to
bias his mind and to pervert his faith. For a
period of three years a systematic intercourse of
this kind was carried on without the knowledge
of his parents. Once Lord Nelson, detecting some
wavering of religious opinion, sent him to consult
a priest of his own church, by whom his doubts
were removed or lulled, and he continued in the
communion of the Anglican Church, and was pre-
paring even for his matriculation at the Cambridge
University with a view of taking holy orders. A
few weeks since Lord Nelson left London on the
Saturday and returned on the Wednesday. During
his absence the son presented himself at the
Brompton Oratory, and solemnly abjuring the Pro-
testant faith, was baptized as a member of the
Roman Catholic Church. When the work had been
accomplished he was told by the wily priest to
communicate the fact to his father. Lord Nelson
was naturally indignant at what he considered
to be the unfaithful language which had been taken
by his son, and of the utter disregard of his own
parental authority. He at once remonstrated
with the priest, and was soothed to feel that he had
no claim to be heard in the matter, since the law
of the land allowed a child to change his religion at
fourteen, and that, though the priest would rather

not have ignored Lord Nelson in the matter, still
they thought it better to allow his son to commit
the venial sin of deserting him than the mortal
sin of denying his convictions from a fear of him.
The noble lord apparently had no redress, and
leaving his son for the present under the restraints
of a new ecclesiastical authority, he rushes into
print with an exposure and denunciation, which
called forth a reply in reply from the officiating
priest at the Brompton Oratory.

The sentiment of the British public is strongly
in favor of Lord Nelson. It is justly considered
that such methods as those resorted to in this case
are an abuse of the liberty which is so generously
accorded to Roman Catholics by the law of the
land; and further, that a religious system which
both encourages and enforces deceit, falsehood,
and disobedience in order to carry out its designs,
is an unwholesome and dangerous one to the
morals and liberty of the nation. This is a very
serious aspect of the question. There is indeed
nothing new about it. It comprises the essential
element of Jesuitism. But when it is revealed in
such a startling manner as in the present case it
arrests more general attention, and ought to lead
to greater precautions against its inroads. But
with every feeling of sympathy for Lord Nelson in
this great trial, it seems impossible to acquit him
of all blame in the matter. He might have de-
tected the leanings of his son long before, and
have guarded against them. Instead of this, how-
ever, he sent him to consult a priest, and he com-
mitted himself to a Jesuit in his practices, and he com-
mitted himself to the adherent of a system which
is approximating as closely as it can to that of the
Roman Catholic Church. The moral of the whole
is that Jesuitism should be rigidly watched, and
that Jesuitism in the Church of England should be
more carefully eschewed. For this 'perpetrator'
the latter is as much responsible as the former."

EDITORIAL NOTES AND COMMENTS.

—R. E. CHURCH IN CANADA.—A Montreal cor-
respondent of the *Beaujolais* thinks the R. E.
Church is likely to have considerable influence in
Canada. It will absorb a goodly number of the
people and some of the ministers now connected
with the Episcopal Church of England, in the
several Provinces, who are dissatisfied with the
Romanizing tendencies of the Mother Church.

—DAY OF REST WANTED.—The Sabbath which
the Germans devoted to pleasure has in many cases
been turned into a day of labour. And now the
workmen are petitioning the Government to
prohibit work on that day. In France and Switzer-
land there is an agitation in the same direction.
And yet a large minority of the population of the
United States are anxious to have the Continental
Sabbath. It will be sad if they succeed.

—DO YOU, reader, know anybody of whom the
following is a description? There must be some
in existence somewhere. *Zion's Herald* says of
them, "There are some excellent men that cannot
possibly apprehend how other persons can differ
from them in judgment or opinion, and still be
honest and good Christians. What they know
they know positively, for God has made them so!
But God has not limited them to the duty of
charity. They may not be able to see how others
can hold sincerely and devoutly other sentiments,
but it is their christian duty to respect the sin-
cerity and purity of an honest neighbor's motives
and convictions. It is a wonder, sometimes, that
these absolutely correct men do not find themselves
a little astounded by the intelligence and character
of those who differ from them; but they never sus-
pect themselves! They are like the man, that re-
marked with great surprise to a friend, when pul-
ling his watch from his pocket, and finding that
it affirmed it to be noon, while the sun was some
distance the other side of the meridian, 'What can
have happened? The sun has certainly been re-
tarded by some celestial phenomenon!' He never
for a moment thought of suspecting his watch!"
"Oh, that the gods would give us," &c.

—OBSTRUCTIONS.—They are everywhere, and
are always a pest. An honest, faithful word of
and to them is the following by the *Baptist Union*.
They have always hindered the work of Christ.
Their chief strength runs to grumbling, criticism,
pointing out defects, mistakes, unwisdom to
those who work. There is no lack of occasion,
for Christians who work the hardest are just the
ones to stumble. Those who lie on their backs
never fall; sluggards never trip; they don't get up
speed enough for that. But they can grow, and
grunt, and take fault-finding as a substitute for
earnest toil. And why should they not? Does it
not ease their consciences, gratify their complacency,
give a sense of superior wisdom and rare virtue?
The gratification is deceptive and spurious, of
course, but the best they have. They might have
better if not so selfish and indolent, but without
these graces what else can they do to dispel
renown and stifle shame? Yet this poor expedient
is ephemeral; the judgment will sweep it
away; not a single "well done" will cheer them.
I hindered the faithful, found fault with, rung
changes upon the mistakes of those who worked,
will be a miserable record to present at the judg-
ment-seat.

—STANLEY.—It was a great relief when news
came of the safety of this African explorer, for
many feared he was perished. The *New York Herald*
account, says he is "safe and well, and has abundant
means and supplies to prosecute his researches. He
seems to be in no hurry to return home; and we
trust that he may continue his heroic work until he
has solved the many geographical problems which
engage his attention. The discoveries he has already
made, are of great importance. As the successor
of Livingston, he is destined to be a great discoverer
of the spirit of that great and brave man. If he
succeeds in his desire of pointing the road by which
commerce, civilization and religion may enter the
heart of Africa, he will merit the highest honors
which two continents, that of his birth, and that
of his adventures, can bestow upon him."

—AN EXAMPLE.—The *Congregationalist* tells that
among the recent graduates of a New England
college was a man who has reached the age of
about fifty years. For fifteen years he has been
a useful preacher in one of the most influential
Christian denominations; but having in early life
enjoyed very limited privileges of education, and
finding himself possessed with an irrepressible de-
sire for wider study and culture, he laid aside
the cares of his profession, and entering college
with the lowest, has passed through its curriculum
with honor. The case is probably without precedent.
We at least have never heard of its parallel. And
who will not feel an immense respect for this man,
who would not confess himself too old to go to
school even when he had nearly reached the age
of half a century. There are some things for
boys and young men to remember in the light of
such an example as this. And one is, that learn-
ing is seldom fully appreciated until it is well nigh
out of reach, and that they are wise who acquire
what they can of it while it is an accepted time.

—OBJECTIONABLE.—Bishop Haven is about
right in what he says of writing of the paintings
in Memorial Hall, at Philadelphia. He refuses to
describe the good, because the Commission have
chosen to put into almost every room a vile and
really obscene thing, which is printed "nymph"
in the catalogue, but means "nymph of the pool,"
alias naked prostitute. They are abominable
naked figures, and some of them are taken
side, feeding grass to a cow in a garden, caught by
groomer men, though superiority in grossness is
impossible. Every nasty notion of a vile Euro-
pean dauber, without the least genius, has been
allowed to spend these walls. Such pictures
would never be allowed in the Louvre or the Vati-
can, in London or Berlin or Dresden galleries.

not even in those of Vienna. They are a disgrace
to art and to the Exposition. They should be put
in a gallery of their own, and "The Obscene
Room" should be labeled above the door, and
none be allowed to enter it. The Commissioners
have done a brave and true work in shutting
the Exhibition on Sundays. Let them now do a like
worthy work in taking these villainous nude
figures from their walls. Every room, almost, is
tainted with their presence. They are an un-
endurable nuisance.

—CHURCH DEBTS.—It is astonishing to witness
the utter recklessness with which some churches
contract debts so enormous that it is impossible
ever to pay them. A correspondent of an exchange
tells a story of New York Churches which unfor-
tunately is too true. He says the state of things
seems to be almost appalling. Dr. Tyn's church,
near the Grand Central Depot, is reported to have
a debt of \$200,000; Church of the Heavenly Rest
(Episcopal), \$150,000; the Memorial Church, Dr.
Robinson's, \$125,000; Dr. Porter's Reformed
church in Brooklyn, over \$70,000; one of the
leading congregational churches in the city, \$100,000;
the two Episcopal churches in Harlem,
about \$60,000 each; one of the Presbyterian churches,
\$87,000, another \$60,000, and a Methodist
church, \$40,000. Not a few pastors are
greatly disheartened at this tremendous incubus
of a debt, and feel it as a heavy and inevitable
weight upon their shoulders, a most serious em-
barrassment in their work. In some cases, to our
certain knowledge, pastors of wide reputation and
acknowledged ability are almost constrained to
vacate their positions, in view of these financial
embarrassments.

—THE FALL OF JERUSALEM.—Saturday and
Sunday, July 29th and 30th, Jerusalem would be put
in a gallery of their own, and "The Obscene
Room" should be labeled above the door, and
none be allowed to enter it. The Commissioners
have done a brave and true work in shutting
the Exhibition on Sundays. Let them now do a like
worthy work in taking these villainous nude
figures from their walls. Every room, almost, is
tainted with their presence. They are an un-
endurable nuisance.

—TEMPERANCE UNION.—The union of different
temperance organizations, the agitation in favor of
which has been previously referred to in these
columns, was accomplished at the meeting in Lon-
don, Ontario, last week, the new organization
bearing the name of the "United Temperance
Order." We have not had any report direct from
the meeting, but find the following in the *Globe*.
The objects of the order are the promotion and
practice of total abstinence from all intoxicating
liquors, and the prohibition of the liquor traffic,
by pledging and initiating members in presence
of witnesses, by a system of stated meetings,
by encouraging and co-operating with all
agencies which seek to promote the same ob-
ject, and by individual effort as well as by the
platform, the pulpit, and the press. The objects
of the union is also stated to be to combine all
Christian workers who believe in the power and
correctness in the oldest doctrine of temperance
into one society, or to form a federation of
Temperance Societies, that united and systematic
action upon the part of the Churches may be in-
sured in this great cause. The order is a
reformation made to occupy its true and proper
relation to the church in the evangelization of the
world. The following officers were elected:—
President, Prof. G. E. Foster, New Brunswick;
University, Fredericton; Past President, J. R. Mil-
ler, Guelph; Secretary, Rev. A. M. Phillips, Col-
umbus, N. Y.; Vice-President, D. C. Fraser, B. A.,
New Glasgow, N. S.; Treasurer, P. H. Stewart,
Cookstown, Ont.; Senior Counselor, A. Leighton,
South Durham, Que.; Chaplain, Rev. G. A. Mc-
Neill, B. A.; Warden, J. A. Macdonald, J. A.
Freeze, Fredericton, N. B.; Marshal, James Wan-
less, Varna, Ont.; Deputy Marshal, Miss Mary B.
McGillivray, N. S.; Guardian, J. H. Crawford,
St. John, N. B.

—REM DIT THIS TOO.—A man named Richard
Devine died in a fit on Waterloo street Monday
afternoon. He had had two fits of the same kind
a few hours before. They were brought on by
heavy drinking, and on the day of his death was
suffering from delirium tremens. One more
victim of the rum traffic. It must be protected
though, so that some man may be made gentle-
man by the money accumulated in the trade. Blood
money! God's curse is on it.

—WHILE the report was going the rounds of
the papers that Spurgeon intended coming to
America, the *Congregationalist* declared it hardly
fair to kindle such a report, unless it was based
on some such report, unless it was known to
be true. Here is the greatest Baptist preacher in
the world, who spreads a free communion table
every Sabbath at the close of the morning service,
and the leading lights of that denomination in
England agree with him on this point. But what
if he should come over here and do the same thing?
All the Baptist newspapers seem to think that
the sermons which precede these free communions are
good enough "Baptist sermons" to be printed
in their columns; will the day ever come
when they will be ready to take the practice as
well as the preach?

—READING SERMONS.—The *Chicago Interior*
relates an incident of the good done in one case
by the reading of Talmage's sermons. Perhaps other
pastors and poor churches might try the plan
advantage.

A Presbyterian church in a Western town, the
name of which need not give, were in debt, and
they asked their pastor to read Talmage's sermons
to solve. One good elder was not willing to give
up the ship without a struggle. He therefore pro-
posed that they should not try to call and support a
pastor, but purchase a volume of Talmage's sermons,
and apply all the money they could raise to
liquidating the debt. This was agreed to. A
young gentleman, who was a fine reader, was
asked to read a sermon each Sabbath to the con-
gregation, and consented, though his views were
somewhat rationalistic, and he was not a professing
Christian; but he was an energetic and valuable
member of society. The result was that the young
man himself was converted, the church strengthened
numbers, and the debt paid off, and now they want
a pastor, and are able to pay him a support of
\$1,300.

—Rev. B. Minard has accepted a call to the
pastorate of the Free Baptist Church, in South
Boston.

—The August *Nine Dominion Monthly* is an
excellent number of an always good publication.

—OUR HOME COMPANIONS.—A monthly pub-
lished in London, Ontario, received. It is filled
with trash, and should not be allowed in any home.

—Thanks to Bro. Phillips for his good words
concerning the *Intelligencer*, from far off India.

In New York four city physicians are kept busy
attending to the sick children in tenement houses
and during all hours of the day and far into the
night, mothers with sickly babies in their arms
through the Relief Bureau for medical aid. The
unparalleled hot weather is telling hard, especially
upon the poor.

Mrs. Gask, the author of "John Halifax, Gentle-
man" has erected near his residence in Kent,
England, a drinking fountain, near which is to be
a constant supply of penny loaves, while a box has
been prepared in which those disposed may deposit
money for keeping up the supply of bread.

OUR INDIA LETTER.

ONTARIO, June 17, 1876.

MR. EDITOR—Last evening's mail brought us
the *Intelligencer* for the 5th and 28th April.
For some reason, to us unknown, the arrival of the
Intelligencer is far more irregular than either
the *Star* or *Union*, two or three numbers coming in
at the same time. Yours is a *live paper*, and we
trust, doing an excellent work among the churches.
What indeed can church members be expected to
know of sad, to help forward the great enter-
prises of Christian work of the present day, with-
out their religious journals? We are glad to see
so much activity among the churches of N. B.,
and trust that action and reaction, between them
and the F. B. Churches in the States, will have the
effect to provoke more and more to love and good
works. Surely there is great need of this, in view
of the work to be done for the great Master, in
saving lost men, and more especially at a time
when worldliness, in its many and deceitful forms,
is coming in upon the Church like an overwhelming
flood.

We have now been on these Hills, a little over
two and a half months, and intend starting home-
ward by or before the end of the present month.
The influence of the change on my own health
from the first, has been very favorable indeed; but
for a full month and a half, Mrs. Phillips suffered
more than she gained by the change. During the
past few weeks, however, we have been able to say
that Mrs. Phillips's health has very much improved,
and we now have the cheering prospect of returning to our
home and chosen field of labor, with renovated health
and renewed vigor, for the further prosecution of our
work.

The accounts which reach us from our fellow-
laborers in the Mission, are, as usual, of a mixed
kind. The principal figures here are the staffed
labor and unworthy conduct of members from
whom we had hoped much, we are on the other
hand, cheered and encouraged by the zeal and
christian devotedness of others, whose consistent
life is a living epistle of Christ.

We learn of the good work spreading, and of
some new accessions from among the heathen con-
nected with our cause at Santopore. A strong
theological school is being organized, and we are
again with our people—to both to encourage and
strengthen them, and to help on the evangelistic
work.

The experiment of a change here for the purpose
of recruiting health, in place of a voyage home,
I think, prove a success, and might often be
resorted to with advantage. The present hot sea-
son, is spoken of as being unusually severe on the
work done in these hills, we have felt the effects
of warm garments all the time! A great disad-
vantage here is a strong wide awake people, and
in every good word and work; so that in-
valids, at the Sanitarium, should find ready means
for spiritual refreshing, as well as the renovation
of health. At present, the two Episcopal Churches,
("St. Thomas" and "St. Stephen"), draw the
great majority of the church-goers. You pretty
well know what the result is, and we are at these
places. We are told that the gospel is preached
but not in a way to particularly disturb men's con-
sciences.

We attended the funeral of a prominent citizen,
a few days ago, whose religion had been "No God,
and no Devil," but when death stared him in the
face, became very much disturbed, and cried out,
"I won't go! I won't go!" Both the chaplain
and bishop (from Madras) were present, and read
the usual burial service over the corpse of the poor
man. For the funeral of a man who had lived and
died as this gentleman had, it sounded strange in-
deed, to hear it said, "We thank thee that it hath
pleased thee to take unto thyself, the soul of our
dear brother, here departed. We commend his
body to the earth; ashes to ashes, dust to dust, in
sure and certain hope of the resurrection to eter-
nal life."

The congregations at Zion's Chapel (where
evangelical preachers, both lay and clerical of dif-
ferent denominations, are invited to preach), are
small and fluctuating—no one order being suffi-
ciently numerous to organize a strong church, and
is not sufficient cohesive or christian union to en-
able all to come together in a *Union Church*.
Since we have been here, the pulpit has had as
many as six or seven different occupants, and cer-
tainly, some very stirring sermons have been list-
ened to; but, wanting the following up of the work,
usually found in the prayer and conference and in-
quiry room, the results are not very manifest.
Among the many Missionaries spending a vacation
here, no one assumes to take the lead and com-
mence a series of revival meetings, and yet such
services are imperatively needed, and, with the
divine blessing, could hardly fail to meet with
success.

[We regret that the *Intelligencer* does not
reach our good Bro. Phillips more regularly. We
do not know what causes the irregularity, but will
endeavor to find out, and have the remedy ap-
plied.—Ed. INTELL.]

PHILADELPHIA LETTER.

(FROM OUR OWN CORRESPONDENT.)

PHILADELPHIA, August 1, 1876.

COOL WEATHER.

This deliciously cool weather has had an effect
to slightly increase the daily attendance at the
Fair, and the plentiful rains have revived the
parched earth, and made the beautiful and highly
cultivated lawns and flower beds around Horticu-
lural Hall rejoice with fresh life.

REDUCTION OF PRICES.

Now, if ever, the "rush of visitors" that has been
so long longed for will come, for there is now no
reason to suppose that the sources of physical and
intellectual enjoyment are exhausted. Exposition,
and no city where the luxuries or necessities of
transient life may be had at more reasonable
prices than Philadelphia. This was not the case
during the first weeks of the Fair, but the high-
priced hotels have been taught a wholesome les-
son. "Those on the American plan with their ex-
orbitant prices, such as the 'Globe' and 'Trans-
continental' have been almost empty, but those on
the European plan are doing a good business."
Their charges are one dollar per day for a room
and the restaurant prices are very reasonable.
Those convenient to the grounds are the "Atlas,"
"Elm Avenue," and "Congress Hall;" the last is
situated nearly opposite the central entrance of the
main building. After an experience of nearly three
months at various hotels and boarding houses, I
have learned to avoid any hotel remote from the
grounds, besides the daily waste of from one to
two hours of precious time, the ride on the street
cars, when it is not always possible to secure a seat,
is fatiguing, and it unites the visitor for the ardu-
ous work of sight seeing. Some of these hotels
like Congress Hall, within five rods of the Exhibi-
tion, are no higher in their charges than the hotels
three or four miles distant, and the advantage of
stepping fresh from the train into the heart of the
world of wonders, must be estimated in both time
and money.

HOW TO SEE THE "SHOW."

Those who come for a short visit frequently say
to me: how can we see the Exhibition to best ad-
vantage? what do you think is best worth seeing?
Of course it is impossible to satisfactorily answer
these questions. A helpful answer must presup-
pose an intimate acquaintance with the question-
ers, and a knowledge of the forte and foibles of his
education. As a rule, the most important exhibit
for all Americans to see, is in Memorial Hall.
Our countrymen and countrywomen may satisfy their
passion for machinery, textile fabrics, ceramics,
jewelry, furniture, etc., without coming to the
World's Fair; but, nowhere, and never before, in
this hemisphere, has there been such a large dis-
play of that in which we as people are most de-
ficient, of art, of paintings, of water colors, and
marble and bronze statuary. The eye becomes
fatigued and confused by the redundancy of speci-
mens, and the beholder acquires, at first, only vague
impressions of color and form; but he soon
sees them again, day after day, and is soon able
to recall them, for they have become an inheri-
tance, the most precious that he can take away
from the Fair.

If there is any terrestrial material thing for which
admiration and enthusiasm is excusable, it is high art,
the successful embodiment, in marble or on
canvas, of the ideal, but how insignificant and
flat seem even the highest of these idealizations
when compared with the higher temporal, to say
nothing of eternal themes. How infinitely grand-
er are the sea and sky than any painting of them!
A great artist may fix on canvas an ideal or a pas-
sion, but it is at best "but the painting of a sor-
row." The artist has caught and crystalized the
vision that thrilled him, and he has his reward,
but why should we seek in alien, or, if preferred,
mutual breasts for that which thrills or inspires,
when the palpable realities are around, above, be-
neath, and in us.

A RESPONSE.

There is an exhibit in the Main Building, not
more attractive than a charnel house or city
necropolis. The principal figures here are the stuffed
skins of a bull-dog with bloody, lacerated legs
and head, and a bloody game cock, with cruel steel
spurs, standing over a dying gladiator of the same
species. Numerous whips, clubs, thongs, and
other instruments of man's inhumanity to animals,
complete the exhibit. Over all is hung a banner
bearing the device of the Angel of Mercy flying to
the rescue of an over-laden drag horse that has
fallen down, and is making ineffectual efforts to
respond to the cruel blows of his driver. This is
Mr. Bergh's exhibit. The bull-dog and other stuff-
ed specimens are such as have been rescued by the
"Society for the Prevention of Cruelty to Animals."
The clubs, whips, etc., were taken from
parties who were using them in the maltreatment
of horses, mules, and cattle. The display is not
cheerful, but I have observed with surprise that it
is the almost universal custom of the press to laugh
at it in the derisive style and fashion set by some
New York papers in their comments upon the
work of Mr. Bergh, the only man in this country,
I believe, who has the honor to be conspicuously
ridiculous for his devotion to an oppressed class,
embracing millions, that can neither thank him,
vote for him, nor bless him.

MR. BERGH'S EXHIBIT.

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