ALTARS AT EASTER.

How They Look on This Notable Day in Some Famous Churches.

VAST SUMS FOR FLOWERS.

The Gorgeous Decorations of St. Patrick's Cathedral—Old Trinity Blossoming in Its Easter Glory—Other Edifices in Grandeur.

(Correspondence of the Dispatch.)

NEW YORK, April 13.—The bulging coffers of the great churches of New York are thrown open at Easter time, and tens of thousands of dollars are spent upon the flowers which make the edifices beautiful for a day.

This matter of decorating the notable places of worship is one which means much to a large number of people. Some are inclined to question the policy of a church which expends large sums for its beautification, and claim that better use could be made of the money were it disposed of among the poor of the city and in the good cause of charity.

These people forget that the money is distributed among a wide number of working people. Were it withheld and used for some other purpose these working people would have to find other occupations. On Easter-flowers alone more than half a million dollars are spent in New York, and of this sum the churches spend fully one-half.

Of course, the large florists are the principal gainers. But a great army of people are employed by them, and the fruits of a whole year of labor is shown on the altars of the large churches on Easter Sunday.

THE EASTER BLOSSOMS.

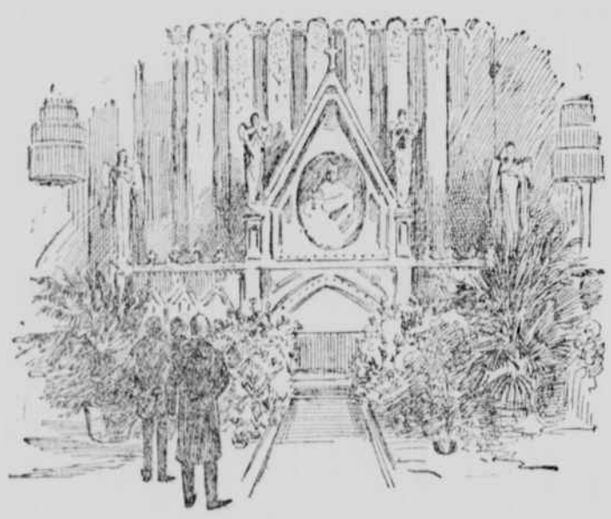
The beautiful Cathedral of St. Patrick, with its two wonderfully high spires of glistening white, is always visited on Easter morning by those in quest of the beautiful in church decoration. The wonderful music to be heard also brings many, as the ancient compositions of Palestrina are always rendered on that day; but it is the beauties of the artists' work with flowers which cause thousands to pause in their promenade along Fifth avenue, showing off their own and admiring another's Easter finery, and enter the huge cathedral.

More than usual attention has been paid to the floral decorations this year. To-day the wide area of the sanctuary will be one mass of white and green—the pure white of the lily and the green of its stem. There will be much of the white, and only enough of the green to treat the solidity of the color. Two dashes of red will also show in the mass of white. There will be two huge pots of brilliant azaleas, one near the Archbishop's throne and the other high up on the other side of the altar.

Myriads of tall wax candles will shimmer and gleam amid the forest of flowers and light up the graceful lines of the dainty Easter lily.

THIRTY THOUSAND WORSHIPPERS.

More than 30,000 persons will pass in and out of the edifice while the pontifical high mass is being celebrated, and nearly the same number will again visit the church during pontifical vespers, at 4 o'clock. There are low masses at 6, 7, 8, and 9 o'clock in the morning, and services in the evening, and during the day fully 30,000 worshippers will pass through the great doors.



OLD TRINITY'S CATHEDRAL ALTAR.

Old Trinity, on lower Broadway, is always visited more largely on Easter Sunday than any other day in the year. The picturesqueness of the old church, alone in its solemn grandeur in the heart of bustling commerce, sweeping and scurrying along all sides of its high railings, is forgotten by the average New Yorker on all days except Christmas and Easter.

Thousands of them visit the church on the latter day, and they come also from Jersey and Brooklyn, and the suburbs. Many of them spend only a short time in the church. They look at the brilliantly decorated altar, at the great windows of stained glass, and drink in the sublime melody of the ponderous organ, and then walk out among the graves of the old New Yorkers, who have slept peacefully for a century and a half or two centuries while the huge city thundered on about them.

ONLY THE LILY USED.

From time almost immemorial the Easter decorations of Trinity have consisted only of the lily. More than forty thousand of the beautiful buds and blossoms will almost smother the spacious altar in their tender embrace.

With one exception, the corporation of Trinity church is the richest in the country, and it has among its congregation the wealthiest families in the city. It is an insignia of social eminence to be enrolled upon the books of Trinity, and nearly all the families boasting of Knickerbocker ancestry are included in its lists. Ten thousand dollars would not cover the expenses on Easter of Trinity for flowers and music; but this is a small affair for a church credited with being worth $80,000,000, and with an income of almost $4,000,000.

IN HEAVENLY REST.

BEAUTIFUL ST. FRANCIS XAVIER.

St. Francis Xavier, the great church in west Sixteenth street, with an imposing interior second to none in the country, always makes a great deal of the Easter festival. Months of preparatory work are spent upon its musical programme, and almost an equal length of time in planning the floral decorations.

The sanctuary of St. Francis is a magnificent example of the art of interior architecture. It seems to have been the aim of those who planned it to carry out the ancient idea of pointed architecture being symbolical of Christianity—an idea based upon the fact that if the eye follows the line it will ultimately rest upon Heaven.

Like in all the other churches, the floral decorations of St. Francis will consist of the Easter lily, but additional color will be furnished by the liberal use of carnations, azaleas, and roses of many hues. Giant palms scattered about the altar will break the monotony of the smaller plants, and form a luxurious background for the nodding lilies.

THE CHURCHES OF FASHION.

The churches where modern fashiondom worship will be glorious in their Easter grandeur. St. Bartholomew's on Madison avenue, the church of the Vanderbilts, has not the architectural beauty of the other structures. It has an air of solidity and richness, but lacks the imposing beauty of the Cathedral and Trinity.

The chancel will be a veritable flower-garden. There is a committee of ladies who have had charge of the work, and they are all wives of millionaires, or rich in their own right. The spending of money has been no obstacle. Cut- and potted-flowers of many varieties, from the delicate and costly orchid and fragrant violet to the sturdy rose-bud, with a heavy preponderance of the Easter lily, will fill the church with their perfume and beauty.

Towering palms, spreading their huge leaves like a benediction over the other flowers, will range against the walls and from the centre of miniature floral mountains. No variety of flower obtainable in the city will be missing from that collection, as the florist who was given the contract was also given carte blanche and instructions to do the best within the scope of his ability.

THE SCENE OF GREAT WEDDINGS.

The Church of the Heavenly Rest, on Fifth avenue and Forty-fifth street, the scene of more fashionable weddings than any other church in town, will be a place of beauty to-day. The church is not a large one, but its beauties are many, the most notable being its range of stained glass windows, credited with being the most artistic and costly in the city.

The church is so built and the windows so placed that about the noon hour the interior is filled with a vast volume of sunlight, radiant in every hue of the rainbow. These rays all point or end within the chancel rail, and the gorgeous array of Easter flowers will be bathed in a light of wonderfully soft brilliancy.

There are more than five hundred places of worship in New York where Easter will be observed with flowers and music. Looking at it this way it becomes an easy matter to estimate the sum in the aggregate expended by the churches in celebrating the day. Five hundred dollars is a conservative figure of the average expenditure. Of course a great many spend considerably less, and a large number much more. But a quarter of a million of dollars is a fair estimate of the sum.

AT THE CATHEDRAL.

An Important Day for the Great Catholic Divine in New York.

PONTIFICAL MASS DETAILS.

The Vexed School Question of Manitoba Will Be Carefully Discussed This Afternoon—Demands on the Government of the Dominion.

(Correspondence of the Dispatch.)

NEW YORK, April 13.—Easter Sunday means many different things to many different people. To a large number it is given over for the purpose of unusual personal adornment, and by them might appropriately be called Vanity-day. It means much to the shopkeepers, who grow rich catering to the lovers of finery. It means much to the smaller number, who fully appreciate the tender significance of the day and decorously observe it.

To no man, perhaps, in the great city does the serious import of this religious festival appeal more strongly than to Archbishop Michael Corrigan, of St. Patrick's Cathedral. The Archbishop is a deep thinker. As a student of religious matters he ranks second to none in the country. Easter time to him is the greatest day in the year, with the exception of Christmas. What he does to-day is a matter of interest to both the people of his own faith and to those of other creeds.

Archbishop Corrigan will be the celebrant of the high pontifical mass in the cathedral at 11 o'clock to-day. Long before the day breaks he will be up, and will spend the time from half past 4 until half past 10 in private devotion. As the celebrant of the late mass, he will not break his fast from the time of rising until the services are over, which will be after 1 o'clock in the afternoon.

There will be earlier masses in the church at 6 A. M., 7, 8, and 9 o'clock, and these will be celebrated by the different priests connected with the cathedral. The great mass of the day, the one for which preparations have been making for weeks past, is the one at 11 o'clock.

THE PONTIFICAL VESTMENTS.

It is 10:30 o'clock when the Archbishop leaves his palace, at the corner of Madison avenue and Fiftieth street, by the private entrance leading into the sacristy of the cathedral. In the sacristy are kept the pontifical robes worn only in rare church ceremonials. These are placed upon the Archbishop with great formality by the attendant priests. They are never allowed outside of the church, even in the Archbishop's palace, a few yards from the church.

His vestments are in part of white and gold, and of red and purple, and the stole of intricate workmanship encircles his neck. His mitre is on his head, and when the signal is given to enter the church his long train is caught up by six altar-boys, clad entirely in white.

The attendant priests lead the way, and with the choir-boys in black, purple, and red cassocks, and white surplices, form an imposing spectacle. A great golden cross is carried in the centre of the group.

SOLEMNITY OF THE MASS.

One of the most solemn features of the mass is that of the elevation of the chalice. The melodious pealing of the small altar bells warn the congregation of the event, and two of the attendant priests hand a glass of wine diluted with water to the Archbishop, who sips it slowly. The wine represents the blood and body of Christ, and at that particular time of the ceremony an apparition of the Lord of Hosts is supposed to appear upon the altar.

When the rich, sonorous voice of the Archbishop has completed the last words of the mass he mounts his throne with the crozier in his left hand, and while the whole congregation and priests kneel he gives the papal benediction.

With that the public participation in the celebration of the day on the part of the Archbishop is over, and he retires to his residence. Pontifical vespers at 4 P. M. and the evening services are conducted by the other priests.

One of the events of the day in the Archbishop's palace is the dinner after the various high masses in the different churches. The vicar-generals and leading priests of the city are usually invited to this repast, and it becomes one of the few occasions where a large number of the priests can meet and discuss the affairs of the Church.

RESPONSIBILITIES OF THE ARCHBISHOP.

The Diocese of New York is a large one, and owing to the cosmopolitan character of the population its management from a church standpoint is replete with obstacles. No other church dignitary in the country has the responsibilities and delicate matters to deal with that form a part of the work of the Archbishop. There are countless affairs, small in themselves, but were he to blunder in disposing of any of them serious complications might be the result.

UNSUCCESSFUL RECONCILIATIONS.

An effort has been made, but it was subsequently abandoned as useless, to bring about a personal reconciliation between Fathers McGlynn, Burtsell, and Ducey and the Archbishop in the afternoon of Easter. Although these are officially reconciled, as far as the Church goes, mutual friends hoped to renew the old bonds of friendship which existed between them, but it was found to be impractical.

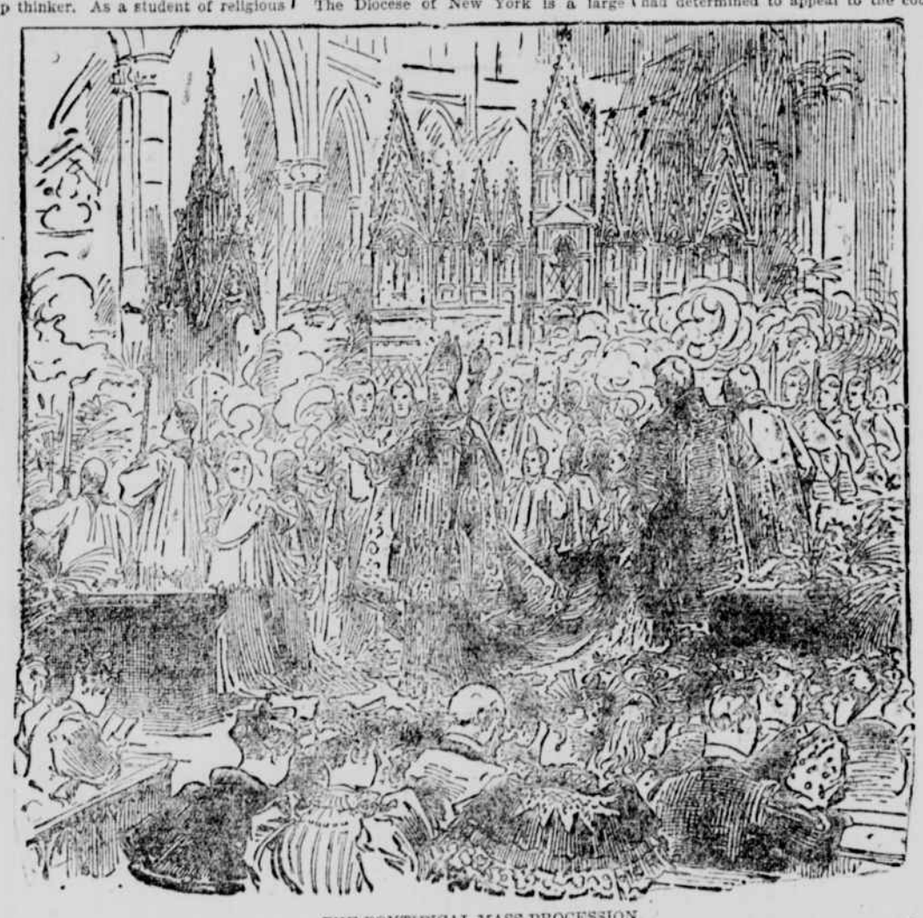
A few of the great Catholic laymen are usually admitted to the conferences on Easter afternoon. Mr. Thomas Crimmins, the aged father of John D. Crimmins, is one of these, and Joseph J. O'Donohue, the City Chamberlain, is another. Matters pertaining to the different parishes are informally discussed.

SCHOOL QUESTION IN CANADA.

One of the subjects which will engross the serious attention of the gathering this afternoon is the condition of the Catholic Church on the public-school question in Manitoba. Archbishop Corrigan has always maintained the strictest possible ideas on the public-school problem. He has always held that the children of Catholics should attend only Catholic schools, and it was this opinion which caused the breach between himself and Archbishop Ireland, of St. Paul, and Mgr. Satolli. The two latter concurred in the trial of a school at Faribault, Minn., conducted jointly by the townspeople and the Catholic Church, and for the use of Catholic and Protestant children alike. Archbishop Corrigan never took kindly to the innovation, and in lifting up his voice against it, as contrary to the doctrine of the Catholic Church, he brought down upon himself a storm of abuse.

The school question in Manitoba is now such a serious one that many Catholic divines believe that it will materially hasten the annexation of Canada to the United States. The Catholics there are now demanding of the Dominion Government the right of separate schools. Formerly the Catholics were in a great majority in that section of Canada, but the numerous settlements of recent years have placed them in a religious minority. Formerly the Cathilics enjoyed the privilege of separate schools, but with the Protestant majority came an act of the Legislature depriving them of this right.

The Catholic hierarchy of Manitoba, which comes within the jurisdiction of Mgr. Satolli, appealed to the Imperial Privy Council, in England, for a settlement of the difficulty. Through the influence of Lord Russell, of Killoven, brother of a Jesuit priest, and through the co-operation of the Hon. Edward Blake, now a prominent member of the Irish party, and formerly leader of the Liberal party in the Parliament of Canada, they were able to obtain a partially favorable decision from the Imperial Privy Council just at the precise time that the Tory Government of Canada had determined to appeal to the country at large for a vote upon the vexed question, which would have, of course, meant a Protestant victory.



THE PONTIFICAL MASS PROCESSION.

THE CANADIAN CABINET.

The Cabinet of Canada is ruled by a Tory Orangeman, but there are five Catholics in his Cabinet, and so the hierarchy of Quebec are able to bring influence upon the Orangeman Premier, and they have threatened to break up his ministry if he doesn't overrule the Manitoba Provincial Legislature and restore to the Catholics their former rights under the Constitution.

The issue thus presented to Sir MacKenzie Bowell, the Orange Premier, is just this: That he literally has to take in both hands a hot poker, equally red at either end, and at white heat in the middle. The Prime Minister appreciated the situation, and has put off the evil day by calling a session of the Canadian Parliament to dispose of the question.

Lord Satolli, whose sway in the Catholic Church extends from Patagonia to Labrador, has decided, it is said, that if the Catholics of Canada cannot obtain their rights he will call upon the ecclesiastics of Canada to help the movement to join it to the United States. Satolli is of the opinion that they can enjoy greater privileges here than under the Dominion of Canada.

This Canadian question is the greatest one of the day in the Catholic Church, and it will be discussed in many different ways in the Archbishop's house this afternoon.

It will be a day of serious import to the Archbishop, and when he retires for the night at 10 o'clock considerable work will have been accommplished.

JERUSALEM EASTER.

Religious Rites Observed in the Great City of Antiquities.

AS IT LOOKS THE PRESENT DAY.

The Ideal Place for the Celebration of the Queen of Festivals—The Day in Rome—The Ceremonies at St. Peter's.

(Correspondence of the Dispatch.)

NEW YORK, April 13.—Easter Sunday in Jerusalem! Almost irresistibly these words carry the thinker back more than eighteen hundred years to that little city of Palestine where the world's greatest tragedy was enacted, and where a miracle occurred which has no counterpart in the history of the universe.

There is an indefinable something about the place which takes hold of the emotions of the visitor and fills him with awe as he looks reverently at the objects which witnessed His last walk to a cruel death, and again, at the spot, marked as the place of the glorious resurrection.

There are houses there more than two thousand years old, and some of their walls of stone were passed by that awful procession struggling along to the Mount of Calvary. No art of the word-painter can picture the halo of deep antiquity hanging over the city. The solemnity of its age, the grandeur of its associations, cut a niche in the memory which time does not efface.

It is the ideal city of all others for the celebration of the Easter festival. Christ stood upon the hill of Calvary 1,862 years ago, and looked down upon the town where he had labored and had been betrayed. That was the first Easter morning, and since then every year kind and loving hands representing countless generations of all times, all creeds, and all races, have left some token in honor of the day at the numerous places made sacred by His presence.

ARCHWAY UNDER WHICH CHRIST WALKED.

On Easter-day, the reputed tomb of Christ, in the Church of the Holy Sepulchre, is covered with the lilies which are used all over the world. The Mount of Calvary is visited by the Christian population of the town, and the members of the various religious orders inhabiting it, and flowers are strewn upon the spot where the cross is supposed to have stood. The archways under which Christ walked on the morning of the Crucifixion, and which are standing now and may stand for another 2,000 years, are visited and pointed out to the small children, and their histories told. Teaching the events of Easter-time to the young of Jerusalem is an easy matter. Actualities are there, and they can be seen for the trouble of looking.

The city itself is not greatly changed from the times when Christ visited it. At the Gate of Joppa there are always masses of camels, merchants, pedlers, and beggars. Indolence and activity rub shoulders without he usual jarring.

It is the same strange, weird Jerusalem.

A WONDERFUL CITY.

Jerusalem, the prize of the nations, the terminus of famous pilgrimages, the object of Roman and crusading wars; for it Assyrians, Egyptians, and the world had fought; the place where the Queen of Sheba visited and Richard Coeur de Lion had conquered; the home of Solomon, of Ezekiel, of Jeremiah, of Isaiah, of Saladin. There is the Mount of Zion, the spot of David's heartbreak; and Mount Moriah, where sacrifices smoked; the Mount of Olives, where Jesus preached, and Golgotha and the Holy Sepulchre, where He was buried.

A place redolent of antiquities, a city teeming with memories of the men and women of the Bible. A wonderful place, with the power to stir the emotions of a man of stone.

Above all is the "Place of the Skull," as it was called in the earthly days of Christ, known now as Mount Calvary. From the famous Gate of Joppa it can be seen, and if we knew its ancient name it would speedily be recognized.

It is a hill shaped like the human skull, and just beneath what might be called its forehead are two cavernous spots which at a distance resemble eyes. Not only this, but the inside of the hill is shaped like the human skull. Entering the grotto under Calvary, it is found to be thirty-five feet high, the top and sides being malachite green, brown, black, gray, white, and red. It is called Jeremiah's grotto, for it was there that he wrote his Book of Lamentations.

The summit of the hill is just wide enough to contain three crosses. It was the spot where malefactors had been slain for ages, and Christ was slain as a malefactor.

Dr. T. De Witt Talmage has visited this spot oftener perhaps than any other American divine, and when he was asked what his emotions were on seeing the place, he said:

"Toward this hill the prophets pointed forward. Toward this hill the Apostles and martyrs pointed backward. Toward this hill, all Heaven pointed downward. Toward this hill, with foaming execrations, all perdition pointed upward. Round it circles all history, all time, all eternity, and with this scene painters have covered the mightiest canvases, sculptors have cut the righest marble, orchestras have rolled their grandest oratorios, churches have lifted their greatest doxologies, and Heaven has built its highest thrones."

THE GARDEN OF GETHSEMANE.

The Garden of Gethsemane, wherein is the reputed tomb of Christ, is a small inclosure, 160 feet long and 150 feet wide. It is cared for by a colony of Franciscan monks, who spend much time beautifying it. The Bible says, "In the midst of the garden was a sepulchre," and the students of Biblical events generally acknowledge that in this place Christ was buried.

Now the place is beautifully adorned with hedges, kept in exquisite order by the monks. There are innumerable beds of pinks and roses, and visitors are given a nosegay by the monk in attendance.

One of the most interesting features of the place is a bunch of seven venerable olive trees, some of them nineteen feet in circumference, and so old that their trunks are kept shored up by stones. It is said that they are descendants of the original trees of the time of Christ, and unlike all other trees of the same variety in that country.

WHERE CHRIST WAS BETRAYED.

Two monuments in the garden are full of interest. One, a small pillar, marks the spot where Jesus was betrayed by Judas Iscariot, and a small rock shows the place where the three Disciples, Peter, James, and John, slept during their Master's agony.

The Church of the Holy Sepulchre occupies the space surrounding the tomb of Christ. This ancient edifice was begun by the Crusaders, in 1130, A. D., and it was largely added to at subsequent times. It forms a vast pillar of masonry now, and looking at it, it becomes difficult to believe that it was then 1,862 years ago to-day that Christ arose and stepped into the open air.

THE GREAT CELEBRATION.

The most imposing Easter celebration anywhere is the one which takes place in Rome to-day. Travellers journey thousands of miles to see it, and what they see is practically the same celebration which has been handed down for centuries by the laws of the Catholic Church.

It is one of the few religious ceremonials actively participated in by the Pope, and the fact that he takes part draws tens of thousands of visitors to the Eternal City.

The Queen of Festivals, as Easter is called in Rome, is ushered in by the firing of cannon from the Castle of St. Angelo, and as early as 7 A. M. carriages containing the wealthy classes are pouring toward St. Peter's.

The altar is most richly decorated, and the whole vast structure is festooned with flowers emblematical of the day. The lights around the tomb and figure of St. Peter blaze brightly.

From a hall in the adjoining palace of the Vatican the Pope is borne into the church under the most imposing circumstances. Preparations for this entry are made many weeks in advance.

Seated in his sedia gestatoria, his vestments ablaze with gold, he is carried into the edifice. On his head he wears a tiara—a tall, round, gilded cap, representing a triple crown, and which is understood to signify spiritual power, temporal power, and a union of both. Beside him are borne the flabelli, or large fans, composed of ostrich-feathers, in which are set the eye-like parts of peacock-feathers, to signify the eyes or vigilance of the Church. Over him is borne a silk canopy, richly fringed.

After officiating at mass at the high altar, the Pope is, with the same ceremony, borne back through the crowded church, and then ascends to the balcony over the central doorway. Rising from his chair of state, and surrounded by his principal officers, he pronounces a benediction with indulgences and absolution.

GARDEN OF GETHSEMANE.

Then printed slips of prayers, blessed by the Pope, are scattered among the vast assemblage, who struggle to obtain possession of them. They are prized highly, and by the common people, if they are lucky enough to get them, hand them down from generation to generation.

CORNER CUPBOARDS.

An Old-Fashioned Piece of Furniture Every Woman Covets.

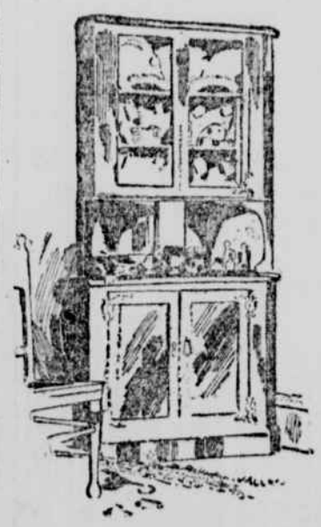
(Written for the Dispatch.)

Corner cupboards are such extravagantly popular pieces of furniture just now that bric-a-brac dealers not only buy them readily, but send out and canvass the country in hopes of securing good specimens.

The style of forty years ago is excellent, with small panes of glass fitting the shelf space, solid brass knob for the upper door, and brass key-holes in the lower section. But they do not always appear to advantage, because frequently the owner has tried to do the cupboard over herself and daubed its surface with villainous red paint.

The quality of the wood can be determined by scraping off a little paint. If it shows a reddish pink, it is cherry; if light color, it is imitation. The idea now is to preserve the original design as nearly as possible, and to this end little renovation is made, other than polishing. The windows are left intact, an extra band of molding added on the top, and supports placed underneath to raise it about four inches from the floor. Claw feet with a carved apron, surmounted by a narrow molding is a wonderful improvement, without in the least detracting from the coveted air of antiquity.

Doing over an old cupboard is very expensive. The article itself costs, at the least, from $8 to 12. To polish it alone amounts to several more, and, adding claw-feet and moulding, brings it up to a total of $28. These prices, of course, depend to some extent on the locality, labor being cheaper in some places than others. In lieu of the claw-feet, balls can be used, and, indeed, many persons prefer not to have them raised at all.



A QUAINT BIT OF FURNITURE.

Modernized cubboards are also in demand, one of the handsomest being illustrated here. The upper door was removed and a shelf cut out, leaving an open space between the lower and upper sections, and two doors, with large, plate-glass panels, inclosing the remaining shelves. The lower doors were left intact, and brass hinges of elaborate pattern serve as ornaments. The open space is lined with plate-mirrors, which reflect its silver and glass contents. The interior is painted a rich cream tint, against which delicate china shows to advantage.

One carver has sent out ten new cupboards in the past two years, principally to inland cities. They have all been different in detail, and splendidly handsome specimens. But the old cupboards can be made equally as beautiful at less expense, and for some reason their very age makes them more desirable than the strictly-modern affairs.

KENNET WOOD.

She Saved Her Dimes.

(Written for the Dispatch.)

Women may be enfeebled by luxury, as some sociologists affirm, and yet here is a story of patient pluck and generosity that makes a handsome showing on the other side.

A New York woman, a teacher of narrow means, became interested in a charity kindergarten far over on the east side of the city. A library was needed. Boys and girls were constantly begging for books, but there was not a cent in the treasury. The teached pondered long on the subject.

Finally, she determined to surrender her dimes, which means that she walked and saved up her car-fares, for nearly two years, and thus bought a library for her poor children. Every week she picked up a volume—sometimes oftener—at second hand. Now you can get cheap, new books in the large dry-goods houses, but this was not the case when she began her collection. She bought Black Beauty—a book every boy and man and girl and woman should read—and afterward all of Mrs. Ewing's beautiful stories and Hezekiah Butterworth's, Dickens's works, the poets—though these were not so much sought after—and gradually she got together enough volumes to lend, not alone to the children, but to their parents, who read with avidity. Rules were formed, a librarian put in charge, and the Avenue C Library became an institution.

There was never but one book lost, she says, and that was when two of her boys came to blows over it, and in the melee the book disappeared, whereupon the urchins were overcome with grief, for they not only loved, but took a deep pride in their library.

Since that time gifts of handsome books have been presented to the kindergarten, and it is now better able to take care of itself, but I think the story of this unique and self-sacrificing act of its founder is one of the most touching things I have ever heard.

ANNE MILFORD BARTON.

A Charade.

(Written for the Dispatch.)

My FIRST is ever in the front,
In war no more than peace,
And duty'll call the gallant there
Till calls for duty cease;
And they will come despite the gloom
Of its foreshadowing graves,
To fall where hero's laurels bloom
A noble manhood craves.

Behind my SECOND as a shield
From ever-present dangers
A busy people live and thrive,
To sense of fear all strangers,
Against it surging foes without
Their fury beat in vain
Within it, liberty and law
And thrift and order reign.

My WHOLE reveals the limner
Whose genius and whose skill
Survive on speaking canvas
To challenge homage still;
And hand us down the faces,
Aflush with life again,
Of stately dames, whose graces,
And lordly men whose brain
Gave lustre to a by-gone age
And left proud names on history's page.

Y. H. D.

Orders for printing sent to the Dispatch Company will be given prompt attention, and the style of work and prices will be sure to please you.

SAW THE FLAGS PUT UP.

First Federal Soldiers to Enter Richmond.

NO. 49 BROADWAY,
EAST ALBANY, N. Y., April 3, 1895.

To the Editor of the Dispatch:

A kind friend has sent me last Sunday's edition of your valuable paper, and in it I have read what you publish in regard to the evacuation of Richmond—thirty years ago to-day. Your account is very interesting to me, and I would like to add to it a few facts that came under my own observation on that eventual morning:

Between 7 and 8 o'clock that Monday morning I and two other members of the City Council were standing on the corner of Main and Fourteenth streets, awaiting the expected arrival of the northern troops from below Richmond. General Breckinridge, who was then Secretary of War, and his staff came down Main street and went towards Mayo's bridge. On getting to the bridge leading across the canal before reaching Mayo's bridge, General Breckinridge found that a canal boat loaded with hay or straw was on fire, and had lodged under the bridge and set that structure on fire. This compelled the General and staff to return to Main street. On getting to the corner of Main and Fourteenth General Breckinridge looked down Main and saw sixteen Yankee soldiers, two abreast, galloping up. They were then about three blocks below Old Market. Seeing this General Breckinridge and staff galloped quickly up Main, and must have crossed James river some miles above Richmond. I have never heard exactly where they did cross the river, but I do know they did not cross it at Mayo's bridge.

The sixteen soldiers galloped up Main street to Ninth, and turned up to the Grace-street entrance to Capitol Square. The two front soldiers each had a small United States flag, about the size of an ordinary pocket handkerchief. These they quickly tied to the rope on the flag-staff on top of the Capitol, and were the first flags of the kind to be raised in Richmond that day.

Major Smith does not seem to know anything of this advance squad of the army, and this explains to him how their flag came to be raised over the Capitol that morning. I have always believed that these soldiers had a Richmond spy with them who directed the route they should take.

The negroes soon saw the "old flag" on the Capitol, and at once realized that they were free, and such an outpouring of these people on the Square can be imagined!

I saw what I have here written with my own eyes, and if you deem it worthy of publication I shall be gratified. If not, give it to the waste-basket.

You are publishing a fine paper—great improvement on old times—and I can plainly see that you are greatly prospering.

With great regard to my old friends in Richmond,

Truly, R. F. WALKER.

A Western Cat Show.

(Milwaukee Wisconsin.)

Felis—the cat; felicity—the cat-show. The Wisconsin is not sure that philologists would approve of the last clause of this etymological quiddity. There is a possibility that zoologists who have an eye to history might disapprove of the first clause, for modern science is not quite certain that felis is the cat. It has been asserted with an imposing show of authority that "the domestic mouse-killer of the ancient Greeks and Romans was the white-breasted marten, for which felis is good Latin." But a truce to the petty quibbles of carping scholars. It is understood that Milwaukee has won the proud distinction of having the first cat-show which has been held on this continent. This is pre-eminently a convention city.

Overheard in the Menagerie.

(Harper's Young People.)

"If this place should catch fire what would you do?" asked the giraffe of the elephant.

"I'd pick up my trunk and run for the entrance. What would you do?"

"I'd go to that window and slide down my neck to the sidewalk," said the giraffe, with a wink at the monkeys.

Seven-Handed Euchre Clubs.

(Written for the Dispatch.)

For pleasure, pure and simple, seven-handed euchre cards, epidemic at time of writing, may be cited as models. Their sessions are held at night, and do not debar men. The presence of husbands, nay, even the unattached of the sterner sex, assures their popularity. These gentlemen, it is said, play an entirely unsentimental game that jars against the finer sensibilities of their sweethearts and wives, who are governed solely by etiquette and consideration for one another's feelings.

But, ces messieurs, fresh from Wall street and the law courts, where they have been engaged all day in the exciting game of hustle-and-get-ahead-of-the-other-fellows, play to win.

The game is played with a full pack of cards and the joker, is dealt seven to each person, giving first three and then four, and leaving four on the table. This quartette is dubed "The Widow."

The player on the left of the table makes the first bid of 2, 3, 4, 5, 6, or 7 tricks, naming the suit, the highest bid getting it. The bidding is done in turn. The person who secures the bid then meets three other players, partners, thus putting four against three players. If the bidder wins he and his partners each count the amount bid. If he fails, he is euchred, and the three opponents count each the amount bid. While one can play a quiet, steady game, taking no risks, and, holding high cards or the joker, play for a euchre, the spirit of extreme feminine politeness, engendered by this fad of the hour, requires that a person holding the joker should bid the limit—seven—thereby always introducing an element of chance in the contest and giving each one more show.

Prizes are played for. A certain number of points gained can be the limit or a given period of time, as agreed upon. The one holding the highest number of points at the decisive moment wins.

FIFINE DOBBINS.

STATE OF OHIO, CITY OF TOLEDO, LUCAS COUNTY:—ss.

Frank J. Cheney makes oath that he is the senior partner of the firm of F. J. Cheney & Co., doing business in the city of Toledo, county and State aforesaid, and that said firm will pay the sum of ONE HUNDRED DOLLARS for each and every case of Catarrh that cannot be cured by the use of Hall's Catarrh Cure. FRANK J. CHENEY.

Sworn to before me and subscribed in my presence, this 6th day of December, A. D. 1886.

(Seal) A. W. GLEASON, Notary Public.

Hall's Catarrh Cure is taken internally and acts directly on the blood and mucous surfaces of the system. Send for testimonials, free.

F. J. CHENEY & CO., Toledo, O.

Sold by druggists, 75c.

Old papers for sale at the Dispatch office.

An Important Improvement.

(Atlanta Constitution.)

The City Council has already advertised for bids for the paving of the sidewalks of the central business streets in the city with stone flagging, and the Street Committe will pass upon the bids received this week, and the recommendation will be submitted to the council.

The action of the council in asking for bids contemplates the paving of the sidewalks of the following streets: Whitehall, from Trinity avenue to the railroad; Alabama, from Loyd street to the railroad; Pryor, from Mitchell street to Peachtree; Loyd, from Hunter to Decatur; Broad, from west Mitchell to Peachtree; Peachtree, from the railroad to Ellis; Decatur, from Peachtree to Loyd; Marietta, from Peachtree to Forsythe; Edgewood avenue, from Peachtree to Pryor; Wall street, from Loyd to Peachtree; Hunter street, from Pryor to Forsyth.

Unavoidable.

(Washington Star.)

"William," said Colly Anglomane, as he laid down his newspaper, "I shall be obliged to dispense with youah services heahafter."

"What have I done, sir?"

"Nothing at all, my good fellow. You're a verwy good man, and I hate to part with you. But the Pwince of Wales has just discharged his man, so I cawn't help myself."

What a Blessing

It is to have strong nerves, and how many are denied it. They to whom nature has been niggard in this respect can enjoy nerve vigor and quietude if they use Hostetter's Stomach Bitters, one of the finest nervines and tonics in existence. Dyspepsia, a prolific source of nerve in quietude, is invariably overcome by this genial medicine, which is also potent as a remedy for malarial and kidney troubles and constipation.