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THE TIMES-DISPATCH, Richmond, Va.

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SUNDAY, APRIL 23, 1905.

The Cost of Uncleanness.

Speaking of the cost of keeping the streets swept and watered, we ask, on the other hand, what is the cost of filth and dirt? Suppose we had no street-cleaning force whatsoever; suppose we had no drainage and suppose we took no action in removing the accumulations of filth, what would be the cost of that sort of a policy to the city of Richmond? How long could the city exist in such a condition? How long would people remain here, and those who did remain, how long could they live?

Now, in all seriousness, if it be necessary, as all admit, partially to clean the city, why is it not at least sensible to clean it thoroughly and abate the dust nuisance? It all depends on the point of view. There are large cities in the world to-day which have no drainage, and which take no steps to remove the accumulations of filth. The inhabitants have become accustomed to that system because they have known no other and they manage some way to survive it. We of Richmond think that too horrible to contemplate. We do not understand how people can live in such surroundings. We say it is savage and brutal, and so it is. But would not the inhabitants of "Spottsville" be almost as much disgusted with Richmond as we are with "Spottsville"? It all depends, we repeat, upon the point of view. If people become accustomed to filth they will endure it; if they become accustomed to cleanliness and tidiness they will demand that their city be clean and tidy.

But to come back to the question of cost. Our drainage system is very expensive, but would any sane man think of abandoning it because of its cost? The street-cleaning force is expensive, but would any sane man think of relieving it because it is expensive? All that we ask is that something more be added to the cost of cleanliness, so as to make a complete work and we hold that money expended in that direction would be money well invested and would be an economical expenditure. To say nothing of the matter of health and comfort, we think it could be easily established that the damage by dust to residences and furnishings within and especially to goods in the stores, amounts each year to far more than the cost of springing the streets daily. If that be not true we hope some housekeeper or some merchant in Richmond will rise up and dispute it, because we do not believe that it is true and unless the statement is contradicted it must stand.

It pays to make the city clean and comfortable and beautiful. Such a policy pays a city as well as it pays a pleasure resort.

High License.

The Montgomery Advertiser points out that the city of Emporia, Kansas, is an example of the difficulty of enforcing such a thing as partial or special prohibition; that is a prohibitory law with exceptions in it. Kansas has a prohibition law which provides that any person applying for alcoholic liquor for medicinal, mechanical or sacramental purposes must sign a book, stating the date and amount of the purchase and the object for which it is required, and the Advertiser says that during the single month of March one drugist received and filled eleven hundred such applications, and it is at least presumable that all other drugists did a thriving business in the same line.

That is one of the most interesting phases of prohibition. Such a thing as absolute prohibition is impossible because it is admitted that alcoholic liquors are necessary for some purposes, and when the manufacture and sale of such liquors are permitted for one purpose it is very difficult to prevent them from being used for other purposes. It is impracticable to permit the manufacture and sale of alcoholic liquors as a necessity and prevent them from being used as a beverage. In some towns where prohibition prevails the sale of liquor for all purposes is prohibited. But this does not prevent citizens from buying liquor elsewhere and having it shipped to their homes. If it were not that persons living in a town under such a law could not get liquor elsewhere it is manifest that the law would have in some degree to be relaxed.

In connection with this subject the Courier of Opelousas, La., says that the High License plan has operated admirably in that town. Five or six years ago the Town Council raised the liquor license to \$2,000, which, says the Courier, has been yielding a much larger revenue, greatly decreased crime by reducing the opportunities for its commission. Last year finding that the plan was still giving excellent results the license was increased to \$3,000, and the revenues from that source, it declares, will be this year larger than ever before.

Opelousas is a town of about 3,000 inhabitants and its revenue from saloon licenses amounts to \$15,000 a year. "The proposition needs not to be discussed," adds the Courier, "the results speak for themselves and speak convincingly to every prejudiced mind."

New Orleans is considering the same plan and the Times-Democrat says that the country press views with greatest amazement the hesitation exhibited in that city to adopt high license. There is now, says the Times-Democrat, a unanimous sentiment on this subject in the Louisiana press. One or two newspapers hesitated at first and were not sure that the system would work as well as was promised; but these have since abandoned their position of opposition, and now announce that experience has converted them to high license as a measure of the greatest importance to the revenue as well as the law and order of a community.

The Growth of Socialism. Before sailing for England the other day H. Rider Haggard, who has been studying the political situation in this country, noted a growing socialist tendency among the American masses. Mr. Haggard is right in his observation. There is such a tendency among the masses in the United States and there is good reason for it. We have been importing socialists from abroad. We have been bringing in men and women who are accustomed to the socialistic ideas and practices of foreign lands and they have been spreading abroad their doctrine and they have more or less contaminated many who are native born. There is another reason: street car companies have managed by bribery and other doubtful means to grab valuable franchises in the cities and although receiving such privileges, at small cost and using them for their own enrichment, have failed to give the public a satisfactory service. Railroad corporations have too frequently disregarded the public interest and discriminated against some sections and some business concerns in the interest of other sections and other business concerns. Industrial corporations have too frequently endeavored to monopolize certain branches of business, crowding out competition and employing their advantage to the hurt of the general public.

Recent startling disclosures in the manner and method of carrying on the insurance business by giant corporations have aroused, alarmed and incensed the people. In view of all this it is not strange that even conservative men in the United States should be inclined to put these States should be inclined to put these Government in control. But in the name of Democracy let the people think well before they resort to such extreme measures. Let them consider whether the last condition will not be worse than the first; let them be careful how they disregard the traditions, how they turn away from the principles upon which this Republic was founded and the policies which have made it the greatest Republic the world ever saw. Let them think long and well, carefully and prayerfully, before they turn from Democracy to Socialism. It would be a revolutionary step, and revolutions are the last resort of a conservative people. We have a genius for self-government. We have been able thus far to keep the functions of government well separated from the functions of industry and commercialism, and the American people still have the sense and genius to continue the separation. It would be nothing less than abject surrender to allow the corporations to overthrow our form of government. Some of the corporations have been arrogant and oppressive and others have been corrupt; but is there any arrogance like that of government, and have we any guarantee that the corporations under government control and operation would be free from corruption? Remember the postal scandals. Remember the scandalous charges against members of the United States Senate. Remember repeated exposures of corruption in municipal corporations, bribery and graft and outrageous betrayal of the people's interest. It is estimated that at least 1,300,000 persons are employed by the railroads alone in the United States. Think of such an army of officeholders looking to the government for support, taking orders from the party in power. Consider the enormous political influences even now of the large number of government employees. Consider the influence of the great army of pensioners. With two or three million employees of the government it would be almost impossible for the party already in power to be reformed. A political oligarchy would be created and its overthrow would be almost impossible.

We are men and Democrats. Let us assert ourselves and not surrender to the corporations. Let us prove to the world that we are capable of self-government, that our form of government is the best the world ever knew, that we can control and regulate the corporations and make them behave without putting them out of business and having their operations carried on by the government. Let us show that we have not lost our cunning. At least let us make every promising experiment before we resort to revolution.

Orators and Oratory.

The Winston Sentinel reproduces an article from The Times-Dispatch on modern oratory and adds: "This is quite true. The day of oratory is not past, by any means, as such statements as the above go to prove. It is true that oratory of a certain kind does not hold the place it once held, but true oratory, the kind that always abounds in logical arguments as well as in eloquent words is as much a power as it ever was. The man who can hold the attention of a vast audience for an hour or two, hours has power of an uncommon variety and the fact that men and women will sit for this length of time, held spellbound by their utterances, proves conclusively that the true orator is a real factor in modern life."

We are often told that there are no orators to-day like Webster, Hayne, Calhoun and Sumner. This is true, but it is partly because the style of oratory has changed. We have men to-day who can speak with as much force and purpose, perhaps, as Webster and Calhoun spoke when it is done in a different way. Oratory of the present day is largely argumentative and dispassionate, although eloquent periods and choice diction still have their place. As proof of this statement that we have orators to-day, and that these orators will attract attention it is only necessary to mention the names of Bryan, Cochran, Daniel, Feltus, Bacon, Beveridge, Dilliver, Watson, and others of their class in political life. Abbott, Coffman, Duncan, Calloway, Wilson, White, Elliot, Handley, Alderman, Butler, Van Dyke and men of their class in the educational world have exceptional powers of oratory. And right here in North Carolina we have orators who can hold their own with the best of those mentioned above.

It may be true that oratory in itself does not attract the attention it once did; but the true orator is still a factor in our American life and will continue to be. There are men for all occasions. Indeed, there are philosophers who hold that the occasion makes the man rather than the man the occasion. Webster, Henry, Ollis and all the rest of the old-time orators were powerful in their day, and "measured up" to the occasion. But would they be quite in place in this day of modern progress? Are not the orators of this generation better suited to the conditions of this age? The style of oratory has changed to suit changed conditions, but there are giants in these days, not to speak of the great army of "good talkers." We are a practical people, but sentiment still exists in the human breast; and so long as sentiment lives, there will be speakers to sound its steps and wake the music of the soul. That is oratory.

A Worthy Work.

Absence of home training, lack of schooling in good manners, rough and often debasing associations, are prime factors in the negro problem of to-day. On all sides one hears the question: "Why is the younger generation of negroes so inferior in deportment, civility and character to their parents or grandparents of plantation days?" And from the lips of those who are informed the answer is invariably the same: "Because the present generation are not taught good manners when they are young."

When the conditions and the causes have both been thoroughly ascertained, a long step towards betterment has been made, and in this particular instance we note with profound satisfaction that an effort is being made to supply the young negroes with just the training needed. Too often the colored mothers have to be to work, leaving the children locked up in a room to fight and run wild all day, and the catalogue of accidents resulting from such conditions is frightful. But the worst is not in the children, who are underfed or malnourished or burnt. By far the greatest harm is done to those who, at that impressionable age, learn habits of disobedience and wilfulness which are frequently never afterwards controlled.

If these children, instead of living as little wild animals, could be trained in habits of cleanliness, courtesy and obedience, an incalculable benefit would be conferred, not only on that race alone, but also upon the white community. Such training and teaching can be given by a colored day nursery, where working mothers can leave their children under the care of a competent and respectable woman, who, having learned the value of good manners, is in a position to teach that all important lesson to others. This plan is entirely feasible, and promises great and lasting good to a people sadly in need, for it is far better to form than to reform, and a child well taught is worth more in money or any other measure of value than an organized force for preventing crime or reforming criminals.

They are promising youths and they are friends. The Jew is the son of a rich widow and has a beautiful sister. One day, as the Roman Governor is passing by, Ben Hur accidentally knocks a tile from the roof. The tile strikes the head of the Governor and seriously injures him. The Governor's attendants are outraged. They seize the young man, rush him to prison, and without the benefit of trial, he is convicted of conspiracy and condemned to the galleys. His mother and sister are sent to prison and the family property is confiscated. Messala, who should have saved him and his family, proves false and their doom is sealed. In vain does Ben Hur plead with him for his mother and sister. The proud Roman turns heartlessly away.

"In the hour of thy vengeance, O Lord," says Ben Hur, "be mine the hand to put it upon him!" We next find Ben Hur dragging out his weary existence on shipboard as a galley slave. But in the course of time, by reason of his handsome appearance, he attracts the attention of Arrius, the Tribune, and is permitted to tell his story. On the voyage there is a fight with pirates and Ben Hur saves the life of the Tribune. The Tribune not only gives him his liberty, but adopts him as his son and makes him rich. Ben Hur then sets out to find his mother and sister, but for years his search is vain. In the meantime he meets Messala at Antioch and in the efforts at that place occurs the famous chariot race between these two men, one friend, now enemies. Ben Hur wins the race and Messala receives injuries which make him a cripple for life.

After eight long years the mother and sister of Ben Hur are found in prison and when liberated, to their horror they find that they are lepers. They wander around as outcasts crying, "Unclean, unclean!" and although they discover that the son and brother is living, because of their terrible disease they do not make themselves known to him. Finally the Son of Man is introduced in the story and the triumphal journey from Bethany to Jerusalem described. Ben Hur's mother and sister sit by the wayside watching for the procession, and when "The Nazarene" draws near they cry unto him and beg him to make them clean. A miracle is performed. They are cleansed of their leprosy and finally there is a joyful reunion between mother and daughter and son.

The story concludes with a graphic description of the crucifixion. It is altogether a brilliant work, a story of intense interest told in beautiful language, rich in description, and intensely dramatic, yet told in such reverence as to have no taint of sacrilege or blasphemy. The story has been dramatized and will be presented at the Academy of Music in Richmond this week. It is most appropriate that the presentation should be at the Easter season, and the impressive lesson it is designed to teach will not be lost. Law Wallace wrought wiser than he knew.

Danville Newspapers and the Governor.

In our report of the meeting at Danville on Friday night, it was stated that "the local newspaper had declined to publish any notice of the meeting, and had forced the Montague people to insert an advertisement of four lines, which was all the local notice the meeting had."

Investigation shows that our correspondent was mistaken. The Register in its issue of Friday, had a well displayed report of the meeting of the Odd Fellows, which was addressed by Governor Montague, concluding with the following notice of the political meeting to follow: "The Governor will deliver a public address to-night at the Academy of Music in the interest of his candidacy for the United States Senate. He is a polished and attractive speaker, and no doubt a large crowd will avail of the opportunity to hear him again. Regardless of personal preferences or factional differences, every man who can should go out to hear him to-night."

The Bee, the evening edition of The Register, reported the same announcement in its issue of Friday. We make this statement as a matter of fairness to The Register, a newspaper which we highly esteem.

The Easter Hope.

(Selected for The Times-Dispatch.) "As we have borne the image of the earth, we shall also bear the image of the heavenly."—1 Cor. XV, 49. To-day all hearts and minds are turned to Easter and its hope. The season of Easter is the most joyful of all the year, and the most helpful, for it gives us strength and comfort to live like men, and strength to die like men, when our time shall come.

Solomon, in spite of all his wisdom, had not heard the good news of Easter day, and so he wrote: "That which befallth the sons of men, befallth beasts; as the one dieth, so dieth the other; yea, they have all one breath; so that a man has no pre-eminence over a beast." * * * All go to one place; all are dust, and all turn to dust again."

So said poor, sad Solomon, and so think many now, who are called wise, and even philosophers, because they, alas, for them! will not believe the good news which Easter brings. What is the message of Easter day? Easter tells us man has pre-eminence over a beast; man is redeemed by Christ, who rose on paster day. And, further, wherever the spirit of the beast goes; wherever the spirit of the brutal and wicked man may go, the spirit of the true Christian goes upward to Christ, who bought it with His precious blood. From Easter, we know, the body may turn to the dust from which it was taken, but the spirit lives forever before God, who shall give it another body as it shall please Him, as He gives to every seed its own body.

And, therefore, Easter tells us there is something better for a man to do than to eat and drink and enjoy himself; and that something is to labor after the fruits of the spirit—love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance.

eternal and divine, and he who has them cannot die. If in this life only we have hope in Christ, we are of all men most miserable. We do not care to be of the earth, earthly; we long to be of the heaven, heavenly. But we have hope in Christ for the future life, as well as for this. We have hope that we may enjoy the fullness of that pleasure for which we have been lodging on earth; the joy of being freed from sin and seeing others pure and happy, dwelling with us in the presence of our Father in heaven.

To be good and true ourselves; to live forever with the pure and holy, and to be with Christ; my friends, that is bliss! If you labor to create an atmosphere of purity and love in the people around you, you will enjoy forever in the next world the good company which you have helped to make. If you labor to make yourself good in this life, you shall enjoy the fruit of your labor by being blessed forever.

In your labor will not be "vanity and vexation of spirit." It is solid work, and will receive solid pay from God hereafter. Easter day, then, is a pledge; we might say a sacrament, from God to us, that He will righteously reward all righteous work. As Christ toiled, suffered and died to do good, so shall we be blessed if we labor, suffer (and, if need be, die) in trying to follow Him. In this we shall share Christ's reward, as we have shared His labor, and be raised up again as Christ was, to eternal life.

And so Easter day should give us strength to live the only truly manly, truly noble life, the life of being good and of doing good. And strength to die. Men are afraid of dying principally because they fear the unknown. They are not afraid of the pain of death. But they do not know what the other life will be, for their idea of heaven is, at best, vague and unsatisfying. They may have sung rapturous hymns about the "heavenly Jerusalem," and passing over Jordan, "safe to Canaan's shore," but with no clear notion of what the words meant—and small blame to them!

So when they think of actually dying, they feel as if they were to be turned out upon a dark night into an unknown land, away from home and all they ever have known or held dear. And so they shrink from death. They must shrink from death, unless they believe with their whole hearts the good news which Easter brings.

And the more thoughtful and clever they are, the more they will dread death, and the thought of losing their bodies. They have always had bodies here on earth. They only know themselves as souls embodied, and cannot think of themselves with any comfort away from those bodies. The more loving that they are, the more does the future appeal to them. For those whom they have loved on earth have had bodies, and through their bodies, through their voices, their looks, their actions, they have been known and loved. And if, in the world to come, these loved ones are to have no bodies, they ask, wistfully, How shall I see them? How shall I know them? How shall I converse with them? All these thoughts are sad and dreary till we accept the good news of Easter.

Oh! blessed hope for us and those we love! For without their sweet companionship the future life would be lonely and cheerless to us, even amid the joys of heaven. But now we can say: Tell me not that as the beasts die, so dies the man; that as Adam died, so must I die, and all that I love. I know all that, but I care little for it, because I know more than that. The man's body is not the man, but only the husk, or shell of the man. I know I have more in me, infinitely more, than that. What may be in store for the savage, the brutal, the wicked, is in God's hand, not mine. But what is in store for me, I know; that as I have borne the image of the earthly, so shall I bear the image of the heavenly.

How do I know it? I do not know; neither do I care to know. When He will do it I know not, but it will be when it ought to be, and that is enough for me. "That He can do it I know, for He is the Maker of the universe, and to Him all power is given in earth and heaven. As to its being strange and past understanding, that matters little to me. It will be but one wonder more in a world where all is wonderful; one more mystery in an utterly mysterious universe."

And so, in the light of this blessed Easter day, and the hope which it brings, let us lift up our hearts and say: "Thanks be to God which giveth us the victory through our Lord Jesus Christ."

In North Carolina women have demonstrated that they are "deader" shots than the men by recently winning the pistol championship of that State. It is feared that this will have a dampening effect on matrimonial activity among the Tar Heels.

"Only a Cough"

If neglected may become chronic and lead to bronchial ailments or consumption. Dr. David's Cough Syrup is a cold and cough nipper, it is no experiment, it has been tried and tested by thousands of sufferers and never found wanting, when taken for old coughs, new coughs, night coughs and all forms of bronchial affections. It is a cough syrup that is used by hundreds of families exclusively. Sold everywhere.

Recollecting the surprises incident to the Bear war, Britishers will feel decidedly sore if it comes to light that French neutrality has been violated. This kind of war would scarcely be wildly popular in England.

If all Europe gets drawn into the Russian-Jap rumpus, which is not likely, the late dispatches to the contrary notwithstanding, this country would do a big business in forwarding supplies on the sky and otherwise.

The Equitable agents rather more than hint that they would be glad to dispense with their Hyde; but the young American millionaire and financier assured them that they must be mistaken.

If grand juries don't quit indicting the beef trust, we will have to quit eating beef in this part of the country. Each indictment is followed by an increase in the price of fresh meat.

Young Mr. Hyde says that when "the real facts" are known, people will be sorry they misjudged him so. Just for fun, why not tell the people the real facts now?

April has now reached the point where Tom Lawson throws his monthly fit of agonized joy. The Equitable squabble is supposed to be just nuts to Tom.

In the stress of other and more newsworthy news, it is scarcely noticed that two more Mrs. Hochs have just been unearthed.

The Chinese junk sailors have lost their cunning. They can't tell a thing as to the whereabouts of the opposing fleet.

Mr. Roosevelt's bears are not being shipped to the Washington restaurants. But this is not the season for bear meat.

One old-time Virginia fashion has never changed. Easter Monday is still a great fishing day in this Commonwealth.

The present campaign in Virginia continues to keep pace with the weather in the matter of warming up. The Russians fight according to rules. The Japs go in all sorts of ways—any old way to win out.

AGENCY DIRECTORS. We desire three or four honest, bright, active, tactful and experienced young men of good habits as agency directors. To visit such territory as we may direct, appointing and working with agents. Salary, commission, renewals and expenses will be paid. Good chance for increased salary and promotion if the work merits it. Apply in person or by letter to H. SWINEFORD & SON, General Agents for Virginia EQUITABLE LIFE ASSURANCE SOCIETY OF UNITED STATES. 1110 EAST MAIN STREET, RICHMOND, VA.

This subject is published in Volume VII, page 287 of the Southern Historical Society Paper. Lieutenant-Colonel Fox, of the United States Army, in "Losses in Civil War," says: "The aggregate enrollment of the Confederate army during the war, according to the best authorities, numbered over 9,000,000 effective men, of whom not over 400,000 were enrolled at one time."

General Alexander H. Stephens, Vice-President of the Confederacy, Volume II, page 650. General Marcus J. Wright, representative of the South in publishing war records, XIX Southern Historical Society, 254.

Mr. Jones, II, Id., page 20. Even contemporary Federal officials in their reports confirm these figures. Provost Marshal General Fry, U. S. A., in his last report, gives the losses of the Confederate army, as follows: Killed..... 82,864 Died of disease..... 59,297 Died in prison..... 26,430 Died from other causes..... 40,990

Total..... 209,581 Surrendered, 1865, Secretary Stanton's report, IX, D. O., 30, Col. Jones' press..... 174,228 There were held in prison, 1865 (General Grant)..... 80,900 And enlistments..... 72,982

Deserters—less those returned to duty..... 83,372 Lost army reports, General John Preston)..... 57,411

Can a suggestion be made of any disposition of the other hundreds of thousands claimed? As the Confederate returns were enlisted men in the Confederate army (total of 1,200,000) General Preston, superintendent of Bureau of Conscription, C. S. A., in his report to Secretary of War, in 1862 to February, 1865, there were conscriptions..... 87,929 And enlistments..... 72,982

Making a total of..... 813,266 Let me now review the arguments of my Colonel Fry (Losses in Civil War) given to the eleven States of the Confederacy of this number 67,255 were in the Confederate army of whom 15,000 came from the border States) and 85,000 in the United States Army, making 87,000 in both armies, leaving 87,255 for other duties as Confederate and State government officials, railroad, ordinance and manufacturers, doctors, police, agricultural employees, etc., in the Confederate States. From 1862 to February, 1865, there were conscriptions..... 87,929 And enlistments..... 72,982

In addition to this the fact has been totally overlooked that the centers of population in the Southern States soon fell into the hands of the Federal army, and the center of gravity of the Confederate States was never enforced in half of the territory of the Confederacy. The army of the South, which reached the army from without our lines, General Preston says the act was almost unenforced save in Virginia, North Carolina, South Carolina and one-third of Virginia was without our lines.

Colonel Livermore, in his paper, says: "Conservative estimates of the question under discussion is the record of the census of 1890 that there were living 422,000 Confederates and 950,724 Union soldiers and sailors."

To say the least, this statement is not ingenious, for there has been deducted from the number of United States soldiers 53,759 negroes and 3,273 negroes added to the Confederate numbers, when it is known that these negroes were in the Union army, and not one of them in the Confederate. Then, too, at the very time the War Department reported that the number of Union soldiers living, 1,841,233 Union soldiers living, or 390,708 more than Colonel L. gives. From a report of the Record and Pension Office, U. S. A., dated in the War Department, 1896, I extract the following: "It requires but a brief examination of the census of 1890 to find that there are still far more of representing the total number of survivors (United States army) in 1890, and they cannot be relied upon as being of any calculation for the future. The legal maxim—'False in one thing, false in everything'—may well be applied to the above evidence. But in the South it has always been a disgrace to any man who was of proper age and did not serve in the Confederate army. Therefore every wagon driver, clerk, cook or skulker affirms that he served in the army, when in truth they never saw a day of service. I have no space to reply to Colonel Livermore's comments on the numbers in battle. I refer him to the following, and if they do not convince him, nothing I could say would. General Wright, in the Southern Historical Society Review, Vol. 12, Id., Volume, page 265; Id., Volume II, page 6. Colonel Walter H. Taylor, Id., Id., Volume IV, page 61. Henderson's History of Jackson, 29, 301, 610. In conclusion let me say I have founded this statement on facts and figures given by men whose names are known to me, and who had no object in misstating them, and who stand on the pages of history as the peers of any man who ever lived. What is there to contradict them? Only the sophistical arguments of a man who has never seen a battle. Mr. Lincoln is reported to have once said in reply to an inquiry that the Confederates: he was convinced that they were million men in the field, and upon astonishment being expressed, he stated that all of his commanders reported that they were million men. He never saw their numbers, and said Mr. Lincoln, I know the number of the men. My critics learned to see table scraps of doubt, and have never recovered from that infamy. G. G. IBER. Washington, D. C.

RHYMES FOR TODAY. Easter. Now spring stirs the hopes in us, Now knit the wide scopes in us, Lights the wide scopes in us, All shall despair. Now we prepare to be All that we care to be, To make a better world for us, Less than we dare? Long stood the trees dead about! Long hope they spread about! Leaves that they shed about! Spruce that they shed about! All dead nature giving, No promise of living, To lift our misgiving, And quicken our breath, Earth lay all dead to us— Faith that was fed to us; Patented and said to us: "Born but to die." Came the quick spring to us, Truth to re-bring to us; So may she sing to us: Courage to try. Fears, be ye gone again! So life goes on again, All is reborn again, Flowers and trees. Lead God's true army, Flooded against forsaking us, Be now remarking us, Even as these.