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Our $4.98 hats have been such a big success that we will continue the sale of them another week.

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Ladies' tailored or ready-to-wear hats in every style, including Phipps & Atchison hats, ranging in price from $3 to $10.

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NEWS OF THE THEATERS.

At the Theaters To-Day.

ENGLISH'S.—The Elks' minstrels, 8:15 p. m.
GRAND.—Vaudeville, 2:15 and 8:15 p. m.
PARK.—"Dangerous Women," 2 and 8 p. m.
EMPIRE.—The Bohemian Burlesquers, 2 and 8 p. m.

Academy of Dramatic Arts.

The eighteenth graduation exercises of the American Academy of Dramatic Arts took place in the Empire Theater, New York, on the afternoon of Friday, March 21. The guests of honor and principal speakers were Miss Annie Russell and Mr. Kyrle Bellew. Miss Annie Russell spoke at some length on the academic side of the actor's education, illustrating her address with many stories and with passages from plays illustrative of her own methods. Mr. Kyrle Bellew emphasized strongly the value of the study of the standard drama and the preservation of the traditions of the theater. He presented a most interesting account of the old stock system of stage training, of which he today is one of the very few remaining examples, and affirmed that the dramatic schools of to-day were the only means by which the young actor could obtain the necessary knowledge and skill for the profession of the stage. Addresses were also delivered by the president of the academy and others.

Diplomas of graduation were issued to the graduating class, forty-two in number.

Seats for Music Festival.

The sale of seats for the spring music festival will begin this morning at the Starr piano store. The festival will be held on Monday and Tuesday nights of next week in Tomlinson Hall and will be under the direction of Theodore Thomas, who will conduct the Chicago Orchestra and a chorus. The railroads will grant reduced rates for the event. The festival books, beautiful and artistic, will be issued Wednesday.

Paderewski in Chicago.

Boone McKee yesterday received the following telegram from Richard Heard in Chicago: "Over 4,000 people at Paderewski recital yesterday. Greatest enthusiasm ever known. Return engagement booked." Paderewski will be seen at Tomlinson Hall on April 11.

Notes of the Stage.

The Elks will give their annual minstrel show at English's to-night and to-morrow night. There will be a "first part" and a long list of songs and dances by clever persons. The profits will go into the benefit fund of the organization.

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Jaques Inaudi will lead the bill of vaudeville at the Grand this week. A trio of French operatic singers and Mr. and Mrs. Mark Murphy and Mr. and Mrs. Perkins Fisher in sketches also will contribute to the show.

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"Dangerous Women," a melodrama, will be acted at the Park during the first half of the week. The Byrne brothers will present their "Eight Bells" the latter half.

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The entertainment at the Empire all week will be furnished by the Bohemian Burlesquers.

PLIGHT OF FOREIGNERS.

Unable to Speak English, They Went Hungry for a Day.

Josef and Camila Wisniuski, brother and sister, unable to speak English, sat in the Union Station from Saturday noon until 6 o'clock last night before some one was found to converse with them and learn how they got to Indianapolis. They are Poles and are on their way to St. Louis. Both are grown. The girl has been in this country some time, but her brother is just from Poland, and the two left New York city soon after his arrival to join relatives in St. Louis. Train Caller McQuown had tried all day to get them into the lunchroom to eat. They failed to understand him, and, as they had no money, were unable to comprehend that he meant for them to eat and the expense would be paid. A man who partially understood their language was found and managed to explain to them that they could get something to eat and that the bill would be paid. This was about 5 o'clock yesterday afternoon, and it was the first they had had since Saturday morning.

Detective Asch was walking through the station in the afternoon and his attention was called to the couple by McQuown. He tried to talk to them in German and the Latin languages, but they could not understand. He found out enough, however, to know they were Polish, and dug up Mrs. Suesman, living on South Illinois street, and William Wolfson, who could speak the language, and took them to the station. Mrs. Suesman talked to the girl. She said they purchased two tickets in New York city for St. Louis for $40. She said they were bought of an agency not connected with the railroads, and that the agent first asked them $50 and finally gave them the tickets for $40 when he learned that was all they had. He told them that when they got to Indianapolis tickets would be waiting for them to take them on to St. Louis. They found no such tickets awaiting them, and, being unable to converse with the station officials, were completely at a loss what to do. They had the address of their brother-in-law, Joseph Balk, living in East St. Louis, and a telegram was sent, but no answer was received. Last night Station Master Lewis had the girl write a letter to her brother-in-law asking him to telegraph tickets, and Mrs. Suesman took them home with her and will keep them until a reply is received.

PERSONAL AND SOCIETY.

The last meeting of the membership committee of the Matinée Musicale for this season will be held at the residence of Mrs. Page, 1705 North Meridian street, on April 15 at 2:30 p. m. Those desiring to come before that committee can receive further information from the secretary, Mrs. W. C. Lynn, 116 West Eleventh street.

FAVORS A PRIMARY LAW

DR. C. E. BACON SAYS IT IS BEST METHOD FOR BALLOTING.

Practice of Buying and Selling Votes Condemned—Sermon of the Rev. H. W. Kellogg.

"The primary election law, no matter what its defects are, remains yet the most democratic method of expressing the elective franchise."

Dr. C. E. Bacon, of Roberts Park Church, in giving some good advice last night to the Christian citizens, took advantage of the occasion to say a good word for the primary system and incidentally to condemn unstintedly the evil of vote buying which accompanied the primaries recently held.

"There is scarcely anything more subversive of the interests of the State," he remarked, "than the practice of buying and selling votes at a primary or anywhere else. The buyer is as bad, if not worse, than the seller and should be dealt with as such. The party caucus, the candidate or the 'practical' politician that adopts a policy of corrupting voters should be made to understand that they are striking directly at the heart of our liberties.

"The 'practical' politician tells us with a sneer at our theories that the votes are in the market and might as well be bought by one party as another. Any other kind of talk, they say, is all foolishness. Now the fact of the matter is that there are always some men in every community who would sell anything, no matter how sacred. These fellows should be handled in the proper fashion and not be led and encouraged by the party vote buyer.

"I am very much of opinion that citizenship should be taken out of the realm of impulse and placed where it belongs, in the realm of principle. If Christians were better citizens the gospel might have a chance.

"The sentiment of sermons and gospel meetings should be carried to the polls. I do not believe in a church-governed State or a State-governed church. I do believe in a Christian church and a Christian State.

"One obligation that is fastened to Christian citizenship is to vote. Another accompanying that is to vote intelligently. I will admit that the latter is sometimes pretty difficult. But the difficulty removes in no sense the obligation. A Christian should be willing to pay his debt of duty to the State by serving it and serving it if he loses something by it. He should serve it patriotically. People sometimes talk of patriotism when they mean something that is nine-tenths self-interest and one-tenth desire for glory. A Christian citizen should make his vote count for the most. By that I mean that he should vote for the men whom he thinks will administer affairs according to the Christian conception of the proper manner of administration.

"We Anglo-Saxons ought to vote right, because there is nothing in the world we like better to do. Voting expresses a sense of our liberties; it is a concrete expression of them. Men will fight quicker for interference with the privilege of casting ballots than for anything else. The cause of the fierce struggle in South Africa was the course pursued by the Boers in shutting the outlanders from a share in the ballot."

Dr. Bacon's sermon was heard by an audience that crowded the church. At the close of the sermon proper he addressed a few words of advice to young men.

IN THE NINETEENTH CENTURY.

Rev. H. W. Kellogg Tells What Was Accomplished in a Religious Way.

The topic of the morning sermon of the Rev. H. W. Kellogg, of Central-avenue M. E. Church, was "Blessed Is He that Cometh in the Name of the Lord." He said: "The nineteenth century was the culmination of the preparatory work upon which the church and the Christian world had entered to subdue the nations and all peoples to Christ. Each of the centuries prior to that had the special work of its day for this end. It was now clearly seen what have been the four chief forces in this preparatory work. The first was the spiritual force which broods over men and nations, leading them along the lines of the brotherhood of man under the fatherhood of God in the preparatory work of uplifting. This led and guided the missionary into the dark places of the world. But it was found that the idolatrous world would not accept a religion antagonistic to their own. And so another work was essential in the dissemination of the gospel and religion of Christ. Educational power was then seized upon as a supplement in the missionary field. Japan resisted the work of the spiritual forces because it antagonized its own religion, but it accepted the introduction of the educational force, and in the subsequent years the results were marvelous in the spread of the religion of Christ. There are many other examples of this in other nations, but it was most marked in Japan. It was this educational force supplementing the spiritual force in China that alarmed idolatrous China lest their own religion should be overthrown, that caused recent Boxer uprisings. But now the Christian nations had become so profoundly impressed with the value of the missionary work that they united and stayed the Boxer rebellion and for the first time the great nations of the earth seemed permeated with the missionary and educational spirit for better things.

"Under the uplifting influences of missionary teachings a South African asked for a calico shirt, and then a pair of duck trousers. These begat another demand and he called for a three-legged stool, for he had before sat in the dirt, but now he needed protection for his apparel. That was the effect of educational work, and here we have the beginning of the commercial factor in uplifting, and this is the third step in the work. And so the commercial force is another one of the great uplifting factors in the Christian civilization. It is doing and is destined to do a wonderful work in carrying the gospel of Christ to the dark places of the world. The introduction of medical science in the missionary field may justly be called the fourth factor in this uplifting. The heathen see how it heals the body and saves the lives of their own people, and this opens the way anew to the missionary. The field is now equipped with the Holy Spirit through the gospel of Christ, with facilities for removing darkness and ignorance in the use of the educational forces, which broadens character and begets demands of civilization; this opens up the commerce of the world, which more and more make all nations akin, and medical science quickly supplemented, heals and saves life, reassures and opens wider scope to the work. This nation is taking a very large interest in all this work, though it is misunderstood by some people, and some decaying nations. Some years ago Spain sent a commission to this country to learn and report the secret of our wonderful progress and prosperity. They went to Chicago to study these questions, and soon made the kind of report the Spanish people and nation wanted. The commission said the secret was the getting of gold, that the purely commercial idea was the heart and center of the United States. In these later years how sadly the Spanish people learned that it was the love of humanity which dominated America, and led her to sacrifice the blood of her sons and to pour out millions of her treasury and not the commercial spirit, which is but an incident naturally following the open way made by her love of humanity. And now the same beneficent work is proceeding under these four forces to uplift the Philippine people, and this great and beneficent Nation has projected the educational work at public expense formerly left to the missionary and free contributions to support it. The twentieth century is to witness an acceleration of this work of the love of man for his fellow that few have dreamed of even, and it is all to culminate in bringing the world closer and closer to Christ."

Lenten Services.

Lenten services will be continued at the Central-avenue M. E. Church during this week. Meetings will be held each evening except Wednesday and Saturday and will be in charge of the pastor, Dr. Kellogg.

Ethical and Religious Revivals.

To the Editor of the Indianapolis Journal.

I am interested in an editorial paragraph which appeared in your issue of March 22. It reads as follows:

Isn't a revival of religion always supposed to be ethical in its nature? If so, then why such special stress upon the ethical qualities of the revival meetings to be conducted at the Y. M. C. A. rooms this week?

May I, for myself, as one interested in the movement, attempt to answer your question? It is true that every revival of religion is "supposed to be" ethical in its nature. But supposition and fact are often far apart, and the dominant characteristic of some revivals I have known was the utter absence of the ethical element. Within two years I have heard this categorical and unmodified statement from one of the leading pulpits of this city: "The moral man is a menace to the community"—the plea being that to be moral only had no virtue, and that to be right one must be religious. It is my conviction that a man can be religious only as he is moral, and that the moral or ethical element lies at the basis of every religious life, or, better, of every true life. Life is one. Membership in a church does not make a man religious, nor does nonmembership make him a saint or sinner. It is the ethical element which makes his life worthy or worthless. The word "ethical," then, is used in connection with these meetings, not to introduce a new idea, but to lay emphasis on an old and very true law of our life, and to make a distinction between "ethical" and emotional or sentimental.

The movement is not narrow or sectarian, but for all men without any religious considerations. The meetings are to be held in the Y. M. C. A. because no other central place could be obtained, and in the Meridian-street Church because it is most conveniently situated and equipped. As far as any selfish interest of those who engage in the services is concerned they could be held anywhere. The movement is wholly informal, and, so far as the men who are co-operating are concerned, purely accidental. The phrase to which you call attention: "An ethical revival of religion for personal and social righteousness," seems to express that which lies in our minds in distinction from any movement on any other basis.

I take occasion to thank you for your friendly attitude toward this and toward all movements which seek the larger life of men. H. C. MESERVE.

Indianapolis, March 23.

STORY OF ALLEGED ASSAULT.

Mrs. Frances Smith Claims to Have Been Roughly Used.

Mrs. Frances Smith, an elderly woman, created a great amount of excitement last night in the neighborhood of New Jersey and South streets by giving out the information that she had been assaulted by a man in the alley in the rear of 323 East South street. Mrs. Smith lives in a small house in the rear of No. 323. When it became known that a woman had been assaulted a detachment of police was sent to the scene and the district policemen, Jordan and Golnish, also appeared to search for the man. When the police arrived they found Mrs. Smith sitting in her room apparently in a greatly agitated frame of mind.

She told the policemen she was on her way home from her work and when she crossed Alabama street at McCarty she noticed a short, stockily built man standing on the corner. As she walked further up the street she heard footsteps behind her and, looking back, said she recognized the man as the one who was standing at the corner of Alabama and McCarty streets. The man continued to follow her, she said, and when she turned into Bany street, which runs back of South street, the man caught up with her. He was so brusque in his manner, she said, that she again turned her head and got a good look at him. As he came up to her he asked in a gruff voice, "Whe're you going?" Before she could answer the man had grabbed her by the throat and forced her to the ground. He kept his hand tightly on her throat, she said, and she could give no cry for help. She said after the man released her he ran south through the alley.

Captain Hyland, in talking to Mrs. Smith, ascertained that she was not certain that the man accomplished his purpose. To many of the questions asked by the police Mrs. Smith gave evasive answers. Mrs. Smith told several stories concerning her actions and gave the impression that she was trying to shield some one. She told the police that she had been working in a private family on South Delaware street, near McCarty. Patrolmen Jordan and Golnish went to every house in that locality but no one knows of Mrs. Smith or ever heard of her. It is said she was separated from her husband about one year ago. She said she had three boys and one girl, but she does not know where they are.

DIAGNOSED HIS OWN CASE.

A Colored Man Knew He Had Smallpox—Houses Quarantined.

Seven new cases of smallpox were unearthed yesterday. A colored man named Jackson walked into the office of the City Dispensary late in the afternoon with marks of the disease on his face. He told the physicians that he felt sure he had smallpox and after the doctors had examined him they told him that his own diagnosis was correct. He was quickly taken to the pesthouse.

A family living at 1325 West Twenty-sixth street was put under quarantine, as was also the house of 1327 West Twenty-sixth street. In the former place there were five persons—Mr. and Mrs. Van Horn, Sarah Van Horn, Leota Wycoff and William Lorman. At the latter place Mrs. Mary Perkins, who is a daughter of Mr. and Mrs. Van Horn, has a well-developed case of the disease. It is thought she contracted it by visiting the home of her parents.

At 328 North Missouri street the health officers learned that Hazel Humble, a girl twelve years old, had smallpox and after examining the house it was put under quarantine.

FOUGHT IN THE STREETS.

Two Colored Women Made It Lively for Patrolman Cox.

Patrolman Cox was attracted to the corner of Court and Liberty streets last night about 6 o'clock by the screams of women. He found two colored women, Ella Strange, 549 East Court street, and Nellie Lee, 616 East Court street, in a close embrace and damaging each other's coiffures. Patrolman Cox tried to separate the enraged women but was unable to do so. He began jerking at them and the two women then abated their personal struggle for a few moments and turned their attention and fistic powers on the policeman. A young white man was passing and Patrolman Cox asked him to call the bicycle police. Losh and Lowe responded and on their arrival found fully 500 sight-seers surrounding the belligerents and the policeman. Cox was uninjured but the two women lost a great amount of hair. Both were arrested on charges of assault and battery and disturbing the peace.

U. C. T. OF A.

Notes of Interest to the Wearers of the Crescent and Grip.

J. P. Deverux, of Electric, No. 7, at Buffalo, N. Y., spent Sunday in this city.

During the months of January and February this year the U. C. T. gained 770 new members.

George M. Smalley has transferred his membership to Indianapolis from No. 149, Aurora, Ill.

Secretary-treasurer W. H. Meidner is now located at his new office, Room 57, When building.

The Grand Council of Kansas and Oklahoma will hold its annual session at Emporia, Kan., guests of Council No. 78, on May 9 and 10, 1902.

James S. Shoemaker, Thomas W. Flannigan, James W. Flannigan and Thomas B. Lacey have put in their applications to become members of Council No. 4.

On March 1 Cincinnati Council, No. 2, by initiating a class of forty-eight candidates, reached a membership of 631, making the largest council of the order.

Past Counselors Fred S. Lyke, of No. 1, Columbus, O., and W. R. Compton, of No. 131, of Grand Rapids, Mich., were in the city last week on their regular business trip.

Saintly City Council, No. 50, Minneapolis Council, No. 63, and Minnehaha Council, No. 141, U. C. T. of A., through their joint entertainment committee, extend a cordial invitation to all brother U. C. T.'s to fraternize with them during the sessions of the Grand Council of Minnsota, Dakotas and Manitoba, to be held at Lake Minnetonka Friday and Saturday, June 13-14.

At 11 a. m. on Saturday, March 29, Past Supreme Counselor L. C. Pease, of Columbus, O., will institute the Grand Council of Indiana of the United Commercial Travelers of America. The meeting will be held in the U. C. T. A. Hall, No. 135 North Delaware street, and will be attended by representatives from all the subordinate councils in the State, and all members of the order are invited to be present.

PALM SUNDAY SERMONS

LIFE OF JESUS CHRIST DISCUSSED BY THREE CITY PASTORS.

Rev. Allan B. Philputt, Rev. Joshua Stansfield and Rev. H. C. Meserve on This Subject.

The Central Christian Church was crowded yesterday morning and the pastor's Palm Sunday sermon took rather a practical turn. The text was Proverbs iii, 9: "Honor the Lord with thy substance." Mr. Philputt said in part: "Inasmuch as this week is set apart for prayer and self-denial in the interests of the work done by our Christian Woman's Board of Missions, I have been asked to preach upon self-denial. I believe, however, that a discussion of the larger problems of church financing which lies back of this will do more good. Self-denial willingly and cheerfully assumed for a week or a month or for any period of time is beautiful and has high religious sanction. I do not think much of it as a mere fashion touching only the surface of life—the man smoking only four cigars a day instead of five, the woman doing with one matinee a week instead of two, and the family walking to save a few street-car tickets for the Lord—but undertaken in a real and sincere way it is good for the soul and also for the body. Nor do I think it is necessary to impoverish the body. Between the things we absolutely need and the many luxuries and vanities we ought not to have there is a broad field for the exercise of this beautiful spirit which we ought to observe more than we do.

"What the church really needs to-day is the spirit of liberality, exhibiting itself all the year round. Many church members have not learned the blessedness of giving. The Bible always regards it as a spiritual exercise, as much a part of worship as praise and prayer, and sorely needed to assure our own hearts that we do love God and desire to honor Him. When a man gives money regularly and liberally to his church and to benevolence it goes a good ways to establish the sincerity of his faith. Many churches are struggling with debt—even in the matter of current expenses, not because their obligations are beyond their means, but because half the membership give nothing and too large a per cent. of the other half give meagerly. We need to-day a strong, clear note on this subject that will reach the conscience. This noble institution of the ages that was once the dispenser of alms, the builder of splendid cathedrals, the foster mother of education, and the refuge of all that were oppressed stands to-day, hat in hand, struggling with current expenses! And this, too, in an age when she has been shorn of all her benevolences and charitable deeds except the maintenance of formal worship. This is an age of prosperity beyond the dreams of the past. It is an age, too, that needs the grace of God and the sobering restraints of religion more than any other. All talk that religion is diffused and no longer needs the church and organized propagandism is sheer nonsense. What we need is a bolder assertion and a better demonstration of the value of good doctrine and simple, wholesome Christian living. Here is the great sublime motive in giving not to relieve a stringency or cancel a debt, but first of all to honor God. To what extremities churches sometimes go in efforts to raise money would be ridiculous if it were not so pathetic.

"In making returns of their expenses in the recent primary election I notice that every candidate so far has mentioned gifts to churches along with cigars, carfares and refreshments, whatever the latter may mean. I don't blame the candidates, but I do feel ashamed for the churches that they should take advantage of such a crisis to replenish their treasuries. Then look at the labor that women take upon themselves and as things go have to take upon themselves, out of pride and love for their church, to keep the sheriff away. A little of this social activity is perhaps a good thing, but I believe men ought to be too chivalrous to allow so much of it. What is the remedy? Let every one give so as to honor God. 'Bring all the tithes into the storehouse and I will pour you out a blessing, saith the Lord.' If we want a revival this will bring it. If the deepening of the spiritual is a problem this will deepen it. Where a man puts his treasure his heart goes with it. The evils I have referred to may not belong to large prosperous churches as they do to little struggling ones. But the germ of the evil is in all alike. I will not stop now to question the wisdom of planting so many congregations, but I do feel that it is wrong to leave these struggling infants around on the doorsteps of every community crying for bread and shelter. Let the strong help the weak and not exhaust all their energies in helping themselves. I have yet to meet a man that ever regretted his liberality—I for one have often regretted my parsimony. Now this may not seem as religious as strewing palm branches in the way and putting our garments where the Master will ride over them, but I believe it is. Let us bring our empty pride and selfishness before Him, that He may trample them under His feet, and then we, too, may join in the shout, 'Hosanna! blessed is he that cometh in the name of the Lord.'"

PALM SUNDAY SERMON.

Rev. Joshua Stansfield's Theme at Meridian-Street Church.

The Rev. Joshua Stansfield, of Meridian-street M. E. Church, yesterday morning took his text from the twenty-sixth chapter of Matthew and tenth verse, his theme being on the observance of Palm Sunday. In part he said: "Palm Sunday—a triumphal and tragic day. The public life of our Lord is coming to a close and the opportunities for men to see and know Him as the light, the life, the Son of God—the great revealer—are also closing. The great feast which typified His own sacrifice and crucifixion is at hand, and with thousands of other devout Jews He and His disciples are nearing the holy city. After staying over night at Bethpage at the house of Simon, the leper—presumably one whom He had previously healed of that dread disease—and where the grandest triumph of His life up to that time was realized in the action of Mary in breaking the alabaster box of ointment, early next morning as they go forward toward the city for the great preparatory week, Jesus, for reasons fully known to himself only, though certainly in fulfillment of scriptural prophecy, makes His so-called triumphal entry into the city of Jerusalem.

"But how short lived this popularity all was! And surely never by Jesus could have been thought of as a triumphal and victorious hour. The value of such royal entrance as Israel's redeemer and king, we may, perhaps, not fully appreciate, but that it ever gave Jesus any satisfaction, few of us would dare think. He gives no evidence anywhere of any joy in the occasion, except, perhaps, when the envy of the Jews would have Him restrain the shouts of the people, he said, 'If these should cease the very stones would cry out,' and here, indeed, it is not so much joy in the event as a sweeping rebuke of the determined opposition and hardness of some. The church from earliest years has made much of the anniversary of that so-called triumphal entry into the city, the Greek Church from the fourth century and the Roman from the sixth. In St. Peter's in Rome to-day there will have been a great pageant. The Pope, not on the colt of an ass, but borne on the shoulders of eight men, will be carried in the papal chair around the cathedral, guarded by men with drawn swords, and followed by cardinals, bishops, ambassadors and other dignitaries in most gorgeous robes and trappings—strange, if not grotesque, commemoration of the entrance of the lowly Nazarine—and after blessing the palms and exalting the host, the vast audience will dismiss, carrying with them the palm leaves or branches as charms against disease or ill. But the real triumph was not in Christ's entry into the city but rather, as Jesus saw it and John recorded it, it was on the preceding evening in the magnificent act of Mary in the house of Simon, the leper.

OFTEN MISUNDERSTOOD.

"Truest love and highest insight into truth are always doing things which are misinterpreted and utterly beyond the understanding of selfish and sordid souls. 'This ought to have been given to the poor,' or it ought to have been used thus or thus. Who says this? Judas. And who is Judas? A much-maligned man, I fear. A careful reading of the synopsis gives reason to think that he had no purpose of murdering his master and Lord. He was a man of good business ability; clear head, practical turn of mind, and, withal, a man whom Jesus and the rest could trust. I do not forget that in the last gospel, one of the latest New Testament writings, and which has furnished more than one evidence of what we may call editorial comment or note by some other than John, in this writing, Judas is called a thief, but there is not a particle of evidence of this or the least intimation in the other and older records. Read the records carefully and there is evidence that the practical mind of Judas really sought to precipitate the entrance of his Lord into the kingdom He was soon to establish. Certain it is that he was the most bitterly and gallingly disappointed person of all in the final outcome of his deed. He evidently thought that Jesus would beat back His enemies in this hour as He had done on every previous occasion; but O the disappointment, intensified step by step, as Jesus yields in the garden, at the judgment hall, on, on, until finally Pilate delivers Him to be crucified; then, with the utter miscarriage of his purpose and the awful ending of his deed, crushed and heart-broken, he rushes to rid himself of the money that has now taken on a new meaning and goes out and hangs himself. If he had been less human and good he would probably have done otherwise. Had he been the man he is often pictured as being he would not have hanged himself but would have rejoiced at his shrewdness and gain.

"The sad fact and tendency in the life of Judas was this: His so-called practical and keen business mind so kept him to the materialities of life that he failed to rise to higher and truer conceptions of doing and being. The tragedy of Judas arose wholly because he lived on too low a plane of life. A man of hard, practical materialities; that is Judas, and it is Judas who asks, 'Why this waste?' Judas who cannot understand the spontaneous liberalities of love. And the Judas spirit is in every age challenging every philanthropy and benevolence, every self-sacrificing and redemptive work, and this he does usually under the plausible caption, 'Practical Good.' 'Could not this have been given to the poor.' It could but it was better given now for what it recorded of personal love and confidence."

LIFE OF JESUS CHRIST.

Rev. H. C. Meserve's Interesting Sermon at Plymouth Church.

Preaching yesterday morning at the Pilgrim Congregational Church in West Indianapolis, the Rev. H. C. Meserve, of Plymouth Church, told of the dramatic events which ushered in the last week of the life of Jesus Christ and presented a beautiful and interesting character study of the Savior.

"To-day," he said, "is Palm Sunday, and as never before in its history the world is considering the significance of the events which occurred in the last days of our Lord's life. It was a most dramatic scene. Not a tragedy nor yet a comedy but a judicious admixture of both which relieves the situation and makes apparent the value of the details which come together in the perfect whole. There is more here than at first seems. For the careful look reveals Jesus in a hitherto unknown light. The sudden and startling affection of the people for Him is also foreign to their usual attitude toward the Master, but if we go back a little we can see how easily the triumphal entry came about.

"Proceeding by easy stages to Jerusalem, he had taught the people as perhaps He had never taught before. He had relieved much distress and had come nearer than ever before to the hearts of the people. The Pharisees could not stem the tide that had set in toward Him. And although His eyes were wet with tears shed over the city He so much loved, was borne through wildly enthusiastic crowds to the very temple gate. But He will not hear the exultant shouts of the pilgrims. He will not seize this moment to forward any movement for a temporary kingdom. Absorbed in His own thoughts, He loks out on the world as represented by the city before Him in a bitter scal anguish which has nothing of the surrounding rejocing in it. While the people are saluting Him as the long-promised Messiah, He is seeing as in a vision the fall of the city and the near appearance of His own cross. Here then is the dramatic situation."

Coming to the subject of the kingliness of Christ's personality, Mr. Meserve said in part: "The King himself was not moved. The King and His honors somehow did not fit. Here was consistent humility confronted by pomp and ostentation." Continuing, Mr. Meserve gave the word picture of Jesus that occurs in the description of Him made by Lentulus, a Roman ruler in Judea to the Roman Senate. To the Senate Lentulus said: "Conscript fathers, there appeared in these our days a man of great virtue named Jesus Christ, who is yet living among us, and of the gentiles is accepted for a prophet of the truth, but His own disciples call Him the Son of God. He raiseth the dead and cureth all manner of diseases. A man of stature somewhat tall and comely, and in proportions of the body well-shaped, and His hands and arms delectable to behold, with a very reverend countenance, such as the beholder may both love and fear. His hair is of the color of a filbert, fully ripe, to His ears, whence downward it is more Orient of color, somewhat curling or waving around the shoulders. In the midst of His head is a seam or partition of hair after the manner of the Nazarites. His forehead is plain and delicate. His cheeks without spot or wrinkle, beautiful with a comely red. His mouth and nose exactly formed. His beard is thick of the color of his hair, not of any great length, but forked. His look is innocent and mature. His eyes grey, quick and clear. In reproving, He is awful; in admonishing, courteous and friendly; in speaking, very temperate, wise and modest. It cannot be remembered that any have seen Him laugh, but many have seen Him weep. A being for His singular beauty surpassing the children of men."

"Jesus was humble, not diffident," said Mr. Meserve. "He was genuine while the people loved the appearance. These things reveal that Jesus had the kingship of life while the Jews had but the form of kingliness. The old Jerusalem is a ruin. The places where His feet hallowed the soil are but conjecture or sacred memories. No more do the crowds go up to the city on festive occasions. Judaism is dead. But Jesus is real and never so real to so many as to-day. The King comes not to a multitude of overwrought pilgrims who with equal ease cry 'Hosanna,' and 'Crucify Him,' but to a world led to His feet by th experiences of centuries of His love."

IN CATHOLIC CHURCHES.

Celebration of Palm Sunday and Holy Week Service.

In the Catholic churches yesterday Palm Sunday, commemorating the triumphal entry of Christ into Jerusalem, was celebrated with great solemnity. At St. John's Cathedral, prior to the 10:30 o'clock mass, palms were blessed by the priests and then distributed to the members of the congregation. The Rev. E. J. Zirchelbach, with the Rev. Father Gavisk as master of ceremonies, had charge of the blessing of the palms. The time required to bless the palms was about one-half hour. During that time prayers were said for those who were to receive the palms. The palms were sent last week from Florida. They were placed on large tables in the sanctuary. After the blessing the members of the congregation walked up the middle aisles to the chancel rail while the choir sang, "Hosanna, to the Son of David." Three priests with arms laden with the strips of palm presented each person with a strip. It was a very impressive sight as the people returned to their pews carrying the waving strips of palm.

Palm Sunday in the Catholic Church is regarded as a forerunner of the sorrowful scenes of holy week. During the mass of Palm Sunday the gospel of St. Matthew, 26 to 27, tells of the Last Supper, the prophecy of Jesus in foretelling His betrayal and His crucifixion. The gospel for to-morrow will be according to St. Mark and on Wednesday will be according to St. Luke. In these gospels the history of Christ's last days on earth are retold.

Holy Thursday is considered the first day of holy week. On that day is celebrated the institution of the holy eucharist. Mass in St. John's Church will be of a pontifical nature as the Rt. Rev. Bishop O'Donaghue, auxiliary bishop, will be celebrant. Mass will commence at 8 o'clock. One mass is all that is permitted on that day. During the mass the institution of the holy eucharist is celebrated. At the close the holy oils to be used in baptism, confirmation, holy order and extreme unction during the coming year are consecrated. The oils which are used are pure olive oil imported from Italy. At the close of the consecration a procession is formed and the blessed sacrament is carried by the bishop under a silken canopy to one of the side chapels in the church, which will be beautifully decorated with costly ornaments and cut flowers. The sacrament will be allowed to remain in the repository until Friday morning. During Thursday the members of the congregation are expected to call and kneel in adoration for at least one hour before the sacrament. At the close of the services on Thursday morning all the bells in the church will be tolled and no music or ringing of bells will again be heard until Easter Sunday morning.

On Good Friday morning the main altar will be bared of all its adornments. Nothing will be left but a crucifix. Prior to the mass a procession will again be held from the repository and the sacrament, which will be put there Thursday, will again be brought back to the main altar. A crucifix will be displayed at the close of the mass and the members of the congregation will come to the altar rail and kiss the feet of the cross. During the afternoon there will be a solemn procession around the church in memory of Christ's journey from Pilate's palace to Mount Calvary. The fourteen pictures around the side of the church which tell the story of Christ's passion will be visited. On Good Friday night the services will consist of the stations of the cross and the blessing of the congregation with a relic of the true cross.

Saturday morning mass will commence at 7 o'clock. The new fire which is used during the year, the paschal candle, a large five-pound wax candle beautifully decorated; and the holy water are blessed. Following the close of mass arrangements are made for the joyful services of the following morning in which the celebration of Christ's resurrection are held.

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