

# PALM SUNDAY PRESAGES EASTER

Blessing of the Olive  
Branch in the Various  
Catholic Churches.

## ORIGIN OF THE CUSTOM

Romanists and Anglicans Celebrate the  
Glorious Entry of Christ Into Jerusalem  
—Beginning of the End of the Lenten  
Season.

Palm Sunday, or Christ's entry into Jerusalem, was celebrated yesterday in every church of the Christian world. The ceremonies attendant upon this red-letter day in the history of the life of Christ were more pronounced in the churches of the Catholic and Episcopal denominations than in any other. Yesterday's beautiful sunshine and blue sky brought to the churches' immense congregations, and though Lent not being at an end yet, there was noticeable a considerable sprinkling of bright colors in women's apparel, reminding one of Easterday. This observation proved true not only in the parks and streets of the city, but also in the houses of worship.

The gospel of the day being rather lengthy, a number of the Catholic churches dispensed with the sermon. Before the mass the palms were blessed and distributed to the clergy and the faithful.

## Origin of the Day.

The name "Palm Sunday," "Dominica in Palmis," or "Palm Sunday," occurs in the life of Euthymius, who died in 472, and is spoken of as a great day by Isidore of Seville. According to the present rite of the Catholic church, palms or olive branches are blessed by the celebrant at mass and distributed to the faithful. The clergy walk in procession through the church and pass outside. Then cantors enter the church, leaving the rest without; the hymn "Gloria, laus et honor" is sung, both parties; those within and those without, taking part. At last the subdeacon knocks at the door with the shaft of the processional cross, and the whole body marches up the church. The Greeks have a procession with palms at mass.

Martine denies that any trace of the procession can be found before the eighth century, and he seems to be perfectly right, in spite of Merati's elaborate attempt to produce earlier testimonies. Merati shows that the name "Palm Sunday" occurs in an ancient Roman calendar, published by Martine himself in his "Anecdota," and dating from the fourth to fifth century; that St. Adelm (709) mentions the custom of the "Ozanna," and that in a prayer in the most ancient manuscript of the Gregorian Sacramentary (tenth century) there is an allusion to the practice the faithful had of coming to the church with palms. It seems that these instances are not clearly to the point. In an "order" observed in a German monastery and ascribed by Martine to the year 800, the procession is mentioned, and so in Pseudo-Aluin (tenth century).

## Holy Week Begins.

Today Holy Week begins, and the church observes it in a most rigorous manner. This week the church commemorates Christ's death and burial. The observance of Holy Week is mentioned by Irenaeus toward the end of the second century, while Eusebius evidently believed that the custom of keeping Holy Week dated from Apostolic times.

Next Thursday is known in the Catholic churches as "Holy Thursday." On this day only one mass can be said in the same church, and that mass must be a public one. The mass is celebrated in white vestments, because the institution of the Eucharist is joyfully commemorated, but at the same time there are certain signs of mourning proper to the Holy Week. The bells which ring at "Gloria" do not sound again till the "Gloria" in the mass of Holy Saturday, and the church returns to her ancient use of summing up the faithful or arousing their attention by a wooden clapper.

Not in the absence of peace given, the celebrant consecrates an additional host, which is placed in a chalice and borne in procession after the mass to a place prepared for it. The "Purge" is sung during the procession, and the place to which the blessed sacrament is removed—often called the sepulchre, but properly the altar of repose—is decked with flowers and lights. Afterward the altars are stripped. This is done to remind the Christians of the way in which their Master was stripped of his garments. In St. Peter's, Rome, the chief altar is washed with wine, and a similar custom prevails among the Dominicans and Carmelites, and in some churches of France and Germany.

## Washing the Feet.

The stripping of the altars is followed by the washing of the feet, called "Mandatum" from the words of the first apostle sung during the ceremony, whence our English word "Mandatum" is derived. The principal priest or prelate of the church, assisted by deacon and subdeacon, washes the feet of twelve poor men. The Pope washes the feet of thirteen poor persons, all of whom are priests, and some churches follow the Roman custom.

On next Friday, called "Good Friday," the Catholic church commemorates the Passion of Christ, so that it is the most sad and solemn of all the days in the Holy Week. The officiating clergy appear in black vestments and prostrate themselves before the altar, which still remains stripped. Nor are the candles lighted. After a short pause the altar is covered with white cloth and passages from the Old Testament, followed by the history of St. John, are read. Next the church prays solemnly for all conditions of men, for all the nations of the hierarchy, for the prosperity of Christian people, for catechumens, heretics, Jews, and pagans. When the prayers are ended the cross, which is borne up to this time covered with black, is exposed to view "adorned" and kissed by clergy and people. The present discipline of the church forbids communions to be given on Good Friday, except in the case of sickness. The ceremonies on Holy Saturday begin with the blessing of the candles. This is followed by the twelve prophets, and after they have been read the priest goes in procession to bless the font. The water in the font is scattered toward the four quarters of the world, to indicate the catholicity of the church and the world-wide efficacy of her sacraments. The priest brother in the water in the form of a cross and plunges the paschal candle three times into the water, for the Spirit of God is to hallow it, and the water of Christ is to descend upon it. And lastly a few drops of the oil of catechism and of the oil of the anointing are poured to signify the union of Christ, our anointed King, with His people. On the way back from the font the Litany of the Saints are begun. They are continued while the sacred ministers lie prostrate before the

altar, and as they end the altar is decked with flowers and the mass is begun in white vestments. At the Gloria the organ sounds and bells are rung, and the joyful strains of the Alleluia peal forth after the Epistle. The vesper of the day are inserted in the mass after the communion.

Next Sunday is Easter, the feast of our Lord's resurrection. The choir of the churches in this city of all denominations have been practicing Easter music for the past three or four weeks, and the services next Sunday will be marked with joyful music, bright flowers, brilliant lights, dazzling vestments, and sermons on the resurrection of Christ and the salvation of His children.

## "DARK LANTERN CHRISTIANS."

The Rev. Mr. Coleman's Sermon at West  
Washington Baptist Church.

The Rev. Cornelius C. Coleman preached yesterday morning at the West Washington Baptist Church, Thirty-first and N streets northwest, on the subject: "Dark Lantern Christians." His text was from Luke, II: 45: "Take heed, therefore, that the light which is in thee be not darkness."

The Rev. Mr. Coleman likened Christians to dark lanterns, saying they had the power of either exhibiting to the world their spiritual light or turning a front of darkness toward it. He said in part:

"We should stop and think what kind of witness we are bearing, what kind of life we are living, whether we are an attractive or a repellent force, to lead men to Christ or keep them away. Is it light within us or darkness?"

"None of us has our light burning so brightly as we should. We are all selfish. Every time we do a selfish deed we draw the shade over our lantern. We are an example of darkness to the one who is looking to us for a Christian example. If our lives are bound up with the lust of the eye, the lust of the flesh, and the pride of the heart, we are closing the shade of our lantern and our light is darkness to those who see us."

"There are people all along the path of life looking to us to show them light. We are just as responsible for the souls of those we meet with by the light of Christian example as for those whom we repel by the lack of it."

## TREACHEROUS TREND OF POPULAR FAVOR

Acclamations of Praise Followed by Condemnation.

The Rev. Dr. Donald C. MacLeod Draws  
a Lesson From the Entry  
Into Jerusalem.

"There was no time in the life of Christ that he did not know he was the Messiah, the Saviour of Israel. If there was ever an evolution in the divine power of Christ it was not in his own mind, but in the knowledge of his disciples and the world."

This was the sentiment expressed by the Rev. Dr. Donald C. MacLeod, pastor of the First Presbyterian Church, in a sermon on "The Inconstancy of Popular Favor" yesterday morning.

Christ, said Dr. MacLeod, had not revealed his Messianic mission until his triumphal entry into Jerusalem, a few days before the tragedy of the cross.

Treacherous Popular Favor.

"The fact that Christ did not reveal his divine power before that time is a powerful evidence of his marvelous insight into the inconstancy of popular favor."

Christ, said Dr. MacLeod, had not revealed his Messianic mission until his triumphal entry into Jerusalem, a few days before the tragedy of the cross.

Earthly Glory Expected.

"Oh, how inconstant is the favor of men! The multitude came out from Jerusalem to meet and worship the man who had performed the wonderful miracle of the raising of the dead. They were carried away by the thoughts of the power that they believed he was to reveal. They expected him to enter the city and establish his kingdom with a great spectacular display. They believed there would be adulation to fill and great glory to be cast upon his followers."

## Billiard Table Centuries Old.

There is a billiard table in London two centuries old. It belonged originally to Louis XIV, and in time passed into the possession of Napoleon I. The body of the table is a block of oak weighing 1,000 pounds, covered with a cloth of electric blue. The frame is of rosewood, and the six pockets—perhaps the most striking feature of the table—are reproductions in brass of hideous old gargoyles. When the ball falls into the pocket the lower jaw of the gargoyle drops and the ball is found in its mouth.—Chicago News.

# PRAISE FOR LATE PRESIDENT MCKINLEY

Martyred Executive Eulogized  
by Pastor of New York  
Avenue Church.

## INFLUENCE AFTER DEATH

Text Taken From the Story of the  
Miracle Performed by Elijah More  
Than a Year After His Death—Inter-  
esting Discourse Held His Hearers.

The power and influence of man after death was the subject of a discourse delivered last night at the New York Avenue Presbyterian church by the pastor, Rev. Wallace Radcliffe. In the course of his remarks he referred to the exemplary character and memory of the late President William McKinley.

Dr. Radcliffe took for his text the story of the miracle performed by Elijah more than a year after his death, found in Second Kings, III: 22. He told the story of this occurrence and drew from it the conclusion that the influence of men in many instances greater after death than before. A party of men, he said, were being pursued by bandits, and they carried with them the dead body of one of their companions. To escape the bandits, the body was lowered into the tomb of the burned prophet. When the body touched the bones of Elijah the man was restored to life.

"This sounds a little like the power of relics," said Dr. Radcliffe; "the stories of the bones of saints, and one is inclined to be skeptical. It is not that we believe in the power of relics, but in the miraculous power of God."

"God gives some great miracles now and then, as in the times of Moses, Elijah, and Jesus Christ. They are for special emphasis, and given only at long intervals. We are old fogies enough to believe this miracle, and to accept the record of it just as it comes handed down to us."

"It is not only a picture—it is a precept and a promise."

Strong After Death.

"Many a man is stronger after his death than in his life. Every day men succeed in their failures, and accomplish that which they could not on earth. Many men die, apparently failures, in poverty, and without, to all appearances, doing what they had set out to do. It is not until after they are dead that the real purposes of their lives are comprehended, and the fact realized that they are great, successful men."

"A man's influence will often increase after he dies. He has to be put off the stage before he is appreciated. Calvin is greater today than he was when he lived, and his fame and glory grow ringing down the corridors of history, and they will never grow dimmer. The Pilgrims were all men such as this, sturdy, strong, determined. Their wives stood hardships, famine, toil, pain and peril. Their fame is greater today than it was."

Test of the Pilgrims.

"There is a famous toast that the Pilgrims fathers stood famine, and pain and peril—and, in addition, the Pilgrim fathers, too. In this there is truth. The Pilgrim fathers were rugged and stern men, but their glory is brighter today than it was when they first set foot on the bleak New England coast."

John Brown is a greater man today than he was the day he died, and the men who accompanied him on his raid—they are worth living men one hundredfold. Old John Brown, whose name they fear, the undertaking, told them that he would of every ten would lose their lives. Did they falter? They did not, and yet those men at Harpers Ferry awakened a nation and started the fight for liberty. They are greater men today, and so with Elijah, after his death."

"That superb actor, Jefferson—I am told—makes this reflection: 'How soon is a forgotten! How soon are the great and good men, whose memories live forever.'"

The sound of the names of some men is to stir us to the depths: of these the name of William McKinley is one. His fame shall be greater now than he is gone."

## VALENTINES SPLIT CHURCH.

Comics Sent to Members of Minority  
Cause a Row.

BINGHAMTON, N. Y., March 22.—Comic valentines were the cause of a church dispute which has caused a sensation in religious circles of this city. Calvary Baptist Church is one of the leading congregations of the city. For some time a faction has been endeavoring to oust the pastor, the Rev. S. Hancock. The faction is in the minority, but was exceedingly zealous in its endeavors.

Last week one of the women leaders of the church received a comic valentine, representing a snake in the grass, with poetical reference to her efforts in behalf of the minority.

Other members of the lesser faction received anonymous communications of a like nature and at prayer meeting Mr. Hancock was openly accused of sending the missives.

He at once promptly denied the statement, and his adherents indignantly refused the accusation. A war of words among the female members ensued and the scene became lively. Mr. Hancock, however, succeeded in quieting his adherents and the opposing faction left the church.

It is not generally believed that the minister had anything to do with the missives, which are thought to have been the work of boys who took this method of having some fun.

## Curious Royal Officials.

Many curious officials still appertain to the royal household, and many have been dispensed with of late years. Among the latter class must be placed the royal ratcatcher; the office has become obsolete, but, unfortunately, for lack of rats, it was during the reigns of the Georges that this functionary had his heyday. Hence, perhaps, the popular idea that the very prevalent brown rat came over with the Hanoverians. Like other esoteric, royal officials, the ratcatcher was distinguished by a particular dress; he was of a scarlet hue elaborately embroidered with yellow worsted, and displayed figures of rats destroying wheat sheaves. The "Gentleman's Magazine" of 1741 contains an announcement that "Mr. Gower had been selected for the office of ratcatcher to His Majesty, and was to receive £200 a year," and that it was "an honorable office"—which remark seems unnecessary. Is there a living descendant of Mr. Gower to place his claims before the court?—London Chronicle.

# WILL HELP ELECT NEXT POPE.

Cardinal Gibbons Prepared to Go to Rome  
Whenever Called.

BALTIMORE, March 22.—Owing to the advanced age of Leo XIII and the accounts which are being constantly sent out from Rome in regard to the failing of his health, Cardinal Gibbons has made arrangements to be accurately informed of the state of the Pope's health, and he is in almost daily receipt of intelligence from Rome.

Although reports from the most authentic sources represent the head of the church as in a most vigorous condition, yet at his age it is believed that the end may come quickly and without warning.

The Cardinal, while ardently desirous for the prolongation of the life of the pontiff, wishes earnestly to take part in the conclave that will be called at his death, and which will elect his successor. With this object in view, he holds himself in readiness to start for Rome as soon as news of the Pope's death shall have reached this country. He will be able to set out on this journey within a few hours after the receipt of the news.

The Cardinal could easily arrive in Rome before the expiration of the time in which the conclave would meet. Immediately on the death of the Pope the Cardinals are summoned, and ten days are allowed them to meet.

Cardinal Gibbons will be the first American ecclesiastic to assist at that solemn ceremony.

## GOD VIEWED IN THE PERSON OF CHRIST

Chancellor McDowell Ad-  
dresses Meeting of Men.

Services of the Y. M. C. A. Held at the  
Columbia Theatre—Beautiful  
Music Heard.

"The Kind of a God We Have" was the subject of the address by Chancellor McDowell, of New York, at the weekly meeting of the Young Men's Christian Association, held at the Columbia Theatre yesterday afternoon.

"The best information I can get in this world," said Dr. McDowell, "is knowledge concerning God. If tonight you men asked me to tell you what he is like, I should describe Jesus Christ to you. If you want to know what God is like, look at Christ. If you want to know what God will do for you, and what Christ will do for you, and you have the answer. All that Christ did for us he did through the wish and will of God."

The Meaning of Sin.

"God may perhaps look different to you if you compare him to Christ as he appeared on this earth. But he is still a loving God. The Christlike God is your friend. There is no man too poor or too degraded to be without the pale of God's love."

The awfulness of sin is not in the fact that it brings a law, but that it drives nails in the hands of the Christlike God who loves us. I do not wish to give him pain by sacrificing him again. Some day I hope that my hand may touch his hand, and I want to have it clasp him when that time comes."

"Many a man on this earth has the disposition to forgive sins, but it is only the Son of Man who actually can give the pardon. It is for that purpose that he was sent into this world."

"Jesus knows all about our troubles; and we can carry all our burdens to him. He will help us to bear them."

## DOUBT ABOUT A PICTURE.

Purports to Be Former Secretary of State  
and Said to Be His Uncle.

In the collection of portraits of Secretaries of State the State Department has had a fine old engraving, purporting to be the likeness of Robert Smith of Maryland, who served for the first two years of President Madison's administration. This engraving, with those of other heads of the department, was sent to the Charleston Exposition for display in the State Department's exhibit.

Friday the department received by express an oil painting, labeled "Robert Smith." Accompanying it was a letter from the artist offering it for sale, saying that this was a copy of a likeness of Madison's first Secretary of State, and that the engraving at Charleston was that of Robert Smith's uncle.

The artist explained that a descendant of Robert Smith had seen the engraving on exhibition at Charleston and had recognized it as the likeness of the uncle and not of the nephew, and he had endeavored to remove all doubt in the matter.

## FORTUNE VISITS POORHOUSE.

Joseph Zane, Bay View Inmate, Inherits  
\$100,000 Legacy.

BALTIMORE, March 22.—Joseph Zane, for ten years an inmate of Bay View, the city poorhouse, left yesterday for Boston to acquire his share of \$100,000 in a half-million-dollar estate.

He comes into possession of a fortune under the will of his uncle, Joseph Zane, who died on February 14, in Boston. Mrs. Georgiana Kelly and Ellen Claridge, nieces of the testator, who live here, are also valued nearly \$100,000. Mrs. Kelly lives on Stricker Street, and Mrs. Claridge on Montebello Avenue. Both were comparatively poor until the windfall came.

Joseph Zane, however, is the principal beneficiary. For nearly nine years he has been suffering with rheumatism, and because of his inability to work he preferred to become a charge on the city to depend upon his wife and children. He was formerly in Norfolk, Va. Joseph Zane, the testator, was eighty-five years old. He formerly lived here, and when he moved to Boston he dealt in planters' supplies.

By thrift and fortunate investments he made money rapidly, and when he died was worth a fortune. The widow receives the usual share. Quite a number of small bequests are distributed among other relatives, and in this city, the amounts ranging from \$500 to \$5,000.

# DR. JOHNSTON'S FUNERAL.

Services Over the Remains to Be Held  
This Afternoon.

Funeral services over the remains of Dr. William Waring Johnston, the eminent physician who died of heart failure early Saturday morning at Atlantic City, will be held at St. Thomas' Episcopal Church, Eighteenth and Madison Streets northwest, at 3 o'clock this afternoon.

The funeral sermon will be preached by Rev. J. A. Aspinwall, the rector of the church. The interment, which will be private, will be made at Oak Hill. Most of the honorary pallbearers have been selected from among prominent members of the medical profession of the District.

The faculty of the Columbian University Medical School, and the medical board of the University Hospital, at a special meeting held March 22, 1902, adopted the following memorial in regard to the late Prof. William W. Johnston, and the same was voted to be placed on record:

Dr. William Waring Johnston was elected professor of the theory and practice of medicine in this school in 1871, since which time he had continuously performed the duty of teaching the science and art of medical practice, both by didactic lectures at the college, and by clinical lectures at several hospitals, notably, during the last few years, at the Columbian University Hospital.

In the beginning of his career, having received a very complete medical education in Philadelphia, and New York, he spent a considerable time in Europe, where, for several years he was the guest and pupil of Prof. John Hughes Bennett at the University of Edinburgh, under whose teaching at the Edinburgh Hospital he became thoroughly conversant with the most modern method of treating disease by rest, food, and hygiene, instead of by dosing with drugs. On his return to Washington he became one of the early pioneers in advocating this improved method in medical practice, and on his election to the professorship, which he so ably filled until his recent decease, he at once began to teach and practice the new method, which has now become universal. It may be said that this substitution of hygienic treatment in place of drugs was one of the golden threads that shone through the web and woof of his teachings and practice, and largely contributed to their effectiveness and brilliancy.

Always enthusiastic in promoting the interests of the Medical School, by adopting the latest methods of improved instruction, by accentuating especially clinical teaching as being superior to text book learning, and by advocating an extension of the curriculum, he was at once an accomplished teacher, a faithful friend to the college, as well as a most skillful diagnostician and efficient practitioner of medicine.

Honored and beloved by his colleagues in the faculty, as he was revered and admired by the students, who enjoyed his teaching, we deeply mourn his loss, and sympathize with his bereaved family.

Resolved, That in respect for his memory the Medical School be closed for one week, and the faculty and students attend his funeral in a body, and that a copy of these resolutions be forwarded to his family.

A. F. A. KING,  
J. FORD THOMPSON,  
H. C. YARROLD,  
WALTER REEVE,  
CHARLES W. RICHARDSON,  
Committee.

## Prof. Carpenter's Exhibitions.

Prof. Carpenter, the famous mesmerist and hypnotist, continues to attract large crowds at Odd Fellows Hall, Seventh Street, every evening. He will enter upon his third and last week tonight. The professor's entertainment surpasses anything ever seen in the hypnotic line in Washington, and the results attained by this master of the art are marvelous. The scenes and incidents portrayed by subjects under the influence of the professor's power are realistic in the extreme.

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# NEW MOVE RUMORED IN M'PHERSON WILL CASE

Son-in-Law May Be Named  
as Contestant.

Daughter Bequeathed All Interests in Her  
Father's Estate to Husband,

Dr. Muir.

A new move will probably be taken during the coming week by Attorneys Kennedy & Flannery, representing the estate of the late Mrs. Ella McPherson Muir, in the contest over the estate of her father, the late ex-Senator John R. McPherson, of New Jersey. It will be the substitution of the name of Mrs. Muir's husband, Dr. Joseph Muir, as the contestant, both in the local courts and those in New Jersey.

Since the death of Mrs. Muir in New York some months ago there has been no move made in prosecuting the contest over the McPherson estate. By her will, however, bequeathed all her estate to her husband, Dr. Muir. What her estate amounted to was a matter of controversy for some time after her death.

## Left Considerable Wealth.

It was stated that it was worth only a few hundred dollars. Later, however, it was stated that she left jewelry and other personal effects valued at about \$75,000. The estate left by her father, it is understood, is worth nearly a million dollars.

All this, however, was left by the late Senator McPherson to his widow, the mother of Mrs. Muir. She, however, by her will, made only a short while before her death, left her daughter merely a life interest in the estate. Mrs. Muir died a caveat protesting against admitting the document to probate on the ground that it was made and executed under stress of undue influence.

A short while before the death of Mrs. Muir the contest over the estate of her father came up for consideration in the New Jersey courts, and the presiding judge signed an order allowing Mrs. Muir \$20,000 a year for her support during the pendency of the cause.

Dr. Muir, at the time of the death of his wife, was residing in Stockholm, Sweden, where he represented this Government as Secretary of the Legation and Consul General. He has not returned to Europe since the death of his wife.

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