

**TENEBRAE SERVICES  
TYPICALLY RE-ENACT  
PASSION OF CHRIST**

Three Days' Ceremonies Begin at Cathedral With Archbishop, Priests and Seminarians Participating

**FINALE TO HOLY WEEK**  
Impressive Symbolic Ritual Also Observed in Germantown Chapel

The solemn services and elaborate ceremonies with which the Catholic Church marks the closing days of Holy Week begin this afternoon when the Office of the Tenebrae will be begun in the Cathedral of St. Peter and St. Paul, Logan Square, and in St. Vincent's Chapel, Chelten Avenue, Germantown. This solemn preparation for the sacred functions which will take place on each day until Easter will be continued on the afternoons of tomorrow and Good Friday. In the Cathedral the services will be particularly impressive. Students from the Seminary of St. Charles Borromeo, Overbrook, will take part in the recitation of the matins and lauds which comprise the office. In Germantown the faculty and students of St. Vincent's Seminary will take part.

The following priests and students will officiate in the Cathedral:  
Wednesday, 4 p. m.—First lamentation, the Rev. Joseph M. O'Hara; second lamentation, the Rev. Richard F. Kelly; third lamentation, the Rev. Joseph M. McShain; fourth lesson, the Rev. Francis Healey; fifth lesson, James Heir; sixth lesson, John Smythe; seventh lesson, Joseph McDonigle; eighth lesson, John Diamond; ninth lesson, Archbishop Prendergast.  
Thursday, 4 p. m.—First lamentation, the Rev. Denis J. Coghlan; second lamentation, the Rev. Joseph S. Kelly; third lamentation, the Rev. John J. Malloy; fourth lesson, Nicholas Travo; fifth lesson, James A. Sullivan; sixth lesson, Joseph Marley; seventh lesson, Henry McElroy; eighth lesson, Edward Gallagher; ninth lesson, Archbishop Prendergast.  
Friday, 4 p. m.—First lamentation, the Rev. Michael V. Reing; second lamentation, the Rev. John P. Thompson; third lamentation, the Cathedral choir; fourth lesson, Francis Meagher; fifth lesson, Daniel McMenamin; sixth lesson, the Rev. Augustin Schulte; seventh lesson, the Rev. Leo Fink; eighth lesson, the Rev. John Feeley; ninth lesson, Archbishop Prendergast.

Assistant ministers—Acolytes, Joseph M. Smith and Joseph McCaffrey; thurifer, Gerald O'Hara and Charles T. Dinan; book and candle bearers, Francis Healey and James Brett; mitre and crozier bearers, John Diamond and William Fogarty; canopy bearers, seminarians; processional cross bearer, George Mullen; veasers, Messrs. Pakety, Labuda, Doran, Lane, McCracken, Ketter, Kortkamp and Meyers; master of ceremonies, Frederic A. Fasley; assistants, Francis McKernan and Thomas Ryan.

At St. Vincent's Chapel, Germantown, the following will be the program for the Tenebrae:  
Wednesday, Thursday and Friday evenings at 7:45 o'clock—First lamentation, solo; second lamentation (harmonized), seminary choir; third lamentation, J. G. E. Stehle's (Opus 42), quartet; "Miserere," Fiorentini; "Benedictus," De Santia; "Christus Factus Est" (Fiorentini), De Witt.

**SYMBOLISM OF TENEBRAE**  
The office of the Tenebrae, which means "darkness," is so-called because it sym-

bolizes, by the gradual darkening of the church, the more than natural darkness that overshadowed the world at the death of Christ. It is the preparation which the Church gives to its communicants that they may assist with proper dispositions at the sacred functions which are to take place on the following days:  
Tomorrow will be sung the Tenebrae of Holy Thursday; on Thursday will be sung the Office of Good Friday; on Friday will be sung the preparation for the Office and Mass of Easter Eve. In the earlier ages of the Church these Offices were begun at midnight. They are now held at an earlier hour that more may attend.

Few ceremonies of the Church are more solemn than the "Tenebrae." Signs of mourning are everywhere visible. The sanctuary appears to be deserted and unfurnished. The tabernacle stands open, for the Blessed Sacrament has been removed. The veil of the tabernacle, flowers and all other adornments not essential are gone. Nothing remains on the altar save a veiled crucifix and six candles. In the center of the sanctuary stands the book of Psalms and Lessons. At the Epistle, or right side, stands a large triangular candlestick holding 15 candles of unbleached wax.

The service consists of matins and lauds, and is a portion of the Divine Office which every priest of the Church is to say each day. The lack of adornment on the altar and in the sanctuary is carried by the Church into her service of prayer, and nothing is left in the office save what is essential to it, the Psalms and Lessons. The vestments and hymns, the invocations and responses which are used at other times and form the drapery and adornment with which the Psalms and Lessons are clothed, are omitted.

The Matins consist of three parts, called Nocturns, or night offices. Each Nocturn is composed of three Psalms and three Lessons. The Lauds consist of five Psalms, followed by the Cantic of Zachary (Benedictus), and the whole Office is closed with the 50th Psalm (Miserere) and a Collect.

**TYPICAL PASSION OF CHRIST.**  
The Tenebrae service for Holy Thursday in the Psalms and Lessons brings before the congregation, in a most impressive manner, the Passion of our Saviour, and in an especial way, the teaching of Jesus in the third Nocturn the Lessons relate St. Paul's account of the institution of the Holy Eucharist.

The ceremonies of this service are rich in symbolism and meaning. At the end of each Psalm one of the candles in the triangular candlestick is extinguished until, as the Office proceeds, one only is left alight. The extinguishing of the candles shows how the disciples, one by one, forsook their Master and slunk away. The one candle that remains alight represents Christ, forsaken and alone.

During the Cantic of Zachary (Benedictus) the six candles on the altar are extinguished, and the lights in the church are gradually lowered. The impressive and solemn growing gloom symbolizes the noonday darkness that covered the earth at the death of its Creator.

At the end of the Benedictus the single lighted candle is hidden behind the altar, and, in the dimness, which symbolizes the gloom on earth after the death of Christ, the Miserere is solemnly chanted.

A Collect is then said in a low voice by the senior priest present and a confused noise is made, to express the confusions of nature at the death of our Redeemer, when the earth quaked, the rocks split and the graves gave up their dead.

Following this the lighted candle is brought from behind the altar, to represent the glorious rising of Christ, immortal from the tomb, after His death and burial. The Office is then ended and all depart in silence.  
Tomorrow will be Maundy Thursday, and will be celebrated as the anniversary of the institution of the Holy Eucharist. The most striking feature of the service on that day will be the solemn procession in Catholic churches from the High Altar to the Altar of Repose.

**SCHILLER CONFESSES;  
SENTENCED FOR LIFE**

Pirate Says He Could Have Killed All on British Ship

WILMINGTON, Del., April 18.—Without showing the slightest emotion, Ernest Schiller, alias Clarence Reginald Hudson, the German pirate who single-handed took charge of the British steamship Matoppo and compelled the crew to run her into Lowest, stood in the Federal Court yesterday afternoon and received a sentence of imprisonment for life, after pleading guilty to a charge of piracy. Schiller left for Atlanta tonight in custody of Marshal Farry and a deputy.

Schiller said: "I want my friends to know there was no motive of robbery, when I captured this steamship. It was for the cause of Germany and in revenge against England I wanted to blow them up. I could prove through my friends in New York that it was my aim to blow up the ship, but nobody helped me because they were dubious of me and my plan. I think they may have believed I was an English spy. So giving up hope of receiving aid, I took the work on my own shoulders and spent my last cent doing so. I also want to say that I have been well treated in America. I am highly satisfied that I am not being sent back to England."

"I also want it understood in the strict sense that I am no pirate. A pirate is a kind of bandit who would not stop at murder. The main reason why my plan to sink the Matoppo failed was because I did not want to kill anybody. When I first took charge of the ship it was so rough that it would have been murder to have made the crew get out in small boats, as I had at first intended them to do. And after the roughness I like to say that Captain Bergner, could have had charge of the ship if he had his wits about him. I was in a pitiable condition and hardly knew what to do. I felt that the plan had failed and so I tried to get back to the United States, thinking that I could tell friends in New York, what I had done."

**"LEXOW" COMMITTEE FAILS  
TO APPEAR FOR MEETING**

Only Chairman, Stenographer and Three Witnesses Show Up

Only the chairman, the official stenographer and three witnesses appeared last night at a meeting of the Councilmanic committee for the investigation of appointments and dismissals during the Blankenburg administration.

The committee, commonly known as the "Lexow" had been notified by its chairman, Councilman Clinton A. Sowers, to meet in Room 594, City Hall, at 8 p. m. After waiting almost an hour, however, none of the other members appeared and Chairman Sowers announced that the meeting was adjourned.

The chairman announced later that if the members of his committee continued in their neglect of duty he would conduct the examination himself. This, however, he said would not be done until after the political situation had cleared somewhat.

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