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 cerements with which the Catholic Church marks the closing days of Holy Week legin 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, Chelton 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 Saminary of St. Charles Borromeo, Overbrook, will take part in the recitation of the matina 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 omeiate in the Cathedral;
Wednesday, 4 p. m.—First lamentation, the Rev. Joseph M. O'Hara second lamentation, the Rev. Bichard 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 McGonigle; 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. Mellon; fourth lesson, Nicholas Travo; fifth lesson, James

mentation, the Rev. John J. Mellon; 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. Michael V. Reing; second lamentation, the Rev. John P. Thompson; third lamentation, the Cathedral choir; fourth lesson, Francis Meagher; fifth lesson, banlel McMenamin; sixth lesson, the Rev. Augustin Schulte; seventh lesson, the Rev. Leo Fink; eighth lesson, the Rev. John Pealey; ninth lesson, Archbishop Pren-Penley; ninth lesson, Archbishop Pren-dergast.

Assistant ministers-Acolytes, Joseph Healey and James Brett; mitre and crozier bearers, John Diamond and Will-lam Fogarty; canopy- bearers, seminarians; processional cross bearer, George Mullen; vesters, Messrs Fakets, George A. Collect is the control 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.

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Prederic A. Fasig; assistants, Francis Mc-Kernan and Thomas Hyan. At St. Vincent's Chapel, Germantown, the following will be the program for the Wednesday, Thursday and Friday even-ings at 7:45 o'clock—First lamentation, solo: second lamentation (harmonized). seminary choir; third lamentation, J. G. E. Stehle's (Opus 42), quartet; "Miscrere," Florentini; "Benedictus," De Santis, "Christus Factus Est" (Florentini), De

SYMBOLISM OF TENEBRAE.

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

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 piece 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.

may attend.
Few ceremonies of the Church are more E'ew cerèmonies 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 centre 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.

candiestick, holding is candles of un-bleached wax.

The service consists of matins and lauds, and is a portion of the Divine Of-fice which every priest of the Church is bound to say each day. The lack of adorn-ment 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 Faalma and Lessons. The versicles and hymns, the invocations and responses which are

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 Canticle of Zachars. (Paradictal) and the whole Officers. ary (Benedictus), and the whole Office is closed with the 50th Psaim (Miserere) and a Collect.

TYPIFY PASSION OF CHRIST. The Tenebrae service for Holy Thurs-day in the Psalms and Lessons brings before the congregation, in a most im-pressive manner, the Passion of our Savlour, and in an especial way, the treachery of Judas. 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, for-sook their Master and slunk away. The one candle that remains alight represents Christ, forsaken and alone.

During the Canticle 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.

by the senior priest present and a con-fused noise is made, to express the con-vulsions of nature at the death of our rocks split and the graves gave up their dead. Redeemer. when the earth quaked, the 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 hurial. The Office is then ended and all depart in silence.

Tomorrow will be Maundy Thursday, and will be celebrated as the anniver-sary of the institution of the Holy Eucharist. The most striking feature of The office of the Tenebrae, which means emn 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 19.—With-out 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 Lowes, stood in the Federal Court yester-day afternoon and received a sentence of uprisonment for life, after pleading guilty 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 Germany and in revenge against England I wanted to show 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.

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, falled 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 smal 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

'LEXOW" COMMITTEE FAILS TO APPEAR FOR MEETING

Only Chairman, Stenographer and Three Witnesses Show Up

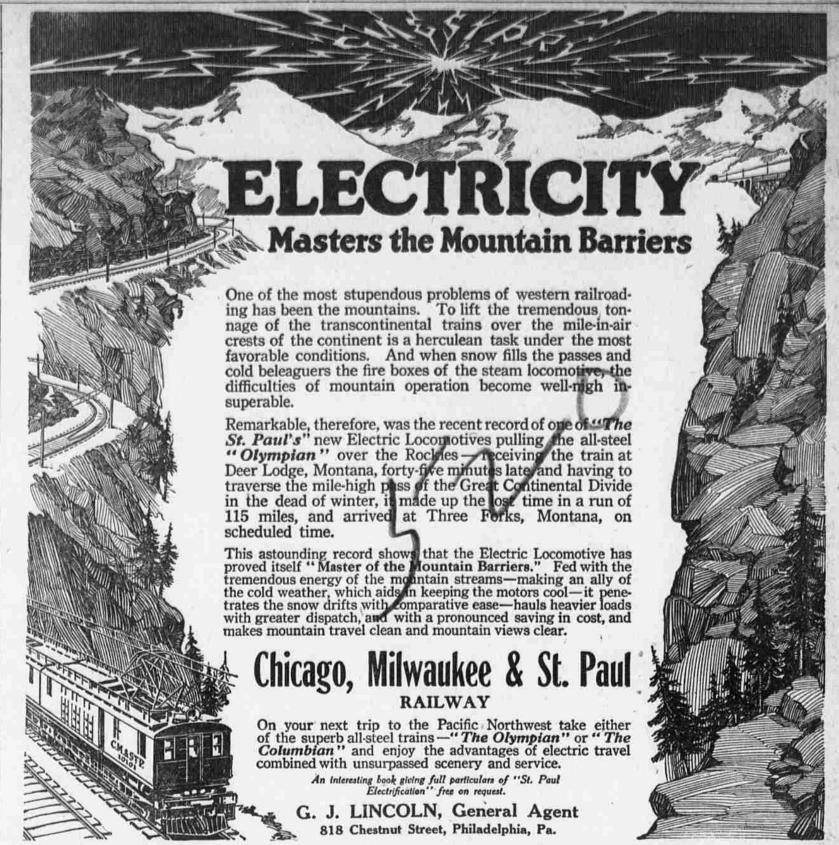
Only the chairman, the official stenographer and three witnesses appeared last night at a meeting of the Councilmanic committee for the investigation of appoint-ments and dismissals during the Blanken-

burg 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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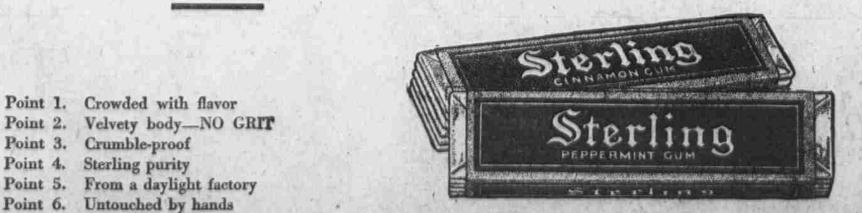
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