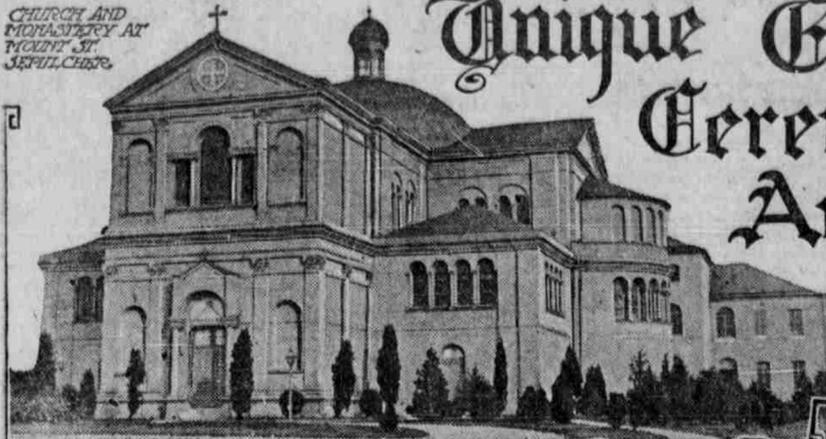


CHURCH AND MONASTERY AT MOUNT ST. SEPULCHER.



Unique Easter Ceremonies at American Monastery

Rites at Mount St. Sepulcher Are Identical With Those Held in Jerusalem

FOR many centuries past it has been the custom of Christians of all denominations who could accomplish the journey to visit spots in the Holy Land made sacred by connection with the life of Christ. They went at all seasons, but such as could choose their time for this pilgrimage made it at Easter, that they might participate in or witness the wonderful series of services which take place at the actual scenes of the death and resurrection of the Savior. No one who has attended the services of holy week and Easter at the Church of the Holy Sepulcher in Jerusalem has ever failed to be deeply impressed by the services. . . .

And yet but comparatively few people know that the unique services preparatory to and culminating in Easter which take place in Jerusalem are reproduced as faithfully as circumstances will permit in one spot in our own land—at the Franciscan monastery on the outskirts of Washington.

The Franciscan order of friars has had charge of the holy places of Palestine since early in the thirteenth century. St. Francis of Assisi, the founder of the order, was granted their custody by the Mohammedans. In Washington a body of devout monks has created an establishment which is a memorial of all the holy shrines of Palestine and reproduces the services-taking place there. The Church of the Holy Sepulcher, named after the famous basilica in Jerusalem, and its attached monastery of Franciscan friars are situated to the northeast of Washington, three miles from the United States treasury, regarded as the center of the city. The holy brothers were wise in their selection of their site, when some 15 years ago they chose the glorious wooded eminence now known as Mount St. Sepulcher, overlooking miles upon miles of verdant Maryland on one side and on the other the capital of the United States. It is a gracious spot and a fitting place for the reproduction of the most sacred places of earth.

In the great church, built upon Byzantine lines, restrained by the rule of simplicity of the order, in the form of the five-fold cross, which was the coat-of-arms of the Latin kingdom of Jerusalem, are assembled faithful reproductions of the holy shrines of Palestine, each separate and distinct, but all combined in a beautiful and harmonious whole.

The chief feature of the church, as of the whole establishment, is the holy sepulcher, which is an exact reproduction of the original tomb preserved in Jerusalem as the holy of holies and sheltered by the magnificent Church of Holy Sepulcher, the mecca of all Christians. It was to preserve the tomb of Christ that many of the crusaders of old from various parts of the world laid down their lives.

The holy sepulcher in the monastery church here, as in Jerusalem, consists of two apartments. The outer apartment is called the Chapel of the Angel, because the angel was found seated here on the morning of the first Easter. And the inner chamber, which is the tomb. The chapel of the angel is entered by a low arched doorway, surmounted by a large relief panel representing Christ rising from the tomb. A casket of stone in the center of the chamber contains a fragment of stone from Jerusalem.

Through an archway so low that one must stoop far to enter it is the sepulcher of Christ. It is a replica of the bare, rock-hewn cell, the tomb of Joseph of Arimathea, in which Christ was laid after his crucifixion. In the original sepulcher a slab of marble has been laid over the tomb to cover it from desecrating hands. Here that slab is reproduced, and on its lies a figure of the Christ, who, after the anointing of his body, lay here in death from Good Friday until his resurrection Easter morn.

Above the tomb is a facsimile of the silver relief panel of Raphael's "Resurrection," which Cardinal Antonelli donated to the holy sepulcher. In Jerusalem the soft lamps which dimly light the sacred chamber are of gold, silver and precious stones. Here the reproductions are of simpler materials, but produce the same effect upon the hallowed spot.

It is at the holy sepulcher that the holy eucharist is administered to the throngs who come to this most sacred shrine Easter Sunday morning.

Above the holy sepulcher and reached by two flights of marble steps is the altar of Thabor, representing the commonly known Mount Tabor, where the transfiguration of Christ took place in the presence of Moses and Elias.

To the left of the holy sepulcher, and the altar of Thabor is the chapel of St. Francis. The "Sweet Saint of Assisi" is here represented in the figure above the altar as receiving the embrace of our Lord, according to the conception of Murillo. A relief panel on either side of the figure represents, on the right, St. Francis blessing St. Louis, king of France, and St. Elizabeth, queen of Hungary, and on the left his stigmatization.

The altar of Calvary, set high above the main entrance to the church, is a replica of the Greek altar at Jerusalem, which covers the "place of the skull," where the Savior of the world gave up his life for mankind. Behind the altar is an impressive group of the crucifixion, consisting of the figure of the Crucified, with the Virgin Mary and St. John on either side. Beyond these figures



REPRODUCTION OF THE HOLY SEPULCHER IN THE CHAPEL.

are, on either side, two monuments, one of Mary Magdalene; the other known as the "Pietà" and representing the lifeless body of Christ in the arms of his mother after the descent from the cross.

The distance from this representation of Mount Calvary to the holy sepulcher, across the length of the great church, is about the same as are the originals from each other in Jerusalem, and the height is the same as Mount Calvary.

Beneath the Church of the Holy Sepulcher is a series of underground chambers which are true copies of several of the sacred spots in Palestine.

The Easter services at Mount St. Sepulcher actually commence a week before, for the rites of holy week are but a preparation for the glorious celebration of Easter. They are carried out with full detail and liturgical splendor and after the manner of those at Jerusalem, the seat of the actual shrines of Christ, where the Franciscan friars have been the custodians since 1223, when the fervor and piety of St. Francis won this right for himself and his followers.

The first service of holy week takes place Palm Sunday with the nine o'clock mass, when the celebrant blesses and distributes the palms at the central altar. After this the traditional procession takes place, in representation of our Lord's triumphal entry into Jerusalem, when the multitudes waved palm branches before him and shouted "Hosannah to the Highest!" This service is similar to that now celebrated in Jerusalem at the Church of the Holy Sepulcher.

After the procession round the monastery church at Washington, high mass is celebrated and the passion sung according to the gospel of St. Matthew.

Late on Wednesday afternoon the matins of Holy Thursday, commonly called Tenebrae, are sung in the church, which is but dimly lighted. Holy Thursday, or Maundy Thursday, is a day of festival because it is the anniversary of the institution of the Lord's supper.

Good Friday at the Church of the Holy Sepulcher is observed with rites of unique solemnity. At the morning service of this day no one save the celebrant receives the holy communion. No mass is celebrated in any Catholic church on this day. In black vestments, accompanied by his ministers, the celebrant goes to the altar, which is bare but for the candlesticks and crucifix covered with a purple cloth. The officiant and ministers prostrate themselves before the altar during the singing of part of the Scriptures. Then while kneeling a plain white linen cloth is spread upon the bare altar, which is now in darkness.

The passion, according to St. John's gospel, is then sung by three deacons, as on Palm Sunday, after which the crucifix on the main altar is unveiled and brought down to the altar steps, where clergy and people venerate it. During this ceremony all the crucifixes in the church have been unveiled.

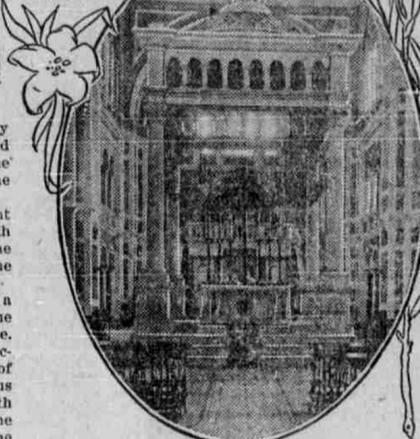
After the veneration of the crucifix the friars form in procession and proceed to the holy sepulcher, when the sacrament is brought back in solemn state to the central altar. The officiant then consumes the sacred species and the clergy leave the altar in silence.

The Good Friday evening service at the Church of the Holy Sepulcher is unique in this country, and represents the burial of our Lord, following closely that performed at Jerusalem. The church is in comparative darkness and the scenes in this dim light take on an added solemnity. Previous to this service the figure of Christ has been taken from its year-long resting place in the holy sepulcher and is now reclining on a bier in front of the representations of Mount Calvary. The figure is incensed; prayers are said, and, following the first of a series of sermons in various languages is preached from the spot.

Then the solemn procession is formed. The dead Christ on the bier, partly covered by a pall, is borne by the monks. Preceding this, at the head of the cortege, are carried representations of the crown of thorns, of the three nails which pierced hands and feet, of the spear which wounded the side and of the sponge filled with vinegar which they gave him to drink.



EASTER PROCESSION IN A JERUSALEM STREET.



ALTAR IN CHAPEL AT MT. ST. SEPULCHER.

The procession moves slowly round the church, stopping at intervals before the various altars. The bier is rested at each until a sermon in a different language is preached. The figure is finally rested upon the stone of unction, which is in front of the holy sepulcher, and the last sermon is then preached. After the sermon the figure is again incensed, prayers are recited and the dead Christ is laid to rest for another year in the holy sepulcher.

On Holy Saturday, or Easter eve, quite a number of old liturgical rites are observed at the Church of the Holy Sepulcher. Chief among them is the blessing of the paschal candle at the nine o'clock morning service.

On the evening of Holy Saturday the church is beautifully decorated with Easter flowers and greens, and there is held the "service of resurrection." The friars go to the part of the church in front of the holy sepulcher and then chant the solemn matins of the resurrection. At the conclusion of this office the celebrant and his ministers proceed to the holy sepulcher and the blessed sacrament is brought out in triumph. In gorgeous procession, amid hymns and the pealing of the organ, it is carried round through the various chapels, and finally to the high altar, where the solemn benediction is bestowed, and the first service of Easter is over.

The Easter Sunday masses, following the custom of those in Jerusalem, are said in the holy sepulcher every half hour from 5:30 in the morning. At nine o'clock a solemn high mass is said at the central altar, when the gorgeous Easter music is beautifully rendered by the monastery choir before a congregation which crowds the great edifice. A custom of several years' standing at the first service of Easter Sunday is the attendance in a body of a large number of Howard university students, who walk out to the monastery church to partake of the early Easter sacrament. At the 3:30 service in the afternoon the chanting of the office of compline is followed by the solemn benediction of the blessed sacrament.

If Easter day be bright and sunny, such of the grounds of the church and monastery as may be explored by the public are filled with sightseers after this song service. They wander through the well-kept grounds and generally find their way to the grotto of Lourdes, lying in a little valley to the south of the monastery. This is a facsimile reproduction of the famous shrine of the Pyrenees, created by the Franciscan friars here for the benefit of those pilgrims who cannot see the famous grotto of miraculous healing in its native home in the south of France.

It is only upon special occasions that one may penetrate the seclusion of the beautiful cloisters and courtyard of the monastery, the great, severely plain rectangular building behind the church.

The courtyard, with its vine-covered cistern in the center, is a spot of rich beauty, which lends additional charm to the graceful ambulatory, where the friars take exercise and recreation in inclement weather. Nor may one, except by special privilege, penetrate the beautiful private grounds of the monastery and enjoy the exquisitely kept garden and grounds which the monks have created behind their home.

YOUTHS TO DO SHARE

YOUNG NEBRASKANS EXPECTED TO DOUBLE GARDEN CROPS.

EXTENSION SERVICE AIDING

Offers Chance to Help Uncle Sam and Remunerates Worker—Many Towns Take Up Work.

Lincoln.—Last year Nebraska boys and girls working under the direction of the agricultural extension service contributed \$30,000 worth of fresh vegetables as their part toward winning Uncle Sam's war. This year they are asked to double that amount and make it \$60,000. And they are going to do it, too, for the agricultural extension service of the state university is whipping plans into shape which will make it possible for every boy and girl in the state to farm from one-half to one acre of ground.

One hundred towns in the state working in co-operation with the junior section of the extension service have already signified their intention of hiring paid supervisors to advise and assist the young gardeners in every way. Among the larger towns of the state which have already taken up the work are Lincoln, Fremont, Hastings, Grand Island, Columbus, Holdrege, Norfolk, Scottsbluff, Alliance, Ashland, York, Aurora, Auburn and Fullerton. Scores of towns in Nebraska already have made a survey, listing every vacant lot that can be farmed. In practically every case the school authorities will be only too glad to assign one of these plots to any young person who will agree to farm it.

The best thing about this plan is that every boy and girl besides helping the country, will get all of the

Defense met last Thursday to consider the question of raising the embargo which had existed up until that time in Nebraska on shipments of seed corn from the several Nebraska counties to each other and also outside of the state.

After careful investigation it decided to recommend to the Council of Defense the lifting of the embargo. Several County Defense Councils and Agricultural Agents report conditions which they believe warranted a continuance of the embargo on account of local peculiarities. In such cases it was suggested that vigorous action be taken so that the use of old and new stocks of corn suitable for seed in their locality be had.

It was reported that selfish holders were waiting for the embargo to be lifted so that they could ship their corn out of the state at prices above that made by the State Council of Defense. In such cases the local committees should see to it that this is not done, to the detriment of their community.

The extreme seriousness of the seed corn situation and the imperative necessity of every farmer securing an abundance of good seed, cannot be too earnestly urged upon our people.

The seed corn campaign having been waged for several months in the state and the urgency of the question vigorously brought to the attention of our people, the Nebraska State Council of Defense accepted the recommendation of the seed stocks committee and raised the embargo.

Stockmen Seek Relief.

Lincoln.—Nebraska cattle and hog men have sent an appeal to Food Administrator Hoover asking that the government do something to relieve the stock situation in this state. Limitation of packers' profits and the abolition of meatless days, temporarily, at least, are asked for in the telegram. "The trouble is that the government is conserving the meat supply of the country and yet has not ships enough to send it abroad," is the way officers of the state live stock breeders' association size up the sit-

NEBRASKA WAR GARDEN



Patch of beets, sweet corn and onions developed with a system of scientific intercropping by a Washington county youth. This garden was located at Blair, and is a good illustration of what can be accomplished by boys and girls in this state.

money he or she can make out of it. Unlike many patriotic activities, there is no expense connected with it, unless, perhaps, the cost of seed. The extension service will send complete instructions on making the garden and handling it successfully during the summer months.

Practical business experience will be given the children. Every boy or girl starting a garden under the plan will keep an account book showing just what is received from vegetables which are sold. All working time put in on the garden will be figured by the children at ten cents an hour to be deducted from the gross income before the profits are determined. Just to show what can be done along this line, one boy living near Scottsbluff, Neb., made nearly \$400 last season in clear profit. His war garden occupied less than an acre. His income was \$436.77, and his expenses were \$46.95. This garden was under the government irrigation ditch and perhaps affords an exceptional record, but it illustrates what can be done. In many Nebraska towns this summer children's markets will be held where the boys and girls can sell what they raise.

The agricultural extension service is desirous of enlisting 15,000 boys and girls in the project this summer. Those desiring to receive the bulletins and instructions should address Junior Section, Agricultural Extension Service, Lincoln, Neb.

Lift Embargo on Seed Corn.

Lincoln.—The seeds stock committee of the National government and also of the Nebraska State Council of

uation. "They can't get it abroad and won't let us eat it at home. The result is that prices are sagging and feeders are losing money."

Good War Crops.

Crab Orchard.—Buckwheat and beans have proved two good war crops for F. A. Woodfill of Crab Orchard. He used one and a half bushels of buckwheat last June in sowing a patch and to date has sold \$175 worth of flour from it. Mr. Woodfill figures that it is a good crop for that part of the state, since it can be put in after the other crops are sown and brings a tidy income. Mr. Woodfill also raised navy beans last year, securing seed from the agricultural extension service, and found a market for all that he could produce.

Urged to Make Known Wants.

Washington.—Exaggerated reports of shortages of farm labor, the Department of Labor announced, are hindering efforts of the government to place workers on the farms. Less talk about the shortage and more of the methods by which farmers can make known their needs, was suggested as a remedy. Any farmer who wants hands may obtain an application blank from his postmaster, rural carrier or county farm agent, which will put him in touch with the department.

Keeps Trousers in Shape.

A New York tailor is the inventor of a device that prevents trousers bagging at the knees by pulling them up slightly as a wearer sits down.

Favors Closing Some Enterprises.

Lincoln.—Women and school boys will never solve the question of additional labor on the farm, according to Prof. H. C. Filley of the department of farm management of the Nebraska university. "We must get farm labor from some source or production will be incited," he says. "In every city are thousands of men who were farm raised and thousands of others accustomed to heavy work. These men can be made available for the farm by shutting down unnecessary enterprises," declared the professor.

Nature's Great Hoodoo Temple.

In the Hoodoo basin of western Wyoming are curious formations which resemble Punch and Judy heads, grim savages, simpering old maids, monkeys, rabbits, birds and animals. There are fifty different shapes of heads, says Popular Science Monthly, and over forty different animal and human faces have been counted. The rock out of which the hoodoos have been carved by Dame Nature is what is known as volcanic tuff.