

EASTER IN JERUSALEM

By Prof. T. F. Wright, Ph. D.

EARLY one thousand Sunday-school teachers have gone from America to Jerusalem to attend the international convention at Easter. What are the scenes which they are witnessing at this bright and beautiful season?

The spring brings happiness to the Holy Land. During the winter the earth is wet and cold, the low houses are damp, and the people suffer because they have almost nothing to burn. But as soon as the spring comes the brown fields become bright with the white and red eyelets, the wild gladioli, the orchids, the yellow cypripediums, the scarlet poppies, the high and the low purple hollyhocks. The people begin moving toward Jerusalem to be there at the time of the great festival.

Most of the people in Palestine are very poor, and have to walk, each village forming one group. Perhaps the chief of a village rides a donkey. Sometimes the pilgrims carry a tambourine, and generally a drum or tambourine.

At Jerusalem for several days the citizens are waiting about the gates to welcome the visitors, whom they lead into the city to places of rest. Of course the narrow streets soon become crowded.

The bazars do a brisk business; many soldiers are on duty to keep order. Travelers from many countries pour in to swell the crowds. Everybody is excited and joyful.

Not all the people keep Easter, for not all are Christians; but they all keep some festival in the spring. The Jews keep the Passover in memory of their escape from Egypt. They

Naturally the Jews keep their festival the most quietly, but they are very earnest about it, especially those in Palestine, who have gone there in order to live as nearly as possible like their ancestors of thirty centuries ago. They are poor, but very religious, and every Friday the year round they meet in a place behind the wall of the Temple, and shed tears over their misfortunes, and pray that they may have their city again.

The Moslems, the followers of Mohammed, would not be likely to have any part in the Easter festival, but they do have a great celebration at that time, and their large numbers make it very imposing. Their feast is called Nelly Mousa, that is, the prophet Moses. The Bible says that Moses died and was buried over the Jordan, in Moab, but the Moslems say that his tomb is down in the wilderness of Judea. Possibly the place to which they go is where funeral ceremonies were held for Jacob, as is told in the last chapter of Genesis.

For days the Moslems are gathering at Jerusalem, the rich officials, the merchants and farmers, and the wild Bedouins, who are not very religious. The Moslems hold a place where the Temple was, and they have two mosques, Omar and El-Aksa, in what was the enclosure of the Temple. They have also many other mosques in the city.

In all these they spend much time in preparation, and then on the appointed day they take out with much ceremony their green banners and form a procession through the eastern gate. Some high officers start who do not go all the way. They ride white

wealthy families to have tombs made in their own gardens. There are many such on all sides of Jerusalem, and sometimes poor people live in them.

All the Christians except the Protestants celebrate Easter in the Church of the Holy Sepulcher, which has two great domes, one of the Greeks, the other of the Latins. This church was first built round the sepulcher about 350 years after our Lord's death; when it had stood about three centuries it was destroyed by the Persians. It was rebuilt in three parts, and afterward enlarged.

That edifice also suffered injury, and the Crusaders built this one about 800 years ago. Additions have since been made to it. In its last form it is about 100 years old.

There are some forty parts of the building, chapels and altars and the like, but the chief part is, of course, the sepulcher.

This is entered by steps downward, and is a room about six feet square. Fifteen silver lamps hang from the roof ceiling. Of these the Greeks own five, the Latins five, the Armenians four and the Copts one. Masses are said here at short intervals. The priests at the different altars almost elbow one another. The sounds make a babel.

THE SORRY PART OF IT.

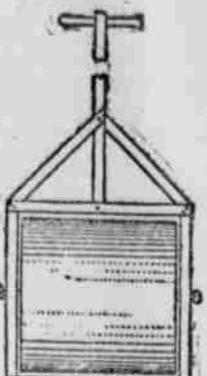
The bitterness in the hearts of the rival sects has so often caused quarrels and murders in this church that the Turkish soldiers, who are Moslems, are always present near the door, longing, drinking coffee and chatting, yet ready at any sign of conflict to arrest the antagonists. The bells in the two great domes are Greek in one and Latin in the other, and they are always rung in discord, so that the Moslems all over the city are disturbed by them, and speak in contempt of the Christians.

The court before the church is a very busy place at Easter, for pilgrims are buying candles to place on the altars and relics to take home, and there

The Farm

Value of Spraying.
 One of the best proofs of spraying was given us recently by W. H. LaFosse, of Union County. In his orchard he has a few green trees that have borne fruit for twenty-two years, but the apples have always been inferior and poor keepers. Last year he sprayed them thoroughly two times, and the result is that he has an abundant crop of sound fruit, that is keeping perfectly.—Indiana Farmer.

Lawn or Garden Roller.
 For the simplest form, saw the roller from a hardwood log, six or eight feet long, and four or six inches thick. Bore a hole in the center, five or six inches deep. The frame is two-by-two-inch hardwood, and may be mortised or halved together and fastened up by one-fourth-inch bolts. Handle bar is bolted in the same manner, and a seven-eighths-inch hole bored near the end to receive a round hardwood



stick. Diagonal braces need not be more than one-half inch thick of hardwood, bolted to bar and front cross piece. Through holes bored in the side pieces are passed three-fourths-inch log screws, which are screwed into the roller; straight iron pins may be used.

A cement roller would be heavier and more durable. Iron pins, flattened on one end to keep them from turning, are embedded in the cement. Use a frame similar to the above. The form is a sheet iron tube of the desired length and diameter. If more than one roller is wanted, three sheet iron hoops can be slipped over the tube to keep it from spreading.

A piece of three-inch plank larger than the diameter of the tube, with one side planed, is centred, and a circle, slightly larger than the tube, marked out with dividers. Bore a hole in the centre, insert the pin, place the sheet iron tube over it, even with the circle and pour in the cement made of one part of best cement to two parts sharp sand.—W. G. Rodgers, in Farm and Home.

The Old Hens.
 On many farms at this time of the year there are found quite a number of surplus males and females that possess pure blood but which cannot be sold to fanciers, for various reasons. These may have been prize winners at an early period in life, but on account of approaching end and consequent falling beauty, they have lost out and have become the victims of the intense commercialism with which this age is charged. These birds find their way into the huckster wagon at commercial rates and a day or two later they may be found in the midst of a struggling, surging mass of everything that the feathered vocabulary has a name for. About that time some farmer, and so far as that is concerned, once in while a fancier, will happen that way when his eyes will be caught instantly by the appearance of any specimens. He becomes interested right away and goes after such specimens as pleases his fancy, and one by one examines every section of said huckster the bloodied bird at the commonest kind of a price he can beat the huckster down to. Then he takes the bird home, waits until it moult and fixes it up for sale for four or five times the price he gave for it, declaring that nobody has been harmed, for the bird was thoroughly bred.—Inland Poultry Journal.

Timely Fashion Hints

New York City.—Blouse waists worn with chemisettes, make pronounced favorites, and will extend their vogue for many months to come. This one is

Simplicity marks the skirt. It is plain the front gore being in the form of a double box pleat. This idea could be carried out in two tones of any color, and in many it would be as pretty as it is in this. It might be done entirely, too, in white with pearl buttons. For the far South such a dress is de rigueur right now.



BLOUSE WAIST AND TUCKED SKIRT.

A Dancable Gown.
 Any youthful dancing gown is appropriate for a girl enjoying her first gay season. The flowered chiffons in hydrangea tints are usually lovely and are wonderfully popular. They are made very simply, with wide tucks and high girdles of silk or liberty satin. With high bodices the chiffons are charming for theatre wear or for restaurant dinners.

A Useful Hint.
 The berth in some form, or else a dclin, is present on most of the season's low necked gowns. The simplest gowns worn by young girls do not follow this rule, however. Neither do they follow any extreme tendency to décolleté. A girl's dancing gowns are usually the simplest, as far as decorations are concerned, in her entire wardrobe.

In Manila Straw.
 A hat of Manila straw was trimmed with black velvet ribbon and black wings. The brim was wide and flexible, and was turned up irregularly on one side. There was a ruche of velvet ribbon extending around the crown, a fancy buckle in front holding two long black swallows' wings, which were brought around to the side on the brim of the hat.

Cloth Skirts.
 Cloth skirts are this season worn with velvet jackets. This is a new idea and one which bids fair to be decidedly popular. This jacket, however, to be in good style, must be one cut with basques and to be quite elaborately trimmed. The skirt is of broadcloth, matching exactly the color of the jacket.

Walking Skirt With Flounce.
 Flounce skirts of all sorts make notable features of the latest styles, and are much liked for the soft silks and wools as well as for the many dainty cotton materials. This one is exceptionally dainty and shirred at the upper edge, the flounce being joined to the lower,

A LATE DESIGN BY MAY MANTON.



fourth yards forty-four inches wide, with five-eighths yards twenty-one inches wide for belt.

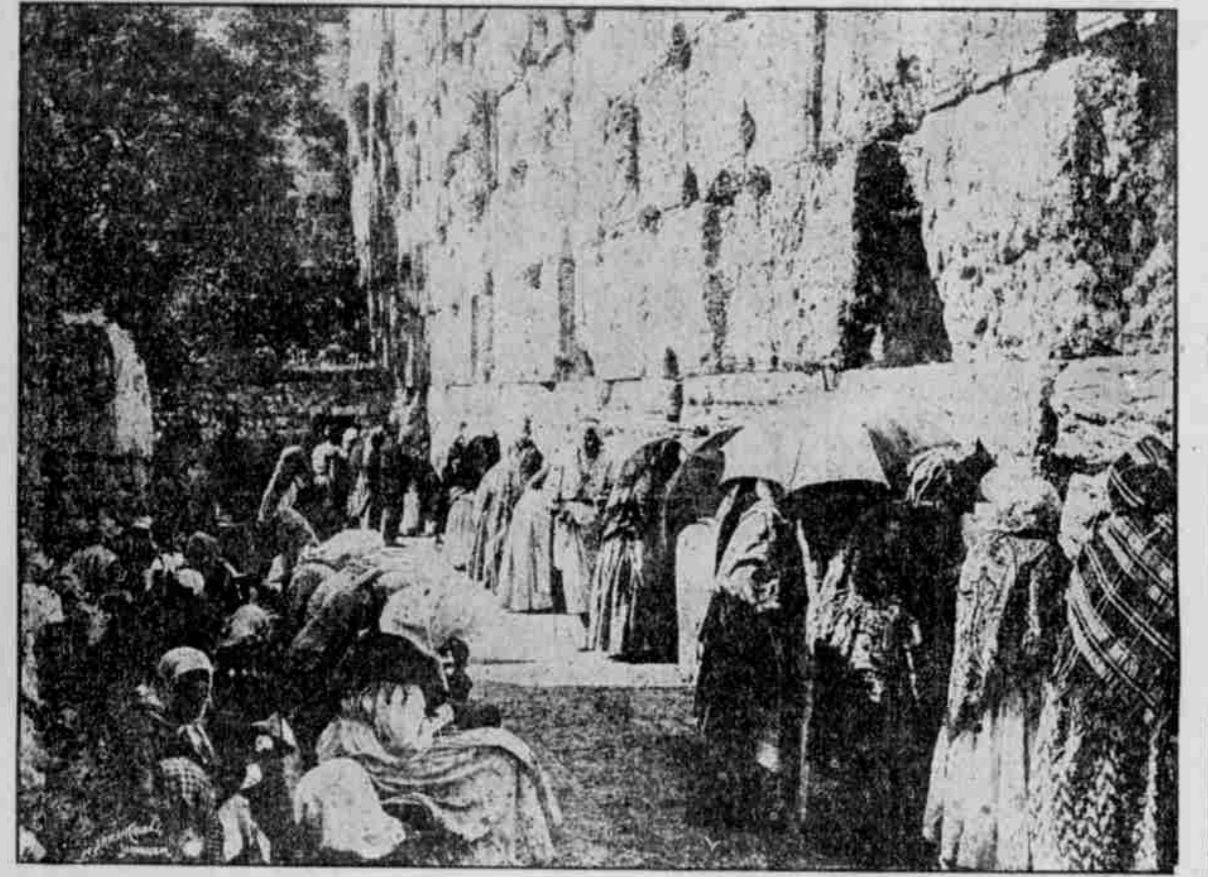
Skirts in round length that touch, or just a little more than touch the floor, make one of the most fashionable of all models for all indoor occasions and for the handsome street costumes. This one is exceedingly graceful at the same time that it is simple in the extreme and is adapted to all materials that are soft enough to take graceful folds, but is shown in raspberry red chiffon broadcloth stitched with coralline silk.

The skirt is cut in five gores and is laid in three tucks of generous width. The upper edge is shirred to give the effect of a shallow yoke, and the fullness is so distributed as to give less at front, more at the sides and back.

The quantity of material required for the medium size is nine yards twenty-one, seven and one-half yards twenty-seven, or four and one-half yards forty-four inches wide.

In Lilac Linen.
 A charmingly novel lilac linen rig suitable for most sorts of day wear shows one of the deep yokes—fairly a cape effect—of the linen. It is edged with an emplacement of linen in the same quality and of an amethyst color. The combination is exquisite. A corresponding emplacement of the amethyst colored linen forms the lower part of the mandolin shaped sleeves. Very many small buttons form the finish in every possible place, and these buttons are of amethyst color and are put on in clusters of three. The blouse buttons down the back.

The quantity of material required for the medium size is ten yards twenty-one, nine yards twenty-seven, or five and one-fourth yards forty-four inches wide.



JEWS' WAILING WALL—City of Jerusalem.

meet in their houses, with everything done up as if for a journey, and with the lamb and the bread and the bitter herbs to remind them of that event. The bread is not raised, but is made of flour and water, and is baked in thin sheets. It is used for seven days.

The Jews are not very happy in Palestine, and have often been attacked at the Passover time, when they could not defend themselves. But they are never afraid of Americans, who have never harmed them.

Once, in Jerusalem, I was taken to a Hebrew house to see how such a family kept the feast. They lived a little way from the wall, in a small stone house of one story. We could see that a small, high window was lighted, but no answer was made to our knock. We waited a little, and knocked again.

This time we got an answer, but the door was not opened, and a voice inside us said:

"Go away and do not trouble us."

A new thought now came to us, and so we knocked again, and this time we called out:

"American!"

As soon as they heard that word they set up a joyful shout and threw the door wide open, with cries of "Welcome, welcome, American!"

The room into which we now entered was nearly square. There was a low seat, or divan, along two sides, and on one side we were given a place. The family were across the room, all excepting a little boy, who was in the middle.

UNTIL I CAN COUNT SIX STARS.

We observed that the father had a large bundle in his right hand and another in his left, and we understood that so he carried out the idea of having everything made ready to leave, as his ancestors had left Egypt by night immediately after eating the Passover. Presently the boy said, "What is the meaning of this service?" and then the father, as the Scriptures require, told all about the first Passover, how the Jews were oppressed in Egypt, and were set free, and were commanded to keep this feast every year afterwards.

We spent a long evening, listening to him and tasting of the feast and having everything explained. We invited our host to come and eat some of our food at the end of the days.

He came and was requested to take his place at the table, but he shook his head. We waited awhile and then asked him to be seated, but he still shook his head.

"Can you not come at all?" we asked. "Yes, I can come, but the days are not over until I can count six stars."

So he stood by the window, and at last he turned round with a bright face and said, "Now I can eat with you." He certainly had not lost his appetite while waiting.

horses with red bridles and saddles. The people wear bright turbans. The soldiers carry guns, but the desert people have spears.

For an hour they all come streaming out of the city, going down the hill to the valley of the Kedron, and so over the Mount of Olives and on, of sight. And they are gone for a week. Then they come back and return to their homes.

Christians are not allowed to go, but a Moslem friend has told me that they hold many services, and have something like what is called by us a "revival."

No one who has heard the music of the Turkish military bands will forget the plaintive airs which they always play, as if the life of the people was a sad one; as if the soldiers longed for their homes, and as if their faith did not make Moslems happy.

It is in a minor key, also, that men call on from the minarets of the mosque five times a day the call to prayer: "God is great! God is great! Come to prayer!"

Jews and Moslems are not at strife among themselves, but it is very unfortunate that Christians of different sects are at odds in Palestine. First are the Greeks, as they are called, who come from Greece and Russia, and other countries which belonged to the eastern part of the Roman Empire, with their capital at Constantinople. Then there are Latins, who are of all nations that look to Rome as their centre.

The Latins do not acknowledge the patriarch, and the Greeks do not acknowledge the Pope. They do not keep the same days for Christmas and Easter, because the East was not willing to follow the West in the adoption of the Gregorian calendar. There are now thirteen days between their datings, and the difference increases by one day every century. The Latin Easter comes first.

seems to be no other place in the world where so many nations meet.

The Latins, the Armenians and the Egyptians do not have any services very different from those held at their homes.

The Greek Christians have a strange rite, called the "Holy Fire." Their Easter comes later, as I have already explained, and this is fortunate, and stay all night in it. The reason for this is that, when the fire comes, it will be made to light torches, and these will be carried by runners to all the villages; the one who comes first to his village will have a prize. Thus it is a contest of athletes to get nearest and start first. There are chanting and yelling and pushing and falling and fainting and every kind of violence.

CARRYING THE "HOLY FIRE."

At one point stands a priest to catch the fire through an opening from the tomb. Hundreds of bare arms thrust forward candles. At last a flame appears inside the hole; soon it spreads from hand to hand, and all rush, shouting, to get away. Another custom—and it repeats an act done at the first Lord's Supper—is the washing of feet. A row of persons representing the disciples is formed, and one by one they seat themselves in a chair, and hold their feet over a large silver jar filled with water sprinkled with rose leaves. The officiating priest kneels in front upon a red velvet cushion, washes the feet, dries them with a towel and kisses them.

Whether or not this church stands on the spot of our Lord's burial depends on its position as to the old city wall. If it was outside it may be the true place, which was "without the gate." Some bits of wall have been uncovered, but not enough to make the line plain.

The church is in a crowded part of the city, and no extended digging would be allowed there. The excavations which are carried on are mostly in the country. No doubt we shall know much more in due time than we do now.

Whether or not this church stands on the spot of our Lord's burial depends on its position as to the old city wall. If it was outside it may be the true place, which was "without the gate." Some bits of wall have been uncovered, but not enough to make the line plain.

The church is in a crowded part of the city, and no extended digging would be allowed there. The excavations which are carried on are mostly in the country. No doubt we shall know much more in due time than we do now.

First Chick—"She, too, is lucky."
 Second Chick—"How so?"
 First Chick—"Why, isn't she being born with an Easter hat on her head?"—Life.

Easter instructs us to live for the spirit. The imperishable element in man is the spiritual. Jesus enlightened His daily life with prayer. He lived for the spiritual side of life; for ministry, duty, love; for the things that never die.

Oxen on the Farm.
 As good horses have become scarce and high in price, it would seem that oxen might again be profitably employed to do some work of the farm. It is hard for the people of the present day to realize that until a comparatively recent date the ox was the chief draft animal of the world. Even

**First Chick—"She, too, is lucky."
 Second Chick—"How so?"
 First Chick—"Why, isn't she being born with an Easter hat on her head?"—Life.**

Easter instructs us to live for the spirit. The imperishable element in man is the spiritual. Jesus enlightened His daily life with prayer. He lived for the spiritual side of life; for ministry, duty, love; for the things that never die.

Oxen on the Farm.
 As good horses have become scarce and high in price, it would seem that oxen might again be profitably employed to do some work of the farm. It is hard for the people of the present day to realize that until a comparatively recent date the ox was the chief draft animal of the world. Even