

TURKISH NO MORE

Whole World Rejoices That "the Infidel" Has Been Driven From Holy City.

EASTER will be celebrated in Palestine as never before this many centuries, and all the Christian world will celebrate with greater fervor and deeper reverence now that the hand of the "infidel Turk" is removed.

It is exactly 674 years since the Turk drove out the Christians and took possession of Jerusalem, after it had been taken by Frederick II, March 17, 1229, who crowned himself king of the Latin kingdom, in imitation of that earlier king of Jerusalem, Godfrey of Bouillon (1099).

Land of Pilgrimage.

Palestine had been assigned to the Emperor of the East in 305 A. D., and was nominally Christian at that time, when pilgrimage to the Holy Land became almost a cult and the finding of relics became a regular pursuit in all the places identified with the life of Jesus.

This was the period that might also be termed the Christianizing of Palestine, for Christianity had developed far more vigorously at Rome and in other parts of the Roman empire than in the Holy Land itself, up to this time. Constantine had made it the state religion and Helena had found the "True Cross," so that there was a great stirring of interest throughout the land. Many fine churches were built, and Justinian erected the Golden Gate and part of a great church, now the El Aksa mosque (527-565).

Christians Persecuted.

It was in 614 that Chosroes II, king of Persia, made his great inroad, persecuting the Christians wherever he found them, especially in what is now Armenia, and capturing Jerusalem. The Emperor Heraclius managed to regain control (629), but he had to yield before the might of the Caliph Omar (637), who erected many great structures, especially the mosque called after him, upon the great rock which had been the site of the temple of Solomon.

For more than 400 years the Mohammedans held sway, until as a result of the Crusades Godfrey of Bouillon took possession in 1099. The Christian powers could not, however, hold possession, for they were always fighting among themselves, and so Saladin, the mighty leader of the Moslems, gained a permanent hold over the land of Palestine and Jerusalem in 1187.

It was during the next century that the Christians under the leadership of Frederick II gained possession of Palestine for the last time, until our own day. But with dissension among the Christians of that time it was not difficult for the Turks to regain control in 1244 and retain it ever since, in one form or another.

Surrender of Jerusalem.

The surrender of Jerusalem to the British forces last December, and the subsequent conquest of much of the rest of the land now establishes Christian control, at least for the present, and the doubt has been raised whether any Christian power, even Germany, will dare to suggest that the holy places again be turned over to the power of the Moslem, no matter what the terms of peace may be.

Precisely what local changes in privileges of worship will come out of the change may not be foretold. For a long time a strange situation has prevailed in Jerusalem. The holy sepulcher, for example, with its relics of Christian treasure, has been used by Greeks, Armenians and Western Christians in alternation, the control remaining with the Turkish authorities. Naturally many disputes have arisen out of so strange a situation.

This Easter Significant.

When the city was captured by the British there was great local anxiety as to what might result. With the entry of General Allenby, with his staff and certain French and Italian officers, these anxieties were quickly set at rest. The Jewish population soon learned that all was to be well with them and other sects represented in the citizenship of the historic place were equally reassured. A sense of peace, liberty and security had its immediate effect and influenced profoundly the preparations for the new, unexampled Easter as well as for future worship of every sort in the troubled Holy Land. In Jerusalem as elsewhere began to appear a conviction that, no matter how long world peace might be delayed, a new spirit was abroad throughout the earth.

This Easter, then, has a special significance, in view of all the centuries of struggle for holding the places consecrated to Christianity by the activity of its Savior.



SOMEWHERE IN FRANCE EASTER, 1919

Somewhere in France, the Easter violets blooming
Breathe of his grave the incense of my love;
Somewhere in France the stars shine through the gloaming,
Fond eyes of angels watching from above.

Somewhere in France all that I had is sleeping,
Treasure of heart and jewel of my soul!
Somewhere in France, I cannot see for weeping
Even his writing, grief beyond control.

Somewhere in France, O Christ, salvation's Captain,
Order him home—he's dying, sick and faint!
Somewhere in France, he is dead—his body
wrapped in Liberty's flag, no answer to my plaint!

Somewhere in France, and this is Easter morning,
My breaking heart can raise no hymn of praise;
Somewhere in France, shall flowers for Christ's
adorning
Grow from the stones of grief's downtrodden ways?

Somewhere in France, and yet my bitter crying
Wakes a faint echo like a distant chime;
Somewhere in France I hear faith's bells replying
Tolling like music from the towers of time.

Somewhere in France, along the eastern coasts,
Hung with the pall of battle smoke and grime,
Somewhere in France a shining pledge is given,
Morning is dawning, silent and sublime.

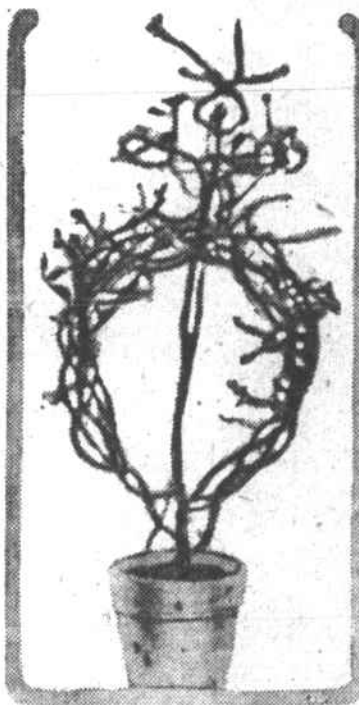
Somewhere in France men's souls have burst their prison;
Somewhere in France Christ comes again to earth.
Somewhere in France, 'tis true our Lord is risen!
Somewhere in France a better hope has birth.

Somewhere in France, I have no bitter yearning
To bring him thence, to hold him for my own;
Somewhere in France today he is returning;
Somewhere in heaven now he has come home!

Opprobrium Given Crucifixion Plant Has Many Reasons

THERE is a popular belief in the Old World that the crown of thorns placed on the Savior's head was derived from a certain species of euphorbia which, when grown nowadays in botanical gardens, is often trained into the form of a thorny crown fastened upon a cross.

The "crucifixion plant," as it is called, has no leaves worth mention-



The Crucifixion Plant.

ing, save at the tips of its branches. All the rest of it is mainly thorns.

But the oddest thing of all about it is that, when cut with a knife, drops of red juice resembling blood exude from it. No wonder, then, that in the Old World where religion and superstition so frequently merge, it should be regarded, with awe,

NAME DERIVED FROM SAXON

Easter Known to Have Been a Celebration Time of the Heathen Goddess Ostara.

Not until the early sixties did the Presbyterians take note of Easter. And New England was the last section of our country to bend—or unbend—in the direction of the Easter celebration. The name Easter, which is in use only among the English and German speaking peoples, is undoubtedly derived from that of the heathen Saxon's goddess, Ostara, Ostere or Estre. She was the personification of the East, of the spring and of the morning, the month of April being dedicated to her and called "Easter-month" by the Saxons and Angles. It is still called in Germany Ostermonat. Yet Easter sometimes falls in March, as the church calendar prescribes that it shall fall upon the first Sunday after the fourteenth day of the moon that happens to reign at the vernal equinox, which is March 21. One writer says:

"Non-Tentonic nations cling to the Semitic word derived from the Arabic word pesach, 'to pass by,' which has been translated into English as Passover. In England the Semitic form survives in many terms applicable to the season, as pass flower, paschal lamb and pasch, pace or pass eggs. These terms remind us that our Christian festival is the successor to the Jewish Passover, while the word Easter carries us back through the Saxons to the more ancient celebrations which from the earliest ages of man have expressed the universal outburst of rejoicing over the reawakening of nature after the long sleep of winter."

LET UNCLE SAM BE YOUR BANKER

Offers Far Better Opportunities Than Those Enjoyed by Thrifty People in France Who Claim Leadership.

France has been called the thriftiest nation in the world. It claims to be. If we do not watch out she will prove it conclusively. America is the richest country on earth. Our per capita savings increased approximately 45 per cent in the last four years—the period of the war. Last year, for instance, the per capita savings in the South alone was \$28.73. That sounds like we have the money, and we certainly have the will to make more.

Uncle Sam is out to show you how. He wants to be your savings banker. He offers you not only 4 per cent interest, compounded quarterly, but the government as security. There could not be a better incentive for thrift than that. The French people have far less, yet they save more. They have no way to put their savings into small government securities, the popular denomination being that of five hundred francs, or \$100.

It would not be very convenient to save if we had to put our pennies into an old stocking until we had accumulated \$100 as the French do, would it? And the stocking doesn't pay any interest. So let Uncle Sam take care of your pennies—twenty-five of them buy a Thrift Stamp and sixteen Thrift Stamps converted into a War Savings Stamp begin earning compound interest for you immediately. Are we going to let the French beat us in thrift?

DARED GERMANS TO SHOW HEADS

Sergeant of Marines Hurlled Pointed Query at Boches When Fire Was Most Terrific in Belleau Wood.

It isn't nice to swear in type. Neither is war nice. This is a war story. It was told by Brigadier General Catlin in his book, "With the Help of God and a Few Marines." Belleau Wood is the setting.

The General had given his troops the order to advance. His last words were, as they started across the wheat fields under a withering fire, "Give 'em hell, boys."

"Some one has reported," the General continues, "that they advanced on those woods crying, 'Remember the Lusitania.' If they did I failed to hear it."

"Somehow that doesn't sound like the sort of things the Marines say under the conditions."

Then General Catlin tells what they did say. When the lines were wavering under the terrific German fire, a sergeant cried out:

"Come on you ———, do you want to live forever?"

Tell the marines that you are not going to take your share of the coming Victory Liberty Loan.

CHINESE YOUTH WINS WAR MEDAL

General Pershing Pins Award on Breast of Sing Kee, Who Braved German Fire.

Here is a text book on Americanism written in Chinese character and translated for use when a Victory Liberty Loan salesman tackles you to do your duty. It is an official American communique:

"Pvt. Sing Kee, Infantry. Chung Kee, father, 604 North Fourth street, San Jose Calif. For extraordinary heroism in action at Mont Notre Dame, west of Fismes, France, August 14, 15, 1918. Pvt. Kee, although seriously gassed during shelling by high explosive and gas shells, refused to be evacuated, and continued, practically single-handed, by his own initiative to operate the regimental message center relay station at Mont Notre Dame. Throughout the critical period Pvt. Kee showed extraordinary heroism, high courage, and persistent devotion to duty and totally disregarded all personal danger. By his determination he materially aided his regimental commander in communication with the front line."

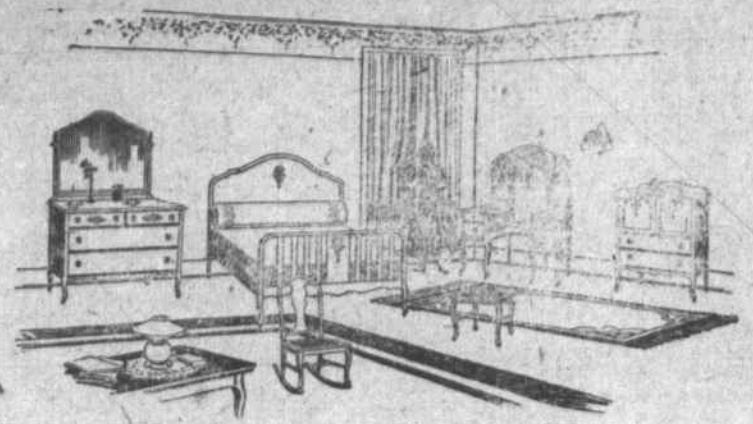
Sing Kee wears the Distinguished Service Medal of the United States of America.

Sing Kee is for America—for her enough to lay down his life. Are you for America? Are you as good a man as Sing Kee?

Then buy of the Victory Loan to the limit.

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By spending lavishly the United States ended the war, saved billions of dollars and hundreds of thousands of lives. Pay your share of the bills thankfully.



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