

# HAPPY EASTER TIME

# THE TWICE-A-WEEK DISPATCH

A PROGRESSIVE REPUBLICAN NEWSPAPER DEVOTED TO THE UPBUILDING OF AMERICAN HOMES AND AMERICAN INDUSTRIES.

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Symbolizing the Day of Light and Joy



PHOTO BY FRANK FOURNIER

This is that morn—the resurrection hour  
Of all the good that has within us died,  
The hour to throw aside with passionate force,  
The cruel bonds of wrong, and blindness—pride—  
And rise into a level high of power,  
Of strength—of purity—while those we love rejoice  
With "clouds of angel witnesses" above  
And all the dear ones who before have gone.

## The First Easter Dawn



## THE DAY OF LIGHT

Saxon Festival of Easter Was Regarded by Them as the Queen of All.

IN ANCIENT times the Saxons were worshippers of the heathen goddess Eostre, whose festival fell in the spring. The feast of the Resurrection falling in the spring also, the name was transferred to the Christian feast which, in the Saxon church, was regarded as the queen of festivals. It was termed the day of light, and from midnight of Easter eve until daylight the churches were brilliantly illuminated and decorated. On Easter morning the people flocked to the elaborate service, and especially to witness the symbolic resurrection from the sepulcher. This was represented by the priest elevating in full view of the people the supposed body of the risen Christ.

In connection with the celebration in the churches the people indulged in feasting and rejoicing in their own homes. This was but a natural reaction from the rigorous fast of Lent im-

posed by the church, during which no meat whatever was eaten and on Good Friday no food at all was permitted upon the table. Even the most devout Christians must have been ravenously hungry and rejoiced in the prospect of the Easter feast. The tables were covered with meats and pas-



Mass of Consecration in Tyrol for cloths, etc. Moscow where the Virgin appeared before Comstock Taraga, a shepherdess.

In the Tyrol the Easter festival is one of the most important. The people are very religious and the services are very elaborate. The people are very religious and the services are very elaborate. The people are very religious and the services are very elaborate.

trials, which had been in preparation for days, and the entire week was given over to the celebration.

The celebration is an important part of these celebrations of Easter. In the early church days the eggs were very highly colored and decorated with intricate and elaborate inscriptions. While most of the old elaborate displays have fallen into disuse, the egg in some form yet remains a feature of Easter in modern times. In Vienna the Easter egg is made of silver, mother of pearl and bronze, filled with all sorts of knick-knacks and quaint devices.

The Tyrolese peasants yet retain a very pretty custom of celebrating Easter, in which the egg figures prominently. On Easter eve bands of musicians traverse every valley, singing holiday hymns. Their picturesque hats are adorned with flowers. Crowds of children accompany them and at night carry torches of lighted pine wood. As they pause before each house the people come to the doors and pour eggs into the baskets of the singers, while they themselves join in the chorus.

In olden times the Polish endeavored to surpass one another in elaborate Easter display and sumptuous feasts.

## Joy Without End



## CELEBRATION IN GREEK COUNTRIES

Intense Fervor and Devotion Shown in Easter Ceremonies—Processions—Pilgrimages Numerous.

IN all the Greek orthodox countries—Russia, Roumania, Greece, Bulgaria, Servia, Montenegro, and a large part of Asia Minor—Easter is celebrated with great fervor and devotion. The Easter story is a well-known incident of these celebrations. A curious story is told of Emperor Nicholas II and the Easter story. On leaving his apartments one Easter morning he kissed the altar of the Holy Sepulcher with the usual salutation, "Christ is risen," to which the response is, "He is risen indeed." But the man at the altar replied, "He is not risen." The emperor was angry and shouted, "Risen he is risen!" The man, with an unmuting composure, repeated the words, "He is not risen." He was a Jew, only the orthodox church of Russia would have him.

Thus, in all the Greek Orthodox countries, there is much in evidence in the Holy Land, which of late years has attracted her pilgrims in the Christian world of the Orient in many ways. Not only by pilgrimages, but also by magnificent buildings and monuments, but also by the devotion of the people, especially at Jerusalem, it is interesting to observe the contrast which takes place in a certain part of the world between the Greek, Protestant and Georgian (Armenian).

Protestant religious activity in Jerusalem, which at one time was largely English, has of late years been much strengthened by the influx of German colonists, especially Saxonians.

Away from the ecclesiastical ceremonial the pilgrims in Easter time seek the lonely and places where our Lord spent his last days and nights. Of these Gethsemane is the principal goal, and here the difference in creed among the many visitors is obliterated by an earnest and quiet devotion which is unexpectedly free from the emotional.

Another figure has a prominent place in Easter celebrations in Jerusalem; that of Moses, whose liberation of the Jewish people from the yoke of Egypt is commemorated in the ancient Hebrew paschal feast. But it is not the Passover celebrated by the various Jewish colonies of Palestine—the older Spanish-speaking, the Turk-speaking people from Bokhara and other central Asiatic regions, the Arabic-speaking Jews from Yemen, and the Polish, Russian and German Jews of Yiddish tongue. It is not the Jewish Passover that is the most remarkable celebration in honor of the great leader and the Exodus.

There is a very little known Mohammedan celebration which, though no longer so general as formerly, is still a most interesting one. To the Mohammedan, it must be remembered, Jerusalem is a holy city, like Mecca and Medina, and there is a great mosque among Arabs, "Syria is the holiest country. Palestine the holy land, and Jerusalem, the holy city, is the holy of holies."

The tradition is that Ommi Selma, wife of the prophet, heard these words one day from Mohammed, "He who makes the pilgrimage from Jerusalem to Mecca will obtain forgiveness of sins, past and future, and will earn paradise."

There is a pilgrimage at Easter time which does not go quite as far from Jerusalem as Mecca, but whose goal is the burial place of Moses—Neby Musa—between the city and the Dead sea. Although, according to Christian and Hebrew belief, the Lord buried Moses, and his grave is hidden from posterity, the Mohammedans regard a certain ruined sanctuary, some three or four hours' distance from Jerusalem, as covering the remains of the

prophet.

In cosmopolitan charm Easter in Constantinople almost equals that in Jerusalem. The capital of the Turkish empire is, of course, in itself highly cosmopolitan, and there is no other city in the world where so many languages are heard in the streets, not by foreigners but by the variegated native population. The background here is not Jewish and Mohammedan, as in Jerusalem, but Mohammedan and Christian, with a strong tinge of Spanish Jewry.

Of the native Christians the Greeks predominate, but there has always been a very numerous Armenian element in Constantinople. The magnificent Greek Orthodox ceremonial well reflects the towering strength of that church in the Levant, which for centuries, under the absolute rule of the Ottoman sultans, acted in the capacity of imperial overseer of the Christian peoples under Turkish sway. Until the comparatively recent rise of the Balkan nationalities—Roumanian, Servian, Bulgarian, Montenegrin—Greek was the language of all cultured people of orthodox faith outside of Russia and Austria-Hungary. And Greek intellectual, social and political control through the unifying power of the Greek church was more complete under Ottoman rule than it had been under the Byzantine emperors.

Recent events have once more shown the force of the people of Greek speech. Through the breaking away of the Bulgarian church and the erection of a Bulgarian exarchate, Greek in religion, but Bulgarian in speech and political aims, it had been temporarily weakened.

## BEST THOUGHTS FOR EASTER

Meant for Those Who Have a Real Appreciation of the Significance of the Season.

On Easter Sunday let us think—Of him in honor of whose perfect life and glorious resurrection we live our best and flowers breathe forth their beauty and fragrance.

Of the God who sent him to confirm the hopes of the human race in the reality of the life beyond death.

Of the risen Christ's continued manifestation of himself through the pardon of peace, the comfort and the power which he bestows upon his disciples.

Of the Divine reserves yet to be released to complete, with man's assistance, the work Christ began.

Of beloved friends gone into the unseen world, still near us, still loving and needing us, but rejoicing in the richer, fuller life of the realm into which they have entered.

Of homes and hearts this last winter bereft of their dearest ones.

Of those hovering between life and death, and those who watch anxiously by their bedside.

Of all who will spend Easter Sunday in prisons and hospitals, and the great army of those that away, by age and infirmity, from the world's busy life.

Of victims of recent disasters on land and sea, and of all in any way affected by such calamities.

Of human need and loneliness in any part of the world which we can alleviate.

Of the joy and hope to millions of hearts today because of the Christ who died and rose again.

Of the final certain triumph of good over evil, right over wrong, life over death—The Congregationalist.

Belongs to All the World. It is Easter the world over. It is a part of our nature to be joyous, and has been since the blond barbarians held the ancient feast of the Teutonic goddess Eostre, who was the goddess of the morning, of the East and of the spring. Many millions look back on the end to yesterday the early Christians greeted each other with the formula, "Christ is risen." To which the response was: "He is risen indeed."