

With the Joyous Easter Message



The Rabbit and the Easter Egg

How did the rabbit get into the nest of Easter eggs? Of all the curious legends about the Easter season none are more widely circulated than those having to do with the rabbit and the Easter eggs. Easter eggs are seen all over the Christian world on Easter Sunday, and wherever the eggs are there is the rabbit also.

Just where and how such a total abstainer from eggs, such a clearly non-producer of eggs as a rabbit, got mixed up in a nest of them the biographers of neither the hen nor the rabbit are able to say. But there he is, and there he persists in staying, however inconsequent, irrelevant and immaterial his presence may be.

Myths of the Easter egg are more easily accounted for. The Ancient Egyptians, Persians, Gauls, Greeks and Romans saw in the egg an emblem of immortality. In its life lay dormant, an insensate thing, a mere object, it had the power to become a living being.

To the early Christians the egg symbolized the resurrection. Because of this, and also because eggs were looked upon as meat, Roman Catholics of Italy, Spain and France were formerly forbidden to eat eggs during Lent. After the fasting was over, eggs were the first meat to be eaten. Every Easter table held eggs dyed red, to represent the blood of Christ, and piled in pyramids at various points of vantage along the table. Before the eggs were broken they were blessed by the priest: A special blessing for the Easter eggs was given out by Pope Paul V, who sat in the papal chair from 1605 to 1621. This blessing, which is still used by many Roman Catholics, is: "Bless, O Lord, we beseech thee, this gift of eggs, that it may become a wholesome sustenance of thy faithful servants, eating it in thankfulness to thee on the morn of the resurrection of our Lord."

Greek Catholics believe that eggs laid on Good Friday have within them their own blessing; and that he who eats them as his first food on Easter Sunday will be blessed throughout the year. They, too, hold that the egg is symbolical of the resurrection. But all of these eggs are the fruit of the hen, she that tattles over her product, when every child believes that the rabbit is responsible for the Easter eggs.

Germany for a long time claimed that she was the mother of the Easter rabbit. She said that it happened, one time, that the children of a very poor peasant had been told that they could have no eggs at Easter time because their parents had no home and were too poor to buy a hen. The children grieved over this at first, and then decided that they would stop grieving and pray. They prayed for

Why All Mankind Hails the Morn of the Resurrection

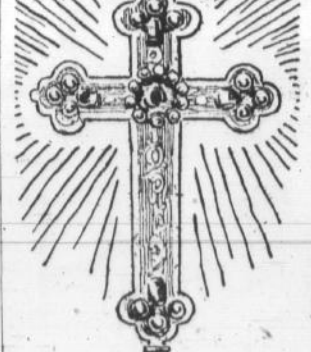
Easter morning—the most joyous of all the mornings of the year, the one great day of gladness, supreme above all others on the calendar, the Morn of the Resurrection.

And why is this the gladdest day of the year?

It is the gladdest of all days because it typifies the hope that beyond the grave there is another life than this. It speaks the promise that we shall rise again from the dust of death, that we shall be reunited with those whom we have loved and lost, that we shall open our eyes in another world where there is no parting again, no sorrow, no loss, no pain.

Compare this hope with all other hopes that man can have, and they sink into insignificance.

If the sons of men believed that this life were the only life they could ever know, if they believed that the grave is the end and that when they were laid away with the dust from which they came there would be no awakening, not only would the dearest



hope they could possibly have been taken from them, but the world would then become a place unfit for habitation.

Without the hope of resurrection from the grave man would surely sink at once to the low level of the beast. But that this is not his belief, and that man has, instead, a firm and a full hope to live again, is what makes Easter the one great joyous day of all days.

Easter eggs, prayed earnestly and fervently. On the night before Easter they made a nest for the eggs they so confidently believed the morning would bring. When they awoke the next morning they ran to the nest, and there, sure enough, lay three lovely eggs, and sitting back of them, very proud of himself, was a big white rabbit, the very rabbit that had laid the eggs.

But the Easter rabbit is far, far older than this tale, and the myths about the rabbit, many of them associating the rabbit in one way or another with eggs, are centuries older than the Easter festival.

The Moon festival in China comes in the springtime and corresponds with Easter. It's a great holiday. Nobody works. Everybody puts on his best clothes and goes out for a general jollification. The culmination of events comes on what is our Easter, which, as old-fashioned people will tell you, comes "on the first Sunday after the first full moon after the 22nd of March."

It is on this night that "the rabbit in the moon" is best seen. The Chi-

nese, in their Moon festival, pay homage to this rabbit. Their ancient religion, Taoism, taught them that this rabbit was the slave of genii who kept him everlastingly busy pounding herbs and drugs to make the elixir of life. He squats in a cassia tree to do the pounding, and if you will look at the moon any Easter Sunday evening when the sky is clear there you'll see Br'er Rabbit pounding a way. And when you see it, you will see a mixture of Taoist belief, East African mythology, southern negro folklore and early Christian legend.

The Japanese have a legend, doubtless passed over to them from India, that the gospel of the resurrection was brought to them by the moon god, who used a rabbit as his messenger. The message given to the rabbit was this: "Like as I die and rise to life again, so shall you die and rise to life again."

The rabbit, however, thinking it would be a good joke on the people of the earth, reversed this gospel: What he said to the people was: "Like as I die, and live no more, so shall you all die and be no more alive." The people took this gospel very sorrowfully, which amused the rabbit, and he went back to the moon god and boasted of what he had done. The god was so infuriated with his messenger that he threw a hatchet at him and split his lip wide open, and that, if you would like to know, is why the rabbit's lip is split.

In certain parts of England, particularly at Hallaton, there was an old custom of celebrating Easter Monday with a "hare pie scramble" and "bottle kicking." This celebration began with a procession leading to the house of the rector of the parish and consisting of two men abreast, carrying sacks with cut-up pies inside; three men abreast, two carrying wooden bottles filled with beer, and the third a large dummy bottle that was to be kicked about; one man, carrying a pole on which was fastened a hare in a sitting posture, and, last of all, a band of music. The band was followed by all the people of the parish who could walk. The dummy bottle was kicked into the neighboring parish, where it was burned, or "drowned," after which bits of it were taken home as trophies by the people.

The custom fell into disuse about 1767. But other customs in which the hare figured were continued to a much later date, one having to do with the hunting of a hare on Good Friday, with a hare to be eaten on Easter day, the alternative being that "he who does not eat a hare must eat a red herring."

At least one mythologist has tried to account for the Easter rabbit in England by making him the creature of the Anglian goddess Eostre, whose name, according to Bede, was given to the month of April, which was called Eostermoth. Grimm calls this goddess Ostara, "divinity of the radiant dawn, of upspringing light."

It is on this night that "the rabbit in the moon" is best seen. The Chi-



SOUTH SHORE HOTEL GIVES WAY TO MODERN APARTMENT HOUSE

Freeport's first apartment house will soon be ready for occupancy. It will be known as the "South Shore Apartments" and will be the successors of the former South Shore Hotel, which is located at Rose street and Long Beach avenue. Messrs. Peter and John Cruikshank, who have been conducting the South Shore Hotel for the past two years, found a strong demand for an apartment house here and decided to meet that demand.

The alterations necessary to change the building from a hotel to an apartment house are being made at a cost of over \$10,000, and a great portion of that amount is being used in making the building even more attractive,

In the matter of interior decoration than it was formerly.

The commodious parlors and dining rooms, as well as the dining room service, will be retained, but material changes are made in the rooms upstairs. There will be four classes of apartments, three-room and four-room suites, and the same furnished and unfurnished. The plan of the building is such that all are outside rooms. Each apartment will have kitchenette and bath and will be steam heated.

In the redecoration of the building the woodwork will be finished in a color scheme involving the use of mahogany and old ivory. The work will be completed shortly as apartments who is eighteen years of age, on December 1st.

Y. W. C. A. DRIVE FOR LOCAL WORK STARTS MONDAY

Continued from page 1.

ities planned to raise money for local finances. Their services have been wide spread,—all the way from local hospitals to Brussels, Armenia, India and Japan.

These activities have given the people whom they touched an active insight to the ideals and aims of the Y. W. C. A. which, in this first year has been able to touch 26 villages on Long Island. It is hoped that the enthusiasms which have been aroused this first year will be continued and that with the raising of a \$20,000 fund for the services of the Y. W. C. A. on Long Island may be greatly extended. Checks may be made payable to Long Island Y. W. C. A. and sent to headquarters, Mineola, N. Y.

On Tuesday the Freshman Club of the Freeport "Y" went on a hike to the Four Brooks, in Roosevelt where a Weiner roast was served and enjoyed.

On Wednesday the Betsy Ross True Blue Club went on a hike.

The High School Club held a St. Patrick's party last Friday night. A nonsense song contest was one of the interesting features of the evening.

BRING \$50,000 ACTION

Edwards & George of Freeport Represent Babylon Lad in Suit.

William H. Grace, as guardian for William H. Grace, Jr., has brought an action in the Supreme Court of Nassau county, through Edwards & George, his attorneys at Freeport, against Elizabeth R. Upjohn, prominent society woman of Babylon, for \$50,000 damages. The action grows out of serious injuries received by young Grace, who is eighteen years of age, on December 16 last while riding north on Deer Park avenue, Babylon, on his bicycle, when his right leg was broken in three places and he sustained internal injuries. The case will be tried at the May term of the Supreme Court.

WOMAN'S RELIEF CORPS

Of Mott Post Hold Annual Dinner. Three Hundred Attend.

The Woman's Relief Corps, 139, of the W. P. Mott Post, G. A. R., held its annual supper at Odd Fellows' Hall, in the Merrick Road, on Wednesday evening of last week. There were about 300 guests, who were entertained with an excellent dinner. The hall was tastefully decorated for the event. All those who were fortunate to be among those present expressed themselves as well pleased with the dinner and the arrangements. The committee in charge was headed by the president, Elizabeth Hansen.

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SEAMAN AVE. AT OLIVE BLVD. TO BE PAVED

Continued from page 1.

of the pipe line passing through Freeport, is an important artery of travel in the village even in its present condition. Seaman avenue, which is the section of the alternate route through Freeport, and the one favored by the Board of Supervisors, is in the extreme northern part of the village and is comparatively little used.

The city of New York, which owns the pipe line and pays taxes on it, is in favor of improving the pipe line route, as it would then be relieved of its taxes on the property. The Board of Supervisors of Nassau county is opposed to losing these taxes and favors the Seaman avenue route.

Regardless of which route is selected, the state pays 65 per cent of the cost of the improvement and the city of New York and Nassau county pay 35 per cent of the cost of the improvement on the section within their limits.

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