At Home and Abroad

By YVONNE LOSH

OLDEN CHRISTENING CUSTOMS OF HELGOLAND

In Helgoland the christening day of a child is a holiday for most all the inhabitants. Years ago, before the small, rocky, wavebeaten North Sea island had become a fort, it was inhabited solely by a handful of hardy fishermen who spent more than three hundred days of the year out in small boats, fishing for a living. Even now Helgoland is an isolated, storm swept spot in the winter, but before it had become a tourist resort for the summer months, it was practically unvisited by outsiders and none of the islanders left their few square miles of rocks and shoals. Thus the people were drawn close together and the affairs of each and every family became the affairs of the island.

And as children have always been scarce on the island, a new baby was an event which everyone felt it his duty to rejoice. Being a religious group of people they were anxious to bring their infants to the flock as soon as possible, and christened them from within a few days to two weeks from the day they were born.

However, as the fathers were most always out at sea, and as it was the custom to christen babies before they were two weeks of age, some one other than the parents had to take charge of the christening. The Helgolanders very wisely chose children as the most worthy participants in the christening ceremony.

Each child, rich or poor, is given a silver cup as christening gift. Sometimes this is an heirloom handed down for generations but usually it is a gift from the baby's parents, or grandparents. In cases of very poor parents the village folks all give what they can towards buying the cup, but rich or poor, the silver cup is the one gift of which the new baby is sure.

On the day when there are christenings all the kiddies of Helgoland, most of them blue eyed and flaxen haired with complexions of peaches and cream, dressed in their best white frocks all glossy and crackly with starch, assemble at the home of the new baby. Now each of the kiddies has brought along his or her christening cup, which is filled with water before the walk to the church begins.

Presently, after the mother, the grandparents, and the neighbors have sufficiently dressed the new baby for this great day, one of the older girls appears with the baby on a much lacified christening pillow. She is followed by all the other kiddies who are lined up two by two, and following them are the godfather and godmother carrying the baby's precious christening cup in a box lined with red or blue velvet and fastened with a gold clasp. The best seems none too good for christening days. After the godparents all the village folk come following, by ones, twos and threes. At first the crowd is small, but by the time church is in sight most all the townfolks are in the procession.

The walk to the small, crumbling, ivyclad church with its handcarved, broad, greathinged doors can never be very lond for the island does not measure more than a little over a mile in any direction. But much beauty and picuresqueness is gathered in these The old men with long pipes, aged, zigzag, winding, and limbing streets. colorless sweater jerkins, and home made canes try to straighten their stooped shoulders and to nimble their feet for the glad christening day. Their ruddy faces are all winkles but their eyes have great smiles in them. The women all wear kerchiefs, loose, bagged skirts, and little knit shawls and great white aprons with handmade lace round the edges and tied behind with large looped bows—the pride of their Sunday clothes. Altho the women do not go out to sea, their faces too are wrinkled and ruddy and worn with age, but they, even as the men, smile bright smiles with their kind blue eyes. Everyone is talking, laughing, and singing hymns as they walk along, the men and women making a trim, snow white little line of loveliness.

The pointed, red church steeple is always in sight, but the little streets are so fanciful in their ramblings that they seem to come to an end every few rods—one sees nothing but low tiled roofs on which the sun is pouring mellow golden rays and walls on which purple shadows and silhouetted trees glide up and down. The further up one follows the little runaway roads the more uneven are the cobble stones, the more audible are the waves which unceasingly clash against stormknawed breakwaters and cliffs and the merrier the wind tugs at the baby's laces and frills and ribbons and tries to make sails of the white starched frocks.

At the top of the island the little street leads right into the church and there stops, having nothing further to do. The kiddies filing into the church look like the white caps of the North Sea which is playing at the foot of the cliffs, the old folks are like the gray waters of the distance lit up now and then with rods and splashes of sunlight.

The girl carring the baby remains at the door until all the other kiddies have passed into the church, one on each side forming two lines. In the summer all the children carry posies. As they go up to have their christening water blessed as they pour it into the hand-carved wooden christening basin in front of the alter, strew posies in the path the new baby will take for the first time. As they strew the flowers and pour the water into the basin the children, with folded hands and uplifted eyes all wish three wishes for the little baby, and all the while the older folks are singing sweet, low, hymns while the ancient church organ pours forth liquid, fluting tones marked at regular intervals by the far-off booming of great sea waves.

The kiddies then walk back to pews reserved specially for them, and look on while the godparents take the church vows for the infant, and present him with his silver christening cup.

Then, while the organ is still humming and fluting, the little girl who brought the baby to the church, takes him home again, followed as before, by the kiddies and the old folks. However, the procession dwindles rapidly as people pass their home door and disappear behind them after they have kissed the baby and waved greetings to the rest of the procession. By the time the baby's home is reached there are few left besides the kiddies and the godparents.

The newly christened baby is soon handed over to his mother who kisses him, ruffles, laces, pillows and all. And now the kiddies begin their celebrations. They forget about their best frocks and romp and play games and dance. After a while they are served with milk and coffee and christening cake or "Kringel." When the kiddies have played, and danced and feasted to their heart's content they go home, proudly carrying their "kringel," and probably wondering when the next christening feast would come about. Thus, with such good times at the christenings, the birth of a baby is a great source of interest an happiness much looked forward to by all the children of Helgoland.

SUNDAY SERVICE and Lodge Meetings

CHURCHES

Henderson Methodist Episcopal
Henderson
Rev. S. L. Hanby, Pastor
10:00 a. m.—Sunday school
11:00 a. m.—Preaching
7:45 p. m.—Epworth League
8:00 p. m.—Preaching
8:00 p. m.—Thursday, prayer service.

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Prospect Methodist Episcopal
Near Vernon
Harry Bailey, Pastor
10:00 a. m.—Sunday school
8:00 p. m.—Epworth League
Preaching every other Sunday evening.

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Methodist Episcopal
Farmington
Harry Bailey, Pastor

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Ebenezer Methodist
Hillsboro
W. T. McGuire, Pastor
9:30 a. m.—Sunday school
10:30 a. m.—Preaching
7:00 p. m.—Junior League
7:30 p. m.—Preaching
7:30 p. m.—Wednesday, Prayer service.

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St. Paul's Protestant Episcopal
Hillsboro
Rev. I. A. McGrew, Pastor
2:00 p. m.—Sunday school
3:00 p. m.—Preaching

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Thawley's Methodist Protestant
Denton
C. F. Cummins, Pastor
10:00 a. m.—Sunday school
11:00 a. m.—Preaching—every other Sunday
8:00 p. m.—Christian Endeavor

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Pilgrim Holiness
Denton
Rev. G. L. Helsby, Pastor
11:00 a. m.—Preaching
2:00 p. m.—Sunday school
7:30 p. m.—Preaching
8:00 p. m.—Tuesday and Friday evenings, prayer service

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Baptist Church
Greensboro
Rev. Melvin G. Morris, Pastor
Rev. J. E. Berkstresser, Associate
10 a. m.—Bible school
11 a. m.—Morning worship
7 p. m.—Jr. and inter. and Sr. B Y. P. Vs.
7.45 p. m.—Musical program by orchestra and chimes
8 p. m.—Evangelistic service.
Mid-week service, Wednesday 8 p m.

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St. Paul's Reformed Church
Reformed Church of the United States
Ridgely
Rev. George Fitz, Pastor
9:30 a. m.—Sunday school
10:30 a. m.—Preaching
7:30 p. m.—Preaching

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Cordova—Denton—Greensboro Parish
St. Paul's Lutheran
Cordova
Rev. H. Drews, Pastor
9:30 a. m.—10:30 a. m. — Sunday school, German and English
10:30 a. m.—Preaching, German and English, alternative
Note: Ladies Aid every 4th Wednesday in the month, 2:00 p. m. in the respective homes. Services every other Sunday at the home of Drew's Manor at 2:30 p. m. These services are German.

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Methodist Church South
Goldsboro
Rev. J. H. Schooley, Pastor
10:45 a. m.—preaching
7:30 p. m.—preaching
2:30 a. m.—Sunday School
7:00 p. m.—League
7:30 p. m.—Prayer service, Wednesday.

Methodist Episcopal
Denton
Rev. C. N. Jones, Pastor
9:45 a. m.—Sunday school
11:00 a. m.—Preaching
6:30 p. m.—Epworth League
8:00 p. m.—Preaching
8:00 p. m.—Wednesday, prayer service.

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Church of the Brethren
Denton
Rev. S. I. Arnold, Pastor
10:00 a. m.—Sunday school
11:00 a. m.—Preaching
7:00 p. m.—Christian Workers
7:45 p. m.—Preaching

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Methodist Protestant
Denton
Rev. G. J. Hooker, Pastor
9:45 a. m.—Sunday school
11:00 a. m.—Preaching
6:30 p. m.—Christian Endeavor
7:30 p. m.—Preaching
8:00 p. m.— Wednesday evening, Prayer service.

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Christ Church Protestant Episcopal
Denton
Rev. Irving A. McGrew, Pastor
10:00 a. m.—Sunday school
11:00 a. m.—Preaching

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Ridgely Baptist
Ridgely
Rev. Melvin G. Morris, Pastor
2:00 p. m.—Sunday school
3:00 p. m.—Preaching

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Methodist Episcopal
Ridgely
Rev. Melvin E. Wheatley, Pastor
9:30 a. m.—Sunday school
10:30 a. m.—Preaching
6:30 p. m.—Preaching
8:00 p. m.—Wednesday, prayer service

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Church of the Brethren
Ridgely
Rev. L. R. Brumbaugh, Pastor
9:30 a. m.—Sunday school
10:30 a. m.—Preaching
7:15 p. m.—Preaching

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St. Elizabeth's Roman Catholic
Denton
Fr. Eugene Kreamer, Rector
10:30 a. m., 9:30 a. m.—Preaching alternative Sundays.

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St. Benedict's Catholic
Ridgely
Fr. Eugene Kreamer, Rector
9:00 a. m.—Service 1st and 3d Sundays.
10.00 a. m.—other Sundays.

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LODGES

Caroline Chapter No. 62 O. E. S.
Masonic Hall
7:30—First and third Thursday evenings of each month.

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Caroline Council No. 175 J. O. U. A. M.
Carter Building
8: p. m.—Monday evening.

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Temple Lodge No. 128 A. F. and A. M.
Denton
Masonic Building
2nd and 4th Tuesdays of each month
Note: Closed July and August

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Patriotic Order Sons of America
Henderson
Eden Hall
Wednesday, 8:00 p. m.

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Thawley's Farm Bureau
Thawley's Hall, Tuckahoe Neck
8:00 p. m. on the second Monday evening of each month.
Thawley's Ladies' Community Club
Thawley's Hall, Tuckahoe Neck
8:00 p. m. on the second Monday evening of each month.

Any churches or lodges in Caroline county not shown here, we will appreciate if some officer will furnish us the information, so that we may have a complete record.

THINGS WORTH LEARNING

Learn to laugh; a good laugh is better than medicine.

Learn how to tell a story; a good story, well told, is as welcome as a sunbeam in a sick room.

Learn to keep your own troubles to yourself; the world is too busy to care for your ills and sorrows.

Learn to stop croaking; if you cannot see any good in the world, keep the bad to yourself.

Learn to meet your friends with a smile; a good humored man or woman is always welcome, but the dyspeptic is not wanted anywhere,

Above all, give pleasure, lose no chance of giving pleasure, for you will pass through this world but once.

Any good thing therefore, that you can do or any kindness that you can show to any human being, you had better do now; do not defer or neglect it.

For, you will not pass this way again.

SUCCESS

What is this something which we all desire and are striving so hard to attain? True Happiness or Success. One cannot be without the other. This is the real goal. Everyone wants to be happy, that is, to be a successful man or woman.

Success means different things to different people. The day laborer wants to be a boss. Just so, the average high school student dreams of some day being "Somebody." It doesn't matter who, doctor, lawyer, merchant or chief, preferably the chief, though. Many students when they graduate have not been taught the essentials of living. They know so little of life that they are apt to take the word success in the wrong way. They are ambitious but know not just exactly what they are seeking. They see most everyone else striving for money, and they naturally believe money and success to be synonymous. But money is not success. Money comes with success but success comes first.

"It's doing your job the best you can,
And being just to your fellow man.
It's going onward despite defeat

Success comes when one has something to do and does it. You cannot achieve success by simply hoping for it. Ambition is useless without activity. Yet work is useless without a real cause. Usually this cause brings an opportunity and opportunity brings real success. But if you can't find an opportunity, go to work and make one. With opportunity comes achievement, that is, if you work for it. Make your ideal something hard. Spunk up and do it. Don't lag. Don't be discouraged if you fall short of your ideal. Try it again. Some of the world's greatest achievements were made against painful odds. Nelson, with one arm and one leg, defeated the great Napoleon on the high seas; James Watt, the father of the steam engine, could work only between spasms of pain, yet they achieved something worth while. So will you do something worth while if you set your face toward success and press onward. Success comes from striving at a worth while goal and keeping one's aim.

And fighting staunchly, but keeping sweet.
It's being clean and it's playing fair.
It's laughing lightly at Dame Despair.
It's looking up at the stars above
And drinking deeply of life and love.
But taking loss with a cheerful grin.
It's struggling on with a will to win
It's sharing sorrow and work and mirth
And making better this good old earth
It's serving, striving through strain and stress
It's doing your noblest, THAT'S SUCCESS."

OF INTEREST TO AUTOMOBILISTS

The variation in the efficiency of the brakes when on a long trip is due to several things, but the condition of the brake lining is perhaps most important. Sometimes the lining will become polished, in which case the brakes will not be very efficient. In other instances the lining may be "roughened up," in which case the brakes will suddenly begin to be more effective. Generally speaking, the dragging of the brakes or long application of them down long grades will cause the lining to become polished, whereas a few sudden applications of the brakes will rough up the lining. Road dust and water will alter these conditions.

That an engine will sometimes heat up on a hill for lack of oil, depending largely upon the position of the pump, the type of oiling system and the condition of the oil. The pressure on the bearings during a pull uphill makes greater demands upon the oiling system, and if the bearings do not receive the proper amount of oil they will heat up, and perhaps stop the engine.

He—I will love you forever.
She—Midnight's as late as I can sit up.

MANY ENLISTING IN FARM BUREAU ESSAY CONTEST

The small army of school boys and girls who have enlisted in the Farm Bureau Essay Contest in the state is increasing with each day and according to information gathered at the State Farm Bureau office in Baltimore, several thousand juvenile essay writers will have joined the ranks before the close of the contest, November 10.

The contest, which is beng sponsored by the American Farm Bureau Federation, is being entered in practically every Farm Bureau state in the Union with the result that there is going to be a merry time when it comes to picking the winners in various states. Parents of the boys and girls, their school teachers, the County Agents and the county Farm Bureau leaders are all being pressed into service by the contstants in their eagerness to get all the information possible concerning the merits of the Farm Bureau. The contstants have the choice of two subjects to write about: "Why Dad Should Be A Farm Bureau Member," and "Why My Dad is a Farm Bureau Member."

Besides the liberal cash prizes that are offered by the national, state and county organizations for excellence in the preparaton of the essays, two splendid trips will be awarded, one to Chicago during December, and the other to Cambridge, Md., during the annual meeting of the Maryland Farm Bureau Federation.

"God must have been a radio fan."
"How's that?" inquired the listener
"Why, he took a rib out of Adam and made a loud speaker."

GOOD COMPANY

If you have a little fairy in your home, or a big one for that matter, that's just the place where a subscription to The Youth's Companion will fit in. When the young folks bring new acquaintances to the house you are mighty careful to find out about them before admitting them to intimacy. In the same way you should make sure whether the mental friends that they make through reading are of a kind to inspire them or to destroy all the ideals you have been at so much pains to implant. Try The Youth's Companion for a year. See how quickly it becomes an indispensable member of the household, one of unfailing charm and constant inspiration.

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Cecil—Can I? Why yesterday I ran around the half mile track so fast that my shadow was just starting out when I got back.

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