Kent News.

CHESTERTOWN, MD., SATURDAY, MAY 7, 1927

VOL. 87. NO. 1

Tolchester Co.

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Other People's Blessings

By SIDNEY BLAIR

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"I DO wish we could live in town, Ned," Mrs. Willoughby exclaimed, walking across the porch to look down the winter-bound road. "I'm so tired of the country!"

"Well—I always feel that I can work better out here," he said slowly. "But perhaps a few months in the city would be a good thing. I'd like being out in the streets at dusk—"

"And seeing the crowds, and having luncheon where there was lots of noise, and ever so many people—" she interrupted.

"And coming in touch with men who are doing my kind of work—I wish we could do it!" he went on.

Oddly enough, only a few days later Ned Willoughby came across an advertisement in the town paper. It announced that a young married couple living in a neighboring city wished to spend a few months in the country, and would like to exchange their apartment for that time with someone who lived out of town.

"The very thing!" Marian Willoughby exclaimed. "Do telegraph them, Ned, so that we can get their apartment before someone else does!"

He did telegraph, and a reply came at once. The Sawyers would run down to the Willoughbys the following Sunday, see their home, and make arrangements.

When it seemed possible that she and Ned might go to the city Marian could hardly contain herself.

"Think of it—no more long, lonely evenings with the wind howling around the house!" she exclaimed to her husband. "No more marketing in town, two miles away—but most of the time we're going to go out to meals."

"I guess we'll have to; Sawyer says in his letter that they have just a kitchenette in their apartment," Ned replied. "Better not take too many clothes, Marian—they have only two closets."

"I'm glad of it!" she retorted. "No room for our old things! We'll be dressed up all the time."

The Sawyers and the Willoughbys were delighted with each other; apparently the Sawyers were as eager to come to the country as the Willoughbys were to leave it.

"Think of it, Hugh," Mrs. Sawyer exclaimed, as she went over the Willoughbys' big, old-fashioned house. "Open fireplaces—huge rooms, too—and we can go walking down this beautiful road without a soul anywhere near us. I do love the country in winter!"

Marian laughed.

"I can't understand that!" she said. "It seems to me that nothing could be more perfect than the city right now. Don't forget that you'll need loads of blankets if you use the sleeping porch."

"Oh—we can sleep outdoors Hugh—think of it!" Mrs. Sawyer replied. "And don't you forget," turning to Marian, "that our apartment is an awfully warm one. You'll have to turn off the heat in the bedroom unless you have freezing weather, in order to have it cool enough to sleep."

The two families changed homes the following week. At first Marian was perfectly happy. She liked having only three rooms and a bath to look after, liked not having to bother with a servant, never marketing or thinking of a meal unless she wanted to.

But a month after she had come to the city her feelings were changing. The noise was getting on her nerves. She hated having so few rooms, and such small ones.

"How those Sawyers live in this cubbyhole beats me!" Ned remarked. "And when you think that they pay as much rent for this place as we do for our great big house—"

"With the people upstairs and downstairs and next door living right in their laps," his wife cut in. "Isn't it dreadful? Never any privacy. And the noise. And the—how's your indigestion?"

"Worse," he answered. "It's the food I've been eating. Marian, couldn't we have dinner at home tonight?"

"On that electric stove? A whole dinner? Well, I'll try, dear," she answered, relenting at sight of his face. "But I don't see how Mrs. Sawyer ever manages it."

They went home gladly at the end of the third month. Marian longed for her own home, for the big rooms, and the open fireplaces with flames dancing gaily in them, for the copper kettles in her kitchen and the brass candlesticks on the living room mantel.

Mrs. Sawyer ran to the front gate to meet them.

"Oh, do tell me—how's our little place?" she asked eagerly. "I can't wait to reach it. How do you ever keep warm in this place? I slept on the sleeping porch one night and nearly froze. And it's so quiet here—and always having to remember what you want from the store or go two miles for it—or go without!"

"You're a smart man to work out here, so far away from everybody else who's doing your kind of experiments," Sawyer remarked to Ned. "How do you do it?"

"How do you ever work at your kind of thing in town?" Ned retorted. "I've done nothing but talk to other men—I haven't done any work at all. I'm glad to get home!"

"We'll be glad, too," declared the Sawyers together. "There's no place like it."

And the Willoughbys agreed with them.

EASTER LONG AGO.

DARKNESS o'er an eastern garden
Far and far away;
Twilight morn, an angel guard
A great stone rolled away;
Mary, bearing spices sweet,
On loving task intent,
Drooping, silent, sorrowful
Tears only for lament.

O mourner, sad, disconsolate,
Turn from the rock-reft grave
And know thou now the Master's word,
The message that He gave;
Go, kneel among the lilies—
Put by thy spicerie,
The Lord is Risen, as He said,
And waits to speak to thee.

Hare Employed as Symbol of the Moon

Doubtless many people have wondered what relation to the Easter season is borne by the hosts of candy hares and rabbits which are displayed by the confectioners, side by side with the Easter eggs. This association of the hare with the festival is an old custom among the Germans and has doubtless been introduced into this country by them. Its origin is remote and rather vague, but the attempt to trace it brings out interesting facts.

In an article by Katherine Hillard, in the Atlantic Monthly for May, 1890, the author went into the subject of the Easter hare at length. Researches having shown that the hare was used by various ancient nations as a symbol of the moon, she prefaced her remarks by some explanation of the close connection between the moon and Easter, thus establishing the chain of related ideas. For one thing, she mentioned that the Saxon goddess

His Easter Find.

Eostre is thought to have been identical with Astarte, the Phoenician goddess of the moon. Then followed an account of the important part which the moon played in the religious mythology of the Egyptians. Its different phases were thought to represent the conflict between the powers of good and evil. During the latter or waning half of the moon Typhon, the god of darkness and evil, was supposed to conquer Osiris, who represented light and the principle of good. Osiris, it was thought, was cut up into 14 pieces, corresponding to the latter two weeks of the moon's monthly course. Then, "with the new moon, Osiris came back to life, and at its full the Egyptians sacrificed a black pig (representing the now conquered Typhon) to Osiris. In the planisphere of Denderah, the god Khunsee is seen offering a pig by the leg in the disk of the full moon, and, continued the author, "in some parts of England a leg of pig is still eaten on Easter Monday—a curious survival of this sacrifice."

LIFE LIVES AGAIN

This is the message of Easter for us, that there is a life beyond life. Our work implies the need of hope to make the present-day tasks prepare us for something to come after us. This is to live nobly and to grasp the inner meaning of that which so often baffles us. As Browning has conceived it:

How very hard it is to be
A Christian! Hard for you and me,
Not the mere task of making real
That duty up to its ideal,
Effecting thus, complete and whole,
A purpose of the human soul—
For that is always hard to do;
But hard, I mean, for me and you
To realize it, more or less,
With even the moderate success,
Which commonly repays our strife
To carry out the alms of life.

Easter and Fashions

For many people Easter Sunday has other than a religious significance. On that day in London, more than half the population appear in new clothes on Easter Sunday, and in New York you will hardly find one person—man, woman or child—who is not decked out in new finery from head to foot. Even the little Jewish girls of the East side save up for Easter months ahead, and on the great day parade up and down Third or Eighth avenue in brilliant if somewhat garish colors.

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EXPENSES . . . $2,420

DEFICIT . . . . . $ 120

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If you don't care about the future, if you don't hanker after comforts and security from worry about money, such a record may be all right.

But if you are looking ahead to the time when you and those you care most for will want a home of your own, and other things, or when you will want to start in business, or educate the youngsters—

Don'e have such a record more than once!

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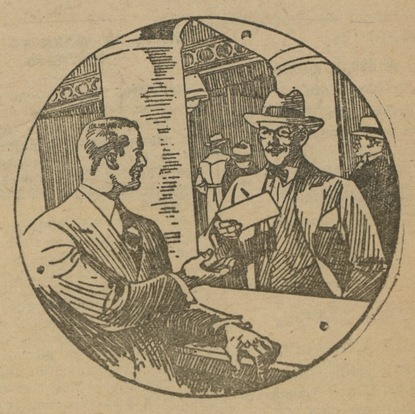

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