THE KENT NEWS:
PUBLISHED WEEKLY AT
CHESTERTOWN, KENT COUNTY, MD.
OFFICE IN MASONIC HALL.

WM. B. USILTON. FRED. G. USILTON.
WM. B. USILTON & SON,
EDITORS AND PROPRIETORS.

SUBSCRIPTION: $1 PER ANNUM strictly in advance. If not paid in advance $1.50 will be charged.
SIX MONTHS, 60 CENTS; THREE MONTHS, 40 CENTS
LOCAL CORRESPONDENCE, solicited, but all articles must be accompanied by responsible names.

Kent News.

Vol. 52. CHESTERTOWN, MARYLAND: SATURDAY, FEB. 13, 1892. No. 41.

ADVERTISING AND JOB-PRINTING.

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—SUCH AS—
HAND-BILLS, CIRCULARS,
BLANKS, BILL-HEADS, &c
executed with neatness and dispatch at satisfactory price.

DURING THE YEAR 1892,

---to the---

Persons Guessing Nearest the Number of Beans

in a GLASS JAR, I will award:

1st—A New Parlor Stove,
2d—Nice Oak Centre Table,
3d—Fine 16th Century Oak Rocker.

All of these presents are on exhibition at my store. One guess with every pair of shoes sold.

T. G. WROTH,
Jan. 9, 1892. UNDER STA 'S HALL

We Just Have What ALL THE LADIES WANT at This Season of the Year:

Hamburg Edges,

—LACES—
AND
White Goods!

All New and of the Best Styles and at Very Low Prices.

We respectfully invite you to call and examine our stock.

WESTCOTT & DODD.
Feb. 6, 1892.

Great FEBRUARY Slaughter SALE!
—OF—
FINE CLOTHING!
and Shoes.

WE have concluded our inventory and have given stock general examination and find more Winter Goods than we care to carry over. In order to make a Clean Sweep me have

Put Them Down to Such Figures

that a man of limited means can get Suit or Overcoat for Self or Boy at a price that will be inviting to a close buyer and by coming early you can yet get a good selection. The goods are all ours—paid for—and we can sell them as we please. They must be sold in order to carry out our Spring Arrangements.

Respectfully,

A. Friedman & Co.,
OPPOSITE STAM'S HALL. LEADING CLOTHIERS.

1892! 1892!

Seasonable Goods
—IN GREAT VARIETY AT—
W. A. Whitaker's
GALENA, MD.

—COME AND SEE OUR—
LARGE STOCK
CLOTHING
For MEN, BOYS and CHILDREN.

Ladies' Coats and Newmarkets,
Shoes for the Large and Small,
Dry Goods, Notions, Blankets,
Furniture, Carpets, Groceries, &c.

—We are selling the—
Domestic Sewing Machine
AT LESS THAN CITY PRICES.
WM. A. WHITAKER,
Dec. 19, 1891. GALENA, MD.

A. F. HUEY,
MASSEYS, MD.

A. W. Stevens & Son's Engines and Threshers,
REEVES & CO.'S STACKERS,
EUREKA WIND MILLS,
Also, a Full Line of Agricultural Implements
always on hand.

MAUD S. IN KENT!

MAUD S. STILL HOLDS HER RECORD AND
—SO DOES—
Urieville Mills!

HAVING recently added extensive improvements, I am enabled to give 35 lbs. of PATENT, 36 lbs. of STRAIGHT, or 40 lbs. of SECOND GRADE Flour and a ½ bushel of Bran for 60 lbs. of first-class wheat.

—CORN GOODS—

With the new cleaning machines that I have lately added, I feel safe in *guaranteeing a cleaner* and *purer* line of Corn Goods than can be produced by *any mill* in the county.

Seed Wheat.

I have just placed a machine, by the use of which I can *thoroughly clean* SEED WHEAT of all foreign matter, for the cost of only 5 cents per bushel. My long experience in handling grain justifies me in saying that the use of this machine on SEED WHEAT is the only method by which the highest standard of excellence can be obtained. I can clean it for you while you wait, and you can take it right back with you. All screenings returned with wheat.

I am thankful for all past patronage and ask the continuance of the same.

WM. W. McKNETT,
s12-tf. Urieville Roller Mills.

CASTORIA
for Infants and Children.

"Castoria is so well adapted to children that I recommend it as superior to any prescription known to me." H. A. ARCHER, M. D., 111 So. Oxford St., Brooklyn, N. Y.

"The use of 'Castoria' is so universal and its merits so well known that it seems a work of supererogation to endorse it. Few are the intelligent families who do not keep Castoria within easy reach." CARLOS MARTYN, D. D., New York City. Late Pastor Bloomingdale Reformed Church.

Castoria cures Colic, Constipation, Sour Stomach, Diarrhœa, Eructation, Kills Worms, gives sleep, and promotes digestion, Without injurious medication.

"For several years I have recommended your 'Castoria,' and shall always continue to do so as it has invariably produced beneficial results." EDWIN F. PARDEE, M. D., "The Winthrop," 125th Street and 7th Ave., New York City.

THE CENTAUR COMPANY, 77 MURRAY STREET, NEW YORK.

BALTO. 1864 SADLER'S BRYANT AND STRATTON COLLEGE

FOUNDED 1864 by the present executive—Occupies four buildings—Unrivalled in facilities for educating YOUNG MEN AND WOMEN for success in life. The outlook for THE New Year is most favorable for business opportunities. The demand for our graduates is unprecedented. No vacation; pupils can enter at any time with equal advantage. Never attend a school because the tuition is cheap, for CHEAP is very dear; it means cheap surroundings, inferior facilities, and offers NO opportunities for securing POSITIONS for its pupils and graduates. This school, owing to its HIGH standard of excellence, has placed in business more young men and women from Md., Va., N. C., S. C. and Ga. than all similar institutions combined. Catalogue and particulars mailed. W. H. SADLER, PRES.,—F. A. SADLER, SEC'Y, BALTIMORE, MD.

HORSE-SHOEING
Headquarters!
General Blacksmithing,
WHEELWRIGHTING, &c.

SAMUEL HICKS, near the Court House,

Gives Special Attention to HORSE-SHOEING, and having enlarged his shops and procured a full supply of material and skilled workmen, is now prepared to do general Blacksmithing, Wheelwrighting, &c. My Wheelwrighting Lumber has been examined by good judges and pronounced to be of the very best and thoroughly seasoned.
NEW WORK kept on hand and made to order, and all Kinds of REPAIRING done at short notice at the most reasonable rates.

COLORED OVERSHIRTS at low prices. A good Unlaundried Shirt at 50c. J. H. SIMPERS.

GALENA, Feb. 2, 1892.

MESSRS. EDITORS—Dear Sirs: As I was looking over some old papers I found a letter and an answer, which were published in the KENT NEWS in 1842, just fifty years ago, and thought I would send it to you, thinking you would publish it again. The writer of the old letter may still be living and would like to see it published again. Hoping you success in the year '92 and hereafter, I am yours, truly, A. W. V.

FRIENDSHIP'S GIFT.

TO MR. J—— H——.
IN RETURN FOR THE VERY EXPRESSIVE LINES TO HIS FRIEND * * * *

As careless wandering near the *Muses shrine*,
One lonely wild flower blossomed in my way;
I stooped to pluck it for thee—*friend* of mine—
Please then accept it, in this humble lay.

Though humble, simple, yet those lines have power
To speak sweet *friendship's* never ending sway;
Speak, that though earth's dark skies may o'er thee lower,
That friendship's star may guide thy lonely way.

Speak, that fond memory oft shall bring to view
Thy *life's most cherished* and *endearing hours*,
That hope's bland voice may whisper *hearts are true*
And strew thy pahtway with sweet scented flowers.

And *in return*, if heart-felt wish of mine
Would make thy life *one cloudless summer day;*
Would joy and peace and happiness be *thine*,
Gladdened and cheered by friendship's deathless ray.

But oh, how vain this earthly wish of mine,
The bitter cup of woe with bliss is given;
Give them each offering to sweet friendship's shrine
And raise the incense of thy heart to heaven. M.,

TO M * * *

It were indeed thy magic strain
Which hath awoke my lyre again
To send its wonted lay;
I will not let one *note recall*,
To *Friendship's pale and salbe pall*,
Or *blighted hopes* dull ray.

I'll ask of Lethe's wave a draught,
And when my sicken'd soul hath quaff'd
Its deep and magic power;
I'll make the hope of future joy
My every wish and thought employ,
To gild the present hour,

I'll sing—oh, God above—
To Thee, Eternal God of Love,
My simple songs awoke;
To Thee I'll chant immortal praise!—
Be Thou the theme of humble lays—
Thy gift I would invoke!

Oh, could I touch with magic art,
And to thy gentle soul impart
A balm of holy ray;
A healing balm I now would bring,
And round thy *care-worn* spirit fling
A shield of purest ray.

But in that Fount methinks thou'st found
A cure for every earthly wound—
The Fount on Calvary made;
'Tis there the wounded may repair
And find a cure for every care,
Our hopes on Jesus stand.

Oh, may we lift our hearts above,
And lave them in that Fount of Love—
In Shiloam's gentle stream;
'Tis there the world cannot destroy,
Nor mar, nor rob our purest joy,
Nor dim its sparkling beam.

Tho' "hope's bright chalice ne'er be filled,
And Friendship's potent charm be chill'd,"
The rest a chastening rod;
A brighter gem is seen afar,
A fadeless, bright and beaming star,
A beacon light to God.

And it will steer our course below,
Safe through this wilderness of woe,
And find a calm in Heaven;
What reeks it, then, though storms arise
To dim our bright and sunny skies,
While we've in view a haven.

But stay unknown—thy Lute again
May wake my dull and simple strain,
("In heavenly melody?")
Oh, could I claim *thy gifted lays*,
My harp would be "unceasing praise
Of holy Deity." M. H. H.

White Cottage, March, 1842.

For the Kent News.

Let Thy Kingdom Come.

BREESPORT, NEW YORK, Jan. 25, 1892.

DEAR EDITORS:—Having read the unchristian discussion that has been going on in the columns of your paper for the past few weeks pro and con the Seven Day Baptist that are now at work in Rock Hall will say in justice to our denomination and for the information of your many readers, that I have found them as conscientious in their belief as other christians. I believe they have as much right to labor for the establishment and promulgation of their tenets as other denominations. They belong to our persuasion except the Seventh Day, or day on which they worship; we believing the first day of the week is the proper day to observe. Though I agree with them that the scriptures are not explicit on the matter. We have some light on the matter in John 20, 19; first Corinthians 16, 2; Revelations 1, 10; together with the fact that Christ rose from the grave on that day. Of course the early christians observed that day, but the Judaising influence was so great that they made little progress until 321 A. D., when Constantine made the first law, either ecclesiastical or civil, that the first day of the week should be observed. I suppose it doesn't matter so much about the period as the portion of time we devote to the worship of Almighty God. The Baptists like all other sects have divided into various branches until now we have six or eight branches of the Baptist Church. The regular Baptist Church in which I have the honor of being a bishop is the largest denomination in this country, having 147 colleges and academies in which are 23,583 students. We have 34,780 churches, 22,703 ordained ministers and 3,164,227 members in United States. The Seven Day Baptist are weak having but 112 churches, 120 ministers and 9,317 members. We have some of them in this section of the country and they seem to be a respectable class of people. I believe they are conscientious people, and if they succeed in getting some of the people of Rock Hall to worship on any day they will have done a good work, and deserve the sympathy and support of its citizens. REV. H. K. MILLER.

JUDGE (after the jury has acted against his judgment in acquitting a man)—"Give this man his liberty, but watch your coats and umbrellas."

A MAN may be said to enjoy a good appetite when, after eating all that is before him, he is not willing even to leave the table.

JONES—"What makes your dog bark so—doesn't he know you?" Jimson—"Well, he doesn't know me when I'm sober."

TEACHER—"Now, children, what well-known product is raised in Ireland?" Bright Boy—"American citizens."

"THE LORD'S DAY."

MESSRS. EDITORS:—In your issue of Jan. 30 we notice an article headed as above. This article, clipped from the *Western Christian Advocate*, purports to have been sent you for the benefit of the "Seventh Day Adventists." We assure the party that sent it that they will have to try again if they wish to benefit Adventists. We have met these points over and over again, and there is nothing new in the article. We have repeatedly asked for a plain command to keep this day, but instead of a plain "*Thus saith the Lord*," we find a lot of speculation, as in this article. We find such terms in this article as "doubtless," "the evident answer is," and "it seems very clearly warranted," &c. Why should the writer use such speculative terms if he has a plain "Thus saith the Lord" for it? He calls the seventh day Sabbath "The old Jewish Sabbath," whereas even a school boy ought to know that the seventh day Sabbath was made 2,500 years before there was a Jew. The commandment does not say the seventh day is the *Sabbath of the Jews*, but it reads like this: "The seventh day is the Sabbath of *the Lord thy God*." Jesus Christ, our Lord, says: "The Sabbath was made for *man*, and m-a-n don't spell *Jew*. The Bible says that Jesus Christ, the son of God, made the worlds. See John 1: 10; Col. 1: 15, 16; Heb. 1: 2. Now, if Jesus did the creating, who did the resting? And who made the Sabbath? It was Jesus, the Son of God. Therefore, he says in Mark 2: 28—"The Son of Man is Lord of the Sabbath," and the Sabbath (7th day) is the Lord's day.

The first proposition in the article was that the believers assembled on every day of the week in the days of the apostles. Would the writer of that article have us believe that they kept every day for the Sabbath, or what is he getting it? The Bible shows very plainly that the apostle Paul worked at his trade six days in the week (including the first day of the week) and preached to both Jews and Greeks (Gentiles) on the Sabbath (Saturday) and this was over twenty years after the resurrection of Christ. See Acts 18: 1 to 4. But notice the writer's contradiction. In his first proposition he says they "*assembled on every day*," and under his third proposition he says "*they never met on the old seventh day*." It is evident that the writer has a very poor memory or else wilfully tries to deceive.

The writer says "they held the first day of the week sacred, because on that day the Lord rose." But we ask for the text that says so. Where is it? Please give chapter and verse. The fact is it is not to be found. Any person can speculate and make assertions, but we want the Bible text. If the Sabbath was changed at the resurrection, why don't you change the commandment to read so? In other words, why do you teach the children in Sunday-schools the commandment as saying "*The* seventh day is the Sabbath," and then deliberately keep the first day? Or possibly the writer can explain how Sunday can be both the seventh and first day of the week at the same time. Or if it was changed at the resurrection, why did they not start to keep it then? Why did the holy *christian* women go about their work on the very resurrection day? (Luke 23: 56.) Why, if you please, do we find Paul still keeping the seventh day Sabbath twenty years after the resurrection? See Acts 18: 2; Acts 13: 42 to 44. Why do we find the Christians of Southern Europe still keeping the Sabbath (Saturday) 500 years after Christ? And why did the people of Scotland keep the Sabbath (Saturday) until 1069 A. D., when Queen Margaret, who was a devout Catholic, commanded all her subjects to work on Sabbath (Saturday) and rest on Sunday? If the Sabbath was changed at the resurrection, we ask why did the people of Eastern Europe, Africa and Western Asia continue to keep Saturday, the seventh day, until 1200 years A. D.? And why do the people of Eastern Europe and Western Asia continue to call Saturday the Sabbath even to the present day? These are historical *facts* and not speculation.

The writer quotes a few texts mentioning the first day of the week, but where does the Bible say it was the Sabbath, or where is Sunday ever called any holy name other than first day of the week? He quotes John 20; 19, to show that the disciples were assembled to commemorate the resurrection, whereas Mark and Luke both, in recording the same meeting, say they did not believe he had risen. See Mark 17: 13, 14; Luke 24: 36, 42. This involves the writer of the article in another absurdity. He tells us the disciples were assembled to commemorate something they did not believe. Thus it is when men begin to speculate. But says one: "How does it happen they were assembled on the first day of the week? Mark says in Mark 16: 14, "they sat at meat," (supper.) And Luke tells us what they had for supper, viz.: boiled fish and honey comb. See Luke 24: 36 to 43. And we are told in Acts 1: 13 that they all lived in this "upper room."

Next he quotes Acts 20. This is the only *religious* meeting recorded in the Bible on the first day of the week. It was on what we call Saturday night, as it was a night meeting (see verse 8) and the day in Bible times always began with the setting of the sun. See Lev. 23: 32; Neh. 18: 19; Mark 1: 32; and many other texts. While Paul was preaching here his disciples were rowing their boat around Cape Lecturn, from Troas to Assos, a distance of 24 miles, by direct appointment of the Apostle Paul himself. And in the morning (Sunday morning) the apostle himself started across the country, a distance of seventeen miles, to meet them at Assos. (See verses 13 to 15.) Now, if this proves anything it proves that it is all right to work as much as you please, row your boats and go on excursions on Sunday, the first day of the week. The writer of that article gives the only reference of a first day meeting, and then says "many more might be given." He knows better, as there is not another reference in the Bible. Then why should he try to pull the wool over the people's eyes?

In his third proposition he says: "No other day was observed by the apostles and first believers as the Lord's day, and then adds: "The *fact* is significant." Indeed it would be significant if it were true, but the entire statement is false. Jesus himself kept the seventh day Sabbath. Luke 4: 16 and 31. The early Christians, after the crucifixion, kept the seventh day Sabbath. Luke 23: 56. Paul and the disciples kept it. Acts 17: 2; Acts 18: 4. The Jews and Gentiles both kept it. Acts 18: 4; Acts 13: 42 to 44; and other texts might be given. The above ought to be enough to prove his statements false.

He adds in italics: "*They never met on the seventh day*," and the editor's note at the bottom says "no requirement can be found for the observance of the seventh day." We have already proved this an error by a number of quotations from the New Testament. Why will men make such statements in the face of God's truth? But says one, who changed the Sabbath? The answer is easy. In Daniel, 7th chapter, we have a power brought to view that all Protestant commentators agree in applying to the Catholic church. Verse 25 says: "He shall *think* to change *times* and *laws*, and the only time in God's law is the Sabbath. And Ezekiel 22: 26 says plainly: "Her *priests* have violated my law and profaned my holy things; they have put no difference between the holy and the profane, neither have they showed difference between the unclean and the clean; they have hid their eyes from *my Sabbaths* and I am profaned among them. And Catholics themselves boast that they have changed the Sabbath. I will quote from the Catholic catechism, etc. They can be bought at any Catholic book-store, viz:

The "Doctrinal Catechism" bears testimony as follows:

Ques. Have you any other way of proving that the church has power to institute festivals of precept?

Ans. Had she not such power she could not have done that which all modern religionists agree with her—she could not have substituted the observance of Sunday, the first day of the week, for the observance of Saturday, the seventh day, a change for which there is no Scriptural authority. Page 174.

The "Abridgement of Christian Doctrine" says:

Ques. How prove you that the church hath power to command feasts and holy days?

Ans. By the very act of changing the Sabbath into Sunday, which Protestants allow of; and therefore they foudly contradict themselves by keeping the Sunday strictly and breaking most other feasts commanded by the same church.

A little Catholic book, called "Plain Talk About Protestantism," on page 225, says:

"The observance of Sunday by Protestants is an homage they pay in spite of themselves to the (Catholic) church."

The following is an extract from a sermon in a Catholic church by Father Enright, and was published in the *Industrial American*, at Harlan, Iowa, Dec. 9, 1889. Speaking of Sunday, he says:

"What right have the Protestant churches to observe that day? None whatever. You say it is to obey the commandment, 'Remember the Sabbath day to keep it holy.'" But Sunday is not the Sabbath according to the Bible and the record of time. Every one knows that Sunday is the first day of the week, while Saturday is the seventh day and the Sabbath, the day consecrated as a day of rest. It is so recognized in all civilized nations. I have repeatedly offered $1,000 to any one who will furnish any proof from the Bible that Sunday is the day we are bound to keep, and no one has called for the money. If any person in this town will show me any Scripture for it, I will to-morrow evening publicly acknowledge it and thank him for it. It was the Holy Catholic Church that changed the day of rest from Saturday to Sunday, the first day of the week. And it not only compelled all to keep Sunday, but at the Council of Laodicea, A. D. 364, anathematized those who kept the Sabbath, and urged all persons to labot on the seventh day under penalty of anathema.

"Which church does the whole civilized world obey? Protestants call it every horrible name they can think of—antichrist, the scarlet-colored beast, Babylon, etc., and at the same time profess great reverence for the Bible; and yet by their solemn act of keeping Sunday they acknowledge the power of the Catholic church. The Bible says: 'Remember the Sabbath day to keep it holy,' but the Catholic church says no, keep the first day of the week; and the whole world bows in obedience."

If any person doubts this let him write to Cardinal James Gibbons, 408 N. Charles street, Baltimore, who is the highest authority of the Catholic church in this country, and he will acknowledge that they changed it. We might quote extract after extract, but we will forbear, and make the following liberal offer: We will give $500 for one text in the Bible that says that Christ or any one of the disciples or apostles, or any Christian in Bible times, ever kept the first day of the week (Sunday) for the Sabbath themselves or ever told any person to keep it.

Come, now, friends, bring on your *Bible text*. Don't dodge now. We want Bible and not speculation. We submit the above to the honest people of Kent county, and may God impress His truths on your minds is our prayer. E. E. FRANKE,
R. D. HOTTEL.

P. S.—In answer to the editor's note we would say that the seventh day Sabbath is mentioned fifty-nine times in the New Testament.

Seeing and Knowing.

An eminent Lord Chief Justice, who was trying a right of way case, had before him a witness—an old farmer—who was proceeding to tell the jury that he had "knowed the path for sixty years, and my feyther tould I as he heered my grandfeyther zey—"

"Stop!" said the judge, "we can't have any hearsay evidence here."

"Not?" exclaimed Farmer Giles. "Then how dost know who thy feyther was 'cept by hearsay?"

After the laughter had subsided the judge said: "In courts of law we can only be guided by what you have seen with your eyes, and nothing more or less."

"Oh, that be blowed for a tale!" replied the farmer. "I ha' got a bile on the back of my neck and I never seed 'un, but I be prepared to swear that he's there, dang un!"

This second triumph on the part of the witness set in a torrent of hearsay evidence about the footpath which obtained weight with the jury, albeit the judge told them it was not testimony of any value, and the farmer's party won.—*Irish Times.*

$2,000,000 Worth of Trotters.

Counting the stock worth $1,000 per head, and good judges say it is likely to average that under the hammer, $2,000,000 worth of trotters will be offered for sale during the next two months. The sale will begin next Tuesday, when Robert Bonner, who has a record of having paid out over half a million dollars for trotters, will place 50 head under the hammer. Other sales will follow rapidly, Bonner, Smith and Shultz offering 100 head; The Elizur Smith Stud, 100 head; Steel and Willets, 100 head; Wilson and Handy, 100; Brasfield & Co., 400, and Woodard and Shanklin, 400. Fully 800 trotters will be sold at Chicago, Cleveland and Toledo before spring, making the total upward of 2000.

KENT'S RICH OFFER.

Her Great Peach Orchards and Her Chances for Development.

The *American* with commendable enterprise has been publishing a sketch of what each county in Maryland has to offer settlers and in Wednesday's issue has this to say about Kent:

Kent county to-day stands in the very front rank of Maryland counties, and it is safe to say that the most beautiful and productive section of the celebrated Cumberland Valley cannot surpass the high state of cultivation or productiveness shown by the results secured to the Kent county farmer. All progressive measures along the line of agriculture or horticulture have always found a ready lodgment in Kent county soil, and have flourishad and brought forth fruit until superseded by some more advanced and better systems. The Grange has done a good work, and farmers' clubs, peach-growers' associations and similar organizations having in view some specific object, are all in active operation here. The Still Pond Farmers' Club is one of the most aggressive organizations of the kind in the State, has a large membership, and continues to achieve magnificent results along the line of agricultural and horticultural investigations and experiments. The disposition of the farming community throughout the county to adopt more improved methods and advanced ideas in the cultivation of the soil has had a good effect, and yet a speaker at a recent meeting of farmers declared that by the adoption of scientific and still higher principles of fertilization and cultivation it is believed that the productiveness of these already fertile lands may be doubled.

The surface of the county is beautifully undulating or rolling, while the soil, though varied, is, for the most part, of a dark loam, fertile, warm and easily worked. Underlying this is a rich and deep clay subsoil, making geological conditions calculated to produce the most satisfactory results.

PLENTY OF GOOD LAND FOR SALE.

Though, as a rule, the county is in a high state of cultivation, and the land commands correspondingly good prices, yet there are many acres possessing all desirable qualities which have not as yet been so highly improved or developed, which invite the immigrant, offering a pleasant home and abundant and speedy returns for his labors. Under the financial depression which has existed during the several years past, lands which at one time sold for from one hundred to one hundred and twenty-five dollars an acre may now be bought at a much lower figure. The scale of prices for lands in the county might be put: Eighty or eighty-five dollars for the best and twenty dollars per acre for the lowest, grading from that up according to quality, improvement and location.

The soil is adapted to the cultivation of the cereals, fruits and grass, thus offering advantages to the agriculturists, horticulturist, trucker or stock raiser. It is claimed that under the impetus and stimulus given by the introduction of creameries, the value of stock in the county has more than doubled within the past five years, thus placing the county as one of the first cattle-producing sections in the State.

The climate is delightful and healthful, the thermometer rarely ever reaching 96° in mid-summer, or falling below 10° during the winter months. Fever and ague are almost things of the past, and low, fatal fevers are not more common than in the most healthful sections of the State. Contagious diseases of a malignant form and epidemics are almost unknown.

HER SCHOOLS AND CHURCHES.

The public school system of the county, it is safe to say, is not surpassed by any county in the State, the schoolhouses being conveniently located and the schools taught by a most thorough and efficient corps of teachers.

Nearly every religious denomination is represented in the population, and Catholic, Methodist Episcopal, Protestant Episcopal, Methodist Protestant and Presbyterian churches are found at convenient distances throughout the county.

The unchanging hospitality and sincerity of social relations which is characteristic of the entire Eastern Shore of Maryland is developed here to a prominent degree; the stranger may rest assured of a kindly welcome and thoughtful consideration when he crosses the borders of this county. Fine water power is afforded for milling purposes in various sections, and all of the coarser bread material, and much of the finest patent-roller process flour, are turned out by fine mills located on natural streams.

RICH IN ITS FINE FRUIT.

Though particularly adapted to agriculture, the lands of Kent have been found to be all that could be desired for a successful cultivation of the peach, pear, and all of the more profitable small fruits; indeed, it might be said that this county is now, and has been for years past, the great peach garden of the Maryland and Delaware peach belt, the county furnishing nearly two millions of packages of peaches alone to the markets of the world during the season of 1891.

Situated, as it is, with the Chesapeake bay sweeping its western borders, the Sassafras and Chester rivers forming its northern and southern boundaries, it is protected, to a great extent, from the destructive effects of frost. The peach has absorbed, in a greater measure possibly more than any other crop, the attention of the people, and vast tracts of the most fertile lands of the county are in peach orchards, stretching away miles in length. All of the Maryland fruits are largely cultivated, and form sources of extensive revenue.

WHEAT, CORN AND THE DAIRY.

As a section having an enviable record for large yields of corn and wheat, this county stands second to none in the State, her best lands yielding from forty to forty-five, and as high as forty-seven bushels of wheat per acre, with a minimum yield in exceptional instances of twelve bushels. The corn crop runs as high as eighty and as low as twenty bushels per acre. Many farmers have devoted much attention to grass, and with the introduction of vast creamery and dairy interests in nearly every district, it has been clearly demonstrated that the lands are capable of magnificent possibilities in the direction of growing grass. Already the products of the dairy have become sources of great wealth to the farmers. In addition to this, it has resulted in the introduction of superior grades of dairy cattle, and it may be doubted whether any county in the State can show better herds of thoroughbed Holstein and other high bred stock. Indeed, stock raising has become an important and profitable industry, which, with its dairy profits, stand second only to the cultivation of grain and fruit.

ACCESSIBLE TO THE MARKETS.

The question which naturally presents itself is: What cause to a greater extent than any other has been conducive to this high state of general agricultural development? The answer is given—accessibility to market, an abundance of good labor and excellent transportation facilities. There is scarcely any section of the county which is further than a thirty or forty minutes' drive from either rail or water. During the summer months seven steamboat lines touch the county daily, and during the heavy freighting seasons extra boats are frequently put on to meet the demands. The Baltimore and Delaware Bay Railroad traverses almost the entire length of the county, while a branch of the Pennsylvania Road touches at Millington and Massey's, on the northeastern border. Scarcely less than twenty sail vessels ply constantly between the rivers and Baltimore city. What county can show a more extended array of commercial facilities? By rail, Kent is brought within two hours of Wilmington, two and a-half or three hours of Philadelphia, four hours of New York, bring her into accessibility of the great markets of the West and Northwest. Baltimore is but two hours from some sections and within a five hours' run by steamer from her farthest points. Her river and bay frontage offer excellent ports.

HER OYSTERS AND FISH.

Having one of the most extended waterfronts of any county in the State, it may readily be seen that the oysters and fish interests are valuable. Thousands of the population live exclusively from the products of the water, and several comfortable and beautiful villages have sprung up on the shore contiguous to the vast oyster fields along the bay. The rivers teem with fish and oysters. Swan and wild geese and the canvas-back, red-head, black-head and other choice varieties of ducks are numerous on the waters, while excellent gunning is found in the interior of the county.

CHESTERTOWN A LIVE PLACE.

Chestertown, the county seat, is a prosperous town of about thirty-three hundred inhabitants, and is situated on Chester river about thirty miles from its mouth. Here is an excellent harbor, extended wharf front, and navigable water sufficient for steamers and the larger class of sailing vessels. The town is alive to the spirit of enterprise. A board of trade has been formed, and special inducements in the matter of free sites, exemption from taxation and other advantages are offered to manufacturers settling within her limits. The manufactories already in operation are the extensive plant of the American Strawboard Company; the large paper-basket works, under the same corporation, both plants being valued at several hundred thousand dollars; an ice-factory, creamery, a new patent process roller flouring mill, extensive brickworks, several phosphate factories, planing and sawmill, sash and door factory, foundry, wagon and carriage works. It has two banks, two newspapers, four churches, an excellent public school, and one of the finest water supplies in the State.

Washington College, one of the oldest and most efficient educational institutions in the State, is also situated here. The surrounding country is fertile and beautiful, while, socially, Chestertown is, like the entire county, characterized by that genial hospitality which reigns as a most striking feature of the social life.

The biographical history of Kent bears some of the most prominent names of the State, namely: The Pearces, Vickers, Ringgold, Hanson, Wilkins, Wroth and many others.

Kent may challenge any county in the State to offer greater inducements to the immigrant, the manufacturer or the investor. Rich in her natural resources of soil climate, location and general healthfulness. Kent invites all to share her blessings and advantages. A land of splendid opportunities, she offers a home alike to the poor but honest immigrant, the manufacturer or the retired merchant or man of business in quest of a home.

An Awful Conundrum.

They were wrestling with conundrums in the St. James Hotel lobby the other night, and after some one had explained that a mouse was like a load of hay simply because the cat'll eat it, Col. Fox said:

"Here is a conundrum for you?"

"Spring your conundrum," said several voices in chorus.

"Well," said the colonel, as he handed the key of room 28 to a weary commercial man who wanted to go to bed, "a man once met a little boy and girl on a country road, and, not having had an opportunity to converse with any one for some time, he said to the boy:

"Sonny, is that your sister?"

"No," replied the boy, bashfully, "but her father and mother are my father and mother."

"Now," said the Colonel, "what relation were they?"

One man suggested that she was his step-sister. Another said he was her step-brother, and still another maintained that the boy was an adopted son. But they were all wrong. Finally they gave it up, and one of them asked:

"Well, how was it?"

"Why," said Colonel Fox, laughing, "they were brother and sister. The boy simply lied about it."—*Bradford Era.*

"DEAH me," said Chappie, as he donned his sixth costume for the day, "I've been working like a horse." "Ya-as," returned Doody, who is brighter than he looks, "like a clothes horse."

"It's too bad that Flipkins has been sent, to jail for selling liquor. What shall we do for him?" "Give him a coming out party when he is released."

BAL DEAN—The gas used in your theatre must be unusually dry." Futlites—"What makes you think so?" "I notice that it goes out between the acts."

A MAN out in Kentucky has just found a heavy pot of gold. It is likely that he lifted it with three jacks.

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