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ADVERTISE
YOUR BUSINESS
—in the—
Transcript.

The Chestertown Transcript.

SUPPLEMENT.

JANUARY 3, 1895.

TRANSCR
tains a Tal
General and
and adver
energetic a
business men.

What we Propose to do

The Balance of Winter

First—We will sell every $10, $12 and $13.50 Overcoat in the house

FOR ONLY $7.90.

Many of these Overcoats cost as much as $10.50. Some are satin-lined.

Second—All our 6.50, 7.50, $8 and $9 suits will be sold for $5.90.

Third—We have over one hundred perfect-fitting and splendidly-made Men's Suits, ranging from $10 to $15, which we will sell for only $8.50.

Fourth—One hundred Children's Suits all the way in price from $2.50 to $4.00, all of which we will sell for $1.50.

Think of it, a $3.00 or $4.00 Child's Suit for only $1.50!

We have too many goods on hand, and are determined to sacrifice them in order to reduce the stock. Come and see what we are doing, whether you want to buy or not.

Respectfully,

THOMAS S. BORDLEY,

Dec. 27, 1894. CORNER CLOTHING HOUSE.

1894. Trunks and Valises. | Christmas Novelties FOR | 1895. Window Shades.

THE HOLIDAYS!

Now Opening at Prices to Suit the Times.

ATTRACTIONS IN

DRY GOODS, AND NOTIONS.

THINGS NEEDFUL: Dress Goods, Prints, Ginghams, Muslins, Flannels, Tickings, Cassimeres, Kerseys, Table Linens, etc., Quilts, Comforts, Blankets. All-wool Red Flannel for 19c.

Obliged to Wear: Boots, Shoes and Slippers for Men, Women and Children, young or old, small or large. Prices way down. Men's Leather Boots for $1.25 per pair; Gum at $1.99. Boys' Gum Boots $1.75 per pair. Gum Shoes, small or large, Arctics.

Can't Do Without: Carpets, all-wool and half-wool; Jute, Rag, etc. Floor Oil Cloth and Table Oil Cloth. Rugs, Mats, etc, lower than ever.

Money Well Spent: Trunks and Valises, Pocket Books, Purses, etc.

Not Out of Place: Mattings, Jointless, from 10c. per yd up. Worth 15c. for 10c.

Necessary to Have: Flour by the barrel at $3.00. A good article.

Must Have: Underwear for Men, Women and Children. Handkerchiefs by the Thousand, Table Napkins, Table Cloths, Towels, etc. Handkerchiefs by the dozen for 25c. Oh, how cheap!

Everybody Wants: Queensware, Glassware, and Lamps. Dinner Sets. Good Tea Sets for $3.99. Chamber Sets for $2.55. Just think of it!

All Ladies', Misses' and Children's COATS will be sold regardless of cost to close out.

Respectfully,

R. F. PARKS.

GEORGE W. DILL,

Agent for Kent County for the

Singer Sewing Machine,

THE NEW VIBRATOR.

Fifty-four first awards gathered at the World's Columbian Exposition. Other manufacturers not in it. Do not spend your money upon worthless machines, but invest it in a Singer, which has a guarantee for durability and satisfaction. The leading people of this county use the Singer and those who are now using unsatisfactory machines of other makes can make a satisfactory exchange for the reliable Singer. A card addressed to the undersigned will receive prompt attention. New machines sold on easy monthly payments

Respectfully,

GEORGE W. DILL.

dec. 13, 1894. CHESTERTOWN, MD.

Have you bought all your

Holiday Gifts

YET?

If not, why not? Perhaps you have been looking around but could not see the article that suited you in every particular. If so, drop in and see

"SIDES," the Jeweler.

has something for every purse, something for every person, something for the quarter, the half, and the dollar. Something for mother, the father, the girl, the boy, the baby and the LOVER, the prices are so low that nobody's purse is strained. Our store show cases are filled with new and beautiful designs. We have assortment, you need not go elsewhere.

SUCH BARGAINS

ve never offered since Adam and Eve were children. Come in and look through the ck, and you will be suited. All purchases Engraved free of charge.

J. H. SIDES, Jeweler, opposite Stam's Hall, Chestertown, Md.

Always Ready

—AT—

r Agricultural Implement Stand.

iages & Buggies of all Grades,

AT LOWEST PRICES.

bes, Horse Blankets and Horse Goods of All Kinds.

rness Made to Order

BY THE BEST WORKMAN IN THIS SECTION.

y-Made Harness of all grades and prices.

HARNESS PROMPTLY REPAIRED IN THE NEATEST MANNER.

S of all kinds and Axle Grease.

Saddles, Bridles, Collars and Whips.

REN'S SLEDS, made of Flexible Steel. Will any direction.

SMITH & CLEMENTS,

CHESTERTOWN MARYLAND.

FIRE WORSHIPERS.

REV. DR. TALMAGE INVESTIGATES THE PARSEE RELIGION.

A Remarkable Canon of Parsee Faith. Catechism That Will Stand the Christian Test—The Towers of Silence—A Parsee Marriage—Zoroaster and Christ.

BROOKLYN, Dec. 23.—Rev. Dr. Talmage, continuing his series of round the world sermons through the press, chose today for his subject "The Fire Worshipers," the text selected being Matthew ii, 1, "There came wise men from the east to Jerusalem."

These wise men were the Parsees or the so called fire worshipers, and I found their descendants in India last October. Their heathenism is more tolerable than any of the other false religions and has more alleviations, and while in this round the world series I have already shown you the worst forms of heathenism today I show you the least offensive.

The prophet of the Parsees was Zoroaster of Persia. He was poet and philosopher and reformer as well as religionist. His disciples thrived at first in Persia, but under Mohammedan persecution they retreated to India, where I met them, and in addition to what I saw of them at their headquarters in Bombay, India, I had two weeks of association with one of the most learned and genial of their people on shipboard from Bombay to Brindisi.

Parsee Religion.

The Bible of the Parsees, or fire worshipers, as they are inaccurately called, is the Zend-Avesta, a collection of the strangest books that ever came into my hands. There were originally 21 volumes, but Alexander the Great, in a drunken fit, set fire to a palace which contained some of them, and they went into ashes and forgetfulness. But there are more of their sacred volumes left than most people would have patience to read. There are many things in the religion of the Parsees that suggest Christianity, and some of its doctrines are in accord with our own religion. Zoroaster, who lived about 1,400 years before Christ, was a good man, suffered persecution for his faith and was assassinated while worshiping at an altar. He announced the theory, "He is best who is pure of heart," and that there are two great spirits in the world, Ormuzd, the good spirit, and Ahriman, the bad spirit, and that all who do right are under the influence of Ormuzd, and all who do wrong are under Ahriman; that the Parsee must be born on the ground floor of the house and must be buried from the ground floor; that the dying man must have prayers said over him and a sacred juice given him to drink; that the good at their decease go into eternal light and the bad into eternal darkness; that, having passed out of this life, the soul lingers near the corpse three days in a paradisaic state, enjoying more than all the nations of earth put together could enjoy or in a pandemoniac state, suffering more than all the nations put together could possibly suffer, but at the end of three days departing for its final destiny, and that there will be a resurrection of the body. They are more careful than any other people about their ablutions, and they wash and wash and wash. They pay great attention to physical health, and it is a rare thing to see a sick Parsee. They do not smoke tobacco, for they consider that a misuse of fire.

At the close of mortal life the soul appears at the bridge Chinvat, where an angel presides and questions the soul about the thoughts and words and deeds of its earthly state. Nothing, however, is more intense in the Parsee faith than the theory that the dead body is impure. A devil is supposed to take possession of the dead body. All who touch it are unclean, and hence the strange style of obsequies. But here I must give three or four questions and answers from one of the Parsee catechisms:

Parsee Catechism.

Question.—Who is the most fortunate man in the world?

Answer.—He who is the most innocent.

Q.—Who is the most innocent man in the world?

A.—He who walks in the path of God and shuns that of the devil.

Q.—Which is the path of God and which that of the devil?

A.—Virtue is the path of God and vice that of the devil.

Q.—What constitutes virtue and what vice?

A.—Good thoughts, good words and good deeds constitute virtue, and evil thoughts, evil words and evil deeds constitute vice.

Q.—What constitute good thoughts, good words and good deeds and evil thoughts, evil words and evil deeds?

A.—Honesty, charity and truthfulness constitute the former, and dishonesty, want of charity and falsehood constitute the latter.

And now the better to show you these Parsees I tell you of two things I saw within a short time in Bombay, India. It was an afternoon of contrast.

We started for Malabar hill, on which the wealthy classes have their embowered homes and the Parsees their strange temple of the dead. As we rode along the water's edge the sun was descending the sky, and a disciple of Zoroaster, a Parsee, was in lowly posture and with reverential gaze looking into the sky. He would have been said to have been worshiping the sun, as all Parsees are said to worship the fire. But the intelligent Parsee does not worship the fire. He looks upon the sun as the emblem of the warmth and light of the Creator. Looking at a blaze of light, whether on hearth, on mountain height or in the sky, he can more easily bring to mind the glory of God—at least so the Parsees tell me. Indeed they are the pleasantest heathen I have met. They treat their wives as equals, while the Hindoos and Buddhists treat them as cattle, although the cattle and sheep and swine are better off than most of the women of India.

This Parsee on the roadside on our way to Malabar hill was the only one of that religion I had ever seen engaged in worship. Who knows but that beyond the light of the sun on which he gazes he may catch a glimpse of the God who is light and "in whom there is no darkness at all?"

The Tower of Silence.

We passed on up through gates into the garden that surrounds the place where the Parsees dispose of their dead. This garden was given by Jamshidji Jijibhai and is beautiful with flowers of all hue and foliage of all styles of vein and notch and stature. There is on all sides great opulence of fern and cypress. The garden is 100 feet above the level of the sea. Not far from the entrance is a building where the mourners of the funeral procession go in to pray. A light is here kept burning year in and year out.

We ascend the garden by some eight stone steps. The body of a deceased aged woman was being carried in toward the chief "tower of silence." There are five of these towers. Several of them have not been used for a long while. Four persons, whose business it is to do this, carry the corpse. They are followed by two men with long beards. The tower of silence to which they come cost $150,000 and is 25 feet high and 276 feet around and without a roof. The four carriers of the dead and the two bearded men come to the door of the tower, enter and leave the dead. There are three rows of places for the dead—the outer row for the men, the middle row for the women, the inside row for the children. The lifeless bodies are left exposed as far down as the waist. As soon as the employees retire from the tower of silence the vultures, now one, now two, now many, swoop upon the lifeless form. These vultures fill the air with their discordant voices. We saw them in long rows on the top of the whitewashed wall of the tower of silence. In a few minutes they have taken the last particle of flesh from the bones. There had evidently been other opportunities for them that day, and some flew away, as though surfeited. They sometimes carry away with them parts of a body, and it is no unusual thing for the gentlemen in their country seats to have dropped into their dooryards a bone from the tower of silence.

In the center of this tower is a well, into which the bones are thrown after they are bleached. The hot sun and the rainy season and charcoal do their work of disintegration and disinfection, and then there are sluices that carry into the sea what remains of the dead. The wealthy people of Malabar hill have made strenuous efforts to have these strange towers removed as a nuisance, but they remain and will no doubt for ages remain.

Food For Vultures.

I talked with a learned Parsee about these mortuary customs. He said: "I suppose you consider them very peculiar, but the fact is we Parsees reverence the elements of nature and cannot consent to defile them. We reverence the fire, and therefore will not ask it to burn our dead. We reverence the water and do not ask it to submerge our dead. We reverence the earth and will not ask it to bury our dead. And so we let the vultures take them away." He confirmed me in the theory that the Parsees act on the principle that the dead are unclean. No one must touch such a body. The carriers of this "tomb of silence" must not put their hands on the form of the departed. They wear gloves lest somehow they should be contaminated. When the bones are to be removed from the sides of the tower and put in the well at the center, they are touched carefully by tongs. Then these people besides have very decided theories about the democracy of the tomb. No such thing as caste among the dead. Philosopher and boor, the affluent and the destitute must go through the same "tower of silence," lie down side by side with other occupants, have their bodies dropped into the same abyss and be carried out through the same canal and float away on the same sea. No splendor of Necropolis. No sculpturing of mausoleum. No pomp of dome or obelisk. Zoroaster's teaching resulted in these "towers of silence." He wrote, "Naked you came into the world, and naked you must go out."

As I stood at the close of day in this garden on Malabar hill and heard the flap of the vultures' wings coming from their repast, the funeral custom of the Parsee seemed horrible beyond compare, and yet the dissolution of the human body by any mode is awful, and the beaks of these fowl are probably no more repulsive than the worms of the body devouring the sacred human form in cemeteries. Nothing but the resurrection day can undo the awful work of death, whether it now be put out of sight by cutting spade or flying wing.

A Parsee Wedding.

Starting homeward, we soon were in the heart of the city and saw a building all aflash with lights and resounding with merry voices. It was a Parsee wedding in a building erected especially for the marriage ceremony. We came to the door and proposed to go in, but at first were not permitted. They saw we were not Parsees, and that we were not even natives. So, very politely, they halted us on the doorsteps. This temple of nuptials was chiefly occupied by women, their ears and necks and hands aflame with jewels or imitations of jewels. By pantomime and gesture, as we had no use of their vocabulary, we told them we were strangers and were curious to see by what process Parsees were married. Gradually we worked our way inside the door. The building and the surroundings were illumined by hundreds of candles in glasses and lanterns, in unique and grotesque holdings. Conversation ran high, and laughter bubbled over, and all was gay. Then there was a sound of an advancing band of music, but the instruments for the most part were strange to our ears and eyes. Louder and louder were the outside voices and the wind and stringed instruments, until the procession halted at the door of the temple and the bridegroom mounted the steps. Then the music ceased, and all the voices were still. The mother of the bridegroom, with a platter loaded with aromatics and articles of food, confronted her son and began to address him. Then she took from the platter a bottle of perfume and sprinkled his face with the redolence. All the while speaking in a droning tone, she took from the platter a handful of rice, throwing some of it on his head, spilling some of it on his shoulder, pouring some of it on his hands. She took from the platter a cocoanut and waved it about his head. She lifted a garland of flowers and threw it over his neck and a bouquet of flowers and put it in his hand. Her part of the ceremony completed, the band resumed its music, and through another door the bridegroom was conducted into the center of the building. The bride was in the room, but there was nothing to designate her.

"Where is the bride?" I said. "Where is the bride?" After awhile she was made evident. The bride and groom were seated on chairs opposite each other. A white curtain was dropped between them so that they could not see each other. Then the attendants put their arms under this curtain, took a long rope of linen and wound it around the neck of the bride and the groom in token that they were to be bound together for life. Then some silk strings were wound around the couple, now around this one and now around that. Then the groom threw a handful of rice across the curtain on the head of the bride, and the bride responded by throwing a handful of rice across the curtain on the head of the groom. Thereupon the curtain dropped, and the bride's chair was removed and put beside that of the groom. Then a priest of the Parsee religion arose and faced the couple. Before the priest was placed a platter of rice. He began to [illegible] the young man and woman. W[illegible]ld not hear a word, but we understood just as well as if we had heard. Ever and anon he punctuated his ceremony by a handful of rice, which he picked up from the platter and flung now toward the groom and now toward the bride. The ceremony went on interminably. We wanted to hear the conclusion, but were told that the ceremony would go on for a long while, indeed that it would not conclude until 2 o'clock in the morning, and this was only between 7 and 8 o'clock in the evening. There would be a recess after awhile in the ceremony, but it would be taken up again in earnest at half past 12. We enjoyed what we had seen, but felt incapacitated for six more hours of wedding ceremony. Silently wishing the couple a happy life in each other's companionship, we pressed our way through the throng of congratulatory Parsees. All of them seemed bright and appreciative of the occasion. The streets outside joyously sympathized with the transactions inside.

Hindoo Customs.

We rode on toward our hotel wishing that marriage in all India might be as much honored as in the ceremony we had that evening witnessed at the Parsee wedding. The Hindoo women are not so married. They are simply cursed into the conjugal relation. Many of the girls are married at 7 and 10 years of age, and some of them are grandmothers at 30. They can never go forth into the sunlight with their faces uncovered. They must stay at home. All styles of maltreatment are theirs. If they become Christians, they become outcasts. A missionary told me in India of a Hindoo woman who became a Christian. She had nine chidren. Her husband was over 70 years of age. And yet at her Christian baptism he told her to go, and she went out homeless. As long as woman is down India will be down. No nation was ever elevated except through the elevation of woman. Parsee marriage is an improvement on Hindoo marriage, but Christian marriage is an improvement on Parsee marriage.

A fellow traveler in India told me he had been writing to his home in England trying to get a law passed that no white woman could be legally married in India until she had been there six months. Admirable law would that be! If a white woman saw what married life with a Hindoo is, she would never undertake it. Off with the thick and ugly veil from woman's face! Off with the crushing burdens from her shoulder! Nothing but the gospel of Jesus Christ will ever make life in India what it ought to be.

But what an afternoon of contrast in Bombay we experienced! From the temple of silence to the temple of hilarity. From the vultures to the doves. From mourning to laughter. From gathering shadows to gleaming lights. From obsequies to wedding. But how much of all our lives is made up of such opposites! I have carried in the same pocket and read from them in the same hour the liturgy of the dead and the ceremony of espousals. And so the tear meets the smile, and the dove meets the vulture.

Thus I have set before you the best of all the religions of the heathen world, and I have done so in order that you might come to higher appreciation of the glorious religion which has put its benediction over us and over Christendom.

A Comparison.

Compare the absurdities and mummeries of heathen marriage with the plain "I will" of Christian marriage, the hands joined in pledge "till death do you part." Compare the doctrine that the dead may not be touched with as sacred and tender and loving a kiss is ever given, the last kiss of lips that never again will speak to us. Compare the narrow bridge Chinvat over which the departing Parsee soul must tremblingly cross to the wide open gate of heaven through which the departing Christian soul may triumphantly enter. Compare the 21 books of the Zend Avesta of the Parsee which even the scholars of the earth despair of understanding with our Bible, so much of it as is necessary for our salvation in language so plain that "a wayfaring man, though a fool, need not err therein." Compare the "tower of silence," with its vultures, at Bombay with the Greenwood of Brooklyn, with its sculptured angels of resurrection. And bow yourselves in thanksgiving and prayer as you realize that if at the battles of Marathon and Salamis Persia had triumphed over Greece instead of Greece triumphanting over Persia, Parseeism, which was the national religion of Persia, might have covered the earth, and you and I instead of sitting in the noonday light of our glorious Christianity might have been groping in the depressing shadows of Parseeism, a religion as inferior to that which is our inspiration in life and our hope in death as Zoroaster of Persia was inferior to our radiant and superhuman Christ, to whom be honor and glory and dominion and victory and song, world without end. Amen.

Promotion.

"How's that boy o' yourn gettin along in the city, Josiah?" asked one farmer of another.

"He's workin his way up right along."

"What's he doin?"

"He's workin fer the city."

"You don't tell me! What's he doin fer it?"

"He's drivin one o' them things they call a street sweeper—kind o' wipes up the road nights, you know. But, my, he's bein promoted! Fust off he was workin in the Twenty-fust ward. By an by he writ me that he was workin in the Eighteenth ward. Last week he writ that he was in the Twelfth ward now, an, I swan, you see if that feller don't fetch up in the Fust ward with his sweep cart yit!"—Youth's Companion.

Vandyke's Place In Art.

So far as portraiture goes, Vandyke occupies, with Titian and Velasquez, the first place. His works have an air of elegance and distinction and a mundane grace and courtliness naturally befitting his title of "painter to the king.' The Italians called him "il pittore cavaliereseo." Without the stamina and natural robustness of his great master. Rubens, his portraits are better in point of refinement and grace. But one must know his master to form a just appreciation of his position.—T. Cole in Century.

A comparison of the maximum temperature in different parts of the world shows that the great desert of Africa is by far the hottest. This vast plain, which extends 2,000 miles from east to west and 1,000 from north to south, has a temperature of 150 degrees F. in the hottest days of summer.

"CHESTERVILLE'S NEW ENTERPRISE!"

I will opened a First-Class GENERAL STORE in the above town on Jan. 1st, 1895, and will be prepared to offer inducements to the neighboring community such as they have not enjoyed heretofore. The stock consists of

DRY GOODS,

Boots and Shoes,

GROCERIES,

And a General Assortment of Goods

usually carried in a well-appointed store. TRADE of all kinds taken In exchange for goods, and the Highest Market Price always paid for Eggs.

EXTRA:—Low Prices and Square Dealing will be the leading features of my business, and a call will convince all that we are reliable advertisers of facts.

Respectfully, etc.,

W. A. Williams.

ORGANIZED 1865.

The Northwestern Mutual Life Insurance Company,

OF MILWAUKEE, WIS.

January 1st, 1894.

Assets	$64,071,183
Liabilities	52,712,726
Surplus	11,358,457
Income, 1893	$14,968,899
New Business, 1893	52,015,033
Insurance in force	325,152,947
Increase in Surplus, 1893	1,891,072

DIVIDEND TO POLICYHOLDERS, 1893 - - $1,143,962

Compare These Figures.

Company	Death Rate.	Assets to Liabilities.	Expenses to New Business.	Surplus 1893.	Surplus 1894.
Mutual, N. Y.	1.50%	$109	3.94%	$14,321,216	$15,148,269
Penn. Mutual	1.22 "	$113	3.13%	2,776,838	2,671,485
N. Y. Life	1.17 "	$113	3.00%	16,804,948	17,025,630
Northwestern	**0.95 per cent.**	**$121**	**2.85 per cent.**	**$9,456,330**	**11,299,571.**

The ANNUAL DIVIDENDS of the Northwestern have averaged over 25 per cent. of total premiums paid for over 25 years, thereby reducing the cost of insurance far below that of any other company. The NORTHWESTERN is the POLICY-HOLDER'S COMPANY.

If you are not insured, or have a policy that does not suit you, address, with full name and age,

W. H. STEWART, Jr., Special Agent,
205 East German Street, Baltimore, Md.

HOLIDAY BARGAINS

—AT—

Whitaker's Cash Store

IN GALENA, MD.

Men's and Boy's Clothing,

HATS and CAPS,

DRY GOODS, Flannels, Blankets, Quilts, Notions, Gloves, Etc.

SHOES:

we have them for the large and the small. Furniture, Lounges, Tables, Chairs, Carpets, Oil Cloths, Candies, Nuts, Raisins, etc. Toys, Sleds, Wagons, Doll Carriages, just what is wanted now for a Merry Christmas. We want your trade, come and see us, and we will save you money.

Respectfully. W. A WHITAKER.

E. E. HUDSON,

KENNEDYVILLE, KENT COUNTY, MD.

Always in the Front Ranks for General Merchandise.

A COMPLETE LINE OF GOODS AT TEMPTING PRICES

to close cash buyers. The year of 1894 is rapidly closing upon us, and while to some the year has not brought much prosperity, yet the encouragement we have received as a merchant spurs us onward with life, and the motto of our store for 1895 will be "Foward March." At the present time we have on our counters entirely too many goods, and the people of this neighborhood shall have the advantages of LOW PRICES in order to reduce this stock. For the month of December and January we have made sweeping reductions in our Dry Goods department, Boot and Shoe department; also Notions, Underwear, etc. This stock embraces a complete line of

GROCERIES, HARNESS, CUTLERY, HARDWARE, TINWARE, CHOICE BRANDS OF FLOUR BY THE BARREL OR SACK,

in fact everything usually found in a well-appointed store. Catch penny advertisements are no longer popular with the masses, and to those who favor me in the future with their patronage, we would say that we will convince them that we advertise only facts. A first-class line of

DRUGS AND PATENT MEDICINES

always on hand, and prescriptions compounded with care at all hours, day or night.

☞ *EXTRA.—Hats and Caps at rock bottom prices; Also splendid line of Choice Cigars and Tobacco CHEAP.*

Dec. 20, 1894. E. E. HUDSON, Kennedyville, Md.

A. L. BAKER,

FAIRLEE, MD.,

Dealer in DRY GOODS,

Notions, Underwear, Hosiery, Confectionery, Fruits, Etc.

EXCELLENT LINE FINE TOBACCO AND CIGARS.

This stock embraces a general line of goods usually found in a general store, [illegible] bought [illegible] at headquarters, consequently we are in a position to save you money if you w[illegible] your tr[illegible] We have for the Christmas Holidays a class of goods for "Old Kris," and in [illegible] patents o[illegible] will find that by visiting us we can please them These times are too hard to pay extrava[illegible] goods, so keep your eyes open and save money by dealing here. We also handle

FLOUR BY THE BARREL OR SAC[illegible]

[illegible] efforts than ever b[illegible] of our [illegible]

JESSE ASH,

GALENA, KENT COUNTY, MD.

OUR SPECIALTY:

CHINA & GLASSWARE,

from England, France, Germany, Austria and America. Also

General Merchandise,

CONSISTING OF

GROCERIES,

Confectionery

SATIONERY, TIN, WOODENWARE, ET[illegible]

at prices that defy competition.

A call at my store will convince the peopl[illegible] of my neighborhood, that for every dollar in[illegible] vested a full dollar's worth is received. A cal[illegible] solicited. Resp'y, etc.,

JESSE ASH,

d6-3m. Galena, Md.

1895. The Sun 1895
BALTIMORE, MD.

A PAPER OF THE PEOPLE,
FOR THE PEOPLE AND WITH THE PEOPLE.
HONEST IN MOTIVE.
FEARLESS IN EXPRESSION.
SOUND IN PRINCIPLE.
UNWAVERING IN ITS ALLEGIANCE TO
RIGHT THEORIES AND
RIGHT PRACTICES.

THE SUN PUBLISHES ALL THE NEWS ALL THE TIME, but it does not allow its col[illegible] degraded by unclean, immoral or pur[illegible] tional matter.

Equ[illegible] faith[illegible] THE SUN IS THE CONS[illegible] CHAMPION AND DEFEN[illegible] OF RIGHTS [illegible] chines and monopolies of every [illegible] dependent in all things, extreme in none. It is for good laws, good government and good or[illegible] der.

By mail Fifty Cents a month, Six Dollars a year.

The Baltimore Weekly Sun.

THE WEEKLY SUN PUBLISHES ALL THE NEWS of each week, giving complete accounts of all events of interest throughout the world. As an AGRICULTURAL paper THE WEEKLY SUN is unsurpassed. It is edited by writers of practical experience, who know what farming mean and what farmers want in an agricultural journal. It contains regular reports of the work of the Agricultural experiment stations throughout the country, of the proceedings of farmer's clubs and institutes, and the discussion of new methods and ideas in agriculture. Its Market Reports, Poultry Department and Veterinary column are particularly valuable to country readers. Every issue contains Stories, Poems, Household and Puzzle Columns, a variety of interesting and instructive selected matter and other features, which make it a welcome visitor in city and country homes alike.

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General Merchandise

AT GALENA, KENT CO., MD.,

Regardless of Cost.

Owing to the death of the late Thomas H. Horsey, the undersigned executors, in pursuance of the order and authority of the Orphans' Court for Kent county, will dispose of the

Stock of Good[illegible]

in the [illegible] Mr. Horsey, [illegible]