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Dry Goods Notions Millinery

Our Dress Goods Department is running over with desirable stuff at popular prices and variety, quality and general excellence are found at this counter in abundance.

There is a complete range of shades and patterns and we feel sure of pleasing you, if you will look over our stock.

Coats Coats Coats

For Ladies, Misses and Children.

Our sales in this department have exceeded our fondest expectations and every model is smart, new and attractive.

The styles are the latest; materials are of good weights and fine quaility; the tailoring is excellent; the trimmings effective, and last, but not least, the prices are very moderate.

You cannot afford to buy without seeing our line.

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We carry a line direct from the manufacturer, bought early; by reason of which we feel sure we can save you at least 25 per cent. off present prices.

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We are prepared to serve your needs with a variety of things for useful gifts.

HANDKERCHIEFS, GLOVES, NECKWEAR, HOSIERY, NAPKINS, TOWELS, TABLE LINEN, SHAMS, SCARFS, TABLE COVERS, WHITE SPREADS, BLANKETS AND COMFORTS.

DOLLS

DOLLS

DOLLS

For our your friends we have added a line of dolls, the finest ever shown in Chestertown, ranging in price from 5 cts. to $4.00.

Bring your little girl in, she will enjoy looking at them

Arlington L. Sparks,
Chestertown, Md.

Uncle Samuel's New Year's Day

It Has Been Shortened to Four Hours By His Insular Acquisitions.

If the people of the greater United States and territories want to celebrate New Year's all on the same day they would better get up early and stop celebrating early in some parts thereof. There will be about three hours and forty minutes only when it will be Tuesday, Jan. 1, over all the United States' possession. This does not take into consideration the Aleutian islands. Even that international date line in the middle of the Pacific, where days are lost and gained, is twisted and turned about when it gets up among the Aleutians.

Singularly enough, those possessions in the Pacific, Hawaii and Guam, which lie comparatively near each other, will have to be more careful not to celebrate New Year's on two different days than will Porto Rico and the Philippines. That is because they lie the one on the one side and the other on the other of the mystical line in the Pacific, the place where the day begins. That line is the antipodes of the meridian of Greenwich and is taken by common consent of the nations as the birthplace of the new day and the burial place of the old one.



HER PHANTOM STILL CRUISES ABOUT.

When it is noon at Greenwich it is midnight on that line. If we stand looking toward the north the old day is ending on our left and the new day is beginning on our right. There east and west meet. Miles across the seas to our right is Hawaii, our far western possession, and away to our left is Guam, our far eastern possession. Now, three hours and forty minutes after the midnight of Monday strikes from the church towers of Honolulu and Tuesday, Jan. 1, begins the watchman in the streets of Guam (if there is a watchman) will cry out the midnight hour, and Jan. 2 will begin for Guam. Meantime here in the United States we have a considerable margin of safety. Until recently the most eastern town in the United States was Eastport, Me. But now, even leaving out far Guam and the Philippines, we have, right on the Atlantic coast, a more eastern city than Eastport in San Juan, Porto Rico, through which passes the sixty-sixth meridian west from Greenwich.

So, starting from San Juan and going west until our west becomes east, in order that the Porto Ricans, the "down easters," the New Yorkers, the Chicagoites, the San Franciscans, the Hawaiians and the people of Guam may drink a glass with Governor General Smith at Manila, we will fix the time of drinking the toast in San Juan at thirty-six minutes past 7 in the morning. It is then high noon at Greenwich, and we have a margin of safety for the United States in getting in a celebration of New Year's on the same day. At noon, Greenwich, Jan. 1, the following will be the times of day at the places named below:

San Juan, Porto Rico	7:36 o'clock a. m.
Eastport, Me	7:32 o'clock a. m.
New York	7:04 o'clock a. m.
Chicago	6:08 o'clock a. m.
San Francisco	3:48 o'clock a. m.
Honolulu	1:20 o'clock a. m.
Guam	9:40 o'clock p. m.
Manila	8:00 o'clock p. m.

That is about as fair an arrangement as can be made, though it gives the Hawaiians only two hours and twenty minutes to celebrate.

The "international date line" in the Pacific, where the day begins, follows the one hundred and eightieth meridian for most of its course. In the south Pacific, however, it is deflected to the eastward just north of Fiji and does not get back to the meridian again until it reaches 55 degrees south latitude. In the north Pacific it is sent to the westward to avoid the Aleutian islands. This is to keep it off the land so that there will be no community where it is today on one side of the street and tomorrow on the other. Ships in crossing this line either add a day or drop a day, according to which way they are going.

There is a legend of an old Spanish ship of the days of exploration which once crossed this line without knowing it and lost a day. When she got back to port a day short she was sent out again to find the day, and her phantom still cruises about in the middle of the Pacific ocean looking for the lost day.—New York Press.

"Burn Up Your Sins," A New Year's Sermon

In some parts of Germany a quaint custom prevails on New Year's eve, one which has a deep significance.

Just before midnight each member of the family produces a slip or folio of paper and places it with much solemnity upon a blazing fire. The paper contains a list of the person's sins, of the mistakes made during the outgoing year and of the writer's shortcomings generally. For instance, the eldest daughter is conscious of having been selfish and irritable. She writes the words down, and as she sees the flames destroy them she feels that these unpleasant characteristics have dropped from her and are no longer connected with her in the minds of the rest of her family circle until she gives them reason to recall them.

She has burned her sins, wiped out last year's mistakes, and is ready to start anew.

The others have done the same with their shortcomings. They, too, have placed closely written pages on the pyre, and as they watch the glow fade in the embers made of burned sins each person thankfully accepts the new chance and is deeply, even if only momentarily, conscious of having turned over a new leaf in life's ledger and destroyed the old one.

This little ceremony of burning one's sins on New Year's eve is more than a quaint mediaeval survival of some religious function. It is typical of the modern sane, hopeful attitude toward the future.

To carry the saddening thought or the harrowing consciousness of last year's overwhelming mistakes into this year will help no one.

Burn up your sins. Don't regret the faults and sorrows of the past if they have made you finer, tenderer, nobler.

In the place in your mind where you had emblazoned the oppressing list of your sins write your uplifting resolutions.

But while you are wiping out your own sins remember to be equally careful to erase from your memory the faults of others. Give them a new chance too.—Margaret Hubbard Ayer in New York World.

Why Bells Are Rung On New Year's Eve.

Bell ringing as a sign of rejoicing has been almost universally practiced at the New Year ever since the seventh century. In China bells were cast and used ages before the Christian era, and in every large city there was a bell of justice, hung usually at the gate of the governor's palace, with long ropes along the principal streets, and any aggrieved person rang the bell as an appeal for justice. There were also bells at the temple doors, and the entering worshiper gave a tug at the rope to call the attention of the deity within to his presence and wants. In Europe bells were first used as signals for public worship, as fire alarms and to give notice of assemblies of the people, but their cheerful clangor led to their use as an expression of rejoicing, and hence to their employment at the New Year.

Superstition, however, soon played a part in the use of the bell. About A. D. 900 Pope John IX. ordered them to be rung in the churches as a special precaution against danger from thunder and lightning. Long ere this they were popularly supposed to be efficacious against the machinations of the devil and his imps and were rung at New Year, not only in rejoicing, but also in the hope of scaring away the devil for a whole year. The smaller bells employed in the churches were first designed to furnish signals to the congregations in the vast cathedrals, but popular fancy soon attributed to them a second office, that of notifying the devil to leave, and ere the elevation a little door on the north side of the edifice, "the devil's door," was opened and a bell rung to warn Satan that it was time to depart.—St. Louis Globe-Democrat.

Where New Year's Fires Never Die.

In Wales fires are burned to usher in the new year and are often left alight from one year to the other. In Germany there are parts where at one time belief was entertained in a god who brought light and warmth to the world each year. As a bonfire typified the goodness of this god a huge fire is still built in the market place, and here the people flock, bringing with them things they wish to leave behind. Young men cast in their pipes and maidens their love letters. A little before midnight the young people dance around the fire, calling "Health to the New Year!"

The New Year Echo.

"New Year, true year,
What now are you bringing—
May day skies and butterflies
And merry birds a-singing,
Frolic, play all the day,
Not an hour of school?"
But the merry echo,
The laughing New Year echo,
Only answered, "School!"

"New Year, true year,
What now are you bringing—
Summer roses springing gay,
Summer vines a-swinging,
Jest and sport, the merriest sort,
Never a thought of work?"
But the merry echo,
The laughing New Year echo,
Only answered, "Work!"

"New Year, true year,
What now are you bringing—
Autumn fruits all fire ripe,
Autumn horns a-ringing,
Keen delight o moonlight nights
When dull folks are abed?"
But the merry echo,
The laughing New Year echo,
Only answered, "Bed!"

—Laura E. Richards in Youth's Companion.

Calendar Making In Ancient Rome

Modern politicians manipulate for personal or partisan advantage many things they might better leave alone, but they can't "monkey" with the calendar. In ancient Rome "fixing" the official time card was one of the favorite forms of "honest graft." The Roman year, originally based on the revolutions of the moon, had come, in the last century of the republic, to consist of twelve months of irregular length, varying from thirty-one days in March to twenty-eight in February. These twelve months covered 355 days, about ten days less than a true solar year. To overcome this discrepancy an intercalary month was inserted every other year between February and March, as we now insert an intercalary day at that point in leap year. The insertion of intercalary months and all matters pertaining to the calendar rested with the college of pontiffs or priests. But the pontiffs, with their chief, the pontifex maximus, were too often dominated by political considerations. In early times they were chosen exclusively from the patrician families. Their privilege of inserting or omitting the intercalary month gave them great political power, which they used to the advantage of their own party and the injury of the plebeians. They capriciously lengthened the year when their friends held the chief magistracy and shortened it when the opposition held office.

This practice at length involved the calendar in such confusion that in Cicero's day it was three months ahead of true time. Thus the 1st of May fell in bleak wintry weather at what was properly about the 1st of February, while the 1st of January came in the fall season at what is now the beginning of October.

But in the year B. C. 46 Rome's foremost soldier, Julius Caesar, was elected pontifex maximus. His soldier's system took up the muddle in the calendar, which he straightened out with his accustomed vigor. To imagine a modern parallel we should have to suppose some one like Napoleon on his elevation to the consulship or General Grant fresh from the civil war and his election to the presidency undertaking to correct a confusion in the calendar due to the manipulations of politicians.

Caesar called in the aid of Sosigenes, an Alexandrian astronomer, to rectify the error and prevent it for the future. It was in the year of Rome 708—46 B. C. according to our reckoning—that the revision took place. It is said that Caesar intended to fix the 1st of January in the following year, 709 (B. C. 45), on the winter solstice, the shortest day in the year. This arrangement would have been as nearly perfect as possible, far superior to that which we observe, in which New Year's falls some ten days after the solstice and has no reference to anything of a natural character. If Caesar had taken the shortest day for the 1st of January he would have had a definitely fixed landmark indicated by the movement of the earth itself as pre-eminently the correct point of time for this event. But the story goes that about ten days later than the solstice there was a new moon, which was the starting point of the ancient lunar months. It was still looked upon as a good augury for a month to begin on the new moon, and as it was desired that the year 709, the opening year of Caesar's new calendar, should be inaugurated under circumstances that would commend the change to the public it was determined that the following Jan. 1 should be on the day of the new moon. But as the new moon would come at different dates in other years the good augury for that one year was secured at the loss of a far more important consideration for all future time. So our New Year is close to the shortest day, but not on it, and derives its present arbitrary position, according to this story, from the new moon happening to fall on that day in the year B. C. 45.—New York Evening Post.

New Year Resolves For Women.

I resolve to let myself be loved quite passively by that candidate for my hand who seems to me most generally desirable and most grateful.

I resolve to begin to lie about my age. When one is over twenty it's high time.

I will not lie about anything except my age.

I will never have my hair marceled.

I will not use perfume except in my bath.

I will not wear my hair or my hat of dimensions to suggest a central African belle.

I will not dress like a chorus girl particularly if I happen to be one.

I will not discuss my love affairs unless it becomes absolutely necessary to give my bosom friend something to talk about. Even then she may appreciate it more if I give her carte blanche by leaving them to her imagination.

I will like all women and no woman in particular—men the other way about.

I will not despise my elders any more than I can help and will be mild and patient with them, G. Bernard Shaw to the contrary.

I will not wreak my wrath at the man who hasn't called or written on the poor unfortunate who has taken me to dinner and the theater.

I will keep these resolutions at least a week.—Nixola Greeley Smith in New York World.

First Pins New Year's Gifts.

When pins were first invented, in the sixteenth century, they became popular as New Year's gifts, and the women of Gloucester, where the factories were located, exchanged these precious commodities until finally "pin money" was given instead.

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of highest quality, finely colored and flavored, is the direct result of supplying a complete fertilizer containing from 7 to 12 per cent. of

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B. S. SUTTON,
Black's, Md.

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New York Clothing House

The Largest Clothing House in Maryland.

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All our new designs are now on display, and every one a model of style.

Men's Suits..... $10 to $25
Youth's Suits..... $7.50 to $20
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Furnishings, Hats and Shoes,

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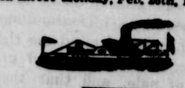
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