

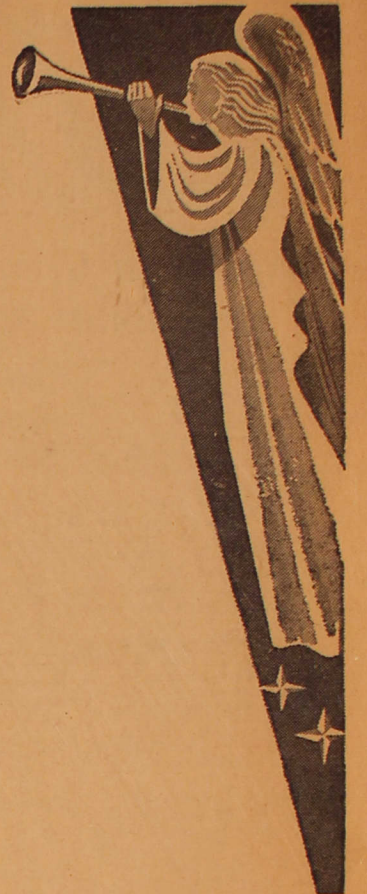
Come to Church Christmas



- ~~~~~
- FIRST METHODIST CHURCH
Samuel E. Brown
Pastor
- *
- FIRST PRESBYTERIAN CHURCH
David R. Bluhm
Pastor
- *
- ST. GEORGE'S EPISCOPAL MISSION
William S. Thomas
Archdeacon
- *
- WASHINGTON STREET METHODIST CHURCH
Paul Holden
Pastor
- *
- ROGERSVILLE METHODIST CIRCUIT
Franklin Hallman
Pastor
- *
- HEWITT PRESBYTERIAN
Rices Landing
J. Russell Hilty
Pastor
- *
- BRAVE METHODIST CIRCUIT
Jack W. Miller
Pastor
- *
- ST. PAUL'S LUTHERAN
Carmichaels
Arthur H. Blank
Pastor



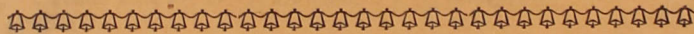
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- FIRST CHRISTIAN CHURCH
Earl B. King
Pastor
- *
- FIRST BAPTIST CHURCH
T. L. Rich
Pastor
- *
- ST. ANN'S CATHOLIC CHURCH
J. S. Garahan
Priest
- *
- CHURCH OF THE NAZARENE
R. B. Acheson
Pastor
- *
- JEFFERSON PRESBYTERIAN CHURCH
William M. Seel
Pastor
- *
- MUDDY CREEK PRESBYTERIAN CHURCH
William M. Seel
Pastor
- *
- PROVIDENCE PRESBYTERIAN
Carmichaels
Rev. David Hunter
Pastor
- *
- FIRST METHODIST
Carmichaels
William L. Young
Pastor
- *
- BETHEL A. M. E. CHURCH
A. R. Johnson
Pastor



A feeling of gloom had settled over the little country of Judaea. A gloom so deep that the people were almost in despair. The glory had departed from their national existence. Many of their people had been deported. The leaders who had led them to glory in the past had passed from the scenes of action. Poverty was not uncommon and the streets were lined with the beggar and those who were in need. Through the streets of its capital city marched the soldiers of a despotic power. The governor of the land, while an able man in statecraft, was an insane, superstitious, jealous tyrant. A man who would not hesitate to put to death his mother-in-law, his brother-in-law, his beautiful wife and two of his own sons.

Religiously, the leaders of the people themselves were corrupt, grafting, selfish individuals, who while "holding a form of godliness denied the power thereof." Individuals who professed to obey the greatest and the least of the commandments of God, yet they turned the house of God into a house of merchandise,

Wherever a Church steeple rises to pierce the blue skies of daylight, and commune with the Stars of Night — there is Peace. And as we enter our Church this Christmastide, the full spirit — meaning and essence of the word, shall enter our beings and inspire each of us to fulfill our own small roles in achieving for all time Peace on Earth: Good Will to Men!



cheating the people who came from distant places, who had to buy their sacrifices for worship at the temple altar. These Jewish leaders were so jealous of their position that they were ready to shout "Crucify" if any one challenged their place of popularity. While observing certain of the forms and ceremonies, they overlooked the matters of Justice and Mercy and the love of God.

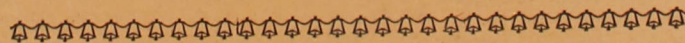
It was against that dark background that the glory of God appeared to the humble shepherds who were keeping their sheep on the hillside of Judaea. To those who toiled at their task, performing it faithfully, came the revelation of God. The glory of the Lord shown round them. In answer to the need of

the hour, they were directed to go to Bethlehem where they would find the Child of Bethlehem.

It was to the wise men from afar, who lived in pagan darkness, that the light of the Star came shining in all its brilliance and beauty, inviting them, too, to share the glorious privilege offered to the world by the Saviour that is "this day born to you in the city of David."

Some one may say, that was 2,000 years ago and how does that apply to our world today? In our world today we still have war, we still have greed, we still have need, we still have selfishness. The problems in many respects are the problems we face today. In other words we still have sin which is the foundation of our woes.

To lead us out of the darkness we still have the "Star" of Bethlehem, the one who "came to seek and to save the Lost," the one who is the "Way, the Truth and the Life" — the one who was born that Holy Night nearly two thousand years ago.



*Si - lent night, ho - ly night,
All is calm, all is bright;
Round yon Virgin Mother and Child!
Holy Infant, so tender and mild
Sleep in heavenly peace,
Sleep in heavenly peace.*

Si - lent night, ho - ly night,



(Please turn to the top of each succeeding page).

Jesus, Lord, at Thy birth



Use of Evergreens in Xmas Decorations an Old Custom

Harrisburg— The evergreens, whether they be holly, mistletoe, spruce, or pine, play a very important role in Christmas decorations and cheer.

Branches from the forests have been used for this purpose in every country in which there is any record of observance of the Yuletide season, says the Division of Management in the De-

Martin Visits Ike, Talks No Politics

Congressman Joseph W. Martin, Republican, Massachusetts, conferred with General Eisenhower for an hour Friday at Supreme Allied Headquarters, and said afterward: "We did not even discuss politics."

Martin said he and the general had made close inspection of "the way our money is being spent overseas."

partment of Forests and Waters. Different countries made use of the various forest offerings, according to those most abundant or significant to them. Some used holly, some mistletoe, some fir and some even used sheaves of wheat, symbolic of the bounty of Nature. It has been recorded that in the land of Egypt, even at a very early time, palm branches were used at this season.

The use of greens at Christmas is a direct inheritance from a very ancient superstition. In those days it was believed that the forest spirits might go to escape the rigors of the cruel winter. The Druids, who thought that the forest spirits dwelt in trees, placed sprays of mistletoe and greens upon their altars to provide them with retreats when the leaves had fallen.

Down through the Christian era forests have played an increasingly important role in Christmas celebration. From northern Europe came the practice of celebrating Christmas around a gayly bedecked Christmas tree and from the same region came the ceremony of bringing in and burning the Yule log.

The use of greens at Christmas time is becoming more general each year, but the Yule log is slowly but surely becoming a thing of the past. The reason for this is that the old open fireplace has been supplanted by steam heat and by gas burners built to resemble logs on a grate. Many modern homes and apartment houses have no place to burn the Yule log.

Scandinavians First Burned The Yule Log

The burning of the Yule log is an ancient Christmas ceremony transmitted to us from the Scandinavians, who, at their feast of Jul at the winter-solstice, used to kindle fires to their God Thor.

In the times of the feudal Christmases, rolling the huge Yule log into the home was a happy, festive ceremony. The imaginative people of those enchanted days realized that the Yule log was destined to crackle a welcome to all during the Christmas season.

Joyfully, though reverently, they hewed and dragged the giant tree from the woods. Each wayfarer raised his hat at passing, for he knew the huge log was full to overflowing with good promises and that its lingering flame would burn out all wrongs and heartaches, and that its heat would cause the liquor to bubble in the wassail-bowl, from which ancient brew was quaffed to the drowning of old feuds and animosities. So the Yule log was reverently lighted and its flame kept burning amid the revelry, and fragments of the charred Yule log were tenderly preserved to light the next year's log.

Great care was taken by the head of each house to see that no cross-eyed, squinting person enter the hall while the log was burning and that no flat-footed female or bare-footed male pass in front of the fire. Just what the result of such a happening might be, we do not know.

Another bit of Scandinavian folklore concerns the mistletoe, which was held in abhorrence as the agent employed by the murderer of Baldr the Beautiful, the god of sunshine and happiness. Freya, mother of the god, had exacted a promise from all things of the air, of the earth and under the earth that through none of them harm come to her beloved son Baldr. All things, that is, except the mistletoe, which she had deemed too slight and feeble to harm anyone.

Priest Permitted To Stay Wed

Rudolf Goethe, a former Protestant minister who turned Roman Catholic, will be ordained a priest here and will be allowed by special papal consent to stay married.

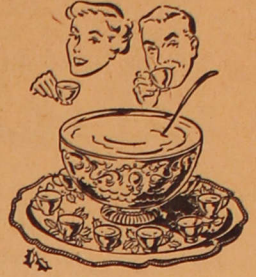
The office of the bishop of Mainz said the Holy See holds the opinion that a wedding has sacramental validity, regardless of the religious faith. Goethe, who married while a Protestant minister, will be ordained by Dr. Albert Stohr, bishop of Mainz, on December 22.

'Baby! Do I Love My Orange Juice!'



Babies do love their orange juice, and they should have plenty of this natural, Vitamin C-rich food from about the age of two weeks right on through childhood. Government tests show that the Florida frozen concentrated orange juice is ideal for babies, as well as for grownups, so when you're in a hurry about food preparation, you can safely rely on this convenient product. This is the height of the fresh fruit season, and Florida's thin-skinned oranges are so juicy that you'll probably be using those now. When you prepare juice for infants or young children, don't exert too much pressure—too much peel oil may change the naturally sweet flavor of the juice. Hand reaming is the best method of preparation of juice for children who need the whole nutritive value of fresh fruit. Recent studies prove that it creates allergies in practically no cases if properly prepared.

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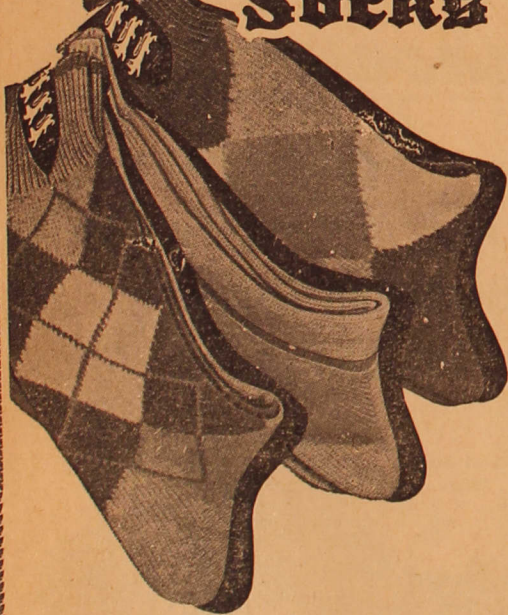
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Majestic Star, lend thy light



Indians' Cruelty Revealed In Tale of Child's Slaying

Harrisburg—Henry W. Shoemaker, President of the Pennsylvania Folklore Society, State Museum, Harrisburg, told the tragic story of the slaying by Indians of Gerty Pendergass, favorite child of Garret Pendergass, a half Irish, half Dutchman, known far and wide as the "father of Bedford County."

"The story of Gerty's slaying within sight of her father at Ford Bedford 200 years ago has long been shrouded in mystery," Shoemaker said. "The details were sought by the late Harvey Allen for his Bedford County historical novels, in his many visits to the State Archives at Harrisburg, but without success."

"Now the story has been revealed by Miss Lillian Fleming of Clear Ridge, Fulton County, whose search among dusty papers for the history of the naming of the famous Indian Spring in that county, disclosed a shocking tale of the Redman's cruelty."

"Ekawabo, of the Shawnee tribe, an Indian of extremes of character, never liked Garret Pendergass yet became a 'blood brother' of Abraham Keller, a Fulton County pioneer whom he often visited and to whom he seemed devoted. Pendergass quarreled several times with Ekawabo and on one occasion threw him out of Fort Bedford when he claimed there was a balance in muskets owing him on an exchange of beaver skins."

"The Indian left, vowing he would return and 'even the score.' But as he did not come back in several weeks Pendergass allowed little Gerty to play with her pet linnichums (Indian dogs) and aboups (foxes) in the clearing about the stockade. One morning while the child was at play, Pendergass saw Ekawabo approaching, carrying no gun, and he raised his two hands to indicate his peaceful mission when his eyes met Pendergass' keen glance."

"The frontiersman did not pick up his rifle and went on with his work pounding corn as the red skin drew near. Suddenly the crafty Ekawabo stooped down, drew his scalping knife, seized Gerty and put her head across his knee, and removed her fine mahogany colored tatch before her agonized father could intervene, though her pet Indian dogs snapped at the redman's heels and might have driven him off had they been larger."

"Pendergass seized his firearm, intending to drop the fiend in his tracks but the gun missed fire and the Indian turned and ran into the woods, brandishing the bloody knife in one hand, the scalp in the other. Both Pendergass and his wife ran out and picked up the now unconscious child. They carried her into the fort where she died from shock and loss of blood. The licensed

Indian traders, George Arents, Peter Moyer and Florian Povinger, emerged with their rifles, having heard Mrs. Pendergass' screams. They took up the Indian's trail, following the drops of blood, but he eluded them by crossing several swift streams and escaped."

"The grief of the Pendergass family was profound and they offered their best warrant of land and five hundred Spanish silver dollars for the Indian murderer, dead or alive, or his proven scalp."

"Several weeks later Abraham Keller was approached by Ekawabo, his Indian 'blood brother.' They shook hands and embraced and engaged in pleasant conversation for a few brief minutes. Then grinning broadly, Ekawabo drew from the deep pocket of his deerskin jacket a handsome, darkish, curling scalp. 'That is from the head of Gerty, Garret Pendergass' favorite daughter,' he said, drawing himself up proudly. Horrified by the speech and sight of the scalp Keller quickly pulled around his rifle, which he wore on a strap over his shoulder, aimed and fired, killing the Indian instantly. The question was then to dispose of the body in some way that the other Indians would not know of it and come seeking vengeance. He shoved the body into the outlet of the big spring, hidden for all time. Keller turned his oxen and scored the ground where the Indian had fallen so that no traces of blood were visible."

"The family probably never learned of it, as Keller was afraid of having his farm raided and kept the story a secret with himself and friends. Several times Ekawabo's tribal friends came looking for him but never found the slightest clue. At Keller's death the Indians learned the story and raided the Fulton County coves, taking several captives, including a beautiful girl, Elizabeth Fleming, who, they believed, knew the secret of their comrade's disappearance. Previously, like Abraham Keller, she had been a favorite of the aborigines."

"When, to her surprise, the Indians carried her off, they tortured her, pushing her on a blazing campfire and holding her there until she was deeply burned. But she revealed nothing and was often beaten and made to carry superhuman burdens."

"Her relatives welcomed her at Carlisle and escorted her back to Aughwick Creek in a body."

"Ailing and dispirited as she was, she determined to restore Gerty's scalp to her loved ones but the family was widely scattered. Finally the unfortunate child's grave was pointed out to her. Taking her mattocks, she used to dig ginseng, she opened the grave, fitted the scalp in the mouldering skull, and covered it up again—her duty done as far as she was able."

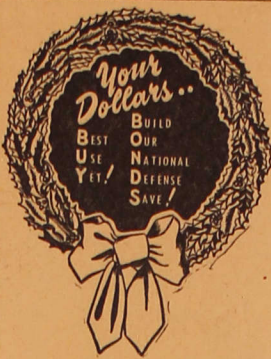
Christmas Trees as Old as Christmas, Legend Says

Christmas trees are as old as Christmas itself, if the story which has come down to us from the first Yuletide is true.

The legend relates that after the Three Wise Men and the shepherds who had heard the angels sing "Peace on earth and good will to men" had worshipped Mary's babe, trees began coming to Bethlehem to worship the Holy Child.

First came the native palms from around Bethlehem, then then came the maples, oaks, birches and hemlocks. At last there crept in a tiny fir tree from the frozen North. It was so small and modest that none paid any attention to it until suddenly a star dropped from the skies and twinkled on a bough of the little tree, then another and another, until the fir tree was spangled with celestial lights.

Many more stories are told about the Christmas tree. The idea of decorating trees for fes-



Tuberculosis has no symptoms in its early stage when it is easier to cure. However, it can be detected early by means of a chest x-ray. This service is provided through the sale of CHRISTMAS SEALS.

tivals is very old, going back to the Egyptian pharaohs, whose people dressed their homes with palm leaves in mid-winter.

Another story is about Winifred, an English crusader who happened upon a group of Teutons worshipping a mighty oak in honor of Thor, their thunder god. Winifred stopped them from sacrificing a young boy to appease Thor's "anger," then with his great sword felled the oak with one stroke. In its place there suddenly appeared a young fir with a star twinkling on its top branch.

"Here" said the Christian knight, "is the living tree. This shall be the sign of your new worship. Carry this fir tree into your home and worship it there."

Some historians say the Christmas tree originated in Alsace in 1605 when the people brought fir trees to their homes and decorated them with paper roses, apples and wafers.

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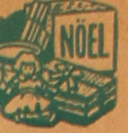
Whether it's the traditional poinsettias in a ribbon-tied container or a magnificent bouquet of roses, flowers to add zest and color to the Christmas living room are a must. Flowers cost little, yet repay many times over in pleasure. And remember, if you are in doubt about the right gift to give, don't hesitate—send flowers.

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With the angels let us sing



Gallatin Introduced Yule Tree Custom in America

Harrisburg—Henry W. Shoemaker, President of the Pennsylvania Folklore Society, State Museum, Harrisburg, said Albert Gallatin, first great American financier and a native of Switzerland, introduced in America the custom of erecting and trimming Christmas Trees in homes during the Yuletide season.

"Gallatin's first Christmas in America was spent in a lonely lumber camp near Machias, Maine, on land owned by William Bingham of Pennsylvania," Shoemaker said.

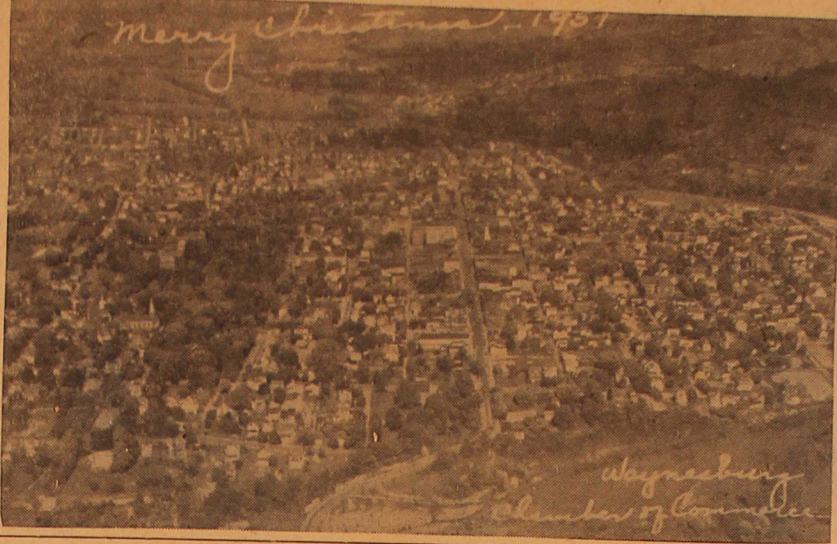
"Gallatin was alarmed when he learned that no preparations had been made to observe Christmas Day and that it was just like any other day—a day of work. He undertook to correct this situa-

tion and set out to show the camp how to observe Christmas after the custom of his native Switzerland.

"Cutting a nice Balsam fir, Gallatin set it up and asked everyone to provide something of bright color for the tree's trimmings. He bought two dozen candles from the commissary to provide the proper lighting effects. The next morning hastily contrived gifts were exchanged and the neighboring families were invited to see the tree. None of them could remember ever having seen a Christmas Tree and were delighted with the Swiss custom brought to them by Gallatin.

"In later years the Christmas Tree had a particularly sentimental value for Gallatin for his

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WAYNESBURG

Communal Experiment Visited By Thousands 100 Years Ago

Boston—A communal experiment started by some of Boston's foremost thinkers more than 100 years ago provides an especially interesting chapter to the Charles River story in this period of anti-liberal hysteria.

As a radical social experiment, Brook Farm probably caused as much comment when it was started in 1841 as it would today, but for a different reason. At that time the western world was seething with progressive quests of many kinds in economics, government, and religion. There was a great dissatisfaction with accepted ways of doing things.

It has been said that Brook Farm was an attempt to found "an earthly paradise on a rough New England pasture." This can be tempered by saying the Brook Farmers were trying to evolve a more equitable economic system and a more satisfying religion than was offered by the doctrines of that period.

George Ripley, a Unitarian minister and transcendentalist,

child wife, 15-year-old Allegra, died in his arms on Christmas Eve while gazing at the Christmas Tree he had cut, erected and trimmed for her in their wilderness home, Friendship Hill, on the Monongahela River.

"After that tragic event it was Gallatin's custom on Christmas Eve to cut and trim a small Christmas Tree which he would then carry to the little cemetery where his wife was buried.

"Placing the tree at the foot of the grave, he would seat himself on a small bench in the graveyard and keep a Christmas Eve vigil by her grave until day-break on Christmas Day.

"This touching vigil happened year after year, a part of the permanent folklore of Pennsylvania."

who protested the chilly formalism of religion, left his pulpit and, with about 15 others, purchased a 200-acre farm along the Charles River in what was then the town of West Roxbury, near Boston. They formed the "Brook Farm Institute of Agriculture and Education," hoping their adventure in co-operative living would prove to the world that Utopia was a practical thing.

The settlement lasted seven years and experts who have studied the venture agree that it probably would have lasted much longer if all the capital of the proprietors had not been invested in a large house 175 feet long and three stories high which burned to the ground shortly before completion. This misfortune used up all their money and caused Brook Farm to go out of business seven years after its founding.

During its brief existence Brook Farm had as many as 200 residents at one time and attracted thousands of visitors from all classes of people. There were so many visitors (4,000 the first year) that the patient farmers lost a lot of money giving free meals and finally had to levy a charge for the huge quantities of pork and beans, pan dowdy, milk, and cornbread consumed by the curious writers, philosophers, laborers, shopkeepers, artisans, idealists, and reformers who beat a steady path to Brook Farm anxious for a look at this celebrated elyseum.

Some of the curious who wandered by stayed to work in the fields, or the shops, which helped provide income for the experiment. Others were disappointed to find that Utopia still demanded hard, manual labor, and went on their way toward some other El Dorado.

Among the proprietors and visitors to the farm were such dis-

tinguished people as Ralph Waldo Emerson, Margaret Fuller, Horace Greeley, Nathaniel Hawthorne, William Henry Channing, Amos Bronson Alcott, Charles A. Dana, John Greenleaf Whittier, and Albert Brisbane, father of the late Arthur Brisbane, famous columnist for the Hearst newspapers.

Nathaniel Hawthorne invested and lost about \$1,000 in the experiment and spent a year at the farm. Like most of the "farmers" he had a good sense of humor and styled himself a "ploughman" when the Rev. Mr. Ripley presented him with "a four-pronged instrument . . . called a pitchfork" and set him to work forking manure.

It seemed to Hawthorne that the pile would never be forked away but he called it his "gold mine" and took the labors in stride, although he eventually tired of "indispensable engagements in the bean fields" and became a paid boarder instead of a co-operative worker. This gave him time to roam the countryside and fill his diary with observations on such things as the "upland swell of our pastures, across the valley of the River Charles."—JOHN BUNKER.



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This Christmas especially may all of us enter into the spirit of Yuletide . . . may the thoughtful custom of wishing everyone a Merry Christmas take on new meaning in this Land of the Free.

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