

THE CARROLL RECORD
(NON-PARTISAN)

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All articles on this page are either original or properly credited. This has always been a fixed rule with this office.

All advertisements for 2nd, 3rd, 6th and 7th pages must be in our Office by Monday morning of each week; otherwise, insertion cannot be guaranteed until the following week.

THURSDAY, AUGUST 5, 1954

GRASS ROOTS OPINION

TROY, PA., GAZETTE-REGISTER: "The enterprise system has given the individual freedom and opportunity to use his private property in the competitive struggle for profit. The result has been a huge continuing growth in the number of business firms, and in the number of productive jobs. Our living standards have risen over the years to the point where they are the envy of the world. But—the trend in America toward socialistic reliance on Big Government will destroy the fundamentals of the individual enterprise system which has given us so much in the past."

PORT HURON, MICH., TIMES HERALD: "Twelve New York newsdealers have a plan which could—cripple seriously the distribution of horror, crime and salacious books. The newsdealers—have formed the Newsdealers Distributing Company, Inc., the members of which have agreed to refuse to have anything to do with the 'tie-in-sales' racket, under which the newsdealer has been compelled to buy large quantities of filthy—books in order to get the decent."

ST. JOHN, KANS., NEWS: "Right to work legislation guarantees that workers cannot be booted around by gangster type bosses who take a rake-off from their pay, squeezing tribute from laboring men as certainly as the Caesars did in days of old. It guarantees that if a man wants to belong to a union he may do so, and that as a union man he will enjoy the benefits it may offer."

BALTIMORE, MD., DAILY RECORD: "If we have 'stand-by controls' there is one thing which we should insist on, and that is a clear, concise definition of the word 'emergency'. We had a rather sad experience with the varying interpretations some of our politicians put on the word 'emergency' in recent years."

POLSON, MONTANA, FLATHEAD COURIER: "In socialistic and communistic countries representatives of government pull the strings and the puppets jump in a mechanical way that does not lend the enchantment of freedom to the work of the citizens."

EAST ROCHESTER, N.Y., HERALD: "The subsidizing of the highway transportation industry at the expense of the public, is a cost which should not be charged to the taxpayers."

STANFORD, KY., INTERIOR JOURNAL: "Why does an Editor use the word 'we' in writing an editorial? The following expansion was published in the Williamstown Advocate over 10 years ago. A country Editor—is one who reads newspapers, selects miscellany, writes articles on all subjects, sells advertising and subscriptions, sets type, reads proof, folds papers, and sometimes carries them—As he performs the work of so many different persons, he may justly—say 'we' on all occasions and in all places!"

Once earrings were worn as ornaments. Now, one must draw in one's imagination as to why they are worn.

"It is easier to act oneself into right thinking than it is to think oneself into right acting."—E. Stanley Jones.

Grandpa and Grandma had no need to consult a psychiatrist as to the upbringing of their children.

There is as much difference between the ground hog and the road hog as between life and death.

Aid is given not to those who have the most need but to those who have the most prestige.

After listening to the commercials, one still is in doubt as to the best cigarettes, toothpaste, and shampoo.

ADDRESS
on the occasion of The Bi-Centennial Celebration at Taneytown, Md., Sunday, July 25, 1954, 8 p. m.

PART II
1. The people who came to this community in what we may term the time of first settlement were God-fearing and God-honoring men and women.

I do not know that at the time of which we are thinking, say, between 1710 and 1800, there was any particular religious persecution in those parts of Europe from which our ancestors came. They were not refugees. But they came to better themselves, to have a place where they might find room and a congenial atmosphere in which to live their lives and to build permanent homes. Nor was this community occupied by any particular sect, who expected through their settlement to perpetuate the life and teachings of their own cult, as did the Puritans in New England or the Mormons in Utah. But they were all members of the Church, and of exactly the same divisions of the Church to which the people of this community today hold allegiance—Catholics, United Brethren, Lutherans, Presbyterians and Reformed.

I confess I am not able to fix the source of the immigration of some of these denominations, nor their nationalities. There were those who bore Scotch-Irish names, which appear again and again in the records of the Piney Creek Presbyterian congregation, the mother church of the Presbyterian congregation in Taneytown. They had a close connection with the Presbytery of New Brunswick in New Jersey, and some of their early supply preachers were furnished by the Donegal Presbytery in Lancaster County in Pennsylvania. But by what route or from what source the first Presbyterian people came into this community, I do not know.

As for the source of the congregation of the Catholic Church in Taneytown, I am equally ignorant. An examination of the earliest list of burials in the Catholic cemetery, my only source of information, seems to indicate that some were English, more were Irish or Scotch-Irish, but the greater part seem to be of German extraction.

As for the Lutheran and Reformed people, I am—on surer ground. They were Germans, coming together in a series of migrations from the vicinity of Philadelphia, they or their fathers having been attracted, as it were, by the mild and promising government, political and religious, of the Penn family. The procedure of these two denominations is practically identical. In a series of migrations, composed both of people who had formerly settled in Pennsylvania, but were not content to remain there, and of fresh influxes of migrants from the Old Country, they started west, leaving settlers in every likely locality from Philadelphia to the first range of mountains west of the Susquehanna River; and then, it seems, not being willing to risk going through the wild unmapped mountains, they turned south, and skirting the Blue Ridge Chain, occupied land as far south as Georgia. As early as 1750 these Germans were found in Lancaster, York, Adams and Franklin Counties in Pennsylvania; in Washington, Frederick and Carroll Counties in Maryland; in every section of the rich Valley of Virginia, in Western North Carolina, in South Carolina and in Georgia; and there, in every place, do we find their descendants today.

Thus traveling together and living together in peace and amity, these Lutheran and Reformed people made haste to build union churches as rapidly as they built their own rude homes from the trees of the forest. I venture the assertion that among the hundreds of Lutheran and Reformed congregations, inhabiting the area of which we speak, the great majority of the first houses of worship were union, nor have union churches to this day entirely disappeared. The Baust congregations in this very section have been housed in a union church for almost two hundred years, using today, the third, I think, built on the same property, and erected less than forty years ago. There is another at Rocky Ridge, and still another at Lineboro. However, there has been no union church in Taneytown since 1883. The Lutheran and Reformed congregations have not used the same place of worship since 1812.

I have no doubt that, constrained by this bi-centennial, the historians of each church group have gone hopefully to the first records to find if possible a very early date for the organization of that denomination in this community. Whatever may have been the result of that search, I can only say that there is glory enough for all, for we have all been here for a long time. Soon after the beginning of the second half of the eighteenth century, we find four religious groups here so well-established in congregations and church homes that they were being served by regular pastors. The present church buildings are venerable—the Catholic Church erected in 1804, and replaced by the present edifice in 1876, the Lutheran in 1812, the Reformed in 1822, the Presbyterian in 1883, the Evangelical United Brethren in 1894. A Baptist Church stood in the cemetery situated a mile west of Taneytown on the Emmitsburg road. I know nothing of its history, church or congregation, but the building was removed almost a century ago, at least before 1873, for Scharf, in his History of Western Maryland, does not mention it.

All this maintains my contention that the first settlers were Christian people, who immediately upon their arrival here proceeded to translate their religious convictions into vigorous congregations, whose influence upon the life and spirit of this community from the earliest times to the present cannot be discounted. In short, our foundations were sound, based upon truth, righteousness, reverence and worship.

2. I place next, as an important element, contributing to and very largely responsible for the very evident and great influence which religion, through the Church, has exerted upon this community for two hundred years, a peculiar spirit of peace and co-operation in which these church

groups have lived together through the years. At no place in all my experience, have I found such a spirit as it is maintained here. It seems to me to spring from a conception of religion which is more concerned with the promotion and extension of the Kingdom of God than with the prosperity of a church or the perpetuation of a creed. It is not Zwingli or Luther or Calvin or Otterbein or Loyola, but Christ as the Head and Body of His Church who is the object of our adoration as we seek to glorify Him, who is the Founder and the Defender of the faith, the instrument and the source of grace for the healing of the nations and the salvation of men.

And yet this co-operative spirit does not stem from a lack of denominational interest and zeal. Certainly, denominationalism is not dead in Taneytown. I find here the most Catholic of Catholics; the most Lutheran of Lutherans; and the same can be said for the members of every congregation in this community. I can testify in behalf of those of my own communion, after so many years of pastoral relation with them that I consistently found a brand of loyalty to their church as keen and as sustaining as can be found anywhere.

There is a place for denominationalism and denominations in our spiritual life. A good soldier is not merely in the army as a whole, but is a member of a division, a regiment, a company. He has his own particular place and renders efficient service only in his own place and in connection with and co-operating with that division of which he is a part. The Christian Church is an organism, a living, moving, planning, striving entity, composed of divisions or denominations, closely organized, the effectiveness of whose life depends upon the presence, the loyalty, the service of each individual member, working in that part of the living Church where he ought to be. I believe that each Christian has the right to worship his God in the full and free expression of the Divine Spirit, and expressing itself through his own personality. There are those who find that expression in liturgy; others find themselves choked and numbed by liturgical forms. Each has the right, by civil law and certainly by ecclesiastical justice, to engage in liturgical or in free worship as his own spirit finds utterance in the most profitable way to himself. Some years ago in Eastern Pennsylvania stood a union Lutheran and Reformed Church in which the German language was used. They worshipped together for a long time, for more than a century. But in course of time came disagreement and finally a severance of the bonds which had held the two congregations together in the use of the common house of worship, because in the beginning of the Lord's Prayer, one congregation said, "Unser Vater" and the other, "Vater Unser" which, of course, is carrying the idea of freedom of worship to the Nth degree. To my mind, an ideal situation for a community such as this, which is served spiritually by several Catholic and Protestant denominations, is for each congregation to maintain its own church property, to perform for the community such services as providing for Christian education, for pastoral care and for the betterment of social conditions, but each according to the method in which and for which it has been trained by custom and tradition, or by a more formal preparation through positive training for service and expression in its own particular manner, using for the good of the community and for the glory of God in the most efficient way all the facilities at its disposal; and expressing itself in that way which is the most comfortable and compatible, and which takes into account the fullness of its own spiritual experience. Such a community, I believe, is this. The wisdom of the philosophy to which I have just given expression is best shown in the effective work of the churches here, each in its own way and in its own field; and all, through what each does for itself, contributing valuably to the spiritual, moral and religious level of the community as a whole.

I call attention to the numerous union services of worship, to the very fine work of the District Sunday School Association, the Leadership Training School, the Daily Vacation Bible School, all of which are entirely interdenominational. We are accustomed to attend one another's services; we contribute to one another's projects; and certainly in times of sorrow and need, not as denominations but as Christian brethren do we perform our kindly services one to another. If time permitted, I might mention other projects, which are not directly church-sponsored, but undoubtedly have been actuated by those things which are taught and preached in our Churches and which are carried out in this same brotherly undenominational fashion.

One most impressive fact, adding to the evidence of that fine spirit which I have just been discussing is the attitude of our pastors, Catholic and Protestant, toward one another and toward one another's interests and work, representing as they do many diverse ecclesiastical opinions and diverse church organizations. One of the most cherished memories of my life here is the close personal relationship which was maintained with my friends, the pastors of the respective congregations, many of them from each church—Reverends Fathers Culley, Quinn, Little, Murphy, Lane, and now my good friend, Father Walker. Others were Marks, March, Wachter, Ritter, Emenheiser, Redding, Fridinger, Brown and Garvin in the United Brethren Church. Among the presbyterians, Downey, of Lutherans, Shipley and Owens; of Lutherans, Hafer, Garrett, Sutcliffe and Stahl. Andreas of course could not come until I went, and with the Rev. Mr. Galambos I have just, with a great deal of pleasure, become acquainted. These were all my friends and friends to one another. No wonder I insist that friendly co-operation among the pastors and peoples of our churches has been and is one of the most powerful factors contributing to what we find good and acceptable here in this community today.

I would not say that the Chamber of Commerce or the Businessmen's Club, or the Service Clubs are religious organizations, but their officers, their leaders and their members hold

allegiance to one or another of the churches in this community, and carry over into the activities of these social or industrial or commercial organizations what they have received from the spiritual sources of their life—the Church, teaching and promoting the cause of Christ. We take our religion seriously here, the Church is a respected institution. The banker, the business man, the merchant look to it for instruction, for inspiration, for advice.

This community is peculiarly free from what we call proselyting—sheep-stealing with an ecclesiastical flavor. We are not fighting one another, no one is trying to prosper over the grave of another's hopes. We do not have too many churches; there is plenty of work for all. Our energies are merged in the battle against the common enemy Satan, in all his diabolical activities—sin, immorality, indifference, worldliness, sensuality, ungodliness. We claim to be tolerant, understanding, trusting and loving one another, religious rather than denominational, Christian rather than churchly.

3. Deep feeling and affection of any kind will make itself evident in some sort of outward expression. A home-loving man will want to build and maintain a home—the seat of his home. A community of well-built and well-maintained homes proclaims to all the world that the inhabitants there of are a home-loving people. Reciprocally, a well-kept home will promote the love of home.

So, a congregation of Christian people will express their love for Christ by building Him a house, where He may dwell among His people, even as David proposed and prepared for the building of a house for the Jehovah of Israel. So when Solomon dedicated that house of the Lord in Jerusalem, God's approval was manifest in His coming to dwell in it. We are told that even through the thick walls there shone a dazzling light, proclaiming to all that He had come to make His permanent abode therein.

So, in this community, the settlers of each religious group early built a house for the Lord. The earliest house of worship followed by only a few years or months the building of the first dwelling houses for the people. The "Old Yellow Church" was built in 1764, the only church building in what are now the corporate limits of Taneytown which is not still standing and in regular use at the present moment. The churches of Taneytown, in spite of their modern appearance and up-to-the-minute equipment, are venerable buildings. The oldest, the Catholic Church, was erected in 1804. It is hard to believe that it is in this very year one hundred and fifty years old, or that the Lutheran Church, dedicated in 1812, is one hundred and forty-two years old, or that the Reformed Church, erected to take the place of the "Old Yellow Church" and dedicated in 1822, is one hundred and thirty-two years old. Even the newest of our town churches—the Presbyterian built in 1883, and the Evangelical United Brethren, erected in 1894, taking the place of an earlier building erected in 1848 are old enough to feel their age, even though they do not show it.

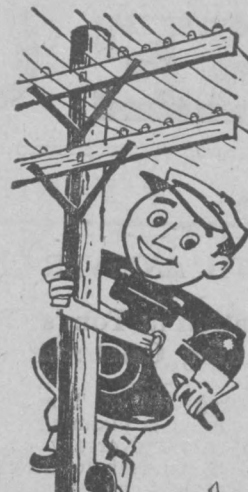
It may seem to be significant that no new church has been built in Taneytown for sixty years—or that three of our five congregations have worshipped without interruption in the same church edifices for more than a hundred and thirty years. Does it mean that our people have become weary of building houses for the Lord's occupancy?

To my mind, the significant fact is that those who built, built well—strong, with thick walls, well-supported roofs, good deep foundations. It was intended that these buildings should represent and serve a religious spirit and life for not one year, one decade, or even for one century. Rather, that the Church and the religion of Jesus Christ had come to Taneytown to stay.

I have said that these buildings, though very old, do not show their age. The histories of the respective congregations will show that there have been periods of repair, improvement, remodeling, renovation. In my own acquaintance with this community, covering not quite forty years, each church has undergone extensive improvement and modernization at least once; several, twice; and one, three times. No wonder these fine churches belie their age. If the fathers built well, their children have well-maintained their inherited property. Every church here is in excellent condition, well-painted, well-lighted, well-situated, and with every modern facility for the comfort of its members and for reverent worship. The buildings reflect not only the pride of their owners, but are a splendid indication of the inner spirit of their people. Our congregations are going concerns, living organizations, growing in membership and in influence in the general life of the community. Any evaluation of the spirit of this town must take into large account the contribution of its churches toward what is good here.

However, we can not be content just to mention fine buildings as the sole output of our churches, nor yet the fine spirit of co-operation, or earnestness, or of reverence as they are manifest in the Christian citizenry of this neighborhood. Our churches have also produced splendid men and women in the many generations of their life. I could not even begin, of course, to mention the names of the many prominent and humble people who have been and are the good citizens of this town. But may I intrude further on your patience by mentioning the ministers of the Gospel who were born or reared or trained in this community, our native product, so to speak, who having received the spirit of the Master in our churches and church schools gone forth to serve and to be sources of blessing in other communities. Each congregation has given at least one of its sons to speak and live in the name of our Christ and to preach the unsearchable riches of His truth.

Rev. Sterling Galt was born in 1837, was educated at Princeton College and Theological Seminary, was ordained in 1861 and served as Presbyterian Churches at Red Bank and Newark in Delaware, until his death of typhoid fever in 1865.



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Who's the harder worker?

Even on the hottest days, Dad has to work from sun to sun. But the telephone's work is never done. It's on the job around the clock. When you stop to think of the time it saves, the travel it saves and the money it saves, your telephone is one of your best buys.



A smile from Mom on Monday?

Sure! Because the children are carrying out the clothes, Dad has fixed the washing machine and now he's putting up the new clothes line. Co-operation makes even a big wash easier. Helps a lot on the party line, too! When you share the line with your neighbors and hang up carefully after every call, everybody gets better, more valuable telephone service.



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But here's an answer, plain as day, Feed those cows the PURINA WAY.

When hot sun burns away the grass, That's the time for BULKY LAS.

It's a great big bag of bulky feed, With all the things that your cow needs

MOLASSES makes it taste just right, Your cows will clean it up on sight.

Don't let your summer profits pass, JUST FEED YOUR COWS ON BULKY LAS.

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In hot weather, pastures dry up. There's less feed to eat. And cows stay in the shade and switch flies instead of grazing. Then it's time for the bulky, tasty pasture supplement,

PURINA BULKY-LAS. Feed it on top of regular grain ration. Costs no more per bushel than good oats... but it does wonders to keep up cow condition and milk.



THE STORE WITH THE CHECKERBOARD SIGN

Taneytown Grain & Supply Co.
Phone 3871 Taneytown, Md.

CURRENT EVENTS
FIFTY YEARS AGO

The canning factory is a very busy place, these days, placing the equipment of the plant, and finishing up the buildings. A large shipment of cans was received this week. By the time the corn is ready the factory will be in complete trim.

The Catholic Pic-nic, though not quite as largely attended as some other years, was quite a gratifying success financially and otherwise.

William Airing, of near Bridgeport, has bought the small farm of 46 acres from D. F. Kephart, recently advertised in the Record, for \$1425.00.

Al Steele's Uncle Tom's Cabin Show, will be in Taneytown, Tuesday, August 9. Everybody, at some time in their life, should see a good rendition of this pathetic old play.

The Taneytown Baseball Club played the first game of the season, at Thurmont, on Monday, and won it, the score being 11 to 9.

The Granger's picnic held last Saturday in Milton Ohler's grove was a pronounced success, the crowd in attendance being fully 2,000.

New Windsor—One of the greatest junior social events of the season passed off on Thursday evening at the home of John H. Roop who annually gives the children of the town a watermelon party, there being about 160 present.—The Wednesday Night Club varied their evening program by having a horse back party and on their return were entertained at the hospitable home of Charles Hibberd, near town.—St. Luke's (Winter's) annual Pic-nic will be held in the grove adjoining the church, August 13th, afternoon and evening. Taneytown Band will be in attendance.

C. Edgar Yount & Co., Taneytown, advertises Ladies fine shoes, 98c; galvanized chamber pails, 29c; 1904 Bicycles for Men, a \$25.00 wheel for \$18.; Ladies aprons, 19c; Coal oil Johnny soap, 5c cake.

Robert S. McKinney, Druggist, Taneytown, advertises Drugs, medicines, chemicals, pure goods, low prices. Kodaks, cameras and photographic supplies.

Advertisement—Coming Soon! Al Steel's World's greatest Uncle Tom's Cabin Show. Best on earth: 100 People and Horses. Will exhibit at Taneytown, Md., Tuesday, August 9th. Rain or shine, see our big street parade. Greatest 25c show on earth.

TANEYTOWN ORGANIZATIONS

Taneytown Chamber of Commerce meets on the 4th Monday in each month in the Municipal building, at 8:00 o'clock. Merwyn C. Foss, Pres.; 1st. Vice-Pres. David Smith; 2nd. Vice-Pres. Carroll L. Wantz; Secretary, Bernard J. Arnold; Treasurer, Chas. R. Arno'4.

Taneytown Fire Company, meets on the 2nd Monday each month, at 7:30 P. M. in the Firemen's Building. President, Donald Tracey; Vice-Pres., Raymond Peeser; Recording Secretary, Robert Peeser; Financial Secretary, Stanley King; Treasurer, David Smith; Trustees, J. W. Garber, Wilbur F. Miller, Jr., David Hiltbrick; Chief, Chas. D. Baker.

The American Legion — Hesson-Snyder Post No. 120 meets third Thursday of each month at 8:00 P. M., in the Legion Home. All service men welcomed. Commander, Galen Stonesifer; Adjutant, Stanley W. King; Treasurer, Robert Wantz; Service Officer, Stanley W. King.

Taneytown Rod & Gun Club meets last Friday in each month in the Club House. President, Howell B. Royer; Vice-pres., Robert W. Smith; Fin. Sec'y, Augustus Shaak; Rec. Sec'y, S. E. Rensburg; Treas., Wm. B. Hopkins.

All other Fraternities and organizations are invited to use this directory, for the public information it carries. Cost for one year only \$1.50.

NOTICE

Due to the operation of the Street Sweeper every week from Mid-night to 4 a. m., Saturday, it is unlawful to park cars on the streets of Taneytown during that period of time.

Violators will be subject to the Ordinance covering this Violation.
6-3-tf

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Choose a MATHIAS MONUMENT NOW
LARGEST SELECTION ALL PRICES

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Route 32, between Taneytown and Emmitsburg
Box Office Opens at 8:00 P. M.
Show begins at dusk
\$1.00 per car, plus tax

THURS. and FRI., Aug. 5-6
"Jack Slade"
Mark Stevens—Dorothy Malone
Latest News and Cartoons

SATURDAY ONLY, AUG. 7
"The Lord is in My Corner"
says, Dewey Martin, a prize fighter, who quits the ring to become a minister. If you liked "Stars in My Crown" you will love "Tennessee Champ" in technicolor, co-starring Shelley Winters. Also,
"Alaska Seas"

SUN. and MON., AUG. 8-9
Bob Hope—Joan Fontaine
in
"Casanova's Big Night"
in Technicolor
News and cartoons

TUES. and WED., AUG. 10-11
"Kiss Me Kate"
In Technicolor
Kathryn Grayson—Howard Keel
Selected short subjects

There is great beauty in going through life without anxiety or fear. Half our fears are baseless, and the other half discreditable.—Bovee.

"People who think nothing of borrowing money usually think even less of paying it back."—Maurice Seitter.

"Many bachelors have no idea what married bliss is—and that's true of a lot of married men, too."—Bob Olin.

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BARRICK'S Burned Lime is used by more farmers in Maryland and Delaware than any other Burned Lime.
BARRICK'S Burned Lime carries Maryland's highest chemical analyses.
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Try it, examine it and see the difference
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S. W. Barrick & Sons, Inc.

Walkersville 2901
1874—Our 80th Year—1954

ROCKY RIDGE Firemen's Carnival

Aug. 23rd thru Aug. 28th

MONDAY, AUG. 23—The Emmitsburg Band
TUESDAY, AUG. 24—Happy Johnny, Frederick
WEDNESDAY, AUG. 25—Jimmy Dickens, Grand Ole Opry, Nashville. Admission this night only. 50c Adults; Children under 12, 25c
THURSDAY, AUG. 26—High School Band, Fairfield
FRIDAY, AUG. 27—The Vagabonds, Waynesboro
SATURDAY, AUG. 28—Tex Daniels, Baltimore

RIDES, GAMES, REFRESHMENTS

ROCKY RIDGE FIRE CO.

8-5-&19-

FORD SCORES

	FORD	CAR C	CAR P
IN V-8 POWER 130-H.P. Y-BLOCK V-8 the only V-8 in its field	YES	NO	NO
IN BALL-JOINT RIDE LOW-FRICTION, DEEP-BLOCK DESIGN for longer engine life	YES	NO	NO
IN STYLING BALL-JOINT FRONT SUSPENSION for easier handling and riding	YES	NO	NO
IN DRIVES TOMORROW'S LONG, LOW LOOK will stay in style for years	YES	NO	NO
IN RESALE VALUE GLASS AREA OVER 3,200 SQ. IN. for Full-Circle Visibility	YES	NO	NO
FORDOMATIC DRIVE with automatic intermediate gear for greater "Go"	YES	NO	NO
OVERDRIVE AVAILABLE to save gas—and wear	YES	NO	YES
THE HIGHEST TRADE-IN RETURN Analyses of used car prices prove it	YES	NO	NO

Folks who know the score are buying Fords. And sales records show more people are buying Fords than ever! Join the swing to Ford. See us now while your present car still has high summer trade-in value.



Come in ... get the score and you'll get a FORD

Crouse Motor Sales

FORD DEALER

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Taneytown, Md

GREAT TV, FORD THEATRE, WNBW 9:30 P. M. THUR.

ADDRESS BY REV. BREADY

(Continued from page two)
John W. Smith was preparing him for the Presbyterian ministry, when his ambition to be a minister was shattered by his untimely death at the age of twenty years. He is buried in the Piney Creek cemetery.

Rev. J. G. Breckenridge was educated at Princeton, ordained in 1831, and served Presbyterian Churches at Bedford and Schellsburg, both in Pennsylvania. He and his wife died of typhoid fever in 1833.

John Motter Annan, a member of the Presbyterian Church at Emmitsburg, interrupted his studies for the ministry by joining the army and was accidentally killed in camp in November, 1861.

Rev. Eugene Stambaugh was recently graduated from Princeton Seminary and just this year was ordained into the ministry of the Presbyterian Church.

Rev. Dr. Valentine was a native of Keysville neighborhood, but he was baptized and confirmed by the pastor of the Taneytown Lutheran Church and then went on to become a Lutheran pastor and finally the distinguished President of Gettysburg College.

Some years ago a young man by the name of Harner, and I think, a member of the Lutheran Church, entered the ministry, but I am not sure of the denomination. I know so little about him that I can not more than mention his name.

Just tonight I learned about Robert Thomas, though not a native of this community, yet a son of the Lutheran Congregation, who was this year ordained to the ministry of that denomination.

Harold March, son of a former pastor of the United Brethren Church, although not born here, spent most of his boyhood in Taneytown. He is now a well-known preacher and pastor in the United Brethren denomination.

In the early part of the nineteenth century, Elias Heiner was born on a farm just two miles from Taneytown, the son of John and Mary Heiner, both of whom were devoted members of the Taneytown Reformed Church. He was baptized and confirmed in the Reformed Church here and went on to become one of the most distinguished ministers of his denomination. For more than two years, he was pastor, during the life-time of his parents, of the Reformed Church in Taneytown. He died while pastor of the First Reformed Church in Baltimore in 1863. His mother and father are buried in our cemetery.

Rev. William Babylon Dutera was the son of Amos Dutera and was a minister of the Reformed Church for many years, serving for the most part in North Carolina. He died just a few years ago.

Now I mention, with a great deal of affection, the names of three young men of whom this community is very proud—with affection, I say, because I had something to do with their preparatory education.

The Rev. Robert Benner, son of our own beloved Dr. Benner, who has so lately gone from us, was educated at Gettysburg College and Seminary and is now serving with honor a large Lutheran congregation in Pennsylvania.

The Rev. Fr. David Shaum was educated at Mt. St. Mary's College and Seminary, served pastorates in Baltimore and in Westminster, and is director of music at his Alma Mater.

The Rev. Roland Garvin has been prosecuting his studies at Lebanon Valley College and Bonebrake Seminary and now just this year, following in the footsteps of his consecrated father, will be ordained a minister of the Evangelical United Brethren Church.

These young men will wear with dignity the honor and titles of their calling, as they break the Bread of Life to those who hunger for the same.

I wish that I might call by name all those boys and girls, natives of this community, who having grown to be men and women, have entered other learned professions, law, medicine, teaching, engineering, and especially nursing; or those fine business men, some of whom form the very backbone of the citizenry of this community today and who are a part of the abundant fruitage of the religious activity and energy of the churches of this town.

I would not have you believe that I am trying to idealize this community, or to have you feel that you have something here which is without fault. There are many things here which are not what we would have them to be. There is still much for the present and for the future generations to do. But our churches have labored only for good, and for the good things here the churches can claim large credit.

So, we recall our history with pride. Our foundations have been found to be permanent, the superstructure of our life as a town abounding in things of beauty, progress, truth. Our past is good. We have something; nay, much to celebrate.

But a celebration looks not only to the past. This occasion is a mere interlude, a pause, as it were, to look backward for a moment, and then to turn our eyes, our minds, our souls, our aspirations toward the future. We have inherited much. The challenge now to us is to add our own contribution of progress and service to that which we have received.

It is well for one to be able to be proud of his ancestors, but ancestry involves responsibility also. Ancestors are not merely people who lived in the past and about whom we can brag. Ancestors must be lived up to. If we are proud of them, we must also make them proud of us. We too will have descendants, and we will be their ancestors. Now here is a question which I ask you to receive with attention and to ponder well. Will those who live here a century hence be as proud of us who live in this present generation as we are proud of those who lived a century or two centuries ago? Will they, a hundred years from now, who will be concerned with the three hundredth anniversary of Taneytown, find their foundations as secure as we have found them as they came lately under our examination? It is for us to say.

It is indeed true that hitherto the Lord hath blessed us. Now is the

time for us to make a new covenant: First with God and with one another; Second, with our ancestors, promising them that we will live up to their ideals and hopes for us, and wisely use the inheritance which they have bequeathed, and Third, with our descendants, that we will make it as worthy for them to celebrate what we, their ancestors, have accomplished in our generation for the good and for the honor of this community, as we celebrate the achievements of the generations of the past.

May I close with a practical suggestion. There will be other celebrations in the years to come. In just fifty years, the quarter-millennial year will be here, the fourth of a thousand years of history and progress. There are those sitting here who will, no doubt, have part in that celebration. And then, a hundred years from now there will be a tricentenary. My suggestion is this: in order that the labors of those committees for future celebrations may be considerably lessened, we should preserve and store safely all the papers and references to the festivities of this week—the programs, descriptions of the various parts, the pageant, the parade, every reference that can be preserved, even, so far as possible, the relics. Let them all be available for the committees who will have charge of the celebrations fifty and a hundred years hence. They will arise and call you blessed.

And above all, may the rich heritage which we have received of staunchness, honesty, virtue, constancy, friendship, reverence, freedom; may we preserve it, enlarge it, and bequeath it to those who come after us, that they in their day, may be as justified as we are in ours, in praising our God with the joyful grateful words, "Hitherto, up to this very moment, hath the Lord blessed us."

(The End)

BABY SITTERS AT A DIME A MONTH

The baby sitting problems is solved—at least for one New York community. Learn how 100 parents formed Baby Sitters Exchange whose mothers sit for one another in the helpful article in August 22nd issue of

THE AMERICAN WEEKLY Magazine in Colorgrature with the BALTIMORE SUNDAY AMERICAN

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Taneytown, Md. Phone 5551

Baby-sitters are a social necessity. Without them card and cocktail parties would be fewer.

"I know that thou canst do all things, And that no purpose of thine can be thwarted."

Job 42:2 (RSV).

Uncle Sam is the world's most famous philanthropist.

"Many a girl hangs on to her youth with both arms."—Carey Williams.



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He who fears being conquered is sure of defeat.—Napoleon.

A prompt person is also a patient one. He gets that way waiting for those who are not prompt.

A man's fear, unconquered, conquers him, in whatever direction.—Mary Baker Eddy.

NOTICE TO CREDITORS

This is to give notice that the subscriber has obtained from the Orphans' Court of Carroll County, in Maryland, letters as Ancillary Administration on the personal estate of

EMORY C. GERRICK

late of Carroll County, deceased. All persons having claims against the deceased are warned to exhibit the same, with the vouchers thereof, legally authenticated, to the subscriber, on or before the 7th day of February, next; they may otherwise by law be excluded from all benefits of said estate.

Given under my hand this 7th day of July, 1954.

LITTLESTOWN NATIONAL BANK
By Theron W. Spangler
Trust Officer
Anc. Admr. of Emory C. Gerrick, deceased.
7-8-54

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TUESDAY	THURSDAY	FRIDAY	SATURDAY
9 to 12 a. m.	9 to 12 A. M.	9 to 12 A. M.	9 to 12 A. M.
1 to 5 P. M.	1 to 5 P. M.	1 to 5 P. M.	6 to 9 P. M.

CLOSED ON MONDAYS AND WEDNESDAYS ALL DAY
11-7-tf

CRAB FEED
FRIDAY, AUGUST 13, 1954
STARTING AT 6 P. M.
AT TANEYTOWN RECREATION PARK
BENEFIT OF
Lions Community Betterment Program
LADIES INVITED \$3.00 PER PERSON
7-29-54

Look at the 3-way bonus you get in the car that's sweeping the nation!

1. You get the car that's styled for tomorrow —

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In Buick today you find the fresh modern beauty that will pattern the styling of other cars yet to come. That's a major reason for Buick's soaring success this year. But note the low delivered price shown here — that's the clincher. No other car at so low a price gives you this advanced styling — plus Buick's great room, comfort, ride and V8 power.

*2-door, 6-passenger SPECIAL Sedan, Model 48D, illustrated. Optional equipment, accessories, state and local taxes, if any, additional. Prices may vary slightly in adjoining communities due to shipping charges. All prices subject to change without notice. Even the factory-installed extras you may want are bargains, such as heater & defroster . . . only \$81.70.

2. You get the car that's a sure high resale value

Of this you can be sure: the new Buick you buy today will look modern next year, too — because that broad panoramic windshield will be appearing on other cars as a 1955 feature. So with the new Buick you buy now, you'll stay right up in the style parade for years to come — and command a higher resale price when you trade it in.

3. You get a bigger allowance from our volume business

Regardless of price class, Buick today is outselling all other cars in America except two of the "low-price three." That's fact. So with this tremendous sales volume, we can offer you a higher trade-in allowance when you buy a new Buick. Come in, see and drive Buick the beautiful buy. Then see for yourself how our volume business means a far bigger allowance for you.



Each new month firms the fact —

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THE BIBLE SPEAKS
International Uniform Sunday School Lessons
BY DR. KENNETH J. FOREMAN

Scripture: Matthew 6:19-34; Galatians 5:16-23; Philippians 1:9-11; 4:8; 1 Thessalonians 5:21-22.
Devotional Reading: Deuteronomy 30:15-20.

Choosing the Best

Lesson for August 8, 1954

A MAN grows by the choices he makes. This is to say, he grows taller by his right choices, while every wrong choice shrinks his soul. This is true of the physical life. Mrs. Gurney, that well-known lady on TV, one evening at a restaurant ordered cream soup, a large steak, vegetables to match, a sizeable salad, chocolate cake with ice cream on top,—and a slice of melba toast. "I am trying to reduce," she said. The audience laughed, as well they might. Mrs. Gurney will never get thin if the melba toast she eats tops off meals like that one. A woman who can't choose to say NO! to what she knows will make her fat, will always be the wrong size. A boy in school who can't make up his mind to go out for active sports will probably turn to be undersized compared to what he might have been. Our choices make us, or break us.



Dr. Foreman

God's Scale and Ours
It is not only our health and physique, it is our minds and souls too, that grow by right choices, shrink by poor ones. Everybody, whether he has thought about it or not, has a "scale of values." That is, there are some things he prizes more than anything, others for which he has little use. One man will spend his last cent for a rare stamp, another man will give his last cent to missions, a third will leave his last cent at the race track. The writer's grandfather was known to have gone without meals more than once in order to buy certain books. Tell me what you prize most highly and I will tell you what sort of person you are. But what the Christian wants to know is: How does God look at it? A jeweler will not buy gems without first having them appraised by an expert he can trust. Life spreads many a bright sparkling jewel before our eyes; how can we tell the true from the false? How can we tell how to value life unless God appraises it for us? So when Saint Paul, or our Lord himself, tells us what the true values in life are, we are only hurting ourselves if we pay no attention.

All Values Are Real
Jesus' words sharply provoke thought, and he meant it that way. He clearly taught that things do not matter in comparison with greater values such as peace of mind and health of soul. But some people, reading the Sermon on the Mount, have jumped to the conclusion that he meant for Christians to pay no attention at all to food and drink and clothing, that if a Christian concentrates on the kingdom of God he need not give ordinary things a thought. Jesus certainly did not mean to be taken that way. He himself would ask for water when he was thirsty. He was not indifferent to meals; indeed his enemies accused him of eating too much. He did not build up a large wardrobe; but he wore clothes, and sometimes good ones. It is only a poor translation of Jesus' words that makes him say "Take no thought" for food or clothing or for tomorrow. What he said was "Do not be anxious, do not worry" about such things. What he means is clear: Christians should put their greatest energies of thought, interest, planning and action, into the greatest things.

Don't You Want the Best?
"Bad means: choosing a lower value in the presence of a higher." So a modern philosopher (Urban) has said. The tragedy of life is not that men choose cheap things. The tragedy is that they choose cheap things when they might have had better. It is no tragedy to have a high school diploma—on the contrary it is a good thing. But it is a tragedy to have only a high school diploma if you might just as well have gone on to college. It is no tragedy to be a worker on a farm; it is too bad if the tenant might have owned the farm by harder work and better management. It is no tragedy to be a clerk; one can serve God anywhere. But it is a pity before God if a man is content to live and work in some easy corner when he might have gone into God's great service as a minister or a missionary. God's question to every man is not: Did you choose the good? but, Did you choose the best?

(Based on outlines copyrighted by the Division of Christian Education, National Council of the Churches of Christ in the U. S. A. Released by Community Press Service.)

ANNUAL STATEMENT

FROM THE OFFICE OF THE MAYOR AND CITY COUNCIL

FOR THE CORPORATION OF TANEYTOWN, MARYLAND

FOR THE YEAR ENDED JUNE 30, 1954

Balance on hand July 1, 1953	\$14,298.47
Receipts for year	60,465.25
Total	74,763.72
Expenses for year	67,885.00

Balance on hand July 1, 1954	6,878.72
RECEIPTS	
Water Rent	11,539.86
Taxes 1953	28,188.51
Delinquent Taxes	352.53
Gas Tax	4,465.22
Admission Tax	102.55
Franchise Tax	92.53
Income Tax	2,477.89
Share of Racing Money	1,882.23
Share of Road Money	2,100.75
Share of Trader's License	1,955.46
Interest Delinquent Taxes	11.04
Parking Meter Fines	204.70
Local Licenses	36.00
Payment on Checks Stopped	67.90
Meter Refund	20.18
Sale of Pipe	15.00
Ambulance	6,870.00
Withholding Tax Collected	82.90
Total Receipts	60,465.25

EXPENSES	
Mayor's Salary	500.00
Clerk's Salary	720.00
Councilmen's Salary	515.00
Policemen's Salary	3,823.50
Supt. Water Works	2,020.00
Meter Reader's Salary	197.50
Donations	100.00
Election Expenses	45.15
General Labor Expense	271.73
Labor at Park	632.99
Electricity - Street Lights	2,905.74
Hall	57.07
Stop Light	98.15
Pumping Station	3,258.63
Park	46.60
Maintenance and Repair - Pumping Station	1,942.30
Water System	1,369.25
Streets and Alleys	7,604.51
Janitor's Salary	120.00
Stationery and Printing	448.70
Fuel Oil	332.61
Telephone	100.37
Insurance	170.26
Chlorine	250.25
Police Expense	1,133.67
Travel Expense	109.55
Band	60.00
Auditors	15.00
Postage	22.30
Park Expense	180.30
Painting	40.00
Sweeper Expense	981.15
Tax Book	1.29
Anna Hoffman	50.00
Meter Repairs	61.05
Sewer Saving Fund	30,000.00
Md. League of Municipalities	66.00
Garbage	26.00
Legal Fees	227.65
Stove	12.00
Check Book	4.43
Ambulance	6,870.00
Flowers	15.00
Box Rent	1.10
Roof Repairs	375.00
Withholding Tax Paid	103.20
Total Expenses	67,885.00

Parking Meter Account	
Balance on Hand June 30, 1953	4,626.87
Receipts for year	4,681.84
Total	9,308.71
Expenses for year	2,628.75
Balance on Hand July 1, 1954	6,679.96
Expenses	
Collector's Fee	120.00
Snow Removal	218.70
Koontz Equipment Corp.	1,549.52
Mayor & Aldermen of Frederick	15.53
Sauble Lot	725.00
Total Expenses	2,628.75

ASSETS	
Municipal Building	8,052.00
Land	1,000.00
Parking Lot	2,000.00
Water Plant	23,000.00
Streets and Alleys	32,714.74
Water System	88,033.26
Street Sweeper	400.00
Memorial Park Land	4,140.85
Ball Area	7,774.96
Park Area	8,554.73
Machinery and Fixtures	4,026.98
Balance on Hand General Account	6,878.72
Balance on Hand Parking Meter Account	6,679.96
Balance on Hand Saving Accounts	50,830.58
1950 Tax Outstanding	10.46
1951 Tax Outstanding	22.50
1952 Tax Outstanding	53.95
1953 Tax Outstanding	737.98
Total Assets	194,911.62

Liabilities	
Government Interest Free Loan	3,250.00
Assets in Excess of Liabilities	191,661.62
Basis of Taxation	\$4,450,221.00
Rate of Taxation	65c on the \$100.00

Henry I. Reindollar, Jr.
Clerk-Treas.

We, the undersigned, duly appointed by the Mayor and City Council of Taneytown, Maryland, to audit the books of the Clerk-Treasurer of the Corporation of Taneytown, Maryland for the year ended June 30, 1954 have examined the foregoing accounts and found them to be correct and that there is a balance on hand in the General Account of \$6,878.72 and \$6,679.96 in the Parking Meter Account and \$50,830.58 in the Saving Account as stated in the report.

Bernard J. Arnold
Wm. E. Burke
Auditors

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HOURS BY APPOINTMENT
8-23-tf

What a shame to fool the boss! He doesn't even suspect we have worms. We don't really look sick, but all is not well. Some of us chickens have lost weight. Most of us feel lazy. The boss will really be surprised, and shocked, when it's time for us to go into production. Profits will be down. Somebody should tell him -- then he could begin treatment with Wormal. Wormal is made by...
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6-10-tf

BI-CENTENNIAL CELEBRATION PICTURES NOW ON SALE
Many pictures were taken last week by people from all parts of these United States. And much to the disappointment of a large number of these people some of the pictures that they wanted the most just didn't come out the way they wanted them to. Clem's Photo Service, located here in Taneytown has been very busy collecting a large number of pictures so that anyone that wants to replace the pictures that did not come out may do so. Here is a list of pictures that can be purchased from Taneytown's newest business, Clem's Photo Shop that is located at the rear of Middle Street on the edge of the city parking lot.

STORE WINDOWS:
Both Windows of The Spinning Wheel
Mid-Town Electric—Slagenhaupt Chairs
Mutual Fire Insurance Co. Window
C. O. Fuss Company
Street View of Economy Store
Gun Collection at Reindollar Store
Outdoor display at Harner's Plumbers
Rob-Ellen Shop, Both Windows
Taneytown 5 & 10, all Three Windows
Drug Store, Window with Stove
Also available will be the following pictures of the big parade:
Pythian Sisters
Whisker Members in a car (Theodore Simpson, etc.)
Taneytown Firemen's Auxiliary
Drum Majorettes (Unit Unknown)
Taneytown Lions Club
Monocacy Calls (Painting)
Cambridge Rubber Co. (Thru The Years)
United Brethren Church View "First Steps-Church Steps"
Taneytown Vol. Fire Co. (Flag)
American Legion (Band Wagon)
Any of these pictures may be purchased at the following prices: 4x5 inch, 10c each; 5x7 inch, 35 cents; 8x10 inch, \$1.00. The 4x5 inch picture is the smallest size available. To order pictures you do not have to come into town. Just send the list of pictures that you want along with the amount of money plus 10 cents to cover cost of handling and mailing. Enclose your name and address and send to Clem's Photo Service, Box 246, Taneytown, Md.
For those of you who have just heard of Clem's Photo Shop they carry a complete line of Kodak Film, Cameras both Still and Movie. Developing kits for the Children as well as advanced kits for the serious amateur. They also carry famous Westinghouse Flash-Bulbs available in Taneytown at Clem's Photo Service or Mid-Town Electric Service. So, the next time you want the best in developing and printing stop at Taneytown's newest store.
—Advertisement

SIXTH ANNUAL V. F. W. CARNIVAL
OF MONOCACY VALLEY MEMORIAL POST 6918
of Harney, Maryland
will be held in
BENNER'S GROVE
on Harney and Gettysburg Road
August 20 & 21
Rides, Games, Entertainment and Refreshments
FRIDAY—Hot and Cold Sandwiches, Chicken Corn Soup.
SATURDAY—Fried Chicken Dinner \$1.25 served from 4 o'clock on.
FOUR BIG PRIZES GIVEN AWAY SATURDAY
1st Prize—Kelvinator Air Conditioner
2nd Prize—Universal Combination Grill
3rd Prize—Sunbeam Iron
4th Prize—Registered Beagle Pup
Music and Entertainment on Friday evening by **Buddy Allen and the Drifting Vagabonds** from Radio Station WAYZ, Waynesboro, Pa.
On Saturday Evening **Gettysburg High School Band**
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The EYES of THE COMMUNITY WOULD BE ON YOUR AD—IF IT HAD BEEN SUGHOE IN THIS ISSUE

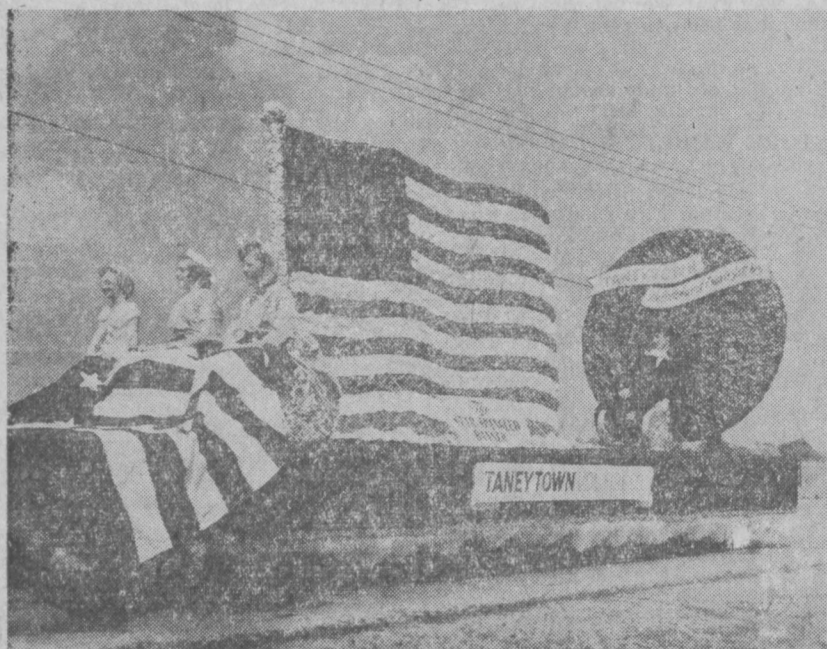
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And One AD Won't Bring Success—You Must Keep On Advertising

Electric Cooking is FAST
See the modern electric ranges now at your Appliance Dealers or **THE POTOMAC EDISON COMPANY**

PARADES CLIMAX BI-CENTENNIAL CELEBRATION

(Continued from First Page)

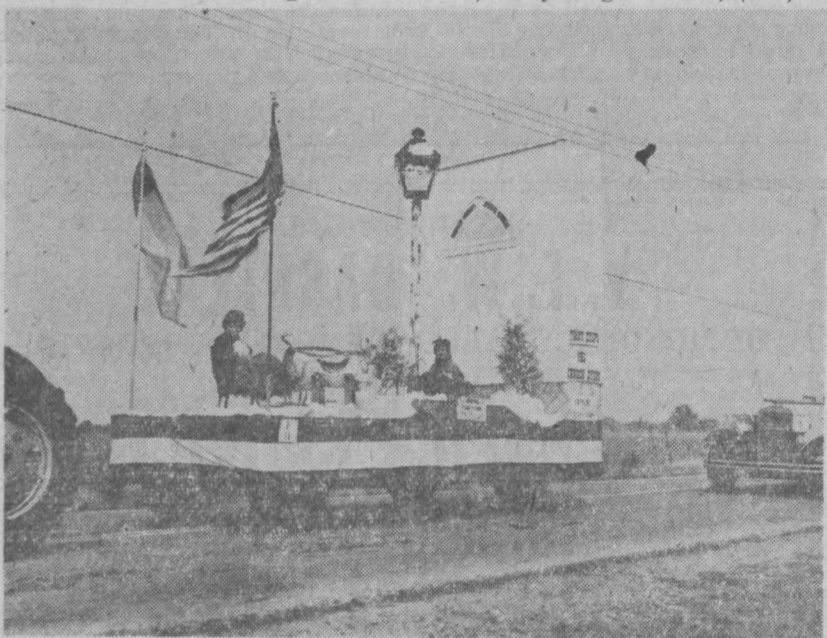
Float Division: First, Taneytown Fire Company Auxiliary, \$200; Second, Taneytown High School, \$150; Third, Pythian Sisters, \$100; fourth Taneytown Fire Company, \$75; Fifth, Piney Creek Presbyterian Church, \$50; sixth, United Rubber Workers CIO Local 536, \$25. Honorable mentions went to the



—Photo by Clem Photo Service

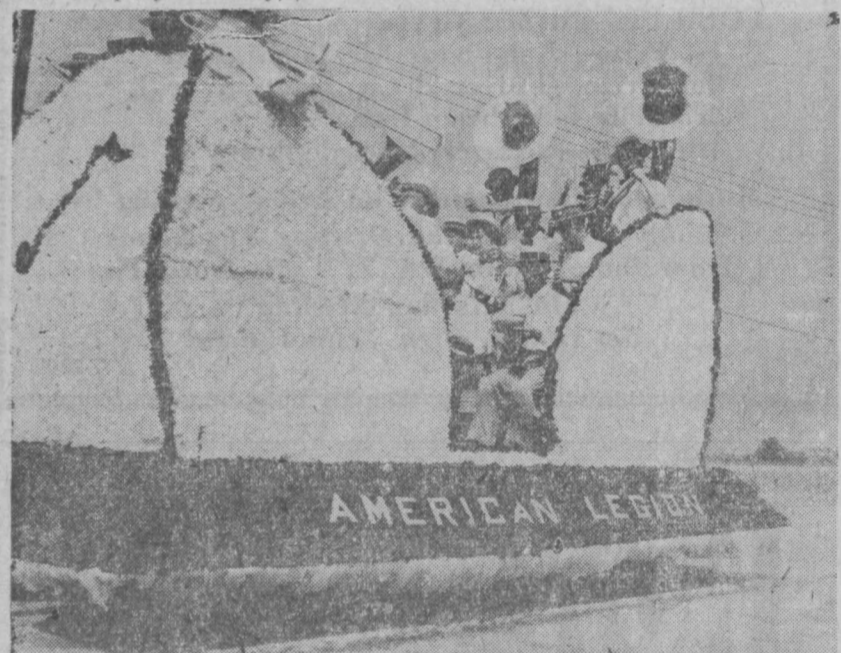
Indian and Pilgrim scene and the Taneytown churches winter church scene. Commercial floats added color and interest to the parade, but were not eligible for prizes.

Non-Musical Marching Division: First, Gettysburg Fire Co., \$100; sec-



—Photo by Clem Photo Service

ond, Emmitsburg American Legion, \$50; third, Dallastown, Pa., American Legion \$25. The Women's marching units were won by the New Windsor Fire Company Auxiliary, \$35.



—Photo by Clem Photo Service

Horse Drawn Vehicles Division: First, Jack Horn, Taneytown, \$25; second, Gettysburg Fire Co., \$15; third, Ernest Brown, Taneytown \$10 and fourth, Harry Bechtel, Hanover, \$5.

Saddle Horse Division: First, Clarence Eaves, Walkersville, \$25; second, Frank Brenner, Hanover, \$15; third, Wilson Clapsaddle, Gettysburg, \$10; fourth, Lawrence Haines, Littleton, \$5.

Pony Division: First, Gillmore Burrier, Frederick, \$15; second, Donald Goldsmith, Gettysburg, \$10; third, Sam Myers, Mt. Airy, \$5.

Antique Motor Vehicle Division: Trophy, Thomas Gingell, Emmitsburg. Antique Bicycle Division: Neuw Nussbaum.

For the best comic costume, Mrs. Joel Brooks, Taneytown won \$5. The Judges were: Bands, Mr. D. T. Walker, Mt. Airy, Md.; Mr. Chas. C. Stull, R. D. 3, Frederick, Md.

Drum and Bugle Corps: Mr. Robert Abrecht, Taneytown, Md.; Mr. Walter Long, Baltimore, Md.

Marching: Severne S. MacLaughlin, Col. USA Retired, Westminster, Md.; Chas. A. Miller, Col. USA, Harney, Md.; CWO Edward Morrison, Taneytown, Md.

Floats: Mr. and Mrs. John Smith, Keymar, Md.; Mrs. Gladys Wimert, Westminster, Md.

Miscellaneous: Mr. Charles L. Stonesifer, Taneytown; Mr. Norville P. Shoemaker, Taneytown; Mr. C. R. Hall, Jr., Sykesville, Md.

WHISKER CLUB

The bearded men of Taneytown who have been flourishing beards for the sake of the Bi-Centennial celebration since the first of April (4 months) received recompense for their endeavors, when they were judged on Saturday evening at 7:30 p. m. Attracting much curiosity and interest for the last few months, the climax came for the Whisker Club when the judges announced the results; declaring Harold Bell the winner of the club, winning \$75 for growing the heaviest beard. Other award winners, each of whom received \$25, were: darkest beard, Bennie Bowers; reddest beard, Melvin Amos; whitest beard, Rankin Davis and neatest beard Francis Lookingbill.

FINALE

Ending the week long celebration of Taneytown's two hundredth anniversary, was the final performance of the pageant "Here on the Monocacy" portraying the history of Taneytown.

One unfortunate incident occurred when a pop bottle exploded in the hand of Lloyd Myers, who required medical attention. Other than that, everything went off nicely.

The people of Taneytown should be commended on the interest expressed, the cooperation shown, and the time and labor spent in the town's celebration. Everyone deserves a vote of thanks. We hope our descendants are as successful in their undertaking of a celebration after another 50 or 100 years, as we were in our two hundredth anniversary.

OPEN LETTER TO PEOPLE OF THIS COMMUNITY

The City Council and I wish to take this means of thanking all who contributed in any way to make the Bi-Centennial a success. This was the most ambitious undertaking that Taneytown has ever achieved. We can be proud of it. Without your loyal support it could not have been done.

In our opinion our success was due to splendid cooperation generously given by all. Let us not loose this spirit but remember this lesson. Then through cooperation, we will by the help of God, make the next hundred years more successful than the past two hundred.

Very truly yours,

RAYMOND J. PERRY, Mayor.

We pay up to
\$400.00
per month
if you're sick
or hurt...



Here's an accident and health plan that pays enough for hospital, medical and surgery expense PLUS important dollars to make up for loss of income! Amazing low net premium... can be paid monthly. Ask about the Invincible Policy.

J. Alfred Heltebride

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TANEYTOWN, MD.
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Wheat \$1.83 per bu.
Corn \$1.75 per bu.
New Barley .80 per bu.

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Adams Co. Tree Ripe Peaches

Direct from Orchard

Triogem & Hale Haven yellow

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AUG. 6 AUG. 7 AUG. 9

- Hormel SPAM 1 can .48
- Gibbs PORK AND BEANS 2 Cans .35
- Kraft's Cheese Wiz 1 lb. jar .55
- Sweet Clover CUT GREEN BEANS 2 Cans .25
- Betty Crocker MIX 2 boxes .50
- Musselman's SOUR CHERRIES 1 Can .27
- Pillsbury PIE CRUST 2 boxes .29
- Musselman's CHERRY, GRAPE JELLY 2 Glasses .33
- L & S Kosher Dill PICKLES qt. .33
- Ecco BLENDED JUICE 46-oz. Can .29



Baust Lawn Fete

Thursday, August 12, 1954

FRIED CHICKEN SUPPER

Family Style, Serving from 4 p. m. to 8 p. m.

ADULTS \$1.25 Children, 65c

MENU: Fried Chicken and gravy, potato salad, succotash, french slaw, carrot strips, pickles, sliced tomatoes, apple sauce, bread and butter, ice tea, coffee and cake.

MUSIC by Happy Johnny and His Gang

Cake, Candy, Ice Cream, Sandwiches and Soft Drinks
A quarter wishing well novelties and a fish pond for the kiddies.

Plenty of parking space.



Fit for a Queen:

Checking Account service. There's no easier, safer, more time-saving, less troublesome way of paying bills and keeping track of expenses. That's why so many millions of Americans do pay bills by check.

**WHY DON'T YOU TRY IT — AT OUR BANK?
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TANEYTOWN, Md.

Member Federal Reserve System

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TROUBLE**



He was too busy making a success of his business to make a Will. His plans to insure the happiness of his wife and children were carried with him into eternity.

Cold impersonal statutes controlled the division of his estate. There was loss, litigation, delay, trouble for his heirs, due to his neglect.

Protect your heirs now by having your attorney draw your Will, naming this bank as Executor, to assure the fulfillment of your wishes.

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