



SEVEN TIMES FOR A WITCH

We were sitting by the fire. All at once he turned, put two fingers up to his lips in a V-shape and squirted tobacco juice between them, the shot landing directly beneath the fore-stick.

Is he going to give the witch-sign? I thought; but no, he only spat one time.

There's a very few men left in Haywood county who do that any more, perhaps not more than half a dozen. But back in the mustached-days there was quite a bit of this target-style spitting. Maybe some Beau Brummell would press back his elegant (?) mustache and, with fore and middle fingers spread out, he would take aim at some small insect crawling on the ground and would "turn it's heels up" at a distance of several feet. Nicotine, you know, will do the trick.

As to the origin of this outdated custom, Mr. Editor, there are two opinions. The sign of the presence of a witch was made by spitting between the two fingers seven times, and it could be a vestige of this former witch sign. Others think it originated in the mustached-days when some men liked to keep their mustache elegant and clean.

As to the witches, this county has been rid of 'em long ago; our forefathers killed most of 'em before the Civil war, and chased and shot at the remaining few so that they left out. My grandfather was a witch doctor, and I think he had several to his credit. Not that he killed them directly, but he prescribed and made the silver bullets, which was the only kind of bullet that would kill a witch—yes, sir ee!

I think they learned about the silver bullets after John Wesley's day; it's a pity he didn't know about these wonderful witch extinguishers.

"YOU CAN'T GO HOME AGAIN"

I walked again an old foot path, My feet had often pressed— And I was again a bare-foot boy, At home, contented, blessed.

Some things long years ago I knew Remained almost the same;

The mountains, cliffs and larger hills I still recall by name.

And little changed the woods and brooks,

Where I frolicked as a child; The same pine thickets where I roamed

And hunted Indians wild.

But now so much is changed and new—

My heart almost in pain, I said, "How true, how sadly true You can't go home again."

Except for land marks nature formed

The familiar things were gone, Gone now the pond and willow trees,

The shade trees on the lawn.

But most of all my mind would dwell

Where stood those cherished wall— Home and loved ones, all that's dear,

And memory oft recalls.

Old homes, old friends of childhood days

We should never once disdain;

But though we keep these memories fresh,

We can't go home again.

Bethel Baptist Sunday Group To Hold Meeting At Spring Hill Church

The third Sunday school convention of the nine Sunday schools in the Bethel group of the county wide organization of the Baptist association, will be held on Sunday afternoon, March 1, at 2:30 o'clock at the Spring Hill Baptist church.

All of the nine superintendents of Sunday schools in the group, with officers, teachers, pastors and representatives from the pupils are urged to come to the county superintendent, R. E. Sentelle, to attend the meeting and take part on the program. Visitors are also welcomed.

"Today we have a new pearl to add to the rosary of memories: Pearl Harbor."—Secretary of Navy Knox.

Baptist Group Hold Meeting In Hazelwood

Seven of the thirteen Sunday schools of the Baptist churches in the Waynesville group attended the meeting held in Hazelwood on Sunday afternoon at the Hazelwood Baptist church.

Rev. W. L. Sorrells lead the devotional service, with Frank Underwood, superintendent of the Sunday school, extending a welcome to the group.

Rev. Frank Leatherwood spoke on "Churches and Sunday School Co-operating," and R. E. Sentelle, county superintendent, addressed the group on "Plans and Purposes of the Associational Sunday School Organization."

Sunday school reports were made by the various superintendents in the area: Earle Messer, Waynesville, Frank Underwood, Hazelwood, Rev. Amos Peak, of Barberville, Frank Wood, of Rocky Branch, Mr. Colson, former superintendent of Ratcliffe Cove, Gordon Scruggs, of Allen's Creek, and George Troutman, of Pleasant Balsam.

Mrs. Sam Knight discussed "Teacher Training," and Miss Ruth Wright spoke on "Cradle Roll Work." Vocal selections were given by Charles Hyatt, James Brock, Virgil Hoglen and Edward Robinson.

CHURCHES

FIRST METHODIST CHURCH

Church school opens at 9:45. Morning worship is held at 11:00.

Young people's league at 6:30, and evening worship at 7:30.

As one of the co-operating ministers in the Forward With Christ program the pastor will use as his subject Sunday, in the morning, "The One Unifying Force in the World." In the evening, "I Am The Son of God."

This church is making every effort to increase its attendance for church school and for both morning and evening worship services during the months ahead.

CHRISTIAN SCIENCE LESSON-SERMON

"Christ Jesus" will be the subject of the Lesson-Sermon at the 11 o'clock assembly hour in the Masonic Temple on Sunday morning, March 1st. The Golden Text will be taken from Philippians 4:19, "God shall supply all your needs according to his riches in glory by Christ Jesus."

Among the citations which comprise the Lesson-Sermon will be the following from the Bible: "When Jesus came in to the coasts of Caesarea Phillipi, he asked his disciples, saying, Whom do men say that I the son of man am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God." — Matthew 16:13-16.

LONG'S CHAPEL METHODIST CHURCH

Lake Junaluska, Pastor, Miles McLean. Sunday school at 10:45 with R. H. Terrell, superintendent.

Church service at 12:00 with the topic of the sermon being "The Parable of the Talents." The anthem by the choir will be "God Hath Spoken," by Wilson; and it will be directed by Charles Klopp with Miss Anna Glosser at the piano.

The board of stewards will hold their regular monthly meeting at 3:00 Sunday afternoon.

The League will meet at 7:00 with Miss Virginia McElroy as leader and the topic being "What Christ Means to Our Community."

Wednesday evening recreation for young people.

Thursday evening choir practice.

ST. JOHN'S CATHOLIC CHURCH

Waynesville, every Sunday 11 a. m.

Bryson City, every 1st Sunday 8 a. m.

Franklin, every 2nd and 4th Sunday 8 a. m.

Cherokee, every 3rd Sunday 8 a. m.

Murphy, every 5th Sunday (CWT) 7 a. m.

PRIVATE TO MAJOR

The late Edwin Denby, once Secretary of the Navy, joined the Marine Corps in World War I as a 47-year-old private and came out a major.

When a Child Needs a Laxative

Your child should like this tasty liquid laxative and you should like the gentle way it usually wakes up a youngster's lazy intestines when given by the simple directions.

SYRUP OF BLACK-DRAUGHT contains the same principal ingredient which has enabled its older brother BLACK-DRAUGHT to give so many users such satisfying relief for so many years!

Perhaps that's why it usually gives a child such refreshing relief when the familiar symptoms indicate a laxative is needed.

SYRUP OF BLACK-DRAUGHT comes in 2 sizes. The introductory size is 25c; the economy size is 50c.

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1938 Chevrolet Coupe—Good tires—Thoroughly reconditioned \$425

1938 Chevrolet Coupe—New recap tires—A good buy at \$395

1937 Chevrolet Town Sedan—Good tires—Radio—Heater—Fog lamps .. \$395

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1936 Plymouth Coach—Good tires—A good buy at \$195

1935 Plymouth Sedan—Good tires—Heater—Thoroughly reconditioned .. \$215

1940 Chevrolet Longwheel Base Cab-Over-Engine Truck—All new recap tires—Thoroughly reconditioned—Ready for work \$695

All the above cars are thoroughly reconditioned—Tires are either good or new recaps.

Watkins Chevrolet Company

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WAYNESVILLE

The Parables by the Sea

HIGHLIGHTS ON THE SUNDAY SCHOOL LESSON 2-28

By NEWMAN CAMPBELL

The International Uniform Lesson on the above topic for March 1 is Matthew 13; Mark 4:1-34; Luke 8:1-18, the Golden Text being John 7:46, "Never man so spake."

A PARABLE is a story used to illustrate a certain point or moral. It is a story in which the incident related never happened, yet it might have happened. Thus is a parable distinguished from a fable, which is a story told about something which could not have happened.

Jesus talked to the multitude in parables, as mothers tell little stories to their children to make certain truths clear to them.

In our story today, Jesus sat by the seaside, and when the crowd found him there, He entered a boat, and sitting in the boat, with the interested multitude on the shore, He talked to them, telling His truths in parables.

The first story told by our Lord was about a man who went into his field to sow grain. Some of the seeds, said Jesus, fell by the wayside and fowls ate them; some fell onto stony places where there was not enough earth for them to grow in, and they died; some fell among weeds and thorns which choked them; but others fell into good ground and grew and made a good harvest.

The disciples asked Jesus why He talked in parables, and He answered: "It is given to you to know the mysteries of the kingdom of heaven, but to them it is not given." He then explained to them that to some persons the truths He told would be like seeds dropped by the wayside, the evil things of life would catch them up ere they could sprout. To some others the truths could not prosper because there was no soil in the soul to nurture them. When trouble or persecution came, the truth in their hearts would perish.

Worldliness Chokes Truth

The "deceitfulness of riches," the material things of the world, would distract others, these being the weeds that would choke out the truth in some hearts. But to those who, like the disciples, had pure understanding hearts, the word would multiply and bear fruit "some an hundredfold, some sixty, some thirty."

"The kingdom of heaven" is like a grain of mustard seed, said Jesus. It is one of the tiniest of seeds.

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seeds, but becomes a great herb, and later "a tree, so that the birds of the air come and lodge in the branches thereof."

The Kingdom of Heaven, was also likened to leaven which a woman took and hid in three measures of meal, and the whole was leavened. Anyone who has seen the effect of yeast on a large quantity of bread mixture, can appreciate this parable.

The Kingdom of Heaven is also like a treasure hid in a field, the which when a man hath found, he hideth and for joy thereof goeth and selleth all that he hath, and buyeth that field."

Burying Their Treasures

In olden times men who had to leave home hid their treasures in holes in the earth. Sometimes they died while away, and the treasure could not be located. A law was passed that when it was found it should belong to the owner of the land. God's truth is likened to this treasure which when a man found, he sold everything else he had to buy it. How much more is this truth worth to men than earthly treasure!

A similar parable is the one about the man who found the pearl of great price, and sold his all to purchase it.

The last parable in this 13th chapter of Matthew, tells of the fishers who cast their nets and drew up many fish of all kinds, both good and bad. The sorters on the shore threw away the inedible varieties and saved the good. "So shall it be at the end of the world: the angels shall come forth, and sever the wicked from the just," said Jesus.

When Jesus went to his old home and entered into the synagogue to preach, his old neighbors heard Him with amazement, saying, "Is not this the carpenter's son . . . Whence then hath this man all these things?"

And they were offended with Him. Jesus said, "A prophet is not without honor, save in his own country, and in his own house," and He refrained from doing miracles in Nazareth because of their lack of faith.

Let us look into our own hearts. Is there within us the soil in which will grow and blossom truth, righteousness and love, such as the world needs in its present unhappy state? Can we follow the Master through persecution and suffering, striving always to live for His glory—for Truth and Righteousness?

For the following make up the committee on arrangements, W. A. Abel, W. H. Owen, and J. S. Davis.

Many Farms In County Lack Home Grown Food

Local Cagers To Play Last Game Of Season

Playing the last game of the basketball season the local cagers are scheduled to meet the Canton basketballers on the local court this Friday night.

This game is more than just an ordinary game. Aside from the fact that it is the last game of the season, the locals are out to avenge the victory that the Canton team pulled on them in their last encounter.

Coach Weatherby assures us that the locals will do their best to make it the best game of the season.

Coach Weatherby assures us that the locals will do their best to make it the best game of the season.

The place of the farm in a war is the production of "Food for Victory." Dean I. O. Schaefer and other leaders of the N. C. Agricultural Extension Service, including Howard Clapp, county agent, say that farmers of the county generally are deficient in home production of such staple food products as garden vegetables, milk, pork, poultry and

From the last Federal census proof that a large number of farms in Haywood County without gardens, cows, hogs, chickens. The 1940 census shows that there are 3119 farms in the county.

The census report also re-

veals that 321 farms were without

gardens, 452 farms did not keep

cows, 1295 farms had no hogs,

418 farms were without a single chick-

en.

"This is the first war-time

of farm people," Dean I. O. Schaefer

and other leaders of the N. C.

Agricultural Extension Service

including Howard Clapp, county agent, say that farmers of the county generally are deficient in home production of such staple food products as garden vegetables, milk, pork, poultry and

honey.

Hazelwood P. T. A. Group Meets Tuesday

The Hazelwood Parent Te-

Association will meet at the

Tuesday evening, March, 3 at

8 o'clock. The program will