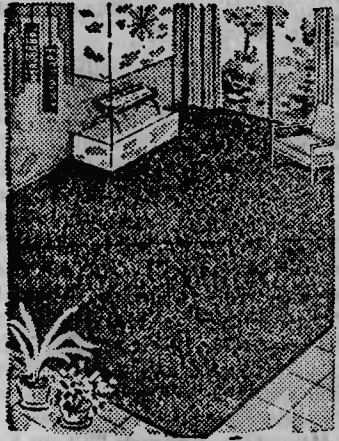


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Some Looks At Books

By LOCKIE PARKER

IN A FEW HANDS: Monopoly Power in America by Estes Kefauver (Pantheon \$4.95). This book is written for the citizen and consumer. It tells you much about prices—why things cost what they do and who sets the price.

This book tells in shorter space how he found definite evidence of price control within industries but by methods that did not infringe our present laws. He also found this control extending into other areas of our economic life, affecting the number of jobs available, the existence of small businesses and the taxes we pay.

Best publicized of the investigations of the Senate Subcommittee was that on drugs where it was disclosed that one of the widely used antibiotics, sold to druggists under five different brand names by the five firms producing it at a uniform cost of 30 cents a capsule, cost less than 2 cents to produce.

The analysis of this situation from the thinking of the drug company executives (quoted

from their testimony), the part played by advertising brand names, by the American Medical Association and the local doctor, down to the individual who pays for the drug, is most revealing. One immediate lesson is not to be dazzled by the claims of brand names. Every drug on the market is subject to the same inspection under the Food and Drugs Act. True, the print is small. Under a new regulation, manufacturers are now required in their advertisements to use the generic name of the drug in letters at least half the size of the brand name.

Other chapters in this illuminating book deal with the automobile industry where four companies now produce 99 per cent of the cars as compared to eighty-eight actively competing firms in 1921; with the steel industry and the effect of its policies on our whole economy and especially the number of jobs available; and with the wholesale bread industry and its effect on small businesses.

The book ends with a challenge to all of us. Senator Kefauver says, "It is difficult to believe that this country will, for long, tolerate an industrial organization in which control over basic economic policy is lodged in the hands of officials of a few private corporations. Our traditions of a free, democratic society are too deep-rooted."

THE TRAIN FROM KATANGA by Wilbur Smith (Viking \$4.95). This is a hair-raising story of adventure in modern Africa by a young man from Northern Rhodesia. That country, as you may recall, is neighbor to what was once the Belgian Congo, so we may suppose that the author is directly familiar with the situations he describes in his tale of four white men, mercenaries hired by the Katanga Army when it was resisting the central

Bookmobile Schedule

February 15-18

Monday, West End, Jackson Springs Route: Miss Grace Donaldson, 9:45-10; Harold Markham, 10:20-10:25; W. E. Graham, 10:05-10:15; Terrell Graham, 10:35-10:45; Mrs. Betty Stubbs, 10:50-11:05; Miss Ethel McKenzie, 11:10-11:20; Paul Cole, 11:25-11:35; Walter McInnis, 12:20-12:40; Carl Tucker, 12:45-1; Mrs. Margaret Smith, 1:05-1:15; Miss Adele McDonald, 1:20-1:25; Phillip Boroughs, 1:30-2; J. W. Blake, 2:05-2:30; A. J. Hanner, 2:35-2:45; the Rev. J. D. Aycock, 2:50-3.

Tuesday, Robbins Route: J. R. Maness, 9:35-9:40; J. P. Maness, 9:45-9:55; F. E. Wallace, 10-10:15; David Williams, 10:25-10:40; Raymond Williams, 10:50-11:10; James Callicut, 11:15-11:30; Paul Williams, 11:35-11:45; D. R. Nall Jr., 11:50-12:05; Junior Burns, 12:45-12:55; Marvin Williams, 1-1:10; James Allen, 1:15-1:25; Talc Mine, 1:30-1:40; Miss Mamie McNeill, 1:50-2.

Wednesday, Vass, Little River Route: Vass Town Hall, 9:30-9:40; Mrs. O. C. Blackburn, 9:45-9:55; Watson Blue, 10:05-10:40; James McKay, 10:45-10:55; J. R. Blue, 11-11:10; John Baker, 11:15-11:20; George Cameron, 11:25-11:35; Malcolm Blue, 11:40-12-10 Mrs. Eva Womack, 1:05-1:15; James Riggsbee, 1:20-1:30; Mrs. Will Hart, 1:35-1:50; W. F. Smith, 2:15-2:25; Mrs. Nellie Garner, 2:30-2:35.

Thursday, Eagle Springs Route: Robert Duguy, 9:30-9:40; Mrs. Mamie Boone, 9:50-10; Ray Nall, 10:05-10:10; John Nall, 10:15-10:25; James Moore, 10:35-10:45; E. H. McDuffie, 11:55-12:05; E. C. Kellis, 12:10-12:20; Walter Monroe, 12:25-12:35; the Rev. H. A. McBath, 12:45-1:10; Mrs. Edith Falls, 1:20-1:30; Melvin Bean, 1:45-1:55.

Government.

The four men were all there because of disastrous personal experiences in other places—it was not good form to ask more in Katanga. They were sent in charge of native troops to rescue the people in a mining town cut off by Baluba tribesmen. You get action, violence, rape and bloodshed, also a flavoring of romance. Each of the four white men finds his destiny whether in death or a new start in life.

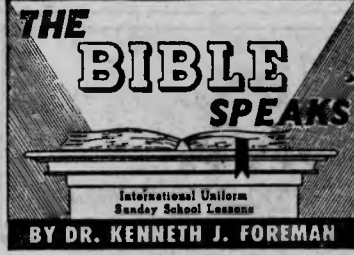
FACING THE BIG CATS: My World of Lions and Tigers by Clyde Beatty with Edward Anthony (Doubleday \$5.95). Clyde Beatty tells many a good story of his thirty-five years and thirty thousand performances with lions and tigers, but some of the best performances were not in the circus ring. He likes his big cats, respects their intelligence and has a relation of mutual confidence most of the time, but he never allows himself to forget for a minute that if anything alarms them they may swiftly revert to savagery.

His stories range from how sweetly Rajah, a six hundred pound tiger, can purr to hair-raising experiences with big cats that got loose. One tiger was roaming a Shrine Temple whose upper floors were used as a hotel and got to the top floor without waking anyone; three others, startled when arrangements for their exit from the arena got mixed up, were running loose in the circus tent while audience and circus hands fled the scene. Beatty attributes his success in handling his charges to being "one thought ahead all the way." The tale of a tiger who gnawed her way out of a cage but always stopped gnawing when the night watchman approached shows that this could be difficult.

A CELLARFUL OF NOISE by Brian Epstein (Doubleday \$2.95). That modern phenomenon, the popularity of the Beatles, has been discussed from many angles. This is the straightforward and modest story of their first and only manager who discovered them playing in a cellar restaurant in Liverpool where they were earning so little that he thought something should be done about it.

Brian Epstein was young himself and had never managed anyone or anything except the record department in his family's furniture store. It was when someone asked him for a Beatle record made in Germany that he got curious, found that the group was performing right there in Liverpool and went to see. He found them "not very tidy" but giving a singularly captivating show.

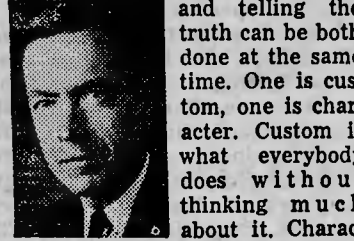
His first effort was to break into the British record companies with their songs, and only stubborn faith and determination saw him through. However once started—the first disc was made in September 1962—it is common knowledge how the Beatle popularity exploded into something that often verged on hysteria. Epstein talks good-humoredly of the problem raised by this and pays tribute to the behavior of the Beatles under these extraordinary circumstances.



Tradition Vs. Duty Lesson for February 14, 1965

Background Scripture: Matthew 14 and 15. Devotional Reading: Matthew 5:14-20.

WHICH IS MORE important, character or custom? This is not a rocking-chair question. It meets serious minded Christians more often than you might expect. Some of the time there's no problem. Eating with a fork and telling the truth can be both done at the same time. One is custom, one is character. Custom is what everybody does with out thinking much about it. Character is what everybody does with out being seen with the naked eye as custom can.



Dr. Foreman ter can't be seen with the naked eye as custom can. Customs are observed by people in droves and swarms. Doing what "everybody else" does calls for no special inner strength; being different from the crowd, refusing to conform, sometimes takes a hard head and a stout heart. The crowd is often right; but right or wrong, sometimes only a brave man can go against it. Character includes willingness to be different when "different" means right.

Breaking custom

A custom-breaker is looked down on more than a lawbreaker. Indeed it is easier to break a law, and more popular too, than to break a custom. Look at any highway, some busy time of day. Half the people out there are driving faster than the law allows. Nobody writes in to complain about that. But if some driver decides to stick with the speed limit signs, the other drivers, all law-breakers, will honk at the man mightily. The highway public doesn't like law-observance when it interferes with their custom of breaking the speed laws. To take another example, in the old south there was no need of a law to keep white people and Negroes from eating together. But they always ate separately. Even if a man ran a restaurant, he would serve white and colored in different rooms though the stew may have been made in the same pot. When white people began to eat with Negroes, — even one white person with one Negro — the white person and the colored one no less would be looked on with ridicule if nothing worse. So all through life, from the small boy who wouldn't be caught dead in some kind of clothes that none of the other fellows wear, down to the old man who requests a funeral just like everybody else's, "custom doth make cowards of us all."

Why be different?

There's no point in being different for the fun of it. There should be some reason for it. The Bible helps us here. The Hebrews were God's own people, and the prophets drummed it into them — or tried to — that if they were really the people of God they would have to act and think and worship and work and play differently from their heathen neighbors. The New Testament tells how Jesus was rebuked for eating with "untouchables" and because his friends did not always observe all the ancient traditions. All down the ages it has been the same story. The early Christians seemed like cranks to the Romans because they would not burn a pinch of incense on a little altar. Everybody else did it; fifty million Romans couldn't be wrong; what ails these peevish people?

Our current crisis

One problem that is rocking America as these lines are being written, is the race question. It is a painful problem, and specially for the Christian. Are you, reading these lines, a white person? Then take time this week to ask yourself, what is the way God wants me to treat Negroes? How would Jesus treat them if he were here? Or are you, reading this column, a Negro? Then give some thought to the question: Is what I think about white people, the way a Christian should think about them? Do I dare go out and put my Christian ideas to work in my relations with white people? White man and Negro, if we are honest with ourselves we have to admit that when custom conflicts with conscience or with Christian character, it's hard to do the very thing we know is right. But is it Christlike to be "sons and daughters of the Most High" only when it is easy?

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CHRISTIAN SCIENCE CHURCH New Hampshire Avenue

Sunday Service, 11 a.m. Sunday School, 11 a.m. Wednesday Service, 8 p.m. Reading Room in Church Building open Wednesday, 2-4 p.m.

MANLY PRESBYTERIAN CHURCH Sunday School 10 a.m., Worship Service 11 a.m. and 7:30 p.m. PYF 6 p.m.; Women of the Church meeting 8 p.m. second Tuesday, Mid-week service Thursday 7:30 p.m., choir rehearsal 8:30 p.m.

EMMANUEL CHURCH (Episcopal) East Massachusetts Ave.

Maria Caldwell, Pastor Holy Communion, 8 a.m. (First Sundays and Holy Days, 8 a.m. and 11 a.m.) Church School, 10 a.m. Morning Service, 11 a.m. Young Peoples' Service League, 4 p.m. Holy Communion, Wednesday and Holy Days, 10 a.m. and Friday, 9:30 a.m. Saturday 4 p.m., Penance.

FIRST BAPTIST CHURCH New York Ave. at South Ashe St.

John Dawson Stone, Minister Bible School, 9:45 a.m., Worship Service 11 a.m., Training Union 8:30 p.m., Evening Worship 7:30 p.m. Youth Fellowship 8:00 p.m. Scout Troop 224, Monday 7:30 p.m. Mid-week worship, Wednesday 7:30 p.m. choir practice Wednesday 8:15 p.m. Missionary meeting first and third Tuesdays, 8 p.m. Church and family supper, second Thursday, 7 p.m.

ST. ANTHONY'S CATHOLIC Vermont Ave. at Ashe St.

Father John J. Harper Sunday Masses 8, 9:15 and 10:30 a.m. Daily Mass, 7 a.m. (except Friday, 11:15 a.m.); Holy Day Masses, 7 a.m. and 5:30 p.m.; Confessions, Saturday, 4:30 to 5:30 p.m. and 7:30 to 8:30 p.m. Men's Club meeting: 3rd Monday each month. Women's Club meeting: 1st Monday, 8 p.m. Boy Scout Troop No. 873, Wednesday, 7:30 p.m. Girl Scout Troop No. 118, Monday, 8 p.m.

OUR SAVIOUR LUTHERAN CHURCH U.S. 1 South

Jack Deal, Pastor Worship Service, 11 a.m. Sunday School, 9:45 a.m. L.C.W. meets first Monday 8 p.m. Choir practice Thursday 8 p.m.

ST. JAMES LUTHERAN CHURCH (Missouri Synod)

383 W. New Hampshire Ave. John P. Kellogg, Pastor Sunday School, 10:30 a.m. Worship Service, 7:30 p.m. BROWNSON MEMORIAL CHURCH (Presbyterian) Dr. Julian Lake, Minister

May St. at Ind. Ave. Sunday School 9:45 a.m. Worship Service 11 a.m. Women of the Church meeting, 8 p.m. Monday following third Sunday. The Youth Fellowship meets at 7 o'clock each Sunday evening. Mid-week service, Wednesday, 7:30 p.m. Sunday, 8:00 a.m., Youth Fellowship Women's Fellowship meets 4th Thursday at 12:30 p.m.

THE UNITED CHURCH OF CHRIST (Church of Wide Fellowship)

Cor. Bennett and New Hampshire Carl E. Wallace, Minister Sunday School, 9:45 a.m. Worship Service, 11 a.m. Sunday, 8:00 a.m., Youth Fellowship Women's Fellowship meets 4th Thursday at 12:30 p.m.

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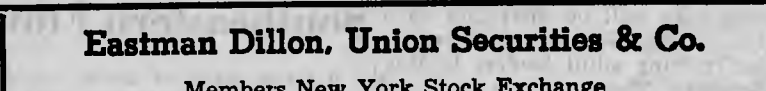
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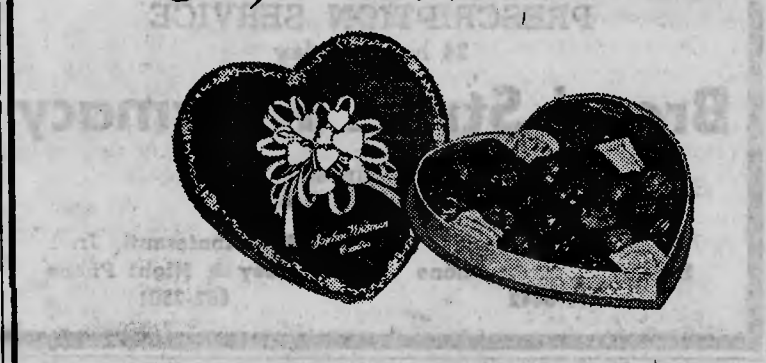
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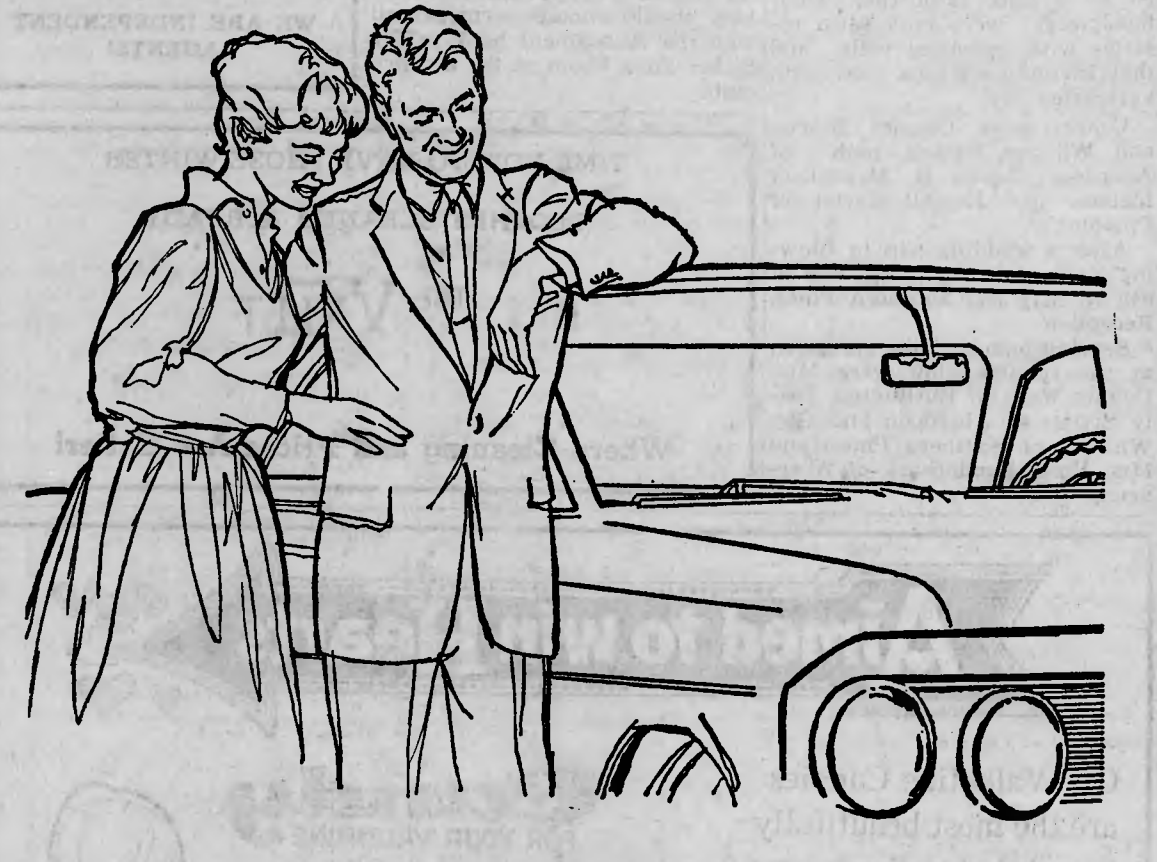
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