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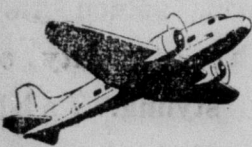
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ART CLUB CERAMICS

(Continued from lastweek)
In 1881, Sir Flinder Petrie accurately surveyed the Pyramid of Gizeh. This was the beginning of attention to minutiae as he recognized the extreme value, insignificant as these "potsherds" might seem.
Winds and rains wash soil away from the surface of mounds, exposing thousand of fragments of pottery of all the periods represented in the "tell", consequently even before digging by sections, vertically, archeologists can



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come very close to the accurate date of history of all the settlements.

In Palestine, at Tell el Hesi, Petrie gathered "sherds" as well as unbroken vessels, from their respective levels. When dateable objects like scarabs, jewelry, coins, and inscriptions were found with them in each level, he was able to date the sherds. Thus in other places, related examples of pottery could always be dated by similarity or comparative data, to the same period. But now, even comparative materials are not needed, not necessary. Pottery is now used as a criterion for dating other objects found in the same level. The work is most carefully, meticulously done. Even five series are employed to catch the smallest cultural object for it might prove the greatest in importance.

This work is not "island hopping", nor haphazard hunting for antiques. The archeologist re-pottery, shapes of vases, material, color, and other details, change from generation to generation, that the successive periods of occupation of a site can be recognized by the fragments of broken pottery found in these successive layers; that by a multitude of observations, there can be constructed a sort of chronological scale, appropriate to any fresh sets that may be opened up in the same country, or even elsewhere. The importance of little things, the precise observation of the position of objects found, the careful indication of this upon each object of discovery, the painstaking and accurate date recording, have made the technique of digging, "scientific". For all of this we are indebted to Sir Flinders Petrie who inaugurated the modern era of archeology.

Archeologists are never intentional destructive. Their buried

Concern Over Veterans Filing Long Period Allowance Claims

Raleigh, August— Concern over the large numbers of World War II veterans who have filed claims for servicemen's readjustment allowances for long periods had prompted the Veterans Administration to conduct a survey to find the causes for unemployment for those veterans who have filed claims for 20 weeks or more. Col. A. L. Fletcher, Readjustment Allowance Agent in North Carolina, announces.

Blanks to be filled out by veteran claimants have been prepared by the State Unemployment Compensation Commission for distribution through local Employment Service offices to veterans claiming allowances for 20 weeks or more. Information is sought on age, sex, disability, if any, date of discharge from service, types of work done before, during and since military service, reasons for separation from recent jobs, efforts to get jobs, numbers refused, with reasons, job numbers of employers contacted and training courses taken or being or to be taken or refused.

Data secured will give a reasonably accurate picture of why such veterans continue to draw allotments and a closer check is to be made with a view to requiring them to take jobs or suitable training courses in job training. The object is to seek to stop payments if it is found that veterans refuse suitable jobs or refuse suitable on-the-job-training.

Treasures are indeed, precious. They are mutely eloquent. Mrs. Thomas Sharp, Member, American School of Oriental Research, Yale University and Jerusalem.

World's Smallest Phonograph

The latest and lightest thing in phonographic music-making that the market is offering is the world's smallest portable phonograph! It is carried like a camera and weighs only four pounds.

The Lilliputian device is an example of the new specialized product the post-war manufacturer will be offering the consumer. Sylvania News

Prison Sentences

Criminals were not given prison sentences until quite late in the christian era. The only conception of punishment for crime was death or the infliction of bodily pain; wrongdoers were held in prison only until they were tried or executed.

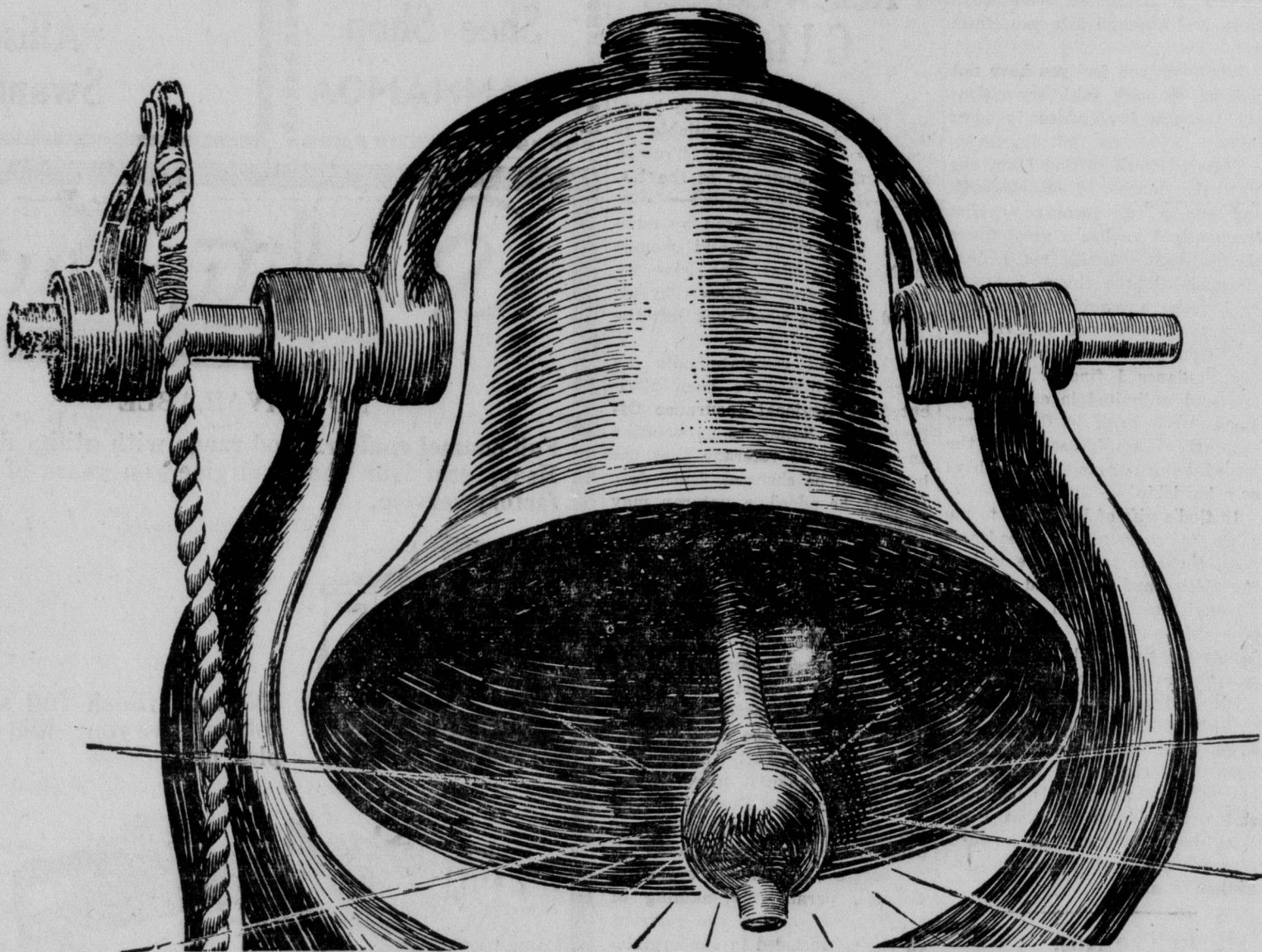


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A Bell for Bethania



THIS is a story of two bells. One hung in the belfry of the little Moravian Church in Bethania, N. C. It was made 105 years ago from coins and treasured

trinkets donated by the parishioners.

The other bell had traveled hundreds of thousands of miles on a Southern Railway locomotive. After many years of service it was bound for the scrap pile.

When fire swept the Bethania church in 1942, the sweet-toned bell made from coins and trinkets was destroyed. Parishioners missed its pleasant call. So, when the church was restored, a search was made for a bell of the same pure tone.

But it couldn't be found. Then a member of the

church, Frank T. Miller, recalled the beautiful tones of some of the locomotive bells of his boyhood days. He wrote a letter to the Southern Railway System . . . and now, a mellow-toned old bell from a Southern Railway locomotive hangs in the belfry of the Bethania church.

We like to think of this bell of ours still serving the community . . . still "belonging" to the people it served in another way for so many years. We like to think the whole railway "belongs" in the same friendly way in all the communities it serves.

Whether it's transporting freight or passengers . . . or providing a "Bell for Bethania" . . . our job is, and always will be, to serve the South in every way we can.

Emmet E. Norris
President

SOUTHERN RAILWAY SYSTEM



SUNDAY SCHOOL LESSON

By HAROLD L. LUNDQUIST, D. D. Of The Moody Bible Institute of Chicago. Released by Western Newspaper Union.

Lesson for August 18

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JESUS AND THE SACREDNESS OF HUMAN LIFE

LESSON TEXT—Exodus 20:13: *Matthew 5:21-24; 10:29-31; 18:10-14.* **MEMORY SELECTION**—*But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment.*—Matthew 5:22.

Human life is sacred, and that is not primarily because of any law of man, but because God created man in his own likeness and image.

Since that is true, no man has any right to take the life of another for any cause except at the direct command of God. Only by the orderly process of law for the protection of society and in accordance with the Word of God may there be any such action by man toward man.

Both of these truths are declared in Scripture in God's covenant with Noah (Gen. 9:5, 6), which was made possibly a thousand years before the Ten Commandments were given to Moses.

I. The Prohibition of Murder (Exod. 20:13).

The word "kill" in this commandment is one which means a violent and unauthorized taking of life, and is therefore more properly translated "murder."

Not all killing is murder. A man may kill another entirely accidentally, or he may be the duly constituted legal officer carrying out the law of the land in taking the life of one who has forfeited his right to live because he has slain another.

There is also the right of self-defense, be it individual or collective as in war. But these are the only exceptions; let us not attempt to justify any other.

Murder is more prevalent than most of us suppose. In 1944 there was a murder every fifty minutes in our land.

Do not forget the deaths, the destruction of life, by avoidable automobile accidents. Some of these were really murder because the one responsible drove with defective brakes, dangerous tires, or while he was intoxicated. Add to these the deaths in industry caused by failure to provide proper safeguards or healthy working conditions, and by the exploitation of child labor, and we say that we should cry aloud, "Thou shalt do no murder."

II. The Provocation to Murder (Matt. 5:21, 22).

Murder finds its provoking cause in the heart of man. Our Lord was concerned about correcting the desires rather than to apprehend the offender after the act had been committed. It is the better way, and the more effective one.

In this matter of murder, Jesus cut right through the outward aspects of the matter and pointed out that an angry hatred in the heart is the root of all murder. If we hate, we have murder in our hearts. Circumstances may hinder its fulfillment, but the danger is always there until we remove the cause.

May God help those of us who have strong feelings that we may not yield them to the devil in such anger against our brother!

III. The Prevention of Murder (Matt. 5:23, 24; 10:29-31; 18:10-14).

Prevention with God means more than putting up a barrier to try to keep men from killing one another. He deals with the heart of man, and when that is right the whole life will be right. There must be

1. A Right View of Self (Matt. 5:23, 24). We must learn by prayer and humility of heart to suffer at the hands of others, to keep peace, to seek our brother's welfare.

Note that it is not even a question of how we may feel against our brother. If he has sinned against us we are to do all we can to win him.

We who believe in Christ are to be in deed as well as word the children of our heavenly Father (Matt. 5:45), loving not only those who are kind to us but also our enemies.

2. A Right View of God (Matt. 10:29-31). He who knows when a sparrow falls to the ground is concerned about the smallest detail of our lives. No man can lay hands of violence on another man without having to reckon with God about his misdeeds.

Our God is not afar off and too concerned with eternal affairs to be interested in the sufferings of the individual. He is here now, and we should count him into every relationship of life.

3. A Right View of Man (Matt. 18:10-14). Even the little ones, apparently defenseless and at the mercy of a cruel world, have guardian angels who have access to the throne of God. He has a special interest in the lost and rejoices in the rescue of the one who has strayed, so we see that even those whom the world regards as weak and unimportant are in the mind of God for good. He watches over them.

The man who sees himself for what he is, and who realizes what God thinks of man, will find that he agrees with the command of God, "Thou shalt not kill."

NATURE STUDY
By Mrs. Thomas Sharp

Chicory (Succory) and St. John's Wort

Grass with green flag half-mast high Succory to match the sky." Emerson.

Chicory continues the color scheme of the sky.

"You'd think a piece of heaven lay on our earth below."

In bright sunny mornings with the dew sparkling upon it, it is irresistibly fascinating. This, the cichorium Intybus, is one member of the Chicory family! It is a perennial herb, erect, branching, with long, deep, fleshy tap-roots. The grooved, angular stalk is large, hairy, scrawly, and rigid. The sharply-cut basal leaves, narrowed into long stems, form rosettes that spread along the ground as do those of its relative, the Dandelion. The upper leaves clasp the stalk. They are smaller, lance-shaped, and lobed. This attractive plant bears the nick-name, Blue Sailors, because the very showy, wheel-like blossoms are such an exquisite blue. In twos and threes they are scattered along the nearly naked stalk at short intervals, and they are set closely and vertically against the stalk, amid several short, spreading leaflets. The florets, strap-shaped rays with square, ragged, five-toothed ends are arranged in several spreading circles radiating from a flat, leafy green cup. There is one peculiarity about these flowers which you will notice as you watch them in the window of the Black Mountain Drug Co. See them in the early morning, if possible, as they open only in the sunshine, and close at noon. In cloudy weather they may remain open all day.

The ground roots are used as a substitute for, or an adulterant of, coffee, also to give coffee "body" and color, or sometimes, merely flavor. The tender roots may be boiled and served like carrots. In France, the young, tender leaves are used as a pot herb. The water should be poured off once or twice to remove the bitter taste, as in cooking Dandelions. The French make an excellent salad of the leaves.

Horace and Vergil mentioned this plant. It was extensively used by the Egyptians.

St. John's Wort—Hypericum Perforatum

Although held in high repute by the ancients, this plant is obnoxious to the farmer as it is a vampire, exhausting his soil.

The dew which gathers upon this odd plant during the night before St. John's Day, July 24, was believed to have peculiar qualities that would preserve the eye-sight.

The smooth, slender, much-branched, leafy stalk has many barren shoots at its base. The leaves, in opposite pairs, are thick, textured and oblong with a rounded point. The "peculiar trait" "ribs" have between them these black specks. The conspicuous the spotted under-surface, the very fine, seemingly needle-prickled, specks, (perforatum)". Hold the leaves to the light. The "holes" can then be easily seen. The bright deep yellow flowers have usually oblique petals that are finely notched along one side.

Their surface is also covered with tiny black specks. These flowers are grouped in several open terminal clusters while those of the Hypericum Ellipticum have only a few five petalled flowers on a simple usually four-angled stem.

The St. John's wort blossoms all summer. The flowers which turn to a rusty brown, never drop off. The yellow "threads" in the middle, when bruised, yield a reddish juice, like blood. Small round heads, containing small black seeds, which smell like resin, follow.

The ancients used parts of this plant as a remedy for wounds and bruises. They are still so used. The tops are mashed to a pulp in olive oil, making a balm of the warrior's wound. The crushed leaves have an odor somewhat like balsam. The juice has been used as a remedy for rheumatism, will yield its properties to either alcohol, and water. It has been used "in olden days" for chronic urinary affection, and as an astringent, sedative and diuretic.

To prevent the entrance of evil spirits, in England and Germany on the Eve of St. John's Day, windows and doors were decorated with this Wanderer from the Old World. There was a popular belief that this would prevent "lightning strokes". The Scotch used to carry it in their pockets as a protection against witchcraft. The German women made amulets (Continued on page eight)