

By LOCKIE PARKER

## Some Looks At Books

A TREASURY OF RAILROAD FOLKLORE edited by B. A. Botkin and Alvin F. Harlow (Crown \$5). This book is rather like little Jack Horner's pie. You can put in your thumb almost anywhere and pull out a plum. There are "stories, tall tales, traditions, ballads and songs of the American railroad man," as promised by the subtitle, but there are also a number of other things harder to classify. It is a big, fat volume, more than 500 pages.

I was interested in a fuller account of Casey Jones than I had ever seen. It seems he was a man of considerable stature both literally and figuratively and had acquired a reputation before the incident of the ballad. One of the most endearing stories about him is that of his falling in love with Engine No. 638 at the Columbian Exposition and persuading the authorities to let him run it all the way down to Mississippi through five operating divisions.

The collection of ballads and songs is only a sampling, but all types are represented. One that I had not met before was recorded by Botkin himself.

"You wonder why I'm a hobo, and why I sleep in the ditch, Well, it ain't because I am lazy; NO, I just don't want to be rich."

Another chapter with much unusual material was that on "Cracker-Barrel Railroads." These are the short lines independently operated and, as the editor says, they survive "as a triumph of individualism in a world grown grey from the breath of assembly-line efficiency." He found them most numerous in the South, and one good story concerns "Tweetie," an engine that operated for many years up around Grandfather Mountain.

"Banditti of the Rails," "Tools and Tricks of the Trade," and "Told in the Roundhouse" are other chapter headings that give

an idea of the book's range. LOVE IS A BRIDGE by Charles Bracelen Flood (Houghton \$3.75). This is a first novel begun at Harvard in Archibald MacLeish's writing course and finished on a Houghton Mifflin Literary Fellowship. The publishers spent their money well; for it is a good novel, thoughtful, well written and avoiding all flashy effects.

The characters are more important than the plot which is slight. The main characters are members of two families, one old Boston and the other New York. Both have had wealth, culture and social acceptance for more than two generations involved. An intermarriage between the two—Susan Pemmerton of Boston to Henry Cobb of New York—goes on the rocks for rather subtle reasons, and one party barely escapes a serious mental breakdown. Then we follow the efforts of Susan and Henry to rebuild their lives and the emotional reactions of their families to this and allied problems.

One notable thing about this novel as compared with many others which have used a similar background, is that Flood does not satirize the traditions of these groups but sees them as having value. The pleasantly complacent Colonel Pemmerton says drily that he does not believe anyone really dislikes tradition "because it carries with it the reality of the connotation of wealth, acceptability and security, all of which are dear to the human heart."

In fact, the author sees these people not so much hampered by tradition as lacking one adequate to human need. The exceptional individual—Henry Cobb was something of a mathematical genius—does not find it sustaining. "All life," says Henry, "is a search for significance." His father is seeking the same thing when he dies. But the thesis is not

## Shearwood Travel Service In ASTA

The Shearwood Travel Service of Pinehurst has been elected a member of the American Society of Travel Agents, according to notification from the New York headquarters of that organization. ASTA, as the Society is generally called, covers the whole of the North American continent, but membership in ASTA has been granted to fewer than 900 of the several thousand agencies. Admission is limited to travel agencies meeting certain high standards of experience, business practice and trade ethics. The Shearwood agency is one of only two ASTA members in the state of North Carolina.

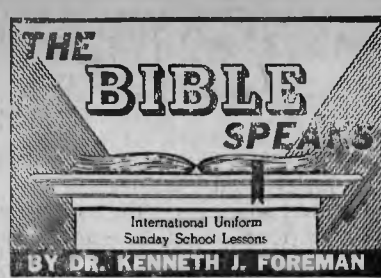
Captain and Mrs. George F. Shearwood, owners of the Pinehurst agency, established the firm about three and a half years ago, but had had many years of professional experience before coming to Pinehurst. Members of the agency's staff have personal knowledge of over 70 countries around the world.

worked too hard. The development of situations is convincing and the characters are warm and human.

Mr. Flood sees the novel as an effort to interpret life and understand personal relations. If one may speculate on literary influences, I would think of Henry James and Edith Wharton. One will be glad to see more work of this quality.

THE CANYON by Jack Schaefer (Houghton \$2). This is a "Western" but not the West of cowboys and two-gun men. It is laid in "the high border country, the land of high plains and high mountains" long before the white man came. The hero, Little Bear, is a Cheyenne Indian, deeply attached to his tribe but "a strange one, a different one." An orphan at an early age, handicapped by abnormally short legs, Little Bear was more thoughtful than the others. On horseback he was a successful hunter but he had a strange reluctance to share in war parties.

His story is a sort of idyl worked out in almost poetic prose by an author who is clearly deeply attached to the country he describes and well versed in Indian lore. If the prose is sometimes too lush, one is inclined to forgive this for sake of the obvious sincerity of the author's affection for this country and his genuine admiration of the uncorrupted Indians of that day.



Scripture: John 1: 20:30-31. Devotional Reading: Hebrews 1:1-9.

### God in Christ

Lesson for January 3, 1954

IT IS easier for some people to believe in icicles than to believe in God. That's true. You will hardly find anybody except savages in the hot belt along the equator who won't believe in icicles. These winter days you can perhaps see them for yourself. But many people believe in icicles who don't believe in God. In a way this is not surprising. An icicle is right there before your eyes, you see it being made, you know what it is made of. But God is not before your eyes, you can't see him made and you can't say what he is made of except "Spirit" and that isn't nearly as easy to understand as plain water and ice. It would be dishonest not to admit it,—it is harder to believe in God than to believe in little things.



Dr. Foreman is right there before your eyes, you see it being made, you know what it is made of. But God is not before your eyes, you can't see him made and you can't say what he is made of except "Spirit" and that isn't nearly as easy to understand as plain water and ice. It would be dishonest not to admit it,—it is harder to believe in God than to believe in little things.

### The Living Word

Now God knows that. We can say, without irreverence, that God is faced with a kind of dilemma. If he lets things take their natural course, most men will not believe in him, and that will be bad for them. But if he so to speak bursts on mortal men in his full glory, no human mind could endure it.

Suppose a very curious and skeptical person who did not believe in atoms because he had never seen one, insisted on a close view of an atomic explosion? He would be vaporized before he knew what hit him. A full view, so to speak, of the Infinite and Omnipotent God, would be insupportable by our small minds. It is the glory of God that he has solved this dilemma. He, the Unreadable, has translated himself into the life of man. He the Indescribable has become flesh—as John puts it—has become the Christ who can be described. He who is infinitely beyond us has come to live beside us. The God who dwells in Eternity's silence has spoken in many "forms and fragments" in ages past, but now has spoken the perfect Word in Christ. When the church calls Christ the "Word" of God we mean that Christ is what God has to say.

### Concern

As has often been said, it is more helpful, and just as true, to say that God is like Christ as that Christ is like God. Christ, we may say, is the knowable, the believable God. God apart from Christ is like an inscription left on a great rock in an inaccessible desert, an inscription in an unknown tongue. God in Christ is written in our own language. It has been said (with pardonable exaggeration) that Christ is the only God the Christian knows. Surely this much the Christian church has always believed: that any notions of God that are out of line with what we know of Jesus are out of line with truth. Now there are many things we want to know about God, and some of these things we really do not need to know. But some things we desperately do need to know—every thing hangs on it.

One question is this: Does the high God have any concern for, or concern with, the affairs of our little planet? Is he so great that our prayers never reach him, or if they do, give him no concern? Jesus is God's answer to that question. Everything human interested Jesus. Sad things like funerals, glad events like weddings—people's ordinary problems and their great crises,— wherever people were, however obscure and "unimportant," there Jesus of Nazareth was concerned. We cannot believe in Christ as God's Word and still fancy an indifferent God.

### Power

Another thing that we seriously want to know, is whether God has real power; and if so, what kind it is and how he uses it. There is a notion abroad, strange as it seems, that God is not really the ruler of all, but a sort of candidate for the throne of the universe; a celestial "Bonnie Prince Charlie" who is doing the best he can to gain control but who so far has not succeeded. If we understand and believe that God is like Christ, we can believe that he is in charge of every situation. Men called Jesus "Master" and with good reason. God is master of his universe. And yet we also see that Christ exerted his power in different ways. (More of this in later lessons in John.) He did not act on men in the manner of a lightning bolt.

(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.)

## Bookmobile Schedule

Schedule of the Moore County bookmobile for the week January 4-8 has been announced as follows:

Monday—Through Niagara to Union church with stops at Martin, Kelly, Darnell and Briggs homes, 2 to 2:45; Bailey homes and on to Vass with several stops, 2:45 to 4:15; Vass, 4:15 to 4:35; W. F. Smith home, 4:45.

Tuesday—Eureka route, 2 to 3:30; Red Hill church route, 3:30 to 4:30; J. R. Marion home, 4:45. Wednesday — Unscheduled.

Thursday — Carthage Library, 11:30 to 12:30; Davis service station, 1:30; Wesley Thomas home, 1:40; Lamms Grove section, 1:50 to 2:20; White Hill neighborhood, 2:30 to 3:15; across "plank road" to Highway One, 3:15 to 3:30; Carolina Pines Tourist Camp, 3:30 to 3:45; back to Southern Pines with home stops.

Friday — Robbins Library, 11:30 to 3:15, around talc mine, 3:20 to 4:30.

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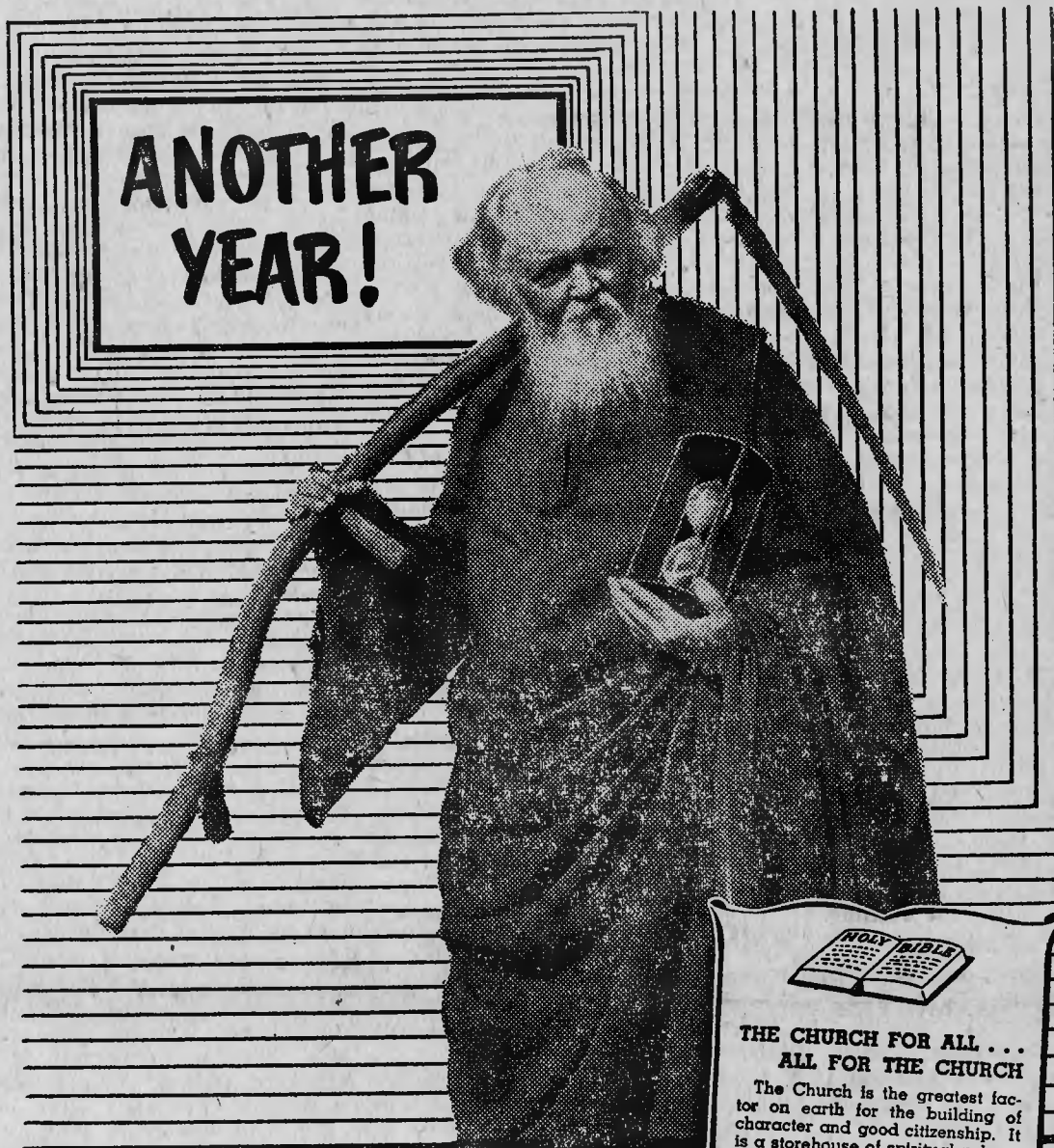
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A little wiser? "Perhaps?" Accomplishments in the last twelve months? "Well, John got a slight raise in salary in November. And we painted the house at long last. I suppose we could include our week's vacation in the Adirondacks in the summer. These things seemed so important at the time, but now they aren't even vivid recollections. Funny how insignificant they have become." But aren't there moments which you do recall, things of which you are proud? "Yes, now that you mention it, but you wouldn't be interested. They were such small things—taking care of our elderly neighbor during her illness—helping at the Orphanage on Saturdays—bringing our friend's children along with ours to Church—assisting with the decorating and painting at the Church... I'm beginning to see what you mean. These are the important events of last year."

### BROWNSON MEMORIAL CHURCH (Presbyterian)

Cheves K. Ligon, Minister  
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 Fellowships meet at 7 o'clock each Sunday evening.  
Mid-week service, Wednesday, 7:15 p. m.

### CHRISTIAN SCIENCE CHURCH

New Hampshire Ave., So. Pines  
Sunday Service, 11 a. m.  
Sunday School, 11 a. m.  
Wednesday Service, 8 p. m.  
Reading Room in Church Building open Wednesday 3-5 p. m.

### THE CHURCH OF WIDE FELLOWSHIP (Congregational)

Cor. Bennett and N. Hampshire  
Rev. Oswald W. S. McCall, D.D., Litt.D.  
Interim Pastor  
Sunday Worship, 11 a. m.  
Sunday School, 9:30 a. m.

Sunday, 6:30 p. m., Pilgrim Fellowship (Young people).  
Sunday, 8:00 p. m., The Forum.

### FIRST BAPTIST CHURCH

New York avenue at South Ashe  
David Hoke Coon, Minister  
Bible school, 9:45 a. m. Worship 11 a. m. Training Union 7:00 p. m. Evening worship, 8:00 p. m.  
Scout Troop 224, Monday, 7:30 p. m.; midweek 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 suppers, second Thursdays, 7 p. m.

### MANLY PRESBYTERIAN CHURCH

Grover C. Currie, Minister  
Sunday School 10 a. m.  
Worship Service, 2nd and 3rd Sunday evenings, 7:30. Fourth Sunday morning, 11 a. m.  
Women of the Church meeting, 8 p. m. second Tuesday.  
Mid-week service Thursday at 8 p. m.

### THE CHURCH FOR ALL... ALL FOR THE CHURCH

The Church is the greatest factor on earth for the building of character and good citizenship. It is a storehouse of spiritual values. Without a strong Church, neither democracy nor civilization can survive. There are four sound reasons why every person should attend services regularly and support the Church. They are: (1) For his own sake. (2) For his children's sake. (3) For the sake of his community and nation. (4) For the sake of the Church itself, which needs his moral and material support. Plan to go to church regularly and read your Bible daily.

Book	Chapter	Verses
Sunday... Luke	4	1-13
Monday... Luke	4	14-30
Tuesday... Psalms	118	18-29
Wednesday... Proverbs	13	7-15
Thursday... Isaiah	55	1-5
Friday... Ephesians	2	13-22
Saturday... Psalms	90	1-17

### EMMANUEL CHURCH (Episcopal)

Holy Communion, 8 a. m. (except first Sunday).  
Church School, 9:45 a. m., with Adult Class at 10 a. m.  
Morning Prayer, 11 a. m. (Holy Communion, first Sunday).  
Wednesdays: Holy Communion 10 a. m.

### ST. ANTHONY'S (Catholic)

Vermont Ave. at Ashe  
Father Peter M. Denges  
Sunday masses 8 and 10:30 a. m.; Holy Day masses 7 and 9 a. m.; weekday mass at 8 a. m. Confessions heard on Saturday between 5-6 and 7:30-8:30 p. m.

### OUR LADY OF VICTORY

West Pennsylvania at Hardin  
Fr. Donald Fearon, C. S. S. R.  
Sunday Mass, 10 a. m.; Holy Day Mass, 9 a. m. Confessions are heard before Mass.

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