

By LOCKIE PARKER

Some Looks At Books

THE FALLEN ANGEL and **Other Stories** by William T. Polk (Chapel Hill \$3.00). The best word for these stories is one coined by the author himself, "savagorous." He invented it to describe Uncle Hal who used to ride "lickety-split" down Main Street at the head of his pack of hounds "hounds baying, horns blowing, his bald head red as a lobster, his little blue eyes snapping, his big ears flapping in the wind, and his black beard floating over his shoulder like a muffer. Sometimes he'd ride in the barroom and order drinks for everybody, sometimes he'd ride through the courthouse and shoot a few holes in the ceiling and then again he'd just go through town like a bat out of hell."

Uncle Hal appears more than once in these stories, but he is only one of many robust characters who enlivened the streets of a small Southern town a generation or two ago. They are wonderful stories and told by a man who relished words and knew the rich resources of the English language. Several deal with cases that came to a country lawyer and, since Mr. Polk practiced law for some years and his father before him, one suspects that these are founded on fact if only because human nature can develop more absurd situations than imagination can cre-

ate—witness "Church Cleaning at Lickskillit." But it is not all comedy. There runs underneath a deep appreciation of these people who in a less standardized age achieved an independence of character that is rare today, and with it a tolerance of their neighbors' oddities, and a liking for them as "characters," that seems to be getting rather scarce, too. Even the avicious, tough old money-lender is treated with understanding and that by one of his victims, an old colored woman. So black and white, sinners and saints, scholars and the illiterate mingle in these fascinating pages.

The selection of stories was William Polk's own and delivered to the press at Chapel Hill a few weeks before he died on October 16, 1955. He was well known in North Carolina for his editorials in the Greensboro Daily News, and thousands of people all over the country enjoyed his recent book, "Southern Accent."

AMERICAN IN ITALY by Herbert Kubly (Simon & Schuster \$4.50). Herbert Kubly won the National Book Award for 1955 with this book, and it is not surprising, for it is both interesting and rewarding. It reads like a novel full of interesting characters, not like a scholarly treatise although Professor Kubly wrote it on a Fulbright Scholarship to Italy.

We find that Professor Kubly is an extrovert with a talent for making friends. He is also an authority on art and music, but it is not only the beauty of Italy's opera and its fabulous pictures that interest him but the life of the ordinary, everyday person whom he encounters. Because of his warmth of feeling and friendliness he was able to go into the homes of the Italians and really know and understand them. But most important of all he gave those he met a better understanding of America and the American people.

One of the most interesting chapters is that on the home established by the Franciscan priest, Father Borelli, which is modeled on our Boys' Town. It is for the homeless children of the streets, the "Scugnizzi," and there they are cared for with intelligent attention to both physical and spiritual needs and trained for jobs. However the tragedy is that in Italy there are not enough jobs for them. Let us hope that eventually they can emigrate to some country that needs these workers.

The Americans that appear in

Sterilizations In Moore Third Highest In State

For the year ending June 30, 1955, Moore County reported eugenic sterilizations at a rate of 36 persons per 100,000 population—the third highest rate among the 100 counties of the state.

The figures on eugenic sterilizations in Moore and other counties were made public this week by the Human Betterment League of North Carolina. The semi-annual meeting of the board of directors of the League was held at Winston-Salem Saturday.

At the meeting, it was reported that 295 sterilizations were performed in North Carolina during the fiscal year ending June 30—a rate of 7.2 per 100,000 population for the state as a whole.

Highest rate in the state was 45 per 100,000 in Anson County. Next highest was Transylvania with 39. Moore was in third place with 36. A rate of zero was recorded for 23 counties where no such operations were performed in the period covered by the report.

With the approval of the State Board of Eugenics, a eugenic sterilization operation can be done at state or county expense, if it is desired by a patient with a mental defect. There is no charge that the patient can detect except the desired one that children are not produced.

this book are perhaps a little too unpleasant, as are some of his descriptions of the seamy side of Italian life, but it is a book that should help us to understand and sympathize with a world that needs our help.

—JANE H. TOWNE

THE THREE LEGIONS by Gregory Solon (Random \$3.75). A soldier of the last war writes a book about the men of the Roman Legions in the time of Augustus Caesar. This is not a great novel but the young author has succeeded in making these soldiers of 9 A. D. come alive to an uncommon degree, and the reader gets emotionally involved in their struggles, desires and frustrations.

Much of the novel is concerned with relations between men—a young recruit, seasoned veterans, petty officers and the "big brass," competent and incompetent. One suspects that more of the material for this was gained in World War II than in the author's research at the Sorbonne, but that is fair enough as human nature changes little through the centuries. Less convincing is the leading lady, but she is unimportant except for her effect on the men.

Mr. Solon chose for his story a dramatic moment in Roman history when the Empire had reached its widest extent, the Legions were considered invincible and the aged Emperor Augustus every day looked complacently at a marble map of the known world all dominated by Rome. Yet he still dreamed of extending the Empire into those unknown lands beyond the Rhine.

The Proconsul Varus, whose military reputation was considerable, was there even now with three picked legions. What Augustus did not know was that Varus was not the man he had been nor did he or anyone in Rome know the strength of those barbaric tribes.

Then a young leader arose among the Germans, a brave man and a clever one, educated in Rome. The intrigue and the mistakes that led to the final debacle are vividly presented, also the battle in the forest, that turning point of Roman history, and finally the pathetic cry of the aging Emperor, "Varus, Varus, —give me back my Legions."



Background Scripture: Acts 9:32-11:18.
Devotional Reading: Acts 10:34-43.

For All Men

Lesson for May 13, 1956

STRANGE as it seems, one of the hardest things for Christians to get through their heads and into their hearts, is that the Gospel is for all men. Some people have actually believed that God has two lists, and everybody's name is on one or the other; one list is of the people whom God intends to save, and the other is the list of those whom He has no intention of saving. This notion is out of line with the New Testament, especially such a clear statement as I Timothy 2:4: "God our Savior, who desires all men to be saved." Others, as we all know, somewhere back in their minds are very slow to believe that the Gospel is really for all men.

"The Believers Were Amazed" Prejudice is not new in the world, not new in the church. The very first Christians had their prejudices and some of them never recovered from them. We are told that the Roman army officer Cornelius, and his whole household—presumably servants as well as family—were converted, the believers who came from Jerusalem with Simon Peter were amazed, "because the gift of the Holy Spirit had been poured out even on Gentiles." These Jerusalem believers were all Jews, and Cornelius and his household were all Romans—or some other race, perhaps Egyptian or Greek—and Jews had long supposed that being the "chosen people" meant that God would have dealings with them, and with them alone, of all the races in the world. The "Gospel" was for God's people; and the Romans weren't God's people—as those first believers saw it. So when it was obvious that some Romans had accepted God, and God accepted them.

Prejudice, Modern Style Is the Gospel for all men? No, some would seem to be saying. Only for white people. If it is for anybody else, let it be somewhere else but where white people worship. The gospel can't be preached to any ears but white ears in the white man's church. A preacher in a large all-white congregation reports having received grateful telephone calls from members of another race—men and women who don't get very much out of the sermons in the only churches where they are admitted; so they have stopped going to church and have to "make do" with the radio. Is the Gospel for all men? No, a great many American church members seem to be saying when the offering plates are passed. These members may spend generously for their own congregation. They will put out big money to build an educational plant, or an entire new church. They will buy the preacher a new car. But money for missions? Not a cent from some of these people.

God Loves All Sorts It was not only the first believers who were "amazed" that Romans could become Christians. Believers today are shocked from time to time in the same way. The fliers in the great war who were shot down over jungles, expecting death, only to find in those rainforests, people singing Christian hymns; the prisoner in a Japanese concentration camp who found that one of his guards knew Jesus; the traveler in Russia who finds that there are real Russian Christians even today; these have been amazed too. But such surprises occur not only across the seas; they can happen across the tracks. Many persons show that they don't expect the Gospel to do any good except to some one kind of people. For example, everybody knew Billy Graham could reach the masses of Englishmen, the ordinary kind that will flock to a sports arena to see any kind of sensation. But when Billy Graham proposed to visit Cambridge University, many people advised him not to go. You'll never get anywhere with university students, he was told. It's the old story, the Gospel is for some people, not for all. Sometimes it's the other way around. People well-polished with education and filled with culture to the eyeglasses, don't want certain "other kinds" of people in their church; it might "lower the tone!" No—God loves all sorts; and if we profess to be his people, we had better learn to love other sorts than our own.

(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

May 14-18

Tuesday—Routh's service station, Hy. One, 1:45 p.m.; Sam Taylor and Ralph Bennett homes, 2; Lewis Marion's, 2:30; Cameron: 2:40 to 3:30; Wade Collins home, 3:30; Gilchrist and McDonald homes, 3:45; Paul Thomas station, 4:15 to 4:30.

Wednesday — Doubs Chapel route with first stop at Lloyd Chriscoe's, 1:30; Highway 73 with home stops, 3:30 to 4:30.

Thursday — Carthage Library, 12:45 p.m.; Westmoore school, 1:30; Nall home near Dover church, 2:15; Baldwin's store, 2:30; Jughtown road, 3; Frye, Diggs and Hicks homes near Calvary church, around 4.

Friday — Murdocksville route starting at Eugene McKenzie's at 2:15; Cleaver mailbox (neighborhood stop), 3:30; Eastwood, 4:10; McGuirt and Ira Garrison homes, 4:30.

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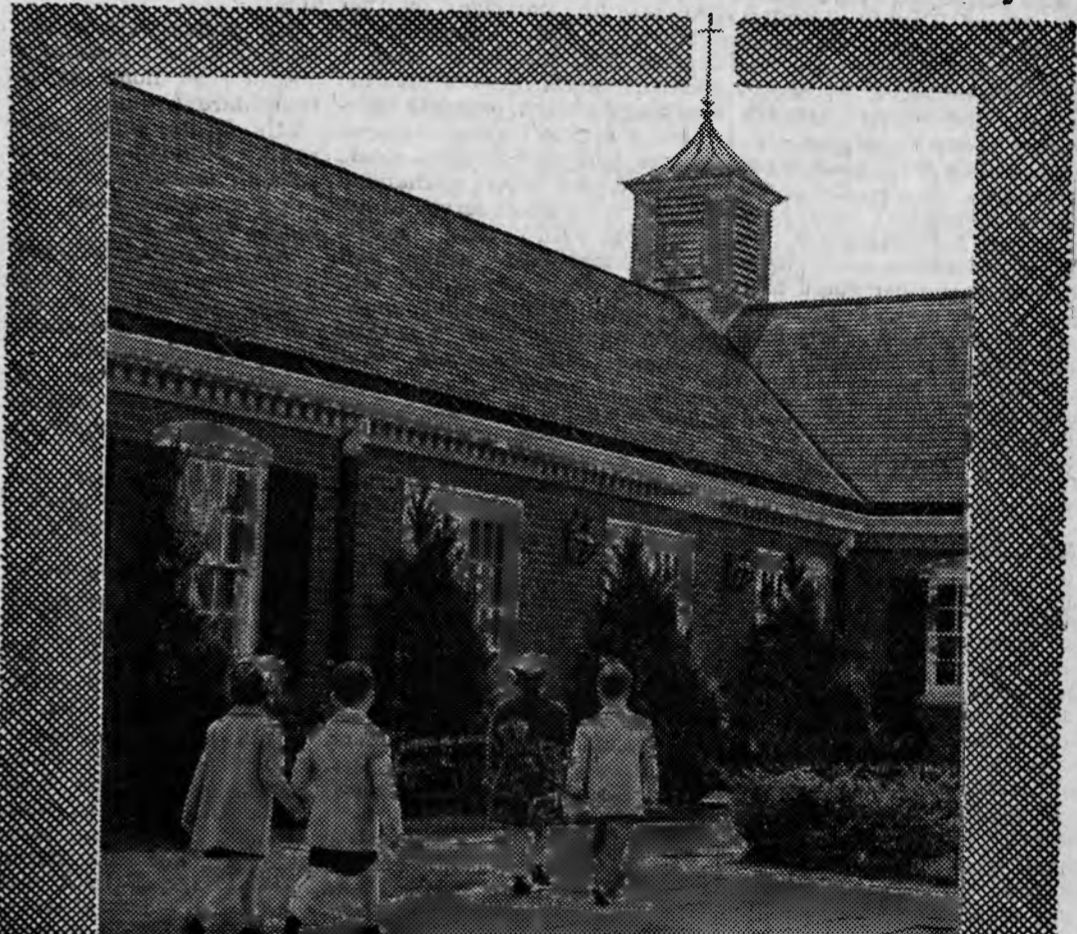
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THE CHURCH POINTS THE WAY

Thousands of columns have been published in American newspapers about juvenile delinquency. Investigations have been held in scores of cities, and many witnesses have been called in an effort to find the cause and the cure.

In all this sudden excitement little has been said about the lack of religion in the homes and hearts of these thousands of unfortunate youths. Far too much emphasis has been placed on inadequate play facilities, too little discipline, too few policemen, etc.

Juvenile delinquency is primarily a moral and religious problem. Neither jail nor playground, as necessary as they are, will do much to foster love, goodwill, self-respect and charity in the heart of a person. The development of love and charity in the life of a youth needs constant day by day cultivation. But how can a parent properly train a child if that parent has had no religious or spiritual training or background and lives a selfish and faithless life? How can a parent teach a youth the fundamental spiritual values if that parent does not even attempt to live an exemplary life and does not admit his or her dependence upon God, our creator?

Down through the ages the Church has been the bulwark against crime, sin and evil. Those who would solve the problem of delinquency in young or old should seek the way of the Church, for those who need spiritual healing should seek spiritual treatment. The Church stands ready to help parent and youth alike.

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.

Sunday	Book	Chapter	Verses
Monday	Psalms	46	1-11
Tuesday	Psalms	107	1-9
Wednesday	Psalms	139	1-10
Thursday	Luke	15	1-10
Friday	Ephesians	6	1-4
Saturday	Ephesians	6	10-18
Sunday	II Timothy	3	12-17

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.
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 New Hampshire
Wofford C. Timmons, Minister
Sunday School, 9:45 a.m.
Worship Service, 11 a.m.
Sunday, 6:30 p.m., Pilgrim Fellowship (Young people).
Sunday, 8:00 p.m., The Forum.

EMMANUEL CHURCH (Episcopal)
Martin Caldwell, Rector
Holy Communion, 8 a.m. (First Sundays, 11 a.m.)
Sunday School, 9:45 a.m.
Morning Prayer and Sermon, 11 a.m.
Guild meetings—first and third Mondays: St. Mary's, 3 p.m.; St. Anne's, 8 p.m.

FIRST BAPTIST CHURCH
New York Ave. at South Ashe
David Hoke Coon, Minister
Bible School, 9:45 a.m. Worship 11 a.m. Training Union, 7 p.m. Evening Worship, 8 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 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.

'ST. ANTHONY'S (Catholic)
Vermont Ave. at Ash
Father Peter M. Duggan
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.

SOUTHERN PINES METHODIST CHURCH
Robert L. Bame, Minister
(Services held temporarily at Civic Club, Ashe Street)
Church School, 9:45 a.m.
Worship Service, 11 a.m.; W. S. C. S. meets each first Tuesday at 8 p.m.

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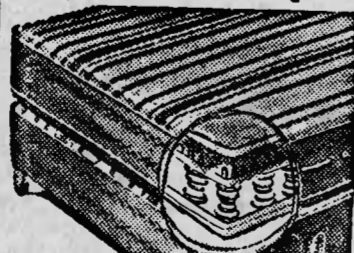
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