

By LOCKIE PARKER

Some Looks At Books

OLYMPIC, the Life of Victor Hugo by Andre Maurois (Harper \$5.95). When Mr. Maurois writes biography, he has a genius for making the whole cast come alive, so that we read of their aspirations and conflicts with the same absorption that we read a good novel.

This time he has chosen a magnificent but difficult subject, for the life of Victor Hugo nearly spanned the nineteenth century in France, and he was actively writing, living, making love, and participating in public affairs from his late teens until his death in 1882.

A poet who was so venerated

by his countrymen that at his funeral two million Frenchmen "followed the hearse," the Senate and Chamber of Deputies adjourned as a mark of respect and whose 150th anniversary was marked by another immense throng gathered in and around the Pantheon to do him honor,—such a man is not easily reduced to life size.

Yet the author has made him very human. We see him as a frail small boy playing with his two brothers in that beautiful garden in Paris, following his military father to Italy and Spain, watching with troubled eyes the struggle between his adored mother and his much admired father. We see him as an ardent youth, now living in a poor garret, deeply in love with the playmate of his childhood and his love returned but too poor to marry her, yet remaining steadfast in his devotion to poetry and to her for three long years.

Then the triumph of his first substantial successes, his pension from the government, his long desired marriage. We see him proud and happy as husband, father, poet, leader of a literary circle.

But that was only the beginning. Storms and griefs, disappointments and tragedies in his domestic circle as well as in his literary and public life were to be plentiful, and some were his own fault or the fault of his being the kind of man he was. The story is told by Maurois with a calm weighing of evidence, and he has made a rather contradictory character plausible.

Nor does he ever forget for a moment that Victor Hugo was a poet. Many of the emotional reactions to crises in the poet's life are given in his own words—sometimes from his poems, sometimes from his letters. The latter are translated, the former given in the original French, though translations can be found in the appendix. Reading these one is reminded again of the power and poignancy of his verse.

Better known in English-speaking countries for his novels, Maurois makes clear that Victor Hugo is most valued in France for the impetus he gave to poetry when he broke free from the formalism of the classical school and "because he had . . . voiced what all had felt—the piety with which a country honors its dead; the joys of young fatherhood; the charms of childhood; the intoxication of young love; the duty of all to the poor; the horror of defeat and the greatness of mercy."

LION, Story and Pictures by William Pen du Bois (Viking \$3.00). This book has just received the New York Herald Tribune

Farmers Can Apply For Wheat Acreage

Farmers on land on which no wheat was seeded for grain for any of the years 1954, 1955, and 1956, may apply for 1957 wheat acreage allotment, according to Earl Martin, Chairman of the Moore County Agricultural Stabilization and Conservation Committee.

To be considered for an allotment on a farm which had no wheat seeded for grain for any of those years, the farmer must apply in writing to the ASC committee by August 15, 1956.

Blank application forms are available at the county ASC office in the courthouse at Carthage for use in filing request for allotments, according to Walter Fields, office manager.

Award as the best picture book for children published this spring. It is certainly the most beautiful piece of bookmaking that has come our way lately. From the handsome paper jacket with its elegant design on the folds to the double spread "LION" that forms the climax of the book, it is carefully thought out in every detail, and we suspect that the artist himself supervised the production and checked the colors.

We note that, contrary to the usual custom in children's books, no age limit is specified, and that is right enough, for anyone with an imagination and a love of fine artwork can enjoy it. A condensed version was published in Life Magazine which is not aimed at the kindergarten.

The story is one of William du Bois's most imaginative flights. "Long, long ago, high up in the sky, way above the clouds, there was a white and silver palace. It was called the ANIMAL FACTORY."

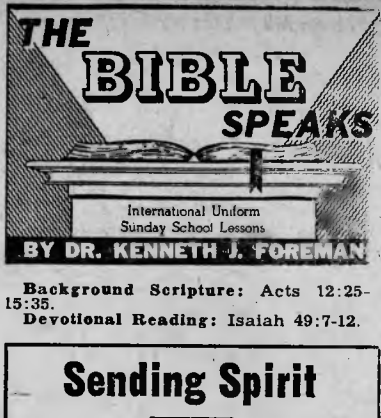
Here one hundred and four artists made up the names of new animals and then drew pictures of them before the animals were manufactured and "flown to the Planets of the Universe." This is the tale of how Foreman, who was boss but had almost forgotten how to draw, thought of the lovely word "Lion" and of the trouble he had drawing it right. Children will derive amusement from his silly mistakes and probably be stimulated to make up some animals of their own.

CASTLE ON THE BORDER by Margot Benary-Ishert (Harcourt \$3.00). This is a junior novel of the same fine quality as the author's earlier book, "The Ark." It is a story of youth in post-war Germany, courageous, high-hearted youth surmounting obstacles in pursuit of its dream. Leni Winkelberg, daughter of a teacher and a distinguished actress, has an adult's responsibilities thrust on her at thirteen when her father and brother go to war and leave her in charge of her delicate mother. Both parents die. Lonely but gritty, Leni gets a job, first in domestic service, then as a stenographer. But through it all she keeps her dream of some day being a fine actress like her mother, and her free time is spent in study at a dramatic school.

When her uncle and aunt return to live in the ruined family castle in South Germany, Leni joins them and later persuades them to let the castle be used as headquarters for a group of idealistic young actors who have formed a stock company. The story of their ingenuity and local triumphs makes excellent reading.

Another thread runs through the tale. The cellar of the castle is used as a "stop" by people escaping from East Germany. Along with all these experiences we see a steady development in Leni's character and when she has to choose between ambition and responsibility to others, we are not too surprised at her choice.

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THE BIBLE SPEAKS
International Uniform Sunday School Lessons
BY DR. KENNETH J. FOREMAN
Background Scripture: Acts 12:25-15:35
Devotional Reading: Isaiah 49:7-12

Sending Spirit

Lesson for May 27, 1956

IF THE Descending Spirit is the story of the second chapter of Acts, the thirteenth tells part of the story of the Sending Spirit. People may be very much interested in the Descending Spirit but not enough in the Sending Spirit. People today like Simon of Samaria in olden times, want the Holy Spirit to descend into their hearts—but for the wrong reasons, sometimes. We want the Spirit to help us do what we want to do, to accomplish our plans, to Dr. Foreman make us persuasive and popular personalities. But the Spirit of God, although everybody's aid, is nobody's aide. The aide to a general is just the General's right arm, his tongue—whatever the General wants done, the aide is there to see it done. The Holy Spirit is no aide!

God Can Break Up Good Plans

The church at Antioch was going strong when the Holy Spirit broke into their plans. We don't know how the Spirit spoke to them, nor how they were sure it was the Spirit. But one thing is pretty certain; they must have had plans which the Sending Spirit broke up. Barnabas and Saul were what we would call today Associate Pastors of that big city congregation. They had been together there only a year, and that is a short portage. Very likely Saul and Barnabas both, along with the church, had plans of one kind and another afoot—good plans, evangelistic, sacrificial. But the Spirit said No. The Spirit had other plans. The church must set aside Barnabas and Saul, cut them off from their growing, successful work in the First Church of Antioch, and send them out as missionaries. They must go to parts unknown, to places not nearly so important as Antioch, to the backwoods perhaps. They must go out and endanger their lives, far from the peaceful busy streets of Antioch. The Holy Spirit has often come to men in disturbing ways. He often breaks up our best plans. The thing to remember is that God knows better than we do. God's Spirit never breaks up a good plan unless it is for the sake of his better one.

The Spirit Through the Church

The way the Spirit operated there in Antioch is instructive. The Spirit called Saul and Barnabas; also the Spirit spoke to the church. The command was given: Separate Barnabas and Saul for the work to which I have called them. And the church obediently "laid its hands on" these two leaders and sent them out. The Sending Spirit often works in this way. Most missionaries today are selected and sent out by mission boards of some kind. The boards will not, if they know it, send any one to a mission field who has no sense of being called by the Spirit. But on the other hand, even if a young man feels the Spirit has called him, if in the Board's judgment he will not make a good missionary, they will not accept and send him. This is all in the wisdom of God. It gives a missionary today, and it gave Saul and Barnabas back yonder, a strong "lift" to know that the church is backing them up, praying for them, wishing them well, ready to send reinforcements if they fall by the way-side. Sometimes the only way a call of the Spirit comes to a man or woman is through the church. Older Christians ought to realize their responsibilities here.

The Church Through Men

God does not call all men to be missionaries. But he does call every Christian man, woman and child to be missionary. That is, missionary in heart and purpose. The church that is not sending and supporting missionaries, directly or indirectly, by themselves or through a board of missions, the church that is not out there on the firing line through its representatives, the church that doesn't even know there is a firing line, the church that spends all its money and all its interest on itself—such a church is not even a cousin of the kind of church we read of in the early days, like the Church at Antioch. The selfish congregation is contributing to the death of the church; the sending church is contributing to its life—its own and the life of the Christian fellowship around the world.

(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

Tuesday—Michael's store, 1:30 p. m.; Eureka route, 1:45 to 4 p. m.

Wednesday — Roseland route, 2:15 to 4 p. m.

Thursday — Carthage library, 12:45 to 1:15; Joe Pressley home near Cole's Mill, 1:45; R. F. Willcox home, 2; Glendon, 2:45; Seawell home near Putnam, 3:15; Nicholson home, 3:45.

Friday—Jackson Springs at W. E. Graham's 2 p. m.; post office, 2:30; Carl Tucker's, 3:15; Phillip Boroughs and Blake homes, 3:30; Carren Hill route into Pinehurst, 3:45 to 4:15.

An acre of corn grown for silage will feed as many cattle as five acres of hay.

TDE or DDT should be used to control flea beetles in tobacco and gardens.

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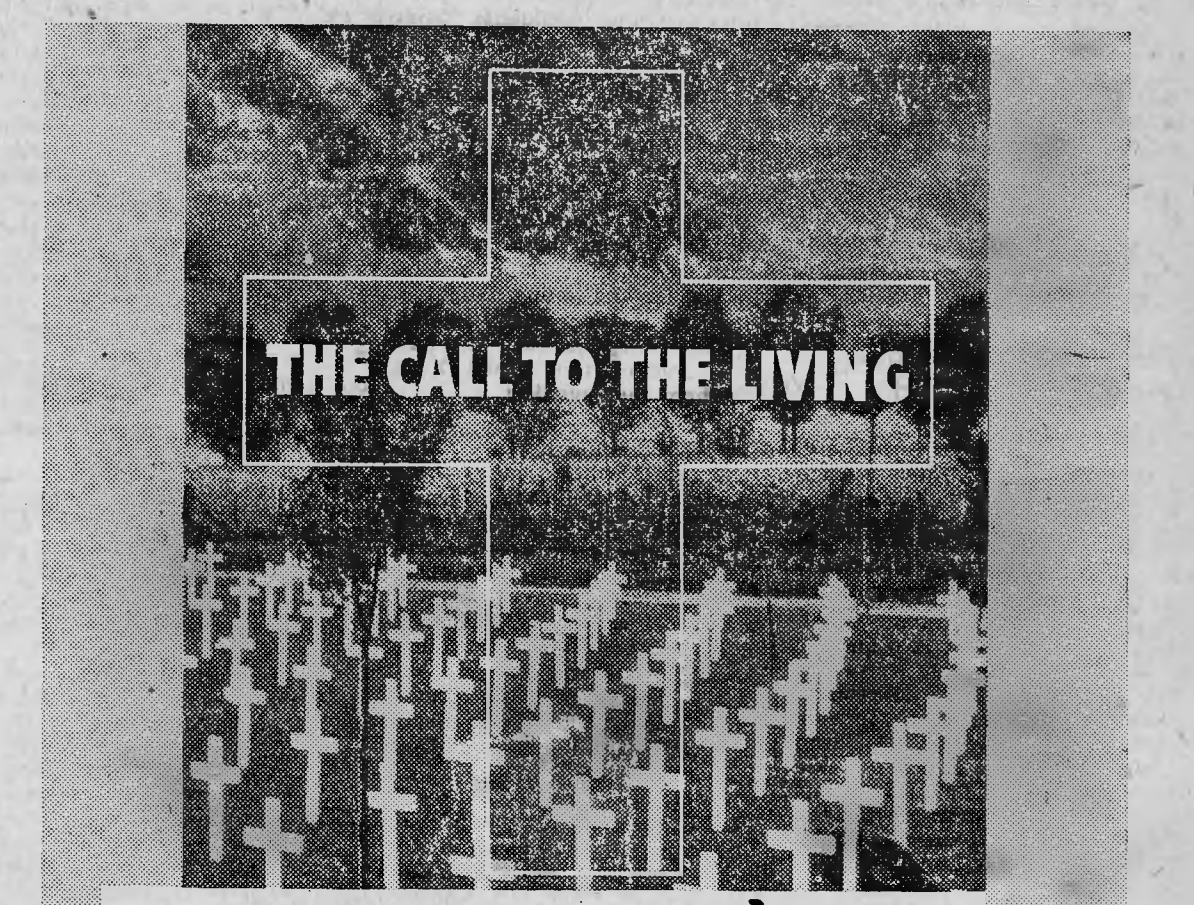
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Attend The Church of Your Choice Next Sunday



THE CALL TO THE LIVING

A cross—a hundred crosses—marking the graves of men who died in the service of their country. But why a cross?

Is this the symbol of our gratitude for the sacrifice they made for us? It is not!

Is this the emblem of democracy and freedom in whose cause they laid down their lives? It is not!

But this is the symbol of a crucified and risen Christ. The One who unfolded for mankind the truth of God's love, the truth out of which democracy, freedom, and sacrifice have come.

The cross on a soldier's grave is a call to us—a call to the living to fill our churches. It is a call to serve with eager and sacrificial devotion the Lord whose Truth men have died to preserve.

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.

Day	Book	Chapter	Verses
Sunday	Matthew	26	36-42
Monday	Matthew	27	32-44
Tuesday	Matthew	27	45-56
Wednesday	Deuteronomy	6	4-18
Thursday	Deuteronomy	31	6-13
Friday	Matthew	16	24-28
Saturday	Isaiah	2	1-3

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.

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.

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.

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.

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.

ST. ANTHONY'S (Catholic)
Vermont Ave. at Ashe
Father Peter M. Donges
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.

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.

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.

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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