

Summer Reading

THE MENNINGER STORY by Walker Winslow, Doubleday and Company, 1956

This admirable biography brings mature insight to bear upon a great American legend. The backdrop is the history of the world famous Menninger Clinic. This is, in itself, a story more exciting and inspiring than any adventure Horatio Alger ever dreamed of. It starts with a provincial youth, unpretentious, zealous, devoted to the Christian concept of human dignity, and sustained by a pioneer's endurance for work. It is to be underscored that the doctor he became believed that knowledge should be shared and patients rather than diseased organs. It is even more noteworthy that the clinic he founded was not intended as a psychiatric institution. The founder was a general practitioner—still delivering babies until late in his career. He intended to organize a clinic after the fashion of the brothers Mayo, in association with his sons and other Topeka physicians. A combination of accidents and family interest caused this general medical clinic to evolve into the greatest psychiatric teaching center in the world. This is the story against which the lives of the Menningers are delineated.

These remarkable Menningers, Dr. C. F., father; Flo, the mother; Karl and Will, sons and psychiatrists; and Edwin, the son who chose journalism, are portrayed as reality figures enmeshed by the same environmental forces that Karl and Will so heroically sought to understand and define. The portrait of the elder Menninger, "C. F.", is depicted with emphatic clarity. His humble beginnings as a student in a second rate medical college—the best to which his wife could afford to send him; as an assistant to a fashionable Topeka homeopath at \$40 per month; as a struggling independent physician trying to separate cultism from valid knowledge; as a lonely and angry man resenting the bigotry and charlatanism of his colleagues; as the dreamer inspired by the sharing of knowledge at the infant Mayo clinic; as the lonely, thwarted husband ever waiting for his wife to become capable of affectionate intimacy; as the patient father praying but not pressing his sons into medicine—to the director of the greatest psychiatric foundation in the world; this, as only a success story, makes a thrilling yarn. But author Winslow vivifies this life portrait with mature insights. Through his interpretive skill, it becomes an intimate drama of a life both magnetically active and profoundly contemplative. With no arrest in the story's movement, the author evolves a full length portrait of this human giant—a character who demanded of others only by setting them

the finest examples; a spirit for whom ideals were standards of every day living; a mind that was at rest only when it was going forward; a husband whose devotion and understanding absorbed a wife's alienating neurosis; a father whose patience and acceptance gave a full world to each of three sons.

That C. F. was an intuitive psychiatrist was well demonstrated in 1890 when he read his *Insanity of Hamlet* to his Saturday Night Club. At this early date he implicitly turned his back on the dictum that insanity was inherited—a physical condition of mind—and developed a more dynamic concept which undoubtedly had much to do with the tolerance he exhibited for his wife's neurosis and for his later belief that psychiatry was the most all-embracing of the specialties. Even in his sixties C. F. sought to extend his comprehension of this specialty by seeking to be analyzed. Dr. C. F. requested Dr. Smith Ely Jelliffe, then one of the foremost psychoanalysts in America, to take him on as a patient for a training analysis. Dr. Jelliffe's reply is a profound if humorous tribute: "I could not undertake to analyze you and I doubt if you can find a good analyst in America who will. You are that rare thing, a truly mature man. I don't mean that in age only. I would feel like a fool with you on my couch. There would be no gain for you and it might be a shattering experience for me."

A lesser but not less dramatic portrait is given of the turbulent Karl—the first son. Flo Menninger gave up security as she understood it to have her first child and out of the neurotic demands she made upon him is seen to develop the basis for psychiatrist Karl's great work, *Love Against Hate*. The consequences of his mother's illness as reaped by the innocent boy eager to please are felt into Karl's adult years, culminating in a divorce and a second period of psychoanalysis. It is a near tragedy, and but for the refuge which father represented—a single security in a chronic storm—Karl might have gone down.

The portrait of Flo—the poor, insecure, but excessively self-demanding girl who lifted her own siblings out of poverty and hardship—is a penetrating study of a severely neurotic personality. Her compulsive activity, which found fruition in the building of a Bible study group enrolling hundreds of students at a time, is an intriguing if sometimes frightening picture of a neurotic defense expending itself in how the love, faith and patience of her husband forestalled the tragedy which her intense insecurity and inability to relate intimately to others might have caused. It becomes a study of how durable a marriage can be when leavened by maturity in even one of the partners.

This is an unusually fine biography exhibiting as it does motives as well as acts. It is absorbing both for its story and character studies. It is recommended by this reviewer enthusiastically.

FRED LANGNER, M. D.
Southern Pines

County Farmers Put 300 Acres Into Soil Bank

Moore County farmers—108 of them—have signed agreements placing certain of their acreage in the Soil Bank, it has been announced by Walter I. Fields, office manager of the county ASC Committee.

The farmers all placed their acreage in the Soil Bank before July 27, final date for signing agreements.

Broken down, the agreements will mean this to the farmers: Wheat—10 agreements signed covering 50 acres with a maximum payment of \$200.

Cotton—64 agreements signed covering 176.1 acres with a maximum payment of \$7,821.11.

Flue-cured tobacco—40 agreements signed covering 73.36 acres with a maximum payment of \$14,588.61.


Fields said the almost 300 acres committed to the Soil Bank would result in maximum payments of \$22,665.07.

Seven Local Men At Lions Ceremony

Seven members of the Southern Pines Lions Club attended the installation of Lions District Governor Coy Dawkins of Rockingham at Rockingham last week.

Representing the local club were Zone Chairman Bill Spence, President Don Traylor, Bill Benson, Willis Rush, Broadus Caudle, Bill Baker and Joe Carter.

Dawkins was installed by Jack L. Stickleby of Charlotte, president of Lions International.



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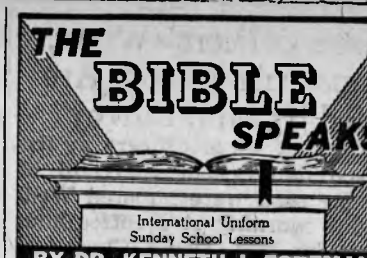
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THE BIBLE SPEAKS
International Uniform Sunday School Lessons
BY DR. KENNETH J. FOREMAN

Background Scripture: John 13:3-15, 34-35; 1 John 1:2-17; 2 John; 3 John.
Devotional Reading: Philippians 2:1-11.

Fellowship

Lesson for August 12, 1956

The word "fellowship" is batted around a good deal without people's always knowing just all that the word can mean. When some men use the word they may mean no more by it than lunching in the same place with other men of about the same age and salary bracket, once a week, calling one another by their first names and in general acting as jolly as possible. This is some distance off the meaning of the same word "fellowship" as we find it in the New Testament.

There it is a very important word. Indeed it sums up all that the Christian church is and ought to be at its best.

With God
Fellowship,—the word, that is—even among Christians can be misunderstood. It is not just the same thing as "sharing." Some forms of sharing, or what goes by that name, are not fellowship at all. The writer was in a meeting once where a good deal was said about sharing with the needy of the city and in other lands. Toward the close of the meeting it came out what was being planned: an old-clothes drive. Everybody present was exhorted to go through his or her attic and closets and find clothing, hats and what-not that wouldn't be used again, and to have these ready on the porch when the boys came by for it. Of course that was not real sharing at all, it was only a scheme to get rid of some fire hazards, to tidy up for full housecleaning. Real sharing always involves giving up something which one would otherwise have been glad to use. But even real sharing may not be fellowship as the New Testament has it,—not as our Lord and the beloved John meant it and practiced it. A traveler can share a seat on a bus when he would much rather sit alone. Fellowship is sharing-with-love, it is a sharing love.

With Man
It is a striking fact that although John is writing to and about the Christian church, he writes two of his three letters without ever using the word. Perhaps it was too cold and formal a word for him, although Paul loved the word "church" and so may we. But John did not want to be misunderstood. So he uses simple words like "God's children," "brothers." The church is the place for fellowship among God's children. In a real church, there is bound to be a closer, dearer tie between Christian and Christian than there can be between persons outside the church, or between Christians and outsiders. What brings Christians together in the first place is not simply themselves as human beings. It is their fellowship with God. It is because they are so close to him that they become close to one another. Now fellowship with other Christians in the church—again more than sharing. Even on the sharing-level, how much of it is done in the typical church? What do "members" of the same church share? Sermons, hymnbooks, the same sermons, preacher, potato salad at church suppers? All this may be the doorway to Christian fellowship, but still not quite it. Two people can sit at opposite ends of the same pew, and eat out of the same salad bowl, for years on end, without ever finding out what real fellowship means. It is only when they really share the love of God, when together they let his love flow through them in joyous service in his name, that they discover Fellowship.

Learning How
Christian churches would wither without Christian homes. Little children learn lessons in living first at home before they learn in Sunday school or church. Father, mother and children can learn together what Christian fellowship is, and if they do, they will know what the preacher is talking about. If they do not learn at home, the minister, and the Bible, will seem to be talking in a strange language. Actually, there is not a great deal of time to practice fellowship in the church. Maybe one spends five hours a week there; it's more than most do. But there are 168 hours in a week; what about the other 163? If the church is the lecture-room for fellowship, the home is the laboratory. The Bible tells us that it will work. Home is where we can find out how right it is.

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Bookmobile Schedule

Tuesday—Roseland Route, Hartsell, 1; Laton, 1:15; Brown, 1:30; Kirks, 1:45; Gaylean, 2; Colonial Heights, 2:15; Pinebluff, 3:45.

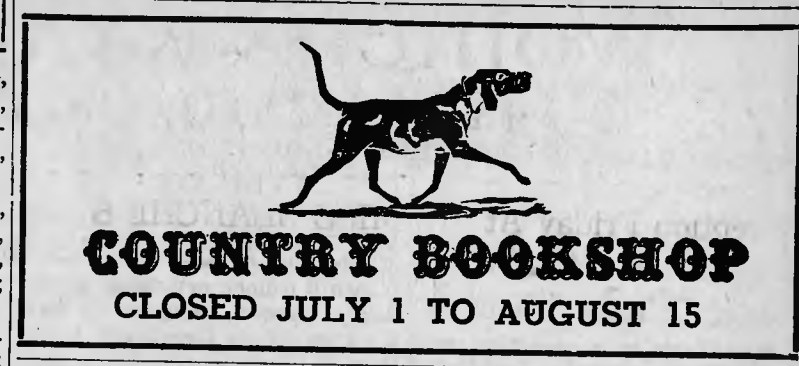
Wednesday—Mt. Carmel Route, Lisk, 9:45; Boone, 10; Thomas, 10:15; Davis, 10:45; Richardson, 11; Harris, 11:15; Seawell, 11:45; Baldwin, 12:15.

Thursday—Carthage, 9:45; K. C. Maness, 10:45; Powers, 11:15; Virginia Williams, 11:45; Ethel Morgan, 12; Etta Morgan, 12:15; Yarbrough's Store, 12:30; Brown, 12:45; Burns, 1; Moore, 1:15; Derberry, 1:30; Talc Mine, 1:45; Robbins, 2:45.

Friday—White Hill Community, Hornes, 9:30; Hendricks, 10; Clark, 10:15; Thomas, 10:45; Wicker, 11:15; Denny, 11:30; Cameron, 11:45; Gaines, 12; Solomon, 12:30; McIver, 1; Phillips, 1:15; Dunrovin, 1:45; Jackson, 2.

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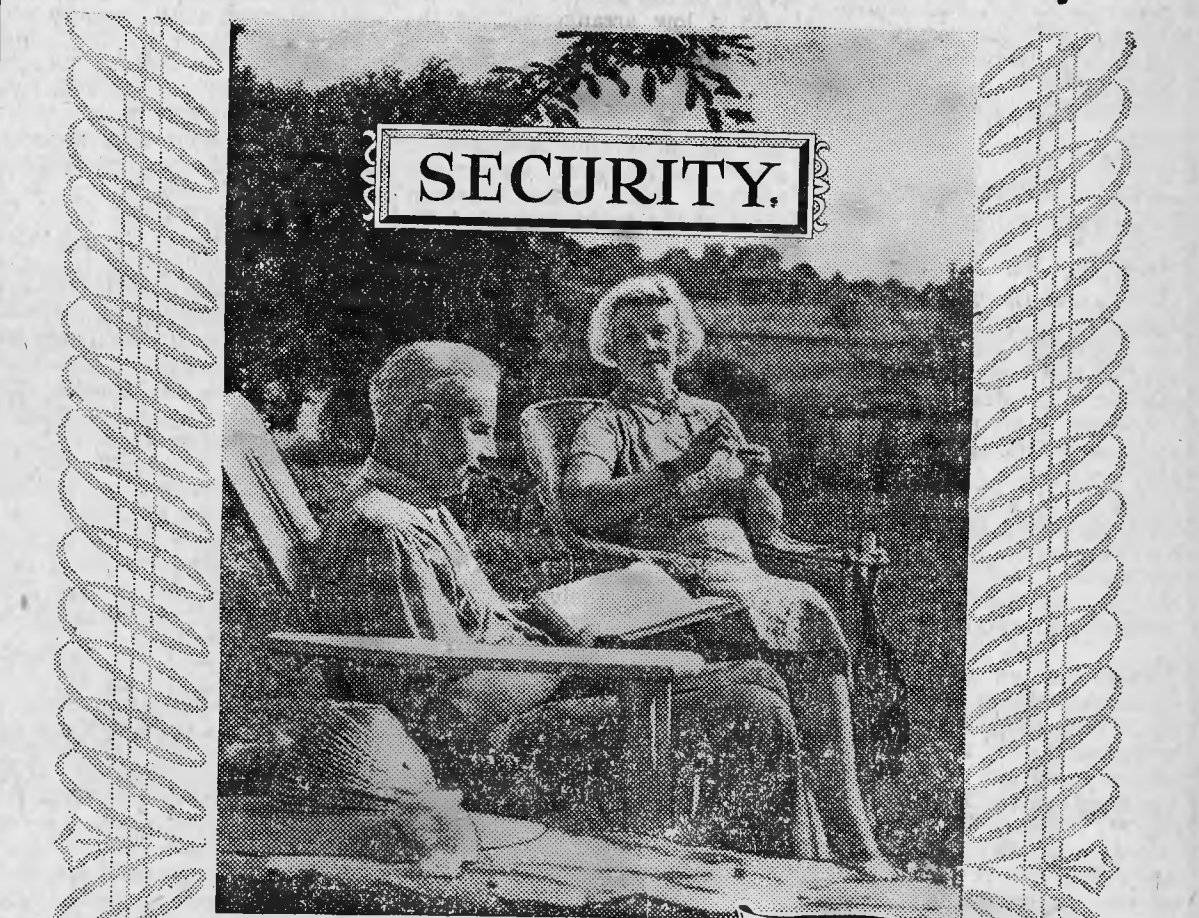
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SECURITY.

Security is everyone's byword in this era of tension, anxiety, and bristling competition. It's the goal of government, industry, business, family, and nations.

Security generally means being sure of something, or even someone. But, no one gets security without giving. It is not self-accomplished. Other people and factors contribute in providing our security.

Above all, God alone is the source of security and serenity. Society cancels out our security with finality when we run afoul of its standards, whereas God endows us with the privilege of obtaining forgiveness and mending our ways.

How secure are we against the disasters and perils of life and against our own imperfections? To find the answer, turn to God's Church where we will find the fountain of security.

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	II Samuel	12	1-14
Monday	Psalms	116	1-19
Tuesday	Isaiah	26	1-8
Wednesday	Mark	4	1-29
Thursday	Mark	4	21-29
Friday	Romans	2	1-11
Saturday	Romans	6	15-23

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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, 8 a.m. and 10 a.m.) Sunday School, 9 a.m. Morning Prayer and Sermon, 10 Holy Communion—each Wednesday and Holy Days, 10 a.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)
Ermond 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.

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.

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Robert L. Bame, Minister
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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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