



Some Looks At Books

By LOCKIE PARKER

JAWAHARLAL NEHRU by Frank Moraes (Macmillan \$6.75). In addition to being a good biography, this book gives a fairly complete history of the Congress Party and will make clear the position of India in foreign affairs and the main outlines of her present domestic policy. Mr. Moraes, who is editor of the Indian TIMES, Oxford-educated, a Catholic and author of a book on contemporary China, writes clearly and objectively and he has organized a mass of material into a straightforward narrative.

No country has been more fortunate than India in the quality of the men who have been her leaders in recent decades. Through the critical years when she was struggling for independence, such men as Gandhi, Jawaharlal Nehru and his father, Motilal Nehru, gave examples of selfless devotion to the cause of the nation and the Indian peasant. The relation between these three makes a fascinating story in itself.

Differing widely in temperament, differing often in their opinions of the right thing to do next, they argued, disagreed, voted against each other in Congress sessions, but never for a moment lost their profound respect and affection for each other.



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While he lived Gandhi dominated and the others, though unable to follow his mental processes, recognized again and again the soundness of the intuition with which he chose the right thing to do at the right time and so kept the masses of India behind the drive for independence.

Nehru, an aristocrat, an intellectual, a much less religious man than Gandhi, was still his political heir. Gandhi described him as "pure as crystal," "truthful beyond suspicion" and said that "the nation is safe in his hands."

This is too long a book and too fully packed to summarize adequately in a brief review. Mr. Moraes is an admirer of Nehru but not an uncritical one. He finds him not too trustful of his associates and inclined to keep too much power in his own hands but untiring in his devotion to India's welfare and international peace. His domestic policy is summed up as socialism achieved by the democratic process.

"Gandhi," says Mr. Moraes, "with British acquiescence and approval in the final phases, proved that a political revolution was possible without violence. In independent India, Nehru is attempting to prove that an economic and social revolution, built on the utilitarian principle of the greatest good of the greatest number, is equally possible without violence or class conflict."

Nehru's foreign policy stems from this same rejection of violence as the best way to settle disputes. He dislikes to be called "neutral," because India takes a positive stand on this principle and has again and again been quite definite as to her position on particular disputes. The book includes the thrilling story of the progress that has been made since independence in the amelioration of the lot of the Indian peasant. It also gives us a warm picture of Nehru in his family life and a credible account of the

influences that formed his ideas and his character.

THE STRAIGHT AND NARROW PATH by Honor Tracy (Random \$3.50). This is high comedy. A British anthropologist recuperating from researches in the Congo goes to a little Irish village to rest. There he becomes involved in the life of the village, has a set-to with the local clergy and legal talent and finds ways of the Irish even stranger than those of the Congo.

There are some hilarious situations that include the local lord, the nuns of the convent, a ghost and a miraculous visitation. The contrast of the forthright British way of doing things and the Irish love of more imaginative ways to one's destination is beautifully done. How the British anthropologist eventually finds himself out-irishing the Irish makes the tale even more satisfying.

Miss Tracy writes with acute appreciation of human foibles, a minimum of slapstick and high good humor. The climax is happily contrived to give everyone a prize. Yet Dr. Butler, the anthropologist, still feels his head spinning when he tries to understand the Irish.

KAPPY OLIVER by Nona Walker (Holt \$3.00). Here is a teen-age novel that is a real study in human relations. The author lives in North Carolina and has a teen-age daughter of her own. The story is laid in North Carolina and tells of the experiences of two young people from the North in finding their places in high school circles in a small Southern city. Kappy Oliver is a lovable heroine.

At first, she had welcomed the chance to make good on her own merits without her popular and attractive parents but she little guessed how much she had taken on. After some unsuccessful efforts to make friends for herself she decides that she will never get far until she does something about her cousin Till who is prickly as a cactus and yet very appealing to the understanding Kappy.

How Kappy does this with the help of the awkward Bundy, who at first seemed to only make it more difficult, is well told in a story that develops logically from character and has a good deal of tension.

A FRIEND IS AMIE by Charlotte Steiner (Knopf \$2.75). If you would like to start some little girl early on learning French, we cannot imagine a more attractive beginning than this gay story of two small girls who lived next door to each other and wanted to play together despite a difference in language.

How they managed to communicate and Milly learned some French while Lili learned some English is engagingly told in this colorful picture book. Phonetic spelling is included with the French words.

Betty Loudermilk Is FHA Officer

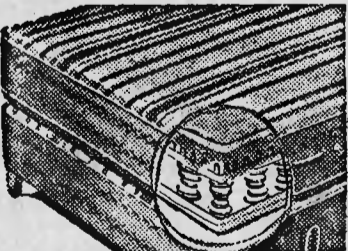
Betty Jo Loudermilk of Southern Pines was elected state parliamentarian of the Future Homemakers of America at the District rally held in Hamlet Saturday.

The rally at which representatives from 66 high schools of 10 eastern and central North Carolina counties attended, was under the direction of Miss Elizabeth Burns of Pinehurst, district advisor.

More than 675 girls, homemaking teachers, chapter mothers, fathers and guests assembled for the meeting.

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Background Scripture: Deuteronomy 6.
Devotional Reading: Psalm 78:1-7.

Home School

Lesson for October 21, 1956

NOT many people are born in a school-house. But most people in America move to some school-house before they are two weeks old. Because then they come home from the hospital; and home is the greatest school in the world. Experts tell us that a child learns more before he is six than he ever learns afterward; but at the age of six he is only just starting to school, as the saying is. It's only a saying, because he has been learning every minute since he first blinked at the light, and most of this he learned right at home.

Learning is not just what is printed in books. The child learns to understand and to speak his mother-tongue; he learns to walk and run and eat and play. He learns a little about how to get along with other people. Among the most important things he learns are what never gets into a book—prejudices, habits, attitudes, both good and bad.

Learning Religion at Home
If it is true that our relation to God is more important than any other relation of life, then it is true also that the religion learned in the home is more important than anything else learned there. Suppose a child's home-school teaches everything except religion, how much hope is there that religion will become real to him? There are 168 hours in every week. Take out 56 for sleeping (it would really be more for a child) and you have left 112 waking hours. Let us suppose that little Johnnie Doe, Jr., is sent off to Sunday school by Mr. and Mrs. Doe, who take him and fetch him afterwards, but never, no never go to Sunday school or church themselves. That makes one hour of religion per week, 111 hours of no-religion. How much of anything is a child going to learn if he has less than one per cent of his time to put on it? If all the religious homes of America stopped teaching religion, the churches and synagogues would soon fold up.

But Can Religion Be Taught?
At this point someone may catch us up. Can religion be taught? Isn't it "caught, not taught"? Quite so. The genuine spark is kindled only on the invisible altar of God. But in your car engine, the spark does not come to life in an empty chamber. There has to be there the right mixture of gasoline vapor and air. Without that, the sparks shine for a brief instant and go out—and nothing happens. When a gardener plants vegetables, he knows that if the seed is not fertile his work is useless. Everything depends on a germ he did not and cannot create. But that does not give him leave to quit his job. The gardener's job is to prepare the seed-bed in which the living seed will sprout and not die. So the home prepares the seed-bed in which the living seed of God's grace can bring forth a harvest. Speaking without parables, the home can teach a great many things about religion which can't be learned by inspiration or absorption. The Bible is high among these; in the home begins the work of filling the storehouse of the mind with treasures from the Word of God.

"When Your Son Asks You . . ."
The great sixth chapter of Deuteronomy is perhaps one of the most often quoted chapters of the Bible. In it, father and mothers are commanded to be teachers. God knows that rabbis and priests and preachers are never enough. But we find in this chapter also (among many others) this further thought: Children will not always understand all they are taught. They will ask "Why?" So, when (in the words of Deuteronomy) your son asks, What is the meaning of the testimonies and the statutes and the ordinances . . . ? The father and mother are not to dodge such questions. There is nothing meaningless about true religion; on the contrary, religion discovers life's central meaning. True religion is not a set of "scruples" as an unsympathetic sociologist has put it,—not a collection of senseless "Don't's." A great phrase in Deuteronomy put a great deal in a few words: true religion, all the commandments of God, everything we ought to believe and do, is "for our good always." But father and mother must learn that first before they can teach it.

(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 — Union Church
Route: W. F. Smith, 9:45; Vass School, 10:15; Vass Post Office, 11:15; Edgar Oldham, 12; Miss Polly Key, 12:15; Albert Taylor, 12:30; C. E. Smith, 12:45; Tom Bailey, 1:15; J. M. Briggs, 1:45; O. L. Darnell, 2:30.
Wednesday — Pinehurst Post Office, 9:30; Taylortown, 10; Eagle Springs School, 10:30; Eagle Springs 11:15; West End 12; West End School, 1; L. H. Chissom, 2:15; A. J. Hanner, 2:30; T. L. Bronson, 2:45; W. E. Munn, 3.
Thursday — Carthage, 9:45; Robbins School, 11; Elise High School, 12; Robbins Library, 1:30.
Friday — West Southern Pines School, 9:45; Niagara Post Office, 11:15; C. G. Priest, 12; Lakeview, 12:30; Jackson and Patterson, 1:15.

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A BOY'S PRAYER

Dear God . . . there's so much I'd like to say to You. It's that way lots of times. I want to talk to You, and then somehow I get stuck for words.

I guess I do some stupid things, sometimes . . . like that fight with Butch Hendley yesterday. He said something I didn't like and then I said something, and that was it. I guess I won, but afterwards, I was kind of ashamed. I told Dad about it last night and he went for a walk with me and we looked up at the sky and the stars. Everything looked so big, all of a sudden, that it scared me. It seemed too big to understand.

Then Dad told me that there are lots of things like the sky and the stars, too big for people to ever understand. And he said that that's where Faith comes in, and that it is good to have the Church to put our trust in.

I got to thinking about that, and I told Dad that I'd kind of like to ask Butch to come to Church with us next Sunday morning, but that I was afraid he wouldn't come. Dad grinned at me and said, "Why not ask him and see?"

Dear God . . . I did ask Butch, and he's coming. Butch hasn't been to Church regularly like I have, so maybe when it comes to praying he'll get stuck for words even worse than I do. But You'll listen to him anyway, won't You? Because he needs You very much . . . just like I do . . . just like all of us do.

Thank You, God.

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	Proverbs	3	1-18
Monday	Proverbs	3	19-35
Tuesday	Matthew	7	15-29
Wednesday	I Corinthians	9	15-27
Thursday	II Timothy	2	1-26
Friday	Titus	2	1-15
Saturday	I John	3	1-12

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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)
East Massachusetts Ave.
Martin Caldwell, Rector
Holy Communion, 8 a.m. (First Sundays and Holy Days, 8 a.m. and 11 a.m.)
Family Service, 9:30 a.m.
Church School, 10 a.m.
Morning Service, 11 a.m.
Young Peoples' Service League, 6:30 p.m.
Holy Communion, Wednesdays and Holy Days, 10 a.m. and Friday, 9 a.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.

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, 8:30 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.

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.

SOUTHERN PINES METHODIST CHURCH
Robert L. Bams, 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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