

## Some Looks At Books

By LOCKIE PARKER

THE RELUCTANT LEGION- tist's cautious scrutiny of facts of the poets circle at the Mermaid. Philip himself has become NAIRE by Michael Alexander and theories. It is a rare find for obsessed by the Faust legend (Dutton \$3.50). This is a true anyone who likes to ponder the which complicates life for Eliza story and what a story! Though ways of Nature, whether ama-considerably. it begins with a quotation from teur field naturalist or just the "Beau Geste", times and methods armchair variety. "Day and tic tale, and the background "Beau Geste", times and methods afficial variety. Day the tic tale, and the background have changed since P. C. Wren night, from one end of the year shows considerable knowledge of wrote his tale of the Foreign Le- to the other. . . millions of living Elizabethan days and ways. gion. When West de Wind Fen- creatures are moving through air ton who "had everything—mon- and land and sea, just as they eyed ease, influential friends, have moved for hundreds of Dorothy Shuttlesworth with ilgay parties and a blue-blooded thousands of years, weaving lustrations by Su Zan Swain. family history" joined the around the globe a network of (Garden City \$2.50). When the Foreign Legion in a fit of repres- peregrinations, some of them six child begins to bring home stones sion and then decided he did not thousand miles long." What that attract his attention because like that life, the problem of get-drives them? How do they know of their appealing texture or ting him out is taken up gaily when to start, what direction to shape, he is on his way toward enough by some of his friends at follow? a London party. He had written The author does not attempt a tlesworth tells how to transcribe to a girl of his circle about one comprehensive study of all this interest into knowledge. Her unsuccessful attempt at escape, known migrations but selects a book, with many full-color illus-

"I had quite fun while on the run few and gives us vivid word pic- trations, is designed to help the but the prison was veryscruffy." tures of these along with brief child identify rocks. It tells about Michael Alexander was the man accounts of man's attempts to exprock-forming minerals from their elected to rescue him because of plain them from Aristotle to the very beginning when the earth his war time experience in North latest findings of science. We see was still a molten mass of fiery-Africa. Money for travel and the graylag geese leaving the hot doughy material. It gives bribes seemed of first import- plains of Turkestan, awkwardly tests to determine what your ance, and the resourceful Mich- plodding south on foot during the rocks contain, and it tells about ael decided it could best be ob- moulting season and then, with metals with strange properties. tained by selling the story before new feathers grown, flying great In the last chapter, entitled he started. The interviews with mountain ranges until they sur- "Strictly for Rock-Hounds," Mrs. editors, literary agents, and pub- mount the last barrier of all, the Shuttlesworth suggests ways to lishers give a fantastic picture of high Himalayas. how some things happen in our We follow the smolt, or young She says that although it is world today. A contract was salmon, from his mountain sometimes difficult for a city finally made and off the rescuer stream to the sea and see him child to find speciments, there went, accompanied by a friend come back again years later and are always possibilities where a

who wanted a holiday and Lady many pounds heavier to the same new road or bridge is being built. Mary Rous, daughter of an earl, remote stream. We watch the A quarry, a lake, sea, or river the newspaper insisted on her vast and mysterious migrations front may be wonderful places for romantic interest. There is a great deal of dash- and the suicide rush of the lem- tells how to keep records of ing about Algiers in cars and mings into the sea. Behind all "finds,' and lists the simple much drinking in bars as they this and involved in the varied equipment which is needed. pursue the elusive Fenton. explanations of it are the winds French officialdom regards them and tides, the movement of sun, with no favor at all and the For- moon and stars. eign Legion obviously tries to Not since St. Exupery have I Col. Waightstill Avery, Revoluprevent any contact with their read an author so conscious of tionary patriot who, when chal-

type of mystery story at this may not be fair to quote this out drew Jackson, allowed him to point and builds up good sus- of context, but Georges Blond is fire, then marched up and lec-There is a whirlwind finish in much more closely intergrated headedness. Africa and an odd chapter in Lis- with the cosmos than he generalbon but oddest of all is the end- ly believes." again incarcerated, this time by the newspaper which wants to be sure of an exclusive story. The

tale is told in a witty and amus- dom \$3.50). This is a light-hearted days when Kit Marlowe and THE GREAT MIIGRATIONS Will Shakespeare were young, by Georges Blond (Macmillan when England repulsed the \$4.00). This book is written with Armada and when Sir Walter a poet's imagination and a scien-Raleigh entertained the keenest

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wits of England in his gardens and speculation ranged wildly. The story is told in the first person by Liza Bowe, barmaid at the Mermaid Tavern. This limits our view but adds an effect of personal acquaintance with celebrities, pleasing to those who like to identify themselves with heroine or hero. Liza is a competent, hard-working barmaid and a very well behaved girl, devoted to her Philip, a young gentleman

It all makes a pleasing roman-

a real rock collection. Mrs. Shut-

collect and then store collections. of the buffalo, the eel, the locusts for field trips. Mrs. Shuttlesworth

Avery County, in Western North Carolina, was named for recruit. It resembles the gayer the oneness of the universe. It lenged to a duel by young Anconvinced that man, too, "is tured him on the evils of hot-

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Two Sons

Lesson for November 25, 1956

day school class that, and you may be surprised at how many bad guesses you hear. Actually the name simply means "wasteful." Jesus never named his parables; and

sometimes the names the church has given them fit, and sometimes not. The parable of the "prodigal son" might be better named "The Two Prodigal Sons' or "The Forgiving Father."

Dr. Foreman

Two Ways of Wasting There are two ways of being prodigal or wasteful. One is to use up and destroy what might have been saved. If you let good farm machinery sit around in the rain till it rusts, you are wasting equipment. If you use expensive butter for a job a little bacon grease will do just as well, you are wasting the butter. If you are a general and order a useless assault in which thousands of men needlessly lose thir lives, you are wasting human life. All these wasteful acts, great and small, are done in the same way, essentially by throwing away or spoiling what might have been saved and use. Another way of wasting is just not to use what is there to use, something which if you do not use now you will never have the chance to use again. An example of this is water power. The river flows on its way, developing so many horsepower with every mile; if these are not used today, tomorrow the horsepowertoday's horsepower-will be gone. You waste water power not by destroying it but by failing to use it. The Younger Son

Now in Jesus' famous parable, the two sons were both wasters, but in opposite ways. Take the younger one: Give me . . . he said, and off he went. A young fortune was in his hands; but he threw it away, he was through with it, he was through, "period," in no time.

There was something else he wasted; his father's love and confidence. He virtually treated his father as if he were already dead. This younger son is, of course, the type of the reckless sinner who wastes his health, strength, character, perhaps money too, the sort of man who is called a "wastrel" or waster. The time, life, strength that such a man wastes cannot be brought back again. You could go down to Skid Row or to the nearest hospital for drug addicts and convert them every one; but you could never give them back the "years the locusts have eaten." God forgives such men, as the father in Jesus' story forgave the younger prodigal; but just as the father in that story could not recall from the four winds the wasted fortune and the wasted years, so not even God ever turns the clock or the calen-

waster. Only he wasted in the other

The Older Son But that older boy-he too was a

way, not by destroying but by not using. There seems to be something deeply sad in the father's simple saying: "Son, you are always with me, and all that is mine is yours." This was true-and yet the son had made it untrue. "You are always with me"-so near, and yet so far away. None of the father's spirit had penetrated the boy's mind. He was physically at home yet spiritually a stranger. He too, in a different way, had lived like an orphan. Every day there was open to him a father's heart, a father's sympathy, a father's wealth; but he never took it. If for the younger boy there was wasteby-destruction, for the older there was waste-by-neglect. Did the father forgive this son too? The story does not say. The impression most people get is perhaps what Jesus intended to suggest: The father was ready to forgive each son; but the younger son was forgiven, because he had "come to himself," he had confessed his wrong. The older son was not (so far as the story takes us) forgiven, because he did not seem to be conscious of having done anything wrong. Of course he was the type of the Pharisees; but the Pharisees are not dead. In the church and out there are correct, respectable citizens who know nothing of God's love for their lost brothers, and so have never known the God they officially call "Father." God will forgive such a man too; but perhaps he seldom does, for such a man seldom thinks he needs it. (Rased 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-Routh's Service Station, 9:30; Sam Taylor, 9:45; Lewis Marion, 10; Cameron School, 10:15; Cameron, 11:15-12:15; Wade Collins, 12:30; Miss Margaret Gilchrist, 12:45; Walter McDonald, 1; Paul Thomas station, 1:30.

Wednesday - Doubs Chapel Rt.: Arnold Thomas, 10; Clyde McKenzie, 10:15; Elmer Vest, 10:30; Mrs. Frances Scarboro, 11; R. L. Blake, 11:30; W. E. Jackson, W HAT does the word "prodi- 12; Robert Blake, 12:30; Clyde gal" mean? Ask some Sun- Auman, 12:45; Landis Cox, 1; Frank Cox, 1:30.

> Thursday-Westmoore School, 10; Roland Nall, 11:45; Charles Stutts, 12; Arthur Baldwin, 12:30; C. G. Cole, 12:45; Davis School, 1:15; Enloes Grill, 1:45; Carthage, 2:30.

Friday-Murdocksville Road: Dan Lewis, 9:45; W. R. Dunlap, 10: Miss Margaret McKenzie, 10:15; Tom Clayton, 10:30; Mrs.

A. Rice, 11; Mrs. Ethel Black, Lea, 1:15; J. V. Cole, 1:30; Ed 11:15; Edward Black, 11:30; Earl Smith, 1:45; H. E. Blue, 2; Ira Monroe, 12; Mrs. Helen Neff, Garrison, 2:15; M. L. McGuirt, 12:30; Coy McKenzie, 12:45; R. E. 2:45.

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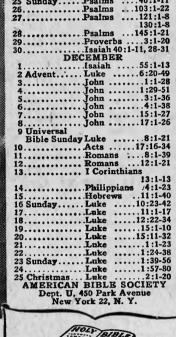


of battle; we pause in the turmoil of time to read the Word of Eternity.

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Day			
e	Book	Chapter	Vers
Sunday			9-1
Monday	Matthew		
i uesaav .	Matthan		1-1
Wednesd'y	Matthey	5	17-2
Thursday	Matthey	<b>7</b> 5	27-4
Thursday	Hebrew:	8 4	9-1
rriday	II Time	41	
Saturday	IT Dates	my 3	10-1
	AA F CCCF	1	16-2

EMMANUEL CHURCH BROWNSON MEMORIAL CHURCH (Presbyterian) Cheves K. Ligon, Minister (Episcopal) East Massachusetts Ave. Sunday School 9:45 a.m. Wor-Martin Caldwell, Rector Holy Communion, 8 a.m. (First Sundays and Holy Days, 8 a.m.

and 11 a.m.)

p. m.

Family Service, 9:30 a.m.

Morning Service, 11 a.m.

Young Peoples' Service League,

Holy Communion, Wednesdays

and Holy Days, 10 a.m. and Fri-

Saturday—6 p. m. Penance.

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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.

Church School, 10 a.m.

ship service, 11 a.m. Women of the Church meeting, 8 p.m. Mon-day following third Sunday. The Youth Fellowships meet at 7 o'clock each Sunday evening. Mid-week service, Wednesday,

CHRISTIAN SCIENCE CHURCH New Hampshire Ave. Sunday Service, 11 a.m.

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

Il 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. Cor. Bennett and New Hampshire

owship (Young people). and family s Sunday, 8:00 p.m., The Forum. days, 7 p.m.

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wenings, 7:30. Fourth Sunday evenings, 7:30. Fourth Sunday morning, 11 a.m. Women of the Church meeting, p.m., second Tuesday. Mid-week service Thursday at 3 p.m.

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W. S. C. S. meets each first Tues

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