



## Some Looks At Books

By LOCKIE PARKER

**SHANE LESLIE'S GHOST BOOK** (Sheed & Ward, \$3.00). For both the casual reader of true ghost stories and the inquiring student of supernormalities, there has come (at last) an American Edition of Sir Shane Leslie's "drift and silt of a life-long interest in ghosts."

Sir Shane first takes the reader through his interpretations of uncanny experiences such as these, and then in Part Two of the book he details some thirty-five visits of ghostly revenants which have made local history. Rather than just another "anthology of ghost stories," it is a re-counting of selected authentic cases, particularly those involving Roman Catholic families, churches, and even exorcisms. They are well presented, though occasionally wordy, and some are reminiscent of Sir Shane's lectures in Pinehurst and Southern Pines four years ago.

The Introduction and Part One of this volume are as interesting as the stories, and comprise an inquiry into the theories of "ghosts." Here he predestinizes among the implications of ancient and modern evidences. Sir Shane does not hesitate to consider critically the possibility of a non-survival explanation of veridical visions, and he duly respects "the cross-examination which psychological research demands;" he contends that "manifestations may be genuine but not the manifesters." But, elsewhere he avers that "Catholic ghosts are not... purposeless;" and, that "the Church forbids the dead to be evoked, but there is nothing to forbid the dead making the gesture themselves." Be these, however, merely variations upon a theme, there is included a diverse sprinkling of Maughmian acidity as an added attraction.

The cases involve physical and apparitional phenomena, some of which have been especially

well documented. Many are "first-hand" accounts, some are unique, and all are well able to entertain.

—W. E. COX, Jr.

**THE PHILADELPHIAN** by Richard Powell (Scribner's \$3.95). This novel hit the best seller list almost as soon as it was out, although the author is little known in this field. Coming from a man who has made a success in the field of advertising this was not too surprising. My own first reaction to the opening chapters was that he certainly knew what the public liked,—beautiful girls with a strong urge to reproduce the species match themselves against entrenched wealth and position, situations in the sex duel that are unconventional but not sordid, and a good, swinging pace to his narrative, never a dull moment.

But there is more to this book than entertainment, excellent as that is. There is an intelligent picture of the social strata in one of our older American cities. I am not familiar enough with Philadelphia to pass on the special qualities he sees as distinguishing that city, but much of it would apply to any of them, and he gives the established families a fair deal, their virtues as well as their weaknesses.

The book describes a drive from the bottom that succeeded. It began with an Irish immigrant, pretty Margaret O'Donnell who came to Philadelphia in 1857 and partly by luck, partly by courage, got a job as maid in one of the first families of Philadelphia. A couple of years later Margaret was dismissed because she was pregnant and unmarried, but in the mean time she had seen a pattern of life that she admired and meant to attain. It took close to a hundred years to do it, but Margaret's descendants were not allowed to forget. It was she who said to her five-year-old great grandson on her deathbed,

"I hope you know what you have to do, Anthony." Then at a critical moment in his career, it was her words quoted by his mother, "Keep your pride hot and bright and they'll respect you the more for it," that made the issue clear and helped him to a decision.

That brings me to the best thing about this book. As you get into the life of Anthony Lawrence, there is action enough but the real suspense hangs on the decisions he makes; they are moral decisions and yet not simple cases of right and wrong, there are real claims on both sides and the balance swings very delicately. Through prep school and college, as soldier, young lawyer, a successful man, these decisions are dramatically presented, and so skillfully has the author built up his character that you are satisfied that he must have decided as he did and that Margaret O'Donnell would have been proud of him.

**THE MONKEY OF CROFTON** by Eleanor Frances Lathmore (Morrow, \$2.25). When Luke had the chance to choose the present his mother and father would bring him from India, he chose a monkey. His uncle and aunt were not enthusiastic and they were less so when he found a monkey in the garden the very next day!

The antics of the monkey will entertain young readers from seven to ten, and the outcome is dramatic and satisfying.

The text is easy enough for young readers to read to themselves and the pictures are as amusing as the story.

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W. Lamont Brown  
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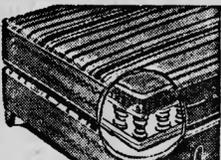
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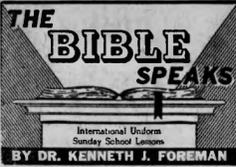
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## Seventy X Seven

Lesson for March 10, 1957

IS IT a mark of high breeding never to forget an injury? One of the most famous Americans was known also as a duelist. When he left home as a boy, his mother wrote him a letter which contained some Christian advice; but she mixed with it an idea she could not have found in her New Testament; he must never overlook an insult or a slight. It is rather strange how many Christians (Christians otherwise, that is,) have had the same notion.

Long after dueling was outlawed in most states, it was still going on in the "Bible Belt." It has gone out there too by now; which may be an indication that people understand the Gospel better than they once did.

**The Need for Forgiveness**  
In a southern town there lives a man who was in a penitentiary in another state; for 19 years, for a crime he did not commit. He was a stranger and he had a gun; so when the local hoodlums all came up with alibis, this man was a convenient mark, and to the penitentiary he went. And there he stayed even after the real criminal confessed. Authorities kept him there, because if the facts became known, and the man released, some important reputations and careers would be ruined. Finally, through the efforts of a sister and a friend, he was released, 19 years not guilty, but punished all the same, even years after his innocence was established. Would you be in a forgiving mood after that? Not many people have tremendous, long-lasting injustices done to them of that sort; yet the story illustrates one point about forgiveness: it is not always a matter of forgiving persons directly. One may suffer severely, unjustly, without its being possible to identify the persons who are responsible for things we suffer (such as unfair laws, or customs which harm us in some way); but although we cannot forgive the responsible persons—who may be many—face to face, it is just as un-Christian to harbor bitterness in the heart against "fate" in general as it is to feel bitterly about some one we know.

**God Has More to Put Up With**

When Peter asked his question about forgiveness, he was thinking, it seems, of a kind of rule. Forgive a man once, twice... to seven times; but the eighth time is one too much? Jesus' reply,—that if a brother repents 70 times seven times, we are to forgive him just as many times,—is not a matter of strict arithmetic. It is not intended as a rule. It is Jesus way of saying: Forgiveness must be without limit. The reason Jesus suggests, in his parable, goes to the heart of things. God has far more to forgive than we have. Even an apostle, Jesus suggests, has sinned against God more than any man has ever sinned against him. What we have to put up with from others, every day, are trifles compared with what God has to put up with from us. If the reader thinks this is an exaggeration, let him consider one point: the way we Christians misrepresent God. His reputation in this world is maintained or blackened by those who profess to be his people. We claim to be his children, and yet we often act as if we had been sired by the devil. Few if any human beings have been so persistently slandered as God is by his professed friends.

**Forgiving From the Heart**

Forgiveness has been called a fiction, and in a way it is. It is not the same as ignoring or condoning, but it treats the offender exactly as if no offense had been committed. That may be fiction; but there is no true forgiveness without forgetting. God's forgiveness is complete; he casts forgiven sins "behind his back"—he "remembers them no more." Human forgiveness like all things human is never complete, for in spite of our best efforts the thing will keep coming back to mind. Nevertheless, true Christian forgiveness makes every effort to forget. Forgiving without forgetting leaves things much as they were. Only in complete forgiveness can there be a complete new start. Erasing the whole thing from mind, living as if it never had happened; this may be a fiction but it is a fiction of love.

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## Bookmobile Schedule

Tuesday — Cameron School, 11:30; Cameron, 12:30; Walter McDonald, 2; Lewis Marion, 2:30; Sam Taylor, 2:45; Paul Thomas Station, 3; Rouths Service Station, 3:15.

Wednesday — Doubs Chapel Rt.: Arnold Thomas, 10; Clyde McKenzie, 10:30; Mrs. Frances Scarborough, 11; R. L. Blake, 11:30; W. E. Jackson, 12; Clyde Auman, 12:30; Landis Cox, 12:45; Mrs. Sutphin, 1; Frank Cox, 1:30.

Thursday — Westmore School, 10:30; Roland Nall, 11:30; Charles Stutts, 12; Arthur Baldwin, 12:30; Davis School, 1; Enloe's Grill, 1:45; Carthage, 2:30.

Friday — Murdockville Road: Dan Lewis, 10; W. R. Dunlop, 10:15; Miss Margaret McKenzie, 10:30; Tom Clayton, 10:45; Mrs. Ethel Black, 11; Edward Black, 11:15; Earl Monroe, 11:30; Mrs. Helen Neff, 11:45; R. E. Lea, 12:15; J. V. Cole, 12:30; H. E. Blue, 12:45; Ira Garrison, 1; M. L. McGirt, 1:30.

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## KEEPING IN TOUCH



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Life is too complex for us to live by ourselves. Man's interests and his welfare reach far beyond the boundaries of his community. Communication with people and corporations hundreds of miles away is a part of modern living that we take for granted. We have to "keep in touch."

But long before life became so complex, men discovered their need for another kind of communication—prayer. The courage and faith and hope which steel men for the challenge of each day come from God. The deep spiritual needs of the soul can be supplied only by keeping in touch with God.

We think our mail-boxes are indispensable! Even so, one church means more to a community than all its postal facilities. For not so long ago men lived very happily without a postal system. But men have never lived happily without 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	1 Kings	8	22-26
Monday	Psalms	42	1-11
Tuesday	Matthew	6	5-12
Wednesday	Matthew	18	15-20
Thursday	Luke	22	38-46
Friday	Romans	8	18-28
Saturday	1 Corinthians	9	16-27

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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.

### 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.

### 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 p.m.

Holy Communion, Wednesdays and Holy Days, 10 a.m. and Friday, 9:30.  
Saturday—6 p.m. Penance.

### 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 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

Midland Road  
Robert L. Bame, Minister  
Church School, 9:45 a.m.  
Worship Service, 11 a.m.; W. S. C. S. meets each third Monday at 8 p.m.

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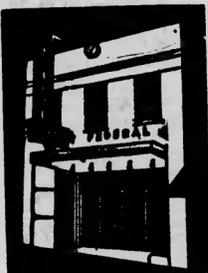
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