

THURSDAY, MARCH 21, 1957

THE PILOT—Southern Pines, North Carolina

Some Looks At Books

By LOCKIE PARKER

THE FIELD OF VISION by Wright Morris (Harcourt \$3.50). This novel has just received the National Book Award as the most distinguished piece of fiction published in 1956.

Between the closest of friends or people who have lived side by side for years. **WE ARE SEVEN** by Una Troy (Dutton \$3.50). Yes, there were seven of Bridget Monaghan's children and all such nice children despite the fact that each had a different father, excepting, of course, the twins—Bridget hadn't quite been able to manage that. And the children unfortunately had a way of resembling their fathers, which was embarrassing for all concerned in a small Irish village like Doon.

Mr. Morris has given us a novel of considerable psychological depth and very little plot. We are concerned with five characters who are watching a bull fight in Mexico, and the thesis of the book is that they "would feel and see what they would brought along with them." Four of them had known each other years back in Nebraska. There is McKee, the solid citizen, and his wife, Lois, not quite so solid as she looks. There is Lois McKee's father, a relic of pioneer days, and too old to care much. Complicating life for all of them yet adding to its flavor is Gordon Boyd, the wild lad of the town who had gone off to New York but not amounted to much. Along with Boyd we have Lehmann, a second-rate psychiatrist of European background.

By a series of glimpses into the stream of thought of each of these characters we learn a good deal about them and their past experiences and comparatively little about the bull fight. The drama of the bull-ring simply stimulates these people to reflections on certain crises in their own lives and ponderings on the relative advantages of being reckless or playing safe.

Altogether the author has done well what he set out to do, and demonstrated convincingly how different is "The Field of Vision" for each of us. In doing so he has painted a rather poignant picture of the distance that lies be-

makes an amusing and appealing story.

THE ENCHANTED SCHOOLHOUSE by Ruth Sawyer (Viking \$2.50). I was led to read this one by a ten-year-old who told me she had read it five times and wanted another copy for her best friend. It was just as good as she said.

The author who is a famous story teller has written this tale of a small Irish boy in language that is a delight to read aloud and savour on the tongue.

Brian Boru named for a mighty hero of old Ireland is not a very brave little boy. When he faces the prospect of coming to the big rich United States, he feels the need of moral support. With the help of information gleaned from his "granda" and the schoolmaster he manages to capture an Irish fairy and brings it to America in a teapot. What he and the fairy man manage to do for a little Maine village makes an enthralling tale.

There is a generous sprinkling of fine illustrations by Hugh Troy which help to make scenes and characters vivid to the young reader.

ANNIE'S SPENDING SPREE by Nancy Dingman Watson (Viking \$2.50). This is a pleasing picture book about Annie who was given a dollar to spend the day before her birthday by a delightful grandmother. She goes to the village store and is amazed to find her dollar will buy a hundred candy hearts—but the storekeeper says that would make her sick; or a hundred penny balloons—but the storekeeper says the first wind would blow her away.

What other wonderful possibilities are open to her, what she finally decides and how the birthday is celebrated is charmingly told by Mrs. Watson and just as happily illustrated by Aldren Watson.

Very nice for little girls from three to six.

NOTICE STATE OF NORTH CAROLINA COUNTY OF MOORE

The undersigned having duly qualified as the Executor of the Estate of Thaddeus James Smith, deceased, late of the above named county and state, all persons having claims of whatsoever nature against the said Thaddeus James Smith, deceased, are hereby notified to exhibit the said claim or claims to the undersigned on or before the 14th day of February, 1958, or this notice will be pleaded in bar of their recovery. All persons indebted to the said Thaddeus James Smith, deceased, are hereby requested to pay the said indebtedness to the undersigned immediately.

This the 14th day of February, 1957. Neil McKeithen Smith, Executor.

W. Lamont Brown Attorney fl14m2line



Hypocrites Lesson for March 24, 1957

THE word "hypocrite" can be thrown around recklessly. Some one asked Dr. W. L. Lingle once why there are so many hypocrites in the church. His reply was that there are really not so many as some people think. The church, he says, is full of half-way Christians, stupid Christians, ignorant and weak Christians, even 2 1/4 Christians. But a genuine hypocrite is a person who is bad and knows it, and pretends to be good in order to conceal his badness. Such persons, says Dr. Lingle, are few. However, we should not sit back and suppose that all the hypocrites were Bible characters. Still less should any one imagine that today all the hypocrites are in the church. People who are at least temporary hypocrites can be found all around us. Perhaps in us!

Family Hypocrites We don't have to go to church to be hypocrites. We can practice right at home, and some of us do all too well at it. The word originally meant simply "actor." We are all hypocrites when we act better than we know we are; or when our preachments fly at a higher level than our practice. When Father gives the children a lecture on honesty, the very day when he sells a piece of real estate for more than he knows it is worth; when he spansks the children for losing their tempers—but doesn't spank them till he has lost his own; when Mother tells the children at table to be patient, though she wouldn't wait in line at the post office, but squeezed in out of turn; or when she greets the visiting Mrs. Jones like a long-lost sister, only to call before the visitor gets in her car, that she hopes that she never comes again;—Father and Mother are being play-actors.

Even the children may be play-acting when they take their parents' lectures or discipline as if they heard every word and meant to do better next time, when all the while they are thinking about something else; and they may be "terrible little hypocrites about school—how mean the teacher is, and how all the children pick on me, and so on.

Business Hypocrites Dwight L. Moody admitted the church harbors a good many hypocrites, but—he said—there are a lot more outside the church. There are indeed. Take business for instance. Listening to the high priests of big business in America, reading the advertisements, the man from Mars might take it seriously and believe that the main object of business is service. The jolly fellowship at luncheon clubs might be taken in the same way; how can these people be deadly rivals? The answer is, they aren't. The club rules allow admittance of only one person from each "classification." But in each classification the man may be a ruthless rival of other men in the same line not in this club. And as for service, it is quite true this is an aim of business, but the aim is making money. Even men in "professions" which have a long and honorable record of service, may be there for the simple reason that there is more money in it than in anything else they would find congenial. When a town finds itself year after without a resident doctor or minister simply because it is a town of poor people, the citizens are a little dubious about the "Service" professions.

Hypocrites in Church Which brings up the kind of hypocrites who drew Jesus' fire—the hypocrites in church. Aren't we all hypocrites when we tip our heads back and sing, "Jesus, I my cross have taken, all to leave and follow thee"—when we decline even the small opportunities for service the church offers us? Isn't a minister a hypocrite when he exhorts his people to virtues which in his position are very easy but which he would find pretty hard if he were in their place? (Temperance, for instance.) Isn't the church member a hypocrite who hastens to dust off the Bible when she sees the minister coming up the front walk? Isn't the churchman a hypocrite who is extra careful of his language around the preacher? And aren't we all hypocrites when we pray, "Thy Kingdom come,"—and back the prayer up with one "hin quarter?"

(Based on an outline 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—Aberdeen School, 10; Roseland route, Marvin Hartwell, 12:45; Calvin Laten, 1; H.M. Kirk, 1:15; C. S. Galyean, 1:45; Colonial Heights, 2:15; J.J. Greer, 2:45.

Wednesday—Mt. Carmel route, Art Zenns, 10; Sandy Black, 10:15; Lloyd Chriscoe, 10:30; E.F. Whitaker, 10:45; H. A. Freeman, 11; Vernon Lisk, 11:30; John Davis, 11:45; Fred Richardson, 12; Herbert Harris, 12:15; Tracy Seawell, 12:30; Miss Rumell Gordon, 12:45; S. E. Hanner, 1; Eulis Vest, 1:15; Mrs. Pearl Frye, 1:30; Mrs. Joyce Haywood, 1:45; John Willard, 2; C. L. Baldwin, 2:15.

Thursday—Robbins route, Mrs. Perry Smith, 10; K. C. Maness, 10:15; G. S. Williams, 10:45; Mrs. Eta Morgan, 11; Mrs. Audrey Moore, 11:30; E. C. Derreberry, 11:45; Talc Mine, 12; Robbins School, 12:30; Elise High School, 1; Robbins Library, 2; Carthage, 3:30.

Friday—White Hill route,

W. E. Horne, Jr., 10; R. H. Hendricks, 10:30; Danny Clark, 10:45; Lynn Thomas, 11; Wesley Thomas, 11:15; J. A. Denny, 11:30; Bill Cameron, 11:45; Arthur Gaines, 12; Arthur Salmon, 12:15; Mrs. O. T. McBryde, 12:30; Mrs. M. D. McIver, 12:45; Mrs. J. V. Eason, 1:15; Dunrovin Station, 1:30.

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Forgiveness

Our verdict had been given. With a word of commendation the Judge discharged us, the ladies and gentlemen of the jury. The completed duty brought little relief. Instead there was a burden, a spiritual weight. Days of testimony and hours of deliberation had given an oppressive sense of the world's sin and suffering.

The door of my church was open and I slipped inside. I was alone as the rays of the setting sun enhanced the rich colors of the windows. All was quiet. I dropped to my knees.

Gradually in the solemn beauty of that sacred place I found peace. Here was sanctuary for me and for all who would come in faith believing.

Thankfully I arose; my heart and mind felt calm and refreshed. I could go home now, but I would return often. In glad fellowship with God's people I would worship the Christ who died that men might be forgiven.

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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)**
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, 3 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. Barne, 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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