

THURSDAY, MARCH 28, 1957

THE PILOT—Southern Pines, North Carolina

# Some Looks At Books

By LOCKIE PARKER

**THE THIRD EYE**, the Autobiography of a Tibetan Lama by T. Lobsang Rampa (Doubleday \$3.50). The author, son of one of the leading men in the government of Tibet, had to endure the hardest kind of training. All small boys of the upper class are taught to ride a horse almost before they can walk and the book opens with the author having a riding lesson at the age of four. His taskmaster, told by the boy's father to "make or break him," did full justice to these orders, but the boy lived to be grateful many times for the toughening and hardening process to which he was subjected.

At the age of seven he was sent to the Lamastery to be trained as a priest-surgeon, his career having been decided by the two most experienced astrologers in the country. So we see him leaving his paternal home, alone and on foot, to go to the Chakpori Lamastery, the Temple of Tibetan Medicine, several miles away. He is rudely met at the entrance and told to walk forty paces backward and sit in an attitude of contemplation without moving an eyelash until told to do otherwise. This lasted for three days, though he could relax there at night and was then given some food.

Thus his rigid training began, but his father had told him that if he failed to make good in his work and studies he could not return home, and this spurred him on.

He was a remarkable student, and the Lama who was his special teacher was greatly pleased, although he said much of what he acquired had been learned in a previous incarnation.

The astrologers decided that just before his eighth birthday would be a good time to "open the Third Eye." This proved to be quite an operation, consisting of boring a hole into his forehead into which a sliver of wood was inserted and left there for three

weeks, while he remained in a darkened room with only the barest necessities of food and drink.

At the end, when the sliver of wood was removed, the Lama told him he was now one of them and for the rest of his life would be able to see people as they really are and not as they pretend to be.

He continued to gain favor and was even received by "The Innermost One," the Thirteenth Dalai Lama. He was selected as he grew older to go on many perilous excursions for finding the rare herbs needed for their medicines, and to take part in their kite-flying experiments, kites large enough and strong enough to lift a man several hundred feet into the sky.

His last and final test, called the Ceremony of the Little Death, caused him to be taken four hundred feet below the Lamastery to the tomb of the Long Past Dead where he was to lie on a stone slab for three days alone, having previously observed a rigid fast for twenty-four hours. After this he was considered an "Initiate" able to see the Past and know the Future and was commissioned to leave the Lamastery and go to many countries.

During the Sino-Japanese war he served in the Chinese Air Force. Later in World War II he was captured and became a medical officer in a large Japanese prison camp. It was here that he learned English from some of his fellow prisoners.

This is a fascinating and provocative book, written in an easy and readable style, holding the interest steadily throughout.

—EMILY FISH

**MANO MAJRA** by Kushwant Singh (Grove Press \$1.25). Here we have another novel about India but this time an unusual one. The time is 1949, the place a small village on the border be-

tween Pakistan and India. There for many years the Sikhs, a Hindu sect, and the Muslims had lived peaceably together, and later not only these two religious groups but also refugees from Pakistan.

At the time of this story a train comes in from Pakistan, laden with the dead bodies of murdered Hindus. The Sikhs become enraged and plan their revenge, the ambush of a train filled with Muslims who have been deported from their village. The outcome was changed from a tragedy of revenge by the heroic action of one man, a Sikh peasant.

This book can be highly recommended to anyone who is trying to understand India and the Partition. It was chosen as winner of a thousand dollar prize from two hundred and fifty entries. The author is a specialist on Indian affairs for UNESCO.

—JANE H. TOWNE

**THE MAGICIAN** by W. Somerset Maugham (Doubleday \$3.75). This is something of a literary curiosity, the reissue of an early novel by this highly successful novelist and man of letters. Its date was 1908, five years before "Of Human Bondage", and, as Maugham tells us in his preface, it is the only one of his earlier novels that held his interest when he reread them and that he was willing to have reprinted despite its "lush and turgid style."

Mr. Maugham is a critic of parts and he has accurately assessed the status of this book, a good yarn but undistinguished writing.

The publishers have tried to make something of the story as a forerunner of science fiction but it belongs rather to the past. "The Magician" is a somewhat Faustian character, a modern dealer in black magic who studies the records of the medieval alchemists and the "arts of the East" and is dyed dark morally with the evil of his trade.

While contemporaries such as H. G. Wells were seeing science as opening great possibilities to men, this book belongs with Stevenson's "Dr. Jekyll" to a school of thought where men who get too curious come to no good end.

Personally I have a predilection for the tales of this school which can still make us shiver at the idea of dark mysteries beyond our ken, and this one is a most effective example. You get as contrast and antagonists of the evil magician a sceptical and unimaginative doctor and two likeable English women, the buoyant spinster, Susie, and the beautiful Margaret, fiancée of the doctor. What the sinister Oliver Haddo does to this cheerful trio makes a thrilling tale.

**THE BIBLE SPEAKS**

International Uniform Sunday School Lessons

BY DR. KENNETH J. FOREMAN

Background Scripture: Matthew 24:23  
Devotional Reading: Matthew 24:32-44

### Last Judgment

Lesson for March 31, 1957

ALL human judgments are imperfect, and some of them highly unjust; because no man knows all the circumstances of any act, not even his own. We are notoriously poor judges of our own actions; but we are no juster to others. Judgments of ourselves are spoiled by pride; judgments about others are spoiled by prejudice. We never do really see any action in all its dimensions. We can never judge the consequences of an act because we know only a small fraction of them. We cannot well judge the motives of an act, because we mis-read (or read through rose-colored glasses) our own motives, and the motives of others we can do no more than guess at.

**Final Judgment**

Nevertheless, most of us are called on to pass judgment on others in various ways. And when we are honest we do try to come as near to God's viewpoint as we can. That is, we try to take everything into consideration. But try as we may, we must admit first and last that only God can be the final judge, for only he has all the facts. There are many pictures of the "Last Judgment" in the Bible and they do not agree in details, since they are pictures of what cannot really be imagined. But back of all the pictures, stern, compelling, chilling as some of them are, we discern some plain truths. One is that not only is God the final Judge of every man, but his judgment is final because he and only he has all the facts, and he does not render his judgment till all the facts are in. True, God's judgment is going on all the time, and we can read them in history. "I can read his righteous sentence by the dim and flaring lamps" as the poet says. This is true of men and nations; that the divine judgment is interwoven with their lives God settles many of the affairs of this planet, on this planet. But in the ultimate future, and only then, will all the facts be in. No judgment before then, not even God's, is final.

**The Great Separation**

All sorts of efforts have been made to dull the force of Jesus' terrific picture of prophecy of the Last Judgment in the parable of the sheep and the goats. It has been said that this is a judgment of nations, not individual persons; but anyone who can read Greek can see that is not the case. The word "them" in Matt. 25:32 plainly does not refer to nations but to persons. (Furthermore, how do "nations" fit into the end of the story?) It has been said too that this is not a separation of the "saved" from the "unsaved." But the issues of the Trial, as Jesus pictures it, are eternal life and eternal death. The fact is, this is Jesus' picture of the Last Judgment of mankind, and there is no getting out of it. At least two points stand out, etched as it were by fire. One is that the final judgment against a man is not necessarily for what he has done but for what he didn't do; did not even think about doing. The other point is that the basis of judgment is a man's human relations. True, deeper than that is a man's relationship to Christ; but in this parable, Christ identifies himself completely with the troubled sufferers of the world What we do, or do not do, about human misery, we do or fail to do for the Lord.

**The Judgment Seat of Christ**

Another strange thing appears in this overwhelming portrayal of judgment, vast and final. The Judge, the King, is the Son of Man, Jesus Christ himself. This fits in with other passages in the New Testament where sometimes Christ, and sometimes God, appears as the Judge of all. This is a tremendous claim on Jesus' part, to have the right to sit on the throne of the universe. No where is the deity of Christ more strikingly affirmed than right here. On the other hand, he is still the Son of Man. He is our Elder Brother, bone of our bone and flesh of our flesh, "made like his brethren in every respect" as Heb. 2:17 says. God in his final judgment, acts with and through his Son who was and ever shall be one with God and one with man. We cannot deceive him. He is one of us.

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Dr. Foreman

### Bookmobile Schedule

Tuesday—J. D. Lewis, 10; A. McCaskill, 10:15; Paul Green, 10:30; Ben Blue, 10:45; Farm Life School, 11; John Blue, 12; C. F. Wicker, 12:15; H. A. Blue, 12:30; Miss Flora Blue, 1; Raymond Wicker, 1:15; Ed Love, 1:30; E. B. Cook, 1:45.

Thursday—Miss Sara Inman, 10; Highfalls School, 10:30; Highfalls, 11:30; Mrs. Helen Maness, 12; Glendon, 12:45; Miss Alma Edwards, 1:15; R. F. Wilcox, 2:15; Miss Irene Nicholson, 2:45; Carthage, 3.

Friday—Mrs. H. W. Ehrhardt Jr., 10; Taylortown, 10:30; W. E. Graham, 11; Jackson Springs Post Office, 11:30; J. C. Blue, 11:45; James Hicks, 12; George Ross, 12:15; Carl Tucker, 12:30; Mrs. Margaret Smith, 12:45; J. W. Blake, 1; Miss Adele McDonald, 1:30; George Hunt, 1:45; Ed Smith, 2; Linden Road, 2:15.

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Consider the daffodil—its freshness and beauty speak of hope. Consider the Church—its steadfast faith reaches out to underdog and strengthen mankind. God creates daffodils without our help, but intelligent cultivation makes them even more beautiful. Likewise, He depends on us to work in His Church, helping to spread its influence, to broadcast its message, to make a better world.

Let us accept this tremendous challenge and become a part of God's Church today.

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| Day       | Book    | Chapter | Verses |
|-----------|---------|---------|--------|
| Sunday    | Matthew | 6       | 24-34  |
| Monday    | Isaiah  | 40      | 1-17   |
| Tuesday   | Isaiah  | 40      | 18-30  |
| Wednesday | Mark    | 4       | 10-52  |
| Thursday  | Luke    | 15      | 1-10   |
| Friday    | John    | 10      | 1-18   |
| Saturday  | John    | 2       | 1-17   |

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Saturday—6 p.m. Penance.

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David Hoke Coon, Minister  
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Missionary meeting, first and third Tuesdays, 8 p.m. Church and family suppers, second Thursdays, 7 p.m.

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