

Some Looks At Books

By LOCKIE PARKER

THE HIGHLAND SCOTS OF NORTH CAROLINA, 1732-1776. by Duane Meyer (Chapel Hill \$6.00). This is a full, absorbing, sometimes amusing account of the reasons for the emigration of the Highlanders and the paradox of their English loyalism during the Revolution. The largest colony of Scottish Highlanders in colonial America was settled on the Cape Fear River in North Carolina. This first detailed study of that settlement adds new facts and suggests new interpretations of their history.

Dr. Meyer, professor of history in Southwestern Missouri State College, examines the reasons for the migration of the Highland Scots, discounting certain traditional explanations. He reconstructs the actual process of the settlement in North Carolina and sketches the first comprehensive picture of the social, economic, religious and political life of the community. With this background he discusses the reasons why many of these traditionally rebellious Highlanders supported the British during the American Revolution.

MARK TWAIN: LIFE AS I FIND IT, edited by Charles Neider (Doubleday \$4.95). This collection of seventy-five rediscovered "tales, essays and sketches—most of which appear for the first time in book form" is the work of an editor who has already done distinguished service in rescuing Mark Twain's shorter writings from the files of old magazines and newspapers.

Though these are not, of course, Twain's major works, this new lot is far from feeble. One piece is a savage protest over conditions in the Congo in 1905, entitled "King Leopold's Soliloquy." Another is a chapter deleted from "Life on the Mississippi" because it was considered it might offend Southerners. Incidentally both of these, the editor tells us, will be included in the new twelve-volume Russian edition of Mark Twain's works now being printed in Moscow.

In the last section of the book, Neider has included some newspaper reports of interviews with Mark Twain. The most interesting was written by an enthusiastic young Englishman, Rudyard Kipling.

DAUGHTER OF SILENCE by Morris L. West (Morrow \$3.95). Readers of "The Devil's Advocate" will not be surprised to find this author again concerned with a drama in which concepts of good and evil, determinism and free will play nearly as important a part as that of the sharply drawn human characters.

Again the scene is an Italian village with strong traditions and a community cohesion which resists the investigations of an outsider. The outsider in "The Devil's Advocate" was a high official of the Catholic Church; here it is a psychiatrist, a youngish Australian, who has already

won an enviable reputation in London in his profession. Again the outside observer has himself reached a time of crisis in his own life and is acted upon by events as well as acting in his professional capacity to influence them. The story begins at high noon on a hot August day in Tuscany. A taxi drives into the village, a quietly dressed young woman gets out, pays off the driver and crosses the almost deserted square to knock on the door of the village mayor. When he comes to the door, he looks at her without recognition; she shoots him four times and then goes to the nearby police station.

The trial of this girl forms the climax of the book but not just because of her. Carlo Rienzi, the lawyer who undertakes her defense, is a character whose problems engage the interest of the reader even more profoundly than those of the girl. He is son-in-law to the brilliant advocate, Ascolini, who rather despises him and whose contempt is partly shared by Valeria, Carlo's wife and Ascolini's daughter. This is the young lawyer's first big case and he sees it as crucial for his position in the family as well as his profession.

Peter Landon, the young psychiatrist, happens to be a guest of the Ascolinis at the time, finds his sympathies engaged on the side of the attractive Carlo and promises his professional help in the case. From then on Peter finds himself more and more involved in the tortuous and sometimes Machiavellian tactics of the Ascolini family as well as in reconstructing the strange and tragic story of the silent girl who shot the village mayor.

As a novel this is a brilliant performance with beautiful backdrops of the Tuscan landscape, consistent characters and a well articulated plot whose suspense mounts steadily to the climax.

THE BLUE OF CAPRICORN by Eugene Burdick (Houghton, Mifflin \$4.95). Eugene Burdick must have been the literary member of the team that wrote "The Ugly American"; for we have here the same vivid recreation of scenes, the same imagination about people that caused that book to stir the emotions of so many more readers than the usual book with a thesis.

This book has no thesis. The author views the South Pacific with an open and appreciative mind but few illusions. He can become lyrical about the sweep of the sea, the colors of water and clouds, the grace of native boats and the spontaneity of Malay and Polynesian. But if he is fully aware of the allure of the Pacific Islands, he is also aware of their grimmer side. He knows how narrow is the margin by which the native gets enough food to subsist, how little interested most of them are in "progress," though they may be polite about it, and how sure-

School Cafeteria

December 4-8

Monday—wieners with bun, mustard, catsup, buttered potatoes, cole slaw, milk, butter, glazed donut.

Tuesday—toasted cheese sandwich, beef vegetable soup, crackers, butter, chocolate cake, white frosting, milk.

Wednesday—ham and navy beans, tossed salad, pickle chips, corn bread, butter, apple crisp, milk.

Thursday—creamed chicken, buttered rice, green peas, cranberry sauce, hot biscuit, butter, milk.

Friday—fish patties, green beans, steamed cabbage, bread, butter, cookies, milk.

ly the allure of the islands can fade for the European or American who renounces his own civilization and tries to make his spiritual home there. He has several stories, which he describes as eight-tenths true, that follow such cases through the inevitable stages.

Some of the best chapters in the book are essays on the different groups of native peoples. The one on the Australian aborigine is a little masterpiece in its sharp, relentless sketch of a human being as far from us, as incomprehensible to us as a person can be and still be human, and yet a creature marvelously skilled at making out under the hard conditions of his own life.

There is similar respect and similar recognition of radical differences in his accounts of the other native peoples—Polynesians, Malay, Melanesians and Micronesians. Burdick is quite aware that he is only scratching the surface of this subject. The area is vast, the people live on widely separated islands and are often unaware of belonging to any of the above groups. For example the Micronesians speak eight distinct languages and dozens of dialects. He hopes contacts with us may not corrupt or standardize them.

Bookmobile Schedule

December 4-7

UNION CHURCH ROUTE, MONDAY, DECEMBER 4: J. M. Briggs, 9:35-9:40; A. C. Bailey, 9:45-9:50; Clifford Hurley, 9:55-10:05; Mrs. Ina Bailey, 10:10-10:15; Elbert Taylor, 10:25-10:35; Parker's Grocery, 10:40-10:50; Mrs. Mattie McRae, 10:55-11:05; Howard Gschwind, 11:10-11:20; Mrs. O. C. Blackburn, 11:25-11:35; Jack Morgan, 11:40-11:55; Mrs. M. D. McIver, 12:15-12:25; Wesley Thomas, 12:35-12:40.

NIAGARA, LAKEVIEW, EUREKA ROUTE, TUESDAY, DECEMBER 5: Mrs. J. D. Lewis, 9:35-9:45; Ray Hensley, 9:50-10:30; Mrs. E. W. Marble, 10:40-10:50; C. G. Priest, 11-11:10; Bud Crockett, 11:55-12:05; J. L. Danley, 12:15-12:25; John Blue, 12:55-1:05; Homer Blue, 12:55-1:05; Mrs. C. B. Blue, 1:10-1:15; Mrs. Opal Blue, 1:20-1:30; Miss Flora Blue, 1:35-1:45; Mrs. R. E. Lea, 1:50-2.

ROSELAND, COLONIAL HEIGHTS, WEDNESDAY, DECEMBER 6: A. M. Stansell, 9:45-9:55; Larry Simmons, 10-10:10; Morris Caddell, 10:15-10:25; R. E. Morton, 10:30-10:40; Mrs. Viola Kirk, 10:45-10:55; Mrs. Onnie Seago, 11-11:05; W. E. Brown, 11:10-11:15; Calvin Laton, 11:20-11:30; Marvin Hartsell, 11:35-11:45; Elva Laton, 11:55-12:05; Ador, 12:20-12:30; W. M. Smith, 1:40-1:50; J. J. Greer, 1:55-2:20.

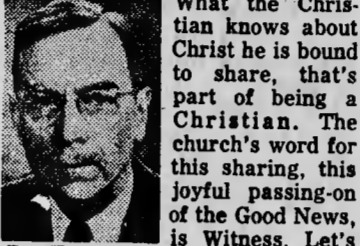
GLENDON, HIGHFALLS ROUTE, THURSDAY, DECEMBER 7: Ernest Shepley, 9:30-9:40; R. F. Wilcox, 9:55-10:05; the Rev. Jefferson Davis, 10:15-10:25; Presley Store, 10:30-10:35; Carl Oldham, 10:40-10:50; Norris Shields, 11-11:10; Mrs. Helen Maness, 11:55-12:05; Ann Powers Beauty Shop, 12:25-12:35; Presley Service Station, 12:45-12:55; Edgar Shields, 1-1:10; Wilmer Maness, 1:35-2:20.



DR. KENNETH J. FOREMAN

Witness Lesson for December 3, 1961

THE Christian church is no secret society. To be sure, Christians know the secret of a truly happy life, they have more than they can understand, for theirs is the peace that passes understanding. But this is an open secret.



What the Christian knows about Christ he is bound to share, that's part of being a Christian. The church's word for this sharing, this joyful passing-on of the Good News, is Witness. Let's room out of our head. Christian witness is sometimes like courtroom witness, giving evidence at a trial. The Christian should be ready to give as reason for the hope that is in him. But this is in emergencies, it's a bit unusual. Witness, as the church uses the word today (we get the word from Acts 1:8) means all that a Christian may do to show that he is a Christian.

Witness by Being. Not that a Christian is to be a show-off. Never. Jesus uses two meaningful figures of speech in this connection. He calls his followers light, and salt. Now both light and salt can be nuisances, even harmful if you get too much salt into the food or if a glaring light gives you a headache. Both light and salt must be modest, so to speak, unobtrusive. But what do light and salt do to justify their existence? Strictly speaking, they do not do a thing. They just ARE. The light gives light and the salt tastes salt. This suggests a way for the Christian to witness for Christ. Just BEING what the preacher talks about, just BEING (as it were) like the pictures in the catalogue, that is witness, that is evangelism. We use the word "evangelism" in the church too exclusively for talk. Everybody knows one picture is worth a thousand arguments. If you are a Christian, why is it? Isn't it because you somewhere have known a real Christian or two? Talk is important, Christian talk very important; but the salesman ought to be able to point to some good samples?

Witness by Doing. You can't really separate being and doing. Part of being a Christian—an indispensable part—is doing. What? Well, here we come on all sorts of strange ideas. Centuries ago there were men who thought, the thing to do, for a Christian, would be to suffer as much pain as possible. So if they didn't have any wounds they would cut themselves, and if they were not sick they would do things almost guaranteed to make them sick. They would stand in cold water all night long to keep from going to sleep. One man (Simeon Stylites, the Pillar-Man) stood on top of a post for 38 solid years just to show what a good Christian he was. Most of the church has got over those grotesque ideas. Some thinkers have rushed to the opposite extreme and denied that a Christian can do anything to show he's a Christian. The Bible truth is simple. St. John put it into words of one syllable: "He who says he abides in Him (Christ) ought to walk in the same way in which He walked."

Some people are better talkers than others, true enough. But it does seem strange that Christians very often find it harder, or they think it's harder, to say a good word for Jesus Christ than it is to "walk as He walked" or to have Christ-like attitudes. Nevertheless, witness by saying is very important. A professor in a classroom of chemistry makes a demonstration at the desk; and that's a very effective form of teaching. But if he never once says what he is doing, never explains at all, he's a poor teacher. A Christian, if he is anything like the Christians of the early days, will not only witness by doing and being, he will say a good word for the Savior. Man is a talking animal. The word Gospel means Good News. News can be pictures, but some time or other it calls out to be told. If witness by saying seems frightening because you realize it hardly fits your being and your doing, then isn't it best, not to refuse to speak, but to work at your doing and being so the saying will fit? There is nothing you can try, of which you may be more sure of God's help.

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Next Sunday

FIRST BAPTIST CHURCH New York Ave. at South Ashe St. Maynard Mangum, Minister. Bible School, 9:45 a.m. Worship 11 a.m. Training Union, 6:30 p.m. Evening Worship, 7:30 p.m. Youth Fellowship, 8:30 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 Thursday, 7 p.m.

CHRISTIAN SCIENCE CHURCH New Hampshire Avenue Sunday Service, 11 a.m. Sunday School, 11 a.m. Wednesday Service, 8 p.m. Reading Room in Church Building open Wednesday, 2-4 p.m.

MANLY PRESBYTERIAN CHURCH Sunday School 9:45 a.m. Worship Service 11 a.m. and 7:30 p.m. Women of the Church meeting, 8 p.m. second Tuesday. Mid-week service, Thursday, 7:30 p.m. Choir Rehearsal, Wednesday, 7:30 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 People's Service League, 8 p.m. Holy Communion, Wednesdays and Holy Days, 10 a.m. and Friday, 9:30 a.m. Saturday—6 p.m. Penance.

OUR SAVIOUR LUTHERAN CHURCH Civic Club Building Corner Pennsylvania Ave. and Ashe St. Jack Deal, Pastor. Worship Service, 11 a.m. Sunday School, 10 a.m.

ST. ANTHONY'S CATHOLIC Vermont Ave. at Ashe Sunday Masses: 8 and 10:30 a.m.; Daily Mass 8:10 a.m. - Holy Day Masses, 7 & 8 a.m.; Confessions, Saturday, 5:00 to 5:30 p.m.; 7:30 to 8 p.m. Men's Club Meetings: 1st & 3rd Friday 8 p.m. Women's Club meetings: 1st Monday 8 p.m. Boy Scout Troop No. 873, Wednesday, 7:30 p.m. Girl Scout Troop No. 118, Monday, 8 p.m.

THE UNITED CHURCH OF CHRIST (Church of Wide Fellowship) Cor. Bennett and New Hampshire Carl E. Wallace, Minister. Sunday School, 9:45 a.m. Sunday, 6:30 p.m., Pilgrim Fellowship (Young People), Sunday, 8:00 p.m., The Forum.

BROWNSON MEMORIAL CHURCH (Presbyterian) Dr. E. C. Scott, Interim 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.

METHODIST CHURCH Midland Road Robert C. Mosney, Jr., Minister. Church School 9:45 A. M. Worship Service 11:00 A. M. Youth Fellowship 6:15 P. M. WSSC meets each third Monday at 8:00 P. M. Methodist Men meet each fourth Sunday at 7:45 a.m. Choir Rehearsal each Wednesday at 7:30 P. M.

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