



# Some Looks At Books

By LOCKIE PARKER

**FINAL HARVEST:** Emily Dickinson's Poems, Selection and Introduction by Thomas H. Johnson (Little, Brown \$4.95). This is a welcome volume. A book of poetry should never be too heavy in the hand, and the complete Emily Dickinson collection, while essential for libraries and students, is not one to carry about and read at need or on impulse.

Here we have about one third of the poems in a light volume, a thoughtful and wise selection by Thomas H. Johnson, editor of the complete collection, the variorum edition and author of "Emily Dickinson: an interpretative biography." He has made a good choice—at least, the book includes my favorites, and an index of first lines make it easy to find them.

There are those swift, sharp observations of bird and bee and flower that show them as they are and also in significant comparison to ourselves:

"The Pedigree of Honey Does not concern the Bee— A Clover, any time to him, Is Aristocracy."

In this case, the editor has included an earlier and longer version of the same poem, and we see how the craftsman in the poet whittled this down to the sharp perfection that makes an unforgettable impact on the mind.

In a short but valuable introduction, Johnson discusses the poet's methods of work and her continual effort to attain the utmost concentration. But, as he says, it was not this that made her great; it was her intense vision of the predicament of man, faced with immensities he cannot fathom, understanding not the wherefore of his own catastrophes, yet asserting a certain mystic triumph over these as she did over her own tragedy, when she cried, "Mine—by the right of the White Election!" Yet even in Man's will to make his own assessment of the universe and its management, she recognizes just one more manifestation of the Divine. In a poem that begins with stating that "The Brain is wider than the Sky," because it can contain the sky and more beside, she comes to this characteristic conclusion:

"The Brain is just the weight of God— For Heft them—Pound for Pound— And they will differ if they do— As Syllable from Sound."

**THE GATES OF EDEN** by Allan Campbell McLean (Harcourt \$4.50). This novel is chiefly notable for its intimate picture of life on one small island of the Hebrides. Allan McLean—himself born on the Isle of Skye—writes of these rugged people with understanding, writes of their strengths and weaknesses, their joys and griefs. To him both the place and the people have a rare quality. "When I was little," he says, "I used to believe that Gaelic was spoken in the Garden of Eden."

Here we see a typical island community through the eyes of Niall, a boy of twenty, one of the few who has chosen not to go away to the city but to stay on his little croft, raising a few cattle and sheep, who is deeply attached to the land and the people and distrusts urban life and what it does to men. There is humor here, too, sometimes very crude humor when the men are at their drink. There is trouble with the police; for the township is known for its salmon poaching. Through it all runs the unchanging loyalty and kindness these people have for each other.

As Niall matures and his judgment becomes more discriminating, he loses some illusions, but his essential commitment to the way of life on the island remains unshaken.

**THE SCARLET BOY** by Arthur Calder-Marshall (Harper \$3.95). Extra sensory perception forms the background of this unusual ghost story, that and a firm belief in the powers of good and evil. So carefully has the author constructed his plot and so subtly does he lead up to the appearance of the ghost that few readers will be able to resist him.

The story is told by George Grantley, a quiet, middle-aged bachelor, living alone in an English village and writing scholarly books. He gets an urgent request from his friend, Sir Christopher Everness, to find an old house for him in the village. George picks Anglesey House, where he had played as a child with the Scarlet boy and been permanently entranced by the Scarlet boys' mother. Being a retiring man, George had never heard that the house was haunted, though it was common talk in the village.

But that is only the beginning of what George learns about the Scarlet family and about himself, as negotiations for the purchase of the house progress. Sir Christopher, a thorough sceptic, insists on buying the house despite its reputation. This leads to a crisis

## Bookmobile Schedule

**February 5-8**  
Monday, Feb. 5, Union Church Route: Mrs. R. L. Comer, 9:30-9:35; J. M. Briggs, 9:40-9:45; A. C. Bailey, 9:50-9:55; Clifford Hurley, 10:10-10:15; Mrs. Ina Bailey, 10:15-10:20; M. L. Patterson, 10:25-10:30; Elbert Taylor, 10:35-10:40; Parkers Grocery, 10:45-10:50; Mrs. Mattie McRae, 10:55-11:00; Howard Gschwind, 11:05-11:10; Mrs. O. C. Blackburn, 11:15-11:20; Jack Morgan, 11:25-11:35; Mrs. M. D. McIver, 11:50-12:00; Wesley Thomas, 12:10-12:15.

**Tuesday, Feb. 6, Niagara, Lakeview, Eureka Route:** J. D. Lewis, 9:30-9:35; Ray Hensley, 9:45-10:00; Mrs. E. W. Marble, 10:30-10:40; C. G. Priest, 10:50-10:55; Bud Crockett, 11:35-11:45; J. L. Danley, 11:55-12:05; John Blue, 12:10-12:15; Homer Blue, 12:25-12:35; Mrs. C. B. Blue, 12:40-12:45; R. E. Lea, 12:55-1:05.

**Wednesday, Feb. 7, Roseland, Colonial Hts., A. M. Stansell Jr., 9:45-9:55; Larry Simmons, 10:10-10:15; 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; Calvin Lorton, 11:10-11:20; Marvin Hartsell, 11:25-11:35; Elva Laton, 11:45-11:55; W. M. Smith, 1:15-1:25; J. J. Greer, 1:30-1:55.**

**Thursday, Feb. 8, Glendon, Highlands Route:** Ernest Shepley, 9:30-9:40; R. F. Wilcox, 9:50-10:05; 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, 12:20-12:25; Presley Service Station, 12:35-12:40; Edgar Shields, 12:45-12:55; Wilmer Maness, 1:10-1:45.

in his own family that escapes tragedy only by a narrow margin.

**IN HIGH PLACES** by Arthur Hailey (Doubleday \$4.95). "How long can the United States and Canada retain their separateness in face of the imminent perils which threaten the survival of both?" is the challenging theme of this novel by a young Englishman who emigrated to Canada after World War II. Working first on a trade magazine and later as a sales promotion manager, Hailey tried his hand on a television play in 1956 and promptly swam to success in that field. In 1959 he wrote a successful novel, "The Final Diagnosis."

Power politics and love make this a highly dramatic book. There are terrific scenes at the White House, Buckingham Palace and on Ottawa's Parliament Hill. But everything important does not happen in these exalted places. Mr. Hailey believes that "throughout history, great events have been triggered by incidents of apparent insignificance, involving humble people." This book is written with such verve that it should be very popular.

## Two Ski Resorts Now Operating

Western North Carolina has two new all-winter ski resorts. Popularity of the resorts has already proven that there are hundreds of beginners anxious to learn to ski as well as the more proficient who take to the graceful sport with ability and experience.

Mile high Cataloochee, long famous as a summer resort is located 40 miles west of Asheville in the Great Smoky Mountains. Blowing Rock Ski Lodge is located between Boone and Blowing Rock approximately 60 miles north of Asheville.

Both Cataloochee and Blowing Rock have slopes for beginners and longer, more complex slopes for the experienced skier. Instructors at both places are available for individual and group lessons. Complete equipment may be rented.

## Two From Moore Co. on College's Dean's List

Two 1961 graduates of Southern Pines High School made the dean's list for the fall quarter at King's Business College in Charlotte. The list requires A and B grades.

They are Miss Mary Ann Sullivan, daughter of Mr. and Mrs. John D. Sullivan, 290 Midland Road, and Miss Glenda Frye, daughter of Mr. and Mrs. Howard W. Frye, Route 3, Carthage.

Both graduated from Southern Pines High School last June and that same month entered King's College. Both are taking the general business secretarial course.

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### THE BIBLE SPEAKS

International Union Sunday School Lessons BY DR. KENNETH J. FOREMAN

Bible Material: Exodus 20:3-11; Mark 2:23 through 3:6; Luke 4:18-20; 31-40; Nehemiah 13:15-22; Devotional Reading: Hebrews 4:1-10

## Rest and Gladness

Lesson for February 4, 1962



A BUS schedule has been put out in four sections: Saturday, Sunday, Monday and Wednesday. In American cities most people do not have longer than a five-day work week. The "Day of Rest" has become one of the days of rest. Nevertheless, people come to Sunday about as tired as they used to be when everybody worked right up to Saturday night.

Dr. Foreman to Saturday night only for different reasons. Some people pay no attention at all to Sunday, and work or play on that day just as on any other. Some find Sunday a burden, others find it a problem. Yet it ought to be a golden day. "Day of Rest" of the week the best."

The Fourth Commandment says two things clearly. One: By God's intention, one day in seven is a "holy" day. Two: It is to be a day of rest. The Christian church, after long argument, finally came to observe the first, not the seventh day, the Lord's Day, in memory of the resurrection of our Lord (Though it is still called the Sabbath by many Christians). The day chosen is less important than how the day is used. We believe—"we" meaning the great majority of Christians today—that the Fourth Commandment gives us a guide to how we may best use the Lord's Day; and we would also say that the attitude of Jesus to the Sabbath gives us further clues to the right attitude to the Lord's Day. The first point is that it is holy. It is a different day, a set-apart day, for that is what "holy" originally meant. It is God's day, because that also is what "holy" meant. Further, it is a day of rest. Machines need rest, plants and animals need it, and human beings most of all.

**Day of worship**  
Now our Lord's use of the Sabbath gives us the Christian line. He knew the Fourth Commandment; but he did not suppose that "rest" meant doing literally nothing. Certainly his Sabbaths were extremely busy; you might say He worked overtime on that day. For one thing it was then as now the day set apart for worship. It was His custom to attend the synagogue on the Sabbath day. He could have preached better sermons than he heard there, but He went all the same. Christians do not always appreciate enough what it means to be able to worship in freedom and peace. We are throwing away one of God's best gifts when we let a Lord's Day drift by without joining other Christians at worship, if we are able to go at all. The first thing communists do when they take over a country, such as China or East Germany, is to make it impossible for Christians there, or extremely difficult, to worship in church. If you can get a whole generation growing up without leisure for religion, you have driven religion underground, and it will take a long time to return. So the Lord's Day is a prime target of communism.

**Day for doing good**  
The Pharisees of Jesus' time were very strict about the Sabbath Day. Jesus set as much store by it as they, but in a different way. Their big question was: What is WRONG to do on the Sabbath? Jesus' question was: What is RIGHT to do? When Jesus saw any one in need of help that He could give, He never looked at the calendar first to make sure what day it was. It is lawful to do good on the Sabbath, He said. Don't most of us have in the back of our minds some one thing, at least, some kind and helpful act, which we could do if we only had time? Well, the Lord's Day is the time. To come to that blessed day, the "Day of rest and gladness," wondering whether we ought to do this or that, worrying about what we are supposed to do or not to do, is frustrating. But to come to the day with the question: What good can I be, what good can I do to others, on this day when the pressure is off? is the first step to a happy day. This day was made for man, as Jesus said. For his body, his mind, his soul. Whatever makes ourselves, and others nearest us, better persons, is surely a right thing to do on the day named for one who "went about doing good."

(Based 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.)

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## Next Sunday

- FIRST BAPTIST CHURCH**  
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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 supper, second Thursday, 7 p.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, 6:00 to 6:30 p.m.; 7:30 to 8 p.m.  
Men's Club Meetings: 1st & 3rd Fridays 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. 114 Monday, 7 o.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.  
Worship Service, 11 a.m.  
Sunday, 6:30 p.m., Pilgrim Fellowship (Young People), Sunday, 9:00 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. Mooney, Jr., Minister  
Church School 9:45 A. M.  
Worship Service 11:00 A. M.  
Youth Fellowship 8:15 P. M.  
WCSO meets each third Monday at 8:00 P. M.  
Methodist Men meet each fourth Sunday at 7:45 a.m.  
Choir rehearsals each Wednesday at 7:30 P. M.
- OUR SAVIOUR LUTHERAN CHURCH**  
Civic Club Building  
Sunday School, 10 a.m.  
Worship Service, 11 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.
- CORNER PENNSYLVANIA AVE. AND ASHE ST.**  
Jack Deal, Pastor  
Worship Service, 11 a.m.  
Sunday School, 10 a.m.

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