



Some Looks At Books

By LOCKIE PARKER

THE FOX IN THE ATTIC by Richard Hughes (Harper \$4.50). This is one of the important books of a good season. Several English critics have compared it to Tolstoy. A veteran critic said recently that a major novel must have a moral problem. This has it. The author is deeply concerned over relations between the "I" and the "not I," on the effect nineteenth-century rationalism had on these relations, what war does to them and specifically the part they play in the lives of his characters, ranging from his mild young hero to Adolph Hitler.

This philosophic background does not prevent him from writing a powerful narrative with a touching romance of young love and situations which hold the reader. The characters have a flesh-and-blood actuality and are closely woven into both the plot and the theme, so that there never seems to be a superfluous word.

Augustine, a young Englishman of the country gentry, is trying at the beginning of the book to live the life of a hermit because "any relationship which involved one human being constraining another repelled him." Like the author Augustine was born about 1900 trained for the British Army of World War I, then went to Oxford and later to Central Europe. In Augustine's case, a tragic accident shook him out of his hermit phase. He makes a journey to visit some distant relatives in Bavaria. There in an almost medieval manor he finds people deeply resentful still of Germany's defeat, struggling with a shattered economy and a shattered morale, all more or less involved in some scheme for reshaping their world. He is near Munich when Hitler makes his first abortive push for power and then, fleeing, covers in a country attic, awaiting arrest.

This book is the first part of a larger design to write what the author has described as "a long historical novel of his own times culminating in the Second World War." Its title to be "The Human Predicament." It is a bold plan but Richard Hughes has a depth of insight, a sweep of vision and a sure control of his medium that should be equal to it.

THE SCIENCE OF DREAMS by Edwin Diamond (Doubleday \$4.50). People who claim that they never dream will be surprised to learn that not only does everyone dream, but that everyone follows a universal pattern of dreaming. Edwin Diamond who is science editor of News week, reports that studies have proven that in an eight-hour night of sleep, every individual dreams approximately once every ninety minutes.

Gone are the days of the non-dreamer and men's wild speculations about dreams. The thousands of experiments that have been performed since the first dream-monitoring experiment in 1952 have demonstrated that there is a science of dreams and sleep. In the past decade, using a device for recording brain waves, scientists have discovered

that there are four distinct stages of sleep; that dreaming occurs in the lightest stage of sleep; that each dream episode each night increases in length, the final dream of the night often being four or five times as long as the first; and that about twenty per cent of the night is spent dreaming.

In addition to the many facts which scientists have uncovered about dreams, the author also discusses the animistic beliefs of primitive men, the dream interpretations of the early Egyptians and Assyrians, the use of dreams in "playing the numbers," a comparison of the dream theories of the Iroquois Indians and Freud, and many other psychological and psychoanalytical aspects of dreams.

Written for the layman, this is a very readable book on a subject that has intrigued human speculation since men began to think at all.

THE CASE OF THE EXTRA GRAVE by Christopher Bush (Macmillan \$3.25). This English author writes the classic detective story with no literary frills nor plunges into the field of psychology. He presents a case, looks for clues, makes his deductions. This is a beauty.

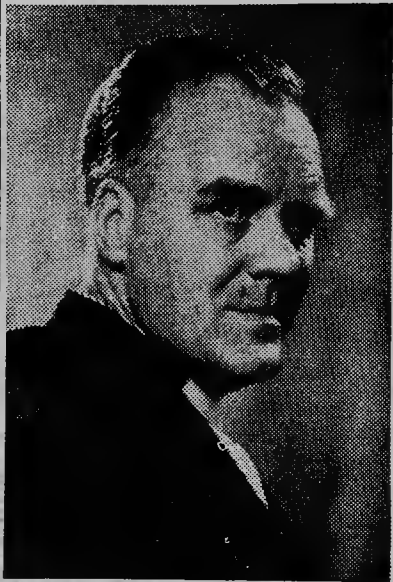
The modest but astute Ludovic Travers of the Broad Street Detective Agency is called by an insurance company to solve a jewel robbery but asked to keep it quiet. It seems that not only jewels are missing but the young wife of the middle-aged manager of an elegant and exclusive jewel firm. That looks plain enough but the first clues they turn up lead nowhere. It is Travers's colleague, the industrious Hallows, who first turns up something useful.

Even then you are in for plenty of surprises. Just as the puzzle seems certain to be solved, things take an unexpected turn. The reader has here a few hours of most engrossing reading.

DOG SOLDIERS, The Famous Warrior Society of the Cheyenne Indians by Glen Dines and Raymond Price (Macmillan \$1.95). This is one of a group of books on the Frontier West designed for boys from eight to twelve. Factual, they are copiously illustrated in color with drawings that combine plenty of action with careful attention to authentic detail. An extra wide page gives the pictures room to convey the fine sweep of the western plains.

The Dog Soldiers were the most honored of all the Cheyenne war societies; the bravest four carried the famous "dog rope." In critical moments of battle, a carrier of this rope would drive in the picket-pin at its end and thus tether himself to a spot where he would die rather than retreat. The authors describe one such battle with the Pawnees. Preparations and equipment for the war raid are described in some detail as well as the battle and the celebration afterward.

Other books in this group included "Buffalo Land," "Silver and Lead," and "Long Knife," a story of the U. S. Cavalry of 1860.



DR. JAMES T. CLELAND

Duke Professor Will Preach at Emmanuel Church

The Rev. James T. Cleland, Th.D., dean of the Chapel and professor of Preaching at Duke University, Durham, will be the preacher at Emmanuel Church on Ash Wednesday evening, March 7, in the first of a series of weekly Lenten services conducted by the local parish and The Village Chapel in Pinehurst.

All services, which continue each Wednesday through Easter week, will be held in Southern Pines.

Dr. Cleland, who has spoken at the Pinehurst Forum in recent years, is listed among the half-dozen great preachers of America and is well known in the Sandhills. Others in the Lenten series are the Rt. Rev. Henry T. Lottitt, D. D., Bishop of South Florida; the Rev. James Stirling of Trinity Church in Columbia, S. C.; the Rt. Rev. Roger Elanchard, bishop of Southern Ohio; the Rev. John C. Mott of Greensboro; the Rev. Terrence Finlay of St. Bartholomew's Church in New York; the Rev. Daniel Sapp of Christ Church, Raleigh; the Rev. Loren Mead of Chapel Hill; and the Rt. Rev. Thomas H. Wright, bishop of East Carolina, from Wilmington.

All services are open to the public and begin each week at 8 p. m.

CERAMICS EXHIBIT
An exhibition of ceramics by Jack Cannon in the north end of the Liberal Arts Building at St. Andrews College is open to the public today through Wednesday, March 14. Mr. Cannon is associate professor of art at Pembroke College.

Books Presented in Memory of Mrs. Healy

Two books—"Silent Traveler in Paris" by Chiang Lee, and "Break of Day," a novel by the French author, Colette—have been presented to the Southern Pines Library in memory of the late Mrs. Jeanette Reid Healy of Southern Pines, it has been announced by Mrs. Stanley Lambourne, librarian.

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Bookmobile Schedule

March 5-8
Monday, March 5, Doubs Chapel Route: John Willard, 9:35-9:40; Frank Cox, 9:45-9:50; F. L. Sutphin, 9:55-10; John Thompson 10:05-10:15; Clyde Auman, 10:20-10:30; W. E. Jackson, 10:35-10:45; R. L. Blake, 10:50-10:55; Arnold Thomas, 11-11:10; Mrs. Joyce Haywood, 11:15-11:25; Mrs. Pearl Frye, 12:05-12:15; S. E. Hannon, 12:20-12:25; Coy Richardson, 12:35-12:45; V. L. Wilson, 12:55-1:15; Mrs. Herbert Harris, 1:25-1:30.

Tuesday, March 6, Murdocksville Route: R. F. Clapp, 9:35-9:40; P. B. Moon, 9:45-9:50; Edwin Black 9:55-10; Mrs. Finny Black, 10:05-10:15; W. R. Dunlop, 10:20-10:35; Dan Lewis, 10:40-10:50; Miss Margaret McKenzie, 10:55-11:05; Earl Monroe, 11:10-11:15; Mrs. Helen Neff, 11:20-11:30; Harold Black, 12:10-12:20; J. V. Cole, 12:25-12:30; Art Zenns, 12:35-12:45; Sandy Black, 12:55-1:05; H. A. Freeman, 1:10-1:20; John Lewis 1:30-1:40.

Wednesday, March 7, Cameron Route: Sam Taylor, 9:30-9:35; James Hardy, 9:40-9:50; M. M. Routh, 9:55-10:05; T. K. Holmes 10:10-10:20; Mrs. J. A. McPherson 10:25-10:35; Mrs. H. D. Tally 10:40-10:45; Mrs. Archie McKeithen, 10:50-11; Mrs. Kate Phillips, 11:05-11:15; Jesse Maples, 11:25-11:35; Walter McDonald, 12:15-12:25; Mrs. Ellen Gilchrist, 12:30-12:40; Wade Collins, 12:50-1:05; Lewis Marion, 1:05-1:15.

Thursday, March 8, Mineral Springs, Sandhills Route: W. R. Viell, 9:45-10; Rev. W. C. Neille, 10:10-10:30; J. W. Greer, 10:40-10:55; Mrs. E. T. McKeithen 11:05-11:20; Pinehurst Nursing Home, 12:40-12:50; Richard Garner, 1-1:15; Ed Smith, 1:20-1:30; Frank Cox Jr., 1:35-1:40; W. E. Munn, 1:55-2:05; T. L. Branson 2:10-2:15; A. J. Hanner, 2:20-2:30.

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BY DR. KENNETH J. FOREMAN
Bible Material: Exodus 20:15; Luke 12:27; Mark 11:15-19; Joshua 7:19-29; Matthew 22:15-22.
Devotional Reading: Ephesians 4:25-32.

No Stealing

"THIEF" is a bad word. No-body wants to be called one. Even a thief himself will complain about other thieves. "I've been robbed!" is a common complaint uttered by those who habitually rob others. To be sure, there are twisted minds, busy in devising dishonest schemes, and proud of their success when they do work.

But then there are twisted minds clever in all ways of crime and sin. What we can call normal people don't like to be called thieves. It is a fatal objection to a man that he is dishonest. Nothing else makes up for the lack of honesty. "He is a generous, hard-working man—but you have to watch him every minute." "He's a pleasant gentleman, but don't have any business dealings with him." Those are not "recommendations" any of us would enjoy over-hearing about ourselves.

But are we honest?
Nevertheless, such is the strange nature of the self-deceiving human mind, that it is easy to "kid" ourselves into thinking we are more honest than we really are. One way we deceive ourselves is by taking refuge in what is undeniably a fact: It does make a difference where the money is taken from. It is worse to take money from a child than from a man big enough to fight; it is worse to take money from a poor man than from a rich one. Of course; but stealing is still stealing; even if not all forms of stealing are equally bad, all forms are bad. It is not true, for example, that if the person from whom we withhold what is their rightful due is rich enough,—maybe not a person at all but a corporation or a government, then it's all right to do them for all we can get by with. Just on one occasion gave a strong hint to the Pharisees that they were cheating the Roman government by not paying taxes. Saint Paul (Romans 13:7) found it necessary to instruct his fellow-Romans to pay their taxes. One of the commonest forms of theft in America is beating the government out of tax money. Business firms would even make a joke of it; expense accounts were known as "swindle sheets."

Another common form of stealing is to take money from people who are helpless. To be sure, few grown Americans would actually take money from a child; but some Americans have slow and creaky consciences when it comes to taking advantage of their position by charging much too much. Those price-fixing cases we all read about were like that. A city would have to pay enormous sums for electrical equipment, because the bids were "rigged" and not competitive. A landlord will charge exorbitant rent for his property, all because he knows the tenant has nowhere to go. A union will charge its members, or a surgeon his patients, or a plumber his customers, with a bill that is all out of reason; just because the workman or patient or customer has no choice but to pay.

In good cause
The incident of the money-changers in the Temple (Mark 11:15-19) illustrates two forms of stealing at once. The temple taxes had to be paid in a special currency. These money-men would exchange (say) Roman money into temple money, charging a very high fee for the service. Now they were cheating the public on sacred premises; but stealing is stealing no matter where it's done. In America uncounted sums are lost every year in gambling devices in certain church "festivals" and "picnics" and the like, not to mention double-priced white elephants at church bazaars. It's all for a good cause, we are told, and even prominent public leaders set a bad example of gambling even if it is for the benefit of a cancer fund or some charitable organization. But it's still stealing, more is lost than won. Or to take a different example: How many churches pay their janitors and other servants even the minimum standard wages? A church has no more right to underpay employees than any individual has. Keeping what belongs to people out of their hands is still stealing.

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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, 8:30 p.m. Evening Worship, 7:30 p.m.
Youth Fellowship, 8:30 p.m.
Scout Troop 224, Monday, 7:30 p.m.; 8 p.m.
Mid-week worship, Wednesday 7:30 p.m.; choir practice Wednesday 8:15 p.m.
Missions 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. Rector
Wednesday Service, 8 p.m.
Reading Room in Church Building open Wednesday, 2-4 p.m.

EMMANUEL CHURCH (Episcopal)
East Massachusetts Ave.
Martin Caldwell, Rector
Holy Communion, 8 a.m. (First Sunday 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.
Saturday—6 p.m. Penance.

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

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