



Some Looks At Books

By LOCKIE PARKER

DRAWN IN COLOR, African Contrasts by Noni Jabavu (St. Martin's \$4.50). It is rare indeed to get so sensitive and candid a view of a country where lines of conflict are as harshly drawn as in South Africa, an account written by a person with intimate connections on both sides. Noni Jabavu, now living in London is editor of the "New Strand Magazine" and the wife of an English film director. She is a Bantoe, born and brought up in South Africa where her father was professor of Latin and Bantu at Fort Hare Native University.

This book tells of her sudden return to South Africa on receiving the shocking news that her young brother, studying medicine in Johannesburg, had been murdered by gangsters. As her plane approached the airport of Johannesburg, the sympathetic hostess came to Miss Jabavu and offered to get her through the formalities of entry ahead of the others, so she would not have to wait. This was done despite the glares of the Boer officials, who found themselves violating their racial code by giving her precedence over white people. Yet the hostess, too, was a Boer. Stressing this incident is characteristic of the author's conviction that plain humanity can and often does transcend color prejudice.

The first chapters tell of the renewal of family contacts in the gathering of scores of kinfolk at the funeral of her brother on the native Reservation. The Jabavus had been Christians and people of education for four generations, but Bantu tribal ties were still strong and many of the kin still simple country people. How wholeheartedly Noni Jabavu entered into this warm communal life and its traditional customs is surprising when you consider her sophisticated London background.

After the funeral, she is expected by the elders to visit a younger sister who could not come and to tell her all about it. This sister is married to a lawyer in Uganda. In the view of the natives of the Cape, Uganda is a wonderful land where people of any color can own land, participate in government, where there are no color bars. The author found a country more backward than her own, just one generation removed from barbarism, and being earnestly prodded forward by the 'English Protectorate. Her own reactions surprised her, and the problem of her sister's marriage adds poignancy to her efforts to understand.

What the reader gets from this fine book, aside from a very human tale full of humor and pain, is a deepened awareness of the immense complexity of Africa with its many inner conflicts, its strong tribal loyalties and the varying degrees of progress toward modern standards of living and education.

STORIES FROM MODERN RUSSIA, edited by C. P. Snow and Pamela Hansford St. Martin's \$4.95). These are excellent stories, not much concerned with either propaganda or protest, so those looking for ammunition for or against Communism may pass them by.

Yet there is something to be learned here. The authors, who know Russia fairly well and know some of these authors, tell us that most of these stories would be familiar "to nearly any Russian of literary tastes." In other words, they are accepted and admired in their own country. Yet "The Stovemakers," "Potheoles," or "Other People's Windows" might have come out of the old Russia except for some minor details. They are about obscure people from unimportant country places—the roads are still muddy, stoves still smoke, some people are wise, some foolish, and officials are still officials. There is the intense concentration on humanity as such that is reminiscent of Chekhov, the respect for the individual.

"The Stovemakers" by Alexander Tvardovsky develops in a leisurely and delightful manner the author's initial statement that the trade of a stovemaker is "a very unusual trade with a touch of mystery, even of magic about it." The stove itself is an old-fashioned Russian one made of brick, and it is the agonizing problem of a young teacher; for the stove smokes abominably. How the young teacher gets the help, first of a resourceful army Major who can do almost anything after a fashion—even to writing poetry; and then of a crotchety semi-retired expert makes an absorbing tale. Lacking the common condiments of violence, sex, pathos, the story still holds your attention as though it were your own stove under treatment. The way the characters of the three

Churches Join In Sponsoring Series Services

The following West Southern Pines churches will sponsor jointly several pre-Easter and Easter services.

Thursday, April 19, 7:30 p. m., the Rev. J. W. Peek, minister of Harrington Chapel Free-Will Baptist Church and his choir will conduct the service at the First Missionary Baptist Church.

Friday, April 20, 7:30 p. m. the Rev. G. B. Gilchrist, minister of First Missionary Baptist Church and his choir will conduct the service at Trinity A.M.E. Zion Church.

The Rev. F. L. Stanford, Sr., minister of Trinity A.M.E. Zion Church will deliver the sunrise sermon at Harrington Chapel Free-Will Baptist Church, Easter Sunday morning, 5:30 o'clock. Mr. Stanford will also be accompanied by his senior choir.

On Good Friday, the doors of Trinity A.M.E. Zion Church will be open all day, so that all persons who so desire may go in and pray.

The public is invited to attend all services.

Bookmobile Schedule

April 16-19

Monday, April 16, Doubs Chapel Route: John Willard, 9:35-9:40; Frank Cox, 9:45-9:50; F. L. Suthpin, 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; S. E. Hanon, 12:15-12:25; Coy Richardson, 12:35-12:45; V. L. Wilson, 12:55-1:15; Mrs. Herbert Harris, 1:25-1:30.

Tuesday, April 17, Murdockville Route: R. F. Clapp, 9:35-9:40; P. B. Moon, 9:45-9:50; Edwin Black, 9:55-10; Mrs. Finney 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, 1:15-1:20; John Lewis, 1:30-1:40.

Wednesday, April 18, Cameron Route: 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 McKeithan, 10:50-11; Mrs. Isabelle Thomas, 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; Lewis Marion, 1:05-1:15.

Thursday, April 19, Mineral Springs, Sandhill Route: W. R. Viall, 9:45-10; Rev. W. C. Neille, 10:10-10:30; J. W. Greer, 10:40-10:55; E. T. McKeithan, 11:05-11:20; Pinehurst Nursing Home, 12:40-12:50; Richard Garner, 1:15-1:30; Ed Smith, 1:20-1:30; W. E. Munn, 1:45-1:55; T. L. Branson, 2:20-2:30; A. J. Hanner, 2:10-2:20.

Rose Promoted in College ROTC Unit

Charles Anderson Rose of Southern Pines, a social studies major at East Carolina College, has been promoted to the rank of Cadet A/2C in the 600th AF ROTC Cadet Group at the college. A freshman at East Carolina, he is the son of Mrs. Allie B. Rose of Southern Pines.

WELFARE BASIS

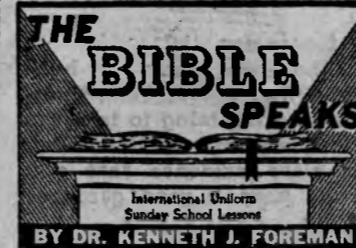
Persons who receive financial assistance from public welfare cannot, under law and because of limited monetary appropriations, receive the full amount necessary for their minimum needs. A budget is made up for each public welfare recipient according to his basic needs for food, clothing, and shelter. From this total all of his resources, such as social security payments, help from relatives, food produced at home, and so forth are subtracted. The amount remaining is the basis for his public welfare payment.

men come out as they work is even more admirable.

The other stories are equally sound products in their way. "Bob" describes the progress of a mediocre mind to academic heights through careless moments of indulgence on the part of his superiors or sheer inability on their part to resist his expectations. It is a lightly ironic tale that could happen here. So could the drifting futility of the housemaid in "Light from Other People's Windows." It is not fate that shapes the lives of these people, neither is it the opportunities or weaknesses of the proletarian state; it is character and human quirks.

ALIBI by Harry Carmichael (Macmillan \$2.95). This is a pure detective story, no character studies, build-up of atmosphere or other distractions, just a plain, old-fashioned puzzle and a hard-working detective trying to solve it.

But what a puzzle! In a quiet English village a lady has disappeared. Piper, whom you may have met before as investigator for a British insurance company, is asked by the lady's husband to find her. But why? The couple have been separated for months, the husband does not seem fond of her, and why does he suspect anything wrong? The lady had left a note to say she was visiting friends. These are only the first of the questions that turn up in this baffling mystery, which leads Piper to so surprising a conclusion that he has to find proof to convince himself.

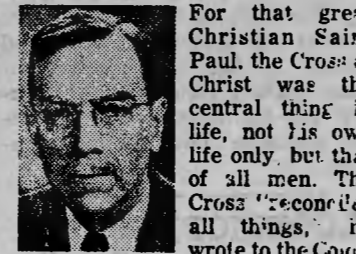


BY DR. KENNETH J. FOREMAN

The Cross Calls

Lesson for April 15, 1962

WE do not always talk the whole time of what lies closest to our hearts. A man may take some things for granted even when his friends do not know it.



For that great Christian Saint Paul, the Cross of Christ was the central thing in life, not his own life only but that of all men. The Cross "concerns all things," he wrote to the Colossians (Col. 1:20). Those who knew Paul knew this, so when he writes to his friends he does not mention the Cross in every paragraph. In the letter he writes to Titus, for example, an observant reader can find some fervent and grateful references to the cross of Christ; but most of the letter is (apparently) on other matters. Yet the Cross is always there, in Paul's thought. It was in his life, to begin with, of course.

The cross calls

Without trying to go into the details of this short letter to Titus, we may take it as a kind of sample, or background, to indicate how a man who found the cross of Christ central in his life, acted and thought—and wished his friends to do likewise. Including everything else, we might say that the Cross calls. The death, not less than the life and teachings of Christ, has a THEREFORE that comes with it. The Cross is not something one can take seriously and go on living as if it had not happened. Paul has seen into the meaning of it. "He it is who sacrificed himself for us, to set us free from all wickedness and to make us . . . eager to do good" (Titus 2:14, New English Bible). God had a purpose in the Cross; do we share it? Is the crucifixion just something that happened, or is it something that happens to me? Is the crucifixion just another horror-story in a tragic world, or is it God calling us away from evil to help. First of all it is a "taught" faith; in the best sense it was handed down to him. His mother and his grandmother before him were women of faith. (Paul evidently thought it best not to bring up the men of the family.) Now it is no disgrace to have faith taught us, at first, so to speak. We learn everything else but breathing and digestion. Why not faith? Most people of strong convictions would tell you they received those convictions, to begin with, by contact with some one they liked or admired. There is nothing wrong with that, indeed it is necessary.

Truth-centered faith

But a faith that goes through life dressed in quotation-marks, is not worth much to an adult; "Mamma said," "Papa thought," "Grandpa had the idea . . ." won't do. The whole family may be right; but if you believe what you believe just because they said so, you're still a spiritual infant. They believed certain things to be true; and mature faith believes—so far as it can—what is true, not what is said to be true. "Do you ask me this of yourself," Jesus said to Pilate, "or did others tell you about me?" Pilate dodged the question; but we should not. Faith is not worth much, it is a broken ship in a storm, if it remains as it began, a heresy faith. When students learn physics, they have to perform many experiments in the laboratory. These test the truth of what the professor says in his lectures. The big question is not, Was the professor forceful, clear, eloquent? The question is rather: was what he said, true?

A tested faith

It is easy to have faith when everything is coming your way, when the breaks are with you. A child finds faith easy; a grown person does not. The reader of II Timothy will notice the various references to trouble, danger, illness, disappointments. Indeed when Paul wrote this letter he was a prisoner, facing a death sentence. A mature faith is one that can be as joyous as Paul's was even when the circumstances of life are ugly and painful. We pray, "Lord, increase our faith;" and then sometimes, instead of the heart-warming lift we were expecting, some chilling, dreadful experience seizes us, and we wonder why God did not answer our prayer. Well, nothing grows strong, not a muscle, not a brain, not even a bone, unless it is subjected to strains and stresses. So faith that is mature grows by facing the trials and the battles of the mature years.

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Holy Communion, Wednesdays and Holy Days, 10 a.m. and Friday, 9:30.
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