

# Some Looks At Books

By LOCKIE PARKER

**EMBATTLED CRITIC:** Views on Modern Art by John Canaday (Farrar, Straus & Cudahy \$4.50). Art critic of the New York Times since early 1959, John Canaday has won a reputation for speaking out pungently and fearlessly. His essays on contemporary art have started many a studio and drawing room battle. So forthright have been his denunciations of what he considered excesses in abstract expressionism and neo-Dada that in 1960 the Times received a letter of protest signed by forty-nine men well known in the art world—collectors, artists, professors of art. The Times published the letter and promptly received some six hundred letters—550 of which supported Canaday. Hence the title of the book, "Embattled Critic."

But the book is more than an account of a battle in the art world. The author goes back to fundamentals. "The Search for Magic: Cave Art and Contemporary Art" is a gem of an essay, putting concisely the interaction of the artist and society. When he says "the best thing an artist can ask of life is that his work be needed, wanted, demanded," he is not talking about those whose work brings fancy prices in the galleries but about the primitive men who made drawings in caves for magical and religious purposes deemed necessary for the tribe's prosperity and survival. He believes the modern artist has gotten too far from his public. Quoting Klee that "art in the highest sense" deals with an "ultimate mystery that lies behind the ambiguity which the light of the intellect falls miserably to penetrate," he challenges the artists of today to bring back to art this true magic.

What really revolts Mr. Canaday in the contemporary scene is commercialism, the straining after

ever more startling novelties, fashionable fads and the kind of artists who cater to such tastes, content to achieve "cocktail success that endures only as long as it titillates."

Mr. Canaday is the brother of Dr. Vida McLeod of Southern Pines.

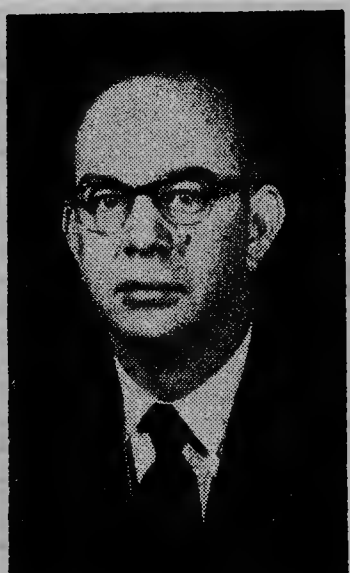
**THE VIEW FROM NO. 13 PEOPLE'S STREET** by Aline Mosby (Random \$3.95). The author was the first woman correspondent in Moscow, joining the staff of the United Press early in 1959 and staying until late 1961. She gives here a lively account of her experiences, including shopping and housekeeping, dates and parties (she was unmarried), struggles with censorship, changing attitudes in Moscow and some that never change.

Miss Mosby arrived in Russia just before the 1959 visit of Prime Minister Macmillan, which appeared to inaugurate a new era of "peace and friendship" in relations between Russia and the West—even censorship was dropped during his ten-day visit. There followed a flood of American tourists, as restrictions were eased—farmers, doctors, economists, aeronautical experts, teachers and politicians, including Richard Nixon; and that summer the American Exhibition attracted throngs of Russians. The good will gained further momentum when Khrushchev visited America and reached its peak when an American aircraft carrier found and rescued four Soviet soldiers adrift on a raft in the Pacific Ocean. It hit bottom again with the U-2 incident and the trial of Powers. Hopes rose once more with Kennedy's inauguration.

The author's own chances to talk to Russians were greatly facilitated by her little white sports car, the first of its kind in Russia. It attracted sidewalk spectators wherever she stopped. Her own friendliness and curiosity were also an asset. But there were difficulties, too. She found that some people avoided being seen with her and others enjoyed informal parties at her apartment but did not want it to be known that they had been there.

The total effect was of a land where suspicion of foreigners was relaxing but not yet gone. She herself thoroughly enjoyed her experiences, felt she made real friends in Moscow, and describes her assignment as "more glamorous" than the previous one in Hollywood. She shares this enthusiasm with her readers.

**THE LILIES OF THE FIELD** by William E. Barrett (Doubleday \$2.50). This is an appealing blend of humor and sentiment. Homer Smith of South Carolina was let out of the Army in Seattle. He was a big easy-going Negro with a lively curiosity about places and people. He planned to drive through the West, stopping here and there, taking a job when he needed money, stopping



**DR. WILLIAM C. STRICKLAND**, professor at Southern Baptist Theological Seminary, is guest minister at the First Baptist Church, for services this week and continuing through the morning service on Easter Sunday. Dr. Strickland is conducting a week's intensive Bible study with sessions each morning at 9. Each evening at 7:30 he is bringing Gospel messages. At each evening service there is Gospel singing led by the pastor, the Rev. Maynard Mangum, and the church choir. Special music is featured each night and all music is accompanied by Mrs. Thomas E. (Peggy) Moore at the console of the church's newly-improved Hammond organ.

when he felt like it.

But early in his wandering he was captured by Mother Maria Marthe. When Homer saw her doing a man's work in the fields, he thought he might as well add a few dollars to his reserve and asked her for a job. He had no way of knowing that Mother Maria Marthe had prayed for someone to help her and the four nuns build a chapel. In spite of everything Homer could say, she knew he had been sent to her and she was determined to use him. The history of their relationship and what they accomplished between them is a warm and enjoyable story.

**THE PRESIDENCY** by Gerald W. Johnson (Morrow \$2.95). What are the duties and powers of the President of the United States and how have these changed since the writing of the Constitution? This clear and interesting explanation by a distinguished newspaper man and historian was intended for youngsters of ten to fourteen, but this adult reader, for one, found it very illuminating on a complicated subject. The book will be followed by others on the legislative and judicial branches of the government.

Mr. Johnson makes no bones about the fact that the President has become a great deal more powerful than the makers of the constitution intended. George Washington, who presided over the constitutional convention, was the first to extend the President's power. After one attempt to draft a treaty "with the advice and consent of the Senate," his patience gave out. He drew up the treaty and sent it to them to accept or reject. As an executive he had to get things done.

The powers of the presidency have been further extended under every strong President from Jefferson to Franklin D. Roosevelt. The author gives further instances of how and why it happened and gives his own views of why this has never led to a dictatorship despite cries of alarm every time it happened.

Gerald Johnson is well known to many people in this community. Though he now lives in Baltimore, he is a native Tar Heel, born in Riverton.

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## Bookmobile Schedule

Tuesday, April 24, Westmore Route: Mrs. W. G. Inman, 9:30-9:45; Mrs. Ardana Burns, 10:05-10:15; James Allen, 10:20-10:25; Mrs. Audrey Moore, 10:30-10:35; Miss Beatrice Sheffield, 10:40-10:45; Talc Mine, 10:50-10:55; W. J. Brewer, 11:15-11:20; Baldwin Store, 11:25-11:30; Jug Town, 11:40-11:50.

Wednesday, April 25, Little River Route: Watson Blue, 9:30-9:40; James McKay, 9:45-9:50; J. R. Blue, 9:55-10:05; John Baker, 10:10-10:15; George Cameron, 10:20-10:30; Brooks Store, 10:40-10:45; Kenneth Womack, 10:50-11; Malcolm Blue, 11:05-11:25; Mrs. J. W. Smith, 11:30-11:35; D. L. McPherson, 12:30-12:40; James Riggsbee, 12:45-12:50; Will Hart, 12:55-1:10; W. F. Smith, 1:30-1:40; Mrs. Nellie Garner, 1:45-1:50.

Thursday, April 26, Robbins, Eagle Springs, West End Route: K. C. Maness, 9:40-9:50; Raymond Williams, 9:55-10:05; Paul Williams, 10:10-10:20; Marvin Williams, 10:25-10:30; R. N. Nall, 10:35-10:40; Mrs. Mamie Boone, 10:45-10:50; John Nall, 11:11-11:10; Walter Monroe, 12:05-12:10; Eagle Springs Post Office, 12:20-12:30; Mrs. D. D. Efort, 12:40-12:45; West End Post Office, 12:55-1:30.

The Moore County Library will be closed Easter Monday, April 23. The Bookmobile will also be off the road that day.

**ON DEAN'S LIST**  
Carole Coffin made the Dean's List for the second semester at East Carolina College, Greenville, where she is a member of the freshman class. Carole is the daughter of Mr. and Mrs. Walter Coffin of East Rhode Island Avenue.

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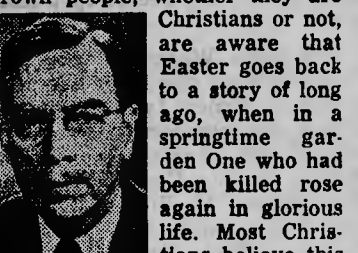
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**THE BIBLE SPEAKS**  
International Union Bible School Lessons  
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Bible Material: Matthew 23; Hebrews 1.  
Devotional Reading: Matthew 23.

## Christ Reigns

Lesson for April 22, 1962

WHAT does Easter mean? Most grown people know it means more than Easter parades and Easter music. Perhaps most grown people, whether they are Christians or not, are aware that Easter goes back to a story of long ago, when in a springtime garden One who had been killed rose again in glorious life. Most Christians believe this.



Dr. Foreman's story is true; but even those who do not, wish it could have been. Perhaps there is nothing in the Bible which an unbeliever would like to believe, more than the story of Easter.

The reason for this meets the eye at once. If the Easter story is true, if it actually happened, as the Bible witnesses plainly say it did, then "life and immortality have been brought to life" as one New Testament writer says. What assurance have we that death is not the last word for man? The Resurrection of Christ is the best assurance there is.

**Christ the conqueror**  
There is another side of the meaning of Easter, often overlooked, yet very important in the New Testament picture of things. It is expressed in the ancient Latin expression, "Christus Victor." Christ the Conqueror. This is brought out in a little-read chapter of the Bible, Hebrews 1. Here the emphasis is on power. The Resurrection (odd as this may seem) is not mentioned; the thought of the writer goes from the Cross ("purification for sins") to the Throne of the universe. Christ's appearances to the disciples are all by-passed in silence here. Christ is seen as sharing the Throne of God himself. It makes no difference whether we take the expressions literally or not; the meaning is clear enough. This is what we are challenged to believe: that Christ now shares the power of the "Majesty on high," the God of all the universes. The letter to the Hebrews was first read by people who lived in the Roman Empire, perhaps in Rome itself. They would be familiar with the custom of an emperor sharing his authority with a general who had been victorious in war.

**—Over sin and death**  
What has Jesus conquered? The short but thrilling answer is: Sin and Death. These are the two great enemies of mankind. They have not been conquered even yet in the sense that they have been abolished. But it can be noticed that when an individual identifies himself with Christ, he no longer cringes at the threat of sin and death. He is enabled—as Paul said, by the same power that brought Jesus Christ from the dead—to rise above sin, to be "set free from sin." And although he faces death as much as any other man, the Christian does not fear it. This is not saying that no one can be a Christian who fears death. But we recall the familiar story of John Wesley was at that time a Christian, but that storm frightened him terribly. Then he discovered a group of Moravians happily singing hymns, not worried by the storm at all. They expected the ship to go down, just as Wesley did; but he was looking at death while they were looking through it. Wesley's whole life was changed by that incident.

**—Over ourselves**  
So Christ has set men free . . . yet not free to do as we please. Whatever "at the right hand of the Majesty on high" can mean, it must mean at least this: that the authority of Christ is on a level with the authority of God. Christ does not set us free for a kind of anarchy; a Christian is not a masterless man. He who is Lord over sin and death, over all the "powers of darkness," is Lord over those who are called by his title—Christians. But is this really so? Isn't it true, too often, that the only difference between Christian and non-Christian is in words only? The non-Christian says Jesus Christ is not Lord nor Savior. The Christian says, Christ is Lord and Savior. And there too many Christians-in-word leave it. We are all quite willing to be saved; we are not so willing to take orders. The Christian-in-word begins to become a Christian-in-fact when as he begins to ask the same question Paul did: Lord, what wilt Thou have me to do?

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Maynard Mangum, Minister  
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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.

**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 10 a.m. Worship service 11 a.m. and 7:30 p.m. PYF 6 p.m.  
Women of the Church meeting 8 p.m. second Tuesday. Mid-week service Thursday 7:30 p.m.; choir rehearsal 8:30 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 Peoples' Service League, 8 p.m.  
Holy Communion, Wednesdays and Holy Days, 10 a.m. and Friday, 9:30.  
Saturday—8 p.m. Penance.

**OUR SAVIOUR LUTHERAN CHURCH**  
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Jack Deal, Pastor  
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Sunday School, 10 a.m.

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Men's Club Meetings: 1st & 3rd Fridays 8 p.m.  
Women's Club meetings: 1st Monday 8 p.m.  
Boy Scout Troop No. 878, Wednesday 7:30 p.m.  
Girl Scout Troop No. 118, Monday, 9 p.m.

**THE UNITED CHURCH OF CHRIST (Church of Wide Fellowship)**  
Cer. Bennett and New Hampshire  
Cor. Carl E. Wallace, Minister  
Sunday School, 9:45 a.m.  
Worship Service, 11 a.m.  
Sunday, 8:30 p.m., Pilgrim Fellowship (Young People)  
Sunday, 8:00 p.m., The Forum.

**BROWNSON MEMORIAL CHURCH**  
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.  
WCS 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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