

**Bookmobile Schedule**

April 6-9  
 Monday, Jackson Springs Route: Harold Markham, 9:40-9:50; Terrell Graham, 9:55-10; W. E. Jackson, 10:05-10:10; Jackson Springs Post Office, 10:15-10:20; Mrs. Betty Stubbs, 10:25-10:35; Walter McInnis, 10:45-11:05; Carl Tucker, 11:10-11:25; Mrs. Margaret Smith, 12:10-12:20; Mrs. Vida Paschal, 12:25-12:30; Mrs. Edith Stutts, 12:35-12:45; Miss Adele McDonald, 12:50-12:55; Phillip Boroughs, 1-1:25; J. W. Blake, 1:30-1:50; A. J. Hanner, 1:55-2; West End, 2:10-2:25.  
 Tuesday, Westmore Route: Mrs. W. G. Inman, 9:35-9:50; Mrs. David Williams, 10:05-10:20; W. L. Scott, 10:25-10:30; Mrs. Ardena Burns, 10:40-10:45; James Allen, 11:05-11:15; Talc Mine, 11:20-11:30; Kennie Brewer, 11:45-11:55; W. J. Brewer, 12-12:10; A. C. Baldwin, 12:15-12:25; the Rev. Lewis Reeder, 12:30-12:40; Miss Mamie McNeill, 1:30-1:40.  
 Wednesday, Little River Route: Watson Blue, 9:35-10; James McKay, 10:05-10:15; J. R. Blue, 10:20-10:30; John Baker, 10:35-10:40; George Cameron, 10:50-11; Malcolm Blue, 11:10-11:30; Mrs. J. W. Smith, 11:35-11:40; D. L. McPherson, 12:30-12:35; James Riggsbee, 12:40-12:50; Will Hart, 12:55-1:10; W. F. Smith, 1:45-1:55; Mrs. Nellie Garner, 2-2:10.  
 Thursday, Robbins, Eagle Springs Route: J. P. Maness, 9:40-9:50; F. E. Wallace, 9:55-10:05; Raymond Williams, 10:10-10:25; James Callicut, 10:30-10:40; Paul Williams, 10:45-10:55; Marvin Williams, 11-11:10; Mrs. Mamie Boone, 11:15-11:25; John Nall, 11:30-11:40; Walter Monroe, 12:45-12:55; E. H. McDuffie, 1-1:10; the Rev. H. A. McBeth, 1:20-1:40; Bill Poley, 1:50-2; Mrs. Edith Falls, 2:10-2:20; Winfred Williams, 2:25-2:35.



**Some Looks At Books**

By LOCKIE PARKER

**FROM THE SILENT EARTH.** A Report on the Greek Bronze Age by Joseph Alsop (Harper & Row \$7.50). At first one is startled to find a political journalist of today writing of the Mycenaean of ancient Greece, the men of whom Homer sang, but, as a distinguished Greek scholar, Sir Maurice Bowra, points out in his introduction, Joseph Alsop "makes admirable use of his experience in political reporting." Moreover he has pursued this hobby or archaeology for many years, reading widely and even making a trip to Pylos, one of the latest important "digs."

The result is an exceptionally stimulating book. Reminding us first that until Schliemann made his excavations of Troy less than a hundred years ago, the characters of Homer were commonly regarded as legendary, just folk myths, Alsop relates how one archaeological discovery after another proved them historical figures. Then we have an account of his own visit to Pylos and the excavations of the Palace of Nestor who had gone with Menelaus to Troy and is vividly portrayed by Homer as a wise but sometimes garrulous old man. As Mr. Alsop describes his walk through the palace ruins with the archaeologist in charge of excavations, we envisage the former activities there so clearly that we share his sadness over the destruction of this early civilization, the sack and burning by Barbaric invaders.

But this is only the starting point for a fascinating reconstruction of the Mycenaean kingdoms, not so romantic as the Homeric account, for "discoveries tend to play jokes on the discoverers." Quantities of clay tablets baked into permanence by the great fire turn out to be the accounts and records of an elaborate and efficient bureaucracy that numbered even the sheep and goats of the villages. Here Mr. Alsop's experience in reporting on governments comes into play, and we get a realistic picture of the functioning of this ancient kingdom with its military aristocracy, its peasants artisans, slaves, its exports and imports.

However, as the author points out, every new discovery raises more questions than it answers. One of the chief in this case is the relation between the Greeks of this era and the Minoans on Crete. It is hotly debated in archaeological circles. Mr. Alsop gives the different theories and presents his own ideas. But this is only one of several questions raised and still in controversy, which he makes so intriguing that the reader yearns to take a spade and help find the answer.

The book is beautiful designed. Excellent photographs of pertinent archaeological finds are so well placed in the text that they meet your eye just when you need them.

**THE WINTER PEOPLE** by Gilbert Phelps (Simon & Schuster \$4.50). This book, too, has to do with an ancient people and a lost civilization, but it is fiction. In England, where it first appeared, it was compared to Rider Haggard's "She" and Samuel Butler's "Erewhon."

Deliberately taking the discursive form of the Victorian novel, the narrator, a middle-aged lawyer, builds up as background an intensely respectable family, the Parris, and their embarrassment at having produced such a sport as Colonel John Parr, who was enamoured of the Andes.

The narrator himself has somewhat reluctantly followed the prescribed path of the respectable Parris but remembers his uncle's visits to England as the high moments of his boyhood. On the death of his uncle, he receives instructions to read John Parr's "Journal of the Winter People."

Then we get a strange story of a man in high fever wandering away from a camp in the high Andes and coming upon a lost tribe with a pre-Inca civilization in one of the high valleys. He wakes in a hut where he is nursed back to health by a girl and her family. The members of the tribe all receive him kindly and give him special consideration as "our stranger." He begins to study their social system and beliefs. Many things he finds hard to understand but, as motives become

**Dr. Currie, Moore Native, To Preach Here On April 5**

Dr. William M. Currie, Moore County native, will preach at Brownson Memorial Presbyterian Church at the 11 o'clock service on Sunday, April 5.

Dr. Currie is a graduate of Davidson College, Union Theological Seminary, Richmond, Va., and Biblical Seminary, New York City. He has held pastorates at Jacksonville and Belmont and is now associate pastor of the First Presbyterian Church, Greensboro. Dr. Currie is a native of Carthage and a brother of Wilbur Currie and John Currie of that community.

**AT MEETING HERE**

**2 Local Men To Be Inducted Into CP&L 'Pioneers'**

Carolina Power & Light Company Pioneers, employees with 25 or more years of service, will hold their annual meeting here on April 10.

About 125 Pioneer members, wives and husbands are expected to attend the meeting at the Mid Pines Club, according to Glenn Lee, CP&L district manager at Rockingham and regional Pioneer chairman.

New members to be inducted are William C. Darden, appliance service coordinator in Southern Pines; Walter F. Harper, division engineer at Southern Pines; and Richard N. Newsome, senior engineer at Sanford.

A highlight of the annual program is presentation of diamond membership pins to new Pioneers. Featured speaker will be the Rev. Thomas Haggai of High Point, lecturer and radio personality.

CP&L's Pioneer Club has a membership of 445 employees. Of that number, 82 are members in the region covered by the Southern Pines meeting.

clearer, he is deeply impressed by the solutions they have reached to several social problems, including that of war.

When Col. Parr returns to civilization, he can talk of nothing else and is regarded as mentally unbalanced, and lives out his later years as a harmless eccentric. That is why he leaves his journal to the nephew "who once believed and will believe again."

It is a moving book, powerfully imagined and written with skill and style.

**THE TREASURE OF THE REEF** by Arthur C. Clarke with Mike Wilson (Harper & Row \$4.95). The newest method of exploring the past is underwater archaeology. With aqualung and other devices expert divers now excavate long lost wrecks—one, a Mycenaean ship, was sunk in the eastern Mediterranean about 1200 B. C. Bringing up its remains was a project of the University of Pennsylvania Museum and, of course, a professional job.

The discovery described here was made by amateurs—two of them teenagers. Arthur Clarke best known for his pioneer work on rockets and space problems, has in his later years taken a great fancy to the tropical island of Ceylon and spends most of his time there with deep sea diving as a hobby. It was off Ceylon's south coast that his associate, Mike Wilson, was filming an undersea picture with some friendly fish and two teenage boys as actors when they saw something bright on the ocean floor and discovered it was a brass cannon. A few minutes later they found a quantity of silver coins. These they carried back to the light-house which they were using as their base and where Clark awaited them.

The latter's account of the difference this made in their lives, their efforts to keep the secret to get equipment for further exploration, to finance it on a shoestring, to find out their legal rights and finally the hazardous business of working underwater in a sea never still to one arth a wreck long imbedded in sand and coral, makes a grand story and Arthur Clarke tells it with gusto. In case you are interested he tells you the exact location of the wreck where his group is presumably at work again, conditions around this reef being such that it is only possible to work during two months of the year, March and April.

North Carolina was a pioneer in State upkeep and maintenance of all public roads.

During the last ten years, the number of ocean-going merchant ships to call on the North Carolina State Ports increased from 20 in 1952 to 726 in 1962.



**How Two Men Died**  
Lesson for March 22, 1964

Background Scripture: Luke 23:32-47. Devotional Reading: Luke 23:44-56.

**DEATH CAME** to three men on the same afternoon. We cannot say that "as it must to all men, death came to these," for the three died by cruel violence. They died, in fact, by being executed. It was a form of death that was meted



out only to the most degraded of men—traitors, slaves, the worst of criminals. The punishment was crucifixion. We have been so long accustomed to glamorized pictures of the cross that we forget how horrible it was. Naked men were fastened with nails to their crosses. No fatal blow was struck, the men were just left to die. Gradual loss of blood would bring on a torturing thirst, and death was slow in coming. Victims often took two or three days to die, and most men would go insane before the end came.

**Death without hope.** The two men crucified to the right and left of Jesus were marked as bad men, and would be considered dangerous in any country at any time. They were not "thieves" in the 20th century meaning of that word. The Greek word for them means robber, bandit. They were the kind of men who do not hesitate to commit murders in order to rob their victims. The police and the public breathe more easily when such men are executed.

One of these men died as he had lived, his hand against every man's. Hung up there to die, he kept his bitter heart to the end. Whoever had condemned him to be crucified was not now out there in the crowd. This robber hated people without reason. So he turned against Jesus and picking istic through all eternities. It is here because God said, Let it be. How did God create the universe? When did he create it? Did it look as it now does when it was new? Did he have any help? What was his reason for making it? How is it all going to end? To only one of those questions is there any clear answer; the reader is invited to think which question it is. Perhaps true answers to such questions could not be understood because they could not be answered in human language. One thing stands clear: God is not surprised by the universe he has made, he is not frightened by it, and he will not be beaten down by it. It is his universe; it is marked, so to speak, by his fingerprints.

**It is incomplete.** A great American Christian thinker, Dr. Cosby Bell, once pointed out that although we can read the handwriting of the Almighty on the universe, and while it shows God's infinitely wise planning, it does not yet appear in its fullness as he plans that it shall. This earth at all events is an unfinished earth. This alone is not, however, the whole story. The universe, or the corner of it in which we live, the part of it we can do something about—this we are invited by God to help him bring toward completeness. Think, if you will, of the innumerable products—dyes, paints, foods, fabrics—made from coal tar. The Creator left it to man to bring these into existence.

**God's mirror.** From the way the Bible writers present God as Creator, we can know something about God from the things he has made. Consider how the prophet Isaiah speaks to the discouraged exiles. He tells them remember the Creator. They thought God had forgotten them; but no, God the Creator does not create only to forget. A child making mud pies might do that; but certainly not God. The people thought that God was unable to help them. Isaiah the prophet reminds them that nothing is too great for God's power to achieve. The people thought that blind and cruel fate, or chance had torn them from their homes and thrown them out into the cruelities of Babylon. The prophet assures them that the Creator is not one who works without plans. God who planned this universe has a place in that plan for every man—for you.

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**Next Sunday**

**METHODIST CHURCH**  
Midland Road  
A. L. Thompson, Minister  
Church School 9:45 a.m.  
Worship Service 11:00 a.m.  
Youth Fellowship 6:15 p.m.  
WCS meets each third Monday at 8:00 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, 10:15 a.m.  
Morning Service, 11 a.m.  
Young Peoples' Service League, 4 p.m.  
Holy Communion, Wednesday and Holy Days, 10 a.m. and Friday, 9:30 a.m.  
Saturday 4 p.m.—Penance.

**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, 6:00 p.m., Youth Fellowship  
Women's Fellowship meets 4th Thursday at 12:30 p.m.

**ST. ANTHONY'S CATHOLIC**  
Vermont Ave. at Ashe St.  
Father John J. Harper  
Sunday Masses 8, 9:15 and 10:30 a.m.  
Jail Mass, 7 a.m. (except Friday, 11:15 a.m.); Holy Day Masses, 7 a.m. and 8:30 p.m.; Confessions, Saturday, 4:30 to 5:30 p.m. and 7:30 to 8:30 p.m.  
Men's Club meeting: 3rd Monday each month.  
Women's Club meeting: 1st Monday, 8 p.m.  
Boy Scout Troop No. 873, Wednesday, 7:30 p.m.  
Girl Scout Troop No. 118, Monday, 8 p.m.

**OUR SAVIOUR LUTHERAN CHURCH**  
Civic Club Building  
Corner Pennsylvania Ave. and Ashe St.  
Jack Deal, Pastor  
Worship Service, 11 a.m.  
Sunday School, 9:45 a.m.  
L.C.W. meets first Monday 8 p.m.  
Choir practice Thursday 8 p.m.

**BROWNSON MEMORIAL CHURCH (Presbyterian)**  
Dr. Julian Lake, Minister  
May St. at Ind. Ave.  
Sunday School 9:45 a.m., Worship Service 11 a.m. Women of the Church meeting, 8 p.m. Monday following third Sunday.  
L.C.W. meets first Monday 8 p.m. each Sunday evening.  
Mid-week service, Wednesday, 7:30 p.m.

**FIRST BAPTIST CHURCH**  
New York Ave. at South Ashe St.  
Bible School, 9:45 a.m., Worship Service 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.

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**Harold E. Hassenfelt**  
 will serve the Southern Pines area from Charlotte. The address is 110 South Tryon Street and the telephone number is 333-5492. Mr. Hassenfelt will also be available for consultation in Southern Pines on the weekend. He may be reached at Oxford 2-3261.  
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