

Bookmobile Schedule

Monday, Roseland, Colonial Hts., Eureka Route: Richard Davis, 9:40-9:50; Larry Simmons, 9:55-10:10; Dr. Morris Caddell, 10:15-10:30; R. E. Morton, 10:35-10:50; Mrs. Viola Kirk, 10:55-11:05; Calvin Laton, 11:10-11:20; Marvin Hartsell, 11:25-11:35; W. R. Robinson, Jr., 11:40-11:50; F. A. Monroe, 1:15-1:25; W. M. Smith, 1:30-1:40; J. J. Greer, 1:45-2:05; R. E. Lea, 2:30-2:40; Homer Blue, 2:45-3:10; Mrs. C. B. Blue, 3:15-3:20.



Some Looks At Books

By LOCKIE PARKER

MY AUTOBIOGRAPHY by Charles Chaplin (Simon & Schuster \$6.95). Those who saw the great Chaplin films of the twenties and thirties—City Lights, Modern Times, The Gold Rush—have a special affection still for

11:50-12; the Rev. Lewis Reeder, 12:10-12:20; Floyd Williamson, 1:20; the Rev. Thomas Conway, 1:35-1:45; Wilmer Maness, 2-3.

Thursday, Glendon, High Falls Route: Ernest Shepley, 9:25-9:35; Mrs. R. F. Willcox, 9:40-9:55; Eli Phillips, 10:05-10:15; W. H. Maness, Jr., 10:20-10:30; Sam Seawell, 10:35-10:45; William Seawell, 10:50-11; Presley Store, 11:05-11:10; Norris Shields, 11:20-11:30; Ann Powers Beauty Shop, 12:30-12:40; Edgar Shields, 1:10-1:15; Leon Howard, 1:20-1:30; Mrs. W. G. Inman, 1:45-2.

that shabby little figure who could twist your heart and make you laugh at the same time. And what laughter: sudden, irresistible, releasing, refreshing! Now in this carefully written book—Chaplin rewrote it several times—we have his own account of his life and methods of work. One thing that stands out is that the great films were artistic wholes, the conception of one man, who developed an idea into a story, wrote the music, chose the cast, directed them and, of course, was a superb comedian.

The genesis of this unique and appealing character that won worldwide affection probably lies in Chaplin's childhood. The son of two English vaudeville artists, he saw little of his father but was deeply attached to the gay and courageous mother who struggled so valiantly to keep a

home for her two small sons, who could make a party of such small materials. But sometimes ends would not meet—there were two sojourns in the workhouse—and at times she cracked under the strain and would be sent for a period to a mental institution.

Because of the precarious family situation, Charlie's professional career began early as one of the "Eight Lancashire Lads," clog dancers in the music halls. Other engagements followed, though not too steadily at first. When he was twenty-one, he came to America with a music-hall company. One night young Mack Sennett was in the audience and remarked, "If I ever become a big shot, there's a guy I'll sign up." A little later when he formed the Keystone Company, he did. It worked out well for both men. There was a casual spontaneity about the way Keystone comedies were developed that gave Chaplin freedom to improvise. And it was here that the character of the tramp with his big shoes and little hat, his baggy trousers and tight coat first took form.

There followed a rapid rise to fame and fortune. Brother Sydney came over from England to be Charlie Chaplin's business manager. The celebrities of Hollywood were his friends. When he returned to England after ten years away, there were cheering crowds to greet him, leading figures of the social, literary and political world were eager to meet him. Chaplin makes no secret of enjoying this and there is a good deal of naive pleasure in finding these grand people so nice and informal, but underneath there is still an identification with the poor boy from Lambeth and with all those who struggle with poverty. You also see Chaplin doing a lot of hard work on each successive picture and insisting that it must be right, whatever the cost in time or money.

Vaguely one remembers that Chaplin's days in America ended in some kind of fuss or scandal. He faces candidly both the accusations of the red baiters that he was "a fellow traveller" and the paternity suit brought by that dubious character, Joan Barry. I found his statements both dignified and convincing. While "affairs" with several women are mentioned in the course of the narrative, and two unsuccessful marriages, he does not dwell on sex, disagreeing with Freud as to its being "the most important element in the complexity of behavior." For the last twenty years he has been happily married to Oona O'Neill; they have eight children and live in Switzerland.

This seems to me an honest book and as gently unassuming as the tramp himself. Chaplin ends with no bitterness, no exhortations, no "design for living." We hope the appearance of this long-awaited book will bring out a revival of his great films.

SOMETIMES A GREAT NATION by Ken Kesey (Viking \$7.50). This book is for those who enjoy the challenge of bold experiments in the literary field. The publishers boast that "it has broken fresh ground and seems to stand by itself in the splendid new territory of a gifted writer's imagination."

For the reader who likes his narrative in a chronological straight line and always quite clear as to who's talking, the book will be confusing. Kesey jumps with breath-taking speed from one time to another, one place to another, one point of view to another. A page or two may contain the simultaneous reflections of a sententious labor leader in Eugene, Oregon, of Indian Jenny weaving spells in her forest cabin, of the Real Estate Man in Waukinda and of the main characters, the two sons of Henry Stamper.

But if the reader will give himself to the experience, he will find that Kesey in his own way is weaving a spell of power and beauty. The willful, struggling Stampers come alive in a struggle of real significance. Framing them, shaping them, part of them are the magnificent Oregon woods where they log for a living, the wall of mountains, and the swift and implacable Wakonda Auga River to which two generations of Stampers have refused to yield, shoring up the foundations of their house with a tangle of metal wood, earth, sacks of sand while the River ate away the rest of the southern bank.

SPRING HARROWING BY PHOEBE ATWOOD TAYLOR (Norton \$3.50).

For those who like light fare, here is a mystery spiced with humor and salty characters as Asey Mayo again races over the sandy roads of Cape Cod or pushes through pinethickets and cranberry bogs.

An eccentric bachelor, Bart Paget, is murdered in his house which looks like a museum gone mad, and not only murdered but clawed. Missing are Susan Rem-

ington and two bob-tailed lynxes that she kept in a cage. But both Bart and Susan were friends of Asey's, and he refuses to believe the connection is as obvious as it seems. Aided and abetted by the good Dr. Cummings, Asey solves a vary complicated case.

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What Is God Doing? Lesson for September 27, 1964

Background Scripture: I Samuel 12; Hebrews 11:22-32, 39-40. Devotional Reading: Psalm 47:1-10.

IN THE midst of personal agonies, or swept into a vast public calamity like a drought or a flood or a war, the cry goes up from bewildered souls confused by pain, What is God doing? He ought to be here, he ought to take a hand; where is he in this hour of need? This is not a new question; it has no doubt been asked ever since men began seriously to believe in God. One wide-ranging answer is found, in Dr. Foreman many places and eras, in the Old Testament. Prophets when asked this question or any question like it, would not answer by talking theology or philosophy; they pointed to history. The God of the Prophets was no do-nothing God.

God in events God, the God of the Bible, is not so remote that you have to track through eternity to find him. God is here, God is now. In ways which no prophet claimed to explain but which every prophet believed, God is in events. What a non-religious person might see only as an event which is historical and nothing more, the prophets see as an act of God. Samuel, judge and prophet, in a farewell address pointed out some of the events which were divine acts affecting the story and the fate of the Hebrew people. One great event was freedom. "I am the Lord thy God who brought you out of . . . the house of bondage." Who set the Israelites free? A series of regrettable circumstances, no doubt the Egyptians said. The Egyptians were so far from believing the escape of their slaves was a doing of

God, that they tried more than once to re-enslave them. Who set them free? Moses, you may say. Certainly there would have been no freedom without him. Who was it? "God," said Moses; "God," said all the prophets. The wind that made the exodus possible; the survival in the terrible wilderness; the whole of the many-sided, many-chaptered Event, was God's story, for it was the doing of God.

Homeland and king Another great event, or series of events making one great one, was the settling of the Israelites in a homeland of their own. This sounds simple, like "the winning of the west" or "the second world war." Actually it was a long process, with ups and downs, successes and failures, not just an orderly process but disorderly, crude in many ways, a tale of "blood, sweat and tears." Yet Samuel (typical of other prophets) gives credit to God. Then just recently—that is, shortly before Samuel's farewell—these Hebrew people, aware that more fighting would be necessary before they could feel secure in their still unstable homeland, had elected a king. Samuel, however, says that God set this king up for them. This is remarkable; for Samuel disliked the whole business of having a king at all. It shows he had the rare ability to see the doing of God in events he himself did not welcome.

IF . . . As of the time of Samuel's address, it looked as if God was not only in history, but in history very much on one side, the side of the Hebrews. But Samuel holds up a red light, a warning sign. Don't think that because God has been for you, in the past, he will always be for you whatever happens, whatever you may do. It is possible that God may turn against you—you and your king. Notice that Samuel does not say God will turn against Israel, or that he will not. The prophet sets up one word, a might word: IF. If you (the people, the nation) will fear, and serve, and hearken, and not rebel, and follow . . . then it will be well; but if not, the hand of the Lord will be against you. In short, God is in history, he is a God of action. But what the action of God will be, he leaves to the choice of his people.

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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. P.Y.F. 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, 4 p.m. Holy Communion, Wednesday and Holy Days, 10 a.m. and Friday, 9:30 a.m. Saturday 4 p.m.—Penance.

FIRST BAPTIST CHURCH New York Ave. at South Ashe St. John Dawson Stone, Minister 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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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.

ST. JAMES LUTHERAN CHURCH (Missouri Synod) 983 W. New Hampshire Ave. John P. Kellogg, Pastor Sunday School, 10:30 a.m. Worship Service, 7:00 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. The Youth Fellowships meet at 7 o'clock each Sunday evening. Mid-week service, Wednesday, 7:30 p.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, 6:00 p.m., Youth Fellowship Women's Fellowship meets 4th Thursday at 12:30 p.m.

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DRAWING --- SEPTEMBER 30, 1964