

By LOCKIE PARKER

# Some Looks At Books

**PASSIONATE PILGRIM**, the Life of Vincent Van Gogh by Lawrence and Elizabeth Housman (Random \$5.00). This is an earnest attempt to write a balanced biography on a very controversial subject. The authors in an appendix tell how their own feelings about Van Gogh had varied over a period of thirty years. Admiring his paintings immensely, they began with "an idolatrous regard" for a misunderstood saint. Later as they learned more about his behavior to his family and his attitude to women, they swung to the opposite extreme. In the present volume with the new and more complete edition of the Van Gogh letters at their disposal they have tried to give a complete picture that would do justice to all concerned.

Yet however you tell it, it is the tragic and mysterious story of a genius. Born into a Dutch family of considerable distinction, Vincent was the son of a poor Protestant pastor, the least prosperous member of that family. An unprepossessing child, the Housmans see him as always struggling for love and turning furious in his frustrations. As a young man he was offered opportunities in business by his uncles who were art dealers. He tried to conform and did fairly well for a time. But he was sure that he was called to some nobler task in the service of humanity. Greatly attracted to the poor and oppressed he determined to serve them as a minister. A taste of the academic training required brought on another rebellion. Eventually he was allowed to go as a lay minister to the coal miners in the Borinage, but that did not work out well either.

When he was twenty-seven, he at last did what his brother, Theo, had been urging for years, he took up painting. Once started, he worked hard at it. The chapters dealing with his development during the next ten years, the great faith his brother had in him, his discovery of the Impressionists and his friendship with Gauguin are excellent, convincing as they trace the progress at the artist and moving in their depiction of his personal problems.

Much was accomplished in those years, but his neurosis gained on him. He became violent at times and had to be confined. Yet even in the cell of an asylum he thought and felt like a painter. In his periods of lucidity he was allowed out in the grounds and nearby country and did some of his best work. Yet people still found his paintings strange, the same paintings that are today almost fantastically popular. He was thirty-seven before one was sold and not long after, he died.

What was the connection between his work and the neurosis that tormented him and shortened his life? That we do not really know, but this honest and thoughtful presentation of new information on the man and artist will interest many of his admirers. The book is illustrated with photographs of most of the pictures mentioned in the text.

**THE SOUND OF WHITE WATER** by Hugh Fosburgh (Scribner \$3.00). This is a joyous story of a canoe trip made by three men down a river in the big woods of northern New York. The place is designated as "the largest area in the state where there aren't any towns or roads." The author says the river is nameless on the map until it reaches civilization, but people up there call it Big River and there are dozens of local names for its parts, Big Bad Luck Rapids, Deep Eddy, Hellhole, Cobb's Rapids, Cobb's Bathub—also some fine tales about that old lumberman, Cobb.

Mr. Fosburgh has done his best, and a good best it is, to share a rich and meaningful experience with the reader—the happiness of preparation, the easiness as to whether the third, nearly unknown member of the party, would fit in, the banter between the men, the making and breaking of camps, the taste of food, the wild life they saw, the sounds and feel of the woods. Dominating all is the river itself.

self with friendly stretches where "the water came ruffling over the amber-colored stones into dark pockets" or again turning into rapids like the Dandy Pat where "a brutal wall of water went surging down through the narrow straightaway Gorge." That the travellers had some difficulties in a canoe trip on such a river goes without saying, but these are taken as rather a matter of course and no great fuss made about them.

**THE STORY OF MOSSES, FERNS AND MUSHROOMS** by Dorothy Stirling (Doubleday \$2.75). This book is a find for the young naturalist. It is more than a guide book, though there is plenty of information for the amateur collector on different species, when and where they are to be found, and excellent photographs of many. More unique is the author's dramatic account of the evolution of plant life on earth and the place of these types in that evolution. How the algae, liverwort and mosses developed when the earth was mostly rocks and water is here a vivid story of the thrust and power of life. And how remarkable that along with the millions of more complex plants, we still have so many of the early types, so that we can know these plant ancestors not only by imprints in coal or rock but from living specimens. "Of all the different kinds of plants known today, nearly half are living fossils."

**TALBONE PATROL** by James W. English (Holiday \$2.75). Here is a book for Boy Scouts that rings true to life. Even before I looked up the author, I was sure that he must have had firsthand experience. He has given us some of the funniest episodes from his ten years of hiking and camping with youngsters all accredited to the "Tailbone Patrol," an outfit christened the Scouts challenged them to "get off their tailbones and do something." How they did get into action, how they met a burro called Gabriel, served the Parents' Dinner and undertook to earn merits in beekeeping make a book that is good scouting and lots of fun. Peter Wells' lively cartoon-type illustrations add to the fun.

Organized in 1892 to fight TB, the Pennsylvania Society for the Prevention of Tuberculosis is now one of 3,000 associations affiliated with the National Tuberculosis Association.

**THE BIBLE SPEAKS**  
International Uniform Sunday School Lessons  
BY DR. KENNETH J. FOREMAN  
Background Scripture: Luke 10:25-27.  
Devotional Reading: 1 John 2:1-11.

## My Neighbor

Lesson for December 11, 1955

**TWO** cart-drivers in China were trying to get up a muddy hill. Each driver's cart was stuck in the mud, almost side by side. Each man was beating his own scrawny horse, but the wheels were stuck fast. Along came an American. "Why don't you unhitch one horse," he said "and hitch him to the other cart? Then the two horses might get the cart out of the mud." The carters were astonished. They had never thought of that. But they did as the stranger said, and sure enough they both got to the top of the hill. That true Dr. Foreman story, told by a missionary, shows two things at once. One is that in countries where Christianity has had a chance to get around, some simple Christian ideas get taken for granted, such as helping your neighbor when he is in trouble. The other is that where Christianity is unknown, even so simple a thing as getting together to pull out of the mud, comes as a strange new idea.

**Who Is My Neighbor?**  
Now if those two Chinese carters had been father and son, or brother and brother, they might have thought of helping each other, for in China nothing is too good for members of your family. But we have no great right to make fun of the Chinese. All of us are inclined to draw pretty hard lines and to think, "Outside those lines I have no neighbors. Inside the lines, yes, we understand pretty well what neighborliness is. 'Love thy neighbor as thyself' is a commandment not too hard to understand, for we know what it is to love ourselves, that comes all too naturally. We like to get ahead, to cushion ourselves from danger and if possible from discomfort, we consult our own interests. Loving one's neighbor as oneself just means looking out for him in the same careful ways, thinking ahead for him, promoting him. We understand what neighborliness is, yes. We do not confuse it with being meddling. If you want to know as much about your neighbor as you do about yourself, you aren't being a neighbor but a nuisance. If you do for your neighbor what he can very well do for himself, then you are not treating him like a neighbor.

**Neighbors Out of Sight**  
Jesus' famous parable of the Good Samaritan, shows that having neighbors is easy, in fact you can't help it; but that the important thing is being a neighbor. It means more than living in "peaceful co-existence" and not bothering each other. It means active co-operation and help, of those who need help. Wherever there is a person in trouble whom we can help, there is a neighbor. In our time the world has grown closer together than it was in Jesus' time. If there had been a famine in India, the good Samaritan would never have known it, or if he had, he could have done nothing about it. Now if there is a famine in India we hear about it as soon as the Indians can, and we can do something about it too. When farmers in a church in Iowa, for instance, send a heifer to a farmer in some out-of-the-way or devastated part of the world across a wide ocean, that is being a neighbor, modern-style for a modern world.

**What We Haven't Figured Out**  
There are many problems we haven't worked out yet, in this business for acting as good neighbors. For example: What is the wisest way to be neighbor to people of different race from our own? How can a mill-worker be a neighbor to the stock-holders, or how can the stock-holders be neighborly to the workers? When a corporation, in the process of expansion, throws 500 persons out of work at one time, is there any way in which those who are employed by the corporation can be neighbors to those who have lost their positions? How can we be neighbors to people who resent us? How far can we go in helping people without turning them into "moochers" and beggars? How can Christians in one denomination be neighbors to those in another? And one more question: Is it possible for non-Christians to be as good neighbors, in Jesus' sense of the word, as Christians can be?

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## Bookmobile Schedule

Schedule of the Moore County bookmobile for the week December 12-16 has been announced as follows:  
Monday—Union church road with stops at Kelly, Darnell and Briggs homes, 2 to 3 p. m.; paved road to Vass with home stops, 3 to 4; Vass, 4 to 4:20; W. F. Smith and K. W. Henning homes around 4:30.  
Tuesday—Doubs Chapel route beginning at Lloyd Chriscoe's, 1:30; Clyde Auman's (neighborhood stop), 4; Frank Cox home, 4:30; Eastwood, 4:45.  
Wednesday—Highfalls School, 10:30 a. m.; Colonial Heights, 4 to 4:45 p. m.  
Thursday—Pinckney School, 10:30 a. m.; Carthage Library, 11:30 to 12:30; Eureka route, 1:30 to 4:30.  
Friday—Wesley Thomas home, 2; Lamms Grove neighborhood,

2:15; White Hill Community, 2:30 to 3:15; Mrs. M. D. McIver's, 3:30; Niagara, 4 to 4:20.

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## Attend The Church of Your Choice Next Sunday

**THE SANDS OF TIME**  
Remember that old song which says, "the sands of time are sinking fast"? Whether we like the idea or not, it is most certainly true, and there is nothing we can do about it.  
Nothing? That depends on what we mean. Assuredly we can do nothing to stop the sands of time from running through the hour glass of life, but we can do much to make those hours worthwhile, and the Church stands ever ready to help us.  
The Church is made up of people like us, working together to spread the message of the gospel. The Church brings comfort to those who sorrow, gives strength to those who are weak. The Church needs us to help carry on its work. When we are busy in the Church helping others, we do not worry over the ceaseless flow of the sands of time.  
Are you doing your part in the Church? Do you need its help? Its doors are open, its welcome unchanging. "The sands of time are sinking fast"—how are you spending the days and hours?

**THE CHURCH FOR ALL . . . ALL FOR THE CHURCH**  
The Church is the greatest factor on earth for the building of character and good citizenship. It is a storehouse of spiritual values. Without a strong Church, neither democracy nor civilization can survive. There are four sound reasons why every person should attend services regularly and support the Church. They are: (1) For his own sake. (2) For the sake of his children's sake. (3) For his own community and nation. (4) For the sake of the Church itself, which needs his moral and material support. Plan to go to church regularly and read your Bible daily.

Day	Book	Chapter	Verses
Sunday	Psalms	1	1-6
Monday	Psalms	139	1-24
Tuesday	Matthew	3	1-17
Wednesday	Matthew	4	1-22
Thursday	Matthew	5	1-16
Friday	Matthew	7	1-14
Saturday	Matthew	7	15-29

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**BROWNSON MEMORIAL CHURCH (Presbyterian)**  
Cheves K. Ligon, Minister  
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.

**CHRISTIAN SCIENCE CHURCH**  
New Hampshire Ave.  
Sunday Service, 11 a.m.  
Sunday School, 11 a.m.  
Wednesday Service, 8 p.m.  
Reading Room in Church Building open Wednesday 3-5 p.m.

**THE CHURCH OF WIDE FELLOWSHIP (Congregational)**  
Cor. Bennett and New Hampshire  
Wofford C. Timmons, Minister  
Sunday School, 9:45 a.m.  
Worship Service, 11 a.m.  
Sunday, 6:30 p.m., Pilgrim Fellowship (Young People).  
Sunday, 8:00 p.m., The Forum.

**MANLY PRESBYTERIAN CHURCH**  
Grover C. Currie, Minister  
Sunday School 10 a.m.  
Worship Service, 2nd and 3rd Sunday evenings, 7:30. Fourth Sunday morning, 11 a.m.  
Women of the Church meeting, 8 p.m., second Tuesday.  
Mid-week service Thursday at 8 p.m.

**FIRST BAPTIST CHURCH**  
New York Ave. at South Ashe  
David Hoke Coon, Minister  
Bible School, 9:45 a.m. Worship 11 a.m. Training Union, 7 p.m. Evening Worship, 8 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 suppers, second Thursdays, 7 p.m.

**EMMANUEL CHURCH (Episcopal)**  
Supply Pastor  
Holy Communion, 8 a.m. (except first Sunday).  
Sunday School, 9:45 a.m.  
Morning Service, 11 a.m.

**ST. ANTHONY'S (Catholic)**  
Vermont Ave. at Ashe  
Father Peter M. Denges  
Sunday masses 8 and 10:30 a.m.; Holy Day masses 7 and 9 a.m.; weekday mass at 8 a.m. Confessions heard on Saturday between 5-6 and 7:30-8:30 p.m.

**SOUTHERN PINES METHODIST CHURCH**  
Robert L. Bame, Minister  
(Services held temporarily at Civic Club, Ashe Street)  
Church School, 9:45 a.m.  
Worship Service, 11 a.m.; W. S. C. S. meets each first Tuesday at 8 p. m.

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