

By JOCKIE PARKER

# Some Looks At Books

**HUE AND CRY, the Story of Henry and John Fielding and their Bow Street Runners by Patrick Pringle (Macmillan \$4.00).** As the detective story has developed allied forms in the "suspense novel" and the more psychological type of "mystery fiction," there has also been a new interest in factual books about crime, and this is one of the most absorbing that I have met. In the elegant eighteenth century of Addison and Steele, London was—according to Patrick Pringle—the most lawless city in Europe. Why? Because the Englishman so cherished his freedom that he spoke the word "police" with the same abhorrence as we say "Gestapo," and he was proud of the fact that England had no paid, professional police. It still relied on the old parish constable system. As a result Horace Walpole could write in 1750 that going to a friend's house for dinner was as dangerous as going to the relief of Gibraltar "owing to the profusion of housebreakers, highwaymen and footpads, and especially because of the savage barbarity of the two latter who commit the most wanton cruelties."

Yet seven years later "The Gentleman's Magazine" said that "the reigning evil of street-robbing hath been almost wholly suppressed." And how had this come about? A needy dramatist whose theater had been closed because his satirical plays were unacceptable to the government, an unsuccessful novelist, one Henry Fielding, was in such straits that he accepted an appointment as magistrate in order to keep his family decently. Now the magistrates of that era were known as "trading justices" because they derived their incomes from fees and fines at the best, bribes at the worst. Some prospered mightily but not the author of "Tom Jones." He had meant what he said about social corruption in his plays and novels and he set out to reduce crime. Being a realist as well as a reformer, he did it. In fact, he laid the foundations of the British Police, though its first members, his Bow Street runners, had to operate secretly for several years until their record showed such in-

contestable benefits to the general welfare that they could be publicly avowed and publicly supported. Henry Fielding whose health was already poor when he took on himself this Herculean task of cleaning up crime in London did not live to see that day. He died in 1754, but his half brother, John, "the blind beak," carried on and did a fine job of it. Mr. Pringle has told their story well with a rich background of the period and many dramatic colorful incidents.

**THE OPEN HEART by Edward Weeks (Little, Brown \$3.50).** Edward Weeks is a well known name to all readers of the Atlantic Monthly of which he is editor. Formerly he was book editor, and his reviews have been enjoyed by many. This book is a collection of articles and essays, all interesting and all delightfully written. Many are on literary subjects. Among the writers that he admires are Mark Twain, Tomlinson, Kipling and especially E. B. White. The last is not surprising, for he and Mr. White have much in common. Both have great understanding and a sensitive style of writing, both give us worthwhile reading in a light and charming vein. Particularly revealing are the vignettes of his boyhood and travels abroad. The essays on fishing show a deep appreciation of Nature. —JANE H. TOWNE

**A GOOD MAN IS HARD TO FIND by Flannery O'Connor (Harcourt \$3.50).** This book of short stories by a young woman from Georgia is running well up as a contender for the 1955 National Book Award in fiction. This is not the same as being a best seller—Miss O'Connor's brew is too bitter for that. The award is made by polling critics, librarians and booksellers; it means that a good share of these people feel that we have here a writer of originality, power, distinction. The stories vary in mood—grim, humorous, ironic; but a sort of sardonic realism runs through them all. Her characters come out clear through details of dress, expression, conversation—her face was as broad and inno-

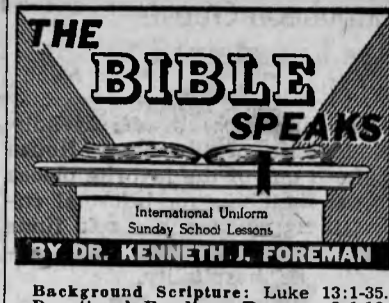
cent as a cabbage and was tied round with a green head-kerchief that had two points on the top like rabbit's ears." Moreover her situations develop with exquisite logic from the characters. The background is Georgia or nearby areas, and the flavor is authentic not only in colloquial speech and descriptions of the scenery but in the preoccupation of the people—ethical, social and theological. It is a book that deals primarily with standards of value and nowhere more poignantly than in the title story in that remarkable conversation between the grandmother and the "Misfit."

**HERITAGE, a Novel by Anthony West (Random \$3.75).** We are interested at once in this story of an illegitimate child and feel great sympathy for Richard who had his mother's name, Savage, and who, until he went to boarding school, did not know who his father was. Both parents are famous, one a clever actress, and the other an illustrious actor. The early part of the book, Richard's childhood, is largely autobiographical with an attempt to keep names of actual people out of it and to disguise the protagonists. Both parents are fascinating characters but so temperamental that the poor, little child is all but forgotten at times and then passed about as if he were a plaything. It is hard to understand how he survived at all without being completely frustrated. The scene is London and the French Riviera, and the time that between the two world wars. When the book ends, Richard is about to enlist.

This can be recommended as an interesting and rather unusual novel, unusual because of its frankness. The characters sometimes seem fantastic, but the author has the ability to make them live. —JANE H. TOWNE

Topdress pastures with fertilizer while the grasses and legumes are dormant, immediately after cutting for hay or silage, or after they have been grazed. This prevents burning or excessive damage to the vegetative portions of the plant. Topdressing in fall, winter, or before growth begins in the spring keeps injury to pasture plants to a minimum.

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## How to Repent

Lesson for January 15, 1956

ONCE upon a time, so the story goes, there was a young man who had just come to a church as their preacher. He was barely out of the seminary, and his notebooks and his head were well filled. He started out one Sunday morning with a sermon on Repentance. He analyzed the meaning of the word, he traced it through Scripture, he examined it theologically and psychologically,—in short, he laid down the Doctrine of Repentance, as he had been taught it. When he sat down, an old minister in the congregation got to his feet and up to the pulpit Dr. Foreman as fast as he could make it. "Young man," he said, "you quit just before you got to the point. You told these people what repentance is; now stand up there and tell 'em to repent!"

**Substitutes for Repentance**  
So, nothing in this column should be taken to mean that knowing what repentance is, can be a substitute for repenting. Knowing what fishing is is not fishing; knowing what a doctor does will not make one a doctor. So knowing what repentance is, is not repenting. And still it helps. You can't fish if you've no idea what "fishing" means. You can't be a doctor if you don't know what doctors do. Some people never really repent, only because they have got into the habit of doing something else they call repenting, but is not really that at all. Repentance is not just being sorry for something you have done. You may be sorry for the wrong reason,—because you have been found out, or because your sin has caused you trouble, or because your pride in yourself has been denied. Repentance is being sorry but it is more than that. Repentance in the Bible sense of the word also is more than regretting particular sins. I may be truly sorry I was harsh to a loved one; but next day I may be just as harsh and unkind. The harshness and unkindness are symptoms, they are not the disease; I need to repent of what it is in me that causes me to mistreat others.

**Repentance is Changing the Mind**  
Don't let any one tell you that Christians do not need to repent. Only those who argue that Christ's commands are not for us can suppose that repentance is not our own duty. As for Paul, he made it about as plain as words can make it: God calls on all men everywhere to repent (Acts 17:30). Beware of "Bible students" who try to evade the plain teaching of Jesus. He certainly taught repentance as well as faith. Now the Greek word used to translate Jesus' word (which no doubt was in Aramaic, the language of Palestine in those days) is "metanoeo" which literally means to change the mind. This is much deeper than changing your mind about what to take at a cafeteria or when to do the washing. It means, as Jesus' whole teaching shows, that total change of outlook,—loving what one hated, hating what one loved,—which changes the whole person from within. What is the center of your life? Is it yourself? Then no matter how many sins you may regret having committed, you have not repented in Jesus' sense of the word. Your life must be shifted over from love of yourself to love of God and your neighbor. Repentance is the outworking of the new birth. A person who professes to have been born again but who still looks at life from a self-centered standpoint, has probably not been born again. Repentance, in this deep and real sense of a radical change in attitude, aims and desires, is not something you can do in a flash and be done with forever. In 2 Peter 3:9 (a little book written to Christians) it is said the Lord wishes all to "reach repentance." It is actually a continuing life-long process.

**How It Works**  
But this profound inner change of the mind (which in the Bible is inseparable from the heart) will work out in repentance for particular sins. Some people, perhaps most people, find it easier to repent of "sin" (or what they call repenting) than of particular sins. But true repentance is both profound and particular. In false repentance, a person is "sorry" for a sin but goes on doing it. (Based on outlines copyrighted by the Division of Christian Education, National Council of the Churches of Christ in the U. S. A. Released by Community Press Service.)

## Bookmobile Schedule

Schedule of the Moore County bookmobile for the week, January 16-20 has been announced as follows:  
Monday—Niagara at Webster Library, 3:30 to 4; Lakeview, 4:10 to 4:30.  
Tuesday — Cameron school, 10:30 a. m.; West Southern Pines school, 1:30 p. m.; Lloyd Chriscoe's, 2:15; Sandy Black home, 2:30; Garrison's store, 2:45; Eulis Vest's, 3:15; Tracy Seawell home, 3:30; Eureka route, 3:30 to 4:45.  
Wednesday — Vineland school, 1:30; Jackson Springs: W. E. Graham's, 2:15; postoffice, 2:30; West End: L. H. Chessom home, 3:10 to 3:25; near post office, 3:30 to 4:30; Branson's at power station, 4:40  
Thursday — Carthage Library, 11:30; Westmore school, 1 to 2:30; Lonnie Brewer's, 2:45; Roland Nall's, 3; Baldwin's store, 3:15; Davis home on Jugtown road, 3:30.  
Friday — Murdockville route;

in afternoon starting at Eugene 3:30; Coy McKenzie home, 3:45; McKenzie's at 2 o'clock; Cleaver Eastwood, 4; McQuirt and Ira mailbox (neighborhood stop), Garrison homes, 4:30.

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## Attend The Church of Your Choice Next Sunday

**PATTERNS IN THE SNOW**

They make pretty patterns on the snow, these fences. But they were not built "for looks." They were erected for protection. They stand as bulwarks against the physical elements.

There are other kinds of bulwarks most of us need in our daily lives—spiritual bulwarks. For even the strongest of us cannot stand alone. Sometimes we think we can... but the moment comes when we realize how much we need help.

It is then that we turn toward the Church. And, no matter how remiss we may have been, the Church stands there with doors open wide, ready to receive us.

But should we wait until we really need a spiritual bulwark? How much better to establish ourselves in the Church now and be assured of its strength and comfort through all our days.

**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: (1) For the sake of his own soul. (2) For the sake of his children's sake. (3) For the sake of his 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	48	9-14
Monday	Proverbs	22	22-29
Tuesday	Isaiah	26	1-7
Wednesday	Deuteronomy	5	1-15
Thursday	Deuteronomy	5	16-33
Friday	1 Corinthians	11	23-34
Saturday	Hebrews	12	1-7

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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. Donges  
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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