

By LOCKIE PARKER

Some Looks At Books

THE SEARCH FOR BRIDEY MURPHY, by Morey Bernstein (Doubleday \$3.75). For a unique hypnotic adventure into "pre-natal life," The Search should prove fairly interesting light reading. It is non-fiction, but, as far as scientific value is concerned, its contribution is meager. Author Bernstein here reports what he discovers (after a few years' delving into hypnotism from the days of his doubt) when he meets up with a subject who relates, in trance, details of her "former life" as an Irish girl. The extent of Bernstein's own enthusiasm over this "new find" makes for verbosity rather than unprejudiced analysis; and as for scientific value or originality, basically it has neither. With the book comes a short phonograph record of the under-hypnosis interview of a Colorado woman's descent into "her" life of about 1850. In real life she is listed as Mrs. Ruth Simmons; and in her former, Bridey Murphy. Her whole glib commentary is put down in the book. Very many other pages biographically relate how Bernstein got into these amateur hypnotic and psychic experiments in the first place. Said Newsweek's page-long review on January 9, criticism will come chiefly from "how he found the supernatural, and (this) one-sided summary of its 'scientific proof.'" A 30-page appendix is given, with numerous references, on various aspects of hypnosis, extra-sensory perception, and even psychokinesis. This elemental adjunct is perhaps added to give an air of authority to the forepart. As to the actual possibility of "pre-natal regression," that is more akin to reincarnation than to ordinary "age regression" techniques in hypnosis; and belief in reincarnation, however sincerely held by some, is built on a much weaker foundation than Extra Sensory Perception. It therefore is less parsimonious than is the theory of clairvoyance of Mrs. Simmons's, in my opinion. Even Bernstein, in his Appendix, discreetly omits reference to it. Essentially, then, this work represents a printed record of the author's personally exciting experience, insubstantially support-

Emmanuel Church Services Noted

Lt. Col. Arthur H. Marsh, chaplain of the 82nd Airborne Division at Fort Bragg, will conduct the 11 a. m. service Sunday at Emmanuel Episcopal Church which is now without a regular rector. An 8 a. m. service, previously announced, will not be held. The same schedule is expected to prevail for Sunday, January 29, it was announced—an 11 a. m. service conducted by the Fort Bragg chaplain and no 8 a. m. service.

IN FRATERNITY Gary Mattocks of Southern Pines is one of twenty-nine students at East Carolina College who have been chosen for membership in the Sigma Rho Phi fraternity on the campus. Founded during the 1954-1955 term at the college, the fraternity is both a social and a service organization. Max Cameron of Olivia was among those chosen.

THE MEDITERRANEAN by Richard Joseph (Doubleday \$5.95). This is no book for the arm-chair traveller, no dreamy descriptions of remote places where it might be fun to go some time but up-to-date, specific information on how to go to the high spots this year, when and where to stay plus good advice on budgeting both time and money.

BORROW THE NIGHT by Helen Nielsen (Morrow \$2.75). Here is a new and tense specimen of the "who-dun-it" with an unusual angle. Judge Ralph Addison receives a letter stating that he has condemned an innocent man and that on the day that man is to be executed—a week hence—he, too, will die. The letter is signed "Mr. Justice."

For peculiarly poignant personal reasons his first thought is to keep this from his wife, so he burns the letter. But other letters follow daily and at last—just twenty-four hours before the time set for the execution—the judge reports the matter to the district attorney and then turns detective himself in the company of a middle-aged cop, the cop who had arrested the condemned youth. Strange developments follow.

The book ranks high of its kind for pace, sustained suspense and a solution that is surprising from the facts but well substantiated by a gradual revelation of individual motives and the personal histories of the main characters.



Christian Marks Lesson for January 22, 1956

HOW can we tell whether a person is a Christian or not? Is there anything that marks all Christians? There is faith, of course; but only God can see faith itself. Jesus said: "By their fruits ye shall know them." What kind of "fruits" should we look for, in others and in ourselves, to see whether we are Christians? Only God is the final Judge. We should not be too quick to say brashly, "I know..." Better say, "I have good reason to believe..."

So, what are the good reasons for believing that a person is a Christian? Sticking to our one chapter in Luke for this week, we can take note of three marks of a Christian, that is, of Jesus' followers, those who take his word as in order. They sound quite simple and ordinary; what is extraordinary, what is specially Christian about them, is the thoroughgoing quality Jesus expects.

Helpfulness Three marks which we can readily see suggested, in this chapter of sayings of our Lord, are: Helpfulness, humility, and honesty. Everyday qualities, aren't they? In fact, you can't get along without them in the civilized world. Nobody likes a man who brags all the time. Nobody likes a man who never lends a hand to anybody in trouble. Nobody likes a man who can't be trusted. Helpfulness, humility and honesty are not in themselves specially Christian attitudes. Jesus certainly did not invent these qualities. They are found among people of many religions and of no religion. What Jesus did was to demand an extraordinary high degree of these everyday virtues. First, as to helpfulness: Not only in the words quoted in Luke 14 but in many other ways and places, Jesus emphasizes how far his friends are expected to go. Most people are willing to help others, if it isn't bothersome or expensive. Jesus' idea of helpfulness was of something quite costly, something that calls for effort, self-sacrifice. Helpfulness as he sees it is not just doing something for somebody who will do as much for you. It means doing for people who never can pay you back. You can't be sure you are helpful as Christ was unless you are willing, as he was, to put out more for others than you are going to get back.

Humility We all expect humility from other people, and we even practice it ourselves, in the form of courtesy. For courtesy is a form of humility,—"After you!" "Please," "Thank you," "Pardon me," and the like, are humble expressions, when you come to think of it. But Jesus expects His disciples to be humble and not just to talk humble. Are you a Christian at this point? A few questions are in order, to ask yourself. Am I always thinking that other people don't appreciate me? Am I a little sore because I don't get the promotions I deserve? When I say, "What's he got that I haven't got?" Do I feel a little peevish, as if the answer I expect is "Nothing"? Have I often been able to forget my own interests on behalf of others? One of the most striking stories about Jesus is told by John, who records that Jesus, "knowing he came from God and was going to God," took a towel and did the "menial" service that every one of his disciples was too proud to do. The highest is the humblest.

Honesty Everybody knows that honesty is a good policy. But one mark of a Christian is that he will be honest at two points where (strangely enough) most people are least honest: that is, with himself and with God. The parables about counting the cost are really about the importance of facing the facts, admitting to yourself where you come short. Human capacity for self-deception is astounding. Why a man takes himself for a sucker, in other words, is something hard to understand. But it is even more amazing that men will think they can "get by" with God. Those excuses made by the unwilling guests, in Jesus' parable,—did they feel their host? Excuses offered to God are worse than waste of time. (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 23-27, has been announced as follows: Monday—Routh's service station, Hy. One north, 1:45 p. m.; across to Hy. 27 with stops at Ralph Bennett and Macon Moses homes, 2 to 2:30; Cameron 2:30 to 3:30; Walter McDonald home, 3:40; Gilchrist and Collins homes, 4; Paul Thomas S. S., 4:15; Dunrovin Cafe, 4:30. Tuesday—Davis school, 1:30 p. m.; around talc mine, 2:30; Hy. 27 toward Biscoe with home stops, 2:45 to 3:30; Lisk and Davis homes, 4:30. Wednesday—Highfalls school 10:30 a. m.; semi-annual meeting of Library Board at 4 p. m. in Carthage at home of Mrs. J. L. McGraw. Thursday—Carthage Library, 11:30 to 12:30; Nicholson home,

1:30; Joe Pressley's near Cole Inman home, 4:15. Mill, 2; R. F. Willcox home, 2:30; Friday—Pinckney school, Glendon, 3; Highfalls, 3:30 to 4; 10:30 a. m.

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CHURCH SCHEDULES: BROWNSON MEMORIAL CHURCH (Presbyterian), CHEVES K. LIGON, MINISTER; MANLY PRESBYTERIAN CHURCH; EMMAHUS CHURCH (Episcopal); ST. ANTHONY'S (Catholic), VERMONT AVE. AT ASHE; SOUTHERN PINES METHODIST CHURCH, ROBERT L. BAME, MINISTER; CHRISTIAN SCIENCE CHURCH; FIRST BAPTIST CHURCH; THE CHURCH OF WIDE FELLOWSHIP (Congregational); FELLOWSHIP (Congregational); MANLY PRESBYTERIAN CHURCH; EMMAHUS CHURCH (Episcopal); ST. ANTHONY'S (Catholic), VERMONT AVE. AT ASHE; SOUTHERN PINES METHODIST CHURCH, ROBERT L. BAME, MINISTER; CHRISTIAN SCIENCE CHURCH; FIRST BAPTIST CHURCH.

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