

By LOCKIE PARKER Some Looks At Books

CALEB, MY SON, by Lucy Daniels (Lippincott \$2.75). A lack of understanding—a failure of communication between white persons and Negroes—is frequently cited as one of the chief factors in today's muddled racial relationships. How can the two races work out their joint problems if their inner lives, their real convictions, are hidden from each other? There is much evidence that the races see each other in caricature—an attitude that is always fatal to deep or significant understanding.

Fiction leads the way in breaking through the racial curtain. For one person who reads "An American Dilemma," that massive and coolly documented sociological study of the Negro in the United States, thousands read "Native Son" or, breaking through from the opposite side of the curtain, "Strange Fruit."

Now comes Miss Lucy Daniels, 22-year-old daughter of Jonathan Daniels of Raleigh, to engross us, in a neatly tailored title, novel, with the outer and inner lives of a Negro family in today's South. The only white persons in the book are shadowy figures, perhaps designed so to make the Negroes stand out clearly as the living, breathing, and above all suffering human beings that they are.

For Miss Daniels has produced a tragedy of classic mold—that is, a simple story of basic emotions, a story whose terrible climax is inherent in the human flaws of the protagonists. "It needn't have been like this at all," the reader says at the end. Yet it was. And the reader is convinced that, given the characters as they were, it could not have been otherwise.

Caught up in the lives of Asa and Effie Blake and their rebellious son, Caleb, the reader sees their ultimate tragedy not simply as a racial matter, but as a universal conflict of mores and generations, yet the racial significance is never lost.

After pity and terror have played their part, we may wonder if Miss Daniels, like many another young writer, has not strained too hard to set her situation up for a smashing denouement. Could not the violent clash between father and son have been engineered without having to involve the son in a liaison with a white woman? This relationship, though it disgusts him, the son flaunts before his impressionable friends as a sign of his leadership in a proposed Negro rebellion against the

status quo—a rebellion, incidentally, that seems fantastically naive, even for ignorant semi-hoodlums to espouse. Somehow, all this does not ring true.

Do there really exist, as depicted in "Caleb, My Son," organized groups of young Negroes who were contemplating, in the year of the 1954 Supreme Court school segregation decision, personal and violent action to see that the decision was enforced in the schools of their city that very year when the schools opened, and who talked, at least among themselves, of making real their fancied general release from the bonds of segregation by shooting up theatres and restaurants where they might be denied admission?

This incredible group of young Negroes is represented as doing nothing, day after day and week after week, in the summer of 1954, but sitting around drinking beer, existing on borrowed money and planning how they personally would enforce desegregation. It is a picture that would be resented, we would think, by Negroes, though it is defensible in a novel as a symbol, a distillation of the racial bitterness that sets father against son in a manner that must be characteristic of many Negro homes today. And the essence of Miss Daniels' tragedy is entirely credible, no matter how irritated we may become with some of the supporting details.

So often in these times, Negroes are portrayed by white sources as united in an attack on the supposed privileges or way of life of the white man. "Caleb, My Son" shows that their intra-racial conflict poses for them at least as anguished a problem as the inter-racial one.

This novel gains power, although not "social significance," by not trying to point out a solution. It is a slice of life skillfully cut and served up hot and smoking. It is not and does not pretend to be the whole story on the Negro today, nor on segregation. But it is story enough to make any white reader view thereafter any Negro with both more intelligent and more compassionate eyes.

BILLY GRAHAM, the Personal Story of the Man, His Message and His Mission, by Stanley High (McGraw-Hill \$3.95). No North Carolinian in this decade has become so widely known both in his own country and abroad as Billy Graham. Why? What is there

about this young evangelist that has drawn so many millions to his meetings, more millions to listen to his radio programs and that has produced converts that are estimated at more than a million? Does he just give the crowd a show and a thrill or does he get permanent results?

Stanley High, journalist of considerable repute and an editor of the "Reader's Digest," gives his answers in this book. He has heard dozens of Billy Graham's sermons, visited his home and headquarters, talked with counselors and converts, and checked results with local churches a year or more after the revivals. His conclusion is that this evangelism is no "fly-by-night extravaganza but a sober, constructive, church-centered ministry" and that Graham is "no hell-fire-and-brimstone rant but an evangelist whose personal dedication and integrity merit comparison with the great evangelists of the past." He frequently compares him to Moody, Wesley and the Apostle Paul.

Mr. High builds up a careful case to convince those dubious of mass methods of conversion and skeptical of the man's sincerity. He gives us the boy growing up, the student, the evangelist of increasing influence and fabulous success who still remains humble and whose humility is symbolized by the hymn sung at every Crusade meeting, "To God be the Glory, Great Things He Hath Done." Mr. High analyzes the finances of these meetings which are always audited by accredited accountants. He outlines the organization involved in a "Crusade" with the preliminary prayer meetings and the follow-up to make sure there will be a connection for the new convert with a church—any Protestant church. All in all it is an amazing story and the climax is the Greater London Crusade of 1954. Mr. High holds no brief for Billy Graham as a theologian or even a great preacher who is producing memorable sermons. He is convinced that he offers a simple message, "the good news of Christ," with unusual fervor and "authority" to a generation thirsting for just that.

THE TROUBLE HUNTERS, by Montgomery M. Atwater (Random \$2.95). A boy, a dog, and a horse are the heroes of this fast-moving story for teen-agers. Eighteen-year-old Duncan Buckley knew he was headed for adventure when he got an official notice from the National Forest Service that he had been accepted as a packer; for he knew that he had never applied. The appointment could only have been arranged by his friends, Hank Winton and Jim Dade, and he knew them of old as "trouble hunters." There follows a thrilling wilderness journey, Duncan's induction into the camp life of the Forest Service and—more violently—his introduction to the pack mules. But packing is only the ostensible reason for his summons to this camp, Hank and Jim want his help in solving the mystery of the lost platinum. There follows a battle of wits and endurance, narrow escapes from traps laid by a ruthless but unknown enemy and an unexpected solution. The book is noteworthy also for a fine view of the Forest Service at work and of the spirit of the men in this service.

Archaeologists have found evidence that sun-dried or adobe bricks were used 4,700 years ago, in 2700 B. C.

BABY CHICKS
Only \$3.95 per 100
Polorum passed, no culls, live delivery. These same chicks were selling at \$5.95 per 100. Order yours today. No C.O.D.'s please. Breed and Sex our choice.
BUD'S CHICKS
Box 3803, Park Place
Greenville, S. C.
a16s27inc

Get Better Sleep

ON A BETTER **MATTRESS**
Let us make your old mattress over like new! Any size, any type made to order.
1 DAY SERVICE
MRS. D. C. THOMAS
Southern Pines
Lee Bedding and Manufacturing Co.
LAUREL HILL, N. C.
Makers of "LAUREL QUEEN" BEDDING

THE BIBLE SPEAKS
International Uniform Sunday School Lessons
BY DR. KENNETH J. FOREMAN
Background Scripture: Luke 22:31-34, 54-55; James 3:4
Devotional Readings: Psalm 34:13-22.

Why Men Fight
Lesson for September 9, 1956

IF SOME angel who had never heard of this earth, or some man from outer space living on some planet never invaded by sin, should get acquainted with the human race for the first time, probably the thing that would astonish them most would be the human hankering for a fight. Here we are, clinging to the surface of a tiny planet, with every reason to hang together; and yet to us who are born here and live here, fights are so common they seem quite natural. People quarrel at home, they get into arguments on the street, congressmen have to be restrained from fist-fights, business men are always at one another's throats, labor and management are on opposite sides, and there is even talk about the "battle of the sexes." As for nations, a man the other day refused flatly to pay a cent of income tax, on the ground that he did not believe in war and he knew that most of his tax would be spent for war, past or prospective. Nobody wants the next war, but who really thinks it will not come?

The Tongue Is a Fire
Why do men fight? Let us admit that there may be times when it is good to give battle. There have been evils, and there still are evils, which are not going to fold up and go away without a fight. But all the same, everybody with sense admits that a vast amount of the fighting we do, whether in our homes or in politics or business or in the mighty struggles between nations, simply gets nobody anywhere. Most fights are a sheer waste of energy no matter who wins; and many fights (like our present and future wars) are such that nobody wins. What starts all this mess? One reason is, people talk too much. James, the salty saint who wrote the letter in the New Testament which bears his name, put his finger right on it. The tongue, he says, is a little thing, but it's wild. Nobody has ever quite tamed it. The tongue is a fire, it can set the world on fire. It is a flame from hell. Of course James does not mean that that all talk is wrong. He recognizes happily the good the tongue can do. But the tongue does start fights. How many family quarrels would have died a-borning if only he and she had done one simple thing: shut up! How many quarrels had started, and how many made worse, just by people who can't keep their mouths shut! When Hitler was about to set the world on fire, he started by talking, long before his armies took the field.

Wanting Too Much
Plain-spoken Admiral Sims once told a feminine audience in Boston that they were the chief cause of war. You have no limits to your wants, he said. Your husbands have to keep working harder to satisfy you, manufacturers have to keep looking farther and farther for the raw materials to make the things you want, and presently we get into quarrels with other nations that either want the same things or don't want us to have them; and then you have the makings of a war. Admiral Sims might have been reading the letter of James. Wanting what we don't have, wanting what we actually don't need, he says is a major reason for quarrels and fights among men. Even among Christians, because he is writing to Christians. Was the Admiral right? The reader who feels like arguing with him will have to argue with the writer James no less.


Cure for Quarrels
James no doubt knew as well as the Apostle Paul did that it is not always possible to live at peace with all men. But it is possible to cut down the quarrels. The secret is to see things as God sees them. Let no one say this is impossible. We not only can, but if we are to survive we must have what James calls "wisdom from above." What he means is nothing weird, out-of-this-world, impractical. "The wisdom from above is first pure, then peaceable, forbearing, conciliatory, full of mercy and wholesome fruit, unambiguous, straightforward." (Moffatt's translation.) If Christians would begin by setting the example, both in our homes and in our nations, of clamping down on our quarrelsome tongues and typewriters, and living by God's wisdom, the reign of peace would be at least much nearer.

(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
Tuesday — Aberdeen School, 10; Roseland 12:45; Hartsell, 1; Brown, 1:15; Kirks, 1:30; Gaylean, 1:45; Colonial Heights, 2; Pinebluff, 3.
Wednesday — Mt. Carmel: Lisk, 10:15; Boone, 10:30; Thomas, 10:45; Davis, 11:15; Richardson, 11:30; Harris, 11:45; Seawell, 12:15; Baldwin, 1.
Thursday — Elise High School, 9:45; Robbins Grade School, 11; Robbins Library, 1:30; Talc Mine, 2; Derreberry, 2:30; Moore, 2:45; Burns, 3; Brown, 3:15; Ethel Morgan, 3:30; Etta Morgan, 3:45; Yarborough Store, 4; Powers, 4:15; K. C. Maness, 4:30; Carthage, 4:45.
Friday — White Hill Community: Hornes, 9:45; Hendricks, 10:15; Clark, 10:30; Thomas, 11; Wicker, 11:30; Denny, 11:45; Cameron, 12; Gaines, 12:15; Solomon, 12:30; McBride, 12:45; Mc-

Iver, 1:15; Phillips, 1:30; Dun-rovin, 2; Jackson, 2:15.

COUNTRY BOOKSHOP
Bennett & Penna. Ave. Telephone 2-3211



Have your Winter Clothes Cleaned and Stored for the Summer at
The VALET
D. C. JENSEN
Where Cleaning and Prices Are Better!

Attend The Church of Your Choice Next Sunday

THE PARABLE

Therefore speak I to them in parables: because they seeing see not; and hearing they hear not, neither do they understand.
(St. Matthew 13:13)

THE PARABLE is the basis of all religious education. From infancy through adult life we learn spiritual truths only as they are interpreted for us in terms of every-day experience.

OUR CHURCHES follow the example of the Greatest Teacher. Simple precepts or more complex doctrines are brought to us in vivid illustration. Lessons, sermons, hymns — even church architecture and ritual — are full of human narrative, word pictures or traditional symbolism to help us grasp and apply God's truth.

SPIRITUAL MATURITY must come to us through the effective teaching and practical guidance our churches provide. Our souls cannot grow simply by seeing a church on the corner, or hearing folks talk about religion. Worshipping and learning every Sunday, we will understand Christian truth in living terms and use our understanding to serve God and man.

Day	Book	Chapter	Verses
Sunday	Matthew	13	1-23
Monday	Matthew	13	24-43
Tuesday	Matthew	13	44-58
Wednesday	Mark	12	1-17
Thursday	Luke	10	23-42
Friday	Luke	15	1-10
Saturday	Luke	15	11-32

Copyright 1954, Keister Adv. Service, Strasburg, Va.

Pruning - Cabling - Bracing - Feeding
Cavity Work a Specialty
WRITE OR CALL FOR FREE ESTIMATES
SOUTHEASTERN TREE SERVICE
LLOYD HALL
Phone Aberdeen Windsor 4-7335—or
Phone 8712 - Burgaw, N. C. - Box 564
JAMES A. SMITH, Mgr.
30 Years Experience m24tf

Eastman Dillon, Union Securities & Co.
Members New York Stock Exchange
105 East Pennsylvania Avenue
Southern Pines, N. C.
Telephone: Southern Pines 2-3731 and 2-3781
Complete Investment and Brokerage Facilities
Direct Wire to our Main Office in New York
A. E. RHINEHART
Resident Manager
Consultations by appointment on Saturdays

A profitable place to . . .
SAVE
All Accounts Insured —Up To— \$10,000
Current Rate 3 1/2% —Per— Annum
ACCOUNTS OPENED ON OR BEFORE THE 10th EARN INTEREST FROM THE 1st
Accounts Conveniently Handled by Mail.
FIRST FEDERAL SAVINGS and LOAN ASSOCIATION
223 Wicker Street SANFORD, N. C.
W. M. Womble, Sec. & Treas.
Established in 1950. Assets Over \$3,500,000.00

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.

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, 6:30 p.m.
Holy Communion, Wednesdays and Holy Days, 10 a.m. and Friday, 9 a.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.

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.

ST. ANTHONY'S (Catholic)
Vermont Ave. at Ashe
Father Peter M. Dinges
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.

—This Space Donated in the Interest of the Churches by—
GRAVES MUTUAL INSURANCE CO.
CITIZENS BANK & TRUST CO.
CLARK & BRADSHAW
SANDHILL DRUG CO.
SHAW PAINT & WALLPAPER CO.
CHARLES W. PICQUET
MODERN MARKET
W. E. Blue
JACK'S GRILL & RESTAURANT
CAROLINA POWER & LIGHT CO.
UNITED TELEPHONE CO.
JACKSON MOTORS, Inc.
Your FORD Dealer
McNEILL'S SERVICE STATION
Gulf Service
PERKINSON'S, Inc.
Jeweler
SOUTHERN PINES MOTOR CO.
A & P TEA CO.