



# Some Looks At Books

By LOCKIE PARKER

**ALIAS O. HENRY, a Biography of William Sidney Porter by Gerald Langford (Macmillan \$5.00).** "There's more poetry in a block of New York than in twenty daisied lanes," wrote O. Henry shortly before his death, and there is something peculiarly characteristic in this challenging statement from the shy, retiring man who was more interested in people than in anything else on earth.

Mr. Langford has given us a fresh look at this complicated character in a well documented study. From other books and numerous magazine articles, from the wealth of unpublished material in the Greensboro Public Library's O. Henry Collection, he has reconstructed Will Porter's early years and given us a more thoughtful appraisal of his childhood in Greensboro and its effect on his development than we have yet had.

Along with the pranks and practical jokes that have become legend, we get a boy's embarrassment over a shiftless father, an adolescent's yearning for escape from a tense and gloomy home, the strain on a not too sturdy youth of going to work at fifteen with long hours and the adult responsibility of filling prescriptions. Then we get that escape to Texas where he basked in warmth, rest, fresh air and the happy family life of the Halls where he built up not only his constitution but his self-confidence.

The whole story is too long to tell here, but Mr. Langford has treated O. Henry's two marriages, his prison term, his literary career with the same sympathetic candor and thoughtful analysis. His opinions are nearly always supported by quotations from contemporary letters or other pertinent material.

In the foreword the author gives a brief account of the ups and downs of O. Henry's literary reputation since his death in 1910. For a decade he remained "the leading literary success of the generation," then there was an extreme swing in the opposite direction. Today he is being revalued as a real artist who, despite a weakness for cheap ef-

fects, "managed to convey genuine sense of the romance of New York;"—this is the conclusion of Van Wyck Brooks.

**THE SPIRAL ROAD by Jan De Hartog (Harper \$4.95).** This is a long, sprawling, murky novel with a background that includes the jungles of the East Indies and the slums of Amsterdam. Jan De Hartog does not prettyfy either, and some of the scenes would have just suited Goya. Those looking for something smooth and entertaining can skip this one. Yet whatever the faults of structure there is always meat in De Hartog's dishes and this one is no exception.

As an observer of human nature he is shrewd, tolerant and unreluctant. Like Dostoevski he is not squeamish about plumbing the depths if thereby he can find out more about the human soul, its capacities for heroism and degradation, often in the same individual. If his explorations are not lighted by the genius of a Dostoevski, they are nevertheless impressive and unsparingly honest. I found his Dr. Brits-Jensen as satisfying as a rugged piece of sculpture, a man who seemed to his young colleague to have "the vitality of a bull, the stamina of a camel and a personality so grotesque. . . that he would have made Freud and his pupils tear up their notes and send him to the zoo."

The pattern of the book is simple. A young Hollander, one Anton Zorndrager, has had a government scholarship in medicine on condition of certain years' service in the East Indies. The book begins as he is leaving Holland and follows him through his induction into colonial circles and later into the jungle with its Stone Age savages and teeming life. Snakes, insects, diseases threaten man from its unplumbed depths but even more dangerous is the threat to his spirit.

This is the story of people, too—Anton's sweetheart, Els, and his fellow-student, Brit, of the boyish haircut and fine eyes. Brit whose parents Anton finds in a leper colony. It is the story

too, of these parents, a thief and a prostitute, who lived to be regarded as saints, and then there is the Sultan of Rauwatta playing billiards in his plague-stricken village. But central is the spiritual development of the young doctor himself and his growing appreciation of three great people.

**THE AMERICAN INDIAN IN NORTH CAROLINA,** by Douglas LeTell Rights (John F. Blair, Winston-Salem). This book, to be published tomorrow by the vigorous new firm in Winston-Salem that has given us several more on the North Carolina scene, is billed as a history of the struggles of two civilizations, the American and European Indians. It is a book for all those interested in a firsthand view of the thoughts and decisions of many of the men who changed the early history of America.

Mr. Rights, a Moravian minister before he died in 1956, also discusses Indian folklore and mythology, with many of the chapters relating to the histories of particular Indian tribes from those of the coast, to the Tuscarora and Cherokee of the Piedmont and mountains.

The author is no novice at Indian lore. He helped found the Archeological Society of North Carolina, was a member of the board of editors of the North Carolina Historical Review and served as archivist of the Southern Province of the Moravian Church in America.

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## THE BIBLE SPEAKS

International Union Sunday School Lessons BY DR. KENNETH J. FOREMAN

Background Scripture: Genesis 41:53-50:26 Devotional Reading: I Corinthians 13.

### What Is Greatness

Lesson for June 30, 1957

"THE habitual vision of greatness" has been called the secret of the ancient Greeks, one of the world's most wonderful people. Many would say that the ancient Hebrews were even more wonderful; and they too had their "habitual vision of greatness." In our Old Testament are stories of great men, for whom even today little children are named. These great men and women too are of different kinds, you might say only one of a kind. Joseph was the kind of great man Americans love to honor. He was an immigrant, for one thing, a poor boy, with nothing but the clothes he wore, when he first crossed the border of Egypt. He was a man who rose through all the layers of society, against very great odds. He was the "big executive" type, and immensely rich besides. Now it is not true that such men are always hailed and honored. Sometimes they are no more loved than General Bullmoose. But when such men do give their fellow-citizens a lift of pride, it is because of that something extra which we call greatness.

The High Soul Every truly great man or woman has some qualities or gifts which are unique in him, and are partly brought-out by his own special circumstances. The greatness of an Abraham Lincoln, for instance, is not that of a Dwight L. Moody, and neither of these is quite like Helen Keller. But there are some features to be found in all persons who deserve the word "great." Joseph in Egypt is a good example of these. First of all is what can be called the High Soul. His house of life is open to the sky. He is guided by his faith in God. To such a man, faith is not a thing to be analyzed, or talked about. It is something to be lived, and lived by. Every single important step in Joseph's life is connected by his biographer with God; and Joseph himself shows that he was conscious of God's guidance. Even that decisive moment when he was being sold to Midianite slave-traders,—a moment which just then he would hardly have connected with God,—he later saw was an act of God. "It was not you who sent me here, but God," said he to his brothers later. What will God think of this? was not an afterthought with him, but it entered into his decisions beforehand.

The Open Mind Great men have their prejudices, no doubt; what human being is entirely free of them? But a great man is capable of living above his prejudices. He can revise his opinions. Neither the man who is forever changing his mind, nor the man who can never change it, is likely to achieve greatness. When Joseph's first son was born, he called him by a name which means "making-to-forget." "God," said he, "has made me forget. . . all my father's house." Joseph at that time, and for years before and after that time, had no communication with his home back in Palestine. To be sure, his family could neither read nor write; but Joseph could easily have sent a message telling them he was alive and doing very well indeed. On the contrary, he seems to have been quite content to be cut off from home. Very likely he thought the less he had to do with his rascally brothers, the better. But when the famine time came, he got acquainted with his brothers again; discovered in one of them, at least, a noble spirit; and he so far revised his attitude that he invited the whole family into Egypt near him.

The Wide Heart Joseph's treatment of his brothers showed more than a willingness to reconsider his prejudices. He had a heart willing to forget the past, willing to return good for evil. To men who had been as mean to him as they could possibly be, he was as good and generous as he could possibly be. Most of us think we are mighty virtuous if in return for a dirty deal we do just a tiny grudging act of kindness. That is better than vengeance and mean dealing in return; but the great man is far above measuring what he gives by what has been given him. True greatness includes more than justice; it includes forgiveness and mercy. Voltaire used to say about God, "He will forgive—that's his business."

(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

Monday—West Southern Pines, 9:45; Niagara Post Office, 10:15; C. G. Priest, 11:15; Lakeview, 11:30.  
Tuesday — Union Church Route: W. F. Smith, 9:45; Vass Post Office, 10; Mrs. J. McRae, 11; Edgar Oldham, 11:15; Miss Polly Key, 11:30; Mrs. Nix, 11:45; Albert Taylor, 12; C. E. Smith, 12:15; A. G. Bailey, 12:30; Tom Bailey, 12:45; J. M. Briggs, 1; A. T. Denny, 1:15; A. L. Darnell, 1:30.  
Wednesday — Eagle Springs, 10; D. D. Eifort, 10:45; West End, 11; L. H. Chessom, 12:15; A. J. Hanner, 12:30; T. L. Bronson, 1; W. E. Munn, 1:15; Pinehurst Community Church, 1:45.

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Samuel Francis Smith was a student at Andover Theological Seminary when he wrote "My country, 'tis of thee." That was in 1832, two years before he was ordained a minister. "America" never became our national anthem—probably because it is sung to the tune of the British anthem, "God Save the King." But it has remained one of our greatest hymns, its words familiar to almost every American. In a simple, moving way it seems to express both the spirit of our nation and the faith of our churches. And in its stirring climax, addressed to the Author of Liberty, these become one.

Samuel Francis Smith, with other great Americans, taught us to seek our national welfare in constant religious devotion. He saw no denial of America's freedom—but rather its fulfillment—in the humble acknowledgment: GREAT GOD, OUR KING!

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 community and nation. (3) 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.

Book	Chapter	Verses
Sunday Psalms	130	1-8
Monday Genesis	4	1-17
Tuesday Deuteronomy	32	1-7
Wednesday Samuel	22	1-33
Thursday Psalms	139	1-24
Friday Psalms	148	1-14
Saturday Revelation	3	14-22

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

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. 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 Midland Road Robert L. Bame, Minister Church School, 9:45 a.m. Worship Service, 11 a. m.; W. S. C. S. meets each third Monday at 8 p. m.

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