



Some Looks At Books

By LOCKIE PARKER

ENGLISH SCOTTISH BALLADS, Edited by Robert Graves (Macmillan \$2.00). Lovers of old English verse will find this book a treasure. The editor's distinguished reputation as poet, novelist and scholar is too well known to need comment. He has selected for us here some thirty-eight ballads, covering a wide range of types and times—one was composed as late as the nineteenth century. A brilliant introductory essay enlarges on the theme that "The world of folk songs and ballads is a savage and mysterious one."

He shows how many elements go back to pre-Christian times, even when these have been partly disguised. "Our Lady," for example, did not necessarily mean the Virgin Mary. Records of Scottish witch trials of the sixteenth century prove that the female leader of a witch coven was often called "Our Lady" or "The Maid."

Particularly rich in associations with the old Celtic religion were the ballads of Robin Hood, "a yeoman of Wakefield in Yorkshire, born about 1285, and outlawed for joining the rebellion of the Earl of Lancaster." More than fifty ballads with innumerable variants commemorate his deeds. "On May Day, Midsummer Day and Lammas the whole Northern countryside gave itself up to festivities in his honor."

Bishop Latimer once complained that when passing through that country he thought to preach in a certain town on a holy day, he found that he had no audience as all the people had gone to the fields to celebrate Robin Hood's Day.

Mr. Graves describes the part of the wandering minstrels who sang the ballads in hall and castle or later to more vulgar audiences down to the time of the broadsides. He points out that both to a degree performed the function of the popular newspaper today and were fond of the same subjects, love, death and horrid crimes. Some ballads are as familiar as that of Robin Hood, and others were quite new to me as "The Gaberlunzie Man."

The text has been scrutinized by the scholar to remove later corruptions, but also tuned to the poet's ear, so that we get verse that is pleasing as well as the full force of the original connotations. An appendix has illuminating notes on the individual poems.

POTTER ON AMERICA by Stephen Potter (Random House \$3.00). This English author whose earliest works dealt with strictly literary subjects for a limited audience, came out a few years ago with a light-hearted satirical book on sports called "Gamesmanship." This gave him a much larger following both at home and abroad. The zany ideas proposed as advice in sports were carried on into other branches of living in a second book called "Lifemanship," and his vogue grew, so that he was asked to come to America and lecture.

Here we have the account of his travels in this country. It is not so full of fancy and foolery as the other books but a more or less straightforward record taken from his daily diary. So many foreign lecturers have been snooty about their audiences here and the state of our culture that it is refreshing to find one who frankly had a good time and was an eager sightseer.

This is not a comprehensive appraisal of the state of the nation but a distinctly personal account of the things that struck one traveling Englishman with plenty of Potter sparkle for seasoning.

SWEET NOTHING, A Novel about An Illusive Woman, by Roland Pease. (Doubleday \$3.95). This is a romantic story about a sensitive young man and the women in his life. Calvin Brace had taken the wrong turning both in his marriage and his choice of a career. When things became unbearable, he takes refuge in fantasy, and the fantasy is mainly about Nedda, the beautiful and sophisticated woman who understood him better than

he understood himself. She dominates the book and is such a positive character that even the reader is not always sure what is real and what is fancy. Calvin's struggle to escape from her loved dominance gives tension to the story.

A first novel that is not entirely successful.

A HOUSEFUL OF LOVE by Marjorie Housepian (Random House \$3.50). Hailed by Bennett Cerf as being "another 'I Remember Mama,'" "A Houseful of Love" is the frolicsome story of an Armenian family (including slightly related "cousins" and their adjustment to America—the land of sandwiches and ketchup.

The narrator is a ten-year-old girl whose candid observations on everyday life stem from the author's own experiences as a member of Manhattan's Little Armenia. Affectionately, Marjorie Housepian has woven bewitching sketches of these immigrants into her first book—a potential best seller.

What plot there is hinges on the adventures of Levon Dai, a prosperous and leading citizen of Council Bluffs, Iowa. With the New York cousins and his aged foster-mother, Marta-mama, the Americanized Levon is the main topic of conversation at their numerous gatherings. For years Marta-mama has put off dying as one after another important event looms in the future. Her last event is for Levon to come East to marry a nice Armenian girl.

The 200-pound Hadji, who has the tattoos to prove she has been to Jerusalem, reads her cards whenever anything significant is pending. Hadji's husband, Uncle Pousant, perfumes the air of his restaurant with wonderful Armenian dishes he delicately prepares for the undernourished and unappreciative Americans.

Father is doctor to the community and various adopted members. And Mother entertains usually for months, relatives such as Uncle Boghos, painter of the beautiful, unsalable pictures he copies from post cards of the homeland. Since Cousin Kelesh has only a student's visa, he for years attends classes at Columbia while he dreams of starting a yogurt factory—it is 1929 and he is a bit far-sighted.

All ends happily after a few hours of reading time in this book of "most interesting relatives."

—JANE LEMARCHE

North Carolina Farm Home Week will be held at State College August 5 through 8.

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THE BIBLE SPEAKS

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

Background Scripture: Numbers 13; 14:1-10, 24, 30, 38; Joshua 14:9-15; 15:13-19; Judges 1:14, 15.
Devotional Reading: Isaiah 40:27-31.

Rugged Faith

Lesson for July 21, 1957

A MAN who at the age of 40 was not afraid to give a minority report even in the face of a threatened lynching; a man who at 85 was still asking for the hardest job and the most dangerous job in the country; such a man is worth more than a glance. Such a man was Caleb, a much younger contemporary of Moses.

We first hear of this sturdy man when he and Joshua stood out alone against the overwhelming pessimism of the majority "Report on Prospects." Twelve tribal leaders had been chosen to go into Palestine and see what things looked like. Ten of these leaders brought back the word (and archaeology shows it was true): The country is full of well-built, well-fortified cities. We shall not take it without a fight. But then they went on to say: We shall lose the fight. Forget it about the conquest of Canaan; it can't be done. We are no better than grasshoppers!

God-Conscious
On the facts, Caleb and Joshua agreed. A beautiful land, well-defended cities, plenty of fighting certain. But on the recommendations they had something different to say. "Do not fear," they said. "The Lord is with us." But no one believed them unless it was Moses. The people were so far from believing them that they threatened them with death by stoning. The difference between Caleb and Joshua, on the one side, and the masses of the people on the other, was the faith of these men. The majority thought only, "We can do nothing." This tiny minority thought: "We can do a great deal—if God is with us." The majority looked at the situation and found it hopeless, because they found it godless. Caleb looked at the same situation with hope and confidence, because he saw God as the most important part of it. The reason why faith is strong is that faith is God-conscious.

On God's Side
Merely being aware of God is not the whole of faith,—not the whole of the rugged faith of Caleb. It is quite clear from what Caleb said, that he wanted to be, and believed he was, on God's side, and carrying out God's purposes. Faith not only sees God in hard situations, faith lines up with God, so far as God's will can be seen. There is a great deal of difference, for example, between faith as we find it in Luther and as we find it in Hitler. Both of them were men of strong faith. They believed themselves to be men of destiny. But then why were they so different? The difference was in this: Luther wished nothing higher than to follow the will of God wherever it might lead him; Hitler if he believed in God at all, expected God to support his own ambitions. A Hitler cracks up at the last; but a Luther does not. So Caleb outlived his entire generation, for his hope and his faith were planted in God, not in himself.

Without Fear, Without Pride
Faith in God like all good things can be turned into a sort of mockery of itself, a cheap or grotesque imitation of reality. Faith can be a cover-up for fear. It can be used as a retreat to get out of attempting hard things. Once a young man was pleading in a great gathering of Christian leaders, for men to go out as Christian missionaries,—this in a day when missionaries were very few. An older minister rose and told the young man to sit down: "When God is ready to convert the heathen, he will do it without your help!" That minister was using his faith to conceal his own unwillingness to risk the dangers of being a missionary. Some parents are so much afraid of vaccination that they will refuse to let their children be vaccinated—we believe in God, they say. True faith is a rugged thing, as Caleb's was. It asks for the hardest tasks, it is not afraid of work or danger. Then faith can be twisted into pride; Hitler is an example of that, so was Napoleon. So was the Grand Inquisitor; so have been any number of tyrants in the church and out of it. True faith creates confidence, but not conceit. When a man of faith begins to confuse himself with God, rugged faith has changed to brittle arrogance.

(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—J. D. Lewis, 10; A. A. McCaskill, 10:15; Paul Green, 10:30; Ben Blue, 10:45; John Blue, 11; C. F. Wicker, 11:15; H. A. Blue, 11:30; Miss Flora Blue, 12; Raymond Wicker, 12:15; Ed Love, 12:30; E. B. Cook, 1; Lewis Short, 1:15; R. E. Lea, 1:30.

Wednesday—W. E. Graham, 10; Jackson Springs Post Office, 10:45; J. C. Blue, 11:15; James Hicks, 11:30; George Ross, 11:45; Carl Tucker, 12; Mrs. Margaret Smith, 12:15; J. W. Blake, 12:30; Miss Adele McDonald, 12:45; George Hunt, 1; Ed Smith, 1:15; Taylortown, 1:30.

Thursday—Miss Sara Inman, 10; Highfalls, 10:30; Mrs. Helen Maness, 11:30; Glendon, 12; Miss Alma Edwards, 12:15; R. F. Willcox, 12:30; Miss Irene Nicholson, 1; Carthage 2.

Welcome to CHURCH OF CHRIST
E. Main St. Aberdeen
Sunday School 10:00
Morning Worship 11:00
Evening Worship 7:30

Peach Crop Up 56% Over 1956

Based on reports from growers as of July 1, production of peaches in North Carolina is forecast at 1,500,000 bushels by the North Carolina Crop Reporting Service.

A crop of this size would be 56 per cent above 1956 production of 950,000 bushels and compares with the 1946-55 average production of 1,350,000 bushels.

U. S. peach production is forecast at 67,347,000 bushels. This is about 4 percent below 1956 production of 69,859,000 bushels.

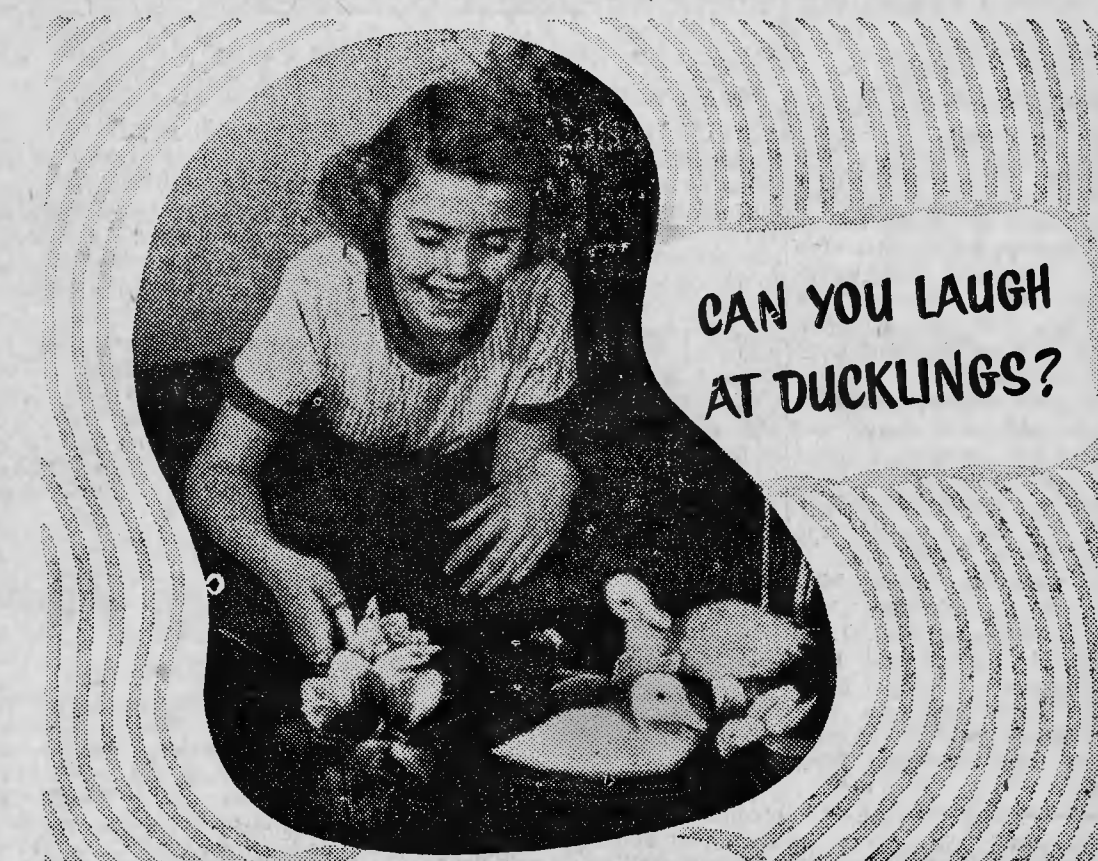
The value of cotton textile products manufactured in North Carolina amounts to about two and a half billion dollars annually, making the Tar Heel state the leading textile producer in the nation with 25 per cent of all spindles in place in the country.

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CAN YOU LAUGH AT DUCKLINGS?

Betty can laugh at ducklings. She remembers that classic of the Ugly One who grew up to be a stately swan.

Betty laughs because she understands the story. She knows that some people, like ducklings, often scorn someone who is different.

But she knows, too, from her religious training, that there are times when a person must face the scorn of others and be different. In fact, already she has found that a primary aim of Christianity is to change life for the better . . . to help the individual be different so the world can be different.

Not everyone can laugh at ducklings. Some folks take quite seriously the dread of being different. For instance, there are men and women who don't attend Church, but who would like to. They simply feel awkward about breaking away from an indifference which they think is expected of them.

You can make it easy for the hungry-but-hesitant to attend Church. Always invite someone to worship with you.

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 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 CHURCH
Vermont and Ashe
Father Francis A. McCarthy
Sunday Masses: 8-10:30 a.m.; Daily Mass: 8 a.m.
Holy Day Mass: 7 and 9 a.m.
Confessions Saturday: 4:30-5:30 7:30-8:30.
St. Anthony's Altar Guild: 1st Tuesday 2 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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