



Some Looks At Books

By LOCKIE PARKER

IN THE ARMS OF THE MOUNTAINS by Elizabeth Seeman. Illustrated by Glen Rounds. (Crown \$4.00). Deep in the great Smoky Mountains beside a waterfall, the Seemans built their home. They came from the city. She was a designer; he, a novelist. Neither of them was young; neither had any background for this kind of life. Difficulties piled up, but so did marvelous experiences—delight in intimate views of forest life, friendly relations with animals, satisfaction in their own ability to live without modern gadgets, to raise some of their own food.

Elizabeth Seeman tells the story and tells it with vigor, humor and charm. The drawings capture these qualities and emphasize them. Mrs. Seeman was younger than her frail husband and bore the brunt of roughing it. When things got toughest, she remembered her pioneer ancestors and said that, at least, the Indians weren't shooting at them. Actually the Seemans went out of their way to do things like the pioneers, washing their laundry in the stream and cooking on the open hearth.

From the beginning domestic animals played a large part in the household—chickens, a dog, a cat; and the author's keen interest in their individual idiosyncrasies and emotional life is one of the major fascinations of the tale. "What are a chicken's thoughts at nightfall?" she wonders and then tries to imagine.

Dearest to her heart were the goats who played with her, teased her, had amazing caprices, gave her many troubles and much delight. Yet when hard times struck, it was the Seemans' responsibility for these animals that precipitated a crisis. Eventful as life with the animals was, some of the best and most memorable passages of the book have to do with just her deep appreciation of natural beauties. Mrs. Seeman sees with an artist's eye "the wild glory of winter. . . the pervading delicacy of spring." This is a book that pulses with a deep zest for life and counts not the expense if only awareness of life may be deepened.

THE LOTUS AND THE ROBOT by Arthur Koestler (Macmillan \$3.95). This somewhat cryptic title introduces an honest report by a good mind on religious beliefs in India and Japan and their effects on the human condition. Arthur Koestler, probably best known for his "Darkness at Noon," had had some experience of the evils of Western civilization, in concentration camps and elsewhere, when he decided to make a "pilgrimage" to the East in search of the wisdom that had sometimes comforted Western sages from Ptolemy to Aldous Huxley.

While earnestly hoping that the East, with a less materialistic outlook, had some solution to offer to contemporary perplexities, he says that he went with "a

split mind," due to his scientific education. What emerges is an objective and unflattering description of what he saw and heard, a weighing of its results in human welfare, and all amazingly well documented for so short a book.

In India he interviewed "four contemporary saints." The most attractive of these was Vinobha who has walked up and down India persuading those who have land to share with the landless, thus obtaining nearly eight million acres from 700,000 donors. How and why? In his efforts to find the answer, Koestler discovered the Indian's great faith in "the guru" who radiates peace and enriches the spirit by his mere presence, an experience the West has not known since the Middle Ages. In Hindu theological thinking he again found much that reminded him of the schoolmen of the Middle Ages.

Besides his case studies of leaders and their followers, Koestler undertook to analyze Yoga, its theory and practice, using available documents and visiting three research institutes. He found that on its home ground it differed from the bodier versions that had reached the West in important respects, and he was not attracted to it nor impressed by its results. Quoting the Upanishads as well as later commentators to show that the ultimate aim is complete negation of the phenomenal world for concentration on the Real Self, which is "without shape, without horizon, without end," he does not see that this is going to help the world through its present problems, however much peace of mind it may give its practitioners.

In Japan he found many people were split, living on two levels, robot land and lotus land, an enthusiastic but superficial copying of Western culture on the one hand, and a tendency to turn from actuality to mystic contemplation on the other. Koestler also gives an analysis of Zen as practiced in Japan.

No summary can do justice to the pains the author has taken to make an honest investigation on this and other phases of life in these two countries, giving us facts and excerpts from authentic texts. Suffice it to say, that he came back after two years, convinced that the West with all its failings was on a more hopeful road with its capacity to assimilate new trends and evolve its "continuity-through-change" and "unity-in-diversity."

THE INFERNAL WORLD OF BRANWELL BRONTE by Daphne du Maurier (Doubleday \$4.50). Did Branwell Bronte really write "Wuthering Heights," the novel that made his sister Emily famous? Probably not, but Daphne du Maurier, in this biography of the tormented brother, makes a strong case for her belief that he was a major contributor to this classic. Certainly the imagination and

Missionary to Congo to Speak To Youth Group

Miss Mary Doris Moore, Presbyterian missionary to the Congo, will address the Senior High Youth Fellowship of Brownson Memorial Presbyterian Church Sunday at 6 p. m. at the church.

Not due for a furlough until 1961, Miss Moore was advised to evacuate the Luebo region in July, 1960. After waiting with other missionaries in Salisbury, Rhodesia, for permission to return she at last decided to come to the States and take her furlough this year.

However, when the Congo disturbances clear, Miss Moore plans to return there with a new job in a new location. She will be sent to Kankinda where she will teach at the Ecole de Moniteurs, a teacher training school.

Born in Carthage, she now calls West End home. She attended the Woman's College of the University of North Carolina and the Presbyterian School of Christian Education, and is a member of the Culdee Church.

Dr. Hutson Will Speak Sunday at Methodist Church

Dr. Harold H. Hutson, president of Greensboro College, Greensboro, will be the speaker at the Southern Pines Methodist Church, Sunday evening at 7:30. Dr. Hutson will be the final guest speaker in the series of Sunday evening Lenten services that have been held at the Church for the past six weeks.

Dr. Hutson attended Wofford College, Duke University Divinity School, and the University of Chicago, holding degrees from all of these institutions. He taught in the department of religion at Birmingham, Ala., and at Ohio Wesleyan College and is known as a scholar in New Testament studies, having written books and articles in this field. The public is invited.

wild, unfettered spirit of the precocious Branwell was a major influence on his three sisters, Emily, Charlotte and Anne. Miss du Maurier's examination of the childhood manuscripts about Branwell's mythical, self-invented Kingdom of Angria reveals extraordinary productivity. Yet Branwell was unable to bridge the gap from childhood fantasy to adult creativity, and at the time of his death could only be described as a monumental failure.

Daphne du Maurier is the author of two other biographies and a dozen novels, including the highly popular "Rebecca."

Bookmobile Schedule

March 27-30

Monday, March 27, Union Church, White Hill Route: J. M. Briggs, 9:30-9:35; A. C. Bailey, 9:40-9:45; Mrs. Ina Bailey, 9:50-9:55; M. L. Patterson, 10:10-10:15; Elbert Taylor, 10:10-10:15; Parkers Grocery, 10:20-10:25; Mrs. Mattie McRae, 10:30-10:35; Howard Gschwind, 10:40-10:45; Mrs. O. C. Blackburn, 10:50-10:55; Mrs. M. D. McIver, 11:10-11:20; Arthur Gaines, 11:25-11:30; Wesley Thomas, 11:35-11:40; Mrs. D. C. Clark, 11:45-11:55; Miss Irene Nicholson, 12-12:10.

Tuesday, March 28, Lakeview, Niagara, Eureka Route: J. L. Danley, 9:25-9:30; Bud Crockett, 9:40-9:50; Lakeview Post Office, 9:55-10; Mrs. E. W. Marble, 10:10-10:30; Ray Hensley, 10:45-11:30; J. D. Lewis, 11:35-11:40; Homer Blue, 11:50-12; Mrs. Ben Blue, 12:05-12:10; H. A. Blue, 12:15-12:20; Miss Flora Blue, 12:25-12:30.

Wednesday, March 29, Roseland, Colonial Hts., W. R. Viall, 9:35-10; H. W. Ehrhardt, Jr., 10:05-10:10; Larry Simmons, 10:25-10:35; Morris Caddell, 10:40-10:50; R. E. Morton, 10:55-11; Mrs. Viola Kirk, 11:05-11:10; Mrs. Annie Seago, 11:15-11:20; W. E. Brown, 11:25-11:30; Calvin Laton, 11:35-11:40; Marvin Hartwell, 11:45-11:55; W. R. Robeson, 12-12:10; W. M. Smith, 1:30-1:40; J. J. Greer, 1:45-2; J. W. Greer, 2:10-2:25.

Thursday, March 30, Highfalls, Glendon Route: Mrs. W. G. Inman, 9:30-9:45; Edgar Shields, 9:55-10:05; Presler Service Station, 10:10-10:15; Mrs. Helen Maness, 10:25-10:35; Norris Shields, 10:45-10:55; Carl Oldham, 11:05-11:15; J. R. Presley Store, 11:20-11:25; Jefferson Davis, 11:30-11:40; R. F. Willcox, 11:50-12:05; Ernest Shepley, 12:15-12:25.



GUEST MINISTER — Dr. Louis C. LaMotte, president of Presbyterian Junior College, Maxton, will be the guest minister at Brownson Memorial Presbyterian Church at the 11 a. m. service Sunday. Dr. LaMotte is chairman of the Department of Education and director of the Summer School of the new St. Andrews Presbyterian College at Laurinburg.

School Cafeteria

March 27-31

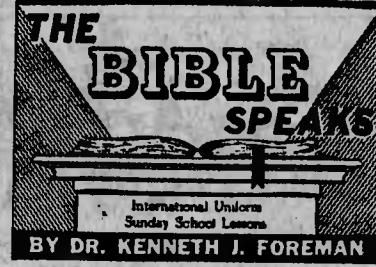
EAST SOUTHERN PINES
Monday—barbecue beef on bun, French fries, tossed vegetable salad, pecan cookies, butter, milk.

Tuesday — creamed turkey, steamed rice, buttered peas, celery sticks, hot rolls, butter, milk, Easter candy.

Wednesday — sloppy joe hamburger, whipped potatoes, cole slaw, buns, butter, apple sauce, milk.

Thursday — toasted cheese sandwich, deviled eggs, green beans, carrot sticks, chocolate pudding, milk, butter.

Friday — spring vacation begins.



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

Bible Material: John 18, 19.
Devotional Reading: Psalm 22:1-3, 19.

How He Died

Lesson for March 26, 1961

IF YOU WILL take time to count the pages of the four Gospels, and then count the pages of the chapters telling of the trial, death and resurrection of Jesus, you can see for yourself that the events of those last days and hours are given space far beyond what is given to any other part of Jesus' life. It can even be said, as a paradox, that nothing stands out in the life of Christ as it was first written, as does his death.

Not only in the Gospels but in the thinking of the church, the death of Christ looms large. Look at the pictures or statues of Christ in Protestant or Roman Catholic homes; how often he appears as a dead man!

"I Thirst!" At first this seems strange. Do not all men die? All men do, to be sure, but not always in the way, nor ever with the purpose, which the church has always seen in the death of Jesus. If on Good Friday in many a church three full hours will be set apart for meditation on the memory and the meaning of the Cross, all we can do here is barely to suggest some of the thoughts which that tragic and glorious story suggest to a sympathetic reader. One is that Jesus died by violence, died under torture, died in disgrace, for the penalty of crucifixion was inflicted only on slaves and savages. Jesus himself, looking forward to this event, had used the pain words "die," "be killed." He did not use any of the pretty words that have been thought of, like a blanket of flowers over a corpse, to conceal the face of death. It was real death that afternoon, death in the midst of youth, death with much to say that could not be said, death without friends. Like a red under-

scoring of the mental distress and spiritual agonies, was the physical agony of being crucified. Bleeding slowly for hours beneath the hot sun, the sufferer's whole body cried out for water. The one cry of personal physical distress that was wrung from Jesus during those six terrible hours, however, was just that desperate "I thirst."

So we have to say of Jesus that he died in torture. But the last word from the cross which John records is not a word of pain but of power: "It is finished!" This does not mean "All is over!" as an admission of defeat. It is the shout of the victorious fighter after the battle, it is the cry sent up by the mountain climber who after many perils sets his foot on the topmost pinnacle never before scaled, it is the outburst of the engineer who after months of planning and years of working sees the span over the great river complete at last. He had said something very like this the night before (John 17:4), so that we must not think of the Cross as the one and only achievement of Jesus. The cross was the crowning accomplishment. Jesus' life and death were all of one piece, his death was "in character" with his life. Every man leaves his life unfinished in some respects. We leave behind us friends, children, a new generation, plans unfulfilled, words unspoken, work undone. Even Jesus knew what it was to wish to say things that could not be said. And even his perfect life has not had its full effect without other lives welded together into his living purpose. Nevertheless there was a once-for-all quality about Jesus. He had finished what no one else could have done.

For Us
This is true, because, as the Christian church soon came to see, Jesus' death was much more than every-man's death. Alone and uniquely it was on behalf of all men. This in turn would not have been so if Jesus had lived a selfish life; and it could not have been so, even if our Lord had wished, unless his life was more that of one man in history. For the church makes two great affirmations of faith about Jesus Christ the Lord: first, he is not only a particular man, but he is Man, he sums up in himself all the human race, he is the Man. The other affirmation: He is the Divine Son of God.

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Training Union, 6:30 p.m. Evening Worship, 7:30 p.m.
Youth Fellowship, 8:30 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 supper, second Thursday, 7 p.m.

CHRISTIAN SCIENCE CHURCH
New Hampshire Avenue
Sunday Service, 11 a.m.
Sunday School, 11 a.m.
Wednesday Service, 8 p.m.
Reading Room in Church Building open Wednesday, 2-4 p.m.

MANLY PRESBYTERIAN CHURCH
Sunday School 9:45 a.m. Worship Service 11 a.m. and 7:30 p.m. Women of the Church meeting, 8 p.m. second Tuesday. Mid-week service Thursday, 7:30 p.m. Choir rehearsal, Wednesday, 7:30 p.m.

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—8 p.m. Penance.

LUTHERAN CHURCH SERVICE
Civic Club Building
Corner Pennsylvania Ave. and Ashe St.
Lester Roof, Pastor
Paul Beatty, Pastor, assisting
Worship Service, 9 a.m.
Sunday School, 10 a.m.

ST. ANTHONY'S CATHOLIC
Vermont Ave., Ashe
Sunday Masses: 8 and 10:30 a.m.; Daily Mass 9:10 a.m. Holy Day Masses, 7 & 8 a.m.; Confessions, Saturday, 5:00 to 6:30 p.m.; 7:30 to 8 p.m.
Men's Club Meetings: 1st & 3rd Fridays 8 p.m.
Women's Club meetings: 1st Monday, 8 p.m.
Boy Scout Troop No. 873, Wednesday, 7:30 p.m.
Girl Scout Troop No. 118, Monday, 8 p.m.

THE CHURCH OF WIDE FELLOWSHIP
(Congregational)
Cor. Bennett and New Hampshire
Carl E. Wallace, 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.

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.

METHODIST CHURCH
Midland Road
Robert C. Meeney, Jr., Minister.
Church School 9:45 A. M.
Worship Service 11:00 A. M.
Youth Fellowship 8:30 P. M.
Junior Fellowship 6:30 P. M.
WCS meets each third Monday at 8 P. M.
Methodist Men meet each third Thursday at 6:30 P. M.
Choir Rehearsal each Wednesday at 7:30 P. M.

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