



## Some Looks At Books

By LOCKIE PARKER

**THE WATER BEETLE** by Nancy Mitford (Harper \$3.50). This collection of casual essays seems to me Nancy Mitford at her best, free to be as wayward as she likes, unhampered by a plot or facts. Her original and entertaining views on family life, French history tourists, on Greece and Russia and on "Chic-English, French and American" are as sparkling as anything she has ever done. They are happily supplemented by the slightly malicious drawings of Osbert Lancaster.

When Nancy Mitford who lives in France by preference describes the famous salons of the 17th and 18th centuries where Mme. de Rambouillet and her successors assembled "people chosen because they could talk

amusingly," one thinks how well Miss Mitford would have fitted into these circles. Her essays are like good conversation, not too profound, never boring, full of sparkles and bubbles like champagne.

**SPRING IS A NEW BEGINNING** by Joan Walsh Anglund (Harcourt \$1.95). Miss Anglund has acquired an enthusiastic following, beginning with that tender and wise little book, "A Friend is Someone Who Likes You."

Here again we have old wisdom expressed in the simplest words and illustrated by her quaint and appealing pictures. We see children rejoicing in the spring crop of baby birds, bunnies and kittens, we see them gathering spring flowers and eyeing the new calf. And on the last page we see them in a more reflective mood, watching a boat sail away; for spring is something else, too, "a gentle farewell to yesterday and the birth of a new hope."

**WHEN THE LEGENDS DIE** by Hal Borland (Lippincott \$4.50). Hal Borland has written several books about the West, about animals and the outdoors, but in this story of a Ute Indian he has caught to a truly remarkable degree the oneness of man with nature, what this can mean to his spirit, and the deep emotional loss when he rejects his heritage.

Thomas Black Bull, he is christened by the mission preacher in Pagost, but when his father got in trouble in a fight at the sawmill, the little family of three went back into the Colorado mountains and lived in "the old way." The father killed game for food, the mother smoked meat, wove baskets, made skin clothing, and she taught her son the chants of his people, especially the song about "the roundness of things, of the grass stems and the aspens and the sun and the

## Dr. McFarland, Former Local Resident, Posthumously Honored By Association

Dr. Irene McCain McFarland, former resident of Southern Pines, who died suddenly at her home in Wilson last July 5, was posthumously honored by the North Carolina Mental Health

Association at its recent annual meeting in Raleigh. Dr. McFarland, at the time of her death, was serving as president of the N. C. Mental Health Association.

The citation to honor the memory of Dr. McFarland was presented to the immediate members of her family who were present at the banquet on the evening of the first day of the meeting. Mrs. Paul P. McCain, her mother; Dr. Dan McFarland, her husband; and Dr. John L. McCain, brother, all of Wilson.

Dr. McFarland was a psychiatrist of outstanding ability, and three days each week practiced at the State Hospital in Goldsboro, where, it was announced, a new building will be named in her honor. Dr. McFarland was the daughter of the late Dr. P. P. McCain, superintendent of the Sanitarium System of North Carolina. Her maternal grandfather was Dr. L. B. McBrayer, who was at one time a resident here. She spent much of her childhood in Southern Pines and Aberdeen; attended Southern Pines schools and graduated in 1941. She attended Agnes Scott College two years and then transferred to the University of North Carolina where she received her A. B. in 1944. She transferred to the University of Pennsylvania Medical School and obtained her M. D. in 1948.

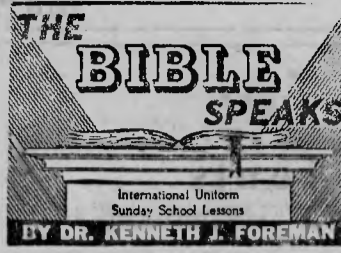
For a time Dr. McFarland was connected with the staff of Dorothea Dix Hospital, Raleigh, and later practiced as school physician for the Blue Mountain College in Mississippi, the South Carolina State Hospital at Columbia, and at Cherry State Hospital in Goldsboro. At the time of her death she was Director of the After-Care Clinic in Wilson. A resolution adopted by the Wilson County Mental Health Association stated that there "are born into each generation only a few men and women who can truly be called pioneers." Dorothea Dix was cited as one such of a former generation and Irene McFarland of the present generation. She was referred to as "a friend of the sick, a leader of our society, and a counselor of mankind."

days and the years." Then the father is killed in a landslide. A year or two later the mother falls ill and dies. For a year and a half the boy lives alone on the mountain, tending for himself, his companions the wild creatures, especially an orphan bear cub he has found.

Then they hear about this at the reservation and bring the boy down unwilling to their school, separating him from his Brother Bear. He gives the reservation agent and the teachers a tough time, and they give him a tough time. Eventually he goes off with Red Dillon, a cheerful crook who finds Tom can ride and enters him as a bronc rider in local rodeos. Tom is proud of his ability to ride but stoically accepts Red's orders to win some go-rounds and lose others so the bets will go higher. Meanwhile Tim's resentment builds up, resentment against Red, against the reservation people, against Blue Elk who had tricked him into coming down the mountain, and he takes it out on the horses he rides. Eventually breaking with Red, he goes into the big time on his own and acquires a fearsome reputation for his savagery with bucking horses, "Kill-er Tom."

Then he has a bad smash-up in Madison Square Garden, spends some weeks in the hospital and goes back to Colorado to recuperate. There he takes a job as a sheep herder for the summer and finds healing in the solitudes of the high mountain pastures, the familiar stars and plants, the roundness of the days. There he meets an old grizzly who might have been his bear cub grown up, and the emotional crisis resulting is told in a final chapter that reads like poetry. Before it is over Tom finds that he has killed not the bear, as he intended, but "the vengeful demon that rode horses to death." This is a moving story of great wrongs, great resentment and an ultimate reconciliation with life.

**RUNAWAY TO HEAVEN:** the Story of Harriet Beecher Stowe and her Era by Johanna Johnston (Doubleday \$5.95). The woman who lived for eighty-five years and whose life spanned and reflected the whole of nineteenth century America, who fought fiercely for abolition of slavery and who produced over thirty novels, including her famous "Uncle Tom's Cabin," is the subject of this book. Mrs. Stowe was made up of amazing contradictions; on the one hand a New England religious uprightness, and, on the other, a fascination with the excesses, particularly the sexual excesses, of slavery. After the huge success of "Uncle Tom's Cabin" she was feted and praised both in this country and Europe where she mingled in the social life of London. During her lifetime her name was connected with two scandals, one concerning Lord Byron, and the other, her brother, the popular minister, Henry Ward Beecher who had been accused of adultery. Harriet Beecher Stowe was the daughter of a celebrated minister; she became the wife of a professor of biblical literature, and the devoted mother of seven children. Poverty drove her to make the effort to turn her literary talent to money making, and she did this successfully. But "Uncle Tom's Cabin" was not written just for money, she was a fiery abolitionist as were other members of her family. Johanna Johnston has made a lively tale of the long and eventful life of this unusual woman.



## He Lives

Lesson for April 14, 1963

Bible Material: Mark 15:42 through 16:8. Devotional Reading: Matthew 28:1-10, 16-20.



**CHRIST IS RISEN!** That will be said countless thousands of times this Easter day. If the human race has not wiped itself out by this day, there will be millions of Christians throughout the world who say this amazing sentence with thankful joy. The words should never become commonplace. Consider what the early Christians meant by this. All the first Christ-believers were Jews; and at that time they all believed that someone like Jesus who had died since the human race began, would come to life again. "Many of those who sleep in the dust shall awake," was the way they put it. (Daniel 12:2.) As we would put it, they believed in a kind of delayed immortality. If you had asked the ordinary pious Jew of Jesus' day, "Where are the dead, now?" he might have said, "Asleep in the dust," or "Among the others in the shadow-world of the grave."

But after the first Easter Sunday, the Christians did not go around saying, "Christ is asleep in the dust! Christ is a ghost among ghosts!" Those are far from comforting thoughts. What the Christians said was, "He is risen!" which means, if it means anything, "He lives!" And they didn't mean "in heaven." They meant right here, where they had seen Him and spoken with Him. It is true, after a time He disappeared and was seen on earth in the old way no more. But that did not depress those Christians. They never knew how to explain it, and they did not try. But what they had seen, they had seen, and nothing ever shook them out of the conviction: Jesus lives! To put this in another way: The characteristically Christian way to think about Jesus Christ is as a now-living person. He lives in memory, He lives on the pages of history. Books have been written to show that Jesus was a real historical character; but that is not the point. Past tenses have never been enough for a Christian speaking of Christ. True, He was and He did thus and so. But it is more important to remember that He is and He does so and so. Read through the New Testament and you will find that Christ is in the past tense in the gospels, because they are dealing with history. The rest of the New Testament speaks of Jesus mainly in the present. **He lives!** Another way to look at this Easter-faith of the church is to emphasize that little pronoun HE. He lives. The early Christians could see a difference between the Jesus they knew before Calvary and the Jesus they knew after the resurrection. The difference was great enough so that they sometimes did not recognize Him at first. Nevertheless when they did break through their hesitations and believed what they saw, it was never as a stranger that they saw Him. If the man next door to you is a man you know little of except that he is a friendly grey-haired man who always has a pleasant word for his neighbors and works on his yard on Saturdays,—and then one day you discover he is a superior court judge, you may be taken aback; you may not recognize him with his robes on up there on the bench. But it's the same man. So the Jesus, whose living-forever the church celebrates at Easter-tide, is the same Jesus we read about in the pages of Matthew, Mark, Luke and John. Not somebody better or different, but Himself. HE lives! "I am in you." "If Christ be risen in you,—" so begins a famous chapter in Colossians. This seems at first like a strange way to think about the Resurrection. Not as a historic event outside us, like most events, but an event that happens inside us. Is this a miracle? Perhaps it is. But perhaps it is what God intended for us all along, that we should not be burial-grounds in which the thoughts and the love of Christ are laid away, but resurrection places, from which Christ rises every day, not once in a lifetime,—rises to think in our thoughts, hope in our hopes, work in our work; or rather rises in us so that we have to say at last, All the good in me is not mine but His.

## Bookmobile Schedule

**April 16-18**  
 Tuesday, April 16, Westmoore Route: Mrs. W. G. Inman, 9:30-9:45; Mrs. Ardena Burns, 10:10-10:15; Jams Allen, 10:10-10:15; Mrs. Audrey Moore, 10:20-10:30; J. B. Dickey, 10:35-10:45; Talc Mine, 10:50-11; L. A. Brewer, 11:25-11:35; Kennie Brewer, 11:40-11:45; W. J. Brewer, 11:50-11:55; Baldwin Store, 12-12:05; Carl Brown, 12:10-12:20.  
 Wednesday, April 17, Little River Route: Watson Store, 9:40-9:50; James McKay, 9:55-10; J. R. Blue, 10:05-10:15; John Baker, 10:20-10:25; George Cameron, 10:30-10:40; Malcolm Blue, 10:55-11:20; Mrs. J. W. Smith, 11:25-11:30; D. L. McPherson, 12:20-12:30; James Riggsbee, 12:35-12:40; Will Hart, 12:45-1; Mrs. Mary Pope, 1:10-1:15; W. F. Smith, 1:25-1:35.  
 Thursday, April 18, Robbins, Eagle Springs, West End Route: J. P. Maness, 9:40-9:50; Raymond Williams, 9:55-10:05; Paul Williams, 10:10-10:20; James Callicut, 10:25-10:30; Mrs. Irene Williams, 10:35-10:40; Marvin Williams, 10:45-10:50; R. N. Nall, 10:55-11:05; Mrs. Mamie Boone, 11:10-11:20; John Nall, 11:30-11:40; Walter Monroe, 12:30-12:35; Rev. H. A. McBeth, 12:45-1; West End Post Office, 1:10-1:30.  
 The Moore County Library will be closed April 15, Easter Monday.

## Next Sunday

**METHODIST CHURCH**  
 Midland Road  
 Robert S. Mooney, Jr., Minister  
 Church School 9:45 a.m.  
 Worship Service 11:30 a.m.  
 Youth Fellowship 6:15 p.m.  
 W.S.C.S. meets each third Monday at 8:00 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 10 a.m., Worship service 11 a.m. and 7:30 p.m. P.Y.F. 6 p.m.; Women of the Church meeting 8 p.m. second Tuesday. Mid-week service Thursday 7:30 p.m., choir rehearsal 8:30 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 People's Service League, 4 p.m.  
 Holy Communion, Wednesday and Holy Days, 10 a.m. and Friday, 9:30 a.m.  
 Saturday 4 p.m. Penance.

**THE UNITED CHURCH OF CHRIST (Church of Wide Fellowship)**  
 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), The Forum.

**ST. ANTHONY'S CATHOLIC**  
 Vermont Ave. at Ashe St.  
 Father Francis M. Smith  
 Sunday Masses: 8 and 10:30 a.m.; Daily Mass 8:10 a.m. Holy Day Masses, 7 and 8 a.m.; Confessions, Saturday, 5:00 to 5:30 p.m.; 7:30 to 8 p.m.  
 Men's Club Meeting, 3rd Monday each month.  
 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, 3 p.m.

**OUR SAVIOUR LUTHERAN CHURCH**  
 Civic Club Building  
 Corner Pennsylvania Ave. and Ashe St.  
 Jack Deal, Pastor  
 Worship Service, 11 a.m.  
 Sunday School, 9:45 a.m.  
 U.L.C.W. meets first Monday 8 p.m.  
 Choir practice Thursday 8 p.m.

**BROWNSON MEMORIAL CHURCH (Presbyterian)**  
 Dr. Julian Lake, Minister  
 May St. at Ind. Ave.  
 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, 7:30 p.m.

**FIRST BAPTIST CHURCH**  
 New York Ave. at South Ashe St.  
 Maynard Mangum, Minister  
 Bible School, 9:45 a.m., Worship Service 11 a.m., 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 suppers, Sunday, 8:00 p.m., The Forum.

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