



Some Looks At Books

By LOCKIE PARKER

FRANCIS BACON: The Temper of a Man. By Catherine Drinker Bowen. (Little, Brown \$6.00). Clifton Fadiman has said of this book that it "contrives to give back to us moderns, who are in a profound sense Bacon's heirs, the veritable form of a man who has been greatly praised yet also greatly maligned."

"He struggled amid the fierce competitive fires of Elizabethan England, where only glory count-

ed; he rose at last to one of the highest offices in the land, the Lord Chancellorship and became Baron Verulam and Viscount St. Albans. At the peak he fell, as a consequence not alone of the flaws in his character but of the machinations of enemies. . . And then in the last five years of his life, living on his estates in luxurious exile, the true temper of his mind was revealed in his thought, his investigation, his curiosity, his vision."

The debt of modern science to Bacon is well known, for he stressed careful observation of objects and natural phenomena when most scholars were still debating systems of thought, he emphasized the value of experimentation and concentration on projects that would be practically useful to man. To many of us he is even better known by his brilliant, worldly wise essays. Such aphorisms as "He that hath wife and children hath given hostages to fortune," are familiar to thousands, some of whom could not name the source.

And what sort of man was Francis Bacon? Accounts of him are contradictory. Certainly he was a complex character. He realized this and once wrote, "Knowing myself by inward calling to be fitter to hold a book than to play a part, I have used my life in civil causes, for which I was not very fit by nature and more unfit by the preoccupation of my mind."

Catherine Bowen, whose reputation as a biographer has been growing steadily with each successive book, has studied Bacon's career, his words, his times, and come up with a sympathetic and convincing portrait of a man of genius, of notable virtues and undeniable faults, but not as many as some detractors have attributed to him. As A. L. Rowse, specialist in Elizabethan history, has testified, "She has seen farther

into this difficult and remarkable man than anyone else."

WHERE THE BONG TREE GROWS by James Ramsey Ullman (World \$5.95). At the age of fifty James Ullman made a leisurely excursion to the South Seas. Out of this experience came one novel, "Fia Fia," and this rather personal journal. It will not carry you into the keen raptures of his mountain books. It was a different kind of country, he was older, and he seems curiously embarrassed by the literary men who were there before him—"The ghosts of Melville and Stevenson stood beside me, eying me quizzically, as if to ask, 'Little man, what now?'"

Yet he saw much they never saw. He saw and recorded with discernment the mingling of the old and the new. And he was very thorough, covering an amazing number of the small islands of the mid-Pacific, The Carolines, the Marshalls, the Gilberts, the Tonga Islands, Samoa, Tahiti and the Marquesas. He did not find it all a languid paradise, the home of happy primitive people. The last hundred years had brought changes, changes greatly accelerated by World War II when many of these islands had been battlefields.

Yet ever and again on nights at sea, on journeys into the interior, on trips in small boats to outlying islands, Ullman felt the famous charm of the tropical seas and the coral lagoons and came to love the friendly easy-going islanders. Taking the route he did from east to west, the islands became always more like the dream, from the U. S. Trust Territories where he admired the administration's achievements in education and public health, through the British Crown Colony of the Fiji Islands with its classic style and colonial know-how to Tahiti and the more easy-going French control. From his point of view the last was the best—a blend of old ways and new ways, Tahitian and French. . . and they add up to a world of marvelous charm and fascination."

He acquired a bungalow and a native sweetheart here—life was very relaxed and delightful. But deeply as Ullman approved the tendency of the islanders to

reject the white man's habits of worry and work, fascinating as he found the climate, the laughter, the singing, he did not think it a good place for him or for most western men. "White-man-gone-to-pot in tropics," he says, may be a venerable cliché, but it is often a fact. In his last chapter he reflects on the why and wherefore of this.

THE RACE OF THE TIGER by Alexander Cordell (Doubleday \$4.95). This is the story of the beginnings of a great industrial city, Pittsburgh. It is the Pittsburgh of Andrew Carnegie a hundred years ago when the Irish immigrants were pouring into this country, fleeing from famine in Ireland. What they found in Pittsburgh makes an intriguing story that captures and holds the reader's interest from first to last.

Into this brawling, smoking steel town came the O'Haras, the pride of County Connemara, the fighting O'Haras. When they were not fighting, they were making love. Their love stories are told with refreshing reticence from the blatant detail of some recent fiction; something is left to the imagination.

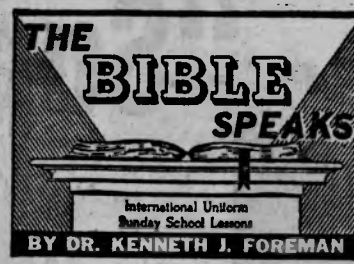
The O'Haras are warm and real, they love music and laughter, but they have a fierce Irish pride when "their blood is up." Karen O'Hara is a vivacious jig-and-reel dancing colleen with "a double-edged tongue."

This book on the beginnings of the steel industry in Pittsburgh is a hearty yarn based on some of the more ruthless and unpleasant aspects of men in the grip of the Industrial Revolution. It tells how the wealthy Iron Barons exploited the desperate need of the Welsh, Polish, German and Irish immigrants and ignored their appallingly low wages, the absence of safety measures, the effects on women and children of working under indecent conditions.

The main character is unforgettable young Jess O'Hara who fights his way up to the management of a steel mill. The story is complicated by what he discovers about a certain rich young man.

Alexander Cordell is an Englishman by birth, who has lived in Wales for twenty years, but he writes as if the Irish were his own people.

—R. NEIL

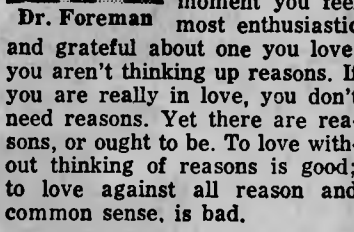


Praise The Lord

Lesson for June 30, 1963

Bible Material: I Chronicles 16: Psalms 146: 147: 150. Devotional Reading: Psalm 148:1-6a.

There used to be a children's game, that went like this: The first child would say, "I love my love with an A because she's Attractive," and the next would say, "I love my love with a B because she's Beautiful," . . . and so on down the alphabet. Grown people can play at the same game. But it becomes serious when you are grown up. There's a curious thing about love, though; at the moment you feel



Dr. Foreman most enthusiastic and grateful about one you love, you aren't thinking up reasons. If you are really in love, you don't need reasons. Yet there are reasons, or ought to be. To love without thinking of reasons is good; to love against all reason and common sense, is bad.

Praise the Lord, because . . .

It is so in religion. When you are in the mood to praise God, you are not figuring out reasons for doing so. You just praise Him out of a full and overflowing heart. But there are the best of reasons for praising the God we love. The unknown poet who wrote the 146th Psalm does not put in the word "because" anywhere. He begins the psalm with "Praise the Lord!" and he ends it in the same words. ["Hallelujah" means literally "Praise the Lord."] Between these two shouts of praise, however, he says a number of things about God, and they all add up to reasons why we ought to do this. We should never praise him from a feeling of duty. That would be like a man who would kiss his wife every morning at 7:30 sharp because his memorandum book had in it the line: 7:30 P.M. Kiss Wife. But praise is not senseless, it is emotional but emotion-with-a-reason. In the high moments of worship we are not doping out reasons why; but in quiet moments when we have time to think, we can think of reasons in plenty, and we know we were not carried away by mere sheer emotion when we sang our Hallelujahs.

The source of all good

God is the source of all good: this is the belief of all Christians and Jews, and certainly is the teaching of the Bible. (Why this is so, the reader may figure out for himself.) This means that God does not simply discover good—that is, goodness, beauty and truth in any of their manifold forms—God does not "latch on" to what He discovers and claim the credit Himself. He is the Originator, the Planner, the Creator, the Rewarder, of what is good. Consider the matters for which the Psalmist wishes God to be remembered and thanked. First of all is Creation itself; then He mentions God's faithfulness, and His justice, and His providential care for the "forgotten man," the hungry and the oppressed. When a prisoner is set free; when the blind are enabled to see; when the mourner is comforted; when a man becomes a righteous character; when the helpless are cared for (widows, orphans and traveling strangers were the most forlorn people in the world of that day); when a wicked man like Hitler for example is brought to ruin: this calls for praise to the Lord who reigns forever.

Two questions

The skeptic has a question to ask at this point—two in fact. One is this: Hasn't the Psalmist let his imagination run away with him? If he knew what kind of world this is, he would realize that widows and orphans are not always helped, justice is not always done, most blind people stay blind. And as for the world, the skies, earth and seas "and all that is in them," are we to believe that God created disease germs and parasites, are we obliged to believe that God personally makes volcanoes kill thousands of helpless people? If God is the source of all good, must He not also take the blame for all the evil?

These questions can be answered together, though this calls for much discussion. To be sure, the Christian will say, as his Jewish brother will: to be sure, it is seldom—some would say never, that God directly does these things. In virtually all cases He works through persons. And that is the answer to the first question; if God is not done, it is not that God has forgotten. It is we who have failed to let Him work through us for good.

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More than five million veterans are GI insurance policyholders, according to the Veterans Administration.

FARM BUREAU DIRECTORS MEET

Farmers Urged Claim Refunds Of State Gas Tax; By-Laws Approved

At the June 21 meeting of Moore County Farm Bureau board of directors, approval was given to a new set of by-laws for the organization, which will be presented to the membership for adoption or revision at the Fall General meeting. The Board seemed pleased with the accomplishment of the By-Laws Committee, composed of S. R. Ransdell, Jr., Fleet Allen and J. D. Shields.

The Agricultural Building Committee was instructed to continue study of promoting interest in the erection of this county facility.

An executive committee for organizing an effective membership drive for early Fall was named. President J. A. Smith expressed conviction that with improved services offered to members through an office open five and a half days per week and other increased tangible benefits, 1964 would continue to bring in new memberships.

The board voted unanimously to continue the group policy insurance covering farmer family members in accidental death by tractor or other motorized farm equipment, at no cost above membership.

President Smith expressed special concern at the failure of Moore County farmers to claim thousands of dollars due them as refunds on gasoline tax paid on fuel used for non-road purposes. As this tax refund is something the Farm Bureau worked hard to get authorized, the board is especially anxious that members avail themselves of the free services of the office secretary in filing their refund claims during July, August, and September for the 10 cents per gallon used the

past year to June 30. Regret was expressed at the loss of former office secretary Mrs. Louise Alford, who recently moved with her husband to Troy. However, the board was pleased at having secured the services of Miss Kathy Kiser of Route 3, Carthage, a recent commercial graduate of Farm Life High School. Kathy will continue free services to members.

5 From Moore Attend Wingate Summer School

The first session of Wingate College Summer School at Wingate has a record summer enrollment of 351.

Enrolled in the first session of summer school from Moore County are: Kenny Wayne Beddingfield, son of Mr. and Mrs. John McKenzie, Pinehurst; Edwin Hoyt Caddell, son of Mr. and Mrs. E. H. Caddell, Vass; Ronald Wayne Carter, son of Mr. and Mrs. J. B. Carter, Jackson Springs, William Floyd Dunn, son of Mr. and Mrs. E. F. Dunn, Aberdeen; and James Edward Thomas, son of Mr. and Mrs. L. C. Thomas, Route 1, Cameron. The session will end July 13.

Young adolescents (12 to 16) appear to be the best pedestrians. Their dangerous actions as walkers are relatively small, but they pay a heavy toll as bike riders.

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Next Sunday

- METHODIST CHURCH** Midland Road. Robert S. Mooney, Jr., Minister. Church School, 9:45 a.m. Worship Service, 11:00 a.m. Youth Fellowship, 6:15 p.m. WSCS 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. PYF 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 Peoples' 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. Young Peoples' Fellowship meets 4th Thursday at 12:30 p.m.
- 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 6:30 p.m.; 7:30 to 8 p.m. Men's Club Meeting, 2nd Monday each month. Women's Club meetings: 1st Monday 8 p.m. Boy Scout Troop No. 878, Wednesday 7:30 p.m. Girl Scout Troop No. 118, Monday, 8 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.
- BROWN 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, second Thursday, 7 p.m.

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