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Bookmobile Schedule

June 22-25

Monday, Doubts Chapel Route: John Willard, 9:40-9:45; Frank Cox, 9:50-10; F. L. Sutphin, 10:05-10:15; John Thompson, 10:20-10:30; Clyde Auman, 10:35-10:50; L. M. Hartsell, 10:55-11:05; W. E. Jackson, 11:10-11:15; Arnold Thomas, 11:30-11:50; Mrs. Joyce Haywood, 11:55-12:05; S. E. Hannon, 12:10-12:20; Mrs. Herbert Harris, 1:20-1:30; Coy Richardson, 1:35-1:45; Vernon Lisk, 1:50-2:20; V. L. Wilson, 2:25-2:40; Sam Smith, 2:50-3:15.

Tuesday, Murdockville Route: R. F. Clapp, 9:35-9:45; Edwin Black, 9:55-10:05; Toy Clayton, 10:10-10:25; W. R. Dunlop, 10:30-11; Dan Lewis, 11:05-11:15; Edgar Lewis, 11:20-11:30; Earl Monroe, 11:35-11:45; Mrs. Helen Neff, 11:50-12:05; Harold Black, 12:45-1; Art Zenns, 1:10-1:20; Sandy Black, 1:30-1:40; Mrs. Lillian Whitaker, 1:45-1:55; H. A. Freeman, 2-2:10.

Wednesday, Cameron Route: James Hardy, 9:35-9:45; M. M. Routh, 9:55-10:05; E. F. Carter, 10:10-10:20; Lloyd Thomas, 10:25-10:35; Mrs. J. A. McPherson, 10:40-10:50; Mrs. H. D. Tally, 10:55-11:05; Mrs. Archie McKeithen, 11:10-11:25; Mrs. Isabelle Thomas, 11:30-11:40; Hubert Phillips, 11:45-11:55; Mrs. James Love, 12-12:10; Lewis Cooper, 12:15-12:25; Walter McDonald, 1:15-1:25; Mrs. Ellen Gilchrist, 1:30-1:40; Wade Collins, 1:45-2; Lewis Marion, 2:05-2:25; C. R. Bennett, 2:35-2:45.

Thursday, Mineral Springs, Sandhill Route: W. R. Viall, Jr., 9:40-10:10; The Rev. W. C. Neill, 10:20-10:50; J. W. Greer, 10:55-11:25; Mrs. E. T. McKeithen, 11:35-11:40; S. R. Ransdell Jr., 11:55-12:10; Richard Garner, 1:25-1:45; Mrs. Bertha Harms, 1:50-2:05; Frank McDonald, 2:10-2:20; Ed Smith, 2:30-3; Mrs. W. E. Munn, 3:15-3:25.



Some Looks At Books

By LOCKIE PARKER

MISSISSIPPI: THE CLOSED SOCIETY by James W. Silver (Harcourt, Brace \$4.75). Dr. Silver, who attended public schools in Southern Pines and took a degree at the University of North Carolina, is now professor of History at the University of Mississippi. He has been on the faculty of Ole Miss since 1936; he was there when James Meredith entered and is still there. In this book he gives a candid and close picture of what happened when the first Negro attended that university and a historian's view of what led up to the crisis this precipitated.

But first there is a personal note where the author gives direct testimony of what he himself saw and heard on the night of September 30, 1962, when students rioted on the campus of Ole Miss and the U. S. marshals broke up the riot with tear gas, or were trying to when regular troops were called in. He tells strictly of his own experiences, of his dismay that such a thing could happen and why that and the events that followed moved him to write this book.

Then he endeavors to put the incident into historical perspective. It begins, of course, with slavery, the Civil War and Reconstruction. In an earlier period, he says, Mississippians had been no champions of states' right and their legislature had twice passed resolutions condemning such an attitude as unconstitutional. However when their way of life was threatened, it was another matter, and their way of life was built on white supremacy. They lost the Civil War, but they kept their convictions about this. As a fair-minded historian Professor Silver recognizes the troubles of Reconstruction but goes on to show how after 1875 every effort was made to keep the Negro "in his place," which was menial labor and did not include voting. It is here that he develops his picture of a closed society, one that enforced orthodoxy by social, economic and legal pressure and did not shrink from resorting to violence. Occasionally, through the decades, a Mississippian of broader outlook might speak out in protest or warning — William Faulkner did—but their words were little heeded.

The last section of the book gives a very personal view of the situation at Ole Miss. It consists of letters written at the time by Professor Silver, some to newspapers, some to friends, most of them to his son and daughter. They tell mostly of small events, but there is a cumulative picture of the nervous strain from day to day in small things as well as large when there is great social pressure to do otherwise.

THE PEREGRINE FALCON by Robert Murphy (Houghton Mifflin \$4.00). This is a rare and beautiful book about one year in the life of "the noblest of our birds of prey." So persuasively is it written that one fancies one shares the sensation or soaring to great heights, diving at incredible speed, playing among the wind currents.

Hatched on a cliff in the far north of Canada, Varda was the first of the four nestlings to make an independent flight. Growing daily more skillful and more fearless, she has her youthful adventures. Then when the short Arctic summer is over, she starts

alone on her journey to the faraway Florida keys. Many things happen to her, including a brief period of captivity. As her courage and intelligence in coping with dangers are described, you find your sympathies deeply involved, your respect for her growing. Fiction, of course, but so well substantiated by known details that it is convincing. Teco Slagboom has added some fine drawings whose sweep and spirit suit the text admirably.

COMRADE DON CAMILLO by Giovanni Guareschi (Farrar \$3.95). If you have already met Don Camillo, the ebullient little parish priest from northern Italy, you will not be surprised to find him engaged again in a battle of wits with Peppone, the Communist mayor of the village. If you have not met him, this book is a good introduction to a deservedly popular character who has had his though he may be

Here Don Camillo and Peppone, influence on history, fictional now a Senator, both go to Russia with a deputation of Italian workers—Don Camillo, of course, in disguise as Comrade Camillo, a typographer, and earnestly reading en route a red book labeled "Maxims of Lenin," but which is really his breviary. Don Camillo who has read up on party principles impresses the Intourist guide of the party by his mastery of just the right thing to say, but he carries this to such lengths that his fellow Italians get pretty fed up with it all and this leads to some hilarious situations.

This book was originally published serially in a Milanese paper as anti-Communist propaganda and is said to have influenced the elections of 1948 when the Communists lost out.

ARMAGEDDON by Leon Uris (Doubleday \$6.95). The author of "Battle Cry" and "Mila 18" again uses his special talent for interweaving fiction and fact, this time to tell the incredible story of Berlin, from its capture by the Russians, through the four-power occupation and up to its climax in one of the most heroic and significant episodes in our own history: the Berlin Airlift.

In 1958, Leon Uris was in Berlin on another project. The moment he arrived at Tempelhof Airfield, he says, the idea of "Armageddon" was born. Completing "Mila 18" in 1960, he was free to concentrate on this Berlin project; he returned to Germany, shuttled back and forth between East and West Berlin and traveled throughout much of Europe gathering a large volume of research material.

The result is a big novel, 632 pages, that is rich in authentic background material and moving personal dramas.

Explanation Made For Cancellation Of Moore's Visits

Gubernatorial Candidate Dan Moore this week explained that a schedule conflict had made it necessary for him to cancel a 10 county tour of Central North Carolina counties on Monday.

Moore was scheduled to make 17 stops in a 10 county area covering Lee, Moore, Hoke, Scotland, Richmond, Anson, Stanly, Montgomery, Randolph, and Chatham Counties.

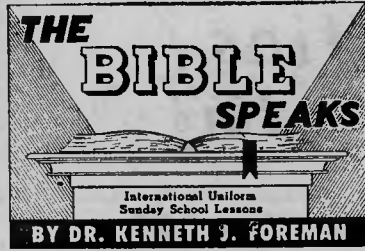
The candidate's state manager Joe Branch said the conflict arose when managers in the scheduled counties were notified of the planned visit before it was learned that the day had already been set aside for the preparation of television tapes and speech material.

Branch said an effort is being made to re-schedule visits to these counties before the second primary voting takes place on June 27.

Judge Moore has asked me to express his genuine disappointment at the inconvenience this conflict has caused his supporters in the counties affected," Branch said. "He is very anxious to visit these counties again and we are doing everything possible to make the necessary arrangements."

PERSONAL FOREIGN AID

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Missionary Must
Lesson for June 21, 1964

Background Scriptures: Matthew 28:16-20; Acts 1:8; Romans 1:8-16; 10:14-18. Devotional Reading: Romans 15:7-13.

IF A CHURCH is like a club, it is no true church. A club exists for the convenience, pleasure and benefit of its members. But a church is not chiefly for the benefit of its members, though they will receive many benefits by their being members. A club can close its doors and shut out anyone they don't like. But a church that is not open to all men, regardless, is not a true church. The minute Jesus said, "Go into all the world . . . make disciples of all peoples . . ." he opened the doors of the church once and for all, to every human being.



Dr. Foreman "Go into all the world . . . make disciples of all peoples . . ." he opened the doors of the church once and for all, to every human being.

"The church is mission"

Among the most memorable sayings of Jesus is this: "The Son of Man came not to be served but to serve." So the church exists to serve. When it forgets this, its days of usefulness are over. There are many forms of service in which the church can be active; but the basic, most vital service is winning souls, to use an old-fashioned but expressive slogan. The church exists for the transformation of the world through the transformation of lives from within. It is the only organization in the world with a purpose so profound and penetrating as this. Various words have been used to express this fundamental service of the church; too much used in our time are "evangelism" and "mission." It is often said that the church is mission, and this is true. The church as a whole, and every single person in it, is meant to be missionary in what it does and what it teaches. Christ's challenge is too plain for us to reject or neglect it.

Missionary here

Where is the place for the church—including you, if you are one of that great band—to be missionary? Not in some room in the church where the "missionary society" meets once a month. The whole church is meant to be missionary the whole time. Missions cannot be and will not be shoved into a corner by a true church. We can illustrate what is meant by looking at the case of a church that ran away. It was in a large city, and the neighborhood changed, that is, the houses began to get run-down, and there were more people around than ever. But they were mostly people the church gentlemen and ladies did not care for. So they moved the church . . . and soon the neighborhood to which they moved started to run down, and so they moved . . . This went on for six moves, and finally one of the officers said sadly: "Seems there's no place that's safe." That church had been running away from people who needed help, poor people, displaced people, discouraged people.

Missionary there

Every Christian, it can't be said too often, is called by God to be missionary—that is, to be a radiating Christian, where he is. But some people are specially called by God to be missionaries there—far off, overseas, in the Congo or the back country of Brazil or in some great crowded city like Tokyo or Seoul. But how can I know whether God so calls me? Well, it's like this: Suppose you are a good swimmer and you are standing at the edge of a pool. You notice at one end of the pool a number of swimmers having trouble, but there's quite a flock of life-savers about; at the other end there are more swimmers in trouble and nobody noticing it or helping them. Now would you think you had to wait for a message from the skies to tell you what to do? Wouldn't your common sense tell you that if you can help where help is most needed, that's the place God wants you to be and to work? A need, and your ability to fill that need, is as good and plain a missionary call as you could ask for, to go there, from here. It may be that some are "sitting in darkness" this very day, waiting for you!

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Sunday School, 11 a.m.
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Family Service, 8:30 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.
Sunday, 6:00 p.m., Youth Fellowship
Women's Fellowship meets 4th Thursday at 12:30 p.m.

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Men's Club meeting: 3rd Monday each month.
Women's Club meeting: 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.
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.
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 appear, second Thursday, 7 p.m.

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