

Some Looks At Books

By LOCKIE PARKER

ONLY IN AMERICA by Harry Golden (Worship \$4.00). If we were putting stars on our favorites, we would give this about four stars. But no one who is familiar with "The Carolina Israelite" needs to be told how Mr. Golden's comments on the human race—past, present and future—sparkle with wit and abound in wisdom. Joseph Wood Krutch in the current Saturday Review has called him a first-rate essayist, "closer to Montaigne than Mencken."

During the debate about the Pearsall plan he produced his own plan of "vertical desegregation," which lightened the tenseness of the debate and, spreading first by word of mouth, then by editorial quotation, brought him national attention and feature articles in such magazines as "Time"—another is shortly to appear in "Coronet."

This is not his only good idea. He has the gift of cutting through windy arguments and cherished prejudices with sharp common sense. His admirers will welcome this chance to have his best essays in permanent form, and newcomers can sample what they have missed.

ONCE TO SINAI. The Further Pilgrimage of Friar Felix Faber by H. F. M. Prescott (Macmillan \$5.00). Known best in this country by "The Man on the Donkey," Miss Prescott has performed a unique service in interpreting the Middle Ages to our generation in imaginative terms and first-rate prose. In "Friar Felix at Large," she gave us a fascinating tale of a pilgrimage to Jerusalem in 1480, based on the good Friar's own account and introducing us to a character whose wide ranging curiosity, open mind and readiness to laugh at himself made him the best of travelling companions.

In 1483 Friar Felix made another journey and called the record of it his "Evagatorium" or "Strayings," because when the other pilgrims turned home from Jerusalem, he and a few other adventurous souls went on to Mount Sinai, a desert journey of weeks. From the moment they left Jerusalem with their camel caravan of supplies, "bars of

and the translations gave you no idea. Francis Steegmuller, who has made a special study of Flaubert, has devoted his talents to keeping "the rhythm and assonance" of Flaubert's prose, and the final effect is convincing. The publisher has wisely given the book better paper and binding than the usual novel, something for your permanent library.

PRINCESS SOPHIA, a Novel of Alaska, by Edwin Marshall (Doubleday \$3.00). This is romantic fiction of the old school. In fact, when the hero and heroine of the book, around the turn of the century, were reading those new novels, "Tribby" and "The Gentleman from Indiana," one could not but think how close this novel came to them in type. The only thing that is out of key is a touch of Freud in the central situation and that is not handled nearly as skillfully as the themes of star-crossed love, pioneering in God's great outdoors and a man's deep dedication to the wishes of a woman he loved and lost.

The story begins in the low country of the Carolinas where an old mansion stood "in the mossy gloom of the liveoaks." Here Sophia was born and later educated by her scholarly father, Stanley Hill, who loved her too well. When Hill is offered the job of supervising the schools of Alaska, the scene changes and we get an enthusiastic picture of Alaska—its scenery, its wild life, its native peoples and some of the types who went there in the early days. Now that Alaska is about to become our 49th state, his account of development there in the early decades of this century will have special interest.

The structure of the book is not closely knit—it rather rambles. At first the center seems to be Sophia, then the Norwegian "sourdough" that she married and finally, the halfbreed son of the latter rather steals the show. True, the spiritual influence of Sophia is still a factor in important decisions, but that seems a bit forced at times. In any case the book makes pleasant reading, and Mr. Marshall is a good storyteller and warm-hearted in his championship of minorities.

Production efficiency is one of the secrets of successful swine production.

EXECUTRIX'S NOTICE
Having qualified as Executrix of the estate of James S. Warman, deceased, late of Moore County, North Carolina, this is to notify all persons to present their bills or evidence of debt, or claims against the said estate to the undersigned at the Mayfair Apartments, in Southern Pines, N. C., on or before July 7, 1958, or this notice will be pleaded in bar of their recovery. All persons indebted to said estate will please make immediate payment.
This July 1, 1958.
MARGARET M. WARMAN, Executrix
jl 3-a-7inc.

NORTH CAROLINA MOORE COUNTY NOTICE

Whereas the undersigned, acting as Trustee in a certain Deed of Trust executed by JOSEPH TABOR JOHNSON and wife, BARBARA McC. JOHNSON, to W. Harry Fullenwider, Trustee, and recorded in Book of Mortgages and Deeds of Trust No. 122, at page 205, in the office of the Register of Deeds for Moore County, North Carolina, foreclosed and offered for sale the land hereinafter described; and whereas within the time allowed by law an advanced bid was filed with the Clerk of the Superior Court of Moore County and an order issued directing the Trustee to re-sell the land upon an opening bid of Six Thousand Nine Hundred and Ninety-seven and 79/100 (\$6,997.79) Dollars.

Now therefore, under and by virtue of said order of the Clerk of the Superior Court of Moore County and the power of sale contained in said Deed of Trust, the undersigned Trustee will offer for sale upon said opening bid at public auction to the highest bidder for cash at the Courthouse door in Carthage, North Carolina, at twelve (12:00) o'clock, noon, on the 7th day of August, 1958, the properties conveyed in said Deed of Trust, the same lying and being in Moore County, North Carolina, and more particularly described as follows:

BEING Lot No. 2216, as shown on a map entitled "Knollwood Center, a Division of Knollwood, Inc., Moore County, N. C." dated September, 1929, made by W. I. Johnson, Jr., C. E., said map duly recorded in the Office of the Register of Deeds for Moore County, North Carolina, in Map Book 3, page 31, to which reference is hereby made.

Subject, however, to all conditions, reservations, restrictions and easements of record running with the land.
The above described property

THE BIBLE SPEAKS

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

Bible Material: Amos 7:10-17; John 8:31-38; Acts 4:18-20; 5:27-32; Galatians 3:23-25; 5:1-25; Colossians 4:1-7-9; Philimon.
Devotional Reading: Isaiah 58:6-12.

Guarding Freedom

Lesson for August 2, 1958

AN OLD prisoner named John came into the warden's office at the penitentiary. "Why don't you ask for a parole?" asked the warden, for this was a model prisoner. John said he was not interested. All his people were dead by that time, and most of his friends. No job could be had on the outside. John had no use for a freedom that meant no more than the privilege of starving to death.

Freedom that is nothing but taking off the chains, opening a gate, freedom that is only never hearing the words "You must,"—without ever feeling "I can," this is freedom nobody wants.

Freedom is basic
This should be particularly interesting to Christians; for freedom is at the very center of the Christian life. Christ has set us free for freedom, Paul writes. But Christian freedom does not mean that we can now do whatever we like. Freedom does not mean we are never under orders. It does not mean we should never accept any man's authority. It does not mean that we shall run around, each man working out his own little rebellion. A Christian can take orders from other people, and if he is in a subordinate position (as most of us are to somebody), it is usually his Christian duty to take orders and to carry them out as best he can.

Christian freedom means that whatever other authorities have the right to tell us what to do and what not to do, our topmost authority is God. Christian freedom means that we have no right to consent to, or to obey any brand or sort of tyrant or dictator who sets himself up as final judge and controller of other men. Christian freedom means that when a man, or men, ask us or order us to do what we know is contrary to the will of God, we have to say as Peter and John did to the police court in Jerusalem, we must obey God rather than men.

The Price of Liberty
"Eternal vigilance," our revolutionary ancestors said, "is the price of liberty." That is to say, freedom always has to be guarded. Let us give a thought to two enemies of Christian freedom, one outside us, one inside.

One is the state or the community around us. This turns out to be an enemy of freedom when a Christian is discouraged or prevented from speaking out in any way which might seem to criticize the community or the state. That was what got Amos into trouble. The chief priest warned him not to preach any more there in Bethel: "It is the king's sanctuary, and it is a temple of the kingdom," he said. In other words, the church belonged to the king and the king could not be criticized, much less condemned. The Lord had commanded him to speak, not the king; and he insisted on being heard. So in our time there are people in politics and out who say that ministers have no business criticizing the government, or the "American way of life." True ministers know their call is from God, not the government, not any other organization whatever. In Atlanta, Georgia, a group of ministers put out a statement condemning segregation as practiced there. If they had thought of the state or the public in general, as their authority, they never would have dared open their mouths.

Threat From Within
More subtle than attack from without, is the attack on freedom from within. There are in our country far more persons who are slaves to their own sins than persons who are slaves (in body or mind) to the state. Christian freedom is a precious thing, because freedom is what makes the difference between ourselves and the lower animals. If a man lets himself drift into sin far enough, he reaches a point of no return, like a man in a rowboat floating down toward Niagara Falls. When a man forges his own chains, he may even admire the chains as his own handiwork. But a man who cannot and dare not say NO to himself has failed to guard his freedom against his worst enemy—himself.

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will also be sold subject to all taxes, special assessments and other liens of record.
This 23rd day of July, 1958.
W. HARRY FULLENWIDER, Trustee

Bookmobile Schedule

Tuesday: Mrs. Paul Green, 9:45; Mrs. Ben Blue, 10; Mrs. Hugh McLeod, 10:15; Mrs. John Blue, 10:30; E. P. Dowdy, 10:45; C. F. Wicker, 11; Mrs. H. A. Blue, 11:15; Miss Flora Blue, 11:30; Mrs. Raymond Wicker, 11:45; Mrs. Ed Love, 12:15; Mrs. E. B. Cook, 12:30; Mrs. R. E. Lea, 12:45; Mrs. J. D. Lewis, 1:15; Mrs. Philip Nardo, 1:30; Mrs. Robert Dickert, 1:45.

Wednesday: Mrs. Glen Crabtree, 10:15; Miss Sara Inman, 10:30; J. G. Phillips, 10:45; High Falls, 11; F. J. Price, 12:45; G. L. Wilson, 1; Felton Purvis, 1:45; Mrs. Helen Maness, 2:15; Mrs. Norris Shields, 2:30; Glendon, 2:45; Mrs. R. F. Willcox, 3; Mrs. Norman Fields, 3:30; Miss Irene Nicholson, 3:45.

Friday: Mrs. W. R. Viall, 10; Mrs. Terrell Graham, 10:45; Mrs. W. E. Graham, 11; Mrs. G. L. Sessions, 11:15; Jackson Springs Post Office, 11:30; Mrs. J. C. Blue, 11:45; Mrs. James Hicks, 12; Mrs. Betty Stubbs, 12:10; Miss Geneva McLeod, 12:30; Mrs. Carl Tucker, 12:45; Mrs. Margaret Smith, 1; Mrs. Phillip Boroughs, 1:15; Mrs. J. W. Blake, 1:30; Miss Adele McDonald, 2; Mrs. George Hunt, 2:15; Mrs. Ed Smith, 2:30.

Nutritive requirements of swine differ in many respects from other classes of livestock; complicated rations are not necessary for successful pork production.

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WHAT IS IT FOR

The Church is the greatest factor on earth for the building of character and good citizenship. It is a storehouse of spiritual values. Without a strong Church, neither democracy nor civilization can survive. There are four sound reasons why every person should attend services regularly and support the Church. They are: (1) For his own sake. (2) For his children's sake. (3) For the sake of his community and nation. (4) For the sake of the Church itself, which needs his moral and material support. Plan to go to church regularly and read your Bible daily.

Day	Book	Chapter	Verses
Sunday	Matthew	16	13-20
Monday	Matthew	18	15-20
Tuesday	Acts	2	41-47
Wednesday	Acts	6	1-6
Thursday	Acts	20	17-18
Friday	I Corinthians	10	23-33
Saturday	I Corinthians	9	19-25

Folks are curious. "What is it for . . . What does it do?" They usually want to know about everything they come across.
But ask them, "What's the Church for . . . What does it do?" and they're likely to stop short.
You can tell them the Church is the oldest institution in your community. It stands for God, for right-living, and for the way of Christ.
Its aim is to help develop Christian character . . . to share a soul-lifting gospel with each person.
It strengthens the community's ceaseless struggle against crime . . . it serves families and individuals in times of trouble, sorrow, or sickness. It rejoices with them in their happiness.
Once you're aware of the Church's far-reaching program, its challenge is irresistible.
Accept it . . . take your stand for God, for right-living, and for the way of Christ through the Church.

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New York Ave. at South Ashe St.
Maynard Mangum, Minister
Bible School, 9:45 a.m. Worship 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.

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.

CHRISTIAN SCIENCE CHURCH
New Hampshire Avenue
Sunday Service, 11 a.m.
Sunday School, 10 a.m.
Wednesday Service, 8 p.m.
Reading Room in Church Building open Wednesday 3-5 p.m.

MANLY PRESBYTERIAN CHURCH
Rev. Malcolm Anderson, Pastor
Sunday School 10 a.m.
Worship Service 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
Vermont Ave. at Ashe
Sunday Masses: 8 and 10:30 a.m.; Daily Mass 9:10 a.m. Holy Day Masses, 7 & 9 a.m.; Confessions, Saturday, 5:00 to 5:30 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. 878, Tuesday evening 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 L. Bame, Minister
Church School, 9:45 a.m.
Worship Service, 11 a.m.
MYF 8 p.m., Junior Fellowship, 6 p.m.
WSSC meets each third Monday, Methodist men meet third Thursday.

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