



Some Looks At Books

By LOCKIE PARKER

SUNKEN TREASURE by Pierre de Latil and Jean Rivoire (Hill & Wang \$5.95). Lloyds of London, preeminent in maritime insurance, have hanging in their main office in London a bronze bell. It was hung there nearly a hundred years ago to be "joyfully rung on the return to port of ships that were thought lost." An inscription tells you that this is the bell of H B M Ship Lutine sunk off the Dutch coast October 9, 1799, with a large amount of specie on board, all hands lost except one man.

The authors of this book have estimated the treasure of the Lutine at 1,175,000 English pounds—of which about one tenth has been recovered. You can trust these estimates as conservative, since the authors hold that the facts about sunken treasure are sufficiently thrilling that there is no need to resort to "flashy journalism" to stir the imagination of the reader. They present carefully documented cases of great quantities of gold and silver now lying at the bottom of the sea crusted over with coral or sinking ever deeper into the sands; they tell of great adventures risking fortunes and lives in the effort to recover these treasures. The tales range from the seventeenth to the twentieth century, and from the Spanish Main to the coasts of Europe, Africa, New Zealand.

Earliest and most illustrious of treasure hunters was Sir William Phipps, then just an unknown young Yankee. Growing up on the coast of Maine, working in a naval yard, he heard many tales of the British and French privateers who harried the Spanish galleons as they came back from the New World with the cargoes of gold and silver that are estimated to have increased Europe's stock fourfold in the century following the discovery of America. In 1682

he set out for London to get backing for a project to salvage one of the most famous wrecks. For nearly a year he knocked on doors, took rebuffs, sold his own ship to keep going. Finally he got the King's commission to seek the treasure and was given command of one of his frigates. Two years of strenuous searching brought no treasure. Returning to London, neither the King nor the Admiralty was interested in a second trial. But Phipps would not quit, and finally the Duke of Albemarle backed him in a second search which ended triumphantly when Phipps returned to London with twenty-six tons of gold and silver.

The ships of William Phipps were sailing ships at the mercy of storms, armed against pirates, his divers were naked Indians. But even today with ingenious diving apparatus, electronic devices to locate wrecks and mighty machines to pump sand from the buried ships, recovery of treasure means the risk of lives and fortunes. If you doubt it, read the account of the four campaigns to recover the treasure of the EGYPT sunk off the Breton coast in 1922 with a cargo insured for a million sovereigns. This is one of a dozen tales well told by the authors and illustrated with diagrams, maps and photographs.

TOO LONG IN THE WEST by Balachandra Rajan (Atheneum \$4.50). This novel is uncommonly pleasant reading. The author's sense of the comic never deserts him even though he is playing with ideas that have led many people to gloom or indignation. He knows both East and West so well that he can find delicious absurdities in both, not only in their contrasts but in their mixture in today's India. The young and attractive heroine, Nalini, is returning to south India after three years at Columbia University. Nalina had enjoyed New York and her American friends but is happy to come back to her family, to India and especially to Mudalur—population 299, not on the map, reached by bullock cart. Here her father, learned, impractical, spends his vacations from the university, running and largely supporting the village. Valery does not know that her parents, uneasy that she may have been "too long in the West," have decided that she must now marry promptly. They have advertised for a husband, a custom not uncommon in India. As the suitors gather, you get a varied collection of young Indians. Nalina, always amiable, starts interviewing them; a young American with an anti-malaria program appears; a storm destroys the bridge back to civilization; and other events pile up to an exciting climax and a most unex-



JAMES R. GADDY

Gaddy Awarded Graduate Study Grant, Bucknell

James R. Gaddy, son of Mr. and Mrs. Roosevelt Gaddy of 1112 W. Pennsylvania Avenue, has been awarded a grant by the National Science Foundation to do graduate study in Physics and Chemistry at Bucknell University, Lewisburg, Pa.

Mr. Gaddy was recently appointed chairman of the Science Department of the Roosevelt Junior-Senior High School, Roosevelt, N. Y., where he is a teacher of Physics. He spent two years as a teacher of Biology and General Science at Wilby High School, Waterbury, Conn., prior to joining the faculty at Roosevelt. Mr. Gaddy has also been selected to serve on the board of directors of the New York State Science Teachers Association.

Mrs. Gaddy, the former Josie Williams of Greenwood, S. C., is also chairman of her department—she is a teacher of Business subjects at Roosevelt Junior-Senior High School. She also taught at Wilby High School, Waterbury, Conn., before going to Roosevelt.

Both Mr. and Mrs. Gaddy attended A. and T. College, Greensboro, and Boston University. They reside, with their daughter, April, in Uniondale, Long Island.

pected but logical denouement. This book is fun, but it is never silly.

A SIMPLE HONORABLE MAN by Conrad Richter (Knopf \$4.50). Conrad Richter has won both the Pulitzer Prize and the National Book Award but never made the best seller list. His quiet, beautifully written books celebrate the best in America both as to character and background. This one is the story of a Lutheran minister. Since the author's father and grandfather were ministers, it is not surprising that we get a notably human and convincing picture of the genesis and development of a dedicated preacher and shepherd of his people.

Harry Donner was forty and a reasonably successful storekeeper in a country town when his call to the ministry came. His wife accepted the change cheerfully. In fact she found their first move to the town where Harry Donner was to study theology in the seminary quite exhilarating with the exposure to new ideas and new people. "The pleasantest years of my life," she wrote her sister.

But all the future was not to be so smooth. Harry Donner did not believe in "the ministry of ease." He elected to serve the poor mountain people of eastern Pennsylvania. More concerned with the spirit of the Gospel than the letter, he would say a prayer for a dying Catholic as readily as for an orthodox Lutheran, he found a successful common law marriage more blessed than a loveless one sanctioned by church and law. Such tenets brought on him bitter criticism from "the unco guid." He stuck to his convictions; he refused a call to a rich city parish. Needless to say he died poor, but loved and honored by those who knew him.

At a time when novelists seem striving to outdo each other in depicting the more sensational aspects of sex and sin, it is refreshing to have this sober and beautiful story of a good man.

Bookmobile Schedule

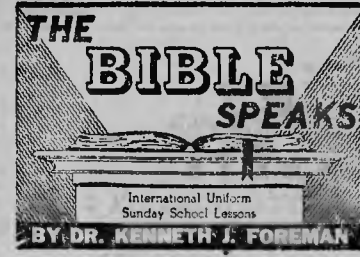
May 28 - 31

Monday, May 28, Doubs Chapel Route: John Willard, 9:35-9:40; Frank Cox, 9:45-9:50; F. L. Suttphin, 9:55-10; John Thompson, 10:05-10:15; Clyde Auman, 10:20-10:30; W. E. Jackson, 10:35-10:45; R. L. Blake, 10:50-10:55; Arnold Thomas, 11-11:10; Mrs. Joyce Haywood, 11:15-11:25; S. E. Hannon, 12:10-12:20; Coy Richardson, 12:30-12:45; V. L. Wilson, 12:55-1:15; Mrs. Herbert Harris, 1:25-1:35.

Tuesday, May 29, Murdocksville Route: R. F. Clapp, 9:35-9:40; P. B. Moon, 9:45-9:50; Edwin Black, 9:55-10:00; Mrs. Finney Black, 10:05-10:15; W. R. Dunlop, 10:20-10:35; Dan Lewis, 10:40-10:50; Miss Margaret McKenzie, 10:55-11:05; Earl Monroe, 11:10-11:15; Mrs. Helen Neff, 11:20-11:30; Harold Black, 12:10-12:20; J. V. Cole, 12:25-12:30; Art Zenns, 12:35-12:45; Sandy Black, 12:55-1:05; H. A. Freeman, 1:10-1:20; John Lewis, 1:30-1:40.

Thursday, May 31, Mineral Springs, Sandhills Route: W. R. Viall Jr., 9:45-10; Rev. W. C. Neill, 10:10-10:30; J. W. Greer, 10:40-10:55; E. T. McKeithen, 11:05-11:20; Pinehurst Nursing Home, 12:40-12:50; Richard Garner, 1-1:15; Ed Smith, 1:20-1:30; W. E. Munn, 1:45-1:55; T. L. Branson, 2-2:05; A. J. Hanner, 2:15-2:25.

The Moore County Library will be closed and the bookmobile will not run on Wednesday, May 30, Memorial Day.

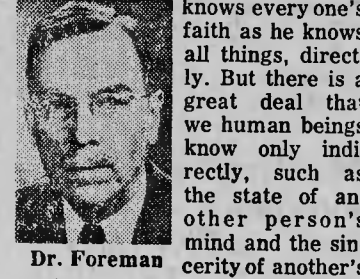


International Union Sunday School Lessons BY DR. KENNETH J. FOREMAN

Bible Material: Matthew 6:14; Luke 15:11-32; 1 John 1:1 through 1:10; Devotional Reading: 1 Thessalonians 5:12-24

Tests of Faith

Lesson for May 27, 1962



Dr. Foreman

How do we know when a person's faith is genuine? "We" means human beings—such as other Christians. We don't know this as God knows it. He looks on the heart, as we cannot. God knows every one's faith as he knows all things, directly. But there is a great deal that we human beings know only indirectly, such as the state of another person's mind and the sincerity of another's motives.

It is not, after all, other people's faith that most concerns us. What about our own? Do we really have faith or do we only think we have? Some people (like bishops, pastors, elders, parents) do have the great responsibility of deciding in all humility, whether the alleged faith (for example) of candidates for membership in the church or candidates for baptism, is what it is claimed to be. (To judge from the present state of Christ's church, some errors of judgment at this point seem to have been made. Probably not enough testing has been done.)

Just a walk
"By their fruits ye shall know them," Jesus said. God does not need to wait till the fruit ripens to see what the tree will produce; but we do. Paul gives us (in Gal 5) a list of "fruits of the spirit." The Apostle John had his own way of expressing things. He would take a simple word and make it hold many meanings. One overall test which he proposed really says the same thing. Paul and Jesus said, in other words, John's test was this: How does this person walk? He uses "walk" in the Old Testament sense, the one thing after another-ness, the everydayness of living. Life can be likened to a race or to a fight; but most of the time it is just a walk—exciting, not dramatic, just a little tedious, monotonous and slow. Many a man waits in vain for a great crisis in which he can prove himself a hero. But most lives don't operate by crises, they are pretty dull, when you come right down to it. John makes the point that it is just this everyday walking that is the test of the reality of faith.

Walking in light
How do you walk, then? John speaks more than once of "walking in light." Cockroaches and jackals walk in darkness. Deer and humming-birds move by daylight. Walking in light means living with your shades up and your windows clean. It means living so that you will have no skeletons to hide in closets. It means a life "like an open book," clean paper and clear type. It means you could die on the street the next time you go to the super-market, and not worry about what people would find in the house after you are gone. Walking in light means being what you seem to be. Walking in light also means in God's light, keeping close to him, remembering him in love and a thankful heart. It means steering your boat by the great lighthouse and not by the little lights on the fishing-boats. It means living in joy and hope, not in gloom and despair.

The way He walked
John has another way of putting this. Any one who claims to be "abiding in Christ" is using language that was dear to Christ and to his friend and apostle John. But the test of faith is not the beautiful language that can be used about it. The claim is a good claim; but how do you test it? You can't see a person abiding in Christ. We have his word for it, yes, but how do we know he is sincere? John has the answer in words of one syllable: One who claims to be abiding in Him ought to walk in the same way in which He walked. This means nothing, of course, to one who knows nothing of how our Lord lived on earth. This calls for ever-fresh, ever-renewed, ever-renewing study of the Gospel records. There are those who say it makes little difference what manner of man Jesus was. John could not agree to that. It is of vital importance to know as much as we can of how Jesus met life, how he worked, fought, helped—how he met trial and terrors, how he faced triumph and tragedy, friends, enemies and finally death. The simplest test of faith is: Does it produce a life reminding us of Jesus?

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Bible Mass, 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.

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. PYP 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, 6 p.m.
Holy Communion, Wednesdays and Holy Days, 10 a.m. and Friday, 9:30.
Saturday—6 p.m. Penance.

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Sunday School, 10 a.m.

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Women's Club meetings: 1st Monday 8 p.m.
Boy Scout Troop No. 873, Wednesday 7:30 p.m.
Girl Scout Troop No. 114 Monday, 8 p.m.

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).
Sunday, 8:30 p.m. The Forum.

BROWNSON MEMORIAL CHURCH
(Presbyterian)
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. Moneer, Jr., Minister
Church School 9:45 A. M.
Worship Service 11:00 A. M.
Youth Fellowship 6:15 P. M.
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Methodist Men meet each fourth Sunday at 7:45 a.m.
Choir Rehearsal each Wednesday at 7:30 P. M.

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