

# News of the Churches and Religious Topics

**Directory.**

**Baptist—**

Bethel—Twenty-ninth and T streets South Omaha. The Rev. J. C. Brown, pastor, residence 467 South Thirty-first street. Services, Morning, 11; evening, 7:30; Sunday School 1 p. m.; B. Y. P. B., 6:30 p. m.; praise service, 7:30 p. m.

Mt. Moriah—Twenty-sixth and Seward streets. The Rev. W. B. M. Scott, pastor. Services: Sunday School, 9:30 a. m.; preaching, 11 a. m. and 8 p. m.; B. Y. P. U. at 6 p. m.

Zion—Twenty-sixth and Franklin (temporary location). The Rev. W. F. Botts, pastor; residence, 2522 Grant street. Telephone Webster 5838. Services: Devotional hour, 10:30 a. m.; preaching, 11 a. m.; Sunday School, 1 to 2 p. m.; pastor's Bible class, 2 to 3 p. m.; B. Y. P. U., 6:30 p. m.; choir devotion, 7:30 p. m.; preaching 8 p. m.

**Episcopal—**

Church of St. Philip the Deacon—Twenty-first near Paul street. The Rev. John Albert Williams, rector. Residence, 1119 North Twenty-first street. Telephone Webster 4243. Ser-

vices daily at 7 a. m. and 9 a. m. Fridays at 8 p. m. Sundays at 7:30 a. m., 11 a. m. and 7:30 p. m. Sunday School at 12:45 p. m.

**Methodist—**

Allen Chapel, A. M. E., 181 South Twenty-fifth street, South Omaha.—The Rev. Harry Shepherd, pastor. Residence, 181 South Twenty-fifth street. Services: Preaching, 11 a. m.; Sunday School, 1:30 p. m.

Grove M. E.—Twenty-second and Seward streets. The Rev. G. G. Logan, pastor. Residence, 1628 North Twenty-second street. Services: Sunday School at 10 a. m.; preaching at 11 a. m. and 7:30 p. m.; Epworth League, 6:30 p. m.

St. John's A. M. E.—Eighteenth and Webster streets. The Rev. W. T. Osborne, pastor. Residence, 613 North Eighteenth street. Telephone Douglas 5914. Services: Sunday, 11 a. m. and 8 p. m., preaching; 12 noon, class; 1:15 p. m., Sunday School; 7 p. m., Endeavor; Wednesday, 8 p. m., prayer and class meetings. Everybody made welcome at all of these meetings.

**OUR FOREIGN BORN CITIZENS.**

At a recent meeting of the Episcopalian club of Massachusetts held in Boston, the special subject of discussion was the foreign races, represented in New England in such large numbers and variety, and the relation to them of the Protestant Episcopal Church. Addresses were made by the Bishop of New Hampshire, Dr. Parker, and the Rev. Robert Keating Smith of Westfield, Mass. Bishop Parker said:

"There are six Russian colonies in the state of New Hampshire, in most of which no English is spoken. And as far as I know the Episcopal Church of New Hampshire is the only body of any sort that is really touching those men in a real fashion.

"I have jotted down here the foreign population of Concord, N. H., which is called an essentially American city. There are 20,000 people, according to the last census, in Concord—this American town. We have a group of people in a little suburb of Concord to the north, a place called Penacook. These people came to work in a cotton mill, and it could not be determined what they were until pages from the various translations of the Bible were shown to them. When they came to the version of the New Testament in North Albanian they knew it. So we have got a little group of North Albanians in Concord.

"We have Greeks in Concord. There are probably Greeks in almost every town of New England. Personally I know a lot of these Greeks in Concord. They shine my shoes. I know enough Greek to say 'Good morning,' and wish them 'A merry Christmas,' and I know enough to know their Greek Christmas is not our Christmas. They give me Greek newspapers, and I look a little bit learned and read out a few words. They really know that I am the friend of that little Greek colony. One of them sent me his picture from Albania when he was fighting there.

"There is a little colony of excellent Swedes in Concord—stone-cutters. There are Italian fruit sellers. There is an Italian who keeps a res-

taurant and who has told me a good deal about his life. His daughter is in one of our church schools, and he represents a very fine little group of people from Northern Italy. The French-Canadians are such old friends and so much American citizens that really one hardly thinks of them as foreigners. Now, isn't that doing pretty well for a particularly and essentially American city of 20,000 people? And Concord isn't exceptional.

"I omitted the last surprise I had. I was talking with my Greek friend while he was blacking my shoes, and he said: 'We have got Turks here in Concord.' 'Turks!' I said. 'Oh, yes,' he said. 'They are reckoned as Greeks because they speak Greek somewhat, and they do not get under the immigration laws about polygamists if they are entered as Greeks. They are not polygamists, but they might have trouble if they called themselves Turks.'

"Now, how are we to go to work really to do anything with this problem? I think the first thing is to know something about it. One of the most illuminating books on this subject is the census of the state of Massachusetts, which gives town by town the nativity of the inhabitants. Then try to get some general knowledge of the classes of foreigners. There are, for example, three or four—I might make it five—large classes of foreign people.

"There are the Latin races—the French and the French-Canadians, and the Portuguese and the Italians. You can not deal with those men as you are going to deal with the Orthodox people—the Syrians and the Russians and the Greeks and all the Slavic nations.

"Then there are the Scandinavians and the Finns, people whom we might readily call Lutherans. You can not deal with them as you deal with lapsed Roman Catholic Italians. Then I might put in the Japanese and the Chinese and the Lithuanians, the Arabs and the gypsies.

"If you really want to have an intelligent interest in the foreigners, you should take some one of these nationalities and know all about them.

Supposing you took up Finland and read up everything that you could get on Finland and the Finns, so that you knew as no man in your community knew what the problems of the Finns in this country were.

"Have any of you had any occasion to know anything about the Swedes? Go to the old St. Ansgarius' church in the South End, and attend a service there with Mr. Sundelof's congregation. Talk with Mr. Sundelof about his work, and find out who St. Ansgarius was.

"Lastly I would say, have some personal dealings with these people. Is there a Greek fruit seller in your neighborhood? Get to know him. And then, if you have a chance, take up some religious or some social work with them. These men are going to be voters, and their votes are going to count just as much in the commonwealth of Massachusetts as your vote counts. We are leaving the worst sort of Americans to train them in a sense of civic duties and civic responsibilities, for the most part, instead of some of us who do have some sense of social and civic responsibility

having some share in molding their ideals and in shaping their lives. By co-operation you can do some distinctive religious work with them."

**Where Fear Lay.**

Evelyn is very cowardly, and her father decided to have a serious talk with his little daughter.

"Father," she said at the close of his lecture, "when you see a cow, ain't you 'fraid?"

"No, certainly not, Evelyn."

"When you see a bumblebee, ain't you 'fraid?"

"No!" with scorn.

"Ain't you 'fraid when it thunders?"

"No," with laughter. "Oh, you silly, silly child!"

"Papa," said Evelyn, solemnly, "ain't you 'fraid of nothing in the world but mamma?"—Short Stories.

A company at Pensacola, Fla., aims to produce plays of Negro life written by colored people. The first production will be "The Death Hour."

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