SUNDAY SERVICE and Lodge Meetings

CHURCHES

Henderson Methodist Episcopal
Henderson
Rev. S. L. Hanby, Pastor
10:00 a. m.—Sunday school
11:00 a. m.—Preaching
7:45 p. m.—Epworth League
8:00 p. m.—Preaching
8:00 p. m.—Thursday, prayer service.

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Prospect Methodist Episcopal
Near Vernon
Harry Bailey, Pastor
10:00 a. m.—Sunday school
8:00 p. m.—Epworth League
Preaching every other Sunday evening.

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Methodist Episcopal
Farmington
Harry Bailey, Pastor

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Ebenezer Methodist
Hillsboro
W. T. McGuire, Pastor
9:30 a. m.—Sunday school
10:30 a. m.—Preaching
7:00 p. m.—Junior League
7:30 p. m.—Preaching
7:30 p. m.—Wednesday, Prayer service.

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St. Paul's Protestant Episcopal
Hillsboro
Rev. I. A. McGrew, Pastor
2:00 p. m.—Sunday school
3:00 p. m.—Preaching

* * *

Thawley's Methodist Protestant
Denton
Rev. C. S. Marshall, Pastor
10:00 a. m.—Sunday school
11:00 a. m.—Preaching—every other Sunday
8:00 p. m.—Christian Endeavor

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Pilgrim Holiness
Denton
Rev. S. Lewis Adams, Pastor
11:00 a. m.—Preaching
2:00 p. m.—Sunday school
7:00 p. m.—Preaching
7:30 p. m.—Tuesday and Friday evenings, prayer service

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Baptist Church
Greensboro
Rev. Melvin G. Morris, Pastor
Rev. J. E. Berkstresser, Associate
10 a. m.—Bible school
11 a. m.—Morning worship
7 p. m.—Jr. and inter. and Sr. B Y. P. Vs.
7.45 p. m.—Musical program by orchestra and chimes
8 p. m.—Evangelistic service.
Mid-week service, Wednesday 8 p m.

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St. Paul's Reformed Church
Reformed Church of the United States
Ridgely
Rev. George Fitz, Pastor
9:30 a. m.—Sunday school
10:30 a. m.—Preaching
7:30 p. m.—Preaching

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Cordova—Denton—Greensboro Parish
St. Paul's Lutheran
Cordova
Rev. H. Drews, Pastor
9:30 a. m.—10:30 a. m. — Sunday school, German and English
10:30 a. m.—Preaching, German and English, alternative
Note: Ladies Aid every 4th Wednesday in the month, 2:00 p. m. in the respective homes. Services every other Sunday at the home of Drew's Manor at 2:30 p. m. These services are German.

* * *

Methodist Church South
Goldsboro
Rev. J. H. Schooley, Pastor
10:45 a. m.—preaching
7:30 p. m.—preaching
9:30 a. m.—Sunday School
7:00 p. m.—League
7:30 p. m.—Prayer service, Wednesday.

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St. Paul's M. E. Church South
Queen Anne, Md.
Rev. J. Alexander Rood, pastor
9:30 a. m.—Sunday school
10:30 a. m.—Preaching
7:30 p. m.—Preaching
Harris Chapel
2:00 p. m.—Sunday school
3:00 p. m.—Preaching

Methodist Episcopal
Denton
Rev. M. E. Wheatley, Pastor
9:45 a. m.—Sunday school
11:00 a. m.—Preaching
6:30 p. m.—Epworth League
8:00 p. m.—Preaching
8:00 p. m.—Wednesday, prayer service.

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Church of the Brethren
Denton
Rev. S. I. Arnold, Pastor
10:00 a. m.—Sunday school
11:00 a. m.—Preaching
7:30 p. m.—Young Peoples Department
8:15 p. m.—Preaching
8:00 p. m.—Wednesday, mid week prayer and song service

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Methodist Protestant
Denton
Rev. G. J. Hooker, Pastor
9:45 a. m.—Sunday school
11:00 a. m.—Preaching
6:30 p. m.—Christian Endeavor
7:30 p. m.—Preaching
8:00 p. m.— Wednesday evening, Prayer service.

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Christ Church Protestant Episcopal
Denton
Rev. Irving A. McGrew, Pastor
10:00 a. m.—Sunday school
11:00 a. m.—Preaching

* * *

Ridgely Baptist
Ridgely
Rev. Melvin G. Morris, Pastor
9:30 a. m.—Sunday school
11:00 a. m.—Preaching

* * *

Methodist Episcopal
Ridgely
Rev. Leolan Jackson, Pastor
9:30 a. m.—Sunday school
10:30 a. m.—Preaching
6:30 p. m.—Young People's meeting
7:45 p. m.—Preaching
7:30 p. m.—Wednesday, prayer service

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Church of the Brethren
Ridgely
Rev. H. H. Ziegler, Pastor
9:30 a. m.—Sunday school
10:30 a. m.—Preaching
6:30 p. m.—Young People's Meeting
7:30 p. m.—Preaching

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St. Elizabeth's Roman Catholic
Denton
Fr. Eugene Kreamer, Rector
10:30 a. m., 9:30 a. m.—Preaching alternative Sundays.

* * *

St. Benedict's Catholic
Ridgely
Fr. Eugene Kreamer, Rector
9:00 a. m.—Service 1st and 3d Sundays.
10.00 a. m.—other Sundays.

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LODGES

Caroline Ghapter No. 62 O. E. S.
Masonic Hall
7:30—First and third Thursday evenings of each month.

* * *

Caroline Council No. 175 J. O. U. A. M.
Carter Building
8: p. m. —Monday evening.

* * *

Temple Lodge No. 128 A. F. and A. M.
Denton
Masonic Building
2nd and 4th Tuesdays of each month
Note: Closed July and August

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Patriotic Order Sons of America
Henderson
Eden Hall
Wednesday, 8:00 p. m.

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Thawley's Farm Bureau
Thawley's Hall, Tuckahoe Neck
8:00 p. m. on the second Monday evening of each month.

* * *

Thawley's Ladies' Community Club
Thawley's Hall, Tuckahoe Neck
8:00 p. m. on the second Monday evening of each month.

Any churches or lodges in Caroline county not shown here, we will appreciate if some officer will furnish us the information, so that we may have complete record.

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Methodist Protestant
Harmony
Rev. G. J. Hooker, Pastor
2:00 p. m.—Sunday school
3:00 p. m.—Preaching
7:30 p.m.—Christian Endeavor

Epiphany Mission
Preston
Rev. Irving A. McGrew, Rector
Services:
7:30 p. m.—First Sunday
3:00 p. m.—Second Sunday
8:45 a. m.—Trird Sunday
Sunday school 9:30 every Sunday

Holy Trinity Church
Greensboro
Rev. Irving A. McGrew, Rector
Services:
7:30 p. m.—Every Sunday, but the first
9:30 a. m.—First Sunday
10:00 a. m.—Sunday school

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MORALS, RELIGION AND COMMON SENSE

Remember that in life as in a mirror, you never get more out than you put in.

The greatest homage you can pay to truth is to use it.—Emerson.

The days come and go like muffled and veiled figures, sent from a distant friendly party; but they say nothing; if we do not use the gifts they bring, they carry them as silently away.

Young Christians may make mistakes in working for Christ but they make a greater mistake by not working for Him. No failure in making an attempt is so bad as to fail to try.

When a man or woman goes on a vacation there are two things that ought not to be left behind—common sense and religion. You will have need of both.

If this whole world followed you—
Followed to the letter—
Would it be a noble world,
All deceit and falsehood hurled
From it altogether.

Malice, selfishness and lust
Banished from beneath the crust
Covering human hearts from view—
Tell me, if it followed you
Would the world be better?

Opportunities always look bigger going than coming.
Full many people go to church,
As everybody knows,
Some go to close their eyes
And some to eye their clothes
Go to church next Sunday.

THE INDIAN MERCHANT

By S. IRA ARNOLD

Is there a store in this village? Yes, the second house after the turn in the road is the "ducan" (store), replies the small boy by the road side of the Indian village. We find the place but its thatched roof, and low eaves present an appearance no different from that of the ordinary houses. No square front displaying the name of the merchant and the ware he handles, no glass front, no counters nor show cases betray the fact that this is a store. A pile of bags filled with various kinds of grain and a few tin cans of salt, pepper, crude sugar, etc., suggest that this is, after all a place of merchandise. As we pay for the rice and salt and take our leave, our mind runs back to the pleasant trips made years ago to the little country store near the home of our childhood. We can but contrast those scenes of show-cases filled with candy and goods of every description in display, with the dingy little thnig that is called a shop in India.

What, no glass show cases, no plate glass fronts in all India? Oh, yes, in the large cities: Bombay, Calcutta and other large centers boast of stores of costly goods arrayed in splendid display, where dozens of clerks wait on hundreds of customers inside of plate glass fronts with show windows equal perhaps to any in America; but these are not for the common flock. A dobie (Indian washerman) once saw the folding camp cot of the missionary lady for whom he did washing. Seeing that it was a convenient article he desired one like it and took down the address of one of the largest department and mail-order houses in Bombay. He was going to the city soon so thanked the Madam Sahib for giving him the necessary information. The next week as he called for the washing he was interrogated as to his trip to Bombay. He was all excitement as he told the wonders he had seen in the great city. He had found the place of the great department store and there had gazed in wonder at the scene. The large glass windows with shoes, suits, dresses, shirts and everything for Sahib and Madam Sahib to wear; he had never seen the like before. "But did you get your camp cot?" inquired Madam Sahib. "Oh no! Madam Sahib, I was afraid to go in that store. I hunted up a little native store where they handled such articles and got my cot there." These large stores are managed by English firms and cater mostly to the English trade.

In another part of the city we find the native merchant in all his glory. Those shops of a similar nature are usually located in a certain place together. The grain shops will be located in one section, cloth shops in another and hardware shops in another. If we ride down Kalbedevi road on the street car, we may count no less than 42 shops of brass, copper, and aluminum ware; vessels and cooking utensils. The first and last of these forty-two shops are less than two blocks apart.

A wholesale dealer in one of these large centers may have thousands of customers and his accounts run into the millions each year, but the country store in a small village is quite a different thing. I once took permission for curiosity's sake to investigate a little village "ducan." I was stopping at the home of a fairly well to do Christian farmer. His house contained four rooms and an attic beneath the corrugated iron roof. I noticed an old man siting by a half inclosed shed some 10 feet square, by the side of the farmer's house. Is he one of the farmer's servants? No, he is a "ducander," come let us see his store; for the long whiskered merchant does not object. A couple of bags of rice and beans, two or three oil cans with the tops open contain salt, pepper and spices, and a jar of crude soft brown sugar, these constitute the stock and store, perhaps five dollars worth in all. How much goods does such a merchant sell in a day? Some days 12 annas worth (25 cents), some days a rupee or rupee and a half (30 to 50 cents). But can he live on such sales as that? Oh yes, from his 25 cent sales he may get 5 cents profit, a bare living for the day, while from the 50 cent sale he gets a better living. Also during cotton selling time he will perhaps easily double the above sales.

But our town of 10,000 population had perhaps no less than 200 stores, real stores. Of these several were large enough that we could actually enter the store, sit on a stool or chair while making purchases. One of these, a notion store, actually had counters and glass show cases. The main street is from 8 to 20 feet wide, varying to both extremes within a short distance. It is also very crooked although the land is level. There are no side walks and when a horse carriage or bullock cart passes us in the narrows we must hug close to the shops at the side of the street. Both sides of the street are built solid and the houses, one- and two-story each, are all numbered, but it is far too irregular to consider anything like a town block. The shops will average perhaps 10-foot frontage, some much less, but some double fronts. A series of numbered boards about 8 feet long slipped into grooves at the bottom and top of the opening serve to close the shop at night. The removal of these boards i nthe morning throws the shop open to the public. A clever merchant may have placed a box on the ground at each sid eof his shop front for us to sit on while making our purchases, others may place a cushion on the floor at the entrance on which we may sit, allowing our feet to remain on the step or in the street. Just inside the entrance the merchant will sit cross legged on a cushion waiting on his customers. About him on the floor, on shelves above him or hanging on the walls are his wares, which if conveniently enough arranged he can hand out to us without leaving his seat. Often, however, he will have to rise from his place and bring down some desired article from the back part of his store or from the attic above. But the drudgery of standing on one's feet behind the counter all day is successfully eliminated by the Indian merchant. During the heat of the summer the merchant also gives vent to his feelings towards the hot weather by removing his coat, shirt, shoes, etc., and wearing as little of artificial clothing as the law will permit. Having learned that the missionary lady does not like to do shopping with a merchant so clad, it is no uncommon sight to see a number of shirts rapidly enveloping the same number of heads on either side of the street as the report is sounded that Madam Sahib is coming to the bazaar. All desire her trade for she is good pay, and can have as much as she wants and the merchant considers himself fortunate who can attract her to his shop.

Considerable of the business is done on credit and to have debts at various stores and elsewhere is considered as no discredit at all. In fact, it may be an asset to be so in debt. If one should come to straits and require credit for a time, his case may be investigated. Should he be found to owe bills at many stores it must be because he is good pay, or else why should so many trust him, and why should I trust such a man.

In an Indian shop one may find goods manufactured in many parts of the world. In pre war times German made goods were to be seen everywhere. American goods also meet with favor everywhere. As the war came on the German brands disappeared and were replaced largely by goods made in Japan. At a time there was a partial boycott on the German articles, however superior it may have been, but the loyalty of most Indians is not deep enough to suffer serious loss by rejecting bargains in goods made in Germany. The Japs have copied to a nicety the designs and trade marks of the more staple articles of other countries. They have flooded the markets with flimsy articles of every description, using lables of the same color, designs of the same shape and printing titles with letters identical with those of well known American brands. They havxe disgusted their customers with the inferiority of their products and have taught people to beware of articles "Made in Japan."

As the war progressed the American made goods were also difficult to obtain. But at the timeof the armistice the American dollar was worth only two rupees in India (the normal exchange being three rupees per dollar). Many Indian firms then placed heavy orders for goods with American manufacturers. The idea of getting a dollar's worth for two-thirds of a dollar was tempting indeed But the pendulum of exchange is never quiet. Before these orders were delivered, or at least paid for, the dollar had jumped to double its former value in Indian money. Instead of paying for his goods with two rupees, the Indian dealer had to fork over four rupees to satisfy the American dollar, the coin in which he must pay the American manufacturer. Thus many orders were canceled before delivery and many firms having taken delivery were forced into bankruptcy, and American goods could be had only for exorbitant prices. The price of Fords was coming down at the factory, the freight and duties were no more, but the price in Rupees jumped high because the price of the dollar went up. Yes, the Ford has gone the world around. There are perhaps more Fords in India than any other one make of car. The Ford has also been called the missionary's car, for in this as in many other things, the missionary must take the cheapest thing he can get. He may have either a Ford or a can't-afford and usually must be content with the can't-afford.

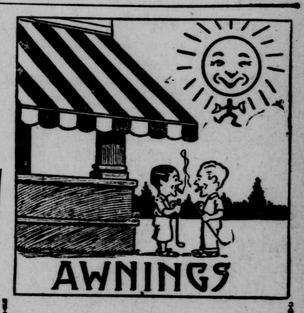
FARMER PAYS HIGHER TAX THAN CITY MAN

The American farmer pays more tax based upon value of property than does his neighbor in the city and town according to the Department of Agriculture which has just rendered an opinion to that effect after studying the situation in three typical Indiana counties. The counties taken up were Tipton, Miama and Monroe, which are said to represent high value land, average value and low value land in the order named.

Rented farms were found to yield, before deducting taxes, 3.8 percent. a year on their capital value. Rented city real estate yielded 4.6 per cent., while bank property returned 8 per cent. The economists pointed out that if a uniform 2 per cent tax were levied on the three classes of property it would absorb 25 per cent of the bank income, 42.5 per cent. of the city rents and 52.6. per cent. of the farm rents.

"Actual tax returns show," they added, "that farm land does pay more taxes in proportion to its annual earning than other real property. It requires almost one-third of the net rent from the surveyed Indiana farms to pay property taxes levied against them from 1919 to 1923. On surveyed city real estate in the county seats of the three counties the actual tax levies for the 5 year period averoged only 28.5 per cent.

"Since the farmers do not usually enjoy services like those which the city man gets from his municipal government, a true comparison of rural and city tax burdens would eliminate the cost of city government from the latter. When this was done for the Indiana cities in question their remaining realty taxes for the 5 year period were only 18 per cent of net rents."



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