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LETTERS TO THE EDITOR

Portland Inquirer
2736 N. Rodney Ave.
Portland 12, Oregon
Dear Editor: Please find en-

New Navy Weapons Shown First Time

Planes and Guns Used in Invasion Unveiled.

WASHINGTON. — The navy has permitted brief mention of a whole batch of secret, new, or improved weapons, some of which even now are being tested on the European invasion front.

These weapons—along with many others which may not even be hinted at—were unveiled for newsmen in a recent tour of naval establishments authorized by Secretary of the Navy James V. Forrestal.

A brand-new twin-engine fighter plane of unprecedented fire power which climbs practically straight up. The navy version of the jet-propulsion plane, known to the men who fly as "swish," because that is the way it goes.

Improved rockets and rocket guns that won't do the enemy any good.

Battleships with 100 times the fire power of battleships built three years ago, and a new 27,000-ton battle cruiser which will be the first vessel of its kind in the United States fleet.

Aircraft carriers from whose decks twin-engine medium bombers will be able to take off—and much else.

Even the most experienced navy fliers, the visiting reporters learned, were amazed when they first observed the jet plane's speed, maneuverability and climbing ability.

Navy fliers seemed even more pleased with a newly perfected twin-engine fighter which appears about equal in performance to the "swish," despite the fact that it is equipped with heavy armament and armor.

'Going to the Dogs' Is Easily Done in London

LONDON.—It's easy to go to the dogs in London—

And it's a very popular pastime. All you need is a few pence trainfare to the nearest whippet track and two shillings to get in at the gate.

Then it's up to you—and the dogs you bet on—whether you walk home loser or ride back in style in a four-buck taxi.

Even the war hasn't wiped out the Briton's love of gambling. Anyone who thinks these people phlegmatic should spend an evening watching them in the grip of betting fever at one of the weekly dog races which draw the attendance of many thousands, including many American soldiers and officers on leave.

The first of eight races starts at 6:30 p. m. and the last is over by 3:35 so the crowd can get home before the blackout.

It costs two shillings or 40 cents to sit in the "bleachers," 80 cents for a grandstand view and \$3 for a reserved seat in the finish line section where it is considered "bad form" to drop less than 10 pounds or \$40 at a clip.

closed the sum of \$5.00 (Five Dollars) for two six-months' subscriptions to the Portland Inquirer.

I enjoy your paper very much and hope it continues to be a success. I would like to state that I am going to do all that I can to get you more subscriptions.

Yours truly,
Miss Helena Searcie

CHURCH DIRECTORY

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Miss Doris Reynolds, Catechist
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Wednesday, Novena Devotions:
8 o'clock P.M.

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6:30 p.m. B.Y.P. Fellowship
Conducted by Lenworth Miner
8:00 p.m. Evening Worship

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11:00 a.m. Morning Prayer
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1205 Hathaway Drive
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Rev. J. W. Brown, Pastor

Pet Crow Rides Bicycle And Does He Love It?

DES MOINES, IOWA. — What next? Joe, a pet crow belonging to Dorothy Jean Henry, actually begs for rides on her bicycle. Joe caws and caws until Miss Henry puts him on the handle bars and takes him for a ride. If she doesn't hurry, Joe flaps his wings and flies right up to his coveted perch without help, and caws. "Come on, what are we waiting for?" That's what it sounds like, anyway.

Weekly Sermon

REV. JEROME M. SCHMITZ,
Chaplain
Chapel of the Little Flower

At that time Jesus spoke to his disciples this parable. "There was a certain rich man who had a steward." (Luke 16, 1) Gospel 8th Sunday after Pentecost.

This morning if I were to ask some of you just what a parable is, I would likely receive different answers. One might say a parable is a fable, another might claim the parables were true stories, and again others might have other answers. Therefore, since parables occur so frequently in the Gospels throughout the Liturgical year, it is important to know just what a parable is, and the purpose it serves in the teaching of truth.

First of all a parable is just a story used to illustrate some principal point of doctrine. It might be a true story as the parable of The Rich Man and Lazarus, (Luke 16-20), which allowing for certain figures of speech we judge to be so because proper names were used; or it might be a pure fable as is probably the case of today's parable of the Unjust Steward. But the note of prime importance for us to keep in mind is that a parable is designed to teach one central point of doctrine or truth, and that the details of the story are merely used to add color. For instance, in the parable of the Prodigal Son (Luke 15, 12) the central truth taught is the loving forgiveness of Almighty God for an erring but penitent soul; the parable of the Good Shepherd (John II) and the lost sheep is designed to teach Christ's love for each one of us, no matter how lost in sin one may be; and in the parable of the Mustard Seed that grew to be a tree, we find described the growth of Christ's Church from a small beginning. The details of each parable may have been used to refer to some particular conditions or circumstances, but the reference is of secondary importance; the main thing is find out and keep in mind the central truth or point.

Why did Our Lord use parables? For the same reason we use stories in sermons or lectures today, in order to bring out more clearly the truth or point that is to be taught. We have but to remember always that Our Blessed Lord came upon earth and lived there for the purpose of teaching the men of all ages what were the eternal truths and what they must do to be saved. It was not necessary for Him to become a babe, to live thirty years in obscurity, to live three more years of rejection in His public life and then to die ignominiously on the Cross. No, St. Augustine tells us that He could have redeemed fallen humanity by the mere shedding of a single drop of His precious blood. But had He done so, poor, weak, ignorant man might never have recognized their leader, would never have learned the cost of their redemption. Therefore, Our Blessed Lord had to teach His truth in a language that all men would understand and remember—even a child. He chose for His pupils simple men, humble fishermen who would carry on His teachings; and beyond all the lovely precepts and truths which He gave them, He also left us that eternal, perfect parable, the true story of His life and death, in which we find expressed and exemplified every truth—in which we find revealed solutions for our every problem and difficulty—in which we find consolation and sympathy in our every need. And the striking truth of the parable of His life is that every man who wishes to be saved must live a life like Christ's, a Christian life.

Now we have said that a parable is a story used by Our Lord to set forth one important truth or principle. But some parables we find are not so simply understood at first sight and offer some diffi-

culties. Today's parable of the Unjust Steward is one of these. A certain rich man had a steward who was accused of having wasted his master's goods. He was commanded to give an account, but knowing that he would be dismissed when his accounts would be discovered short, and further being destitute because of his squandering he decided to make friends with some of his master's debtors so that when he was no longer steward he might receive favors from them. So he reduced the amount of their debts.

Now what is the point or truth that Our Lord wants to teach us. Let us make a parallel application of the story. The rich man represents Almighty God, and the steward is one of us to whom has been intrusted all the years, the months and the days of life with all their moments of good health, perhaps special talents, or good position and much material wealth, and most of all, of course, the use of our Holy Faith. All at once, either due to some misfortune or accident, at any rate we suddenly realize that great all powerful truth, that some day—it may be tomorrow, next week, month, one year or ten—but some day all too soon we are through, we are going to lose our job of living life, and are going to die. And looking back over our records we see that we have wasted our goods; we see that we have been so busy having a good time or amassing material wealth that we have forgotten God's business; we realize with horror that we have daily squandered the graces of God put in our hands; and that in His sight we stand with empty hands. We know also that we won't be able to beg prayers or good works from the living after we are dead, for who will hear us; we know that it will then be too late to work, "for the night cometh when no man can work," (John 9, 4) and it will then be too late to obtain merit.

It will be too late, then—but it is not too late now. There still is time; we still have the job of living; we still have time, hours, days, months, maybe years perhaps in which to do good; we still have our speech to praise God and His Holy Name; we still have our faculties to use for His greater Honor; we still have health to use for His glory; and perhaps we still have material goods to devote to his work on earth. It is not too late; for we still have the possession of all these things to use for our benefit when we can no longer be stewards. Why not use the opportunities the hours of living yet afford us? Why not use what God, the rich man, has put in our charge, and buy a place for ourself in Heaven. We know that we can't take anything with us after death; but we may now spend what we have for grace and merit which will serve us in the next life. We will use what time and strength and worldly goods we have to store up grace for ourselves. Though we have been foolish in the past we will now be wise, there is still time to bargain, before we have to turn in our accounts. There is still time to obtain grace from God by using the time

we have left for prayer, to receive the sacraments, and by using our means for realms. And God, the rich man, will bless our efforts and give us proper credit for being wise, for He is always ready to forgive the Prodigal Son—and to welcome back the lost sheep.

House of Prayer

House of Prayer, 2205 S. E. 10th Ave., corner of Grant St. Services Wednesday, Friday and Saturday at 8:00 o'clock. Sundays, Radio broadcast 8:00 A. M. Sunday school at 10:30 A. M. Morning worship 12:00 noon. Bible study and Young Peoples' meeting 6:30 P. M. Evangelistic services 8:00 P. M. Women's Willing Workers will meet Tuesday, August 1st, at 2:00 P. M. Home of Mother Josephine Gross, 4224 S. E. Glenwood street. SU 3153. All women cordially invited.

FRATERNAL ORGANIZATIONS

**Household of Ruth
Golden West 844, G.U.O.F.**
Meetings 2nd and 4th Tuesday 2:30 P. M., 2504 Williams Ave. Mrs. Josephine Morrison, M. N. G. Mrs. Annabelle Harris, N. G. Sec.

Excelsior Lodge No. 23 F. & A. M.

Meets every 2nd and 4th Monday at 8:00 P. M.
2504 Williams Avenue
K. L. CULP, W. Master
L. R. BLACKBURN, Secretary
Phone TRinity 1857

Enterprise Lodge Chapter No. 6, O. E. S.

Meetings 1st Wednesday each month at 8:00 P. M.
2504 N. Williams Ave.
Mrs. Elise S. Reynolds, Secretary

Billy Webb Lodge No. 1050 I. B. P. O. E. of W.

Meets every 2nd and 4th Wed. 8:30 P. M.
2504 N. Williams Ave. (Russell St.)
W. L. SHINE, Exalted Ruler
EDWARD FELTS, Secretary

Enterprise Lodge No. 1 F. & A. M.

Meets every 1st and 3rd Monday at 8:00 P. M.
2504 N. Williams Ave.
W. H. BOWERS, W. Master
JAMES L. WASSON, Secretary

Y. M. C. A.
831 S. W. 6th Avenue

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