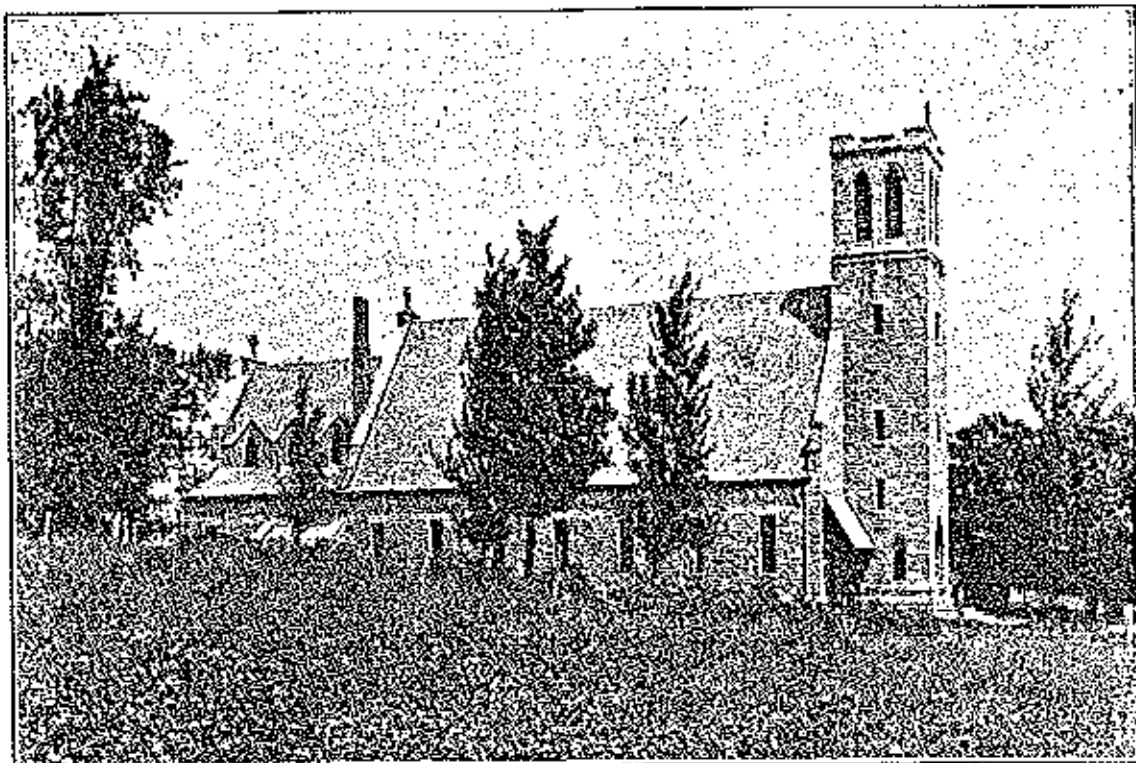


The People of the Red Stone

Vol. II - No. 2

FEBRUARY, 1940

Price 5c



This Month

In Memoriam

History of Oneida Indian Mission (Continued)

Parochial Reports for 1939

The Martyrs of South Gaul

Counting All Things But Loss

Our Church on the Grand River Reserve in Canada

School News

Published By

THE ONEIDA INDIAN MISSION

(Church of the Holy Apostles)

"The People of the Red Stone"

Published monthly (excepting July and August) for the Oneida Indian Mission to promote the religious work of Holy Apostles' Episcopal Church, Oneida, Wis.

The Bishop of the Diocese—The Rt. Rev. Harwood Sturtevant, D.D., 75 West Division St., Fond du Lac, Wis.

The Dean of the Convocation—The Very Rev. H. M. Keyes, B. D., 825 N. Webster, Green Bay, Wis.

The Rev. Wm. F. Christian, S.T.M. Missionary
The Sisters of the Holy Nativity U. T. O. Workers
Miss Virginia Hanson, B.A. Mission Teacher
Miss Grace Powless Business Manager
Clarence McLester Art Director

Subscription price: local, 35 cents; by mail, 50 cents.
Address all communications to Father Christian,
Oneida Indian Mission, Oneida, Wis.

BAPTISMS

Grafted into Christ's Holy Church:

Orlando William Vieau, son of Orlando and Violet Jourdan Vieau.

In Memoriam

On Thursday, January 4, there passed on to Life Eternal one of the last links of the great Oneida past in the person of Mrs. Celicia Hill. In her 78th year she suffered a broken leg, from which she never recovered because of her advanced age. To all the Indians and her many white friends, she was known as a kind, devout, Christian woman, being loved and revered by all. With her death the last gateway to the early days of Oneida is shut and latched, because it was around her husband that much church history was centered in the pioneer days of the mid-west.

He was the late Reverend Cornelius Hill, the last chief and first priest of the great Oneida Nation. It was he that returned with the Rev. James Lloyd Breck and the Rev. William Adams, the founders of Nashotah House, after their ordination to the Priesthood in one of the two consecrated churches in the mid-west here at Oneida in 1839. With them they took as a parting gift to the newly founded seminary, the old bell, Michael, which still calls students to classes.

It was while at Nashotah that Cornelius Hill was made a chief of the Bear Clan when only 13 years of age. Upon his return to the reservation a national feast was given in his honor at which all the other clans were present. The new chief took the name and the place of one of their oldest chiefs, known as Great Medicine. He was the youngest and consequently the last chief of the Oneidas. When about 18 years of age he began to go with the chiefs to council and received honor from them. For a number of years he was made treasurer of the annuities paid by the U. S. government. Also he was chosen to take the census of the tribe in

OFFICERS, 1940

Vestry

Senior Warden David Skenandore
Junior Warden Dennison Hill
Clerk Wilfred Webster
Treasurer Stadler King, Guy Elm

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Guy Elm Cornelius Leboy Baird

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Vice President Mrs. Louis Williams
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Directress Carolyn House
Secretary-Treasurer Sister Philippa, S.H.N.

Young People's Fellowship

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Vice President Frances Adams
Secretary Arnold Skenandore
Treasurer Miss Virginia Hanson

1856. Chief Hill was chosen Sachem (wise-man) and held office for several terms. He was early chosen delegate to our church councils in Milwaukee and loyally upheld her missionaries from the days of Bishop Kemper until his death in 1907. When there was some opposition to a missionary who was opposing the sale of their lands and the removal of the tribe, and some, instigated by the government agent, made menacing speeches advocating the removal of the missionary, Chief Hill quietly said, "Well, if you do get rid of the missionary, it will be over my dead body." It was by his brave support that the missionary was protected, and it is due to both, that the Oneidas are in Wisconsin today.

In order to show that the Oneidas have not purchased this peace without a struggle we quote from an article written many years ago by Chief Hill, when an attempt was made to remove the Indians farther west, and much pressure was brought to bear upon all the chiefs to sell the lands. He describes the life and manners of his people in the past and shows their steady advancement in the paths of civilization, and then very justly says, "The whites are not willing to give us time to become civilized, but we must remove to some barbarous country as soon as civilization approaches us. The whites claim to be civilized, and from them we must learn the arts and customs of civilized life. The civilization at which I and the greater part of my people aim, is one of truth and honor; one that will raise us to a higher state of existence here on earth, and fit us for a blessed one in the next world. For this civilization we intend to strive—right here where

(Concluded on Page 6)



Church Services

CHURCH SERVICES FOR LENT

Church Services for February
Sundays

Low Mass 7:30 a. m.
High Mass and Sermon 10:00 a. m.
Evening Service 7:30 p. m.

Wednesdays

Evening Service 7:30 p. m.

Fridays

Cottage Prayer Meetings 7:30 p. m.

Saturdays

Church School 9:30 a. m.
Confessions 7:00 p. m.

SERVICE

There are none greater among us than those who serve. It does not matter how they serve, whether it be conspicuously in public affairs, or whether it be obscurely in a factory or in an office or scrubbing a floor at home. It is the motive—to serve, to be of use, to make life easier for others—that gives dignity to the deed, such dignity indeed that God Himself would not be ashamed to do it.—W. H. Elliott.

The general church program in the United States includes work among the Indians, the Negroes, the Mountaineers, and racial groups such as Mexicans, Chinese, Japanese and Filipinos.

U. S. O. S. !
!! HELP !!

We Need Your
Subscription
Money to Make
This Magazine a
Financial
Success

Send It
Now!



SUBSCRIPTION BLANK

..... 1940

I hereby subscribe to "The People of the Red Stone" for the above year.

Amount Signed

50c Address

Town

DO YOU KNOW OF ANYONE

who has moved away from Oneida and would like to receive this paper? Why not help them to keep in touch with home by sending their name and address, together with 50c for a year's subscription to the paper?

If you know the names of people who would like to receive each issue of our parish paper, don't delay to send in their names and addresses, even if you haven't the price of subscription for them.

!!! ATTENTION PLEASE !!!

Keep these following dates open:

Shrove-Tuesday

Low Mass, 7:30 a. m.
Confessions, 3:30 p. m. - 7 p. m.
Vestry dance in Grafton parish hall at 8 p. m. until 11:30 p. m. Admission price, 15 cents.

Ash-Wednesday

Blessing and Imposition of Ashes and Masses at 7:30 a. m. and 9 a. m.

Stations of the Cross, answering of questions, public intercessions, and imposition of Ashes, 7:30 p. m.

A LIST OF CORPORATE COMMUNIONS FOR EVERY MONTH

First Sunday of the Month—Guild Auxiliary.
Second Sunday of the Month—St. Theresa's Altar Guild.
Third Sunday of the Month—Church School.
Fourth Sunday of the Month—The Vestry, Choir, and Acolytes.

The History of the Oneida Indian Mission

1702

1822

1940



"The Oneida Stone"

WITH THE YEAR 1940, THE ONEIDA INDIAN MISSION IS
118 YEARS OLD

(Continued from January Issue)

The tribe continued to live in central New York until after the formation of the United States. During the French and Indian Wars they united with the English against the French and their own race. During the Revolutionary War, through the efforts of Chief Skenandoah, they allied themselves with the colonists. This great chief had always been looked upon as the "White Man's Friend," and his death on March 11, 1816, at the age of 110, was a loss to white and Indian alike.

The same year Eleazer Williams was appointed schoolmaster, catechist, and layreader to the Oneidas. He was the reputed son of Thomas Williams, a St. Regis Indian, and his wife, Mary Ann Kene-watsenri. Thomas was the grandson of Eunice Williams, daughter of John Williams, captured in the Deerfield (Mass.) Indian raid of 1704. Of a goodly brood of children, Eleazer was the youngest. In the summer of 1799 a group of Indian lads were sporting beside a stream in that portion of New York State assigned to the Oneidas. One of them, a boy of 13, was a half-wit, named Eleazer Williams. From a cliff he plunged into the stream, striking a rock with his head. His companions rescued him from drowning and brought him to the bank. Days passed before he regained consciousness to become a normal individual, yet unable to recall any incident of his youthful years previous to his portentous plunge. Portentous it was, for it was the shadow of forgetfulness that hemmed the beginnings of one whose claim was best established to be recognized as Louis XVII, the Lost Dauphin of France. Because of his affliction he was apart from his reputed relatives, and when he regained his senses, he looked upon them as strangers. In the year 1808 he was taken to Nathanael Ely, of Longmeadow, Mass., where he was given a rudimentary education. After serving as an American scout in the war of 1812, he was converted to the Episcopal Church, becoming a missionary to the Oneidas, and translated the Book of Common Prayer and the Hymnal into the Mohawk language.

By now Williams was a power among the Oneidas. It was decided to transfer them from their New York reservation to territory in the vicinity of Green Bay, Wis. Williams saw the inroads of eastern civilization and appreciated the possibilities of a new Indian Nation to the westward. With per-

mission of Lewis Cass, governor of the Michigan territory, he led a party of chiefs to negotiate with the Menominees and Winnebagoes near the Fox River. The following year came the exodus from New York.

As missionary and nominal chief, Eleazer Williams acted as leader and adviser for his followers. He established a school for Indian and French half-breed children, conducted services, and even wandered throughout the state, preaching to the friendly tribes who were his neighbors. He married one of his pupils, Madeleine Jourdain, a girl of 14, and from her people (she was a Menominee Indian) inherited a large tract of land along the banks of the Fox River.

Because he had neglected his school and his mission in his endeavors for his charges, another clergyman succeeded him. He had lost face with the Indians who trusted him and believed implicitly in his power. It was though a medicine man had failed in his incantations. The missionary found himself with a wife, son, and two daughters. Little by little debt accumulated, and much of his property was sold.

Disheartened and disillusioned Williams lived quietly in Green Bay until 1841. Then came the momentous moment in his life.

It was a visit from an emissary of the French government announcing to Williams that he was none other than Louis XVII, the Lost Dauphin of France, and asking him to sign a renunciation to the French throne.

When the emissary called upon Williams, the Indian missionary, at Green Bay, Wis., in 1841, the simple cleric was overcome with surprise and confusion, for it was none other than Francois Ferdinand Philippe Louis Marie d'Orleans, the Prince de Joinville, the second son of King Louis Philippe of France.

De Joinville had come to America on a mission of good will. He spent a night in Milwaukee, traveled by coach along the Portage Road, and arriving in Green Bay called promptly on the missionary.

There are two versions as to what occurred. Williams said that the prince disclosed to him that he was Louis XVII of France, presented him with a

(Concluded on page 9)

SPECIAL NEWS

The Rev. Fr. John S. Baldwin, a member of the Order of the Holy Cross, West Park, New York, will visit at Oneida for a few days on March 3, when he will give a talk on the work of the Church in Liberia. The members of the Woman's Auxiliary are to take as their educational study this Lent the missionary field of Liberia. Because of the fact that the present bishop of Liberia, the Rt. Rev. Leopold Kroll, D.D., was at one time assistant at the Oneida church and also advanced to the priesthood here, the Indians are doubly interested in that missionary district. Father Baldwin will give his talk Monday afternoon at 2:30 p. m. in Grafton Parish Hall. Other Woman's Auxiliaries in the diocese are also invited to attend.

THE PRECEPTS OF THE CHURCH

- I. Proper observance of Sundays and chief Holy Days.
- II. To keep the days of fast and abstinence.
- III. Confession.
- IV. Reception of the Holy Communion, especially at Christmas, Easter, and Whitsuntide.
- V. To give alms for the support of the Church.
- VI. Not to marry within the forbidden degrees.

WHY I DO NOT ATTEND THE MOVIES

Whenever you hear persons giving silly reasons for not going to church, call to their attention this widely-quoted article:

"No one speaks to me; the movies are unfriendly.

"When I go, they ask for money. One ticket should admit my entire family, because there is only one source of income for all of us.

"When I get home from business, I am tired and must rest.

"I saw a picture once; it made me nervous and I decided not to go again.

"There are so many hypocrites attending the movies that I think I should not go.

"Movies may be a good thing, but I got out of the habit of going.

"I don't like the manager's attitude on social questions.

"I stay away from the movies because I went too much when I was a child.

"I don't go to the movies because they admit undesirable people.

"I don't go to the movies because the manager never calls on me."

WORKING AND GIVING

The workers are the givers. Those who are actively interested in the aggressive work of the church will be sure to give according to their ability. "Where your treasure is, there will your heart be also." True enough, and it is quite as true that "where your heart is, there you will cheerfully give what you can to advance its interests." O that we could get each and all of our people to give themselves, to be "fellow-workers with the Truth," to take some part in some of the many enterprises connected with the spread of the kingdom. That would settle the problem of finance. Those who work will be heartily interested, will see with their own eyes the needs of the Church, and will give as God has prospered them.

Form of Bequest

I give and bequeath to the Trustees of the Episcopal Diocese of Fond du Lac for The Church of The Holy Apostles, otherwise known as the Oneida Indian Mission, situated at Oneida, Brown County, Wisconsin, the sum of Dollars, to be applied

ITEMS OF INTEREST

Oscar Archiquette and Mark Powless were in Minneapolis, Minn., attending a conference of various Indian tribes the week of January 21.

Mrs. James Antone is seriously ill at her home in Oneida.

Mr. and Mrs. Noran John are the proud possessors of a home which they bought and moved to an acre of land purchased from Sam Adams just off highway 54.

The Altar Guild had a work meeting Tuesday, January 23, and decided to meet hereafter at the homes of the members.

The members of the Woman's Auxiliary and the children of the parochial school attended Mass on the Feast of the Conversion of St. Paul, and 22 communions were made. The weather was 15 degrees below zero.



THE REV. ELEAZER WILLIAMS

Missionary to the Oneidas 1822-1830, and reputed to be Louis XVII, The Lost Dauphin of France.

The Oneida Indian Mission Cemetery Association

Wishes to Remind You
That
DUES ARE NOW PAYABLE
FOR 1940



Dues Are Payable to
Grace Powless, Treasurer
Oneida, Wis.

IN MEMORIAM (Concluded from page 2)

we are—being sure that we shall find it no sooner in the wilds beyond the Mississippi. "Progress" is our motto, and you who labor to deprive us of this small spot of God's footstool, will labor in vain. We will not sign your treaty; no amount of money can tempt us to sell our people. You say our answer must be given today. You can't be troubled any longer with these council meetings. You shall have your wish—and it is one that you will hear every time you seek to drive us from our lands—NO!"

Many years afterwards in fulfillment of his earnest desire, Cornelius Hill, after long and faithful service in the church, having the confidence and respect of the entire Nation, and with suitable preparation, was on June 27, 1886, ordained to the sacred office of deacon. A few years later a far more impressive ceremony was to take place in the stately stone church. The Christian soldier had proved himself worthy of the trust reposed in him, and he was ordained to the Priesthood on St. John Baptist's Day, 1903, by the late Bishop Grafton. After a few years more of faithful service to our Lord he died in January, 1907, and was buried in the cemetery on the hill. Later he was removed to a place by the great stone church, as he had expressed a wish to be buried in the "old graveyard," and it was not until later that it was remembered that by that he meant the churchyard.

It is alongside her husband beneath the huge Celtic cross that she, who was his inspiration, was buried. On Tuesday, January 9, a crowd of white

and red friends and relatives, who filled the huge church, came to pay their last respects. Solemn requiem Mass was sung by the missionary, Father Christian, in the presence of the bishop of the diocese, assisted by the Very Rev. H. M. Keyes and the Rev. B. F. Miller. The absolution of the body was given by the bishop, who also had the final prayers at the grave.

A GREETING FROM YOUR TREASURER

Good morning!

Some pay their dues when due—
Some when overdue,
Some never do,
How do you do?

AN INTERCESSION

Thou knowest, Lord, all that we cannot say:
Interpret Thou our heart-desires to-day
For loved ones near: for loved ones far away.

For all our wanderers by sea and land,
Whose needs Thou only, Lord, canst understand,
Whose lives are in Thy Hand—Thy tender Hand.

For all our sufferers. O Lord, how long
Ere body, soul, and spirit shall be strong—
Ere love uplift her full unanguished song?

For all our happy Dead gone home to Thee,
Yet with us, Lord, for ever: they and we
In one Communion eternally. G.W.

The Guild-Auxiliary of the Oneida Indian Mission

Is Open for Orders
for

APRONS
CHILDREN'S DRESSES
and ROMPERS

They will make up and quilt your
patch-work blocks.

Price \$1.50 per 100-yard spool of
thread for simple patterns.

THE MARTYRS OF SOUTH GAUL



URING the reign of the Emperor Marcus Aurelius, A. D. 161-180, the Christian church was called upon to endure one of the severest persecutions in her history. This seems strange, when we consider that, both in character and disposition, Marcus Aurelius differed greatly from the brutal Nero and the cruel Domitian. He was a man of virtuous character, and naturally of a gentle temper; in his writings he approached very near to the Christian ideal. His life was an unselfish one, given up to the claims of the empire, and lived out in a singularly blameless manner; yet this emperor was one of the avowed enemies of the church, and seems to have held a bitter aversion towards the faith of Christ. He regarded the martyrs as no more than stubborn bigots, who met death in a spirit far inferior to the true stoic philosopher. It is possible that Marcus Aurelius had been strongly prejudiced against Christianity by his preceptors, who had taken pains to fill his young mind with current vulgar slander against the sacraments and practices of the church at their love feasts.

In addition to the popular clamor against the Christians, there arose another reason for the intense hatred which the heathen showed towards the church. The year A. D. 166 was named the year of calamities. The whole Roman empire suffered under afflictions of famine, pestilence and wars of a bloody nature; the Tiber overflowed its banks and the barbarians made incursions within the boundaries of the Roman territory. All these miseries the superstitious people traced to the anger of the gods against the Christians for their atheism; since they stoutly refused to offer sacrifice or worship the gods of the empire. The church had grown in strength under the episcopal organization, and was now regarded as a formidable rival of the state, which the government determined must be suppressed by force and persecution. This they proceeded to do, not only to gratify the hatred of the populace, but to root out what they called "an unlawful assembly."

While the entire empire was the scene of persecutions, and even in the capital Christians were compelled to lay down their lives for the faith, yet in South Gaul the most touching and heroic martyrdoms were endured of which we have record. From what happened there, we may gain some idea of what took place in other parts of the widespread domains of Caesar.

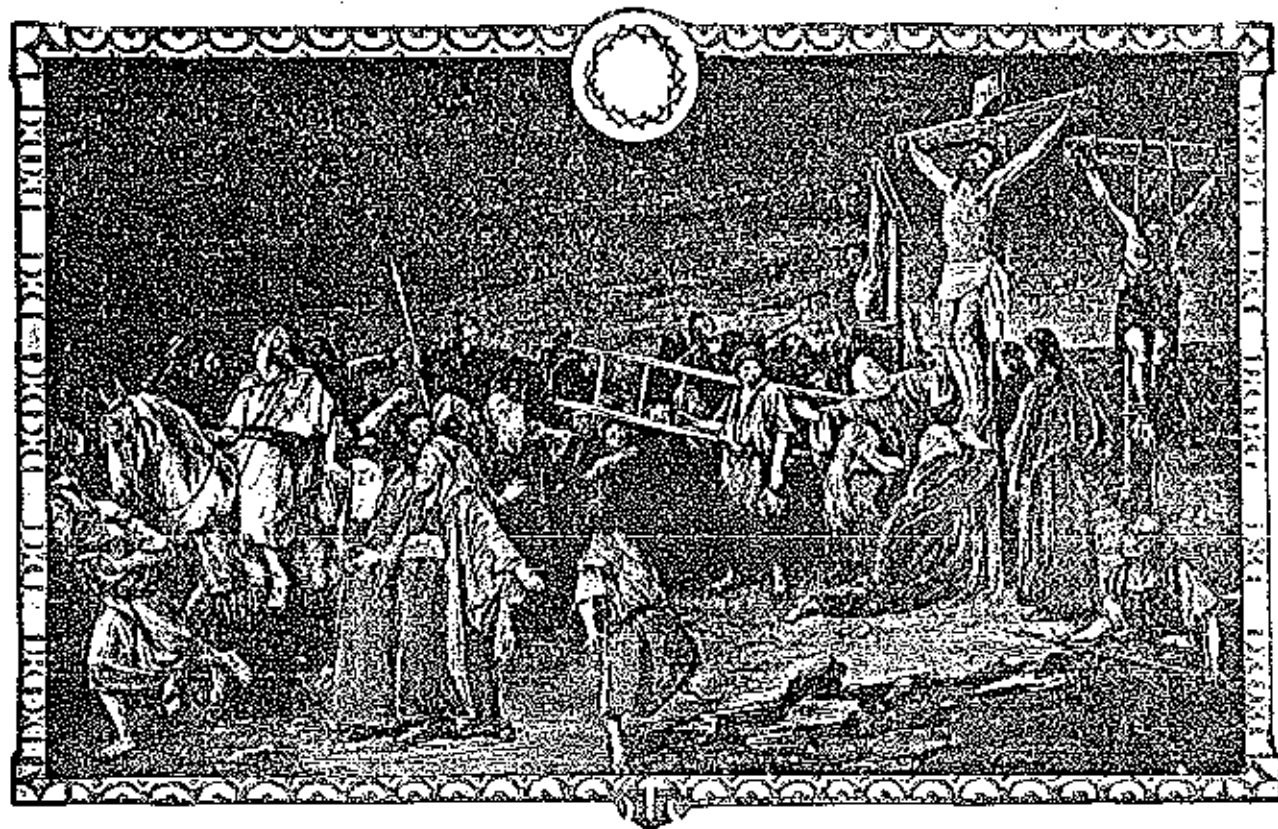
It was the mob which began the trouble in the cities of Lyons and Vienna about the year A. D. 177. Popular hatred put the Christians under a social and commercial boycott; they were excluded from houses, baths, and markets as the offscourings of the earth. They dared not exhibit anything belonging to them in a public place; for clamor, blows, plunderings and robberies, stoning and imprisonments met them as they appeared in the open. This was the prelude of the attack. The authorities followed the example set by the people instead of restraining them. The outstanding leaders of the churches were arrested, and brought before the tribune in the forum. After a summary trial, they were condemned and sentenced to endure all the cruelties of the amphitheatre ere being put to death by the sword.

Vettius Epagathus, a young Christian of high social status and exceptional gifts, which marked him out as a leader among men, was the first to suffer. The injustice of the charges brought against the Christians had aroused all that was noble in his manhood, and at their trial, though himself free, he had boldly stepped forward and spoken in their defense. The tribune presiding at the court was infuriated to think that a person of Vettius' standing would espouse the cause of the hated sect. He refused to hear the plea of this advocate of the Christians, and swiftly turned the accusation against the man himself. "Are you also a Christian?" he was asked. In a clear, ringing voice the advocate, whose sympathies had become a settled conviction, made answer that he was. At once the enraged tribune ordered that he be seized, and added to the number of witnesses awaiting death.

One of the domestics of a Christian matron, who was herself under arrest, had been taken with other slaves as witnesses against the church. Her name was Blandina, a young girl of very humble origin. While under examination by torture, her mistress was in great fear lest Blandina would fall away. The girl was young and, hitherto, of a weak character. It was possible that she, too, as others, might be induced to confess to the terrible slanders current among them. Yet, such was the grace given to that poor slave girl, that she withstood the worst that the persecutors could devise, and endured it all with a spirit that astonished even the heathen throngs. For one whole day, from morning until night, as her adversaries did their utmost to subdue her resolute soul, Blandina remained unshaken in her confession of the name of Christ, and declared that there was no wickedness done by the Christians. In all her suffering she spoke no word but the simple sentence, "I am a Christian, and no evil is carried on by us." The very name of Christian seeming to bring to her, as often as it was uttered by her lips, a renewal of strength, rest of spirit, and relief from the intense pain of her torture.

Those who had survived the ordeal of the first day were brought out again and made an exhibition instead of the variety of the gladiatorial combats; Blandina among them. With what seemed superhuman fortitude, this weak girl had come off victorious from the arena. Truly Christ's grace was magnified in her. On this second occasion she was tied to an upright stake in the arena, and the wild beasts let loose about her to work their own savage will. But, to the wonder of all, not a beast would touch her. Moreover, as she hung upon the post, her noble fortitude inspired her fellow martyrs with fresh courage, for they seemed to see in her, suspended upon the stake, a suggestion of their Redeemer's passion on Calvary, while her earnest prayer heartened them for the conflict which they were called upon to endure. Once more Blandina had, by the grace of God, prevailed against her tortures. As the wild animals refused to attack her, she was taken down and remanded to prison until the last day of the gladiatorial show.

A similar case is that of Daniel, who was thrust into the den of lions, but was unharmed.



What Will You Do With Jesus?

*In the old rugged Cross,
Stained with blood so divine,
A wondrous beauty I see,
For 'Twas on that-old Cross,
Jesus suffered and died,
To pardon and sanctify me.*

This Church Has Planned Services of Inspiration and Blessing

Leading to the greatest day of the year. Observe the Lenten season. Attend faithfully all our church services. In this way you will be drawn closer to Him, who gave Himself that you might have life and have it more abundantly.

Attend Every Service — Pray Fervently — Bring a Friend

HISTORY OF THE ONEIDA INDIAN MISSION (Concluded from page 4)

renunciation of all claims to the throne, and asked him to sign it. The missionary refused for two reasons: He did not know if he had any claim to the throne and had no desire to claim it if he did, and he would not sign a renunciation in event that there was a valid claim, since he had no right to deprive his son of such an inheritance.

De Joinville's explanation was simple. He said that Williams' story was concocted in toto and that there was no truth in it. He had called upon the cleric because he was leader of the tribe. No mention was ever made of France or the throne. How could a half-breed Indian be the Lost Dauphin. Of the stories take your choice. Many agree that de Joinville traveled a long way for no purpose except to view a wilderness, and that he exercised the right of a diplomat to yell "Liar!" when caught with the goods.

Williams, according to the Rev. J. H. Hanson, a priest of our church, in his book "The Lost Prince," had in his possession a hand-painted miniature of Louis XVI and Marie Antoinette. He could not explain their possession, only saying that they had been his as long as he could remember.

On his forehead above his eye he bore a scar that corresponded to one known to have been inflicted upon the Dauphin by Simon. The gaoler struck the prisoner with a towel in which a nail was caught, inflicting a wound.

Williams had scrofulous scars upon his body—a disease from which the Dauphin suffered, and he also bore a strong resemblance to Louis XVI. As photographed by Brady, with ribbon and miniatures on his bosom, he might have passed for Louis XV. After the excitement gradually died down, Williams, after a period of exaltation, went back to his former life and died in obscurity at St. Regis, N. Y., August 28, 1858.

A LIST OF IMPROVEMENTS FOR 1939

Parish Hall:

- New cabinet for parish kitchen.
- New kitchen sink.
- New kitchen cupboards.
- New kitchen linoleum.
- Silver for kitchen.
- Dishes for kitchen.
- New kitchen stove.
- Kitchen furnishings.
- New utility drawers.
- New furnace.
- New awnings for school.
- New metal chairs.
- All windows in parish hall, kitchen, and parochial school, weather-stripped.
- New movie projector for talkies.
- Piano.

Church:

- Pulpit and stalls.
- New framed altar cards.
- Sanctuary lamp.
- Festival superfrontal for high altar and antependium.
- Two Fair linens for high altar.

- Four purificators.
- Four lavabo towels.
- One clinical communion corporal.
- Four chalice towels.
- Shrubbery for the cemetery.
- Vicarage and Sisters' Home painted.
- Oil burner for new store-room.
- New metal filing cabinet.

AT THE HOLY COMMUNION

To receive the Communion of the Body and the Blood of Christ is a great privilege, and it is our most sacred duty. A searching self-examination followed by a confession of our sins and a firm resolution to amend our lives is necessary before coming to this divinely instituted service.

In this great Christian Sacrifice, we unite ourselves with Christ, our Great High Priest, as He continually pleads before God His great sacrifice accomplished on Calvary. Each time we join in this service, we present again before God, in union with Christ, that Sacrifice which our Lord offered once for all, upon the Cross for us, and for the sins of the whole world.

In the Holy Eucharist the words of Christ are heard; His death is here pleaded by millions of worshippers as their one hope of eternal life! His life is received by those who hail Him as the victor over death.

Come to the Holy Communion with a special intention, that is, have some object for which you wish to pray. Keep this intention in mind during

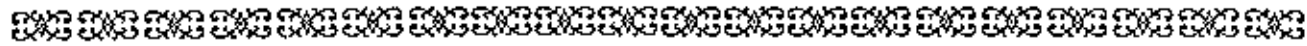
(Concluded on page 16)

● St. Theresa's Altar Society of the Church of the Holy Apostles, Oneida, Wis., is prepared to fill orders for—

PURIFICATORS and LAVABO TOWELS

Made of fine bird's eye linen at the following prices:

Purificators \$7.50 per dozen
Lavabo Towels \$8.50 per dozen



Have You Got What You Need?

A Plea to Those Outside the Church

The world is in a sorry mess. Confusion reigns in all the affairs of men. Human institutions have crumbled. Human plans and philosophies have failed. Everything is in turmoil. Nobody seems to know of any sure remedy for the many ills of society and of the individual.

What is the matter? Simply and fundamentally this, that man has tried to arrange his affairs without God. Man thought he did not need God any more. Man wanted to live without God's guidance and as a result has gotten himself into endless trouble.

Do you know who He is, what He says about you and what He demands of you? Do you know His solution for your troubles? Do you know His attitude toward the sin that afflicts you? Do you know the fate that awaits you if you neglect His message of grace? Do you know about the Savior who wrought your salvation? Do you know how to find peace for your troubled heart? You may think you know how to live, but do you know how to die?

Friend, we are interested in you. Are you just permitting yourself to be swirled along in the turbulent current of human confusion? Are you so engrossed with your temporal affairs and problems that you are neglecting your soul? Are you so busy in keeping up your connections with men that you can give no thought to your connection with God? What do you know about God?

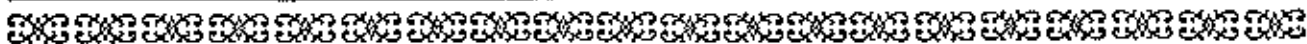
Unless you know these things, you have failed to get what you need most in life; "for what is a man profited if he gain the whole world and lose his own soul?"



Jesus is knocking at the door of your heart. Will you let Him in? Don't keep the Savior waiting. Decide today whom you will serve—Jesus or Satan.

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-
-

You are invited to attend all our church services. You and your family are urgently requested to cooperate with this church in its efforts to minister both to the temporal and spiritual welfare of this community. Will you do your part?





EDITORIAL COMMENT



The Call of the Cross

Many calls, rich in privilege and stirring in their appeal, come to us in life. But greater in power and richer in privilege than any other is the appeal which comes to us through the call of the Lenten season. Matchless in its influence and blessedness, this call is found without a rival. Time has wrought no change in this call of the cross. While as an historical event we assign it to a specific time and place, as a moral event it belongs to all time and is just as near to us as it was to St. John and the three Marys, who stood in its shadow. These many centuries the call of the cross, like the call of the morning, has drawn men from the darkness and the dead works of night to the glorious light and the activities of a new day, filling their lives with faith, hope and charity. The appeal of the cross comes to us with all the power and emphasis of old. May we heed and consider this marvelous call of the Savior. The church offers its help for a profitable and blessed season. Special services will be conducted and special personal missionary efforts looking toward the winning of the unchurched will be encouraged. May the Lenten season bring to all our people a full measure of spiritual blessing.

Hope Springs Out of Despair

Hope is not, as we commonly think, merely the denial of despair. Hope springs out of despair. Again and again in history, personal and social, despair has been the womb out of which hope has been born. Out of the despair of the Egyptian bondage came the hope of a free Hebrew people. Out of the despair of the exile came the hope of a reconstituted Jewish state. Out of the despair of a falling Roman empire came the hope of a universal church. Out of the despair of tyrannical monarchy was born the hope of democracy. And today out of the disheartening tragedy of war has risen the hope of peace,

and out of the sickness of an acquisitive society springs strong the hope of a more humane, co-operative, economic life. It is precisely out of days like these that the great social hopes of the race have sprung.

Devotions During Lent

A few moments of every day during Lent should be spent in meditation of the Savior's suffering and death for us. We suggest that at some time during the day a brief devotion be conducted. If this is impossible for the entire family, then each individual may retire from all distraction and spend a quiet moment with the Christ. A brief reading from the Scriptures, preferably a portion of the Passion history, and a few minutes spent in meditation and communion with God will be of inestimable blessing to our soul.

Jesus went to church because He recognized the church as His Father's house—"My house shall be called of all nations a house of prayer."



Regular Church Attendance

A man left the service at church on a recent Sunday, saying to his wife, "You were right, I do feel better. I will go regularly. I had gotten out of the habit and I had lost something precious from my life in the doing." The radio is a poor substitute for church attendance. One misses the effort put into the act, the fellowship of the kindred minds assembled, the objectification opportunity of the offering—there are some things the radio cannot bring to us. The radio is a blessing to those who cannot go to church, but it is a curse or a sinister temptation to those who could but don't.

First Observance of Lent

The observance of Lent began within 150 years after Christ's time, but there was no specified number of days of fasting. It was extended to about 40 days by the fourth century, and in the eighth and ninth century it was fixed to commence with Ash Wednesday and end with Easter Sunday. Forty days are thus observed, since fasting is not observed on the intervening Sundays.

Bells That Do Not Ring

In the belfry vestry of an old church hung a bell, but when tapped it was dead and dull. On examination one saw that the whole bottom of the bell was plugged with a disk of wood, while in the side of the bell they had cut a door with a hinge and a padlock. They were using the old ship's bell for a strong box. Very useful, but it was not what the bell was made for. Christians are made by the Lord to be bells to sound out the notes of the Gospel of Jesus Christ and to tell what they are. But many such are just strong boxes, and you cannot get any sound out of them. They take all in and give nothing out, and they pride themselves on being saints.



School News

VIRGINIA HANSON, B.A.
Mission Teacher

We are very much encouraged by the fact that the majority of students at the Oneida Mission School are trying to improve the school attendance record. During the week of sub-zero weather, when other schools were closed for several days, the Mission School stayed open, and many students walked two and three miles to attend. At the end of the week, despite the fact that they had not had many full rehearsals, the students went ahead courageously and put on their plays, January 19, as they had planned. The older children presented "Alice Through the Looking Glass" and the younger children prepared a shadow play of the "Three Billy Goats Gruff."

* * *

We are very grateful to the parents who are turning out to cook lunches for the students despite inclement weather. The following people are coming regularly to prepare the lunches: Mrs. Comey Denny, Mrs. Hyson John, Mrs. Dennison Hill, Miss Margaret Summers, Mrs. Leboy Baird, Mrs. Henry McToxen, Mrs. Nelson Skenendore, Mrs. Lee McLester, Mrs. Ellen Wheelock, and Mrs. Nick Stevens. We could still use several more volunteers. It is no longer necessary for the children to bring lunches from home as they have cocoa, bread, and butter, or a hot bread, fruit, and a main dish, each day. Those who are underweight are now receiving cod liver oil.

* * *

School Needs

Text books, particularly geography books and readers, dictionaries, work books, chalk, erasers, paint and varnish, book shelves and book ends, tablets, large size desks or chairs, and a mimeograph.

* * *

The students at the Oneida Mission School have been reading and studying fairy tales and folk stories. After completing their study they tried writing their own stories and here are some of the results:

Why the Rabbit's Ears Are Long

Once a rabbit was walking through the woods and he decided to go into a field and eat the nice green grass that he saw there. So Johnny Rabbit went over into the field. The field belonged to Mr. Tommy and when he saw Johnny Rabbit nibbling the grass he told his dog to go and catch him. The dog ran after the rabbit and caught him by the ears. Johnny pulled and pulled and the dog pulled and pulled! Finally Johnny got away but his ears were stretched very long. Ever since then all the rabbit's ears are long.—Vernon Ninham.

How Jimmy Chipmunk Got His Big Tail

It was a cool summer morning and little Jimmy was very happy. He sat in his door step and watched the cool, shady brook glide swiftly over its rock bottom. The grass was swaying gently in the breeze and Jimmy was enjoying the cool air.

Suddenly a strange scent came to him—it was the scent of ol' Tommy Watersnake, who was climbing over the slippery rock. Now Tommy Snake was a very bad character and very fond of trouble. He liked Jimmy's house very much and he had promised himself that someday it would be his.

Now Jimmy was sure that Tommy Watersnake was sneaking around to get his house but he said to himself that he wouldn't give up his home if he had to fight the biggest monster of the seven seas. The snake was so eager to get Jimmy's house that he jumped at him and caught him by his tail. He pulled and he pulled and Jimmy fought and bit as hard as he could. Jimmy's tail began to stretch as Tommy pulled and pulled till finally he bit him and made him let go. He bit Tommy Watersnake so hard that he was frightened and he glided away and never came back again. But ever since then chipmunks have had long tails.—Donald Skenendore.

The Lion and the Tiger

Once upon a time there were two animals walking together in the forest—they were the lion and the tiger. The tiger said to the lion boastfully:

"I have a better coat than you have."

But the lion said: "Oh, no, I have the best coat of all the animals in the green forest."

So they walked on boasting and quarreling about their beauty. Then as they were crossing the river the tiger said:

"I wonder if the crocodile could tell us if my coat is better than yours—that is, which is the best?"

"Perhaps he can," said the lion, with a roar.

So they called on the crocodile. When the crocodile came he said: "I can hardly tell who has the best coat so I will give you a test to see how well you can fight."

So he gave them a hard test. They were to jump into the river and swim across the sandbar and fight for two hours. They did as they were told and then swam back to look for the crocodile, for they were all tired out.

The lion said: "Where is that sly crocodile?"

"He was here during part of the test," replied the tiger.

"He couldn't decide which of us had the prettiest skin so he has gone and hidden from us," said the lion. "Well, we are both beautiful so let us not quarrel any more."

So they walked away as friendly as they could be and they never quarreled again.—Leroy Skenendore.

—o—

There are about 640,000,000 Christians in the world, comprising about 34 per cent of the total population.

—o—

One of seven persons living has never heard of Jesus Christ, has never had an opportunity to accept Him.



*"O Cross that liftest up
my head,
I dare not ask to fly
from Thee;
I lay in dust life's glory
dead,
And from the ground these
blossoms red
Life that shall endless
be."*

"Counting All Things But Loss . . .

*for the excellency of the knowl-
edge of Christ Jesus my Lord, for
whom I have suffered the loss of
all things and do count them but
dung, that I may win Christ."*



LENT may be a time of reconsideration, a time in which we re-examine the foundations of life and reconnoiter the field of our human activity. In the first place, the Lenten season should remind us that man does not live by bread alone, that there is a vertical as well as a horizontal aspect to life. We are tempted continually to take a wholly mundane estimate of life, to make geography and history the co-ordinates of the graph of life. "Adaptation to environment" is a phrase that has for a considerable time dominated our thought. But what is environment? Is it that world alone that supplies man's material needs, and are his moral intuitions products of the dust?

Man, Jesus affirms, is a creature of eternity. Ever-growing ideals challenge and inspire him. His life, though he may not recognize it, is "walled about with God." A strange alluring pillar of fire hovers forever on the rim of his existence. His environment is spiritual as well as natural, universal as well as national, cosmopolitan as well as domestic. We live and move and have our being in God, not within the limits of the material, or even the mythologies of men and institutions. Carlyle speaks of the shoeblack claiming the whole universe for himself. We must adjust ourselves to our environment, but the environment in this case includes the Kingdom and the Power and the Glory of God.

Again, Lent should help to make clearer the absolute claims of God upon us. There is one and only one totalitarianism, and that is the totalitarianism of love: "Thou shalt love the Lord thy God with all thy heart and soul and mind and strength." We are tempted to believe that life is a hodgepodge of irrational forces, conflicting loyalties and shifting moral standards. Expediency and circumstance appear to determine our judgments of value; and our valuations are the measure of our faith. We live

amidst a maze of relativities. The rules of the game change with location and convenience. Are not right and wrong determined by majorities or the "ipse dixit" of dictators? Is not enlightened self-interest our common basis of activity?

This temptation is particularly strong today in this crazy-quilt of life we call our world. We suffer, not from what Ibsen calls "acute rectitudinal fever," but from persistent anaemia of soul. We need to be reminded of those sovereign ideals of love and truth and goodness that demand our highest reverence and complete devotion.

Finally, Lent should remind us that only in union with God, only in self-commitment to Christ, can our spirits find fullest expansion and ultimate satisfaction. "In His will is our peace," wrote Dante. Only as we bring all things (individual affairs and social and economic relationships or what not) into subjection to the will of Christ can we enjoy true freedom and real liberation of soul. It is in this losing of life that we come to possess the abundant life. Emerson said that we forget ourselves into immortality. Only as you negate yourself, blot self out, crucify self, act as if self did not count, do you come to participate in fullness of being. Christ died that they that live might no longer live unto themselves.

Surely this is the transformation, the reorientation needed in our individual lives, and in the life of our world. Men and nations wall themselves off from one another because they do not know Jesus Christ. Armaments spring from the world's anarchy. The way of self is the antipodes of the way of the Cross. Our world again needs turning upside down. Lent challenges us to face Calvary. The way of self is the way of death; the way of the Cross is the way of life. God forbid that I should glory save in the Cross.

Our Church on the Grand River Reserve in Canada

(Contributed by the Rev. Benjamin Wood, Vicar of St. Barnabas', Tomahawk, and Priest-in-Charge of Ascension, Merrill, and St. Ambrose, Antigo, Wis.)

His Majesty's Chapel of the Mohawks, Mohawk
St. Paul's Church, Kanyengeh
St. Barnabas' Church, Kanyengeh
Trinity Church, Onondaga
St. Paul's Church, Middleport
St. Peter's Church, Oshweken
St. Luke's Church, Delawares
Christ Church, Cayugas
St. John's Church, Tuscaroras.

The first Pilgrim Fathers led the way to America in the "May Flower" in 1620. The celebrated John Elliot followed in 1631, and through his work and interest the wants of the North American Indians became known in England. The result was the establishment of the New England Company in 1649, by the Long Parliament of England, "A corporation for the Promoting and Propagating of the Gospel of Jesus Christ in New England." In the Treaty concluding the American War of Independence, Chief Joseph Brant led the Six Nations Indians, including the following tribes: Mohawks, Oneidas, Onondagas, Cayugas, Senecas, and Tuscaroras, to a tract of land several hundred thousand acres along both sides of the Grand River in southwestern Ontario, Canada, which has been pledged to them by the Imperial Government. About 40 years later, in 1823, investigation was carried on by the Rev. John West, with the concurrence of Captain Joseph Brant, as to the possibility of carrying on religious work for the New England Company on the Grand River Reserve. In the year 1827 the Rev. William Hough commenced preparations as the first missionary, and built two schools near the Mohawk village as well as a parsonage and church there. The present large spacious and modern Mohawk Institute School owes its origin to the faithful and untiring efforts of its first missionary. The church possesses the communion plate and Holy Bible presented by the "Good Queen Anne" to the Indian church in the Mohawk Valley. The Rev. William Hough did not retain his post beyond the year, and the Company engaged the Rev. Robert Luggar as its missionary. Their new missionary came to Brantford in 1827, and was commissioned by the Bishop of Quebec to superintend the composing and printing of a Mohawk grammar for the 1900 Indians on the Reserve at that time. During his pastorate amongst the Indians he found a settlement of about 30 white families known as the Nettles Settlement, not far from the vicinity of his activities, and as distance was very great and traveling hazardous, he urged the appointment of the Rev. Abraham Nelles as his assistant. The Rev. Abraham Nelles entered the service of the Company in 1831, and later became intimately associated with the early work of the present, and above mentioned, Mohawk Institute.

The oldest and most famous Indian church in Canada is the old Mohawk Church in the Grand

River Valley, which owes its origin to the Mohawks who were forced to leave the Mohawk Valley and settled along the banks of the Grand River, which flows down through central southwestern Ontario and empties into Lake Erie just below the village of Cayugas. The Mohawk Reserve is a tract of land six miles wide on each side of the river and was allotted to them by the Imperial Government. The title deeds were given to the Indians in the autumn of 1784, reading, "Which the Mohawks and others of the Six Nations . . . with their posterity were to enjoy forever."

Hardly had the Mohawks settled along the Grand River when they began to feel they should have a church building in which to worship. The foundations were laid in 1785 and the Holy Bible, which was first used, (which is in an excellent state of preservation and bears more royal signatures than any other single book in Canada) in "The Old Mohawk Church" along with the silver communion plate, both gifts of Queen Anne in 1712, were brought to the Grand River Valley Church from their former home in the Mohawk Valley, were placed in the church and regular services begun. The silver communion plate is of burnished silver and bears the Royal Coat of Arms. In the year 1786 the British Government presented the church with a large and melodious bell on which was stamped the arms of the reigning House of Hanover.

With the opening of this church the Mohawks began the history of the church in the western portion of what was then known as Lower Canada. The church is situated two miles from Brantford, which derived its name from the former illustrious Indian chief, Joseph Brant, and the shallowness of the river. Originally Brantford was called Brant's Ford, which in the process of time devolved into Brantford.

The history connected with the silver communion plate and the Holy Bible is interesting. These were first used in the old Mohawk Church in the Mohawk Valley, New York. When the War of Independence broke out and many of the Six Nations Indians remained loyal to the British Crown, before they were driven from their home, buried the communion plate and Bible hoping some day to be able to use them both again. Some years later Joseph Brant, with a number of braves, returned to their old home and unearthed the communion plate and Bible and brought them to their new home on the Grand River Valley Reserve, now known as the Mohawk Reserve. Both the silver communion plate and the Holy Bible are now kept in the safe of the Mohawk Institute School located a few miles from Brantford, Ontario, and can be seen by anyone calling at the Institute.

There is another strange but very interesting feature about the Mohawk Chapel. There is no vestry to meet periodically, no collection is ever taken up at a service, the chapel has no bank account, there are no wardens, the priest gets his stipend every month and all the parishioners are dead. Perhaps a little explanation is necessary in this connection. In the treaty signed between the Indian Chief and the Great White Father, the reign-

ing sovereign, was included that he, the Great White Father, would maintain and keep a minister in their midst, this was included in "which their posterity were to enjoy forever." The British Government through the Department of Indian Affairs in Canada maintain a priest in their midst, though the congregation is now long buried in the little church graveyard that surrounds their well-beloved chapel. The children of the Mohawk Institute School attend divine worship in the chapel, but are not necessarily immediately connected with the original Treaty Indians.

The chapel is kept in perfect preservation and visited from time to time by members of the house of the reigning sovereign or his representative, and last summer when King George and Queen Elizabeth visited Canada and the United States they planned in their entourage a visit to His Majesty's Chapel of the Mohawks and said a prayer for their faithful Indian subjects. The title "His Majesty's Chapel of the Mohawks" was given in 1904 by the King's authority, thus restoring the name of the church in which the Indians were wont to worship in the Mohawk Valley, New York State.

INTERESTING COMPARISONS

	1937	1938	1939
Guild-Auxiliary	\$176.90	\$ 430.30	\$ 241.54
The Church	673.25	1,948.33	2,126.85
The Choir		323.84	196.51
The Church School		8.75	66.17
Cemetery Association		271.84	400.91
Young People's Fellowship			2.00
Guild of St. Joan of Arc			15.02
St. Theresa's Altar Guild		141.25	177.74

GUILD AUXILIARY FINANCIAL REPORT FOR 1939

Receipts:	
Balance on hand	\$ 3.30
Total earned	238.24
Loan for emergency	23.67
Grand Total	\$265.21
Less loan	23.67
	\$241.54
Total expended	\$265.21
Total received	241.54
Deficit	\$ 23.67

CHURCH SCHOOL FINANCIAL REPORT FOR 1939

January 1, balance on hand	\$ 6.10
Receipts	50.07
Total	\$56.17
Expenditures	52.39
	\$ 3.78

1939

To the members of Holy Apostles' Church I submit the following financial report of the choir of the above church:

Receipts:

Amounts taken in during the year from: Dinner given by Mrs. B. McLeister and Mrs. C. L. Baird; sleigh-ride, January 29; trip to Fond du Lac; profit from movies; choir play; choir program instead of the play; rummage sale; quartet to Fond du Lac; donations; strawberry festival; music machine; choir play, etc. \$196.51

Disbursements:

Paid out for: choir play books; lock; victrola fixture; gas for choir trips; tickets; money for deaths of choir members; bus; pop; cigars; coal; food light bill; ice cream; penny post cards; rent of parish hall; sickness; repair of music machine; movie machine payments in full; on shingle bill; light bulbs; Christmas decorations; Christmas present to priests, etc. \$143.65

Balance on hand Dec. 31, 1939 \$ 22.32

VESTRY REPORT

To the congregation of the Church of The Holy Apostles, Oneida, Wis., I beg leave to present to you the financial report of the above church for the year 1939 on this 21st day of January, 1940:

Receipts:

Balance brought forward for 1938	\$ 4.97
Plate offerings	141.80
Easter offering	41.27
Christmas offering	38.81
Other Sources:	
Dinners, card parties, rent of parish hall, sales, town hall rent, from officers of various organizations for debt, bazaar, old furnace, etc.	433.80
Pledges	288.02
From initial offering envelopes	9.55
Savings bank for Old Persons' Home	21.48
Total	\$1,029.70

Disbursements:

Janitor	\$ 143.50
Fuel	176.46
Electric lights	67.10
Pension premiums	5.00
Insurance premiums	90.64
Miscellaneous	39.93
Taxes	52.31
Church program	43.32
Diocesan assessment	13.00
Total	\$ 566.61

Balance \$ 41.49

Respectfully submitted,
David Skenandore, Treasurer

The Episcopal Church is in the lead of all the major religious bodies in the percentage of membership gains.

The Anglican Communion, including our church, has a total membership of about 40,000,000.

CEMETERY ASSOCIATION REPORT

To the congregation of the Church of The Holy Apostles, assembled for the annual parish meeting, Sunday, January 21, 1940, I submit the following financial report for the Oneida Indian Mission Cemetery Association for the year 1939:

Receipts:

Balance on hand January 1, 1939	\$ 34.84
Received from assessments	51.00
Received from Brown county	180.00
Refund	5.32
Transferred from savings	125.00
Interest from savings account75
Credit for work for assessment	4.00
Total	\$400.91

Dishbursements:

Labor	\$100.00
Tools	1.29
Service charges	2.50
Stamps	1.00
Filing material	2.00
Shrubbery	33.00
Father Christian (parish magazine)	9.50
New filing cabinet	23.67
Parish magazine	32.50
Credit allowed for assessment	4.00
Total	\$210.46

Balance	\$190.45
Transferred to our savings account	\$180.00
Balance in the checking account	10.45

Respectfully submitted,
Grace Powless,
Treasurer Oneida Indian Mission
Cemetery Association.

ST. THERESA'S ALTAR SOCIETY

Jan. 1, 1939, balance on hand	\$ 6.30
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Receipts:

Dues	\$ 8.58
Parties, dinners, sales, etc.	97.11
Income from "Movies"	18.50
Gift from Miss Lily Kobler	25.00
Easter and Christmas flowers	18.55
Total	\$174.54

Expenditures:

Contribution to Mission Paper	\$ 10.00
Twenty folding chairs for hall	25.48
Contribution to kitchen fund	2.00
Contribution to moving picture machine	33.25
Easter and Christmas flowers	25.00
Various	77.14
Total	\$178.87

Deficit	\$ 4.33
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Don't go around with a chip on your shoulder, looking for slights, suspicious of neglect where none was intended. Take it for granted people intend to treat you well and meet them half way, if not more.

A wise man will make more opportunities than he finds.

AT THE HOLY COMMUNION

(Concluded from page 9)

the service, and immediately after the Prayer of Consecration, pray to God that for the sake of the death and Passion of His Dear Son, which you here plead, He will grant (here name your special intention).

If you expect to receive, remove your gloves. Ladies see that veils on your hats are raised up over the rim.

Take hold of the chalice with your right hand and guide it to your lips.

Never hurry; walk quietly; do not smile or talk to your neighbors; do not stand, **RUP' KNEEL**, if the Altar Rail is full of people communicating. Leave immediately after you have received our Lord's Body and Blood.

Before leaving the church, make a sincere thanksgiving to God for His unspeakable Gift of His Only Son, our Lord. Out of doors after the service is completely over is the time to talk to your friends and neighbors and to greet strangers!

THE YOUNG PEOPLE'S FELLOWSHIP

By Carolyn House

The Young People's Fellowship was organized in October, 1939, with a membership of approximately 35 young people. New members within the ages of 13 and 28 are always welcome.

The purpose of this fellowship is to bring together the many young people of the reservation, spiritually as well as socially. The meetings are held every other Sunday at 3:30 p. m.

On January 12 the Y. P. F. sponsored a dance in the parish hall especially for the young people, which proved most successful. It was suggested that the young men invite the girls. Any girl not receiving an invitation or any young man unable to decide on a partner were taken care of by the "blind date" committee. It may have been the first date for many a boy or girl, and probably some made their first attempts to dance that night; however, it was evident that everyone had a very nice time. Refreshments were also served. Undoubtedly more of these dances would be met with approval by both the young people and their parents.

A CHURCH CALENDAR FOR FEBRUARY

February—

2. Purification of the Blessed Virgin Mary
4. Quinquagesima Sunday
6. Shrove Tuesday
7. Ash-Wednesday (Strict Fast)
11. First Sunday in Lent
- 14, 16, 17. Ember Days
18. Second Sunday in Lent
24. St. Matthias
25. Third Sunday in Lent.

Nature is a good guide through
life, and the love of simple pleasure
next, if not superior, to virtue.—
Stevenson.