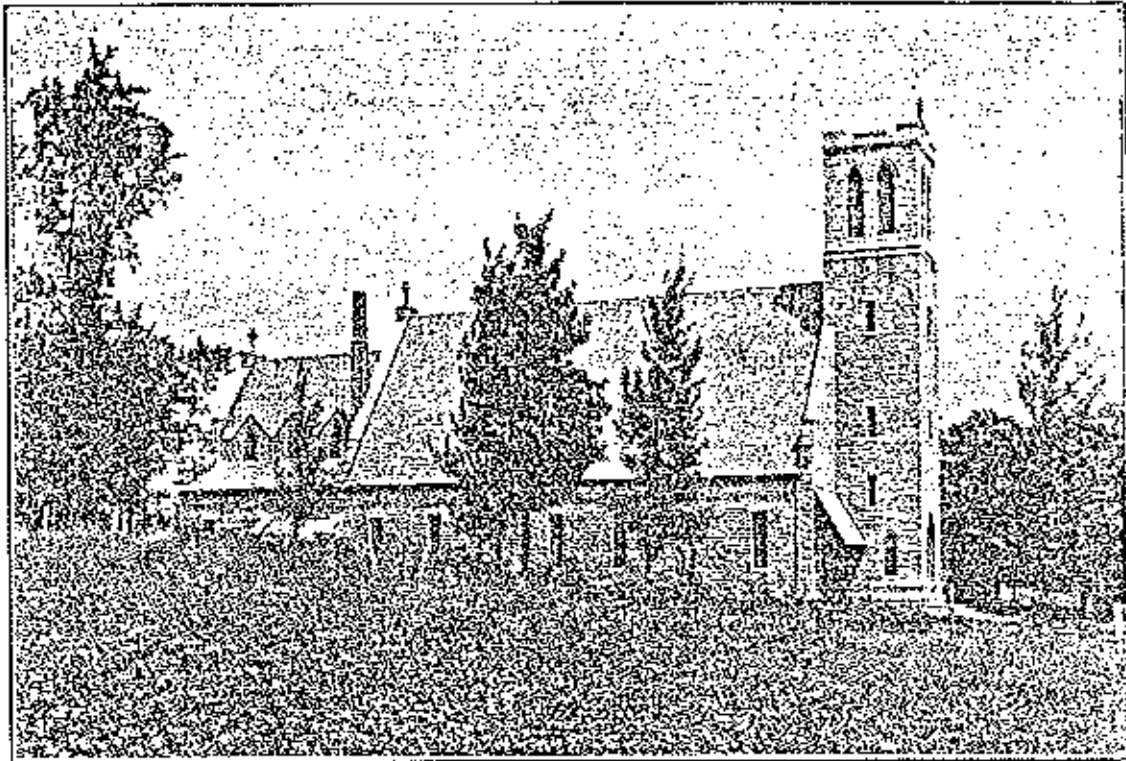


The People of the Red Stone

Vol. II - No. 1

Price 5¢

January, 1940



This Month

To Those Who Raise the Objection

For the Quiet Hour

School News

I Am the New Year

The History of the Oneida Indian Mission

Three Choice Companions

And They Returned By Another Way

The Heart of Christianity

Published By

THE ONEIDA INDIAN MISSION

(Church of the Holy Apostles)

The Oneida Indian Mission Cemetery Association

Wishes to Remind You
That
**DUES ARE NOW PAYABLE
FOR 1940**



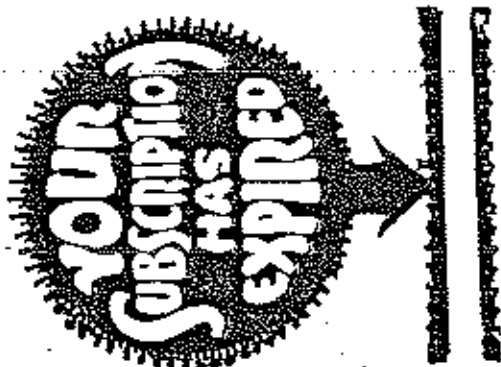
Dues Are Payable to
Grace Powless, Treasurer
Oneida, Wis.

BAPTISMS

Grafted Into Christ's Holy Church
Marjorie Ellen Powless
Eli Ronald Skenandore
William Kenneth Webster
Darwin Samuel Ninham



Neddy Baird
Lomis Skenandore



Church Services

CHURCH SERVICES Church Services for January

Sundays

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

Weekday Services

Masses daily at 7:30 a. m.

Fridays

Cottage Prayer Meetings 7:30 p. m.

Saturdays

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

FEAST of The Epiphany of Our Lord,
January 6th

Low Mass 7:30 a. m.
Feast of the Conversion of St. Paul.

January 25th

Low Mass 9:00 a. m.

OFFICERS, 1940

Vestry

Senior Warden David Skenandore
Junior Warden Oscar Archiquette
Clerk Stadler King
Treasurer David Skenandore

Guild Auxiliary

President Mrs. Walter House
Vice President Mrs. Chauncey Baird
Secretary Mrs. Alphan Powless
Treasurer Sister Amy, S. H. N.

The Choir

President Mrs. Cornelius Baird
Vice President Mrs. Blanche McLester
Secretary Miss Frances Adams
Treasurer Father Christian

St. Theresa's Altar Guild

President Carolyn House
Vice President Winifred McLester
Secretary Mrs. Jonathan John
Treasurer Sister Philippa, S. H. N.

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.

SUBSCRIPTION BLANK

.....1940

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

Amount Signed

50c Address

Town

"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.

1702 1822 1940



"The Oneida Stone"

MISSIONARIES TO THE ONEIDAS

The tribe can boast of being the oldest of our Church's Indian Missions, dating from the year 1702 in New York State, and started under the direction of the Society for the Propagation of the Gospel, England.

1702	
1822-1830	Rev. Eleazer Williams
1830-1836	Rev. F. R. Cadle
1836-1847	Rev. Solomon Davis
1847-1852	Rev. F. R. Haff
1853-1890	Rev. E. A. Goodnough
1891-1897	Rev. Solomon S. Burlison
1897-1906	Rev. F. W. Merrill
1895-1906	Rev. Cornelius Hill, the last chief and first priest of the Oneidas
1906-1907	Rev. A. Parker Curtis, D.D.
1908-1920	Rev. William B. Thorne
1921-1927	Rev. William Watson
1927-1937	Rev. Laurence H. Grant
1937	Rev. Wm. Frank Christian

A TOUCH

A smile, a word, or a touch,
 And each is easily given,
 Yet either may win
 A soul from sin,
 Or smooth the way to Heaven.
 A smile may lighten the failing heart,
 A word may soften pain's keenest smart,
 A touch may lead us from sin apart—
 How easily either is given!

"THE HISTORY OF THE ONEIDA INDIAN MISSION"

"What about the Oneida Indian Mission? When was it started? Which is the true Oneida Indian Mission, the Lutheran, the Roman Catholic, the Methodist, or the Episcopal? Tell us something about the history of Hobart Church, and how old is the Mission to the Oneidas sent by the Episcopal Church?" These questions have been asked the missionary time and time again. Because of the interest shown in our Indian Mission, an article answering these questions will appear in our missionary magazine, "The People of The Red Stone," each month. Appropriate cuts, which have been found intact by the Sisters, will appear on various pages with each issue. Father Christian is dependent upon the works of the late Rev. F. W. Merrill, one-time missionary, J. K. Bloomfield, the Rev. J. H. Hanson, Howard Greene, Bishop Grafton, Susan Fenimore Cooper, and two newspaper articles.

Popular Misconceptions of Indians

Prejudice has ever, until the present time, held before the public eye and mind a shabby and useless specimen of humanity in the Indian, and the quotation, "Better keep some of them wild, bishop, if you would keep the church interested," shows one of the most evident misconceptions of the cynical mind. To make the Indian attractive to the majority of persons you must picture him in the gay paint and feathers of the wild, untutored savage. It is hard to arouse the interest even of Christian people in the Christianized and civilized Indians, and most persons seem incredulous and almost disappointed when you tell them that at the present time within the United States the real savage is hard to find; that all the Indians of whatsoever grade have learned something of Christianity; that all have abandoned in some degree their ancient superstitions. Indeed it is rather surprising to find how little is known of the number and condition of the North American Indians. It is a popular fancy that there are comparatively few Indians. That they are rapidly disappearing, and that in the ordinary course of nature they all will soon have passed to the "Happy Hunting Fields" of their forefathers. The facts are they are not rapidly decreasing, and, with their improved conditions, the absence of destructive wars, the gradual improvement of sanitary conditions, and the spread of Christianity and of education, the North American Indian will long survive among us as a distinct type. Another fact to be remembered is that the Indian nature is simply human nature bound in red, and the Indian has the same affections, passions, desires, and capacities as other people. A careful study of the Red men aided by contact with them leads one to the firm conviction that, as a class, under favorable conditions, they are self-respecting, noble-minded, and responsive to all rightful appeals to their better nature. There are many thousand Indian youths enrolled in schools, and they show the same aptitude as white children under similar circumstances.

Give to all Indian children a good, common, American industrial education, send to every tribe the Christian Missionary, with the Church's in-

(Continued on page 5)

THREE CHOICE COMPANIONS

IT IS a great pleasure to wish the readers of our magazine a Happy New Year, and many more just as happy. The coming year will be one of the great years of God. Great problems have to be settled. New reforms must be instituted. Old evils should be uprooted. The church ought to be awakened to greater service and sacrifice. To do this, you should take three choice companions with you to help you.

Take Faith with you. You will need it. Things will go against you. Like Elijah of old, you may be flat on your back under the juniper tree before the year is over; but faith will put you on your feet again. Faith is a great life-power. It brings you into vital union with God through Christ. It enlarges a man's life and increases his capacity to do things. Usually the men of great faith are the men of large achievement. The man who has faith will fight on when other men get tired and quit. Have faith in yourself. Give out the best that is in you this year. Have faith in others. Help the other fellow to do better this year. Have faith in the power of God. He can change things in a day. Have faith in the wisdom of God. He will explain things by and by. Shortly before Tennyson died he said: "The most passionate desire of my life is to have a clearer and fuller faith in God." This is the need of the hour.

Take hope with you. Faith will start you, hope will keep you going. You can't get along without hope. Despair is the great enemy of life, but hope is the great friend of life. Hope is at the bottom of nearly all the great things done for God or man. If you are doing anything worthwhile now the lamp of hope is burning on the horizon of your life. "The God of hope" is one of the most beautiful descriptions of God found in the Bible. In spite of all the faults and failures of the past year, God still has hope in us and bids us have hope. Very likely before the year is past you will get stuck in the mud, or the way will

be so dark you will not know which way to turn. Have hope. It will help you wait until the mud dries or the clouds roll by.

Take Love with you. Love is a victorious grace. It is the greatest of all the three spiritual companions. It believeth all things, hopeth all things, endureth all things. It kills selfishness, heals broken hearts, casteth out all fear. What heavy loads love will help you carry; what hardships to bear; what sorrows to endure. Love has had a hard time the last few years. Give extra measure this year. Men and women everywhere are dying for a word of cheer, and hungry for a bit of love. When the poet Whittier was dying he was heard to say: "Give my love to the world." There are bushels of love in your heart that you have never given to anyone. Give it while you are living, give it today, give it tomorrow, give it all through this year.

Once more God has given us a newborn year out of the womb of time. Whatever may have been the defects and defeats of the old year, there is now a new birth of faith and hope and love at the dawn of the new year. It is the golden trumpet by which God tells us we have a new day and a new-born opportunity. Leap forward, then, to meet it with new-born courage and resolution. If the lamp of life has burned low during the last year, relight it at the altars of God. Care for your comrades as the gardner cares for lilies and roses. Take these never-failing companions, Faith, Hope, Love, with you and you cannot fail to have a happy and prosperous New Year.

Sweetly shalt thou rest if thy heart reproach thee joy.

The difference of some Christians adds indifference to many who are not Christians.

A real Christian is a person who has turned his back on the world and has the world on his back.



A Thought for the Opening Year

By Henry Van Dyke

To be glad of life, because it gives you the chance to love and to work and to play and to look up at the stars; to be satisfied with your possessions, but not contented with yourself until you have made the best of them; to despise nothing in the world except falsehood and meanness, and to fear nothing except cowardice; to be governed by your admirations rather than by your disgusts; to covet nothing that is your neighbor's except his kindness of heart and gentleness of manners; to think seldom of your enemies, often of your friends and every day of Christ; and to spend as much time as you can with body and with spirit, in God's out-of-doors—these are little guide-posts on the foot-path of peace.

THE HISTORY OF THE ONEIDA INDIAN MISSION

(Continued from page 3)

fluence, and time will do the rest. It is another popular fancy that the Indians are all alike, and that whatever is true about the Sioux of the Dakotas is equally applicable to the Apaches of Arizona or the Pueblos of New Mexico. The truth is they differ among themselves in every respect; in language, dress, mode of living, manners, and occupation.

The Oneidas have always been close friends with the American or English speaking people. Their early home was in the beautiful valley of the Mohawk River, not far from where the city of Utica now stands. During the early settlement of the Dutch in New York State and later, at the time of the French and Indian war, the Oneidas were found faithful to their white neighbors, taking up arms in their defense against other tribes of their own race. The tribe has also been noted for its loyalty, and by none is the flag more honored. During the civil war this tribe furnished 135 volunteers to the Union Army. The Oneidas have always been known also as a self-respecting people. They have never been the recipients of government bounties, nor have they held the strings of any of Uncle Sam's money bags. The only cash payment made to our people is the munificent sum of fifty cent per capita which they receive annually for services rendered to the government during the Revolutionary War. Loyal to their country in all its struggles, making steady progress, in all that belongs to civilized life, a living witness to the Church's power in the development of character, if the Indian in his natural state was ever an object of interest, he is now one, whose further development in Christianity and civilization every American and churchman should be ready to aid.

The history of the Oneida Indians dates back to several centuries before their discovery by the white man. It is believed their original home was on the northern banks of the St. Lawrence river, from which they emigrated to New York in the sixteenth century.

When they were discovered by the Dutch in 1609 they were a small but powerful branch of the great Iroquois family, who occupied nearly all of New York. This family, known as the Five Nations, was composed of Mohawks, Oneidas, Onondagas, Cayugas, and Senecas. With the addition of the Tuscaroras in 1715, they were called the Six Nations. Their custom of building long narrow houses in which several families lived, each with its own fire-side, gave them another name, that of "The People of the Long House."

The union of these nations was probably brought about by some wise chieftan, but an Iroquois legend relates that it was advised by Hiawatha, the deity who presides over streams and fisheries, but who relinquished his divine title to dwell in the land of the Iroquois for a time. When enemy warriors began molesting them, the Iroquois called on Hiawatha, who organized the Confederacy and assigned each tribe its place.

The territory of the united people extended from the Hudson river on the east, to the Niagara river on the west, and from Lake Ontario on the north to the Alleghanies on the south. The Oneidas lived in

central New York in the beautiful valley of the Mohawk. The word "Oneida" is a contraction of "Onionta aug," meaning the "People of the Stone," and the following legend gives the significance of the name:

Centuries ago, the legend runs, two Onondaga brothers left their native home and founded a city near the Oneida river. Soon an oblong roundish stone appeared in their city, unlike any other in the vicinity. The stone came to be looked upon as fallen from heaven. The Rev. Mr. Kirkland, a Presbyterian missionary, declared it was an object of idolatrous worship to many of the people. It was a cylindrical stone of more than two hundred pounds weight. From the earliest records the Oneidas were spoken of as the "People of the Stone," hence the title of our missionary magazine, "The People of The Red Stone." The word red denotes the color of the stone. Onia is their word for stone. The French called them Onseionts; with the Dutch and English they were Oneidas. Tradition declared that wherever the tribe moved, this cylindrical stone followed them. A strong man could carry it forty or fifty rods without resting; in this way, as the missionary says, it may certainly have followed them in their

(Continued on page 11)

ATTENTION! Keep the Following Dates Open

COMING EVENTS

January 12th—Public Dance sponsored by the Young People's Fellowship on this Friday at 8:00 p. m., in Grafton Parish Hall.

January 19th—A parochial school play given by the members of the Mission School in the evening at 7:30 p. m. in Grafton Parish Hall, called "Alice in Wonderland." This is for the benefit of our Hot Lunch Project, and will be a contribution of our school children toward this important project.

January 21st—Our Annual Parish Meeting to which each member in good standing ought to attend. Time: 1:30 p. m. in the church.

NEWS

Mrs. Cornelius Hill still continues ill with a broken leg.

A great many people faithfully came each night two weeks before Christmas to make festoons for the church from cedar boughs.

Mrs. Baptist King is home after a serious illness and is able to be up and around.

A large congregation of friends and relatives attended the Requiem High Mass for the late Louis Skenadore, who died instantly from a quick stroke.

Mrs. Taylor Cornelius is ill in the Tomah Indian hospital.

Mrs. Walter House was re-elected as president of the Guild-Auxiliary recently. Mrs. Chauncey Baird refused nomination again after faithful service, and Mrs. Louis Williams was elected to fill her place. The secretary, Mrs. Virgin Powless, also was again elected to succeed herself.

Lavinia Cornelius, R.N., expects to spend the Christmas holidays with her sister and family in Oklahoma City, Okla.

And They Returned By Another Way

"And being warned of God in a dream that they should not return to Herod, they departed into their own country by another way."—St. Matt. 2:12.

WHILE Bethlehem lay rapt in slumber a Savior was born to the world. The inn was too crowded to receive Him and so He was laid in a manger. The sky glowed with a holy light. Then there appeared a multitude of the heavenly host. The angel herald spake unto the shepherd saying: "For unto you is born this day in the city of David, a Savior which is Christ the Lord." This good news was gladly received by these shepherds of the Judcan country.

The heavens were full of wings. The earth resounded with the chanting of many voices: "Peace on earth, good will toward men." The angels paused for a moment at a sight so wonderful as "God manifest in the flesh," lying in a manger. Then the light faded, the song grew fainter and overhead a star appears lighting up the earth with its mellow glow.

Soon there came shepherds from the fields and plains beyond Bethlehem. They had heard the joyful tidings and listened to the angels' song, and were come that they might worship the new-born King. And here they found Him, as the angel had said, wrapped in swaddling clothes and lying in a manger. Beside the holy infant knelt Mary and Joseph.

When the shepherds had fallen down before the Child in adoration, they went abroad among the people of the village, telling the things which they had seen and heard and then returned to their flocks, glorifying and praising God.

Then there came wise men from the east, rulers of the Orient. They had seen His natal star from afar and had come that they might worship Him also. The eastern monarchs were men of great learning. Perhaps they were familiar with the prophecy of Isaiah: "His name shall be called Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace." No doubt they were well acquainted with the other prophecies of the scriptures which foretold the coming of a Messiah.

Suddenly the star of Bethlehem had appeared. Quickly they had gathered together gifts. The

camels had been made ready in haste and they had set out to find Him who was born King of the Jews.

So they came at last to Jerusalem, the chief city, thinking that here they could find word of the Christ Child. Then were they sent unto Bethlehem with instructions from Herod that they were to seek out the young child and then return to Jerusalem and report to the King.

With what eager hearts these sages had laid aside their contemplations to seek the brighter visions which beamed afar. With what eager hearts they set out toward little Bethlehem. With what mingled emotions they followed the guiding star which went before them until at last it came and stood over where the young child was.

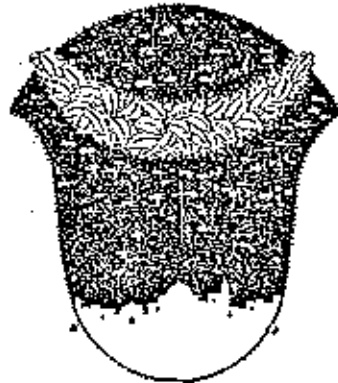
Joyfully they entered the lowly stable. With bursting hearts, they fell to their knees and bowed their heads in worship before the object of their quest. Gold and frankincense and myrrh they poured out before the coming Messiah.

Then God warned them in a dream that Herod was planning to kill the child. So they did not return to Jerusalem and departed into their own country another way.

After the departure of the wise men the Lord appeared to Joseph in a dream, saying that he should take the young child and his mother and flee into Egypt.

The star of Bethlehem still shines, beckoning us to follow until we have found the Christ. And when we find Him and kneel before His altar, our lives will be changed. Grievous though our sins may have been, though the best years of our life have been devoted to serving the world and the devil, we cannot find Him and not "depart by another way"—the way of purity, of life and of truth—the way which brings peace that passeth all understanding—the way of the cross.

May we also with shepherds and wise men, "Come and worship Christ the new-born King." And may we depart by that lighter and nobler way which leads at last to that bright home above.



"But thou, Bethlehem Ephratah, thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler of Israel; whose goings forth have been of old, from everlasting."—Micah 5:2.

The Heart of Christianity

WAS Jesus ever in a hurry? There seems no evidence in any of the four gospels that He ever was. Even when He was called by his dearest friends when their loved one was dying, He did not hurry. What a contrast between this and the feeling which many are likely to have upon beginning their life work. The whole world seems to be upon their shoulders. They feel that there is no time to lose, that they must hurry. Sometimes they even slight their preparation or cut it short under the impression that the world can no longer do without their services.

Jesus was not in any hurry to begin his great work. The period of preparation was full and complete, even though He was the Son of God. It was as long a period as the longest schooling required today. When he began his life work, following the descent of the Spirit upon Him and his temptation, He entered upon it without hesitation and with the perfect assurance of one who knows exactly what he has come to do and how it is to be done. Everything he did was straightforwardly done, but deliberately done. Mark's gospel shows Him, in the very first chapter, doing practically everything which He was called upon to do in the entire course of his ministry. We find Him at once preaching the message of the kingdom, calling disciples, teaching with authority, healing disease; and, in the opening verses of chapter two, exhibiting his authority to forgive sins. But we never find Him in a hurry.

What a blessed thing it would be if every Christian were as certain of the work to which he is called as was Jesus. What a difference it would make in the speed with which the Gospel conquers the world, if we could replace the hurry and hustle and drive of modern church methods with a serene consciousness of power and a direct deliberate approach to the huge tasks before us. The uncertainty of purpose, the action without deliberation, the spiritual unpreparedness of even some of the best trained workers—these are among the outstanding hindrances in the use of our abilities today for the best interests of the kingdom. The first secret we can learn from Jesus is the secret of feeling sure of our work, and of the divine sanc-

tion, to such an extent that everything we do will bear the mark of that kind of confidence and deliberate purpose, which are the best marks of the truest faith. We need the power of a consuming purpose, and we need the poise of spiritual certainty concerning the will of God for us. Without these the best abilities may be of comparatively little use; like tools in the hands of an aimless hammerer.

With all his definite assurance concerning his mission in the world and the method of it, Jesus' program was flexible. He was in the best sense of the word an opportunist. He turned aside to accept the opportunities which came to Him, but yet without deviating from his great program. Teaching in the synagogue He beholds a man with an unclean spirit and heals him, and on another day (Mark 3:1-6) He heals a man with a withered hand and arouses the first determined opposition of the Pharisees. Jesus might have said to the man with the withered hand, "Come to me tomorrow and I will heal you," thus saving Himself the criticism which arose against Him. But it seems to have been one of the ruling principles of his life to use his ability as it was needed, when it was needed, and for the benefit of him who needed it. He paid out his power at the time the opportunity presented itself. He paid little or no attention to conventionalities, to interpretations and quibblings about the right way to observe the divine law. He cut through any real or imaginary obstructions and applied his ability promptly and directly to the thing at hand.

While Jesus met the opportunities that came to Him, He did not wait for them to come. In the use of his divine ability He made opportunities. He hunted them up (Mark 1:38-39). He might have stayed at Capernaum at the demand of the crowds and capitalized the huge popularity which suddenly came to Him as a result of his healing ministry. Instead, He went out into the countryside and visited the small villages to find new opportunities to heal and help. He was not seeking success, but achievement. He was no more interested in popularity than He was troubled by unpopularity. It was his whole plan in life to be where He could spread the truth most effectively and where He could do the most good for the people.



Stewardship

Christian Stewardship Is Essential to Spiritual Life and Character

NO SUBJECT is of more vital importance than that of Christian Stewardship. The recognition of God's ownership of life and possessions is essential to a true Christian faith and experience. Around this great principle a man's daily life and activities must be organized if it is to be in reality, Christian.

Stewardship is not a method by which God tries to take something away from us, but one of His ways of enriching us with a new and deeper experience of fellowship with Him as we learn how to administer all His gifts, as His partner.

The most picturesque and beautiful of the definitions of Stewardship is the one given by a boy of thirteen after a careful study of Stewardship in his Sunday school: "Stewardship means that life is a great ship, loaded with a rich cargo of many things, to be delivered to many peoples, in many places. God is the owner of the ship, but I'm the captain of it."

Everything I have aboard, all my possessions, my talents, my time, my health, my strength, my capacity, my personality, my privileges, my money, is a cargo to be delivered. God has entrusted it to me, for his children in every place. I do not own what I possess; I owe it. God has made me the captain of the ship (His steward), and it is my job to bring the ship to the right port and discharge the cargo. That's Stewardship. Everything I have aboard is for delivery.

"I do not own what I possess, I owe it." That's a good definition of Stewardship—to have is not to own, but to owe. That's the Christian meaning of having. God gives, not that we may keep, but that we may use.

A church that does not insist that all should share each according to his ability in the support of the kingdom is negligent in a sacred trust. It includes the youngest and the poorest in the church. A father who contributes for his household denies other members of his family a spiritual benefit. A lad gave his five barley loaves and two small fishes, and God blessed it to the feeding of the multitude. A widow gave two mites, and Mary brought a box of very costly ointment, and Jesus made both of them examples of generous love. Someone has said: "The more one has, the more is required of him. The larger the prosperity, the greater will be his liberality."



The application of this simple rule to every individual is the sure solution of the church's financial problems and a sure blessing to all who practice it.

Giving is an act of worship. It is an expression of devotion. When one's soul rejoices in the presence of God, he does not ask how little and how seldom he can contribute to the work of His kingdom, but how often and how much. The offering is as much a part of worship as are the hymns and the sermon. The reason that worship means so little to many people is that they contribute nothing to it.

It has been demonstrated, over and over again, that those who contribute regularly are the ones who take the greatest interest in the church.

We have often proceeded as though it were a special favor to exempt one from any financial obligations to the church and put his name on the non-contributors' list. On the contrary, we are doing such an one a grave injustice. The church has a sacred obligation to inspire every one under her care to do his part in spreading the kingdom of God at home and abroad. This is a part of her spiritual ministry.

Let the children be encouraged to contribute regularly, even though it be but a penny a week.

Encourage the poorest to bring a widow's mite. A woman who was supported out of the charity fund in a large city church was accustomed to bring two pennies in her envelope each Sunday. This church, in which there were many wealthy persons, was not financially dependent on her meagre offering, but she shared in the blessings that belong to the cheerful giver, and set a worthy example in Stewardship.

Nothing we are doing today is proving more how much or how little we really love our Lord than the way we give money for the extension of his kingdom; the amount of money we give, the amount of money we have left after we make our gift, and the spirit in which we give our money—that is the acid test.

THOSE WHO RAISE THE OBJECTION

Why do you use the word "Catholic?"

We make the following explanation of the word: In the Apostle's Creed, we say, "I believe in the Holy Catholic Church," and in the Nicene Creed (adopted 325 A. D.) "I believe in one CATHOLIC and Apostolic Church." Again in the office for the "Visitation of the sick," we pray God that "when we shall have served thee in our generation, we may be gathered unto our fathers, having the testimony of a good conscience; in the communion of the CATHOLIC Church," prayer book, page 317.

To many, when the word CATHOLIC is applied to a Church, it means but one thing—the Church of Rome, although it belongs to them no more than it does to the Eastern Orthodox Church or England, or the Episcopal Church in this country.

The word itself is from the Greek word, meaning General or Universal. It is used in the Bible in the titles of the Epistles of Saint James, or Sts. Peter, Jude, and John, because they are addressed to all the different branches of the Catholic Church throughout the world.

In the early Church, the title Catholic was retained in order to distinguish herself, as the one continuous historic body, as opposed to the occasional sects which from time to time separated themselves from the great body of the faithful.

Thus there was the Catholic Church of Jerusalem, of Antioch, of Alexandria, of Rome, and of western Europe, independent of each other, and separated in distant lands and speaking different languages, yet all branches together of the same vine, having the same liturgical worship and the same government.

We, therefore, mean by this word CATHOLIC that we are a part of the historic and Apostolic Church and now, as then, we use the word to distinguish ourselves from those who have separated themselves from the old, continuous, historic Church, and who are known by the name of some HUMAN teacher and founder.

"Why Do The Clergy Wear Vestments?"

Vestments have always been used in the church. Under the Jewish dispensation God laid down rules, with the utmost minuteness, governing the dress of all those who were to minister before Him in holy things. In the Historic Church in all countries and nations, the use of vestments has been from the beginning, the rule. The Apostles, trained by the Mosaic Law to see "all things done decently and in order," as a matter of course continued the use of vestments. Eusebius, a noted writer of the early Church mentions "the sacerdotal (priestly) garments worn by bishops and priests."

They stamp the service as something apart from the world, and serve to add dignity and honor and beauty to the worship of God.

Cassock: is the long black gown reaching to the ground, and is the working garment of the priest while engaged in and around the Church.

Girdle or cincture: is the rope or sash worn about the waist to keep the cassock in place.

Biretta: a square cap, usually of black material, worn by the priest in and about the Church.

Surplice: a short linen gown, made full and reaching about to the knees. It is a modern development of the alb and is worn at all services other than the Holy Communion.

(To be continued)

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.

• St. Theresa's Altar Society
of the Church of the Holy
Apostles, Oneida, Wis., is pre-
pared 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



"The Best Things"

THE best things that we hope for are those which are most largely within our own power. We may not be able to foretell whether during the year the crops will have favorable weather, we may not know whether the particular business interests in which we are engaged will prosper or languish, but we do know that whatever industry or energy, discretion or wisdom, we put into them will bear abundant results. We cannot tell certainly whether uninterrupted health and peace will reign in our households, but we know that it will depend largely upon our obedience to the laws of the body and our faithful and loving care of and influence over those near and dear to us. We do not know the detail of our social life, what friends we may lose or gain, yet we know that faithfulness, loyalty, and unselfishness on our part will ensure to us pure and happy social relations.

"Receiving and Giving"

THERE is one sea near whose banks no flowers grow, whose waters mirror no leafy trees. It is the Dead Sea. It is dead because it receives, but never gives. Its accumulation of salt makes it barren of life-giving properties.

The meadow brook is fresh and sparkling, because it is constantly giving as well as receiving—giving to the trees, the grass, the flowers, the little birds, and the animals.

It is so with the human heart.

"A Quiet Hour With God"

A QUIET HOUR spent with God at the beginning of the day is the best beginning for the toils and cares of active business. A brief season of prayer looking above for wisdom and grace and strength, and seeking for an outpouring of the Holy Spirit, helps us to carry our religion into the business of the day. It brings joy and peace within the heart. And as we place all our concerns in the care and keeping of the Lord, faithfully striving to do His will, we have a joyful trust that, however dark or discouraging events may appear, our Father's hand is guiding everything and will give the wisest direction to all our toils.

"Form the Habit"

"WHY DO people neglect attending the services of worship?" The question is asked in a topic for young people. Following the question is a list of reasons, which may be suggested in advance on slips of paper. One of the reasons is, "Have never formed the habit."

No doubt this reason was given first place on the list because it is so fundamental to the whole question of church attendance. Let boys and girls form the habit, and the question will disappear. They will go to church as naturally as the sun comes up in the morning. They will learn to love the ministrations of the house of God, and will stay away from the services only when they are unavoidably hindered.

"Religious Meditations"

MEDITATION is one of our most difficult Christian duties, but, at the same time, it is one of the most important. We can read or hear a dozen of books more easily than we can meditate properly on one; but yet our inward thoughts are the only tests by which we can know the real state of our mind. Whatever we turn to naturally when alone, is the thing which engrosses most of our regard, and therefore we should often look inwards, to ascertain if our hearts are stored for eternity, and how far they are devoted to the service of God. Religious meditations have been compared to the blossoms on a tree in spring; many of them fall off, come to nothing, and end in vanity; but yet they are the first hosannas, and proclaim our convictions in that prophetic, startling, and sublime word, "Immanuel!"—God with us!—Credo.

"Where to Find Rest"

REST LIES not in emotions, nor in the absence of emotions. It is not in nature or in poetry, or in music—though in all these there is soothing. It is the mind at leisure from itself. It is the perfect poise of the soul; the absolute adjustment of the inward man to the stress of all outward things; the preparedness against every emergency; the stability of assured conviction; the eternal calm of an invulnerable faith; the repose of a heart set deep in God. It is the mood of the man who says with Browning, "God's in His heaven, all's well with the world."—Henry Drummond.

School News

Virginia Hanson, B.A., Music Teacher
THE HOT LUNCH PROJECT AGAIN

The hot lunch project has proven since its start on December 5 to be an excellent thing. The children have been eating heartily of the home-made bread, meat soup, rice pudding, scalloped corn, Johnnycake and other dishes that they have been having. Second and third helpings are demanded by even the smallest ones, and we hope to see an increase in the weight of our children.

The relief office has been most generous in supplying us with many necessary commodities and several parents have donated carrots, rutabagas, jelly and jam. Contributions of this kind are most welcome and will help us to keep within our budget. In November some of the men had a wood-cutting bee on the New Deal Land, and the wood that they cut is helping us to keep down our coal bill.

We are hoping that still more mothers or relatives who have students attending the Oneida Mission School will volunteer to come and help with the preparation of the lunches. We plan now to have bread baked two or three times a week so that there will be enough work to keep two people busy each day.

This month a generous check was received from Mrs. Hoffman of Rhode Island and also from St. Anne's Auxiliary, Depere, Wis. We are most happy to have this generous response to our appeal for money for the project, for we are finding that it is going to cost more than we anticipated. Already we have had to spend \$5 to get some very necessary pots and pans, and it will take another \$10 to buy a large size double boiler for making cocoa and to buy other needed kitchen utensils. At present we are using tin spoons, but we are hoping eventually to get a complete set of kitchenware. We need knives, forks and spoons for thirty-five.

Again we wish to thank all who have contributed to the success of this hot lunch project. Our Christmas season has been made a very joyous one because we are so happy that this good work has been started.

A CHRISTMAS STORY

During the winter season John and Jack went to school together. Jack always had many things to play with and was warmly dressed, while John was very poor and was thinly dressed. The only plaything John had was a knife with the blade half-broken. But he could make more things with it than Jack could with his new knife with three blades.

On the week before Christmas, Jack asked if he might have the gold piece that he received every year, a little before Christmas. He told his mother that he wanted it for a special reason. On Christmas day Jack sent John a big package. In it was a warm blue jacket, warm boots, stockings and a warm wooly hat. When Jack saw how happy John was he went right home and told his mother it was just as much fun giving things away as it was to receive them.

Henrietta Summers

THE HISTORY OF THE ONEIDA INDIAN MISSION (Continued from page 5)

wanderings. It would seem to have been an essential of this ancient stone of the Oneidas that it could be lifted by the sinews of their warriors into "the crotch of a tree." When placed in position, it rendered their braves invincible. Such is the tradition given by the Rev. Mr. Kirkland, who was thoroughly familiar with the language and habits of the Oneidas. History supports this assertion. Sir William Johnson, while his army, with its Indian allies, lay at Lake George in 1775, proposed to the Six Nations that each tribe should raise its own peculiar emblem before their encampment. The Oneidas took a stone, painted it red, and lifted it into a crotch of a tree. Many of the old treaties between the Europeans and Sachems (wise men) of this tribe bear the sign-manual of some renowned chief, and connected with it a rude picture-writing of "a stone in the crotch of a tree."

There was another stone of much greater size in the Oneida country, about which mysterious traditions hover. It was of considerable size and weight, and lay on the summits of a commanding height, overlooking the country on the Oneida Creek, as far as the lake, which on a bright day could be seen in the distance. At one period the principal Oneida village lay near a fine spring in a valley beneath the height. There are vague rumors connected with this boulder of syenite, shadows of the uncertain past, which claim it the dignity of a tribal altar. Of this stone the Rev. Mr. Kirkland makes no mention.

Several generations later the tribe moved to Oneida Lake, at the outlet of Oneida Creek. The mysterious stone followed them there. After the formation of the Confederacy, the Oneidas moved to the hills east of the creek and again the stone deposited itself in their midst. The Council Fires were built near the stone, and the orators of the race spoke to the people at their celebrations. At each harvest moon and each New Year every member of the tribe journeyed to the hilltop to join in the festivities. This stone was removed in 1850 from the height on which it lay, to Forest Hill Cemetery in Utica, N. Y. It is said that there is no stone of the same geological character nearer than the Adirondack Mountains. Its weight has been variously stated at from one to three tons.

When it was rumored about that it was proposed to move the great stone from Utica to Oneida, Nather Hill, the last chief and first priest of the Oneidas, shook his head in disapproval and said, "We have the True Stone here," pointing to the great stone church.

(To be continued)

A TABLE OF FASTS ASH WEDNESDAY GOOD FRIDAY

Other Days of Fasting

On which the Church requires such a measure of abstinence as is more especially suited to extraordinary acts and exercises of devotion.

- I. The Forty Days of Lent.
- II. The Ember Days at the Four Seasons.
- III. All Fridays in the Year, except Christmas Day, and The Epiphany, or any Friday which may intervene between these Feasts.

—Prayer Book, Page XXXII

I AM THE NEW YEAR...

I am the New Year.

I am unused, unspotted, without blemish.

I stretch before you three
Hundred and sixty-five days long.

I will present each day

In its turn, a new leaf

In the Book of Life

For you to place upon

It your imprint.

It remains for you to make

Of me what you will:

If you write with firm, steady

Strokes, my pages will be

A joy to look upon when

The next New Year comes.

If the pen falters, if uncertainty

Or doubt should mar the

Page, it will become a day

To remember with pain.

I am the New Year.

Each hour of the three hundred

And sixty-five days, I will

Give you sixty minutes that

Have never known the use of man.

White and pure I present them;

It remains for you to

Fill them with sixty

Jeweled seconds of love.

Hope, endeavor, patience

And trust in God.

I am the New Year.

I am coming—

But once past, I can

Never be recalled.

Make me your best.

