

A FEW GENERAL SUGGESTIONS

ABOUT THE WISE MANAGEMENT OF CHURCH FAIRS AND SUPPERS

IN arranging for church fairs, suppers, sociables and their like, there is a constantly recurring call for something new, novel and attractive. No live church can afford to be behind the times in such matters, for the social life of churches and their various auxiliary societies must depend largely upon the help such entertainments can give, and, in many, yes, the majority of cases, the financial life draws a goodly measure of its sustenance from these sources. Large and wealthy churches are no exception to this rule, for their charities and schemes for helpfulness are multiplied accordingly. The church that does not dip to the bottom of its treasury purse a good many times during the year has a weak sort of mission in this up-and-doing world. It takes money, and plenty of it, too, to feed the real, vital, energetic life of a wide-awake, up-and-doing church. Hence the need of church suppers and fairs.

Though methods of work in the main are about the same from year to year, a new appearance must be put on, and fresh schemes invented to keep up the interest, and to attract and hold the young people. The same sagacity in a business way that makes a week-day enterprise prosper must enter into the management of all church work. So the very first requirement in arranging church fairs, sociables, suppers, etc., is that after choosing something attractive to present to the public no pains be spared in carrying out the idea. A half dozen shabbily gotten up sociables and suppers or bazars are enough to dishearten the most earnest congregation. So above all things let all work in this line be done well.

NEXT, everybody must be enlisted to help along the work. And how can this be done? Easily enough. The very first work that the committee chosen to manage a fair or parish supper ought to do is to make sure that every family in the entire parish be called upon by a committee specially chosen for that work, and that all be asked to be helpers either by contribution or patronage—by both, if possible. In nine cases out of ten the desired help will be forthcoming. Then bring to the front new people. Set them to work and make them feel that they are needed. Let the proverbial "half dozen people who run the church" be multiplied to a hundred half dozens. Do not send printed slips asking for co-operation in church work, but send a live, working member who will be sure to carry the invitation in the right way.

CHURCH suppers should not be too formal, neither should a certain degree of conventional form be lacking. In no case should new-comers be overlooked, for it is their opportunity for getting acquainted. While introductions should be made a special care by those who have been long in the church, strangers ought to waive formalities and be ready to meet other strangers with cordiality. The same degree of tact that enables a hostess in her own home to seat congenial people side by side, or vis-a-vis, should, so far as possible, enter into the plan of seating guests at church suppers.

AMONG the various suggestions which this page offers, something suited to the need of each individual parish may be selected. There is still another call which naturally suggests itself here. In large cities and towns certain charitable enterprises demand the united effort of all churches as well as the co-operation of the public generally. A hospital is to be built or a public library founded, and something gotten up on an elaborate plan is required. Just here the kirmis seems to meet that demand. Properly speaking, the kirmis limits itself to the representation of a certain type of life or a special period of history. Latterly the name has been applied less literally, and all sorts of sales, fairs, etc., have been dignified by the title of kirmis.

DUTCH kirmis, for instance, aims to reproduce as nearly as possible within the space of a large hall, rink or garden, the architecture, streets, trees, floral and general features of a Dutch village. It dresses the young people in Dutch costumes, and they endeavor by song, music, etc., to represent the manners, customs, industries, literature and something of the language of Dutch villagers. Many people are required for such a representation, who must give weeks of their leisure time in preparation for an event which, if it be not elaborately and effectively presented, fails completely. Under the direction, however, of a manager thoroughly acquainted with life in Holland, and who has sufficient invention to bring out the most unique and interesting features of Dutch life, this kirmis presents an entertainment well deserving the most generous patronage.

AS especially appropriate to the present year, the fourth centennial anniversary of the discovery of America, a kirmis representing a New England village at the end of the first century of colonial life offers to students of American history a most interesting and timely object lesson. In connection with this, a pageant representing the succession of important historical events which occurred during the first hundred years of our colonial life, presented by a series of tableaux vivants, scenes and processions, interspersed with such musical airs as were popular during that period, is a suggestion worthy the best effort of any society.

Young ladies can represent Greek statuary beautifully. A dark curtain for a background relieved by flowers; a pedestal covered with white cloth; "statues," whitened, then draped in white a la Grec; magnesium lights, and a reader of extracts from Greek mythology are the necessary requirements.

CHURCH FAIRS AND SOCIAL SUPPERS

Arranged and Edited by Mrs. A. G. Lewis

A MOSAIC BAZAR

A PRETTY FAIR SUITED TO A HALL OR VESTRY OF MODERATE SIZE

THE following combination of special features makes a very attractive and conveniently arranged fair. It adjusts itself readily to a large hall, or to a room of moderate size. The booths or sections for carrying on the sales are arranged thus:

On one side of the room is a series of arcades supported by pillars representing marble faldichi. These arches, carefully covered with marble oil-cloth, then wound with evergreens, are very handsome. Under each arch, upon tables and in show windows, fancy goods are displayed for sale, and the usual traffic of a bazar goes on. The costumes of attendants are, of course, Grecian.

In the center of the room a circular table arched to a pinnacle stands crowned with the American flag. This is elaborately decorated with evergreens and flowers. Paper flowers are best for decoration, as they do not fade. Flower girls dressed in white muslin with pink, red, blue or pale green sashes, sell fresh bouquets, cut flowers, blossoming plants in pots and boutonnières; also pretty baskets tied with handsome ribbon bows to match the colors, in exact shade, of the flowers with which the baskets are filled.

In one corner of the room an ice palace is built, modeled in Gothic style. The framework of the façade and sides is constructed out of thin, narrow boards, then covered wholly with white cotton cloth. Large, low latticed windows are arranged to swing wide open, and through these ices, cool drinks and choice confections are served to customers. The palace walls are covered with cotton wool sprinkled with frost powder. A very good imitation of icicles is made by pulling the cotton wool in long, ragged points at the edge of the roof, then sprinkling the same with a thick covering of powdered isinglass. Colored lights inside the palace give a pretty effect.

Another corner is devoted to the cave of Alladin, where dimes and dollars are exchanged for mysterious looking packages supposed to be a part of an ancient treasure trove—"the veritable and only." The cave is covered with evergreens, artificial rocks and yellow earth, supposedly real gold dust. Inside red lamps light up gold and silver valuables, also bric-a-brac and choice antiques, said to have been exhumed from the lowest depths of this enchanted cavern, "all on sale at a fair price." Charms, favors, rings, jewels and "curios" make this a most attractive corner.

A YOUNG PEOPLE'S SOCIAL

A PUZZLE PATCH-WORK FOR YOUNG PEOPLE TO GUESS

ALL arrangements for this social should be a mystery except to those who have the affair in charge. The hints here given are simply suggestions, which must be enlarged upon and carried out in accordance with the wish and convenience of committees.

Tickets are sealed in envelopes marked "Not to be opened until November—Any envelope presented with a broken seal will not admit the bearer." On entering, the ticket holder is half or wholly masked; then, attended by four torch bearers also masked, he is conducted with marked ceremonial to a curtained room, where seven mysterious oracles, each dressed in oriental costume, read the cipher contained in the envelope. The last of the seven proclaims the interpretation of the cipher—usually some witty sentence of prophecy; then he is conducted to the reception room, and without introduction joins the company.

Each person is disguised in costume and naturally prefers to wear a mask veil, or each may assume some character and challenge the company to guess it.

The entertainment, if literary and musical, becomes a mystery, since the performers are curtained from sight and the audience must guess who they are. A very amusing feature the "Court Minuet," in which the performers all don their clothing face backward, then go through the slow, measured steps of the minuet, bowing backward instead of forward. Heavy veils are worn by all upon the back of the heads. A pantomime is announced, the story to be guessed by the audience; or a charade, to be interpreted by syllables, is presented.

The supper room proves the greatest puzzle of all. Tables are set and everything is artistically arranged, but, alas! all must be taken on trust, for every dish is covered. Confectioner's paper, and silver, gold and bright colored tissue papers are cut and fashioned by every sort of device to hide cakes, pies, biscuits, meats, etc.; and, strange as it may be, like Hafed's dream, the distribution of the dainties is all by chance. No two pieces of the same kind of food are set side by side; so the dish that favors one may disappoint his neighbor.

Then there are cakes handsomely decorated to be won by guessing their weight, and ring cakes by guessing the section which contains the jewel. Mystery bags, daintily fashioned, are eagerly bought for the treasure that is sure to be found in one of them. A fishing tackle baited with coin rewards the angler with—who knows what? Customers are mystified by pound packages all on sale at uniform price. In fact, the whole arrangement of the party is from the beginning a delightful mystery.

DAINTY ARTICLES FOR FAIRS

SOME NOVEL IDEAS AND SUGGESTIONS

By ELLYN T. CRAVEN

EVEN such a thing as an ordinary hearth broom may be transformed into a thing of beauty by covering the wooden top with a piece of brocade. Silver or gold fringe half conceals the bristles, and the handle is wrapped in plain or embroidered ribbon. This same plan may be adapted to a plain clothes-brush; that is, it may be covered with brocade, and instead of fringe a narrow, gold galloon is fastened on with tiny tacks. This makes a pretty addition to one's toilet table.

Circular boxes for holding elastic bands are convenient, and are made of cardboard covered with brocade, the stitches uniting the sides being concealed by a narrow silk cord or band of galloon. The box and lid must be lined with satin. Telegram cases are made of fine white linen. The words "Special Glad Tidings" are painted on the outside in green and gold, and a pole and wires in a dashing sketch decorates the cover also. The telegram slips are held inside with triangular corner pieces of linen. An inch-wide green ribbon of a pretty shade runs through the center of the book and is tied in loops and ends at the top. The case is made over a foundation of stiff muslin, and folded together to the center, then neatly sewed at the edges. The joining inside is hidden by the ribbon which passes over it.

PRETTY cases for pin books are made of silk, or brocade, or even of plain white or gray linen, with daintily embroidered little blossoms of blue, pink or yellow. The cover is bound with narrow ribbon and the pin book is fitted in it, the paper flap being removed. Three holes are pierced through the lower edge, and ribbon is run in and out and then tied around the case in a bow.

Pretty sachets, which are simple and inexpensive, are made of fine cambric handkerchiefs. The handkerchief is embroidered in each corner with a flower. A piece of silk nearly the size of the handkerchief is used for lining, the corners being rounded off. The silk lining is filled with cotton in which violet or heliotrope powder is thickly sprinkled. The handkerchief is then carefully drawn over this lining with a thread just below the hem. A ribbon is tied about it, and the little ends of the handkerchief are neatly and jauntily pulled into shape. Lined with blue, pink or violet, and with ribbon and embroidery to correspond, these sachets are readily sold, as they are useful to scatter through bureau drawers, and have the advantage of being easily refilled.

Silver handled scissors form such an important adjunct to one's dressing table nowadays that cases are made for them somewhat after the plan of an old-fashioned slipper watch-case. The case is cut out in cardboard, covered with brocade or silk, and edged with silver cord.

A NEW fashion for tobacco pouches is to make a simple square bag, about six by five inches in size, of chamois leather, which is to be had in such lovely shades of tan, grey, fawn, pale violet and the tint called elephant skin. Across the top, if a violet shade is chosen, purple pansies may be painted, three on each side, and the top cut out to form a border. A touch of gold point ornaments the edges of the flowers, and a tracery of gold runs across the bag in two bands, between which holes are cut, and through them is passed a rather heavy silk cord. These bags also serve to hold opera glasses. Bags for opera glasses are also of brocade. The lower part of the bag is of cardboard, cut somewhat larger than the upper part of an ordinary opera glass, and covered with the same material as the bag.

BAGS for holding soiled lingerie are made of colored linen, and worked in flax threads or cotton. They may also be very simply arranged by sewing together two towels which have effective borders and deep fringe. The tops of the towels are turned over and a stitching forms a casing in which a ribbon is run to draw up the bag. A stitching must run across the lower part of the bag just above the ornamental border; thus the bag is formed. The word "Lingerie" may be worked across in Russian stitch. A traveling case for a sea voyage is made of dark blue linen, bound with red or white braid. There are six pockets, in which brush, comb, slippers, etc., may be placed. One pocket lined with oil-silk is necessary for a sponge, and has a flap with a button. A border is left across the top, on which the words "Bon Voyage" are embroidered. A useful case for ordinary travel is made of blue linen, bordered with white braid. There are various pockets marked in white; viz., brush, comb, sundries.

Pretty cases for night dresses are of silk, trimmed around with a frilling of folded silk or a ruffle of lace, and a ribbon twisted diagonally across with a bow at either end. They may also be made of sateen or pretty cretonne, and edged with a frill of sateen to harmonize with the prevailing color.

A charming coverlet is of dark blue silk, with a border of white linen, on which is worked a scroll design in three shades of blue crewel, and finished off with a broad frill of blue silk. More simple coverlets are made of India silk or foulard. One was seen which was of yellow, strewn with handsome sprays of purple iris. The coverlet was lined with yellow India silk, and the inner lining of cotton wadding was held in place with full tufts of narrow yellow ribbon.

THE FESTIVAL OF MONDAMEN

ONE OF THE MOST SUCCESSFUL CHURCH FESTIVALS OF BOSTON LAST WINTER



MOST successful among church festivals are those which reproduce old New England merry-makings. Such an one was recently arranged by the young people of a Boston church society. They named it the "Festival of Mondamen," in honor of Longfellow's beautiful poem, "Blessing the Corn-fields," choosing from that poem these lines as their motto:

"Let us gather in the harvest,
Let us wrestle with Mondamen;
Strip him of his plumes and tassels,
Of his garments green and yellow."

The vestry room at the rear is used to represent the barn. Hay and straw decorations cover the walls. Stocks of unhusked corn stand here and there among barrels and boxes, rakes, shovels, scythes, baskets, ox-yokes, harness, etc. In the center is a heap of unhusked corn. Shoe and salt boxes, also milking stools and old-fashioned chairs, are arranged for seating the huskers. Chinese lanterns are plentifully added to the stable lanterns in general use. The "barn," when tastefully arranged, makes a pretty picture in itself.

Soon the old farmer and wife in old-time costume appear—he with a few more stools, she bearing an armful of chintz-covered cushions. They chat pleasantly in old New England tongue over their preparations until a chorus of happy voices singing a merry harvest glee heralds the arrival of the guests, who are welcomed warmly with real New England hospitality. The company group themselves around the corn-pile and go to their work.

The old farmer—a noted punster—calls upon his guests for songs, choruses, recitations, etc., etc. Their responses furnish the evening's entertainment, and the variety offered is unique. The city friends sing, play and recite in modern fashion, while the old folks and country lads and lasses sing many versed songs and ditties and offer whistling, jewsharp and comb choruses and "chop wood" in rhythmic measure to the music of fiddle and fife.

The feast is wholly a melange of corn in various appetizing forms, the serving of corn chowder being the *coup d'etat* of the supper. Cornbread and cakes, corned meats and fish; cornstarch used in a variety of choice confections; dainty dishes decorated with sugared pop-corn; plate souvenirs of corn balls, to which quotations and couplets suited to the harvest are attached, also pumpkin pie and other old-time husking goodies make up the bill of fare.

Young ladies who assist in serving wear corn-colored dresses and caps, and young gentlemen serve in aprons, caps and neckties of the same color. Table cloths and napkins of corn color are suitable and pretty, and in room decorations this color should prevail. Yellow chrysanthemums are well suited for floral garnishing.

VARIOUS CHURCH BAZARS

SUGGESTIONS FOR PLEASANT ENTERTAINMENTS AND SOCIAL EVENINGS



FOR a Flower Bazar construct a series of latticed summer houses, each arranged with broad window sills, and decorated with some special flower or combination of flowers. The solid colors are prettiest—paper flowers, of course, being used. Among the most effective and most easily made are roses, snow balls, poppies, sunflowers, hollyhocks and asters. The art of flower making is so well understood that the young ladies and gentlemen of the parish may well assume the decorating for the entire bazar. In these pretty arbors sales are carried on. Attendants wear muslin dresses, broad-brimmed hats trimmed with an abundance of flowers to match the arbor to which each belongs.

A Bazar of the Week calls for seven booths, fitted up to represent the different days of the week and the work that belongs to them, according to the housekeeper's calendar. At the Monday booth washing is going on, and every sort of goods belonging to that special industry, like soap, starch, wringing machines, clothes-pin, tubs, clothes-baskets, etc., also every variety of unlaundered goods, are on sale.

On Tuesday the maids are ironing, dressed in pretty white caps and clean, starched gowns. All the paraphernalia of ironing day is displayed on sale, with handsomely laundered goods hanging upon clothes-bars, which customers are entreated to purchase.

Wednesday displays silver, glassware and table furnishings, all spick and span as becomes that day. Thursday is sewing day, and sewing machines turn out wonderful garments, which no one can refuse to buy. Friday's booth is gay with sweeping caps and dusters, also every sort of broom, brushes and feather dusters to tempt customers. Saturday's booth is the general refreshment room.

A Bazar of the Months calls for twelve booths, each decorated to suit the month represented, with goods displayed which naturally belong to each special month. Sometimes the four seasons are chosen instead, as the required decorations present more decided contrasts. The Bazar of Nations is often attempted, but should only be chosen when and where elaborate preparation is possible.

A Diamond Fair may be made very brilliant by using an abundance of glittering ornaments, frost flowers and cotton wool covered with powdered isinglass, also plenty of white fleecy draperies. At a very moderate expense a vestry may be converted into a "bower of brilliants." Red, white and blue, our national colors, combined with deep orange, can always be depended upon for general decoration.