

January, 1894.

OCCASIONAL PAPER, No. 35.

DIOCESE OF QU'APPELLE,
ASSINIBOIA
(N.W. TERRITORY),
BRITISH NORTH AMERICA.

FIRST BISHOP CONSECRATED JUNE 24TH, 1884.

BISHOP.

The Right Reverend WILLIAM JOHN BURN, D.D.

CLERGY.

<i>Priests.</i>		<i>Stations.</i>
Rev. J. P. SARGENT, B.A.	... ..	Qu'Appelle Station.
Rev. H. J. BARTLETT ...	... ..	Regina.
Rev. A. COOK (C.M.S.) ...	... ..	Kutawa, Touchwood Hills.
Rev. W. NICOLLS, M.A.	... ..	Medicine Hat.
Rev. B. BARTON ...	... ..	Fort Qu'Appelle.
Rev. OWEN OWENS ...	... ..	Touchwood Hills.
Rev. H. A. HOLMES, M.A.	... ..	St. John's College (Principal).
Rev. T. W. CUNLIFFE...	... ..	Estevan.
Rev. T. G. BEAL ...	... ..	Grenfell.
Rev. G. N. DOBIE ...	... ..	Cannington Manor.
Rev. T. A. TEITELBAUM	... ..	Saltcoats.
...	... ..	Whitewood.
Rev. W. E. BROWN ...	... ..	Moosejaw.
Rev. G. TERRY, L.Th.	... ..	Oxbow.
Rev. W. T. MITTON, M.A.	... ..	Moosomin.
Rev. F. H. TATHAM, B.A.	... ..	Broadview.
Rev. F. W. JOHNSON ...	... ..	Craven and Pense.

Deacon.

Rev. J. GODFREY Sumner.

LAY READERS.

Mr. A. H. SALMON, Fairmede.	Mr. G. LEWTHWAITE, Qu'Appelle Station.
Mr. JOHN W. HARRISON, Hednesford.	Mr. J. PRATT, Gordon's Reserve.
Mr. FRANCIS E. PRATT, Sunnymede, Whitewood.	Mr. H. DEE, Fort Pelly.
Mr. W. T. GARRAWAY, Pense.	Mr. F. F. FATT, Medicine Hat.
Mr. J. HUMPHRYS, Cannington.	Mr. W. S. CLARKE, Park.
Mr. E. JACKSON, Grenfell.	

BISHOP'S COMMISSARIES.

Right Rev. Hon. A. J. R. ANSON, M.A., D.C.L. Toronto	St. John's Hospital, Lichfield.
Rev. Canon LIDDELL, M.A.	Romeland, St. Albans.

ASSOCIATION OF PRAYER AND WORK FOR THE DIOCESE OF QU'APPELLE.

President, BISHOP ANSON. *General Secretary*, CANON LIDDELL.

Object: To aid the work of the Church in the Diocese of Qu'Appelle.

One Rule of Membership: Daily prayer for Foreign Missions, including Qu'Appelle.

Members may help the Mission by (1) Subscribing, (2) Collecting, (3) Working, (4) Writing and sending papers, &c., to the workers in the Diocese, (5) Taking in and distributing the Occasional Papers, (6) Interesting others in the Mission.

It is not *necessary* but *desirable* that Members should (a) communicate on St. John Baptist's Day, and (b) be admitted with a simple form of prayer to be found in the Manual (price 3d.), which can be obtained from the General Secretary.

It is also desirable that they should be present at the Annual Meeting on St. John Baptist's Day, June 24th.

Lists of Members should be sent to the General Secretary by Local Secretaries and Lady Correspondents every January.

LOCAL BRANCHES.

BOURNEMOUTH: *Secretary*,

ST. GILES, DURHAM: *Secretary*, Rev. P. A. M. Sullivan.

ST. ANDREW, WILLESDEN GREEN: *Secretary*, Miss Duncan, 10, Dean Road, Willesden Park, N.W.

ALL SAINTS', MIDDLESBROUGH: *Secretary*, Rev. J. S. L. Burn.

EAST MOLESEY: *Secretary*, Rev. R. Germon.

SUDBURY, SUFFOLK: *Secretary*, Miss Anna Palmer, Lyston Hall, Long Melford, Suffolk.

SYDENHAM: *Secretary*, Rev. C. P. Banks, St. Philip's Vicarage, Sydenham, S.E.

COUNCIL.

President, Right Reverend Hon. A. J. R. ANSON.

BISHOP OF LICHFIELD.
Very Rev. DEAN OF ST. PAUL'S.
Rev. HENRY LOWER.
The Lord CLINTON.
HERBERT BARNARD, Esq.
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J. A. SHAW STEWART, Esq.
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J. W. ALCOCK STAWELL, Esq.
HENRY A. GREIG, Esq.
Rev. J. W. GREGORY.
Rev. W. ST. JOHN FIELD.
Rev. W. ERNEST HOBBS.
Mrs. ANSON HORTON.
Mrs. LEWIS KNIGHT.

TREASURER.

VICTOR A. WILLIAMSON, Esq., C.M.G., 32, Lower Belgrave Street, S.W.

SCOTCH TREASURER.

Captain HAMILTON DUNLOP, R.N., 20, Nile Grove, Edinburgh.

GENERAL SECRETARY.

Rev. Canon LIDDELL, Romeland, St. Albans.

SECRETARY AND TREASURER FOR THE FARM.

HENRY A. GREIG, Esq., 12, Lansdowne Place, Blackheath Hill, S.E.

CLERICAL SECRETARIES.

The Rev. C. E. BOWDEN, All Saints' Parsonage, Glencarse, Perth.
 The Rev. Canon FISHER, St. Peter's Vicarage, Bournemouth.
 The Rev. Hon. J. GREY, Houghton-le-Spring, Fence Houses.
 The Rev. W. E. HOBBS, Ocle Pychard Vicarage, Hereford.
 The Rev. C. C. LEDGER, 12, Chester Road, Sunderland.
 The Rev. W. G. LYON, France Lynch Vicarage, Chalford, Stroud.
 The Rev. EDMUND P. NICHOLAS, Worfield Vicarage, Bridgenorth.
 The Rev. W. J. PEARSON, Ardwick Lodge, Beverley Road, Hull.
 The Rev. S. E. PERRY, Littleport Vicarage, Ely.
 The Rev. H. SOMERS-COCKS, Staple Fitzpaine Vicarage, Taunton.
 The Rev. C. SWAINSON, The Rectory, Old Charlton, Kent.
 The Rev. J. TREVASKIS, St. John's Vicarage, Nottingham.

LADY CORRESPONDENTS.

Mrs. ANSON-HORTON, Catton Hall, Burton-on-Trent.
 Miss GREAVES, Barncote, Reigate.
 Mrs. HARRISON, 35, Burnbank Gardens, Glasgow.
 Miss HORNER, 43, Bathwick Street, Bath.
 Miss HOPE (of Luffness), 47, Montagu Square, W.
 Mrs. HOSKINS, Hoddesdon, Herts.
 Miss LOCKE KING, 16, Gloucester Place, Portman Square, W.
 Mrs. LEWIS KNIGHT, Deanery, Lincoln.
 Lady GWENDOLINE O'SHEE, Gardenmorris, Piltown, Ireland.
 Mrs. EDWIN SERCOMBE, Wohlgelegen, Bournemouth.
 The Lady VERNON, Poynton, Stockport.
 Miss F. WILLIAMS, Corner House, 31, Rectory Place, Woolwich.

Correspondent for Altar Linen.

Miss M. E. HAMILTON, Charters, Ascot.

Correspondent for Collecting Boxes.

Countess of KINGSTON, Kilronan Castle, Keadue, Carrick-on-Shannon.

Correspondent for Indian Work.

Miss WEBSTER, Bartley Green, near Birmingham.

Correspondent for Church Embroidery, &c.

Mrs. WASBROUGH, 13, Phillbeach Gardens, S.W.

Receiver of Parcels and Packer.

Miss MOUNTAIN, 6, Charlwood Houses, Midhope Street, King's Cross, W.C.

LADY CORRESPONDENT IN THE DIOCESE.

Miss BOYCE, Qu'Appelle Station, Assa., Canada.

Directions for Lady Correspondents and Local Secretaries.

Lady Correspondents should make their return to the Treasurer yearly. All remittances for any current year should be made to Messrs. Coutts *before the 20th December at the latest*, and the return sent in to the Treasurer, V. A. Williamson, Esq., 32, Lower Belgrave Street, S.W., as soon after as convenient. Any Lady Correspondent wanting the printed forms for making the return can be supplied on application to the Treasurer.

N.B.—All money should be paid to Messrs. Coutts, to account of "*The Qu'Appelle Diocesan Fund*."

NOTICES.

CHURCH NEEDLEWORK.—Workers, and subscriptions towards purchase of materials, *are greatly needed*.

It is requested that anyone who will undertake to do some needlework for any of the Churches, or who will contribute towards the purchase of materials, &c., will write to Mrs. Wasbrough, 13, Philbeach Gardens, S.W., who has undertaken to organise and direct the work, so that the needs of the various parishes may be, as far as possible, met systematically. Pieces of silk, velvet, &c., can be utilised if sent to Mrs. Wasbrough.

Size of all Altars in the Diocese: length 7 feet, width 2 feet 3 inches, height 3 feet 3 inches.

Correspondence about Altar linen or surplices should be addressed to Miss M. E. Hamilton, Charters, Ascot.

DIRECTIONS FOR WORKING PARTIES.—*Useful and inexpensive* clothing of all kinds is very acceptable. Wall pockets are much liked, also sofa cushions and pin-cushions, *not stuffed*. Knitted things of every description, especially long comforters and mitts. A receipt for the last-named can be had on application to Mrs. Wasbrough, 13, Philbeach Gardens, S.W. Children's vests, &c., should be made with *long sleeves*. All woollen materials can be bought of far better quality and at a lower price in England than in Canada. If working parties would with their kind contributions also (as some have already done) send a few shillings towards the cost of shipping, &c., they would relieve the mission funds of a considerable burden. All gifts of Church work, articles for sale, &c., will be acknowledged in the OCCASIONAL PAPER.

PARCELS.—All parcels for the Mission should be sent to Miss Mountain, who will be glad to receive contributions, however small, towards the expenses of freight. *The name and address of the sender should be written on the outside of each parcel, and a letter should be sent by post at the same time, stating the contents of the parcel, the value at cost price, and the name of the person for whom it is intended* (unless it is for the general use of the Mission). Articles for bazaars should *not* have prices affixed, as this increases the duty charged on entering Canada. Miss Mountain will be glad if *each article* sent is ticketed with the name of the sender. This will ensure each gift to the Mission being acknowledged by Miss Boyce on its arrival at Qu'Appelle. The kind senders of parcels are earnestly begged to pay attention to these directions, as by so doing they will save a great deal of unnecessary trouble and correspondence.

COLLECTING BOXES FOR THE MISSION, price 4d. and 6d., may be had on application to the Countess of Kingston, Kilronan Castle, Keadue, Carrick-on-Shannon.

BOOKS.—Books of all kinds are very welcome to the Clergy and others working in the Diocese. They are needed for Sunday Schools, for Parochial Libraries, and for the personal use of the Clergy, and therefore stories, biographies, travels, books of theology, &c., are equally useful. Light reading for the long winter evenings is frequently asked for. The book postage to Canada is *the same as to any part of England*, viz., a halfpenny for two oz. Anyone who has old books or magazines to give away, or who is willing to send new books from time to time, is asked to write in the first instance to Miss Hope, 47, Montagu Square, W., who will send the address of the parish or Clergyman to whom they will be most useful. The titles of the books should be given, and it should be stated whether they are old or new.

Contributions towards a small fund for purchasing second-hand books and cheap editions of standard works, and also towards their postage, will be gratefully received by Miss Hope.

NEWSPAPERS AND MAGAZINES.—Rev. W. E. Hobbes, Ocle Pychard Vicarage, Hereford, keeps a Register of the periodicals posted to the Qu'Appelle clergy by friends of the Mission. He will gladly send a name and address to anyone wishing to forward a newspaper or magazine.

“LOVE FOR THE CHURCH,” a sermon preached in Woolwich church by Bishop Anson, can be had on application to Mrs. Knight, Deanery, Lincoln. Price 3d.

OCCASIONAL PAPER.—Application for copies should be made to Mrs. Knight, Deanery, Lincoln, who can supply back numbers, if required, and to whom notice of change of address should be given.

AGENTS.

Messrs. DICKESON and STEWART, 4, Queen Victoria Street, London, E.C.

BANKERS.

Messrs. COUTTS, Strand, W.C.

Summary of Notices.

Send *Parcels* to *Miss Mountain, 6, Charlwood Houses, Midhope Street, King's Cross, W.C.*

Apply about *Church Needlework* to *Mrs. Wasbrough, 13, Philbeach Gardens, S.W.*

Apply for *Occasional Papers* to *Mrs. Knight, Deanery, Lincoln.*

Apply for *Collecting Boxes* to the *Countess of Kingston, Kilronan Castle, Keadue, Carrick-on-Shannon.*

Apply for information about *Indian Work* to *Miss Webster, Bartley Green, Quinton, near Birmingham.*

Apply for *directions as to forming Local Branches of the Association* to *Rev. Canon Liddell, Romeland, St. Albans.*

IMPORTANT NOTICES.

It is requested that henceforward all remittances to Messrs. Coultts and Co. may be paid to the "QU'APPELLE DIOCESAN FUND," and not to the "Assiniboia Church Fund" as heretofore.

V. A. WILLIAMSON, *Treasurer.*

The Editor asks to be allowed to assume that, *unless a special intimation reaches her to the contrary*, all those who receive this OCCASIONAL PAPER desire to continue to receive each number as it is issued; and further, that they will undertake to contribute, in the way most convenient to themselves, a sum of NOT LESS than One Shilling a year, either as payment for this paper, or to some other fund of the Mission.

Mrs. Wasbrough's sale for the Diocese has been postponed till February 6th. Any contributions of plain work, china, or fancy articles will be welcome, and can be sent at any time to 13, Philbeach Gardens, Earl's Court, S.W.

Contributions in money to any of the objects named in the OCCASIONAL PAPER may be sent at any time to Mrs. Knight, The Deanery, Lincoln.

A leaflet giving a short account of the work and needs of the Diocese is now ready, and can be had gratis on application to Rev. Canon Liddell, St. Albans. Associates and friends may find it useful to enclose in letters, &c.

The Rev. L. Dawson, who has worked both among the Colonists and Indians in the Diocese, has kindly offered to speak or preach for the Mission. His address is Halinghyrst, Warham Road, Croydon.

LETTER FROM THE BISHOP.

*St. John's College, Qu'Appelle Station,
December, 1893.*

MY DEAR FRIENDS,—The New Year opens with many anxieties for the Church at home; and I fear it will make the work of the friends of our Association considerably more difficult. There are some who have withdrawn or diminished their subscriptions. That of course is a matter for their own judgment, and I have no word to say, except that the Diocese is grateful to them for their help; their offerings given for love of our Lord to His poor Church in Qu'Appelle have done more than they or I can tell. Still I want generally to state our present needs, and to say that they are not less than before. We do grow however slowly in self-support; we have now three self-supporting Parishes, but with this the demand on our funds does not diminish. As a town

grows large enough to support itself, other places which were served from it with occasional Services grow too, and now demand more Services. To provide these is the continual anxiety of the life of a Bishop—not the work that he can do, but these constant needs, and the impossibility of meeting them. It is not only a question of ministering to the scattered children of the Church to-day, but the question of the future—the future of the Church in this country—a question on which we feel so much depends for the Church and for North West Canada.

We have three sources of income:—

(1) *The grant of S.P.G.*—She is the Church's great Missionary Society and the nursing Mother of the Church in the Colonies. If only the offerings of Church people annually to S.P.G. were more liberal, we should not need to beg, and I for one do truly wish that our Association could be one for prayer only, and all offerings come through the S.P.G. For the present year we have a grant of £950, and £50 for the College.

(2) *Local Sources.*—This it is my whole aim to develop, as the hope of the future. While we receive so much in charity I would remind you that the amount contributed by people here is in proportion vastly greater than people at home give for Church objects. One parish made up entirely of farmers, and with less than fifty Church families, gives over £140 for its clergyman, besides the other expenses of the Church. It is most difficult to raise any money here now—people say harder than it has ever been—for while people are getting on, that is, have more stock, &c., prices are so low they can sell nothing.

(3) *The Home Association*, which has hitherto sent the Bishop £500 a year.

I hope you will forgive me for writing a letter all about money; if excuse I need, it is that I am only recovering from a bad attack of influenza, and being unable to get out I am considering how the clergy stipends are to be paid on December 31st. My only means is to lend some of the money I have collected for the Clergy Endowment Fund.

I heartily pray that you may, with all Christ's people, *pray* as well work more earnestly this year for the good of His Church. It is good to remember in all our anxieties that the solution of the questions that perplex us, is found in Christ and His Gospel, and only found by us as we are working *in*, and so with Him. Such work finds its life in prayer. May 1894 bring you many happy days.

Your friend in Christ Jesus,

W. J. QU'APPELLE.

DIOCESAN NEWS.

QU'APPELLE STATION.—October 1st, being the nearest Sunday to the festival of St. Michael and All Angels, was fixed for the Harvest Thanksgiving at St. Peter's Pro-Cathedral. The Services began with a Celebration at 8, followed by Matins, and a Choral Celebration at 11, when the Rev. H. A. Holmes (Principal of St. John's College) was the preacher. At 3 p.m. there was Service for the children of the Sunday School, when Mr. Holmes explained the nature of the Harvest Thanksgiving and Festival. The Services of the day were concluded by Choral Evensong at 7 p.m., when the Rev. A. E. King, Vicar of St. Philip's, Sydenham, preached from Leviticus xxiii. 10, 11. All the services were very well attended. On All Saints' Day the Rev. J. P. Sargent was instituted to the vicarage of St. Peter's. There was Evensong with a sermon by the Bishop, after which the institution took place, with special prayers.

WHITEWOOD.—The Rev. W. H. Green has resigned the charge of Whitewood and accepted work near Ottawa. He will be greatly missed in Whitewood and Wapella.

CANNINGTON MANOR.—The Harvest Festival Services were held on Sunday, September 17th. The Services consisted of Celebrations at 8 and 10.30, Matins at 11.15, and Evensong at 6.30. The Rev. G. N. Dobie preached both in the morning and evening. The Bishop paid his first visit to the parish on Sunday, October 1st. Most unfortunately it was so wet during his stay that a visitation of the whole parish was impossible. On Monday, October 2nd, a reception was held for the Bishop in the Town Hall, when Mr. Dobie in a brief speech explained the object of the meeting. Dr. Hardy, as people's churchwarden, then read an address of welcome, to which the Bishop responded in a few kind words of thanks and encouragement.

The Agricultural Show was held on October 3rd, when the Ladies' Guild held their annual sale in the Town Hall. The work stall was very prettily arranged, and was so eagerly sought after, that before the evening every article was disposed of. The proceeds amounted to almost £16.

FORT QU'APPELLE.—The members of the Working Guild of St. John's Church held a fancy sale and refreshment table on the grounds of the Agricultural Show, on September 29th, when about £12 was realized.

On Sunday, October 22nd, which was kept as the Harvest Thanksgiving at St. John's Church, the Bishop preached twice, as well as at All Saints, Katepwe, when a large congregation assembled to meet him.

At Katepwe the Harvest Thanksgiving Services were held on October 15th, when the congregation fairly overfilled the Church.

MOOSEJAW.—The Rev. H. J. Bartlett, Rector of Regina, held a Mission here from November 11th to 20th.

FORT PELLY.—Mr. Dee writes: "The building (the new house) is now completed, and we have been living in it for the last six weeks. It is a good substantial log house, with shingle roof, two rooms downstairs and four bedrooms, and as it is plastered on both sides, I trust it will prove to be warm in the winter. The expense has been almost double my first estimate, as the old house proved to be so rotten that very little could be used again, and so new material had to be bought. It was really fortunate that we moved out in time or we might have had the house down over our heads. Some of the logs actually broke in two as they were being lifted down, so you can imagine how bad it must have been. I find that I shall be personally responsible for about \$200 (= £40) debt, unless the Executive Committee will make a further grant, which I dare hardly hope."

Will not some of our readers send a little help? Any sums will be very gratefully received by Mrs. Knight, Deanery, Lincoln.

We have heard lately of a very serious need felt by many of the clergy of a travelling set of Altar Vessels, to be used at the Services held in the out Stations. Each Church ought to have a full-sized and a small set; and we shall be glad of offers to supply the Vessels, or of money to buy them. They will be the property of the Parish to which they are given, and will not be liable to be removed when the clergyman leaves the Parish. We hear that several sets are wanted, and as we have not a complete list of the Parishes without them, it will be best to send them out to the Bishop to allot to the various Churches. Contributions may be sent to Mrs. Knight.

DIOCESAN STATISTICS.

We find from the tables published in the Journal of the Synod that between Easter 1892, and Easter 1893, there was an increase on the previous year of three Clergy, six Lay Readers, 72 Communicants, and of 170 children in Sunday Schools. On the other hand the estimated Church population of the Diocese has decreased by 172; the Baptisms were 67 less than in the previous year, the number of marriages remaining the same; and those confirmed numbered sixteen less. (It must be remembered, however, that for six months of the period under review the Diocese was without a Bishop.) The Stations at which Services were held were ten fewer; the contributions towards the support of the Clergy increased, while those for other purposes diminished, but there was a slight increase on the total sum contributed towards Church objects.

ASSOCIATION NEWS.

BOURNEMOUTH.—A meeting of Associates was held in the Transept of St. Peter's Church on December 1st, at 12.45, when Bishop Anson addressed them. The Branch is not a very flourishing one, but it is hoped that a fresh start may be made in the new year. In answer to a request made for travelling sets of Altar Vessels for the Clergy at Touchwood and in the Souris District, two sets (one new) were promised at the meeting.

DURHAM.—The Rev. P. A. M. Sullivan, Local Secretary, sends the following most encouraging report of the doings of the Branch during the past year.

Ash-Wednesday.—Evensong and Sermon by the Bishop-Designate, in St. Margaret's Church.

March 1st.—Meeting in St. Giles's Parish Room; Address by the Bishop-Designate; £3 10s. 8d. collected.

March 2nd.—Celebration in St. Giles's Church; Celebrant, the Bishop-Designate. Offertory for Qu'Appelle.

Thursdays in Lent.—Celebration Offertories in St. Giles's Church for Qu'Appelle. £3 8s. 4d.

March 29th.—Evensong and Sermon by the Bishop in St. Oswald's Church. Offertory for Qu'Appelle.

Maunday Thursday.—Celebration in St. Giles's Church, the Bishop Celebrant; and formation of Branch of Qu'Appelle Association by the Bishop.

June 24th.—Festival Celebration with offertory for Qu'Appelle, and the Office of the Association said in St. Giles's Church.

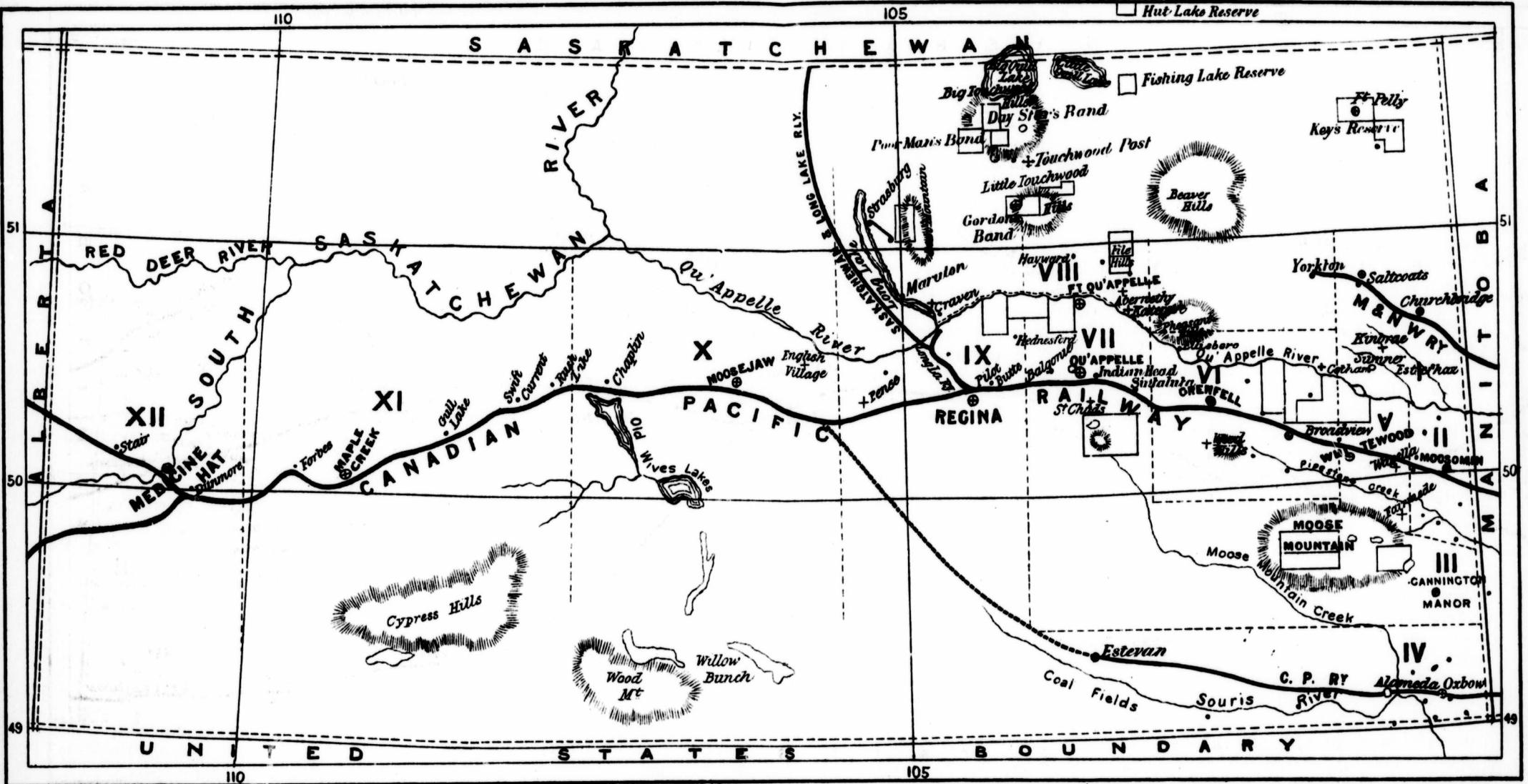
July 15th, 21st, Oct. 25th, Nov. 22nd, Dec. 6th.—Office said in St. Giles's Church.

December 1st.—Celebration Offertory for Qu'Appelle.

Knitting parties have been held each Wednesday from October 11th to December 6th, inclusive. Parcel sent to the Bishop November 22nd. A sale in aid of the Clergy Sustentation Fund was held by Mrs. Body on December 5th, when £10 16s. 6d. were realised. Contributions were received from Mrs. Sullivan, Mrs. Hills, Miss Clarkson, and Miss Haggard; and Mrs. Wasbrough sent two boxfuls of various articles. It may be useful to working parties to mention that Messrs. Fleming and Reid of Greenock, will give a discount of 10 per cent. on orders for wool of £1 and upwards, and will pay carriage of parcels, if ordered for "Working Parties held for the Bishop of Qu'Appelle's Mission."

EAST MOLESEY.—The Associates of this Branch number twenty-five at the present time. A series of Lantern Slides illustrating the Events of Holy Week were shown by Mr. Parsons on Monday, March 27th, and the proceeds of the meeting were given to the Qu'Appelle Mission. A meeting was held in the Conservative Hall, on Thursday, June 1st,

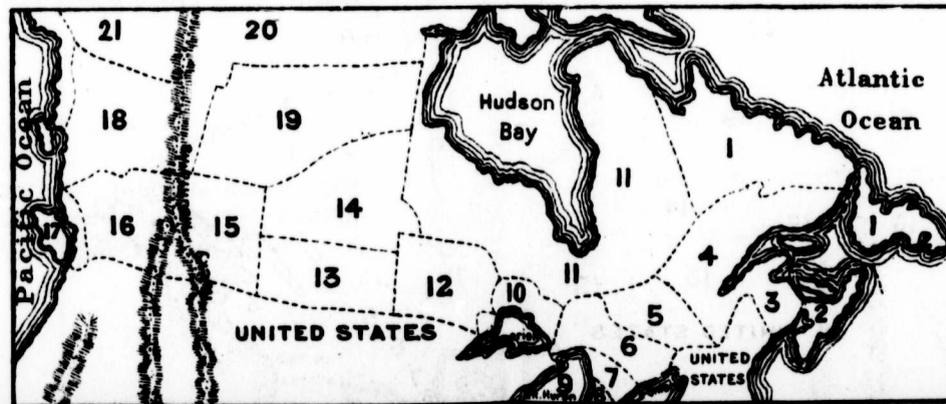
DIOCESE OF QU'APPELLE.



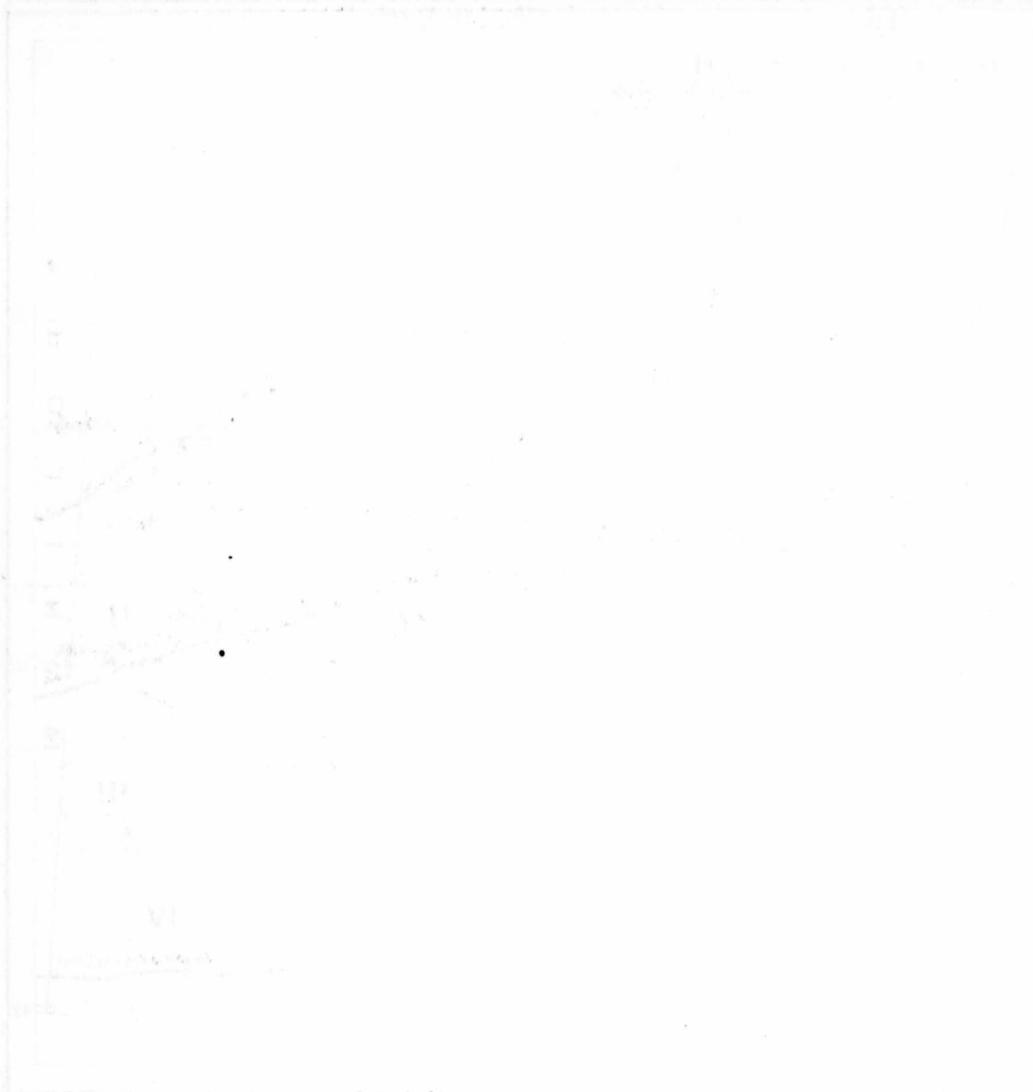
The Diocese is (at present) divided into twelve districts marked as follows:—I. Churchbridge and Sumner. II. Moosomin. III. Cannington Manor. IV. Souris. V. Whitewood. VI. Grenfell. VII. Qu'Appelle. VIII. Fort Qu'Appelle. IX. Regina. X. Moosejaw. XI. Maple Creek. XII. Medicine Hat. There are also Mission Stations on the Indian Reserves at Fort Pelly and Touchwood Hills. ⊕ Denotes Church and resident clergyman as Moosomin; Cannington Manor; Whitewood; Grenfell; Touchwood; Fort Qu'Appelle; Regina; Moosejaw; Maple Creek; Medicine Hat; Saltcoats; Estevan; Oxbow; Qu'Appelle Station. + Denotes a Church as Kinbrae; Wapella; Fairmede; Broadview; Weed Hills; Touchwood; Abernethy; Qu'Appelle Station; Pense; English Village; St. Chad's; Katepwe; Cotham. ○ Denotes a Clergy House, as Sumner; Alameda; The College, Qu'Appelle. • Denotes Schools or Houses, &c., where services are held. ≡ Denotes Indian Reserves.

DOMINION OF CANADA DIVIDED INTO DIOCESES.

1. Newfoundland.
2. Nova Scotia.
3. Fredericton.
4. Quebec.
5. Montreal.
6. Ontario.
7. Toronto.
8. Niagara.
9. Huron.
10. Algoma.



11. Moosonee.
12. Rupertsland (Manitoba).
13. Qu'Appelle.
14. Saskatchewan.
15. Calgary (Alberta).
16. New Westminster.
17. British Columbia.
18. Caledonia.
19. Athabasca.
20. Mackenzie River.
21. Selkirk.



The following table
 shows the results of
 the experiments
 conducted at
 the University of
 Cambridge
 in the year
 1850

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 1850



when the claims of Mission work in general, and the Church's work in particular in Qu'Appelle, were warmly advocated. The Vicar of St. Paul's called on Mr. Germon to explain how this particular Mission was of special interest to the members of St. Paul's Guild. Mr. Germon opened his address by remarking how the Guild asked him about four months ago to suggest some work for them to do. The outcome was that it was decided to do something for the Qu'Appelle Mission as the son of their Vicar was working in it. The result they might see on the stall heavily laden with useful articles of clothing, which he in the name of the Guild asked the Rev. F. H. Tatham to accept. Canon Scott Holland in the course of an eloquent address said that to-day they should assure themselves that Qu'Appelle was *the* spot to which they must direct all their energies. He held that they ought to extend the influence of England, not only over the secular life of the heathen—that could be done by the soldiers, sailors, and tradesmen—but over the spiritual, so they wanted men to go and shed the light of Christian influence over them. But he asked them especially for their sons, cousins, and relations who were settlers in the Qu'Appelle Diocese. Let them think of their brethren who lived in those far-off parts, and not confine their efforts to East Molesey. Let the religious life in Qu'Appelle become real to them through Mr. Tatham, as the life of the Church is best known through individuals who made it; and let the work be done for the sake of Christ their Master.

After a few stirring words from the Rev. R. Digby Ram, the Rev. F. H. Tatham gave some very interesting information about his work. He described the missionaries' modes of locomotion to their parishes, which were sometimes thirty miles square. In winter they used *jumpers* or sleighs, and in the summer a kind of buggy. They had no roads, but "trails," which were very rough, and the difficulty at first was to keep your seat in the buggy. Very few people had servants in the Qu'Appelle Diocese, so that the clergy had to draw water, which soon froze, chop firewood, water and groom the horses, and do numerous other things which were decidedly unpleasant in the intensely cold weather. The summers, however, were very hot, coming on and ending equally suddenly. After pointing out the position of his field of work in Canada, he showed how we were in unity with regard to our public services. There he had, as we have, celebration of Holy Communion at 8 a.m., Matins at 11 a.m., and Evensong at 7 p.m. Between Matins and Evensong, though, the missionaries had to drive a long way from the head station to a smaller branch station to hold a Service. The distance often being ten, twelve, or fourteen miles, this was no small matter. Sometimes incidents occurred to cheer them in their work, as when three young fellows, who had emigrated from Guildford, *walked nine miles* for their Easter Communion. This was just when the hard snow of the winter was beginning to soften, so it could be imagined what eighteen miles of such walking would be. In conclusion, he said that the great difficulty they had to contend with was indifference. The people were most hospitable, and were always

glad to see the missionaries as men, but when they began to talk as clergymen the indifference seemed to come on. They were glad to hear of the old country, and of their friends, but the missionaries were not as a rule welcomed as clergymen, though incidents did sometimes occur to cheer them on their way. He then thanked the St. Paul's Guild for the clothes and other articles worked by its members for the Mission, which he hoped to sell on his return, the proceeds to go to the beautifying of his Church.

The members of St. Paul's Guild, many of whom are also members of the Qu'Appelle Association, met at St. Paul's Vicarage on St. Andrew's Day, and arranged to do some work and to get up a concert soon after Christmas on behalf of the Qu'Appelle Mission.

HINTS FOR MISSIONARY ASSOCIATIONS.

We have received kind permission to insert the following wise counsels which were addressed in the first instance to another Association, but which are equally applicable to our own.

"Some Secretaries find it difficult to know how to act in their respective parishes when two or more of such Associations exist. The General Organizing Secretary has collected the rules of a large number of Parochial Associations; we will consider them under two heads.

"(a) Large Town Branches.

"(b) Smaller Country Branches.

"(a) Every man, woman and child ought to take an interest in Missions. All Parishes should have a Parochial Missionary Association, composed of *President*, the Vicar; *Chaplains*, one of the Clergy; *Secretary*; *Members* who will pray and work.

"*Rules*. Pray for Missions generally, and particularly attend monthly Celebrations of the Holy Eucharist, with intention for Missions generally.

"Attend yearly Celebration, with intention for particular Mission.

"Attend meetings for Intercessory Prayer for Missions in general, with special collects for particular Missions.

"Subscriptions are a difficult matter; money paid into a general fund might be divided between each particular Mission at the Vicar's discretion.

"Those who already subscribe to any foreign Mission might join the (Qu'Appelle) Association.

"A meeting should be held once a year to decide on the Mission to be supported. Accounts published yearly.

"(b) There should be a Missionary Association in every parish.

"Be bold and broad. Suggest the subject to the Vicar without reference to any special Mission at first. Try to stir up general interest. Men should be asked to attend once a year, and give one book; Women every quarter, and make two garments Children should pray once a week, and give $\frac{1}{2}$ d. a month, or garments or toys.

"We must be broad in our sympathies. Never try to push aside any Society or Mission which is already in the field. Our interest is *first* in the Missions of the Catholic Church.

"*Meetings for Intercessory Prayer.* Give great importance to Intercessory Prayer. Emphasize it strongly.

"(a) *Place.* The Church, once a month, by the Vicar's leave. In Oratory in Secretary's or any Member's house. Do *as* we can, and *when* we can. It is an Apostolic way to meet in houses.

"(b) *Conductor.* Vicar or Representative, or Secretary, or any Member in the Secretary's absence.

"(c) *Time.* 1. After Evensong. People cannot be always going to Church.

"2. On the evening before the monthly or quarterly Celebration of the Holy Eucharist.

"3. After Mothers' Meetings.

"4. After Working Parties.

"*Organization of Meetings.* Always have plenty of papers ready to distribute. These should be on a table in a convenient situation, presided over by two active ladies, and furnished with all the literature of the Mission. This is of very great importance; without it much of the interest aroused by the meeting will fall flat.

"*Extension of Association.* Never push, but do all you can. When staying at friends' houses try to stir up an interest in it—in Missions generally—in (Qu'Appelle) especially. Always have something ready."

The beginning of a new year seems a suitable time to make plans for the more thorough carrying out of the objects of our Association, especially as the above "hints" enforce on us, by means of Intercessory Prayer. Surely it would not be difficult in places where a Missionary Association already exists to get the special prayer for Qu'Appelle used at its meetings. What a lever such an additional body of prayer might prove to the work! And what a support it would be to the Bishop and those working with him to know that not only the Members of the Qu'Appelle Association but also a large proportion of all who are interested in Missions were praying for them.

THE SCHOOL SYSTEM IN CANADA.

By BISHOP ANSON.

In the discussions that are now taking place everywhere on the all-important question of the future of our schools, the "Canadian System," as it is called, is frequently alluded to as affording, as some think, an example that might be followed with advantage in this country. It may be well, then, to explain what that system really is, as there seems to be a good deal of misunderstanding concerning it. Its adoption, in its integrity, certainly would *not* be by any means advisable, though it

is just possible, if hardly probable, that it could be adapted to our needs by being carried out to its legitimate issue. The system is really not that of the "Dominion" of Canada, which leaves legislation concerning education to be dealt with by the "Provinces;" but that of the Province of Ontario, which, however, has been almost universally followed in its general outlines by the other Provinces. As regards *religious* education, which, of course, is the chief matter under discussion, it may be briefly said that it allows two kinds of schools, and two only—"Public" and "Separate" or "Dissentient," or "Protestant" and "Roman Catholic." Where the majority of the people are Roman Catholic, and the trustees appoint a Roman Catholic teacher, the "Protestants," or those not Roman, where there are five or more heads of families so desiring it, may demand another school and form themselves into a "district" for the purpose, and, of course, *vice versa* where the public school is a "Protestant" one. When such a "Separate" school is claimed, the persons demanding it are exempt from the general rate, and have to tax themselves and elect trustees for the management of their school. The school shares in the general legislative public school grant according to the yearly average number of pupils attending such "Separate" school. All the schools are entirely free, and every person between the age of 5 and 21 years has the right to attend some school. There are three fundamental laws with regard to religious instruction: (1) No pupil is to be required to attend any reading or study, or to join in any religious exercise objected to by the parent. (2) Pupils are allowed to receive such religious instruction as their parents or guardians approve. But (3) no book is allowed to be used except such as is authorised by the Department.

There are two sections, the Roman Catholic and the "Protestant," of the Board that controls education, and as each has power to control the books used in the school, it is obvious that an immense power is thus given to the Roman Catholics, as even their histories are brightly coloured with their special views; while in the "Protestant" section nothing is allowed that could possibly offend any of the various denominations thus classed together. In the North-West Territories no religious instruction, such as Bible reading or reciting, or reading and reciting prayers (except in a form approved by the trustees, who are elected by those paying taxes for that particular school), or asking or answering questions from any Catechism, is permitted in any school from 9 a.m. to 3 p.m., after which anything desired or permitted *by the trustees may be taught*.

In Manitoba the "Separate" school system was done away with in 1891, and "Religious exercises must be conducted according to the regulations of the Advisory Board. The time assigned is just before the closing hour in the afternoon, but entirely at the option of the trustees, and in all cases *entirely unsectarian*." In Ontario the portions of Scripture allowed to be used in the "Protestant" schools must be taken from selections made by the department, and even the prayers have to be sanctioned. When required by the trustees, the Ten Com-

mandments shall be repeated at least once a week. The clergy of any denomination, or their authorized representatives, have a right to give religious instruction to the pupils belonging to their own form of belief in each school-house at least once a week.

It will be seen that under this system a very grievous wrong is done, especially to the members of our Church, in the arbitrary division of schools into "Roman" and "Protestant," as though the Romanists were the only religious body who had anything *distinctive* to teach their children. But it is a very legitimate question whether the fairest way out of our present difficulties would not be to follow out these lines, and allow *any religious body* that so desired, to tax those who desired to support a "Separate" school. Of course, in this country where there might be several different bodies desiring "Separate" schools, it might be difficult of adjustment; but practically it would probably be found that all dissenting bodies would be willing to have schools in common, and therefore there would be needed schools of three kinds only, viz., Church of England, Roman Catholic, and Dissenting.

From the above it will be clearly seen, I think, how all-important it is that the Church should have *some* schools of its own in Canada, even if it can only help those who are able to afford a Boarding School. It is obvious that under the "Canadian System" the Church has no possibility of teaching even her own children in ordinary school hours, at least any distinctive truths. Under the veil of "unsectarian Protestantism," religion, if it does not cease altogether to be taught, must soon become deprived of all that can give it stability and strength. It must have a solid substratum of *Truth* if it is to be permanent. Moreover, so far as the system has any vitality in it at all, it is nothing less than *an endowment of Dissent*, which, for the most part, is content with a mere emotional religion, such as the Church cannot accept. We are, alas, approaching this state in England, and it will be a lasting reproach to our Church in the future if, strong as she is, and influential as she might be, the present crisis is allowed to slip by without a determined and united stand being made, in some form or other, for the principle of the *right* of her children to be taught, as an essential part of their education, the great truths of their Faith. The Roman Catholics will fight for this principle to the death. Why should not we be as earnest and as faithful in the cause as they are?

It may be interesting to some of our readers to know how the present anomalous system grew up in Canada. I therefore have taken the following history of the system from an interesting book, "The Schools of Greater Britain," by John Russell, F.E.S.S.

An act was passed in the Province of Quebec, in 1824, which provided for the establishment by the *curé*, and churchwardens of each parish of a school for every hundred families. Out of this sprang the present system in that Province, namely, of a Superintendent of Public Instruction, assisted by a council of 25, which is divided into two committees for the government of the Roman Catholic and "Pro-

testant" schools. "Immediately after the union of the two Canadas (Quebec and Ontario), in 1841, a Bill was introduced into the united Parliaments, establishing common schools in each of the two Provinces, and authorising the establishment of 'Roman Catholic Separate schools' in Upper Canada, in cases where the teacher of the public school was a Protestant and *vice versâ*; and 'Dissentient schools' in Lower Canada, in cases where the teacher was a Roman Catholic and *vice versâ*. In 1842, it was considered desirable to supersede this Act by one more applicable to the circumstances and wants of each Province. A school Bill for each Province was accordingly passed by the Legislature. The 'Separate' and 'Dissentient' school provision was, however, retained in each case."

The following extracts are from a letter lately received from a young teacher in the North West:—

"The first of last April I was ready to teach. I took a country school about eighteen miles south of Whitewood; the people there were kind hearted, but the most ignorant class. There was no Church or clergyman there, so I was quite cut off from attending Service, also from receiving the Holy Eucharist. On Sundays a Methodist or Presbyterian student held meetings in the school-house. However, these I never attended. I believe in attending my own, and only my own, Church. Very few of the settlers belong to any Church. It grieved me to see the way the children were allowed to do on Sunday. They were not bad children, but they had never been taught what right was. I spoke to several of the parents about having a Sunday School. They did not object, notwithstanding the fact that I did not attend their meetings. I began at once, delighted to have a work for my Sunday afternoon. I was more than astonished at the children. They did not know even the simplest Bible story. — helped me by sending papers and booklets for the children; my sister in Winnipeg, also friends in Regina, sent me papers and tickets for the smaller children. I had a small class, but they tried to come regularly. They were always ready to learn, and I very soon saw a change for the better. Before I left they knew some Church Catechism, and all had Bibles, which they promised me they would read."

This speaks for itself, and forms a practical comment on the preceding paper on Canadian education. Gifts of books, pictures, cards, &c., suitable for Sunday scholars are very acceptable, and will be gratefully received by Miss Boyce, who will distribute them according to the needs of the various districts. The increase (170) of scholars in Sunday Schools point to the great efforts made by the clergy and teachers to bring up the lambs of Christ's flock in His faith and fear. Let us help them by our prayers and gifts.

A HOLIDAY IN ASSINIBOIA.

It may interest some of the good supporters of the Qu'Appelle Mission to have a short account of my impressions and experiences gained during seven most happy weeks spent last autumn in the Diocese. Ten days rocking upon the sea, and three long days and longer nights passed in the cars of the C.P.R., prepared us to appreciate the hospitalities of the Prairies, and made us doubly glad to be at last at rest in the Bishop's house. The whole party travelling with Mrs. Burn to Qu'Appelle consisted of as many as seven persons, having between us twenty-seven pieces of baggage—of which latter we only lost seven, and even these turned up after two months, to our surprise and joy. Our journey lay through endless deep forests of fir trees, broken at intervals by small clearings, and lucid lakes, and swift-flowing rivers. The logging camps of the Ottawa Pines, and the high ground around piled up with limestone boulders, flew quickly by. We wound round the rocky, wooded shores of the beautiful Lake Superior, along the old trading route of the Hudson Bay Company. The "Sleeping Giant," and "Thunder Bay," and "Fort William," were passed, and now we broke into more open country, and rushed on towards Winnipeg—the capital of Manitoba, the great Red-River settlement, and Prairie City—famous for its wheat and furs, and famous, too, for the great "boom" that burst, and the fortunes that were made and lost in an hour. Forward, still westward now for some 400 miles, and Qu'Appelle Station is reached. The Bishop's house is two miles off; a wooden house standing between, and joined to the School and S. John's College. The country here is pretty, with wide stretches of open Prairies, varied by thin belts of trees and scrub, and patches of stunted birch and willow, not unlike some English park, though of course unenclosed and unbounded. Further on around Regina, the Prairie represents a most dreary scene; often for long distances there is nothing to relieve the eye, or break the dull monotony of the scene—absolutely nothing but earth and sky, with an horizon as unvaried as the ocean—not a scrub, or bush, or rock, or elevation to be seen, only a few lonely homesteads widely separated, making the desolation more apparent. The soil, however, is very productive, being composed of rich black loam, twenty feet in depth, that grows the best hard wheat in the world. Some parts of the Prairies, as around Fort Qu'Appelle, have lakes and hills and woods and bluffs, which make the country really lovely. The Prairies have a strange, wild beauty of their own—with their gorgeous sunsets, and their springtide carpet of roses and flowers, and their red and golden autumn tints, and their virginal robe of white. The air is strong and dry, and exhilarating, and the sky unclouded, while a sense of freedom braces the nerves and raises the spirits. Many varieties of butterflies and beetles abound, and curious red or green grasshoppers make a strange metallic clatter with their long wings. In the vicinity of water, birds of all sorts are plentiful, and flocks of geese rise like streaky clouds over the horizon, and as they

cross and interlace, and fall and rise, trace patterns and figures of endless devices across the sky. The stately peregrine hawk and other varieties of falcon poise and swoop and dart upon their broad wings. On the lakes wild fowl are in countless thousands, and upon the open Prairie "prairie chickens" (or grouse) rise heavily upon the wing, while in the "bluffs" and small forests, the partridge, untrue to his tradition, mounts with a "chuck" of defiance into the trees. Small ground squirrels, and yellow-striped "chipmunks" run upon the ground or climb the brushwood, while upon the very trails the mischievous "gopher," with great soft eyes, sits up till the approach of the traveller warns him to pop into his hole. Myriads of mosquitos and black flies are less pleasant neighbours, and make parts of the country almost unbearable for man and beast during the summer months.

The Churches which stand in the little settlements are well cared for and well appointed. I had the privilege of celebrating the Holy Communion, and preaching in Qu'Appelle Pro-Cathedral and Qu'Appelle Fort Church, as well as in the Bishop's Chapel. Churchmen are proud of their Churches, and value highly the ministrations of their clergy. Canadians look for a high standard in their clergy, and will have only the best men, and in the Diocese of Qu'Appelle they are not disappointed. The warmest attachment generally exists between Priest and people. Owing to the kind consideration of the clergy, I did very little ministerial duty. The out-lying hamlets, or small settlements, are served from the nearest Church, and very hard, and even dangerous, must the long drives be in winter, when the thermometer is below zero, and the trails are almost obliterated. The Priest of the North West territories needs a strong physique, a courageous heart, and firm faith in the defence and guidance of God. The lonely homesteads receive with pleasure the visits of their clergy, and with few exceptions are most friendly and hospitable. Hopefulness and perseverance characterise the work of the Church in these far-off lonely regions, and many attached and earnest laymen loyally back up their clergy.

The dollar is a scarce commodity in many parts, but Churchmen are very liberal, and support their Church to the best of their power—putting their offerings regularly in little envelopes to be presented at the weekly offertory, a system which ensures systematic and proportionate almsgiving. I heard the kindest expressions of appreciation of the life and work of the late Bishop, who exercised great personal influence upon all who knew him well, and even upon many whose opinions on Church matters differed from his own. Many a man "baching" in an isolated homestead was cheered by the approach of the little buggy (very much down on one side) which carried the Bishop across the endless trails, to bear his message of sympathy and consolation.

I had the pleasure of meeting several of the clergy, and hearing of their work and difficulties, and hopes and encouragements. I believe that some of the best Priests in our Communion are living and working in the Diocese of Qu'Appelle. The Church is certainly gaining ground in the affections of her children, and extending her influence in the vast

Dominion of Canada. It is the duty of Churchmen in the "Old Country" to see that she never lacks the men and means to minister to their brethren who have gone out from amongst us into these cold regions, and to make the way of salvation known among the Indian Braves of the far North West.

I am sure that the readers of OCCASIONAL PAPERS will be pleased to hear that I left Bishop Burn in good health and spirits, busily engaged in visiting his parishes, and in deciding some of the problems connected with the Church of God in his Diocese.

A. EDMUND KING.

CONTENTS OF COLLECTING BOXES, JUNE, 1893.

No. of Box (St. Andrew's Branch, Willesden, per Miss Duncan):—

		£	s.	d.
13	Miss Child	0	3	6
12	Miss Duncan	0	2	6
	Miss Holland	0	2	6
	Miss Vowler	0	0	9
	Rev. A. N. Vowler	0	1	6
	Rev. W. St. J. Field	0	5	0
77	St. Andrew's Sunday School	0	3	6
		£0 19 3		
25	Miss Stepney	1	0	0
31	Miss E. B. Stocker	1	0	0
15	Mrs. Leggatt	0	9	0½
5	Lady Kingston	0	5	0
83	Miss Coventry	1	1	0
110	Mrs. Ledger	0	5	3½
112	Mrs. G. Smith	0	11	0
113	Mrs. Potts	0	0	11
114	Mrs. G. Fenner... ..	0	2	0
115	Mrs. H. G. Scott	0	11	7
116	Mrs. Barclay	0	1	8½
117	Mrs. Melville	0	0	3
118	Mrs. A. G. Durant	0	2	0
119	Mrs. A. Hutchings	0	2	6
1	Mrs. Anson-Horton	1	3	3
29	Miss Tatlow	0	2	0
8	Miss Solomon	0	7	3
6	Hon. Mrs. Bridges	0	3	10
26	Lady E. King Tenison	0	3	0
21	Mrs. Gillett	0	5	0
27	Miss E. Landey... ..	0	3	8
		<u>£8 19 6½</u>		

The attention of Box holders is requested to the direction that the contents of their boxes should be sent in by *June 1* in each year, to the Countess of Kingston, so that they may be offered at the Anniversary Service on S. John Baptist's Day. When sending the money, the *number* of the box, as well as the name of the collector, should be given.

ACKNOWLEDGMENTS. OCCASIONAL PAPER.

It would be a great saving to the funds of the Mission if those who take the OCCASIONAL PAPER would pay the subscription of 1s. It would save trouble and anxiety if the subscriptions were paid in advance. Will those who have paid nothing this year send 1s. in stamps to Mrs. Anson-Horton, Catton Hall, Burton-on-Trent?

The following subscriptions have been received since October, 1893:—Miss Powys; Mrs. Balfour Kinnear; Rev. R. H. Edleston; Mrs. Fetherstonhaugh; Miss Norris; H. Coventry, Esq.; Mrs. Glen-Bott; Mrs. Fripp; Rev. A. J. Hughes; Mrs. J. P. Le Fanu; Miss Horner; Mrs. Leggatt; Mrs. Dickenson; Rev. W. F. Knox; Mrs. Banks; Mrs. Paul Butler; Mrs. Peel; Miss Hill; Miss Wilson; Mr. C. H. Harrison; Miss Maddams; Miss M. Maddams; J. Parker, Esq.; Miss Duncan and Willesden Associates; Mrs. Forsyth.

For 1894: Mrs. H. Clarke; Rev. R. H. Edleston; Mrs. G. Smith; Mrs. Fetherstonhaugh; Mrs. Wilson; Mrs. Ledger; Miss J. G. M. Ledger; Miss Banks; Miss Smith; Miss H. Hall; Mrs. W. Butler.

Any spare copies of Numbers 19, 20, 21, 22, 23, 24, 26, 28, 31, 34, will be gratefully received by Mrs. Knight, Deanery, Lincoln.

Parcels.

Our grateful thanks are due for the following parcels received since October:—
Church Needlework and Altar Linen.—From Mrs. Hutchinson; Mrs. Knight; Hon. F. Barrington; *per* Mrs. Wasbrough; Mrs. Scott.

Clothing.—From *Miss Norris; Houghton-le-Spring Working Party, *per* Mrs. Hills; *Durham Friends and Associates, *per* Mrs. Sullivan; Miss Maddams.

Books.—From Mr. A. E. Baker (two parcels); Miss Humphry; Miss A. Anson. Also a parcel for Mr. Hardyman.

The following parcels were sent to Mrs. Burn, and taken out by her:
Church Needlework.—From Mrs. King; Mrs. Knight; Miss Carson; *per* Mrs. Wasbrough.

Clothes, &c.—From Lady Emma Talbot; Mrs. Ledger; Miss Anna Palmer; Rev. W. Lyon; Miss King; Miss Horner.

Books, &c.—From Miss Anna Palmer; Mrs. Sullivan; Mrs. Loxley; Mrs. Watkins; Miss Pickerton Evans; Mrs. Richmond; Mrs. Richardson; Miss Richardson; Mrs. Rendall.

Mrs. Wasbrough wishes to thank the following ladies, who have kindly sent contributions to her sale: Miss Jackson; Miss Webster; Mrs. Wright; Hon. Mrs. Mitford; Mrs. and Miss Wilson; Mrs. Dickenson; Miss Austin; Miss Hall; Miss Hope; Miss Boggis; Mrs. Balston; Miss C. L. Johnstone; Mrs. Knight; Miss Brown; Miss E. Archer Houblon; Miss Forbes; Mrs. Wollaston Pym; Anon.

She will be glad of more parcels, especially of plain work, to be sent to her by the end of January.

* Who also kindly sent contributions towards freight.