

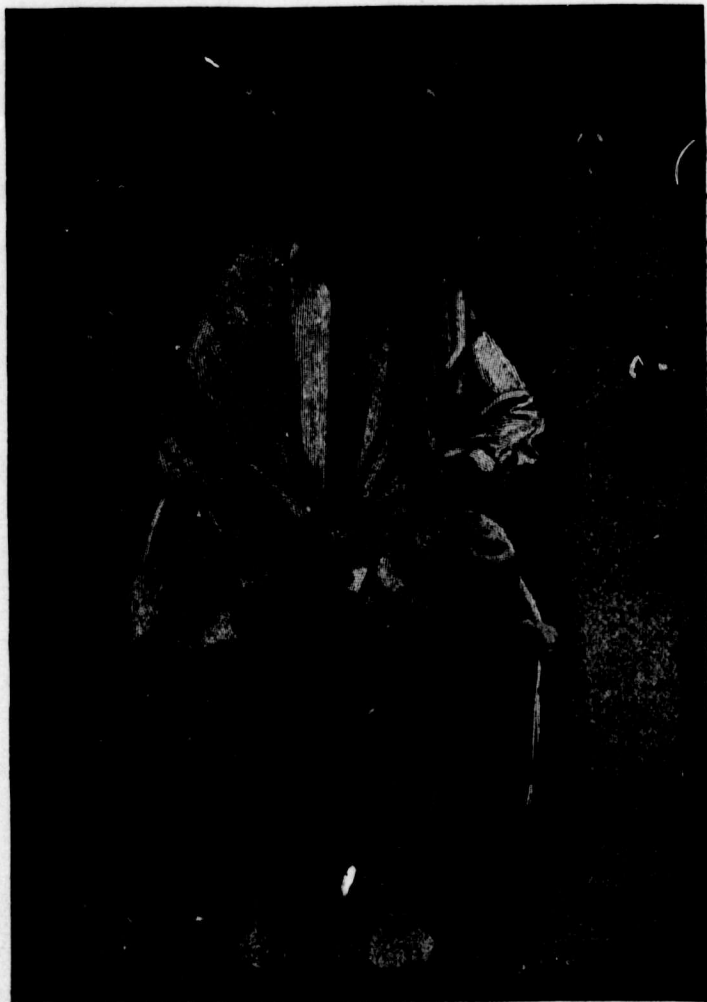
*February, 1899.*

*Yearly Subscription, 1s.*

OCCASIONAL PAPER, No. 55.

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

THE FIRST BISHOP WAS CONSECRATED JUNE 24TH, 1884.



**PAS-QAAW.** An Indian Chief, a Grandson of the Chief who made the  
First Treaty with the Earl of Selkirk.

**ANGLICAN CHURCH OF CANADA  
GENERAL SYNOD, ARCHIVES**

# 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 4d.), which can be obtained from the General Secretary.

It is also desirable that they should be present at the Annual Meeting on, or in the octave of 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.

## COUNCIL.

*President*, Right Reverend the Hon. A. J. R. ANSON, D.D.

HERBERT BARNARD, Esq.

Rev. C. P. BANKS.

Rev. JOHN BURN.

Rev. H. B. CARTWRIGHT.

Rev. LEONARD DAWSON.

Rev. W. ST. JOHN FIELD.

Rev. J. W. GREGORY.

HENRY A. GRIEG, Esq.

Rev. W. ERNEST HOBBS.

Rev. A. E. KING.

Rev. ARTHUR KRAUSS.

Rev. HENRY LOWER.

Rev. W. G. LYON.

The Lord NORTHBOURNE.

J. W. ALCOCK STAWELL, Esq.

J. G. TALBOT, Esq., M.P.

V. A. WILLIAMSON, Esq., C.M.G.

JOSEPH WRIGLEY, Esq.

Mrs. BURN.

Mrs. ANSON HORTON.

Mrs. LEWIS KNIGHT.

The Lady NORTHBOURNE.

Rev. Canon LIDDELL, *Secretary*.

## TREASURER.

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

## ASSISTANT TREASURER.

H. A. GRIEG, Esq., 12, Lansdowne Place, Blackheath Hill, S.E.

## GENERAL SECRETARY.

Rev. Canon LIDDELL, Welton Vicarage, Daventry.

## DEPUTATION SECRETARY.

Rev. W. G. LYON, Twynning Vicarage, Tewkesbury.

## CLERICAL SECRETARIES.

The Rev. C. E. BOWDEN, Ellough Rectory, Beccles.

The Rev. H. B. CARTWRIGHT, St. Augustine's, Canterbury.

The Rev. Canon FISHER, St. Peter's Vicarage, Bournemouth.

The Rev. W. E. HOBBS, Ocle Pychard Vicarage, Hereford.

The Rev. C. C. LEDGER, Pelton Vicarage, Chester-le-Street.

The Rev. EDMUND P. NICHOLAS.

The Rev. W. J. PEARSON, Ardwick Lodge, Beverley Road, Hull.

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).

Mrs. HOSKINS, Hoddesdon, Herts.

Miss LOCKE KING, 16, Gloucester Place, Portman Square, W.

The Countess of KINGSTON, Kilonan Castle, Keadue, Carrick-on-Shannon.

Mrs. LEWIS KNIGHT, Eastnor House, Malvern Link.

Lady GWENDOLINE O'SHEE, Gardenmorris, Piltown, Ireland.

Miss F. WILLIAMS, Corner House, 31, Rectory Place, Woolwich.

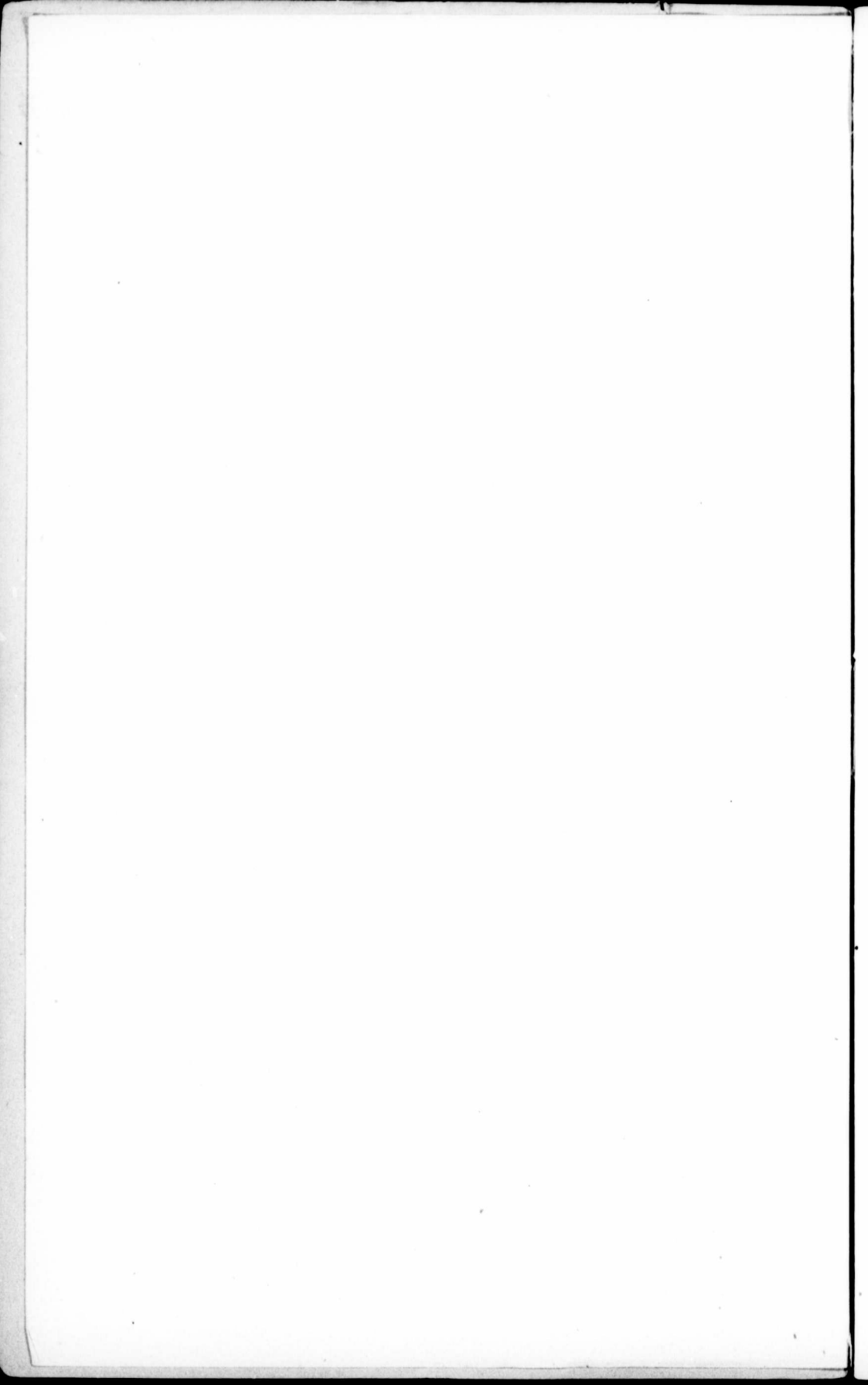


## IN MEMORIAM.

AUGUSTA THERESA ANSON-HORTON.

We deeply regret having to announce the death of Mrs. Anson-Horton, which took place in London on Friday, January 27th. Mrs. Anson-Horton had been seriously unwell for some weeks, but she seemed almost completely to have recovered, and had determined to return to her home at Catton, near Lichfield, when another attack came on and she passed away quite suddenly and peacefully. Mrs. Anson-Horton was one of the first—if not quite the first—to join the Association for the support of the Diocese of Qu'Appelle, and she ever remained its most constant, earnest, and indefatigable helper. Indeed, it is not too much to say, that if it had not been for her energetic help, wise counsels, and persistent endeavours to enlist all her friends in the early days of the Association, especially, it is very doubtful whether the work could have been carried on. For many years she edited and managed our OCCASIONAL PAPER, only giving it up when she ceased to live in London, but to the last she bore the expense, which was often very largely in excess of the receipts. This is not the place to speak of personal matters, or we might say much of the warm sympathy with which she was ever ready to greet those who had been workers in the field, on their return to England. Very many we are sure, have been cheered and encouraged by her evident interest in all that concerned the work in which they had been engaged. She will be very widely missed, but by none more than by those who have the interest of our Diocese at heart. Their gratitude, and their prayers follow her to the peace of Paradise.—R.I.P.

---



# The Occasional Paper.

NUMBER 55

FEBRUARY, 1899.

**Correction.** The address of the Rev. ARTHUR KRAUSS, editor and publisher of the OCCASIONAL PAPER, is now *Pirbright Vicarage, Surrey*, instead of *Branksome, Bournemouth*.

We are sorry to be obliged again to call the **Occasional Paper.** attention of our readers to the subscription list, but the fact is that the small subscription of one shilling does not come in with the regularity we could wish. It would relieve the pressure upon the general funds of the Association if every one would send the form which accompanies this number with one shilling in payment of the subscription for the year which is just opening. Our last number, issued in November, cost barely less than three-pence for every copy sent out, and there were very nearly nine hundred copies. A glance at our "Acknowledgments" will show how very little money has been sent by our readers since the account was published in November. We were then £15 7s. 7d. in debt, of which £10 2s. 6d. was due to the printer, and £5 5s. 1d. to the publisher. Since then we have received £10 from the general funds, and other sums have reduced the debt to £2 15s. 4d. to the publisher, and a bill has just come in from the printer for £6 19s., making the total of debt to amount to £9 14s. 4d.

The Editor asks those who receive two copies—that is, one from the Secretary of a local branch of the Association and one from himself—to be so kind as to inform him of the fact. One of the Clerical Secretaries writes: "Only a very few of my associates send their shillings to me, though all on my list receive the paper; I think many of them send to you." In this case these associates who send their shillings to the Editor must receive two copies—one from the Editor and one from the Secretary. As each copy costs within a fraction of 3d., a considerable saving might be made if we can avoid sending duplicates. Again, one Secretary receives forty-five copies for distribution; his remittance in payment of this is *nil*. Another associate, receiving thirty copies and doing good work for the Association, has remitted nothing on account of the OCCASIONAL PAPER. We do not wish to limit the circulation of our paper, but we do wish most heartily to save the general fund, the expense of keeping up the present circulation, and the cost of the paper is so small that we are afraid that that is the reason why our friends so often forget to send the amount. We believe that interest in the Mission is maintained by our paper, and also that many small, and even large, gifts find their way to places where they are needed by means of our pages. The constant cry for more help, both of men and

money, is very urgent. It is impossible to believe that those who have any interest whatever, either direct or indirect, in the Diocese of Qu'Appelle can think it a burthen to send the very small sum which is asked to support the paper which gives information about the Diocese.

**The Bazaar for  
the Q'Appelle  
Clergy Endow-  
ment Fund.**

We have to thank our correspondent for the very full report of the Sale of Work, and we are sure that all who are interested in the Diocese will feel that many and great thanks are due to all those who have worked so willingly to make the venture a success.

---

### THE BISHOP OF THE DIOCESE.

The Bishop, writing from Indian Head on December 8th, 1898, says:—

“I regret very much that, owing to my constant travel in the Diocese during the past few months, I have been compelled to appear negligent in the matter of letter writing. Perhaps my best apology will be to send you some account of my journeyings which may appear in the next copy of the OCCASIONAL PAPER.

“On September 17th I went to Wapella and held services there, and at Whitewood on the following day. The Church people at Wapella are showing a very hearty interest in Church matters. During the past few months they had built a small house for the Deacon in charge there, the Rev. J. W. Fogarty, they had built also a stable, and placed a substantial fence round the Church property, besides paying off ten dollars of their Church debt.

“The following Thursday I paid a flying visit to Moosejaw, and spent the night at Estevan, where the Rev. G. P. Terry is now the resident clergyman. At each place I conferred with the clergyman on several points in their work, and arranged for the visitation of the section houses along the line of rail between the two places. Mr. Terry is to hold Services at the section houses between Drinkwater and North Portal. In addition to this, he holds regular services at Estevan, Roche Percee, and Alameda. From Drinkwater to North Portal the distance is 106 miles, and from Estevan to Alameda 34 miles, so that Mr. Terry has nearly 150 miles of railway in his charge.

“On Friday, September 23rd, I left Estevan for Gainsbro'. Here I remained until the Sunday night. On the Saturday evening I met the Churchwardens and Vestry, and arranged with them for their first *resident* clergyman. On the Sunday we had two services, which were attended by very good congregations, and a very hearty and united spirit seemed to prevail.

“On Friday, November 30th, I left Indian Head for Saltcoats, where I was to take the Harvest Thanksgiving Services on Sunday, the 2nd of October, and bless the new bell which had been given by Dr. Mason. On the Sunday morning a strong blizzard was blowing, accompanied with a heavy fall of snow, so that only five persons were able to battle

their way to Church. At Evensong the storm was still raging, so that there was a small congregation only. This was a great disappointment, as the Church people had beautifully decorated the Church and had looked forward to quite a festal day. The offertory for the Diocesan Fund was, of course, small, but it has since been made up to about thirty dollars.

"On Saturday, October 8th, Mr. Johnson, of Fort Qu'Appelle, drove me to Abernethy, and the following day we had Harvest Festival Services at Abernethy and Katepwa, and Evensong at Fort Qu'Appelle. The congregations were good and the services bright.

"On the following Saturday I again went to Wapella. On the Sunday morning Mr. Fogarty drove me to Fairmede, where I held a Confirmation; in the evening I preached at Evensong in Wapella.

"On Sunday, October 23rd, I took the duty at the pro-Cathedral, Qu'Appelle Station, for our veteran Priest, the Ven. Archdeacon Sargent, who was enjoying a short holiday with his son-in-law at Grenfell.

"On Sunday, October 30th, I preached at Grenfell in the morning, St. Andrew's, Weed Hills, in the afternoon, and at Grenfell again in the evening. There were to have been Harvest Thanksgiving Services; but the unexpected death of one of the pioneers, Dr. Bushe, had cast a gloom over the whole community. It is always a great pleasure to visit any of the places under the care of Rural Dean Beal, because everything is in such excellent order, and all the Church buildings are free of debt. Colonel Lake, of Grenfell, and his son, Major Lake, have given £500 towards the capital of our Clergy Sustentation Fund, which is to be known as 'The Dean Lake Memorial Gift.' This is a great encouragement and stimulus to our work.

"On Tuesday, November 1st, I went to Moosejaw, to be ready for the consecration of St. Columba's Church, Buffalo Lake. I enclose an account of this service which I have cut out of the *Canadian Churchman*. It was written, I believe, by Mr. Watson, late of Moosejaw.

"On Thursday, November 3rd, I went on to Maple Creek to spend twenty-four hours with the Rev. T. W. Cunliffe and the Lay Reader, Mr. Harrowell. They were living in the new clergy house—a pretty and substantial stone building. There is a debt of about two hundred dollars on this, towards which Mr. Cunliffe would be glad to receive contributions.

"The next day I went on to Medicine Hat; there I stayed from Friday night till Monday morning. Here there was much for which one could sincerely 'thank God and take courage.' The new Indian school had been erected and the lots neatly fenced in, the clergy house repaired and made warm in preparation for winter, and there was a decidedly hopeful tone in all Church matters. I met the Wardens and Vestry on the Saturday evening, and they decided at once to raise money to pay off all their indebtedness, and to take steps so as to accept a reduced grant towards the Clergy stipend from next Easter. The Rev. Rural Dean Nicolls and Rev. F. E. Pratt have

been successfully ministering to the Church people over all a large area during the summer months.

"On Sunday, November 13th, I ordained Mr. E. H. Bassing to the Diaconate for Indian work, in St. John's Church, Indian Head. Mr. Dobie acted as Chaplain, and also preached an appropriate sermon. Mr. Bassing is the Missionary for the Indian bands on Poor Man's and Day Star's Reserve. He was formerly a member of the Brotherhood of Labour at St. John's College, and in recent years had been doing a splendid work as Missionary at Shoal River. He has made a good beginning in his new work.

"On Sunday, November 20th, I was at Regina. I had gone there to take the Rector's duty whilst he went to give the Church people at Hednesford a Celebration, but a snowstorm accompanied by a strong cold wind prevented him from going out.

"On Friday, November 25th, I left home for Yorkton, to take part in the opening services of the new Church there. The edifice is not completed, but it is so that it can be used this winter. I send you herewith a newspaper cutting giving an account of the day's services. It was especially pleasing to learn how much the services of Mr. F. W. Tucker, the paid Lay Reader, had been appreciated.

"Last Sunday, December 4th, I was at Whitewood, where I held two services and had a meeting of the Church officers. In connection with this, I also send you a newspaper extract. Next Sunday I am to go to Wolseley for morning service and Celebration, and on Wednesday next we have our Quarterly Meeting of the Executive Committee here at Bishop's Court. Such is a bare outline of my travels for the past three months. The distances to be travelled consume a great deal of one's time. Roughly summarised, the afore-mentioned journeys mean 3,920 miles by rail and 220 miles by road. My prevailing impression is that (but for want of means) the Church has a glorious future before her in this new land. No Bishop could desire a harder-working or more loyal body of Clergy. There is, too, an almost total absence of sectional strife in the Diocese.

"The laity also are rising to higher levels of life in many parts. How sad it is that, instead of a *forward policy*, we have to *withdraw* men from promising fields! Broadview has now no resident clergyman. Mr. Pratt has to be taken from Medicine Hat, and Mr. Harrowell from Maple Creek. Other changes will have to follow if we are to keep within our means.

"The time will come when, as in many other places in the past, there will be great regret over Church families neglected in country places in these early pioneer days. But what can we do? Our needs are widely known. They are well known to the officers of our great Church Society, the S.P.G., but all our appeals are useless to change the unwise and premature policy of reduction and withdrawal. We can only spend what is entrusted to us. We are doing all that we can to foster and develop the internal resources of the Diocese. Let us all commend the matter in prayer to the Great Head of the Church, that



His kingdom may be maintained and extended, and His name be glorified in the land.

"This morning I have received word that the new Church at Swift Current is to be consecrated on January 11th. It will, I am thankful to say, be free of debt.

"*Changes.*—Rev. F. E. Pratt, from Medicine Hat to Gainsboro'; Rev. Jas. Williams, from Wolseley to Whitewood, *vice* Rev. T. Pemberton returned to England; Mr. T. N. Harrowell, from Maple Creek to Fleming; Rev. E. W. Bassing (Deacon), Kutawa, P.O."

### EXTRACTS FROM LETTERS.

The Rev. F. WELLS JOHNSON writes from FORT QU'APPELLE on December 8th:—"The summer work has on the whole been satisfactory, but we have had so many wet Sundays, and bad roads have kept people away, but all through the congregations have increased. It hardly seems possible that over a year has passed since I landed in England, but so it is. I am sure the trip did both Mrs. Johnson and myself very much good, but I feel that I want to come for a summer to have a brighter impression of English weather. The fur coat that Mrs. Krauss so kindly gave me is warm and comfortable; it was good of her to give it me.

"We are busy now in making the numerous preparations for Christmas. This year our Sunday School treat is to be held apart from that of the Presbyterians; the union treat arrangement was always a source of trouble and discord rather than of union, and we feel much freer now in making our own arrangements without fear of causing jealousy. Our Church tower is in course of erection, but the work was stopped by the early advent of frost. We could not afford a really good spire so decided on the tower; next thing will be a bell."

The Rev. JAMES WILLIAMS, writing from Wolseley on November 25th, says:—"I waited for the parcel before writing to you, and now write to acknowledge receipt with my sincere thanks to Mrs. Krauss for her kindness. The ladies here are very gratified. Our new Guild has taken up work for the Church fund most energetically, and we have already promises of about four hundred dols. for the fund, but a great deal of this by other religious bodies. There is to be a big sale of work in the spring, and matters look very hopeful. I am afraid that I am not to stay here, as the Bishop is wishing me to return to Whitewood. The work here will not of course drop. It is thought that Mr. Fogarty may be appointed Deacon in charge. I am going this morning for a few days round the Qu'Appelle valley district until Sunday, so will ask you to excuse this brief and hasty letter. Winter has begun, and it is several degrees below zero, but we have not very much snow." (It will be seen that Mr. Williams has returned to Whitewood since he wrote the above letter.)

## NEWS FROM THE PARISHES.

**MOOSEJAW.**—St. Columba, Buffalo Lake.—Last Lent the Rev. W. Watson, at that time incumbent of Moosejaw, appealed for funds to help build a lumber Church. On Wednesday, November 2nd, the Lord Bishop of Qu'Appelle consecrated the recently-completed Church under the name of St. Columba. It will be remembered that the congregation for several years, during the incumbencies of the Rev. W. E. Brown and the Rev. W. Watson, worshipped in a room of a granary, 16 ft. by 12 ft., but obtaining help from friends in England and Eastern Canada, and contributing liberally themselves, they have now been able to build this exceedingly neat little frame Church, complete with nave, chancel, porch, bell-tower, gothic windows, raised altar, with altar cross, &c., at a cost of 1,000 dols. The consecration service was held in the morning; the Bishop delivered an address on the life of St. Columba, and celebrated the Holy Eucharist, assisted by the Rev. W. Watson, now rector of St. Vincent, Minnesota, who sang the Litany and read the Epistle, and the Rev. J. S. Chivers, the present incumbent of Moosejaw, who supplied the music. After partaking of breakfast at the settlers' homes, the Bishop, clergy and laity returned to the Church, and evening prayer was said by Mr. Watson, Mr. Chivers reading the lessons and playing the harmonium, and the Bishop read one of Bishop Westcott's sermons on the life of St. Columba. The services were well attended by the Church folk, most of whom are bachelors, the day being observed by them as a general holiday. A few people also came from Moosejaw, fourteen miles distant.

**YORKTON.**—Last Sunday, November 27th, Divine Worship was begun in the Anglican Church with an opening service by the Bishop of Qu'Appelle.

The site of the Church, which was given by W. R. Baker, of the M. and N. W. Railway, is a triangular plot of land eastward of the town, opposite to the junction of Fourth Avenue with Broadway, and in such a commanding position that however crowded the main street may become with business blocks and houses, the west end of the Church with its porch, rose window and box cornice will always be visible. The nave of the Church measures 36 ft. by 21 ft., chancel 12 ft. by 8 ft., porch 7 ft. square and 14 ft. at the eaves and at the summit of the roof, 30 ft.

The windows are long and narrow; three on each side are of the gothic style. Inside the door is a small hexagonal font bearing the inscription "One Lord, One Faith, One Baptism." At the east end, there is an elevation of some inches from the body of the Church, as wide as the nave and 6 ft. in length, on which are the organ, choir stalls and the vestry. In the latter is the entrance to the crypt and furnace. The choir and chancel floors are covered with a red carpet and the aisle with cocoa matting.

The Church, when finished, will cost about 1,200 dols., exclusive of

pews, of which some 800 dols. is promised, and as it is now three years since the first name was written on the subscription list, there should be no superhuman efforts required to raise the remaining 400 dols., when the Bishop will be in a position to consecrate the Church.

On Sunday there were three services—in the morning, Matins, and choral Celebration with appropriate hymns for church openings. The sermon was preached by the Bishop from the 1st Chronicles, xvi. chapter and 29th verse, "Worship the Lord in the beauty of holiness," and began by saying that in this the fourteenth year of the diocese the Yorkton church brought up the number to 41, and very shortly he hoped to be at the opening of another at Swift Current.

There were large congregations at each service, the offertories which were for the Building Fund amounting to 42 dols.

**WHITEWOOD.**—The Bishop held service in St. Mary's on Sunday, December 4th, both morning and evening, assisted by Lay-reader Hayman. The Church was filled on both occasions. In the afternoon a meeting of vestrymen and church officials was held in the Church. The Bishop presided and made an interesting and practical address on the affairs of the diocese. The position of Whitewood parish, in being without an incumbent, was discussed with a view to the return of the Rev. Jas. Williams, now vicar of Ellisboro. Churchwarden John Hawkes, jr., Mr. H. A. Macdougall and others paid cordial tribute to the good work done by Mr. Williams, and it was understood that the reverend gentleman should take up his old parish work. It is understood that the Rev. J. W. Fogarty, of Christ Church, Wapella, will succeed Mr. Williams at Ellisboro. Mr. Williams will be heartily welcomed on his return, his conscientious labours being appreciated by all classes.

**MOOSOMIN.**—St. Alban's Church has recently been undergoing renovation—the pews, choir stalls, and other wood work cleaned and varnished; new linoleum has been laid in the aisle, and a rich and handsome new carpet in the chancel. The ladies of the Working Guild have provided for the expense, and they are now at work preparing for the annual bazaar to be held early in December. The Junior Guild is also hard at work for the same object.

The Harvest Festival was held on Sunday, October 9th. The services were, with the exception of the early Communion, fully choral, including Hopkin's Te Deum at Matins and Dykes' setting to the Office of Holy Communion. The congregations, though somewhat affected by the bleak weather, were good. The offertories on behalf of the General Fund of the Diocese amounted to 41.05 dols., and this will be supplemented by the offertories of the out-stations.

On the same day Harvest Festival was held at Fleming at 3 p.m., and the offertory for the same fund amounted to 3.65 dols.

**INDIAN HEAD.**—The Women's Guild held their annual sale of work on Friday, September 30th. It was a great success in every

respect, each of the stalls being well patronised throughout the afternoon. Nearly 120 dols. was the result of the day's work. The Guild has very kindly given 60 dols. towards the sidewalk which it has been found necessary to build from the town to the Church.

The Harvest Thanksgiving services began on the Feast of St. Michael and All Angels, when the Rev. W. E. Brown very kindly came from Regina and preached a thoughtful sermon on the Lessons of the Harvest. The services were to be continued on the first Sunday in October, but unfortunately on that day we had our first blizzard, and so few people dare venture out, that the Thanksgiving services were postponed. The services were held on Sunday, 9th, at Sintaluta at 11, Kent's at 3, and Indian Head at 7. Mr. Dobie preached. The offertories amounted to 22.45 dols. We had hoped for better offertories, but perhaps the bad weather may have accounted in some degree for the smallness of the congregation and offertories.

ESTEVAN.—The Rev. Guy P. Terry writes :—“ I have now been residing in the parish of Estevan since the 1st of September, and will endeavour to give a general statement of the work as it stands at the present time. Under the new arrangements, the parish extends west from Moose Creek to Estevan, including N. Portal, and Roche Percee, together with the section houses on the Soo Pacific as far as Pasqua.

“ At Estevan there is evening service every Sunday and Thursdays, and every fourth Sunday morning service with Celebration of the Holy Communion. During my short residence here the Church has been well attended by an earnest and devout congregation. The Sunday School is held at 3 on Sunday afternoon, and there are upwards of thirty children attending.

“ At Roche Percee and N. Portal I have been able to organize proper vestries. In the future the first named part of the district will take its proper share of the work in raising funds for the payment of its clergyman.

“ At North Portal the congregation is very small; still what few there are, are willing to take a part in raising money for the same object as other parts of the district.

“ As I have not yet received my pass from the C.P.R., I have not been able to take up any of the work along the line, but hope to do so during the coming winter.

“ On Thursday, October 6th, the annual Harvest Thanksgiving service was held at St. Matthew's Church, Estevan. Through the contributions of the various parishioners the Church was simply and tastefully decorated by the ladies of the congregation. The usual Harvest Hymns were sung, and the sermon was preached by the Vicar. The offertory will be given to the General Diocesan Fund.

“ One of the great needs for my outstation work is a small portable harmonium which will cost about 30 dols. A friend very kindly offered 5 dols. and two others 2 dols. and 3 dols. respectively towards this object, and I hope to have sufficient collected by the end of the

month to procure one. I should be glad to acknowledge any contributions, however small, for this object."

---

**WOLSELEY.**—The Rev. J. Williams acknowledges in the *Church Messenger* the gift of Holy Vessels from the Women's Auxiliary at St. Peter's Cathedral, Charlottetown. He also gives an account of the Harvest Thanksgiving Service, at Wolseley, at which the new vessels were used for the first time. Thanksgiving Services were also held at High Bluff School, eighteen miles north of Wolseley, and at Ellisboro'. The offerings in each case were given to the Diocesan General Fund.

---

**SALTCOATS.**—The Bishop visited this parish on Sunday, October 2nd, to preach at their Harvest Festival, but a blinding snowstorm raged throughout the day. Services were, nevertheless, held, but many who would have been present were prevented by the storm.

---

### WORK AMONGST THE INDIANS.

The following article, written by the Rev. Owen Owens, appeared in the *Church Messenger* last year; we feel sure that many of our readers will thank us for reprinting it here, though it is now some months since it was first published.

#### THE CARE OF THE SICK.

Those who have had to deal with Indians for any length of time are aware that there is a great deal of sickness amongst them. I am not competent to assign the scientific cause of this state of things. I will speak of the apparent causes so far only as is requisite to explain what calls there are for better means of dealing with the troubles. In so doing we must consider the personal habits, surroundings, and prejudices of these people.

Twenty-five or thirty years ago the Indians subsisted on a diet of fresh meat, the produce of the chase, bread and vegetables being scarcely ever used by the bulk of them. Then followed an abrupt change to bacon and "bannock," idleness and dyspepsia, aided by the help of the medicine man, who tried with his herbs, roots, rattle, drum and incantations to cure all ailments. It is hardly necessary to say that he only succeeded to make matters worse. The medicine men still continue to work on the same old lines.

When the Indians settled down on their Reserves, they built for themselves houses to live in for the greater part of the year. As they formerly lived in tents, that were moved continually from place to place, their housekeeping lacked all attempts at sanitation. The houses in most cases were soon potent factors in the spread of diseases of all kinds. The houses of the Indians have been greatly improved during the last twelve years. The Government Agents, in this respect, have done a herculean task by causing old hovels to be destroyed and better dwellings to be built; and by enforcing the use of whitewash all

round. With all the efforts of Agents, Instructors, Missionaries, and Teachers there is still a very large field for improvement. The great majority of houses are still very insanitary. They are with very few exceptions far too small for the number of dwellers in them, and I fear that the reduction in the staff of farm instructors will have the evil effect of retarding the improvements which have already been begun. The constant visits of the farm instructors into the houses served to keep up a continued aiming after cleanliness.

It may perhaps seem strange to some people to learn that prejudice and superstition are important factors in the spread of disease and suffering amongst the Indians; but such is the case. The Indian's lack of faith in the white man's doctor and medicines, combined with his unlimited faith in his own medicine man, and his wonderful, and withal fearful nostrums, tend to leave him worse than helpless. The Indians do, no doubt, possess a knowledge of a large number of valuable medicinal herbs and roots; but their knowledge of how to recognise the character of disease and apply the medicine is very limited. They make chance hits sometimes, but the rule is that they fail to make permanent cures and succeed in doing harm instead.

If the Indian could be made to see the medicine man in his true character he would be shunned by all as a pestilential humbug more hurtful than all the bad spirits of his ancient faith, including the "wendigoo." The Government, both past and present, make liberal provision for medicines. There are medical men employed to look after the Indians. As far as we can see there is not much more to do in this respect beyond instructing the medical officers to pay more frequent visits than they do now. A medical officer who only visits the Indians from once to six times a year cannot be expected to do very much good; but even that is better than nothing. The responsibility of this matter lies with the chief officers of the Department and not with the medical men; as we understand that they are not to visit except when called upon.

The prejudice of the Indian has often been sufficient to nullify all the good work of the medical men. We have frequently seen the medicines supplied by the Department remaining in many houses untouched for weeks and even months after their arrival. The excuse offered was invariably that they were using Indian medicines instead. In the meantime the unfortunate sufferers would be slowly but surely going beyond the reach of medicines. Sometimes, the last chance having been wasted by trusting to Indian medicines, the Government medicines and doctors have been resorted to, to the great discredit of both.

The difficulties in the way of the medical officers are very great even where prejudice has been laid aside, as, for instance, the lack of variety in diet, the imperfect cooking, the lack of cleanliness, and the habit of the Indians—meant in kindness, of course—of crowding to visit the sick. We have seen as many together, at once, in the sick man's house as could find room to squat on the floor, all smoking and expectorating in all directions.

After many years of close observation I have come to the conclusion that home treatment for sick Indians is not much better than no treatment at all; and that there are many deaths which might have been prevented to be recorded every year, besides uncalled-for suffering.

I have taken pains to state the above facts in order to point out the direction our efforts at amelioration of the evils must take. I see no hope of doing much good without hospitals for these people. That it is the imperative duty of Christians to provide for the sick who are unable to provide for themselves needs no discussion. The Indian Hospital at Dynevor, near Winnipeg, and others in the West serve to show us all what may and should be done. Four such hospitals ought to be established in Assiniboia—that is, in the Diocese of Qu'Appelle—viz., at Fort Qu'Appelle, Broadview, Fort Pelly, and Touchwood Hills. The most desirable place from one point of view would be the vicinity of the agencies on the Reserves, where the agents could have an oversight of them and prevent the friends of patients making themselves too much in evidence. The expense would probably be too much for the above to be carried out everywhere; so that central places within reach of medical men would have to be preferred. But whereas at Pelly and Touchwood there are groups of Reserves, the vicinity of the agency would have to be selected, as they are too far from resident doctors.

Another plan, and probably a more feasible one for the immediate future, would be an Indian ward attached to the Saltcoats and the Medicine Hat Hospitals. This would mean a separate cottage, with at least one person thoroughly conversant with the Indian language resident in it always.

Another matter that should receive immediate attention is the training of a number of Indian girls as nurses for the sick. The best and most suitable of the girls from the Industrial and Boarding schools should be enlisted for the work. From my knowledge of these Indian girls, I feel confident that they would make good nurses and be the means of breaking down the prejudice of their people against accepting treatment at the hospitals. All Christians should unite to press the Government of the country to do their share for the sick amongst the Indians, who are the wards of the country. We should not be asking more than the Indian treaties seem to intend, should this be done. Somebody must take the initiative—why should not the Bishop of Qu'Appelle through the Synod and the Indian Committee of the Diocese? The first step to take would be to decide how much to attempt as a beginning; then find the probable cost and how much of that cost could be expected from the Government.

The Roman Church, as well as the Presbyterians and Methodists, should be asked to act with us either jointly or separately.

The care of the sick is an obligation acknowledged by all Christians alike, and we may reasonably expect to meet with unity in the matter. Unity in doing good works is, after all, more Christian than

either unity of ritual or dogma. But even if others will not do their duty, we are not relieved of our obligations by their neglect.

---

The above article was responded to by "An Indian Agent," from whose letter we cut the following extract :—

"The principal diseases we have to fight against among Indians are scrofula and lung troubles, both requiring constant care and cleanliness, with pure surroundings and food. These hospitals would not only help to cure the sick, but would assist in preventing the spread of the above diseases to others amongst whom they are living at the present time. For example, one of a family is sick with consumption caused by exposure, and scrofulous tendencies. He lives and sleeps in one room with the rest of the family. All of them are naturally in great danger of taking the disease from the spreading of the germs in what is probably a close and foul atmosphere; also the employers of the Indians often send food and delicacies to the sick patient. Their friends crowd in to see him, and with the well known hospitality of the Indians, the crowd join in, and probably the patient gets little or none of the comforts sent for him. In a hospital he would have proper attention, get such food as he required, properly cooked and in proper quantities.

"I have no hesitation in saying that these hospitals would save fifty per cent. of the Indians who now die from diseases of this nature, and the general health would become better by having the constant danger of contagion removed.

"Now for an illustration of the cost of these medicine men. The wife of one of our young Indians was sick with compnsution. Some little time ago an old medicine man came to their tent and gave the sick woman some of his own medicine. She appeared to think that it did her good. The husband wanted the medicine man to go on with his treatment, but before he would do so he wanted payment in advance. The husband, thinking that the medicine man would save his wife, gave him one or two ponies, a buckboard, a jumper, some blankets and clothing, and in fact almost stripped himself of everything he possessed. After getting paid the medicine man camped there, giving the woman medicine for two or three weeks, and when he found that his patient was dying, he pulled up camp and went back to his own reserve. The woman died. To sum up in a few words, my opinion is that these hospitals would not only assist the patients, but would keep down the spread of disease, and would tend gradually to break down the old pagan ideas the Indians have regarding the medicine men, and would give much more comfort to the sick, leading them more rapidly towards civilization."

---



## THE WORK IN ENGLAND.

### REPORT OF THE SALE OF WORK FOR THE CLERGY ENDOWMENT FUND.

The Sale of Work for the Qu'Appelle Clergy Endowment Fund, which was advertised in the OCCASIONAL, took place on November 30th and December 1st. We have first of all to give our best thanks to Lord Brassey for so kindly lending us his house in Park Lane. This house is an especially attractive one. The Sale was held in the beautiful Indian room, which is at the back of the house. It is not imitative in any sense of the word, but a veritable Temple in which Buddha has been worshipped. The entire walls and ceiling are composed of the finest Indian carving, and on one side there is a curious winding staircase which leads up to the magnificent museum which Lord Brassey has collected from all parts of the world.

Long before the opening the rooms were full to overflowing, and people were asked to go up into the museum, for which a small charge was made, and from whence one got a very pretty view of the Sale.

The Marchioness of Lansdowne, who was accompanied by Lady Evelyn Cavendish, arrived at 2.30, and was conducted to the room by Bishop Anson, when the Sale was formally opened. A charming bouquet of roses and lilies of the valley (the gift of Mrs. Robert Burnett) was presented by Cuthbert Burn.

Bishop Anson gave a short account of the object of the Sale, and also proposed a vote of thanks to Lady Lansdowne for so kindly coming to help us with her presence; this was seconded by General Montgomerie-Moore.

Canon Liddell then thanked Lord Brassey for his kindness in lending the house, which was seconded by the Rev. C. P. Banks.

Amongst those present at the opening ceremony were Bishop Anson, Mrs. Featherstonhaugh, the Hon. Mrs. Vaughan Johnson, the Dowager Countess of Kingston, the Hon. Mrs. Lowry, the Lady Harriet Lindsay, Canon and Mrs. Liddell, the Baroness Macdonald of Earncliffe, Lady Maine, the Dowager Lady Manners, Miss Monk, General Montgomerie-Moore, the Hon. Mrs. Montgomerie-Moore, Lady Shippard, Mr. Victor Williamson, and others.

There were certainly no lack of purchasers, but it was very hard to get near the stalls as the room was so full, and we are afraid a good many people must have gone away with their money still in their pockets. The Committee never realised that their appeal would be so heartily responded to, and we must thank all our kind friends for supporting us so well. We only wish there had been more room to display the articles for sale.

The Sale closed at 6 o'clock, and the rooms were quite full up to

the last. On Thursday the Sale was opened at 12 o'clock ; we were also very full that day, but not so crowded as the first. There was quite a meeting of old North-West friends, who were all delighted to meet Bishop Anson again. We hope that the effect of the Sale will be to arouse fresh interest, as well as raise money for the Diocese. We must try and make people feel that sympathy and help was never more needed than it is now. We have to give our warmest thanks to the stall holders for their great kindness in providing such attractive articles for the sale. *The Lady* tells us that "the articles on the stalls were gathered from nearly all parts of the globe, and were consequently extremely attractive and interesting."

One especially noticed the Seville pottery and Canary baskets on Mrs. Wasbrough's stall. The Normandy and Aller Vale pottery on Miss Spring-Rice's stall was also very attractive, whilst Miss Johnstone had a splendid assortment of Bruges ware and curios. On Mrs. King's and Mrs. Arthur Pease's stall were some tasteful Indian draperies and beautiful fancy needlework. A feature of Mrs. Burn's stall was a moose skin and foxes' skins, and some artistic Tyrolese poker work (some of which was done by two children of 8 and 9). Mrs. Johnson's needlework was very effective. Miss Hopton and Miss Dunkin were most successful at the prettily arranged toy stall. Miss Forrester, as usual, did a brisk trade in all kinds of tempting sweets and bonbons. There was a large display of baskets provided by Miss Page, which were in much request. The important part of providing refreshments was undertaken by Mrs. Richardson and Mrs. Ruffer. Our best thanks are due to those ladies and gentlemen who so kindly sang for us, and also the ladies who played the violin and piano. They were all Sydenham friends except one. We must specially thank all those who sent contributions to the different stalls. Several Associations were kind enough to help us—Bournemouth, York, Plymouth, Woolwich, Ilfracombe, East Moulsey, and Sudbury. Even up to nearly the last some thought we should have a very small attendance, but our thanks are entirely due to the Committee and their friends, who have been most energetic in helping to work up the Sale. It could not have been done by one or two, but everyone threw their heart into it. The 2,000 circulars were sent out by them, and nearly in every case a letter was written with it. A great many tickets were also sold beforehand.

Several of the guilds for Qu'Appelle Diocese were kind enough to remember us, and we had photos sent of several of the Churches, and some Indian work, etc.

The total receipts for the Sale at Lord Brassey's house, including several donations from those who were unable to come, were £348 9s. 5d. ; the sale at Bulvan, £16 10s.—total, £364 19s. 5d.

The expenses :—

Carpenter for arranging stalls, etc.	...	...	£2	18	5
Detective for two days	...	...	1	5	0
Commissionaire for two days	...	...	0	10	0

Piano	...	...	...	...	...	1	1	0
Printing circulars and tickets	...	...	...	...	...	3	5	0
OCCASIONAL PAPER for advertising sale	...	...	...	...	...	1	5	0
Postage	...	...	...	...	...	2	10	0
Gratuities	...	...	...	...	...	1	10	0
Cheque book	...	...	...	...	...	0	2	0
						<hr/>		
						£14	6	5

Total profits ... .. £35<sup>0</sup> 13 0

(Signed) H. LOCKE KING, *Hon. Sec.*

Canon Liddell has been most kind in offering to have a Sale in his garden in the summer, and we believe it is to come off in June. Most of the things that are over will be sent on to this Sale.

Mrs. Littlehales, of Bulvan Rectory, was also good enough to promise a Drawing-room Sale. This came off the first week in January. The amount realised was £16 10s., which we thought very good. It is quite a tiny village, it was almost all from the village people. We are most grateful for what they have done for us. Mrs. Littlehales is specially interested in the diocese, as she has a son near Saltcoats.

We shall be so glad if anyone will offer to have a Drawing-room Sale after June—the articles for sale could be supplied as far as they go—and it is astonishing how soon one gets a good sum. If anyone would care to have a Sale for the Clergy Endowment Fund perhaps they could write to Mrs. Burn, St. Philip's Vicarage, Sydenham, and it might be arranged.

There are several things from the Sale that Mrs. Burn is very anxious to sell which perhaps our readers could buy or dispose of:—

A 5 yd. long double damask table-cloth, new, cost	£4	0	0
Patchwork silk <i>portière</i> ... ..	5	0	0
Indian drapery ... ..	1	10	0
Small child's violin ... ..	3	0	0
Brooch and earrings (old-fashioned) worth	4	0	0

#### PAROCHIAL MISSIONARY ASSOCIATIONS.

BY MRS. LEWIS KNIGHT.

Until we have reached that Utopia of missionary work at home, sketched by Canon Liddell, in which the Church, through her Bishops, will apportion to the faithful, in their orderly divisions of dioceses and parishes, their proper and definite share in the great work of evangelising the world, we must make the best of existing conditions, unsatisfactory though they seem to many of us. And especially it appears to me that our parochial missionary associations might (1) be largely increased, and (2) be brought to a higher pitch of efficiency.

(1) There are still many parishes which have no organisation for Missions, but are content with the one-Sunday-in-the-year sermon and

collection, or the "Missionary Meeting" of dreary memory, held in an imperfectly lighted schoolroom, where a handful of people who have gone from a sense of duty are addressed by a "deputation" whose enthusiasm, if he ever had any, is quickly damped by his surroundings. Probably in such a parish a few subscriptions find their way to special missions or to one of the Societies; but the whole thing is without head or backbone, and, above all, no place is found for *united intercessory prayer*. Even the appeal of the Day of Intercession meets with no response, no special services are held, no exhortation is heard from the pulpit to remember "those that sit in darkness and in the shadow of death"—the heathen, the Moslem, the Buddhist.

Now this state of things arises probably from one of two causes; either the parish priest is too idle or too busy to give his attention to the subject of Foreign Missions. And in either case it does not strike him that such work as the organising of a missionary association may be suitably and profitably done by a lay parishioner. The place is hard to find where there is not some person of comparative leisure, and with a desire to help in some form of Church work. Once the organisation is thought out, its maintenance need not tax heavily anyone's time or strength.

It is probably wise to take S.P.G. as a nucleus of our Association. That is, let such monies as are not appropriated to special objects be sent to Delahay Street. By doing this we shall secure continuity in the event of a change of parochial clergy. The children's Branch, which should be an important point of the organisation, may either be affiliated to the S.P.G., "Children of the Church—King's Messengers," or it may be worked for a special mission, many of which now have their children's Branch. S.P.G. has a splendid collection of lantern slides, illustrating its work all over the world, which may be borrowed for the cost of carriage. And it supplies gratis some excellent illustrated leaflets, issued quarterly.

(2) But now I pass on to my second subject, how to improve existing Associations. These are wanting in energy and "go" in many places; the intercessory meetings are thinly attended, few collecting boxes are taken, half the parish is unaware of its very existence. Why is this? Often, I think, because the work has not been concentrated; sometimes because one secretary has left the place and another has not been appointed; *always*, I believe, because the duty of prayer for the unconverted millions has not been impressed on the people as an integral part of the Christian life. Therefore the first thing to be done is to work up the meetings for intercession. Let notice be given each time to each professing member of the Association; notices in Church, even if they reach the ear, very seldom reach the sense of the bulk of the congregation. It is very desirable to have an address (*not* a sermon) on some portion of the mission field at least once a quarter, and if some one can be found to give it who speaks from personal knowledge, so much the better. It is as well to have a collection at these meetings. Then there should be a short office of intercession said at least once a fortnight, at which such a

litany as that in the Cuddesdon Manual, or that of the Oxford Mission to Calcutta, may be used, adding prayers for such Missions as members of the Association are specially interested in, and any special intercessions which may be sent in. Thus people's idea of the mission field becomes enlarged, and the danger of narrowness of sympathy—"I only care for such and such Missions"—is averted.

It would be well if the clergy would give notice of Celebrations on the anniversary days of special missions, and they might be noted in the calendar of the Parish Magazine. In such ways as these, the subject would be constantly kept before the minds of the parishioners.

With regard to meetings, over and above the quarterly meetings which will probably not be very largely attended, there should be one large parochial evening meeting, to be addressed by one of our missionary heroes, such men as wear the scars of their battles; the meeting must be prepared for in every way, by attractive posters, private notices, and notice in Church; the choir must be present to lead the hymns, the parochial clergy must muster in full force, and it is as well if a local *lay* magnate can be induced to take the chair. There should be only the one speech, prefaced and followed by a very few words from the Chairman, and the proceedings should not last for more than an hour and a half.

Great efforts should be made to impress on the minds of the poor that they can give what is really the most valuable help to the work of Missions, namely, prayer. Too often the missionary association consists merely of "respectables," whereas *all* Communicants should be invited to join it. It would help to make the private devotions of the Day of Intercession more real if a paper were circulated, such as one issued by S.P.G., containing the names of all the Missionary Dioceses, with a word or two on their special needs. In the larger parishes much of the work can be done through the district visitors, but the Secretary must be always on the alert, watching for opportunities to bring the subject forward and to supply information.

Of course the parish priest will be the President of the Association; under him comes the Secretary, and if it is considered desirable to divide off the financial part, the Treasurer. It is as well that the Secretary or Treasurer should be ready to forward subscriptions to special missions; probably many small subscriptions are dropped simply on account of the trouble involved in finding the right person to whom to send them. Also there would be a certain saving of time and money if all were sent through the parochial Secretary.

So far we have only considered the case of single parishes; in towns large enough to have several Churches conditions are somewhat different. Here the financial part must of necessity be separate for each parish, but it is quite possible—and the plan has been successfully tried—for several parishes to unite for intercession, the place and hour of meeting being varied to suit the convenience of the different parishioners. In a Cathedral city it might be practicable to meet in one of the Chapels; something of this kind is, I believe, done at Exeter. To carry out what might be called the united parishes

scheme, it is well to have the dates and places of the intercessory meetings throughout the year printed on a card and given to each member. For the working of this scheme the Secretaries or representatives of different missions might form a Committee.

A valuable aid to the work of an Association would be a Missionary Lending Library, composed of biographies, of such books as Bishop Copleston on Buddhism, or Dr. Cust's keen and candid criticisms of missionary methods, bound volumes and current numbers of missionary periodicals.

Such efforts as I have suggested to bring into the home work for foreign missions, now in a lamentable state of chaos, some sort of order, and to make the interest in it steady and continuous, instead of impulsive and spasmodic, may possibly have yet another result—that of developing vocations to work for missions abroad. We can hardly doubt that many a vocation is, so to speak, atrophied, for want of encouragement at the right time. A child feels the stirring of a desire to devote his life to this service, but he does not get any teaching which will solidify the vague aspiration into a definite self-dedication; he does not learn to realise the needs of the heathen world through his systematic prayer for them; he does not know where to turn for information, and the little spark which might have been fanned into a bright flame, goes out, smothered by the present and the commonplace. And even supposing the reverse to be the case, supposing that the vocation is too strong to be disregarded, is it too much to imagine that the child who has learnt early to use intercessory prayer, to practise self-denial, to take an intelligent interest in missions, and to read about them, will make a more capable Missionary than the one who has to begin *ab initio* as an adult? May not our haphazard slipshod methods of carrying out our great "marching orders" be one of the reasons why the cry for more men—for enthusiastic, qualified, self-consecrated men—is ever sounding so loudly and so pitifully in our ears from the great harvest field of the world?

### INTERCESSIONS.

Special Intercessions for the work and needs of the Diocese are made at the usual Celebrations of the HOLY EUCHARIST in the following places:—

BOURNEMOUTH.—*St. Peter's*, on the last Tuesday in each month.

*St. Stephen's*, on the first Friday in March, June, September and December.

*All Saints, Branksome*, on the first Tuesday in February, May, August and November.

The Intercession office of the Association will be said at

BOURNEMOUTH.—*St. Peter's*, on the last Wednesday in each month (*immediately after the Litany*).

The Editor will be glad to know of any other places where regular Intercessions are held for the Diocese.

## NEEDS AND THANKSGIVINGS.

It is hoped that at all services of Intercession the following needs and thanksgivings will be remembered :—

**NEEDS.**—(1) Larger means to enable the Bishop to open new Missions.

(2) Men and workers, especially for vacant Missions—Touchwood Post, Yorkton, Gordon's Reserve, Fishing and Nut Lakes, Wolseley and Broadview.

(3) More helpers in England.

(4) For the following parishes — Wolseley, a church and other organisation of the parish ; Fleming, the reorganisation of the parish.

(5) Work among the Indians—more workers ; more interest in England in the Indian Schools. For the Rev. E. H. Bassing and his new work at Touchwood Hills, and for his work as a Deacon.

**THANKSGIVINGS.**—(1) For many generous gifts to various churches and missions in the diocese from England and Eastern Canada.

(2) For the success which has attended the recent efforts to raise money for the Clergy Endowment Fund.

---

## ACKNOWLEDGMENTS.

The following sums have been received by the Editor, for which we express our thanks :—

**OCCASIONAL PAPER**—*In October* : Cheque from Treasurer, £10 ; Col. Lake, per Treasurer, 1s. *In November* : Mrs. Harrison and associates, 8s. ; the Rev. E. C. Robinson, 2s. 6d. ; Miss Anderson, 2s. (for 1898 and 1899) ; Mrs. Taylor, 1s. ; Miss Powell, 1s. *In December* : Miss Gilkes and the Misses Taylor, per Miss Tucker, 4s. ; Miss C. L. Johnstone, 1s. ; Mrs. Ley, 1s. ; Mrs. Burn (on account of Bazaar), £1 5s. ; Lady Trevar, 1s. *In January* : Mrs. Hutchinson, 1s. ; Miss B. Scriven, 1s. ; Miss Horner, 1s. ; Mrs. F. Evelyn, 1s. ; Mrs. Kennedy, per Mrs. Knight for 1898, 1s. ; Miss Williams, 1s. ; Miss Webster, 1s. ; Mrs. Ledger, 2s. 4d. ; Mrs. Ackworth, 1s. ; Rev. W. G. Littlehales, 1s. ; Mrs. Essington, 5s. (£13 3s. 10d.).

**FOR THE GENERAL FUNDS.**—*In November* : Mrs. Legh, 10s. *In December* : Mrs. Ley, 5s.

### NOTICE.

**Stamps.**—The Editor has a number of Canadian postage stamps, which he would be glad to sell for the benefit of the OCCASIONAL PAPER fund. Jubilee issue : 1 cent, 2 cents, 3 cents, 5 cents (used and unused). Old and recent issues : 1 cent, 3 cents, 5 cents, 10 cents,  $\frac{1}{2}$  cent. Post cards : 1 cent (various issues), 2 cents. Newspaper wrapper : 1 cent (black).

## CLERGY LIST.

In the following list the postal addresses follow the names of the clergy; in each case, however, the words "Assa., N. W. T., Canada," should follow the name of the town or station.

**BISHOP.**—The Right Reverend JOHN GRISDALE, D.D. (Univer. Manitoba), D.C.L. (Trinity Col., Toronto), (consecrated in Winnipeg, August 30th, 1896), Bishop's Court, Indian Head.

**COMMISSARY IN ENGLAND.**—Rev. J. BRIDGER, Rainford Vicarage, St. Helens, Lancashire.

### PRIESTS.

BEAL, Rev. THOMAS GILBERT, Grenfell.

BROWN, Rev. WILLIAM EDWARD, Regina.

CHIVERS, Rev. JOHN STANLEY, A.K.C.Lond., Moosejaw.

CUNLIFFE, Rev. THOMAS WM., Maple Creek.

COOK, Rev. G. (*temporary*), Kutawa, Touchwood Hills.

DOHIE, Rev. GEORGE NELSON, Indian Head.

JOHNSON, Rev. FREDERICK WELLS, B.D. (St. John's Coll., Manitoba), Fort Qu'Appelle.

MARCON, Rev. HERBERT A., Pense.

NICOLLS, Rev. WILLIAM, M.A., B.D. (St. John's Coll., Manitoba), Medicine Hat.

OWENS, Rev. OWEN, Fort Pelly.

SARGENT, Rev. JOHN PAINE, B.A. (King's Coll., Windsor, N.S.), Archdeacon of Assiniboia, Qu'Appelle Station.

SHELLY, Rev. JOHN, M.A. (Oxon.), Cannington.

TEITELBAUM, Rev. THEODORE ALFONSE, Saltcoats.

TERRY, Rev. GUY PEARSON, L.Th. (Univer. Dunelm), Estevau.

WILLIAMS, Rev. CLEMENT, Moosomin.

WILLIAMS, Rev. JAMES, Whitewood.

WINTER, Rev. M. H., Saltcoats.

### DEACONS.

BASSING, Rev. EDWARD H., Kutawa, P.O.

FOGARTY, Rev. J. W., Wapella.

PRATT, Rev. FRANCIS E., Gainsbro'.

**VACANT MISSIONS.**—Touchwood Post. Fishing and Nut Lakes. Yorkton. Gordon's Reserve. Wolsley. Broadview.

### LICENSED LAY READERS.

BRASS, Mr. GEO., St. Andrew's Mission, Fort Pelly.

CLARKE, Mr. E. C., St. Andrew's Mission, Fort Pelly.

DE BALINHARD, Major, Yorkton.

FATT, Mr. F. F., Medicine Hat.

GARRAWAY, Mr. W. T., Pense.

GOVIER, Mr. W., Cullums.

HARRISON, Mr. JOHN W., Hednesford.

HARROWELL, Mr. F. H., Fleming.

HUMPHRYS, Mr. J., Cannington.

PARKINSON, Mr. T., Forest Farm.

PRATT, Mr. J., Gordon's Reserve.

MACDONNELL, Mr. K., Grenfell.

TUCKER, Mr. F. W., Yorkton.



*Correspondent for Altar Linen.*  
The Sister CAROLINE, Alverton, Truro.

*Correspondent for Collecting Boxes.*  
Miss G. M. MONTGOMERIE, Gissing Hall, Diss.

*Correspondent for Indian Work.*  
Miss WEBSTER, 4, West View Terrace, Droitwich Road, Worcester.

*Correspondent for Church Embroidery, &c.*  
Mrs. WASBROUGH, 13, Philbeach Gardens, S. W.

*Receiver of Parcels and Packer.*  
Miss MOUNTAIN, 14, Argyle Square, London, W.C.

*Lady Correspondent in the Diocese.*  
Mrs. GRISDALE, Indian Head, Assa., N.W.T., Canada.

#### AGENTS.

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

#### BANKERS.

Messrs. COUTTS, Strand, W.C.

#### LOCAL BRANCHES.

BOURNEMOUTH: *Secretary*, Miss Bressey, Sunny Hill, St. Stephen's Road.  
DURHAM (*City of*): *Secretary*, Rev. P. A. M. Sullivan, St. Giles' Vicarage.  
ILFRACOMBE: *Secretary*, Miss Gilbert Dickinson, Larkstone.  
MALVERN: *Secretary*, Mrs. Knight, Eastnor House, Malvern Link.  
ALL SAINTS', MIDDLESBROUGH: *Secretary*, Rev. J. S. L. Burn.  
EAST MOLESEY: *Secretary*, James Parsons, Esq., Ion House.  
PLYMOUTH: *Secretary*, Mrs. Shelly, 8, Woodside.  
SYDENHAM: *Secretary*, Rev. C. P. Banks, St. Philip's Vicarage, S.E.  
ST. ANDREW, WILLESDEN GREEN: *Secretary*, Miss Duncan, 10, Dean Road, Willesden Park, N.W.  
YORK: *Secretary*, Miss C. E. Swaine, 23, St. Mary's, York.

#### 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.**—*Mrs. Wasbrough, 13, Philbeach Gardens, S.W.* It is requested that any one 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, 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. Workers, and subscriptions towards purchase of materials, *are greatly needed.* Size of all Altars in the Diocese: length 7 feet, width 2 feet 3 inches, height 3 feet 3 inches. Correspondence about making Altar linen or surplices should be addressed to *the Sister Caroline, Alverton, Truro.*

**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, long wide "comforters," knitted waistcoats and long stockings are all acceptable. Gloves or mitts (a receipt for the latter can be obtained from Mrs. Wasbrough, 13, Philbeach Gardens, S.W.) are most useful. 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, will, if possible, be acknowledged in the OCCASIONAL PAPER.

**Parcels.**—*Miss Mountain, 14, Argyle Square, W.C.* 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. *Each article sent should be ticketed with the name of the sender, so as to ensure each gift to the Mission being acknowledged on its arrival at Qu'Appelle.* Miss Mountain would be glad if those who are kind enough to send garments would *not* put the prices on each article, but simply let her have the *total cost* of the contents of each parcel. 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.**—*Miss G. M. Montgomerie, Gissing Hall, Diss.* Collecting boxes for the Mission, price 4d. and 6d., may be had on application to Miss G. M. Montgomerie.

**Books.**—*Rev. Arthur Krauss, Branksome, Bournemouth.* 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. Any one 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 the Rev. Arthur Krauss, 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 the Rev. Arthur Krauss.

**Newspapers and Magazines.**—*Rev. W. E. Hobbes, Ocle Pychard Vicarage, Hereford.* A Register of the periodicals posted to the Qu'Appelle clergy by friends of the Mission is kept by Mr. Hobbes. He will gladly send a name and address to any one willing to forward a newspaper or magazine.

**Indian Work.**—*Miss Webster, 4, West View Terrace, Droitwich Road, Worcester.* Miss Webster will gladly supply information about Indian Work.

**New Local Branches.**—*The Rev. Canon Liddell, Welton Vicarage, Daventry.* Canon Liddell will supply information about the formation of new branches of the Association.

**Occasional Paper.**—*The Rev. Arthur Krauss, Branksome, Bournemouth.* Application for copies should be made to the Rev. Arthur Krauss, who will also receive the annual subscription for the paper. He can supply back numbers, if required. Notice of change of address should be sent to him. Reports from the Secretaries of the Branches will be welcomed by the Editor, and would, if possible, be inserted in the next number. Contributions should reach him before the 15th of January, April, July and October.

---

## IMPORTANT NOTICES.

*The TREASURER requests that all remittances to Messrs. Coultts and Co. may be paid to the "QU'APPELLE DIOCESAN FUND," before Dec. 20th in each year.*

Contributions in money to any of the objects named in the OCCASIONAL PAPER may be sent at any time to the Assistant Treasurer, H. A. Grieg, Esq., 12, Lansdowne Place, Blackheath Hill, S.E.