

November, 1896.

OCCASIONAL PAPER, No. 46.

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

FIRST BISHOP CONSECRATED JUNE 24TH, 1884.

BISHOP.

Right Reverend JOHN GRISDALE, D.D., D.C.L.

CLERGY.

<i>Priests.</i>	<i>Stations.</i>
Rev. J. P. SARGENT, B.A. ... ..	Qu'Appelle Station.
Rev. W. E. BROWN ... ..	Regina.
Rev. A. COOK, M.A. (C.M.S.) ... ..	Kutawa, Touchwood Hills.
Rev. W. NICOLLS, M.A. ... ..	Medicine Hat.
Rev. F. W. JOHNSON ... ..	Fort Qu'Appelle.
Rev. F. PALGRAVE ... ..	Touchwood Post.
Rev. H. A. HOLMES, M.A. ... ..	Regina.
Rev. T. W. CUNLIFFE ... ..	Estevan and Maple Creek.
Rev. T. G. BEAL ... ..	Grenfell.
Rev. G. N. DOBIE ... ..	Indian Head.
Rev. T. A. TEITELBAUM ... ..	Saltcoats.
Rev. G. TERRY, L.Th. ... ..	Oxbow.
Rev. C. WILLIAMS ... ..	Moosomin.
Rev. F. H. TATHAM, B.A. ... ..	Broadview.
Rev. J. S. CHIVERS, A.K.C. ... ..	Yorkton.
Rev. J. WILLIAMS ... ..	Whitewood.
Rev. B. BARTON ... ..	Cannington Manor.
Rev. W. WATSON ... ..	Moosejaw.
(Vacant) ... ..	Craven and Pense.
Rev. A. C. KETTLE ... ..	Fishing and Nut Lakes.
Rev. OWEN OWENS ... ..	Fort Pelly.
Rev. C. F. LALLEMAND ... ..	Gordon's Reserve.
<i>Deacons.</i>	
Rev. H. A. MARCON ... ..	Boggy Creek.
Rev. M. A. WINTER ... ..	

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Mr. T. PARKINSON, Forest Farm.	Mr. E. RAYMENT, Saltcoats.
Mr. E. GROSS, Fleming.	Mr. F. V. VENABLES, Cotham.
Mr. D. W. MORSE, Fleming.	Mr. J. W. FOGARTY, Whitewood.

BISHOP'S COMMISSARIES.

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Rev. Canon LIDDELL, M.A. .. ..	Welton Vicarage, Daventry.

## 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.

### LOCAL BRANCHES.

BOURNEMOUTH: *Secretary*, Miss Galpin, West Garth, Portarlington Road.

DURHAM (*City of*): *Secretary*, Rev. P. A. M. Sullivan, St. Giles' Vicarage.

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, East Molesey.

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

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

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

YORK: *Secretary*, Miss Hey, 72, Bootham.

### COUNCIL.

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

BISHOP OF LICHFIELD.  
Rev. HENRY LOWER.  
The Lord CLINTON.  
HERBERT BARNARD, Esq.  
Rev. W. G. LYON.  
J. G. TALBOT, Esq., M.P.  
J. W. ALCOCK STAWELL, Esq.

HENRY A. GREIG, Esq.  
Rev. J. W. GREGORY.  
Rev. W. ST. JOHN FIELD.  
Rev. W. ERNEST HOBBS.  
Rev. A. E. KING.  
Mrs. ANSON HORTON.  
Mrs. LEWIS KNIGHT.

## 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.

## SCOTCH TREASURER.

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

## GENERAL SECRETARY.

Rev. Canon LIDDELL, Welton Vicarage, Daventry.

## CLERICAL SECRETARIES.

The Rev. C. E. BOWDEN, All Saints' Parsonage, Glencarse, Perth.  
 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. W. G. LYON, Twynning Vicarage, Tewkesbury.  
 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.  
 The Countess of KINGSTON, Kilonan Castle, Keadue, Carrick-on-Shannon.  
 Mrs. LEWIS KNIGHT, Eastnor House, Malvern Link.  
 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, Lis Esgol, Worcester.

*Correspondent for Collecting Boxes.*

(*Pro tem.*) Hon. SARAH JAMES, Betteshanger, Dover.

*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.

### 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.*"

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### 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 making Altar linen or surplices should be addressed to Miss M. E. Hamilton, Lis Esgol, Worcester.

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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 (*except "helmets"*), 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.

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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 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.

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COLLECTING BOXES FOR THE MISSION, price 4d. and 6d., may be had on application to Hon. Sarah James, Betteshanger, Dover.

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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.

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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.

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

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

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#### AGENTS.

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

#### BANKERS.

Messrs. COUTTS, Strand, W.C.

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#### Summary of Notices.

- Send *Parcels* to *Miss Mountain*, 14, *Argyle Square*, London, W.C.
  - Apply about *Church Needlework* to *Mrs. Wasbrough*, 13, *Philbeach Gardens*, S.W.
  - Apply for *Occasional Papers* to *Mrs. Knight*, *Eastnor House*, *Malvern Link*.
  - Apply for *Collecting Boxes* to *Hon. Sarah James*, *Betteshanger*, *Dover*.
  - Apply for information about *Indian Work* to *Miss Webster*, 4, *West View Terrace*, *Droitwich Road*, *Worcester*.
  - Apply for *directions* as to forming *Local Branches of the Association* to *Rev. Canon Liddell*, *Welton Vicarage*, *Daventry*.
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## IMPORTANT NOTICES.

*It is requested that all remittances to Messrs. Coutts and Co. may be paid to the "QU'APPELLE DIOCESAN FUND," before Dec. 20th in each year.*

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.

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.

Working parties and individual workers are asked to remember that *knitted "helmets"* are of *no* use in a Canadian winter. Long wide "comforters," mitts or gloves, knitted waistcoats and long stockings are all acceptable.

The Rev. L. Dawson, 3, Allerton Terrace, Chapel Allerton, Leeds, will be glad to speak at meetings for Qu'Appelle within a few hours distance from Leeds. His freest days are Monday and Friday.

Mr. E. Passingham, South Audley Street, has platinotype photographs of the late Bishop in various sizes, which it is thought that some of those interested in the Diocese may care to possess.

Communications respecting Collecting Boxes are to be addressed for the present to *Hon. Sarah James, Betteshanger, Dover*, instead of Miss Mary Garnier.

It is requested that parcels may be sent to Miss Mountain as soon as possible, as she will be packing a box very shortly.

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## ELECTION OF THE BISHOP.

The Provincial Synod for the Upper Province of Canada met at Regina on August 12. All the members of the Synod, including the Archbishop of Rupert's Land, the Bishops of Saskatchewan and Calgary, Moosomin, Mackenzie River, and Athabasca, assembled in the School house and proceeded thence to the Church, the hymn "The Church's one Foundation" being sung as a processional. The service was read by the Rev. W. E. Brown, Rector of Regina. The Very Rev. Dean Grisdale read the first Lesson, the Rev. J. P. Sargent the second. The Sermon was preached by the Bishop of Athabasca, from Ephesians iii., 21, "Unto Him be glory in the Church of Christ, throughout all ages, world without end." In the course of the sermon the Bishop referred in very touching terms to the loss the Diocese had sustained through the death of Bishop Burn. The Holy Communion was celebrated by the Archbishop, the Bishop of Saskatchewan and Calgary reading the Gospel, and the Bishop of Mackenzie River the Epistle.

The Synod met for business in St. Paul's schoolroom at 2 p.m., the principal event of the afternoon being the appointment of a new Bishop for the Diocese of Qu'Appelle, in accordance with the rule for Episcopal elections agreed to by the last Synod. The name submitted by the House of Bishops to the Lower House was that of the Very Rev. John Grisdale, D.D., D.C.L., Dean of Winnipeg. The representatives of the Diocese—clergy and laity alike—considered it their solemn duty to protest as much as they could against the nomination of the Bishops, not from any personal dislike to the Dean, but because (1) they considered that in the present financial state of the Diocese it was most necessary that some one should be elected who was known and had influence in England; and because also (2) they thought it only right and fair that the Bishop chosen should be in the fullest sympathy with the clergy now working in the Diocese, and with the character of the services which are there everywhere the same. The majority of the votes of the Synod were, however, cast in favour of the appointment, although the whole of the Qu'Appelle delegates, with only one exception, voted against it. But when the Bishop was canonically elected, they as unanimously expressed their desire to receive him with all the friendliness and loyalty that his office demands in true Churchmen. We were very thankful to see such a true and loyal spirit animating those to whom the earnest sympathies of a Bishop must be of the deepest importance; and we are sure that ready loyalty

will not be misplaced. We also trust that the same feeling will animate those at home, and that the work will be supported as earnestly as hitherto, until at least the Bishop is able to call forth that largely increased measure of self-support which the Metropolitan anticipated would be the result of the appointment of one who was well acquainted with the country.

The Right Reverend John Grisdale, D.D., D.C.L., is a native of Bolton, Lancashire, and was educated at the C.M.S. College, Islington. In 1871 he was appointed assistant minister of the "Old Church," Calcutta, under the present Bishop of Persia, Dr. E. Stuart, and in the same year he became master of St. John's College, Agra. But his health soon broke down in India, and he returned to England, and was curate at Broomfield, Essex, for a year, after which he came to Winnipeg, where he has worked for twenty-three years, and has filled many offices both in the Diocese and in St. John's College. In connection with the Diocesan Synod of which he has been a member for twenty-two years, he was secretary and treasurer from 1881 to 1884, and from 1893 to the present time. He has sat in the Provincial Synod since its first session in 1875, when he was appointed secretary of the Lower House, and held that office for eight years. He was appointed Prolocutor in 1887.

He has also taken an important part in the work of the C.M.S. in Rupert's Land, as member of its finance committee; and in its work in the "regions beyond," as commissary to the Bishop of Mackenzie River, and as honorary treasurer to various trusts. In educational work in St. John's College, Winnipeg, he has been successively Professor of Systematic, and of Pastoral Theology. He was for many years member of the Provincial Board of Education, and has represented St. John's College on the University Council since its inception.

When the message was brought to the Lower House from the House of Bishops that Dean Grisdale had accepted the Bishopric of Qu'Appelle, the Dean said: "I do not know whether I can sufficiently control myself to say what I would wish to say now, in words such as I would choose if my feelings were not so deeply touched. I can say in all sincerity that I have never, either in word or deed or mind, either on this, or on former occasions, sought the episcopal office. As many of my friends know, it is not the first time my name has been connected with a vacant see. I have always had, however, a deep feeling of personal unworthiness; yet it would be hypocritical in me not to say that I have an innate fitness in gifts of administration and organisation. I thank the members of the Synod, both those who asked me to take up this great burden, and those who, from conscientious convictions,

have had their misgivings. I venture to hope, however, that a more perfect acquaintance may entirely do away with them. I am sure they all alike had a desire to do what was right in their eyes. I hope there will not be the slightest bitterness, or trace of feeling of bitterness, in regard to the action of any member of the Provincial Synod. By this step, when it is completed by consecration, I am severing myself from brethren in the original Diocese of this Province, with whom I have been connected for twenty-three years, and from whom I have always received the greatest consideration, kindness, and brotherly feeling. I have been at St. John's since 1874, and can honestly say as I stand here, that I do not remember that any unpleasantness, or shadow of ill-feeling has ever existed between the capitular or the collegiate body during the whole of that period. I know that to leave them will cause a tugging at the heart-strings that I shall find it difficult to bear, and I think that my brethren of the clergy and laity in this Diocese will bear that in mind, and will try as far as it may be in their power, to give me that Christian and cordial welcome which to some extent will enable me to bear the parting from St. John's. There is much that I should like to say, if I could say it. There is one thing I cannot forget when I come to the Diocese of Qu'Appelle, viz, that other men have laboured there, and I shall be entering into their labours. The work that lies before me, difficult and hard though it may be, will have been lightened to a considerable extent by the good prelates who have already filled this See with such success, as well as by the clergy and laity who are working there at the present time. It would not be proper for me to state anything now in regard to my future policy, but I should be less than a man, let alone a Christian, to wantonly and rashly and rudely undo the work done by those who have gone before me. What I may do you may judge from my record in the past, and not from any words I tell you to-day. I have the misfortune to cling to those who adopt a middle course, and I have often been misunderstood by either one side or the other. I was never an extreme party man—indeed, I am not a party man at all. I will say that I am simply a clergyman of the Church of England, in all its breadth and fulness, without any limitation. I cannot enter into details now, but only say, trust to me in the matter, and you will not have any reason to regret the trust reposed in me. I pray that whether my connection with the Diocese be long or short, it may be to the glory of God, and the good of His Church."

At a subsequent session of the Synod, the following resolution was passed: "That the warm thanks of this Synod be given to the

Qu'Appelle Diocesan Association in England for generous and valuable help to the Diocese of Qu'Appelle, with the expression of the earnest hope that the sympathy and help which hitherto have given so much encouragement to all workers in the Diocese may be continued."

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### THE BISHOP'S CONSECRATION.

The Consecration of Dean Grisdale to the Episcopal Office took place on Sunday, August 30, at Holy Trinity Church, Winnipeg, the consecrating Bishops being the Archbishop of Rupert's Land, and the Bishops of Montreal, Toronto, Athabasca, Saskatchewan and Calgary, Ottawa, Mackenzie River and New Westminster, who were assembled at Winnipeg for the General Synod to be held in the course of the week. The Church was closely filled with a congregation numbering 1,300 or 1,400. The sermon was preached by the Rev. Canon O'Meara, D.D., from St. John xxi., 16. In the course of it he alluded to Bishop Burn as "a man of fervent piety, much in communion with God, and one who would be remembered and loved in every part of the Canadian Church wherever he was known." The anthem, "Now we are ambassadors," with the chorus, "How lovely are the Messengers," was sung after the sermon. The collection at the offertory was for the Missions in the Diocese of Qu'Appelle.

The Bishop's Enthronement took place at the Pro-Cathedral, Qu'Appelle Station, on September 23. There was a Celebration at 8.30, and Matins, with the Enthronement, at 11. The Bishop's Chaplain carried the Pastoral Staff presented to Bishop Anson, and by him presented to the Diocese. The ladies of Qu'Appelle gave a luncheon, after which the Executive Committee met, and it was decided that the Bishop should go to England as soon as possible, in order to make personal acquaintance with the members of the Qu'Appelle Association. A reception to welcome the Bishop and Mrs. Grisdale was held in the evening at the Immigration Hall.

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**EXTRACTS FROM BISHOP BURN'S LAST  
CHARGE, GIVEN TO THE SYNOD AT INDIAN HEAD,  
June 10, 1896.**

For two years past the Synod has been held in places not dedicated to the service of God, and this in accordance with a request of the Synod in 1893. To-day we meet again in Church—partly from reasons of convenience peculiar to this place; partly because I feel there are reasons for meeting in Church at least as strong as any that can be urged against it. It is true we have to discuss matters that are secular, and that seems hardly fitting here—but it is also true that as we meet in Synod we meet as a sacred body. The Synod is the Church of the Diocese in Council. Things not fitting to be spoken here are not fitting for us to speak. We only speak of them as they concern the welfare of the Church and her children, and so they are secular no longer. Here at least we shall be less tempted to forget our sacred office. In our discussions, differences of opinion may and must arise; but here we shall, while expressing our own opinions or convictions as strongly as we may, feel more constrained not to forget respect for and patience with the opinions of others, and to show that charity which never faileth. . . .

It will be convenient in my address to review our present position and prospects in the different departments of our work in order.

(1) *Diocesan Missions.*—Since my last address two years ago, we have opened four new Missions at Fleming, Yorkton, Maple Creek, and Indian Head. One of them has proved a disappointment. At Fleming after building a Church the Mission has been closed, and is now an out-station of Moosomin. The Mission was closed owing to the fact that the people entirely failed to keep their promises made to give a certain sum to meet the Synod grant. This was caused chiefly by dissensions among the Church people of the district. This, I repeat, is a great disappointment to me, not only that a Mission in a district where there was such need of regular services, and I thought the promise of a permanent parish—that it should be closed so soon—and more still for such a reason. I quite understand there are and must be differences of opinion and taste in the matter of the conducting of services in the Church, but I do not understand the Churchmanship that can make such differences a reason for leaving the communion of the Church, and still less can I understand how men can in honour make this an excuse for failing to pay the amount they have promised. But so it was; the Clergyman was there some time, and whatever his

faults or failings might be, laboured with zeal, spent his own money, all he had, and refused to give up until he could live there no longer.

The other Missions are doing well and have more than answered expectations.

At *Maple Creek* Services have been held regularly in the different section houses along the line to Moose Jaw, and during the summer new stations are to be opened in the country among the scattered ranches to the south.

*Yorkton* too has a cheering story to tell. Services have been held at seven different centres. In the half year there have been over sixty Services, and the people of Yorkton have the rather rare distinction of having for that period exceeded the amount guaranteed for clergy stipend. The other new Mission is the one here, at Indian Head. This Church, built by Lord Brassey, was, we were told by many, quite unnecessary. There were, so they said, so few Church people here, and the Church would not be used, even if it had been in the right place, which it was not. They have proved poor prophets. This, the first Easter, there were over forty communicants. The Church is well filled; the last few Sundays in the evening the congregation has been about one hundred.

Several out stations have been opened, and among them one at *Wolseley*—that forlorn hope of the Church in this Diocese. It is only a monthly Service and no Church, but we may before long see a Church there and a body of Church people, with regular Services and Sacraments. It is not safe to prophesy, but there are more unlikely things.

As to our older Missions there is not much to be said without saying too much. It is a record of steady work, some decided progress, and some disappointments. I will only mention that in which there is something definite to note.

At *Medicine Hat* the debt on the Reading Room has been cleared except that due to the Synod, and this has been through the efforts of the Ladies' Guild. *Regina* has a new Church, and I rejoice to think that when the Provincial Synod meets there this year we have a Church of which no one need feel ashamed.

At *Estevan* and *Forest Farm* new Churches have been built, two of the five I dedicated last year. At *Moosomin* we have a change. The Rev. W. T. Mitton has been appointed to the Rectory of Christ Church, *Winnipeg*. He is one of the clergy we could ill spare. A good parish priest, he was always ready to give up time and thought for the good of the Diocese. The task to which he is called is no light one, and I may ask your prayers for the blessing of God on him in his new work and home. The services at *Moosomin* were taken for two

months by Rev. A. C. Kettle, and I have now appointed the Rev. C. Williams as Rector.

(2) *Religious Education.*—We are not troubled in this Diocese with the question of separate schools, at least not more than it concerns us in our interest in education generally, and especially that of the children in this Dominion of Canada. Still the question of Religious Education is with us, and must be one of vital interest to all religious people, and not only to Churchmen. In my opinion any system that ignores religion forfeits its claim to be in any real sense education at all. Now the practical question for us is how far the education in these Territories can be called Religious Education, and what is our duty as citizens and Churchmen under the circumstances. I think it is fair to say that the system of education here—a system excellent not only in theory, but in the spirit and zeal with which it is administered—is yet one that does ignore religion, it is virtually secular. I am quite aware that there is an answer to this, an answer that might read like a contradiction of my statement that religion is ignored. They would say that besides an instruction for the opening of the schools with a religious exercise, there is a special provision that any minister of religion may, with the permission of the trustees, visit the school during the last half hour, and give instruction in religion. This has been the reply made me when I have urged the question with those in authority. Can we accept this as the solution of the religious question in our schools? I say unhesitatingly, we cannot. It looks well on paper, and may satisfy the unthinking, but in its practical results it is in most places useless. I need not ask any who have tried to teach children what is the effect of putting any subject during the last half-hour, just when the children are tired and longing to go home. I need hardly point out how many there are of our scattered country schools which the clergymen cannot reach on a week-day—the only time he is there is for his Sunday visit for Service—but, besides this, that clause at the end “with the permission of the trustees” really in many if not most places makes the provision a dead letter. I have urged the clergy in the different districts to make application to the trustees, for I do feel strongly we have no right to ask for any change until we have given a fair trial to the present system. I have not received any reply from many of the clergy, but the replies I have received are not encouraging. In some cases it is very doubtful if permission can be had; in others a distinct and definite refusal; in one case with a rudeness that only ignorance can excuse. In only one parish in the whole Diocese, and in that of only one of its many schools, is the permission given and used. We may try further, that is, make application to every district where we can find a clergy-

man to teach, and I am ready to go on, but I think we have done enough to justify us in saying that that clause among the clauses which give the instructions for carrying out a system of secular education, give it no claim to the name of religious education. I can only mention an argument made by some, that religion has no place in education, and should be left to the Sunday Schools. It is a theory, and one that is discredited among most thinking and practical people. In England it has been tried in places, and there is to-day a strong reaction. The work of teaching religion cannot be left to the one or two hours on Sunday by teachers generally without that training which no earnestness or zeal can dispense with. This is true even in the conditions of life in a well-ordered town parish, and how much more in our scattered districts, with the greater difficulty of gathering the children at any hour but that of Service with their parents, or of supplying teachers for them. The results speak for themselves. The fact to which I allude is that of the lamentable religious ignorance of not children only, but boys and girls in other things well instructed. Ignorance not merely of matters of faith or doctrine, but of the very simplest facts of Bible story.

I come now to the question, the very practical one, of what we can do. There are two lines of action possible: the first that of providing opportunities of distinct and definite Church teaching in Church schools for such as wish to avail themselves of it. I hope before long we may see our way to this, only I would add, it must be in a small way at first; and there is no possibility or likelihood of our being able in this way to do anything generally for the religious education for the children in our Diocese—it can only at least touch the few—and so I pass to the second line of action open to us, and that is to bring influence to bear to secure a real practical recognition of religion in the schools of the country. It cannot, of course, be one that takes any notice of the points of doctrine on which the religious world is divided, but it would be a decided gain to get the Bible taught, if merely as history, sacred history, and I believe the heads of the Presbyterian and Methodist bodies would agree with us in drawing up a syllabus of Scripture to be taught, and portions to be learnt. If we could agree on this I do not apprehend we should have any difficulty with the Board of Education. . . .

It is no vain thing—it is sad to think what the future of this country is to be if its children are to be brought up in ignorance of the Bible, which is not only the practical guide of life, but the foundation of the definite doctrines which are taught in our Creed. It was said by a historian of the Anglo-Saxon race in one of the ages when the

foundations of its greatness were laid, that "the English people was the people of one book, and that was the Bible." And we may add that when the love of and knowledge of that Book is gone, with it goes the secret of a people's strength. . . .

(3) *Indian Work.*—This is a part of our work to which I wish to draw your special attention. I could wish indeed that the parishes and Church people of the Diocese took deeper interest in it. We all allow, at least in theory, the claims of Missions to the heathen—the fulfilment of a direct command of our God and Master, and here we have this in our midst. More than half of the Indians in this Diocese are still, I believe, absolute heathens. Many have never had the Gospel preached to them. Surely, whatever may be the claims of the heathen world on us, this claim is paramount. Here we have the spiritual Lazarus laid at our very door. It is we who have come to make our homes where once they lived alone, and only in many places to degrade a naturally noble race, and yet men point to the Indian, the Indian round town. They say they have "no use" for the Indian; that there is no hope of the regeneration of the race. We can leave these men to excuse the indifference which such crude judgment displays. We await the judgment of God—the God of the red man as of the white—and in view of it I say that we owe the Indian race a reparation, a reparation that can be paid only in ministry to their needs, in the charity that relieves their wants and heals their diseases, and, more than all, gives to them the light of the knowledge and love of God, of the comfort of His grace in this life, and brighter hopes of a life to come.

This work is being done, I believe, most efficiently within the walls of the Indian Schools, industrial and ordinary, of the Dominion. In our own Diocese we are not doing what we ought to do and what we can do. These are the facts. At Fort Pelly and the Day Star's Mission at Touchwood there is no change to report. The School at Medicine Hat still stands unfinished. In St. Luke's Mission at Touchwood there is distinct progress to report. A new school has been built, a boarding school second to none of the kind; the number of children has increased from nineteen to twenty-seven, and we hope to have thirty-five before the end of the summer. Then, to go to the extreme north of the Diocese, there is a band of Indians at Fishing Lake. They have never had a Priest or Teacher among them. The Rev. A. C. Kettle has volunteered to go there this summer with two others and build themselves a log house or hut, and see what can be done to make friends with them. The Rev. F. Palgrave, an Oxford graduate, has just come out to give himself to missionary work among

the Indians, and I am sending him to St. Luke's Mission for the present. I hope soon to have another man from England, W. Baker, a man with a knowledge of the language and a special sympathy with Indians. He would have been with us to-day but for an attack of scarlet fever. The work to which they go is no light one. Its isolation makes special demands on a man's faith and patience, and I commend the work and workers to your sympathy and prayers. . . .

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The Memorial to be erected over the grave of the late Bishop in the cemetery at Qu'Appelle is to be a plain marble cross raised upon three steps; upon the upper step are carved the Arms of the Diocese, together with the pastoral staff. On the lower step will be the name, date of consecration, date of death, &c. The whole will be nine feet in height.

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### INDIAN SCHOOL, MEDICINE HAT.

We are thankful to be able to announce that the sum needed for the completion of this school has been at length raised, in response to appeals in the "Net" and in the last OCCASIONAL PAPER. Mr. Nicolls writes under date August 31, on receipt of a cablegram announcing the completion of the £100:—"The cablegram made me very glad. . . . I am now corresponding with the Government about the grant. They put it in the estimates for four years and we did not draw it, so they left it out last year; but I can get it again, only it may not be available till next spring; in such an event I will get the building put in such shape that it will not suffer from the winter weather, and finish in spring. . . . *If you know of any lady who would like to take up Mission work at her own cost as Matron of the school, please make the wants of this place known.*"

In a previous letter Mr. Nicolls mentioned that "a lot of Indians from Montana were sent back by the U.S. Government the other day; some of them have gone to Regina, while quite a number are camped round here. They have a number of young children, and these I hope to get into the school."

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## ASSOCIATION NEWS.

A sale of work on behalf of the Qu'Appelle Mission was held at Betteshanger House by Lady Northbourne on Thursday, September 3. Many visitors from the adjacent towns of Dover, Deal, and Sandwich attended, and the total amount realized was £51 6s. 4d. In visiting the house and grounds special reference was made to the purposes of the Mission, and it is hoped that thereby an interest in its affairs may have been created in new quarters.

Several parishioners of Betteshanger, including children, lent practical aid in preparation of the various articles sold. It is to be hoped that in this manner the interest felt in the progress of the Mission may become disseminated, and the work extended in many directions.

By the wish of Mrs. Burn, the sum realized by this sale has been added to the Indian School Medicine Hat fund, and will be a great assistance in the necessary purchase of furniture, blankets, &c.

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## THE SUPPORT OF THE CLERGY IN THE DIOCESE OF QU'APPELLE.

With reference to the amount raised locally for the support of the Qu'Appelle clergy, Bishop Anson wishes to make the following statement, which he considers due both to himself and to the late Bishop.

The Metropolitan, in his speech at the Provincial Synod, alluding to the Memorial that had been presented from the Executive Committee of the Diocese of Qu'Appelle, after giving various other reasons why, in the opinion of the Bishops, the appointment of a "Clergyman accustomed to the circumstances of the country and its people" was desirable, concluded with the words, "However, they lay most stress on the development of the resources of the Diocese itself, which, though very small at present, it is hoped may *gradually become more satisfactory.*"

From these words most people would naturally infer that the former Bishops, who had not been previously "accustomed to the circumstances of the country," had from this cause either not pressed "the development of the resources of the Diocese," as they otherwise would have done, or had not been successful in their efforts.

Bishop Anson has no hesitation whatever in saying that he is persuaded, from what he knows and has seen of other Dioceses in the

North-West, the Diocese of Qu'Appelle would now bear very favourable comparison, in the amount contributed locally, with any of those Dioceses, when the smallness of the population and the widely-scattered character of the settlement is fully taken into account. It is quite true that for several years after the first formation of the Diocese Bishop Anson worked on a different system to that which prevails in Manitoba. There, no Clergyman is sent to a district till the Church people within the area to be assigned to it are able *to guarantee* to the Clergyman a certain proportion (*at least half*, he believes it is) of his stipend. This, it is obvious, must deprive Church people in very thinly-populated districts of the ministrations of the Clergy for many years after their first settlement, and, in consequence, many lapse, during that time, into schism. Bishop Anson thought it right to send Clergy to such districts irrespective of what the people could at first contribute so that *all*, however poor or widely scattered, might as far as possible be ministered to. It is obvious that this system must be more dependent on outside help than the other, but he still believes that it is the right system, and the only one (if the Church at home only enables it to be carried out) that can hope to retain our Church people in sparsely settled districts. Unfortunately, however, it was found in course of time that it was absolutely necessary, in order to make the people give what it was felt they might fairly be expected to contribute, to modify the system to a certain extent, and to *require* as a condition of the Clergyman remaining amongst them a *definite proportion* of local assistance. The result of this system has been—at least was up to 1893, and Bishop Anson believes is still—that the proportion of Clergy working in the Diocese in relation to the population is considerably larger than it is in Manitoba, notwithstanding that the population is much more scattered. In his last charge to the Synod in 1892, which was just after the Census, Bishop Anson dealt somewhat minutely with this question, and perhaps the readers of the OCCASIONAL will pardon what he then said being now quoted. He said:—

“In the Diocese of Calgary the number of Church people relative to the population is 1 in 5'55; in Manitoba (D. of Rupertsland) 1 in 5'24; and in this Diocese 1 in 4'41.

“The proportion of Clergy (working amongst the settlers), to the population in each of these Dioceses is as follows. I have excluded in each case the Indian population and the Clergy working amongst the Indians; and in the case of Manitoba I have excluded Winnipeg and the Clergy resident in Winnipeg, as that place is so entirely exceptional. In Manitoba, then, there are working amongst the settlers in the rural districts 36 Clergy, and the corresponding popula-

tion is 113,000, or a proportion of 1 to every 3,146. In Calgary, or Alberta, there are 8 Clergy ministering to settlers only, while the population is 18,332, or 1 to 2,300. In this Diocese the population is 25,800, and there were last year working amongst the settlers 12 Clergy, or 1 to every 2,150 of the population, and 1 to every 573 members of our Church. *This I may say is the smallest number of Clergy we have had engaged in work amongst settlers for the last four years.*"

Of course with this much larger proportion of Clergy to the population it is certain that in many cases the amount given locally must be lower. But Bishop Anson does not think that there are many places in the other Dioceses of the North West of the size of Moosomin, if not even of Regina, where the Clergyman is entirely supported from local resources, or that, could the proportion of Church people and their contributions to the Clergy be accurately compared, the "resources" of this Diocese would be found in the very least less "satisfactory" than elsewhere. He is quite certain of this, that, both during his episcopate, and perhaps still more during that of his successor, it has always been one of the most fundamental principles of the administration of this Diocese, to impress upon the people the absolute obligation of doing all they could locally for the support of their Clergy. He has not liked to seem thus to come forward in self-defence, and still less to challenge comparison with what is done elsewhere; but he has felt compelled to do so, not only on his own behalf, and for the sake of his successor, who he knows did all that a man could in this direction, and who can no longer speak for himself, but in justice to those supporters of the Diocese who have been so long so liberally aiding it with contributions.

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## 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 August:—Mrs. Dickinson; the Misses Wilbraham; Miss E. Marshall; Miss Hill; Hon. E. St. Leger; Mrs. Brockman.

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MISS HOPE wishes to acknowledge with thanks a kind gift of books for the Clergy from Mrs. Chesney.

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### PARCELS.

Our grateful thanks are due for the following parcels received since August:—

*Clothing*:—\*Miss Williams (Woolwich); \*Miss Spottiswood; \*Mrs. Rae; \*Mrs. Dundas; \*Miss Fearon and friends; Durham Local Association; Mrs. Knight; Anon. (Orpington).

*Church Needlework*.—\*Mrs. Way; \*Mrs. Wasbrough.

*Books*.—\*Miss Hope; Books to the value of £1 from the Misses Deedes, Singleton; to the value of £2 1s. 6d. from Heydour Working Party *per* Miss Deedes.

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\* Who also kindly sent contributions towards freight.