

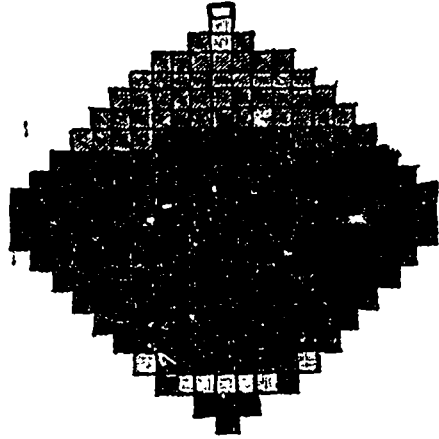
When in Calgary, the Bishop told us that he had been appealed to repeatedly to open two more missions among white settlers in the southern part of the diocese, but that for want of funds it was utterly impossible to do so, much as he regretted having to leave these sheep without a shepherd, to stray into other folds.

In Calgary we saw the neat little church built of wood, and were rejoiced to hear that it is open daily for service in the summer months, and also to hear that it had been decided to enlarge the present wooden building, rather than to follow the example of others, and build an imposing stone church, and be burdened with debt. Rev. A. W. F. Cooper is the Rector. The church is lighted with electricity, and contains a very fine and powerful vocalion. Rather a contrast was the place in which service was held at our next stopping place, Banff. In the clergy list one reads "Rev. W. J. Williams, Incumbent of St. George's, Banff," and one would receive rather a shock, if not warned beforehand, to find that the present "St. George's" is a log shanty of one room, large enough to seat about twenty-four people. A foundation for a Church has been laid for some time, but the work has been stopped for want of funds. Banff, however, can boast of large Methodist and Baptist places of worship, and it is rather disappointing to find that the Church has to be content with a log shanty.

During the lifetime of the first Bishop of Saskatchewan, the territory containing about 300,000 square miles, and (until the C.P.R. was built) not possessing a single mile of railway, was all one diocese. At the time of the consecration of the present bishop, August 7, 1887, the Provincial Synod of Rupert's Land, upon the request of the Bishop, decided to set apart the territory of Alberta as a separate See, giving it (according to ancient usage) the name of the cathedral town—Calgary. It was decided that the Bishop of Saskatchewan should be Bishop of Calgary also until an endowment should be raised for the new See, when the Bishop would resign one or the other of the dioceses, as he may think best. Toward this endowment, the sum of £1,000 each has been promised by the Colonial Bishopric's Fund and the S. P. G., but at least \$50,000 is required for this much needed object. The town of Calgary alone is self-supporting, but it is expected that Lethbridge will become so shortly. All the other missions to the settlers are necessarily dependent upon outside help, and unless more is given than in the past, the work must languish, and the church must recede from the foremost place, which is hers now.

*(To be continued.)*

THE three locomotives that have been sent to the Holy Land are called "Jerusalem," "Jaffa" and "Ramleh."



THE POPULATION OF INDIA.

THE above diagram represents the population of India, arranged according to the religious systems of the country. The small white square at the top represents the one half million of Protestant Christians, and the two lower squares the one and a half millions of Roman Catholics. The fifty darker squares at the top stand for the fifty millions of Mohammedans. The great body of the diagram marked by 188 dark squares, indicates the 188 millions of Hindus, while the seven lighter squares at the bottom shew the seven millions of Buddhists, Sikhs, Parsees, etc., and the six black squares, the six millions of Aborigines. Thus it will be seen that out of the two hundred and fifty three millions of India, two millions alone are Christian, and of these one million and a half are Romanists.

#### THE WOMEN OF INDIA.

OF the two hundred and fifty three millions of India, one hundred and twenty four millions are women, one-third of whom (about forty-one million) are computed to be shut up in Zenanas and can only be effectually reached by female missionaries.

And a Zenana, what is it? A Zenana is that portion of an Indian gentleman's house set apart for the women. The imagination is apt to invest such a place with the gorgeous surroundings which are usually associated with Indian wealth and rank. The reality, however, is prosaic, and even commonplace. Instead of a mansion, the Zenana is frequently nothing more than a mud wall building, bare and uninviting, and probably situated on the other side of a court yard, or a long narrow room at the end of a dark, dingy passage, or an attic even, reached only by means of a ladder. It is often the darkest, dirtiest and most wretched part of the establishment. The inmates, instead of being dressed in Oriental magnificence, are sim-