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THE
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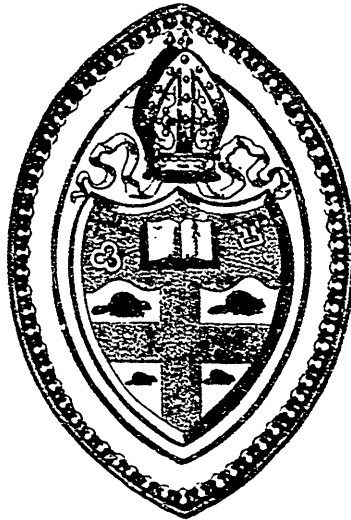
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FEBRUARY, 1900.

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THE CALGARY DIOCESAN MAGAZINE.

VOL. 1.

"Speaking the Truth in Love".

NO. 8

KALENDAR FOR FEBRUARY.

1900.

DATE.	DAY.	FESTIVAL, FAST, CHURCH MEASONS, &c.	MORNING PRAYER. FIRST AND SECOND LESSONS.	EVENING PRAYER. FIRST AND SECOND LESSONS.
1	Th	Vigil. F	Gen. 46:26 47:13; Matt. 18-21.	Gen. 47:13; Acts 19:21.
2	F	Purification of Virgin Mary. F	Ex. 18-17; Matt. 18:21-19:3.	Haggai 2-10; Acts 20-17.
3	S	Blasius, Bishop and Martyr.	Gen. 48; Matt. 19:3-27.	Gen. 49; Acts 20:17.
4	G	5 Sun. of Epiph.	Prov. 1; Matt. 19:27-20:17.	Proverbs 3 or 8; Acts 21:17.
5	M	Agatha, Virgin and Martyr.	Ex. 2; Matt. 20:17.	Exodus 8; Acts 21:17-37.
6	Tu		Ex. 4 24; Matt. 21-23.	Exodus 4:27 5:15; Act-21:37-22:28.
7	W		Ex. 5:15 6:15; Matt. 21:23.	Exodus 6:28 7:14; Acts 22:23 23:12.
8	Th		Ex. 7:14; Matt. 22-15.	Exodus 8-20; Acts 23:12.
9	F		Ex. 8:20-9:13; Matt 22:15-41.	Exodus 9:13; Acts 24.
10	S		Ex. 10 21; Matt. 22:41-23:13.	Exodus 10:21 & 11; Acts 25.
11	F	Septuagesima.	Gen. 1 & 2 4; Rev. 21-9.	Gen. 2:4 or Job 39; Rev. 21:9-22:6.
12	M		Ex. 12:43-13:17; Matt 24-29.	Exodus 13:17 14:10; Acts 27 18.
13	Tu		Ex. 14:10; Matt. 24:29.	Exodus 15 22; Acts 27:18.
14	W	Valentine, Bishop.	Ex. 15:22 16:11; Matt. 25 31.	Exodus 16:11; Acts 28 17.
15	Th		Ex. 17; Matt. 25:31.	Exodus 18; Acts 28:17.
16	F		Ex. 19; Matt. 26 31.	Exodus 20-22; Romans 1.
17	S		Ex. 21 18; Matt. 26:31 57.	Exodus 22:21 23:10; Romans 2 17.
18	G	Sexagesima.	Gen. 3; Matt. 27 57.	Gen. 6 or 8; Romans 2:17.
19	M		Ex. 25 23; Matt. 27 27.	Exodus 28-13; Romans 3.
20	Tu		Ex. 20:29-42; Matt. 27:27-57.	Exodus 29:35-30:11; Romans 4.
21	W		Ex. 31; Matt. 27:57.	Exodus 32-15; Romans 5.
22	Th		Ex. 32:15; Matt. 28.	Exodus 33-12; Romans 6.
23	F	Vigil. F.	Ex. 33:12-34:10; Mark 1-21.	Exodus 34:10-27; Romans 7.
24	S	St. Matthias, Ap.	1 Sam. 2:27-36; Mark 1:21.	Isaiah 22:15; Romans 8-18.
25	G	Quinquagesima.	Gen. 9 20; Mark 2-23.	Genesis 12 or 13; Romans 8:18.
26	M		Ex. 39:30; Mark 2:23-3:13.	Exodus 40-17; Romans 8 19.
27	Tu		Ex. 40:17; Mark 3:13.	Leviticus 9:22-10:12; Romans 9:19.
28	W		Levit. 14 23; Mark 4-35.	Leviticus 16 23; Romans 10.

Notes.

PLAINSONG. - Plainsong is the generic term for the old Church music of which the Gregorian chant is the species. That is to say, Pope Gregory the Great merely collected, arranged, and improved the chants which had already been used in the Church for centuries before his time, and increased the number of the "tones."

THE EASTWARD POSITION.—No necessary symbolism attaches to the Eastward position. Its simple meaning is that, as the whole congregation is engaged in the

same act of offering, and as the celebrant is its mouthpiece and organ, he faces the same way as they do in order to show the identity of their act.

TURNING TO THE EAST AT THE CREED.—We turn to the East at the Creed as a recognition of our Lord "The Dayspring from on High," whose appearance again may be looked for from the East. Further, as the Creed is the expression of a common faith and loyalty, it is more fittingly expressed by the people all turning in the same direction. **SELECTED.**

GLIMPSES OF RUSSIA.

I.

A Visit to the Bishop of the Sobor, Tiflis.

The city of Tiflis has a population of over 100,000, and is situated on both banks of the Kurra (the ancient Cyrus River) which flows into the Caspian Sea near the famous oil-wells of Baku. It is an important military station, for in its neighborhood and its barracks are located 60,000 troops, watching their opportunity to make a dash for Persia and the Southern Ocean. Lord Salisbury has just planned a clever "coup" by which he has made over the concession of the Euphrates Valley Railway to the German Emperor, thus making it her interest to join us in checkmating these aspirations. Persia is now in the German "sphere of influence," and the two great Protestant powers of Europe united as regards the Eastern question.

The "Sobor," a word derived from the Roman "Suburra," lies in the Armeno-Persian quarter of the above city and on entering it we step at once from the West, represented by the 8,000 German Colonists, and the Russian quarters, into the East, represented by Tartars, Persians, Kurds, Armenians and a large Jewish admixture.

My friend, Baron Burundukoff, wished to introduce me to the Bishop and his family, with one of the young ladies of which he had an evidently tender understanding. He was my faithful "cicerone" in studying Russian customs and manners and our mutual studies in Russian

and English led to a close friendship and correspondence, which, alas! was broken by his death in the last struggle between Russia and Turkey. A merry, blue eyed blonde of thoroughly Saxon type and exquisitely courteous manners, he was the representative of the best side of Russian life. On dark nights he would guard me home through the streets with drawn sword, and on one occasion beat a drunken Armenian on the arm, as he lurched against us, exclaiming, "That's the only way to treat that 'camille,'" and I had my first glimpse of military despotism not unknown in Germany. Soon after he presented me with a Karl rifle from the Government stores and we proceeded to the butts to prove it. No one would be the first to fire it among the officers present, certainly not myself. At last up jumped Count Bebitoff, introduced to me as the smallest man in the Russian army. The next thing we saw, as the smoke cleared away, was the brave Count on his back, his heels in the air and probably muttering in Russ, as Mrs. Bounds in "Skying a Copper," "Why, where is the powder blew?" At our reunion afterwards over a bottle of Kakhetian wine, (I was not a Good Templar then), I trusted that in any future scrapes we might have Russia might always find such brave men to stand fire and that they would continue to use the Karl rifle—and the result be equally innocuous.

The day of our visit was in Holy week and the occasion "The Blessing of the Waters" which took place in the forenoon and in which the Bishop took a conspicuous part, resplendent in purple and

gold. From a good vantage point of view near the pavilion I saw a double line of soldiery which extended for a mile up to the barracks on the surrounding hills and down to a sort of pagoda erected over the shallows of the river with an approach from the shore. A cannon shot echoed from precipice to precipice. This was the signal, then the "feu de joie" of the soldiery crackled along the lines and back three times. Soon the procession of priests bearing the holy "eikons" appeared, headed by the archimandrite and bishops, all fine, strong-built men of leonine aspect. All these ecclesiastics seem to be chosen for effect, all had a fine presence and one could almost discern their rank by their size, quantity of hair, and generally imposing mien. Each "eikon" required two to carry it, and they staggered under their load in the hot sun and seemed to wish the passage over. The military band struck up a fine and solemn hymn as they approached.

The event celebrates the Baptism in Jordan. The military standards were first blessed, then a silver cross is thrown into the water by the archimandrite and fifty swimmers and divers plunge in struggling for the honor of finding it again and reaping a reward of five dollars. Some hundred horsemen have taken the water to their horsegirths below stream, awaiting the formula of blessing to fill their bottles with the lustral fluid to bless themselves with for the year, and they make a good trade of it in the city at forty copecks (25 cents) the half-pint. As the benediction is pronounced a large rocket ascends, cannon

roar from the heights around, again the "feu de joie" flies along the ranks. The shouts of the wild Cossacks arise as they plunge waist deep and dash the water over themselves, the crowd rush down to fill their bottles, a flight of doves is let loose to carry the tidings far and wide, intended to commemorate the descent of the Holy Ghost, the people disperse to feasting, carousing, maroon firing and dancing. The upper class takes it all as a good joke. "Well, the comedy is over," said one to me and this expresses the view of advanced Russia concerning all such ceremonies.

Wending our way to the Bishop's palace we pass through the Armenian bazaar which extends with its branching arcades for over a mile. The crowds rival those of Old London. Soldiers, Georgian beauties with little curls plastered on their temples, Greek turbans and long veil depending from it, and tresses of auburn hair almost reaching their heels, buying their gifts. They look like wax dolls with little expression on their features. Booths lit with photogen, such costumes as this borderland of East and West alone can exhibit. "Chto bragash? Chto vamugodno? Who'll buy? What'll you have?" shouts a chorus of costers. They toss the famous Caucasian honey about with wooden spoons as in a Canadian candy-pull to show its clearness without letting a drop fall. Here's a fellow stuck all over with silver mounted daggers beautifully chased, and pistols. The Georgian silver is the purest in the world and their silver-work of great excellence. One large arcade is lined with valuable

furs, another hung with carpets and shawls and silk of Persia, all handwoven, by the side of machine-made Brussels and Kidderminster, rows of talking dolls, crackers and bonbons. Tall, grave Persians with cylinder hats saunter along. Two, however, carrying a festal amount of "wodbi," excite the jeers of the crowd, "Isvibatch? what'll your wife say? Oho!" Soldiers and ishooshchiks cross themselves before numerous "eikons" lit up with tapers. Tartar porters with padded backs wait to carry your purchases home, all having their hair shaved from brows to nape, giving the impression of a face without eyes, nose or mouth from the rear.

On the left we pass the Public Free Library with the motto over the entrance "Non solum armis." A polite soldier hands you the catalogue and brings any book you desire. These free libraries are found in most of the Russian cities. Free schools also exist, but are only free to those who intend a military career. By paying a small fee, however, the student has choice of profession according to his attainments.

The Bishop dwelt in the Church House which in its appointments differed little from a London West End mansion, but he was not lord of all he surveyed there, as we shall see. He and his family occupied the ground floor. In Russia the acting ecclesiastics must be married men and if the wife dies the priest or bishop may not marry again, he becomes a monk and enters a monastery or occupies the upper floor of the Church House and acts as a sort of supervisor over the ways of his successor below.

What a Romanist would call a convent for retired female religious celibates, is in the Greek Church a penitentiary, whither faithless wives and faulty females of the orthodox are obliged to retire or be excommunicated.

The Bishop received me with great "bonhomie", and first led me to a side table loaded with a gold collation where it was "de rigueur" to taste every dish. He then led us to his sanctum overlooking the deep gorge of the Kurra. He was eager to learn all I could tell him of our methods, ritual, and church arrangements. This I expedited by calling for pencil and paper and delineating the costumes of our bishops and clergy, much to his delight, so that he kept me at this work for two hours and I heard from the Baron some years after that he pulls these out of his drawers and shows them to his intimates as a sort of relic of "Shwaschenik Andress." Twenty years after I could have given him more color, but in those days I was under Archbishop Tait's rule, who so strongly objected to colored stoles that he once refused to consecrate a church till the "advanced clergy" had removed them.

The Bishop took from his writing table his one sermon of the year and went through his pet passages. A sermon in Russia is a rare thing. He seemed quite proud of his literary effort which touched on the evils of sectarianism and drew a parallel from the division of the Jews, "which heralded and resulted in the downfall of their nation." A drive to the Persian gardens through the city finished the afternoon. Every time

a soldier saluted he nudged me, "See," said he, "how they respect me." He was the soldiers' bishop and indeed was a great favorite with them: a bishop who preached a sermon once a year was a source of pride to them. The evening began with music and singing, the bishop's daughters presiding at the piano. The officers proposed a carpet dance. To this I saw that His Eminence gave a hesitating assent and glanced frequently at the door as though he was in trepidation and there was cause: the door opened and a ghost-like figure of cadaverous face in black garb stood there, his right hand upheld. The dance was stopped. It was the monk from the garret who forbade these worldly proceedings. "That's how it always is," said the bishop, "whenever I get together a few friends for my daughters' sake. He has had his day and won't let us have ours."

A gruesome sight met our eyes as we turned homeward across the bridge, a body hung from a gallows. This was the last man hung in Tiflis for murder, who, ere he swung, boasted that he had slain sixteen others. He was a Kurd, one of the same people lately active in the Armenian massacres.

C. H. ANDRAS.

Prayer Book Notes.

V.

A regular form of service of Public Worship, administration of the Sacrament and other rites and ceremonies is intelligible and reasonable. The Church has found it so from very early times, although at first she was satisfied with that form mainly taught by word of mouth. In those days it cost something to be a Christian, and secretly in caves and hidden places, the faithful gathered

together to commemorate the most sacred memorial of "Christ dying for us." In these days of widely divergent notions of what constitutes a Christian, there lacks to a great extent that spirit which speaks of, and acts as if, sacrifice constituted an element of Worship. We have a few distinct references to a form of worship instituted by Christ Himself, which have been embodied in our forms and upon which as upon a rock all other forms have been built.

PRAYER is an element of Worship. — "After this manner pray ye: 'Our Father which art in Heaven, etc.'"

ALMSGIVING is another, even if it seem to be neglected. Witness Our Lord's words concerning the Widow's offering of "two mites." See also His Sermon on the Mount. Matt. vi. 15.

READING AND EXPOUNDING SCRIPTURE: Witness His own attitude: "Daily in the Temple." Luke xxii-53. Jno. xviii-20.

PRaise: Christ's example, also, "And when they had sung an Hymn, they went out into the Mount of Olives." Mark xiv-26.

These essentials are found in our present form, though through strange and awful vicissitudes they have been retained. There can be no reasonable objection to "Forms of Prayer," particularly when they have received such authority, and bear also the recognition and practice of the Church B. C., and in a greater degree and more comprehensive kind, of the Church A. D. The two Sacraments "generally necessary to Salvation" are of Christ's own institution, the form used in each case being exactly that in which Christ gave it. The Prayer Book is not the book of a party, but the Book of Common Prayer for the whole Church. Next month we will speak of some of the earlier Service Books.

CANON HAVELOCK SMITH.

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EDITORIAL.

Our Church History Notes.

On another page will be found the first of a series of articles on the history of the Christian Church. It is surprising, to say the least, what lack of knowledge exists, not only amongst the members of bodies outside the Church, but amongst members of the Church, regarding the history of the Christian Faith subsequent to the Acts of the Apostles. It may, indeed, be fairly questioned whether we can at all rightly understand and estimate that volume of the Scriptures it we are in ignorance more or less complete of the sub Apostolic age—not necessarily ignorance of facts, but, it may be, that worse form which consists in a disregard of facts. Of this last an example is before us in the statement made recently by an English Bishop that the evidence of the New Testament is against the opinion of the Church that the Holy Communion is the central act of Christian worship. Such a view seems to ex-

clude all life from the Church since the conclusion of the New Testament canon, and to neglect the fact that the Divine Scriptures are historical in their very essence, even in the poetic and didactic portions. So that for their right interpretation we must look not only to themselves but to the history of that Body which holds the Faith of the Scriptures by historic descent.

Again, the study of Church history is beneficial as a corrective to popular prejudices. There is a tendency in every age to self satisfaction, and we are apt to think of ourselves as having not simply superior opportunities but superior enlightenment in spiritual things. But to one who for the first time reads the story of Christian life and practice in by gone centuries, there often comes a sense of having entered into a clearer and healthier and more bracing atmosphere, even after allowing for all the mistakes and superstitions incident to people recently emerged from heathenism. And although this impression may not be absolutely true, yet there is a nobility of self-forgetfulness arising from a steadfast faith in the invisible and eternal of which we must often feel the lack in our hearts and around us in these latter days.

Best of all, Church history helps us to realize the doctrine of "the Communion of Saints"—to "recognize amid the aisles of our churches and along our cloisters, about our ancient tombs, and in ruined and desolate places, which once were held sacred, not in cold poetical fancy, but by the eye of faith, the spirits of our fathers and brethren of every time, past

and present, whose works have long been 'known' to God, and whose former dwelling-places remain among us, pledges (as we trust) that He will not utterly forsake us, and make an end."

British Army Terms.

SQUADRON.—An English cavalry regiment has "on the higher establishment," a peace strength of 3 "service" and 1 "reserve" squadron. A service squadron consists of 4 troops; 192 horses and men in all. A reserve squadron of 2 troops has 102 officers and men. The total regiment on the higher scale consists of 692 officers and men. The "lower establishment" regiment has less squadrons, and a total of 578 of all ranks.

It is not generally known that a certain proportion of the men of every dragoon and hussar regiment (as well as all lancers) is now supplied with lances.

THE ROYAL REGIMENT OF ARTILLERY is composed of Horse Artillery (R. H. A.) Field Artillery (R. F. A.) Garrison Artillery (R. G. A.), and mountain batteries. R. H. A. act with cavalry, R. F. A. and mountain batteries with infantry, and R. G. A. are used in the field for siege purposes with heavy guns or for purposes of defending a camp or permanent position, such as that at Ladysmith. Horse and Field Artillery are organized in brigade divisions, consisting each of 2 batteries of R. H. A. and 3 of R. F. A.

"CORPS" ARTILLERY.—Nine batteries R. F. A., and 2 of R. H. A.

A garrison battery has a war strength of 200 of all ranks.

The army corps has 138 guns, including those attached to the cavalry division.

(To be continued.)

Church History.

[There is no pretence at originality in the Church History notes I propose contributing to the pages of the Magazine from time to time. They are mostly taken from my old college lectures at Leeds, though often authorities have been consulted. How often they will be contributed and how long they will last depends entirely on the interest taken in them. — S. H. C.]

The wonder really is when one thinks of the history of the Church through the last century and the early part of this, that there is any Church of England left at all, and at least we owe this debt to those who wish to disestablish and disendow us, that they have forced us to examine, as it were, our title deeds, and by doing so come to the conclusion that whatever happens the Church must live because she is the bride of Christ and not of the State, and as such quite independent, so far as her real life goes, of such accidental advantages as are brought to her by the fact that she is the religious body recognized by the State. The Church of England has proved to be a real branch of the Church of Pentecost, and through her line of bishops can show an unbroken connection with the past for "ubi episcopus ibi Christus."

We want history. —

(1) In dealing with the Roman Catholic position.

(2) In dealing with Non-Conformists.

"Draw the line and shake hands across it."

(3) In dealing with ourselves as Churchmen, for thus only can we realize that the Church is not concerned with politics and that a man can be a Churchman whatever his views.

The very strength of our national character tends to make us ignore a true conception of the Church. We have on the whole very little idea of obeying what the Church says. The good side in our position is a strong sense of duty and of personal responsibility. The danger is the coming to think that religion is simply a matter between ourselves and God, and not also a matter between ourselves, our neighbours, and our God.

The study of Church History widens our whole outlook. We realize the vast extent of the Church of England in Canada, Africa, America, and Australia, and in fact nearly everywhere. Beautifully does Bishop Lightfoot express the thought "What after all is the individual life in the life of the Church? Men may come and men may go. Individual lives float down like straws on the surface of the waters till they are lost in the ocean of eternity: but the broad, mighty, rolling stream of the Church itself, the cleansing, purifying, fertilizing tide of the river of God, flows on for ever and ever."

Homely Chats with Churchwomen.

By One of Them.

THE PRAYER BOOK ON THE PRAIRIE.

I expect many among us only associate the Prayer Book with service in church, where the grand Liturgy with its solemn and varied Collects is uttered by the surpliced minister, and all sounds very familiar to us, for, Sunday after Sunday,

have we not heard the same familiar words?

But to many of us out here in this great New Land, where, often, many and many a mile of wild rough trail lies between us and the nearest place of worship, week after week passes and there is very little difference between Sunday and week-day, except perhaps that we don't get up quite so early, and the men and horses take a needed rest.

And now comes the question: How are we, in this enforced seclusion, to keep up spiritual life and be in touch with the Church? Here it is that the Prayer Book fills a void in our life and acts as a guide. The Collects are after all very homely, matter-of fact, every day prayers. There are no circumstances of our daily ordinary lives for which (if we take the trouble to search for them) we will not find a suitable form of petition or thanksgiving in the prayers of the Church, and it will keep God and His Christ and Heaven still before us if daily we use both in private and in the family circle one or more of these reverential, devout, and beautiful old familiar prayers. If any of you have never tried it before, take your Prayer Book and think of your needs, and sins, and mercies, and it will be very surprising, indeed, if you don't find words to express your wants, your sorrows, and your joys. It is the being such a simple practical guide and aid to everyday life which makes our Prayer Book as well adapted to the prairie home as to the most solemn and stately cathedral.

And when we all gather round the stove in the evening, the fuss and worry

and work of the day over, and before we go to rest, how it brings "Our Father" to our thoughts, if after a short Epistle or Gospel, or one of the Lessons for the day, which you will find in the Kalendar on the first page of this number, we repeat the Evening Collects and the Lord's Prayer in which, as a well-known writer has beautifully said "Humanity claims Divinity as its origin." Only a few minutes regularly every week night, and a few more short prayers on Sunday morning and evening will keep the light burning in many a home, and help us all to feel the reality of the "Communion of Saints." Do try this simple plan of following at home the words and teaching of our beloved Church.

M. L. S. T.

Historical Notes on our Indian Missions.

I.

The work of the Church of England amongst the Indians in the North West dates from the year 1820, when the Rev. John West was appointed by the Hudson's Bay Company as chaplain to their settlement on Red River. He immediately laid before the committee of the Church Missionary Society a proposal for establishing schools for the Indian children in that district, and £100 was voted to assist him in this scheme. The next year he appealed to the Society to open a regular mission. As a result the Church Missionary Society decided on entering on the work. Mr. West was himself appointed to superintend the

mission. A school master was also appointed, and another missionary, David Jones, was sent out as an additional missionary. £800 a year was voted to cover expenses. Thus commenced the Church's mission to the Red Indians, a work which has spread to the utmost bounds of Canadian territory.

When John West first came out it was by way of Hudson's Bay. He landed at York, and having to wait there until the river was navigable, he spent his time in teaching some Indian boys. Two of these lads accompanied him on his canoe journey of eight hundred miles. He continued to instruct them on the journey, and the results of this "labour of love" are still manifest.

In 1825 Mr. and Mrs. Cochran arrived as additional laborers. Mr. Cochran laboured for forty years, during which period he visited Eastern Canada only twice, and never returned to England. In 1833 he founded the Indian settlement (near Selkirk) with a view to inducing the Indians to settle down and thus remain where they could get regular Christian instruction. A man who helped build the first log huts was named "Cannibal," because in a time of scarcity he had devoured nine of his relations. In 1837 there were six hundred baptized Christians at the different mission stations along the Red River. Owing to the death of Mrs. Jones, Mr. Jones returned to England about this time, and the Indians sent an appeal to the Church Missionary Society representing that their "praying master had to go to far" and asked for more teachers. In response

to this another missionary was sent out, the Rev. J. Smithurst, and in 1841, Abraham Cowley (afterwards Archdeacon) followed, to work for forty-six years on the banks of Red River, with his devoted wife.

The difficulty of getting into the Western country in those days is well illustrated in the case of Archdeacon Cowley. He came out to Canada hoping to be able to get to Red River by way of Lake Superior. This, however, proved impracticable, and he immediately returned to England, and arrived there just in time to catch the annual vessel which sailed for Hudson's Bay, and in which he and his wife accomplished the journey to York, and from there traversed the 800 miles of river. They settled on Manitoba Lake, to open a mission to the Soto Indians, and gave Fairford its name. For six years they laboured without apparent success, but in 1854, when they left Fairford for the Indian settlement they left behind them a band of a hundred and twenty Christians. J. W. Tims.

(To be continued.)

Gardening Notes.

AMARYLLISES. After they have done blooming repot those that require it, and keep them in active growth till the end of May; then place the pots out of door in a slightly shaded place, water them well and keep them growing all summer long. Early in October bring them indoors into a cool temperature, and lay the pots on their sides, and withhold water till after Christmas. Then water spar-

ingly and keep an eye on them to lift up and bring to the light those that show flower buds coming. As it is flowers and not increase of stock that is wanted, keep them pretty well pot bound, and it will be found that they bloom much better.

THE CYCLAMEN.—It is strange the Cyclamen is not more generally cultivated. It is easily grown: the flowers last a long time, either cut or on the plant; it is invaluable for the window, and a dish filled with the plants when in bloom will form a center-piece for the dinner table that would be hard to beat. Seed may be sown any time from October to March and the seedlings when large enough to handle may be planted in small pots. From this time until the plants have set their buds is the most difficult period in Cyclamen culture, the great object being to keep the plants in a state of constant vegetation, repotting as soon as the plants show signs of becoming pot-bound. Spray frequently and give fresh air when weather will permit. In order to keep the plants stocky avoid anything which would tend to force them. When repotting use a good rich, light soil. J. E.

Diocesan Notes.

CALGARY.—The Christmas Tree of the Sunday School pupils of the pro-Cathedral, was held on Dec. 22nd, in the School House, and was attended by over 100 children. Unlimited supplies of good things were served out to them by the ladies, who were assisting in the affair. After supper was over, the Rev. S. H. Cubitt made a short address to the pupils,

impressing on them, among other things, the necessity of obedience both to their parents and teachers, as he said that those who had not learned to obey would never be able to command. He stated the progress of the Sunday School during the last year to have been very favorable, the number of children now on the roll amounting to over 140. He then presented the class prizes to the different children who had won them. Santa Claus, who was heavily muffled up in furs, was then admitted by the rear door, and proceeded to distribute the presents on the Christmas Tree to the children, everyone of whom was given something. The Tree was well arrayed with presents and splendidly illuminated with different colored candles. The whole performance had evidently been given great care and attention, and those who got it up are to be congratulated on the results of their efforts. The following ladies and gentlemen assisted in it: Rev. S. H. Cubitt, Messrs. Adams, Greig, and Douche, Mesdames Scott, Kerr, and Armstrong, and Misses Gibson, Clarke, Harris, and Pinkham. Mr. Douche was very well disguised as Santa Claus, but we are afraid he must have suffered considerable inconvenience from his heavy furs.

Burials in December—Helen Marion Parslow, aged 6 months.

Marriages in December—19th, Walter Trevelyan Wyndham, of Pine Lake, to Bertha Rankine of Olds; 26th, Thomas Thane McVittie, of Fort Steele, to Anna Rose Galbraith, of New York State.

Again it is our sad cry that we have

lately lost a most helpful member of our congregation and vestry. Mr. Wm. Douche has accepted a post under the Hudson's Bay Co., at Nelson. During his stay in Calgary he has made himself most deservedly popular with all classes, always going out of his way to do a kind action or to take unlimited trouble whenever the opportunity presented itself. We hope Mr. Douche will not fail to spend his holidays among his Calgary friends. He is sure to receive a warm welcome if he does.

The Christmas services at the Church of the Redeemer were well attended, and the church was most prettily decorated. During the Xmas week there were present at the different celebrations of Holy Communion 151 communicants. This number, however, falls short of last year's total.

The Rev. H. F. E. Whalley, late sub-deacon of the cathedral of Fredericton, New Brunswick, was formally instituted and inducted as Rector by the Rev. Spencer H. Cubitt, acting as commissioner to the bishop of the diocese, on Sunday morning, 14th January. A good congregation assembled at the service which (with the exception of special psalms) to the end of the third collect was the ordinary service ordered by the prayer book. After singing the hymn "Ye Servants of the Lord" the Rev. S. H. Cubitt read from the altar rails his commission to act as commissary. A few special prayers were then offered up by the commissary, who then turning to the people read the instrument. After the reading of the instrument the commissary took

the church key from the peoples' warden and gave it to the rector, saying as he did so: "I hand you the key of this church to signify your right to come here at all times, as rector, and to teach, preach and administer the sacraments herein. In the name of the Father, and of the Son and of the Holy Ghost. Amen." After these words he took the rector by the right hand and having caused him to sit in the rector's seat said: "I place you in the rector's seat to signify your right to be here as rector. May your rule may be so wise and so well pleasing to God that when the Chief Shepherd shall appear you may receive a crown of glory that fadeth not away. Amen." The new rector fulfilled the church's law by reading from the pulpit the XXXIX Articles, and having read them very briefly explained in a few well chosen words how clearly they showed the mind of the church and that the Bible contains all things necessary to salvation, so that whatever is not read in it, and cannot be proved by it, is not required to be believed as an article of the faith, or be thought requisite and necessary to salvation. (2). That there is only one name—the name of Jesus Christ—whereby men must be saved and (3) that the church is built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner stone.

The services concluded with the Ember hymn, "Lord, Pour Thy Spirit From on High," beautifully and feelingly sung by the choir, and closed with the benediction.

In the evening the rector preached

from the text II. Cor. iv. 5 to a crowded congregation his introductory sermon. He spoke of the greatness of the task he had entered upon, and begged his listeners always to remember he was desirous and willing at all times—night and day—to respond to their appeals for sympathy, guidance, and spiritual help. He wished as far as he was able to follow in the steps of his Divine Master who came "not to be ministered unto, but to minister." In the words of St. Paul: "We preach not ourselves, but Christ Jesus the Lord: and ourselves your servants for Jesus' sake."

BEAVER LAKE MISSION—(Christmas services were held at Lobstick, there being a large congregation present. After Morning Prayer there was a celebration of the Holy Communion, when nine communicated. Amongst the communicants were Mr. Norm, of Victoria, who had travelled nine miles, and is about eighty years of age, and Mr. Anderson, who had travelled two miles and is ninety-six.

During the summer and fall services have been held every fortnight at Beaver Lake, monthly at Lobstick, and monthly at Manawan (Egg Lake.) Until spring services will be confined to Beaver Lake, except an occasional service at Lobstick and Manawan.

During the past year there have been 9 Baptisms at Beaver Lake, 4 at Lobstick, 2 at Manawan, and 1 at Victoria.

In view of the great reduction of the grant for the year 1900, the people are earnestly asked to do their utmost to

make up the deficiency, and show their appreciation by encouraging their clergyman in a practical way.

Baptism—Jan. 1st, Lily Norn.

Services for January and February: First and third Sundays in the month, services will be held at Mr. Fane's, Beaver Lake East, and Mr. Johnston's, Ross Creek. Second and Third Sundays, Logan School house and Toffield School house, Beaver Lake West.

ST. AUGUSTINE'S, LETHBRIDGE—

The Guild of St. Monica, after some weeks of preparation, held their sale of work at the commencement of December. The proceeds were applied to the installation of a furnace in the church, which will greatly add to the comfort of the congregation during the winter months; the appearance of the interior is also much improved by the removal of the old stoves.

The Vestry held their annual meeting for the discussion of the Quarterly Report, on January 7th, after Evensong. The financial statement shows an increased overdraft, which is now assuming serious proportions. A committee was therefore appointed to consider what could be done to remedy the deficiency. It has been suggested that the Rector issue a Pastoral at the commencement of Lent, calling on each and all to practise some form of self-denial by which this indebtedness may be cleared by Easter Sunday.

There is a very gratifying increase in the number of communicants who regularly attend the celebrations. This speaks

well for the spiritual condition of the congregation, but there are yet many more who might also be present. It means a little discipline, of course, but discipline produces character, character means holiness, holiness means salvation.

Marriages—George Herbert Watson, to Mary Elizabeth Reed. Edgar Hayland Dawson, to Mary Emily Leadbetter.

RED DEER—Baptism: Jan. 1st, 1900, Catherine Myrtle Halgrene.

All the stone requisite for the first portion of the new church is now on the site, and it is hoped that building operations will be set going again as soon as the weather permits.

The Incumbent of St. Luke's was agreeably surprised one evening, on his return from the weekly singing-class, to find his kitchen stocked with supplies of flour, meat, vegetables, etc., etc., contributed by his parishioners as a token of their esteem and regard.

Services are now held in the Masonic Hall, kindly lent for the purpose by the members of the Masonic Lodge. The change from the school house is greatly appreciated, as the Masonic Hall is more conveniently situated.

The services on Christmas Eve, Christmas Morning, and New Year's Eve (midnight) were very well attended.

A very successful entertainment took place in the Masonic Hall, on the evening of Thursday, Dec. 28th, when a Christmas Tree was given to the Sunday School children, ample funds for the purpose having been collected by some of the young ladies of the Parish. The pro-

ceilings were enlivened by songs from Mrs. Lewis, Miss Tait, and Mr. Gee, with recitations by Mr. Pierson, and some of the children. Considerable amusement also was afforded by a magic lantern display given by the Incumbent.

A Ladies' Guild has been organized for the Parish of St. Luke's, with Mrs. Burch as President. The immediate object in view is the building of a parsonage, which is very much needed for this Parish.

INDIAN INDUSTRIAL SCHOOL—
CALGARY—A most successful Christmas Tree and concert took place at the Indian Industrial School, on January 11th. In spite of counter attractions in Calgary about 60 guests took advantage of the opportunity for seeing the bright side of Indian Mission work. Several ladies and gentlemen were kind enough to give their services, including Mrs. Winter, Miss Brae, Mr. Lloyd, Mr. Bernard, and both the Christmas Tree and the concert were voted great fun and very interesting. After the concert Archdeacon Tims gave away the prizes with a few well-chosen words, mentioning the fact that Jim Starlight had won the silver medal awarded to the best boy in the school. Both Jim and all the other boys in the prize list met with a hearty reception. Miss Parlott and Miss Tate, the hostesses of the evening, had tried very hard to make the supper a success and needless to say everything was just as it should be, and, greatest compliment of all, everybody immediately felt hungry. It was somewhat early in the morning before

the noise of departing wheels finally died away in the distance, and we realized that twelve months must elapse before we could hope to spend another such evening with our Indian friends.

A letter has been received from Rev. G. H. Hogbin, written 410 miles out of Liverpool. He has had a splendid passage, and hoped to get into London on Boxing Day. Mr. Hogbin wishes to be kindly remembered to all his Calgary friends. We Calgary people send back to Mr. Hogbin our united Christmas greetings, and a sincere hope that he may soon be amongst us again, and quite restored to health.

INNISFAIL MISSION—The New Year brought us the sad news of the death of one of our communicants, Robert Michael Milne Miller, who was killed at Ladysmith, on Dec. 18th. Mr. Miller left here a short time ago and joined the Natal Carbineers. He leaves a mother and sisters in England, who feel his loss with special anguish, since he was the only surviving son. It is hoped that steps will be taken to commemorate his death in the service of his country by a memorial in St. Mark's Church.

In view of the death and the sympathy felt for the two of his sisters in particular who were members of our congregation and amongst our communicants for a year, and also of the death of the only brother of a well-known member of our church in this district, and with the knowledge that many have friends or re-

lations at the front, a Memorial Service will be held in St. Mark's on Sunday, February 4th. After Mattins and the Holy Communion at 11 a. m., the Solemn Memorial of the Dead will begin at 2 p. m. It is hoped that all communicants who can will be present at the celebration in the morning, and that the interest and sympathy of the community will be shown by a large attendance in the afternoon. The offerings of the congregation at the Memorial Service will be asked for the aid of the sufferers in and from the war.

Services for February: 4th, St. Mark's, Mattins and Holy Communion, 11 a. m.; Memorial Service, 2 p. m.; 11th, Pine Lake, Evensong and Holy Communion, 3 p. m.; 18th, St. Mark's, Mattins and Holy Communion, 11 a. m.; Evensong, 7.30 p. m.; 25th, Horn Hill, Mattins and Holy Communion, 11 a. m.; St. Mark's, Evensong, 3.30 p. m. On the Feast of the Purification (Feb. 2nd) and St. Matthias' Day (Feb. 24th) Mattins and Evensong will be said at St. Mark's, at 11 a. m., and 4 p. m., respectively.

St. Mark's Ladies' Guild meets as usual for sewing on Thursday, Feb. 1st, at 2 p. m., at the Parsonage.

Marriage—Jan. 17th, John Richard Moore, to Ivy Cooke.

Baptisms—Jan. 14th, Arthur Henry Calvert; Jan. 17th, Thomas Thompson Scarlett.

ST. BARNABAS' MISSION—SARCEE RESERVE—The small mission church was fairly filled on Christmas morning with an attentive Indian congregation. Almost

all the Christian Indians were present, and a few heathen. The church was decorated with texts and evergreens.

On the first Sunday in the New Year the following were admitted into the Church of Christ by baptism: Samuel Afraid of a Grasshopper, aged about 50, Fanny Afraid of a Grasshopper, Daisy Afraid of a Grasshopper. The two latter are daughters of Samuel, and are pupils of the Boarding school.

A few days ago one of the Christian Indians arrived at the Mission House with a sack of oats on his back. The oats had just been threshed, and this was his offering promised on Thanksgiving Day to the Home Mission Fund of the Diocese, which provides for the maintenance of clergy amongst the settlers. There are two other sacks of oats to come in, and a load of hay. A sack of potatoes has already been sent in, and the value forwarded to the Treasurer.

PINCHER CREEK—During the past week an interesting incident has transpired, in the departure of thirty-four of our young men (eighteen of whom are members of our Church) for the scene of conflict in South Africa.

Christmas Day falling on Monday, the Rector held Christmas services in the Livingstone district on the 4th Sunday in Advent, Christmas Eve, riding out to Spring Creek Saturday afternoon. Here in the morning at 12 noon special service was held, and the usual well-known Christmas hymns sung with much heartiness. Holy Communion followed, when the two or three communicants of this

congregation received. The hall was suitably decorated for the festival, and the offerings were liberal. There were some 22 persons present.

At St. Martin's the little church looked very pretty indeed with its evergreen texts and trimmings. A very pretty brass cross was placed on the Communion Table for the first time, the gift of W. R. Haynes, Esq., of the Victoria Home for Indian children, on the eastern confines of the Parish of St. John's. There were 26 present at this service, 18 of whom remained for their Christmas Communion. The offerings were of a very substantial character, and including a remembrance from one absent from the Parish, reached the liberal sum of \$36.10.

At St. John's, Pincher Creek, on Christmas morning there was a very hearty service, with 22 communicants and Christmas offerings amounting to \$43.65.

On Thursday, Holy Innocent's Day, the Rector drove down to the Victoria Home to give the staff an opportunity to keep their Christmas Communion, taking with him a substantial remembrance of the joyous season from the children and parents and others of the congregation of St. John's, consisting of toys, and sweets, etc., which were much appreciated by the children on the Friday evening, when their annual Christmas Tree was held in the Home.

All through the holiday season a feeling of unrest, mixed with patriotism, has been most evident amongst us, and it culminated on Tuesday, Jan. 2nd, in some 30 of the bravest and best of our young men answering to the roll call of volun-

teers for active service in South Africa. The Rector of St. John's presented each of the young men going out from the congregations of St. John's and St. Martin's, with a copy of the Prayer Book with Hymns A. & M., a gift that was most graciously and thankfully accepted with feelings that told of a link that would bind them still to us in that far off land, and us to them. Gods bless these lads, brave as lions; stalwart and true may they prove to themselves, to one another, amidst the scenes of the noise of battle. It is too soon yet to speak of the change and loss the Parishes sustain by the departure of these young men, but we hope and pray that those who are left will stand in the gap and guard the Church's interests and welfare till they come back to us.

Dear people, keep these young hearts fresh and ever green in your memories. Find your way 'often to the House of God, and there pray for their safe-keeping amidst the noise of battle and the class of war. This is the least we can do for them, when they have so nobly and so bravely yielded themselves for the honor and glory of the British Empire, and for the peace of the British Crown. God bless, preserve, and keep them, now and forever. Amen.

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