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THE
CALGARY DIOCESAN MAGAZINE.

VOL. I. NO. 4.

OCTOBER 1899.

50 CENTS PER ANNUM.

“SPEAKING THE TRUTH IN LOVE.”

Diocese of
Calgary
Created
A. D 1888



Cyprian Pinkham,
D. D., D. C. L.
First Bishop
of Calgary

S. P. G.

C. M. S.

C. & C. C. S.

S. P. C. K.



Published monthly at Innisfail, Alberta.

ANGELICAN CHURCH OF CANADA
GENERAL SYNOD, ARCHIVES

THE CALGARY DIOCESAN MAGAZINE

VOL. 1.

"Speaking the Truth in Love".

NO. 4

KALENDAR FOR OCTOBER.

DATE.	DAY.	FESTIVALS FASTS. CHURCH SEASONS, & C.	MORNING PRAYER. FIRST AND SECOND LESSONS.	EVENING PRAYER. FIRST AND SECOND LESSONS.
1	A	18 Sun. af. Trin.	Jeremiah 85; Ephesians 2.	Ezek. 2, or 13:1-17; Luke 5:1-17.
2	M		Amos 5:1-18; Ephesians 3.	Amos 5: 8, 6:9; Luke 5:17.
3	Tu		Amos 7; Eph. 4:1-25.	Amos 8; Luke 6:1-20.
4	W		Amos 9; Eph. 4:25; 5:1-22.	Obadiah; Luke 6:20.
5	Th		Jonah 1; Eph. 5:22; 6:1-10.	Jonah 2; Luke 7:1-24.
6	F	..... F	Jonah 3; Eph. 6:1-10.	Jonah 4; Luke 7:24.
7	S		Micah 1:1-10; Phil. 1.	Micah 2; Luke 8:1-26.
8	A	19 Sun. af. Trin.	Ezek. 14; Phil. 2.	Ezek. 18, or 24:15; Luke 8:26.
9	M		Micah 5; Phil. 3.	Micah 6; Luke 9:1-28.
10	Tu		Micah 1; Phil. 4.	Nahum 1: Luke 9:28-51.
11	W		Nahum 2; Colos. 1:1-21.	Nahum 3; Luke 9:51, 10:1-17.
12	Th		Habak. 1; Colos. 1:21; 2:1-8.	Habak. 2; Luke 10:17.
13	F	..... F	Habak. 3; Colos. 2:8.	Zeph. 1:1-14; Luke 11:1-29.
14	S		Zeph. 1:1-14, 2:1-4; Col. 3:1-18.	Zeph. 2:4; Luke 11:29.
15	A	20 Sun. af. Trin.	Ezek. 34; Colos. 3:18, & 4.	Ezek. 37, or Dan. 1; Luke 12:1-35.
16	M		Hag. 2:1-10; 1 Thess. 1.	Haggai 2:10; Luke 12:35.
17	Tu		Zech. 1:1-18; 1 Thess. 2.	Zech. 1:18, & 2; Luke 13:1-18.
18	W	St. Luke, Evang.	Isaiah 55; 1 Thess. 3.	Ecclus. 38:1-15; Luke 13:18.
19	Th		Zech. 3; 1 Thess. 4.	Zech. 4; Luke 14:1-25.
20	F	..... F	Zech. 5; 1 Thess. 5.	Zech. 6; Luke 14:25, 15:1-11.
21	S		Zech. 7; 11 Thess. 1.	Zech. 8:1-14; Luke 15:11.
22	A	21 Sun. af. Trin.	Daniel 3; 11 Thess. 2.	Daniel 4 or 5; Luke 16.
23	M		Zech. 10; 11 Thess. 3.	Zech. 11; Luke 17:1-30.
24	Tu		Zech. 12; 1 Tim. 1:1-18.	Zech. 13; Luke 17:20.
25	W		Zech. 14; 1 Tim. 1:18, & 2.	Malachi 1; Luke 18:1-31.
26	Th		Malachi 2; 1 Tim. 3.	Mal 3:1-13; Luke 18:31, 19:1-11.
27	F	..... Vigil. F.	Mal. 3:1-13, & 4; 1 Tim. 4.	Wisdom 1; Luke 19:11-28.
28	S	St. Simon & St. Jude, A. & M. Ath. Cr.	Isaiah 28:9-17; 1 Tim. 5.	Jer. 8:12-19; Luke 19:28.
29	A	22 Sun. af. Trin.	Daniel 6; 1 Tim. 6.	Dan. 7:9, or 12; Luke 20:1-27.
30	M		Wisdom 6:1-22; 11 Tim. 1.	Wisdom 6:6, 7:1-15; Luke 20:27, 21 5
31	Tu	..... Vigil. F.	Wisdom 7:15; 11 Tim. 2.	Wisdom 8:1-19; Luke 21:5.

Notes.

ABBOT.

A spiritual lord or governor, having the rule of a religious house. Of the Abbots in England some were elective, some presentative, and some were mitred and some were not. Such as were mitred had episcopal authority within their limits, being exempted from the jurisdiction of the Diocesan: but the other

sort of Abbots was subject to the Diocesan in all spiritual government.

The mitred Abbots were lords of parliament, and called Abbots Sovereign and Abbots General, to distinguish them from the other Abbots.

The abbeys and priories were founded by the ancient kings and great men from the year 602 to 1183. An Abbot, with the monks of the same house, was called the Convent, and made a corporation.

At the Reformation all VIII's reign a bill was brought into the abbeys, monasteries, priories, etc. House to confirm their surrender, which not above the value of £200 per annum, passing, completed the dissolution, except were given to the King, who sold the the hospitals and colleges, which were land at low rates to the gentry. The rest not dissolved till the 31st and 37th of of the Abbots, etc., made voluntary sur- Henry VIII., when commissioners were renders of their houses to obtain favor of appointed to enter and seize the said the King, and in the 31st year of Henry lands.—Dict of the English Church.

St. Luke: Evangelist.

18TH OCTOBER.

"THE BELOVED PHYSICIAN."

Vainly before the shrine he bends,
Who knows not the true pilgrim's part;
The martyr's cell no safety lends
To him, who warts the martyr's heart.

But if there be who follows Paul
As Paul his Lord, in life and death,
Where'er an aching heart may call,
Ready to spend and take no breath;

Whose joy is: to the wandering sheep
To tell of the great Shepherd's love;¹
To learn of mourners while they weep
The music that makes mirth above;

Who makes the Saviour all his theme,
The Gospel all his pride and praise,
Approach: for thou canst feel the gleam
That round the martyr's death-bed plays.

Thou hast an ear for angel's songs,
A breath the Gospel trump to fill,
And taught by thee the Church prolongs
Her hymns of high thanksgiving still.²

¹ The Gospel of St. Luke abounds most in such passages as the parable of the lost sheep, which displays God's mercy to penitent sinners.

² The Christian hymns are all in St. Luke: The Magnificat, Benedictus, and Nunc Dimittis.

—Keble's "Christian Year."

St. Simon and St. Jude.

28TH OCTOBER.

APOSTLES.

Leaf from leaf Christ knows,
Himself the Lily and the Rose:
Sheep from sheep Christ tells;
Himself the Shepherd, no one else:

Star and Star He names,
Himself out-blazing all their flames:

Dove by Dove he calls
To set each on the golden walls:
Drop by drop He counts
The flood of ocean as it mounts:

Grain by grain His hand
Numbers the innumerable sand.

Lord, I lift to Thee
In peace what is and what shall be:

Lord, in peace I trust
To Thee all spirits and all dust.

—Christina Rossetti's "Called to be Saints."

At the Cradle of the Race.

II.

The blessing of Ephraim that "he should become a multitude of nations" itself contravenes the Anglo-Saxon theory. We cannot identify Israel, as separate from Judah, under the title of Ephraim so often used in H. S., under the head of one nation at this present time—unless we are to expect a future development. And we must bear in mind that Jacob's blessing on Judah has evidently been fulfilled. "Shiloh has come"; "Levi has been scattered in Israel": a fact accomplished, a prophecy already fulfilled, must be looked for as to Ephraim.

Most writers on the subject have dwelt almost solely on prophecy, and have dismissed the evidences of history as though they had been silent, and Israel has been pronounced as "lost." "Lost" as to their Scriptural name undoubtedly, for the Scriptures of the Jews were not familiar to the historians, chiefly Greek and Roman, during the centuries between the first captivity and the latter dispersion; nor generally to the early Pagan writers succeeding the Christian era. But Israel is mentioned by them under other names. What does Herodotus say, so accurate an historian that case at least of his statements, regarding the pigmies of Central Africa, has been verified by Stanley, the African explorer? Now Herodotus speaks thus of the inhabitants of Palestine: "Those Phœnicians who trade with us by sea are not circumcised, the others are." He also tells us that the Iberians

(Georgians) of the Caucasus practised circumcision, and thinks they derived the custom from the Egyptians.* "The Phœnicians and Syrians in Palestine, the Syrians about the rivers Thermodon and Parthenius, and their neighbours, the Macrones, which latter peoples learnt it from the Colchians" (the modern Immertlia and Megrelia): "these are the only peoples who are circumcised." The "uncircumcised Philistines" were no doubt included in the traders since he refers to the whole sea border of Palestine.

Henceforward then we look for Israel as Phœnician, Colchian, Iberian, Syrian, in ancient history from the Assyrian captivity to the Christian era.

After the fall of Nineveh and Babylon the captive warriors were freemen, and we find them marching in the hosts of Darius, Cyrus, and Xerxes in the armies of the East described minutely by Herodotus in his description of the invasion of Europe.† Megabastus and afterwards Mardonius established fortresses all through Thrace, part of Macedonia, and Illyria, and north to the Danube; so that, says the historian, "all the country up to that river was Medized." Not only so but he himself made a journey across the Danube into what is now Hungary, and found there a colony of Medes wearing the Medic dress and calling themselves "Segani." Strange to say, in spite of the Hunnish invasion and the imposition of their language, the nobles of the land

*Herodotus Book II.

† "I will raise up thy sons, O Zion, against thy sons, O Greece, and make thee as the sword of a mighty one"—Zechariah ix., 13.

still delight to call themselves **Madiari** (written **Magyari**); and the "**Segani**" still exist in the modern "**tsigani**," the clever minstrels of the country, holding aloof from other people and intermarrying only among themselves.

During two visits to Buda-Pesth in 1860 and 1881, I had much intercourse with them, and all decidedly proclaimed their origin to be Hebrew, and were proud of it, and that they came from Persia. A part of Switzerland was named by ancient geographers, **Hiberia**. The Persian historian, **Megarthenes**, says that **Xerxes** marched through North Africa and entered Spain. The most warlike of his troops were probably those same Iberians of the Caucasus who were warriors by nature, lending themselves as mercenaries to the armies of both the Eastern and Western Roman Empire, and in later times to both Turkey and Russia; and who have maintained their freedom in their mountain fastness for nearly 2000 years. It is certain that the Spanish Iberian and the Caucasian Iberian have the same characteristic appearance though the traces that remain of a similar language are few.

Cherilus, a Greek writer, describing the invasion of Europe by **Xerxes**, speaks of "a strange people speaking the unknown **Phenician** tongue. They dwelt in the hills of **Solymus** near a large lake" (probably Jerusalem and the Dead Sea.)

Herodotus Bk. VII.: "The **Syrians**, among whom were the **Chaldees**, were armed like **Egyptians**."

Josephus plainly declares that a vast number of Hebrews as warriors followed

Xerxes. The terms in which **Josephus** quotes **Megaathenes** (Book IV. on India) are as follows: "Nebuchodonosor caused Jerusalem to be burnt, a city afterwards rebuilt by **Cyrus**. He conquered also the chief cities of **Libya** and the greater part of **Spain**."

Wherever **Medes** (**Mudai**) or **Chaldees** are found in Europe there also those of the Hebrew stock will be found. There is abundant historical evidence of the identity of **Chaldees** with **Kelts**, **Galatians**, and their homonyms, and the so called **Keltiberian** peninsula is an instance.

It is impossible to do justice in a short article to the abundant testimony of ancient history to the progress of **Israel** into Europe. I have here treated of it shortly as during their lapsed and pagan period when they "served gods, wood and stone, which your fathers knew not." We shall trace them in a future article under their revival under Christian influences, but again under quite another remarkable appellation, under which they influenced the destiny of all Europe.

As to the term **Anglo-Saxon** to express the British race, it is high time to give it up. "Norman and Saxon and Dane are we," and don't let us forget the **Hiberian** or **Hibernian** amongst us. The **Anglo** and **Saxon** are the hindermost. The **Norman**, **Dane** and **Hiberian** element it is that has made **Britain** great and respected; and they are all probably of **Hebrew** race and origin, but not to the exclusion of other modern races and empires—a multitude of nations!

C. H. ANDRAS.

Prayer Book Notes.

I.

The Church is described in Article XIX as "a congregation of faithful men."

It is a society duly organized and officered by solemn warrants of Scripture, with a convenient order and constitution, laws and by-laws to guide the "faithful."

The "faithful" abide by these, are ordered by them in conduct both in and out of the congregation.

Guidance in the offices set forth in that order for initiation, in infancy, for growth and development intellectually and spiritually.

Confirmation in membership, additional gifts and graces, individual affirmation of vows, solemnly ratified in the congregation.

Communion, divine fellowship, spiritual food by the way, obedience to Author's last request.

"Is any man sick, let him call for the elders, and let them pray over him, anointing him with oil in the name of the Lord."—[Jas. v. 14.]

This anointing is scriptural, apostolic, primitive. It is still literally carried out in the Greek Church, the Church of Rome uses it "in extremis." The Anglican use as prevailed at the eve of the Reformation, see "The Institution of a Christian man." "All Christian men should repute and account the said manner of anointing among the other Sacraments of the Church, forasmuch as it is a visible sign of an invisible grace."

Canon Havelock Smith.

Winter Flowering Bulbs.

WINTER FLOWERING BULBS, of which hyacinths are the chief, are very numerous in varieties, and make pleasing displays of bloom through the months of winter. Bulbs delight in a rich, sandy loam mixed with a small quantity of leaf mould. Do not use manure unless in the shape of liquid manure, and that at the time they are pushing up their flower stalks. They may be potted from September to December; the sooner the better, as it will give the bulbs a chance to get well established in the pots and better results may be expected. After potting they should be well watered and placed away for six weeks in a cool cellar, covered with sand or fine coal ashes to the depth of four inches. After the six weeks they should be examined and the most forward brought out and placed in a light sunny window. See that they are watered frequently and have as much fresh air as possible. When in bloom they will last very much longer by placing in a cool temperature.

FLOWERING BULBS IN WATER. Hyacinths and other bulbs are brought to flower in glasses of water, and while they look very pretty growing in this way, it is not the way to get the best results, as the flowers will be greatly inferior to those grown in soil and their period of bloom will also be much shorter. Water does not contain nourishment enough to bring the flowers to full perfection.

J. E.

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EDITORIAL.

Thoughts on the Late
Ritual Decisions.

The decision of the Archbishops of Canterbury and York in the matters of Incense and Processional Lights has already in itself become a part of the history of the past, but to judge by the voluminous correspondence which has steadily flooded the press since the pronouncement was given, it must needs be a bold imagination which would conjure up all its effects as seen in the future.

What impresses one most, perhaps, in all this correspondence is the change of attitude in the Ritualistic party, or rather the evidence which it gives of the existence of a Ritualistic party quite distinct from the High Church school. The members of the latter, we believe, still walk in the footsteps of the original Tractarians, who, after all, only banded on ideals which had never ceased to exist in the Church of England, and who in so doing laid a great deal of stress on the old-fashioned virtue of submission to

to those whom the Divine Providence has set over us.

In matters of faith and moral duty the individual conscience is to be reckoned with, but in matters of external observance and of ritual there seems to be little or no room for modification of the law of obedience. The Church has the right to "decree rites and ceremonies," and to her overseers appertains the interpretation of such and the resolving of doubts and scruples. The ritual, or the method of showing externally the devotional spirit, in every church becomes in course of time more or less tinged with the personality of its membership: unconsciously perhaps, but nevertheless in a very manner. So that even in so stereotyped a communion as that over which the Bishop of Rome exercises authority, each national church shows in spite of its servitude a certain individuality. Where the Church has become, as in England, the ally of the State, this influence takes a more definite form, finding expression in the popular assemblies. And the Church, listening to that voice, will, if she be wise, be heedful, that by sacrificing things indifferent she may bring into greater prominence the principles of truth.

The danger of the Ritual controversy is that these indifferent things usurp in men's minds the place of "religion pure and undefiled." The use of meaningless names, such as "Mass," and the seeking after foreign sentimental devotions to the disparagement of our noble Church services, betoken the prevalence of a type of mind which may rightfully be called

"Roman," not as implying disunity but as descriptive of a certain mental tone. Nothing can be imagined further from the ideal of such men as Pusey and Keble. Those who most disagree with their theological outlook must admit their devotion to the Common Prayer, the solemn restraint of whose phraseology was not the least forcible appeal to their affection.

Then, too, the Church in which it had pleased God to place them was to them supremely the Society. To place the English Church Union or any other human society before the Divine Society of England or to await the dictum of Lord Halifax before rendering obedience would have savoured to them of lawlessness akin to ungodliness. The truth is that there is a danger of "societies" usurping the place and authority of the Church. The "Society of Jesus" has done that very largely in the Roman obedience; with what results all are aware. Romanists perhaps most of all. A society appeals to one's sympathy and affection, and arouses an interest which the Church too often does not. In primitive times this was not so; there was a much greater identity of interests and sense of fellowship. The persecution to which Christians were subject had, no doubt, much to do with this, but the chief factor was the belief in the Church as a Divine institution with a Divine Head in whom all were brethren. The decline of this belief led to the exaltation of the Church as separate from her Master Who no longer was regarded as the living bond of unity, and the consequent adoption of

a visible head, the prolific source of dissension and sectarianism. So long as we think of the Church, as St. Paul did, as the Body of Christ, we cannot be too "High" in our belief; so long as we regard her as separate from Him, we cannot be too "Low."

What the future may hold in store, who can tell? That the Bishop of London felt urged lately to declare publicly his opinion that the Establishment ought to be retained even at the cost of Disendowment, would seem to show that wise men in England read in the ecclesiastical sky the signs of an approaching storm. It is in days of darkness and trial such as are now in the old land that men's faith is put to the test. To him who believes in the Divine life, as well as origin, of the Church, there is a standing place of rock while the feet of others stumble hither and thither. His sadness as a patriot will find solace in the thought that:

"The old order changeth, giving place to
 new,
 And God fulfils Himself in many ways."

Eastern Canada and Western Missions.

On another page we give an account, kindly communicated to us, of the experiences and results of the visit paid last winter to the Ontario dioceses by Mr. Webb, Secretary of Synod. His mission was one of the results of the withdrawal of the grants from the English societies which have so far supported the Church's work in the West, and was a following in

the footsteps of the mother diocese of Rupert's Land. Financially, Mr. Webb's visit can scarcely be called successful, in spite of his unflinching endeavours to enlist sympathy in the face of apathy, and even opposition. But as an evidence of the extent to which we in the Dioceses of Saskatchewan and Calgary may rely on the goodwill of the Church in Eastern Canada, his experiences are exceedingly valuable.

The attitude of Ontario churchmen, as shown in the response to Mr. Webb's appeals and in the financial support which they were pleased to give him, following upon the action of the S.P.G. and C.M.S., must convince the most sceptical of us that we are being forced into a position of independence. And there can be little doubt the wisest course of action for us to take is to accept our new position, or rather the position to which we must before long come, as not simply the inevitable but, after all, the manliest condition, and therefore the most becoming to a part of the Christian Church.

This will necessitate a much greater amount of self-denial amongst the laity of the Diocese than at present exists. It is a notorious fact that in many parishes and missions the whole financial responsibility falls on the shoulders of a few while the greater number of those who are known as Church folk take the religious ministrations provided for them as a mere matter of course. That the support of the Church's services will entail on the majority of our people a certain amount of self-sacrifice, cannot be disputed; but surely the very virtue of Christian giving

lies in this. Even under the Old Dispensation, that we are apt to think of slightly, David could say: "Neither will I offer unto the Lord my God of that which doth cost me nothing."

Mr. Webb has been waging a very difficult warfare in Eastern Canada, a warfare against that excessive parochialism and consequent diocesanism which is so marked a feature, apparently, of our Canadian Church. He deserves the hearty thanks of church people in this Diocese for the persevering manner in which he stuck to the "forlorn hope." And at the same time we would express our thanks to those who put their sympathy with us in tangible form, and especially to that kind courtesy and Christian brotherliness which made the Diocese of Ottawa a bright spot in our Secretary's tour. And now, fellow churchmen, having found that the responsibility for maintaining religious ministrations amongst those members of our Communion who may come to us from England or the East must be with us, and not with those from amongst whom they came, let us set our shoulders to the wheel, and, if we cannot do all we might otherwise have done, at least let us do what we can to lighten our Western life with the sweet reasonableness of Anglicanism.

Indian Missions.

The seventh annual report in connection with the Indian work in the Diocese of Calgary is extremely interesting and in some ways encouraging. The strictest economy is being exercised by the mis-

sionaries and all associated with them. At the same time we notice with regret that much of the good work which might be done is spoilt either by the incapacity or the unwillingness of some of those closely connected with the work, to learn the Indian language. More than a year ago, at a conference held on the Blood Reserve, MacLeod, it was agreed that the missionaries should give their serious attention to this question, and two of the more prominent clergy present promised to do all in their power to teach either personally or by correspondence those who were in need of instruction. It is a grave reflection on the authority of the conference and a strange neglect of duty that no advantage seems to have been taken of this helpful offer. The work and duty of a missionary would seem to be the teaching of the Gospel and it is with great bewilderment that we attempt to understand his expectation of doing so, so long as he cannot converse freely with those who come under his pastoral care.

We are dissatisfied too with the locus standi of the conferences. In our opinion it would be advisable for the Synod of the Diocese to appoint a committee, consisting entirely of the Indian missionaries with the Bishop as their head, to investigate closely into the conditions prevailing at the different missionary centres and at the schools. This committee should be given the power to enforce its resolutions, and should be required to make a report to the Synod.

We are aware, of course, that the C. M. S. requires its missionaries to abide by its rulings as opposed to the rulings of the

Diocese, but while we may readily acknowledge the Society's right to this claim we feel sure that on matters of local discipline no unnecessary obstacles would be placed in the way of a committee such as we suggest.

All honor and praise is due to those devoted workers who give up their time and their talents towards evangelizing the heathen; but though we would be the first to recognize the purity of their motives and their zeal for souls, we cannot divorce ourselves from the opinion that were all to surrender their private fancies and to submit to the ruling of their officers, the progress of Indian work would be immensely improved.

May we call the attention of our readers to the earnest words of the acting Secretary of the Diocesan Indian Missions: "No amount of civilization will do for the Indians what only the grace of God can do. It is necessary, therefore, that all who are anxious for their true advancement should see that everything is done that can be done to put the truth as it is in Jesus before them, and to press it home in all its practical bearings."

The Secretary of Synod in the Ontario Dioceses.

[COMMUNICATED.]

It may interest the readers of the Magazine to know of some of the Secretary's experiences in Eastern Canada, where he has been for some months giving information as to the condition and needs of the Church's work in this Diocese and that of Saskatchewan, with

the view of trying to raise funds to make up the reduction of the Society for the Propagation of the Gospel and the Church Missionary Society which are steadily withdrawing their aid; and also to get help for the placing of clergymen in fields where there are at present no church services, or very irregular ones, in order to prevent our people from drifting away to other bodies, or worse, to a condition of utter godlessness and irreligion.

Armed with the Bishop's authority, and that of the Synod, through the Executive Committee, and with a definite statement from the Bishop of the pressing needs of the two dioceses, Mr. Webb first visited the Diocese and City of Ottawa. There he received a warm welcome from the Bishop, who kindly placed a room in his own house at the Secretary's disposal, and also gave a hearty letter of commendation to his clergy. From the clergy of Ottawa and vicinity Mr. Webb received much encouragement, and collected the sum of \$173.50, and promises were given of more to come later. He left the Diocese of Ottawa when he did because local interests were pressing and he desired to avoid any clashing of interests which would tend to arouse opposition.

From Ottawa Diocese he proceeded to Toronto, although the Bishop of that Diocese had given a not too cordial permission for him to do so. He first addressed, by permission, the meeting of the Divinity Alumni at his own college, made known his mission, and asked for the co-operation, or at least the non-opposition of the clergy.

Innumerable letters were then written to clergy all over the country. Of these about one half were not answered at all and of the balance some were direct refusals, others offered no encouragement, a few only extended a hearty welcome. It was the fact that Mr. Webb looked for returns that made him so unwelcome. Nearly everybody would have been willing for him to preach about North West Missions as much as he liked, so long as he didn't expect to get any money from them. Some even said they would be glad of help in their Lenten services, but nothing must be expected in return.

It came finally to the case of having to give up trying to make arrangements by letter, and Mr. Webb had to go along the route he had laid out, and by personal visits try to arouse the interest of the clergy in our work, and endeavour to get their consent to lay it before the people. Whenever he was able to speak of the work considerable interest was aroused, and great surprise expressed at the financial position of the Church in this Diocese. People in the East have very little idea either of the position of the country or the condition of the settlers. In most cases Manitoba and the North West are all the same thing, and reading about magnificent Manitoba crops and good farms, gives them the idea that nearly everybody up here is a millionaire. In fact, they have the idea that people are so much better off here than in Ontario, that it has been seriously suggested sending to the West to collect for the Church's work in the East. Somewhat amusing, from our point of

view, when the clergy's stipends have to be reduced every year, until one wonders how some of them manage to make both ends meet.

Altogether the Secretary visited eighty-six places, preaching twice and sometimes three times on a Sunday to different congregations, and holding meetings during the week whenever they could be arranged, and collecting whenever permission could be obtained for him to do so. His plan of working was to try and arouse as much interest, as possible, without exciting opposition. He succeeded to such an extent that he feels should he visit any of the places a second time he will receive a hearty welcome.

The number of places visited and the amount received from each is as follows:

Diocese of Ottawa, 8,	received	\$173.50
“ Toronto, 18,	“	56.61
“ Huron, 48,	“	296.05
“ Niagara, 12,	“	14.75

—————
\$510.91

Altogether the Secretary received promises to the extent of \$1039.90, of which \$967.65 is expected this year, and the balance is made up of two, three, and five year subscriptions. From this the Secretary's travelling expenses must be deducted, to give an idea of net results.

It will be seen from this that Eastern Canada is not able, or not willing to give us what we require for our work; (the amount asked for was \$4,850.00); yet we hope that the interest aroused may have an effect upon our future income. Still we must not lose sight of the fact, that if Church people in this country expect to

receive the ministrations of the Church they must make every effort to do what they can towards the Church's support. Many seem to think that the Church can provide services without paying the clergy at all. The sooner they get over this idea, the better, both for the Church, and for themselves.

What we Saw in Darkest Africa.

[CONTINUED.]

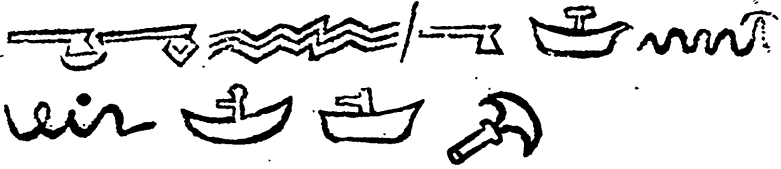
We arrived at Chikawa on the third day after leaving Chiromo, and found the rest of our party, who had preceded us by boat, camped near the banks of the river. A difficulty in obtaining carriers detained us here for nearly a fortnight, so I took the opportunity of visiting Blantyre, distant about 28 miles, and taking up my quarters at the hotel, spent three very pleasant days. I had some very good tennis on the Mandala courts. I also went over the head-quarters of the Scotch Mission, which are very elaborate and comfortable. On the fourth day I returned to Chikawa.

Having secured 200 carriers, all Atongas from the late district, also a donkey, we started on our march into the interior, shaping our course in a west north west direction for Muchena in Makanga country where is one of our Company's stations. We made slow progress, taking 12 days to do the 100 miles to Muchena, as we were all more or less suffering from malarial fever, always prevalent in those parts: on three occasions I arrived in camp with a temperature of 106. At last, after

many hardships, we reached the banks of the Revogue river, which separated us from Muchena; we camped for the night, and spent the following morning negotiating with Luiz, the native chief of Makunga, for canoes for crossing the river, which we did in the afternoon, and went on to the N. C. E. Co.'s station, where we rested for two days. Muchena is located about 40 miles in a northerly direction from Tete on the Upper Zambesi, and has a European population of one Portuguese official and the N. C. E. Co.'s agent. It is the capital of the above named Chief Luiz, who is supposed to be an educated chief, having been to a Portuguese school in Quilimane. At a distance of a few miles are splendid mango groves producing a very fine flavoured fruit. We stopped here for two day and then continued our journey, making on an average about 20 miles per day, in a north-west direction, usually starting at sunrise, and walking till noon, with an hour's interval for breakfast. By the time our tents were pitched at noon lunch was ready, then a siesta, after which if not too tired, one or more of us, accompanied by some of our hunters, went out to shoot buck, or anything else that might turn up; guinea fowl are very plentiful, and we generally succeeded in bagging a few of these if nothing bigger.

After leaving Muchena a couple of days brought us to rising ground, and we were soon making our way over lofty hills, and doing something in the way of mountain climbing, the scenery growing finer and finer as we went. On the fifth day we forded the Cheritsi river, and the day after we arrived at M'Pembe mountain, where we camped for two days in order to buy or barter food for our carriers. Having replenished our stock of food we made a fresh start over the mountains, and after a very rough and laborious walk of about 15 miles, Mr. W. and myself, together with some hill men who were acting as guides, went somewhat out of our way, and had a very stiff climb up a high mountain in order to see some very old inscriptions, painted in red and white on an overhanging rock, which, with two other rocks formed a sort of porch or cave. The rock which bears the inscription is a high one, nearly 200 feet, bent over to an angle of 60 degrees, more or less, and consists of cross grained granite. The painting runs horizontally and might be a specimen of old Bantee writing, so much looked for by interested scientific circles. Especially interesting is the form of the hatches, unknown and unused by the present inhabitants of the country, the Mauraws; the zig-zag lines remind one very much of the decorative lines running through the tops of the walls in the ancient ruins of Zimbaae. Interesting too are the undulating lines, having some similarity to Arabic characters. Two of the signs certainly denote ships, which rather admits the theory that the writer—or rather the painter—must have known such, and in consequence have come from places where they were used. (Note that the country for hundreds of miles around has no navigable rivers.) The present inhabitants can give no explanation of the writings, but they have a superstitious veneration for them.

They ascribe their origin to a spirit they call Chimungere, supposed to be a female. I append a rough sketch of the inscription, which is to be read in one line:



The natives say their forefathers found the inscription when they took possession of the country, according to Portuguese documents, towards the end of the 16th century. [TO BE CONTINUED.]

Diocesan Notes.

CALGARY.—In the Masonic Hall, on Friday evening, Sept. 1st, Dean O'Meara of Winnipeg, delivered a most entertaining and instructive lecture, taking for his subject the "Congressional Library at Washington." The object of the lecture was to show how every separate figure in the Library was the carefully thought out idea of the artist who had set himself the task of illustrating by symbolism great thoughts and great deeds. Hardly could these ideas have been better expressed than by the Dean, who prefaced his remarks by alluding to the feeling of awe which was uppermost in his mind as he entered the enormous building, the work of eminent American artists. He illustrated, by means of lantern views, some of the principal objects of interest, and enlarged upon their symbolical import. Perhaps the most interesting lessons were contained in the pictures representing the evolution of printing. First there was displayed the Calm worker—primitive men of muscle,

gathering together information from the mighty rocks. Next came oral tradition, handed down for centuries by word of mouth. Next, the use of hieroglyphics in which the figures of objects were employed to represent ideas or letters. From the Phœnician alphabet have been derived most of the existing alphabets of the world, and it agrees substantially with that which has been used by the Egyptians from time immemorial. The famous Rosetta Stone, discovered near the Rosetta mouth of the Nile in 1799, is the key to the decipherment of the Egyptian hieroglyphics, and from it was obtained the interpretation of the Egyptian language. Next was illustrated the use of skins and parchments; and then the lantern showed the monks engaged in transcribing in laborious perfection their MSS.; and lastly was the picture, the last of the series, of Guttenberg (the inventor of printing in the middle of the XVth century) anxiously revising his first proof sheets. The lecturer took the occasion to point out that all advances in science, whether geology, or physics, or

Parish meeting was held on the evening of Aug. 22nd, at which Mr. Herbert Jasper was appointed Incumbent's Warden, and Mr. Jesse Armishaw elected People's Warden.

On the evening of the 31st Aug. a very enthusiastic Parish meeting was held at Anthracite, at the residence of Mr. C. A. Milligan—there being no Church building here—at which the following Vestry was elected: Messrs. Lang, Carroll, Spencer, Whitcomb, and MacManus, with Messrs. J.L. Evans and C.A. Milligan, Incumbent's and People's Wardens respectively. Mr. Lang was appointed Vestry Clerk. Here the Church has sixteen families, or parts of families, who appear to appreciate very highly the idea of having regular Sunday services, which at present have to be held in the village school house.

On the evening of the 18th Sunday after Trinity, through the courtesy of the manager, a service was held in the C. P. R. hotel, at Banff, His Grace the Archbishop of Rupert's Land being the preacher. The congregation was good, and an offertory of \$37 was taken up in aid of our Church Building Fund.

On the 14th Sunday after Trinity the Incumbent's first service at Anthracite was held, the school house being well filled by an attentive and appreciative congregation. A Union Church has been recently erected here. The Incumbent, however, objects to making use of this building, and so the services will be continued in the school house till such time as we see our way clear to erecting a church of our own.

PINE CREEK MISSION.—The Rev. W. Freemantle Webb, B.A., preached at Melrose school house, on Sunday, Sept. 10th, and at the recently formed parish of De Winton (of which the Rev. J. C. Wace is the Incumbent, designate) at 8 o'clock. There was a celebration of the Holy Communion at the afternoon service.

INNISFAIL MISSION.—The Bishop preached at both Morning and Evening Prayer, at St. Mark's, on Sunday, Sept. 3. The weather was disagreeable, but the congregations were nevertheless fair. In the afternoon the Bishop set out, with the Incumbent, for St. Matthew's, Bowden but was unable to reach there, owing to the flooded condition of the creeks.

Baptism: William Fream.

ST. PAUL'S MISSION, MACLEOD.—Of late we have felt much encouraged by the progress our children are making. They are becoming so happy, and some we can truthfully say forming most godly habits. We feel that God's Spirit is with us, and that He is drawing some young hearts to Himself. We have lately been able to give a nice holiday to some 20 of the children, some going for a visit to the Blackfoot Reserve, and more enjoying a week's trip to the mountains.

The general health has of late been much improved, but still a nurse is a prime necessity: also her salary. Our gardens are flourishing. We are hoping shortly to take a trip East to raise interest and help for our school, both of which we stand in need of. Our building sadly

need repairs. Who will help us? Should I say "us"? Rather, who will come to the help of God's work? We have to thank some kind friends for gifts of clothing and other things.

RED DEER MISSION.—The foundation stone of the new church of St. Luke, Red Deer, was laid on Monday, Sept. 4th, with Masonic honors. Messrs. were present from many points, including Dean O'Meara, the Rev. S. H. Cubitt, and Messrs. Brown, Eggleton, Gee, Fream and Bernard. The Church's offices were said by the Bishop, who gave an appropriate address to those present at the ceremonies. Fortunately the weather was fine for a few hours in the afternoon.

ST. AUGUSTINE'S, LETHBRIDGE.—An active canvass has lately been made in the Parish, to get all members and adherents of the Church to subscribe regularly to the Offertory. This has resulted in placing the finances of the Church in a much sounder, and, therefore, in a more fitting condition. The dignity of the Church should be maintained in all its parts, and it is sad to see her sometimes begging, while she lavishes her wealth and spiritual gifts so ungrudgingly. It is proposed to have a regular quarterly meeting of the vestry, at which the report required by the Synod will be read and adopted before being sent away. The lots purchased a year or two ago for the Rectory being no longer required for this purpose, a price will be fixed upon them, and they will be offered for sale, the proceeds to go towards liquidating the present indebtedness of the Rectory recently purchased. \$100 has already been paid off by the monthly instalments of \$20, supplied from the guarantee fund, rent of stable, etc. Mr. Conybears, who has all along worked very hard in the interests of the Rectory,

is now engaged in getting up a play, the proceeds to be applied to this purpose. It is hoped every assistance and encouragement will be given him. Canon and Mrs. Hilton stayed a night at the Rectory. The Canon came up for the marriage of his brother-in-law, Mr. McLean to Miss Sage. Though the ceremony was early in the morning, quite a number were at the church, which was very prettily decorated. We hope to have the Canon visit us again shortly.

Baptisms; Lillian Turner, Lawrence Cyrus Ott.

Marrriages: Denham N. McLean, to Emily H. Sage.

Deaths; Arthur H. Freeznan.

PINCHER CREEK MISSION.—With the harvest this year the Parish of St. John's contemplates holding a Harvest Home Festival. As it is to have its social side also, the Rector will counsel with the congregation as to the best means within reach for bringing the members of the Church together, as there are a number of new people who have come to us within the year and have taken up their abode in the district.

A few of the Church women of the Parishes of St. John and St. Martin have subscribed and purchased for the use of the Victoria Home for Indian Children, a sewing machine, to lighten the burdens of those who have to make up and remodel clothing for the children. Mr. Haynes wishes on behalf of the Home Staff to thank those who have thus evidenced a tangible and practical interest in the work, which is certainly not without its clouds and shadows.

Services for the month of October will be held at St. John's, Pincher Creek, on Sundays the 1st, 8th and 25th, Morning and Evening; 15th, St. Martin's and Spring Creek; 22nd, R. J. Kerr's Rancho, Dog Fork, Morning; St. John's, Evening. Other services: 18th, St. Luke, Victoria Home, Holy Communion, 11 a.m.; 23rd, St. Simon and St. Jude, St. John's, Holy Communion, 11 a.m. Litany is said in the Church on Fridays, 3 p.m.

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