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THE
CALGARY DIOCESAN MAGAZINE.

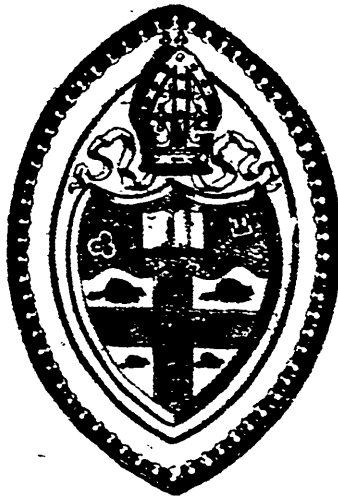
VOL. I. NO. 3.

SEPTEMBER 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. 3

KALENDAR FOR SEPTEMBER.

DATE.	DAY.	FESTIVALS, FASTS, CHURCH SEASONS, &c.	MORNING PRAYER. FIRST AND SECOND LESSONS.	EVENING PRAYER. FIRST AND SECOND LESSONS.
1	F F	Ezek. 13:17; I Cor. 11:17	Ezek. 14:1-12; Mark 5:21
2	S		Ezek. 14:12; I Cor. 12:1-28	Ezek. 16:1-44; Mark 6:1-14.
3	A	14 Sun. af. Trin.	II Kings 9:1; Cor. 12:1-28; 13:	II Kings 10:1-32 or 13 Mark 6:14-30
4	M		Ezek. 20:1-18; I Cor. 14:1-20	Ezek. 29:18-33; Mark 6:30
5	Tu		Ezek. 20:33-44; I Cor. 14:20	Ezek. 22:33; Mark 7:1-24
6	W		Ezek. 24:15; I Cor. 15:1-35	Ezek. 26; Mark 7:24; 8:10
7	Th		Ezek. 27:1-26; I Cor. 15:35	Ezek. 27:6; Mark 8:10; 9:2
8	F F	Ezek. 28:1-20; I Cor. 6	Ezek. 31; Mark 9:2-30
9	S		Ezek. 32:1-17; II Cor. 1:1-28	Ezek. 33:1-21; Mark 9:30
10	A	15 Sun. af. Trin.	II Kings 18; II Cor. 1:23:2:14	II Kings 19 or 28:1-31; Mark 10:1-32
11	M		Ezek. 34:17; II Cor. 2:14; 3	Ezek. 36:16-33; Mark 10:32
12	Tu		Ezek. 37:1-15; II Cor. 4	Ezek. 37:15; Mark 11:1-27
13	W		Ezek. 47:1-18; II Cor. 5	Daniel 1; Mark 11:27; 12:13
14	Th		Dan. 2:1-24; II Cor. 6; 7; 7:1	Daniel 2:24; Mark 12:13-35
15	F F	Dan. 3; II Cor. 7:2	Daniel 4:1-19; Mark 12:35; 18:14
16	S		Dan. 4:19; II Cor. 8	Daniel 5:1-17; Mark 13:14
17	A	16 Sun. af. Trin. Emb. Coll. daily	II Chron. 36; II Cor. 9	Neh. 1 & 2:1-9, or Neh. 8; Mark 14:1-27
18	M		Dan. 7:1-15; II Cor. 10	Daniel 7:15; Mark 14:27-58
19	Tu		Dan. 9:1-20; II Cor. 11:1-30	Daniel 9:20; Mark 14:58
20	W	Emb. D. Vigil. F.	Dan. 10:1-20; II Cor. 11:30: 12:14	Daniel 12; Mark 15:1-42
21	Th	St. Mat., A., E. & M. Athan. Creed	I Kings 19:15 II Cor. 12:14; 13:	II Chron. 29:1-20; Mark 15:42 & 16
22	F	Ember Day F	Hosea 2:14; Galatians 1	Hosea 4:1-18; Luke 1:1-26
23	S	Ember Day F	Hosea 5:8; 6:7; Gal. 2	Hosea 7:8; Luke 1:26-57
24	A	17 Sun. af. Trin.	Jeremiah 5; Galatians 3	Jer. 22 or 35; Luke 1:57
25	M		Hosea 10; Gal. 4:1-21	Hosea 11 & 12:1-7; Luke 2:1-21
26	Tu		Hosea 13:1-15; Gal. 4:21:5-18	Hosea 14; Luke 2:31
27	W		Joel 1; Gal. 5:13	Joel 2:1-15; Luke 3:1-23
28	Th		Joel 2:15-28; Gal. 6	Joel 2:28, 3:9; Luke 4:1-16
29	F	St. Michael & All Angela. F	Gen. 32; Acts 12:5-18	Daniel 10:4; Rev. 14:14
30	S		Joel 3:9; Ephesians 1	Amos 1 & 2:1-4; Luke 4:16

Notes.

THE EUCHARISTIC SPECIES.

The greatest possible care should be taken that true bread and true wine are used in the celebration of the Eucharist. Wafer bread is lawful under the present rubric, and there is abundant evidence of its use in the reigns of Elizabeth and James I.; yet leavened bread is the rule

all over the east, and the orthodox prelates, in their recent reply to Leo XIII, show a deep dislike (not to use a stronger expression) of unleavened bread. It is believed by some that the use of unleavened bread first began in Rome and its authority for leavened bread.

So also for the red wine in preference to white. Both are perfectly legitimate; but ancient custom is in favor of red. Nothing but wheat may be used for the bread; it is best ground and baked specially, not too much heat nor too little employed. In the wine, the pure, fermented juice of the grape, mixed with a little water at the time of the celebration, is the only lawful matter.

In the Lambeth judgment it was held that the mixed chalice was not merely lawful but compulsory. Like unleavened bread, mixing the chalice at the offertory seems to be a local Roman custom, which has spread over the west.—The Churchman's Diocesan Kalendar.

At the Cradle of the Race.

The Donkhoborts are but one of many peoples to whom a remarkable interest is attached in that mountainous corner of the world known as the Caucasus. It has been little known and visited in times past, owing to its difficulties and dangers for travellers, and later owing to the jealousies of the Power that watches over it, the difficulty of even entering a country that is Russian. The dangers of its climate have been much modified since the construction of the railway from Batoum on the Black Sea to Baku on the Caspian, for it has brought with it more cultivation and drainage, so that the malarial fevers are less frequent and severe.

The study of the history of the various tribes of Transcaucasia would prove a

mine of wealth to the antiquarian, and unlock some long hidden secrets. The two-fold cradle of the human race—the site of Eden—the range of mountains bounding it on the south, the region of the renewal under Noah—this by itself should attract attention. But there is a third: the mystery of the so-called lost ten tribes of Israel, who were taken captive to “the mountains of the Medes”—that is to the range of mountains north of old Persia, once called the mountains of Asarat, and later the Paropamisian group, which is really an extension of the great Himalayan range.

The land is wonderful and interesting from its extraordinary flora: “The glory of Eden, the pine, the myrtle, and the box tree together shall come unto thee,”* says the prophet. This is the only part of the world where, as in Lebanon, these three trees exist side by side. The great rhododendrons which clothe the hill sides; the azaleas which cover its heaths; the fruits, grape, melon, quince, plum, etc., growing wild everywhere on the Black Sea slope of drainage, in such quantities that one can hardly speak of any product as wild, for it is all one great garden. Eden mountain is still pointed out, and “Thelassar,” where “The Children of Edeu dwelt;” the modern Telatha, or Telaf, as it is pronounced by Russiaza, who have no “th” sound in their language, and pronounce Theodore as Feodere. The Russians as well as the Persians use a hard “g” for the aspirate. Our knowledge of this country has drifted

*Compare Ezek. 31:16; Isaiah 66:13; 41:19.—Septuagint Version.

through these two nations, and partly through the Greeks and modern Turks. Herein lies a secret I am about to unlock.

The language of the people, with some dialectic variations, is much the same on the plains where the population is Christian and is spoken by five millions—about the population of Canada. This is the Georgian. The Imeritian is much the same; the Megrelian and Gurielian formally differ, while the Suani, Ossi, and Lesgi have a different language altogether.

The word Georgian is very deceptive in appearance. The accident of my sojourn among them and learning the language brought to me the true origin of the word, which has nothing to do with St. George, their patron saint, nor any other George, but a variant of the word Hiuria. The "h" as I said above, or any rough breathing, is expressed by the "g" in Persian and Russian. Thus Darius Hystaspes, the Anglicized Greek form, is in Old Persian, Gustaspes. Thus we have the forms Giurhia, Glurgia, and the "I" has become softened in transit to Georgia. The Persian name of the country is at present Gurgistan (Hiuristan) and they call Palestine by this name also—land of the Hiuri or Hiwri; i.e., of the Hebrews.

Now let us look at the word Imeritia, the second province as we travel east from the Black Sea. This was a country (Old Pontus) much visited by the Greeks, who transmitted its name to Western Europe. Now the Greek of the Christian era cannot sound "b": i.e. invariably

writes for it 'mp,' 'mm,' or 'm.' Hence our Imeritia was Iberitia, the Iberi or Iberi of the Romans, and this is the title of the people as it comes to us through Latin sources. Gurielia (the Lazistan of Persia) speaks for itself and has the same derivation. Russian and German writers on the subject nearly all allow their Hebrew origin, and enlarge upon their Hebrew customs still prevalent, and their Hebrew physiognomy. Their evangelization came from the apostles of the circumcision, St. Peter and St. James—all their traditions refer to this—while the early Armenian church helped them considerably, notably in giving them a translation of the Scriptures. It is founded upon the Syriac with emendations from the Greek Septuagint, and contains some renderings peculiar and in some cases very illustrative. An early copy, translated from the old to the popular tongue ten years ago by the British and Foreign Bible Society, is in my possession: "The Bible of the Decaphylon, or Ten Tribes of Israel." St. Peter in his first Epistle addresses the "Sojourners (of the Hebrew) dispersion in Pontus," etc., and sends it by Silvanus (Silas or St. Luke) from the province of Babylon. St. James addresses the "twelve tribes scattered abroad." The rest of the great dispersion is localized by noticing the Jews (foreign) who were assembled at Pentecost.

We are not at all in the dark, therefore, as regards the later great dispersion from the Holy Land, and I hope to be able to show in a future article that we are not

so much in the dark as people suppose as regards the earlier Assyrian dispersion of the northern tribes of Israel, but we shall have to trace them under another name in history. The Anglo-Saxon theory is much too narrow an idea for the fulfilment of the prophecies concerning Israel, and is fading from the minds of its zealots already.

C. H. ANDRAS.

The Garden in September.

But few people know how greatly it benefits a flowering plant to cut off all its decaying flowers instead of allowing them to go to seed. It is a much greater tax on a plant to perfect seed than it is to produce flowers. It is the custom when growing plants for exhibition purposes to prevent all early flowering.

The buds are picked off as they appear. To accomplish its flowering the plant throws out more growth to bear buds than it would have done had it been permitted to flower.

FUCHSIAS—when left to themselves flower when very small, consequently they are often the subject of disbudding described, so as to make larger plants. It will be wise to apply the same rule to all flowering plants, and we will be more than repaid for our care and trouble by quality and quantity of bloom, and longer duration of the flowering period.

CHRYSANTHEMUMS—A watchful eye is a necessity now to keep the lateral shoots removed before they get too large and have sapped a great deal of the

vitality from the main stem. It is therefore best to pinch them out as soon as they are large enough to handle without injuring the leading shoot that is to be retained. Cut out any suckers that are pushing up through the soil. It is well to take a little care in doing this and not tug and pull them up with a good sized piece of root from the plant, as is often done when the work is done carelessly. It is far better to take a knife and cut the suckers away.

PELARGONIUMS—that have not been cut down, should be attended to at once. Remove all the old earth from the roots and repot in smaller sized pots with a good turfy loam.

FREESIAS—bulbs should be potted early in September. Ten or twelve bulbs in a five inch pot, with compost of loam, leaf mould and sand. After potting they should be well watered and placed in a cool cellar till the end of October.

J. E.

Useful Recipes.

SALAD DRESSING.

Boil four eggs until hard, put them into cold water, take off the shells and pound the yolks in a mortar to a smooth paste. Then add 1 teaspoonful of mixed mustard, $\frac{1}{4}$ teaspoonful of white pepper, half that quantity of cayenne, salt to taste, 1 gill of cream, and stir them well until the whole is thoroughly incorporated one with the other. Pour in sufficient vinegar to make it of the consistency of cream, taking care to add but little at a time. Serve with crisp lettuce.

EGGS IN MOULDS WITH TOMATO SAUCE.

Butter some small moulds (or some very small teacups), sprinkle them with minced ham. Break a fresh egg into each mould and put a small piece of butter on the top of each. Stand the moulds in frying pan or shallow stew pan; pour hot water into the pan to come nearly to the top of the moulds, and set it in the oven to cook until the eggs are lightly set. Take them up, pass a little knife around the moulds and turn the eggs out on a dish on little rounds of buttered toast. Pour tomato sauce around them, and serve them for breakfast or luncheon.

TOAD-IN-THE-HOLE.

Make a smooth batter of six ounces of flour, a pint of milk, and three eggs. Butter a baking dish and pour in the batter. Into this place a few slices of cold mutton, previously well seasoned; if liked, the kidneys may be added, cut into small pieces. Bake about an hour and a quarter, and send it to the table in the dish it was baked in.

BARONESS PUDDING.

Chop finely $\frac{1}{4}$ pound of suet, stone $\frac{3}{4}$ pound of raisins, and cut them in halves, and mix both the ingredients with $\frac{1}{4}$ salt spoon of salt and $\frac{1}{2}$ of a pound of flour. Moisten the whole with half a pint of milk. Stir the mixture well and tie the pudding in a floured cloth which has been previously wrung out in boiling water. Put the pudding into a sauce pan

of boiling water, and let it boil, without ceasing, $4\frac{1}{2}$ hours. Serve merely with plain sifted sugar, a little of which may be sprinkled over the pudding.

Our Lord's design for His Church, and the historical fact of the Church's life, show that it is a society whose duty is, in the first place, to maintain and to spread abroad the truths revealed in Jesus Christ, to be 'the pillar and ground of the truth,' to keep alive the faith of Christ. Further, this society is intended to educate and express, by means of public worship, the great common emotions of awe and adoration; to provide, as it were, a channel for the outpouring of men's instinctive feeling of devotion; and especially to continue, as she has done unceasingly for nineteen centuries, those two great Sacraments which are the central acts of Christian worship, and which are above all social acts. Again, the Church is a society intrusted with the duty of maintaining a special standard of moral conduct higher than that of the world, appealing to quite different motives, and judging actions by quite different tests. When the Church adopts the ordinary ethical code, of however high a stage of civilization, she will have lost her distinctive character, and identified herself with the world. And, lastly the Church exists in order to stimulate and to guide the benevolent impulses of her members, to urge them to 'bear one another's burdens,' and to realize in their conduct the Christian law of love.—

Bishop of Southampton.

THE
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VOL. I. SEPTEMBER, 1890. No. 3.

EDITORIAL.

Protestant--Catholic--
Anglican.

After all, there must be something in a name, something in mere words. Our "unhappy divisions" not infrequently resolve themselves into mere matters of name; for names come to us clothed in venerable tradition and our vision is not keen enough to penetrate it. So the name becomes idealised with a tradition and we "love to have it so."

In these days of crises and ritual controversies the excitement of the battle often urges us to think we must needs have a name emblazoned on our shield. The old distinctions of High and Low are insufficient; we are either Catholic or Protestant; a few are simply Anglican. And yet in what consists the essential difference between these appellations? Can a Catholic be other than Protestant, an Anglican be other than both?

"Protestant" defines the attitude of the Church in regard to error, and that not necessarily Roman. The Church is the

appointed medium of the Truth, not as a mere channel but as a living witness, and this she is so long as she has faith in her Divine Head, so long as she believes in her Divine origin and Divine life. While this faith exists she is Protestant; she is a "contending" Church as St. Augustine says: it is of her true nature. In so far as she lacks this faith, she is of the world: the "uniting, reconciling power" is so far gone, and her condition becomes that of the world, "irregular and abnormal," although outwardly there may seem to exist the greatest uniformity and agreement.

But if the Church is Protestant in attitude, she is "Catholic" in principle. Her foundation is world-wide as is her message. "Go ye into all the world" constitutes not only her marching orders but also the charter of her domain. To that charter her message corresponds in its Catholicity, its universality of application to the needs of humanity. As the term "Protestant" when used as a shibboleth, too often becomes divested of its Christian meaning, so "Catholic" may become the badge of narrowness and the designation of a mere sect. As Coleridge in his "Aids to Reflection" says of Romanism, "instead of a Catholic (universal) spirit, it may be truly described as a spirit of Particularism counterfeiting Catholicity by its negative totality and heretical self-circumscription—in the first instance cutting off, and since then cutting herself off from, all the other members of Christ's body." As members of Christ's Church we are Protestant against error wherever

found, and we are such from the principle of true Catholicity.

What we need, then, is a name which will include both these ideas in their essence. Partisans have done their best to discredit the "via media." If by that term we mean a timid embracing of all that is mild and inoffensive in two extremes, by all means let it be discredited. But there is a "via media" which is the way of Truth-seeking, which unites in itself the truth of all, whose watchword is: "It is better to herken unto God than unto men." If Anglicanism be the "via media" and the "via media" be such as this, then we may call ourselves Anglican in standpoint. To be truly Anglican isto be Catholic in principle and Protestant in attitude, while it denotes over all the historical reason of our existence. For there is much power in a historical setting, not only as an effective background, but as an inspiring force. If we have an imagination at all, we can scarcely sing the familiar lines:

"God of our fathers, be the God
Of each succeeding race,"

without a vision of the great multitude which has preceded us, cleric and laic, famous and unknown, old and young, rich and poor, that portion of God's family which has passed into the beyond, and from which we have inherited through the ages that type of Christianity which makes its appeal to reason rather than to sentiment, and in its formularies (with all their local differences) sets up a "sober standard of feeling in matters of practical religion." That type we know as Anglican, and denoting, as the term

does, the truths of Catholicism and Protestantism, we may well find in it a sufficient badge of loving, reverent Churchmanship.

Letters to the Editor.

ZENANA WORK IN INDIA.

Sir:—May I be permitted to point out a few inaccuracies in your interesting article on 'Zenana Work in India,' which appeared in your July number.

You have rather exaggerated the sad girlhood of Hindoo children. It is but seldom indeed that they 'marry before the age of twelve years, although I have to admit that their betrothal takes place in their infancy.

Nor is it quite true to say that the birth of a daughter brings forth the ungrateful remark "there is no joy to this house". Since the English Rajh in 1870 women have ceased to be despised and to be considered an undesirable expense. In India, as elsewhere, they are recognized as the complement of man, his supplement we might say—or as Longfellow sings:—

"As unto the bow the cord is
So unto the man is woman,
Though she bends him she obeys him,
Though she draws him yet she follows.
Useless each without the other."

A society has been formed called the "Brahmo Sumurga" which is an offshoot from the Brahmans. Their aim is to elevate and to better the condition of the women of India. They have already

effected great things, so that now-a-days the widows—often widows who have never been wives—are allowed to marry again, and the second time according to their inclinations.

Then as regards your statement that there is no such thing as an unmarried woman in India. Why, Sir! there are thousands such, and the number is steadily increasing.

There is of course a crying need for women missionaries, but their work to-day is far easier than ever it has been before.

INTERESTED.

Rambles in Bookland.

II

The Evils of Desultory Study—Some considerations upon ill-directed reading.

"So man that thinks to fine and strain
Beyond its natural sphere, his brain,
In vain torments it on the rack,
And, for improving, sets it back."

Butler: Satires.

In the first number of this magazine, by the courtesy of the editor, I was permitted to expatiate on two of the phenomena which the development of printing has evolved. One of them, the increased cheapness of good literature, I hailed as matter for universal thankfulness: the other, that strange carelessness which people are apt to evince with reference to the preservation of books, I took occasion to deplore. But these two do not by any means exhaust the trains of thought which an attentive study of the idiosyn-

crasies of the reading public will suggest.

The ordinary reader, on examining the stock in trade of any bookseller, will be impressed not more by the number than by the variety of books and periodicals he will find displayed for sale, and he will be inclined to argue that this fact speaks much for the catholicity of taste which the trader has to cater to, and shows that the public not only read more than formerly but that their reading is not confined to one class of literature, such as fiction. They read biography, science manuals, history—and, indeed, books on every conceivable subject. A deduction we are entitled to draw from this is that, given the admittedly increased opportunity for the acquisition of knowledge of things in general, the reading public has not been slow to avail itself of the fact, and further that whereas not so long ago the majority of people were lamentably ignorant of subjects not immediately connected with their avocation or environment, at the present day the standard of education (which we may term "general knowledge") is immeasurably higher. The nineteenth century would stand out prominently in economic history for this fact alone, and therein the advance of the intellectual faculty in man has been materially assisted.

There is, however, one tendency, induced by the increased facility for acquiring knowledge, which I venture to think is not healthy, namely, the disposition—and a very natural one—to indulge in desultory reading and to think one knows a little of every subject. The transition from that state of mind to the

far worse condition of commencing to believe in one's own universality of knowledge and infallibility of judgment is not difficult of accomplishment. The multiplicity of cheap magazines and the strong public demand for them is evidence of this. Let my reader pick up any ten-cent periodical and casually glance over its contents, and he will find a wonderful range of subjects dealt with in an elementary and (occasionally) lucid manner. The vast majority of those who peruse that magazine will probably in a short time commence to launch their ill-assimilated scraps of knowledge upon an innocent and unsuspecting audience, and gradually persuade not only themselves but their unfortunate listeners that they have a thorough grasp of the subject which they have been discussing. I have heard impressive disquisitions and criticisms upon theosophy from persons who in fact and in deed, have never proceeded further than the acquiring of a few stock phrases and a totally erroneous conception of the rationale of the cult!

It is too often forgotten that the brain power of the average man or woman is limited, and the result of reading, or attempting to read, all and sundry of the books, newspapers and periodicals which are offered to the public cannot but result in confusion of thought, misapprehension of information and inadequacy of conception. We cannot all be Macaulays or Gladstones, and it has been seriously suggested of the great English statesman that his life's work would have been grander and more enduring had he but restrained his desire to probe

into so many varied studies. But perhaps more serious warning can be taken from a contemplation of the fate of Lord Brougham. He was a man of great intellect, an orator of the first class, a statesman, author, scientist, and Lord Chancellor of England. Yet in spite of all this his name will never be associated with any great political measure, he never made any great scientific discovery, he was not a great lawyer, and his writings are never read now. The reason of this lies simply in the fact that instead of concentrating his abilities upon any one study, he dissipated his energies upon innumerable subjects and achieved permanent renown in nothing.

By all means do as much reading and studying as you like, but let there be some method in it. Do not let your reading be scattered, desultory, or aimless. The man of to-day, in order to come to the front, must be a specialist, and ill-directed reading will never enable anyone to become specially distinguished in anything. A mere veneer of superficial learning is a very despicable possession.

We must remember, as Cowper says, that "Knowledge is proud that he has learned so much:

Wisdom is humble that he knows no more."

So much for the evils of desultory reading, but I cannot bring this article to a termination better than quoting a passage from "Paradise Lost", which may serve as a guide to our limitations so far as reading capacity is concerned:-

"Knowledge is as food, and needs no less

Her temp'rance over appetite, to know
 In measure what the mind may well
 contain;
 Oppresses else with surfelt, and soon
 turns
 Wisdom to folly."

H. W. H. Knott.

What we saw in Darkest Africa.

Having joined the North Charterland Exploration Company, bound on an expedition into Western Nyassaland, East Central Africa, under the command of Colonel Warton, we proceeded up the coast to Chinde, the port for the Zambesi River: the object of our expedition being to make an entry and explore, prospect, and generally to open up a territory granted to our company by the British South Africa Company. The territory consists of 10,000 sq. miles, hitherto totally unexplored. The country thereabouts is principally inhabited by a very powerful tribe called "Augonies," who live principally by raiding weaker tribes and on hunting, their crops being raised by slaves, captured on their raiding expeditions.

Arriving at Chinde, on March 18th, we found the river steamer "Cameron" awaiting us, a stern wheeler, and the fastest and best fitted boat on the Zambesi. After three days work of transhipping our goods, baggage &c., we continued our way up the river, which abounds in crocodiles and hippopotami, in the dry season affording plenty of sport for the rifle. The rainy season being at its close, there was a large amount of water in the river, so that we had a good run of two

days, and then turned into the Shire River, and reached Chiromo a day and a half later. Having passed our goods, baggage, guns &c. through the customs, we took up our quarters at the house of Mr. Carl Wiese, one of the members of our party (who, I believe, was the only white man who had ever entered the land of our destination before), there to remain until we were ready to make a start into the interior.

Chiromo is picturesquely situated, and well laid out, with good roads, planted with trees on each side, forming pleasant shady avenues; the houses are well built, most of them of brick, each standing in its large and nicely arranged garden. After a walk through the British side of Chiromo we crossed the river, and landed on Portuguese territory; here, the contrast is very striking, there being no roads and only a few huts of wattle and daub, the Commandant occupying one of them. It would be difficult to find either in British or Portuguese territory, a more favorable hunting ground than the neighborhood of Chiromo, abounding as it does in Buck, Antelope, Buffalo, and Zebra, there are also Lions and Rhinoceri, and a couple of days' journey will put you on the track of Elephants. I had three very good days' shooting here. We spent a night chiefly battling with mosquitos, and then commenced repacking our provisions and goods into bundles and boxes of 50 lbs. in weight, to be carried by the natives on their heads. We had been occupied so many days making preparations, when Mr. Wiese fell ill with a very dangerous fever, commonly known

as "blackwater fever", and but for the prompt and skilful aid of Surgeon Brad-ly of the Gun Boat "Herald" (which arrived at Chiromo shortly after us) the case would have terminated fatally; however, in a week or so he was sufficiently recovered to proceed on the journey.

Having sent on our baggage and stores by steamer, in charge of three of our party to Chikawa, there to await the arrival of Mr. W. and myself, a day or two after we made our way across country by machilla. A machilla is a sort of hammock, slung on a long bamboo pole, and carried by relays of natives, one at either end, relieving each other at intervals of about ten minutes. With good runners and clear level country, one may cover 25 to 30 miles a day.

(To be continued.)

The Election of Bishops.

THE DISCUSSION AT THE PROVINCIAL SYNOD.

(Communicated.)

A special feature of interest in connection with the recent meeting of the Provincial Synod in Winnipeg was the debate on the mode of election of Bishops in dioceses like our own, where there are so few self-supporting parishes.

There were two memorials before the Synod. One from the Diocese of Qu'Appelle, and one from the Diocese of Calgary. These memorials were passed unanimously by the Synods of the respective Dioceses, and received the ex-

press approval of the Bishops of those Dioceses. The two memorials agreed in the opinion that the present mode of election according to the Constitution was not in the best interests of the Church, because the Diocese interested had not sufficient voice in the election, but could be, and indeed had been, outvoted by the substitute delegates who did not really represent their respective Dioceses, but allowed their personal feelings, naturally, to influence their voting. This was brought out very distinctly in the course of the debate, and there was a strong feeling manifested in the lower house, that with the present method of substitute representation, it was possible to do a great injustice to a Diocese.

The memorials, however, differed in the ideas as to the best method of remedying the evil, taking in fact, entirely opposite views on the subject.

The memorial from this Diocese was unfortunately sent up too late to be sent out to the delegates with the other business, and as a result, little was known of it until near the end of the debate.

The house of Bishops was of the opinion that the number of Bishops present was too small to consider this particular change in the Constitution, and advised deferring it till the next Synod, in the meantime referring the matter to the different Dioceses for consideration.

The lower house, however, did not concur in this opinion, but asked for the appointment of a special committee to consider the two memorials, and to re-

port to the next Provincial Synod, three years hence.

The thanks of the memorialists are specially due to Rural Dean Matheson, Canon Harding, and Canon Matheson for their vigorous contention for fair play to each and every Diocese.

The memorial from the Diocese of Calgary does not touch the constitution up to a certain point, when a Diocese has six self-supporting Parishes, it may elect its own Bishop.

Until such time, it is proposed that the Synod of the Diocese shall nominate three men, and send the names to the Archbishop and two other Bishops of the Province, with the request that they elect one of the three. If they fail to do so, three more names are sent and the same procedure is followed until an election is secured.

By this method the rights and liberties of the Diocese are secured, while the power of veto rests where it undoubtedly should rest, namely, with the Bishops, and not with the lower body.

Rupert's Land Provincial Synod.

The triennial session of the Synod of the Province of Rupert's Land representing the eight Dioceses of Rupert's Land, Moosomin, Saskatchewan, Athabasca, Qu'Appelle, Calgary, Mackenzie River and Selkirk, was held in Winnipeg, on August 9, 10 and 11.

The proceedings began with Divine service in St. John's Cathedral. The Lord

Bishop of Qu'Appelle was the appointed preacher, who preached a very interesting and able sermon upon the words: "Men that had understanding of the times to know what Israel ought to do" (1 Chron. xii 35).

The Archbishop's address when the Synod assembled for business was a most admirable one. It dealt with most matters to come before the Synod.

The first important message from the House of Bishops was the one having reference to the formation of the Diocese of Keewatin, which the House of Delegates unanimously concurred in by a standing vote. The new Diocese embraces portions of the Diocese of Rupert's Land and Moosonee; there are eleven clergymen at the present time within its bounds; and the Bishop of Moosonee has already transferred \$25,000 from funds at his disposal to form the nucleus of a Bishopric Endowment fund. It is hoped that the new Diocese will have its Bishop before the next regular meeting of the Provincial Synod.

Several changes in the constitution of the Provincial Synod, to bring it into greater harmony with the constitution of the general Synod were introduced and adopted.

The Synod considered a draft Canon on Clergy superannuation which was finally adopted. The Canon is an excellent one, but it does not come into operation in a Diocese until the Synod, or when there is no Synod, the Bishop of the Diocese, approves of it. The Canon supplies a most important and long-felt want.

The Canon relating to the Provincial Clergy widow and orphans fund, was amended in several important particulars. The capital of this fund amounts to nearly \$14000. There are at the present time seven annuitants.

The Synod adopted one important resolution having reference to the policy of the Ven. S. P. G., in reducing its grant to Rupert's Land, Saskatchewan Qu'Appelle, and Calgary, notwithstanding strong protest against such action; and appointed the Archbishop of Rupert's Land and the Bishops of Saskatchewan, Calgary and Qu'Appelle, to draft a memorial to the Archbishop of Canterbury, President of the society, and the English Bishops who are Vice Presidents, asking that there be a reconsideration of the whole subject.

A resolution of sympathy with the Bishop of Athabasca in his illness and consequent absence from the Synod was very heartily concurred in, as were resolutions of thanks to the Bishop of Qu'Appelle for his sermons to the great English societies and other organizations for help, to the Hudson's Bay Company for kindnesses to missionaries working in the interior, to Railway Companies, etc.

The important resolution relating to the Bishopric endowment fund is given elsewhere.

It ought to have been stated that the Rev. Dean O'Meara, D. D., of Rupert's Land was unanimously chosen Prolocutor who appointed Ven. Archdeacon Sargent, D. D., his own deputy, and Rev. Canon Matheson of St. John's College, Winnipeg, Secretary.

Diocesan Notes.

CALGARY—The Church of England Sunday School held their annual picnic on the Park Island, Tuesday, Aug. 1st. In the morning the weather looked very unpropitious but rain kept off, and after a while the sun began to shine and as a consequence a very enjoyable afternoon was spent by all the children and visitors. Baseball proved a great attraction and in the sports some really creditable performances were accomplished, especially in the long jump.

Too much praise cannot be given to the tea committee. They overcame the usual difficulties of getting the water to boil and of feeding the hungry, with a skill which left nothing to be desired. The greatest thanks are due to all those who so kindly lent their services, and also to those who were good enough to contribute to the funds and the provisions of the party.

RED DEER MISSION.—It is proposed to lay the corner stone of the new Church of St. Luke, Red Deer, with Masonic honors, on Monday, Sept. 4th. Members of the craft are expected from Calgary, Innisfail, and Lacombe, Edmonton and other places. The Masonic ceremony will take place under present arrangements at 4 p. m. After which the stone will be dedicated by the Lord Bishop of the Diocese. At this early date full particulars cannot be given, but they will appear shortly.

At a parish meeting at St. Paul's, Hillsdown, the following vestry were elected. Wardens:- R. E. I ske, R. Gray;

Vestrymen:— W. R. Thompson, E. Gray, J. Gretton, W. Gover, G. H. Spurgin, A. E. Roberts, R. Clarke.

PINCHER CREEK MISSION.—

"Jesus . . . took a child and set him by Him." Winifred Mary, a bright, little daughter of Mr. and Mrs. Alfred Wilson, and scarcely two years of age, was drowned in the waters of Pincher Creek, on Friday, the 28th of July last. She wandered aside from her little brother and sister while at play near the entrance to their father's ranch and hard by the crossing on the Creek, and before assistance came was carried far down the stream, though the mother, whose notice was attracted by the children's cries, and rushed to their aid, well nigh lost her own life in her brave efforts to rescue her little one. The body was recovered about a quarter of a mile below the spot where the little one fell in, by the father, who returned home about 6 o'clock, to find his family circle so rudely broken into by this shocking calamity. The body was laid to rest in St. John's cemetery on the day following at 3 o'clock, and the number of people present, both at the church and grave, was an expression to the sorrowing parents of sympathy and condolence. Such incidents are sad for those who are left, but for Christ's "little ones" peace and gladness.

The Rector visited Kootenai district on Sunday, August 6, and held service at the ranche of Mr. R. J. Kerr. The morning proved very threatening for those who had any distance to travel, but notwithstanding there was a fairly good

attendance. The service consisted of Matins, a Baptism, and Holy Communion. Eight communicants received the blessed Sacrament with the officiating clergyman. This portion of the district is only visited for the ministrations of the Church about once a quarter, for the Holy Communion, and to keep the few Church families together, but soon some arrangement will have to be made for a more frequent service, as there are quite a number of Church people scattered over that portion of the country, though needless to say they are far apart. The Rector hopes, however, that they will continue to prize even the privilege and opportunity of meeting for public worship thus infrequently, until such time as he can see his way to give them perhaps a service once a month or six weeks.

Baptized: Eric Seymour, son of Jas. B. Bruneau and Annie, his wife.

The Rector returned for evening service at St. John's, at 7 o'clock.

Canon Smith would like to say to his people of both parishes, St. John's and St. Martin's, that, after having notified them, during a Sunday service, of the appearance of the Diocesan Magazine, expressing his wish to have at least one copy of it in every household, he has taken for granted that they will gladly subscribe and promote the interests of the Church and Magazine, and has forwarded their names to the editor, instead of canvassing the large district in search of subscribers. If he has taken a liberty he asks their indulgence and pardon, while at the same time he hopes that their interest will be increased month by

month in the subject matter of the Magazine, and that the life of the Church not only here but throughout the Diocese and even Canada, may pulsate with fresh power and renewed vigor in this time of reduction of the grants and ready help at one time given by the Church at home. The Societies in England think that we have passed the age of childhood when help was needed. It is for the members of the Church in Canada and the North West to act upon this principle and give assurance that we can, if we like, walk alone. Will we do it? It is a test that will try like a refiner's fire.

INNISFAIL MISSION.—The Rev. Canon Newton, Ph. D., of the Hermitage, Edmonton, who has been for the past twenty-five years in the position of S. P. G. missionary in the northern part of the diocese, has been staying for a few days with the priest-in-charge. On Sunday evening, August 20, he preached in St. Mark's, to a congregation which was fairly good, in spite of the unpropitious weather. Canon Newton returns to England in connection with his retiring allowance, and has the good wishes and sympathy of the community with which so much of his life work has been connected.

The services at Penhold school house, which have recently been revived, are being well attended and this point promises to be an important one.

Marriage: Gerald Gascoigne Fuller, of Horse Shoe Lake, to Bertha E. Smith, of Innisfail, at St. Mark's, on August 15th.

Baptisms: Alfred Evan George, August 14th. Alan Bryan, August 20th.

Rev. W. Freemantle Webb has returned to the Diocese. He will spend the last two Sundays in August in the proposed new mission of Leduc with its outlying stations. It is hoped arrangements may soon be made for a resident clergyman.

Rev. W. B. Magnan has arrived with his family at Banff, and begun his duties there.

The following is the resolution relating to the Calgary Bishopric Endowment Fund, which was unanimously adopted by the Provincial Synod:

"Whereas, the Synod of the Diocese of Saskatchewan has most unselfishly agreed to transfer £3,240 from the Saskatchewan Bishopric Endowment Fund to the Endowment of the Bishopric of Calgary, the transfer to be made as soon as the Calgary Bishopric Endowment Fund has secured the sum of £8,760 from other sources, making a total of £12,000 for that Fund, and leaving £12,000 to the Saskatchewan Bishopric Endowment Fund; and whereas, the sum of £2,750 is still needed for the completion of the Calgary Bishopric Endowment Fund: therefore, resolved, that the Provincial Synod earnestly presses on all who feel an interest in the establishment and progress of the Church in the North West of Canada, the urgency of the accomplishment of this object, and this Synod is of opinion that an earnest effort should immediately be made to complete the Endowment for the Bishopric of Calgary, and would express the hope that the Bishop of Saskatchewan and Calgary may see his way to visit England this autumn for that purpose."

Rev. E. Matheson, Principal of the Battleford Industrial School, (Saskatchewan), has promised one hundred dollars if nine hundred dollars are contributed to the Fund in the Ecclesiastical Province, and his brother, Rev. John R. Matheson, C. M. S. missionary at St. Barnabas' Mission, Onion Lake, Saskatchewan, has promised the first fifty dollars. It would greatly encourage the Bishop, and help the appeal in England, if this movement were carried to a successful issue.

The Bishop of the Diocese preached in Holy Trinity Church, Winnipeg, on Sunday, August 18th, and at the

sermon gave a brief account of church work in his two Dioceses, which appeared to give great pleasure to the Rector, the Wardens, and others, who heartily thanked him for it in the vestry at the close of the service.

The clerical delegates attending the Provincial Synod from this Diocese, were: Rev. Canon Stocken, Rev. W. F. Webb, and Rev. H. A. Gray. Ven. Archdeacon Tims, who was to have been present, was unavoidably detained in England, owing to the state of Mrs. Tims's health. There were no lay delegates present from this Diocese.

IN MEMORIAM.

REV. H. P. LOWE.

Lord, Thou hast called Thy servant home from out this world of sin,
 And now with all Thy saints of old he stands the vail within.
 His tired body lies at rest beneath his mother sod:
 His happy spirit rests at peace within Thy Hand, O God.
 No more on earth his busy feet are swift to do Thy will,
 But yet, we know, beyond the grave he serves his Master still.
 To us it seemed his course on earth had scarcely yet begun
 When came Thy fiat forth from Heaven: "My child, thy race is run."
 To us it seemed a sudden blow, and fraught with loss and pain,
 But to Thy faithful soldier, Lord, our loss was surely gain.
 No weakling he to faint, or fail, or tarry by the way,
 But manfully the burden bore—the toil, the heat of day.
 He did not offer sacrifice of that which cost him naught,
 But ever for the hidden truth all carefully he sought.
 His talents, Lord, he wielded well, and surely when earth's sun
 Has set to rise no more for aye—he'll hear Thy words: "Well Done!"

—H. E. K.

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