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THE
CALGARY DIOCESAN MAGAZINE.

VOL. 1. NO. 1.

JULY 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.

Published monthly at Innisfail, Alberta.

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ANGLICAN CHURCH OF CANADA
GENERAL SYNOD, ARCHIVES

THE CALGARY DIOCESAN MAGAZINE.

VOL. 1.

"Speaking the Truth in Love",

NO. 1

Kalendar for July.

To the Reader.

2	V Sun. after Trinity } visitation of B. V. M. }	Green
4	Trans of St. Martin Bp. and Conf.	
9	VI Sun. after Trinity }	Green
15	Swithum, Bp. of Winchester, trns.	
16	VII Sun. after Trinity }	Green
20	Margaret, vir. and martyr	
22	St. Mary Magd.	
23	VIII Sun. after Trinity }	Green
25	St. James, A. and M. }	Red
26	St. Anne, Mother to B. V, Mary.	
30	IX Sun. after Trinity }	Green

The Holy Table or Altar.

The Altar itself, not any of its surroundings, should be the chief feature in the church. In England, until quite recent times, the sill of the east window was kept low, and reredos of no greater height than the altar itself. The reredos was often of silk and of the same size as the frontal, so that the one could be exchanged for the other. At other times it was of wood, marble, or silver, often moveable and called the "Table."

It is the universal custom of Christendom with a few modern and unimportant exceptions to cover the altar with a veil of silk or other material. This is called the frontal, and it usually varies in color with the season. The narrow slip along the top in front of the altar over the frontal is called the frontlet.

I have heard, with pleasure, that two of our clergy have decided to publish a church magazine, to appear monthly, and to be devoted to the interests of the Diocese of Calgary. Such a magazine is greatly needed. Its value will, in no small degree, depend upon the help the editor receives from the rest of the clergy, and other friends throughout the Diocese. Short paragraphs of news recording church progress, and other matters of general interest, should be sent in without delay after the event recorded.

The subscription price will be fifty cents per annum, payable in advance. All who desire such a venture to prove successful, will do well to act as canvassers in the localities where they reside.

If all of us make up our minds to do our best for it, the "Calgary Diocesan Magazine" will be a publication to be proud of.

Cyprian Saskatchewan & Calgary.

Bishop's Court

Calgary.

June 19. 1899.

Diocesan News.

The Bishop desires, before the close of the twelfth year of his Episcopate, to mark his sense of the extension of church work in the Diocese of Calgary by calling three canonries into existence, to be known respectively as the honorary Canonries of St. Peter, St. Paul and St. John, in the pro-Cathedral church of the Redeemer and to be held by clergymen working in the Diocese. It shall be the duty of the holder of the honorary Canonry of St. Peter to promote the study of church history in the Diocese. It shall be the

duty of the holder of the honorary Canonry of St. Paul to promote the study of the foreign mission work of the church: and it shall be the duty of the holder of the honorary Canonry of St. John to promote the study of the history of the Book of Common Prayer, and the rationale of its offices.

Appointments.

Rev. Ronald Hilton, Incumbent of Christ Church, and Rural Dean of Macleod, to be honorary Canon of St. Peter. Rev. H. W. I. Stocken, C. M. S. Missionary at St. John's mission, Blackfoot Reserve and Rural Dean of Calgary, to be honorary Canon of St. Paul

Rev. H. H. Smith, Incumbent of St. John the Evangelist, Pincher Creek, to be honorary Canon of St. John.

Rev. Joshua Hinchcliffe, B. A., Priest in charge of St. Lukes, Red Deer, to be Chaplain to the Bishop in Indian matters.

Red Deer Mission

Rev. J. Hinchcliffe,

Priest-in-Charge.

Since this parish has been reorganized the church people of Red Deer have worked with a will, and the affairs of the parish and mission are being brought into good shape.

The matter of church building has occupied the attention of the vestry for some months. It has practically been decided to build a small church, of stone, with a square, squat, battlemented tower. The people have taken quite an interest in the matter and have responded liberally to the request for subscriptions. It is hoped that work on the building will be commenced this month.

Services have been regularly held at Hillsdown by the Curate in charge of Red Deer, and R. E. Fiske M. A., lay-reader. The services have been held in Mr. Fiske's house up to the present. The church people of Hillsdown have petitioned the Bishop to issue a deed forming a parish in that district. The deed has been issued, and a meeting

of parishioners called for the purpose of electing church wardens and vestry men. The new parish is to be known by the name of St. Paul's.

Services have also been held at Waghorn, and in future are to be on the 2nd and 4th Sunday in the month. The school trustees have kindly granted the use of the school house.

The following is interesting as showing woman's condition in China.

"In all the four thousand years of China's history, there has never been a school for girls until some were begun by Christian missionaries. To teach a woman to read has always been counted the height of folly by the Chinese, and she is habitually spoken of as "the mean one within the gates."

Zenana Work in India.

Much ignorance exists as to the meaning of Zenana work. Many people confuse Zenanas with Harems. In India the sons of the family bring their wives to their father's house, and often in one household there are three or four generations of married people; the women's part of the house being called Zenana, the men's Madana. The head of the Zenana is mostly the great-great grandmother. Her's is an iron rule, and the young wives, married at the early age of ten years, have a sad life; they know nothing of a happy girl-hood. From their birth their existence is a miserable one. When news is brought to the father that a girl is born it is added "no joy to

this house." There is no such a thing as an unmarried woman in India. They are betrothed when about three or four years old. Their marriage is simply a question of how much money has to be given—for the betrothal—so that a daughter is looked upon from the first as an undesirable expense. And what is this girl,—a wife at ten, a mother after at eleven years old,—taught? Literally nothing. In India a woman is left without education, without interest in anything outside the narrow limits of the Zenana. She often tries to end her miserable life which is embittered with quarrels and jealousies, for she knows no restraint of society or of religion.

A well known Missionary at Delhi says that the greatest hinderance to missionary success is the degradation of the Indian women. Women missionaries have to remember that they must never enter a Zenana unasked; and when an entry has been obtained the difficulty has scarcely begun. A Hindu woman is a devout sort of person in her way. A wandering priest has given a little girl of four years of age "religion for life"—that is, he gives her rules for every day of the week, and if she keeps these rules she may, after this life is ended, be turned into a cow, which is the sacred animal of India, or if she disobeys her rules she may be turned into an unclean animal, such as a pig, or a dog, or a cat. Yes, the highest ambition left for the Indian woman is that she may become a cow. The Christian woman goes to her and brings life and hope into her poor degraded life.

Our Galician Immigrants.

In the Northeastern corner of the Austro-Hungarian Empire lie a pair of provinces together forming what on the map resembles a section of an orange. These are Galicia and Bukovina. From

these two provinces come the Galicians of our Northwest. In language as in origin they are Slavic Russians speaking what is known as Low Russian. In Galicia they number some three millions and in Bukovina about six hundred thousands. It is a land of villages, the social life of which resembles somewhat that of our Anglo Saxon ancestors. The Community life has not yet given way to that of the individual. Over each village is a Veet who is elected and assisted in the exercise of his authority by the Radnay, a body holding office for six years and chosen by the heads of families. To them is intrusted the sole care of the village. The resident noble whose possessions exceed the sum total of those of the villagers is the little Russian's aversion. Not only is he in the position of a stumbling block by reason of his extensive and irregularly bounded domains but he is the friend too often of the money lender who preys there as all over the world upon the peasant farmer and who in that part of the globe is almost invariably a Jew.

On that hard and infertile soil the little Russian has worked for generations clad in his quaint and picturesque garments and dwelling in his thatched and mud daubed cottage. About such a man there is no trace of effeminacy, he is undaunted under difficulties, untiring in his energy. The alertness of the Canadian may be lacking, but there is the proverbial sureness of the slow. To enlightenment of the mind we may look for a removal of any callousness of feeling such as more or less characterizes primitive people in difficult surroundings.

CONCLUDED NEXT MONTH.

THE CALGARY DIOCESAN MAGAZINE

PUBLISHED MONTHLY AT INNISFAIL, ALBERTA.

THE REV. R. CONNELL, — EDITOR.

“ “ S. H. CUBIPT, M. A. — ASSISTANT EDITOR

PAROCHIAL NEWS AND OTHER MATTERS FOR PUBLICATION MUST ARRIVE NOT LATER THAN THE 15th OF EACH MONTH FOR THE NEXT ISSUE.

ADDRESS ALL COMMUNICATIONS TO THE EDITOR, "CALGARY DIOCESAN MAGAZINE," INNISFAIL, ALBERTA.

JULY 1899.

In Memoriam.



Henry Percy Lowe, Priest.



It is a sad duty that falls to the lot of the first number of the "Diocesan Magazine" to record the death on Sunday the 4th June of Henry Percy Lowe, the beloved Rector of the pro-Cathedral church of the Redeemer, Calgary. Born in Liverpool, England, on the 10th October 1862. Mr. Lowe came to Canada while a boy and saw all the hardships and dangers of pioneer life in Muskoka. Of those early days he loved to speak in that concise and picturesque language so peculiarly his. Always an ardent Churchman and an active worker he did his part in the "minor orders" of choirman and lay-reader and then took Deacon's orders in 1890. In 1891 he entered the priesthood. Until 1895 he worked under the late Bishop Sullivan of Algoma, still in his old district of Muskoka. He was then appointed to the Curacy of St. Georges, Toronto, where he remained until in the winter of 1898 he was called to Calgary to succeed Archdeacon Cooper. It was a difficult undertaking, the following of such a parish priest, but Mr. Lowe was equal to it. He threw himself with all energy into the religious life of the western City. His able extempore preaching backed by his untiring parochial visiting filled to overflowing the pro-Cathedral, while alike in Synod and Rural Deanery meetings, he exercised a quiet elevating influence. His early death was due to a cold which developed pneumonia.

Mr. Lowe was married just before coming to Calgary and the greatest sympathy is felt for his widow in her bereavement. He leaves a little son a few months old.

As the body was to be interred in Eastern Canada, a memorial service was held in the pro-Cathedral by the Lord Bishop assisted by the Clergy of the immediate district, the wardens and vestrymen acting as pall-bearers. The respect in which the deceased was held was manifested by the crowded church and no fitter expression of their feeling could be found than the solemn hopefulness of the Service for the Burial of the Dead which was the office used, the prayer of Committal being alone omitted. R. I. P.

In a Diocese like this of Calgary with a handful of Parishes and Missions scattered over a vast area, and with pressing financial responsibilities weighing more or less heavily on every congregation, there is considerable danger of the development of "parochialism." The thoughts of churchmen are apt to be bounded by the narrow limits of their own particular parish and the idea of the Church to be narrowed down to that of the Congregation. A Diocesan Magazine furnishes, to some extent at least, an antidote, bringing, as it does, before church-folk the news of the Church in a wider field than that of the parish. Then, too, a Diocesan magazine should stand for Catholicity in the sense that it should not be an advocate of any party. Its columns should be open to every school of thought that finds a legitimate place in the Church of England. Truly Diocesan and Catholic, the "Calgary Diocesan Magazine" will endeavor to be: and it appeals to the clergy and laity to support it not only with subscriptions but with literary matter. For in addition to Diocesan and church news etc., each number will contain general literature, of which as large a proportion as possible will be original. When the contrary is not stated, the matter is published in the pages of the "Diocesan Magazine" for the first time.

The Late

Henry Offley Wakeman.

Many will mourn, in Henry Offley Wakeman, a warm, true friend, or miss his bright and stimulating society; two colleges in Oxford, All Souls' and Keble, have lost a son of devoted academical loyalty; but it is the Church and Churchmen who have most cause for sorrow, for to her he was devoted heart and soul. A certain forcible directness was one of his chief characteristics: the slight, tall, alert figure, and keen, clear countenance of the outward man seemed the expression of his own mind and character. What he was, he was thoroughly; what he took in hand he tried to see through; what he believed was for him something to be lived out with all his power. To be a Churchman meant to him, as a matter of course, something of constant active consequence in the different regions of

worship, service, thought, influence over other men, and use of time, talents, and money. He was characteristically an English Churchman, but not in the sense or manner of those who adopt the Church of England as a convenient and traditional mould for the best elements in their social respectability, or patronise her, on historical or æsthetic grounds, with a half-conventional allegiance. His was a free hearted and entire service, for which a Church might well be thankful. Without mysticism or sentimentality, he accepted the Church of England on her own terms as a plain claimant upon an Englishman for the loyalty due to the Holy Catholic Church of his creed. There was nothing cramping about this service. His strong will and vigorous personality felt the bracing effects of the Church's quiet discipline and order. He knew how much he owed to it, and others could see how a character, which left to itself might have shown the defects of its qualities in some angularity and masterfulness, was both strengthened and mellowed by constant loyalty to spiritual order. Joining Keble as a young layman, and strengthening the college order by coming up daily from his rooms in All Souls' for early chapel, and on Sundays for the early celebration, he was also always to be seen going up on Sunday morning to the late celebration at SS. Philip and James. He would also, in those days, get leave from the Principal of Cuddesdon to spend his Holy Week there; and many will remember the thoroughness and delight with which he joined in the high and exacting devotional order which he found there at those seasons.

A special sign of the spirit of service in himself was his respect and love for those in whom it was prominent. Hard-working clergy at home, the men who were doing Oxford's work in Missions at Calcutta or in Central Africa, or the teachers in the University whom he felt to be doing real good among the men, were sure of his cordial help, if not his hearty fellowship. There was in him a true "servant of the servants of God."

It was the same spirit which came out in what can only be called his pastoral work as tutor at Keble College. He was a lucid and effective teacher and an attractive lecturer, and took a keen prac-

tical and intellectual interest in the work of his pupils. Keble owes to his generosity the permanent foundation of more than one open scholarship in his own subject of Modern History. But even more remarkable was his care for them in moral and spiritual things. His clerical colleagues, living and departed, would probably agree that none of them had a higher standard of what they ought to try and do in this way for their pupils, or made steadier or more successful attempts to realize it. He had a layman's reverence for the work of the ministry and an intense desire to raise the standard of personal life and devotion in those who entered it. It must have come as a surprise to some men, as they drew towards the end of their time, to find the layman Bursar pressing upon them with quiet and tactful but steady insistence the importance of interposing a time of steady devotional preparation at a theological college, and trying to make them realize, as one who knew, what this had to give them which as yet they had not. Often this was supported by a Sunday walk to Cuddesdon with an undergraduate companion whom he wanted to familiarise with the charm and power of its life. In some cases men found themselves helped to meet the expense of such an educational year of education with money which they shrewdly and not ill suspected to come out of the adviser's pocket. In college he was much interested in starting a guild of spiritual life, and during part of his time invited gatherings of undergraduates to his rooms once or twice a term to hear directly spiritual and devotional addresses from some of the best teachers of the sort in Oxford. He felt himself and made others feel the need of depth, thoroughness and plainness about these things. But he did so with such an entire freedom from cant, and was through it all so simple, natural, and frank a gentleman that what he did was quite free from the character which often attaches to "pious" ways and talk. He loved particularly to help the man who was not in a specially religious set, but was a good, true-hearted fellow, perhaps rather a leading man in the ordinary life of the college. Some of these men know what he did in their own case. Others could speak of his considerateness to one who

had gone a little astray. God alone knows what the total of such influence was.—E. R., in the "Guardian."

Rambles in Bookland.

That place that does contain
 My books, the best companions, is to
 me
 A glorious court, where hourly I converse
 With the old sages and philosophers;
 And sometimes, for variety, I confer
 With Kings and Emperors, and weigh
 their counsels.

Beaumont & Fletcher

To the increasing class of readers who take up a book, not because it affords a means of willing away an idle hour, but chiefly for the stimulating effect its contents may have upon the intellectual faculties, the above quotation will appeal with force, inasmuch as the Elizabethan dramatists have, with apt poetic instinct, imaged some of the greatest services which books are able to confer upon their possessors. Many a weary man, when the evening releases him for a short space from his daily conflict with the stern business world, turns eagerly to his favorite author and amid the volumes of Plato or Gibbon, forgets his environment in a delightful realisation of the dramatists' fancy. To thus carry one's thoughts back to by-gone centuries or over the seas to distant lands it is by no means necessary to have at command a large library, or even the "Hundred Best Books," of which the reading world heard so much a year or so since. Neither is it only the well-to-do classes who can at the present time afford to indulge in the luxury of literature. Indeed, Macaulay & Landor, could they but appear amongst us again, would be amazed at the development of the "popular edition," and the success of the "sixpenny reprint." The masterpieces of the world's greatest authors are within

the reach of all and if one does not study their thoughts or share their pleasures, he has none to blame but himself.

The present is a reading age, but whether it is so owing to the cheap productions of the great publishing houses or because of the increasing intellectual activity of man is a problem which I will not attempt to solve. However, though we read more, I think we set less store by books now than our ancestors did. The accuracy of this somewhat paradoxical assertion will probably be disputed, nevertheless I will endeavor to illustrate my meaning at the risk of disturbing the susceptibilities of some of my readers.

Centuries ago the only means of duplicating copies of any work was by laboriously transcribing from the original and we can easily picture to ourselves the pride of those who were fortunate enough to possess many of these precious manuscripts. We know as a matter of fact that the libraries of those days were jealously guarded and their contents lovingly perused by those having access to them. This is amply demonstrated by the annals of the monastic establishments, in which most of the literature of the middle ages was preserved. Afterwards when the introduction of printing wrought a revolution in the scholastic world, we find the old folios and quartos splendidly bound, magnificently illustrated and produced in a style which would probably mean ruin to a modern publisher. It may be confidently surmised that the people who expended money in this way did so, not because elaborate covers were the sole desideratum, but because the volumes themselves were objects to be carefully treasured and perused, not lightly parted with or loaned indiscriminately to all and sundry.

At the present day thousands of new books on all conceivable subjects are launched on the sea of public opinion.

They are in all sorts and conditions of binding, paper, and print, and the illustrations, when there are any, vary from inferior woodcuts to the most finished productions of the engravers art. One of the most striking features of the time is the development of the trade in paper covered books and this phase of the question is more pronounced in America than England. Go where you will throughout Canada and in almost every house it will be found that paper bound books are to cloth bound volumes in a ratio of four to one—and this comparison is not confined to novels, but extends through the whole range of literature. The good feature of this condition is that it brings the works of the majority of authors within the reach of the most moderate purses, and whereas not so long ago a book of world wide repute cost at least \$3, now as a rule a copy can be obtained for less than a dollar. The result is that the present generation can indulge in a range of reading which was formerly a luxury enjoyed only by the comparatively rich, and this has enabled authors to reach a large and increasing circle of readers, and generally raised the intellectual and critical standard of the reading public. Such a result is a distinct advance in the evolution of intellect.

The ease with which we can now possess books, however, has caused a corresponding lack of care in their preservation. In many homes the paper covered volumes may be seen, in all stages of delapidation huddled indiscriminately on the lowest shelves or thrown into an odd corner of the room "unwept, unhonoured and unsung." If they were worth buying, they were worth preserving, and the fact that you or I can for an outlay of, say fifty cents, purchase some of the most magnificent productions of the world's master-minds,

cannot justify us in throwing away the volumes after a hasty perusal. Good books, let us remember, should "silently among our household treasures take familiar places." Still more indefensible is the practice which has grown up of borrowing books and neglecting to return them. Not a person who reads this but can call to mind an instance of books loaned and never returned. I know a case of a man who has a varied assortment of volumes, bound and unbound. In this book-case Virgil leans for support upon William Morris, Darwin is in close association with Drummond, J. R. Green jostles Lane's translation of "The Arabian Nights," and an extensive collection of recent fiction serves to support the more serious authors, incidentally assisting to create an impression of versatile taste and unmeasured culture in the owner of—the book-case. For almost every volume in the collection is a borrowed one. They are not now read, the dust is gathering on them, and whether they will ever be returned to their owners this deponent knoweth not; but that is another story, as Rudyard Kipling would say. The foregoing is an extreme case, but it is an undoubted fact that people are, to say the least, extremely careless whether they return a borrowed book or no, and I cannot but think that this is evidence, not only of a lower moral feeling, but of a tendency to undervalue what should be should be a most precious possession.

The ancients, whatever may have otherwise been their failings, were never guilty of the charges above made, and therein I aver that nowadays people so: less store by books than their forefathers did. All who appreciate reading should love their books, and cherish them as among the greatest blessings which providence has placed in their path. As Wordsworth says, "Books, we know,

Are a substantial world, both fair and good;

Round these, with tendrils stronge as flesh and blood,

Our pastime and our happiness will grow."

H. W. H. KNOTT.

The Church does not consist of the Clergy alone: it contains the laity also—laity with rights and duties, the majority of the flock for which the ministry exists. It is of the very fundamental truth of Church life: the ministers of the Church is the servants of his flock before God, and the servants of God to them.

Cricket Notes.

The Calgary Cricket Club hold their Annual Tournament from July 10th to 15th and the following is the order in which the games will be played:

Monday 10th—Calgary Vs. Pine Lake.

Tuesday 11th—Millarville Vs. Pine Lake

Wednesday 12th—Calgary Vs. Edmonton

Thursday 13th—Millarville Vs. Edmonton

Friday 14th—Pine Lake Vs. Edmonton

Saturday 15th—A North and South match by teams picked from Pine Lake and Edmonton for the North and from Calgary and Millarville for the South.

On Tuesday there will be a grand smoking concert, and on Thursday evening the annual dance. Judging by present appearances it will be a most successful tournament.

AUGUST.

Canon Newton on "The American Indian"

"Arnold's Ride," a poem by H. E. K.

Patriotic song by Rev. H. C. Andras

"O - Galician Immigrants" concluded

"Gardening Notes" by a market gardener

Diocesan news etc. etc.

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