



One of the bravest of the Braves.

Tourists among the tepees.



Lady Margaret Boscawen and Chief HooHoop in the Courtyard of the Banff Springs Hotel.

BANFF Indian Day—always the third Monday and Tuesday in July, was this year the most successful of its kind ever held in the thirty-two years since its inauguration.

No place in the world could have a more perfect setting for an event such as this, and what could be more picturesque than the Tschantoga Indians "people of the woods," in their native costumes amid these Great Hills.

The parade started at nine thirty, and circled around the main street twice before going to the Banff Springs Hotel. The streets en route to the hotel were thronged with residents and tourists, and the steps of the hotel and court were densely packed with onlookers.

The parade was most spectacular, and combined with the sports it was well worth travelling hundreds of miles to see. The chiefs rode at the head of the procession and looked picturesque in their costumes of buck-skin and bead work.

The sports were held in the encampment grounds on one of which the Indians had erected their picturesque wigwams. The grand stand was packed and thousands were present, and never in the history of Banff was this event so well attended.

The sports consisted of races of various kinds; two mile, one mile and half mile dash. There was wrestling on horseback, bow and arrow contest, pitching tepee and a

bucking contest. Three money prizes were given for each race. The Governor General, Lady Byng and party attended, and later left for Lake Louise. The cowboy race was the most spectacular. There was a pole at each end of the course, which the horses had to go around, and as they appeared to get there almost simultaneously, it was a wild jumble of horses and riders apparently on top of one another.

The setting for this scene was perfect. Hills well timbered with dark spruce and pine, and behind them the mountains in a dull grey haze—due to the distant forest fires. Against this setting the tepees stood, white with the top a cinnamon brown, smoked from camp fires within. Many were of brilliant colors, beautifying the encampment grounds still further.

The Indian Day Committee are to be congratulated on giving Canada this annual event, which is so typical of "primal days, and the beauty of which is in keeping with these great hills which were theirs till the white man came. Many of the officials of the day were Indian Chiefs, who very efficiently did their share toward making Indian Day the success it undoubtedly proved to be.

BUCK JONES COMING IN A NEW WESTERN

Buck Jones is to be with us again, arriving to-morrow night when he will appear at the Veteran Star Theatre in the Fox picture, "To A Finish." This presents a romance of Western ranch life, involving a plot to blast the reputation of honest cattle men by placing rebranded cattle among their herds, thus making them appear as rustlers.

The play, of course, is full of stirring action, as is every play in which Buck Jones appears. Thrill and daring are invariable accompaniments of his superb horsemanship and ability as a fighter under strenuous conditions.

In "To A Finish" the star has as his leading woman Helen Ferguson, whose talent has earned for her a conspicuous place on the screen. G. Raymond Nye plays the villain—a line of work in which he is unexcelled.

HARVESTERS' EXCURSIONS VIA CAN. NATIONAL-GD. TRUNK

A flat rate of \$15 to Winnipeg and half a cent a mile beyond is the fare of all Harvesters' Excursions to the West by Canadian National-Grand Trunk routes west of Quebec City. Solid trains run through to Winnipeg without change. New convertible (berth) Colonist Cars will add to the comfort of the journey and restaurant cars will be attached to the trains, serving meals and lunches at reasonable prices.

If you are afraid of your own judgment, you can't blame the boss if he shares your feelings.—The Beaver.

BORN

Brown.—In Glenelg, on Tuesday, August 15, to Mr. and Mrs. James Brown a daughter.

Clark.—At Rocky Saugeen, Wednesday, August 16, to Mr. and Mrs. Dougald A. Clark, a son.

Jacques.—In Glenelg, Wednesday, August 16, to Mr. and Mrs. William Jacques, a daughter.

BAPTIST CHURCH SERVICES

Rev. A. Cameron, B.A., B. Th., Pastor Sunday, August 20, 1922. 11.00 A.M.—"Treasure." 7.00 P.M.—"Three Links." (Third Link.)

BATTERIES

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For The Quiet Hour

The Hon. D. Tagawa, a member of the Japanese delegation at the recent Washington Conference, a member of the Imperial Diet, and a Presbyterian elder, publicly declared: "If we are to make a free Japan, we are to make a Christian Japan." Governors and mayors often accept invitations to address annual meetings of religious bodies. At the coronation of the present Emperor several Christians were included in the list of Japanese who received honors, some of them like the Rev. Dr. Motoda, Headmaster of St. Paul's College, Tokyo, and Miss Ume Tsuda, principal of a school for girls, being so prominent as Christian workers that their selection implied an approval of their work. Never before had Christians been so honored by the throne.

The influence of Christianity is far greater than official reports can indicate. In most countries Christianity made its first converts among the lower strata of society; but in Japan it has won its greatest success among the Samurai, or knightly class, which has furnished the majority of the army and navy officers, journalists, legislators, educators and leading men generally of the new Japan. While approximately one person in every thousand of the population is a Christian, one in every hundred of the educated classes is a Christian.

A Negro, who was so singularly lazy as to be quite a problem, professed to be converted in a revival. His associates in the church were anxious to know whether he would now bestir himself and go to work. The negro attended a meeting and offered a prayer in which occurred the petition: "Use me, Lord, use me—in an advisory capacity!" There would be better praying if there were more willingness to be used in any capacity the Lord saw fit.

In a "week for self-examination" conducted by the "Student Movement" the daily readings were arranged with a view to answering the all-important question, "What Spoils Prayer?" The following seven readings were suggested as helping to diagnose the trouble of ineffective prayer:

Luke 18. 9-17, self-satisfaction spoils prayer. Mark 11. 20-25, so does the bearing of a grudge. Galatians 5. 13-21, what about the flesh? Colossians 3. 1-11, are we always sincere? Amos 5. 18-24, does our wor-

ship go deeper than the aesthetic to the moral? Isaiah 1. 10-18, do we pray when we ought to act? Psalm 42, we must be utterly frank towards God.

Perhaps no man of modern times lived with more earnestness than Theodore Roosevelt.

It is related that the day he was buried two newsboys were heard talking about the dead ex-president. One of them said: "Well, he is dead and now I can never vote for him."

The other replied: "Naw, but you can live like him, can't you?"

And this ought to bring us great comfort. The influence of a righteous, earnest man is not buried with him.

A man bemoaning his condition after a debauch, cried out:

"I must quit! I must reform! I must stop!"

His old negro servant standing by said:

"Doan say dat, boss! Dat's no good. Say, I is quit! I is done gone stopped!"

All the freedom in the world lays at our feet when we say to the tempter:

"I am quit of your slavery! I have stopped listening to your misty promises of freedom! I am free!"

Some of us can recall a time when the Church used to be reproached for "otherworldliness." To that reproach multitudes of religious persons pleaded guilty, and began forthwith to contract their spiritual horizon. They settled down to the great duty of improving the world that now is. Good men have labored devotedly, and not without success, to make this present life easier and happier, and, as the phrase goes, more worth living. They have spent themselves in striving to put crooked things straight in politics, and to make rough places smooth in society, to do away with injustice and oppression, and to give the poorest something like a fair chance. It is a noble endeavor: yet are we not too often aware of the weakness of Christian philanthropy, when it fails school, a discipline, a preparation for that other and greater life which is waiting for us all. Rooted in the very fibres of man's nature there dwells the immortal, ineradicable instinct which makes him always a pilgrim and a stranger on earth. The Quaker lady at Cambridge who named her house "The Porch" because she wished to remind herself that it was

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A NARROW ESCAPE

Otto Lantz, butcher, of Neustadt, and his assistant, Philip Lantz, had a narrow escape from death while working in Lantz's slaughter house during a severe electrical storm. Lightning struck the building, stunning both men and throwing them to the floor. The bolt passed down the chimney and a kettle of water on the stove dried up instantly when

the bolt passed over. The men were not seriously injured.

No Home.

(Pittsburg Chronicle-Telegraph.) The two women were discussing the spectacular existences of a very wealthy man. "Where is his home?" asked Mrs. Moreler. "Home? He hasn't any. When they get as rich as that they've no more home instinct than milk cans."

Larger Business

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A WORD TO THE PUBLIC

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