

3. What is the name of one great Missionary Society? The Domestic and Foreign Missionary Society.

4. Who are the members of the Domestic and Foreign Missionary Society? All baptized members of the Church.

5. What assistant organizations has the Board of Missions? The Woman's Auxiliary and the Junior Branch.

6. What is the Woman's Auxiliary? A society composed of women of the Church, formed to aid the Board of Missions in its work.

7. What is the Junior Branch? The junior department of the Woman's Auxiliary composed of young people and children, with girls and boys.

8. What can the Junior Branch do? They can pray for missions, learn about missions, interest others in missionary work and give to missions.

9. What is the name of the monthly magazine published by the Board of Missions? The CANADIAN CHURCH MAGAZINE AND MISSION NEWS.

10. Why should every family in the Church subscribe to this? Because every Churchman should know about and be interested in the missionary work of the Church.

11. What is meant by Domestic Missions? That part of the missionary work that lies within the borders of Canada.

12. What is meant by Foreign Missions? That part of the work that lies outside the borders of our own country.

13. What is included in our Domestic Missions? Missions to the people of our own race; missions to the Indians, and to the Chinese in Canada.

14. What is a Diocese? A Diocese is an extent of country presided over by a bishop elected by the Church within its bounds.

15. Who was the first bishop of the Canadian Church? Bishop Inglis.

16. When was he consecrated? In 1787.

17. How many Dioceses are there in Canada? Twenty-one.

18. Name them. Newfoundland, Nova Scotia, Quebec, Montreal, Ontario, Toronto, Niagara, Huron, Algoma, Rupert's Land, Moosonee, Saskatchewan, Qu'Appelle, Calgary, New Westminster, Columbia, Caledonia, Athabasca, Mackenzie River and Selkirk.

THE TRUE STORY OF "NORTH AXE."

 THE Rev. H. T. Bourne, of the Piegan Mission, thus writes to us:—

In the January number of the CANADIAN CHURCH MAGAZINE appeared an article entitled "The Mohawk Church and Institute."

No doubt the article was written hastily and

from memory; for it has a mistake which I desire to correct. In justice to the lad, "Many Guns," who was formerly a pupil of the Piegan Mission School, I feel it my duty to correct these errors.

This lad is described as "North Axe," the dread of the Piegan Indians. The truth is, he was a nephew of the late Chief North Axe, and by no means the dread of any one; on the contrary, he was always mild and gentle and beloved by all who knew him. Scarcely a day passes but some of his friends come to see the photograph of the two boys, so kindly sent us by the principal, the Rev. R. Ashton. In fact quite an affecting scene was witnessed here a few Sundays ago.

After service the widow of the late chief came in leading by the hand her old blind mother, asking to see the photo of the boys. After fondly gazing at it for some time, she was asked by the old blind woman, to guide her finger to the face of Many Guns, the old woman raised the picture reverently to her lips, the tears in her old blind eyes.

Scarcely a day passes but we have a request to show the picture of the boys. And yet it is said that Indians have no affection.

There are so many interesting incidents in the last few years of the life of the late head chief of the Piegans, that a short sketch of them might be interesting to your readers.

When the inauguration of the Brant memorial took place, almost every Indian tribe of importance was represented. North Axe was the representative of his tribe, the North Piegans. He, in company with Crow Foot, the head chief of the whole Blackfoot nation, of which the Piegans are a branch; Red Crow, the present head chief of the Bloods, and one of his minor chiefs and an interpreter were sent down and entertained at the expense of the Government.

The importance of this visit to the future of the Indians in the North-West cannot be overestimated. It settled the question at once and forever as to the numerical strength and superiority of the white man over the Indian; at the same time it inspired him with a certain amount of emulation and ambition. Nothing that he saw in all his travels, from Winnipeg to Quebec, seems to have impressed North Axe so much as his visit to the Mohawk Institute, and he returned home full of the idea of sending some of his family to be educated there. When asked the reason for the change in his ideas, on the question of education, he said, "I see the great difference it has made in my brethren in the east, and I wish my people to be as great as they are. They have fine farms, they have churches, they have schools, and, better than all, they are happy and contented. I wish my people to be like them."

Shortly after his return, he came to me