

30th, 1887, has been one of unexampled prosperity, the response made to the appeals put forth in behalf of the various funds having been in every case liberal beyond all previous record; the recent organization of the Woman's Auxiliary to the Domestic and Foreign Missionary Society, which began at Ottawa two years ago, and has been ably followed up at Kingston and other places, has already accomplished great things for the objects of that Society; and altogether, after twenty-five years of vigorous diocesan growth, the outlook was never more cheerful and encouraging than in this Her Gracious Majesty's jubilee year, for the future of the Church in the DIOCESE OF ONTARIO.

THE CHURCH OF ENGLAND IN CANADA.

The *Missionary Review* (U. S.) writes thus about our Domestic and Foreign Missionary Society:—

"In the constitution and principles of this Domestic and Foreign Missionary Society are several things which meet our warmest approval.

"1. The society consists of *all the members of the Church*, thus placing due honor on the Church, and rendering it identical with the society. It is no outside corporation, bidding the church keep its distance, and lording it over God's heritage.

"2. Its Board of Management consists of the whole bench of (10) bishops, and of four members—two clerical and two lay members—from every diocese, thus representing and enlisting all parts of the church in the direction, support and control of its missions. This leaves the whole of the responsibility and direction of the work, where they belong, in the hands of the church.

"3. The officers of this Board are all honorary. They do not consume the funds of the churches on themselves. No remuneration is paid to them. Only their unavoidable expenses are met.

"The women of this church are ready to help, and are at once forming auxiliary committees in each diocese.

"This church and society seem to have come into a position ready for active and efficient service, and we hope henceforth to be furnished with all facts, figures, and evidences of continued work and progress."

WHICH IS THE HISTORIC CHURCH OF ENGLAND?

In a recent article entitled "Church History made Visible," we pointed out what valuable use might be made of a tableau representing St. Augustine's approach to Canterbury "to explain the true relation of the Church of England to the Church of Rome, and show the continuity of the history of our Church from the earliest times to the present day." The *Tablet* thinks that if tableaux were suitably selected and expounded the continuity of the Church for which St. Alban died

and St. Augustine labored would logically be found in that Church in England which takes its doctrines from the old source at which St. Alban, St. Augustine, Blessed John Fisher, Blessed Thomas More, and in our own times, a Newman and a Manning, have alike had recourse—Rome.

We are glad to have provoked this remark. The more distinctly the claims of the Church of Rome to be the historic Church of England are put forward, the greater the reason why our children should be taught what a rotten foundation those claims rest on. It has suited the purpose of Romanists to represent the Church of England as originating at the Reformation, and Churchmen have too often silently acquiesced in this gross misrepresentation of facts. The Church of England dates back from the first introduction of Christianity into this country. Its teaching is the teaching of the primitive Church; its constitution is that of the primitive Church; its clergy derive their orders from the primitive Church. We are glad to see that the Diocesan Inspectors propose to discuss the desirability of introducing Church History into the curriculum of pupil-teachers and scholars. It is high time to teach our young folk that the Church to which they belong is not an institution that originated three centuries and a half ago, but the historic Church of England.—*The School Guardian in Church Bells.*

BACK FROM THE ROCKY MOUNTAINS.

THE Rev. E. F. Wilson, principal of the Shingwauk and Wawanosh Homes, has just returned home from a trip to the Rocky Mountains, having been there to visit the Blackfoot Indians. This tribe (including the Bloods and Piegans) numbers about 6000, and they are almost all, without exception, pagans. The Blackfoot Indians received Mr. Wilson very cordially, and adopted him into their tribe, giving him the name "Natusi-asamiu" (the sun looks upon him.) They also shewed so much confidence in him as to allow two of their boys, Apptkokta and Etuettsin, to go back with him to his institution. These are the first two Blackfoot boys that have consented to go to an institution to be educated. They are wild looking fellows with long plaited hair, and one of them on his arrival had nothing on but a blanket and a pair of leggings. The boys are intelligent looking fellows aged 18 and 10 respectively, and seem very anxious to learn; one of them is to be taught carpentering, the other bootmaking. Mr. Wilson is in communication with the Department in regard to the establishment of a branch institution out at the Rockies. If his proposals are assented to, it is probable that he will place his Sault Ste. Marie Homes in other hands, at any rate temporarily, and move out there to inaugurate the new work. He also hopes to establish another branch home at Elkhorn on the western boundary of Manitoba. Towards this he has \$2000, and the offer of a free