

April 1904

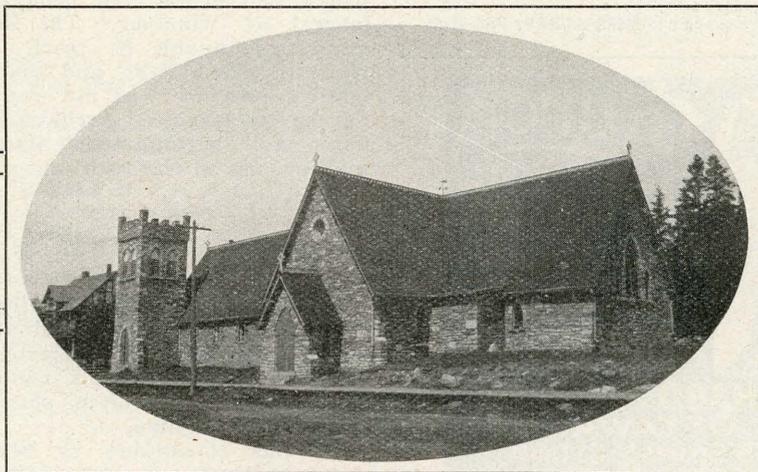
Now it is high time to  
awake out of sleep.



He maketh His sun to rise  
on the evil and on the good.

# The Algoma Missionary News

The Official Organ of the Diocese of Algoma



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The RIGHT REV. GEORGE THORNELOE, D.D., D.C.L., Sault Ste. Marie, Ont.

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## DEATH OF THE PRIMATE OF CANADA

The Church in Canada loses a great leader in the death of the Most Rev. Robert Machray, Archbishop of Rupert's Land and Primate of all Canada. He was the senior bishop of the Church in Canada. A distinguished scholar, a man with the gift for leadership and filled with missionary zeal, he, since his consecration in 1865, threw all his powers into the building up of the Church in the West. He lived to see the beginnings of the fruit of his labours. He died on March 8th, in his 73rd year, and was buried on the 11th, being given a state funeral at Winnipeg. The Bishop of Algoma was unable to reach Winnipeg in time for the funeral, and thus this ecclesiastical province was not represented by any of its bishops. Archbishop Machray's name will be numbered among the heroic missionaries of the 19th century.

## THE LATE CANON AINGER.

By the death of Canon Ainger, the late Master of the Temple, London, our diocese suffers the loss of an interested friend. He was one of the Bishop's commissaries in England, and has often shown his sympathy with Algoma.

To our co-workers in England Canon Ainger's death will come with greater intensity, since it was so lately he lectured for them on behalf of Algoma.

Speaking of him, "The Pilot" says:—"In Alfred Ainger the Church has lost an able and accomplished preacher; literature an accurate student, an excellent writer and a fastidious critic; and society a talker of exceptional charm. In these capacities he will have been known to very many, and in all his energies were preserved until his last illness. What is perhaps less widely known is that he was a skilled musician, and admirable lecturer, and, in my own opinion, the best reader of poetry of his day."

The late Rev. Price Hughes (a Methodist of the first rank) said years ago: "The most awful mistake the religious Nonconformists made was when they accepted a secular platform for national education."



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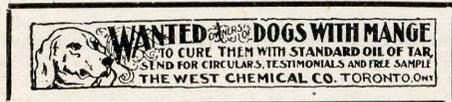
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# The Algoma Missionary News

New Series—Enlarged  
VOL. I. NO. 4.

APRIL, 1904.

Published Monthly  
50 cents per annum in advance.

## TWO PASCHAL SONNETS.

"Sing ye to the Lord, for He hath triumphed gloriously:  
the horse and the rider hath He thrown into the sea."

—*Miriam's Song.*

"He hath exalted the humble and meek."  
—*Song of the B. V. M.*

### I.

Now Holy Church, the Victor's Virgin Bride,  
His Passion's Red Sea crossed, uplifts her  
song;

Engulfed is Egypt's host the waves among,  
And Pharaoh overthrown in all his pride.

So closes once again her Passiontide  
With lifted *Alleluias* loud and long;

Her soaring hopes, her intuitions strong,  
Are once again confirmed and verified.

For out of Egypt God has called His Son,  
In whom humanity is lifted up;

Replenished by the Eucharistic Cup,  
And by the Hidden Manna fortified.

In thee, my soul, His battle must be won,  
Who conquered death for all men when He  
died.

### II.

His Eucharist is mighty to proclaim  
The triumph of His faithfulness achieved;  
A Miriam be every soul aggrieved,

A Mary, crowned with Penetecostal flame,  
Each yearning heart that glories in His Name,  
Whose Wounds are refuges for men bereaved,  
Now is the cause of God and man retrieved,  
And rebels put to salutary shame.

Thyself, my soul, uplift and spread thy wings—  
The wings of aspiration; praise and prayer  
Make music at the Paschal Table where,  
To share her joy, thy Mother summons thee.

*Magnificat* triumphantly she sings,

Then prostrate falls in speechless ecstasy.

—ALFRED GURNEY, in "New-  
bery House Magazine."

A priest of the P. E. Church in the United States writes:—"The purchase of the Philippine friars' lands will be carried out at the rate of about \$18.51 per acre, and the bonds are to be paid over to the Pope, and not to the monastic orders."

## ST. GEORGE.

PATRON OF ENGLAND; MARTYR.

(April 23.)

"Him that overcometh will I make a pillar in the Temple  
of my God, and he shall go no more out."—Rev. iii. 12.

What are these that glow from afar,  
These that lean over the golden bar,  
Strong as the lion, pure as the dove,  
With open arms and hearts of love?  
They the blessed ones gone before,  
They the blessed for evermore;  
Out of great tribulation they went  
Home to their home of Heaven—content;  
Through flood, or blood or furnace fire,  
To the rest that fulfils desire.

—CHRISTINA ROSSETTI.

## ST. MARK.

(April 25.)

Lord, for Thy Holy Gospel,  
And him, St. Mark, who taught  
Men with its heavenly doctrine,  
And souls to Jesus brought;

We praise and bless Thy goodness,  
And for Thy Church implore  
That in Thy truth established  
She stand for evermore.

—JOHN S. B. MONSELL.

## OUR PICTURES.

OUR readers will notice that we print a new cut of our Indian Homes for children—the Shingwauk and Wawanosh—situated in the eastern end of Sault Ste. Marie.

The other illustrations show two of the most interesting points on the north shore of Lake Superior. For them and others to follow in later issues of our magazine, we are indebted to the courtesy of Mr. C. A. Bramble, of the C. P. R.



Chief Augustin Shingwauk, who died in 1890, and whose latter years were fraught and whose latter years were freighted with earnest effort for the betterment of his people. The school was started in 1875 by voluntary contribution, and is now supported in the same manner, aided by a small grant from the Canadian Government.

Mr. George Ley King is in charge and the ranks of the pupils are recruited from the several Indian reservations of Canada. The school work is very similar in character to that of the Canadian Public schools, and in addition industrial work of a very high standard is being done.

There is a department for girls as well as a department for boys, and the little brown maidens are fast acquiring the methods and habits of their white sisters. They are being taught to sew and to cook, in addition to their more abstract studies, and many of them bid fair to become excellent housekeepers. They are taught to mend and to darn and are expected in the course of time to be able to make garments which they wear.

The food of the pupils is exceedingly plain and simple in quality, but is of a wholesome nature and is, for the most part, prepared by themselves.

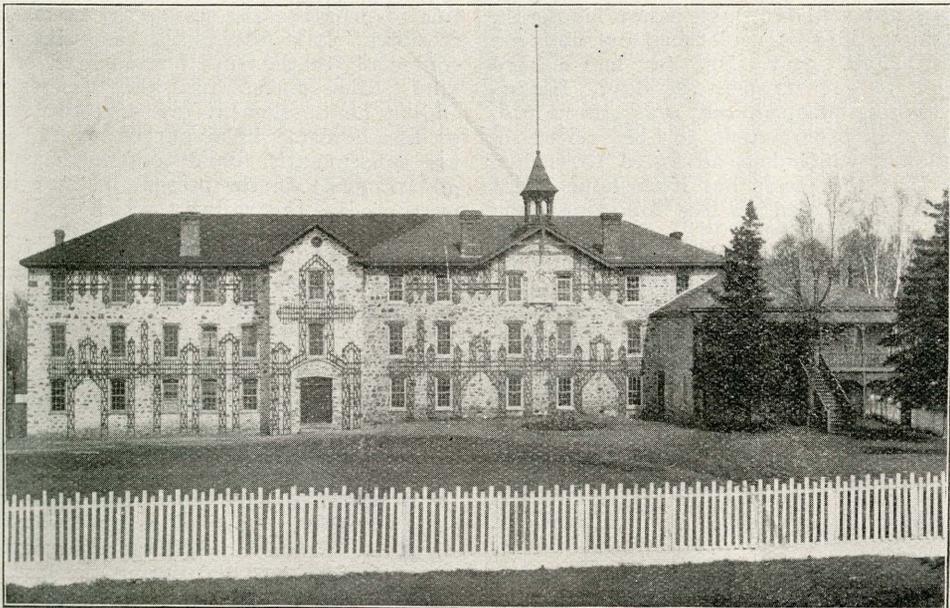
The sleeping apartments of the boys and girls are similar, large, well-ventilated, but bare rooms, with rows of comfortable iron beds on either side. In the centre of each room is a simple lavatory. Each child,

boy and girl alike, makes his or her bed, and keeps that particular part allotted to them in order.

In connection with the home is a farm of 90 acres, which affords a fine opportunity for the practical industrial work of the boys. The produce of the farm is used for the maintenance of the home, and all the work is accomplished by the boys under the direction of a supervisor. In this way they learn by actual experience the laws which control the growth of vegetation and bring it to fruitful end. There is also a carpenter's shop and the boys become very expert in the use of edged tools in a short time, as they are fond of the work. With each lesson the teachers try to instil in the minds of the pupils the fact that honest, exact work, counts best in the end, and that in every task well done there is a distinct gain in the development of the moral nature.

So far the teachers have found the pupils uniformly patient, faithful, industrious and affectionate. Almost without exception they are greatly loved by their teachers and guardians. And they take great pride in their work.

All the pupils of the home wear a uniform of dark blue with trimmings of red. They are a happy, contented lot of young people, and in order to give them pleasant and healthful recreation, they are encouraged to indulge in outdoor sports. They have an excellent baseball team and a brass band.



Shingwauk and Wawanosh Homes for Indian Children.

At the termination of their life at school they are returned to their reservation homes carrying an influence with them which must inevitably add to the sum total of advancement for their people.

Some of the graduates of this school have become respected and honoured in civilized circles, where they have competed in the struggle for existence with those of more hopeful environment. A notable case is that of Michael Lasalle, who is a bank clerk in Sault Ste. Marie, Ont. Others of the graduates of the school are clergymen, some are teachers, while other are doing well in various lines of life. Very few fail to improve under the fine touch of the civilizing hand.—The Detroit News-Tribune.

#### AT REST.



ET again are we called upon to record the death of one of our missionaries in the person of Rev. J. Pardoe, who died on February 28th, at his home in Novar. Only last month our columns contained the story of his journey, in the Bishop's company, into a back mission. To-day we tell the story of his funeral. In another column will be found an appreciation of our brother missionary from a friendly pen. Here, therefore, we do but stay to extend to the bereaved widow and daughters, on behalf of the Church people of Algoma our most respectful sympathy.

Rev. J. Pardoe was not ill many days. He was not well ten days before his death, but had no idea of neglecting any duty on Sunday, Feb. 21st. But he had a hard struggle to get through the day. He became worse, medical aid was summoned, and he was pronounced to be seized of pneumonia, which had advanced to such a stage that there was but little hope of his recovery. He died on the following Sunday.

The funeral took place on Thursday, March 3rd. It was one of the wildest days of the winter season. Prayers having been said privately at the parsonage at 7.45 a. m., the body was taken into the church at 8 o'clock, the Revs. R. Atkinson and A. Behrends assisting as bearers. At the celebration of Holy Communion the Bishop officiated, assisted by Rev. Rural Dean Burt. Rev. A. Behrends took the organist's place. The Bishop gave a brief address bearing upon the character and work of our brother priest.

After the service the procession wended its way to the railway station, and boarded the 9.20 train for Huntsville. On it were Ven. Archdeacon Gilmour, Rev. T. E.

Chilcote and Rev. J. Waring. All disembarked at Huntsville, where they were joined by Rev. C. W. Ballour. Thence the body was conveyed to Ravenscliffe for interment—the roads being more difficult to travel on account of the wild storm prevailing. All the clergymen acted as bearers. After service was held in the Church of St. John the Baptist, Ravenscliffe, the remains were interred in the churchyard which surrounds the church. The grave lies beside the entrance way, and should suffice to remind the parishioners of years to come of the devoted life unsparingly given in the mission of Novar.

The Archdeacon assisted at the interment at Ravenscliffe, to be present at which a few Huntsville people braved the storm. There is, too, a satisfaction in being able to say that one of Mr. Pardoe's daughters, who was away from home, residing in New Jersey, arrived at Novar the night before the funeral.

#### EBB AND FLOW.



LAST month the Bishop's itinerary was in the Districts of Muskoka and Parry Sound, some particulars of which we will publish next month. However, it should be said that the Missions of Aspdin, Novar and Magnetawan represent a district which is barely holding its own. The Districts of Muskoka and Parry Sound are making rapid progress, but in the back country are localities such as the above from which the tide of progress and prosperity seems to be receding. It is always the case that in the course of settlement fluctuations of this kind take place, and the centres first chosen for settlement are very often more or less deserted in favour of others, which are subsequently found to possess superior advantages. In the present instance it appears to be the railway which is drawing to itself the growth of the country. There can be no doubt that certain radical changes in our missions will be demanded in the near future. Precisely what these will be it is not yet possible to say. In view of these facts it is a comfort to find that up to the present time most of these back missions have been holding their own.

#### DIOCESAN OVERDRAFT FUND.

THE above Fund represents an effort to pay off a debt which has existed for eight or nine years. It was incurred during the last year of the late Bishop Sullivan, and was due to his illness and consequent inability to take active duty. The debt rests



Diocese of Algoma--Biscotasing--On the C.P.R.

upon the Mission Fund and amounted at the end of the last financial year to close upon \$7,000.

The kind friends of the Diocese in England, with Miss Tucker at their head, have been good enough to interest themselves in the effort we are making and at Christmas Miss Tucker sent a cheque for £400 in its behalf. So noble a contribution should stir up others to do what they can. It will be a happy day when the Treasurer can report that the Diocese is out of debt.

The following amounts have been received:—

Eng. Association, per Miss Tucker.....	\$1,934 80
Anonymous,—Sudbury.....	96 00
	\$2,030 80

WINTER OBSTACLES.

**I**T has been a discouraging winter so far for the missionary. The catechist at Fox Point writes: "The weather here has been wretched, snowing the whole time, making getting around rather difficult. Sometimes I cannot make my appointments. Sunday week no one came to Grassmore Church. After dinner I walked here (that is to Fox Point, 8 or 9 miles) in a blinding snowstorm to find also no one at St. John's. Yesterday

again another fall which prevented me making Quinn's.

WEST FORT WILLIAM.

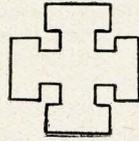
**O**N New Year's Eve, the children of St. Thomas' Church Sunday School, West Fort William, spent a happy evening at the residence of Mr. and Mrs. Ollis, who generously provided tea, to which the children did ample justice. After tea games were freely indulged in. Then the children gave a pleasing little programme, which was much appreciated by their elders. At the close, Sunday School prizes were distributed by Mr. J. K. Ollis, accompanied by a bag of candies and an orange, the latter the gift of Mr. and Mrs. Ollis. Three additional prizes were given by Mrs. G. Cook for children who obtained the largest number of marks in the Sunday School during the

NOTES.

Rev. W. J. Eccleston, of Little Current, has resigned his mission, and leaves the diocese next month. He severs his connection with the Diocese of Algoma to accept a post in the Diocese of Toronto. All happiness be his. We shall miss him from our gatherings, and remember him as a hard-working, zealous priest.

# WOMAN'S AUXILIARY

ONE BODY



IN CHRIST

**B**EFORE this issue of "The Algoma Missionary News" is published the Secretary of each W. A. branch will have received a circular from the Diocesan W. A. Secretary, giving notice of the Triennial Meeting at Sault Ste. Marie.

It is impossible, as yet, to fix a date for this until we know the Bishop's arrangements for the Triennial Council, as both meetings will take place at the same time. But it is altogether probable that it will be the second or third week in June.

It is most important that our Branches should endeavour to send representatives to this meeting. The Diocese is so large that it is impossible for us to have an annual Diocesan meeting, as others have, therefore this is the only opportunity, once in three years, of all meeting and consulting together.

Every Branch President should make a point of coming, if possible, and you have been already informed that one delegate should be elected by each Branch to attend this meeting.

Important business awaits your consideration at this triennial meeting. An amended Constitution has to be voted upon, a Junior Constitution to be adopted, and Diocesan officers to be elected, and each Branch has a right to the two votes which your representatives will have.

Full reports of the work during the last three years will be given; and, if time allows, perhaps one or two short papers will be read.

But it is impossible to draw up a programme just now. It is probable, however, that it will appear in the next issue of this paper.

Arrangements will be made to secure reduced railway fares for those coming to this meeting, and the Church women at the Sault offer hospitality to all W. A. members.

If any elected delegate feels unwilling to defray her own travelling expenses, the Branch should come to her aid. It will be a great pity if the question of expense is allowed to interfere with the success of such a meeting.

It greatly stimulates our energy and devotion to talk with those engaged in the same work. We learn much from each other as to different modes of work; in short, such a gathering of W. A. workers as

we hope this will be cannot fail to benefit our work and ourselves.

We have forty-five Senior and Girls' Branches. This should give us ninety representatives, and we could have a splendid meeting. The Board hopes that every effort will be made, by our Branches, to respond to the invitation already sent them.

Each delegate should be prepared to take notes of what transpires at the Triennial, so that she will be able to make a full report to the Branch she represents when she returns home.

It will be necessary for each delegate to bring with her a certificate or paper, stating that she is an accredited delegate from her Branch, signed by the President and Secretary thereof. Without this she cannot take her place and record her vote.

Indeed June will be an important month for Algoma. The clergy and lay delegates will meet the Bishop in Council, and the women, we hope, from all over the Diocese will gather together.

But if the women take no interest and allow obstacles to stand in the way of attendance, the W. A. meetings will fail in producing much of the effect they would otherwise accomplish.

It would be well worth the while of any Branch, however small, to pay the whole expenses of their President and delegate, and it is hoped they will prove their interest and devotion in our great work by making every effort that is required in this important matter.

Will Branch Secretaries endeavour to return the forms sent to them for their Annual Reports to the Diocesan Secretary as soon as possible.

Form No. 2 is to be filled in on the paper sent them for that purpose. Some Branches have already sent in Reports, substituting other paper. It is requested that this will not be done.

Diocesan fees, leaflet subscriptions and vouchers for parochial gifts should be sent without loss of time to Miss Begg, Diocesan Treasurer, North Bay. Branch Treasurers are requested to have their accounts audited.

All the W. A. feel deep sympathy for our bereaved sisters at Novar, who mourn the death of their missionary, the Rev. Jos. Pardoe.

Oliver reports the organization of another Girls' Branch.

## GENERAL CHURCH NEWS

It is to be remembered to the honour of Archbishop Laud that he founded at Oxford the University Press under statutes which through nearly three centuries have maintained its repute.

Funds have been provided for the stipend of an Archdeacon of Kootenay, who will reside at Nelson, and undertake the superintendence of the missionary and financial work. Since the organization of the diocese in 1900, its growth has been very marked, and the prospects of development are such that a resident officer has become a necessity.

With the advent of the new Bishop of Glasgow and Galloway a Diocesan Gazette has been started, which promises to be of considerable value in the work of the diocese.

The Bishop of Nassau was drowned on Jan. 20th, off Ragged Island, Nassau, while attempting to board a mission yacht.

The Church in the United States suffers the loss of one of its zealous and distinguished bishops by the death of Bishop Dudley of Kentucky. Dr. Dudley was a leader among those who sought to extend the Church's work among the negroes in the country.

The "Bombay Mohammedan Mission News" gives some interesting notes concerning ten Mohammedan converts baptized within the last eighteen months.

Now that war has broken out in the Far East the difficulties of the Anglican Mission there, under Bishop Corfe, are increased. It is reported that it is not so much money as workers who are needed for the immediate future.

The Church Mission of New Guinea is almost entirely supported by the Church in Australia. The staff consists of the Bishop, three priests, eleven laymen, eleven ladies, nine South Sea Islanders, twelve native teachers, four native evangelists, in all, fifty-one.

"The Church Abroad," published by the S. P. G., has reached a circulation of 320,000 per month.

The Moscow correspondent of the London "Standard" says that a special Commis-

sion has been formed at the Holy Synod, consisting of three members and a president, Bishop Sergiy, rector of the St. Petersburg Clerical Seminary—"To consider, from an 'ecclesiastio-political' point of view, the question of the union of the Russo-Greek and the Anglican Churches, or, as the Russians prefer to put it, the 'adhesion of the Anglican to the Pravoslavniy Church.' The Commission is officially stated to have been appointed 'in view of the impulse of the Anglican Episcopalian Church towards a rapprochement with the Russo-Greek Church.'"

The Diocese of Kootenay is said to be in an excellent financial condition. On the twenty-six church buildings and nine parsonages the debt is only \$1,200. The beginning of an endowment has been made, and the Synod has been incorporated. The Bishop of New Westminster will still continue to act as Bishop of Kootenay until the endowment of the Diocese of Kootenay is completed.

At the Washington Conference Justice Brewer said he rarely spoke to so many ministers at one time, and he was tempted to come back at them, they being in the pews and he on the platform. Both lawyers and ministers have often in mind the law and the prophets, especially the profits, in the case of the lawyers. The home missionary is a patriot. The soldier has been, for centuries, looked upon as the ideal patriot. In an address that had all of the points carefully made as in a legal argument, he showed that the home missionary is a better patriot than the soldier, because while the latter may seek notoriety, or political office when he returns home, or the salary attached, the former is not likely to be called to political office nor is his name ringing in the local newspapers. The missionary makes better men and women by his precepts and example. He described the material development, and asked if there is any development equal in value to the human soul. Shall it be said that our civilization means no more than that of Egypt? Better than that, the soul of the nation be swallowed up, that all of our wealth be destroyed. The home missionary is depended on to save the nation from such calamity, hence his patriotism and devotion.

## CHURCH HISTORY NOTES

### WHAT IS THE CHURCH?



HE coming of Augustine, A. D. 597, completing, as it seemed to do, the divine preparations for winning Anglo-Saxon Britain to the obedience of Christ, began a new era in British Christian-

ity.

The situation may be summed up thus:

1. The old British Church in the West and Southwest, well organized though in exile, was patiently awaiting the opportunity to extend its influence.
2. The Irish Mission of Columba in North Britain, throbbing with zeal for its Lord, stood ready to begin a wonderful work among the Saxons.
3. At Canterbury in the South the new Mission of Augustine, aggressive but possessed by the Roman spirit of law and order, offered itself as a centre of unity and organization.

These were the three elements out of which English Christianity was to be fashioned; the three sources whose waters united, at a later day, to form the river of our national Church's life; the triple foundation upon which what is known as the Church of England was to be built.

Having established himself in Canterbury under the protection of King Æthelbert, Augustine sought and obtained consecration from Vergilius, Bishop of Arles, and other Frankish (or French) bishops, receiving the title of Archbishop of the English.

It was easy to take the title. But to win the allegiance of the English people was another thing. In Kent, as a matter of course, the people followed the King and listened submissively to the teaching of Augustine,—who, it is said, baptized many converts in a brief space of time.

In Essex, too (the land of the East Saxons), some impression was made by Augustine's teaching. And one of his companions, Mellitus, was appointed Bishop of London, A. D. 604, reviving the old British See. But the work did not prove lasting, for on the death of Seburt, King of Essex, Mellitus was obliged to flee to Canterbury for protection.

The story of Augustine's influence in Northumbria is very similar. The marriage of Edwin, King of Northumbria, to a daughter of the Kentish King, Æthelbert, opened the way for the Church in that northern kingdom. And Paulinus, also a companion of Augustine, went as chaplain to Edwin's court at York—in due time becoming Bishop of Northumbria. For six years Paulinus lived and laboured there de-

votedly, making a deep impression upon King and people. But a reaction came when Edwin died. The new King repudiated Christianity and its teachers. And Paulinus was driven to seek safety in flight.

Thus only in Kent was the mission of Augustine conspicuously and uninterrupted successful.

Nor did Augustine meet with much success in his attempt to win the ancient British Christians of the West.

In order to effect a union between his mission and theirs he arranged to meet the British Bishops in conference. Seven Bishops responded to his call. The first conference was held at a place called Augustine's Oak, near the Severn River; the second at Bangor in Wales. This was about A. D. 602.

At these conferences Augustine claimed the allegiance of the British Christians because he came clothed with authority from the great See of Rome. And he demanded that they should conform at once to the Roman customs, and join forces with him in the evangelization of the Saxon tribes.

Disposed at first to listen to those claims the British Bishops were finally repelled by what they deemed Augustine's arrogant bearing towards them, and by his assumption of proud superiority.

Their decision came about in this way. As the second conference approached, being anxious for guidance, they consulted a hermit noted for wisdom, who gave them this advice:

"If the new comer, like Christ, is meek and gentle follow him; but if he is harsh and proud care not for his words." Again: "If when you approach he rises to meet you be sure he is a servant of Christ and listen to him obediently. If he does not rise up but treats you contemptuously,—you are the more numerous body, and can show contempt in turn."

Augustine and his companions were condemned by this simple test. Instead of rising they remained seated when the British Bishops appeared; and assuming a superior air demanded their guests' submission to their authority.

The decisive answer of the British Bishops was this: "We will do none of these things which you require, nor will we have you as our Archbishop." And, though the grounds of this decision may appear inadequate, it shows us clearly that the old British Church was independent of Roman authority.

And so for years the two missions remained separate. And Augustine was compelled to work among the Saxon heathen unaided by the Ancient Church of the West.

**The Algoma Missionary News**

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REV. CHARLES PIERCY, SAULT STE. MARIE WEST, ONT  
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 (Box 68), Sault Ste. Marie West,  
 Ontario.

Subscribers and friends are asked to bear in mind that all receipts beyond what are necessary to defray the bare cost of publication and management will accrue to the Diocesan funds. This being so, it is hoped that the friends of the missionary work of the Diocese everywhere will not only send in their own subscriptions promptly, but also induce others to subscribe for the paper.

**BISHOP'S APPOINTMENTS FOR  
 APRIL, 1904.**

1. *Good Friday*—Sault Ste. Marie.
2. *Easter Even*—“
3. *Easter Day*—“ Pro Cathedral and  
 Memorial Chapel, Shingwauk Home.
4. *Monday in Easter Week.*
5. *Tuesday in Easter Week.*
6. *Wed.*—
7. *Th.*—
8. *Fri.*—
9. *Sat.*—
10. *1st Sunday after Easter.*
11. *Mon.*—Train eastwards.
12. *Tues.*—Hamilton: address Miss. Meeting for W.A.
13. *Wed.*—Travelling eastwards.
14. *Th.*—Kingston: attending meeting of Miss. Board.
15. *Fri.*—“
16. *Sat.*—Train to Napanee.
17. *2nd Sunday after Easter*—Napanee: preach for the  
 Missionary Society.
18. *Mon.*—
19. *Tues.*—
20. *Wed.*—
21. *Th.*—
22. *Fri.*—
23. *Sat.*—Ar.ive at Ottawa.
24. *3rd Sunday after Easter*—Preach morning and  
 evening for Miss. Society in Ottawa.
25. *Mon.*—Speak at Mass Meeting for Miss. Society.
26. *Tues.*—Train westwards.
27. *Wed.*—Sault Ste. Marie.
28. *Th.*—Bruce Mines.
29. *Fri.*—
30. *Sat.*—

**TAKE NOTICE**

At the Easter Vestry meetings it should be remembered

(1) That delegates (communicants) should be elected to the Triennial Council to be held in Sault Ste. Marie, Ont., beginning June 8th next.

(2) That a vote for lay delegates should be given. Ballot papers have been forwarded.

(3) That all arrears of assessments for diocesan expenses should be paid (together with the third payment then due) to the Diocesan Treasurer.

**OBITUARY.**

REV. JOSEPH PARDOE.

It was in St. James' Church, Wednesday, in the Diocese of Lichfield, as he listened to a sermon of the Rev. Richard Weston, that Mr. Pardoe first became conscious of a desire for active service in the cause of Christ.

In due course the seed thus planted ripened and bore fruit, and he became an earnest co-worker with Mr. Weston, serving a sort of apprenticeship in Church work in the Parish of Tipton.

Subsequently he was employed as Lay Missionary in the important Parish of Holy Trinity, Leicester. Here he did a splendid work under two successive vicars, the Rev. Martin Reed, M.A., to whom he made himself almost indispensable, and the Rev. E. Grose Hodge, M.A., now Rector of Holy Trinity, St. Mary-le-bone, London.

This good work Mr. Hodge and other friends recognized by securing Mr. Pardoe's entry at St. John's College, Highbury, as a candidate for Holy Orders with a view to Colonial Missionary work. And so it came about that, in due course, Mr. Pardoe came to Canada.

Pledged at the outset to the Bishop of Montreal, a friendly arrangement transferred him to the supervision of the late Dr. Sullivan, Bishop of Algoma. And in September of 1893, with his wife and his daughter, he arrived in the Mission of Novar, where he lived and laboured throughout his ministerial career.

He was made Deacon on Trinity Sunday, 1894, and advanced to the Priesthood the following year. And on Sunday, the 28th day of February last, after an illness of little more than a week's duration, he was called from his earthly toils and trials to the rest of peace and Paradise.

Of his faithful work in Novar it is difficult to speak too highly. The field is a hard one. Physically, mentally and spiritually it makes large demands upon its missionary. But though his nerves were often strained and his powers sorely taxed, by hardships encountered daily, and by perplexing problems never absent, Mr. Pardoe neither flinched nor faltered in the discharge of his duty.

Unflagging in thoughtful zeal for his people's good; faithful in a degree in administering impartial rebuke; conscientious beyond most men in attention to the minutest details of his Holy Office, his people will not merely miss him, but will appreciate, as never before, his worth and work as they realize that he is gone.

To his brethren of the clergy his removal will be a grievous loss. He was essentially a helpful and a brotherly man; always ready to answer a brother's call, seeking and giving sympathy in every time of need. It was not always easy for those who did not know him well to do full justice to his character, especially to the quiet humour which constantly characterized his speech. But to those who were familiar with him the various sides he presented to them combined to illustrate the deep, simple, wholesouled, earnestness of a man who realized supremely that he had been called to be a Messenger and Watchman of the Lord.

BISHOP SULLIVAN MEMORIAL SUSTENTATION FUND.

Received since last month:—

C. C. Farr, Haileybury.....	\$ 10 00
Little Current, per Rev. W. J. Eccleston.....	8 00
Richard's Landing, per Mr. Smedley...	5 00
R. Lance, Beatrice.....	5 00
Stratford.....	20 00
Ingersoll.....	8 00
Port Dover.....	5 00
Sarnia.....	20 00
London, Christ Church.....	5 00
do St. George's.....	4 00
Brantford, St. Jude's.....	5 00
Petrolia.....	6 00
W. A., Huntsville, balance.....	25
W. A., Toronto, per Mr. Webster.....	20 00
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	\$121 25

APPORTIONMENT RETURNS FOR 1903.

**T**HE following tabulated statement speaks for itself, showing the returns from each Parish and Mission in connection with the apportionment for 1903.

Only a few of our Missions failed to make some sort of showing. We hope these few will do better another year. We cannot expect to receive if we never give. And they who had not learned to give know nothing of one of the chief sources of human delight.

It must be a matter of great regret to every right minded Churchman in the Diocese that we have fallen so far behind in our apportionment for 1903. Let us resolve to do better this year.

Memo: of Apportionment Returns from the Diocese of Algoma for 1903:—

Diocesan Apportionment .....	\$1,700 00
Amount raised .....	1,100 07
Deficit .....	<hr/>
	\$599 93

Returns made by the Clergy and Wardens:—

Baysville .....	\$ 20 00
Bracebridge .....	65 15
Bruce Mines .....	20 75
Blind River .....	16 24
Burk's Falls.....	36 50
Emsdale .....	30 00
Fort William .....	60 50
Franklin .....	6 83
Garden River .....	25 00
Gore Bay .....	20 00
Gravenhurst .....	35 00
Huntsville .....	42 28
Korah .....	30 00
Little Current .....	25 00
Magnetawan .....	34 65
Marksville .....	26 74
Novar .....	28 05
Oliver .....	15 25
Parry Sound .....	50 00
Powassan .....	30 00

Port Sydney .....	25 25
Rosseau .....	37 98
Sault Ste. Marie—	
St. Luke's Pro. Cathedral .....	\$74 27
St. John the Evangelist .....	19 44
Sheguindah.....	10 00
Seguin Falls .....	18 35
Sudbury .....	65 00
Sturgeon Falls .....	36 45
Schreiber .....	35 00
Temiskaming .....	17 49
Thessalon .....	32 47
Uffington .....	21 11
	<hr/>
	\$1,004 75

Supplementary returns from the Treasurer's books, no reports having been sent by the Clergy and Wardens:—

Aspdin .....	\$ 60
Depot Harbour .....	
Manitowaning .....	
North Bay .....	19 45
Port Arthur .....	37 20
Port Carling .....	27 10
Sundridge .....	9 47
Webbwood .....	1 50
	<hr/>
	\$ 95 32

Total amount raised.....\$1,100 07

ACKNOWLEDGEMENTS.

Receipts by Diocesan Treasurer:—

FOREIGN MISSIONS

Copper Cliff, 50c.; Bruce Mines, \$2.65; Sturgeon Falls, \$1; Powassan, \$2.90; Murillo, \$2.45; Little Current, \$4.60; Sucker Creek, \$1; Green Bush, \$2; Sudbury, \$1; Magnetawan, 70c.; Dunchurch, 60c.; Midlothian, \$1.01.

MISSION FUND

Emsdale, house-to-house, \$10.30; Bruce Mines, \$7.71; Diocese of Huron, \$69.10; Diocese of Montreal, \$6; Grant from Missionary Society, \$1,768.33; Dunchurch, house-to-house, \$10.55; Magnetawan, do, \$9; New Liskeard, \$1; P. M. C., Toronto, \$9.10; Huntsville, \$2.15; Bruce Mines, \$1.55; St. Luke's Pro. Cathedral, \$4.78.

BISHOP SULLIVAN MEMORIAL SUSTENTATION FUND.

Mrs. R. J. Gibson, Sault Ste. Marie, \$5; Magnetawan cards, 25c.

INDIAN HOMES

Emsdale S. S., 70c.; Dio. of Huron, for J. Pabahansa, \$13.75; Dio. of Montreal, S. S. Huntingdon and Hinchbrook, \$13.70; Dio. of Niagara, \$3.45; Dio. of Nova Scotia, \$6; Dio. of Ottawa, \$18.71; Magnetawan S. S., \$1.15; S. P. C. K., for scholarships, \$483.70.

March 4th, 1904.

Contributions received by Principal direct during February, 1904:

St. Mary S. S., Powassan, \$1.01; St. George's S. S., Trout Creek, \$1.42; James Meek, Port Arthur, \$50; St. Paul's S. S., London, \$37.50; Miss Fanny Bullen, England, \$1.22; St. Agnes's S. S., Carberry, Man., \$12.50; St. Paul's S. S., Toronto, \$37.50.