

guide. Two or three portages were made, and two small lakes crossed before the waters of Lake Huron were reached, only to find a good fresh wind blowing. It took the remainder of the day to reach Birch Island, as it was necessary to follow the shore and take advantage of the shelter of islands owing to the smallness of their craft. It was dark when Birch Island was reached. Mr. Ferris, the teacher—who seems to be doing a good work there—received his visitors with much heartiness, and they again spent a night in a schoolhouse.

The next morning (Wednesday) was beautiful and bright. The Bishop had a splendid service in the schoolhouse, which was full of Indians. One Indian was confirmed—Alexander Nahwegahbow. At the celebration of Holy Communion following there were twenty eight communicants. It is a grievous pity that this settlement has become divided, a part of the band living at Whitefish River, four miles away. It is impossible for the Whitefish Indians to send their children to school at Birch Island, where the teacher lives and where the schoolhouse stands. The Government is unwilling to establish another school, and the Whitefish Indians are unwilling to join those at Birch Island. The children of the Whitefish band are, therefore, in danger of growing up in ignorance. However, one or two have been sent to the Shingwauk Home. It is not easy to know what to do. The Indians generally are restless in their habits, and bands are frequently broken up in this way. It is one of the missionary's trials. The Indians at Birch Island seem to be intelligent and progressive.

In the afternoon the party embarked for Little Current—18 miles away—and there had a service in the evening. There was a good congregation and evident signs of good work going on in this place. The incumbent, Rev. W. J. Eccleston, has charge of five stations, three of which are Indian.

On Thursday morning, early, the Bishop and Mr. Frost set out on the mail steamer for Cutler, on the north shore of Lake Huron, where the boat meets the train on the Sault branch of the C. P. R. From that point a short run brought the Bishop to Walford, at which place there was Evening Prayer and Confirmation. Walford is a promising agricultural settlement—one of those stretches of fertile soil found here and there throughout Algoma. The village is small, but some of the farmers seem to be doing very well. We have no church there, our service being held in the union building. The use of the union building serves to increase our sense of the value of a building of our own in which we can inculcate reverence and the true idea of worship. Rev. E. Lawlor, M. A., incumbent of the mission of Webbwood and Walford, is decidedly in better health than he was some months ago. He is able to keep all his appointments and is doing a faithful work. The lumber camps

in this vicinity are active. Indeed, there seems to be a revival of lumbering throughout the district.

One of those sad accidents, unfortunately too common in lumber camps, occurred a short time before the Bishop's visit. A young man, in seeking to escape a falling tree, was literally impaled upon a sharp stake and was suffering intensely at the time of the visitation. The dangers attending the occupation of the lumberman emphasize the importance of our clergymen doing all they can to reach and influence the men who at any moment may be victims of some grievous and possibly fatal accident. For this reason, as well as for others, such as the isolation of the camps and the lack of spiritual influences within them, it is very desirable that our clergy throughout these districts should visit them as often as possible.

After a most interesting tour, the Bishop returned home on Friday, the 27th October.

Conference of Clergy.

A Conference representing the District of Eastern Algoma was held in St. Luke's Pro Cathedral, Sault Ste. Marie, on Tuesday and Wednesday, Nov. 14th and 15th. Besides the Bishop, there were present, Revs. Messrs. Piercy, Batstore, Graff, Frost, Eccleston and Capp. Mr. Hagan, of Tnessalon, was also present, and Rev. Mr. Johnston, the rector of the Michigan Sault, attended the conference and took part in the discussions. The proceedings opened with a service in the Cathedral on Tuesday evening, when the Bishop delivered a meditation on the work of the ministry. The first service on Wednesday was a celebration of the Holy Communion at 7.30 o'clock, followed by Morning Prayer at 10 o'clock. The Conference proper was opened in the School house at 10.30 a.m. when papers were read as follows—

1. "Hindrances and Difficulties in the Way of the Church Work in the Diocese of Algoma."—Rev. W. J. Eccleston.
2. "Our Financial Position in reference to the withdrawal of Grants by the English Societies."—Rev. A. J. Young.
3. "Parochial visiting with special reference to visitation of the sick."—Rev. F. Frost.
4. "The Printing Press as an aid to Missionary Work."—Rev. Laurence Sinclair.
5. "Church History in connection with Church Teaching."—Rev. E. Lawlor.
6. "The Church's Work among the Young."—Rev. E. H. Capp.

Mr. Eccleston pointed out the difficulties arising from the scattered nature of the settlements, the tremendous distances to be covered by the clergy in their ministrations, and the apparent apathy on the part of many of the laity. The first difficulties were seemingly unalterable, but the indifference of the people, might, he argued be overcome by (1) Restoration of Family Worship; (2) Increased attention to the Sacrament; and (3) By direct Church Teaching.

The second paper was read for Mr. Young who was unable to be present. It stated that in the early days of the diocese's existence, funds had been supplied not only by the English societies, but by the Eastern Dioceses of the Dominion, who on the opening up of the North-West withdrew their contributions from Algoma that they might send them farther afield. But a worse event confronts us: it is the final withdrawal of the English grants which have been contributed so long and so liberally. The position of the diocese now being the loss by closing, of two missions per annum until the time the grants finally cease unless money is forthcoming from some new source to carry on the work. The remedy would be found in (1) Prayer definitely offered with this difficulty in view; (2) An increased effort to develop the financial positions of the various parishes in the parishes themselves; (3) Hearty support of the Bishop Sullivan Memorial Fund; (4) Appointment of a delegate to visit Eastern Canada to solicit funds; (5) Appointment of a self denial week throughout the Diocese, and (6) The convening, if possible, of an annual conference of clergy and laity to discuss important phases of the diocesan work.

The third paper, by Mr. Frost, dealt with modes and methods in missionary visitation. Mr. Frost thought Saturday visiting, where possible, had the effect of bringing people to church on Sunday. The men could be reached in the house only in the evening, therefore evening visits must form a large part of one's work. One important phase of visiting was the instructing of the children in the Catechism and the teaching of hymns and also the closing of one's evening visit with family prayer. One often has opportunities of speaking to the men as they work in the fields or while they are chopping in the woods. Being benighted at an Indian cabin gives many opportunities of speaking personally to the inmates. At such a time the neighbouring families may be brought in and a service held.

The visiting of the sick is one of the most important of all duties. Christ spent most of His time among the sick. "I was sick and ye visited me," Christ will say at the last day. The visits to the sick afford opportunities of speaking of holy things which are not to be had at any other time. These opportunities should never be missed.

Rev. Mr. Sinclair's paper, "The Printing Press as an Aid to Missionary Work" (read by a brother clergyman), pointed out the tremendous power of that agency as a means of extending the knowledge of Christ and His Church. Among other points he mentioned the output of Bibles and hymn books printed on the presses of the B. and F. B. Society, whose works are sent to every nation, and of their consequent influence upon those who may not listen to the exhortations of the missionaries. The paper also asserted the importance of Sunday School literature