

List of investments held by J. A. Worrell, Hon. Treasurer, for account of the Diocese of Algoma:

ENDOWMENT OF SEE.

Security	Amount	Date of principal maturing	Rate of interest	Date on which interest is payable
1. British Canadian Loan and Investment Co. Ltd., Debenture No. C 143.	\$10,000.00	1 Nov. 1898	4 p. c.	1 Nov. 1899
2. Central Canada Loan and Savings Co. of Ont., Debenture No. 195.	5,000.00	1 July, 1900	4 p. c.	1 Jan. and July in each year
3. Canada's Permanent Loan and Savings Co., Debenture No. 105 C.	15,000.00	1 Oct. 1, 1899	4 p. c.	1 April and October in each year
4. Freehold Loan and Savings Co., Debenture No. 888	10,000.00	2 Jan., 1902	4 p. c.	2 Jan. and July in each year
5. British Canadian Loan and Investment Co. Ltd., Debenture No. C 183	1,110.85	1 May, 1899	4 p. c.	1 May and Nov. in each year
6. Mortgages guaranteed by Toronto General Trust Co.	10,000.00	1 Feb., 1903	3 p. c.	1 April and October in each year
7. Mortgage of J. W. L. Forster, total amount \$7,500, W. & O. Fund \$2,500.	5,000.00	1 June, 1903	4 p. c.	1 June and Dec. in each year
	\$59,110.85			

WIDOWS' AND ORPHANS' FUND.

8. Mortgage of J. W. L. Forster, total amount \$7,500, E. p. End. Fund \$5,000	\$2,500.00			
9. British Canadian Loan and Investment Co., Ltd., Debenture No. C 161.	4,000.00	1 May, 1900	4 p. c.	1 May and Nov. in each year
10. Deposit in Savings Bank of Bank of Montreal.	3,500.00		3 p. c.	
	\$10,000.00			

GENERAL ACCOUNT.

11. British Canadian Loan and Investment Co., Ltd., Debenture No. C 176.	8,000.00	1 July, 1901	4 p. c.	1 Jan. and July in each year
--	----------	--------------	---------	------------------------------

SUMMARY.

Endowment of See Fund.	\$59,110.85
Widows and Orphans' Fund.	10,000.00
General account.	8,000.00
	\$77,110.85

Toronto, August 31st, 1898.

Uffington Mission.

REV. A. H. ALLMAN, INCUMBENT.

Various events have recently brightened the work of the Church in this mission, affording stimulus to those who seem inclined to lag, and quickening the zeal of the faithful few who do not weary of right.

On Sunday, July 31st, an exchange with Rev. Rural Dean Machin gave Uffington and Purbrook the benefit of the rural dean's presence. Good congregations assembled, the services were devout and hearty, and some plain and wholesome teaching was given to the hearers.

On Wednesday, Aug. 17th, the Rev. H. Goinery became the guest of the incumbent. The visit fell in the midst of harvest operations and threshing, but quite a few made a point of getting out to the evening service. The incumbent said prayers, and the rev. visitor read the lessons, afterwards delivering a very interesting and instructive address on behalf of S.P.C.K. The offertory was given to the society.

On Wednesday, Sept. 14th, the annual harvest thanksgiving was held at Christ Church, Purbrook, at 2.30 p.m. The church had been prettily decorated, and some nice offerings were presented, but the congregation was not very large owing to local threshing. Prayers having been

said by the incumbent, and the lessons read, the Rev. J. Pardoe, of Novar, delivered a most earnest and thoughtful discourse. The offertory was given to the Diocesan Superannuation Fund.

On Thursday, September 15th, the annual Thanksgiving service was held at St. Paul's, Uffington. The church was tastefully decorated by a few willing helpers, and a number of suitable offerings were presented. Just before the hour of service, however, a thunderstorm came up, but at 7.30 p.m. there were between thirty and forty persons present, many of whom had very wet clothing. The incumbent said prayers and the Rev. J. Pardoe read the lessons and afterwards delivered an instructive discourse. The offertory was given to the Superannuation Fund.

On Tuesday, September 27th, Vankoughnet had its annual Thanksgiving service in St. Stephen's Church. The congregation was not so good as usual. Some light decorations were done, and a few offerings presented. The incumbent conducted divine service. Afterwards a little harvest home gathering took place in the school-house hard by and a bright and refreshing hour or two were enjoyed. The proceeds were given to the Superannuation Fund. A.H.A.

Righteousness is victory.

English Letter.

Then the people rejoiced, for that they offered willingly
1 Chron. xix. 9

The Rev. Dr. Jessopp, the well-known antiquarian, in a highly interesting article contributed to *The Nineteenth Century*, entitled "Ancient Parish Life in England," brings to light many remarkable facts concerning the origin of parishes, the lives and duties of parishioners, and the building and maintenance of churches and church services in mediæval times. The contrast between ancient and modern ways and means and methods is very striking; whilst the self-reliant spirit of a bygone age has surely its lesson in the present, when, if circumstances have changed, the principle of self-sacrifice remains for ever the test and proof of solid Christianity.

From a paper, every word of which repays and enlightens the reader, a few extracts may neither be unwelcome or unsuggestive in the pages of THE ALGOMA MISSIONARY NEWS.

After briefly alluding to the various forms of local government in what he calls "certain geographical areas" under Roman, Saxon and Norman rule, as represented in the terms *vill*, *hun* or *town*, and the *manor*, Dr. Jessopp says that:

When Rome loosed her hold of Britain, Christianity was the established religion of the Empire, and Britain was in some sense or other a Christian land. It was that or nothing. Two centuries later the Saxons had almost as effectually blotted out any organized Christian Church, in the eastern half at least of Britain, as the Moslems, a century later, had blotted it out in North Africa, Asia Minor and Palestine. Then came the new era, the prodigious awakening, and before the seventh century closed Britain was a Christian land once more.

That it was Archbishop Theodore who, in the seventh century, 'divided England into parishes,' is a mere fable, but the fact remains that, however slowly or gradually, it came about at last that every geographical area, whether occupied by a community of co-operative Socialists—for it really amounted to that—or occupied by a community with a constitution, . . . became also a community which, in religious matters, was brought under the rule of an ecclesiastical rector. And when this had come about the *vill* or township, without ceasing to be either the one or the other, became at the same time the priest's domain, and, whatever designation the area might receive, viewed as a political unit, it was henceforth called the *parish*, and the people living in that area, of whatever status, condition or degree, became his *parishioners*.

The word *parish* indicated originally the geographical area over which the jurisdiction of a bishop extended. It was not till a later time, and when that area had been subdivided into smaller areas, each of which was committed to the oversight of a priest that the smaller area got to be called the *parish*, while the larger area, comprehending an aggregate of parishes, was called the bishop's *diocese*. As time went on, by confusion of language . . . the name, which was strictly a designation of the geographical area, got to be applied to the community inhabiting that area; and thus the word *parish* is, even in our days, used sometime