

murrain in cattle, the result being insufficiency of food and great distress. All this trouble began to be attributed to the tyranny and wrongdoings of the popes. In 1350 the parliament of Edward III. passed the Statute of Provisions, which asserted in as strong words as possible the national and independent character of England's Church.

This feeling probably would have grown stronger had it not been that the self-will of princes sometimes led them to sacrifice their country in order to crush an archbishop. In a dispute with Archbishop Islip, the Prince of Wales, with the consent of the king, appealed to the pope; and though in the end he gained his point against the archbishop, it was at the great cost, which had told so heavily upon the Church in the past, of recognizing and establishing the rights of the pope as a supreme head. Yet that Edward did not mean this was clearly shown shortly afterwards in a dispute regarding the Bishop of Ely, who, for an alleged crime, was found guilty and sentenced by some English judges. As usual, he appealed to the pope, who excommunicated the judges and placed their estates under an interdict. This was not only disregarded, but resented in England, clearly showing that papal authority in that country was no longer what it had been.

In the time of Archbishop Islip the Order of the Garter was established with much pomp and show, indicating probably that the Black Death was nearly over. We are told of Philip of Hainault presiding over the scene, arrayed in a dress which cost £500; of squires, pages, and yeomen in their rich liveries, and their dames correspondingly brilliant; of heralds and messengers with gorgeous coats sparkling in the sun; of the king and his sons glittering in splendid armor; of horses gaily caparisoned and prancing for the conflict; of the shouts of the people as the contest took place; of shivered lances lying scattered on the green sward, while the trumpets pealed forth sounds which made the castle walls ring. But this was not done till all had knelt bareheaded before the aged archbishop and received his apostolic benediction. Those were days when the blessing of the Church was a thing of value, and when men felt that religion, externally at least, must be connected with their pleasures as well as their griefs.

King John of France had been a prisoner nearly four years in England. It was Archbishop Islip who officiated at his release. His declaration was characteristic of the times:—"We, Simon, Archbishop of Canterbury, do swear upon the Holy Body of God and His Holy Gospel firmly, as much as in us lies, to keep the peace and concord agreed upon by the two kings, and to do nothing contrary thereunto."

In 1363 the archbishop was seized with par-

alysis, and, though he lingered for three years, his working days were over. He died on April 26th, 1366, and was buried at Canterbury, with as little ceremony as that employed at his enthronization. In his will, among other bequests, he left a thousand ewes to form a perpetual stock for the benefit of Canterbury. In this way bishops received their wealth in those days. In the same year as Archbishop Islip died, the see of Winchester was found possessed of 127 draught horses, 1,556 head of black cattle, 3,876 wethers, 4,777 ewes, and 3,521 lambs. *Ex uno disce omnes.*

## OUR PARISHES AND CHURCHES.

No. 102—ST. JOHN'S CATHEDRAL, WINNIPEG.

The Cathedral Church of St. John's, Winnipeg, is the parent, not only of the other churches in the city, and of the diocese of Rupert's Land, but also as the first centre of Church work in the Hudson's Bay Territory, of the whole Church in the province of Rupert's Land.

We, therefore, begin our historical notes of the Winnipeg churches with St. John's.

Few parishes have had a more important part to play in the history of the Church in Canada than the one established in the heart of the western wilds in 1820 by the Rev. John West. Sent out jointly by the Hudson's Bay Company and the Church Missionary Society, as missionary to the Red River settlement, he was led to select this spot, about three miles below Fort Garry, as the centre of operations. Early in 1823 Mr. West had the satisfaction of opening a small wooden church; and shortly after left for England to bring out his family. Circumstances prevented his return.

Early in October, 1823, the Rev. D. Jones arrived from England and took charge of the work.

In January, 1825, another church was opened at what is now St. Paul's, or Middlechurch, a token that God was blessing the labors of His servant; and from this time the work of extension went steadily on.

In 1825, Mr. Jones, whose health was failing, was joined by the Rev. W. Cockran, afterwards Archdeacon, who, with his wife, became a great power for good during forty years of almost uninterrupted labor.

He remained at St. John's until 1829, when he left to reside at St. Andrews, while Mr. Jones continued in sole charge of St. John's.

In 1833 the corner stone of a new church was laid by Mr. Berens of the Hudson's Bay Company. A metal plate was inserted in it, bearing on one side the inscription, "The corner stone of this Protestant church was laid by Henry H. Berens, Esquire, May 15th, 1833. William IV., 4th year." On the other side