

read aloud to the barons, and then made them swear to maintain it. The king at the time was absent from the country on an expedition against the French king. He came home enraged against those many barons who had refused to follow him to battle; but he met with a different reception from what he expected. The barons demanded their rights, and the rights of the people as set forth in the written laws of England, handed down from their Saxon forefathers. John refused, in a deadly rage. The barons arose in arms. The people assisted them and the king was obliged to submit. He signed the document that had been presented to him, and which is known well in history as the Magna Charta.

But he never meant to observe it. He sent to the pope for aid. The Archbishop of Canterbury then thought he would go himself and see his old friend, Pope Innocent, and counteract the influence of the king; but as he resolved to do this—while, in fact, on his way—messengers came from the pope annulling Magna Charta, and excommunicating all those barons who should refuse to lay down their arms against the king. These decrees the archbishop refused to publish, and for this was censured. All the same, he pursued his way to Rome, leaving the king to do what he might with the papal decrees. With these John was delighted. He had them published everywhere, but they had little or no effect upon the people. They preferred their own archbishop to the pope. When this reached the papal ears, Innocent was furious. He issued a bull of excommunication against the barons. This perplexed them, especially as their great leader, Stephen Langton, was away. And what of him? The pope refused to see him as a friend. He addressed him as his superior, suspended him from office, and retained him at Rome as a state prisoner.

While here, on Oct. 16th, 1216, the unloved John, King of England, died, leaving the throne to his young son Henry. Archbishop Langton returned to England in 1218, and was received with every mark of devotion and esteem by the people. Firm as ever to the cause of Magna Charta, he made the people confirm it in the presence of the young king, whom he anointed and crowned as Henry III. Nothing of much importance marked the rest of Stephen Langton's rule. On the 7th of July, 1220, he officiated at the "translation of St. Thomas of Canterbury"; in other words, the removal of the bones of Thomas à Becket from the crypt of the cathedral to a new and gorgeously wrought shrine behind the altar. It was a grand ceremony, which cost the archbishop an enormous amount of money in entertaining the multitudes who came from far and near to witness it.

His brother, Simon Langton, had been elected

by the canons and bishops to be Archbishop of York, but King John and the pope refused to allow him the honor. He then retired to France. In 1223 he was allowed to return to England. His brother, the archbishop, made him Archdeacon of Canterbury, to help him in the work of his diocese. He then retired to a manor house in Sussex for rest in his old age. He died on the 9th of July, 1228.

In almost every sense of the word, he was a great man. As the author of Magna Charta alone, his name is great in history, and his patriotic exertions to save the independence of the Church as established in England are remembered with gratitude and pride.

BERMUDA.



HE Church in Bermuda is established, and the people there speak of it and act towards it as they do in England. The Church population of the island is set down as ten thousand, that of all other religious bodies put together some what less than four thousand. The island is divided into five "livings." These are St. George's, Smiths and Hamilton, Pembroke and Devonshire, Paget and Warwick, Southampton and Sandys—in all nine parishes. The island of St. David's is attached to St. George's. These livings have had rectors since the years 1622-28.

The seat of government used to be at St. George's, but it was removed from there in the year 1790 to a more central place, which was laid out in streets and called Hamilton. This as was natural, soon grew in population, and, as the capital, became the chief town and centre of life and activity for Bermuda. The parish church of Pembroke (in which Hamilton is situated) was built in 1621, in the reign of James I. It was rebuilt and enlarged in 1721 and 1821. The growing importance of Hamilton made it imperative that a church should be built there, and accordingly in 1844 it was resolved to erect one. The legislature voted £900 towards it. Bermuda is a portion of the diocese of Newfoundland; but Bishop Feild, who had just been appointed to his high office, felt that Bermuda, from its insular position, would be some day a diocese by itself, and therefore thought this would be a good opportunity for procuring a cathedral in the capital. He therefore notified the rector of Pembroke that he would subscribe £200 if the church to be built at Hamilton should be erected a cathedral. This was not agreed to, but Bishop Feild, all the same, took great interest in the progress of the building, which took fully twenty-five years for its completion. It was not till Ascension Day, 1872, that it was consecrated. It stood as a great ornament and centre of use-