

form at least, a compromise for the benefit of the two races—Normans and English.

The first article of the Great Charter, like that of the character of Henry I regarded the liberties of the Church, whose rights, whole and inviolate, were granted. This is quite in accordance with what we should expect, for had not the Church assumed the lead in the great struggle for liberty on this occasion as she had repeatedly and successfully done in the preceding reigns since the conquest? Henry's charter delivered the church from unjust exactions and renounced the "evil customs" by which Rufus had endeavored to enslave and plunder it. These evil customs consisted in the usurpation by the crown, of the right of electing successors to ecclesiastical offices, and of selling vacant sees and benefices. The encroachments on the rights of the church seem to have sprung into existence at the Conquest. The expulsion of many of the native ecclesiastical dignitaries, together with the despotic manner in which William I disposed of the vacancies, and the unjust taxes which he levied upon the church, mark an apparent decline of the power of the latter. Indeed, we have seen the permitting of this tyrannical conduct on the part of William attributed to the fear entertained of him at Rome. This may strike some as rather surprising when it is known that the great Hildebrand, Gregory VII, then occupied the chair of Peter. The explanation, however, is evident when it is remembered that Gregory was involved during the whole of his pontificate, in the contest concerning investitures with Henry IV, Emperor of the Western Empire, otherwise the world in all probability would have beheld

England's conqueror, as it did the German Emperor, wending his way to Canossa, and there "clad in penitential garb humbly knocking for admission at the gate of the citadel." The infringements of William, however, marked the beginning of a conflict which opened in the following reign, a conflict between the church and despotism founded upon the same principles as that from which despotism withdrew crestfallen and humiliated in 1215. And although the concessions granted by the Magna Carta were not enumerated or defined but were put in a general way from which it must be concluded that the king renounced all claim of jurisdiction in the government of the church that previously had been the whole subject of contention, yet it cannot be said that there existed any practical difference between the renunciations wrung from John and those obtained from Henry I; nor that the principle underlying the course pursued by the church under Langton differed essentially from that of Anselm's time.

Immediately following the article regarding the church came those redressing the grievance under which the tenants of the crown labored.

It was customary on the part of the crown to exact arbitrary and exorbitant sums of money as reliefs; to let out the estates of its wards to the highest bidders; to give in marriage the heirs and heiresses, and widows who held lands of the crown, to whomsoever it pleased. To correct these abuses clauses were inserted declaring that the ancient reliefs should be restored; that the guardian should receive only reasonable remuneration from the lands of his ward during the latter's minority; that the heirs and heiresses