

1114, complained of as treating him with scant reverence, and for presuming to act independently of him. It was that English Church concerning which the Magna Charta enacts in its first clause that "the Church of England shall be free and retain all her laws and ancient liberties intact." It was that Church of England which, in 1307, forced the passing of the statute of provisors prohibiting taxes and appointments, and the statute of præmunire in 1335, which altogether prohibited appeals to Rome, and which concurred in the action of Parliament in 1399, which repudiated the right of the Chief Pontiff or anyone else to interfere with the affairs of the Kingdom."

It was this old Catholic Church of England which had its beginning long before the days of Augustine, which when the opportunity offered through the quarrel of Henry VIII. with the Pope, rose up in its might and flung off the accretions of ages, and reformed herself upon the model of Holy Scripture and the primitive Catholic Church. The emancipation of the Church was brought about not by King Henry VIII.—he remained a Romanist all his life—not by the state, but by the *action of the Church itself* asserting her own independence in the most orderly and effective way, in her regular convocations and by the voice of her own bishops.

Freeman, the historian says, "It is certain that no English ruler, no English Parliament thought of setting up a new Church, but simply of reforming the existing English Church." And again, "the facts of history compel us to assume the absolute identity of the Church of England after the Reformation with the Church of England before the Reformation."

The very word Re-formation points to something which had an existence at the time when it was reformed. It is impossible