

but their power of adapting the ideas of others was wonderful. Such a character was a promising element in the building up of a state. But *William's organisation of the government* was due to a still greater extent to his position as a conqueror. In the face of a conquered people, unity was indispensable and the hands of the king had to be strengthened. All the land of England was therefore regarded as the king's land, and on failure of military service the king could enforce its forfeiture. To strengthen himself against his followers, William abolished the great earldoms of Cant; and, though he heaped landed property on his principal followers, he scattered their estates over many counties. Another source of the power of the Norman king lay in the hatred of the Saxons to the new nobility. "If Englishmen did not love William, they loved the local Norman intruders less." As the leader of the English nation, William made his judgeship national and he established his power by old theories as well as by new. "Practically the old conditions were reinvigorated with a new force." Thus the Witanagemot continued to exist, but in a changed form.

"The real change was not in the alteration from personal dependence to feudal dependence. It lay in quite another direction. The old English Witan had, if they chose to exert it, the chief force of the realm behind them. The new Norman Great Council was by no means weak but there was a power in the realm stronger still. The first place was held by the king resting on the English people."

Such an arrangement could not be permanent. The people's voice could not be heard; "it was but a choice between the tyranny of one and the tyranny of many." Some day both king and council would have to reckon with the people.

The great spiritual movement of the age was directed to *Church Reform*—to put the church in a position that would enable it to make its voice heard. *Hildebrand's reforms* aimed at three definite changes:

1. The abolition of simony, or the purchase of church offices.
2. The abolition of clerical marriage.
3. The erection of a universal clerical state, with the Pope at the head, and bound by no ties to the rest of society.

William aided in carrying out these reforms in England, but "whilst outwardly acknowledging the new papal claims, practically set them at defiance." Thus he would not allow the pope