

to give orders in England which were not previously submitted to himself. Under the Conqueror no rupture occurred between the Church and King, but this ensued when his son had appointed *Anselm* to Canterbury. This was the dispute about Investitures which was eventually settled by compromise, "investiture by the delivery of the staff was to come from the pope, but homage was to be done, as by a feudal baron, to the king." There were principles involved in this quarrel.

"It was an eternal truth for all time that there was a sphere of the mind and heart which ought, for the good of mankind, to be left untouched by the compulsory action of the state. It was a temporary truth for the eleventh and twelfth centuries that those who addressed themselves to raise the moral and spiritual condition of their fellows needed the support of a central ecclesiastical organisation to maintain them against the violence or the avarice of those who wielded the power of the state."

The principles upheld by *Anselm* have taken different forms in different ages.

The king was the strong point of the Norman system. When the weak *Stephen* succeeded *Henry I*, the Norman baronage broke loose and anarchy reigned in England. His successor *Henry II* was a strong king, and his reforms aimed at carrying out the system of the Conqueror and *Henry I*. By the Assize of Arms he organised a national militia, while he weakened the feudal force by taking scutage as a substitute for personal service. In his judicial reforms by calling in the aid of twelve recognitors or knights living on the spot, he aimed at uniting the popular with the official side of the administration of justice. He thus combined the two elements which Athens and Rome had kept distinct. In his political arrangements he used the Great Council as a council, not as a modern parliament. The full forms of parliamentary institutions could not grow, till there was a nation behind them to give them life; and the English and Normans were not yet welded together. *Henry's* organising efforts naturally brought him into antagonism with the church. Yet though the time had not yet come when the state could be safely entrusted with the control over the clergy, the liberties for which *Becket* contended (viz., exemption for the clergy from the ordinary justice of the realm) were far more professional in their nature than those for which *Anselm* had striven.

England took little part in the *Crusades*, "the one great move-