

who ruled the Church of England and maintained her rights inviolate. At the extreme end of the church is the tomb of Cardinal Pole, the last archbishop who acknowledged the supremacy and jurisdiction of the Pope over the Church in his native country. Near it is the marble chair known as St. Augustine's Chair, in which from time immemorial the archbishops have been and still are enthroned.

In the Trinity Chapel there is not a stone that is not historic. The tomb of the Black Prince is there; that of Hubert Walter, the faithful archbishop and chancellor who raised the ransom of Richard I.; of Archbishop Courtenay, who tried Wycliffe; and of Coligny, Cardinal of Chatillon. It was the shrine of St. Thomas, however, which gave the chapel its interest in old days, and gave it its name too, as it covers the site of the earlier Trinity Chapel in the crypt of which his remains for a time reposed. He had a special devotion to the Holy Trinity, and he it was who introduced into England the festival of Trinity Sunday. Before speaking of the gorgeous shrine to which his body was translated in 1220, fifty years after his death, we will recall the incidents attending his martyrdom.

For a number of years preceding Becket's election to the archbishopric there had been serious friction between his predecessor and King Henry II., who persisted in assuming authority over the Church. On the death of this prelate Henry was desirous that Thomas, who while holding the office of chancellor had been a complaisant courtier, should be the next archbishop. He carried his point; but to his vexation, on assuming his new office as Primate, Thomas applied all the force of his vigorous will to assert his spiritual authority. Consequently he came into constant collision with the king, and at length the dissensions reached such a pitch that Becket

was impeached for high treason, and being declared guilty, was forced to fly to France for safety, and appeal to the Holy See for support.

After seven years of conflict Pope Alexander III. threatened to lay the kingdom under an interdict, and a reconciliation was effected. Becket was allowed to return to Canterbury: "I am going to England to die." were the last words he said when bidding the Bishop of Paris farewell. And on his arrival, towards the close of 1170, in Canterbury, where he was received with every demonstration of joy, the first discourse he delivered was on the words: "We have not here a lasting city but we seek one that is to come." He was not deceived in his anticipation; three of the bishops whom the Pope had suspended for disobedience, finding their censure was not removed, crossed over to Normandy, where the king then was, to lay their grievances before him. Henry, whose temper was fiery in the extreme, irritated by their representations, exclaimed in his wrath: "Of all the cowards who eat my bread will no one rid me of this insolent priest?"

Four knights heard this outburst, and emboldened by it, on Christmas Eve crossed the sea and shortly after made their way to the archbishop's palace. After a stormy parley with him in his chamber, they withdrew to arm, and Becket was persuaded by his clerks to take sanctuary in the cathedral. As he reached the steps leading from the transept to the choir his pursuers burst in, shouting, from the cloisters. "Where," cried one of them named Fitzurse, in the dusk of the dimly-lighted minster—"where is the traitor, Thomas a Becket?" The primate turned resolutely back. "Here am I, no traitor but a priest of God," he replied, and descending the steps he placed himself with his back against a pillar and confronted his foes. The four knights tried to