

sition was irregular, and therefore adhered to him. Hence kings and ecclesiastics had to chose which pope they would serve. On this point Anselm again offended the king. Without consulting his monarch, the archbishop had selected Urban II. (in the line of successors of Gregory). The king was furious. The other pope was the one for him, if, indeed, a pope were a necessity at all. Anselm could have managed this man, rough as he was, if he had shown the least tact, but he failed in this continually. As this quarrel progressed the king and Anselm saw little of one another, but the archbishop was suddenly surprised at finding a proclamation issued by the king to the effect that he acknowledged Urban II. as pope! Rufus had done this with a view to deposing the archbishop, who had not yet received the pallium or cloak of office. Rufus hoped that Urban, in return for acknowledging him as pope, would send the pallium to him to be disposed of as he might see fit. Instead of this, the pope sent the pallium by a special legate, who acted with such consummate tact and skill that he procured permission from the king to place the pallium upon the altar of Canterbury Cathedral, and that Anselm might take it from there. This was done, and the king and Anselm were satisfied. These things seem to us more like the quarrelings and reconciliations of children than of kings and archbishops.

However, William II. and Anselm were again at peace, but the archbishop possessed two qualities which forbade the continuance of any prolonged friendship. One was a strong feeling of independence and exaltation of his own power, and the other was an intense reverence for the pope as the successor of St. Peter. These two points greatly exasperated the king, for he felt that they both struck at the root of his own authority as king of England. To these, perhaps, might be added a third quality, viz., obstinacy, and all these united to produce his great and final quarrel with the king.

Anselm wanted to go to Rome "to seek aid from the blessed Peter and his vicar," but he could not leave England without the permission of the king, and this Rufus refused to give. Over and over again the permission was asked for, till the king lost all patience, and declared that if he went he would forfeit his rents and position. The bishops of England tried hard to dissuade Anselm from his purpose. What possible necessity, they represented to him, could there be for him to go to Rome, especially in defiance of his own king? But Anselm would not listen to reason. He put the pope for God, and the king for man, and said that he must obey God rather than man!

He left for Rome in October, 1097, prepared to take all the consequences of the wrath of the king, whom, however, he never met again. He resided for a time chiefly at Rome, and in the

presence of the pope. Wishing to return to England, he induced Urban to write to King William to get permission to return. He received a most savage answer, to the effect that the archbishop's income had been attached to the crown, and would never be restored to him again, and that the archbishop had been plainly told, before he left England, that such should be done if he were to leave. The pope replied by a threat of excommunication, but a messenger from Rufus, who was sent with a reply, persuaded the pope, partly by means of a bribe, that it would be unwise for him to proceed to extreme measures in such a matter. The next message that came from England was that William Rufus was dead. This intelligence reached Anselm in August, 1100, and he immediately set out for England, where he was cordially welcomed by the new king, Henry I. (William's brother), who promised to reform former abuses, and particularly engaged never to keep sees vacant for his own enrichment.

But this strange ecclesiastic seemed born to quarrel with kings. It had been the custom of the kings of England to invest the archbishops with their office, and Anselm himself had formerly been invested by William Rufus. But since then he had obtained new light. He had been living close to the pope, and had learned that no layman, not even a king, had a right to perform the duties of investiture. Henry was as depraved as his brother had been, but he was not so quick-tempered. He tried a policy of delay in this matter, and in the meantime treated the archbishop with marked deference and kindness. In order to gain time, he sent a messenger to Rome to procure the pope's views regarding the right of investiture. The pope upheld the archbishop. The king, however, used every possible means to persuade Anselm to comply with what he regarded as his clear right, but the archbishop stoutly refused, whereupon Henry's wrath at last broke out and he ordered the contumacious ecclesiastic to quit his realm. Anselm, however, who had left England when ordered by William Rufus to remain in it, now refused to go when Henry I. ordered him to leave it. Much unrest and disorder ensued. The king became calm again, and tried pacific measures. A second appeal to the pope only left matters where they were. Then Henry begged the archbishop to go himself to Rome, and try to get some peaceful arrangement of the whole matter with the pope. With reluctance Anselm consented, and left England for Rome in April, 1103.

Pope Paschal supported the archbishop in his contention against his king, but to such a mild and timorous extent that Anselm was disgusted. In his long-continued absence from his diocese, Henry confiscated his property, and in return Anselm prepared to excommuni-

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