

lady known for her elegance of manner and correctness of taste; nevertheless it is true that she often goes before legislative committees to give evidence, and lobbies for the passage of bills. Often she appears in police courts to prefer charges against wealthy mill-owners for their violation of certain factory laws. She has thus become a public personage, and as no young man of standing ever wants to marry a public personage, unless she be of royal blood, Miss Hyland has thrown away every chance of matrimony. She has become a crank. Some day she will be president of a great national society to do everything omitted by careless people, and will go around making speeches on laziness. It will be worth while to hear her, for she dresses well, and relies as much on her personal appearance as does a popular actress. She says she will always dress well, and declares that when she dies her body will be placed beside that noblest of daughters, Kate Russell.—*The Rosary.*

How Burglars Get Their Tools.

Every little while the police arrest a man with a kit of burglars' tools in his possession, and one naturally wonders where they all come from. It is easy to buy a gun of any description, and the most respectable citizen would not be ashamed to be seen purchasing the most wicked looking knife ever made. But who would know where to get a slung shot, or a jimmy, or a device for drilling into a safe, or any of the many tools used by the professional burglar in the pursuit of his calling? There probably are places in many large cities where these things are made and sold to the users, but such places are scarce. Once in awhile the police find such a factory, and then things go hard for the proprietors. It may seem a little strange to learn that most of the tools used in burglaries are made by mechanics who are respectable men in the community.

When a burglar wants any particular tool made, he goes to a mechanic who can do the job, and pays him perhaps five times what it is actually worth for making the tool and keeping still about it. Superintendent Elbridge of the police department recalls many cases of this kind that have come to light in Boston. One in particular occurred three years ago, when an escaped convict named Williams went to a blacksmith in Roxbury and got him to make a lot of drills to be used in safe cracking. He personally superintended the tempering of the steel, and when the job was nearly completed it leaked out and Williams was arrested. In this instance the blacksmith knew nothing of the use to which the tools were to be put and escaped punishment. In the opinion of Superintendent Elbridge most of the tools used by burglars are secured in this way. The only regular establishment where they were made ever discovered in Boston was at the West End. This was years ago, and the place was soon broken up.—*Boston Globe.*

Choosing a Wife.

There is an old Gaelic proverb full of force: "Choose a good mother's daughter, though her father were the devil." And another quite as good; "Choose your wife as you wish your children to be."

AS PARMELEE'S VEGETABLE PILLS contain Mandrake and Dandelion, they cure Liver and Kidney Complaints with unerring certainty. They also contain Roots and Herbs which have specific virtues truly wonderful in their action on the stomach and bowels. Mr. E. A. Cairncross, Shakespeare, writes: "I consider Parmelee's Pills an excellent remedy for Biliousness and Derangement of the Liver, having used them myself for some time."

Brigade Surgeon Lieutenant Colonel J. H. Hughes, commanding the Medical Staff Corps in Dublin, has been placed under orders for foreign service.

Saint Thomas of Canterbury.

Thomas A'Becket was born in London in December, 1118, and was the son of Gilbert A'Becket, a merchant of that city. The interest which attaches to the mothers of all great men has preserved for us varying legends of his. Some of those are mentioned in Aubrey De Vere's poem, "St. Thomas of Canterbury." Discussing A'Becket's election to the Primacy, Cornwall says:

"A Norman was his sire,
Some say his mother was an Asian princess,
Who loved that father claimed in Holy Land,
Loved him and with him fled."

Leicester answers

Likelier I dreamt
She cut her flaxen tresses short,
And I bowed him to Syria, garbed a page,
With cross upon her shoulder, and a spear,
Made strong by magic love."

Then John of Salisbury speaks

"I have led out both
They mean that Becket's great whate'er hath
Killed some leg of it and its onward way
Through the gross ether of the popular mind."

Whether the dark-browed Oriental or fair-haired Saxon, it seems certain that she was a wise and good mother, who, by her teaching, helped to instil into the character of her child those qualities of piety and devotion to justice which afterwards distinguished him.

When ten years of age the future primate was sent to Merton, thence he went to the London schools, and finally studied at the University of Paris, paying particular attention to civil and canon law and theology. He possessed a mind of great depth and vigor, and this, with the known sanctity of his life, obtained for him, on his return to England, rapid preferment in the Church. He was brought to the notice of Henry the Second by Theobald, the Archbishop of Canterbury, and at once gained the friendship of the King, who in 1155 appointed him Chancellor of the kingdom and preceptor of the young Prince Henry. Indeed, it seemed for a time as if Henry had given into his hands the reins of government. In 1159 he was sent to France on a mission to King Louis, and so magnificent was the retinue which accompanied him on his journey, that people exclaimed, "What manner of man must the King of England be since his Chancellor travels in such state?" In 1161 he was elected Archbishop of Canterbury, and, almost against his will, he accepted the charge. His appointment pleased the majority of the nobles, and the great mass of the people was in accordance with the wishes of Henry.

The Archbishop at once renounced the pomp and show which had distinguished the Chancellor, and even imposed upon himself secret penance for his former vanities. In his speech to his friend, Herbert of Bosham (to quote again from De Vere's poem), the newly consecrated primate tells the ideals which are to govern his future life, when he says:

"Herbert, my Herbert,
High honors, mine in youth, upbraid me now,
I dream of sanctities redeemed from shame
Abuses crushed; all sacer offices
Revered for spotless hands, God's house, God's
Kingdom,
I see so bright that every English home,
Sharing that glory, glitters in its peace,
I see the clear flame on the poor man's hearth
From God's own altar lit, the angelic childhood,
The chaste, strong youth; the reverence of white
hair—
'Tis this Religion means, O Herbert! Herbert!
Had I foreseen, with what a vigilant care
Had I built up my soul! The fall from greatness
Had tried me less severely. Many a time
I said 'From follies of these courts and camps
Reverse will scourge me homeward to my God.'
Lo! greatness comes, not judgment."

And after setting aside a part of each day for "sacred studies" he continues:

"High saint of God, or doctor of the Church,
Twere late for that; yet something still remains:
I ever wished to live an honest man—
Honest to all, and most to Christ, my Master
Help me in this."

His life henceforward was a beautiful example of holiness and devotion to duty, and he at once set about correcting irregularities in Church affairs. Finding that he could not well perform the duties of both chancellor and primate, he resigned the former trust. This displeased the king, who probably thought that the accession of his

favorite Becket to the Archiepiscopate would greatly increase his own royal power, as through him he could rule the Church as well as the State. King Henry seems to have had in his character many contradictory traits. He wished to make his people greater and nobler, but also wished to arrogate all power to himself. To accomplish this end, he desired to take from the clergy and the Barons their ancient rights and privileges, and to constitute himself sole ruler and arbiter in ecclesiastical as well as in civil matters. His first real conflict with the Archbishop was caused by his effort to force on him and on his brother Bishops the acceptance of what were known as the Royal Customs. These consisted of certain innovations, which had been introduced by the Conqueror and his sons, and which were contrary to the old English laws, and also of some new enactments regarding ecclesiastical matters. The latter were, in fact, an attack on the liberties of the Church, and practically subjected the clergy to the whims and caprices of a hasty and jealous sovereign. In those times kings cared little for public opinion, and privileges which to day a monarch would hardly dare to abuse, for fear of the "voice of the people," were then absolute and dangerous powers. Besides, the Church stood for all that was best in the nation's life, and, though some abuses had crept in among the clergy, the common people found in the Churchmen their defenders against the tyranny of king and baron.

A'Becket saw that to labor effectively for her children's good the Church must be free from State interference, and though he sincerely loved the king and had deep respect, almost reverence, for his authority, he felt himself bound in conscience to oppose the Royal Customs. However, at a council held at Clarendon, he was deceived by a pretended messenger of the Pope, who instructed him to do Henry's bidding, and yielding to the pressure brought to bear upon him, he reluctantly consented to the "Constitutions of Clarendon." He immediately afterwards discovered the fraud that had been practiced upon him and realized the great injury inflicted on the cause of religious liberty by his acceptance of the articles. He again announced his opposition to them, wrote to the Pope, asking absolution for his fault, and, it is said, endeavored to atone for it by penance. Going soon after to visit the king, he found the gates of the palace closed against him. He started on a journey to France, but an accident of weather detained him. The King, having received secret information of his intention, became still more incensed against him. A'Becket was summoned before a council at Northampton, where he was charged with contempt of royal authority and with other offences. Judgment was about to be pronounced upon him, but he refused to acknowledge the jurisdiction of the court, saying that he would appeal to the Pope, by whom at that time many matters were arbitrated. He left the council hall and soon after escaped to France. Here he resigned his office into the hands of the Pope, but the latter recognizing the pernicious character of the Royal Customs and the justice of Becket's resistance, re-invested him with the Archiepiscopal dignity. The exiled prelate took refuge at the monastery of the Cistercians. In the meantime the King had confiscated the Canterbury estates, and punished in various ways those who had befriended their former owner. Some time later, however, he appeared to desire a reconciliation with Becket, granted him immunity in England, and promised to repair the wrongs done the Church.

The Archbishop gladly returned to Canterbury and was welcomed with great joy by the people. But his enemies at court were still active; they prevented him from visiting the young Henry, for whom, since the days of his

tutorship, he had entertained the warmest affection. They irritated the older Henry by their calumnies until, it is said, he one day cried out, "Of the cowards who eat my bread, is there not one will free me from this turbulent priest?" Glad to interpret this as a royal license, four knights hastened to Canterbury Cathedral and attacked the Archbishop, at the altar steps. After receiving the first blow, A'Becket joined his hands and bent his head, and repeating, "Into Thy hands, O Lord, I commend my spirit," he went to meet the Master whom he had served, as he had wished, with such fearless honesty.

His death changed affairs at once. All were horror-stricken at the tragedy which closed a life so dignified and holy, and he was hailed as a martyr to duty. When Henry was apprised of the Primate's murder, some of his old affection returned and he was stung with remorse. It is said that he visited several times the tomb of A'Becket and there gave way to his deep repentance for his share in the persecution of this noble defender of the rights of the church. Soon after, the martyred primate was canonized under the title, "St. Thomas of Canterbury," and large numbers of people made pilgrimages to his shrine. The Church celebrates his feast on the 29th of December.

Two great poets have chosen for the subject of a drama the life of this Archbishop. Tennyson's "Thomas A'Becket" contains some beautiful passages, but the author of "Queen Mary" is not in touch with the spirit of the high-minded and holy minister of God, and makes him appear far less admirable than he really was. Aubrey De Vere has been happier in his delineation of the character, and in his "Saint Thomas of Canterbury" he shows us the blameless priest, the brave primate, zealous for the honor of God and the liberty of the Church, loving his flock, especially the poor, with a father's affection, loving even the king who betrayed him, choosing between the favor of an earthly monarch and his duty to the King of Kings, and at last dying the death of a Christian martyr.—*Mary Norton in the New World.*

Catholicism in England.

Roman Catholicism, as we know is making considerable headway in England, and we are reminded of the fact by a statement made at the dedication of a new chapel at Dundridge near Totness, which has been built by Mrs. Robert Harvey and dedicated to St. Rosa of Lima, the patron saint of Peru, Mrs. Harvey's native country. The Rev. Father Hamilton, who preached an eloquent sermon, said that the number of Roman Catholic churches in Great Britain was 1,735, and that as many as 1,500 of these had been built during the last 50 years—certainly a remarkable evidence of the energy and enthusiasm of Roman Catholics all over the country. This particular church is built in the early English style and comprises a nave and an apse.—*St. James' Budget.*

The Power of Pleasing.

The happy gift of being agreeable seems to consist not in one but an assemblage of talents tending to communicate delight: and how many are there, who by easy manners, sweetness of temper, and a variety of other undefinable qualities, possess the power of pleasing without visible effort, without the aid of wit, wisdom, or learning; nay, it may seem, in their defiance, and this without appearing even to know that they possess it.

Inactivity of the Stomach.

Persons having impoverished blood or suffering from enervation of the vital functions, or of inactivity of the stomach, or of pallor and debility, should use Almoxia Wine, which contains natural Salts of Iron. See analysis of Professor Heya. Gianelli & Co., 18 King street west, Toronto, sole agents for Canada. Sold by all druggists.