One thing worthy of note in connection with the use of Dr. Williams Pink Pilks is the light expense attending the treament. These pills are sold in boxes (never in bulk or by the 100) at fifty cents a box and may be had of all dealers or direct by mail from Dr. Williams' Medicine Co., Brockville Ont., or Morristown, N. Y.

ST. DOMINIC, FOUNDER OF THE DOMINICAN FRIARS.

London Universe, August 8, 1891.

The name of the great St. Dominic is indissolubly connected with that sweetest and most profitable of Catholic devotions-the Most Holy Rosary. H is one of those saints the defamation o whose character has so far seemed to afford a special delight to the enemie of the Catholic Church. Over and over again practices have been imputed to his nature, and which he never did nor could have countenanced. Catholics have ever estimated these diabolica calumnies at their true value, and we are happy to say that now-a-days the mists of prejudice are being gradually dissipated, and the full light of truth is illumining, and that to the great benefit of those outside the Catholic Church the noble life-work of this great ser vant of God. Dominic was born in 1170 at Calaruega, in Old Castille, in thediocese of Osma, of very distinguised and noble parents. Previous to his birth his mother dreamt that she had brought forth a whelp which carried in its mouth a flaming brand with which it set fire to the world,

A SINGULAR PROGNOSTICATION of the effect to be produced later on by the labors and preaching of her son throughout Christendom. From his throughout Christendom. From his youth the future saint evidenced a most remarkable sympathy for the suffering and a great spirit of self-sacrifice. At the age of fourteen he was sent to the public schools of Valentia, and, later on, passed thence to the renowned University of Salamanea. From his mother he had learned to entertain a most tender devotion to the Blessed Mother of God, and from her, too, he inherited a most extraordinary affection for the poor, to whom he gave his money and property, and on whose behalf, when all his money had been spent, he even went so far as to sell his books and manuscripts. More than once, too, he offered himself as ransom slave. In 1198 he received the habit of the Canons Regular of St. Austin, of which body he became Superior immediately under the direction of the Bishop of his diocese. Soon after this he accompanied the Bishop of Osma to France, whither they were sent by Ferdinand IX., King of Cas-

TO MAKE ARRANGEMENTS FOR THE MARRIAGE OF HIS SON WITH A

heresies which have ever afflicted the Church of God, that of the Albigenses. We have not space here to trace the origin of this heresy. Suffice it to say that the Albigenses, in common with the Waldenses and the New Manicheans, held that there were two Creators or Principles: one good, the other bad. Two Christs; the one bad, who ap-perred upon this earth; the other good, who had never lived in this world. They denied the resurrection of the body, and held that our souls were demons confined within our bodies as a punishment for the sins committed by them in a former state of existence. They condemned all the sacraments, rejected baptism as useless, loathed the Holy Eucharist, never went to confes sion, believed marriage to be unlawful, and ridiculed purgatory, praying fo the dead, images, crucifixes and the ceremonies of the Church. DOMINIC WAS SO MOVED AT BEHOLDING

THE RAVAGES MADE BY THOSE

WICKED MEN in Languedoc, and, in fact, through out all France, that he instantly made up his mind to remain in France and to devote his life to laboring for the conversion of the sinner. His good Bishop who accompanied him shared in this resolution, and asked permission from the Pope to resign his See, which favor was denied him. He was permitted, however, to prolong his stay in Languedoc for the period of two years. From the very first day they began their work of defending the Catholic adoration consecrates the temple and the hearing Daminic insisted that they the heretics Dominic insisted that they in Boston Herald. would succeed far better by employing ments rather than force or terror, and from that hour he never made use of anyother means to repulse injuries save his meekness and patience. Finding that numberless children of Catholic parents were sally neglected, and that they were falling wholesale into the hands of those who corrupted their morals or their faith, he opened a numnery in 1206, at Prouille, near Fanjeaux, giving his nuns the famous rule of St. Austin. Here

which affects so many, and disease resulting from over-work, mental worry, abuse or loss of vital forces, etc..

John A. Barr, a well-known and popular dispenser of drugs here, told the reporter that he knew of no patent medicine that had such a demand upon it, or one that had done all that was promised for it. On that day he had sold no less than forty boxes of the pills, and since he received the first instalment he had sold nearly three hundred boxes. He told of several cases of great relief and cure that had come under his notice. Mr. Win. Webster, MacNab street, after suffering from ataxy for years, from the first had found certain relief from taking the pills, and he is now a new man. Mr. George Lees, corner of Park and Main streets, after years of illness of a similar nature, had taken three boxes of the pills, and was able to walk out greatly improved in health. Another case Mr. Barr vouched for was a city patient, who had been cured by the pills of the effects of la grippe, after having been given up by the doctors. Many others had spoken highly of the Pink Pills as a fine remedy for nervous and blood disorders. Other druggists told the same story.

One thing worthy of note in connection with the use of Dr. Williams' Pink Pills is the light expense attending the treament. These pills are sold in boxes (never in bulk who forced the landlord Government to the spread that lovilest of devotions. In 1215, when he had already preached for twelve years in Languedoc, he founded the great religious order which bears his name. There was one Englishman even then amongst his followers. They decided to follow the rule of the great St. Austin. Dominie wrote the constitutions, which were approved along with his Order by Pope Honorius III. on the 26th of December, 1216.

DOMINIC ASSISTED AT THE GREAT FOREXT COURSEL OF ASSISTED FOURTH COUNCIL OF LATERAN.

In 1219 he established the first house of his Order in Paris, and full of sancity and merit he gave up his pure soul to God on the 6th of August, 1221, at the age of fifty-one. St. Dominic was principally remarkable for his wonderful spirit of prayer. God, he used to say, never refused him anything that he had asked. The Holy Rosary was his most powerful weapon with souls. He spent whole nights in prayer, and ere morning dawned he had scourged himself thrice even to the shedding of blood. He rescued countless souls from heresy, and on three occasions restored quently declared that the man who governs his passions is master of the vorld. "We must either command them or be enslaved by them. better to be the hammer than the

anvil. We cannot do better than imitate the example of this great servant of God in his love for prayer, especially in his devotion to the Holy Rosary, which twice saved the cause of the Church at Lepanto and at Belgrade. St. Dominic was buried at Bologne, and was raised to the honors of the altar of Gregory IX. in 1234.

A Word to the Rich Man.

You propose to make a will. In your will you propose to give certain amounts of money to missionary and other organizations. Of course you propose to transmit a certain part of your estate to your children, if children you have, as we trust you have. Such a disposition is wise. Nature de mands that your love for your own kir should be manifest in your last will and testament. Grace demands that your love for the kingdom of God should be manifest in gifts thus made for the progress of the Kingdom.

But we venture to be so bold as to auggest to you the fitness of making these gifts for Christian work in your own lifetime. You have had the great happiness of amassing much property. We want you to have the greater happiness of giving at least a part of this property in God's cause on the earth. We want you to have the gereater happiness of seeing this property a large agent in accomplishing God's will among men. May we remind you it is the testimony of those who have given away much money in their own lifetime that they have found noble joy in this beneficence. Of course we recognize the possibility that your property is not in such a shape that it is available for large giving. But it MARRIAGE OF HIS SON WITH A PRINCESS OF THAT COUNTRY.

Journeying through France they passed through Languedoc, which was then the head-quarters of one of the foulest, most accursed, and abominable foulest, most accursed, and abominable fitting; but do what is possible and litting; but do what is possible and fitting; but do what is possible and

fitting.

If we were inclined to make more than a single suggestion, we might be so bold as to say that the intention of your last will and testament will be executed cannot be very great. Your lawyer may not so draw the document that it will stand the testing of the courts. Samuel J. Tilden was an astute lawyer, but his will is in peril of being set aside by the courts of the State of New York. Your children State of New York. Your children love you, love each other, but children whose love is no less filial than the love of your children to you have contested the will of their father. Therefore, our word is: Give away your money in your lifetime.—Chicago Advance.

Mexican Piety.

Mexico without a feeling of respect for a faith that has reared these innumerable temples, the doors of which are open to rich or poor on equal terms. No pews break in on the space reserved for worshippers, for before the altar all are alike sinners, needing the admoni-

it is almost pathetic in the villages to enter the poor little church and see to enter the poor little church and see the results of the efforts of the humble parishioners to beautify God's house. The altar is meagrely adorned, the walls are nearly bare; the parish priest lives about as do the members of his flock, but the spirit of devotion and

Another Victim. Dublin National Press, August 16.

Landlordism has achieved another great victory. Yesterday an evicted enant of Mr. Smith Barry died in jail. It had been sent there by an order of he Vice Classical for facilities. We take the following from a letter from His Grace the Most Rev. Dr. Walsh which appears in the Irish Cathelic. He had been sent there by an order of the Vice-Chancellor for disobeying the injunction to remove the market from New Tipperary, and died shortly after admission. His death is another I am asked whether the recent market who agreement the agreement the agreement the agreement the agreement. triumph for the eviction syndic and riage, that is to say, the agreement his Ministerial backer. The cruel recently entered into in the registry

were to purchase the crowdars for the work of vengeance. The men of Tipperary struck and said it should not be so, and drew a line around the operations of the syndicate beyond which it has not dared to pass. We treat the control of the Catholics of Dublin and of the Catholic of Dublin and Other of Dublin and Other of Dublin a

taken heart at the spectacle of

been gathered and presented to Tip-perary as the basis of new negotiations. It is not the fault of Tipperary or of the leaders of Tipperary that the connot because of their faltering, but because of the treason of an unfaithful had empowered to do her an injury of almost unlimited magnitude. Even that black deed has not cowed Tip-perary, however. The sacrifice of this brave man at this hour is a rebuke

to the factionists, and a reminder to the nation that the common enemy still cruelly and relentlessly pursuing his ends, and that the division which is now preached by Mr. Parnell is division in the ranks of an army under

An Ancient Festival that Ought to be Revived. The curious old-fashioned festival of "Mothering Sunday" is still kept in some of the western parts of England. "Mothering Sunday" occurred in mid ent, and was scrupulously observed by all those who considered themselve dutiful children, or who wished so to be considered by others. This Sunday was kept in special honor of the mother

of the family. Presents were made to her by her children, and the entire family assembled to do her all honor. The pooror class made little excurons to neighboring villages to keep their feast, but among the higher clases cake and wine were served at home. A particular kind of cake was eaten, "mothering cake." It was highly ornamented by pastry cooks and artists, and served with much ceremony and rejoicing before the beloved queen of the feast. The custom was of great antiquity, and was not confined to the lower or poorer classes. It was kept as carefully by the aristocracy-by all, in fact, who wished to preserve their reputation for goodness and amiable living.

King of the Cowboys.

Denver, Aug. 18.—Colonel William Lockride, known over the West as king of the cowboys, who died a few weeks ago at Denver, expressed a wish three I never enter a Catholic church in dexico without a feeling of respect for a faith that has reared these innumering faith that has reared these innumering faith that has reared these innumering faith that has reared the second which are non-church-going Protestant, will place her nine year old daughter in the con-vent school at Concordia and her eleven year old boy in the Catholic school at St. Mary's, both of whom she intends shall be educated in the Catholic faith. Col. Lockridge belonged to a highly respected Virginia family, and was reputed to be the youngest captain of General Lee's army.

If you are despondent, low spirited, irritable, and peevish, and unpleasant sensations are felt invariably after cating, then get a bottle of Northrop & Lyman's Vegetable Discovery and it will give you relief. You have Dyspepsia. Mr. R. H. Dawson, St. Mary's writes: "Four bottles of Vegetable Discovery entirely cured me of Dyspepsia; mine was one of the worst cases, I now feel like a new man."

IMPORTANT LETTER FROM THE ARCHBISHOP OF DUBLIN.

policy of war a outrance on the men office at Steyning, between Mr. Parwho forced the landlord Government who forced the landlord Government Ponosonby estate, and with his confederates of the eviction syndicates forbade the proclamation. He gave his voice for war and devastated hundreds of honest peasant homes and miles of fertile country. Revenge for the beaten faction, humiliation and perpetual drudgery and slavery for the men who beat them, were the objects for which he made ready to spend thousands. The rents of Tipperary were to purchase the crowbars for the work of vengeance. The men of

operations of the syndicate beyond which it has not dared to pass. We hear much to-day about their folly and about the unwisdom of the men whose own sacrifices inspired this sacrifice; but the people who criticise to-day, when the clouds are dark, forget the deadly nature of the conspiracy which Tipperary banded itself to fight, and forget, too, that the deeds of the conspiracy have been cribbed and bound in as by a line of fire. We have had no after-dinner heroics from Smith-Barry since. His syndicate has taken Barry since. His syndicate has taken over no other estate to ruin it for vengeance sake. Had the conspirators continue their sinful career. That, in ately enter into a public compact to continue their sinful career. That, in plain language, is the nature of the rish dissensions, the fragments of the treaty of peace which they tore and scattered would have long since been gathered and presented to Tipbeen gathered gathe spiracy of exterminators have not been beaten to their knees. The struggle is prolonged and the triumph postponed, not because of their fib postponed, is to be looked upon as having set everything to rights. But then we are called upon to bear in mind Parnell is a Protestant that Mr. man whom Ireland's unlimited trust Does not the Protestant Church, at all events in these countries, fully recog nise the validity of a divorce such a that which was granted in the case of Captain and Mrs. O'Shea, and as a natural consequence gives its sanction to a subsequent marriage of the divorced wife with another husband?" He then proceeds to deal with the attitude of the Protestant Church on this question.

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