Thousands of Them

The Angelus Bell.

Softly the sound of the angelus Falls from the tower o'er village

and dell, Gently it touches a something within

And offers a refuge from sorrow and sin. Appealing to hearts that are tepid

or cold, Calling the stray ones again to

the fold, Telling to all that an hour is here, Pleading with sinners in tone

sweet and clear. Prompting the heart in the hour of prayer, is weary of a spiritual physician, his con-

Soothing the life that with care, Sounds floating over

in-still "Bow in submission to God's holy will.'

Ringing to all, to the lonely, the Ringing to all, to the happy, the

Soundings of sorrow and sound Telling that much of the world is

alloy. As softly the sound of the angelus

Falls from the tower o'er village Hushed in its music, its music

A soul going home at the angelus

Ringing o'er mountains, valley which idleness provides the opand sea. Ringing to weary and fettered

Softest of music, awake me, to tell Of life everlasting. Sweet An- the earnest cultivation of trust

A Spiritual Malady

Ave Maria. (Concluded.)

at hand. Further, it is not wel Among temperamental causes of scrupulosity are the following: for scrupulous persons to A melancholy, suspicious, over- always running to a priest, is all-important for them to learn timid nature; sheer weakness of head; ignorance of funda- to make up their own minds and mental moral rules or principles: act courageously for themselves. and, worst of all, an obstinate A general rule, therefore, is needed, that can be acted upon at attachment to one's own judgment, arising from a secret pride any time. and self-sufficiency, Indiscreet austerities; also overwork, over-|spiritual writers: first, in any study, and even unregulated fer- matter in which the confessor vour, may produce this condition. has once decided that the penitent

Amongst the exterior causes is scrupulous, the latter must act of scruples, beside the direct directly against the scruple: in action of the devil, may be men other words, he must make himtioned consorting with scrupulous self do what his scruple makes persons, the reading of spiritual him afraid to do. For instance, books of a too rigourist type; there are persons who would be and, in some cases, the attempt to afraid to step near the Comattain spirituality of a mystical munion rails in a church for fear kind, read of in books and in the that a minute particle of the Lives of Saints, not properly Blessed Sacrament-might be there understood, and far above the They should deliberately go and walk over the place. The socond The scrupulous person is known is a golden rule, available at all

by his, or her, actions. To one times, and at all times to be put afflicted in this way, scruples are resolutely into practice. It is a real obsession. Such persons simply this: Act boldly whencan think of nothing else. In ever there is no evident and perthe simplest actions they fear sin. feetly certain sin, mortal or venial They are never satisfied about in any action. This rule, be it past confessions. No sooner are remembered, is for scrupulous they out of the confessional than persons, properly so callad. It is they want to rush back again. perfectly safe. A recent spiritual They feel unable to rely upon the writer says of it in effect : advice given them by the priest because they are sure that he lous person) find yourself discusmisunderstood them, or they did sing whether or no an act is sinnot explain the case accurately, ful, do that action without fear They are never in the same mind for the very fact that you are an hour together; and are the discussing the matter shows that prey of numberless thoughts, per- it is not an evidently and certainly plexities, and strange suggestions wrong act; for real evidence which seize hold of the imagin- precludes even the possibility of tion and present themselves, at discussion. This principle holds the moment, as realities, only to good for all scrupulous people, be supplishted by some other and for all the ideas which obsess imagined possibilities a few mom them, notwithstanding all the ments afterward. Scrupulous fears and vain reflections that people fear sin in actions which may suggest themselves; notwithordinary good peole do without standing also the fear that a hesitation; their prayers are a scrupulous penitent has that the burden, by reason of constant confessor may not have underrepetitions, gone through for fear stood the case rightly, or that it that they have not been said well was not accurately put to him. enough. Examination of con- Every director of souls has had science is unending, and the same proof again and again of the sins, already confessed, are told efficacy of this rule in curing in confession over and over again. obedient penitents affected with Some or all of these signs betray scrupulosity." It will be seen a scrupulous conscience; and the from this how entirely necessary thing goes so far sometimes that the unhappy sufferer will break out into odd exclamations and gestures. That way madness lies; and many priests have had experience of persons whose obstinate scrupulosity has led to hopeless insanity. Cootile Emulai

The remedies for this miserable condition will largely depend on

Minard's Liniment relieves Diph Minard's Liniment relieves Colds

in spring and summer, it's the natural time to store up health and vitality for the

SEOH & FINAISION

TEETHING BABIES Aching Joints n the fingers, toes, arms, and other arts of the body, are joints that are affamed and swollen by rhenmatismist acid condition of the blood which feets the muscles also.

emoved. The scrupulous person

fessor, and give him blind, un-

reason of his knowledge and ex-

nalady, will prescribe remedies

He will insist, for instance,

that his penitent having once had

solution of some difficulty given,

shall never reconsider that par-

ticular matter, but take it as once

for all settled. He will force the

patient, in case of doubt to act

like other good people who are not

scrupulous. He will not permit

him to judge that an act-past,

present, or future—is sinful, un

less it be quite evidently and

plainly so. He will forbid all

idleness, and the brooding for

portunity. He will accustom his

penitent to follow the milder

opinion of theologians in disputed

questions; and inculcate upon him

in the unabounded mercy and

goodness of God, whom scuh

people must unjustly represent

to themselves as a harsh tryant,

always watching to catch them

But the confessor is not always

A twofold rule is given by

"So soon as you (the scrupu-

in some fault.

and protective measures.

Die Every Summer. Sufferers dread to move, especial iter sitting or lying long, and their "I suffered dreadfully from rhou out have been completely cured by Hood's arsaparilla, for which I am deeply grate ut." Miss Frances Smire, Prescott, Ont. loose, and diarrhoea, dysentery, colic, "I had an attack of the grip which left me near and helpless and suffering from rheu-marism. I began taking Hood's Sarsape-file and this medicine has entirely cured to. I have no hesitation in saying it saved my life." M. J. McDonald, Trenton, Ont. amps and many other bowel complaints manifest themselves, the gums come swollen, cankers form in the

vastes to a shadow. Hood's Sarsaparilla When the child gets into this con dition the bowels must be very closely Removes the cause of rheumatism—ne autward application can. Take it. looked after, and for this purpose we know of nothing to equal Dr. Fowler's

Extract of Wild Strawberry. This sterling remedy has been used for teething babies for the past 75 years, by thousands of Canadian mothers who swear by its efficacy, and there is no mother but should keep a bottle of it must put himself entirely and unconditionally into the hands

on hand.

Mrs. Gordon McCurdy, Falum, Alta.
writes:—'I have five children and they
have all had summer complaint, especially while teething. I always keep a
bottle of Dr. Fowler's Extract of Wild
Strawberry in my home as one or two
doses completely relieves them. I cannot speak too highly of it for both children
and adults." questioning obedience. He, by perience, and with that light from above, which will not be denied him, will discover the root of the

Mothers, don't experiment with some new and untried remedy which may be dangerous to your baby's health. Get "Dr. Fowler's" the remedy that has Price 50c. Manufactured only by The T. Milburn Co., Limited, Toronto,

o the scrupulous are humility and obedience. Without these, cure can not be hoped for.

A word in conclusion as to cerain "vain fears" which hardly mount to scruples, in the strict ense of the word; but which, nevertheless, hinder advance in oliness and grace. Everyone will remember with what earnestness our Holy Father Pius X. has recommended to all classes of people the practice of frequent and daily Communion. He has aid down clearly the two conlitions that are requisite—the only strictly requisite conditions for frequent reception of the Holy Sacrament of the Eucharist. They ire, that the frequent communicant shall be free from mortal sin when approaching the Holy Cable, and that he shall have a right intention-coming because he wishes to grow in grace and in love by receiving the Source of all grace and love Himself.

Yet there are many who have

unreasonable dread of receivng Holy Communion, without naving first gone to confession, even though they know that there is no mortal sin upon their nscience. They still adhere to he old idea which the Holy Tather wished to get rid ofhat a certain degree of perfection a necessary condition for freuent Communion; or, probably most cases, such persons are ept from communicating because a laudable desire to be free as auch as possible, even from venial sin at the time of Communion. They forget that venial sin is forgiven in many other ways han by confession. They should emember that an act of sincere ontrition will cleanse them from he guilt of venial sin. Or it nay be that they have an indefnable fear that their venial sins nay possibly be mortal. Hence heir anxiety to submit them to priest in confession; This veres upon scrupulosity, and such ious persons need a plain, pracical instruction on the difference between mortal and venial sins.

This is to certify that fourteen ears ago I got the cords of my eft wrist nearly severed, and was for about nine months that I had no use of my hand, and tried other Liniments, also doctors, and vas receiving no benefit. By a persuasion from a friend I got MINARD'S LINIMENT and used one bottle which completely re lieved, and have been using MINARD'S LINIMENT in my family ever since and find it the same as when I first used it, and would never be without it. ISAAC E. MANN, Metapedia, P. Q. Aug. 31st, 1908.

A FULL NIGHT'S SLEEP WAS OUT OF THE QUESTION,

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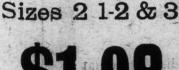
By morning train connection is made at Moncton with No. 13 train carrying through sleeper for Boston, via. St John, and with No. 1 Ocean Limited for Quebec and Montreal.

By afternoon train connection is made at Sackville with No. 3 Maritime Express for Quebec and Montreal. be received at Ottawa until noon Connections at Quebec with Transcontinental Train for on Friday, the 13th August, 1920, Winnipeg.

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JOHN F. WHEAR,

Post Office Inspector Post Office Inspector's Office, Ch'town, 2nd July, 1920 July 7, 1920—3i

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SEALED TENDERS addressed to the Postmaster General, will for the conveyance of His Majesty's Mails on a proposed Contract for four years, six times per week, on the route, St. Eleanor's David Reid Rural Mail Route, No. 1, from the Postmaster General's pleasure. Printed notices containing fur- Ramsay Auld ther information as to conditions J.A.E.McDonald of proposed Contract may be seen and blank forms of Tender may be obtained at the Post Office of St. Eleanor's, and at the office of the Post Office Inspector.

JOHN F. WHEAR. Post Office Inspector.

Post Office Inspector's Office. Ch'town, 2nd July, 1920. July 7, 1920-3i

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