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Don't forget to give me a call first day you are in town.

When you buy your **SUMMER SUIT** I will save you a dollar.

When you want a HAT or CAP or anything in the Furnishing line I can show you by far the largest assortment of up-to-date goods in the city.

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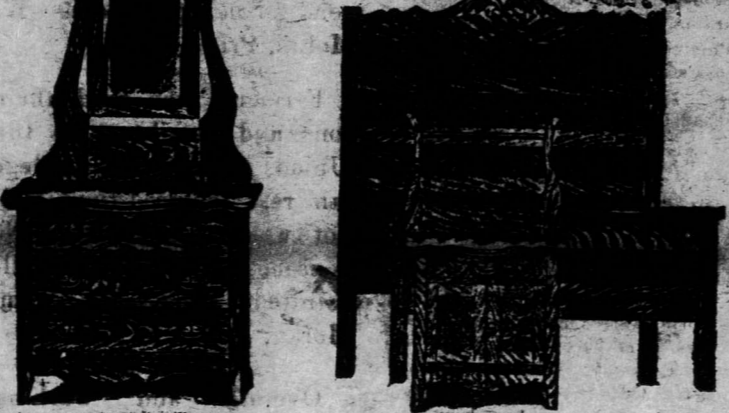
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Largest Assortment, Lowest Prices.

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3 pieces as shown. \$12.50, at any station on the P. E. Island Railway.

We are headquarters for everything in Furniture and Carpets!

Better Goods for Less Money Than you'll find anywhere else.

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OAK BRAND TEA.

In order to introduce our Oak Brand Tea we will ship and prepay freight to any station or shipping point on P. E. Island an 18 lb. caddie, and if you are not satisfied in every way return at our expense, and we will refund your money. Cut this out and enclose \$4.00 and mail to us.

McKenna's Grocery,

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Enclosed find \$4.00 for which you will send us a caddie tea as advertised in this paper.
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Spring and Summer weather calls for prompt attention to the

Repairing, Cleaning and Making of Clothing.

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Gothic windows, stairs, stair rails, Balusters Newel Posts, Cypress Gutter and Conductors, Kiln dried Spruce and Hardwood Flooring, Kiln dried clear spruce, sheathing and clapboards, Encourage home Industry.

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PEAKE'S No. 3 WHARF.
CHARLOTTETOWN.

Twelve Causes of Neglect of Confession.

Acting upon the suggestion of a correspondent that a discussion of the causes of neglect of confession would result in a great deal of real good to Catholics, Rev. Ernest R. Hall, S. J., the learned editor of The Catholic Examiner, of Bombay, who has had long experience as a missionary, writes:

"The neglect of confession is of sufficiently frequent occurrence to make it a matter worthy of examination. We can think of twelve causes which may lead to neglect of confession. These are as follows:

"1. Sometimes, in a few cases, it is the result of mere pique or sensitiveness. It happens that one day a particular priest has a headache or indisposition, or is worried out of his life for one reason or other—perhaps upset by some unusually irritating penitent, who would indulge in long rhapsodies about irrelevant matters, or would persist in whispering so low that it was impossible to hear a word. Under these vexatious circumstances the priest has spoken a little harshly or irritably, and the penitent has gone out in a huff, maliciously resolved never to go to confession again to 'that man' at last; and perhaps never to go to confession again to any priest whatsoever. Sometimes such a resolution is also made for reasons outside confession, as, for instance, the idea that Father S.—and so neglects to salute me in the street, or to visit me at home, or has refused to receive my visit out of the usual time, or other. And so, by way of revenge, I resolve to have nothing to do with him, or perhaps to have nothing to do with priests at all. Of course this is utterly unreasonable. No one throws away a whole box of cigars because, forsooth, one of them is worm-eaten or burns hot and crooked. Still less will a man who finds his pipe stopped up one evening resolve to give up smoking for the rest of his life on that account. But the foregoing way of proceeding is no less absurd. Even if some unfortunate incident or some natural incompatibility of temperament repels me from having anything to do with one particular confessor, this does not prevent me from trying another with whom no such difficulty exists. Otherwise it comes to this: I am determined not to save my soul because Father S.—and so is a nasty man. What could be more irrational?"

"2. Putting aside this foolish cause, it may be that some penitents, being of the sensitive nature, find confession very embarrassing, because of the imagined difficulty of the process and because they apprehend that they will be harassed or heckled by the confessor with awkward questions or demands difficult to meet. This difficulty often arises merely from the imagination, and chiefly from previous neglect of confession. Those who have been brought up well from childhood, and have practiced confession regularly ever since, find it quite simple, easy and natural. They regard it as a matter of course to tell the priest all that lies on their conscience; their training makes the preparation easy, and the completeness and clearness of their confession renders questions unnecessary. But if this early habit has been neglected, people feel awkward. They think it embarrassing to tell the secrets of their lives, it is some to examine their conscience, and difficult to express themselves. The only remedy is boldly to face the duty, make a careful examination of conscience, and then blurt everything out quite straight. When this has once been done, they will be surprised to find how easy the matter is and how ill-founded their apprehensions."

"3. Those who have absented themselves from confession for a long time often object that they cannot remember properly what they have done, or how often. They are not in the habit of watching themselves. They live by impulse, sometimes having their flag for a time and so on. How can they recall details? The answer is as follows: There is a difference between theory and practice in this matter. In theory the exact number, species and aggravating circumstances of each and every sin ought to be expressed. But this theoretical rule is tempered by another practical rule, viz., the penitent is bound to confess his sins only in such way as they present themselves to his own consciousness, and only with that standard of exactness which belongs to his temperament, character and habits. No man is bound to turn the examination of his conscience into a head-splitting drudgery. He is only bound to survey his sins with the same degree of care with which he surveys the ordinary affairs of his life. To take an instance: 'How much and how

often do you smoke?' You will tell me: 'Well, I never kept a very exact record. I smoke a pipe regularly in moderation, perhaps three or four times a day. Besides this, I always have a box of cigars, and smoke one or two a day, off and on, as well as an occasional cigarette. I might guess that I got through a box of cigars a month and perhaps a pound of Retolman mixture. Without watching myself and taking notes, I cannot tell you more accurately than that.' Now, if the question were about a certain sin instead of about smoking, this would be considered a fairly satisfactory confession. It would give the priest an approximate idea, and the best you can convey under the circumstances. No more is demanded than this ordinary duty. And if, without due negligence, some sins are forgotten or some mistakes are made, that practically does not matter. You have exercised a reasonable effort to give a true account, and that is all the Church requires. These remarks are, of course, not to be taken as an encouragement to negligence and slipshodness in confession, but only intended to remove from the mind all ideas that confession makes demands which are beyond the ordinary capacity of the penitent."

"4. As a help to method, the following lines can be suggested: Take the big sins first—those which are obvious and grave—impurity, theft, fraud, drunkenness, fighting or quarreling, hatred or wishing evil to others, slandering others, deliberate lying, gross neglect of family or business duties, inexcusable absence from Mass, omission of Easter duties, inexcusable neglect of fasting or abstinence. It is easy to settle at once what are the chief failings—perhaps only two or three out of the list. Then settle whether these sins were committed more or less daily, or weekly, or monthly, or only once or twice. Next rehearse the list very shortly—five readings. How often for each? Then go in and tell your tale. If you show signs of care in preparation, the priest will not bother you much, if at all. You can save all anxiety by simply saying, 'This is all I remember. Please ask me some questions. The priest will then put one or two—probably on those vices which you have not mentioned—and then you answer on the spot of the moment, just as you remember; and the whole trouble is over."

"5. There are some who have no difficulty in knowing a certain sin they have committed, but they have a painful dread of mentioning it. They go into the confessional with the full intention of confessing it, but somehow or other the words stick in their throat and they put it off to the last, and finally end in not mentioning it at all; and the absolution is over before they know where they are. This looks like a scrupulous confession, but it is not. A scrupulous confession occurs only when the penitent willfully intends not to tell the sin; whereas in this case he intends to tell it, but failed to do so out of sheer embarrassment and trepidation. Where this happens, there is one simple rule to follow. As soon as you realize that you have omitted that sin, interrupt the priest at once and say, 'Father, there is something else.' He will at once ask, 'Well, what is it?' And then if you reply, 'I don't like to mention it,' he will encourage you, or even suggest what it might be; and then all will be put right at once."

"6. Suppose, however, you forget this little dodge, and actually leave the box with the sin unconfessed. You need not on that account be disturbed or remain away from communion. You can either go in again and tell the priest at once or you can resolve to mention it next time you go. Next time you can simply say, 'There was something which I left out last confession, though I meant all the time to tell it, or whatever the case may be.'"

"7. There are some who know well enough what their sins are, but they cannot break off their bad habit. They feel sure that they will go on committing it in the future, and that a good resolution is of no use. Hence, though they would really like to break it off, they stay away from confession because they think it would be humbug. This is wrong. No matter how sure you are of future falls, at least you can resolve to try to avoid them. A sincere resolve to try is all that is required. The Church does not demand from you a promise never to sin again, but only a firm purpose of trying not to sin again."

"8. Some go further. They cannot bring themselves to make a resolution even to try. The sin is so seductive, they enjoy it so much that they really want to go on with it. Of course, so long as they are in this frame of mind they cannot fulfill the conditions required for a

good confession. But they ought to work themselves up as far as a wish not to sin and a resolution to try and then they will be fit to go.

"9. Some, again, would like to give up a sin, but they find it so hard to keep out of the occasion which leads to it. They cannot give up the company which lures them to destruction, or the habit (say gambling or drink) which leads them to excess. Even here they ought at least to resolve to try to avoid the occasion. And if the resolve is sincere, they can go to confession even though they have great doubt as to whether they will succeed in keeping their resolution. If there is some very special difficulty in getting rid of the occasion, they should tell the confessor and ask his advice how to get it. The resolution required in all these cases is a sincere wish to avoid the sin, plus a sincere intention of trying in a practical way to do so, to the best of one's ability. When this disposition is sincerely manifested to the confessor, he will happily refuse absolution, though, of course, each case has to be considered on its own merits. It is sincerity of purpose which makes a good confession, and conscious insincerity of purpose which makes a bad one."

"10. Coming to another class, there are some who neglect confession not out of any special repugnance for it or difficulty involved in it, but out of sheer laziness and torpor of soul. They neglect confession just as they neglect everything else which causes trouble or requires effort. Such persons require spiritual tonic, such as a dangerous illness or the sudden death of a friend or relation, to give them a filip. It is, however, well to notice that spiritual torpor may sometimes come from bodily torpor—heavy condition of body or nervous debility, or overstrain. Such persons in the first instance want doctor's treatment—a change of air, a rest, a course of regular exercise, or a few bottles of phosphates to brace up their bodily system—after which there is a chance of spiritual revival also. In any case, they are, of course, bound to make an effort to perform their substantial duties, no matter how sluggish or flabby they may feel."

"11. There are others, again, who are energetic enough in all matters of pleasure, business or amusement; who will save themselves to death over some purely secular hobby or occupation, and are as keen as needles where it is a matter of this world's affairs; but who in the department of religion are as apathetic as a hedgehog, or even as dead as a doornail. These are the victims of mental atrophy. We can only recommend them to read 'Fortifying the Lysman' and see whether, in the light of the ideas there conveyed, they cannot revive their religious instincts once more—by taking the proper amount, first of intellectual, then of emotional interest in the things of faith."

"12. Finally, there are those who through the influence of non-Catholic surroundings come first to neglect the cultivation of their faith; and if they have not actually lost it, have let it grow so weak as to lose all practical influence on their lives. Either the infiltration of the principles of indifference has led to indifference or, vice versa, indifference has led to an implicit acceptance of the principles of indifference."

"Speaking in general, the more incidental the cause which leads to neglect of confession, the easier to be cured by external helps, such as advice, suggesting or criticism; while the more radical the cause, the more is the case out of the reach of external aid. Those who need curing of torpor, atrophy or indifference are, in fact, out of the reach of the clergy. If they are to be cured, they can only be encouraged to make an effort for themselves, otherwise they must be left simply in the hands of God. There is no doing anything with them."

KIDNEY

The kidneys form a very important channel for the outlet of disease from the system, carrying off accumulations that would otherwise poison the blood.

COMPLAINTS

The kidneys are often affected and cause serious disease when least suspected. When the back aches, speaks hoarse before the eyes, the urine contains a brick-dust sediment, or is thick and stringy, scanty, highly colored, in fact when there is anything wrong with the small of the back or the urinary organs then the kidneys are affected.

DOAN'S KIDNEY PILLS

will cure you. Mrs. Frank Fox, Woodside, N.E., writes: 'I was a great sufferer with backache for over a year and could get nothing to relieve me until I took two boxes of Doan's Kidney Pills, and now I do not feel any pain whatever and can get and sleep well, something I could not do before.'

MISCELLANEOUS

You cannot keep a goat thermometer down.

Humidity is something which comes in at der window and goes out at der pores.

Many a man's heart is warmed only by cold cash.

Mrs. Fred Laine, St. George, Ont., writes: 'My little girl would cough, so at night that neither she nor I could get any rest. I gave her Dr. Wood's Norway Pine Syrup and am thankful to say it cured her cough quickly.'

A flatterer is a friend-maker until he begins to talk about himself.

Dis world was full mit many better things den money, but it takes money to get dem.

Der man dot listenable man is der man dot seldom gives advice.

Minard's Liniment Cures Distemper.

A rich man dat is close mit his money always has a faraway look to his relatives.

Der man mit der dyspepsium takes der medicine, but der vas no cure for der his life has to suffer.

Muscular Rheumatism.

Mr. H. Wilkinson, Stratford, Ont., says: 'It affords me much pleasure to say that I experienced great relief from Muscular Rheumatism by using two boxes of Milburn's Rheumatic Pills.' Price 50c a box.

Der gossip always makes plenty enemies so she will hat plenty to talk about.

Der man dot makes der fairest successful airship will be able to help himself to der silver lining to avery cloud.

Milburn's Sterling Headache Powders give women prompt relief from monthly pains and leave no bad after effects whatever. Be sure you get Milburn's. Price 20 and 25 cents, all dealers.

Eggsperience has nudgings to teach der man dot knows it all.

Dare vas nefers any chubstice in der verdict dot goes against us.

Minard's Liniment cures Dandruff.

A fault-finder is a homemade kno cker.

Yen a man borrows trouble be nefers forgets to pay it back.

Sprained Arm.

Mary Ovington, Jasper, Ont., writes: 'My mother had a badly sprained arm. Nothing we used did her any good. Then father got Haggard's Yellow Oil and it cured mother's arm in a few days.' Price 25c.

"WHAT IS DYSPEPSIA?"

There is no form of disease more prevalent than dyspepsia, and none so peculiar to the high living and rapid eating of the present day mode of life.

Among the many symptoms are: Variable appetite, faint, gnawing feeling at the pit of the stomach, with unsteady craving for food; heartburn, feeling of weight and wind in the stomach, bad breath, bad taste in the mouth, low spirits, headache and constipation.

BURDOCK BLOOD BITTERS

will cure the worst case of dyspepsia, by regulating the bowels, and toning up the digestive organs.

Mrs. Geo. H. Riley, West Lincoln, N.S., writes: 'I suffered for years from dyspepsia and could get no relief until I started to use Burdock Blood Bitters. After I had taken three bottles I was completely cured and can eat anything now.'