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FOR FORTY DAYS.

The season of Lent is of very ancient date. St. Jerome mentions the strict obligation of keeping the Lenten fast; and. long before St. Jerome, St. Irenæus mentioned some sort of a fast as preceding Easter. As we well know, this fast is now of forty days, beginning with Ash Wednesday; for the Sandays intervening are not reckoned as fasts, and consequently they are not counted in.

as fasts, and consequently they are not counted in.

We know from Holy Scripture that Moses, Elias, and our Divine Lord Himself, kept each a fast of forty days. In the book of Deuteronomy, ix. 9, we read how Moses said: "When I went up into the mount to receive the tables of atone, the tables of the covenant which the Lord made with you: and I continued in the mount forty days and nights, neither eating bread nor drinking water." Again, in III. Kings, xix. 8, we read how Elias arose, and ate, and drank, at an angel's bidding, and then "walked in the strength of that food forty days and forty nights unto the mount of God, Horeb." The history of our Blessed Lord's fast of forty days and forty nights is familiar to us all.

There is, in Holy Scripture, some

orty days and forty lights is also us all.

There is, in Holy Scripture, something singular in this recurrence of the number forty. "Forty days the flood was upon the earth, and the waters increased, and lifted up the ark on high from the parth" (Genesis vii. 17); and again, when the deluge ceased, and the tops of the mountains appeared, "after that forty days were passed, Noah, opening the window of the ark which he had made, sent forth a raven." St. Luke tells us in the Acts, i 3, that our Divine Lord "shewed Himself alive after His passion, by many proofs, for forty days appearing to them, and speaking of the kingdom of God." Thus a certain sacredness is set about this special length of days, as if it were Thus a certain sacredness is set about this special length of days, as if it were hallowed in the sight of God in a peculiar way; and the Church has shown her usual keen sense of fitness shown her usual keen sense of fitness and propriety, her acute realization of the fact that "times and seasons are in the hand of God," when she has thus finally marked out a period of forty days to be solemnly given by her children to God's more special worship, to longer devotions, to fasting and to seclusion from worldly entertainments, each year, as the anniversary of our Lord's passion, death and resurrection reappears.

reappears.

It is proper, then, that we should show our own understanding of all these things by our own appropriate behavior. Forty days is not a long time, surely, for us in our small measure to do want Moses and Elias and our great example, Jesus Christ, did in ways so far beyond our feeble powers. God asks lighter things of

But one thing He does wish us to attain in this holy season; and that is a clearer knowledge of Him, a closer approach to Him. From the first Sunday in Lent to Trinity Sunday inclusive is the time set, in this country, for us to fulfil what is known as "our Easter duty."—the season to approach Easter duty,"—the season to approach, with reverent and cleansed hearts, the with reverent and cleansed hearts, the Sacrament of the Body and Blood of Jesus Christ. Of this let us often think during these Lenten days, asking God to help us to make ready for a good confession and a happy Holy Communion. Then, in the strength of that Divine Food, may we all of us walk, not for forty days and nights only as Elias di², but for all our lives on earth, until at last we too "comp unto the until at last we too "come unto the mount of God," and, with all the company of saints of ancient days or new, we see Christ Jesus face to face eternally.—Sacred Heart Review.

A COMMON SENSE VIEW OF THE CONFESSIONAL

The Rev. Father Fidelis (James Kent Stone), C. P., during a recent mission to non-Catholics in Philadelphia, said : Protestants so often think confession was invented by the priests in order to have the people under their thumbs—'the poor priest-ridden people.' What bunglers these priests must have been to put this practice on Catholics belower to leave the burden off them nd forget to leave the burden off them selves! Even the Pope has to go down on his knees before some humble friar or monk, and, if he makes a bad confession, and doesn't repent of it and make a good one, he is damned. Oh, if you only knew it, that burden of hearyou only knew it, that burden of near-ing confessions is the most terrible thing a priest has to do! Sitting day after day, week after week, year after year, listening to tales of sorrow and crime, and doing the marvelous work of loosing from sin!

"There is another objection, and I am almost ashamed to touch publicly upon it—the outery against the immorality of the confessional. Well, I was a Protestant once, my dear brethren, but I thank God I never said anything out I thank God I never said anything of that kind. There is something so low, so incredibly vulgar, not to say malicious, in respectable, well-educated and cultured ladies and gentlemen listening to the vile tales of so called examed pums and unfreeked extents and caped nuns and unfrocked priests and riars!

am speaking to you as an honest convert. When I was going to my first confest in, previous to being received into the Church, I stopped off at Newark to visit Bishop Bayley, afterward Archbishop of Baltimore, himself a convert and former Episcopalian minister. I told him I was going to confession. You are going to the real thing now,' he said; and I thought of that general con'ession I had so often read when a Protestant: 'We have done those Protestant: 'We have done those things which we ought not to have done, and we have left undone those things which we ought to have done, and there is no health in us.' etc. A thought of that sweet, familiar prayes. It is upon my mind now and it all comes back to me. How delightfully general that confession was! But now received that confession was! But now I had to go into my conscience and seek out the weeds of thirty years that had grown in the garden. When I got through I found it was the 'real thing.' and I felt so light and so happy that I might, with a good run, have jumped across the Schuylkill river."

- HAS NO USE FOR CATHOLICS."

E STORY OF A BOY WHO WANTED WORK, A CLERK WHO LIED AND AN EMPLOYER WHO HAS BEEN "GUNNING" FOR SMALL GAME.

Few Catholics know of the countless

Few Catholics know of the countless ways in which they are helped by the Catholic press. As has been well said, a Catholic paper is a Catholic truth society in itself. That means a great deal; it is a saying whose import many Catholics fully realize and appreciate. They know that a Catholic paper is a safeguard against wild charges and misrepresentation of doctrines by bigoted sectaries.

But there is another phase of the usefulness of the Catholic paper which, though it is brought home to the few, affects the many. This has to do with that malignant form of intolerance which manifests itself in efforts to prevent Catholics from earning their bread and butter. The Catholic paper's activity in this sphere must be characterized by the greatest caution, lest injustice be the result. Oftentimes an incident of this character resolves itself into a question of veracity between self into a question of veracity between accuser and accused. Only a small proportion of such incidents arrive at the point of publication. The best interests of the informant, of Catholics in general, or of the Church, insuffiin general, or of the Church, insufficiency of evidence or other good reasons exist to interfere with an open statement of the facts. But in almost every instance sufficient investigation is made to show to all concerned that there is always a watchful sentinel on guard; and even where the spirit of intolerance may exist, its practical manifestation is prevented because selfnanifestation is prevented because selfinterest intervenes and creates a fear

of exposure.
Inspiration for the foregoing comment has been furnished by a recent

A Catholic young man-a big boy would be a better description-answered the advertisement of a well-known Philadelphia business house. Arriving at the office of the concern, he was met at the office of the concern, he was met by a clerk, who asked a number of questions and applied several tests of ability. The result was satisfactory— but there was something else. "May I ask what is your religion?" inquired the clerk. "I am a Catholic," replied the applicant. The thermometer on the wall of the office immediately registered wall of the once immediately registered a fall of about forty degrees—sufficient to take the mercury below the freezing point. "Then you needn't wait," said the clerk. "Mr. —— (naming the head of the firm) has no use for Catho-

lics."
The applicants's parents subscribe for The Catholic Standard and Times, and, naturally, they suggested an investigation. What follows?

A representative of this paper calls at the office of the concern, but the proprietor is out. The next morning he is telephoned to at his residence, in order that an interview may be had. The answer is that he is at a funeral, and at the church way at the church and, strange to say, at the church where the Catholic applicant for the position is a regular attendant. The Catholic Standard and Times representative makes another attempt at the business man's office in the atternoon. He has gone to his home in the suburbs. The reporter follows him, and is there some time before the other arrives.
Tells him object of the call. Finds that the employer had been ill several weeks, during which time his visits to the office had been few and brief, and knows nothing of the matter; that he employs Catholics both in his household and in his place of business; that the funeral he had attended was that of a child of a Catholic employee of twenty years' standing; that his delay in getting home was due to a call of condolence made the same afternoon on the parents, and, to cap the climax, he has on several occasions gone a long distance cut of his way from the rail road station in order to convey in his private carriage a Catholic eccles-iastic who was awaiting a public con-veyance to take him to one of our institutions

These points a representative of The Catholic Standard and Times has been able to verify so as to acquit the business man of bigotry, though his pres ence at the funeral named was suffi cient. He promised to send for the young man whose religion had been asked and have him point out the clerk who questioned him. He (the em ployer) would stand for nothing of that kind in his establishment; he never asked the religion of his employees, and did not care as long as they did their

work conscientiously. When asked if he would inform The Catholic Standard and Times as to the result, he said: "Oh, let the young man and me settle it," and it was said in a way that promised a bad half hour at least for the clerk implicated.—Philadelphia Catholic Standard and Times.

Vain Attachments.

The soul that remains attached to anything, even to the least thing, however many its virtues may be, will never arrive at the liberty of the divine union. It matters little whether a bird be fastened by a stout or slender cord—so long as he does not break it; slender at it may be, it will prevent him from flying freely. Oh, what a pity it is to see some souls, like rich ships, loaded with a precious freight of good works, that for want of courage to make an end of some miserable little fancy or affection, can never ar rive at the port of divine union while it needs only one good earnest effort to break asunder that thread of attachment.—St. John Chrysostom. Vain Attachments.

Chinese Nuns.

It is not generally known that there are some Chinese Carmelite nuns. At Saigon, the capital of French Cochin China, is the Carmelite Convent of St. Joseph, which, with its humble chapel, is surrounded by mange and tamarind trees. The daughters of St. Teresa in this new manufacture are for the most this poor monastery are for the most part, Annamite women, who have given up their cheerful family life, so dear to them, to follow the crucified Jesus, Who was formerly unknown to them and persecuted by their ancestors. Recently three Annamite girls were reeived into the community.

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In another column will be found a report of the annual meeting of the North American Life Assurance Company, held in this city on Jan. 29. The statement presented by Managing Director Goldman showed that a reduction of 5 per cent, in the ratio of expenses on premium income had been made during the past year. This effected a saving in expenses of nearly \$50 600, as compared with the previous year, and although the new business transacted was not as great as the previous year, yet this reduction in expenses has a compensating effect upon the income of the company. Cash income from premiums in terest, etc., shows an increase of nearly \$87,000. The assets increased nearly \$83,000 and now amount to \$7,80,000. Further, a large addition was made to the net surplus which now amounts to \$650,000, and, as the statement had the statement that the assets of the company are invested in the best class of securities will be put in the annual report, which will be distributed smong the policy holders. Full stress is put unon the fact that the severy month there is an audit of these securities will be put in the annual report, which will be distributed among the policy holders. Full stress is put unon the fact that the severy month there is an audit of these securities will be put in the annual report, which will be distributed among the policy holders. Full stress is put unon the fact that the resignation of First Vice President. Hon. Sir William R. Meredith, K. Coll those President Blakke and Managing Director Goldman and their assistants, and chrough every line is evidenced the determination to see that the business of this company is increased on thoroughy conservative liness.

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VOLUME 2

The Cathol

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In Everybody's M ruary, there is an art Premier, by the Pa of the London Times. M. Clemenceau on award him a halo before him ; but, de edestal is in the wir but a shadow of a gr day, so far as the Fre neither moulds nor g ion. At the most opinions of those France. It must that it presents th subdued light so as average Englishman the French atheist way as he looks u burne—as a monstro be good business to ches of the ath or to declare itself those who use Cleme It would not do to a atic method adopted for the purpose of of France. And so, use of the imagina picture of benevoler as to heart and h phrases for the ear Hence, we are not from this correspon very learned, very and intensely patric him his friendship We forbear to com ancient Greece, but attic salt to future article in Everybo Towards the end pondent tells us th French Chamber e for him to begin against Catholicist reply was: "I a anti-Catholie." Y cabinet boast of of France and bla not anti-Catholic, vented him from s Catholic churches tals, etc. He is I any member of the

> are free to worsh but he tells them must conform to ards. They may tions, but thes be antagonistic Catholic Church the Council of members of the atheists, nominal shade of opinio organization for Catholic religion that all this mes the Church and State as the diship. Another forming associat proval of State r can worship G the exercise of must, in every p alities to the sad sceording to t atheistic official willing to submi the State such a States, Brazil, Hollard. But

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When a mil States commits degenerate, or may be merely willing victim His life may be a with the about beast, but the about with e sympathy, and floods of hyster broso, who ma improved theo wretched your New York, is

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