

thought of an eternity of joy we would go mad. This life is too full of death to be the object of our existence.

Another thing mankind feels intensely is the emptiness of this life. We set our life's ambition upon the accumulation of wealth, and when we get it in our hand it turns to ashes. All things of this life produce in us a sense of weariness, a tedium, an ennui, which Bossuet says is the foundation of life.

But we were not made for emptiness and ennui; we were made to be filled with joy, and in our march to the tomb we are approaching that wherein we shall find the fulness which will satisfy all our inclinations. It is not a mere imagination; it is a craving, as strong as the craving of the body for food.

Constant Unrest

Again man is struck by the constant unrest, the continual change of the things of this life. We take pleasure in change because it takes us out of ourselves, but again we tire of the change, and we seek that which is permanent and stable. The British character and British institutions are admired the world over because of their stability and permanency. We have a craving for the unchangeable, not a monotonous permanency, but that stability that will always satisfy the heart.

Thus man's reason shows that this life is not the final destination. We were not made for death, but for life, not for emptiness but for the plenty for which we crave; not for continual unrest, but for an intelligent, active rest, such as the rest that comes to an intelligent man when he reads the work of a great genius.

The effects of this thought are fruitful in this life. Life is but a separation, always a parting with friends or things that we love and like. Without the thought of a final destination, we may gradually get a sort of cold philosophy that will enable us to bear the troubles, but what peace brings that thought that all shall be reunited in a life that shall be never-ending. How man loves youth! Only he who has lost it can best appreciate it, but what consolation in the thought that in the decline of life we are but approaching a youth that shall be eternal. Death will come, but the hour of its coming is as uncertain as the certainty of its coming. He that reflects on his last end will never sin grievously.

A DWINDLING NATION

Mr. William Redmond, M.P., on the Curse of Emigration

In an article in the Irish Independent, Mr. William Redmond, M.P., who is a brother of the chairman of the Irish Parliamentary Party, and whose visit to Pittsburgh a few years ago is well remembered, writes in part as follows:

When is the fearful stream of emigration to be stayed, and unless it is stayed, and that soon, what is to become of the nation? And what becomes of the emigrants?

I may speak on this matter with, perhaps, some little authority, for I have been on five separate occasions in the United States, and in almost every part from San Francisco to New York, and I have naturally with deep interest looked into the position of our people in the great republic. That millions of our race have done well in every walk of life across the sea, it is a pride and a glory for us to know. At the same time, it may be questioned whether the most successful Irishman in America would not have had a happier life at home in Ireland had a fair opportunity been afforded him. It is true many of our race have done nobly and well abroad. With hardly any advantages in the way of education or capital they have surmounted all obstacles, and by sheer force of character have carved their way to fortune and success.

But let the truth be said, many, many and very many of those who left the old land with high hopes have lived to rue the day they ever crossed the sea. In the crowded cities of America, where people from all over the world congregate, the struggle for life is hard, and the slums of many a place hold Irish men and women who would barter a portion of their lives to be at home once more. Even those who do get good employment have to work in so wearing a way that health soon gives out. I have seen in the big hotels of America our emigrant girls at work, and have spoken to many of them of their lives. They earn good money, but how hard and at what a sacrifice of health and happiness they alone know. It is the same way with the men. They may, if they are lucky, get well paid for their work; but the life in the big centres of labor is not healthy, and as for the money, though it may seem considerable, when the cost of living is counted, it will be found that

a man may be better off on half the amount at home. The fact that the leaders of the Irish race in America are doing their best to discourage emigration from Ireland is eloquent of what they think best for our people. In Australia it is the same. Labor is not easy to get; and I have never met an Irishman from Australia who failed to advise Irishmen to remain at home, if possible, much as they would be welcome if circumstances drove them abroad.

I say here, as one who has been fortunate in having opportunities of seeing the chance of our people in almost every part of the world, that if the young people of Ireland can earn a fair living at home that it would be madness for them to drift abroad, where hardships and troubles which they little dream of may await them, and where they will be, after all, strangers in a strange land, no matter how many friends they may make. The organization for staying emigration is doing a splendid work, of this no man can be more assured than one who has visited the fields of emigration as I have done. The English contention that Ireland is over-populated we all know to be part of a deliberate design to drive or induce the Catholic Irish from the country, so as to anglicise the old soil, and in that way conquer the land more effectually than persecution ever could do.

That this will happen if the tide of emigration is not stayed is as certain as anything can be in this world. Hence it is not the first duty of all Irishmen to do something, no matter how little to keep the people at home? It is the most important thing we have before us, and it is a work in which patriotic men of all parties and creeds may join on a common platform. It is true, really, that work cannot be found to keep our youth at home? I have met young men in this country who have said to me, "Oh, it is very good to talk of not emigrating, but we must live, and where is the work to be had at home?" It ought to be possible to provide work, surely. Great and splendid efforts are being made to revive Irish industries, and all honor to such efforts and to the men and women who are making them.

Are such efforts being seconded by the people at large as they should? If every man who hates emigration were to contribute a little it ought to be possible and even easy to provide with a good chance of successful employment in the towns and villages of Ireland for the young men and women. The settlement of the land question on fair terms should do much to stay emigration, but still there would remain the great necessity for employment in the towns, for the lack of work in the towns is to anyone who travels through the country a most depressing fact. In those places where industries are revived all over the land it is a pleasure to see the people working and happy. The directors of the rival steamship companies may reduce the passage money to five shillings, and it will offer no inducements to those who have steady employment at home.

In striking contrast with the scenes usual at emigration stations was one I witnessed a short time ago. In the town of Ennis I visited a little knitting factory organized locally. Twenty-five or thirty young girls were at work deftly and skillfully turning out excellent woolen goods and earning wages to help to keep the home. The same type of girls largely that a day or two afterwards I have seen flying from the country leaving their parents heartbroken behind. In many parts of the country similar employments are afforded, but are they supported as they should? If everyone tried to procure the necessities of life manufactured by Irish hands the various industries of the country would thrive, and the most effectual blow would be struck against the emigrant ship. It is said that the banks contain in Ireland much idle money. If everyone who had the anti-emigration cause at heart did but a little there is no reason why employment should not be provided which would yield a fair interest on the outlay. Of recent years various patriotic organizations have done much to revive the industries of the land, and of course there is nothing new in what I have written in this paper, but coming fresh from the west, where the tide of emigration is still flowing, I have had it borne in upon me that with all our reviving hopes the nation is still bleeding and bleeding to death, and the railway stations of Ireland still daily present when the emigrants depart scenes which are beyond doubt the most miserable sights in the world to-day.

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FREEMASONS AND THE FRANCISCANS

In a pamphlet which has just been issued Father William O.S.F.C., of Craedy, has cast a flood of light on the situation in France. The pamphlet is a translation with an introduction and notes, of a speech made in the Chamber of Deputies by M. Prache, the Grand Master of the French Freemasons. M. Prache offered a defence of Freemasonry on the ground that the Third Order of St. Francis is also a secret society. Readers who are Tertiaries will smile at the idea of such a comparison being instituted, but they will laugh again and again if they procure the pamphlet. This leader of the Freemasons actually occupied a considerable time in pointing out that there are points of resemblance between the Tertiaries and the members of his craft. If observed M. Prache, the Masons have passwords, so have the Tertiaries, for when two of them meet the younger says to the elder, "Praised be Jesus Christ," to which the elder replies "For ever" and so on. The speech must have served as an advertisement for the Third Order. Those who read it in English will be astonished to find that the Chamber of Deputies could listen to a speech so full of absurdities and betraying such ignorance of a well known Catholic organisation. —Catholic Times.

POVERTY IN THE UNITED STATES.

Mr. Robert Hunter, who claims a ten years' experience as a settlement worker in New York, Chicago, London, and elsewhere, in a book just published ("Poverty," McMillan Company, New York, \$1.50), prints some statements about pauperism in this great prosperous country of ours which make one's hair stand straight. He says that as a conservative estimate there are at least ten million people who are paupers or on the verge of pauperism—one person in every eight of the population. Of these ten millions, over four millions are now dependent upon the public for relief in the country. In New York City, for instance, in 1903, over sixty thousand families were evicted from their homes, and one in every ten persons who die in New York is buried at public expense in the Potter's Field, and there and in other large cities and industrial centres the number of those in abject poverty rarely falls below 25 per cent of all the people.

The well-informed New York Independent (No. 2928) confirms this appalling statement.—Catholic Citizen, (Milwaukee.)

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