

APRIL 17, 1889.

IRELAND AS IT IS

A Record of British Shame and Irish Sorrow.

WHAT THE FUTURE HAS IN STORE.

Eloquent Address by Mr. J. M. Walsh of New York.

AT OTTAWA, ON ST. PATRICK'S DAY, 1889

(Specially Prepared for THE TRUE WITNESS.)

When I received the invitation to visit this beautiful city, and its hospitable people of Irish birth or of Irish descent, and when this invitation came through "The Friends of William O'Brien" I did not have one moment's hesitation in agreeing to accept it.

William O'Brien was here once. It is evident that you remember that visit. Nor am I afraid to assert that the enemies of the cause which he represented and who dwell in this city remember that visit.

It was the remembrance of this which made me hesitate. I felt that I was expected to follow in his footsteps and was well aware that no substitute I would make would be the same.

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to-night? We must meet the question, and meet it boldly. I propose to meet it boldly by telling you in a straightforward way what, as it appears to me, is going on in that Castle, which holds no affiliation with Dublin Castle, but, on the contrary, looks upon that fortress of injustice as a cancerous growth which has arisen, through the wrongs of the people, and which is poisoning the national spirit in the national capital of our native land.

I recognize now, my good friends, that I stand, not upon the soil of the United States, but upon the soil of what is diplomatically, at least, a foreign country. Yet the language is the same. The frontier line between here and the great neighboring nation of which I am proud to be an adopted citizen is almost indistinct.

It is not what we do not know that we want. It is alleged that no definition of Home Rule that the Tory mind could comprehend will ever be reached. No, my friends, no other great reform which has been introduced by the Parliament of Great Britain will become law whether the Tories like it or not.

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Our party then was treated savagely. William O'Brien barely escaped with his life. I received some severe blows myself in discharge of my duty as the representative of the leading Republican newspaper of the United States.

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has marred and which he can no more live down than could Maobeth live down the ghost of Banquo. I have often thought that a particular phase of the Irish case which has been well presented in the following passage, which I quote from "FRANCIS AND FORTY-FIVE":

"If it were not for the extraordinary success which the history of the world would assign to oppression to have upon a people held in subjection by another people, one could not but but entertain a feeling of contempt for a race who, stung by such wrongs, have only occasionally murdered a landlord."

These are strong words. But they are not my words. Nor was it an Irishman who wrote them. They were written by an American, one of the most prominent citizens in the United States, one of the great leaders of thought in the civilized world, a man who received 68,000 votes when running as a candidate for Mayor of New York city, and who, before his first visit to Ireland, cherished the common first principle of the time that we were a bad lot, and had no serious cause of complaint.

The foreigner, the cool thinker, the man who looks only for cold facts and who is in no way swayed by sentiment may here rise up and protest. He is welcome. Discussion, free speech, and the unrestricted debate is the very life of the national capital in Ireland. We welcome it. We invite the whole world to an understanding of the merits of the great issue. Then hear this man: for I shall assume that there is at least one such man in this audience who has followed the course of my remarks thus far. I am anxious that he should be heard, for he is one who probably does not understand the question. What is the anxiety of talking about the past? "What is it?" "I tend to embitter the feeling, already at fever heat, between the people of England and the people of Ireland. Let by-gones be by-gones."

No man acquainted with the facts will deny that England in the past has been unjust to Ireland. That England has been cruel, yes, in fact, that England has been almost savage in her treatment of the people of that unfortunate country. I admit myself and have proclaimed it loudly every time that I thought it would do any good. But life is short. It is not what we do not know that we want. It is alleged that no definition of Home Rule that the Tory mind could comprehend will ever be reached.

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that relating to fasting and abstinence. If you attend carefully to the rules that have been read you will understand this well enough. But do not confuse fasting with abstinence; that is the most common mistake. People often say, "Oh, I have to work hard; I can eat meat if I like." That is a great error and a foolish one. Many are excused from fasting on one meat day a week; few from abstinence on one meat day a week. If you want to have a safe conscience in eating meat you should consult a confessor, unless seriously ill.

FRANCE AND THE HOLY SEE.

Important Action of the Catholic Youth of Paris.

While the visit of the Queen to Biarritz, the reception of General Boulanger by the Duc de Orleans, the "Breach" of the French syndicate and the suicide of M. Desferre Rochereau, and the recall of the Duc d'Aumale, have furnished abundant and varied themes for the conversation of the general public, Catholic circles have been occupied, apart from the religious duties incidental to the commencement of Lent, with the meeting held on March 7th by the jeunesse Catholique de Paris.

The people of the Sandwich Islands held a confused medley of notions as to another life. The current fancy of the natives is that the chiefs were led by the god whose name denotes the "eyeball of the sun," to a life in the heavens, while plebeian souls went down to Akea, a lugubrious underground abode.

The Druids' conception of the future life is that the soul, on being divested of its earthly envelope, is borne aloft. The clouds are composed of lately deceased men. They fly over the heads of armies, inspiring courage of striking terror. Not yet freed from terrestrial affections, they mingle in the passions and affairs of mortal life, and they try to soar above the atmosphere; an impossible wall of sapphire resists their wings.

In the moon millions of souls traverse tremendous plains of ice, losing all perception but that of simple existence, forgetting the adventures they have passed through and are about to recommence.

The Scandinavians believe that "Lugh up in the sky is Odin's hall, the magnificent Valhalla, or temple of the slain. No woman being ever mentioned as gaining admission to Valhalla or joining in the joys of the Einherjar, some writers have affirmed that according to Scandinavian faith women had no immortal souls, or at all events were excluded from heaven. The charge is baseless. Valhalla was the exclusive abode of the men during champaign, but Valhalla was not the whole of heaven."

The Egyptian idea of the abode of the soul is not very alluring. It is "led by the god of Shoth into Amenthe, the infernal world; the entrance to which lies in the extreme west on the further side of the sea, where the sun goes down under the earth. At the entrance sits a wide-throated monster, over whose head is inscribed, 'This is the devourer of many who go into Amenthe, the laquerator of the heart of him who comes with aims to the house of justice.' The soul next kneels before the forty-two accessors of Orisis, with depressing asseverations and intercessions. It then comes to the final trial in the hall of the Two Truths, the approving or disapproving the conduct of the deceased in the hall of the Double Justice, the rewarding and the punishing. Here the three divinites, Horus, Anubis and Shoth, proceed to weigh the soul in the balances."

The most ancient Hindoo doctrine of the future fate of man, as given in the Vedas, was simple and rational. It was based on the fact of existence in the fullness of felicity," says one of the Orientals. And again, "A hundred thousand years of the highest happiness on earth are not equal to the happiness of one day in the dewalokas."

The Persians, who had the Zoroastrian faith, believed that all who faithfully observed the laws of duty, industry, and wisdom, and who sympathized with the poor, and with reasonable prospects and opportunities for continued usefulness in the world for a considerable time. Let every such person be thankful, but let him also be careful. An old constitution is like an old bone; it is broken with ease and mended with difficulty. A young and hardy constitution, on the other hand, is like a young bone; it is broken with ease and mended with ease.

IDEAS OF HEAVEN.

Opinions in Different Lands on the Future Abode.

The ancient Chinese believed in the existence and controlling power of spirits. Confucius believed in the power of heaven to decree, to reward and punish.

A cardinal point in the Mahomedan faith is the asserted existence of angels, celestial and infernal.

The New Zealanders imagine that the souls of the dead go to a place beneath the earth called Retonga. The path to this region is a precipice close to the seashore at the North Cape. It is said that the natives who live in the neighborhood can at night hear sounds caused by the passing of spirits thither through the air. It is a common superstition with them that the left eye of every chief after his death becomes a star. Shingie, a celebrated New Zealand king, said he had on one occasion seen the left eye of a great chief whom he had killed in battle for the purpose of thus increasing the glory of his own eye. Sometimes, apparently, it was thought that there was a separate immortality for each of the eyes of the dead—the left ascending to heaven as a star, the right, in the form of a spirit, taking flight for Retonga.

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THE BODY AND ITS HEALTH.

Infection through the Hair.

There is one means by which infection may be conveyed which few recognize; it is by the hair. A thoughtful person leaving the bedside of a member of his family sick with infectious disease will before leaving his home either change his clothing or his hat, or disinfect the same, leaving it to the disinfectant. Seldom, if ever, will he think to disinfect his hair, which very readily becomes infected. This source of danger should not be overlooked, and those who are in constant attendance upon the patient should wear close caps, which can be disinfected and washed.

Simple Remedies for a Cold.

A warm woollen shawl placed closely about the neck and chest and covering the arms if put on when the first sound of a cough is heard and supplemented by a warm brick or soapstone at the feet, is a simple household remedy that has slipped in the bud many a severe cough and cold. Hot foot baths and hot hand baths are excellent in relieving congestion and derangement of the circulation. Mild mustard draughts applied to the extremities also change the circulation. In many cases flannels wrung from hot soda-water are helpful. Relief is sometimes obtained from drinking water as hot as comfortably swallowed. It draws the blood to the stomach, opens the pores and washes out the clogged vessels of the body.

More Care as We Grow Older.

A medical man compares an old man to an old wagon; with light loading and careful usage it will last for years, but one heavy load or sudden strain will break or ruin it for ever. Many persons reach the age of fifty, sixty or seventy, measurably free from most of the infirmities of age, but in the latter part of life, health, ripe in wisdom and experience, with sympathies mellowed by age, and with reasonable prospects and opportunities for continued usefulness in the world for a considerable time. Let every such person be thankful, but let him also be careful. An old constitution is like an old bone; it is broken with ease and mended with difficulty. A young and hardy constitution, on the other hand, is like a young bone; it is broken with ease and mended with ease.

Physical Effects of Alcohol.

But if the physical results of alcohol are varied, much more diverse are its effects upon the mental and moral nature of man. Indeed, they are as multifarious as man himself. One general characteristic of the effects of alcohol is that it is a stimulant, and that it is a stimulant of the small minority are always pleasantly affected by stimulants. Each successive dose arouses in them increased exhilaration, and when intoxication supervenes, their sensations are delightful. Their every sense is exalted; they fancy themselves endowed with every gift—with all power and possession. As is often the case, they are in the only refuge of the most brilliant intellect, and of the most charming moral qualities. Once led captive by alcohol, these unfortunates seldom have sufficient power of will to refrain from renewed indulgence. No moral considerations avail to restrain them, and, with few exceptions, they yield wholly, finally, and fatally to the tempter.

For such men total abstinence is the only refuge. Upon the large majority of men the effects of alcohol, taken to intoxication, are clearly and essentially different; although at first exhilarated, repeated indulgences brings drowsiness, dullness of apprehension, anaesthesia, vertigo, nausea, and vomiting—in short, bodily and mental symptoms which are excessively disagreeable. Of this class very few have any other refuge, and those are men to whom abstinence becomes desirable as a temporary refuge from bodily pain or mental distress. Herein lies the sole explanation of the fact that the proportion of drunkards to moderate and habitual drinkers remain so small.—Dr. W. S. Searle in North American Review for April.

Queen Victoria's Power.

The Queen of Great Britain is now sovereign over a continent, 100 peninsulas, 60 promontories, 1,000 lakes, 2,000 rivers and 10,000 islands. She waves her hand and 900,000 warriors march to battle to conquer or die. She sends her fleet of 100 ships of war and 100,000 men upon the earth and 300,000,000 human beings feel the least pressure of her foot. The Assyrian Empire was not so populous. The Persian Empire was not so powerful. The Carthaginian Empire was not so much dreaded. The Roman Empire was not so widely diffused. The Roman power was weak in comparison, and Greece was a small village.

The second and only other real law of Lent is

word concerning the merits of the said