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# AMAZONIA

Leabhar-aistíur m'ioraimál,

Tabairtá cum an

TEANZA SAEDILZE



a c'ORNAO AZUR a JAORCUIZAD  
AZUR cum

## Féin-maíla Cuid na h-Éireann.

102úad Ról. Uim. 4.

SUAÍTUIN.

1893.

57 Penn St. Prov., R I.,  
Sept. 26, '39.

D' FEAR EAZAIR AN SAODAIL:  
a SAOI OSL,

Do ladair tú zo fíriúneac iur an  
uibrí déijioanac ahuair j dúbairt tú  
zo m-buó cóir do zac uile léijteoir de  
'h Saodal léijteoir eile fázair duit.  
Zo deijíur ir ré ríur an ruo buó lúza  
do baó cóir d'íur do deunad duit má  
tá máje ar bíe ionnairíur, zo h-áiríjete ó  
tá f'íur azaíuríur an conzjad 7 an máje  
a deunair r'zardad 7 meudužad an  
"Saodal" do cúir na Saedilze.

Zið nac h-deáiríur mé féin daoairó  
zo f'íur, 7 zo d-fuyl mé amearz fallra,  
m'íonácarac; deunrad mo dícéjoll  
feardá zán a beje c'ionnaca h'íur fuide,  
7, le torúžad máje do deunad ahoir,  
cujríur cúzác cejre anmanna, le trí  
dolair, 7 cúir an Saodal aca air feacó  
b'jad'ha.—Seázan b. Ua M'íonocúžad,

Seázan Ua M'íonocúžad; an dean uar-  
al, M'áire h'íur Doimraíj, azur mo éara,  
R'íreard Ua Donobáir.

a SAOI OSL, ir fearac dom zo d-fuyl  
corainlaéc breáj air cúir na Saedilze  
zo déijíonac léir an cúiríur fázair ar  
an m-baile leir an oiread leabair azur  
páiréar Saedilze teacé amac r'z'íob-  
ta le Éireanníuríur, Albaníuríur, Sac-  
aníuríur, 7 Gearmáíuríur (zo z-cujríur  
D'ia an t-áó orra), 7 leir an t-ríur  
tá zo leor de na daoíuríur m'óra ra m-  
baile a5 cur ahoir air deiread r'íur  
(barzad orra, buó doilze a dualad a-  
r'ceac ionnca). Tá ré c'íuríur má túz-  
an'íur r'íardan conzjad'íur ná meiríuríur  
bíe óó zo n'zadéairó ré air azaíur zo  
buan; 7 zið zur dorca 'h t-am a éuairó  
éaríur d'ar t-teanzá doéc, tá 'h zealan  
azaíuríur ahoir 7 ir follur zo m-béjé an  
t-roillíuríuríur an'íuríur zán íosill.

C'íur le r'zeul, raoslíuríur zo d-fuyl an  
"Saodal" féin a learužad zo m'íur zo



Was it a tumble befel your discretion,  
 Or the weakly pout of a mongrel  
 That a mass without tidiness without  
 the effect of joy,  
 Without appearance, without effort is  
 become your happy form.  
 No luxury in the world would I be-  
 grudge you [ing  
 If I could obtain ease from the devour-  
 That upset my directing power, des-  
 troyed my mind  
 And spoiled the guidance God gave me  
 It is what beats me to remedy  
 This cramp that pierces the liver of me  
 That scant is the voice I shall get from  
 your pen  
 Over the wave though long thou art  
 far away.

NOTES.

- buajh co, befel him.
- clazarrhad, noise of falling rain, etc.
- fadjaric, temper of steel weapons.
- fadbar, temper of tools, arms, etc.
- bfeictil, about
- feimh, power of discretion.
- foza, a sudden spring or attack.
- riaoada, fierce,
- ioibairic, a devouring.
- mazaimuil, funny.
- maorada, leader-like.
- meictinead, pleasant.
- meimilic, a robber.
- muircar, a pout, pettishness.
- plaois, a shell, skull. [labor.
- rancomh, pleasant or effective result of
- ripic, a spurt for work.
- teib oim, beat me.
- treictic, colic.
- tuiric, a fall.

LESSONS IN GAELIC.

THE GAELIC ALPHABET.

Irish.	Roman.	Sound.	Irish.	Roman.	Sound.
Δ	a	aw	η	m	emin
β	b	bay	η	n	enn
γ	c	kay	o	c	oh
δ	d	dhay	p	p	pay
ε	e	ay	ρ	r	arr
ϕ	f	eff	ρ	s	ess
ζ	g	gay	τ	t	thay
ι	i	ee	υ	u	oo
λ	l	ell			

XXVII. LESSON.—

In the two preceding Lessons we have shown how a verb active in Irish is conjugated. In addition to those tenses already given, which from the employment of a twofold conjugation, the synthetic and analytic, present to every Irish speaker for selection more than an ordinary variety of terms by which every modification of time can be expressed ; there are yet others, formed by the aid of the substantive verb, co beic, "to be," and of the present participle.

- Present Tense, ta me ag moladh, I am (a) praising, &c.
- Imperfect, bhí me ag moladh, I was (a) praising, &c.
- Future, beic me ag moladh, I will be (a) praising, &c.
- Second Future, beic me iad (after) moladh, I shall have praised, I shall be after praising, &c.

These compound tenses are quite analogous to the compound tense in French; *J'ai parle*—or the continued form in English verbs; I was loving.

OPTATIVE MOOD.

Singular.

- 1 so moladh, moladh, may I praise.
- 2 so molair, molairh, mayest thou praise.
- 3 so molairc ré, molee shay, may he praise.

Plural.

- 1 so molaimh, molmuidh, may we praise.
- 2 so molaidh, molthee, may you praise.
- 3 so molaidh, molidh, may they praise.

Infinitive Mood.

- (Verbal noun—moladh, praise.
- co moladh, to praise.
- le moladh, in order to praise.
- air si moladh, (on the point of praising) about to praise.

Participles.

- ag moladh (at) praising; air moladh on praising; iad moladh, (after) having





դա ԵՈՒՆԱ ՇԼՈՒՅԷ 7 ԱՊՈՅԱ ԵՂՈՅ ՇԵՆՅ-  
 ԱՅԼԵ 1 ԾԱՐԿԱՅԻՐ, ԱՅԻ ԴԱԸ Ե-ԲԱԶԱՅՈ ՐՕ-  
 ԲԱԾ ԴԱ ԴԱՅԻՆՊՈՐ, ԲՅՈՂԻՔԱՐԱԾ ԴՕ  
 ԲԱՐԱՅԻ ԾՕ ՇԵՈ ԴԱ Դ-ՇԵՐԻ. ՈՒԱ Կ-ԵՅԸ  
 ԲԱՅԻՐԱ ԵԱ ՇԱՅԻՆԵ ԵՕՇԵԱ ԲՅՈՅՈՂԵԱԸ  
 ԲԱԶԱՅԼԵԱԸ 1ԱԾ, ՇԱՅԾԻՅԻ ԲԱՅԻ ԾՕՇԵԱ  
 ԾՅՈՅԵԱՅԻ ԱՊ Ե-ԲԱՅՅԱՅԻ Ե-ԲԱՐԱՅԻ ԲԵՕ  
 ԱԸԵ ԲԱՅԾԻՅԻ ԲԱՅԻ ԲԱԶԱՅԼԵՅԻ ԲԵՕՇՈՂԱՐԱ ԴԱ  
 ԲՅՈՐԱՅԻՇԵ ԲԱԶԱՅԻ 7 ԱՊ Ե-ԲԱՅՅԱՅԻ ԲՅՈՐ-  
 ԲԱՅԻԸ; ԵՂՈՅ ԱՊՈՅԻ 1 ԲԵՅԼԾ ԾԱԸ ԲԱՅԻՅԱ  
 ԱՐ ԵՅԸ. 211 ԵՂ ԲԱ ԲԻԱԸ-ԵԱԾ ԵԱ ԸՅԻ ՇԵԱՐԾ-  
 ԲԱԸԱՐ ԵՅՈԾ Ա Ե-ԸՈՂԻՅԱՅԻ ԸՅ ԲԵԱՅԻԱԾ Ը  
 7 ԱՅ ԲԵԱՅԻԱԾ Ը Ա ԸՅԼԵ, ԱՐ ԾԻԱՐԾԱՐ  
 ԼԱՅԻ ԴՕ ԼԵ ԲՅՐՈՅԱՅԻԱԾ ԵՅԼ 1ՈՂԻՅԱՐ ԾՕ  
 ԲԱՅԻ Ա Դ-ԾԻԱՅԻ ԸՈՂԻ ԴՕՐԻ ԲԱՅԻ Ա ԸՅԼԵ  
 ԱԸԱ ԴԱՐ ԲԵԱԾ ԱՊ Ե-ԵԱՅ ԲԵՅԻ Ա ԸԼԱՕՇ-  
 ԼՕԾ 7 ԵՅԾՅՈ ՄԱՐ ԸՈՂԻՅԱՐԱՅԻ 1ԱԾ ԱՊՈՅԱ  
 ԱՊ ԲԱՅԻ Ա ԵՅԻԾ ՇՅԱ ԱՐ ԴԵԱՅԻ.

ԵՅ ԱՈՂ 111ՅՅՈՂ ԱՄԱՅԻ ԱՅ ԱՊ 111Յ 7 ԲՕ-  
 ԲԱԾ 1 ԼԵՅԻ ԱՊ ԴԱ ԵԱԸԱԸԱՅԼ ԵՅԻ ՇԱԶԱՅԻԵ Ա  
 Կ-ԱԸԱՅԻ ԴԱՐ ԵԱՅԻ ԼԵՅԻ ԲԵՅԻ ԱՐԱՅԻ ԱՈՂ  
 ԴԵԱԸ ԵՅԼԵ ԵԱ 1ՈՂԵԱՅԻՅԱՐ ՇՅ ԱԸԵ Ը.

ՏՅԻ Ը ՄՕ ԲՅԵԱԼ-ԲԱ 7 ՄԱՐ ԵՐԵԱՅ Ը  
 ԵՅՈԾ.

Vocabulary.

- a ԵՅԻԾ, I boil; future, ԵՅԻԵՕԾ—inf. ՇՕ ԵՅԻՅԱՅԻԱԾ.
- b ԵՅՇԵԱԸ, small, light.
- c ԲՅՐԾԻՅԵ, abundance, from ԲՕ and ԵՅԻԵ or ԵՅԻԵԱԸ.
- d ԱՅԼԵՅԻ, also, too.
- e ԲՕՐԿԱ, a bubble.
- f ՇԱՐԿԱ, a shower, a gentle fall, sometimes, however, a heavy fall of rain.
- g ԵՐՕՇԱԼ, heat.
- h ՇԵԱՐԱԶԱԸ, likely, seemingly; ԵՂ ՐԵ 1 Դ-ՇԵԱՐԱԾ, it is probable, it seems likely.
- i ԵԱՐԴԱՅԻ, want, need.
- j ԵԱԾԱՐ-ԲԱԸ. milking time at morning.
- k ԴԱ ԵԱ ՇՕ ԴԱԸԱՅԻԱԾ, to drive the cattle to graze on a level mountain side, or on a flat, or plain.
- l ԸԼԱՅԻ, used in Munster for ԸԼԱՅԻ.
- m ՇՐԱՕՈՇԱՄ, a crowd, a multitude.
- n ԱՅԵԱԼ, delight, fluttering of the heart, rapture.
- o ԲԱՐԱԸ, in Munster means, rich grass or luxuriant herbage. ԲԻԱՐԱԸ, gra-

- zing land, pasture.
- p ԴՅՈՐ ԸԼԱՅԻՅԻ ԼԵՅԻ, it was not a remembrance with him; he forgot.
- q ԵՐԵՕ, place, direction.
- r ՇԱԼԶԱԸ, the appetite, desire.
- s ԱՊ ԸԼԱՅԻ ԼԵԱԸԱՐ-Ե-ԲԱՐ, the western wave.
- t ԴԱԸԱ, a level place before a house where the cows are driven to, morning and evening, in summer time to be milked.
- u ՅՈԼԼԱՅԻ, a flag standing or set upright.
- v ՇՕ ԸԼԱԼԸԱՅԻ, it passed away, wore away, stole away.

- \* ԱՈՂ-ԴՅՈ ՇՕԾ ԱՅԸՂՈ ՇՕ, anything that he knew before; anything with which he was familiar.
- w ԲԱՅԻՐԻՅՈՅ, used in Munster for ԲԱՅԻՐԻՅԻ.
- x ՅՕԶԱԸ, pecking.
- y ԲՅՕԱԸ, pulling out the feathers.
- z ԲԵԱԸԱԾ, to tear roughly, to scrape so as to tear the flesh.
- a ԴՕՅՄՅՈՇ, a moment.
- b Օ ԸՅՐ ՇԵՐԵԱԸ. In ԵԵԱՐԵ, ՅՕ is frequently omitted before the second name when the first name has o before it; thus Օ ԸՅՐ ՇԵՐԵԱԸ equals Օ ԸՅՐ ՅՕ ՇԵՐԵԱԸ; also, Օ ԼԱԾ ԼԱԸԱՐ; Օ ԸՅՐ ԵԱՐԻ; Օ ԸԱԾ ԸԱԾ, etc.

- c ԲԵԱՅԻԱԾ. ԲԵԱՅԻ, a bite, a snatch showing an attempt to bite; ԸԱՅ ԱՊ ԴԱԾԱԾ ԲԵԱՅԻ ՕՐՄԻ; grinding with the teeth, grinning, showing one's teeth.
- d ԲԵԱՅԻԱԾ, ԲԵԱՅԻ, greed, ԵՅ ԲԵԱՅԻ ԱՐ ԸԱՄ ԵՅԾ; desirous to be at each other.
- e ԲՅՐՈՅԱՅԻԱԾ ԵՅԼ or ԲՅՐՈՅԱՅԻԱԾ, scolding.

Mr O'Farrell states that the extract concerning T O'N Russell published in the Gael was from his "private" letter and implied that it was a breach of confidence on our part to publish it. But, being the publisher of a public journal, he ought to know that all letters sent to the "editor" of a paper are public, unless marked "private" or "personal." His was marked neither. Friend, assert of friend or foe but that which you know to be true: Heed the old saw,—

"ՈՅ ԸՐԵՅՈՇԵԱՐ ԲԱՅ ԵՐԻՅԻՅԻ  
 ԲԵԱՐ ԸԵՄԵԱ ԴԱ ԵՐԵՅԵ

Of the twenty Catholic peers who voted on the Home Rule bill, 17 voted against it.

ՏԵՅՆՔԵՐԸ—ԾԱՅՅԻՆՆԵՐ.

Լեյր աղ յՏաճար Ծոցի.

Ծօ շուրհարձ շնտ աջ թայնի շօլ աղ աղ  
 Նփօր ինն թօր շօ յօր 'նա շօլ յա յ-սո,  
 Աղ շօլ յր թալիս շա յօ թալիս յա յօր 'ն յօրին,  
 Օրն շնտ աղ շ-թալիս շօ ա ինն շօլ.  
 "Ծօ շայն շօ յօր 'ն յօր 'ն-Շօրին յալի  
 Ա շալիս յօր աղ շնտ աղ շօլ 'ն յօր',  
 Ծօ յօր յօր ա շօլ, 'ր յօր յօր շօլ  
 Ա յալիս շօ յալիս շօլ 'ն յալիս շօլ.  
 Աղ շօլ յալիս յօր շօլ, 'ր աղ շօլ,  
 Յօր շալիս յօր շօլ, 'ն շօլ, 'ն շօլ,  
 Ա յօր շօ շօլ 'ն շօլ շօլ.  
 ինտ շօլ շօլ շօլ շօլ շօլ շօլ շօլ  
 Ա յօր շօ շօլ շօլ շօլ շօլ շօլ  
 Ա'ր շօլ շօլ շօլ շօլ, 'ն շօլ շօլ, 'ն շօլ շօլ.

ՏԵՅՆՔԵՐԸ— ԾԱՅՅԻՆՆԵՐ յա շօլ

Լեյր աղ յՏաճար Ծոցի.

Շօլ շօլ շօլ շօլ շօլ շօլ շօլ շօլ  
 Ծօ շօլ շօլ, 'ն շօլ, 'ն շօլ շօլ շօլ շօլ,  
 'ն շօլ շօլ շօլ շօլ շօլ շօլ շօլ.  
 Օ շօլ շօլ 'ն շօլ շօլ շօլ շօլ շօլ շօլ  
 շօլ շօլ շօլ շօլ շօլ շօլ. 'ն շօլ շօլ շօլ  
 Ա շօլ շօլ շօլ շօլ շօլ շօլ շօլ շօլ  
 Ա շօլ շօլ շօլ շօլ շօլ շօլ շօլ շօլ  
 Ծօ շօլ շօլ շօլ շօլ շօլ շօլ շօլ շօլ  
 Ծօ շօլ շօլ շօլ շօլ շօլ շօլ շօլ շօլ  
 Ծօ շօլ շօլ շօլ շօլ շօլ շօլ շօլ շօլ  
 Ա'ր շօլ շօլ շօլ շօլ շօլ շօլ շօլ շօլ  
 շօլ 'ն շօլ շօլ շօլ շօլ շօլ շօլ շօլ  
 'ն շօլ շօլ շօլ շօլ շօլ շօլ շօլ շօլ.

ՏԵՅՆՔԵՐԸ— ՇՅՅԻՆՆԵՐ.

Լեյր աղ յՏաճար Ծոցի.

Շօլ շօլ շօլ շօլ շօլ շօլ շօլ շօլ  
 Ա շօլ շօլ շօլ շօլ շօլ շօլ շօլ շօլ  
 շօլ շօլ շօլ շօլ շօլ շօլ շօլ շօլ  
 Ա'ր շօլ շօլ շօլ շօլ շօլ շօլ շօլ շօլ  
 շօլ շօլ շօլ շօլ շօլ շօլ շօլ շօլ  
 շօլ շօլ շօլ շօլ շօլ շօլ շօլ շօլ  
 Ծօ 'ն շօլ շօլ շօլ շօլ շօլ շօլ շօլ շօլ  
 Ա շօլ շօլ շօլ շօլ շօլ շօլ շօլ շօլ  
 Ա շօլ շօլ շօլ շօլ շօլ շօլ շօլ շօլ  
 Օ շօլ շօլ շօլ շօլ շօլ շօլ շօլ շօլ  
 Ն շօլ շօլ շօլ շօլ շօլ շօլ շօլ շօլ  
 Օրն 'ն շօլ շօլ շօլ շօլ շօլ շօլ շօլ շօլ  
 Օրն 'ն շօլ շօլ շօլ շօլ շօլ շօլ շօլ շօլ  
 շօլ շօլ շօլ շօլ շօլ շօլ շօլ շօլ.

ὈΨΟΤῶΝ ΔΗ Τ-ΣΑΟΙ ὙΙ ΞΡΨΟΖΗΤΩΙ  
 Ἀηδῶν ἡ Σὺδὸ, Ρυρῆλαδὲ 7  
 Κυρῆλαδὲ, 7 Ὀρεαμ Ὀσοῦ-ῶαοη-  
 ὠα Ἐπλε Ἀπαι Ἰαο.

Σηρῖδρεαο-ρα λεπτη ἀμῆραδὲ,  
 Ἀ'ρ κυρῖρεαο ῥαι γῆλε τὼασηη,  
 Ἰηηεὸραο τὼμ' ἑρασο 'ρ τὼμ' ἑἄηρε  
 ὅο δ-φυλῆμ κρῆσὼτε, τὼασηε;  
 Κῆ'λ τυλλεαῖη ἀξ φερασο ἡἄ ηηἄιδ 'ηοη  
 'S ο' ηηῆξ ἄρ δ-ρᾶδ ηαιτὺ ασηη,  
 Free trade τὼ κρεαδὲ ηρ τὼ κρῆδᾶξ ῖσηη  
 'S ο φᾶξ ἡα Στᾶητ φαοι δὴαὶσῖητ

βλαδᾶση 'ρα τᾶα-ρο δσοη  
 φαοι ἑραδατ βυρῶε ἀσηρ βᾶη,  
 βυδὸ ἑαη Ἰαο ηο βερτ ηρ ηο δρῖητε,  
 Ἰρ ηο ηατα δσοῦ ὀηρεαδὲ ἄρτ,  
 βηδῶα ὠε 'η λεαταρ βο ῥαοηη,  
 Ἀσηρ κορὸξ δρεᾶξ βυρῶε ζαη ἑἄηη,  
 'Sαη ασηρ ἀξεαδαδὲ 'η collectioη τηηῶη  
 Ἰρ βλαητᾶ δρῶεαδὸ V\* ηη ηο λᾶηη.

Λεηη οητ ἄ Ρυρῆλαηξ ἕρᾶηηα, ἄ  
 'Sα Collηηρ ηῆ 'λ ηᾶηηε ἀδ' δλαοηξ,  
 Ὀο ζεαλλαῖηηρ οβαηη ηρ ρᾶδὸ τᾶηηη,  
 'S τυλλεαῖη ζαδὲ λᾶ δ'α ηῆηη;  
 Ἀηοηηρ ηῆ δ-φυλ ηηηητε ἡἄ γᾶδ ἄ ηητ,  
 Κῆ δ-φυλ ρῖσηηη ἀμ' λᾶηη ἡἄ ηῆαλ,  
 Κῆ δ-φυλ οβαηη ἡἄ ζηὸ λε φᾶξᾶη Δηη  
 Ἀῆτ ζοηητα 'ηα η-ἄητ, ηο λεηη!

Ὀἄ η-βεηδῶεαδὸ ἀζαη-ρα ἀη' βῶα  
 Ἀηηξοο βυρῶε ηὸ βᾶη,  
 Ὀο ηαδᾶσηη ὅο ἑαδρὸδὲ Κηαδὸ 'ρτεαδὲ  
 'Sηρ ταρασὸ ῥὸξφᾶσηη βᾶο  
 Ὀο δῆηηρεαδὲ ηηηηε ὅο η-ἑηηηηη  
 Ἀηηεαηξ ηο ζαοδᾶλτα ἀηῖη,  
 Ἰρ ηῆ ἑποκφυηρ ῥαι η-αη ηηη ἡα Στᾶητ-ρο  
 ὅο λεαξφᾶηε Free Trade ῥα ἑῖη.

Τὼμᾶη Ὑα Ξησοῖητα.

\* V, Five dollar bill.

a, Governor Russell and P A Collins.

[Our friend Griffin may be more contented since the great cyclone of Nov. 7 —Ed]

The Gleeson prosecution at Castlemartyr reveal the insincerity of those who wanted to make people believe that the British government was doing more for the preservation of the Irish language than the Irish themselves because European public opinion shamed them into preserving the old records, and into permitting it to be taught in the public schools under restriction.

TRANSLATION

Of An Gaedheal Air Leaba Bais, which was printed in the two last Gaels.

Far estraying from the Highlands  
 I'm an exile far from home,  
 Amongst strangers, far from kindred,  
 I am lying here alone :  
 My poor heart is bruised and broken—  
 Death has fixed his arrow deep,  
 Shortly shall my eyes be closed,  
 And sealed by death in heavy sleep.

Quickly in my memory's rising  
 Scotland fair—the land of hills,  
 There I see the verdant meadow  
 And the cottage near the rills ;  
 Every thing is freshly blooming—  
 From the brook a murmuring sound—  
 Fragrance in the air's exhaling  
 From beauteous flowers which abound.

'Twas yonder there that I was raised,  
 As innocent as lambs at play,  
 But naked now, was left the groundplot, (1)  
 Since I sailed across (2) the bay ;  
 Methought I heard the birds a singing  
 Melodiously amongst the trees,  
 And the songs of skylarks ringing  
 High in air upon the breeze.

At foot of hill I see the graveyard,  
 Beside the brook that's running cool,  
 Quickly did I vent my sorrow  
 For friends there laid, beneath the mold ;  
 My mother, father, who are lying  
 In their long sleep, released from care,  
 And then I filed my cup of sorrow,  
 When I laid my ashes (3) there.

Now, (4) no more I see the highlands,—  
 O'er my eyes a dark mist grows—  
 Amongst strangers, far from kindred,  
 I'm awaiting my repose ;  
 Thou, poor spirit, low in thralldom—  
 But not long shalt suffer ills—  
 Come, Oh death, and give me freedom—  
 Fare thee well, thou land of hills.

M. Ua C.

1, The ground of his house. 2. Leaving his country. 3, In imagination. 4. He is dying now

ON ELECTION DAY ONLY IS IRISHISM RECOGNIZED.

A short time since an old woman, a native of the county Galway, was complainant in a law suit in Justice Neu's court. She could not speak one word of English, and, in adjourning the trial, the judge requested the newspaper reporters to say that he would be grateful to any person able to translate Irish into English who would be present and act as interpreter at the hearing of the case. Two gentlemen, the Editor of The Gael, and a Mr Finn, wrote to the justice to say that they would oblige him, and Mr Gilgannon, president of the Philo Celtic Society (who resides near the court-room), called on the judge and told him that he would, also, act. That settled the matter. Mr. Gilgannon attended and acted. The singular part of this case is, that the price of a cigar was not offered Mr Gilgannon for his time while other non English speaking people are accorded paid interpreters!

"A nation which allows her language to go to ruin, is parting with the best half of her intellectual independence, and testifies to her willingness to cease to exist."—ARCHBISHOP TRENCH.

"The Green Isle contained for more centuries than one, more learning than could have been collected from the rest of Europe. . . . It is not thus rash to say that the Irish possess contemporary histories of their country, written in the language of the people, from the fifth century. No other nation of modern Europe is able to make a similar boast."—SPALDING'S ENGLISH LITERATURE, APPLETON & CO., NEW YORK.

Who are the Scotch? A tribe of Irish Scots who crossed over in the 6th century, overcame the natives, and gave their name to the country.—J. CORNWELL, PH.D., F. R. S.'S Scotch History.

The Saxons Ruled in England from the 5th century and were so rude that they had no written language until the 14th, when the Franco-Normans formulated the English.—SPALDING.

## The Gael.

*A monthly Journal devoted to the Cultivation and Preservation of the Irish Language and the autonomy of the Irish Nation.*

Published at 247 Kosciusko st., Brooklyn, N. Y.  
M. J. LOGAN, - - - Editor and Proprietor

*Terms of Subscription*—\$1 a year to students, 60 cents to the public, in advance; \$1. in arrears.

*Terms of Advertising*—20 cents a line, Agate.

Entered at the Brooklyn P. O. as 2nd-class matter  
Thirteenth Year of Publication.

VOL 10, No. 4. NOVEMBER. 1893.

Remember that the First Irish Book is given free of charge to every new subscriber.

Subscribers will please remember that subscriptions are due in advance.

With this issue, THE GAEL enters on its thirteenth year. When it was ushered into life, in November 1882, How many believed it would have lived so long! How many of those Irishmen who make considerable noise about their Irishism have contributed a red cent to its support,—the "Sentiments" column tell. But we are losing our space on such people—they are not entitled to be called Irishmen, for, as the Historian Brother Michael O'Clery said, "He is no man that would not support his mother" Irishmen cannot offer as an excuse for this unfilial treatment of their mother that they were not satisfied with the way in which the Gael had been conducted. for the fact stares them in the face that they permitted other mother journals to starve. But the Gael is alive and kicking, thanks to *Irishmen!*

THE IRISH LANGUAGE  
Plain Truths Told by Father  
Keegan, of St. Louis, Mo.

(From THE TUAM NEWS.)

In the Irish and American, and sometimes, in French and Scottish journals I read of a reviving interest in the literature of the Irish and other Celtic peoples. About the beginning of the present century there was another spurt of interest

taken in Gaelic owing to the successes of James McPherson's clever forgery, when O'Flanagan, Halladay, Vallancey, and MacElligot did some good and some indifferent work for our native literature. Midway between that time and the present the labors and enthusiasm of O'Donovan and O'Curry roused another gleam of hope in the hearts of the lovers of the language and ideals of the saints and sages of Erin. Notwithstanding these passing moments of brightness and warmth for the cause of the old Celtic civilization, all that time the language and manner of ancient Christian Ireland were steadily and quickly fading away. The people were full fain to have their old and beloved language, history and traditions restored, to their rightful place of honor, but their leaders and masters, lay and clerical, kept straightforward killing off by their neglect and active hostility, the speech and tradition of a people whose tongue of freedom was Irish, and who, under the influence of that language of freedom might again strive to be free. The great mass of the Irish people were most helpless. The English Protestant government forced English school-books and language on them, which, even when they did not teach the Protestant faith openly were full of the leaven, spirit and odor of England and Protestantism. After the penal laws had done their worst, scholarship was almost destroyed among the the laity of Ireland and after a few years of excommunication by Anglicizing bishops and the closing of Irish schools, burning of Irish books and denunciation and expulsion of Irish teachers by priests in those districts where they insolently dared to teach the ancient language, literature, history and Catholic traditions of St. Patrick, Columcille, Cormac of Cashel, and Brian Borumha, the doom of Gaelic was pretty well assured. The education of the mass of the people was totally neglected after the killing off of the Irish schools, until Archbishop Whately laid the foundation of the government scheme of "National education" so called. Thus the training of the great body of the Irish nation passed into the hands of foes to country and faith. Colleges were erected for the children of wealthy Catholics, but these Colleges were if anything, more anti-Irish in their teaching and spirit than Whately's "National Schools."

Among the Romans of old, those models for mankind of political and moral greatness, the grand motive for noble and virtuous conduct was *patria*, one's country. So has it been and shall ever be one of the greatest motives of human virtue, this love of country and ambition for the honor, prosperity and greatness of one's native land. But this motive, so potent among other people to rouse their youths to high and glorious thoughts and deeds, has no part in the training or formation of character of Irish youths for the last hundred years.

Never did Spanish inquisitor more carefully guard the faithful from the polluting stain of heresy than the Catholic "high educators" of Ireland for the last century guarded the youths committed to their care from all knowledge of, and pride in, the language, history and traditions of the free and civilized native Irish race. So the most unfortunate young men were educated as a folk who had no country. They were kept in ignorance, as far as colleges could keep them, of their natural country, Ireland: and no college, be it ever so English, could make them regard England as their Country.

So they grew up without a country to love or labor for, without the motive of patriotism, that se

condary religion, to prompt them to noble actions—without anything to strive for in this world but self. No wonder that the wealthier classes in Ireland stand as a living example of all that is selfish, cruel, contemptible and unpatriotic in the history of these times. Of Protestant colleges or protestants I have no complaint to make. From the majority of them one dont expect devotion to Ireland, or regard for the history of the past, in which most of them have no part. They are mostly English in blood, in religion and traditions. But if the sons of the Celts were brought up as Irishmen, we would not now be what we are, the laughing stock of the nations; nor would we be going a begging to Germans, Frenchmen and Italians to teach us the history of our fathers.

A certain Irish gentleman of the last century thanked God that he had a country to sell. His saying expressed in brief the spirit of "higher Irish education" since the union with England. The type was fully realiz'd when the highest church authority in Ireland approved the policy and traffic of Judge Keogh and his friends. It was a pretty picture, and one to take pride in—the agitators and patriots talking and writing in favor of an Irish nation with more or less sincerity on one side, and the colleges and schools utterly destroying all national ideas and aspirations in the minds of the children of these patriots. The schools and colleges have been and are all the time entirely on the side of England and the Union, and have done the work of destruction more thoroughly than Cromwell's army.

The Irish are only a nation of humorists—at their own expense; a people whose public conduct is a great Irish bull. Listen to a story in point. A contractor was recently employed to build a wall for its preservation around an old Irish ruin. He did so, and when the men who let the job came to examine it, they saw the new wall built but no ruin inside. When called on to explain, the contractor said that he used up the old ruin as material for the new wall. Like to this was the conduct of the leaders of thought in the Emerald Isle. The highest Catholic Church authorities killed off the Irish language, fraught and full as it was of the letter and spirit of traditions and influence of Catholicity, and they introduced the language of a foreign, heretical people—a language full of the infidelity and sneers of Bolinbroke, Gibbon and Paine, as well as of the odor and essence of Protestantism. What an Irish way of keeping a people Catholic, to fill their mouths with a Protestant speech, their heads full of the teaching of a Protestant literature, and their bookshelves full of Protestant books! For five hundred years St. Patrick and his successors labored in every province of human thought to make the Irish the most Catholic people on the face of the earth. These great and good men, as Dr. Windisch has shown thoroughly purged the literature, law, poetry, legends and customs of the Irish Gael of all taint of paganism, made them instinct with soul, spirit, flavor and color of Catholicity. But for the last hundred years, quite another line of policy has prevailed. The language of Darwin, Gibbon and Swinburne has been substituted for the language of Columelle and Coruac of Oashel. Some of the effects of this we have seen in the famine of '47, in Keogh and Pigott, and in the myriads of Irishmen and sons of Irishmen who all over the world are lost to the faith of their fathers.

So at last they write in Irish newspapers of the decay of ancient "Irish Characteristics." Why not be plainer; why not say that the old purity, faith,

charity—the once especial virtue of the Irish, as the late father Murphy called them, are dying out very fast before "Ouida's" novels and other English publications of the like nature. Why not admit that there is a most ravenous consumption of the worst and most heinous English reading by the young generation of Irish boys and girls. Why not go farther and admit that new vices of the most un-Irish character are creeping in among young Irish boys. Old Irish characteristics are dying rapidly—yes in truth they are, and no wonder. When you cut down the trunk it is no wonder if the branches wither. You cannot grow roses in Greenland.

Many years ago I took a note of how bundles of newspapers containing the details of the famous "Baggot Will Case," were smuggled into "higher" educational establishments for Catholics of both sexes. I observed how "Ouida," "George Elliot," Miss Braddon, Swinburne and such like began to conquer the Irish Catholics. My American experience of life and manners, enables me to forecast the result of this teaching on my countrymen and countrywomen. The Anglicization of Ireland if allowed to go on as it has been doing for the last half century, will not only destroy the Irish nation, but the Irish Catholic faith and Irish moral greatness.

So sensible were the Romans of the influence of language over national manners, that it was their most serious care to extend with the progress of their arms the use of the Latin tongue. The observation of Gibbon is fully borne out by the experience and course of policy of modern nations. The man who thinks, speaks, writes and reads English will be an Englishman in manners, customs and beliefs, if some more potent foreign influences do not interpose. Now, say if there was any thing in the life and manners of the ancient Catholic Irish worth preserving, it can only be preserved in the embalming casket of a cultivated Irish language and literature.

In looking over Irish history we find the Irish often almost free, on the point of winning, but always beaten in the end, and hurled back to deeper slavery. They were farther advanced towards freedom and prosperity one hundred years ago than they are to-day. Then they were richer in numbers and industries. Fifty years ago we find them after great and terrible misfortunes once more apparently far advanced on the road to freedom—then another terrible collapse. Once again they have made considerable headway—and we ask them with breathless anxiety, shall they win this time? What shall they win, a nation is it? And shall they throw away their prize as Brennus threw away Rome for gold or some other bribe? But how did it happen that Ireland became the prey of a few military adventurers? Because the Irish had the "qualities of bad citizens," as Mommson says in his famous chapter on "The Celts," and from the consequences of these qualities their other one of "good soldiers" could not save them. As Thiery said of their Gaelic cousins: They have "much intelligence, but at the same time an extreme volatility, want of perseverance, aversion to discipline and order, ostentation and perpetual discord, the result of boundless vanity"—How terribly true of our countrymen these other words of Mommson. But all their enterprises melted away like snow in spring; and no where did they create a great state or develop a distinctive culture of their own." These very qualities meet us at every step backward in the field of Irish history. The same want of union, selfrestraint and perseverance, with the same inordinate vanity that will

face anything rather than the humiliating truth, has kept the Irish in their chronic servitude. They throw the whole blame on English persecution, while really their own mad folly, pride and incivism are to blame for much of their misfortunes. Now they cannot do anything, it seems, to help themselves without the intervention of English laws and American dollars. The greatest blessing that could befall the Irish would be to have some just native despot to rule them with military strictness for twenty years. Were mine the happy lot I would clear the island in one week of every book in the English tongue of demoralizing tendency. I would make every man able to do a turn of good honest work with hand or tongue, head or pen, bend him to his task in double quick time. I would make the schools and colleges teach how to be an Irishman, or I would make short work of these institutions however ancient and venerable. No people on earth stand in such need of a strong, just Irish government as the Irish do. They make most excellent soldiers, and they will make excellent citizens when governed on a popular plan.

Now the plain, unvarnished truth is, that for ages the Irish have been going to the dogs politically, and now, under the influence of the corruption of a luxurious and decaying English civilization, they who never profited by prosperity are beginning to suffer from the moral contamination of that social rottenness. As for the guardians of national faith, tradition and morality—they don't appear to recognize the new condition of things that is gaining headway among them, and if they did, have they organizing genius to overcome them? I know it is very bitter for Irishmen to hear these unpleasant truths, but they are told by an Irishman, whose motives all his readers know. Where is the use in blathering about "the finest peasantry," when these same peasantry were guilty of the greatest crime of moral cowardice in history. As to that well recognized faith and virtue, why not recognise that both are now threatened with terrible danger. St. Patrick prayed that the Irish faith would last for ever in Erin, say the greybeards. Agreed, but would St. Patrick find his Erin any more if he came on the earth? Would he find the *Gaodhail* he left? It may be that the last chance for national existence is now offered Ireland. Shall her children prove equal to the occasion?

#### THE GAELIC LEAGUE.

The Gaelic workers in Ireland are extending the scope of the League organized in the Gael in February, 1890 (in No. 7 of Vol. 7). The programme of our Irish friends is to enroll in the Gaelic League every man and woman in Ireland who speaks the Irish Language, organize them into clubs to meet and advise occasionally concerning the business in hand, and other social purposes, the Irish Language only to be used at the meetings of the League or in discussing any matter during its sessions. This is the most effective step ever taken to rehabilitate the Irish Language. The exclusive use of the language at the meetings of the League will improve the range of speech and fire the youthful mind with ardor to cultivate a literary knowledge of it so as to excel in it; and as no money is necessary for the purposes of the League those who would injure it can found no scandal in that regard.

Now, here in Eire Whor, Gaels never had such an opportunity to leave their mark in Gaelic liter-

ature, or impress their own individuality, as a re-issue, so to speak, of the Irish programme places in their hands, and we urge them to commence as soon as can be. We think the following mode of proceeding the most effective—

The Gael workers in every city and town where a dozen or more Irish speaking persons, men and women, reside, to enroll as many of them in the Gaelic League as they could reach, explaining its object to them, and telling them that there is no monetary expense attached to it. Having completed an enrollment such as would secure the presence of a tolerably fair audience, the worker then should prepare a Lecture on the Gaelic Revival and, when completed, call a meeting of his club and deliver it before the members. After the lecture the audience should resolve itself into a business meeting, elect a board of officers, and discuss their future plan of action.

Now, any intelligent Irish speaker can prepare a lecture and write it so as to be able to read it himself, or, at least, the headings of the points he wishes to discuss. All our public speakers note their speeches.

Persons unacquainted with the language should not be admitted to League meetings, our experience is that they create disorder.

In canvassing for members Leaguers may meet ignorant, semi Anglicized, unpatriotic Irishmen who may turn up their noses at them. In such instances let the Leaguer simply point to the extracts from Spalding on the Gael's sub-title page

In initiating the Gaelic League here as above indicated—after the home model—we name cities by states where Gaels able to meet its requirements reside.—

Ala., Mobile. Mr M'Cosker has all needed material.

Ariz. Clifton, Mr Whelan

Cal. Petaluma, McCarthy, McGrath, Cronin, Port Costa, Casey, and a score of others, San Francisco, there is material beyond count there.

Colo, Brother Kennedy has all the materials he needs about Denver and Red Mountain.

Conn. New Haven. We merely suggest here that our venerable brother Callaghan can deliver as eloquent an address as any one we know, and the Major can be depended to do the rest. Hartford, Messrs. Cross, O'Brien, Buckley, etc, can start right away for they and their friends make a good club. Williamantic, Messrs O'Regan and O'Day.

Del. Wilmington. the Messrs. McEvelly, Mulrooneys and Keville.

Ga. Savannah is in good hands. Messrs. Killoury and O'Brien will attend to it, and their beloved Bishop will help them.

Idaho City, P O'Riordan will attend to that.

Ill. Chicago. There are so many there qualified to act that we expect a dozen clubs in it. Apple River, Mr Ed Sweeney. Cairo is in good hands with Mr Howley and his patriotic friends.

Ind. Washington. If Ed Brady is alive there he will attend to it, and perhaps Rev. Brother Aloisius would know some one in Indianapolis.

Ia. Mr Hagerty will see to Burlington, and Mr Callaghan to Council Bluffs, and Mr Powers and friends to Vail.

Kan. Mr Higgins and friends can form branch in Armourdale, and Messrs. Downey, Dillon, etc. in Lincoln Centre.

La. Col. O'Neill (a direct descendant of Tir Owen) will attend to Franklin, Brother Durnin to Mayer, and P W Mulqueeny to New Orleans.

Me. Portland is in excellent hands under Mr P Hanrahan and friends.

Md. Our friends in Maryland are generally in small towns but we think Brother Sheridan could get up a branch in Cumberland, and Mr Lacey has material to no end in Baltimore—His Eminence, the Cardinal, having imbibed the language at his mother's breast.

Mass. We leave Boston to all its Irish scholars and Lawrence to Mr Griffin, Holyoke to Mr Geran, Lynn to Mr McHugh, Marlboro to Mr Jere. O'Shaughnessy, and Fall River to the friends of Miss A E Sullivan. Messrs. O'Flynn and Ahearn will attend to Worcester.

Mich. Montague is all right—Brother Downey is there; Brother Tindall in Detroit, and Brother Harte in Muskegon.

Minn. We leave Minneapolis to P B Howley, St. Paul to Messrs. Conroy, Kelly and friends and Avoca to Brother Spelman.

Mo. Kan. City is sure of asserting itself it has one of the best organizers in the country, Mr Mc Eniry, supplemented by Mr Kilroy and others. In St Louis there is a host of Gaels—Messrs. J G Joyce, Lane, Finneran, Mangan, etc. and Mrs Cloonan. Nothing can exceed the patriotism of ladies in Irish affairs. St Joseph will be attended to by Mr Loftus, and Sedalia by Mr Sullivan.

Mont. Mr P S Harrington will take care of Butt City, and T Strappe of E Helena.

Neb. E Carey and friends will see to Omaha.

N H. M O'Dowd is at home in Manchester, P F Niland in Nashua.

N J. Jersey City has T Lyons, Paterson Parcell Gibson and Molloy, Trenton, Deasy, and Newark McCann.

Nev. Virginia City has P S Corbett and John F Egan, and Reno D Hurley and friends.

N Y. Brooklyn will do its part, Barnes an Moynehan will see to Cohoes, Mee to Auburn, Hopkins to Utica, Fleming to Rondout, McCartney to Yonkers, Sullivan to Buffalo, Mc Tighe and Fahy to Binghamton. The City is so large that we expect to see several branches organized in it. Messrs. O'Driscoll and Manahan will see to S Island.

O. P Dever will attend to Cleveland, J McCabe to Columbus, Logan, Murphy and Dunlan to Belaire, and D McCarthy to Sandu-ky.

Pa. There are so many competent Gaels in Phil. that, like New York, we expect to see several branches there. We cannot see why each of the following Gaels could not organize a branch; J J Lyons, T McEniry, T F Halvey, D Gallagher, P J Crean, P M Fadden, J Robinson, and J O'Callaghan. In Scranton the material is boundless—Lovern, May, Walsh, the Barretts, O'Malleys, and a host of others; Pittsburg, T J Madigan, Lansford, C C McHugh.

R I. Providence, we expect, at least, three clubs there, one each by Messrs. Martin J Henehan, P O'Casey, and John W O'Malley.

Tenn. Mr M J Ginley will attend to Clarksville. Texas. J Clifford will see to Hancock, P Curran to Dallas, P S Rabitt to Galveston.

Utah. Mr D A Coleman will see to Salt Lake.

W Va. Wheeling is in good hands, Messrs. Lal ly and McCormick are there.

Wash. T J Lynch will manage Seattle, and P

D Cronin, and M M Kelleher Spokane.

Wis. Mr McLoughlin has Eau Claire.

We have mentioned above only those cities and towns which we thought large enough to embrace material for a branch of the League, and only the names of men known to us to command a conversational knowledge of the language. If we have omitted any town containing twelve or more Irish speakers, Gaels residing in such may consider themselves addressed the same as if named above.

We hope all will send us reports of their exertions and prospects that we may publish a summary of them for the encouragement of our friends at home. Let not our friends be afraid of paucity of numbers to start with; we think six to ten in rural districts very good.

This is the most important move ever made towards the preservation of Irish Nationality though simple it may appear to the unthinking mind. There is no expense attached to it; and therefore it is no burthen to rich or poor to take part in and promote it—the rich in Irish National aspirations certainly will.

The League runs parallel with and will, without doubt, be the means of sending a large number of students to the Gaelic classes.

As the object of the League is to keep the Irish Language spoken in Ireland, our using it here will encourage its use there and put the shoneens to shame. Hence, we hope that wheresoever one dozen Irish speakers reside a branch of the League will be formed there.

Read Father Keegan's article carefully. It comes home to every Irishman who does nothing to preserve the language, and especially to those Gaels who make a "spurt" in her cause and then drop it, heedless of the world's experience, that perseverance commands success. THE GAEL, because of the extensive territory covered by its readers, is already a powerful propagator. Why, then, not try to make it general by sending copies for distribution to these various centres? Should not Father Keegan's article be in the hands of every Irishman? But how can it unless it be circulated? And can it be circulated without the means to do it?

#### A FINE for USING the IRISH LANGUAGE

At Castlemartyr petty sessions last month, Mr. James Gleeson, of Ballymacoda, county Cork, Father of Mr. Timothy Gleeson, Gaelic editor of the Cork Historical and Archaeological Society's journal, was fined for allowing a car his property to be used on the public street without having his name and residence properly painted thereon. Mr. Gleeson's name was properly painted in Irish on the car and the question to be decided was, whether the name being properly on the car in Irish satisfied the requirements of the law (the act of parliament specifies no language). The courthouse was crowded in anticipation of the outcome of the case, but, without the slightest warrant of law, the buicken magistrate inflicted the fine. Mr. Gleeson will not alter the name on his car but will see it out in the higher courts. The incident has caused increased interest in the language movement, Mr. Murphy, the wealthy Cork brewer, says that he will have his name painted on all his wagons in Irish, and in no other. Mr. Gleeson deserves the thanks of Irishmen all over the world for his noble stand in behalf of Irish autonomy.

The Following Poem Explains Itself.  
Air— "The Sprig of Shillelagh."

Ծար մ'հալլայի՜, և էլ չեարի՜, շար մօր ի ԾՈՒ ԸՆԼ,  
'Շեճօ՞ անալլ, ասր ըն Տարան, Օ քրթօ՞ Եղիբ-ԲՅՅԼ,  
Լե՞՞՞ քրթօ՞ն շլեւրտա՞ ՚ր յան ապէնե՞ ՚նի՜ ԾԱՐԻ.—  
ԾՈՒ քրթօ՞ն ԼՈՒ յե ԾՈՒՅԵՐ ՅՈՒ ԾՈՒՅԵՐ ԾՈՒ ԲՅՅԵ,  
Շար մօ՞՞՞նի՜ ԵՆ ԾՈՒՅԵՐ, ԵՆ ԾՈՒՅԵՐ ՅԱՆ ԲՅՅԵ—  
ՅԱՆ Յ-ԾԱՐՅԵՐ շլեւրտե, ԵՐ ԵՆ ԵՆ-ՇԼԱՄԻՅՈՒ ԾՈՒՅԵ,  
Յ՚՚ ԵՐ ԵՐ ԵՐ-ԾԱՐՅԵՐ ԵՆ ԵՆ ԵՆ-ՇԼԱՄԻՅՈՒ ԵՆ ԵՆ ԵՆ,  
'Տ ՅԱՆ ԵՆ ԵՆ.

ԾԱՐ ԵՆ ԵՆ,  
ԵՆ ԵՆ,

ԵՆ ԵՆ,  
Տարան ԵՆ ԵՆ,  
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Translation.

By gosh, Lord Dunraven, your fame must be full  
To come hither from Ireland to fight for John Bull,  
With your yacht rigged so neatly, tho' ne'er a bit green;  
Your heart full of notions in hopes that your scup  
Would to gracious Victoria take over the cup,  
Which the yankees have held and from which we do sup,  
When the stars and the stripes are so gloriously up  
That we fear neither anarchy, monarch nor queen.

You ll find we have sailors (although we don't boast),  
Who won't let any foreigners bother our coast.  
Nor run off with our laurels when conquered, I ween:  
Think of commodore Barry and lusty Paul Jones,  
Who fought on the ocean defending their homes;  
They whipped old Britannia upon the high sea—  
We can do it again (if a cause there should be)—  
Take my word, Mr. Quinn, as foes we're not mean.

Then, a health, Lord Dunraven, you are a brave man,  
But your courage is Irish and may I be d— ned,  
But I think you should serve it instead of the queen;

And now I advise you henceforth to  
 remain  
 In the land of your sires and its righ's  
 to maintain—  
 Your notion to conquer is here but in  
 vain ;  
 Then take your valkyrie and go back  
 again,  
 And protect poor, old Ireland from  
 tyranny's spleen.

Thomas D. Norris.

Sjbdjalcar Šarahaš.

Le A Lally.

Ե՛վ ի՛նչ ի՛նչ քո խոսքն արե՛սք  
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 ի՛նչ քո խոսքն արե՛սք.

Compulsory education obtains in Ireland now,  
 So that after a few years there will be no illiterates there,

Please notice the change of residence of THE GAEL to 247 Kosciusko Street, a more modern and improving part of the city.



'ηη-α ελαδαίηε εο μόρι 7 εο τάρηεαέ α'ρ  
 ηαέ ο-εγυδαίηαδ ρέ υαηη οό αη ηαγλα  
 αέέε'εγυζαδ? υς'η τε αη ρεγυοδαδ 'η  
 οάη 'η-α λεγέ ουλ εαηε ηαη λεοήηαη  
 έςοεραγζε ας ρελαίηαδ α'ρ ας εαηεεγυ-  
 ηηυζαδ ζαέ έγυηοηαέ ο'αη ρεγυοδ 'ραη  
 ηζαοδαίηε λε οά έεαο βλαδαίηη.—αη  
 ο-εγυλ βαηάηεαη αγζε-ραη ηα οαοηηε οο  
 ηαηεγυζαδ ηαη ρεο? αηηηα ο-εγυλ ας  
 αη ζαοδαίηε αέ εαηηε α έεαηηεοδαδ α  
 λάηηα εα έαηο α'ρ βεγέαδ α ηάηηαηο  
 ο'α ηρεαδαδ ης ηόρι λε ράδ ηαο, αςυη  
 ηρ βεας αη οηεστ οό α ζ-εαηηεαδ.

υς οη εγυηη εά έμηαηη οευς ζαοδ-  
 αηηε η η-εοβηαέ κηαδ 7 ηοηα εόηηη-  
 ραηαέε αη υαηη α έμυη αη ε-αηόηηηηεοοηη  
 α έοη αηη α εαλαδ: κςοη ράς ρέ 'η α  
 ο'ηαγ αηη αέ αοηη έεαηη αηήαηη—εαηηη  
 οε ηα εμηαηηαηδ α έμυη ημυοηε αηη βυη  
 αηηη έμυς βλαδία οευς ό ροηη; 7 οεαηδ  
 εαηηηο ο'αη ζ-εαηηεοδ (?) ζο ηη-βέγέοηο  
 αηηη αηηρ, λε εοηηηαή οέ, αηοηρ ό εά  
 αη εαοηεαηηαέ οο ρεαη ηαο αηη αηη ηη  
 α οηοεαηη.

The *Mac Talla*, published by Mr MacKinnon of Sydney, P E I, is the only Gaelic weekly published

The *Celtic Monthly* should be in the hands of every Gael; it is published at \$1, a year by Mr Jno Mackay, 17 Dundas St. Kingston, Glasgow. The plates alone are worth more than the yearly cost.

The IRISH STANDARD, Minneapolis, Minn., is the liveliest weekly we know,—it handles the Orange A P A's without gloves.

The Portland CATHOLIC SENTINEL, as its name indicates, is, indeed, full of Catholic new.

We find the SUNDAY GAZETTEER, Denison, Tex. one of the spiciest journals coming to our exchange table.

The editor of the CATHOLIC SENTINEL, Chippewa Falls, Wis., knows something about Ireland.

Where is the Col. Catholic?—has Cahensly buried it?

The Connecticut Catholic is pitching into the A P A's. They are not worth so direct an aim—ther's nothing to hit but vapor.

The Irish Pennsylvanian is a well-conducted, non political newspaper.

By the way, our Democratic exchanges are not crowing so loudly this year as last.

His Grace, Archbishop Walsh, is giving £10 towards the cost of publishing a new Irish text-book; people here are under the impression that it is

'' Σεαδαίη αη εαηηη 'ρ βυαη αη ημυηεαλ '' with His Grace.

Irish friends, Why not a Dictionary? If a textbook and by a uon Irish speaker, 'twon't pay presswork.

Remember THE GAEL's Thirteenth Birth-day.

We hope all exchanges will copy Fr Keegan's letter

GAELS

Had you persevered in the "spurt" you made in the Gaelic cause on the foundation of THE GAEL, you would have a widely circulated influential Gaelic journal to expose the double dealing of the Irish leaders who, with the left hand solicit your dollars for "patriotic" purposes and, the right, circumvent all efforts at Irish autonomy. They do not think it politic to openly run counter to Irish National aspirations, but act the part of the Woodman with the Fox. These are the men who support the anti-Home Rule Irish (f) Catholic of Dublin. Because of its learned antecedents, the Irish agitators and the British government desire the preservation of Irish as a dead language, but not as a living tongue, for that would be the preservation of Irish Nationality.

One line from the governors of Maynooth would cause the language to be taught in all the Catholic colleges in Ireland.—Gael, do your part and circulate your journal.—Persevere!

☞ Because of moving etc. The Gael is a little late this month.

For the Gaelic Journal send 60 cents to the Rev Eugene O'Growney, Maynooth co. Kildare, Ireland

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 PLUMBER, STEAM & GAS FITTING & FIX-  
 TURES.  
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 St., Francis' St. Cor. of Jackson, Mobile Ala.



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