

CASAD AN T-SUJAJN.—("Twisting of the Rope.")

The following (which has been furnished by Mr. M. Crean, Secretary of the Chicago Gaelic Club,) is said to be the original song composed to that delightful old Irish tune "The Twisting of the Rope." (The story of its authorship says it was written by a Connaught harper, who, having once put up at the residence of a rich farmer, began to pay such attentions to the daughter of the house as greatly displeased her mother, who instantly bethought of a plan for the summary ejection of the minstrel. She provided some hay, and requested the harper to twist the rope which she set about making. As the work progressed and the rope lengthened, the harper, of course, retired backward until he went beyond the door of the dwelling, when the crafty matron suddenly shut the door in his face, and then threw his harp out of the window.) The song is here given as found in Hardiman's "Irish Minstrelsy," Vol. I. Another version, sung in the South of Ireland, has additional stanzas, which some of our Munster contributors may, perhaps, be able to furnish. The music of this fine old air is given in the IRISH-AMERICAN ALMANAC for 1882:—

Nac é an cat maib éar an na h-áiteir mé,
'S a lfac't caisín dear do fágarra mo d'iafá;
Tanc me rceac 'r ceac maib zrad' zeal mo éléib,
'S cúir an cailleac amac air éarad an t-rúzajh mé.

Wa b'ídean tu lom, b'íde lom do ló a'r d' oíde;
Wa b'ídean tu lom, b'íde lom ór comair an t-raozail;
Wa b'ídean tu lom, b'íde lom zac órdlac an do énoide;
'S é mo leun nac lom trác'hóha éú maí ihaoi!

Ar ífor a Slizeac cúir mé eolur air mo zrad,
Ar fuar a n-Sallab d' ól mé léi mo fáte:
Dair b'iaí mo bára muna léizfid damra maí a táim,
Deanfaid mé clat a bairhear tuíbal ar na mháib!

In Eng.

der are so allied that one betokens the other. Whatever is of the male sex is masculine in gender: whatever is

genders, preserving, it seems, in this singular feature, a trait of its early Keltic Parentage.

beairfaid me an r' cois d' abrian an éúcamaí eile, d'a d-tuz ó h-an-zadairn tui maíh faoi airh "Carad an t-Suzajh." Fuair m're é faoi airh an "Súirín Bán."

AN SÚJSJN BÀN.

Wa b'íonn tu lom b'í lom, a zrad' zeal mo énoide;
Wa b'íonn tu lom b'í lom, do ló zur d' oíde;
Wa b'íonn tu lom b'í lom, zac órlac an do énoide,
'S é mo leun a'r mo lom nac lom trác'hóha éú maí ihaoi.

An z-cluñ tu** mé, a zjolla, tá az íarfaid zrad,
Fill a-baile airf a'r fan bhadañ eile maí táim;
Táimz me arceac 'd-teac a maib zrad' zeal mo énoide,
Ar cúir an cailleac amac air éarad an t-rúzajh mé.

b' ar lom bean a d' fanfaid a bhadañ le n-a zrad;
D' ar lom bean a d' fanfaid bhadañ uile azur a lá;
Níor b' ar lom an bean beíthead leat-ra azur lomra airf an ball.
'S í mo zrad' an bean a d' fanfaid air an r'caid aihajh.

Ar cad é an cat maib do feól an r'han t'fui feól mé,
Ar a lfac't caisín dear d' fázbaid mé mo déiz?

Ní trumide m're r'ih, 'r n'f ualac't oim é,
Ar zur m'ihic do bair bean flac do buairthead í féin.

ferent thing from "the distinction of sex"—the latter regards things; the former, not things, but their names. For example, we say a man, as a livng

"Ír r'neazairéac dom an zjolla ro," do r'muajh hajar, "b'féioir zo m-buó

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Seánín's story and a sweet etc.
Ó'ídean maibí Jaxed

Nov. 12, 1892.
Love Songs of Connaught.

Súirín Bán
Zedaid tu óz beam dear a maí h'impizac'd - b' an clair, s na cailzeoig tu z-cluñ'e'n zsl.

naic é an car maib
b' fupur d'íre

substantiated. But the case of Miss Meikleham is a certainty. As soon as attention was directed to her case she was immediately reinstated by the Commissioner of Patents, who was ignorant of her relationship to the great Democrat.

The oleomargarine interest is considerably chop-fallen and angry, while the champions of dairymen are highly elated over the action of the President in signing the Oleomargarine Tax Bill. The President has managed to disarm criticism in a great measure by the straightforward and statesmanlike tone of his message to Congress on the subject. He is seen to have studied the matter carefully and dispassionately, and while his conclusions doubtless tally with the popular sentiment, the manner in which they are expressed forbids the suspicion that he has taken that side of the question for the sake of court-pandering popularity at the expense of consistency. The message is very favorably spoken of, and has raised its author still another notch in the estimation of the public.

the evil influence of Enigma and political demagoguery. The same can be said of the action of our element in Australia. It needs, now, only the patriotic adhesion of the Irish race in America to make of all the children of the Old Land a solid unit, whose demand for the emancipation of their Motherland no power can ignore. And it should be the glorious and crowning work of the coming Convention in Chicago,—if the delegates there assembled are faithful to their trust,—to make that grand union of all the elements of the old race an accomplished fact.

In accordance with a resolution which had been adopted by the House of Commons, just prior to the dissolution of Parliament, the Home Office has issued a return of the number of deaths in which coroners' juries returned verdicts of "Death from starvation" within the boundaries of London during the past six months. The report shows that in that period there were thirty-seven deaths in the metropolitan area from starvation or disease accelerated by want of food, a large proportion of which were in the most aristocratic sections, and almost under the shadows of the palatial mansions of the nobility.

Συμπληρωματικὸν ἠρωτικὸν ποίημα
 Τῆς ἀγαθῆς καὶ ἡρώδους ἡρώδους
 ἡρώδους καὶ ἡρώδους ἡρώδους
 ἡρώδους καὶ ἡρώδους ἡρώδους
 ἡρώδους καὶ ἡρώδους ἡρώδους

cracy of New York and Brooklyn should roll up a majority of at least eighty-five thousand; and they will not be doing their duty by their standard-bearers, or justifying their own old-time reputation as sterling Democrats if they fail to reach those figures. They can even better them if every individual voter determines to do his duty on election day, and to do it thoroughly and in earnest. The possession of the elective franchise involves the obligation of using it conscientiously; and every registered citizen should be at the ballot-box early and see that his vote is cast and recorded for the ticket he believes to be the best for the whole community. If that be done, the sun at its going down on November 8th will witness the greatest triumph the Democrats have ever achieved in this Republic; and the reign of reform and true Democracy will have been assured for another generation.

THE LATEST "TIN SOLDIER."

In its issue of November 3d, the New York Press says:—

through the State Department, and are officially recorded; so that they are not usually disposed of in the time required to send a telegraphic dispatch and receive a curt reply thereto. The administration of President Harrison has been nearly four years in office; and during that time they were repeatedly requested to intervene on behalf of the Irish-American prisoners in England, most of whom are believed to be innocent victims of the English "dynamite scare." To every appeal they turned a stone ear of denial, until now, when they think the matter may be used "for Campaign purposes." But the English authorities recognize their insincerity; and they accordingly reject the appeal. The Irish political prisoners suffer in order that a lot of New York "professional politicians" may masquerade as "patriots," and pocket, in official salaries, the wages paid them for their masquerading.

THE LAST McKINLEY "FAKE."

As these are the last ante-election days, the Republican advocates of the McKinley Treaty for Monopolists only are being driven

le faḡajl.

Ḃḡar rjn do ḡlacatar eljad mōr, 7 pōrad lājōir, 7 do ēuadar do'η ēuar jonar ēujrljḡ aḡ t-adac. Lḡeatar rjor ḡar ar o-tūr jḡran eljad le ḡ-a data trom, 7 aḡ uar do rājḡic jḡ joē-dar, ḡearc ré doḡur ḡoē a o'fōrcasl ré, 7 j 5 cḡeal reomra maḡḡdean ḡ5; rḡajḡac, ḡjor rḡajḡajḡe 'ḡā ar ḡearc ḡar arḡajḡ, 7 j b-fōzḡr oḡ aḡ t-adac aḡ oḡarḡeḡo fāoḡ maḡ ar aḡ

Ḃḡ aḡ ḡajḡdean ḡ5 doēc ceanḡajlce le cḡjḡeac. 7 ḡearc rḡ aḡ ḡar ḡo bḡōḡac ḡur ḡōēujḡeāo é le tḡuajḡ ar a rōn, 7 a oḡdarḡe,

"Jr éjḡḡ omḡ j fāoḡeāo ó ēujḡeāo aḡ tḡuajḡḡ oḡlc ro."

O'jomḡjō ré ḡo luac, 7 o'aoḡ ḡéjḡ o'a data rḡudalca, do léjḡ maḡd ar aḡ talam é. fā cēadōjḡ do ēujc ḡa cḡjḡeacā o'ḡ maḡḡdean, aḡer luāḡarḡeāo ḡar le ḡ-a rḡéjḡ.

O'ḡḡar rḡ o'ḡ ḡurab maḡḡdean ḡjōḡajḡ-ajl j, do ḡf ḡoḡeāo ó ḡ-a baḡle le jarla ḡeāḡḡac do rḡḡḡ bḡājḡ oḡ jḡ ran uajḡ ēarḡarḡeac ro fāoḡ cōjḡeāo aḡ adajc uḡḡe, ḡoē fāḡeujḡ 'r do pḡarḡjō ḡo ḡjōēḡoēarac j.

Uḡr ēlor ro o'ḡ, do ēujḡ ḡar ran 5-ējad j, 7 do ḡājḡ ar a cōmpāḡajd j ēarḡarḡe ruar. Ḃāḡḡc aḡ ējad aḡuar arḡ, acō ḡjor ēaob ḡar ḡḡa cōm-ēarḡoḡoḡarḡeḡ ḡo ḡ-jomlāḡ. "Ḃḡr, rḡuajḡ ré, "ḡadadar fallra cēanḡ. ḡaḡ ḡḡeāo doḡ ar ēuajḡeḡ aḡ adajc, 7 cḡa aḡḡḡjḡ ḡac b-fuḡl ḡjorḡḡ aḡ aḡarḡ acā."

Ḃḡar rjn do ēujḡ ré tḡrom-daca ḡḡ aḡ 5-ējad, 7 ba fōḡḡeāo é o'ḡ féjḡ ḡur rḡḡḡ é, oḡr ḡuajḡ ḡf aḡ ējad leac-ēaoḡ ruar lḡeatar rjor aḡ pōrac. 7 o'ā ḡbejḡeāo ḡar ḡa fḡjḡe aḡḡ o'ā rḡḡḡ, ḡr ḡeḡḡḡ ḡo rḡōjḡrḡe j ḡḡḡḡ é. ḡḡeāo ba o'āḡ bḡōḡac o'ḡ é do cēacō aḡac ar aḡ aḡ cōjḡḡḡ ḡo, 7 rḡuajḡeāo ré maḡ doḡ féjḡḡ lejḡ, ḡjor ēarḡbeāḡ ealoḡ o'ḡ.

"Jr oēacajḡ é," oḡdarḡe ré lejḡ féjḡ, "o' aḡḡḡ ḡur b'ējḡḡ omḡ fāḡacō aḡro le bejḡ ḡoḡeujḡe."

Uēc maḡ do fēacḡāḡ ré arḡeac 'r

aḡac, ēāḡḡc ré arḡ do fēomra jōḡa maḡ maḡḡdean ḡ5 'ḡa fḡjḡe, 7 ḡearc ré ar ḡeup aḡ adajc ḡajḡḡ fāḡḡe oḡḡeāo, rōjllḡeac. Ḃarḡarḡe ré aḡ fāḡḡe aḡac, 7 ēujḡ ré é ar a ḡeup féjḡ, 7 maḡ do ēar tḡḡeḡoll é, ḡo pḡar. ēujḡ ré fōērom 'ḡḡeāo oḡ a cēanḡ. O'fēuc ré ruar, 7 ḡearc ré rḡjorajḡo aḡ aḡḡ tḡarḡ, adōdarḡe o'ḡ ḡur buō é fōēarḡeujḡe o'ḡ, 7 o'jarḡ ar, cāo jao a ḡf a aḡḡeāḡa.

Ḃḡ ḡeapḡjḡe ḡar ar o-tūr, acō aḡ pāo ḡur maḡ lejḡ a bejḡ tarḡarḡeāo ar aḡ uajḡ ḡo. j ḡōḡḡo do ḡéjḡeāo é; o'ar lejḡ ḡur eḡḡl ré. uḡuajḡ pāḡḡc aḡ uacōar ḡf maḡ a cōmpāḡḡe le faḡajl, 7 ar cēacō o'ḡ do'ḡ rean ēar-leāḡ, do fuar ré folam é. Do ēuajḡ aḡac aḡ Carḡac-ḡudajḡ 7 aḡ Sḡoḡlce-oḡr-carḡe 7 rḡuadar aḡ ḡajḡdean rḡajḡac aḡac leo.

Do lāēarḡ ēar ḡar a fāḡḡe ar a ḡeup, ēarḡbeāḡ rḡjorajḡo aḡ aḡḡ o'ḡ, a o'ḡḡḡ o'ḡ ḡo maḡ a cā cōmpāḡac ar aḡ b-farḡe. Rḡḡ ḡar le luar ḡr rō rjor do'ḡ ḡrājḡ ḡa farḡe, 7 aḡuajḡ pāḡḡc ré do'ḡ ḡrājḡ, ḡearc ré bāo a ḡcḡar, jōḡa maḡ a cōmpāḡḡe fallra, a ḡf aḡ pāḡ aḡac cō luac ar doḡ féjḡ-ḡr leo. Uḡḡ a cūēac 7 ḡar rḡuajḡeāo, léjḡ ré 'ran uḡḡe, aḡ bḡeḡ fōr a dat-a tḡrom, acō do ēarḡarḡe rjor cōḡar a data é, 7 ḡf ar tḡ le bāēac ḡuajḡ do rḡuajḡ ré ar aḡ b-fāḡḡe. Do ēar tḡḡ-cḡoll arḡ é, 7 ēarḡbeāḡ rḡjorajḡo aḡ aḡḡ o'ḡ, a o'jomēar le luar ḡa tḡḡ-cḡḡe é do'ḡ ḡ-bāo. Léjḡ ré arḡeac 'ran ḡ-bāo 7 le o'ḡ ḡo tḡḡ ḡéḡḡḡ a data ēuḡ o'ḡḡ aḡ oḡar do ēujl rḡao, 7 do cēlḡ ran uḡḡe jao.

Raiḡ ré aḡac cō luac ar doḡ féjḡ-ḡr lejḡ lejḡ aḡ ḡarḡ-fāḡe rḡarḡḡḡḡe. o'ar fāḡajl ré fā o'ḡ, 7 ar cēacō do'ḡ ḡrājḡ o'ḡ rḡḡ o'ḡarḡe j fā cēuōjḡ o'ḡ a ḡ-ēarḡ 7 o'ḡ ḡāēarḡ, do ḡf lāḡ oē ā-ēar aḡ a faḡajl beo 7 rlanḡ

Do pōr ḡar aḡ ḡarḡ-fāḡe, 7 do ḡarḡ ré do rjor tar éjḡ rjn j rōḡar ḡr ḡō-

Cḡjōc.

Send a Dollar for the Gael

ՇԵԱՆՅԱ ԵՅՏԵՂԻՅԵ ՂԱ Կ-ԵՂՔԵԱՌՈՒ.

Լեյր աղ ղՅՏՁԱՐ ԾՈՂՂ.

“ Եր զՅՐ ԾՈՂ ԲԵՅՂ ՂՈ ԵՅՐ ԾՈ ՅՐՁՈՒՅՁՁ
 “ Օր զյՈՂ ՅՁ ԿԼԵ ԵՅՂԵ ԲՁՈՂ ՂԵՁՂ.”

Օ՛՛ ! ԲԵՁՁ ԱՐ ԲԵՁՂ-ԵՅՂՂՂՂ—ԲԱՐՁՈՐ ! ԵՁ ԲՅ ԵՐՁՂՁԵ,
 ՅՁՂ ՂԵՁՐԵ ՂՂ Ա ԼՁՂՁՅԾ, ՅՁՂ ԾՕՁԵՒՐ ' Ղ Ա ԵՐՈՅԵ.
 ՅՁՂ ԵԱՐՁ, ՅՁՂ ԱՐՂ, Օ Ղ-Ա ԵԵՁՐԵ ԵՁ ԲՅ ԲՁՂՁԵ—
 ԵՁ Ա ԵԼՁՂՐԵՁՁ ՅՈ ԵՁՈՂ ՂՂՐ ԱՂ Յ-ԵՐԵՁՐՕՅ ԱՅ ԼՂՂԵ.

ԵՁ Ա ԾՈՐԵՁՐԵՒՐ ԾՈՒԾ ' ՂՈՅՐ ' Ղ Ա ԲՐԵՅՐ Ա՛Ր ԵՁ Ա ԾՕԼՁՐ
 ԱՅ ԼՅՈՂՁՁ ՅՁՁ ԵՐՈՅԵ ԼԵ Կ-ԵՒԾՕՁԵՒՐ Ա՛Ր ԵՐՈՂ;
 ՈՅ՛Լ ԲՐԼՁՂԵ ԲՈԼՂՐ ԱՂՂ ' ՂՈՅՐ Ա ԵՅՁՁՐՁՁ ԾՅ ԲՕԼՁՐ,
 ԵՐ ԵՐՈՂՁՁ Ա՛Ր ԵՒՂՐԵՁՁ Ա ԲՁՁ-ԱԼԼՁՅՈՂ.

ԵՁ Ա ԵՐՂՂԵՁ Ա ՂԱՐՁ ԱՅ ՅԵՂՂՂՂՂՂՁՁ ՅՈ ԵՐՈՂՁՁ;
 ԵՁ Ա ՅՁՈՂԵ Ա ԵՐՂԼԵ ԱՅ ՕՐՂՁՂՂԵՁ Ա ԵՐՈՅ՛;
 ԵՁ Ա ԲՐԵՁՁՂՂ Ա ԲԼԵՅԾԵՁՁ ԱՅ ԾՐՁՂՂԵՒՅՁՁ ՅՈ ՅՐՁԱՂՁՁ;
 ԵՁ Ա ԵՐՈՅԵՒԵ Ա ԾՁՈՂՂԵՁՁ ԱՅ ԵՐՂՐԵՁՁ ԱՐԵՂՅ.

ԵՁ Ա ՂԵՒԵՁ Ա ՂԱՐ ԵՐՁԵ-ԵՐՈՂՂ ԱՅ ԲՈԼՂՂՁՁ Ա ԲՐԵՒՐԵՁՁ,
 ԾՈՒԾ, ՅՐՁՂՂ, ԱՅՒՐ ԵՅՂՅ ԱՐ ԱՂ Ծ-ԵԱԼՁՂ Ա ԼՂՂԵ,
 ԲՁՈՂ ԵՐՈՂ ՂՕՐ Ա՛Ր ԾՈՂՂԵՁՐ ԵՁ ' Ղ Ծ-ԵՅՐ ԵՅՂՐ, ԵՅՂԵ,
 ԱՅ ԲՅՈՐ-ՅՒԼ Ա ԵՅՂԵ ' Ր ԱՅ ԵՐՂՐԵՁՁ Ա ԵՐՈՅԵ.

ՈՅ՛Լ ԵԱՂԵ ՂՂ Ա ԵՒԼ ԱԵՒ ԵԱՂԵ ԵՁՂ Ա ԲՅՐՂՈՐԾՈՂՂՂՂ
 ՕՅՐ ԵՁՂԼ ԲՅ ԱՂ ՅՁԵԵՅՂՅ ՅՈ ԼԵՂՂԵՁՂՂՂ ԲՁՁ Օ ;
 ' Տ ՂՁԱՂՐ ԵԱՐՐՁՂՂ ԲՅ ԵՐՁԱՂՐ ԱՂՐ Ա ԲԵՁՂ-ԵՐՁԱՐԵՒՂՂՂՂ
 ԵՐ ՂԱՅՁՁ Ա ԵՒՂՂՂՂՂ ԲՂՁՁ ԲՅՂՅՂ ՅՁՂ ՅՕ.

ԱՂՁ ԵԱՐՐՁՂՂ ԵՒ ' Ղ Ե-ԱԵՒՁԱՐ—Ա ԾԵՂՂՂՂ. ' Ր ՂՅ՛Լ ԵՐԵՒՅ ԱՂՂ,
 ԱՂՁՐ ՅԵՁԼ ԱՐ ԱՂ ՂՅՂՂԵՁՐ Ա Ե-ԲՒԱՂՐ ԲՅ, ԱՂ Ե-ԱՂ
 ԵՅ ԵԱՂՐԵ Ա ԵՐՈԼԼՁՅ ՅՈ ՂԵՁՁՁ Ծ' Ա ԵՐԵՅՂԵՁ,
 ՈՒԱՂՐ ՂՁՁ ԲՂՂՂ ՅԵՁ-ԲՁՈՂՐԵ ԼԵ ԲՁՅՁՂԼ ԱՅ Ա ԾՐԵՁՂ.

ԾՈ ՂԱՐԼՂՂՅ ԲՂՁՁ Գ ՅՂՁ ՅՈ ԲՂՂՂ ԲՂՁՁ Ա ԵԱՂՐԵ —
 ' Տ ' ՂՈՅՐ ՂԱՐԼՂՂՂԵՁՂՂ Ա ՂՁՂՂՂՂԵ ՅՈ ԵԱՐԵՒՐՂԵՁՁ Գ !
 ԱՂ ՂՈՂՅՁՂՂՁՁ ԲՂՂ ?—ԵՁ ' Ղ ԼՁՂՂ ԼՂՂՂՐ Գ Ղ-ԱՂՐԵ,
 ԼՁՂՂ ԼՂՂՂՐ ԱՂ Ե ՏԱԵՐՁՂՂՂ, Ծ' ԱՐ Յ-ԵՒՐՁՁ Ա ԵՐՈՅ՛.

' Տ ԱՂՈՅՐ ԵՁ ԱՐ Ղ-ԾՁՈՂՂԵ ՅՁՂ ԱՂՂՂ Ա՛Ր ՂԵՂՐԵՁՁ,
 ՅԵՁ-ԵԵՁՂՅԱ ԱՐ Ղ-ԾՂՁԵՁՂՐ Ա ԲՁՁՁՂԼ Օ ' Ղ Ղ-ԵՁՐ ;
 ԱՐ Ծ-ԵԵՁՂՅԱ—ԱԵ՛ ! ԾՂՂՐՅՅԵ, ՂՁ ԵՅՅՂՂ ԵՐՂՂ ԼԵՂՂԵՁՁ,
 ԱՂՂԵՐՕՅՂՂՂ ԱՂ ԼՕՒՐՁՂՂ ' Ղ ԱՐ ՂԵՁՐՅ-ՂԵ ՅՁՂ ԲՐՁՐ.

ԱՂՂԵՐՕՒՂՂՂ ԱՂ ԼՕՒՐՁՂՂ Ա ԵՒՅ ԾՈ ԲԵՁՂ ԵՅՂՂՂՂ
 ԵԼՂ, ՕՂՕՂՐ Ա՛Ր ՂԵՁՐ ' ՂԵՁՐՅ ՂԱ Ղ-ԾՂՂՁԵՁՁ ԲՁՁ Օ,
 ԱՂ ԼՕՒՐՁՂՂ ՂՐ ԵՐՁՂՂՂՂ ԼԵ ՅՐԵՂՂ ՅՂԼ ՂԱ ԲՐԵՅՐԵ
 Ա ԲՅՁԱՐՐ Ա ՅԼՕՂՐ ԱՐ ՅՁՁ ԵՁՂՂ ԾՅ ՅՈ ԾԵՈ.

ՇԱ հ-ուայր մ-բեյծ ար Ծ ԵԱՆՅԱ յար էայէրեան դա շրէյրե
 ԱՅ ԲՅԱԲԱԾ Ը ԲՕԼԱՅՐ 'դ ար Ծ-ԵՄԵՅՈԼԼ ՅԱԸ ԼԱ,
 'Տ ար դ-ԾԱՅՈՒՅԵ Ծ'Ա ԼԱԾԱՅԻՄ, — ԵԱՅԻՄ ԴԱՕՈՒՂԵԱ ար դ-ԾԵ-ՊԵ,
 ԱՅ ԼՅՈՒԱԾ ԼԵ ԵՕԼ ԵՅՊԴ ար Յ-ԵՐՈՅԾԵԷ ՅՕ ԵՐԼԷ.

ՈՅ ՅՕ ԼԱԾԻԱՊԱՑՈՅ Դ իՅ ԴԵՅԾ յԵԱՐ ՕՐԻԱՅՊԴ ԵՅԾԵԷ [ԱՊՈՅՐ,
 'ՊԵԱՐՅ ԾԱՅՈՒՅԵԱԾ ԸՊ ԾՈՒՊԱՅՊ ԵԱ Ծ'ԱՐ յ-ԵՐԵԱԷՒՊՅԱԾ
 ԵԵՅԾ ար Ծ-ԵՄ ԾՅԼ, ԲԵԱՊ ԷՅՊԵ, յար "ԼԵԱՊԴԱՆ 'Ր ԸՊ ՕՅԾԵ
 "ԱՅ ՅՅԼ ար ԸՊ Ե-ԲՕԼԱՅՐ," ՊՕ յար "ԲԱՅՅ ԵԱ ՅԱՊ ԲՅՐ."

ՕՅՐ յԱՊԱ Ե-ԲՅՅԼ յԵԱՐ ՕՐԻԱՅՊԴ ԲԷՅՊ յՊՐ ԸՊ ԸՊ ԲԵՕ,
 ՈՅ ԴԵՅԾ յԵԱՐ ՕՐԻԱՅՊԴ ԲԷՅՊ յԵԱՐՅ ՊԱ ՊԱՐՅՅՈՒՅ ՅՕ ԾԵՕ,
 ՕՅՐ ԾԵՅՐԲԻՄ — իՐ ԾԱՅՈՒՅԵ յՄՅՕՐՈՒՂԵԱ ԸՊ ԾՐԵԱՊ ԲԵՕ
 ՈՅ ԲՅՅՈՒ ԵԱԾ 'դ Ը ՊԱՐՅՅՈՒՅ 'դ ար յԵԱՐՅ-ՊԵ ԵԵՅԾ ԵՕՕ.

ԵԱՅՐ ԵԼԱՅԾԵԷ Ը'Ր ԵՐԱՅԾԵԷ Ը'Ր ԵՐԱՅԾԵԷ ԲԵԱՊ ԷՅՊԵ
 ԲԱՅՈՅ ԵՕՐԱՅԾ ԾՕ ՊԱՊԱԾ, ԸՊ Ե-ՏԱԵՐԱՊԱՅՅ ԵԱՅՊ.
 ԱԷՄ, Ա! յԱ ղԱՅԾ 'ԼՈՊՊԱԾ ՕՐԵ ԼՕՐԱՊՊ ԾՕ ԲԲԷՅՐԵ —
 ԱՊ Ե-ԲԱՅՈՒՅԻՐԵ — ԵԵՅԾ ԾՕՇԱՐԱԸ, յԵՅՐԵԱՊԱՅԼ ԾՕ ԾՐԵԱՊ

ԱԷՄ ԲՅԱՅՐԲԵԱԾ-ԲԱ ՊՅՐ Ծ յՊՕ ԵԱՅՈՒՅԵԱԾ, իՅ'Լ ԲԷՅԾՊ ԸՊՊ,
 ՈՅ յԱՐԾ ԵՐԱ ԲՕՐ ՅՅԾ ՅՕ Ե-ԲՅՅԼԻՐ 'ԾՕ ԼԱՅԾԵ;
 ԷՅՐԵՕՇԱՅՐ ՅՕ ՅԼՐՈՒՊԱՐ Դ Յ-ԵՒԼԱՅԾ ՅԱՊ ԵԷՅՊ ԸՊՊ
 Ա'Ր ՅԵՍԾԱՅԾ ԵՒ ԵՒԱՅԾ ար ԾՕ ՊԱՊԱՅՐ ԼԵ Ծ' ԵՐԱՅ.

ԵԱՅՊ ԵՊՊԵ ՅՕ յ-ԵԵՅԾ ԵԱՊՅԱ ԷՅՐԵԱՊՊ Ծ'Ա ԼԱԾԱՅԻՄ ԼՊՊ,
 'Տ ՅՕ ղԱՅՅԲԵԱՐ ԸՊ ԵՒԵՐԼԱ ար ԷՅՐՊՊՊ ՅՕ ԾԵՕ,
 ՈՅ'Լ յԵԱԸ ԸՊՊ ԸՇՇ ԲՊՊ ԲԷՅՊ ար ԲԱՅՈՒՅԻՐԵ ԾՕ ԷԱԾԱՅԻՄ ԾՈՒՊՊ,
 'Տ իՐ ԵՕՅՐ ԼՊՊ ար դ-ԾՅԷՅՅՈԼԼ ԾՕ ԾԵՊԱԾ ՅԱՊ ՅՕ.

ԱՆ ԵԱՅԼԻՊ ԾԵԱՏ ԲՅՕՅԱՅՊԱՅԼ.

ԼԵ Ա. ԱՊԱԼԼԱ.

ԵԱ ԵԱՅԼԻՊ ԾԵԱՐ ղՅՕՅԱՊԱՅԼ ԼԵ ԲՕՐԱԾ Դ ՏԱՐԱՊԱՅՅ,
 'Տ ՅՕ ԵՊՊԵ ԵԵՅԾ ԼԷ ար ԸՊ յ-ԵՒԱԸԱՅԼԼ Ը ՅԵՕԲԲԱՐ Դ,
 ԵԵՅԾ ԲՅ ԵՊԵԱԼԵԱ, ԵԼԱՑՊԱՐ, ԵԵՅՅԲԵԱՐԱԸ, ԵՅՊՊՅԵԱԼԱԸ,
 'Տ ղԵՅԾԵՕՇԱՅԾ ԲՅ ԵՊԱԾ ԱՅԼԵ ԼԱ ԲԱՊ ԸՊ ԲՅԼԵԱՊՊԱԸ;
 ԵԱՊՊԵ յԱՅԷՐԵԱԸԱ ղՕՊԱՅՊՊՅ Ը ղԱԾ ԲՅՈՐ Ը յ-ՅՊՕՇ 'ԱԵՒ,
 ԵՅԾԵԱԾԱՐ ԵՅՅԾԱՐԱԸ, ԵՐՅՈՊՊԱ — ՅՕ ԾԵՅՊՊՊ ԵԱ 'ԾԱՅ ՕՐԵՒ,
 ԼԵ յ-Ա յ-ՊՊՅԵԱՊԱՅԾ ԾՅԱ ԵՅ ԲՅԱԾ ԱՐԾԱԼԱԸ, ԲԱԾ ԵԵԱՊԱԸ,
 ԱՅ ԾԵՊԱԾ ԾՕՅԾ ԵԼԱՊՊԱՅՐ ԼԵ յՊՊՅՊՅՅԾ ԵՐԾԱԼԱԸ.

ՏԵՊՊ — ԵԱ ԵԱՅԼԻՊ ԾԵԱՐ ղՅՕՅԱՊԱՅԼ ԼԵ ԲՕՐԱԾ Դ ՏԱՐԱՊԱՅՅ,
 'Տ ԵԵՅԾ ԲՅՅՈՐԵԱ ԾԵ 'դ ԼՕ ար ԸՊ ԲԵՕԸԱԸ Ը ՅԵՕԲԲԱՐ Դ,
 Ա Ծ-ԵԱՕԾ ԵՅՐՅԵ ար ԼՅՈՊԱԾ ԼԷՅՐ ԾՈՒՂԵԵԱՐ իՅ ԵԵՅՐՅՈՅ ԲՅ,
 ԱՐ իՅ ԴԵՅԾ ՅԱՊՊԵԱՊ ԵՅՐԵԱԾ Դ յ-ԱՑՊ ԸՊ Դ ՏԱՐԱՊԱՅՅ.

ՈՅ'Լ ԾԱԾԱ ԼԵ ղԱԾ ԼԵ ղՅՊՊՊ Ծ'Ա ԲԵԱՊ ԱՅԷՐԵԱԸԱՅԾ,
 ԱԷՄ ՅՕ յ-ԵՅՅՐ ԸՅ ԲՅՊՅՐԵԱ ար ԵՒԱՊԵԱՅՅ ՊԱ ԲԱՅՐԲԵ,
 'Տ ԸՅ ԸՇՇԱԾ ԾԼՅԵ ՅԵՐ ար ԲՅՅԾԵՅԾ ԵԱՅՐ ԱՊԱՐԵԱ,
 ԱՅ ԵՐԱՊՊՊԱՅԱԾ ԵՅՐ ար ԲՅՅԵՅԾ ԵՐԾԱԸԱ.

Ծօ ԲԱՅԻՅԻՐ ԵՂԱՅԻՆ ԱՊ Ե-ԱՊ ԴԵՅԵՐԵԱԾ ԱՊ ՅԱՐԾԱԿԱՊ,
 ԱՅ ԲԱՅԱԼ ԵԱԵՂԱ ԴԱՐՈՒ ՅԱՊ ԲԱՅԵՐԵԱԿԱՐ ՅԱՊ ԱՊՅԵԱԾ,
 ԱԵՆՈՒ ԵՒՅԻՐ ԵՆՈՒՅԻՆԵ ԱՐ ԵՊՊՊՊ ՊԱ ԼՈՒԿԱՊՊՊԵ,
 ՈՒՅ ԲԱԾ ՅՐԱԾ ԱԵՍ ԱՐ ՅԱՅՅԱԼ, ԱՐ ԵՂԱ ԵՆՅԵՐԵԱԾ Օ ՐԵՍ Ե՛.

ՏԵՊՊ, 7c.

ԵՂԱՊԵ ԱԵՂԱՊ Ի ԱԵՂԱՐ ԱՐ ԴԵՂԱԿԱ ԴԱՊ ՊՅԵԱՊՊԱՊ,
 ԱՐ ՊՅ ԲԱԾ ԼԵՅՐ ԵՆ ԻՅՈՒՊ ԱԵ ԱԵՂԱԵ ԵՅՈՒԼ ԱՐ ԱՐԱՅԱՊ,
 ԵՂԱՅՈՒ ԴԵ՛ ԵՅ-ԵԼԵԱՊՊԱՐ ԼԵ ԲԱՊԱԾ ԵՅ՛ ԼՈՒԿԱՊՊ, ԱՊՊՊԱՊԱՊԱՊ.
 ԱՐ ԲՈՐ ԴԵ՛ ԵԱՐ, ՕՅ Ա ԲԱՊԱՐ ԴՐՐԵ ԱՊԵՍՊՐԵԱՊՊԱՊ
 ՈՒՅ-ԲՐՈՊՊԱ ԵՂԱ ԴՊՊՐԱՐ Ա ԵՅՈՒ ԴԱՅՏՈՒՊՊՊՅԵ ԵՅ՛ ՏԱՐԱՊԱՅ,
 ԱՊԱՐ ԵՐԵՒԵԱՒ ԵՅՈՒ ԵՅՐԱԿ ԼԱ ԱՐԱՊՅ ԴՈՒ ՊԱՐԱՐԱՅ;
 ՊՈՅՐ ԱՊԱ ԱՐՈՒ ԵՂԱ ՈՒ՛ ԻՂԱՊԵ, ԴՅԱԵՒ, ՊՈՒ ԱՅԵՐԵԱԿԱՐ,
 ՕՊՐ ԴՊ Ե՛ Պ ԵՂԱՐ Ի՛ ԵՂԱՐԼԱ Պ ԵՂԱԾ Դ՛ ԱՊ ԵԱՐԱԾԱՐ.

ՏԵՊՊ, 7c.

ԱՊԱ ԱՊՐ ԱՅ ԱՊ Յ-ԵԼԵԱՊՊԱՐ, ԵՂԱ Պ ԲԵԱՐ Ա ՅԵՐԲԱՐ Ի ?
 ԵՂԱ ԵԱՊՊՊԱՊՐԵ ՊԱ Յ-ԵՂԱՊՊ, Ա ԵՅՐ ԴՂԱԾ, Ա ԵՐԱԵ ԱՊՐԵ,
 ԵՅՐԵՐԱՒ ԻՅՈՒ-ԱԾ ԵՂԱ Պ ԵՅՐՈՒՊ ՈՒ Ա ԵՐՈՒՐԱԾ Դ՛ ԵԱԵՐԱՊ,
 Պ ԴՊ Ե՛ Պ Ե-ԱԾ ԲԱՊ ԵՂԱ ԲԵՐՏ ԴԱՊ ՊՅԵԱՊՊԱՊ,
 ԱՊ ԼԱ ԲՈՐԲԱՐ ԱՊ ԼԱՊԱՊԱՊ ԵՐՏ ԼԱԵՅԱՐ ԴՐԱ ԵԱՅԵՐԵԱԿԱ,
 ԵՐՏ ԱՊ Ե-ԱՊՊ-ԵԱՐՅ Ա ԵՊՊԱԼ ԼԵ Ի-ԱՊԼԵ ՅԼԵՐ ՈՒՅ ԵՂԱ;
 ԵՐՏ ԲՐԱ ԴԵՅԵ ԵՅՈՒ ԱՊ ՈՒՅԵՅՈՒ Ա Պ-ԱՊՊԱՊԱ,
 Պ ԵՐՏ ԴԱՅԱՅԵ ԱՐ ՊԱ ԴՐԱՅՈՒՅ Ա ԵՅԵՅՅՐԱ ԴԱ ՅԼԱՊԱՐԱ.

ՏԵՊՊ, 7c.

ԵՂԱ ԱՊ ԼՈՊ ՈՒ Ա Պ-ԵՐՏՈՒՊ ԱՅ ԱՊ Պ-ԵԱՊՐԵՐ ԱՊ՛ ԵԼԱՊԱՐԱ,
 ԱՅ ԵՐԵԱԿ ԼԵ ՊՊԱՊ Ա ԵՂԱ ԴՅՐ ՈՒՅ Ա ՊԱՊԱՊԱՊԱ :
 ԵԱՐԵԱՅՈՒ ԵԱՊ ՊԱԾ, "ՊԱԵ ՊՅԲԵԱՐ ԱՊ Ե-ԱՊՊԱՐ Ի,
 ՈՒՅ ԲԱԿԱՅՈՒ ՊԵ՛ ՊԱՊ Ա ԵՅՐԵԱԿԱ ՅԵԱՐԵ ԱՊՐԵ ;"
 ԵԱՐԵԱՅՈՒ ԵԱՊ ԵՂԱ, "ՈՒ՛ Լ ԱՊԵՅ ԱԵ ԼԵՅՅԵ,
 Պ ԵՐՏ ԱՅԵՐԵԱԿ Ա ԲԱՅԵ ԱՐ ԱՊ Ե-ԲԵԱՐ ԱԵՂԱ ԵԱՊՊԱՐԵ."
 ԱԵՆ ԵԱՐԵԱՅՈՒ ԱՊ ԵԱՊ ՈՊՊ. "ԵՅՐԵԱՐ Ի ԱԵ ՅԵԱՐԵԱՅԼԵ,
 ԵՂԱ Ե-ԵՅ՛ Դ՛ ԱՊ ԱՐՈՒ ՊՐ ԱՐՅՈՒՊ Ա ԵՅՐԵԱԿԱ

ՏԵՊՊ, 7c.

ՅԱՊ ԱՊՊԱՐ ԵՂԱ ԵՂԱ ԻՂԱՅԵ ԱՅ ԵԱՊՊՊԱՐԵԱՅ ԵՅՐԵԱՊՊԱՅ.
 Պ ԻՅ ԵՐՏ ԴՂԱԾ ԱՅ ԵՂԱ ԲԱՐՈՒ ՊՅԵԱՊ ՊՅ՛ ՏԱՐԱՊԱՅ,
 ՕՊՐ ՊՐ ՈՒՅ՛ ԼՈՊ ՅԱՐ ԼԵՅՅՈՒ ԴՂԱԾ ԱՐ ԵՂԱՐԻՅ Դ՛ ՊՐՈՒՅՅ,
 ՊՐԱՊ ԵՂԱ Պ-ԲԱՅԱՊՅՐ ԵԼԵԱՊՊԱՐ ԴԱՊ ԱՊ ԱՐԱ Պ ԻՅՐՈՒՅ.
 ՊՈՅՐ ՊՅ ԲԱԾ ԵՂԱ ԱԵ ԲԱՊ ՈՒԼ ԵՂԱ ԴՂԱՐ ԴԱ Ե-ԲԵԱՊԵՐ,
 Պ ԵՂԱ ԲԵԱՐ ԱԵՂԱ ՅԵՐԲԱՐ ԵՅՐՊԱՊ Օ ԱՊ Ե-ՏԱՐԱՊԱԿ,
 ԱՊՐ Պ՛ ԼԵ ԱԵՂԱՊ ԵՂԱ ՅԱՅԼ ԲԱՅԱԼ ԴԱՅԵՒԵ ՅՈՒԵԱ ԵԱՊ,
 ՅԱՐ ԲԱՅԱՊ ԱՊ ԵԼԵԱՊՊԱՐ ԵՅՐԱ ԵՐՈՒԵԱՊ Դ՛ ԱԼԱԵԱՊ

ՏԵՊՊ—ԵՂԱ ԵԱՊՐ ԵԱՐ ՊՅՅԱՊՊԱՊ ԼԵ ԲՈՐԱԾ ԵՅ՛ ՏԱՐԱՊԱՅ.
 Պ ԵՐՏ ԴՅՐՈՒԵԱ ԵՂԱ ԱԵ ԱՐ ԱՊ ԴԵՂԱԿ Ա ՅԵՐԲԱՐ Ի
 Ա Ե-ԵՂԱ ԵՐՅԵ ԱՐ ԼՅՈՊԱԾ ԼԵՐ ՈՒՅԵԱՐ Պ՛ ԵՅՐՅՈՒ Դ՛.
 ԱՐ Պ՛ ԵՐՏ ՅԱՐՊԵԱՊ ԵՅՐԵԱԾ ԵՂԱ-ԱՐ ԱՊ ԵՅ՛ ՏԱՐԱՊԱՅ.

"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.

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Thirteenth Year of Publication.

VOL 10, No. 10. SEPT. 1894.

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.

We have good news from Ireland this time—Rev. Father O Growney is improving. Also, we have received No 6 of Vol. V. of the Gaelic Journal. It is full of interesting Gaelic matter.

Gaels, the Catholic clergy are Managers of three-fourths of the Irish National Schools, and they could have the National Language taught in all these, if they would. Make the Gaelic Journal a weekly that such patriotic priests as "Sacerdos" may have an opportunity to shame their brethren into a sense of National duty. We must have a National journal in Dublin if we mean business, and the Gael will, in its struggles, contribute \$5. a year towards its support if it be started. All that is necessary to be done

is is to turn the Gaelic Journal into a weekly. The West British press will do nothing; slavishness and flunkeyism have gnawed their way into the very marrow of the Irish people, with out exception.

This issue of the Gael is very interesting. The *Σαδαρ Οσηη* sings patriotism, Martin P. Ward, love; M. Ua C tells of *Υαρη ηδ Λασηη*, P. A. Dougher relates an interesting anecdote, and Captain Norris states facts which are incontrovertible, and from Ireland, A. J Doherty gives something of interest to students, and, of course, A. Lally.

Owing to the rush of contributors, O'Curry's Lectures are crushed out.

Friends, circulate the Gael that the thousands of the Irish youths who are now studying Irish may, by and by, be encouraged to start other Gaelic journals. Let every subscriber send us a new one; is that a hardship, and yet see what the result would be! All we want friends to have all our needs is a properly directed exertion,

Subscribers, for goodness sake dont be sending us empty letters to know "how you stand," but send a few dollars, and when acknowledging them the desired information will be cheerfully imparted to you. Answering empty letters is like forcing a cat into water.

Our neighbor, The Mac-Talla has a lot of interesting stories every week.

The Conn Catholic is an out and out Free Trader, yet it has compelled us to pay 2 cents a lb. for sugar, and 20 per cent. (in Smith & Pressingers) for pants more than we used to pay, and, the worst of it is, reduced our income, too Ah, friend Catholic,

Man's inhumanity to man makes countless thousands mourn!

There was great rejoicing in the manufacturing cities of England over the passage of the American Senate Tariff bill.—Cable. Yes, and a nice return ungrateful John Bull makes to the Irish who made that rejoicing possible, and at the cost of alienating the good will of their American neighbors, and of leaving themselves in idleness and want Truly, the Irish are a noble, self-sacrificing race.

ber, twenty millions, at least, ought to be Catholics, making more than a fair allowance for Orange and Protestant immigration and descent. Now, we are told that the whole Catholic population, French, German, Italian, Spanish, Portuguese, Irish and all, in these United States, does not amount to twelve millions. What is the cause? Why, a small, crazy and unnatural motive. The people of Ireland, generally speaking, are imbued with a slavish feeling and imagine that they are made to pay homage to every other people, and, consequently, they try to imitate them, that they themselves may lose their identity and be counted in with a people who are far inferior in race and pedigree. So, first, off goes the language, next, the religion and, last, not knowing nor caring to know what they are or what they came from, they boast of being infidels and atheists, and persecute those who practice it. Then, it is plainly seen that the priests and people of Ireland are causing the loss of more souls to God, by neglecting the study of the Irish language, than all the missionaries in the world are converting. If all the Irish people who come to this country and their descendants would speak the language of their fathers, this country would be overwhelmingly Catholic. Then, consider what an influence it would have over the other countries of the world, for the salvation of souls.

I have said a lot on this subject. Would to Heaven that all our people were of my opinion. Do all you can for the cause. It will comfort you on your death bed to know that you have done your duty as a good and faithful servant. I left Killarney in May 1851, over forty-three years ago and I love poor Ireland and her language better every day. The battles of life in this country are not easy, but Ireland and her dear old "best and most correct dialect of the Keltic of old *Scythia*." have every minute of time that I can spare. I hope that you will give public expression to these sentiments, if they can have any influence on our dear people at home. I wish I had time to write you more.

Yours truly, —Thomas D. Norris.
Residence, 152 East 123rd St, N Y City.

[We take a decided exception to Capt. Norris's characterization of Mr. Gladstone. On the floor of the House of Representatives Bourk Cochran represented that tariff reduction would benefit this country. On the floor of the same House, when the Senate Bill came up for consideration, he vehemently declared that the Prosperity of the Protected industries would cause a jealousy in the unProtected industries! Which did he believe? If the latter, when 75 per cent. of the operatives are his own countrymen and women, why did he advocate the former? Which, then, is he or Mr. Gladstone the greater "scoundrel?" Was

he, like the Sugar Senators, seen by the British Minister, and tarred with the Free Trade Trust's tar-brush? Apart from the above, the Captain's position is unassailable.]

The following letter was not sent for publication, but it is so interesting that we publish it.

Greenfield, N Y, Sept. 4. '94.

Mr. M. J. Logan,—Please find enclosed \$2.—one for my subscription, and one for extra copies sent

I have not much to say in this letter except an incidental chat in which I happened to take part a few days ago, the result of which I shall briefly state,—

I happened to be in a country post office where several N York and Brooklyn people (who came to spend a few weeks of the Summer at the country resorts) were waiting for the mail which came slowly by stage over the rough roads. Amongst them were people of different nationalities—Irish Scotch, German, and French, and were in clumps talking away in different languages. Two young ladies, I noticed in particular, made themselves more conspicuous than the rest chatting with some young men and an aged gentleman, evidently their father. They talked about their schooling, the different languages they were studying—Greek, French, German, etc., attracting the attention of the by-standers with occasional hint to relative wealth. I took all in but did not swallow. I was quite amused and smiled occasionally; and being arrayed in country garb, one of the young lady students asked me some questions relating to country affairs, which I answered to her entire satisfaction. Then feeling that it was my question next, I suavely asked the most talkative of the young ladies to what nation of people they belonged. "Why, like yourself," said she, "we are Irish, and this is my father standing by, as good an Irishman as lives in N York City, and we are proud of our race." "That is good, said I, as far as it goes, if you don't abuse that pride." "Why do you ask that question?" said she. "Simply," said I, that we might enter into conversation in our mother tongue as your neighbors are talking in theirs." "What language is that?" "The Celtic language, said I, and hearing your remarks a few minutes ago about the different languages you had learned, I thought a lady of such accomplishments and good taste would be sure to learn her parents' tongue first." "That's right," said a German standing by. "But, said she, that is no language." "I beg your pardon, Madam, said I, it is one of the oldest and purest of languages." "But, said she, it is not a written language." I beg leave to refute that assertion also, said I, and I can prove it here on the spot." "I'd like to see it," she said. "Very well, said I, you can have that pleasure immediately." And so, as luck

would have it, I had THE GAEL in my pocket, along with some Irish-written letters which I had received from Gaelic students. "Here now, said I, is the Celtic in print in this Irish paper, published close by your home for many years, and by which you can learn the language; also, you can get free instruction at the Philo-Celtic School in your own city of N York. And taking the letters, "here said I, is your father and mother's language in handwriting—reading a passage in both. "Now, said I, does not this look as graceful and sound just as sweet as any of the other languages you are boasting about?" There was a great silence, and all were interested and attentive. "I shall ask a few public questions now, said I, and then I will go home. To the ladies I said; Suppose your fathers' and mothers' brothers and sisters were to come from Ireland on a visit to you in New York and you were to meet them at the landing, in what language should you appropriately salute them?" "In the American language," said the talkative one. "That you could not do said I, as the Americans have no language of their own; only a borrowed language from England, or, rather an adopted one." A back-woodsman stared, and a Frenchman began to laugh. Then I asked a young German lady in what language would she salute her cousins. "In German," she promptly replied. I also asked a French lady and she replied, "In French."

"Now, said I, where does your Irish pride come in?" Then the mail stage drove up to the door and as I stepped out to send a message with the driver, I could hear a Frenchman say, "That man has been talking sense," and said he, until the Irish people make more use of their native language they will never accomplish anything in greatness." What further remarks were made I did not hear.—Until I met my Irish friends on the street the next day when they shook my hand very affectionately, and wished I would excuse them for their ignorance, saying when they came to think the matter over my remarks were more instructive to them than all they had ever heard and read about Ireland. And that next week when they went home they would subscribe for the Gael, and go to the Irish School for instructions; and have the old people repeat to them, and that they would never again be without a knowledge of their mother tongue. So now, Mr Logan, if you see two or three new subscribers coming in for the paper next week, you will know how it happened.

Yours truly,

P. A. Dougher.

Since the passage of the Senate Tariff bill exports to the United States from Germany have increased 100 per cent.—Cable. Yes, and leave the same ratio of American operatives idle.

We shall watch with interest to see how many of our West-British journals will copy Captain Norris's article in this issue of the Gael pointing out the lamentable result of the neglect to keep the language and literature of Ireland intact, and we challenge an exception to what he asserts in that regard.

ΤΕΛΙCΤ ΔΗ "HAPPY."

Got from John J. O'Donnell, Ranafast, by
Anthony J. Doherty,
Cruit Island National School, Co. Donegal.

Editor Gael:—

I send you still another of the Irish Songs composed by Peter O'Donnell of Ranafast. Towards the end of his life he went to live on Arranmore Island, and it was while residing there that he composed the following verses. At that time, a great trade used to be carried on between the Rosses and the sea board counties of Sligo and Mayo in potatoes and oat-meal. The produce of the barren soil of the Rosses, never sufficient to support the inhabitants, had then, as now, to be supplemented by the importation of food-stuffs from more fruitful shores; and it was to supply this deficiency in the local stores that the trade which then existed between the Rosses and Connaught was maintained. Smacks and small coasting craft, owned principally by Arranmore and Rutland Islanders, were regularly engaged in this business during the Summer months. On the occasion to which the song refers, two brothers, Arran-men, had gone for provisions to Sligo in a small smack of theirs named "The Happy"; and, having been long detained in Sligo Harbour by adverse winds, there was great distress in Arran, awaiting their arrival home. When seen returning at last, all the islanders able to go crowded to the shore to welcome them back, as well as to replenish their meal-bags. Peter O'Donnell, however, was obliged to remain at home with a sick child of his, but sent an apology for his absence, and an assurance of his good-will, in the words of following song, which might not inaptly be called O'Donnell's version of "Oh, Blame not the Bard."

After the famine times, the fertile fields of Connaught, from whose abundance the deficiency of the Rosses soil used to be supplied, became tenantless, and were converted into grazing-farms and sheep-runs; Indian meal, then first introduced into this part of Ireland, entirely suppressed the use of the Connaught potatoes and oat-meal; and the trade between the Rosses and Connaught ceased, and was numbered with the things of the past; but it is still vividly remembered and often spoken of by old Rossonians.*

vered a part of the earth, Paris and Ino who took from Greece a prize which was large, Queen Helen bright keen-eyed with (through) whom Troy was ruined.

Since gone is "The speckled Wave-Rider" white-prowed, which was in the time of the Fenians, He equal of a boat on salt-water has voyaged never. The sea was being heaved and raised like hills through moorland, But it was easy for her to do it conveniences were on her (she was fitted out) accordingly.

NOTES.

* In a local song, 'Cúl Dub Uirze,' published in No. 50 of the Gaelic Journal, this trade between the Rosses and Connaught is thus alluded to—

Ἰρ ἰομῶα λαῖτα πρᾶταῖδε εὐζ ἡῖρε ἴ
 ἡο ἑαρηραῖαι.
 Ὁ Ὄρηαῖα ἴ ὁ εὐῖαλαῖηη ἀρ ἀη ἑῖαι-
 ηζε δῖ οἶαη.

"Many a cargo of potatoes I and my brother brought,
 From Connaught and from Malin on the stormy sea."

[1] ταῖραη equal μαῖραῖ. The former is always used here; the latter is never heard.

[2] Coast dwellers give the name ῥτακαῖτε, stakes, to sharp-pointed, spire-like rocks rising out of the sea, and a τῶρ, tower, is a larger, flat topped rock. Στακαῖτε Ρόῖρε Εῖηη, "The Stakes of John's Rôse."

[3] Σεῖρε, English, sharkes; βροῖ-ἀη, equal Scotch, brochan, porridge; ῥπόρε, βανῶ, ῖεορε, Gaelicised forms of the English words, sport, band, sort

[4] ἡηα ὀεοῖς, a poetical form of ἡηα οἶαῖς.

[5] The names in these two lines seem to have been introduced simply to display the author's knowledge.

[6] ῥᾶῖταῖ I have taken to mean conveniences, from the adjective ῥᾶ-τα, convenient, handy. But it may perhaps be the plural of ῥᾶῖ, an engine of any sort (See Dr. Joyce's "Irish Names of places," Vol. II., pp. 209-10). In this sense O'Donnell would have meant by it the tackle and rigging of the vessel.

[NOTE—Mr. Doherty has, in several instances throughout his NOTES, properly italicised certain peculiar words, but we have no pica italics and, therefore, could not follow copy. In fact, in Irish and English, our stock of printing type is very limited; and having no use for type beyond the purposes of ΣΙΝ ΣΑΟΘΙΛ, under present circumstances, and the general surroundings, we are very proud of our supply as it is, as it will insure the stability of the paper in its present form, at least, until better times.

Because of the same condition, we cannot follow those who accent either of the vowels of the long diphthongs, first, because we have not the necessary supply of the accented letters; second, because the accent cannot lengthen the sound of a long diphthong or change it in any form. No accenting can change the sounds of αε, αο, εο*, eu, ια, υα. Why, then, accent them? Only in poetry should such transgression of the rule implied in the term "long diphthongs," be permitted: in fact we stultify ourselves by using them at all, and, more, reflect on the cogency of Irish grammatical construction. Any Irish scholar who thinks seriously of the anomaly of trying to add to a sound which bears no extension, will not practise it.

* eo has a short sound in the words ῖεο, ὀεοῖ, εοῖαῖ, ῖεοῖ, and a few proper names only.—Ed.]

Is Japan about to become the mistress of India?

The Sugar Trust proceedings ought to be an education to Americans. When "Honorable" members of the Senate are corrupted by a local combination of this kind, What must the measure of the corruption be by which foreign Trusts acquire more valuable privileges?

Those wanting sample copies of the Gael will please send ten cents.

The Irishmen of New York and vicinity can obtain gratuitous instruction in the language of Ireland by calling at the rooms of the P. C. Society, 263 Bowery, on Thursday evenings from 8 to 10, and on Sunday afternoons from 3 to 6, o'clock.

Something for Father Carroll to answer.

Editor of the Gael.

Dear Sir: In your last number of July, 1894, I see a communication from Rev John J. Carroll, showing the antiquity of the ancient language of the Gaelic or Celtic race, from words derived from that language, many of which he cites.

He numbers among the descendants of Japhet from whom the Gaelic race is supposed to have sprung, the Phenicians and Carthaginians. Here a difficulty occurs to me which needs elucidation. I am at a loss to know how these two peoples can be of the Japhetan race. The oldest and most authentic history known to me is the Book of Genesis. In the 10th chapter of that book we read of Chanaan one of the sons of Cham or Ham, and that the limits of his posterity extended from Sidon to Gaza (on the Mediterranean Sea) and around to the Dead Sea where Sodom and Gomorrah stood, and in fact through all that country now known as the Holy Land, which was afterwards possessed by the Jews or Hebrews, descended from Heber, a son of Shem. Some of these Chanaanites could not, or were not, dispossessed by the Israelites, and amongst them were those that dwelt along the sea shore in the country known as Phenicia.

The Chananean woman from whose daughter our Saviour expelled the evil spirit lived at the city of Tyre. St. Matthew who wrote his Gospel about six years after Our Lord's Ascension, mentions this fact, which shows that these people were known by the name of Chanaanites at that time, about A. D. 39. Sidon was named from the eldest son of Chanaan. Tyre, about twenty miles south, was founded by a colony from Sidon, and Carthage, in Africa, was a colony from Tyre. How, then, can these people be classed among the Caucasian or Japhetan family. When did the Japhetans come there? What history relates it? —A Subscriber of the Gael.

THE SENTIMENTS OF OUR SUBSCRIBERS.

Ill—Apple River, Rev. J S Gallagher, Edward Sweeney, per Mr Sweenes.

Mass—Holyoke, J Phillips, M Corduff, P McGarry, per Mr Phillips; P Brennan—Lawrence, T Griffin, T Mann, P Foley, per Mr Griffin—Springfield, T T Manning—Worcester, J Hearn, one of the old guard,

Minn—Rosemount, M Johnston, per M A Conroy, St. Paul.

N Y—City, P Reilly, per Mr T Erley, Brooklyn—Brooklyn, T Bennett, per Mr Erley (omitted in last Gael—Greenfield, P A Dougher—Herkimer, T Cox.

O—Martins Ferry, M Padden, H O L Boles, M Kerns, per Dillon J McCormick, Wheeling, W Va

Pa—Phila., T McEniry, Misses E O'Connor, E O'Leary, B Lynch; M J Welsh, J P Hunt, per Mr McEniry—Pittsburgh, Holy Ghost College,

Revs. P A McDermott, and M Hehir, per P J Gilligan, Wheeling W Va.

R I—Providence, The Gaelic Society, Counselor J McGuire, per Martin J Henehan.

W Va—Wheeling, A Lally, N Meade, P J Gilligan, per A Lally. (Gael, we are not given to circumlocution, hence we say that if you were one-half as patriotic as your Wheeling brethren the Gael would be a weekly journal to-day, to be handed down to those who come after us.

Canada—Cornwall, Rev Doctor Neil MacNish, a proud Scot who looks with contempt on the Anglo-Saxon fossil.

Ireland.—

Cork—Coolmountain N S. D O'Leary, per Rev. E D Cleaver, Dolgelly North Wales (omitted from last Gael).

Donegal—Mullaghduff N S, D I Gallagher, per our Irish publisher, P O'Brien, Dublin (omitted in the March Gael).

Limerick—Ballinamona, M Gleeson, per T McEniry, Phila. Pa.

In the coming elections West Britons will be soliciting our votes as Irishmen. The only claim they have on us is, that they are Catholics; but the Italian and the German Catholics have more claim on us for they advocate the preservation of the language; the West Britons sneer at it.

The Providence Gaelic Society, on Sept, 30, gives a grand concert and reading in Infantry Hall. The Lecture will be by President E. Benjamin Andrews, of Brown University.

The Philadelphia Philo-Celtic Society meets at Philopatrian Hall, 211 S. 12th St., every Sunday evening, where it imparts free instruction to all who desire to cultivate a knowledge of the Celtic tongue.

OBITUARY.

Michael J. Fleming died Oct. 20th, 1893. He was a native of Killarney, Co. Kerry, Ireland. He came to America, landing at Boston, about forty years ago. He was one of the first settlers of Bement, Ill., (where he died). Mr. Fleming was in the mercantile business in Dublin before he came to America. He was a thorough Irishman, and of excellent education, and a consistent Catholic. He died at the age of sixty-three fortified by the rites of the Church. He leaves a wife and nine children to mourn his loss.

Also, the genial, patriotic Henry Durnin of Tin-gapahoa, La (late of Mayer), one of the first subscribers to the Gael May their souls rest in peace.

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The Smile.



"Full well they laugh'd with counterfeited glee
At all his jokes, for many a joke had he."

engravings can't be bought in any art store for less than \$1.50 each; but having contracted for a large quantity in the interest of the Gaelic movement, we will send the Gael for a year and one of the engravings upon the receipt of \$1.40, or the two engravings, and the Gael for two years for \$2.60. We will send both engravings free to all subscribers three or more years in arrears who send us \$3 00. To regularly paying subscribers we send both for \$1.20; to the public, \$3 00. To any one who sends us 4 new subscribers we send him 1 engraving free, and the two to any one who sends us 7.

The reader will form an idea of the size of the engraving when the postage on one, at even 2nd class rate, is 6 cents.

We hope the friends of the Gaelic movement will take advantage of the above propositions to circulate the Gael among their neighbors.

With a view of circulating THE GAEL and of promoting the object which gave it birth, we offer two elegantly executed Engravings after the world-famed painter, T. Webster, R. A., entitled, respectively,

"The Smile" and "The Frown,"

a scene, its location, and occasion, which recalls to every Irishman fond and loved memories, aye, to such a degree that we are certain that every Irishman who sees our proposition will avail himself of it so as to become possessed of a picture of the scenes with which in youth he was so familiar.

The size of the engraved surface is 10x19 three-fourth inches and, on the finest quality of slate paper, size 20x32 inches. These



"Full well the busy whisper, circling round,
Convey'd the dismal tidings when he frown'd."

We would recommend all those desirous of possessing a solid interesting Gaelic reading matter to write to Mr. Patrick O'Brien, the Gaelic publisher, 46 Cuffe st. Dublin, for his very interesting book, *bláistfealaras de zihl-reáinnib na Zaeoáilze*. Price, in cloth, 3s.

For the *Gaelic Journal* send 6s to the Rev Eugene O'Growney, Maynooth co. Kildare, Ireland

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