

Gael

Leaban-aiéir mioranál,
tabanta cum an
TEANGA GAEILGE
a coinníod ^{asur} a faoiníod
^{asur} cum
Féin-maíla Cinní na h-Éireann.


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The  Gael.

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

Terms of Subscription — Sixty Cents a year, in advance ; Five Cents a single copy.

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 The GAEL penetrates all sections of the country, its value as an advertising medium is therefore apparent,

Entered at the Brooklyn P. O. as second-class mail matter.

Published at 814 Pacific st., Brooklyn, N. Y., by M. J. LOGAN, Editor and proprietor.

Fifth Year of Publication.

Philo-Celts.

Koolajc fúžac
 Ir bhlaðach Nuað feuníhar
 Do žac aon
 De clann na n-ġaodál;
 Sláinte fada
 A' r raoirre a o-ťne,
 A' r earbuid b'áide
 Le raožal na raožal!

O buio Šarajujš
 Nj' l ac an beaž
 Žo m-béjō rjad raor
 Žo deō jr čojčē;
 Muna b-fujš Parnell ē
 Le cāht jr čóhjáō
 Žeabrujš čiojčē čróā ē,
 Nár člj arjañ.

Seo ár nġuioe
 Žac lá jr o' oťčē,
 'S fuažrujšeañ žo mġhc ē
 Le žuť jr peañ',
 Nác m-béjō ējreahajš fearōa
 'Na ž-ceolāñ řuapac,
 Žah řjr žah teahžā
 A' ž-clann'.

b'ťeab b'iojō ġōr oirajb,
 A' řřlō-Celtujšjō,
 Do čonžbujš ah řřioiajō
 beō žo beacť,
 Tā 'hojr ġh ājioe,
 'S nác ġ-řřleōčājš čojčē
 Žo m-béjō 'ġ ġāñujō řuajšče
 A' ar mearž!

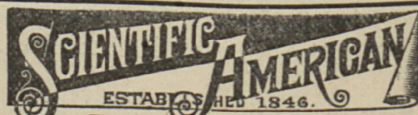
We hope the supporters of the Gael and the Irish Language Movement will redouble their energies until Irish autonomy is a fixed fact. Twelve years ago, when the agitation for the preservation of the Language assumed a tangible form, the prospect of Irish autonomy seemed very blue indeed. But the cry of "Land and Language" which issued from its ranks have revolutionized the "Great British Empire" and brought Irish Freedom to be an accomplished fact.

Owing to the obligations contracted by the Society in connection with the purchase of their piano, they have decided on having a little Fair to raise funds to meet said obligations, and have offered the following

LIST of PRIZES.

No.	Value.
1 A new Singer Sewing Machine.....	\$45.00.
25 cents a chance.	
2 O'Reilly's Irish Dictionary ...	6.50.
3 History of Ireland	6.00.
4 Illustrated Standard Authors, including Griffin, Banim, Swift, Lover and Goldsmith, in One Volume 11 and a half by 9, and 2 and a half inches in thickness. gilt ...	6.00.
5 Gallagher's Irish Sermons, ...	2.50.
10 cents a chance.	
6 Songs For Freedom, (McHale) ...	1.50.
7 Keating's Ireland (Irish)	1.50.
8 Pursuit of Dermot etc. ...	1.20.
9 Bourke's Easy Lessons ...	125,
10 The Bull Ineffabilis in four languages, Latin, Irish, French and English, ...	1.00.
11 Bourke's Irish Grammar ...	1.00.
12 Moore's Irish Melodies, ...	50.
13 McHale's Irish Catechism ...	50.
14 1st 2nd and 3rd Irish Books ...	55,
15 The Gael for a year, and many other prizes donated by the members.	

We hope the members and lovers of the Gaelic cause will combine to make it a success. Hon. Members and regular members who do not pay their dues will be dropt from the roll. Without a bit of shame these will sometimes ask "How is the Society getting along" If all these paid what they owe to the Society it would be well enough.



The most popular Weekly newspaper devoted to science, mechanics, engineering, discoveries, inventions and patents ever published. Every number illustrated with splendid engravings. This publication, furnishes a most valuable encyclopedia of information which no person should be without. The popularity of the SCIENTIFIC AMERICAN is such that its circulation nearly equals that of all other papers of its class combined. Price, \$3.20 a year. Discount to Clubs. Sold by all newsdealers. MUNN & CO., Publishers, No. 361 Broadway, N. Y.

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The following instructions for reading the Irish language have been sent to us by Mr J. J. Lyons of Phila Pa. and any Irish-speaking person paying attention to them will have no difficulty in reading Irish. It is not too much to expect to learn these instructions by heart—it can be done in less than two weeks—and we pledge ourselves to him who does that he will be able to read Irish well in three months.

The enemies of Ireland delight in using the epithet "Ignorant" to the Irish people, and though it is cruel of them to do so because they are the primary cause of that ignorance, we cannot say that they lie, for he who has no knowledge of his native language is, indeed, the essence of ignorance. This we assert without the slightest qualification, even though priests, doctors and lawyers be included in the category. And, we go a little further—we very much doubt their patriotism for, we cannot love the child and at the same time hate the mother who gave it birth; and this is the very position of our blatant politico-patriots.

THE GAELIC ALPHABET.

Irish.	Roman.	Sound	Irish.	Roman.	Sound.
Δ	a	aw	ᵐ	m	emm
b	b	bay	ᵐ	n	enn
c	c	kay	o	o	oh
ᵔ	d	dhay	p	p	pay
e	e	ay	r	r	arr
f	f	eff	s	s	ess
ḡ	g	gay	t	t	thay
i	i	ee	u	u	oo
l	l	ell			

The vowels are, Δ e j o u, and the rest are consonants. Δ o u are called BROAD, and e j, SLENDER VOWELS: A consonant sounded, in the same syllable, with a broad vowel has a broad sound, a consonant sounded in the same syllable with a slender vowel has a slender sound.

Sound of the Vowels—long.--

ā	sounds like a in war, as	bārr, top.
ē	" " e " ere,	cérr, wax.
ī	" " ee " eel,	mīrr, fine.
ō	" " o " old,	ōrr, gold.
ū	" " u " rule,	ūr, fresh.

Short----

Δ	" " a in what, as,	ḡarr, near.
e	" " e " bet,	béd, died.
i	" " i " ill,	mīrr, honey.
o	" " o " got,	lōrr, wound.
u	" " u " put,	pūrr, thing.

The following consonants may be aspirated by having a dot placed over them, or an h placed after them, which changes the sound of the letter.—

ᵔ sounds as v when joined to a slender vowel, as; mo bearr, my wife--- pronounced, mo van; and sounds as w when joined to a broad vowel, as; mo bó, my cow, pronounced, mo wo.

Ċ broad sounds like ch, as; mo ċor, my foot, pronounced, mo chos; slender it sounds like k in kit.

Ō when it is the first letter of a word sounds like y, as; Ōja, God: mo Ōja, my God, pronounced mo yee-a.

ř is uot sounded, as; řada, long; řájo řada, a long street, pronounced, shrawidh adhah.

ž sounds like y when it is the first letter of a word, as; žrāč, love; mo žrāč, my love, pronounced, mo yraw

ž has the sound of w when joining a a broad vowel, as; mac, a son; Δ ĩmac, his son, pronounced, wack; when joined to a slender vowel it has the sound of v, as; mearr, respect, ᵔroč-mearr, disrespect, pronounced, dhrough-vass.

p sounds as f, as; pūrr, pound: mo pūrr, mo pound, pronounced, funth.

š sounds like h, as; řál, heel, mo řál, my heel, pronounced, hall.

č sounds as h, as; tobarr, a well; mo čobarr, my well, pronounced, hobar.

Some consonants in the beginning of words are eclipsed by other consonants; the first letter is then silent and the prefixed letter sounded, as; ceac, a house; Δrr ᵔ-ceac, our house, pronounced, daugh.

A few of our subscribers find fault with us for devoting so much space to instruction; but those apparently forget that the giving of instruction is the mission of The Gael. It is rather selfish of those people; because they are able to read Irish themselves, they don't care for the hundreds who get the Gael, and who are trying to learn the language through its means.

O'DONOVAN ROSSA

We cheerfully insert the following poem complimentary to O'Donovan Rossa. If the English ignore the will of the Irish people as now expressed at the ballot box (as they threaten to do), instead of being characterized a foolish enthusiast, O'Donovan Rossa will prove himself the most sagacious and trustworthy of Irish leaders. And there is no doubt but his following will increase accordingly.

1

Ó Dáirínní! Seo cúigat do flánte!
Fao ríochtí túit 'sur ríocht, ó Luain,
Náir áirínní 'máin rochtar no táinte
Alé ríochtíre do éire go buan.
Seo buaib do túit áirínní do éire,
Ó! fíor-éire do uar-éire na Róir!
So 'h t-úaire go h-uairíre áirínní
'San ríocht-bíat go h-íorail faoi éir.

2

'Mearg áirínní h-uairíre áirínní
Na h-áirínní a d' oirínní do éire,
A h-óirínní do éire a d' oirínní
Í éirínní áirínní áirínní
Béir do áirínní, Ó Dáirínní, 'ran áirínní,
Áirínní oirínní 'ranínní áirínní
Béir áirínní 'sur mólta í ríochtínní,
'Sur ríochtínní le ríochtínní 'sur bíat.

3

Ó áirínní! áirínní d' oirínní do éire
Go ríochtínní áirínní do éire,
'Sur d-éire áirínní do éire, 'sur áirínní,
'Sur éire áirínní do éire, 'sur áirínní,
'S éire áirínní do éire, 'sur áirínní

Do éire áirínní do éire, 'sur áirínní
Teirínní áirínní do éire, 'sur áirínní,
'Sur éire áirínní do éire, 'sur áirínní

4

San éire áirínní í éire áirínní
A éire áirínní do éire, 'sur áirínní,
A éire áirínní do éire, 'sur áirínní,
No 's éire áirínní do éire, 'sur áirínní,
Séir áirínní do éire, 'sur áirínní,
Do éire áirínní do éire, 'sur áirínní,
Óirínní áirínní do éire, 'sur áirínní,
A éire áirínní do éire, 'sur áirínní

5

'S, Ó Dáirínní! náir éirínní do éire
Náir éirínní do éire, 'sur áirínní,
Go éire áirínní do éire, 'sur áirínní

So h-íorail 'ran t-úaire í m-buaib---
Tínní áirínní do éire, 'sur do éire,
A éire áirínní do éire, 'sur do éire,
'Sur áirínní do éire, 'sur áirínní,
'Sur áirínní do éire, 'sur áirínní

6

Dá éire áirínní, seo áirínní do éire,
Ó éire áirínní, seo áirínní do éire,
Seo áirínní do éire, 'sur áirínní,
'S éire áirínní do éire, 'sur áirínní,
Seo áirínní do éire, 'sur áirínní,
Táir áirínní do éire, 'sur áirínní,
'Sur áirínní do éire, 'sur áirínní,
'S áirínní do éire, 'sur áirínní

[Áirínní---F. 5.]

Vocabulary.

	Pronunciation.
Áirínní, counting,	awiruv.
uairínní, proudly,	ooivraugh.
táirínní, herds, flocks,	thawintheh.
áirínní, brave men,	gaishkee.
uairínní, esteem,	ur-im.
áirínní, chanted,	kawuntha.
ríochtínní, history,	sthawir.
ríochtínní, to scarify,	slaughthi.
táirínní, treasure,	thaiska.
éirínní, abandon, deny,	thrayig.
óirínní, foreign,	kuig-reeugh.
éirínní, waving,	hfolwin.
éirínní, of deceit,	hfelleh.
cúigat, requital.	kooithe.

JOHN O'DWYER of the GLENS.

We publish this old popular Munster song by request of T. J. Madigan, Pittsburg, Pa. —

Áirínní m' éirínní do éire áirínní
Séirínní áirínní do éire áirínní
Áirínní áirínní do éire áirínní
Áirínní áirínní do éire áirínní
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Relics of the
No 756.

'Ո՞յր տա՛ն ի՞նչ օ՛րս ծա՛ղիս,
Երկաթաբա՛ն տար Կալա՛ծ,
'Տ ա Տե՛սիսի Այ ծոյնիս ան շեփոհ,
Եւ ի՞նչ յայ թիւս.

Ի՛նչ էրիս ի՛նչ աշխարհ քա՛ղ,
Տա՛ծ մօ ծաղիս ծա՛ղիս,
Այ ծաղիս ա ծաղիս ան՝ Լեւոն
'Տան Կալ ի՛նչ ան թիւս;
Այ ծաղիսիս քաղիս ծա՛ղիս,
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ԱՌ ՅԱՌՈՅԱԼ ԵՒ ՏԱՐ ՏԱՐ.

Air—There is no Luck about the House.

Օ՛հ ի՛նչ աշխարհ քա՛ղ,
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The above respectfully addressed in the name
of the Irish people to the sea-devised Gael all the
world over, but especially to the New York and
Brooklyn Philo-Celts, by DANIEL LYNCH, Phil-
ipstown, Dunleer, co. Louth, 23rd Nov. '85.

reynnys, let ye sing,	Pronunciation.
tar, over, beyond,	shenn-ee.
ráil, brine, the sea,	thar.
Láisth, Leinster,	sawil.
reunghar, prosperous,	lhy-in.
teó, hot, heat,	shaynnwar.
gual, danger,	theow.
dúil, the elements,	guooish.
taoide tide,	dhoo-ul.
dúicéar, one's country,	theedheh.
cfuighar, selvage,	dhoochish.
zó, deceit, guile,	qui-ish.
feoth, wither, deteriorate,	yo.
caic, sorrow, concern,	fe-o.
briúh, firebrand,	keough.
caisín, unblemished,	broon.
lúis, least,	cawv.
	lhoo.

3901, Spájo Rockland,
Phila. Pa. Dec.19, '85.

21. 1, Lócaín.

21 Saoi: Tá mé cuir páipeur tá dallairi éuzad anghr an leictir reo, focuiseacht uaird beirte de'n inuirtir ar cuir tú an Saothal éuca anghr reo, aghr focuiseacht zo ceannh bhaitha uairm féin ar rón-----Cuirfjód an fear eile tollar éuzad, dúbairt ré, rúil do caitear an bhaitha.

Scap mé na páipéir a cuir tú éuzam cuir do éirigh, cuir zo Sacrahaiz aghr cuir do Chicáizó, Nj ionghad hóm tú cuirar fáizal uata don inoill. Tá dúil aghr zo z-cuirfjód tú do ho tñ de ceannh eile éuzam, de Saothal na mñ a éuzad éar. éo luac aghr zeadfuygear tú f reo; mar tá mé le na z-cuir do éirigh. Mar a z-ceutha, beir a b-fáizal na éomairéad aghr zo b-fuair tú an leictir reo.

21á tá rjad aghr, cuir Saothar an t-Octhaiz aghr an Naomhaiz mñ aghr 21áir Ua Cuaircáir.

Zo h-uñal, do éarad,

P. J. CREJÖCIN.

Vocabulary.

focuiseacht, payment,
caitear, is spent,
dubairt, said,
ionghad, wonder,

Pronunciation.
ee-ukeeukt.
kahar.
dhooir th.
eenuv.

cuirar, account, kunthus.
zeadfuygear, will get. yawfi-iss.
comairéad, mark or sign. koharah.

THE FARMER and the CRANES.

Do lujó rcata Comairz j ngorc huad éurad Félméirde. Cuir an Félméirde rjád orca air fear tamajll aghr caithad tabuill folañ acu. 21é 'huair a éuz na Comairz fad n-dearad naic mad ré ac a caithad tabuill leir an nzaoré, ngor éuzatar áirde air ngor fuyde, 7 ngor eirir rjad uaird. Fad éurad,---huair a éomairt ré na mad aghr inair a beir mazaio leo---o' ionghrúj an Félméirde jad le clocaid aghr inair ré ionghr inór éfobéa. "Iméisead mair," ar rair éur eile, "zo tñ na rrrjorán, óir acá re cñhce naic mair leir an b-fear reo a beir mazaio lñh ngor fuyde, ac zo b-fuill rñh aghr mair a cuir orair anghr o'a nñre."

rcata, flock,	skatha.
comairz, a crane,	cureeusk.
rjád, to frighten,	skaw.
tabal, a sling,	thavul.
fad n-dearad, observed,	-nhara.
ionghrúj, commence, set to,	unsi.
rrjorán, diminutive,	sprissawn,
mazaio, jesting,	mhaga.
o'a nñre, in earnest,	-rheera.

We cannot find this last word, nñre, in O'Reilly's Dictionary, but such expressions as, a b-fuill tú o'a nñre (are you in earnest, or are you serious) are so commonly used in ordinary Gaelic conversation that we have no hesitation in using it.

Translation.

Some Cranes settled down in a Farmer's field that was newly sown. For some time the Farmer frightened them away by brandishing an empty sling at them. But when the Cranes found that he was only slinging to the winds, they no longer mind ed him, or flew away. Upon this the Farmer slung at them with stones, and killed a great part of them. "Let us be off," said the rest, "to the land of the Pygmies, for this man means to threaten us no longer, but is determined to get rid of us in earnest."

We print this Fable for the moral which it presents to the Irishman.

ԶԱՐԱՆ
ԱՆ ՏԵԱՐՔԱՆ ՏՅԵ.

Տեարքան Տիմե Եպիս

Air---"The Fairy Boy."

Ծայր քաճարան իջե ծամ ա Ծ-տնր դա հ-օրծե,
Այսր քայր մո չաօտա կոյ դաճ լաճ աղի աճ քայր;
Ծար քայր աղի մեյո քօյոյաճե տաճ ար քո յո Տեարքայե
Շայրքար քաճ Ծե 'դ օրծե քի լե յիւճ մո քօյոյե.
Ծի տօճա չաճ քիճ աղի, քի քօճա չաճ քիճ աղի,
Ա'ր քի քօյիճիճ քօյիճ' աղի ածար ա'ր լալլ;
'Տ յո յ-քայրեօճ քե աօյրքար ալի քայր քաճալա
Աղի քալայճ իյօճա Ծօ քի ալի մո Այեաճ.

Ծօ քի քիւճեաճ աղի չայրքար ալի ա հ-քալա,
Այսր քայր քի քալալա քօյիճաճ ալի քալա;
Ա'ր Ծ' քօյիճիճ քիճ ա լալլալաճ ա լաճալի,
Այսր քաճա քալալաճե ա քայր ար ալ յ-քօյիճալի;
"Ա չաճալ Ծօ քօյիճիճ, ա քայր քալալա իյիճա,
Աղի լալլալա կոյ քալալաճ քայրաճ իյ մո իլիճ;
Քօյիճիճ յո քալալաճ Ալիճիճ ալ քալաճ չալա
Ալի իյիճալ քայրաճ ալիճիճ Ծ' ալ քիճ ալի Այեաճ."

"Տայր քիւճ քօյր ալի քալա ալի քալա իյի,
Աճ քալալա քայր քալալաճ 'դաճ ալ լալլաճ իյիճալ;
'Տ իյ իյ Ծօ չալալա լա յ մ-քալալաճ Ալիճիճ,
Աճ Տօյիճիճ քալալաճ ար քօյիճ իյ Տօյե.
Ալիճիճ քօյիճ Ծօ լալլալա քօյիճ ալի Այեաճ,
Ոճ աղի է Ծ' քալալա լաճ ալի քալալաճալ;
'Տա Ալիճիճ քայրաճ քալալա լա լալլալա իյիճալաճ
Ծօ իյիճիճ քի լալլալա քալալա լալլալա իյիճալաճ?"

ալ Ծօյիճիճ

Ալիճիճ քայր մե լալլալա ալի ա լալլալա իյի,
Լե քալալա ալի լալլալալա Ծօ քի լալլալա;
Աճ իյիճ քալալա ալի լալլալա լա լալլալա,
Ծօ լալլալա լալլալա լալլալա լալլալա լալլալա,
Ա'ր լալլալալա լալլալա լալլալա լալլալա լալլալա;
'Տ ալի քալալա լալլալա լալլալա լալլալա լալլալա,
Օր քօյիճ լալլալա լալլալա լալլալա լալլալա.

This song is built on a fairy legend. A youth was going to see his intended bride one night and met her on the way. She accosted him and invited him into the fairy mansion. She had been taken by the fairies and, of course, was dead to the world. He did not know this, and she stipulated with the king fairy if her lover should recognize her before twelve o'clock that she should be liberated to join him in

life. Throughout the entertainment she was not once recognized by her lover notwithstanding the many signs which she made for his enlightenment, and, therefore, she was lost to him. On his arrival at the house of his intended bride she was dead and being waked by her sorrowing family and friends. It was then that he remembered the night's entertainment in the fairy mansion with his intended bride.

GAEL GLAS on the PROPHECIES.

(Fifth Letter.)

Nov. 20th, 1885,

To the Editor of the GAEL ;

Dear Sir,—I now undertake to furnish the readers of the Gael with my letter on the Day of Judgment, and some of the unfulfilled scriptural prophecies ; but from the complicated and extensive nature of the subject, I do not propose to supply more than a brief outline of the leading events of the future. And because the space at my disposal being limited, it will be necessary for me to condense my opinions so that my dicta must partake more of the character of original vaticinations than of deductions from inspired prophetic writings. I must however candidly disclaim all pretensions to direct inspiration, unless any thing particular has been revealed to me in dreams of sleep ; so that I almost solely rely upon my understanding as the guide that has led me to the following important, curious and unique conclusions.

But although my opinions embrace a new departure in the *role* of prophetic explications, yet I do not desire that any one should compromise his religious principles by believing them, but I publish them merely as a light to the future, for I am positively convinced that the time will come when they, or doctrines akin to them, will form the base of a *cultus*, or creed that will ultimately lead to the conversion of all mankind. But this announced dispensation must proceed from the Catholic church, and be formulated by her when she comes to recognize certain facts hidden from her by divine purpose, until the time of the supposed end.

It appears to me very plainly, and I humbly beg pardon for this presumption, that the whole world is wallowing in the mire of profound error in regard to the future, and that nothing of what is believed and expected in connection with the general judgment will be literally realized. The day of judgment is not a single day, but a period of 111 years, more or less ; it shall begin in the year 1888, and end in the year 1999. But although the beginning of the day of judgment may be somewhat clearly inferred from the Apocalypse, the exact time of its termination must remain conjectural, and has never been made known to man. But when all the governments upon earth shall have come under the dominion of the Catholic Church, then the seventh angel will sound his trumpet announcing the triumph of the faith, and that the time of the nations shall be no longer.—Afterwards a happy state of things will set in which shall never have an end, as is foretold by the prophet Daniel. But as to the darkening of the sun and moon before the great day of Almighty God, this took place perhaps more than four hundred years ago, in the figurative order : These are the symbols of the Catholic church ; but although darkened and discolored it is very remarkable that

they did not fall from heaven. But the stars began to fall some three hundred and sixty years ago, and are still falling ; these are the Protestants, who have fallen on the earth of worldly avarice ; they are the *Nephilim*, or intellectual giants who have precipitated themselves down from the heaven of faith—men of indomitable energy, knowledge, scientific genius and progress : Their conversion will constitute one of the greatest glories of the future. These God is about to overthrow by means of a great impending religious crisis, but their compeers the world will never again behold ; and after their fall, the powers of the human intellect will begin to greatly deteriorate : But when extraordinary mental capacity characterizes a people generally, it is a sign rather of national reprobation than of God's favor. Esau who sold his birthright was a pompous man and cunning hunter, but his brother, Jacob, the heir of the blessings, was a plain man, dwelling in frail, inexpensive habitations. In Hebrew the noun "*arur*", which signifies a curse, and the adjective "*arum*", cunning, are from the same root. Adam was a stupid ignoramus before he had incurred God's anger ; And after Cain had received upon his murderous brow the brand of malediction, his descendants in the land of Nod, i. e. of the vagabond, became workers in brass and iron, and men of great inventive genius. The pagan Egyptians, Greeks and Romans were men of gigantic conceptions and unrivalled capabilities in all the achievements which they undertook. And so the wise Solomon could not bring the works of his famous temple to exquisite perfection without the aid of an unbelieving Tyrian artificer. Before the Catholics of Germany and England had apostatized from the faith they exhibited no remarkable degree of intellectual superiority, but as soon as they had received the baleful excommunication of the Vicar of Christ, they soon began to develop into great poets, philosophers, scientific inventors, astute statesmen and famous generals. The historian Rollin affirms that God apparently bestows, according to the world's opinion, more showy and brilliant gifts upon his enemies than upon his own people ; but he further avers that the gifts of the latter are eminently superior in excellence to those of the former, because they are given in the order of faith and priceless Christian virtue. Mahomedanism and Protestantism shall together fall about, or after the year 1890, and their respective governments shall come under the sway and power of Catholicism. The conversion of the Jews to the Catholic religion, and the rebuilding of Jerusalem will, in due course, inevitably follow. Pastorini opines that according to his judgment, the Locusts mentioned in the 9th cap. of the Apocalypse are the Protestants in general ; but in this respect he is only partly right, for the description given is only of their chief representative or typical kingdom, which is England. In Hebrew the word which

stands for locusts implies multiplication, or those that are multiplied; and in Irish the generic figurative term which would represent the same idea is *Anglais*, from *an*, which is an intensive particle meaning excessive, and *glas* green, which allegorically signifies that which is prolific; and therefore the Locusts or *Anglais* are the English people since their secession from the Catholic faith, and the Protestants taken in a general sense. The duration of the regime of the British locusts shall be 360 years, dating from the beginning of the apostacy of their first king, Henry VIII., who was the Apocalyptic Abaddon, and Apollyon. In Hebrew Abaddon is composed of *abad*, a slave serf or villain, and means an evil person, and *don* a lord or king; and hence Abaddon signifies an evil, or villanous, king. Apollyon in Greek has the same signification, but is more mystical. The Latin term *Exterminans* does not, in a philological sense, agree with either of the former, and is not to be found in the Greek text. The appellation, Abaddon, is, in Irish, truly represented by that of *Anrigh*, an evil king, which is the name of Henry in the Gaelic vernacular. This excessive tyrant, Henry VIII., was the first king of the English locusts. These and the infidel Mahomedans can never be overthrown until the four angels are loosed who are bound in the great River Euphrates; this can only be accomplished by the method in my last letter demonstrated for recovering the national autonomy of Ireland. It is these angels who will inspire, and call into activity, the great army of horsemen whose destiny it is to kill the third part of men.

This will prove to be a great universal organization of Christian crusaders. Pastorini supposes this to be the army of Antichrist, and takes pains to swell its numbers by legions of demons from hell; but a little discernment might have shown him that all the Israelites, young and old, male and female, in their departure from Egypt are, in the Book of Exodus, called an army; whence it may be inferred that the great army in question—consisting of two hundred millions—shall not be composed of fighting men, but will comprehend the whole number of Catholics to be found on the earth at the time of breaking out of the great war of the day of judgment. In Hebrew the horse and the swallow have the same name from their swiftness, and were anciently looked upon as emblems of fidelity; and as such the figure of the horse is said to be conspicuously represented upon the walls of the Roman catacombs; and hence I do not hesitate to conclude that the horses of the 9th chap aforesaid are allegorically the Catholics. It appears somewhat plainly to me that before the crucifixion of Christ no prophet ever existed in the world who received any clear conception of the day of judgment, except, perhaps, Daniel: Neither the Saviour, nor the angels of heaven understood the time of its coming; whence it may be

reasonably inferred that they were not allowed to understand the manner or circumstances thereof, for it is extremely remarkable that it was the slain, and not the unslain, Lamb who was empowered to open the seven sealed book of the future mysteries of the Omniscient Father. Therefore before the giving of the Apocalypse it was impossible that any seer could possess a clear idea of the *dénouements* of the so-called end of time: Nor has any Christian prophet arisen who has been allowed to attain to its comprehension; for this knowledge has been reserved for the last day, and the coming of Elias, in order to facilitate and prepare the way for the conversion of the human race, after the overthrow of God's enemies.

The coming of Elias is at hand, and he will manifest himself in some capacity before the expiration of two years. I think he is the Carolingian monarch who is to be elevated by the great pope or Papa Angelica, of whom I have spoken in my second letter. The advent of Elias will be foreshadowed by the appearance of a comet, which will announce a sanguinary crisis, and a renaissance or second birth of the Christian religion. Of Elias a highly mystic and allegorical description is given in the 10th chap. of the Apocalypse; he is to come in the obscurity of a cloud of worldly affliction, and poverty, and will have upon his head the iris of the "Isle of Mists", or of *Muich Inis*, which, according to Dr. Keating, was an ancient name of Ireland: I therefore infer that he is to be by birth an Irishman; but, nevertheless, he may prove to be a powerful French monarch. It is he who will, after the overthrow of the Turkish Empire formulate for the Catholic church a reformed dispensation or creed composed of sweet and bitter principles which she will accept from his hand, swallow and preach to the conquered nations, and to all men. All that is foretold in the Scriptures concerning the day of judgment is extremely figurative, and those who attach a literal meaning thereto will surely err. The Goats mentioned in 25th chapter of St. Matthew are not Infidels: the goat was considered by the Jews a clean animal, and was offered by them in sacrifice. The Goats are therefore a Christian people, of whom Esau who sold his birthright, left Bethel, which signifies the house of God, and went to dwell at Mount Seir, which implies the mountain of the goat, or "Hairy one", was the prototype The "Hairy Ones" as to the location of their governments, will be found at the day of judgment on the left of the globe; the sheep as to the situation of their nations will be all located to the south of the former: these are they who are fed by Peter, they are the Faithful. Those on the left of the globe are the Heretics. Claude Duret, in a French work written by him about two centuries ago, asserts that the ancient Jews believed the North to be the left of the globe, and the South, the

right thereof. Satan, according to Holy Writ, has declared that he would set up his throne in North; and it is probable that it is for this reason that all the Protestant governments are situated in that direction. It is extremely remarkable that the further north a country lies the more inveterate is the hatred of its inhabitants towards "Pope-ry." In the empire of Germany to-day the Catholic church is greatly repressed and suffers persecution, while formerly in Sweden and Norway unspeakable barbarities were practised towards the Catholic clergy. In the North of Ireland the hydra of Orangism exhibits its most malignant and envenomed fangs; while in Canada, in the province of Ontario, where this baleful society has received the sanction of law, it is triumphantly rampant. And it is also in the Northern portion of the American Union, or in the states of New England, that very bitter prejudice against Catholicity exists, and that Know-nothingism has had its most impregnable stronghold. St. Patrick, in his life by Jocelyn, is represented as calling the devil "The Northern Enemy"; and in a Gaelic hymn attributed to him, I find that he has called a demon

Cléireádh,

or sinister being. Both Gaelic and Hebrew philology illustrate this matter with additional light, but I cannot now further follow the subject, but shall conclude by announcing another letter or two of still strange and startling importance, embracing new views concerning the "Ancient of days," "Son of man," the many headed beasts or figurative kingdoms, the Resurrection of the dead and Antichrist; and shall so finish up my prophetic lucubrations. In the interest of God, language and country,

Believe me yours, most faithfully,

GAEL GLAS.

COLONIZATION.

The Only Practical Scheme to Confer a Lasting Benefit on the Irish Race in America.

It seems to us that the all-important question of Irish autonomy has heretofore absorbed the time and attention of Irish patriots and Irish philanthropists this side of the Atlantic to the total exclusion of all matters tending to benefit and elevate the race in this Western hemisphere.

It is a fact that nearly all the Irish who land on these shores are poor and penniless and therefore compelled to settle down and seek a precarious livelihood in the cities at which they land. The majority of those immigrants come from the rural districts of their own country, unused to city life, and not infrequently become an easy prey to the vicious elements of their new surroundings—for, in consequence of their poverty, they are forced to locate themselves in the poorest neighbor-

hoods. Now, we believe that there is patriotism enough in the well-to-do Irishmen and Irishwomen of this country to come to the rescue of their poor country people landing on these shores, and that a commencement only is necessary to elicit from them a willing and hearty response, particularly when, by the project which we propose, they will make money themselves along with making their less fortunate countrymen prosperous and happy.

Our project then is to form a

Colonization Company,

with a capital of \$1,000,000, in 200,000 shares of \$5 each, for the purpose of buying land and of settling our poor immigrants and other poor families of our towns and cities upon it.

Large tracts of land, capable of producing cotton, tobacco, wheat, corn etc. in various parts of the Western and South-western States can now be purchased at \$3 or \$4 an acre. The project then is, to buy up some of this land, divide it into 100 acre plots or farms, give to each immigrant, or other poor family one of these farms, build him a house, sink a well, supply him with seed, farming implements etc. and make him pay the price of the farm and other attachments as rent in easy installments with six per cent interest per annum on the balance until fully paid, when he becomes absolute owner thereof.

The Company cannot, of course, have immediate interest on its capital, but the settlements thus made would enhance the value of the land tenfold. The land could be sold to the first settlers at \$5 an acre, that is, \$500 for a 100 acre farm. After the settlement of a few hundred families this and the circumjacent land would be worth from \$10 to \$20 an acre, so that the shareholders after benefitting their poor neighbors and countrymen would double their own capital in a few years. There is no risk in this project because the stockholders have the best security in the world—the land. The building and implements would be no risk because they would be a permanent appendage to the farm, and the agent could see to it that the seed was properly used,

Now, a large number of the sons of farmers and shop-keepers who come to this country never had to earn their bread on the floor of the stranger. When they come here they go about looking for some fancy employment—such as clerkship etc.—not wishing to engage in what they consider menial labor. They fail in finding such employment—the market in that respect being glutted with our native born young men. At last, getting somewhat hardened by necessity, they accept employment in liquor stores and saloons as bar-tenders, and ultimately become liquor dealers themselves—a business at first distasteful to them but compelled by necessity to adopt it,—and a business which is the greatest curse to our nationality in this country. Three fourths of the Irish liquor dealers in

these cities are of the above described class of men. When these innocent young men arrived on our shores if such a company as that proposed were ready to receive them—place them on good farms and give them a start in the honorable and lucrative business of farming, they would become the bone and sinew of the land, and of their race, instead of becoming the dispensers of poison to their kind.

There is an opening here for Irishmen to mutually assist each other. Succeed in placing a hundred or two families in a location, a 'town' springs up at once—churches, schools, workshops etc. are erected and the people become prosperous and happy.

Any farmer with 100 acres of good land—especially if he is its absolute owner—is the most independent man we know of. He can raise sheep, horses, hogs, cows and all the provisions he wants, fowl for his table, grapes for his drink, and fruit for his desert, every thing he wants except tea and coffee.

How foolish is the laboring man in these large cities who lays out the savings of years of toil in the purchase of a little house for himself and family when for his \$1,000 or \$2,000 he could buy a couple of hundred acres of good land where he could rear his family in independence and away from the dangers which surround them in these large cities; and if he be sick for a week his pay is stopped, while the farm would produce his food even while he slept.

There is no doubt but a large number of this class will avail themselves of the Company's terms. Of course they will have an advantage. They will pay cash for their farm—\$500 for 100 acres, and become its absolute owner. In a thickly settled location they could not now get good land for any thing like that figure, but by the manner in which the Company will work affairs whatever location it may choose will be thickly peopled in two years. Concerted action will accomplish anything. So that the Company will double its capital in a short time and confer lasting benefits on those for whose welfare it was founded.

Already \$300,000 worth of shares have been engaged by a few patriotic Irishmen and others friendly to such projects and who, no doubt, consider it a good speculation. We are satisfied that their capital will be doubled in five years. We think if a dozen or so of persons in every large city and town took some shares that it would be to the interest of the project, because the \$10 stockholder would take as much interest in colonizing as the \$50,000 one. We see daily, men looking for a safe place to invest their money,—railways, mortgages, banks etc. They can invest it here under a security which no railway or bank can give—the land, the same security which they have for their government bonds, each stockholder being a land-

holder to the amount of his or her shares.

We hope the remaining \$700,000 will be taken up right away so that organization may be effected and business commenced as soon as possible. Those intending to engage or secure shares should notify us immediately, with name and residence and the number of shares desired so that it may be known at a glance when the work of organization may be commenced.

Perhaps it may be necessary here—though superfluous—to intimate that the stockholders are the rulers and controllers of such projects as the foregoing, and that we are merely its originator and organizer with only a voice in its management according to the number of shares which we may personally own, if any.

When the Gael has succeeded in placing this project on a firm working basis and the study of the Irish Language as an ordinary routine of the national schools in Ireland, a free Ireland, it will rest satisfied that it has accomplished something tending to benefit and elevate the material and social status of the Irish race.

A superstition existed in many parts of Ireland that whenever a beautiful young man or young woman fell into decline or became ill that "Eyes were laid on them," and were taken away by the fairies and some old *Seán-túine* or *Cailleac* left in their place; and also, if the party taken away by the fairies were recognized by an earthly being before the death of the substitute—the fairy spell would be broken and the captive returned to earthly life.

The, 21st *Seachtáin* *Síje*, page 505, is founded on one of these fairy tales.

MARTIN P. WARD.

The reader will please bear in mind the instruction given in another page on pronunciation and the sound of the letters, in the effort to master the vocabulary from time to time presented.

The Gael compliments its readers on the very flattering state of Irish National affairs which the opening year presents; for, even if a full measure of Home Rule be denied, a spirit has been evoked which will not brook the idea of disappointment, at whatsoever cost or measures.

TO A PATRIOT IN PRISON.

The eagle caged will pine to feel
 The freshness of the hills once more,
 To strike beneath his kingly heel
 The *small* birds, as in days of yore
 Will miss the swoop and strength and cry,
 That held no truce with meaner game,
 Because they would not soar so high,
 Because their race was all too tame.

And so the true man caged will pine
 To see the brutes hold beastly sway,
 To see "the pearls before the swine"
 And no man say the swineherd, nay :
 And no man say, ye beasts away,
 God's bravest gifts are large and free,
 But large or small, take heed I pray
 They ne'er were meant for such as ye.

Go, take the husks, you've feasted long
 On better fare, and feasted well,
 But Right, be sure, will master Wrong,
 For heaven is master yet of hell,
 You've battened long on martyrs' bones,
 You thought you had it all *your* way,
 But we have still their witness stones,
 Their witness tongues we have for aye

And, Patriot thou art caged to-day,
 And all thy loss will Ireland feel,
 For who will keep the brutes at bay,
 And who their broods beneath his heel ?
 Yet ever in the East there glows,
 Despite of sin, the Warning Sun,
 And thou wilt flash upon thy foes
 Thy warning for the deed they've done.

What means such speech Perhaps? for long
 Before the days of shame are run,
 We all may see the despot Wrong
 In shame before the angry sun :
 May hear a nation's free voiced song
 Shout out its triumph to the stars,
 And speed its echoes swift and strong,
 In through the blackness of thy bars !

And thou mayst hear, UPAKE, rise
 And feel at heart the flush of spring,
 And see with long-expectant eyes
 The glories thou hast helped to bring,
 For oft before when Truth was beat—
 'Tis down to-day in central Rome—
 God's justice rigatged the defeat.
 'Twill Right thee in thy prison home.

For e'er as now, our Island's cause
 Has had apostles, come what might
 In face of tyrant's lawless laws,
 To preach the Truth, defend the Right,
 And e'er, as now, they found but grim
 And gloomy gains for all their strife :
 But Irish lips their names shall hymn,
 So long as Ireland's heart has life !

And sure, you know, we never crowned
 A hero in our annals brave.
 But him around whose heart was bound
 The right resolve, *to be no slave* ;

To be no slave, whate'er might come,
 To be no knave, whate'er might fall,
 To be no sneak, when most were dumb,
 And leave the Lord to judge it all !

And e'er within thy prison walls,
 And round about thy prison floor
 Are shades of them who knew no thralls,
 Our noblemen of days of yore ;
 The souls of our immortal three,
 Of brave Fitzgerald, Emmet, Toole,
 And, Patriot, in such company
 Thou'lt find thyself not all alone.

And far without thy wicked walls
 A nation's heart-beats throb apace,
 Expectant for thy free footfalls,
 The latest champion of your race,
 The latest champion, yet not least
 Of those who dared the fierce old fight
 At odds against the toothless beast,
 And prayed to God, defend the Right !

So, brave heart hold thy long held hope,
 And you and I will live to see
 Your longings find their fullest scope
 So long as Ireland's self shall be
 From inland moor to loud voiced sea
 Where shall be neither smart nor sore,
 Nor suffering for the Truth shall be
 Nor prison-bars for evermore.

From *Songs for freedom*, by *Father McHale*.

Subscriber are reminded that all sub-
 scriptions are now due.

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Cal Capt. J. Egan, Con. J. Murphy.
 Conn. Wm. Murphy.
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 Mr Leonard) P W Gallagher, M Daly, Richard
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Wis Daniel O'Sheridan.

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Ireland—Louth, J Durnin, per Mr Durnin La Mayo, Rev Father Durcan, per Mr Crean, Pa.

There could be no readier way of carrying on a monthly correspondence with friends in the Old Country than by sending the Gael, it is merely the price of postage,

Mr Taylor, who advertises on the cover of the Gael, told us the other day that he got a customer from the extreme West through the advertisement.

ԸՄՐ ԲՁԼ ՈՉ ԸՆԴՈՒՄ.

Ի՛նչն ո՞ր ան լիջարդա

'Տ դա ծառից ե՛կ անի

Ո՛ր ի՛նչ-որ և չ-բօր

Յօ Ծ' քննարկ է Լոյ.

Ո՛ր ի՛նչ-որ և չ-բօր---

Ա ի՛նչ-որ, և ի՛նչ-որ?

"Ա՛յն քննարկ ան Ե-բօրից Բօր,

Ա՛ն ի՛նչ և Բ-բօրից և ի՛նչ-որ."

Երբեք ար ան լիջարդ և

Ա Բօրից և ան լիջարդ,

"Ա՛յն քննարկ և Բ-բօրից և չ-բօր

Յօ ի՛նչն ո՞ր քննարկ Բօր."

Ո՛ր ի՛նչ-որ և չ-բօր

Ա՛ն լիջարդ, և լիջարդ?

"Ո՛ր ի՛նչ-որ և Բ-բօր, և ի՛նչ-որ

Ա լիջարդից, և լիջարդ."

Երբեք ար Ծօ լիջարդ և

Ա Բօրից և ան լիջարդ.

"Ա՛յն քննարկ և Բ-բօրից և չ-բօր

Յօ Լիջարդն ո՞ր Ծօն?"

Ո՛ր ի՛նչ-որ և չ-բօր

Ա չօր Ծօն, և չօր?

"Ա՛ն ո՞ր Ծօն և Բ-բօր

Ա՛ն ո՞ր և Բ-բօր Ծօն."

Երբեք օր Ծօ լիջարդ և

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Ո՛ր ի՛նչ-որ և չ-բօր

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"Ո՛ր ի՛նչ և Բ-բօր և ան լիջարդ

Իր և Ծօն և Բ-բօր."

Երբեք օր Ծօ լիջարդ և

Ա Բօրից և ան լիջարդ.

"Իր և Ծօն և Բ-բօր և Ծօն."

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Ան Բ-բօր և Բ-բօր, in THE TUAM NEWS

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