

Leaban-aiéir m'ioraíal,
 Tabairtá cum an
TEANGA SAEDILGE
 a c'orrad a'ur a raoncuíad
 a'ur cum
Féin-maíla Cúid na h-Eireann.

824th Vol. Uim. 10.

seacht-úil,

1891.

242425 3LEANNDOJ2425.

Fuair mé an t-adhlán ro ó Eógan Ó'Doimhail, Rann-
 reisirde, Co. Dún na n-Gall.

Athoig S. U. Doáirtaí.

Tá deireadh mo ama caite, mo dhóil
 Aithrí baile uo air tórad nuaí mé,
 Ní ruaircear mo dóil, 'r n' deir m'ire air dóil,
 Tá 'h éiríse go mór da 'm f'acail.
 Ní breathuadh mo dóil 'ra p'obal go héir,
 'S gan duine agh a tóirí cian dam,
 Níad éirí go Gleann-Dóimhail, oí! 'éan do mo deoir
 A caitear mé mórán b'adhaigh agh.

Sí 'h éiríse, rannair! a m'aireadh agh raíal,
 'S a d' f'úirísead na ceirte buaircear;
 Sí leailí mo éilí 'r a laíalí mo dhí,
 'S n' 'l reairí agh agh-aeal léir.
 A ghairí da 'r m'air leir mo éadair, ná b'íad
 A d'íad ó na éilí c'íle,
 No í t'íreir mo dhíreir, no í leairí, ná raíal
 Go d'íal na coiríse íon-íadha í n'íreir

2111 6eac6a na naon to caicefne na f6o6al,
 21111a 6aile uo a m-bicefne na 6onhu6;
 11 a11 to 616 m6neac, rea11a16, ru6-61ao6,
 21 61olca6, a f1ao6, 'r a neonhu6.
 Seaf3an o-616 c1ob a11, ruafneac, 'r ao1neac,
 '6ur 61eanneca11 oul 6166 6o ceolhuar;
 N6 h-1onnan a bicefne 'ra 6ao6 ro 6e 'h 611,
 21 ea1bu6 6ac hu6 6e 'h 6-ro1ne 111.

"21 6eacaf6, a ro11, 61ac me1neac 6o mo1,
 'S na clu1neac neof mo6 o' a1 ne-6u6ao11,
 b6 ca16ana6, 6on. o'a na6f1a6 a ro6,
 Na 6eafneao fofca be16 6e1neac.
 Oa m-biceac a3a111 b6la66, a1161o6, 'r 61,
 Na1 6u1a a11 a1 6-rao6al ca neubam,
 216 a11 hu6a16 61eanne-6onhu6 be16 me rea1ca neof mo6,
 'S 6ac No6la6 be16 'ra 6aile a11 feurca.

Translation.

My time now is past, and I must leave at last,
 That dear home where no trouble came nigh me,
 There's no more joy for me, and I fear ne'er shall be,
 Strange scenes all too sorely do try me.
 When I think of my state, I feel shy, desolate,
 'Mongst the people—there's none to relieve me,—
 My heart can't consent that I'd long feel content
 On the Braes of Glendoon, believe me.

In exile 'mongst strangers all meet death and danger,
 And hundreds it often leaves mourning, |cay,
 It has made my hair gray, caused my strength to de-
 None can stand its hard trials oft-returning.
 To all who'd agree to take counsel from me
 I'd say, "Be not far from your own folk,
 For if in sickness you be, or in hardship, believe me,
 You need not rely much on unknown folk."

On a saint's simple fare, all my life, free from care,
 In my home I'd live happy and easy,
 Smooth grasses there grow, and berries also,
 The tall reed, the heather and daisy.
 There the moor-grass grows tall,—joy and mirth
 sound thro' all
 The wild glens where the small birds sing sweetly,
 I've ne'er felt the same since hither I came,
 Wanting all these things completely.

"O Kitty, my dear, now be of good cheer,
 Let no more hence be heard of our fretting,
 Be friendly and gay to all going the way,
 To give alms to the poor ne'er forgetting.
 If we had kine young and old, and silver and gold,
 We'd care not where on earth we might wander;"
 Now on Glendoon Brae we henceforth must stay,
 But each Yule-tide I'll feast at home yonder.

NOTES—1. This song expresses the grief of a young
 bride on leaving her father's for her husband's home.
 In lines 1 to 7 of last verse the husband tries to con-
 sole her.

2. Glendoon (*Gleann doimhin*, the deep glen), is
 a valley among the Donegal Highlands, about ten
 miles west of Letterkenny.

3. The Irish form of these two lines is frequently
 quoted by old people here when they hear of acci-
 dents or deaths occurring among friends or acquaint-
 ances in America or other foreign countries.

Anthony J. Doherty.

Some of our Irish-American contemporaries have
 said that they would publish Gaelic departments
 in their journals if their subscribers had expressed
 a desire for it. Ah, gentlemen, did they ever ex-
 press a desire to have your papers published at all?
 Ordinarily you claim to *lead* public opinion. Why
 seek to follow it in this instance? The fact that only
 one Irish-American family out of four patronize the
 so-called Irish-American press whereas all Germans
 patronize theirs, should be a sufficient demonstra-
 tion that there is something rotten in Denmark.

Gentlemen of the Irish-American press, while
 you act on the theory that any considerable portion
 of your countrymen have abandoned the idea that
 they are still a sovereign though oppressed Nation
 you cannot command their support; that, gentle-
 men, they have made clearly known to you by let-
 ting your papers severely alone! The Irish are not
 different from other sovereign peoples. Treat them
 as the German and Skandinavian editors treat
 their peoples and you will have like results. But
 persist in your efforts to denationalize them (tho'
 unconsciously, of course) and you shall continue to
 bemoan the paucity of your supporters.

Bourke's Lessons are not now to be had. As no-
 ed in the Gael, they are to be republished by a New
 York publisher this Fall and as soon as they are
 ready we shall announce the fact. From the tone
 of some of the communications which we receive
 the writers must think that we are interested in the
 publication of these and other Gaelic books. We
 are not. Our only interest in any Gaelic publica-
 tion is the propagation of Gaelic literature, and we
 shall always tell the public where such may be had
 as far as we may know. When Irishmen identify
 themselves with the Gaelic movement through mer-
 cenary motives only, God help the language and
 its cause.—The Gael would not have lived for the
 last nine years were its motive personal gain.

LESSONS IN GAELIC.

THE GAELIC ALPHABET.

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

XIV. LESSON.—Continued

Translation of Exercise 1.

1. D-fuyl an bó ruad, a-zur d-fuyl an laoz tub? 2. Nj d-fuyl an bó ruad aét cá rí buíte; a-zur nj d-fuyl an laoz tub aét lhat a-zur ríonh. 3. d-fuyl an leand balb? 4. nj d-fuyl an leand balb. 5. an d-fuyl áé ajs beul an loic? 6. nj d-fuyl áé anh. 7. an māj é ríh, ho loic? 8. nj māj é, nj loic é, aét jr ríad é. 9. cao é an dajé jr ájl leat—buite, lhat, ruad, (ho deap? 10. jr ájl lom an buíte. 11. cao é an feistm cá azaññ lejr an rleaz ho an rleazñ? 12. cá feistm ñór azaññ lejr. 13. d-fuyl ruadé ort? 14. nj d-fuyl ruadé ort. 15. an mājé leat deoc? 16. an d-fuyl an feur fluc ó ceo? 17. cá an feur fluc ó ceo. 18. an d-fuyl azaó dāñ a-zur capb? 19. nj d-fuyl azañ dāñ a-zur capb, ho dāñ allca, aét cá añāññ azaññ bó a-zur laoz lhat. 20. cao é an dajé cá aji an m-buñ? 21. buíte. 22. jr mājé an dajé, buíte. 23. cao é an njó ríad? 24. jr cñoc āro, ríad. 25. cá reuñ a-zur roñar ort.

LESSON XV.

Conjugation of the present tense of the verb To Be, to bejt.

The nominative case comes always after the verb.

Present tense.

Singular Plural.

1. cá mé, I am. cá ríññ, we are.
2. cá tú, thou art. cá ríð, you are.
3. cá ré, he (or it), cá ríad, they are. is; cá rí, she (or it) is.

The following is another form, in which the nominative is embodied in all the persons except the third person. This is called the Synthetic form, as the foregoing is called the Analytic:

cáññ, I am. cáññ, we are.
cáññ, thou art. cáññ, you are.
cá ré, he (or it) is; cáññ, they are.
cá rí, she (or it) is.

The Interrogative Form.

an d-fuylññ, am I?
an d-fuylññ, art thou?
an d-fuyl ré, is he.
an d-fuyl-ññ, are we?
an d-fuyl-ñð, are you?
an d-fuyl-ñð, are they?

Or, taking the third person singular, d-fuyl, is, and placing the personal pronoun—mé, I; tú, thou; ré, he, (it); rí, she, (it); ríññ, we; ríð, you; ríad, they, after it, this interrogative form is gone through in the simple Analytic way, as—

d-fuyl mé, am I? d-fuyl ríññ, are we?
d-fuyl tú, art thou. d-fuyl ríð, are you?
d-fuyl ré, is he? d-fuyl ríad, are they?

When an assertion is made, jr, is, with the personal pronouns is the form adopted; as, jr mé, it is I; jr tú, it is thou; jr é, it is he; jr ríññ, it is we; jr ríð, it is you; jr ríad, it is they.

This jr is omitted, as has been observed (see 8th Lesson, Obs. 3. page 26) when any of the particles of asking or denying, or the like, are employed; as, who (is) God, cja h-é dja? jr, after cja, is omitted; cao é an njó an eazlajr, what is the church? jr is omitted after cao, what.

The present tense, as it is formed regularly from the root bj, be thou, is bjññ which implies a state of continuance in present existence, as—

bjññ, I am wont to be.
bjññ, thou art wont to be.
bjó ré, he is wont to be.
bjññ-ññ, we are wont to be.
bjññ-ñð, you are wont to be.
bjññ-ñð, they are wont to be.

ՏԵ ԵԱՊՅԱ 'Ի ԸՆԴԵ ԵԱ ՂԱՕՈՒԵԱ ;
 ԵՅՆ ԸՆԻ ՅՕ ԵԱՊՈՒ,
 ԵՅՆ ԸՆԻ ՅՕ ԵՕ,
 ԵԱՊՈՒ Ե ԵՆԻՐ ԴՅՈՒՐ ԸՅՐ ԲԻԱՊԵԱ,
 'Տ ԵՅԺ ԵԵ ԸՆԻՐ ՄԱՐ ԸԻ ԵԻ ՈՒԲԸ-Ն,
 ՁՂՈ ԸՆԻՐՈՒ ԵԱԲԵ ՂԱ Ը-ԲԻԱՊՈՒԵԱ.

Եօժան յ. Աճ Շարիւյլ,

Chica50.

ΤΡΥΜΑΤΟ ΛΑ ΕΓΕΓΟΘΕ'Η ΜΗ ΙΟΥΛ, 1891.

My Dear Mr. Logan,

I embody some of my sentiments, regarding the duty of our people in preserving their native language, in the little poem I have written for your paper. This is the crude English translation.—

The Counsel of a Friend of Erin.

1

Oh people of Ireland, as the years will come freight
ed with
Wisdom, remember your history, and the heroic
deeds of the
Fianii, and the glory of the hundreds that were of
old in Erin.

2

Oh people of Ireland, the years will come filled with
wisdom,
But what will our history be? An alien or a Gaelic
one?
Of a lost race, or of a living nation? Oh I pray Je-
sus
My country-men, be ye valiant men, Oh people of
Ireland.

3

The years will come, teeming with wisdom, but pre-
serve your
Language, Oh race of the Fianii, keep thy customs,
save thy history
That is refulgent as the stars in bosom of the firma-
ment. Oh
Pulse of my left breast, thou people of Ireland, grasp
upon
Thy language, thine own bright white bright tongue.

4

Oh peoples of Ireland the years will come rejoicing
with
Wisdom, but grasp thou thy language, that is
bright, pure-
Bright. It is the language of song. It is the lan-
guage of music,
It is the tongue of the language that is holy, grasp
it boldly,
Grasp it for aye ! Follow it through destruction and
pain,
And it will be again, as it was long ago, in the thrice-
Happy times of the Fianii.

JOHN J. CARROLL,
Chicago.

The mail brought us a pamphlet from his Honor, the Mayor (his defense of the Water Works affair), a few weeks ago, addressed "The Gull." We beg to assure his Honor that we have had no "gull" for him unless his calling us out of our name may now generate it. His Honor is not a subscriber.

32 Avondale Avenue, Phibsborough,
b'ladá Clad, 16, beulteje, '91.

[By some mistake this note had been overlooked last month; however, some of the poems mentioned in it have appeared.]

21 ՏՃՕՂ Եօղիմյն,

[illegible]

Եր ճօճճար Լիօմ 50 մ-նէյժ իյաժ իյն
 ձիտ աժ՝ թձիքսւր Լսճնդար.

ἘΑΝΑΓΜ ΤΟ ἘΑΡΑ ῥῥΟΡΒΟΔΗ,

Քյոբարծ Միսեօրիւնի Տօրծոյ.

sejknéjo.

Շյա հ-ի՞ աղ ծան ճՅ նո յր յայրե շնաօլ,
 յր մյլե Եւլ 'նձ մլ, յր Եղղե շնժ
 'Պձ 'ն Ե-սոյ ձ Բեղղեար Բւձյու Լե Կ-
 ձյր աղ Ե-Բնժ',
 Ծ'ձ Ծ-Բսլ աղ ԲօԼԵ ձյր շնձլղյծ Եձնձ 'Յ
 Լնժե?

Seo f Δ cūneap ruajmneap rājm Δ m'
cnojde

21 Դ-ՆԵՐ ԽՈՐ-ԵՐԱՅԻՐ; ՅԻՅ ԴՆԸ Ե-ԲԱՅԼ ԽԵ
ԲԻՆ!

Եր մե ԸՊ ԲԵԱՐ ԲՕԼԱՐԱՇ, ՅՈՒՊՊ ԸՊ-ՇՈՒ,
ՁԻՐ ԵԱՐԱՃՊ ՐԻԴ-ԲԵ ԱՅԼԵ ՕՐՈՄ; ԸԵԱ Կ-Դ?

2141 ƿear ƿan cēll atām aƿ ƿiudal,
ƿac ƿrā

Աղօղղ 'ր աղալլ ալր քսո աղ ծալե յո՞ր,
Լե ըսլ աղ' ճոյժե օո Յ-ւսլիքո մե
ա յլօր;

Լե ըսլ ա մ' ճոյժե օո Ե-բեյքո մե մօ
Յրած;

Քեւ՛! բեյքոյ ի աղ ծալ յր ծեյրե քսւ՛!
Քյր՛! լսլիքոյ ի աղ ծալ յր Ելիք յս՛!
Լեյր աղ յՅաճար Ծօղղ.

ԵՍԻՅԼԾ ՏՅՕՏ ԱՄ ՏԱՐՏԱՆԱՅՑ՛!

Տեյղղղղղ ալ լաղղ օո Յրղղ...
Եսլի՛ծ ըփօր աղ ՏաՐաղա՛!

Ե՛ձ ըս՛ աղաճ՛քաճղղղղղղ լղղղ...
Եսլի՛ծ ըփօր աղ ՏաՐաղա՛!

Օ՛ճ! Եօ ճեւր ըս՛ լղղ օո լղղղղ;
Քեւ՛ յա Յ-ւսլիքա՛ծ Ել ըղղ ըղղղ
ԱՅ ա ճօրղղ; 'րեօ ալ ըղղղղղղ...
Եսլի՛ծ ըփօր աղ ՏաՐաղա՛!

Քսալ ըղղղ աճ, Երօղ, Եսաճալր 'ր լսլղ;
Եսլի՛ծ ըփօր աղ ՏաՐաղա՛!

Քս ըս՛ աղղղ ա մ-Եսղղղղղ լղղղ;
Եսլի՛ծ ըփօր աղ ՏաՐաղա՛!

Օ՛ճ! Եօ Ել յա լղղղղ լղղղ;
Աճ՛ աղ Ե-լղղղղղ լղղղղղ լղղղ?
Քյր՛! յլ լղղղղղ ճօրճե մղղղ
Աղ-Եսլի՛ծ ըփօր աղ ՏաՐաղա՛!

Ծ' յալր ըղղղ ալր ա ճալրղղղ ըփօր,
Աճ՛ Եօ լղղղ աղ ՏաՐաղա՛;

Քսլր ըս՛ լղղղղղ լղղղղղղղղղ;
Օ՛ճ! Եօ Ե' լղղ աղ ՏաՐաղա՛;

Քյրճի՛ծ, լղղղղղ 'ղղղ օո լղղղղղղղ,
Ել յա՛ Եսլղղ լղղղղղ. լղղղղղղ,
Ո՛ո օո մ-Ելճի՛ծ ըաղղ-Քյրղ ըղղղղղղ;
Եսլի՛ծ ըփօր աղ ՏաՐաղա՛!

Օ՛ճ! ըաղղղղ յր լղղ լղղղ 'րա՛ծ
Լեա՛, ա յալղղղ ՏաՐաղա՛,

Քլ լղղ լղղղ ալ մղղղ յրա՛ծ
Քաճալրղ աղղղ 'ղղղ, ա ՏաՐաղա՛.

Ե՛ձ աՅ լեաճ՛ յեալ-Եսլր ալ Ե-լղղ;
'Տ լա Երեաճ՛ Եսլր ա ըաղղղղ ըղղղ;

Եսլղղղղղղղղղղղղ օո ըփօրղղղղ
Տփօր ալ յաղղղ ՏաՐաղա՛.

Լեյր աղ յՅաճար Ծօղղ.

Mr. Blaine is said to have certain influence over the Irish element because his mother was Irish. Why not Mr. Cleveland have greater influence over them since his mother bore a more characteristically Irish name, Neal (properly, O'Neill)?

ԵՅՕԾ ԸՍԼՅԻՔԵ ՕՐԵ, ԵՅՕԾ!

(Remember Thee, Yes).

Ել' լսլղղղղ լղղղ Ելճի՛ծ ըս՛ 'ղ ըալո Եսլղ-
բեալ մօ ճօրղղ,

Քլ ճալղղղղ ըս՛ լսլղղղ լղղղ լղղղղղղղ աճ'
լղղղ;

յր աղղղղ աճ' Երօղ լղղ ըա յրաղղղ ա'ր ըա
ըղղղ,

'Ք՛՛ լղղղղղ յա լղղղղղ լա յղղղղղ ա յ-
ղղղղ.

Ե՛ձ մ-Ելճի՛ծ լղղղ, յղղղղղ ա'ր ըաղղ
ըղղղ մ' ըղղղղ.

Ա՛ճ' լղղղ լղղղ ալր լղղղղ, աճ' ըեօ ալր
լղղղղ,

Աղղ Եսղղղղղ լղղղ Ելճի՛ծ մօ Երօ՛ծ
Եա յո՛ծ,

Աճ՛, Օ! մ-Ելճի՛ծ յրա՛ծ մօ ճօրղղ
լղղղ Եա լեօ!

Քլ Ելճի՛ծ լղղղ մար յր մօ մղղղղ Եօ
լղղղղ,

'Տ լսլղ լղղղղ մար ըղղ ըփօր յր աղղղղ
լղղղ;

'Տ ալ լղղ' ըղղղ լղղղղ լղղղղղ լղղղ յրա՛-
ղղղ լղղղ յ-լղղղղ,

Աղղղ լղղղղղ լղղղ ըալղղղ ըղղղ մաճար
ղղղղ յաճ.

P. Cronin.

Springville, Utah.

Mr. Cronin (another Gael pupil) has sent an excellent English translation of the above, his first effort at Gaelic poetry.

It may not be known by the general reader that the nihilists of Russia are of the same class of society as the Irish-Orange landlords. When the present czar's father freed the serfs (the peasantry) and made them owners of the lands which were rented from the landlords, they (the landlords) threatened vengeance, just as the Orangemen vowed that they would kick the queen's crown into the Boyne were home rule granted to Ireland. You never hear of a Russian peasant being a nihilist; no, the nihilists are the former class, and are encouraged and abetted by England so as to keep Russia from Asia by fomenting strife at home.—Do you see the point?

If Governor Hill be the Democratic nominee for the presidency in '92 no Republican, barring Mr. Blaine, will have any chance of carrying the State of New York; and if Mr. Blaine be the Republican standard bearer no Democrat, save Mr. Hill, would have a chance to carry it (politicians, stick a pin in this). Both being pitted against each other, none could tell the result until after the counting of the ballots. Both are Americans and cordially hated by the anti-American mugwump.

"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"—SPAULDING'S ENGLISH LITERATURE, [Anti Irish], APPLETON & Co., N. Y.

The Gael.

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

Published at 814 Pacific st., Brooklyn, N. Y.
M. J. LOGAN, - - - Editor and Proprietor

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Tenth Year of Publication.

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THE GÆL tenders its grateful acknowledgments to the Brooklyn *Daily Eagle* for the use of the cut of the Continental Currency embodied in the article on Saint Patrick.

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

GÆLS, we shall not cease dunning you until every one of you sends one or more new subscribers. By this the procurer may be not only the medium of making one more Irish scholar but hundreds as in the case of Mr. O'Sullivan, referred to in another column. We appeal to the old workers to follow up the victory already attained. It has been said that the Irish lack perseverance in any cause; we hope Gaels will reverse the uncomplimentary allegation.

Already the language is safe, for the thousands of the youth who are being studying it now will preserve it. But we not only want its preservation but also its use as the official language of Ireland in the near future.

It has been frequently asked, How was it that the religion of Ireland withstood the Saxon persecution while the language, in part, succumbed to it. The cause is plain. The trunk of the religious tree was beyond the reach of the Saxon, and no sooner had one limb been lopped off than another had been engrafted in its place.—The poor language had had no friend nor base of supply. It has both now, limited to be sure, but if Irishmen be men it will have them coextensive with the race.

When the movement for the preservation of the language was initiated Irishmen held aloof from

assisting it saying, that it was "beyond redemption." We are curious to know what will be their excuse now? Others, disingenuously, offered as an excuse that one language was enough for America, well knowing that it had nothing to do with America, and that its object was to urge and support its cultivation in Ireland with the view of preserving Irish Nationality and as an evidence of the early culture of the Irish people.

Doubtlessly, a large number of patriotic Irishmen held aloof from supporting the language movement believing that Ireland could never regain her independence from so powerful and unscrupulous a nation as England. But, even so, national pride should impel them to preserve the evidence of the social superiority of their nation and not willingly permit themselves to merge in a people whose social antecedents have been that of the brute. Besides, England's power is vanishing. She was big when there was no bigger. Her home territory is too small to support her population, and she is too far away from her dependencies to force an unwilling support from them. The United States, Canada, Australia, and the other civilized nations of the world are adopting the protective principle; so when England's manufactures are shut out from these her power will collapse like a big air-balloon. Her only hope now is India; but, Russia, a compact power of 120,000,000 of people and a contiguous unlimited productive territory, lying beside it, it does not take a prophet to divine that her hold there will be of short duration. Russia will be the mistress of the Old World—the United States, of the New. England will descend to a fifth class power, and Ireland will manage her own affairs—in her own language.

TO THE IRISH-AMERICAN PRESS.

As noted in last issue, the CATHOLIC TRIBUNE, St. Joseph, Mo., anxious to promote the Gaelic cause, suggested to us some time ago to prepare Gaelic matter, get it stereotyped, and send a cut of it to all the Irish-American papers willing to publish it and to contribute to its production. We were not in a position to act on the suggestion then; we shall do so now and re-produce the First, Second, and Third Irish Books of the Dublin Society in weekly installments and supply every editor willing to subscribe for it with an electrotypes cut of it. We shall get up the cuts in ordinary school book form, say, 23 x 34 pica ems, so that each cut will form a page if the editors should afterwards desire to issue the work in book form. We shall also, as the lessons get advanced, intersperse them with some of Dr. McHale's translations of Moore's Melodies, Dr. Gallagher's Sermons, and Father O'Sullivan's Imi-

tation of Christ. The cuts will be the property of the subscribers.

The present circulation of the Catholic and Irish-American press in the United States and Canada is about 500,000, but if the papers publish this matter we venture to say that it will be a million before a year. The Gaelic serial will retain the old subscribers and secure, perhaps, five times as many new ones. To supply new subscribers with passed lessons, the editors could throw them off in pamphlet form at a trifling cost. The editors of the Catholic and Irish-American press never had such an opportunity to increase their circulation, and without any expense, for the electro cuts will be supplied at one-half what it would cost them to set the English matter for the same space.

We shall send a marked copy of this issue to all the Irish-American editors and, without further notice, we request of all those who are willing to avail themselves of our proposition to send us word.

Should all the Irish-American editors publish the lessons it would be the crowning success of the Gaelic movement. Heretofore they expressed regret for their inability to assist this great movement for the preservation of mother tongue through the columns of their journals because they were unacquainted with the Irish language; but hereafter they will have no excuse for the matter ready to be laid into their chases is now offered to them.

Viewing this effort in behalf of the preservation of the language of Eirinn in all its parts, we are satisfied that all Irish-American editors will support it.

We shall note in the GAEL all the papers subscribing to and publishing the lessons, and it will be the duty of Gaels all over the country to see that every Irish-American family be a subscriber to one of them.

The circulation, as remarked above, of the hundred or more Catholic and

Irish-American papers in the United States and Canada, according to Rowell's Directory, does not exceed 500,000 copies though there cannot be less than 2,000,000 Catholic Irish-American families in both countries. The German-American press has over 2,000,000 of a circulation because every German family patronizes one of them. Why is it that only one-fourth of the Irish patronize theirs? 'Because, evidently, the matter contained in them is not appreciated by them. Copy the example of your successful Teutonic neighbors and give your countrymen some thing really national to see what effect it will have on them.

We shall commence the issue of the cuts as soon as we hear from a sufficient number of journals to meet the cost of postage and stereotyping.

It has been going the rounds of the Anglo-American press for some time past that his Holiness, the Pope, speaks English better than the majority of Englishmen. We know that his Holiness requires of Brooklyn priests who visit him to converse in Italian, Latin, or French! But what is the object of the report? We shall revert to this subject again

One of our Catholic exchanges complains that "English-speaking" Catholics do not support their papers as well as the German-speaking Catholics support theirs. Who, pray, are the English-speaking Catholics? And why the slurring evasion?

After the demonstrated success of the Irish language movement any Irish Nationalist who hereafter refuses to support it writes himself down as an Irish political hypocrite of the first water.

Two hundred years ago every man, woman and child in Ireland spoke nothing but Irish: Was it patriotic to barter it for the language of the oppressor?

The German government applied to the Pope to get the nuns in Alsace Lorraine to substitute the German for the French language in the convent schools. But before his Holiness had time to move in the matter the nuns had it conveyed to him that the order, if given, would not be obeyed—they did not get the order! Compare the patriotism of the French nuns with that portion of the Irish people who bent their necks early in the fight beneath the British galling yoke! How sad the contemplation. What are the children of these doing to make amends for their parents' shortcomings?

British doctored telegrams represent that Russia is brutally governed. Reader, does not the fact that Russians do not emigrate (though free to do so like other oppressed nationalities) give the lie direct to the charge? And yet we see the English scandal rehashed by Irish-American journals.

France's population is over 38,000,000. Russia has one hundred and twenty millions—as many as speaks the English language.

Rev. Father O'Growney states that three million people speak the Irish language still.—Brethren, let us try to make them read and write it.

Some say, "Why try to keep the Irish separate from the other peoples by reviving the language?" Why keep your family separate from your neighbors? The Irish are *The Bundle of Sticks*—separate them by severing the family bond and they get lost in the tempestuous human ocean which surrounds them—Keep them together in national sentiment and they defy the world.

[We are not backward in asserting that the following facts of history are worth a year's subscription to the Gael to any Irishman—Ed.]

THE SAINTED PATRICK.

Welshmen Claim That He Was Born In Wales.

Scotland Submits a Counter Claim And Irishmen Declare That He Was Born In France. George Washington Conceded an Extra Gill of Whisky on the 17th of March.

March 17, St. Patrick's day, is celebrated by the scattered sons and daughters of Ireland, without regard to religious creeds or political opinions. No one can tell when it became a secular holiday, a day of banners and marching, of feasting and frolic; but it was of course, at first, a religious festival, but in process of time it became as national as St. David's, St. Andrew's, St. George's or St. Nicholas's day. There is, indeed, little of religion in them for the Protestant Briton, north or south of the Tweed. The Catholic Portuguese swear by St. George of Cappadocia. The venerable Bède, pride of the ancient English church, records the life of St. Patrick in his martyrology. The writers, however, who give the best and truest narratives of the saint are Archbishop Usher, Sir James Ware and Dr. Lanigan. The controversy of his birthplace is as far from an amicable settlement as it was 500 years ago. The latest writer on the subject is the well known author of the "Irish Church" Rev. Sylvester Malone of this city, whose thorough knowledge of hagiology is second to no ecclesiastic in England or Ireland. He locates the saint's birthplace as not far from Bristol, Wales.

That Wales and Scotland claimed him—Ireland never did—and gave his name to their sons is authenticated by the numerous Patricks in Scottish and Welsh history. To day, lieutenant generals of Scottish history are known as Sir Patrick Grant, and Sir Patrick Craig in the British army. It never was much used in Ireland as a prænomens until about the beginning of this century. There is not in all the list of Irish bishops in a thousand years over a dozen Patricks, while the Highlands were full of them 500 years ago. The Irish priest who claims Wales as the saint's birthplace is met by Usher and Harris, two very able writers, who insist that he was born and buried at Glasgow, while others assert that he first saw the light at Kilpatrick or Kirkpatrick. Scotland and Wales being Protestant countries the true Catholic gives the saint the benefit of the doubt and believes him to be a native of Tours, Brittany, France.

"The invasion of Gaul by Nial of the Nine Hostages" was the time when Patrick, who was supposed to have Roman leanings to their power in France, was made captive and carried among others to Ireland. At this time his father, Calphurnius, a deacon, was killed. His grandfather, Potitus, was a priest—Whence it appears the clergy (as they did) married in those days, as do the Greek church priests of Russia to-day. It is immaterial where the good saint was born. We know that his admirers are very numerous on these shores, and in fact all over the world. How long it is since Ireland became known to America, or the latter to the former, it is hard to tell, because we find that among the first discoverers of America with Columbus was a seaman on board the Pinta named Guilermo Ires, natural de Galway, Irlanda, (Wm Ey-

res, native of Galway, Ireland). This is to be found on the crew list of the first voyage of the great navigator and can be seen in any volume of Columbus' first voyage. The intercourse of Spain, particularly in the west coast, with Ireland is very remote. While the English were confined to the Pale in the counties of the east, the country from the Lee to Lough Sivilly carried on a flourishing business with France and the peninsula which was always a great commercial power and for years was the first in the world. Irish sailors shipped at Lough, Sligo, Westport or Limerick for Cadix, Palos, Seville, in the south, and Vigo, St. Ander and St. Sebastian, in the north.

Spanish was fluently spoken in all those Irish ports, and was the language of the elite as late as the sixteenth century.* It was the fashion in those days for Irish lads and lassies to spend from four to six years at school in Spain as it is for Englishmen to do the same to-day in France, Switzerland and Germany.

The Irish and English were under one crown when America was discovered—1492. Long before the reign of Henry VIII. the English army was filled with Irish youth, and in no battle, especially upon the plains of Abraham, near Quebec, on this continent, against the Indian or Frenchman, but Irish blood was liberally shed. It is true that officers were all members of the established church since the beginning of the sixteenth century, but the Catholic was cordially welcomed to carry a musket. He could not bear a commission.

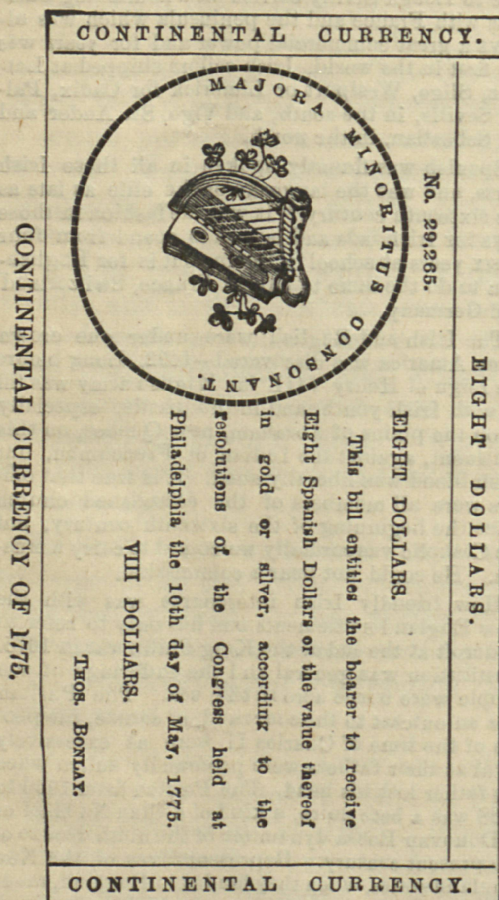
How friendly Irish intercourse was with the New England settlements one has only to refer to Buncroft at the end of the King Philip war in 1675. Destitution was general and the sufferings of the people were borne across the sea. The Puritan was an outcast to the court and, of course, the people of the time of Charles II were as excessively loyal as their fathers were profoundly sullen when his father lost his head. The Puritan from 1660 to 1688 was a bete noire, a kind of a Clan Na Gael or O'Donovan Rossa dynamiter of the ninth decade of the present century. Representatives of the New England states, when they landed in England, made their wants known, but they were frigidly received. I was well known that several of the Puritan judges who had condemned Charles I had taken flight to New England and were concealed there for years in spite of the spies and the high price set upon their heads by the English crown. The people were in no mood to give aid and assistance to the Puritans of America. They were having a good time like their "merry monarch" who was decorating courtesans with titles and providing, at the expense of the nation, for his numerous progeny of

"The rank sweat of an enseamed bed."

The brave envoys, however, crossed the Irish channel and set forth the need of the colonists in the New England territory. They were hospitably received and means were commenced to provide for their needy compatriots. The brig Kathrine was chartered and laden with provisions of all kinds especially seed, grain and the immortal esculent which virginally came from America in the sixteenth century. On August 6, 1676, the taut brig left the port of Dublin for Boston, where she arrived bearing the gallant convoys and the ample stores for the starry people who had suffered so much in the Indian war. One hundred and seventy-one years afterward New England and other states sent ships to Ireland laden with cereals

which bound in sweet bonds the peoples of both countries.

As early as May, 1775, we find the continental currency bearing the uncrowned harp of Erin. In the treasury and state departments at Washington we can see a continental bill, of which the illustration is a copy.



The harp of Ireland was a fitting mark to place upon the currency of the young nation, because at this time, 1775, her only friend "beyond the wave" was Erin. That the troops from Pennsylvania were largely composed of natives of Ireland is too well known to be dwelt upon here, suffice it to say that as soon as the continental army had entered Boston the general commanding, from some suburb called Greenville, issued the following, which was unearthed in the war department about a year ago:

"H. Q. GREENVILLE, 17 March, 1776.

"Morning orders;

"The anniversary of the tutelar saint of Hibernia will be observed with all due respect and decorum. The commissary general will administer an extra gill of whisky on the occasion.

GEO. WASHINGTON."

This is in the original and is in the handwriting of the father of his country. But four years later after the dreary winter of 1779, we find him calling the attention of the whole army to an observance of St Patrick's day and the patriotic proceedings of the Irish parliament in reference to American

* And Gaelic would have been the language of America to-day had the Irish the spunk to mind it

affairs.

The manuscript from which this order of General Washington is taken is the "Military orders of the day, issued to the main guard and Morristown picket," from February 15 to April 7, 1780, and is in the possession of a lady of St. Louis, whose grandfather was an officer in the revolutionary war. We think the "Military orders of the day" are also to be found among the revolutionary souvenirs of New Jersey, at Trenton.

Washington's order is:

HEADQUARTERS, March 16, 1780.

Officers for duty tomorrow, Brigadier General Clinton, Major Edwards, Brigadier Major Brice.

The general congratulates the army on the very interesting proceedings of the parliament of Ireland and of the inhabitants of the country which have been lately communicated. Not only do they appear calculated to remove the heavy and tyrannical oppressions on their trade, but to restore to a brave and generous people their ancient rights and privileges and in their operation to promote the cause of America. Desirous of impressing on the mind of the army transactions so important in their nature, the general directs that all fatigue and working parties cease for to-morrow, the 17th day, held in particular regard by the people of that nation. At the same time he orders this, as a mark of pleasure he feels on the situation, he persuades himself that the day will not be attended by the least rioting or disorder—the officers to be at their quarters in camp, and the troops of each state are to be in their own encampment.

Division orders:

Captain of the day tomorrow, brigadier major from the Second Pennsylvania brigade.

Brigade orders:

Captain of the day [name illegible]

Adjutant of the day tomorrow, Herbert—[illegible].

The following is another order from the division commander.

Division orders:

March 17, 1780.

The commanding officer desires that the celebration of the day should not pass by without having a little rum issued to the troops, and has thought proper to direct the commissary to send for the hogshhead which the colonel has purchased already in the vicinity of the camp. While the troops are celebrating the bravery of St. Patrick in innocent mirth and pastime, he hopes they will not forget their worthy friends in the kingdom of Ireland, who, with the greatest unanimity, have stepped in opposition to the tyrant, Great Britain, and who, like us, are determined to die or to be free. The troops will conduct themselves with the greatest sobriety and good order.

Though musty with age and on that account in some places almost illegible, the manuscript, as a whole, is as clean as on the day it was written, and presents a photograph of the interior working of that famous little American army, but we make only two extracts for the purpose of showing how the nation, in the throes of its birth, as heartily as it does now in the plenitude of its might and power, sympathized with the Irish people.

—Brocklyn Eagle.

The Gaelic Journal should be in the library of every Irishman. Send to the Editor, John Fleming, 33 South Frederick street, Dublin, 60 cents.

WHERE IRISH IS SPOKEN.

Spots on the West Coast Where Pure Celtic is Heard.

In many places on the west coast of Ireland and on the Isle of Arran the pure Celtic is the only language spoken, says the *Chicago Tribune*. John O'Connor, the Irish envoy, who is stopping at the Grand Pacific, is the authority for this statement. The only English ever heard on the island and in the west coast towns, he says, is spoken by the priests and the police.

"When in prison in 1881 under the Coercion laws," said Mr. O'Connor yesterday, "I did not know that such a condition existed. But I met a fellow-prisoner named Coleman MacDougall, with whom I was unable to converse. He did not appear to understand what I said to him. I asked the guard what was the matter with the fellow, and the answer was, 'He can talk nothing but Irish.' It was true. MacDougall was 30 years old, had lived on the Isle of Arran all his life and was not able to speak a word of English or understand it. There are thousands of others living along the west coast of Ireland who cannot converse in any other tongue than the Celtic.

In the seventeenth century the Irish language was used as a language of commerce in the trade between Ireland, France and Spain. And it would have been a language of commerce between the old country and those two nations to-day had not William III. made it a crime to teach the Irish language. King William made it on offense punishable by hanging to give instruction in the Celtic language, and that law of course stifled it."

We are indebted to Mr. Martin J. Henahan for the foregoing news item. Mr. H. says,—

"I inclose you a scrap which I cut out of to-day's Phila. Inquirer. Of course its subject is not news to either you or me, but the reason of its drawing my attention to it more than anything else, is the fact of a representative (?) Irishman acknowledging that he knew not what his fellow countryman was saying when speaking to him in his own language, and in order to know it he had to ask a minion of the British Government to make it plain to him. This I consider humiliating if not really sad."

[Yes, brother Henahan, it is humiliating to the true Irishman, but it is the irony of fate which legalizes his title to misrepresent Ireland. Gaels, take Brother Henahan's course; scatter your journal at home and abroad and the O'Connors will not long misrepresent you—Ed. G.]

A Chicago paper remarks that more persons will travel "downwards" on account of newspaper arrearages than from any other cause, i.e., if they cannot go "up" until they pay the last farthing. We hope Gaels won't go down on that account.

We send a copy of this issue to the czar of Russia to show his Majesty that the Irish press takes no stock in British slander.

By the way, may not the Russians have as good cause for expelling the Jews as the Americans have for expelling the Chinese? See.

Non Irish-speaking Irishmen (f) cannot understand why *Irishmen* give so much time to the Gaelic cause. Gentlemen, imagine for a moment

what would be your joy and how big you would feel on seeing an independent Irish parliament in College Green,—would you not feel the pride of sovereignty? and not the despised tail of anybody's kite?—Picture such condition of things and you shall know the why *Irishmen* devote so much time and means to the preservation of their nationality.

No more photos for the Album received; however, those who may wish to send an already prepared single-column cut can do so.

We have a few Second and Third Irish books on hand; price 15 and 20 cents, respectively.

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ԻՐ ԲԵ ՐՈ ԱՊ Ե-ԱԲՐԱՆ:—

been instructed; would it be beyond the bounds of probability that he has done more for the Gaelic cause than any other living man? And when he sent the GÆL to Beara he was not able to read it himself, but he is now

Hence, Gaels and Gaelic societies, the circulation of Gaelic literature should form no secondary part of your programme. Paying your Dollar a year for the Gael is not enough; you must get others to do it, also. Were the language in common use that would do. No, it only creeps along; but by intelligent, patriotic action on our part it will soon trot along. Let all apply the biblical parable of the Talents to the language and act upon it, as Mr. O'Sullivan has done. And you should leave nothing undone to induce as many papers as possible, Irish and German, to publish the Gaelic electorates, for you may readily perceive that it is the most effective move ever made to scatter broad cast Gaelic instruction. You should, also, scatter the Gael, the crank of the movement, in all directions

THE SENTIMENTS of our SUBSCRIBERS.

In this column may be seen the Celtic blood of the country—Irishmen and women who will not feed on the offal which drops from the Gotho-Saxon caravansary.

Ariz—Longfellow, R Whelan, per E Whelan.

Cal—San Francisco, J Dolan, J Sullivan, per Miss Mary A Henahan, who says that her next favor will be conveyed in the mother tongue.

Conn—Bridgeport, T Coughlin, per J Healy—New Haven, J P Landers (Some good work has been promised from New Haven).

Ill—Apple River, Ed. Sweeney—Cairo, John Howley writes—

Ḃḡo Šaoj Ōjl Uj Lóčáḡḡ:

Cuḡḡḡm cúḡad le poḡta aḡ lae a ḡ-ḡḡḡ cúḡla ḡaḡlleḡḡ aḡḡ roḡ "Ḃḡ ḡaoḡaḡl," maḡ ḡḡ é ḡo ḡaḡḡuḡl ḡo ḡ-ḡuḡl mé ḡḡḡḡ ḡḡ ḡ-ḡaḡa cúḡḡe, aḡuḡ ó ré reo ḡo céuḡ ḡḡḡḡḡeacáḡ 'ḡa ḡḡaḡḡḡ ḡá ḡócuḡ oḡḡ ḡac ḡ-ḡeḡḡ ḡú ḡo ḡeḡḡḡḡḡaḡcaḡ aḡḡ ḡo céuḡ cúḡḡḡḡḡ. Le ḡóḡ ḡḡḡḡ,

ḡo ḡeaḡ éaḡaḡo,

Seáḡaḡ Ua Ḃḡaḡḡaḡo.

(Mr Howley is one of the Gael students that did not know a letter in the Gaelic Alphabet until he got the Gael. You, gentlemen, who talk loudly, do you give a passing thought to the work which the Gael is accomplishing? The Gael catobes the hare before it goes to look for the pot to cook it)—Chicago, Rev. John J. Carroll (Father Carroll never writes to the Gael without sending a hansom "to help the cause").

Kas—Arcadia, Sister M Winifrid, per J Hagerly, Burlington, Ia—Laclede, J O'Sullivan.

Mich—Muskegon, Daniel J Moriarty, Edward S Whelan—Green Creek, R L Halley, all per W. Harte who sends three to double the Gael's circulation (lest anyone should fail to send one)—White Hall, Prof. C M McLean per M Downey, Montague (its beyond counting all Mr Downey has sent). Lansing, Miss Nonie Henahan, per M J Henahan.

Minn—St Paul, Relston J Markoe.

Mo—Kas. City, D Sullivan, J Keating, J Enright, J Kane, P F Heydon, per P McEniry—St Louis, P Ashe, D Keating, M Twomey J O'Brien J Cuniff, J Nestor, J Goggins, Denis D Lane, P Connolly, per Mr Lane. W Keane, Mrs Cloonan,

Mont—Waterville, J Burke, per D Fitzgerald, by P S Harrington, Butte City.

Nev—Reno, Simon Garde sends \$5. for the cause

N Y—Brooklyn, P Hayes, J Ryan, N Dolan, H McNulty, Counselor J C McGuire, P Lane P Martin—City J Murphy, J Nolan, P Hughes M Moor, J Connell, J McManus—Herkimer T Cox.

O—Columbus, T McCabe, per M J Henahan.

Pa—Pittsburgh, Miss Mary C Howley, per P R Howley, Minneapolis, Minn—Phila. P McFadden.

R I—Newport, Mrs B McGowan—Providence, J Brady, both per Mr Martin J Henahan.

Utah—Springville, P Cronin—Salt Lake City, T J Whelan, per Mr Cronin.

Ireland—

Galway—Tourmakeady, M Henahan—Maamgavna, P Walsh, both per Martin J Henahan Providence, R I—Moycullen, P Barrett—Drimnabone P Thoratton—Kilbeg, N Darcy, all three per Mrs. H Cloonan, St Louis, Mo.

England—London, David Fitzgerald—Liverpool R C Prendergast, per Michael J Darcy, Lockport, Ill.

We hope our Dublin friends will take steps to supply the Irish press with electro plates similar to those proposed by us. This is practical work.

There are 8,000 schools in Ireland with an enrollment of 1,000,000 children. This is the highest per cent. of schooling to population found anywhere on the globe.

ḡo'ḡ ḡeaḡ-eaḡaḡḡ Ḃḡ ḡaoḡaḡl.

Ḃ ḡaoj Ōjl,

Cuḡḡḡm ḡeaḡḡaḡ ḡo céḡḡe cúḡad a ḡḡ 'ḡa'ḡ ḡaoḡal a ḡuaḡḡ mé uaḡḡ cúḡla ḡeaḡḡḡaḡḡ ago [ó ḡoḡḡ]. Nḡḡ ḡḡoḡ aḡaḡ ḡ-ḡuḡl ré céaḡḡ ḡo ḡac ḡ-ḡuḡl.

ḡuḡ ḡḡaḡ ḡḡḡ é céuḡaḡ ḡuaḡ a ḡ-ḡaeḡḡḡe, ḡá ḡ-ḡuḡ ḡéḡḡḡ ḡḡḡ é. Nḡ céḡ ḡḡḡ ḡḡḡ a céuḡaḡ ḡo ḡóḡl; aḡḡ ḡá ḡáḡl le ḡḡa aḡaḡ ḡac ḡ-ḡeḡḡ mé ḡ-ḡaḡ ḡḡḡ.

So é ḡeaḡḡaḡ ḡa céḡḡe ḡ-ḡeḡḡa ḡo ḡo éaḡaḡo,

Seáḡḡḡ ḡ. Ua ḡ-ḡoḡ.

We regret that we have not the characters used as signs in arithmetical problems, and are, therefore obliged to write the words at length; Mr. H has sent the operation formulated strictly according to the best usage].—

100 squared minus 10 sqd. equal 9900, the sq. rt of which equals 99.4987, the perpendicular; and this deducted from 100 leaves .502 feet or 6.02 inches, The length the ladder did fall, By pulling it out from the wall.

The proposition in mensuration by which this is done is;—

Given any two sides of a right-angled triangle to find the third. Rule.—

To the square of the base add the square of the perpendicular and the square root of the sum will be the hypotenuse : or, the square root of the difference of the squares of the hypotenuse and either side will give the other.—

James J. Hughes.

[The Phila. P. C. Society may be proud of their youthful pupil for his proficiency in Gaelic as well as in mathematics. Others, too, T V Meehan of Chicago; W O'Gorman, Youngstown, N Y, J P Hartnett, Bellows Falls, have sent the solution, and have propounded others, but our space is too limited to insert them. In future we shall give only the names of the solutionists.]

Another Problem.—

In the midst of a meadow well stored with grass, I just took two acres to tether my ass ;
How long must the cord be when feeding all round
That he mayn't feed on more or less than these
two acres of ground ?

We have another excellent piece by Mr. P A Dougher for next issue.

Owing to business changes Capt Norris had no time to prepare his usual contributions from the Sheachus Mor for some time past, but hereafter he expects to be able to furnish them regularly.

We hope the clergy and others will be on their guard of some sweet tongued fellows who are going about collecting money in the name of the Gaelic movement. Such frauds do much damage to the cause by turning patriotic Irishmen, who have been deceived by them, against it.

Should any of the Catholic and Irish-American journals decline to publish the Gaelic-instruction electro cuts they will be placed in a very peculiar position in view of their advocacy of Irish Home Rule and Irish autonomy. They cannot decline to publish them on the plea that they do not know the language, as the matter is prepared for them ; nor on the plea that the matter might be objectionable or unscholarly, it being strictly a re-issue of known, standard works ; nor on the plea that they could not bear the expense as the cuts would be a saving to them ; nor on the plea that the attempt to preserve the language is useless as the movement is already a comparative success—805 of the youth in Ireland having graduated in it last year whereas only 12 graduated ten years' ago ; nor on the plea that the language has nothing to do with Irish Nationality as the actions of all conquering nations would bluntly contradict them. Hence those declining come out flatfootedly and say that they do not desire to see Ireland a nation ; and the same is applicable to all other Irishmen who decline to save and preserve the language, and if they pretend otherwise their actions belie them.

The Providence Visitor, an excellent Catholic weekly, had a splendid article on the Irish Language last week.

Gaels, it takes a large number of subscribers at 60 cents a year to maintain a journal. Yours not, of course, being a business enterprise, requires more of you than a perfunctory support. Hence, it is your duty, as much as it is ours, your intermedialary, to circulate it and get it additional support.

If the destruction of the National language had been so essential to the stability of English power in Ireland as to visit its teachers with the extreme penalty of death, is not its preservation of equal moment to the restoration of Irish autonomy ?

Gaels, during the last ten years 21,000 of the youth of Ireland have been studying the National language through your exertions. By means of the electrotypes plates now proposed you can place Gaelic primary instruction in the hands of millions of your countrymen, for none but a renegade Irish man would refuse to patronize the papers printing it—a matter for which the editors should swing on the gallows 205 years ago by the edict of Wm. of Orange. The electrotypes movement corners the pseudo Irishman and forces him off the ditch. He can no longer bask in the garb of an Irish patriot (whatever his social station) without showing works. Distribute the Gael to show what you are doing ; distribute it that it may be able to pursue and expose the recreant Irishman wherever he be.

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
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