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## Our Position and Our Hopes

This organization is the lineal descendant of the movement founded by Wolfe Tone, of the Young Irelanders and the Fenians. Its basic principle is that nothing short of absolute national independence will satisfy the Irish people, and that it is the right and duty of Irish men and women to work and strive and suffer, and, if necessary, fight and die, for the attainment of those ends. While it bids God-speed and gives a helping hand to any and all who work for the betterment of the Irish race, it will allow no sectional or class interests to take the place of the national demand, nor will it permit any representative of a section or a class of Irishmen to compromise that demand for a pretty measure of reform. While those who work for the good of a section or a class of the people of Ireland refrain from pawning the nation in order to benefit the interests they represent this organization will give them its unstinted support, but the moment they barter or try to barter the right of the Irish people to national independence, they meet with the opposition of this movement, which considers itself the warden of Irish nationality.

But the outsider may ask what has the Clan-na-Gael done during its existence to justify its claim that it is the guardian of Irish nationality. It has worked undeviatingly to keep the ideals of the race unsullied; it has aided every movement worthy of the assistance of Irishmen; it has stood in the way of those who would compromise or minimize the national demand; it has opposed the craven policy of suppliant subservency; it has checkmated the attempts of pretended friends and open foes who would teach the Irish race that its grandest destiny is to be a contented province of the British Empire, fighting the empire's battles and helping to enslave the weak and unfortunate of other parts of the world; it has maintained, and will continue to do so, that a race that has braved the worst that oppression could do for more than seven hundred years and that has a past to be proud of, has something grander in store for it than absorption by the British Empire.

Ireland has a civilization all her own, a language that should be and will be her own, and the right under God to win back the freedom of which she was robbed. What matter that the robbery was begun more than seven centuries ago? With the God of Nations there is no statute of limitations to stand between the plundered and his own when he feels he has the strength to win it back, or between the robber and the robbed on the day of reckoning that comes to nations as well as to individuals.

But how can Irish independence be won? By banding together all the men of the Irish race who are unfalteringly attached to the principle of absolute freedom for Ireland—who are prepared to make sacrifices, to work resolutely and energetically for the establishment of an Irish republic on the soil of Ireland. The man who would compromise the national demand has no place in this organization, because compromise and not disunion is responsible for Ireland's present condition. With the resolute and uncompromising men of the race banded together and working that the Irish race, or the militant part of it, may be ready in the hour of England's difficulty and danger to wring from her the freedom that every true Irish man and Irish woman yearns for, there is hope for the future.

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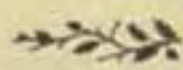
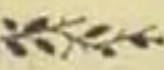
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# THE IRISH LANGUAGE MOVEMENT



The movement for the revival of the Irish language has attained a position in the life of present-day Ireland that few, if any, of the language enthusiasts imagined it would reach, in the short space of sixteen years, since the Gaelic League was founded. Of course, the language revival did not originate with the inception of the League. The movement had been started years before, but its progress was very slow. It is a well-established fact that the Irish language was (if not thriving) in a healthy condition previous to the dawn of the nineteenth century. The Reverend Ulick J. Canon Bourke, in his book, "The Life and Times of Archbishop MacHale," states that at the period when the famous prelate was born (1789) very few people in Ireland spoke English. The persecutions of Penal Times did not injure the language to the extent of crushing it out of the lives of the people, and it was when the persecution relaxed that the most harm was done. Canon Bourke states that Archbishop MacHale, in his childhood days, in common with others, was often severely punished at school for speaking Irish.

Catholic emancipation was secured in 1829, and shortly afterward the National School System was introduced into Ireland. These schools materially aided in the stifling of the language and Irish history was excluded. Many attempts were made to preserve the old tongue. Societies were organized as far back as the first decade of the nineteenth century. Thomas Davis, the acknowledged leader of Young Ireland, in the columns of the "Dublin Nation," newspaper, urged the people to revive and keep alive their own language, as an evidence of their nationality. "The language of the conqueror in the mouth of the conquered is the language of a slave," said Davis. In an essay on "The National Language," he offered several practical suggestions for its revival and diffusion. William Smith O'Brien and others of the leading men in the movement of "Forty-three to Forty-eight," set about learning Irish in accord with Davis' ideas. The work of Professor Eugene O'Curry in the "Fifties," and that of his co-laborer, John O'Donovan, did much to interest the great scholars of Europe in the ancient literature of Ireland. One of O'Curry's published works is a volume entitled "Lectures on the Manuscript Materials of Irish History." The death of these scholarly men in the early sixties was a severe blow to the cause of the language. Among the foreign scholars who became interested in the effort to preserve the language were Professor Holger Pederson, of Denmark, and Professors Johann Zeuss, Hendrik Zimmer and Dr. Kuno Meyer.

In the United States the language enthusiasts were not idle. The Ossianic Society was founded in 1836 in New York, and included among its members John O'Mahony, the Fenian chief; John Savage, of Young Ireland fame; David O'Keefe, Daniel Wagner and Captain Thomas D. Norris. These men were all educated

## ANNUAL FESTIVAL AND GAMES OF THE CLAN-NA-GAEL

in the Irish language, and knew much about its literature. The Ossianic Society was disbanded at the outbreak of the Civil War, many of its best members fighting for the Union cause. To Michael J. Logan, of Brooklyn, is due the credit for organizing in 1872 the first class for the teaching of Irish, to those who had not even a speaking knowledge. The Ossianic Society was really an organization of scholars. In 1874 Logan founded the Brooklyn Philo-Celtic Society; in 1873 the Boston Philo-Celtic Society had been organized by P. J. O'Daly, Michael O'Shea and other enthusiasts. Mr. O'Shea was professor of botany in Harvard College at this time, and while a Celtic scholar, was also well versed in Latin, Greek and Sanscrit. He was engaged for several years in a discussion with two Harvard professors who declared the Celtic tongue had no philological value. O'Shea published a pamphlet in support of his claim that Celtic was superior to all other languages. Another discussion followed, the details of which were published in the "Revue Celtique," a French journal.

In this way the attention of the world's scholars was drawn to the movement, and also a host of prominent Irishmen, including Patrick Donahue, editor of "The Pilot;" P. J. Flatley, a well-known lawyer and profound Celtic scholar, and the late Mayor Patrick Collins. In the year 1876, the New York Philo-Celtic Society was started; Captain Norris, John Casey and Denis Burns, were among its oldest members. Of the trio, Mr. Casey is the only one living, and he works with the same enthusiasm as of old.

The Philadelphia Philo-Celtic Society also dates from this period. The Gaelic Society of New York came into existence in 1878, Major Edward T. McCrystal and several of its earliest members are still active workers.

Several weekly and monthly papers aided in spreading the light. The Gael, edited by Mr. Logan, in Brooklyn, was published mostly in Irish, and had a good circulation; "The Irish Echo," edited by P. J. O'Daly and Charles O'Farrell, in Boston, was also an effective organ, and "The Irish-American," of New York, published a column of Irish weekly and the news of the various societies.

The Society for the Preservation of the Irish Language was launched in 1879 by the organization known as the Gaelic Union. In 1881 the Gaelic Union disbanded, but its official organ, "The Gaelic Journal," was continued, being kept alive through the generosity of the Rev. Maxwell Close, a Protestant clergyman. It was edited by John Fleming. It is now published by the Gaelic League. During the "seventies" appeared Archbishop MacHale's translation of Moore's melodies into Irish; also a translation of Homer's "Iliad." Canon Bourke also published several works in Irish, and like the Archbishop, he was staunch for the revival. The Gaelic League was founded in 1891 by Dr. Douglas Hyde, John McNeill, Father Eugene O'Grouney, Rev. Euseby D. Cleaver and several others. Dr. Hyde was elected its first president, and has been re-elected ever since. The Rev. Mr. Cleaver was elected vice-president, but he died soon after the league was formed, and Father O'Grouney was elected to succeed him. The latter edited the "Gaelic Journal" in 1890, was elected several years later to the chair of Gaelic at Maynooth College. He wrote "Easy Lessons in Irish," which are still used as text books, was a constant contributor to the weekly and monthly publi-

cations, always agitating the language revival. In 1894 his health gave way, he came to the United States, but consumption had set in, and after five years, during which time he still kept up his arduous work, Father O'Grouney died at Los Angeles, California, in 1899. He was the first martyr to the cause. In 1903 his body was removed to Ireland, and there was a big public demonstration at the funeral. For a while the Gaelic League met with considerable opposition, its members being called faddists and dreamers. The first Oireachtas held in Dublin, in 1897, drew but nine entries to the competitions. The last Oireachtas of 1905 lasted one week, and about one thousand were entered in the Irish singing and story telling and essay competitions, as well as the dancing. The League is absolutely non-partisan, and includes as members men of every shade of religious or political opinion, landlord and tenant, Catholic priest and Protestant minister, Nationalist Home Ruler and Unionist, all meet on the same platform. "Ireland, a Nation," is the watchword, and a new life has come into the old land since the language revival began to gain a foothold. The young men and women take a livelier interest in the social and economical affairs of the country, a new school of literature has sprung up, the people generally are being taught to depend more on themselves, to build up their own industries, to try and stem the tide of immigration, patronize Irish manufacture, and boycott everything English, as far as possible.

"The Cladeam' Soluis" newspaper is the official organ of the League, is published weekly, and has a large circulation. The language has thrived in the large cities like Dublin and Cork, and branches of the Gaelic League are well organized over the whole country; in several thousand National schools the language is taught, and the main fight is now centered on having Irish placed as a compulsory study in the New Catholic University. The Bishops have come out in opposition, but the major part of the priests are with the Gaelic League, as well as the best men of every class and creed, and the fight will be waged with unabated vigor to final victory.

The president of the Gaelic League, Dr. Douglas Hyde, or "An Craoibinn," as those who esteem him most call him, toured the United States in the fall of 1905 and winter of 1906, preaching the gospel of Irish Nationality, and was everywhere received with enthusiasm. More than fifty thousand dollars was subscribed to advance the work of the Gaelic League in Ireland. Dr. Hyde has the confidence and support of the Irish race all over the world, and deservedly so, for his life and talents have been devoted entirely to the work of reviving the national language and spirit of his people. He was born in Sligo, about the year 1860, the son of a minister of the established church, and springs from a family that has been in Ireland since the sixteenth century. Dr. Hyde was graduated from Trinity College. He was ever a close student of Irish, and always spent his vacations in the West of Ireland, among the people who had retained the old tongue. He has published several works, among them "The Love Songs of Connaugh," "The Religious Songs of Connaugh," and a "Literary History of Ireland." He has lived to see the movement which he labored in so unselfishly wax strong, and become the most powerful factor in the life of his native land. When he com-

paces the progress of to-day with the gloomy outlook of a few years back, he can truthfully say with the poet:

" 'Tis driving out the Saxon mind,"  
With all its evil train,  
Sending hope and courage bounding  
Thro' each Irish breast again;  
It is raised for Right and  
Justice, like a bright avenging sword,  
And is sweeping on undaunted  
To where Banba's wealth is stored.

It is hardly necessary to say much about the present state of the movement in this country. In New York there are more than fifteen branches of the State Gaelic League; Pennsylvania has a goodly number; Illinois and California are also strong, and the New England States as well. It is the hope of the Gaels here to re-establish in time the national body that went out of existence in 1902. Many of those who labored quietly and unselfishly thirty years ago are gone to their reward; the names of Michael J. Logan, Peter Gray, Patrick Mullen, the gunsmith who left \$10,000 to the League; Denis Burns, Captain Norris, McFadden, of Philadelphia, and others, could be mentioned. Of the living, Henry Magee, M. A. O'Byrne, Messrs. Casey and McCystal, Michael O'Reilly, of New York; Patrick Ferriter, Patrick H. McCarty, Father Thomas Fitzgerald, Charles O'Farréll and Flann O'Hynes, of Brooklyn; Father Murphy, of Philadelphia; P. J. O'Daly, of Boston, still evince the same interest in the work as in days of yore, and have witnessed with great satisfaction a change for the better coming over Ireland, and the hope for national independence is stronger than ever. J. F. B.



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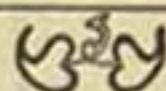
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By R. D. Williams.

Hark! the war-trumpet sound  
Echoing wildly round!  
Proudly our bosoms bound  
    Panting for Freedom.  
Over the mountains, lo!  
Plumes wave like drifting snow,  
Brightly their falchions glow—  
    Valiant chief, lead them.

Rattles each banner's fold,  
From whose rich field, unrolled,  
Redly a sun of gold  
    Far away glances.  
Won from the wave and mine,  
Gems on their helmets shine,  
Flowers with their banners twine—  
    Sharp are their lances.

Waves restless plumes in air,  
And from their axes bare,  
Shimm'ringly mirrored there,  
    How the light flashes!  
Who on the battlefield  
Would to the pirate yield,  
Basely his father's shield,  
    Curst be his ashes!

Oh! may your swords be strong,  
Wielded to right the wrong,  
And, in immortal song,  
    Wedded to story  
O'er whom for Erin dies,  
Let the wild caoina rise,  
And to our tearful skies  
    Waft ye his glory.

O'er their deftader's sleep  
Beauty shall fondly weep,  
Veiled moses vigil keep,  
    And in sad numbers,  
Bards of the rescued land,  
While round his tomb they stand,  
Where hangs his sheathed brand,  
    Hymn o'er his slumbers.

Chief of the fiery Gael,  
Gird on your shining mail—  
Death to the slaves of Bael—  
    Death and dishonor!  
Under your holy steel  
See the pale virgin kneel,  
Shall the insulter's heel  
    Trample upon her?

Strike for your lands and lives!  
See, 'neath assassin knives,  
Daughters and blooming wives,  
    Fearing worse danger,  
Cloud-shielded! star-adored!  
Flash forth thy dazzling sword,  
Smite the barbarian horde,  
    Whither the stranger!

Down from the Baltic main  
Rush they to forge again  
Bonds upon Ulad's plain—  
    Chains on Temora!  
Up! from the vale and hall,  
Rise, in your armor all,  
Sons of the Clan na Gall,  
    Strength of Kincora!

Rise! rise! the Dane! the Dane!  
Slay them in tower and fane,  
From the far western main  
    E'en to Ben Hedir.  
Soon shall their guilty ghosts  
Howl round our fatal coasts—  
Lightning-robed Lord of Hosts,  
    Blast the invader!

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## John O'Mahony

(Obit. February 6, 1877.)

Hunted felon of the Galtees, banned exile of the Seine;  
Grey plotter by the Hudson, where your weariest work has been;  
They little know, who praise you now, your honored bier beside,  
The heroic, suffering life you lived, the martyr death you died.

'Twas not a wile the foeman planned that laid your head so low,  
Nor wear of years that stopped your feet, straight pointing toward the foe—  
These, both, had failed to turn, or 'tard, or end the tireless quest,  
Had not a broken heart first failed within a bloodless breast.

The sleepless night, the feverish day, the never-ending strain  
Of fanning wavering hopes ablaze, or lighting them again;  
Of heaving at the burthen up the beetling road's ascent,  
Wore out the self-denying frame, but not the grim intent.

You felt no toil—nor could you feel your duty's weight of pain;  
'Twas whip to drive and spur to urge, but never curb or rein;  
The eager zeal that roused your soul so mastering was, and such  
You counted rest a mortal bane and could not toil too much.

Even when exhaust, your sea-going thoughts responsive sought to move  
To every change that crossed or periled the Cause absorbed your love;  
And the flickering garret candle on your glazing eyes that shone  
Bowed your lips stir in the fashioning of the deathless thought of "Home."

The taper failed: the soul took wing and held an eastern flight,  
Until the old, ancestral hills rose greeting to its sight;  
Ah! well they knew the visitant and hastened to be seen,  
That Death might give what Life denied—their Chieftain to Clogheen.

The air was full of welcoming shades—the grave and ghostly band;  
The age-pledged, marshalled "Waiting Ones" still sentineling the land—  
They led you to the foremost rank and gave you charge upon  
Your forbears princely heritage, from Iveagh to Sliabh na m-Ban.

So watch and 'ware! No seemlier task a missioned soul could please;  
Nor other comrades, less belike, and dedicate than these;  
Immortal life were penal life, with penal pains in view,  
Unless it gave you longer sight to see the struggle through.

So watch and 'ware! What else accords devotion's final due  
Than ceaseless vigil on the trust the body sought to do?  
And how could joys celestial in any wise begin,  
Whilst shame and death beset the cause you gave your life to win?

No! grief anew and sickening sense of Freedom still unwon  
Would dim and dash the heavenliest scene the eye could rest upon;  
And hate and scorn for suffered wrong must ever such remain  
In you, whom Force could never swerve, nor thrice-blessed crime restrain.

No! leave to sordid strains the bribe of compensating change,  
 Degrading search for personal ends, or wider, sensuous range.  
 You sought the good of others, and your earliest bliss must be  
 When Race and Land regain their place—your last, when all are free!

Nor did your mind restrict its scope in flight towards highest things  
 From doubt of strength or confidence abiding in its wings:  
 You knew that man is many, and that each should face the stress  
 Of nearby wrong's persistence, reaching largest through the less.

The red, the brown, the black, partook your strenuous brother care,  
 That juster than Las Casas was, gave out an equal share;  
 The first and last their several claims you pressed with sword and brain;  
 Dug, like De Smet, Eld's roots for one; helped break the other's chain.

The armless Ryots killed to cow, the Sepoys blown from guns,  
 Bespoke the desperate plight befalls the urged, unready ones.  
 You gave the word for wiser thrift, and lo! the Phoenix drills  
 Showed how a martial race could learn at night schools on the hills.

When civil rage enflamed to war the second home you knew,  
 You rushed to lift its lowered flag wherever, once, it flew;  
 And when, the contest done, its stars shone with united beam,  
 You hoped its radiance might requite the race that died most to redeem.

Nor wild the hope! The ancient foe had played her treacherous part,  
 And anger rankled in the hearts she failed to keep apart—  
 For commerce, siced; for pacts, ignored; for trust, betrayed—for all  
 Earth's robber nation did to work her national rival's fall.

You saw them die, your banished kin, nor grudged the mighty host  
 That fell to save the peerless land that tyrants hate the most;  
 You taught the saved, the immortal life that Freedom gives her sons;  
 Whilst those who fall to check her sway fall unremembered ones.

Propitious hour! that saw, conjoined, fit cause and tested men,  
 If but reprisal took the start of truckler's tact, or ken—  
 Alas! State caution barred the crucial test your comrades entered on  
 And England's tendered Eric blurred the ruin she had done.

That Glou'ster men should longer fish on Cartier's common shore;  
 That Boston shippers might recoup Semme's burnings gone before;  
 A modus vivendi replaced the Neutral Law, infract,  
 And Ireland lost by clerk's concert an ally earned and—lacked.

With such rebuff your later life but lesser aims could show,  
 If exiled men still failed to earn the chance to reach their foe  
 If all you did, your comrades did—your second country claimed—  
 Could not outweigh a dicer's throw and no one feel ashamed.

And yet it was a civic right, unbartered then, at most,  
 To send Semme's Barbot where our ships had burned along the coast—  
 To lade and serve the succors that our "warned-off seamen" needed  
 In the captured blockade-runners England served to our Secceded.

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And if the purpose helped a race then shaping for a fray,  
It was the race Cornwallis met on Yorktown's glorious day;  
It was the race his vengeance scorched when, thinnedly battle's won,  
For France and for America, both failed it, in its own.

And it was meet, and timely, too, Celt and Gaul-Celt should reach  
Where Paris', Utrecht's Treaties, gave quarrelling cause for each,  
Beside the teeming littoral where a feudal lordship's wrong  
Might gather Yorktown's blood-knit Three near Pierre and Miqueion.

And if that hope was dashed awhile, yet, still, the outcome showed  
An exile's instinct found, at last, the true strategic road—  
The where—the whence—home-safety met; even private zeal could make  
An empire own as citizens whom three years' war had, basely, left at stake.

But still remained to feed the fires kept Ireland's heart aglow;  
And still remained the duty stern—fresh dragon teeth to strow;  
And still remained, if waste must be, the loss be borne to give  
Assurance that our dying ones enabled more to live.

Whilst aliens held your forfeit glebes and gorged on surface yields,  
You, too, might find in foreign soil aids to redeem the fields;  
And wanting use for higher aims than Mylough's Reapers' vow,  
You furrowed Irish fallows with a modern coultured plough.

The reapers stacked your felon crop—your last—on Irish soil;  
You stung 'midst Famine's fleeing throng, would well requite their toil.  
So tything Church and rack-rent lords soon knew who brought them low,  
And whose the far-sent sapping force, and whose the stinging blow.

From studious quiet far removed, you delved for ancient things,  
Until your mind appeased its thirst at the primordial springs;  
The hard subsoils a mole would shun, you burrowed through and through,  
Till mirkest crypts of Celtic lore shone broad daylight to you.


What Science knew you knew; what not, your agile thought,  
Discursive, on her skirmish line, her lurking secrets sought;  
And those who would your captures weigh in useful garb, can learn  
Some pain-won trophies, housed or helped, by Byrne and MacIthern.

O! how the Master Four must joy to find you in their midst,  
And wise Eugene, and grubbing John, exult as at a tryst;  
And how our dearer martyr men, and most, the greatest—Tone—  
Must welcome one whose faith and work were patterned from their own.


So watch and 'ware! The guns are cast that from their throats shall pour  
Redemption's opening mallets' peal to Galtees from the shore.  
And cradles long have lost the feet, whose springy swing and stride  
Shall fill their fathers' footsteps, near Mourne's and Comeragh's side.

No surer flows the Tropic Stream from Tampa towards Kinsale  
Than flows this People's major wish that Franklin's thought prevail;  
And in their soul of souls they deem their worthiest work undone  
While Crown and Trident rule and rob Earth's longest Sorrowing One.

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Their banners blazed in the morning light  
 And their spears in the sunlight shone,  
 With waving plumes and armor bright.  
 With stately pomp, each squire and knight  
 With eager haste press on.  
 In front the haughty Bagnal's plume  
 In lowering pride appears;  
 A smile lights up his brow of gloom  
 As, winding through the furze and broom,  
 He scans his host of spears.

Before him stretched on the green hillside  
 The Irish host is seen:  
 Their lines extending far and wide,  
 From the mountain's peak to the river  
 side,  
 Display in all its strength and pride  
 Their haughty flag of green,  
 And the sun's bright beams and the  
 Avon's tide  
 Reflect back its emerald sheen.

Ho! Bagnal, pause in your headlong  
 speed,  
 Ere your spears you hilltop crown;  
 There's many a knight and many a steed,  
 And many a Saxon heart shall bleed.  
 And many a plume go down.  
 And see! o'er yonder wooded knoll  
 O'Donnell's legions run.  
 With lance and spear and with bannerol—  
 Oh! 'twould kindle fire in a helot's soul  
 To hear their shout and their war-drums  
 roll,  
 So gallantly they come.

Now! Erin, now the long-wished-for hour  
 Has come the rude foe to greet;  
 Down on their ranks in your strength and  
 power,  
 Strike home to the heart and deep!  
 Tyrowen! strike for the sacred shrines  
 Which on Ulster's soil remain;  
 O'Donnell! charge on the Saxon lines,  
 And think of their grave and chain;  
 MacSweeney! up with the harp of gold,  
 Long hid amid blood and tears;  
 O'Hagan! leap with your clansmen bold  
 In the van of O'Connor's spears,  
 Till the Saxon churls lie stark and cold  
 At the feet of your mountaineers.

One deafening shout like a thunder-peal,  
 One leap like the lightning's flash,  
 And up 'gainst their serried ranks of steel  
 The Irish columns dash.  
 Corselet and helmet, spear and plume,  
 Are shivered, rent, and torn.  
 By the fiery breath of that fierce simoom,  
 Rider and horse, knight, squire, and  
 groom,  
 To earth are rudely borne.

The Celtic pike and the Saxon spear  
 In deadly hatred meet,  
 And the mingled sounds of groan and  
 cheer,  
 The cannon's crash and the bugle clear,  
 Unheeded fall on the soldier's ear,  
 As the Irish rush in their wild career  
 Like a whirlwind swift and fleet,  
 And the Saxon dogs, like frightened deer,  
 Fall writhing at their feet.

Right through the midst of the English  
 ranks  
 The Irish columns tore,  
 And the meadows green and the Avon's  
 banks  
 Are red with the foeman's gore.  
 Oh! rude was the shock of the Bloody  
 Hand  
 And proudly his banner soared,  
 And wild was the cry of his warriors  
 grand  
 As their axes smote down the robber  
 band,  
 And fierce was the flash of Tyrconnell's  
 brand  
 And the might of O'Connor's sword.  
 'Twas a glorious day for the dear old land,  
 That day at the Yellow Ford.

Bright are the names of the chieftains  
 true  
 Who wielded the freeman's blade  
 In Freedom's van, 'gainst the tyrant crew,  
 Oh! their fame shall never fade.  
 The deathless fame of the dauntless Hugh  
 Shall kindle the fire in our hearts anew  
 When we rise to strike as brave men  
 should do,  
 And our troops are in line arrayed,  
 And with vengeance stern strike home  
 and true  
 For the dear old land betrayed.

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The first fort erected by Union soldiers on Virginia soil was Fort Corcoran, and the man to raise the Stars and Stripes over it—the first thrown to the breeze beyond the Potomac after the firing on Fort Sumter, was Brigadier General Cavanagh, of the "Irish Sixty-ninth," a native of Tipperary.

The first man to reach Little Round Top, on the field of Gettysburg, was Col. Patrick H. O'Rourke, who fell at the head of the troops.

The regiment that made the success of McClellan's retreat after the battle of Antietam possible was the Massachusetts "Irish Ninth," by its victory at Gaines' Mills.

The last Union general killed in the war was Brigadier General Thomas A. Smyth, the Irish-born hero of Cold Harbor, who fell before Petersburg, April 9th, 1865.

The only general to defeat "Stonewall" Jackson through the war was General James Shields, an Irish hero of two wars for the Republic.

The first man to reach the summit of Mission Ridge was General "Phil Sheridan," born in Albany a few months after the arrival of his parents from Ireland.

The first general to triumph in the Southwest was General William Stark Rosecrans, brother of the late Catholic Bishop of Columbus, Ohio.

The first shot fired in defence of the flag at Fort Sumter was by an Irishman born—Patrick Gibbons.

The monument that holds the place of honor on the field of Gettysburg is that of the Pennsylvania Irish Sixty-ninth.

The first regiment to form and protect the retreating Union army at Bull Run was the New York "Irish Sixty-ninth."

The last blow which caused the surrender of Lee was dealt by General Phil Sheridan.

It remained for the Liberals, who have been lauded so often by the Irish parliamentary leaders as friends of Ireland, to re-enact the infamous law of free quartering of British troops in the homes of the Irish people. The man who has read the terrible story of 1798, and who has a mother or sisters in Ireland, who may at the whim of the British government be placed at the mercy (if they have any mercy) of a ruffian soldiery, will now realize what poor guardians of either the National interests or the womanhood of Ireland the Irish parliamentarians are. The British Liberals have a strange way of showing their friendship, haven't they?

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ARTHUR GRIFFITH

## SINN FEIN

Translated into English, Sinn Fein means Ourselves. As applying to the Irish national movement of the present it has a much wider significance. It means Our Duty, the duty devolving upon Ourselves—the duty devolving upon the people of Ireland of maintaining their national rights and utilising the available methods of defence against all external or internal encroachments upon those national rights. Sinn Fein embodies no new principle; it expounds no new theory. Its basic principle has been proclaimed at different stages in the world's progress. It asserts the rights of a people; it accedes the rights of all peoples. In no sense can Sinn Fein be construed to mean Ourselves in the narrow spirit of the translation. On the contrary, while pointing out the duty which Irishmen owe to themselves and to their country, Sinn Fein becomes an implement of universal human progress.

To begin with, Ireland's right to nationhood has never been surrendered by the people of Ireland. Therefore, no man in Ireland is bound by laws made by peoples outside. British authority—or usurpation, which it really is—in Ireland is maintained by force of arms. It rests on no right whatever, human or God-given. How long Ireland shall submit to it is a question dependent upon resistive and assertive powers of the people of Ireland themselves. It depends upon how they form conceptions of duty, and how far their introspection can go in the matter of conditions that make a foreign rule possible—even invite it. To drive English rule from Ireland is the main question. As a means force of arms is first considered; but, to use a common expression, there are more ways than one for killing a rat, and so Sinn Fein points out the many ways by which English rule in Ireland may be dealt with.

It is well to bear in mind that Sinn Fein is essentially an affirmative and a constructive policy. It is negative only in its denial of England's right to interfere in the affairs of Ireland. It affirms the right of the people of Ireland to manage their own affairs and interests itself in their moral and material uplifting. To summarize:

England forces tariff laws upon Ireland framed in the interests of England.



Sinn Fein advocates "the introduction of a Protective System for Irish industries and commerce by combined action of the Irish County Councils, Poor Law Boards, Harbor Boards and other bodies directly responsible to the Irish people."

"The establishment and maintenance under the direction of the General Council of Court Councils or other authority approved by the people of Ireland of an Irish Consular Service for the advancement of Irish commerce and Irish interests generally."

The establishment of an Irish National Bank, a National Stock Exchange and National Courts of Arbitration.

The reform of education "to render its basis national and industrial," "the non-consumption so far as practicable of articles paying duty to the British exchequer;" and "the withdrawal of all voluntary support to the British armed forces."

It demands the withdrawal of Irishmen from the British Parliament. From a national point of view they have no business there. Even though they are possessed of a desire to serve Ireland—as undoubtedly some of them are—they are absolutely impotent because the numerical principle prevails in the British House of Commons and decides all questions. The Irish members are a minority and are therefore powerless in matters where a straight issue of English interests as against Irish interests is raised.

If Ireland is to enjoy the rights of a nation, to enjoy the rights and privileges of a free country, she must discard the discredited, antiquated methods, set her face to the rising sun and rely on her own efforts and in common sense, which is the bed-rock of Sinn Fein.

## What The Priests Say of Sinn Fein

The Rev. Dr. Yorke, writing on the Sinn Fein movement, in the San Francisco "Leader," says: "Much is being said and written these days about the Sinn Fein party and its policy. Like all other Irish movements, it has its vehement and its equally forceful opponents. In America, if we are to judge from the make-up of those engaged in fighting it, we would say that its success is assured.

"As an indication of what has already been accomplished, the Sinn Fein party has succeeded in creating a dearth of recruits for the Royal Irish Constabulary. The latter is a standing army. It has been part of the programme of the Sinn Feiners to keep young Irishmen from entering the ranks of the army, navy and the police. So thorough a campaign have they made that now, for the first time in its history, the Royal Irish Constabulary is compelled to beg for recruits, and recruits they are unable to get.

In the Chicago "New World" Father Judge discusses the Sinn Fein policy: "Sinn Fein," he says, "means a policy of self-reliance, and is in accordance with one of the best established principles of psychology, as well as with the lessons learned from the sad tale of Ireland's woes. No person ever possessed a strong individual character who, during his formative years—the years of storm and struggle, leaned on others, relying on their guidance and support for the direction of his conduct and the success of his aims. What is true of the man is true of the nation. Too long has Ireland confided in the promises of England. What has she gained by looking in her distress and agony for sympathy and sustenance to the implacable enemy of her nationality, her language, her customs and her faith? . . . The Council of Three Hundred would govern Ireland by a social contract of a unique kind. Could the people of any country in the mass be persuaded to adjust their lives to its resolutions regardless of the Parliamentary status and decisions of courts that normally regulate social order? The answer is that a similar scheme was tried successfully in Hungary. Those of us who were in Ireland in the early days of the Land League, when every branch of the organization secured unquestioning obedience to its decisions, and who recall the terror inspired by boycotting will have no difficulty in believing that if the old spirit can be revived in all its original intensity, the Dublin Council would

govern Ireland more effectively than a statutory Parliament established by England. Has the sentiment of nationality grown so cold that it is hopeless to expect it to flame up anew in Irish hearts? We do not think so. We believe, on the contrary, that Sinn Fein is enkindling patriotic fires on Irish soil, the like of which have not burned there since the days of '67. However this may be, it is the duty of every Irish-American who believes in Sinn Fein to make it intelligible to those of his race in the United States who are utterly in the dark concerning its character and its aims."

## What An American Journal Says of Sinn Fein

The "Evening Bulletin" of Philadelphia, in a long article dealing with the Sinn Fein movement, says: "From an almost ludicrously unpretentious beginning, the queerly-named propaganda, 'Sinn Fein,' has caught the convictions of many of the Irish people and even interested the Continental observers of political and social phenomena. The two words, Sinn Fein, mean in the Celtic speech, 'we alone' or 'ourselves alone,' or broadly, 'by our own efforts.' There is a significant felicity in the choice of the title for a continuous national movement, an effort to regain the right of living, seeing, doing freely what is naively supposed the inherent and inalienable heritage of men and masses. Quite as extraordinary as the name, considering its significance, is the inspiration of the agents who have created the phrase to fit the act. The Sinn Feiners, realizing the hopelessness of regaining Ireland's lost autonomy from a British body of lawmakers, looked about for a plan or formula of action not involving war, insurrection or bloodshed, and recognized in the conduct of the Hungarian patriots an example to be imitated by the Irish people. Hungary, like Ireland, was stifled for centuries under the majority rule of its oppressors. Revolution was put down by the aid of Russians, Panslavs and alien races, but when the masses had agreed that Austria might go on and make laws with no voice from the Hungarian people, the Vienna Parliament soon began to recognize that though a people might be subjugated, they couldn't be compelled to take part in supporting a system that gave them no equal rights in the expenditure of their own taxes.

"Norway, too, like Ireland, was forced into union with Sweden during the auction of peoples at the Vienna Congress of 1815, and last year, after a half century of protest, the Norwegian masses wrought the independence they had never freely surrendered. Sinn Fein recites the story of Hungary and sends the tale all over the island for the citizens to learn by rote. The result has bewildered the old-time agitators, who could conceive no better plan than alternate support of the rival parties that rule Britain. Sinn Fein teaches the Irish that the delegation of members who claim to represent Ireland in the British Parliament have really no legal right to be there as agents of the Irish people; that the union brought about by bribery and the abhorrent forces employed by William Pitt was invalid from the hour it was proclaimed. That the legal maxim, that fraud vitiates everything arising from it, makes the membership from Ireland simply a parzenary in the original guilt. At first the members of the delegation paid little heed to this decisive challenge, but when the masses to whom the word was spoken instantly realized its force, the efficiency of this common-sense method of regaining what the nation was robbed of struck the 'leaders,' and it is now apparent that Ireland may force the British into a dilemma that none of the arts of the Philistine or demagogue can confuse, as has always been done when Home Rule was the issue."

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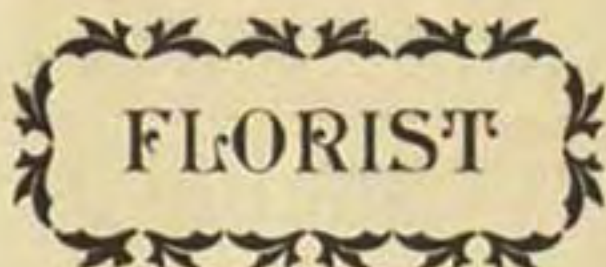
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## A Vision of Connacht

By James Clarence Mangan.

Et moi, j'ai été aussi en Arcadie.

I walked entranced  
Through a land of morn;  
The Sun, with wond'rous excess of light  
Shone down and glanced  
Over seas of corn,  
And lustrous gardens a-left and right.  
Even in the clime  
Of resplendent Spain  
Beams no such sun upon such a land;  
But it was the time,  
'Twas in the reign,  
Of Cahal Mor of the Wine-red Hand.

anon stood nigh  
By my side a man  
Of princely aspect and port sublime.  
Him queried I,  
"Oh, my Lord and Khan,  
What clime is this, and what golden  
time?"  
When he—"The clime  
Is a clime to praise;  
The clime is Erin's, the green and bland;  
And it is the time,  
These be the days,  
Of Cahal Mor of the Wine-red Hand!"

Then I saw thrones,  
And circling fires,  
And a dome rose near me, as by a spell,  
Whence flowed the tones  
Of silver lyres,  
And many voices in wreathed swell;  
And their thrilling chime  
Fell on mine ears  
As the heavenly hymn of an angel-band—  
"It is now the time,  
These be the years,  
Of Cahal Mor of the Wine-red Hand!"

I sought the hall,  
And, behold! a change  
From light to darkness, from joy to woe!  
Kings, nobles, all,  
Looked aghast and strange;  
The minstrel-group sat in dumbest show!  
Had some great crime  
Wrought this dread amaze,  
This terror? None seemed to understand!  
'Twas then the time,  
We were in the days,  
Of Cahal Mor of the Wine-red Hand.

I again walked forth!  
But lo! the sky  
Showed flecked with blood, and an alien  
sun  
Glared from the north,  
And there stood on high,  
Amid his scorn beams, a skeleton!  
It was by the stream  
Of the castled Malne,  
One autumn eve, in the Teuton's land,  
That I dreamed this dream  
of the time and reign  
Of Cahal Mor of the Wine-red Hand.

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"The battle of Monmouth was one of the bloodiest fought during the Revolution. Twenty thousand men were engaged. Washington, Lafayette, Wayne, Greene, Morgan, Lee, and other distinguished American officers were present. The English were commanded by Sir Henry Clinton. The battle commenced before dawn, and continued all day, ending in the defeat of the English. About two o'clock P. M. a desperate struggle ensued between Greene's brigade and the Hessians and grenadiers commanded by Col. Moncton. It was at this juncture that an Irish girl, seeing her husband fall, rushed up to the gun, snatched the rammer from his dying grasp, charged and fired the piece right into the faces of the advancing English, and continued to do so until the battle was won. Lossing thus describes the occurrence in his 'Pictorial Field-Book of the Revolution,' Vol. II. page 361:

"It was during this part of the action that Molly, the wife of a cannonier, displayed great courage and presence of mind. We have already noticed her bravery in firing the last gun at Fort Clinton. She was a sturdy young camp follower, only twenty-two years old, and in devotion to her husband she illustrated the character of her countrywomen of the Emerald Isle. In the action in question, while her husband was managing one of the field pieces, she constantly brought him water from a spring near by. A shot from the enemy killed him at his post; and the officer in command, having no one competent to fill his place, ordered the piece to be withdrawn. Molly saw her husband fall as she came from the spring, and also heard the order. She dropped her bucket, seized the rammer, and vowed she would fill the place of her husband at the gun and avenge his death. She performed the duty with a skill and courage which at-

tracted the attention of all who saw her. On the following morning, covered with blood, General Greene presented her to Washington, who, admiring her bravery, conferred upon her the commission of sergeant. By his recommendation her name was placed on the list of half-pay officers for life. After leaving the army she retired to Fort Montgomery, among the Hudson highlands, where she died. She usually went by the name of 'Captain Molly.' The venerable widow of General Hamilton, yet living (1852), told me that she had often seen Captain Molly. She described her as a tall, fair-haired young Irishwoman, with a handsome, piercing eye. The French officers, charmed with the story of her bravery, made her many presents. She would sometimes pass along the French lines with her cocked hat, and almost get it filled with crowns."

On the bloody field of Monmouth  
 Flashed the guns of Greene and Wayne,  
 Fiercely roared the tide of battle,  
 Thick the sword was heaped with slain,  
 Foremost, facing death and danger,  
 Hessian, horse, and grenadier,  
 In the vanguard fiercely fighting,  
 Stood an Irish cannonier.  
 Loudly roared his iron cannon,  
 Mingling ever in the strife,  
 And beside him, firm and daring,  
 Stood his faithful Irish wife.  
 Of her bold contempt of danger  
 Greene and Lee's brigades could tell;  
 Every one knew "Captain Molly,"  
 And the army loved her well.  
 Surged the roar of battle round them,  
 Swiftly flew the iron hail,  
 Forward dashed a thousand bayonets  
 That lone battery to assail.  
 From the foeman's foremost columns  
 Swept a furious fusillade,  
 Mowing down the massed battalions  
 In the ranks of Greene's brigade.

ANNUAL FESTIVAL AND GAMES OF THE CLAN-NA-GAEL

Fast and faster worked the gunner,  
 Soiled with powder, blood, and dust,  
 English bayonets shone before him,  
 Shot and shell around him burst;  
 Still he fought with reckless daring,  
 Stood and manned her long and well,  
 Till at last the gallant fellow  
 Dead beside his cannon fell.

With a bitter cry of sorrow,  
 And a dark and angry frown,  
 Looked that band of gallant patriots  
 At their gunner stricken down.  
 "Fall back, comrades; it is folly  
 Thus to strive against the foe."  
 "No! not so," cried Irish Molly;  
 "We can strike another blow.

"In the bloody breach of Limerick  
 I have heard my mother tell  
 How the fairest maids of Ireland  
 Fought and for their country fell,  
 And within that breach of danger  
 Feared not gun or cannon's crack,  
 And at last in blood and terror  
 Drove the tyrant William back.

"We fight 'gainst the same red banner,  
 And the same red hireling band;  
 George or William, 'tis no matter—  
 Both hail from the same false land.  
 Down with tyrants! No surrender!  
 Here I'll stand beside this gun  
 Till we beat them and defeat them;  
 Come, I'll show you how 'tis done.

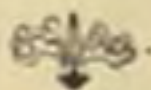
Quickly leaped she to the cannon  
 In her fallen husband's place,  
 Sponged and rammed it fast and steady,  
 Fired it in the foe's face,  
 Flashed another ringing volley,  
 Roared another from the gun;  
 "Boys, hurrah!" cried gallant Molly,  
 "For the flag of Washington."

Greene's brigade, though torn and shat-  
 tered,  
 Slain and bleeding half their men,  
 When they hear that Irish slogan,  
 Turn and charge the foe again,  
 Knox, and Wayne, and Morgan rally,  
 To the front they forward wheel,  
 And before their rushing onset  
 Clinton's English columns reel.

Still the cannon's voice in anger  
 Rolloed and rattled o'er the plain,  
 Till there lay in swarms around it  
 Mangled heaps of Hessian slain.  
 "Forward! Charge them with the bay-  
 onet!"  
 'Twas the voice of Washington;  
 And there burst a fiery greeting  
 From the Irishwoman's gun.

Moncton falls; against his columns  
 Leap the troops of Wayne and Lee,  
 And before their reeking bayonets  
 Clinton's red battalions see.  
 Morgan's rifles, fiercely flashing,  
 Thin the foe's retreating ranks,  
 And behind them, onward dashing,  
 Ogden hovers on their flanks.

Past they fly, these boasting Britons,  
 Who in all their glory came,  
 With their brutal Hessian hirelings,  
 To wipe out our country's name.  
 Proudly floats the starry banner,  
 Monmouth's glorious field is won,  
 And in triumph Irish Molly  
 Stands beside her smoking gun.



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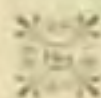


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
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## Irish in the New University

The status of Irish in the new University has attracted more widespread attention than has any Irish question for the past quarter of a century. This University, which has been provided for in the Irish Universities Act, 1908, is yet in the formative stage, and will not at the very earliest be ready for the accommodation of students before September, 1910.

The University question is nearly as old as the land question. It has been before the public for more than a generation, and it was an acute question before the Irish Parliamentary Party as at present constituted came into existence. As far back as 1873, before the panic created in England by the Fenian movement had yet subsided, Gladstone offered the Irish Hierarchy a University Bill, but Cardinal Cullen and other Irish bishops refused to accept it, as the scheme fell short of their expectations. It is strange, very strange, that thirty-five years later, after a generation of parliamentary warfare, that the Irish Universities Act, 1908, should be accepted without protest by the same Hierarchy. Religion is altogether eliminated from the new University, and there are other shortcomings. The appropriation for the building and equipment of the Dublin institution is paltry and inadequate, and very little in excess of the amount expended on the building of a New York public school.

However, with all the shortcomings of the Irish Universities Act, it would be possible to make the new institution in Dublin Irish and national if Irishmen who had hitherto posed as patriots had not turned recreants to their race and country. The Irish County Councils are empowered to levy a rate of a penny in the pound for scholarships, and if the new University is run on Irish lines, the income from this source alone would not fall short of \$300,000 a year.

Since the decay and spoliation of the old Irish universities there has been no Irish or national centre of learning. Trinity College, though on Irish soil, cannot be called an Irish university, for it was established for the specific purposes of uprooting Irish ideals and for the undermining of the Faith of the Irish people. Of course, many illustrious patriots received their education in Trinity, but they retained their patriotic fervor in spite of their education and environments.

The new University will be known as the National University of Ireland. To be worthy of the name "National," the language, the history and other Irish studies must be placed on an equal footing with English, mathematics and other subjects. If Irish be placed in the same category as Sanscrit and the Oriental languages, and if other Irish studies are sidetracked, then the new institution will be neither Irish nor national, but another Gibraltar of Anglicization more inimical to Irish ideals than Trinity of the Ascendancy.

It is unnecessary to state here that Irish was penalized by the conqueror and that laws were from time to time passed prohibiting its use within the Pale. Even to-day farmers and tradesmen are prosecuted and fined for painting their names in Irish lettering on their carts. Up to a recent date all the schools, seminaries and colleges, no matter whether established by the government or the church, excluded the Irish language and Irish studies.

The result of this unnatural education has been that Irishmen were fast losing their individuality and that the virile spirit of our race was fast passing away. The Gaelic League called attention to this danger, and the success that has crowned its efforts need not be dwelt upon here. It is sufficient to say that the Irish people now demand an Irish education for their children, and they will insist on having it in the primary, and intermediate schools, the colleges and the

university. The absorbing interest in the status of Irish in the new University is the sign of an awakened public spirit that cannot be crushed by opposition by the enemies from within and from without the gates.

If Irish is made an essential subject for matriculation it will mean that Irish will be taught in every school and seminary and college in Ireland. Whether the new University will be an Irish institution or a shabby imitation of Trinity College, depends on the Senate, a body dominated by the Crown. On this Senate there are two Archbishops, Dr. Walsh, of Dublin, and Dr. Healy, of Tuam. Dr. Manix, president of Maynooth College, and Dr. Delaney, rector of University College, are also members.

After having made untold sacrifices for their religion, and after having boycotted Trinity at the behest of the Irish Hierarchy, it would be expected that this Hierarchy would be on the side of the ever-faithful people in their efforts to make the new University a national centre of culture. The unexpected has happened. Scarcely had the Senators received their appointments when the opposition to Irish and to Irish studies manifested itself, and the Rev. Dr. Delaney, S. J., rector of University College, became the commander-in-chief of the West British forces. The Irish Bishop hastened to the aid of the West Britons and issued a statement opposing the claims of the national language to equality with English or mathematics in an Irish university. So bitter and persistent have the bishops become in their opposition that in more than three-fourths of the Irish sees, the priests are forbidden to attend the meetings convened to further the demand to give Irish the place of honor in the new University. In fact, every patriotic priest in Ireland has to-day to bow to Episcopal coercion.

The Irish people have not been impressed by the stand taken by the bishops. They have spoken in no uncertain voice on the question of Irish in the new University. Every representative board—County Councils, Urban and District Councils, Corporations, Boards of Guardians—has demanded that Irish be made an essential subject for matriculation. Every Irish organization—the Gaelic League, Sinn Féin, Gaelic Athletic Association, Town Tenants' League, etc., etc.—has made the same demand. On no other question are the Irish people so determined or unanimous.

The demand of the Irish people in Ireland is supported with vigor by the Irish abroad. Every Irish organization in America has passed resolutions calling on the Senate to make Irish an essential subject for matriculation.

The arguments against making Irish an essential subject in the new University are in fact no arguments at all. Those arguments may be grouped under two divisions:

(1) That making Irish an essential subject would debar the children of the Irish abroad from entering the National University of Ireland.

(2) That it would not be fair to the people in the parts of Ireland where Irish is not spoken to make Irish compulsory as it would be giving an undue advantage to the Irish-speaking sections of Ireland. The statement is also made that the machinery for the teaching of Irish is not up to modern requirements.

The first argument has already been refuted by Irish-American organizations and individuals who have declared that the only motive that would impel them to send their children to an Irish university would be the opportunities it would afford for the study of the Irish language and other things pertaining to the Irish race.

The second series of arguments are equally untenable. It is not denied that Irish is at present the language of the majority of the Irish people. In this connection it would be well to remember that no student can enter a university with-

out having a knowledge of Latin, Greek or some other language. Latin has been a compulsory subject for matriculation in all colleges and universities, yet, who ever heard the cry of coercion? Is it not as easy for the student in Kilkenny or Kildare to study the ancestral tongue, the tongue spoken by his grandfather, as the language of Cicero or Voltaire? Is it not a fact that Irish can be acquired with less exertion than foreign language, living or dead?

In what part of Ireland is Latin spoken? Is it spoken in Meath or Westmeath? How many Latin speakers are there in Ireland? We know from the last census returns that there are in round numbers 700,000 Irish speakers in Ireland—that is, one in every six speak the ancestral tongue. Is it not easier to acquire a language spoken by one in six than a language not spoken by one in ten thousand? There are twenty Gaelic teachers to-day in Ireland to one Latin or French teacher, and it is admitted on all sides that Irish is better taught than either Latin or French or Greek.

The opposition to Irish in the new University is an indication that the canker of slavery has penetrated into the very marrow of a small minority of the Irish people. What would be thought of a Frenchman who would deny his own language a place in a French university and call the demand for its recognition "coercion?" Would a German, or an Englishman, be guilty of such recreancy to his country? Should the Spanish, or Polish, or Austrian Bishops take a stand against the national language an indignant populace would compel them to resign their sees.

Whether the new University will be Irish or anti-Irish rests upon the decision of the Senate. It is now certain that if it is to be a miserable imitation of an English university, the people will shun it as a plague spot, and it will go the way of the defunct Catholic University.

### Some Facts and Statements of Interest to Irishmen

"We are governed by foreigners, and foreigners make our laws, for were our hundred members of the British Parliament incorruptible and unanimous, they could not avail against 500 British members." —Daniel O'Connell.

"England can outvote Scotland, Ireland and Wales together, although they were each and all to return the whole of their members of Parliament to vote against her." —Gladstone.

"The British Government overtaxes Ireland by \$15,000,000 a year.

"That is one of the great causes why Irishmen are forced to emigrate, and why Irish industries languish.

"This year the British government has taxed Ireland \$47,450,000—an increase of \$215,000 on last year.

"Men read to-day with astonishment of how whole nations were gulled by charlatanism; of how John Law persuaded all France that paper was more valuable than gold; of how South Sea Companies persuaded all England that wealth cost nothing; of how Dutch tulip growers persuaded all Holland that tulips were worth more than diamonds. But the coming generations will read with greater astonishment of how men persuaded a quick and spirited people that Irish independence and prosperity were to be secured by acknowledging the right of a country inimical to both, to make our laws, and by sending 80 men to fight 570 in the arena and under conditions chosen by the 570."

"All government without the consent of the governed is the very definition of slavery. The remedy is wholly in your own hands. By the laws of God and nature, of nation and your own country, you are and ought to be, as free a people as the people of England." —Dean Swift.

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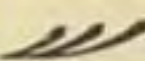
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## The Celtic Tongue

(Rev. Michael Mullen.)

'Tis fading, O, 'tis fading! like leaves upon the trees!  
 In murmuring tone 'tis dying, like the wail upon the breeze;  
 'Tis swiftly disappearing, as footprints on the shore,  
 Where the Barrow, and the Erne, and Loch Swilly's waters roar—  
 Where the parting sunbeam kisses Loch Corrib in the West,  
 And Ocean, like a mother clasps the Shannon to her breast!  
 The language of old Erin, of her history and name—  
 Of her monarchs and her heroes—her glory and her fame—  
 The sacred shrine where rested, thro' sunshine and thro' gloom,  
 The spirit of her martyrs, as their bodies in the tomb.  
 The time-wrought shell, where murmured, 'mid centuries of wrong,  
 The secret voice of Freedom in annal and in song—  
 Is slowly, surely sinking, into silent death at last.  
 To live but in the memories of those who love the Past.

The olden tongue is sinking like a patriarch to rest,  
 Whose youth beheld the Tyrian on our Irish coasts a guest;  
 Ere the Roman or the Saxon, the Norman or the Dane,  
 Had first set foot in Britain, over trampled heaps of slain;  
 Whose manhood saw the Druid rite at forest-tree and rock,  
 And savage tribes of Britain round the shrines of Zernebock;  
 And for generations witnessed all the glories of the Gael,  
 Since our Celtic sires sung war-songs round the sacred fires of Baal;  
 The tongues that saw its infancy are ranked among the dead,  
 And from their graves have risen those now spoken in their stead.  
 The glories of old Erin, with their liberty have gone,  
 Yet their halo lingered round her, while the Gaelic speech lived on;  
 For 'mid the desert of her woe, a monument more vast  
 Than all her pillar-towers, it stood—that old Tongue of the Past!

'Tis leaving, and for ever, the soil that gave it birth;  
 Soon—very soon, its moving tones shall ne'er be heard on earth;  
 O'er the island dimly fading, as a circle o'er the wave,  
 Receding, as its people lisp the language of the slave,  
 And with it, too, seem fading, as sunset into night,  
 The scattered rays of liberty that lingered in its light,  
 For ah! tho' long with filial love, it clung to motherland,  
 And Irishmen were Irish still, in language, heart and hand;

T'instal its Saxon Rival proscribed it soon became,  
 And Irishmen are Irish now in nothing but in name;  
 The Saxon chain our rights and tongues alike doth hold in thrall,  
 Save where amid the Connaught wilds, and hills of Donegal,—  
 And by the shores of Munster, like the broad Atlantic blast,  
 The olden language lingers yet, and binds us to the Past.

Thro' cold neglect 'tis dying now; a stranger on our shore!  
 No Tara's hall re-echoes to its music as of yore—  
 No Lawrence fires the Celtic clans round leaguered Athacles—  
 No Shannon wafts from Limerick's towers their war song to the sea.  
 Ah! magic Tongue, that round us wove its spells so soft and dear!  
 Ah! pleasant Tongue, whose murmurs were as music to the ear!  
 Ah! glorious Tongue, whose accents could each Celtic heart enthrall!  
 Ah! rushing Tongue, that sounded like the swollen torrent's fall!  
 The Tongue that in the Senate was lightning flashing bright—  
 Whose echo in the battle was the thunder in its might!  
 That Tongue which once in chieftains' hall poured loud the minstrel lay,  
 As chieftain, serf, or minstrel old is silent there to-day!  
 That Tongue whose shout dismayed the foe at Kong and Mullaghmast,  
 Like those who nobly perished there is numbered with the Past!

The Celtic Tongue is passing and we stand coldly by,  
 Without a pang within the heart, a tear within the eye—  
 Without one pulse for Freedom stirred, one effort made to save  
 The Language of our Fathers from dark, oblivious grave!  
 O Erin! vain your efforts—your prayers for Freedom's crown  
 Whilst offered in the language of the foe that clove it down;  
 Be sure that tyrants ever with an art from darkness sprung  
 Would make the conquered nation slaves alike in limb and tongue;  
 Russia's great Czar ne'er stood secure o'er Poland's shattered frame,  
 Until he trampled from her heart the tongue that bore her name.  
 O, Irishmen; be Irish still! Stand for the dear old tongue  
 Which, as ivy to a ruin, to your native land has clung!  
 O snatch this relic from the wreck, the only and the last,  
 And cherish in your heart of hearts the language of the Past!

---

Readers of this journal can forward the interests of Irish nationality by writing to friends who may be members of Irish County Councils and urging on them not to strike any rate in aid of the new university until Irish is made an essential subject for matriculation.

John Tully

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"Shame on you, Brian Kennedy, to slumber there so long,

While in the glen the boys in green are mustering fast and strong;

Close by the ancient abbey wall your gun stands ready there,

Get up and join the gallant boys who're marching through Kildare.

"Dwyer is mustering in the glen, and hurrying to his aid

A gallant band of Wicklow men are marching through the glade;

On their arms the sunbeams glisten, and above their ranks is seen,

Flashing out in all its beauty, their unconquered flag of green.

"You must rise and follow, Brian, though my last and dearest one,

Did your heart one moment falter, I would shame to call you son;

Your brave sire, at Enniscorthy, met the foeman face to face,

But he fell, and 'tis your duty to rise and take his place."

Then up leaped Brian Kennedy from off the heather green,

And rushing forward, grasped his gun, with bold, defiant mien;

He kissed his Irish mother's cheek, and bended to his knee,

Saying "Mother, you or Ireland shall never blush for me."

Away o'er wood and valley marched the gallant Wicklow men,

Till they neared the green encampment of Dwyer within the glen,

And a ringing cheer came rolling high above the noise and in,

From the outlaws in the greenwood as the boys came marching in.

On the greensward, with his rifle firmly grasped within his hand,

Stood the fearless Irish rebel in the centre of his band;

Every man with burnished musket, gay cockade and jacket green,

Oh! young Brian's heart beat wildly as he gazed upon the scene.

'Twas a gallant sight, and cheering to an Irish rebel's breast,

To see these dauntless freemen in their country's colors dressed,

Who had borne the green triumphant in many a fight and fray,

And, God be praised! in Ireland there are many such to-day.

That night among the bushes they encamped within the glen,

And Dwyer at early sunrise quickly mustered all his men;

With a proud and beating bosom from his couch young Brian woke,

And his Irish blood ran quicker as the rebel captain spoke.

"Boys," he said, "from Bray and Arklow George's troops are marching on,

Maxwell leads a horde of hirelings, Scotch and English every one;

Never yet have darker villains come across the Channel waves,

But within the glens of Wicklow we shall find them ready graves.

"Holt still holds the Dublin mountains: all the red coats in Kildare,

Though they muster twice five thousand, cannot pierce his columns there;

They have tried, and foiled, and baffled, filled with vengeance, come to slay

Those whose freeborn Irish bosoms would not bend beneath their sway.

"Let them come; they'll find us ready; we have met the dogs before,

And have trampled down their banners by the Slaney's crimsoned shore;

They can torture helpless women, drive the weak to cave and den,

But their craven bosoms falter when they meet with stalwart men.

"Forward! To the rocks and bushes haste, McAllister and Quinn,

Wait the coming of the troopers with firm heart and ready gun;

When they near the tangled brushwood, let a volley from your men

And a cheer of fierce defiance ring throughout the rocky glen.

"We will list the warning signal and  
 await the coming cheer  
 To rise and fall upon them, and to smite  
 them front and rear;  
 Let the skirmishers in ambush lay in  
 every sheltered spot  
 Till the red coats of the Britons come  
 within close rifle shot.

"While the pickets on the roadside watch  
 the coming of the foe,  
 To your stations, every soldier, crouch  
 among the bushes low;  
 Creep by brushwood, brake and bramble,  
 furze and fern, and rock and tree,  
 Till your comrades sound the onset, then  
 for Ireland charge with me!"

With his rifle clutched and ready Brian  
 rushed among the trees,  
 And beside a mass of granite lowly crept  
 upon his knees;  
 With his finger on the trigger and a  
 frown upon his face,  
 Thinking of his patriot mother and his  
 country's dark disgrace.

Soon upon the breeze came swelling the  
 loud tramp of marching men,  
 One by one the Irish pickets fell back  
 slowly to the glen,  
 And the whispered warning quickly  
 passed around from man to man,  
 "Maxwell's grenadiers are coming with  
 their colonel in the van."

Proudly step the English veterans, bright-  
 ly shines their burnished steel,  
 As their foremost marching columns past  
 the ambushed rebels wheel,  
 Not a sound disturbed the valley save  
 the soldiers' measured tread;  
 On they came in pride and grandeur,  
 Maxwell riding at their head.

Faster than the lightning flashes, fiercer  
 than the earthquake's shock,  
 Leaped a ringing Irish volley out from  
 brushwood, tree and rock;  
 And a cheer that loud resounded burst  
 upon the startled foe,  
 While another ringing volley rattled on  
 their ranks below.

To his feet, like hungry tiger, sprang  
 Dwyer with fearful yell,  
 Flashed his rifle fierce and deadly, down  
 to earth a foeman fell,  
 Maxwell totters in his saddle, Brian's  
 bullet in his brain,  
 Horse and rider fall before them till the  
 glen is heaped with slain.

Every rock sends forth a missile, every  
 tree shoots death and flame,  
 Fast and faster slug and bullet on the  
 English columns came.

"There's a shot for murdered Emmet!"  
 said Dwyer with stifled groan;  
 "There's another," roared young Brian,  
 "for my father and Wolfe Tone!"

"Here is one for Father Murphy!" roared  
 a brawn mountaineer,  
 And his rifle-ball went crashing through  
 an English grenadier.

"Mark yon Scotchman's Highland bonnet,  
 with the dancing eagle's plume,  
 He came from bonnie Scotland thus to  
 meet a hireling's doom."

"Charge them home!" Dwyer shouted.  
 "See! their troopers turn and fly;  
 Not a man alive shall leave us—here  
 their trampled bones shall lie.  
 Think of plundered, burning Wexford,  
 and the blood they shed that day—  
 One brave charge for Mother Ireland;  
 down upon them boys! hurrah!"

With a cheer that wildly echoed over  
 rock and tree and glen,  
 Rushed the gallant Irish rebel and his  
 band of Wicklow men,  
 To the front against his columns like an  
 avalanche they go,  
 While in the rear McAllister comes  
 bounding on the foe.

Out of all the vaunting troopers who  
 had marched that morn from Bray,  
 From that fierce avenging slaughter not  
 a man escaped that day,  
 And that night around the camp-fires as  
 they lay within the glen,  
 Young Brian's name was toasted by the  
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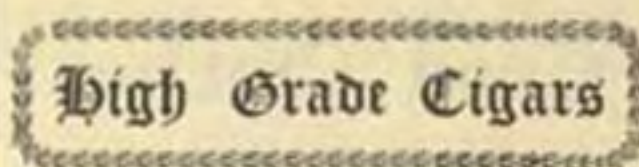
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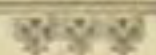
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## O'Neill's Victory at Benburb

(By J. S. Joyce in the Irish Weekly.)

'Twas morning! On the mountain peaks the sun had shed his light,  
Whose rays, like armed cherubims, had chased the mist of night,  
And gleamed, a very spray of gold, on famed Blackwater's breast,  
Where, in the shadow of Benburb, the broad stream lay at rest.

Like crystal were its waters when dawned that morn in June—  
Like crystal when the orb of day had told the hour of noon;  
But ere the sun, in western flight, had touched the ocean's rim,  
They lay a sea of carnage, all blood bestained and grim.

'Twas June of Sixteen-Forty-Six, a Stuart filled the throne,  
Whence the glamour of the warrior Plantagenets had flown;  
And Ireland, still unconquered, but, alas! divided stood,  
Unsheathed sword clutched in her hand, her garments drenched with blood.

The faith St. Patrick taught our sires—the grand old faith—was banned,  
And the promises of Charles were like letters traced on sand  
Upon the beach, where dashes wild the ocean's silver spray—  
One moment glinting in the light, the next one swept away.

Fierce Munroe and brutal Coote and recreant Inchiquin—  
The wolfish scion of noble race, for he of Brian was kin—  
Had laid the beauteous island waste, and gibbet, sword and brand  
Loomed like a hideous nightmare throughout the sore-tryed land.

Hibernia, our best beloved, was bleeding at each pore,  
And tottered like a wounded deer the savage wolf before;  
When, springing to the conflict, aye, and daring every foe,  
Came warrior son of warrior breed—the gallant Owen Roe.

Oft had O'Neill's fierce battle-cry been hoarsely shouted when  
The Northern Septs, in rude array, had vanquished steel-clad men;  
Oft has the Red Hand banner waved on many a bloody field  
When Saxon knight and Saxon wight to Celts were forced to yield.

But by greater chief than Owen Roe O'Neills had ne'er been led,  
No greater chief than Owen Roe had for our country bred;  
And, as upon that morn in June, he marshaled Gaelic host,  
No nobler prince, no prouder thane, could line of Stuart boast.

Five thousand foot, four hundred horse, the gallant Irish stood,  
Their right flank resting on the stream, and in their rear a wood;  
While to their left, in broad expanse, a soggy peatland lay—  
Grim barrier against the foe, now hastening to the fray.

With heart uplifted to his God, and knee and head bent low,  
Each warrior there—each chief, and kern, and Papal Nuncio—  
Prayed that the God of battles would aid them in the fight,  
And victory give to righteous cause in conflict dire with might.

## ANNUAL FESTIVAL AND GAMES OF THE CLAN-NA-GAEL

At Kinnard, far in Owen's rear, Munroe had crossed the ford;  
He had sworn that morn by Holy Rood he'd never sheath his sword  
Till Owen Roe and his brave host, like chaff before the gale,  
Were swept away, and pall of death laid on our Innisfall.

Six thousand foot, eight hundred horse, with rancour in each breast—  
'Twas Puritan 'gainst Papist—oppressor 'gainst oppressed—  
Advanced in solid phalanx to crush the hated band  
That dared dispute supremacy of tyrants in their land.

They came as grim avengers, to blot out in blood the shame  
Two scores of Irish victories placed 'gainst England's fame;  
And Clontibret and Pass of Plumes, and glorious Yellow Ford  
Called for a bitter reckoning from savage Saxon sword.

God help thee now, Tyrone's proud chief; God guard thee in the fray!  
May thy good sword of Spanish steel carve victory to-day;  
Show Saxon churl and hireling Scot what Erin's sons can do,  
No quarter ask, no quarter give. Onward! Lamb-dearg-aboo!

Before the fire of Munroe's guns O'Farrell's troops gave way,  
And Scotia's bravest warriors pushed on in grim array.  
But, solid as a mountain peak, the gallant Irish stood,  
Though shot and shell, like rain of hell, wet green sward with their blood.

In vain the veterans of the North the Irish front assailed;  
They fought like demons, long and well, but every effort failed.  
And boastful Munroe fumed and swore, and bade them charge again,  
Till like to shambles of dead men was Benburb's bloody plain.

With fire flashing from his eye, O'Neill waved high his sword.  
"Advance with me; we'll cut a way through boastful Scottish horde.  
Strike hard, as did your father brave in many a fiercer fight.  
Lamb-dearg-aboo! Charge, clansmen true, and God defend the right."

The Irish troops 'midst horse and foot and smoking cannon tore,  
Like tears the surf o'er rugged rocks of Ireland's Western shore;  
And shortened pike, and trusty skeen, and flashing crimson sword  
Drove foemen fierce o'er piles of slain to grim death-trap—the ford.

Here, reft of hope, and helpless, but frenzied by despair,  
They fought as fights the tiger tracked wounded to his lair.  
And history tells that on the slain, that well-nigh dammed the tide,  
Could victor of that fray have crossed, dry-shod, to other side.

Benburb, thy glorious name will stand till time shall pass away,  
And Erin's sons will look with pride on that eventful day,  
When bravest of the Saxon troops in wild confusion fled,  
Before the men of Northern Septs, by gallant Owen led.





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## Sliab Na M-Ban

(Translated from the Irish by Dr. George Sigerson.)

Air: "Not More Welcome the Fairy Numbers."

Weep the great departed—the patriot-  
hearted!

With life they parted for Ireland's right;  
To them give glory, while tyrants gory  
Spread the false story, "They fled in  
fright."

Oh, 'twas small our terror! we fell to  
error—

No chiefs there were, or an ordered  
van;

Yet when came war's rattle, we fled not  
battle.

Though like herdless cattle on Sliav-  
na-m-Ban!

May the grief each ray shuns curse their  
impatience,

Who did haste our Nation's uprising from  
night,

'Ere the South could gather its clans to-  
gether,

And on this heather with the West  
unite!

Our camp had warriors!—ay, Freedom's  
barriers!

The God-send carriers of Slav'ry's van!  
Oh! no spy had found them—no fetter  
bound them—

We'd be freed men round them on  
Sliav-na-m-Ban.

Though at Ross defeated, few, few re-  
treated;

Death comes—they meet it with push  
of pike!

Then were dragged the dying, and poor  
babes crying,

The flames to lie in, from ditch to dyke;  
Ye who wreaked this slaughter, for the  
crimes you wrought there

We swear like water your blood shall  
run;

Yet, savage reomen, of hell an omen,  
We'll meet ye, foemen, on Sliav-na-  
m-Ban!

Ah! many an old man, and star-bright  
bold man,

Who long did hold on to free their Isle,  
Lie pale and markless, in deathly stark-  
ness,

Bowed down in darkness of dungeon  
vile.

There, eve and morning, they bear all  
scorning,

Threats, lashes, mourning, that their  
tyrants plan;

We'll soon pay your labors, O coward  
neighbors!

With our trusty sabres on Sliav-na-  
m-Ban.

For on the ocean are ships in motion,  
And glad devotion on France's shore;

And rumor's telling: "They'll now be  
sailing

To help the Gael in the Right once  
more."

Oh! if true's that story, by my hopes of  
glory,

Like the glad bird o'er me, I'll lift my  
rann!

Were the robber routed, the Saxon  
scouted,

How we would shout it on Sliav-na-  
m-Ban!

Ho! the clowns are quaking, and counsel  
taking,

Good times are making their firm ap-  
proach,

When those who weakly still preach,  
"Bear meekly,"

Will mourn all bleakly in dark re-  
proach;

While gold and chattel, broad lands and  
cattle,

Pay them whose battle made freedom  
dawn;

And wayside dances our joy enhances,  
With the gold fire-glasses o'er Sliav-  
na-m-Ban!

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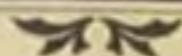
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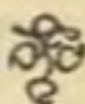
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By Thomas Davis.

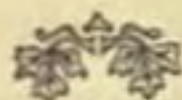
Come in the evening, or come in the morning,  
Come when you're look'd for, or come without warning,  
Kisses and welcome you'll find here before you,  
And the oftener you come here the more I'll adore you,  
Light is my heart since the day we were plighted,  
Red is my cheek that they told me was blighted;  
The green of the trees looks far greener than ever,  
And the linnets are singing, "True lovers don't sever!"

I'll pull you sweet flowers, to wear if you choose them;  
Or, after you've kiss'd them, they'll lie on my bosom.  
I'll fetch from the mountain its breeze to inspire you;  
I'll fetch from my fancy a tale that won't tire you,  
Oh! your step's like the rain to the summer-vex'd farmer,  
Or sabre and shield to a knight without armor;  
I'll sing you sweet songs till the stars rise above me,  
Then, wandering, I'll wish you, in silence, to love me.

We'll look through the trees at the cliff and the eyrie,  
We'll tread round the path on the rath of the fairy,  
We'll look on the stars, and we'll list to the river,  
Till you ask of your darling what gift you can give her,  
Oh! she'll whisper you, "Love as unchangeably beaming,  
And trust, when in secret, most tune-fully streaming,  
Till the starlight of Heaven above us shall quiver,  
As our souls flow in one down eternity's river."

So come in the evening, or come in the morning,  
Come when you're looked for, or come without warning,  
Kisses and welcome you'll find here before you,  
And the oftener you come here the more I'll adore you!  
Light is my heart since the day we were plighted,  
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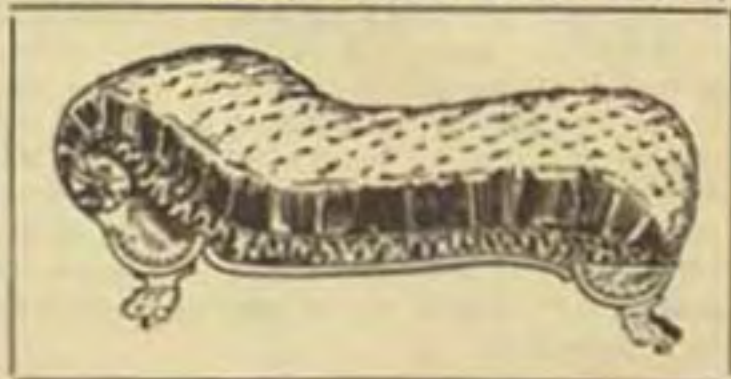
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## What Ireland Pays For Being Misgoverned

Some people seem to think that Ireland has not sufficient resources to maintain an independent government, and that she couldn't get along without England. As a matter of fact, Ireland pays England annually for oppressing her and managing Irish affairs so that no English interest may suffer more than any one of the following independent countries of Europe pays for conducting its own affairs: Denmark, Wurtemberg, Greece, Roumania, Sweden, Norway and Switzerland.

Ireland, on the admission of a commission appointed by the British Parliament, is overtaxed about fifteen million dollars annually, and has been for years. The Liberals, who have been proclaimed as friends of Ireland by the Irish Parliamentary leaders, have introduced a new Budget in Parliament which will increase Ireland's taxation more than seven and a half million dollars annually. "Tis a glorious prerogative, deny it who can," to be allowed to pay to keep England strong enough to play the bully a little while longer.

## The Parliamentarians and Free Quartering

Those who are urging and arguing that the fight for the redress of Ireland's grievances should be fought "on the floor o' the House o' Commons," will find it hard to convince people who believe the fight should be fought in Ireland, and wherever Ireland can make its influence felt, that the parliamentary policy is effective after the sorry showing made by the Irish members of Parliament on the occasion of the passage of the bill in April giving the British government the right to quarter soldiers in every house in Ireland, if the occasion demanded it. Thirty years ago Parnell succeeded in getting this infamous statute repealed, so, instead of winning further concessions in Parliament, the present Irish party is practically surrendering without a fight some of the important things won by Parnell.

Those who know of the immorality of the British army (and anyone who wants to find out about it need go no further than the printed army reports of the British government) can readily understand how repulsive "free quartering" is to the Irish people. It means that the women of every household in Ireland if the British government see fit to quarter troops in the homes of the people, are to be placed in the power of the ruffians who wear the uniform of England. One would think the introduction of such a bill in Parliament would rouse the fighting spirit in any Irishman, but only nineteen of the eighty-two so-called Irish Nationalist members of Parliament turned up to vote against it. No wonder the Irish people, at home and abroad, are losing confidence in those wordy and inconsistent politicians and are turning to other methods for the settlement of the Irish question.

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**Publisher:** Brooklyn Weekly News Press, 4708 Third Avenue.

**Date:** Sunday, July 18<sup>th</sup>, 1909.

**Location:** Celtic Park, Long Island City.

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