

AN GAODHAL.

VOL. 1.—No. 3.

DECEMBER, 1881.

PRICE, FIVE CENTS.

THE GAELIC ALPHABET.

Irish.	Roman.	Sound.	Irish.	Roman.	Sound.
á	a	aw	í	i	ee
b	b	bay	í	i	ee
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
h	h	ee	u	u	oo
l	l	ell			

b and í sound like w, when followed or preceded by á o u, and like v, if preceded or followed by e and í; c and g, like y; f and é like h; é like ch; p like f; f is mute, and all the aspirated letters at the end of words are nearly silent.

FOURTH LESSON.

ADOPTED FROM BOURKE'S.

	Pronounced.
áill, a cliff,	aill.
ál, a brood,	awl.
ala, a swan,	ollah.
áir, high,	aw-urdh.
at, a swelling,	oth.
bát, a boat,	bhawdh.
báir, top; consideration,	bhaw-ur.
bó, a cow,	bow(arrow).
boz, soft,	bug.
bolz, belly, bellows,	bullug.
cam, hooked, bent,	cawm.
cár, case,	caw-iss.
dall, blind,	dhall.
díll, fond, beloved,	dhill.
dub, black, dismal,	dhuv.
faða, long,	faudha.
zann, scarce,	ghawunn.
zár, near,	gawr.
zár, a stalk.	goss.
zann, clean,	glaun.
zann, green,	gloss.
lán, full,	lhawn.
lonz, a ship,	lung.
lonz, track,	lhurg.

mall, late,	mahulh.
man, mother,	maum.
mór, manner,	mo-iss.
muc, a pig,	muck.
mór, fashion.	nho-iss.
óy, young,	o-ug.
oric, prince,	urk.
ord, order,	urdh.
pease,	pish.
port, tune, harbor,	purth.
king,	ree.
eye.	ro-usg.
wave,	thunn.

1. ál óy, ala bán, at áir, bolz mór
 áur bó dub. 2. cár cam, báir zann,
 bát faða, oric dall, man díll áur zann
 zann. 3. lonz mór, lonz zann, rí óy,
 rí zann, oric áir, zann mór áur zann
 bóy. 4. port bhí, zann áir áur at
 mór. 5. muc dub, bó zann, rí bóy
 áur bolz mór. 6. ala mall, ál zann,
 zann bán áur báir bóy. 7. rí lán, úr,
 áur zann cam, oric zann áur rí úr.

DR. GALLAGHER'S SERMONS.

(Continued).

Leigeanu a leabhar na ríste 30 n-
 teacáir an bháirí zann beagabé '3 zann-
 áir atáir zann áir a mac Soláir, mac
 zann. N'áir a éaláir an rí rí
 beir teacáir, éaláir an a h-áir zann 30
 lúat-záir zann, rí zann áir áur onóir
 zann, áur áir áir a éal-láir an a éal-
 áir rí rí; zann leir, zann rí
 a éal-zann áir zann zann 30 zann áur
 zann rí zann zann zann zann zann zann
 a zann zann rí. zann a zann, zann rí
 zann zann zann zann zann zann zann zann
 zann zann zann zann zann zann zann zann

áir an zann zann zann zann zann zann
 zann-zann zann zann zann zann zann zann
 an zann zann zann zann zann zann zann zann
 zann zann zann zann zann zann zann zann
 zann zann zann zann zann zann zann zann

21 R O E 21 S b O 3 Ć Ū 21 21.

21 m-bár a 3-ceannphuirte ionghuigh, ċí-lyr, 21ro Earbuis Ćúma, tá áóðar brógh a3ur doil3í3r crá3é3e a3 Clann - 7a-7-3aoóal a 7-3u. Tá a 7-abcó3e 3neun-77ar, 7e377eaz3ac 337e 3an uaz3 3uar, 3777! 217 3u3 a b3 ár3u33é3e a77 a 3ao3óá3 le 33 33é3e bl3aóan, 73 clu77-3ear a33 3o 7-eu3 é. 213ur 3o 73ó3 73ó3 a b-3u3l áóðar cún7a a3ur cao77e a3a777e — tá a3 3a3u33ó a7 3ean3a 73ó3 3o 3o73a33 3e3377 beo a lea3ú3'ó — 3an 3-ca3l a 3a77e o33a777 le b3r ar 3-taca. 3a77e 33eul a b3r 3o 3ub, 3ubac o33a777 3e37, 37a 3ó3aó 3ao3 7a 3l77. 73 3e377 377 a7 377a77eac a le33eann a3 ar 3-377 7ac 3-clu777777 3o a 3u3 3eara77a3l, 377eal3a 3o 3eo, 73 7ac 7-a77eó7777 lea3a7 a 3a77e a3 ar 3-ceann; 7e3é 73ó3 3o b3 377á3ac a77 ar 7'ó3e.

73 33 377 73ó3a7 a 3á3 a777: tá 3 3-3773e 3o 3777a le 377á37 7a ca3lle a tá o33a777. 3a33a777 a3 7777-377 7a 7-377eann, a3 a377á3l a 77eaz a3 a 7-377á3 3ó, 33é3777 beaz a 3eun7aó a 7-bu77a377e a7 73'ó 73ó3 bu3 7-377777 le37 a 3777eun3—3e 377, 7-377á3 3ao3a37 a o3373e 3ean7773é3e, 3ean3a7 a 377e.

3eun é 3eo, a3ur tá 3777 377e 3o 7-be3'ó 3e 3eucan77e a77az o33a777 a3 7a 33a377—7-á3e, 73 'l a777ur o33a777, a tá a 377777—3o 3a377eann7ac, 377á3ac.

213ur 3a33a7777 a77eac Clann-7a-7-3aoóal 3an 377e—3ua3777eaz 377-77e a3ur 3ló37 7a b-33a377 3o 3e373e 3ú, 3a7 3o77ar, a 3e2132177 217ac é3l! 217e77.

217 19aó 3a 3a777a' .81.

3'3ear-eazaj7 a7 3ao3a3l.

Tá 73e bró7ac 3ur 3a3lleaz 73o 7777 377 a7 3l3a77 blac3e, ac3 3a3a77777 73e a 3ub37a777e a777.

3' 3a37 73e a37, a 3eac a3ur a 3777a77 3o 3a3a777 co-377777777aó 7a 3uaó a tá 3o3l777e 3an 7-3ae373e, a77 21ba37 a3ur a77 377777, 3o 3a377 7e 3e3e a3ur 777777aó 3ae373e 377eann a3ur 21ba3 3o 377e3 3ao3 a77 77a3al. 3o 3a377eann a3 3ó 7ac 7a37 73ó3a7 37777e 3777 a7

3a 3ean3a, a3ur 3o 7a37 7a 377777e a tá eac777a 7777 3eun7aó le 3ao3777 olca 3ao3 a373 3e 3eun3 bl3aóan 3777ur 3o 7-be3'3eac 3ear3 a3ur a77eolaz a37 a 3e3e a3 clann7a3 a777 77a3ar, eac3a7, 3ao3a3l 7a 7-377eann a3ur 21ba3, 3' 377-77ur 3o 7-be3'3eac a3 7a 3acra7a37 7377 73ó3 cún7ac3 le 77a3l77'ó a3ur le 377ac377-3aó a7 3a 377e; a3ur 7ac 7a37 a77 3ean3-3al 3o 3a3777 a3ur 3o 3l7e3 3777 3ao3777 a3' 3a 3ean3al 3ean3a7 co373eann7a.

3o 3777a3737 73e a77 7777 3ao377eac 3o 3eac3 ó 377777 a3ur ó 21ba37 a3ur 3ó 73 377 ó 3ear77a77, a3ur 3ac 3e37 377e377 77773e a3ur 377a77eaz7a 7a 3ean3a7, 3o 3e3' 3o3773e le 3ó3a, a7 377 37 73ó3 a3 77a3l77aó 3-co77777e.

3o 377eaz a7 7777 3eun7a 377 3ear-eazaj7 a7 37777 3777, ac3 7377 b' á3 le37 3' 3lóbua3aó. 217a tá 377eal 3a777-3a a37 37777 7a 3a37a7, 37aó 377-eazaj7 7a b-3a377e 377eann7ac 3a 7-ba3le a3ur a 3-377. 73 3eun7a3'ó 3ear aca a77 73'ó a37 377 7a 3ae373e ac3 73'ó 7ac 3e3777 le37 a 3eac7aó. Tá 377 a3a7 377eun3 3a o3 3a; tá eazla o3e3a 3o 3-377eaz'ó a7 co3-777e 3o 377e377 7a 3ae373e 377 3777 3a 3777 3o 3uaó a3ur tá a7 3e377e 3o 7a 3a37a7 3o3773e, a3ur 3o 7-be3'ó 3e 77a3'3a7ac 3ó37 a b-3a377eaz 3lóbua3aó 3o lea3ac 73 b' 3e3777 3o 3e37 a 7-3ae3-73e, a3ur 73 77a7 leo 377, 377 73 'l 3ear aca 377eaz a77 3ae373e ac3 3777a a77a77.

73 377 a77 3o3 a3a7 le 3á3a3l a77-3a 7-3aoóal, ac3 3o b-3777 377a3eac3 3eun3a a3ur 73-be3 3e 3ae373e a77.

3o 3a3a,

T. O. Ruyréal.

37777e 217 3777777.

3eun3 777e 3a37e a 7-3a3l a7 3ao3a3l, 213ur 377777 3o á37 le37 á3 37 buac3 3e37; 3o b-3e3'3e a7 3a le3' 377a3 377 3a3'ó, 377 co373eann7e 3a3 a37 3lár a7 3-3ao3-a3l,

3e 377a3a7 3a 3ean3a77 3o3' á37a.

37 bró37 le 3á3 é a 3-3a3 7a 7-3aoóal, 2177 77e 3ear77a7 37 a377 3o'7 3 3ao3al, 3o b-37777 le 37a3, 3 7777eall 77a3 7a37

The Gael.

BROOKLYN, N. Y., DECEMBER, 1881.

M. J. LOGAN, - - - EDITOR
NOLAN BROS., - - - PUBLISHERS

TERMS OF SUBSCRIPTION.—Sixty Cents a Year, or Five Cents a single copy.

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THE GAEL'S SUCCESS.

We are proud to be able to announce to the lovers of the Irish Language Movement that present indications point to the complete success of THE GAEL. We are being in daily receipt of *substantial* encouragement from not only all parts of this country, but from the old country also. Hence we are led to believe that the seeming apathy of the Irish people to preserve their language is not real, and that the only thing necessary to attain the end is a thorough organization, and an assurance to those ignorant of the existence of a cultured Gaelic literature that they had been deceived. From our own experience in organizing Gaelic classes we would suggest this mode both in cities and rural districts: Let two or three who can speak Irish and who can read English get a few copies of the First Book, published by the Dublin Society for ten cents, or a copy of THE GAEL. Let them come together and go over the first lesson, etc. After a week they can master the First book. Let them then continue their own studies and at the same time induce others who have no knowledge of the language to commence its study. After having induced half a dozen thus, organize into a society. Any one who speaks Irish can learn to read and write it tolerable well in six months. We believe if all who speak the language in this country acted as above indicated the circulation of THE GAEL would reach one hundred thousand before five years.

We exhort every one who sees THE GAEL to try to get his neighbors to take it. The cost is so small—five cents a month, or a little over a cent a week—that no one will miss it, and at the same time in a year or two, he will have a nice Gaelic library. Then send sixty cents in postage stamps or otherwise to this office, and THE GAEL will be sent to you every month for a year.

LAND AND LANGUAGE.

This heading should be the battle cry of the Irish people. The land and language go hand in hand; they are the connecting links which bind a people together, and, without a fusion of both, the cry of nationality is only a sham. It could not be expected that a people who suffered their language to perish would have energy enough to wrest their independence from England, and without force it will never be attained. Let then, the Irish in this country organize a military force, say, 100,000 strong, which could be easily done, and watch that opportunity which is sure to come. Let it be a condition of membership in this organization that each member shall study the language, then true men will come forward and prepare to do battle for the freedom of their country. For it would be hard to expect that the man who is too lazy or indolent to study the national language would endure the greater hardships of the battle field. Then, we are told, "of what use is the language." We say, if it be of no use, why do the conquerors of nations suppress the language of the conquered? We answer, because no nation is conquered while it retains its language. We place these matters for the consideration of those of our *truly* patriotic countrymen.

THE LATE ARCHBISHOP McHALE.

It is with sincere sorrow and regret that we have to record the death of his grace, the illustrious John of Tuam—the father and the preservator of the movement which has given birth to this Journal. In the death of Dr. McHale, the Irish people have lost the greatest champion that ever spoke, or wrote or labored in their welfare. The present encouraging status of the language of Erin is due to his indomitable exertions in its perservation. When old age made it plain that a coadjutor in the diocese was a necessity, we had hopes that the learned and patriotic Canon Bourke would be exalted to that position; we were disappointed. We felt assured that if the Rev. U. J. Canon Bourke were raised to the episcopal chair of Tuam, the Irish language would not suffer by the change. But Providence ordered otherwise, and we bow with resignation to its dictates. We now appeal to all who revered and loved the illustrious old man to demonstrate their reverence and love for him by preserving and perpetuating that which was near and dear to his heart, and for the conservation of which he had labored for the last seventy years—the language of his native land. We appeal to his successor to follow in his footsteps. We feel some warmth in this matter, being reared under the care of the illustrious dead. *Requiescat in pace.*

Don't forget the 18th.

DR. GALLAGHER'S SERMONS.

SERMON 1—ON THE ASSUMPTION OF OUR BLESSED LADY, THE VIRGIN MARY, MOTHER OF GOD.

Pray for us sinners now and at the hour of our death.

Words of the Holy Ghost, spoken by the mouth of the Catholic Church, and which constitute a portion of the Ave Maria.

From this short prayer, which the Catholic Church utters, it is quite easy for you to understand how great is the confidence which she has in the intercession of the Virgin Mother.

As long as a person is in the vale of tears on this earth the flesh is continually drawing him to evil, the devil and the hosts of infernal spirits daily lay snares for him. "He goeth about like a roaring lion seeking whom he may devour." 1 Pet., c. i., ver. 8. Man is subject to many wants in regard to his soul and body. It is beyond the power of any person to obtain by his innate strength, mastery over the inclination, and the fondness which man with his bodily passions has for the world. There is not on earth any power that can, without the grace of God, obtain victory over the devil. How, then, Christians, is it that we can obtain those graces which are so essentially necessary for us, in working out effectively the spiritual advancement of our souls? We ourselves are not worthy of obtaining grace; we in whom there is nothing which springs from the fountain of nature but evil and inordinate desire; we who are every day violating God's commandments and His law; we who are covered from head to foot with the leprosy of sin—how can we go and ask these graces of Him whom we are daily exciting to wrath? Oh! what can be done? Who is the friend or the relative to whom we can turn, since we have made an enemy of our dear friend, Christ? Oh! there is one, my friends, the Virgin Mary. It is in her hands is placed the power of wresting from us the chastisement which our sins deserve. It is through Mary's hands every aid and assistance comes to us from God. She is the stream out of which flow in torrents to us the waters of the fountain of grace. It is for this reason the Church enjoins on us to repeat that prayer frequently.

(To be Continued.)

of 1881.
mid 101 970.
We regret to learn, through the Morgan City Review, of the terrible affliction with which a respected contributor to this Journal, and a patriotic Irishman, J. A. O'Neill, Esq., of Franklin, La., has been visited in the brutal murder of his son. We copy from the Review:
"Murder of Young Richard Kane O'Neill, fourth son of John A. O'Neill, Esq., of Franklin. No more horrible crime of one more shocking to the human mind has ever been perpetrated in St. Mary than the brutal

murder of young Richard Kane O'Neill, fourth son of John A. O'Neill, Esq., of Franklin, our much respected Parish Treasurer, which occurred Wednesday forenoon last, near the railroad water tank on the Bayou Choupique, a short distance above Franklin.

The child, not quite fourteen years old, had gone out with a gun to shoot birds, and when found he was dead, with two gun-shot wounds in his back, and had been frightfully pounded over the head, probably with his own firearm. The feelings of all who have heard of this terrible affair are so intense it is impossible to fully describe them. Sympathy for the stricken family is unbounded.

A few days ago we received the annexed letter from Mr. O'Neill, with whom we sincerely sympathise in his great affliction—

FRANKLIN, La., Nov. 17, 1881.

M. J. LOGAN, Esq., Brooklyn, N. Y.

Dear Sir—I herewith send you 60 cents in postage stamps, in return for which please send me THE GAEL for one year.

Whatever I can do to promote the circulation of this curious little journal, shall be done.

Our countrymen are not numerous in these parts.

Trusting that this patriotic undertaking may be blessed with success and good results.

I am, dear sir, your obedient servant,

JOHN A. O'NEILL.

We give this month the translations of the Fables which appeared in the First No. and also, the translation of Dr. Gallagher's sermons, and some of the letters which appeared in the last No. Our reason for not giving the translation in the same number is, to give students time to exercise their linguistic capabilities. The Rev. U. J. Canon Bourke's revision of Dr. Gallagher's Sermons, with his idiomatic translation, we give in this Journal. This invaluable work should be in the hands of every Gaelic reader. The reason that we do not give the translation of the songs is, because they are to be found in all editions of "Moore's Melodies." We intend immediately to commence the Search of Dermott and Graine—a tale which will be very interesting to Gaelic readers, in a modernized verbiage with the translation in each succeeding number. We have secured correspondence from all parts of Ireland, which will appear from time to time in our columns. We invite short communications in Gaelic from all sections of this and the old country. We would call attention to our Dublin contributor's patriotic letter in another column.

THE BELLY AND THE MEMBERS.

In former days, when all man's limbs did not work together as amicably as they do now, but each had a will and way of its own, the Members generally began to find fault with the Belly for spending an idle, luxurious life, while they were wholly occupied in laboring for its support, and ministering to its wants and pleasures; so they entered into a conspiracy to cut off its supplies for the future. The Hands were no longer to carry food to the Mouth, nor the Mouth to receive the food, nor the Teeth to chew it. They had not long persisted in this course of starving the Belly into subjection, ere they all began, one by one, to fall and flag, and the whole body to pine away. When the Members were convinced that the Belly also, cumbersome and useless as it seemed, had an important function of its own; that they could no more do without it than it could do without them; and that if they would have the constitution of the body in a healthy state, they must work together, each in his proper sphere, for the common good of all.

THE FALCONER AND THE PARTRIDGE.

A Falconer having taken a Partridge in his net, the bird cried out sorrowfully, "Let me go, good Master Falconer, and I promise you I will decoy other Partridges into your net." "No," said the man, "whatever I might have done, I am determined now not to spare you; for there is no death too bad for him who is ready to betray his friends."

THE EAGLE AND THE FOX.

The Eagle and a Fox had long lived together as good neighbors; the Eagle at the summit of a high tree, the Fox in a hole at the foot of it. One day, however, while the Fox was abroad, the Eagle made a swoop at the Fox's cub, and carried it off to her nest, thinking that her lofty dwelling would secure her from the Fox's revenge. The Fox, on her return home, upbraided the Eagle for this breach of friendship, and begged earnestly to have her young one again; but finding that her entreaties were of no avail, she snatched a torch from an altar-fire that had been lighted hard by, and involving the whole tree in flame and smoke, soon made the Eagle restore, through fear for herself and her young, the cub which she had just now denied to her most earnest prayers.

The tyrant, though he may despise the tears of the oppressed, is never safe from their vengeance.

Mr. P. C. Gray ex-Vice-President of the Philo Celtic Society, has moved his business from 786 Fulton St. to 26 Flatbush Ave.

PERSONAL.

The preservation and cultivation of the Irish Language indispensable to the social status of the Irish people and their descendants, and therefore, of vital importance to Americans of Irish descent.

Why is the cultivation of the Irish Language of vital importance to the descendants of Irishmen?

Because the Language and Literature of any country are the standards by which the Social status of a country is measured.

Can the people of any country be civilized and enlightened without a cultured literature? No.

What is the reason that some Irish people and their children would fain pass themselves off as being English?

Because such people are ignorant of the language and literature of their country.

What is the reason that the Irish people are ignorant of their language? Because of the tyranny of England.

Why so?

Because the English government, by an edict passed in the city of Kilkenny, made the speaking of the Irish language a felony.

What was England's object in doing so?

The better to subjugate the Irish people for no people are wholly conquered whilst a remnant of their language remains,

Is there a historical parallel to England's cruel conduct towards Ireland in this respect?

Yes, but in a milder form.

THE NEW YORK PHILO CELTIC SOCIETY.

It has been incidentally conveyed to us that some of the members of the above-mentioned society are displeased with *THE GAEL* on account of the article in its last issue over the signature, A. Morgan Deely. We think that *THE GAEL* should not displease any one by that article. The sentiments expressed in it are Mr. Deely's. *THE GAEL* has reason to believe that it has warm earnest friends in the N. Y. P. C. S., and we avail ourselves of this opportunity to declare that these amicable sentiments are reciprocated to the fullest extent. *THE GAEL* published the article in question as it received it. Mr. Deely is the oldest active member of the Brooklyn Philo Celtic Society; he is responsible for the article, and not we. Since certain elements which we conceived entertained sentiments inimical to cherished Irish ideas, have been eliminated from the New York Philo Celtic Society, we accord to its officers and members the highest praise for their laudable exertions in extending a knowledge of our mother tongue.

Our success is assured.

WE have received numerous encouraging and highly patriotic communications during the last month, and we regret that the space in *THE GAEL* precludes their publication. Among the writers are Cornelius D. Geran, Holyoke, Mass.; Counselor Peter V. Cothrell, Fort Howard, Wis.; Thos. F. Tracy, Poquonock, Conn.; D. Tendall, Detroit, Mich., and H. Bryant, Shackelford, Mo. We hope the time is not far distant when we can enlarge *THE GAEL* so as to be able to publish our correspondence.

A concert of Irish music by the Philo-Celtic Society, followed by a lecture entitled "Land and Language," by Mr. T. O'N Russell, will be given at Jefferson Hall, corner of Adams and Willoughby streets Sunday evening, December 18, 1881. Proceeds to buy Irish type to promote the extension of the language.

Professor Egan of New York will discourse National music on the Irish pipes at intervals.

Tickets 25 cents. Exercises commencing at eight.

NEW YORK, November, 1881.

To Editor of "*The Gaodhal*."

SIR—When I took the first number of the "*An Gaodhal*" in my hands, those beautiful words of Moore instantly recurred to me :

I saw from the beach, when the morning was shining,

A bark o'er the waters move gloriously on ;
I came, when the sun o'er that beach was declining,

The bark was still there and—*buidheachas le Dha*—the waters were not gone.

How typical of the Irish Language Movement is this metaphor? Four years ago that gallant old bark was launched, yet although we thought to see her on the bleak shore alone, she still moves gloriously on. And the waters (fit emblem of the people) rise around her with ever increasing volume, and now we see her borne on each wave that she danced on at morning to Hy-Brasail—the Isle of The Blessed. But for four years she has sailed rather slowly ; her sails were tattered and torn, and her rudder weak and useless. Thanks to your untiring energy, she has been provided with a new rudder, and it is our earnest hope that it will guide her straight to the hearts of her negligent people. An organ which will state, support and mitigate, as far as it is able, the wants of the movement, has been a long-felt and wished-for necessity. Very little assistance has been given this most estimable endeavor to propagate the Irish tongue, by the majority of the race, who should by right know and speak it well. While, be it ever to their shame, some of the Irish leaders have passed it by coldly and with distrustful glance, as unworthy of their sympathy and acquiescence. But notwithstanding the indifference, neglect, and in some quarters the hostility

that has been shown to it, it is steadily advancing, and like the cloud that at first is the size of a man's hand, but spreads until it overcasts the heavens, so shall this grand effort spread until it envelopes the whole Irish firmament. In ringing tones from across the sea comes its protest against the oblivion to which some of her unnatural children would consign it. And in cheering response comes the answer from America—east and west, north and south ; the lingering echo of that voice rolls along, saying, Its country's language must and shall not die. Ireland can well lay claim to the brightest of poets, the most eloquent of orators and eminent jurists the world over. Yet it is a mystery to us that with all their bright genius and sweet flowing poesy, they saw not the beauty, the grandeur and sublimity of their mother tongue. With what soul-stirring beauty it would have infused their verse ; and the elegance and fascination of their oratory would have dimmed even the lustre of Cicero's profound name. In the exquisiteness and pathos of its songs how truly hath the poet wrote :

"It will waken an echo in souls deep and lonely,

Like voices of reeds by the summer breeze fanned ;

It will call up a spirit of freedom, when only
Her breathings are heard in the songs of our land."

And oh ! with such a language, can a country be content to live beneath the thrall of its oppressor? No. A thousand times No, let the answer be to each question

"Awake, my dear country, and dry up thy tears,

Deep grief unavailing too long has been thine ;

Oh ! heed not the minstrel who fosters thy fears,

And bids the dream of thy freedom resign.

It is our earnest wish, and the wish of every sympathizer of the grand movement, that complete and lasting success shall be yours in your new and glorious crusade for the regeneration of the Irish people, both in a mental and physical sense—the complete autonomy socially and politically from its traditional oppressor. That, I believe, is the principle on which the "*An Gaodhal*" is founded. For if we are to rescue Ireland from the cruel bonds that bind and keep her from enjoying that God-given inheritance to man—Freedom—let us not forget to unlock the door of her intellectual and moral prison, in which the murky darkness of knowledge glooms the light, and shed upon her the refulgent beams of liberty, learning and language.

Yours truly,

P. M. TRAHEY,

Cor. Sec. of N. Y. S. P. I. S.