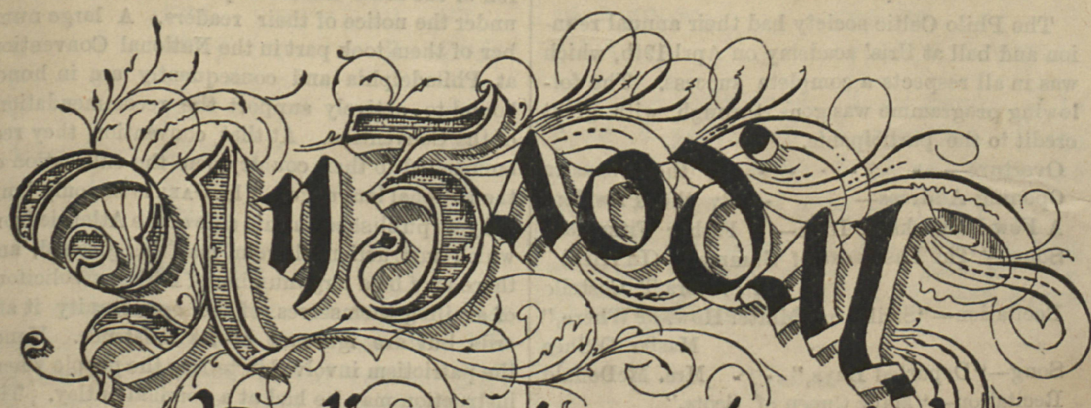


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Leabhar-aithne mioranál,
Tabairtá cum an
TEANGA SAEDILSE
a corrad a saorúad
a sur cum
Fen-maíla Cuid na h-Eimeann.

VOL. 2. — No. 7.

APRIL,

1883.

Price, Five Cents.

The  Gael.

*A Monthly Journal, devoted to the Preservation and Cultivation of the Irish Language,
and the Autonomy of the Irish Nation.*

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

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PHILO-CELTS.

The Philo Celtic society had their annual reunion and ball at Uris' academy on April 19th, which was in all respects a complete success. The following programme was gone through with great credit to the participants.

Overture— - - - - By the Orchestra
Opening Address— - - - By the President
A Few Remarks in Irish— Father Fitzgerald
Song—"The Last Rose of Summer," (In Irish)

Miss Nora T. Costello

Recitation—"Strike, no Matter How, or Where,"

Master O'Shea

Song—"Departed Days," - - - Mrs. McDonald

Recitation—"Mary Queen of Scots,"

Doctor Leeming

Song—"Emmet's Farewell," - Miss McGuirk

Song—"An Irishman's Toast," M.F. Costello

Song—"Killarney," - - - - - Miss Fox

Song—"Dear Little Shamrock," Miss Sheridan

Duett— - - - - Messrs. Lewis and Maneely

Song—"Tara's Hall," - General Wm. DeLacy

Comic Recitation— - - - Mr. Geo. T. Lewis

A large number of our N.Y. friends, as usual, honored the society with their presence, including the Misses Lynch, Fox, Ryan, &c. and Messrs. Erley, Ward, Ryan, O'Connor, and Hon. D. Burns.

The hall was beautifully decorated, and the attendance was the largest which the society has yet had. The music, which was under the direction of Prof. Walters, was all that could be desired. The proceeds of the entertainment will be applied to the purchase of a piano for the use of the society.

The society meet every Thursday and Sunday evenings at half past seven o'clock, at Jefferson Hall, cor. Adams and Willoughby sts: where the Irish language is taught. The society also cultivates Irish music. The young gents have a violin class, and the piano is intended for the instruction and amusement of the lady members. There is no extra expense for instruction in either language or music. 25 cents monthly is the cost of membership, and there is no additional charge to students no matter what are the branches of education which they study.

The following committee had charge of the entertainment. Floor Manager, M.F. Costello, Asst. Floor Manager J.M. Deely, Floor Committee Messrs. Heney, Deely, Hyland, Celcis, Earley, Duffy and McSkimming. Repet. Com. Messrs. Graham, Kyne, O'Brien and Casey. Managing Com. Messrs. Gilgannon, Logan, Morrissey, Lacy and Curden.

Sixty millions of people speak the Russian language, eighty millions speak the English language

PERSONAL APPEAL.

We would appeal to the patriotism of our brethren of the Irish-American press to bring the GÆL under the notice of their readers. A large number of them took part in the National Convention at Philadelphia and consequently are in honor bound to actively support the recommendations of the Convention. At that convention they recommended to their countrymen the cultivation of the national language. The GÆL is the only journal yet published on this side of the Atlantic from which instruction therein may be gleaned, and there may be a large number of Irishmen solicitous of availing themselves of the opportunity it affords, but are ignorant of its existence. Hence the patriotism involved in telling the people where instruction may be had at a nominal outlay. The GÆL has recommenced primary instruction, with the a b c as its starting point. Also higher matter for advanced students.

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THE GAELIC ALPHABET.

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

SOUND OF THE ASPIRATES

ḁ and ḡ sound like w when preceded or followed in the same word by either of the three broad vowels, a, o, u, and like v if preceded or followed by either of the slender vowels e, i; as,---
 ḡo ḁoḡo, my table, pronounced, mo wordh.
 ḡo ḡaḡt, my ox, " " warth.
 ḁ ḁeaḡ, his wife, " a vann
 ḁ ḡḡaḡ, his desire, " vee-un.
 ḁ and ḡ sound like y; as,---
 ḁ ḁāḡ, his poem, " a yaun.
 ḁ ḡeaḡ, his affection, " yon.
 f and t sound like h; as,---
 ḁ fḡaḡ, his bridle, " a hree-un
 ḁ ḁāḡaḡ, his land, " a halav.
 c sounds like gh in lough; p, like f, and f is silent. All the aspirates except ḁ and ḡ are mute in the middle and at the end of words, these sound in that position like v. f is silent in the future tense of verbs; as, ḁuāḡḡeaḁo I shall strike, pronounced, booilhadh.

EXERCISE 1.

ḁḡur, and.	ḡaḁa, long.
ḁḡ time.	ḡaḡ, a stalk.
ḁḡ, the [singular]	ḡlaḡ, green.
ḁt, a swelling.	lā, a day.
ḁa, cows.	ḡaḁ, a son.
ḁāḡ, white.	ḡall, slow.
ḁall, blind,	ḡa, the (plural)
ḁāḡ, a poem.	ḁa, am, art, is, are

1. ḁḡ ḡaḁ. 2. ḁḡ lā. 3. ḡa ḁa. 4. ḁḡ ḁḡur lā. 5. ḁall ḁḡur ḡall. 6. ḡlaḡ ḁḡur ḁāḡ. 7. ḁt ḁaḡ. 8. ḁāḡ ḡaḁa. 9. ḁa ḁḡ ḡaḡ ḡlaḡ. 10. ḁa ḁḡ lā ḡaḁa.

1. The son. 2. The day. 3. The cows. 4. Time and day. 5. Blind and slow. 6. Green and white. 7. A white swelling. 8. A long poem. 9. The stalk is green. 10. The day is long.

EXERCISE 2.

ḁḡé, clay le, with.
 é' he (him) it ḡé; I, me.
 ḡé, a goose ḡé, he.
 ḡlé, pure ḡḡḡé, a dowry.

1. ḁḡé ḁḡur ḡḡḡé. 2. ḁḡ ḡḡḡé. 3. le ḡḡḡé. 4. ḡé ḁāḡ. 5. ḡé ḁḡur ḁḡé. 6. ḡé ḁḡur ḡé. 7. ḁā ḡé. 8. ḁā ḡé. 9. ḁā ḁḡé ḡlé. ḡé ḁḡur ḡé ḁḡur ḁḡ ḡḡḡé,

1. Clay and a dowry. 2. The dowry. 3. With a dowry. 4. A white goose. 5. A goose and clay. 6. I and he. 7. I am. 8. He is. 9. Clay is pure. 10. He and I and the dowry.

EXERCISE 3.

f, she (her), ḡḡḡ, fine. ḁo, thy,
 ḡḡ, butter ḡḡ, not. loḡ, bare.
 ḡḡ, we, us ḡḡ, is, are, ḡḡl, honey.
 ḡḡḡ, meal ḡḡ, she, ḡḡḡ, we.
 ḁḡḡḡ, sick ḡḡo, my, ḡeo, this.

1. ḁā ḡḡḡ ḡḡḡ. 2. ḡḡḡ ḁḡur ḡḡl. 3. ḁā ḡḡḡ. 4. ḡḡ ḡḡḡ. 5. ḁā ḡḡ ḁḡḡḡ. 6. ḡḡ ḡḡ é. 7. ḡḡ ḡḡl f. 8. ḡé, ḡḡ, ḁḡur ḡé. 9. ḡḡḡ, ḡḡ, ḁḡur ḡḡl. 10. ḡḡ ḡḡḡ f.

1. Meal is fine. 2. Meal and honey. 3. We are. 4. It is we. 5. She is sick. 6. It is butter. 7. It is not honey. 8. He, she and I. 9. Meal, butter and honey. 10. It is meal.

EXERCISE 4.

ḁoḡ, soft, ḡoḡ, great, ḡo, or, nor
 ḡoḡ, habit, oḡ, young, olc, bad.
 poll, a hole, ḡoḡ, a rose, ḁā, thou.

1. ḁḡ poll ḡoḡ. 2. ḁo ḡoḡ olc. 3. oḡ ḁoḡ. 4. ḁā ḡo ḡoḡ ḡoḡ ḁḡur ḁoḡ. 5. cor loḡ. 6. ḁḡ ḡoḡ ḡoḡ ḡeo. 7. ḁḡ ḡoḡ ḡeo. 8. ḁḡ ḡoḡ olc ḡeo. 9. ḁḡ ḡoḡ ḡo oḡ. 10. ḡo ḡoḡ ḁḡur oḡ.

1. A large hole. 2. Thy bad habit. 3. Soft gold. 4. My rose is large and soft. 5. A bare foot. 6. The large rose this. 7. This rose. 8. This bad habit. 9. The rose or gold. 10. My rose and gold.

EXERCISE 5.

cū, a hound, cūl, the back.
 cūḡ, a fort' lūb, a loop.
 ḡuḁ, a thing, affair, ḁā, thou.
 ūḡ, fresh, new, ūḡḡa, prop, jamb.

1. ḁḡ cūl ḁḡur ūḡḡa. 2. ḁḡ ḡuḁ ḡoḡ ḡeo. 3. ḁā ḁḡ lūb ḡoḡ. 4. ḁā ḡé ūḡ

5 տձ ան ան ան. 6 ան ան ան. 7 ան ան ան. 8 տձ ան ան. 9 ան ան ան ան ան. 10 ան ան ան ան ան.

1 The back and prop. 2 This great affair. 3 The loop is large. 4 It is fresh. 5 The hound is big. 6 Thou and a hound. 7 My loop. 8 Thou art great. 9 This great bad hound. 10 This great fort.

EXERCISE 6.

The following sentences contain all the words used in the foregoing exercises, and will form a very simple reading lesson. A translation is unnecessary.

1 ան ան, ան, ան ան. 2 ան ան 7 ան ան. 3 ան ան, ան ան 7 ան ան. 4 տձ ան ան ան ան ան ան ան. 5 տձ ան ան ան ան ան. 6 տձ ան, տձ ան տձ ան, տձ ան. 7 տձ ան ան ան ան. 8 տձ ան ան ան ան. 9 ան ան, ան, ան, ան, ան. 10 ան ան ան ան ան. 11 ան ան ան ան ան. 12 ան ան ան ան ան. 13 ան ան ան ան ան. 14 ան ան, ան ան. 15 տձ ան ան ան, ան ան ան ան. 16 ան ան ան ան ան ան. 17 ան ան ան ան ան ան ան. 18 ան ան ան ան. 19 ան ան ան ան ան ան. 20 ան ան ան ան ան ան ան. 21 տձ ան ան ան ան ան. 22 ան ան ան ան ան ան. 23 տձ ան ան ան ան, ան ան ան ան ան.

EXERCISE 7.

Sounds of the long Diphthongs.

ան sounds like a in may.

ան " a " fare.

ան " " " "

ան " o " yeoman.

ան " e " fear.

ան " ua " truant.

ան, air, ան, lime, ան, mouth.
ան, music, ան, dear, ան, a bird.
ան, cold, ան, they, ան, a fish.
ան, pain, ան, a sail, ան, they.
ան, a lamb, ան, cheap, free,
ան, knowledge.

1 ան ան ան. 2 ան ան. 3 ան ան ան. 4 ան ան ան ան ան. 5 ան, ան, ան, ան ան. 6 տձ ան ան. 7 ան ան ան ան. 8 տձ ան ան. 9 ան ան ան. 10 ան ան ան.

1 A bird and a fish. 2 a dear bird. 3 a cheap fish. 4 the cold mouth. 5 a lamb, a fish, and a bird. 6 lamb is dear. 7 knowledge and music. 8 air is cheap. 9 they are cheap. 10 a sail and a fish.

EXERCISE 8.

Sounds of the accented or variable Diphthong.

ան sounds like a in sawing.

ան " a " far

ան " ea " bear

ան " ei " reign

ան " ea " fear

ան " ew " few

ան " oi " going

ան " ui " ruin.

ան, a step,

ան, right,

ան, better,

ան, wine,

ան, worthy,

ան, short,

ան, best.

ան, a leap.

ան, a shadow.

ան, an eye.

1 ան ան ան. 2 տձ ան ան. 3 ան ան ան. 4 ան ան ան. 5 ան ան ան ան ան. 6 տձ ան ան ան. 7 ան ան ան ան ան. 8 ան ան ան. 9 տձ ան ան ան. 10 ան ան ան ան.

1 A step and a shadow. 2 it is just 3 it is better. 4 he is worthy. 5 the best leap. 6 the leap is short. 7 eye and shadow. 8 it is wine. 9 the leap is high. 10 a step and a leap.

EXERCISE 9.

Sounds of the short Diphthongs

ան sounds somewhat like ai in wassail

ան " " " ea " heart

ան " " " e " berry

ան " " " i " office

ան " " " oo " good

ան " " " ui " quill

ան " " " ui " guilt

ան, a cliff, ան, a town, ան, man
ան, a woman, ան, a question
ան, little, ան, crime, ան, hard
ան, pretty, ան, bright, ան, white
ան, knowledge, ան, fair, ան, white
ան, blood, ան, than
ան, esteem, ան, old.

1 beaη aзуr feaη fjoηη, 2 jr cejrт f. 3 fujl aзуr cojr. 4 fjoη aзуr mear mōr. 5 та aη feaη mōr. 6 та aη baηle mōr 7 feaη. 7. cejrт 7 cojr. 8 jr feaηη joηa fujl. 9 baηle beaз deaη. 10 та aη aηll zeal.

1 A woman and a fair man. 2 it is a hard question. 3 blood and crime. 4 knowledge and great esteem. 6 the town is large and old. 7 a question and a crime. 8 wine is better than blood. 9 a pretty little town. 10 the cliff is white.

EXERCISE 10.

Sounds of the *Triphthongs*.

aoj sounds like ee, as таaoj, a dunce,
eoj " " o " feojl, meat,
jaη " " ee " bjaηl, an axe,
juη " " u " cjuηη, quiet, still.
uaη " " oo " fuajm, a sound
māojη, means, faoj, sage, bō, a cow,
pur, lip, bηηη, melodious, uaηη, leisure.

1 bjaηl aзуr feojl. 2 faoj aзуr таaoj
3 jr feaηη faoj joηa таaoj. 4 та ré
cjuηη. 5 fuajm aη. 6 jr таaoj mōr é.
7 jr faoj é. 8 uaηη aзуr māojη. 9 faoj
mōr. 10 та aη uaηη cjuηη.

1 An axe and flesh. 2 a sage and a
dunce. 3 a sage is better than a dunce
4 he is quiet. 5 a high sound. 7 he
is a great dunce. 7 he is a sage. 8
leisure and means. 9 a great sage.
10 the time is quiet.

EXERCISE 11.—Review.

jm bāη, aзуr jaηз úr 7 fjoη fjoηη.
beaη óз, aзуr feaη mōr aη. Feojl
olc, jm таaoη, aзуr jaηз bāη. Māc beaз
cú olc, aзуr ηa ba. Та mηη mηη aзур
mjl faoη. Uaη bāη, aзур зé óз, aзур
cú mōr. Зé óз mōr aзур euη deaη. Jr
fju é aη meaη. Заη boз зlaη, aзур rōr
bāη mōr. Та aη rcāη zeāηη aзур aη
lá faaа. 2m olc aзур zeāηη. Jr feāηη
feojl joηā fjoη. Cúl aзур upa aзур
rcāη. Та aη dāη olc aзур aη ceol bηηη.
Та aη feol mōr aη aзур bāη. Та tú
cηηη, та ré óз, та rηηη fuap, aзур та

rjaд olc. baηle beaз olc aзур poll
mōr. Та aη la zeāηη aзур jr feaηη
me joηā jaд. Céηη olc aзур aη léηη
āη reo. Jr f, jr ré, jr rηηη, jr rjaд.
2η beul mōr aзур aη pur beaз. Та
ré таll, rean, cηηη, aзур jr olc é aη
māc. Jr euη aη зé. Cor lom aзур ac
mōr bāη āη. Та ηōr úr aзур aη rpe
mōr. fjoη aзур eolaη aзур cejrт. 2lōl
zeal, aзур cpe úr, aзур ór таaoη. Jr
ruд faoη aзур olc é. Та cojr olc aз-
ur ηз cojr f. Та aep āη aзур faoη.
Та aη lúb reo mōr aзур faaа. Та aη
aηll āη aзур mōr. таaoj aзур faoj
aзур feaη cjuηη. fuajm āη aзур bjaηl
lom. ór aзур māojη aзур uaηη.

NOTE--- The figure "7" is a contrac-
tion of aзур, and.

(To be continued)

Éjre.

By Mr E. O'Keeffe, N. Y. P. O. S.

(Continued)

2jāη faoj éuηne reāη та Éjre 'ηηr,
ηo faoj zeupmācт aηз zeηeāη,
Njor та é aη таābaη a loηз leaт-ar-
muηз,--- ra baηle; та 'η mjlleāη,
Заη ηrз éuāηōc rј та-η jō eηle ābaη
a coηlljzeap.

Faηaoη! jr aηēpejт éuηη rlaaηmuηze aη-
é, 7 ηз h-ré'η ηāηηa coηzeηjōc!--

Léjз ηa rтāηēa de ηa rηāēaηb caηōte,
laaηnean rjaд aηη bηjaη bōjηde,---

Та з-coηηeōc 2ηaelreācōloηη η Taōз
coηзηaт uaηз, caд é fjaтac aη āη-
rjз rηη to éuηaт?

2l bejтeāc Cluaη-таηη, māηle le aηηη
bηjaηη, mōta rōr māη та

2lз ηa h-Éjneanηmuηз, le тоcūpa 'з bpeāc
aηη laetjб ηjor rōз' zo bpaт!

Do éuηneanη aη fujl ηjor таapzaηa aз
rjт zo h-eupza éuη a з-epaojōtē,

2l ηeapтuηzean aη lāη éuη buaηa, cuηη
a з-cāη zo m-bupreāc aη buηlle a rla-
aηuηde,

Njor та aōη fpeāzηa eηle éūbaηη, acт
é reo aηη aη mējo jr mōз

Corra, fηηte, та a з-coηηuηde ηeapт,
māη таbaηη Saōj зηηηη faтō

2l ηeūηac Sacraη aηη aōη cojr, rla-

ԲԱՐ Ծ' ԵԱՐԱՆ ԵԱՆՆ
 ԸՄ ԶԵՅԱ ԷՅՆԵԱՆ ԾՈ ԸԵԱՆԶԱԼ ԴԱՐ,
 ԱՅ ՄԱՅԱ ՔԱՅ Ե ԵՐՈՆ,
 ՁԱՐ ԵՅԺԵԾ ԶՈ ՄԱԾ ՔԱՅԷ 'Ր ԵՍԾ ԱՆՆ
 ԱՆ Ե-ԵՄ ԶՈ ՄՈՐ ԱՅ ՔԱՐ,
 ԸՄ ԶԵԱՆ 'Ր ԶՄԱԾ ԾՈ ՄՈՒՇԱ, ԶԱԸ ԱՄ ԶՈ
 ԶԵԾԱԸ ԴԱԾ ՔԱՐ;
 ՁԱՆԼԵ ԼԵ ԵՕՇՄՐ ՕՐԾԱ ԾՈ ՔՐԶԱՅԼ ԱՆ
 ԵՐՈՅԸ ԵՐՈՅԱԸ,
 ՁԵՄ ԵՊԷ ԴԱՅԸ Զ-ԵՐՈՅՆԵ ՄԱԸ ԼԵ ԴԱՐ
 ՄԱՐԾԱԸ, ՄՅՈՅԱԸ, ԾՈՒԱԸ!
 ՔԱՅ ԸՐԱ ՏԱՐԱ Ե ԴՈՒ, Ե ԴՈՒ, ՄՅՈՐ ԸԱ
 ԸՄՆՆ ԼՅԺԸ,
 ՄԱ ԵՅԸ ԾՈ ԸԵԱՐԶԱ ԴԱՅՐԵԱԸԸ ԼԵ ԸՄՆ-
 ԸՄՅԱ ԴԵՐՈԲԱ ՍԱՆՆ, ԱՅ ԸԱՅ!
 ԾԱ ՄԵՅԺԵԱԸ Ե ԸԱՆՆ ԶՈ ԼԵՄ ԵՐԵՄ 'Ր
 ՔՅՐ; ՄԱ ՄՅԺԵԱԸ ԱՆ ՄԱՆԵ ԸԵԱՐԶԱ
 ՁՄ ԷՅՆԵ ԵՕԸ ԶՈ ԵՕՅ ՄԱՅՐ Ե ԸՄՆ-
 ԵԱՐ ԱՆՆ ՁԱԸ ՁՄՐԱԸԱ--
 ԶՈ ՄԱԾ ԴԱՅՐԵԱԸԸ ԷՅՆԵԱՆ ԱՆՅՈՐԱԸԸ
 Մ ԵԱՅԱՆ ՄԱ ԵՐԵՐԺՅ Է,
 ՄԱՅՐ Ծ' ԱՐԾՈՅՆ Ա ՄԱԼ ԵՐԵՄ ԱՆ ՍԱ-
 ԸՆԵ, ՕՐ ԸՅՈՆՆ Ե ՔԵԱԸՄ ԸՐՈՅԱԸ ՄԵՅԺ,
 ԵՐԱԸ ԾՈ ԸԱՅՅ ՄԱՅՅԵ ՏԱՐԱ ՔՅՐ, ԱՅ
 ԵԱՆՆՅՈՐԵ 'Ր ՁԸԵՄԺԸ,
 ՐՅՄ ՁՈԾ ՐԱԾ, ՄԱՐ ԾՈ ԸԱՅՅ ՄԱՅՅ-
 Ե ՔԵՐՈԾ ՐՅՄ ԱՆ ԸՄԱԸ,--
 ԾՈ ԶԼԱԸ ՍԱ ԶՐԱԾԸԱՄ, ՔՅՈՅԱԼ! ԱՆ ԸՄՆ-
 Ա, Մ ԶԱԸ ԵՅՅՆՆ ԱՆ ԷՅՆԵ ԾՈ ԸՐԵԱԸ,
 ԾՈ ԵԱՅԱՆ ԱՆ ԵՅՅՆ ԸՄ ՁՈԾ Ա ՄԱԼ
 ԶՈ ՔԱՅՆԵԱԸ ՔԷ Ե ԸԵԱՆՆ ԸՄՐԵԱԸ;
 ԸԱ ԸԱՅԼԱ 'Ր ԾՈՇՐ ԱՅ ՕՅԵՐՄՅԺ 'ՄՄ
 ԶՅՐ ՄԱՐԵՐԵԱԸԸ 'ՄԱ ԸՐՈՅԸ,
 ՄԱՅՐ ԵԱ ԸՐԵՅՐԵ ԾՈՇՐ ՄԵԱԸԱՆ ՔԷ ԶՈ
 ՄԵՅՅ ԸՄՄ Ե ՔԱՆ ԶԱՆ ԸՐՈՇ;
 ՁԸԸ ԵԱ ԵԱԾ ԵԱԸ ԱՐ ԾՈՇՐԱ ԱՐ ԼԱՆ;
 ՔՅԼ ՔԷ ԵՐԱ ԼԵՅ ԶԱՆ ԵՐՅԸ,
 ՁԱՐ ԸԱ ԵՐՅ ԸԵՍԾ ԵԼԱԸԱՆՆԱ 'ՄՄ ՄՅՅ-
 ԸԸ, 'Ր ԸԱ ԷՅՆԵ ՅՐԵԱԼ ՔՅՐ ԱՅ ԼՅԺԸ--
 ՁՄ ՄԱՆ ԼԵ ԷՅՆԵ Ե Լ-ԱՆՆ Ծ' ԱՐԾՈՅԱԸ,
 ՄՈ ԴԱՅՐԵԱԸԸ ԶՈ ԵՕ Ծ' ՔԱՅԱԼ?

CORMAC'S INSTRUCTIONS,

(Continued.)

COPY OF A LETTER.

FROM CHARLES O'CONNOR, ESQ., TO JOHN PINKERTON,
ESQ.

From Belanagar, near Roscommon,
April 4, 1786.

Sir,—Through the kindness of my Lord Bishop of Dromore, and the conveyance of my learned friend, Mr. Walker, an officer in our Irish Treas-
ury, I this week received your letter of the 13th of

March. It gratified me to find a gentleman of your candour and abilities employed on the antiquities of the ancient Scots, a distinct people, among the other various tribes inhabiting our Britannic Isles; and it would add highly to my gratification if I could supply you with any useful document on the subject—a subject of importance, but long under a cloud, thickened by prejudices from your country as well as from our own. Luckily those prejudices begin to subside here—a circumstance which encouraged me to draw up a *Prospectus*, on the Origin, Civil Government, and Manners of the ancient Scots in their heathen state. How it will be received in the Committee of Antiquities, belonging to our Royal Irish Academy, I know not. It may fail of giving satisfaction from such hands as mine; but I doubt not of its success when the subject falls into better hands. This I am bold to assert, for some materials of authentic information are still preserved among us: I say *some materials*, for most of our historical details are irrecoverably lost. Our archives, deposited in the monasteries of Ireland, have been consumed in the fires of the heathen barbarians of the North, who, in frequent incursions despoiled France, Britain, and Ireland, in the 8th and 9th centuries. They demolished our nurseries of learning; and it was only on the reduction of their power here, that some Irish patriots have set about collecting as much of our historical wreck as escaped. A collection has been made; but some of the collectors wanted critical skill in their choice, they, however, wanted not the art of flattering the vanity of a declining nation, by following such documents as gave the Scots too high an antiquity in this island. In consequence, they published genealogies, with redundant generations, and gave us a corresponding catalogue of kings, who only obtained their titles by the courtesy of their several factions. They are confounded with the few monarchs who had a legitimate election from the concurrence of the majority of the nation; and these injudicious publishers have put our titular kings in succession to each other, as a son would succeed to a father in modern monarchies. Such was the art employed to gain the Scots a high antiquity, thoroughly inconsistent with the state of affairs in Europe before the commencement of the Persian Empire. This fabric, therefore, of technical genealogies and technical succession of 90 kings before Christian Era, cannot stand; and your countryman, Mr. Innes (a priest of the Scotch College in Paris) has sufficiently exposed its weak foundation, though in other respects a very mistaken writer. To Giolla Colman, and Flan, of Bute Abbey, we owe the publication of the Regal List I mentioned. They were esteemed as able antiquaries by the majority of their contemporaries, in the eleventh century; and the majority since their time (even our learned O'Flaherty) have adopted a popular error. I have done so in my youth, but

on meeting with better guides, I am not ashamed to retract.

In the Annals of Tigernach, and other ancient documents, I found that our more authentic notices are to be deduced from the building of Eamania in Ulster, about 200 years before the Christian Era. The seven generations of Ultonian princes mentioned in the interval, prove the calculation to be pretty exact. Of what passed in Ireland before this Eamanian era little is known, except a few capital facts, such as the expedition of the Scots from Spain to Ireland, about 500 years before the birth of our Saviour; the legislation of *Ollamh Fodhla*, and his erection of apartments for the College of Fileas at Teamor, where they continued undisturbed under every revolution, and from thence spread with equal immunities through the neighboring provinces. These were facts which were too big for oblivion in any country where the elements of literature were cultivated. These elements were imported from Spain, where native Scytho-Celtes held intercourse with the Phenicians, and their Carthaginian posterity. It was in memory of these intercourses they took occasionally and ostentatiously the name Phenii. Hence the dialect among them called the Phenian (the language of their jurisprudence preserved to this day, but not understood by me or any other Irish scholar in this kingdom), and hence the number of Phenician terms discovered by Coll. Vallancey in our old intelligible writings.

Through the lights obtained by the Scots (in a part of the continent where the Phenicians had lasting settlements), they learned the art of sailing on the ocean, and imported into this island the 17 ciphers they used in their writings; and thus insulated on a remote island, and cut off from any intellectual intercourse with the polished people of Greece and Rome, they were left to the improvement of their own stock. In such a situation their improvement must have been slow as well as gradual. It took them time to form their barren Scytho-Celtic dialect (first used in the greater division of Europe) into a nervous and copious language, stripped of its original consonantal harshness. It is still preserved in old books and discovers to us the corruptions of our common people, who are corrupting it more and more every day, even in places where the English language is not yet used. By the way, how could the language of the third century in your country be preserved pure to this day in the Highlands of Scotland? How could the poems of Ossian be preserved by oral tradition through a period of 1,500 years? In our old *written* language, we discover that the speakers were a cultivated people, but their cultivation was local; and on that score the discovery of what it was, among this sequestered people, is an object more interesting to us than one offered to investigation from a bare principle of curiosity.

To you, Sir, and to disengaged writers like you, it is left to bring this subject of Scottish antiquity out of the darkness spread over it. The lights which the revolution under our Tuathal surnamed the Acceptable) afford will be of great use to you. At the close of the first century, the Belgians of Ireland revolted against their Scottish masters—expelled the old royal family, and set up a monarch of their own blood. Tuathal, the presumptive heir of the Heremonian line, was conveyed to your country—his mother, Ethnea, being the daughter of the king of the Picts, he was protected there under his grandfather. Grown to maturity, he returned, and after subduing all the enemies of his house, he mounted the throne of Teamor. Soon after, in a convention of the states the crown of Ireland was by a solemn law declared hereditary in his family, and from this epoch, which commenced A.D. 130, to the establishment of Christianity, we have a series of authentic history productive of great men and great actions.

I shall owe much to your indulgence if you pardon all this before I come to the chief subject of your letter. Of all that I could find relating to your country, I shall in my next send you transcripts and literal translations; but I must confess that I have not hitherto met with much that has not been published in the last age by Mr. O'Flaherty. In the book of Balimote, I find our antiquaries concurring with Bede in the establishment of Carbrí Riada, as the leader of the first colony of Scots in Britain, supported there partly by the indulgence of the Picts, and partly by the negotiating power of the wisest of our monarchs, Cormac Ulfadha, Carbrí's cousin-german. The second great colony was established by Carbrí's posterity, the Son's of Erk about the year 503. The succession of the Dalraido kings from that period with the years of reigns down to Malcolm Cammor, has been preserved in the poem quoted by Mr. O'Flaherty, a copy of which I possess and the original, with a translation, shall be remitted to you as soon as I recover a little from my present languid state, bound by rheumatic pains. That the Tuatha de Danan arrived in Ireland from North Britain, and subdued the Belgians all our documents aver.

Be assured, Sir, of any service I can render you in your present undertaking. The more it is agitated by able writers the more the truth of history will appear. The motto of your arms, *Post Nubibus*, makes me look up to you as the person who will disperse the cloud cast on our history. I scarcely have room to subscribe myself,

Your very obedient servant,

CHARLES O'CONOR.

(To be continued.)

Send sixty cents for the GAEL; it will teach you to speak, and write Irish.

The Gael-April, 1883.

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THE NATIONAL CONVENTION

The Convention which assembled in Philadelphia on the 26th inst., will be memorable in the annals of Irish national events. The order and decorum which characterized the conduct of an assemblage of twelve hundred men, though perhaps, materially differing as to the immediate and the most effectual means of freeing their native native land from the grip of the foreign oppressor augurs well for the future of our native land.

We have never before seen a genuine Irish platform adopted by any similar convention.

The Philo Celtic Society of this city, the founder of this journal, sent a delegate, (Mr. P.S. Graham to the convention in order if possible to embody the cultivation of the Irish Language, in the national platform of Ireland, and we are pleased to see that a section of the platform is devoted to that subject. And we hope that this section will not be a mere expletive in the platform, but that it will be acted upon, and that those who, by their endorsement of it, pledge themselves in its furtherance will, patriotically carry it to a successful issue. Hundreds of thousands of the Irish people speak the language still. These ought to be encouraged in getting a literary knowledge of it. 'Tis the language of the nation, and therefore any thing said in support of its preservation should be superfluous.

The section in the platform to which we refer reads thus.—

to encourage the study of the Irish language. the cultivation of Irish music and an enlightened

love of the art characteristics which made the past of our race bright amid darkness and have always secured for the Celt success and renown in every country in which he has had an equal opportunity with his fellows.

21N CRUJCT DO SCAP.

[The Harp That Once,]

21n crujct do scap tuj callajš 'n nujš
Na žaete ceolta bijnj,
Ta 'n ballajš ŕeajna 'noj 'n a lujte
Žan reapiro ceojl no nijnj:
Maj rúo ta 'n t-aj ŕeajš t-aj, ŕa čeo,
Ta caji 'r a clú ŕaoj ŕuanj;
Jr crojete ŕanujš molta teo,
Nj ajnžeanj jač so buanj.

Nj clujtear crujct na ŕeajna tneuj
Mearš crujnijnžad ban no ŕaoj,
Ŗj ŕuajnanj. j bej ŕeajta, ŕaoj,
ŕuanj bijnjte teo ŕa n-ojete,
Maj rúo do 'n t-ajroajct, 'ranaj tpa
21 oúržtar j so teo,
21ct nuanj a bijntear crojete 'ž a cpačad,
21š ŕojrjnžad j bej beo.

Ŗ5-22100 N21 R21NKL

[The Minstrel Boy]

Do tujall čum čoža Ŗ5-laoč Na Ranj,
Laj naajšo Ŗjneanj arajše;
Lanj ačar ŕajržte ajr so teanj,
21n dojnŕeajct le n-a člajnřž.
"21 tjr na n-taj," araj laoč čeoj šrnj
"Ŗa n-bejčead aj ŕaožal doč 'čaojč,
Ta doj crujct aňajn le do nola so bijnj
'S doj lanj aňajn le do ŕaojč."

Do čujct aj bap, ačt na čujct so ŕojl'
Ŗj a črojč neaj-eajlač, tneujnar:
21' ŕeub ŕe teoča člajnřž aj čeoj,
Do ŕcuač ŕe. aj tpa Ŗj ŕeujnar:
21' oubajct, "Nj nijnřž čujct do žuč,
21 crujct čaoj, na b-ŕeaj ŕaoj;
Jr nj clujtear so h-euž do lanj bijn-řruč
Laj bijnjte a' bijnj na tjne.

bejč aj žačojžte ŕaoj njar ŕoj

ՕՂԵԱՅՐԱ ՔԱՐԱՅԻՇ ԾՈ՛Ւ ՇՈՅԻ-
ՇՅՈՒՆԱԼ ԱՅՏ ՇԵԱՅԻՅԻՐ.

By

Mr. Anthony O'Hara,

A Student of the College of the Sacred Heart,
S. J., Prairie Duchien, Wisconsin.

Ա ՔՅ ըժ ԲԻՊԵԱՐԵՆԻՅԱՅԻ, Ե ԺԱՅԻՊԵ
ԵՐՅՈՒՊԵ 7 Ե ՔԻՐ ՊԵ Լ-ԵՐԵԱՅԻ, ԲԵԱՐԱՅԻ
ԱՆ ՐՈ ՅՆ ԲԱՐ ՄԵԱՐՅ 7 ԵՂ ԴԵ ԲԱՅԱՐԵ-
ԱՅԺԵ ԵՆԻԿԱՐ Ե ԵՂԱՅԻՐ ԵՂ ԴԵ ԲԵՅՆ ԵՅ-
ԱՐ ՄՈ ՅԴԱԵԱՐ Ե ԲԱՅՈՐԱՅԻ. ԲԵԱՐ ՐՅՈՒ-
ԵՂԵԱԾ ՄԵ, ԲԱՐ Յ-ԵԱՐԱՅՈ 7 ԵԱՐԱՅՈ ԲԱՐ
Ե-ԵՐԵ. ՈՅ ԵՂԱՅԻՐ ԼԵ ԲԵԱՅԻՊԵ 7 Ե ԵՅ-
ԱՅՈ ԵՈ ԱՐԵԱՐ, ՊՈ ԼԵ ՐՅՈԼ ԱՆ ԵԼԱՐԱՅԻ Ե
ԲԵԱՐԱԾ ՅՆ ԲԱՐ ՄԵԱՐՅ. ԵՂԱՅԻՐ ՄԱՐ
ԵԵԱԾԱՅԻՐԵ ԱՆ Ե-ՐՅՈՒԵՂԱՅԻ ԵՅԱՐ ԵՈ ԱՆ ԵԵ
ԵՅԱՅԵԱՐ ԼԵՐ ՊԱՅԵԵԱԾԵ ՊԵԱՅԵ. ՈՅ ՅՈՒ-
ՐԱՅԻՐ ԵՈՆ ԱՐԱՅ ԵԾԵ ԵՐԱՐՊԱՅ ԱՆ ԵՈՐ-
ԱՅԵ. ՈՅԼ ԵՈՆ ԱՐԱՅ ԲՐՈԼԼԱՅԵ ԵՂԱՅ ԵԾԵ
ԱՆ ԵՐԱՐ ԵԵԱՅ ՐՈ. ՈՅ ԵՅԱՐԱՅԻՅՆ ՅՄԵԱՐՅ
ԵՐԱՅ ԱՐԱՅ ԵԾԵ ՄԱՐԱՅԻՅՆ ՄՈ ԵՅՐԵԵՅԻՐԵ
ԵՐՈՄԵ ԼԵ ՊՅՏԱՅԵ ԲԵԱՅԻ ԵՅԱՐ ՄԱՐԵ
ՊԵ Պ-ՈՒՐԱՅ ՊԱՅՈՒԵԱ. ՈՅ ԼՈՐՐՈՆ ԱՆ ԲՐՈ-
ԵԱԾ ԵՅԱՅԱՅԻՐ ՅՆ ՄՈ ԵԱՐԱ: ՈՅ ԵԱՅԵՐԱ
ԵՈՆ ԵՅՈՒԵԱՐԱ ԵԾԵ ԱՆ Ե-ԲԵԱՅԻՐՅՈՅ ԵՐՅ-Յ-
ԼԵՅՅԱ ԵԵԱՅԱ ԲԵՈ: ԵՅՈՒԵԱՐԱ ԵՅՅԱՐ, ԵԱՐ-
ԵԱՐԱՐ ԵՅԱՐ ՅՐԱԾ. ՈՅԼ ՄԵ ԵՅՅ ՅԱՐԱՅԻՅ
ԵՈՆ ՕՊՅՐ ԲԱՅՅԱԼԵԱ, ՊՈ ԲԱՅՈՒՐԵԱՐ ԲԱՅ-
ՅԱԼԵԱ, ԻՐ ԲԱՅՐԱՅԵ Մ' ԱՅՆՄ: ԵՐԱՅԱՆ
ԲԵԱՅԱՐԵԱՐԱԾ Ե ՊՅՈՒԼԱՐԱՐ ՅՐԱԾ ԵԵԱՐ
ԵՈ ԲԱՐԱՅԵ ԵՐԱԾԱՅԱՅԻՐ ԼԵ ԵՐԱՅԵ ԵԵԱՐ-
ԱԾ. ՅՐԱԾԱՅԻՐ ԲԱՐ Ե-ԵՐԵ 7 ԲԱՐ ՊԵԱՅԻ-
ՊԵ. ՈՒԱՅԻ ԵՈ ԲՅ ՄԵ ԵՅ ԵՅԱԾ ՄԵ ՄԱՐ
ԲՅԼԱՅԱՅԵ ԵՐ ԱՐ Ե-ԵՐԵ. ԵՐ ԲՅՅԱՅ ՄԵ
ԲԱՐ Ե-ԵԱՅՅԱ 7 ԲԱՐ Մ-ԵԱԼԱՅԵ, ԵՐ ԵՐԵ
ՄՈ ԵԼԱՐԱ ԼԵ ԵԲՐԱՅ ՊԱՐԵ ԲԱՐ ՊԵԱՐԱՅ,
7 ԼԵ ԵՅԼԵԱ ԵՂԱՅ-ԵՅԱԵԱԾԱՅԵ ԵԼԱՅԱՐ-
ՅԵ ԲԱՐ Ե-ԵՐԵ. ԵՐ ԲՅՅԱՅ ՄԵ ԵՂԱՅՈԼ
ՄԱՅԵԱ ԵՂԱՐԱԾ ԲԱՐ Յ-ԵՐԱՅԵԱ ԵԱՅԼԵ 7
ՅՐԱԾԱՅԻՐ ԲԱՐ Ե-ԵԱՐԵ ԵՈ 7 ԲՅՅԱՅ 7
ԲԱՐ ՄԵԱՐ ԱՐԱ ՅԱԾ ԱՅԼԵ ԲԵԱՅԻՐԵԱԾ.
ԱՅՈՐ Ե ԵԱՐԱԾ ՅԱՐ ԵԱՐՅԱԼ Մ'ԱՅՅԵԱԼ
Ե ԵՂ 7-ԵՅՈՒՅԱՅ ԵՅՅ ՄՈ ԼԱՅՆ ԵԵԱՐ ԵՅԱՐ
Ե ԵՅՅ ԱՐԱ ԱՐ ՄԵ ԲԵԱԾ ՅՈ ԼԱՅԱ Մ' ԱԾ-
ԱՐ ԵՅԱՐ ՄՈ ՊԱԾԱՐ ՅՐԱԾԱՅԱՅԻՐ ՅՆ ՄՈ ԵՐ
ԲԵՅՆ, ԵՅՅԱԵԱԾ ԵՅՅ, ՊՅՐ ԵՅՅ ՄԵ ԲԱՐ
ՅԱՆ ՐՅԵ Ե ՅՐԱԾԱՅՈՒ, ԵՅԱՐ ՅԱՅԵԱՐ ԵՈ
ԵՂԱ ԱՐԱ ԲԱՐ ՐՈՆ. ԲՅ ՄՈ ԲԱՅԱՅԱՅԵ ԼՅ
ՅԱԾ ԼԱ ԵՅԱՐ ՄՈ ԲԱՅՅԱՅԵ ԵՂԱԾ ԵՅՅԵ.
ԵԱՅՅԱ ԵՂԱՅԵԱ ՄՈ ԵՂԱ ԵՂԱՅ ՅՆ ԱՅԱ
ԱՅԱՅ ՅՆ ՄՈ ԵՅԼԱԾ ԵՅԱՐ ԲԵԱԾ ԲԵ

St. Patrick's Address to the Assembly
at Tara.

Literal Translation.

Most potent King, Sages, Men of E-
rin;—I stand here before your august
assembly, and called upon to give an
account of my person, and justify my
conduct.

I am a peaceful man, your friend
and the friend of your country. I
come, not to fling the brand of war,
or scatter the seed of discord among
your people. I come as the messen-
ger of peace, and the bringer of good
tidings. I bear no arms, save the
pilgrim's staff. My only breast-plate
is this little cross. I march not amid
the clang of arms, but cheer my weary
steps with the sweet and soothing
notes of sacred song. No hostile ban-
ner frowns defiance from my camp.
This tiny three-leaved emblem,—the
symbol of hope and peace and union,—
is the only badge I wear. I court no
earthly honor, no earthly pelf.

My name is Patrick,—a foreign
sound that bespeaks a father's love to
his beloved children. With a father's
heart, I love your country and your
people. In early youth, being carried
as a slave to your shores, I have learn-
ed your language and your customs.
My ears have hearkened to the sweet
songs of your bards and the soul-stir-
ring sound of your native harp. I
have learned to admire your thirst
for truth, your esteem for every man-
ly virtue.

Being freed by my own good angel
whostands, at my right hand and borne
again into my own native land, into
the arms of my loving parents. I did
not cease to love you, and pray to my
God for you. My thoughts were with
you by day, and my dreams by night.
Once the angel of my God appeared
to me in sleep and handed me a letter.
Me thought I read: The voice of the
children of Ireland.—Come, O holy
youth and walk amongst us. In this
I recognized the voice of my God and

լեյրն ծոյ. Բեւայիտ ծոյ շըր լէյ յե
յիյէյ մար րօ.----" Զօրն քայրօյտէ Զսը
ժօյիյէ դա ի-Երեւանի- Կար, Ե Զճնայ
դօյիյէ Զսը րիւծալ յի ար մեարշ. Ծ'
Զյիյիյէ Զսը մօ Ծյա-րա, Զսը Ծօ Ծյա-
րա յիւ Զ-Եայիտ: Ծօ Ծյիւրի յի 7 Զեալ-
ար Զօ Զ-Եայիտի յի րօճալ ար րիւր րար
Զ րիւրիւր Ծէ, յի Զսը մեարշ րէյի Զսը 1
մեարշ Զսը Զ-Եայիտի. Զէտ Զի Զսը րիւ
Ծօ Զի մե Զիւօլաճ 1 Զ-րօճալի Զսը 1 Ծ-
Եայիտի դա րօճալի: յի րաճ րօյ Զ-
Զի Զի Եաճա Զէտ Եյա Զսը Ծօ Զիւրի
մօ ինճայի ծոյ, Զսը Ծօ Զիւրի մ'Զի-
Զեալ ինճի յի մօ Երօյտէ. Եր րօյ Զօ րաճ
Զի Եիւր րօ Զիւրիւրիւր, Զէտ Զի րօյ
ԶԶի Զօ րաճ Զսը մ-Զիւրի Զսը Զսը Զ-
Եիւրիւր Եիւրի 7 յի Զ-րօյիւր Զ Ե-
Զիւրի'ժ Զի Եիւրի'ժ Զիւրի-րօճալի. Զի
Զի րիւ, Եարիւրի մե Զի րօճ Զիւրի
Զիւրիւր Զիւրի Եիւրիւրի մօ Ծյա 7
Եիւրիւրի դա Ե-Զօյիւր Եիւրի, Զսը
Զիւրի, րօյ Եիւրիւր, ԵԶի ԶԶ ԵԶիւրի
ԶԶի յիւրիւր Զիւրիւրի դա րօյիւր
Եիւր րիւր Ծօ րօյիւրի'ժ.

Ի՛յ յարիւրի մե օրիւր Զէտ մօ Եր-
Զիւրի մար Զիւրի Ե Զօյիւր Եիւրի 7
մե րօյի Զսը մօ ԵԶիւր Ծօ իւր լէյ
Զսը յիւրիւր.

Զի Ծյա յի Եիւրի Զ Եարիւրի յիւրի,
ի՛յ րօյիւրի րօ Զի մօ մ' րօյիւր Զ Եիւրի
Եարիւրի'ժ Ե մօյիւրի Զսը Ե Եիւրի-
Զիւրի'ժ մա Զիւրի Եիւրի Ե Եիւրի-
Զի Ե Եիւրիւր Զ Եիւրի'ժ րօյի Եիւրի-
Զէտ Զ րօյի.

Զիւրի'ժ մե Եօյի Եյա րօ Զի Ե-Զիւր
Ծյա րօ---- Զի Ե Զ Եիւրի դա րօյիւրի
րօյիւր օր Զսը Զ-Եիւրի, Զի րօյի Եիւրի
Զ Եիւրիւր Զսը Զ-Եիւրի'ժ Զսը Զսը Զ-
Եիւրի 7 Զ Զիւրիւր Զիւրի ար յի Եիւրի-
Զիւրի Եիւրի'ժ "Զի Ե-Եիւրի Տիւրիւր
րօ, Եիւրի դա րօյի.

Զիւրի'ժ մե Եօյի Եյա Եօյ Զ-Եիւր
րօ Եիւրի Ե Եիւրի Զսը Եիւրի Ե Ե-
Եիւրի: Զի Ե-Զիւրի, Զի Զիւրի, Զսը Զի
Տիւրիւր, մար Եիւրիւրի դա Եիւրի Եիւրի-
Եօյա րօ. Զիւրի'ժ մե Եօյի Եիւրի
Զի Ե' Եիւրի Զի Եիւրի Եիւրի Ծօ յի Եիւրի
Եիւրիւրի Եիւրիւրի'ժ Զի Ե-Եիւրի-
Եիւրի.---Զիւրի Ե Ե Զիւրի'ժ, Զի ինճ-
Եիւրի Ե Զիւրի Ե Զիւրի'ժ Եիւրի Եիւրի, 7
Եիւրի Զ Զիւրի, Ե Եիւրի դա ինճայի ԶԶիւրի.
Եիւրիւրի Եօյի Եիւրի Ե Եիւրի

your God. I awoke, and vowed to
devote the rest of my life to the service
of you and your children.

But I was then unskilled in letters,
and in the teachings of the wise—I
only knew what a tender mother had
whispered into my childish ear and
my good Angel spoken into my heart.
'Tis true, this was wisdom most sub-
lime; but I know that your bards; and
sages were wise men, who could not
be convinced without book learned
proofs. Therefore for many years I have
searched the books of the religion of
my God, and sought the counsels of the
wise, and now at last, I come to bring
you the precious message of truth and
salvation.

I will only ask you to hear me as
becomes wise men, and to judge me
and my teaching according to your
wisdom. My God, who has never aban-
doned his servant will not fail to
seal my words with signs and wonders
if such need be to bow the spirit of the
proud before the power of His word.

I will tell you who this Great God
is—He who made the "Starry heavens
overhead, and the great ocean that
beats upon your shores", and calls forth
this "Emerald Isle", the "Gem of the
Sea", from the boisterous waves.

I will tell you how this God it one
in Nature, and three in Person.—The
Father, the Son and the Spirit—as
symbolized in this threefold leaf I
will tell you how the second of the
three incomprehensible Persons has
become our brother,—being born of a
Virgin—the fairest of the Daughters
of man,—who in her son, has become
our mother. I will show you the beau-
ty of the mansions of Glory,—more
lovely than the golden palaces of kings,
more beautiful than the radiant sun
of heaven, which this God has prepar-
ed for those who do his commandments.
Nor will I hide from you the chastise-
ment he inflicts on those, who despise
His law.

THIS is my WISDOM—a holy fire that
was brought from heaven to inflame

ANSWERS TO CORRESPONDENTS.

J.L. N.Y. says "I saw by the report of the death of the late Mr. Daniel O'neill which appeared in the *Irish American* that he was the first secretary of the Brooklyn Philo Celtic Society, but by the *Gael*, it seems he was not." No, he was not. The P.C. Society was organized in December 1874, and on Feb. 1, a regular board of officers was elected as follows:—John Bulman prest., Patrick Carrick vice prest., R.J. O'Brien rec. sec., J.W. Kennedy Fin. sec., M.J. Logan cor. sec., T. Erley treas., and C.P. Connolly sergt.-at-arms, and the membership of the society was then as follows:—Carrick, Moran (10 Stone St. N.Y.), Connolly, McGarry, Walsh, Brennan, Logan, Bulman, Galvin-Kenny, L. Logan, Erley, O'Connell, O'Brien, Mc, Clusky, Kennedy, Dunleavy, Dolan, Creedon and Manly—19. Up to this date there was no regular board of officers—a chairman &c. being elected at each meeting. However, an Irish class had been in existence for a year previously, which had been advertised in the *Irish World* over the nom de plume "Gael", and quite a number of patriotic Irishmen throughout the country wrote to the *Irish World* for the real name and address of "Gael". The *Irish World* by permission published the name and address. The following amongst other communications followed:—

Williamsburg, Aug. 8, 1872

Mr. Logan—Sir—Seeing your name mentioned in the *Irish World* as one who would give information regarding a society for the study of the Irish language that exists in Brooklyn; if you let me know when and where they meet, its object and cost, you would much oblige,

Thomas Erley.

147 North 1st St.
Mr. Erley now belongs to the 13th St. Society.

Rome, N.Y. July 21, 1873.

Mr. M.J. Logan,

Dear Sir:—After a silence of some months I again write to renew our acquaintance, and to treat upon questions to which you are giving your efforts. I am exceedingly well pleased to learn that you were the first in the field to organize an Irish class. For my part, I have made little or no progress since winter, as my business calls me from home &c. Address in future Thos. Creagan, care of B. Flannagan Esq. 60 Harrison st. Syracuse, N.Y. [We like to hear from Mr. Creagan again.]

At that time the *Irish World* devoted a large portion of its columns to the discussion of the Irish Language revival, the first letter appearing about February or March 1872 by "Gael". (We hope the *Irish World* will in the near future "renew its first love.")

The late lamented Mr. O'Neill joined the society in the summer of '75. It continued to struggle on until the latter part of '77, when the Dublin

society had "taken shape," as expressed by R.v. Father Nolan in the following letter—

Dublin, Oct. 25, 1877.

M.J. Logan &c. Sec. P.C.S. 814 Pacific st. Bklyn. N.Y., U.S.A.

Dear Sir—Referring to your postal card of the 8th June last, in Gaelic (which has been published in the *Irishman*), as the movement for the preservation of the Irish Language has since taken shape and is daily extending.

I am directed by the Council of the Society to gain communicate with you on this most important subject. You will be glad to learn that the first of a series of easy elementary works for beginners, pupils in schools, and other students, has appeared, thus helping to supply the

"Leabair na Gaeil, ro-éile, ro-éile"

which you so much desire to see. &c.

John Nolan O, D, C, Secretary.

The publication of these books gave the movement everywhere a sensible impetus, and about the first of February '78 the society was reorganized, and Mr. O'Neil elected Recording Secretary.

The society now commenced to work in earnest, and hired the large hall 365 Fulton st. At this time (April) about twenty or thirty of the members of the society resided in New York, (there being no society up to then in that city.) Among the most active members from New York, were the late John McGuire, the late Mr. O'Neil, and Messrs, Ward, Ryan, Flynn, Gordan, McGovern, Egan, and Hogan, (at that time also, some of the members resided in the state of New Jersey.) Receiving reports from the members of the society residing in New York favorable to the organization of a class in that city to accommodate the then and expectant members who resided there, a committee to organize in New York was appointed. On May 19 a resolution was passed by the society appropriating a months rent for the hall, 214 Bowery, New York, and the first meeting was held there on May 21 when twenty-seven new members were enrolled.

The class continued to meet and receive instruction, and new members were added. However, for reasons which can now have no effect, the new members did not want to remain a branch of the Brooklyn society and, in the absence of the Brooklyn officers, elected a new board of officers for themselves. The majority of the organizing committee protested against this hasty action, and, as they thought, disrespectful conduct towards the parent society, but to no purpose. The Secretary of the newly appointed officers [Mr. E. J. Rowe] sent a report of the proceedings to the Society but the Society would not recognize it. So the organizing committee rented the hall 96 Bowery where the Society for the Preservation of the Irish Language was organized, the new members, continuing in 214 Bowery.

The former has its quarters now in Clarendon

Hall, 114 & 116 E, 13th. street, and the latter 295 Bowery. Mr. O'Neill continued in the movement untill he died.

The foregoing are the facts in connection with the Irish Language movement, and a synopsis of its history up to the present.

The movement has published two Journals in its interest, the GAEL and the Gaelic Journal.

Now we would advise our New York friends to start another Journal there. They have two strong societies, and they cannot boast of their progress when Brooklyn single-handed founded the pioneer Gaelic Journal, thus keeping them in the shade. Seeing that they had a very successful reunion there lately we cannot see anything in their way to found a Gaelic Journal. The GAEL will render them every assistance in its power. We would like to see a Gaelic Journal in every town and city.—

So we say to you, New York friends, if you do not start a journal you are not doing your duty.

EXTRACTS From the ANNUAL REPORT
of the
SOCIETY for the PRESERVATION of the IRISH
LANGUAGE, DUBLIN.

[Continued.]

I know several teachers, myself included, who can speak Irish fluently, read it in either character, translate either language into the other with tolerable accuracy. In my opinion these men would be just as useful in extending the language as those recognised for certificates: Mr. T. M. King, Garwogoven N. S.—“All the children, from the very youngest, understand Irish as a spoken language, and all, from the first class upwards, may be taught it. Their parents being able to speak it would be of great assistance to their children while preparing their lessons at home. The teacher himself being able to speak the Irish language would, in a short time, be able to procure a certificate. Lastly the manager, Rev. Father O'Grady, being a good Irish scholar himself, would be sure to lend his influence and help to so laudable an object.” Mr. Crawly, Lettrfrack N. S.—“There was an Irish class, but it was given up chiefly owing to the restrictions placed by the National Board on the teaching of Irish. The principal restrictions to which I allude are (1) That the Irish be not taught to children under ten years of age (the average of children attending Connemara schools is nine years). (2) That no be presented in Irish who have not reached fifth class at least. (3) That the language be taught only outside of school hours—in other words, that it be kicked out of schools altogether”. Mr. J. O'Brien, Miltown-Malbay N. S.—“The parents of all the child speak Irish. There is no Irish class. There was an Irish class when Irish was allowed on the programme for the first time by

the National Board; but the teachers having no certificate threw up. Up to thirty or forty pupils were in the class. They were advanced as far as the Second Book published by the Society for the Preservation of the Irish Language: All the pupils in school from the second class up could learn Irish. It is quite natural to them. Teachers should be allowed to teach without a certificate: but no payments unless the pupils pass in their examination. If you require a certificate from the National Teachers, Irish will never succeed; but if allowed to teach without a certificate, and pay according to results, Irish may become a spoken and written language in Ireland.” Mr. John Fleming, Rathgormac N. S.—“The parents of all the children speak Irish. There is an Irish class twice a week, with an average attendance of twenty six students.” Mr. M. Foley, Mulnahorna N. S. Dungarvan—“There are 208 pupils. Every pupil can speak Irish, as it is the language the child speaks on his first coming to school, scarcely knowing a word of English. There is no Irish class. The chief reason is the too great disproportion between those classes that can earn results fees in Irish, and those that cannot, owing to the rule at present enforced by the National Board confining the teaching of Irish to fifth and higher classes.” Mr. J. Aolland, Ballinispittal N. S.—“One hundred and twenty five of the children's parents speak Irish. I have a certificate since December, 1879. An Irish class consisting of thirty students meet six times a week. They are reading the 1st, 2nd, and 3rd. books published by the Society.” Mr. John O'Connor, Ballinacartin N. S.—“The parents of all the children are Irish speaking. An Irish class consisting of thirty or forty students meet five times a week. I have no certificate. Mr. D. Lynch, Philipstown N. S., Dunleer—“I hold an honorary certificate. There is an Irish class hummering twelve, which meets four times a week.” Mr. M. O'Connor, Killavalla N. S.—“An Irish class meet five times a week. About thirty can read Irish tolerably.”

Reports were also received from the following teachers of the National Schools, affording information of a nature somewhat similar to the above: Messrs. P. Sherlane, Bangor; T. McCaffrey, Rooskey; J. O'Donohoe, Kilmaly, C. Thaurhan, Bellybrad; Patrick Cassidy, Moyasta; Patrick Treacy, Garranbane; Patrick O'Connor, Ashdee; Dominick Gallagher, Baanatra; Patrick Mullin, Larganboy; P. Laugley, Foxford; T. Quinn, Lehinch; William Kelly, Prizon; T. Walsh, Knockrookerry; T. Hanon, Clashachor; T. Hynes, Cloghans; John, Lahine Doonaha, &c. &c.

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We have made arrangements to supply the following publications in and concerning the Irish language, at the prices named, post paid, on receipt of price.—

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" College Irish Grammar	1.00
... THE BULL "INEFFABILIS" in four Languages, Latin, Irish, &c.....	\$1.00
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Foley's Eng. Irish Dictionary	
Bourke's Life of McHale	1.00
Molloy's Irish Grammar	1.50
Foras Feasa air Eirinn; Dr. Keating's History of Ireland in the original Irish, with New Translations; Notes, and Vocabulary, for the use of schools. Book I. Part I-60
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