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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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## Philo Celts.

The Philo Celtic picnic at Scheutzen park on September 6th should be patronized by all Irishmen. It repre. sents a sentiment which is near and dear to the Irish race, namely, the cultivatvation and preservation of the language of their unfortu. nate country. It is time, in this civilized age, for the Irish people to em. erge from the bondage in which tyranny has bound them for the last seven centuries. Though the chains of material bondage are yet gnawing the vi. tals of our kindred at home let Irishmen show that in this free land they can be no longer bound in mental bondage. The cultivation of the language has been undertaken to break the latter chains, and all patriotic Irishmen will assist in its accomplishment. Then let all attend the Irish Language picnic on the 6th of September.

Dunlevy—Miss Dunlevy occupied the president's desk a few evenings since to the delight of her associates.

attend the meetings, heat or cold.

The Misses Dwyer, Peyton, and Riley are on the absentee list.

Murray—Miss Fanny O'N. Murray has been much pleased because of the large number of young ladies and gents who have joined the society lately.

Kearney-Miss Kearney is an enthusiast stud-

Costello—Miss Nora T. Costello P.C. Treasurer thinks the P.C. movement the most patriotic idea that engages the attention of Irishmen, because it generates a sentiment which, when ripened, cannot be subdued.

Gilgannon—Mr. D. Gilgannon ex-prest. of the P.C.S, has been too interestedly engaged in business matters to take his usual summer vacation. However he takes a run to Coney Island and Rockaway Beach now and again to enjoy the salubrious air of these resorts.

Finn-Prest. Finn summered at the Catskills.

Kyne—Our friend Mr. .J. Kyne has enjoyed his vacation at New London, and through the adjacent resorts. He returns quite vigorous and happy.

Morrissey—Mr. P. Morrissey and family summered at Stamford Conn. where he met a large number of Gaels able to converse in native tongue [How odd that all Gaels would not be able to do so.)

Graham—Mr. P.S. Graham contented himself with odd runs to Coney I. and Rockaway Beach. Casey—Our friend Mr. Wm. Sarsfield Casey has

burried himself in the mountains during the summer.

O'Rorke—We regret to have to have to

O'Rorke—We regret to have to announce the death of Miss O'Rorke, the daughter of Mr. E. O'Rorke, a firm friend of the Philo Celtic movement, and a lineal desdendant of the regal house of Breffney.

### PICNIC COMMITTEES.

FLOOR COM.— M.J. HEANY, CHAIRMAN. LENNON, HYLAND, FLAHERTY, McSKIMMING, DEELY. COSTELLO, LACY, WALSH, SLOAN-

RECEPTION\_

MESSRS. D. GILGANNON, J. KYNE, P LARKIN:

GATE- MESSRS. GRAHAM, CURDEN' LACEY, SLOAN, LOGAN.

MANAGEMENT-

MESSRS. GRAHAM, HEANY, HYLAND, P.F. LACEY, SLOAN.

We have received a large manuscript volume of Munster poetry from Mr. Thos. Fitzgerald of St: Mary's Ks. It was written in the latter part of the last and the early part of this century. Mr. Fitzgerald states that it has never appeared in print As soon as we can master the numerous contractions which are employed by the writers, we shall publish it in the Gael from time to time. It will undoubtebly prove interesting to our Munster friends! We thank Mr. Fitzgerald for his kindness in placing it at our disposal:

Send One Dollar for the GAEL; it will teach you to speak and write Irish please send one, two, or three cent stamps. or a postal order.



TRÍO INNIS FÚIL.
[Through Erin's Isle]
Fonn--Liblín Chócan.

לווֹס וחחוד-דבון, थाउ गामद'ठ गा 'ठर्वार Τρά ζιμαρη Τράο 'συν Ταργσε, 'Jur ríż 'n żrín żém Sjubal leo 'ra b-reup Scejt zaete o 11-a tajrze; 21 prest na rlije 715 Feun thi-olaojte FAOI Opúcta dealpa, falujóte, 'Jur é co slar. Le rmanos vear Τηίο γελέλη εμιγειί calcuite. 211 5-reamplos, ca slar fjor-buay an c-reamnos! De duilledz rzajt, 21/3 File 'r Flajt γάγ είμε Δήμάμη Δη τ-γελημός.

2115 341730, 415 1140, "'S dam cá faoj blát, Na reojoe majone chaobamuil." "Ní h-ainla cá," Οο έπελδαμη δηλό, "Le m' феанан-т' ан орг' аорбеатиль." Lico deanc 'ra b-feun Thi olaojż 'n ट-riż żeuh, Jur' Jajn ajn read na rpéine: "Na rzojlejó an blác Τά 'η τημίη ημη ταάτ, 5μάο, 3ajrze 'r 3μελη ηλ η-έjμε!" O An G-reamplos, da slar, rin-buan. Δη ζ-γελημός! De ouilleoz rzajt, 2115 File 'r Flait. γάγ Cipe Δήμα τη σ-γελημός!

φ an σ-reamhoz, σά σίας, γημομαη, αη σ-reamhoz! Θε σμηθεος γσαις 21/3 γηθε 'γ γθαις, γάγ Είπε αμαιη αη σ-γεαμμός!

We would wish to remind those pro-English shoneens who turn up their noses and sneer at those who are laboring to preserve and cultivate the time honored language of Ireland that none but the lower order of the Irish people spoke English two hundred years ago. The princes and nobles of Ireland were well versed in their own language, the French Latin, and Spanish; the English being looked on at that time as a mere gibberish undeserving of cultivation. This was demonstrated in the article on Prince O'Rourke in another page.

1t was the low 1 rish who were obliged to go to service to the stranger to earn their living that introduced the English language in 1 reland, and it is the descendants of these same low 1rish who are the greatest curse to Ireland today. Through dire necessity they lost their language and now they would fain belittle it. Apply to those renegades the fable of "The Fox Without a Tail", and you have their full measure. It is the descendants of these "Big House Scullions" who are glib with their English. Picture to yourself the class of Italians who come out here to earn their bread and who return home after a few years full of English and you have a parallel to the English speaking 1rithman of a century ago. Of course, English tyranny and usurpation reduced 1rish nobles to such a condition of serfdom that their descendants had to go earn their living to strangers, but the above were the introducers of the English language in 1 reland.

Go into the Gaelic class-rooms and you cannot fail to observe the self-respecting demeanor of those who compose the classes. In their countenances may be read, "England, you may bind our limbs by brute force, but our tongue and mind, never!

The Easy Lessons will be continued in the next issue of the Gael. The First Book is given in nos 7 and 8. The Second and Third will be given in the succeeding numbers.

We have been much disappointed in getting books from Dublin lately. We hope those ordering them will have a little patience. If books can't be had money will be returned.

The first copy of the New York Sun was published on Sept. 3d., 1833, by Ben. H. Day. The size of the paper was 18x10, and the "staff" consisted of "himself." The weekly circulation of it now is 1.000,000 copies.

May the GAEL thus increase?

MUN ZORC, Un Séamad lá deuz de Lúznára.

Το Εισταίρε απ ξασταί.

21 SA01:

Οο μιτ αγτεαί απ ίπίη, Ωη πέρο-γο τάμη αις ίπγης Ομιτ; απηγ απ γημίθηη;

Cujp a 5-cló .---

Τη σή ο ή από α από το από το

213ur a ajnm caojm a b-rolać! 21mujl le aon člojone aožalać! 21jajljreać---no raojbčjallać!

און מוס דעולון פון פון פון פון פון

υλ όμτε όό λη ζλεόμες, Τελησλ υπελέ ηλ βέμησε, Ο' λπουέ'ο γυλγ 50 πέμο-ίμη,

Na bejt locout'o.---

Ταδάη δαοη γεαμαίημη ? τ. τιμι γε αίη άμη πεαγαίημη !? Μά τά, ηί ταςα-γα μιαίη α ταίημη!! Μη τοηηαίς-γε.... 21οη γίοι το ''ἡόρ ἡιρος Ε΄ρομ," Ογ; ηό αηη Ε΄ρμε, 21] αρι αη γεαρ γηη ατο' τά αορα; Οιαβαί ριος....

É2121701 U1 Č210721.
[Saojl an "Jobán" "Éamon" a cup
'na coolad ac 'ré caoj 'n dújrit ré é!

é210--- 21H 30b21H S210R.

CAO 17 É210?

ÉΔΟ, melo, γομπαο, jealousy. Ε΄ΔΟ, eladajη γεαι, science. Ε΄ΔΟ, αμόγ, πηιιεάη, reproach. Ε΄ΔΟ, δηάο, σεαγ-ξηάο, zeal. Ε΄ΔΟ, απραγ coησαδαίητο, suspicion. Ε΄ΔΟ, πήσιμ, ομοσήμελ, obloquy. Ε΄ΔΟ, ceol, γείγ, music. Ε΄ΔΟ, γίογ, knowledge.

Миль Сврос, јија 23, 1873

Οο Εισταίρε απ ξασταί.

21 SA01 .-- Ceaouj oam, ma'r ré oo देशी é, मायमदेगाउँ ठेविट, टाठि ठ मय conn-Διδ τυατ α cuip τά jη mo lejt αη μαιπ a roniod cu "EUO" man ceannonaim nia do leinqueação ain mo leicin in do papén. Mi'l a fjor azam féin cia an ron a mberoinn in ear leac. 2111 111/11 jeall an 30 b-ruil cú a noan pápén 3 Δεόιίτε α γημίοθα ο Δημ σ'αταιό τέιη. μεο ηλό δ-γιβημγε η-ολη λ σειηλό mear cú me bejt jn ear leat? 21 μησο ηί сију ελολ έ γεο Δό άδολη Ιμέξάιης. Օգ դ-၁၉ դեգ շար ագր բեռու գր դգ, բայգηιό Ιροη γασταρι το λάρη είρη 7 το coтреадројијое 111 00 рарен вејства ceapt. So é an fat 7 ní nead ain bit eile cuz oum an leicht th a taniodas ċυσου.... Ουθμαρη 30 mbuo ċópa Dam luac na n-Jaodal a d'onouit me dam réjn 7 το τηο cajptoe ούτ τηίογα-τουις ο τοιη α όμη όμισαν η δειτ το το ιούνиз 7c. Ir olc a oubhair e reo. Mjon onouis me 500001 aniam uais 7 cejoεληη Δη ζ-10η ο ταγδάη Δο ηλό βέμι τιος ηλ καιτηθίς αξαο ce h-é αη αη 50bán Saon; ce acu a mact ré ar, baile Ċόμċα, τοjη Ċújō-Ulato, ηο Cηος Dejŋŋe θασιηηη! 21c αηση η η αη οπεασ σε inclean again one 7 oo bi, on it oic hom

a clor 30 b-rull aon neac co olbliz 'ra off reo jr 50 mbejoeat ré zlacat 7 az léijead to pápeju ju ajrce le oct mjora оенз зап а шас а сир сизао, bneall Αμτάη 7 αμα λειτίσε. 21c mo lom, τά α έμηε λί το τίμ του, τημοιός вреаз зреазас, вреизас, звецтол, савαċ, α b-rujl αη τοήμαη le ματ αcu cheat ηλό η-σομηταισίτ αμ τόη παιόιτ α σ-σίμε 7 Δ ο-σεληζαή, Δό γιη Δ δ-γιιί Δηησι: bolyzajneact. Oa mbejoeao majt oam α μά δ ίεας, σεαμγαμη σαδαμη συμ' ο σο ηα γρηθαγάμη γο γαημός μαις 7 constais το ξαούαι το η ήμηπορι α ίσεας αρι α ron, oin da z-cuintea oideor na chuinη αντεκό 1η α 3-clo15η ε δα γημγοίζε ואס יחם לומול דוח שמח למון משער חון דוע Outhair a 11-Delie Do १४० मार्गमयं. leημομελόημό αρμ το leισημ α 0-000 η μα γ τοι λημιό ε .... " 21 ο τά γαι τό το το α α η μ ξεαμμήμασταό σαοjηε σ'a γόμτ-γαη." γάζαιη ιούς αιμ αη μάο γιη γιας μαις γο ηλό ο-σειτεληη λη Ιεληδ λη σειμε ηο το η-σόιτελη έ- Υληγελό ηίοη σειηλό σελημήμασαό ηο κοηόιό κάς κέιη ηο κα το γτοιάμητο 'γα η- ξαοταί ό сијпель All buy é 7 cuise man rin a mbeidead rajecjor opću rul do ruajnjo ádban? Saoilim zun joneuizre le zac aon zo bијут сеапт аппто. 213ит сат ју зеапmadat?...sarcasm. Cao 17 sarcasm? Seo ó a bunato 7 a ininjuz.-sart, sarcos Gr., flesh, reojt, 7 sciero, Gr., to tear or bite like a dog. το γτρός το το chemeat man madat; sarcasm, Gr., ridicule, irony, scorn taunt &c. Mion til me sun tusar jannact ain an teoilċμης του α ταθαίης ομε κέιη ηυ αίμ σο γεολαμησε, ας δυό έ τηο μύη γιο απαση A rpheasas 7 a shjorus innor 50 b-reicγηη learus ηο coμμις ejcing ajr an η-Jaodal nac b-facar for onti, on 'r อด์ารี 30 ได้ารัหาช่ มก 30ชล์ก รีมดา อด รีมดtal o reo amac, 7 ni in airce no ain γαγαότ ας θέρο α ίμας ηη το ρόσαο γιι ολ όρογο γο γροιλού όρ. Νή le κοηη γρ α ήματιιό ας αρ η-δρογουό α όμην ηθ ajthear onajt. Of Flor atam to had the rein 7 Exomono clirce 30 leon in bun b-pajne réjn a cózbájl, 7 bj 10131120 oum an uaju nac b-Jacar ajnm Cat. ημηηο ηη eanfact leat.

भंदे मामाव के-मार्ग र्टमान्त वर्षवाद्य माहतσπα α σαδαίμε αίμ απ η-Jobán ir ronn ीठमा मुकट के-मारी माराठ ग्रा क रिलंड, ठार दक O'Caojin ejle azajnn 'ra cín reo, 7 30 ηρηφορανός κιση 7 τους é 111 an mears; choice na réile 7 an fiúncajr. Fear 7 ajnin da'n bud dual a bejt 'nna rzolájne anojr 7 jn ra n-am α cuajo ταητ: αη γαη léjzeanta ceannra, Dajbjo O'Caojiji. Ir jomoa rean 7 cailín a cuimnizear ain a comnaioce σμεληηήμαμα, α 10 η έλμ σελ δεμγλέ, 7 a injancizear jao a clor 7 a feicring αμίτ 1η α mears man 30 τηα cac leo am Δοη 1η γα η- δοή εης. 21 η ο γ γ τι Δη τά ιούς ομη κα όδ 1η το βαρεπ το δηίζ ημη όμζας τηο όμλητη κέμη συμο le τηο lejojn. Cja 'n call a bi abao lejr reo? Νί τη αη έσυν συμης α τοπίου το το αδ αιηη ατραέ. Βί η άδδαρ κέιη αζαη Azur reo é --- Ní'lím eolzac am τελητά bojη το τημητημε à labajus ηο α γηρίοδα ημαι δυό ήμαις ίχοη ασυγ ημαι τιη ηί ι τιιμη αξαιη α όιι το όειη αη pobajt an uajp nac b-ruitim. Oan tjom 30 3-clujnjm देंध 'उठ मर्के मुंबर के म्यार काम reó ac lejcrzeul. bjoeao ré man rin, τά γιος η, εαγδαό γέιη αξαη το ημίτ le oujne eile.

21 дован Баон.

NUUD eubruc.

21η σ-Θέσημο λά σους ζάξημα, '83.

O'Fean-Cazajn an 3aodajl.

21 SAOJ ÖİLIT:

ταιό γιαο ιαμμαόο. Cao τάο δ-τιιι αη ότιγ τη το? Cao τάο ιμαό γεμίοδαηη γιαο όο τιαιό 7 μη τέμομι leo? Τά αη ιούο τη αιτ έμομι αιτ ότις τη αίτ τη τέμομι leo? Τά αη ιούο το η-ιοπιάη το leasad αιμ άθατημιδη το τοιιθατήμι α τοιιδίριο το συμπά αύτ τά πάμιο οτιαι τίδι αιτ το ποιοθαί το τοιιδιαι αιτ το ποιοθαί το τοιιδιαι τα το ποιοθαί τα παροθαί το τοιιδιαι τα ποθαί το ποθα

Mearam, a Saoj, nac b-ruil an mazαό το ceape, 7 συμ cójh το η α σαοίηίδ α τά eolzac αρι αη ζαεόρλο α δερό ηρογ cheocalhio oo'n cé nac b-kuil co klorac upppe. but copp toop a best copeal-TA, ceannamuil 7 rojzjoeac leir na nολοιηιδ όξα, 'ημαιρι ο' reucainη riao le ηίο Δηπυίο σο γερίοθλο. Νί κέιση le ηλοιόηελη γιάθαι ζαη κόζιμηη, 7 ηί κέιση λε γεολάγης Δη ξαεόχης το γεργούαό ημηα δ-γάζαηη γέ cujoeaò ó ηα ηολοιηιδ α τά ηίογ κόζιμητα ιηητι 'ηά cá ré réjn. Nj'l rean 63 ajnbjt co ojtcéillide 7 30 n-zlackad ré reanz le ouiη ε Α ταιγ θεάη αγ το σο σιμιη 7 το σια !!inap nac b-full re ceape in a cujo ofbre, Δċτ, Δjp Δŋ lájm ejle, marlujż é, cájn é, cajt σπούθελη αρμ α οδαίμ, 7 béjo ηάιμe co món ain a'r 30 3-caitrio ré ruar Δη οβαίμ 30 h-jomlán -- béjo ré man cojleán όξ a caillear a ceut thojo 7 a cá 'nna cladajne 30 deo.

Τάπμαοιο μηθε ός ηπη απ ξαθόιλις κός; τάπμαοιο παιρ ολοίπε ας κόξιμη γηάτη, 7 πιιηα ο-σαθραπμαοίς σμισθαό το céile, 17 τοις λοπ το πασκαπμαοίς μηθε α ημοστάρ, 7 απ ξαθόιλις αμε αμ πιιλιας.

2ηλ τά ημαη αμό Εμεαηηαμή από δαεόμης το ἐοης δάμι δεο, με μης από 5-σηε
α τά απομέ ας κάς τιας α τά α η-τότἐας, 7 ημηα 5-σιμεμό τματ α τά α η-τιάτἐας, 7 ημηα 5-σιμεμό τματ α πό τα το τραμε τη ποτά τά ια το τραμε τη δαξεάμι, ομε το εμεκαμό τί ιεμε από 5-σιμε
τα το τραμε το τραμε το παολομή α
τά κόξι ιπότα μης από το τραμε το τραμε τη τα
η-τα ομεκαμέ της από το τραμε της
από το τραμε το τραμε της
από τραμε της
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από τραμε το τραμε της
από τραμε

21/3 τράσο Δ/ρ Δη 3- τίρτ το, γλογίμη

oa z-culprea all feit onleoz no of oe σο βληρευρ, 7 ησηελέλ ό ηλ rcolájnið σο είσθυλιλό 10ηητα, ηλέ η βερόελο caill ainbic σειητα, αότ παίτ πόρ: ηα Ισρενόν το ν βείς σιόρηνίτε μαν σο τιισελολη ό βεληη 3Ac σιιηε-- ceapt ηο тј-селпо, ју сита е--- 7 дјо оејпело 3Ac 11611 ηόσα beas μαις γέιη αις σαιγbeάη αό το ή ύτο αρ η η η - ε αρραίο ε η η τ an obajn. Alp an oojs ro béjo bealac Δ13 11Δ rcolajnijoe σεασατό ο'τάξαι lejr Δη 5λεόμης το γεμίοθας 50 ceape, ηλέ γέιση le πόμλη σιοθ σ'γλήλι λημ ήσο applit este, 7 le cusoeat man rin ni γαο μαμη αη σ-αη μη α η-δέρο γεμίοδασόμη το majte 30 leon αξαίηη.

213 γύη το τη- νέρο Ιστρελέλ το γλητ Ασλο ό το εληποίν όσα ληπ λη της γο, πρη τρελοματό ληπ το εμητελό,

Jr me, 30 mearamust,

"Paopuje."

#### THE NEW POSTAL LAW.

On and after September 3rd. the Postmaster General authorises postmasters at the various money order offices to issue money orders without corrospondent advices, at a fee of three cents. The note is given by the postmaster, and is made payable to bearer at any office remitter may select and also at the office of issue. The note is not valid after having been issued three months; although the money can be obtained after that time by forwarding the note to the Superintendent of the Money Order System, at Washington, paying an additional fee of three cents signing certain papers, in accordance with the postal instruction. A note can be procured for any sum ranging from one cent to \$4.99. No written application is necessary for the same as was customary under the old money order plan. There is no limit to the number postal notes issued in one day payable at the same Post Office. Persons procuring notes are advised to carefully examine them to see that they have been correctly filled up and stamped, otherwise difficulties are possible in the way of payment. The hour for transacting the new postal order business are the same as under the old system.

Every Irishman should get a copy of the Dublin Gaelic Journal, its price is only six shillings a year. It and the GAEL are the only papers published in the Irish Language.

Phila., Pa, July 30, 1883.

M.J. Logan Esq:

Dear Sir: Enclosed find \$1.20 P. O. order, two year's subscription for your paper, An Gaodhal, beginning with the first number issued. I some time ago heard of, and endeavor\_ ed, but failed to get your paper, as I thought it was published in N. York, and I did not know the name of its editor or, with certainty, its title. Yesterday, however, by accident I happened to lay hands on the copy now before me, No. 7, vol. 1, and I cannot tell you how glad I was to see for the first time a paper exclusively devoted to the cultivation of my mother tongue. My pleasure was, however, mixed with mortification and shame, that while you have been working so long and so patriotically in so good a cause I have till this late hour delayed the support you have a right to expect from every Irishman.

To make all amends in my power, I hasten to forward my subscription, and I trust it is in your power to send me a copy of every issue to date. You may put me down as a perpetual subscriber.

I regret my inability to address you this note in my mother tongue. I can speak it. I can also read it sufficiently well to understand the substance of the matter treated of, but there are many words I do not understand. My pronunciation is defective, as I learned the language in my native Donegal, and though I can form the letters and write, per copy, pretty well, still I cannot write in Gaodhalic as I cannot spell at all.

By studying the lessons in the Gaodhal I hope to become in time more proficient. Hoping to be excused for troubling you with so much matter personal to myself, I am

Yours truly and gratefully, Anthony P. Ward.

[Patriotism, it seems, is a quality inherent in families. That the Wards possess that quality in a preeminent degree is demonstrated by the number of Donegal Wards who are warm supporters of the Gael. The Gael goes to Killybegs to that family. Ed. Gael.]

Hartford, Conn., Aug. 26, 1883.

Mr. M.J. Logan.

Dear Sir:

I have been in receipt of your valuable paper, the Gael, for the last few months, and am highly pleased with it, and also with the patriotic movement in which it is interested.

I should have sent you my subscription before, but I was in hopes that I would be able to induce a number of our Irishmen here, to take the Gael, but I must confess my abilities as a canvasser are not of the best quality. Still I have a few names, and they are some of the most representative Irish-

men in Hartford. I am in hopes that some of them may become interested in the movement, as they would be able to put some life in to it, which cannot expect to do.

It is surprising what little interest is taken in the Irish language movement in Hartford. The Irish people seem to be dead to all feeling, when you speak to them on that subject. There are a great many people here that can speak it very fluently; but still, you speak to them about getting up a movement for the preservation thereof, and they will ridicule the idea of the Irish ever being spoken. In fact they are ashamed to speak it themselves. The only enthusiasm I have seen is among those that cannot speak a word of it; but they are in the best position to feel the loss of it. I am in hopes things will improve before long.

Enclosed please find \$3.60 and also the names of the six subscribers. I see by the last copy of the Gael that you have raised the subscription to one dollar; but I had solicited those subscriptions before I knew it was to be raised so you can send the paper for the number of months that this money will pay for.

Now I will conclude by wishing the Gael the greatest possible success. I feel quite interested in the little paper and I hope I may live to see i outgrow its present proportions and circulation.

I have never been able to speak a word of frish but I shall continue to try and learn it even if I do not succeed I shall not become disheartened, as I consider it the duty of every patriotic Irishman to take an interest in the language of his country, and there is not a better way than by subscribing for the Gael and pushing along the circulation of the same.

Yours respectfully

Patrick J. Duggan.

Any friend of the Gaelic cause who has urged his friends to become subscribers to the Gael need pass no apology regarding the amount of the subscription. If he represented the subscription as being sixty cents let him accept it. It is only to perfectly new subscribers who have not been heretofore spoken to on the matter that the change has been made, or even to them, let the friends of the Irish Language movement use their own discretion in their regard and we shall endorse their actions. "Circumstances alter cases," and the friends of the Gael have full power to accommodate themselves to such circumstances,

The Gaelic Publication Company would appeal to their Patriotic countrymen to buy shares of their Capital Stock- The object of the company is to publish cheap literature in the Irish Language. The shares are Five Dollars each.

Address the Secretary, M. J. Logan, at 814 Pacific St. BROOKLYN, N. Y.

# seanrajoce.

Some time ago Mr. C. M. O'Keeffe sent us some Seannaice of which he desired to see the original, or some equally good versions. In our last we gave a translation by Mr. Collins. It must be remembered that Mr. Collins is only a student of recent date.

We have just received the following translation, with the compliments of the translator, V. Rev. U. J. Canon Bourke, P. P., Claremorris, Co. Mayo, which, coming from such a source, cannot fail to be of interest to the Gaelic student, and satisfactory to our pa-

triotic friend, O'K.

- 1. Not good; ploughing by night. Νί παιτ τρεαδαό γαη οιός.
- 2. Not good; take from a drunkard. Νί παιτ ηιό κάζαιι ό γεαμ πειγγε.
- 3. Not good; reading without understanding.

Νί παις ισίζεσο σαη συίζειη.

- 5. Not good; a priest with one eye. Ní májt Sazant leat-ruile.
- 5. Not good, a sailor when old. Νί παις κεση παμα α σά γεαη.
- 6. Not good; to write without learning.

' און maje τομίου σαη οισεατ.

- 7. Not good, a slattern. Ní majė repaoilleoz.
- 8. Dear is a kinsman; but the pith of the heart is a foster-brother.

Οι γεαμ ξαοιί, αότ γεαμε πο έμοι όε DALGA.

- 9. "I'll go to-morrow," said the king : "you must wait for me," said the wind.
  - "Rackao a mánac," appr an Riz, "fan נוסוודג," בוור בון לבסל.
- 10. Winter never comes till New Year's Day nor Spring till St. Patrick's. Mí देवउवम्म वम उलामावर्, 30 च-दवउवम्म בון לון בלבון עון ון לבלבחון בון כ-Canac 50 La Féile Paopuic.

- 11. Fionn never fought without first offering terms.
  - Njon thero Front a main zan cot. ποιη α το-τάγ α τοεμηατό.
- 12. Honor is nobler than gold. Ιτ Ιμασήμαιριε οπόιρι 'ηά όρι.
- 13. Neither seek nor shun the fight. Na h-ob, it ha h-jann an cat.

We have been frequently asked by correspondents which are the best, and how to obtain, text-books from which to learn a knowledge of the Irish Lan-

guage.

unhesitatingly recommend We "BOURKE'S EASY LESSONS in IRISH." as the best text-book yet produced for the self-instructor. This text-book contains, along with graduated instruction, the pith of Irish Grammar. The fame of the author as an Irish Scholar is world-wide. From the time he wrote his celebrated College Irish Grammar, when a student of Maynooth, till the present day, his thoughts are centered in and devoted to the cultivation of his mother tongue; coupling with this the opportunity which years in the Presidency of St. Jarlath's College afforded, Canon Bourke's Gaelic writing is the best guide for felf-instruction; and, moreover, patriotic sentiments pervade all his writings, for, Father U J is not second to the lamented T N in his devotion to motherland.

The GAEL can now be had of all news dealers at Eight cents a copy. If your news agent makes any excuse. say he can get it through any of the news agencies; or send one dollar to us and it will be mailed to you one year

Τά σάη αξαίηη ό'η Saoi Ομίηίη αξυγ an Saoi O' Thiomica, agur leich o'n Saoj O'Cummajn ac nj rejojn ljnn 140 a cun 13-cloo an inf ro de buf 3 30 b-Fuil an 3-100 Jaeo113e cózca ruar, 30 h-111. le, lejr an méjo acá ar bun 3-comain.

थान डा०८० एव थावंदवाम मावम वन उट्टमनηα. béjojo ann 30 h-ujle ajn ball.

#### JUSTICE AND JUDGEMENT.

[From Songs For Freedom, bp Father McHale]

Once in the kingdom of Erin,
Justice had honor of men,
For truth's was the law of its living,
And right was its synonym then;
And the terrible scales of its balance
Were poised in the eye of the Lord,
And the equal, fair bench of His kingdom,
Men shaped from the judge's award!

If the word of his lips was a Gospel
Of mercy or might, as might be,
Men doubted not once of its fairness,
Or at least of a trial to be,
For the guide of his ways was his duty
To men, and he knew he should stand
Himself witness one day to their Maker,
And seeking award from His hand.

Then a judge was not one with a schemer,
Who wriggles to "place" as he can,
On the ruins of perjured pronouncements,
Unworthy a Christian and man;
Unworthy a Christian who signs him
With sacredest sign of the Cross,
And hopes by the death that it figures
To save himself lastly from loss.

Unworthy a man with a manhood,
Whose act with the word of his tongue
Is sure of a faithful fulfilment,
Though claims of a conscience be flung
Out of question, as was with the pagan,
Who never knew Christ for his God,
Nor the strictness of strictures He brought us
Nor of pool of His wrath and His rod!

Then eterne shadows were weaving
Their threads in the conduct of men,
And blissfully shading and showing
Tribunal and sentence and—then?
Tribunal of Him who hath judgement,
Sentence of Him who is just,
Retribution of Him who is mercy,
Who would spare even then if He durst

The thought of his trust was minded,
The trust was faithfully kept,
The peer was one with the peasant,
The slave with one of his sept;
There was justice to all, and as even
As the ade uate rays of the sun;
We had shade of the right up in heaven,
When justice and judge were one !

No more in the bounds of the island Abides such implicit trust; In its stead there is stern suspicion, That a judge, by the fact, is not just;
The bench that should be for judgment
Was place for a heated harangue,
And the laws of the tablet of Sinai
Were sunk in the slander of slang!

Honor no more in the island,
But slings of shame and disgust
For the man who has spat on and trampled
Our noblemen's name in the dust,
Contempt for the man who has spurned
The steps from his feet, that he used
In his renegade race to the power
And the purse of the place he abused!

Men to the rescue! we want you
To mend us the rents that are left
In the garment of Irish nobility,
The spear of the slanderer cleft;
Men! we have little but honor,
That honor today is assailed;
Shall ye cravenly show in a crisis
Where man in your race never quailed?

Is the name for your prelates "conspirators"
Fitting, who feed as they fed
Your minds with the message of doctrine,
Your souls with the Sacrament Bread;
Who stand on the towers of Israel,
And speak evermore in your ears,
On the way to the fair Land of Promise,
That winds through the valley of tears?

Is he subject for sneer or for censure,
Our oldest, our truest, our best,
Our sleepless, our fearless, loved lion,
Who watches the fold of the West,
Guarding it from the foe and false friend,
Free of trickster, of traitor, and sneak,
is he man for the menace of malice,
Oh, loved of his heart, will ye speak?

When his life from the day he was dowered With ring, with mitre, with crosser in hand is a life of unswerving devotion

To the rights of a robber-ruled land;

Will ye say when the snows of his winter Have whitened the ridge of his brow, is he still not your country's Apostle, is he still not your Patriarch now?

Are titles of "wretches" and "miscreants"
Meet for the pastors who trod
The sore path of thorns, unfearing,
By your side to the City of God;
Who drank, of their will, of your chalice,
If beaded and brimmed with your woe,
Bore stripes upon stripes in your service,
And will bear them forever, you know?

Their lot with your lot on the waters Of sorrow, they cast in with pride, And when ye struggled sore in the tempest,
They breasted the surge by your side;
They shared the sad mirk of your midnight,
They sang in your solace of noon,
In all change they were yours, yours only,
Your brothers, your Soggarths Aroon!

When the bare sky above was their roof-tree
And the damp heath of bogs was their bed,
Did the threat of the thunder affright them,
Or the lightnings that leaped overhead?
Did the deadlier trump of the cannon,
Or the fataller sheen of the spear,
Ever wake in their heroic bosoms
One partial pulsation of fear?

Did they not in your days of disasters
Pray for you, plead for you, bleed for you, die
With their face to the face of your foemen,
With their eyes on the crown in the sky
That should crown all their life-long endeavor
That never knew care but your souls,
And the fame of the faith of your fathers
That was blazed to the opposite poles?

When your lean eyes were sore in their sockets
And your mouths were a-hunger for bread
And the merciless monster of famine
Had worn you white as the dead:
When the fire-tipped finger of fever
Had branded its brand on your brow,
Sure your priests were but less than the angels
Are they lost to their ministering now?

And are ye "but cowards of despots?"

"Mindless, brainless" helots are ye,
Or men with the might of a tempest
As terrible, fearless, and free?
Now is the time for the lightning
That lurks in the soul of a man,
(That frights, and smites, and avenges,
Since the march of the world began.

In storms of shot and of shell-rain,
Your fathers stood to their guns,
Anddied ere they dared to imperil
The faith and the fame of their sons;
Be not seen as a shame on your sires,
Be not chivalry dead in your breast,
Nor slink from the slur and the challenge
Ye were flung in that town of the West!

But show to the world your Judgment;
That truth and that justice must stand—
If ye can give help to that issue—
Once more in the bounds of the land;
That ye know, heart deep, that your pastors
Were your friends when your slanderer shammed
As they will "to the end of the chapter."
When the judge and his judgement are damned.

\* This ast line refers only to men's judgment.

### ODE to BRYAN NA MURTHA O'ROURKE.

[ From the Tuam News. ]

This distinguished chieftain (surnamed na Murtha, i. e. "of the bulwarks,") was one of the most powerful and determined opponents of the English, during the reign of Elizabeth. His life was a continued scene of warfare, but he was finally obliged to flly for shelter to James VI of Scotland. That mean-spirited prince though he secretly fomented the troubles in Ireland, basely delivered up the unhappy exile to thevengeance of his enemies, and sent him a close prisoner to the murderers of his own mother, shortly after Mary's decapitation. On this occasion it is said that the "virgin queen" struck with the noble deportment and manly beauty of her captive, had apartments assigned to him in her own palace, and intimated to her council that she wished, herself, privately to examine him as to the affairs of Ireland. The particulars of their intercourse, as handed down by tradition, may be partly seen in Walker's Memoirs of the Irish Bards. After some time the royal inquisitor aware that "dead men tell no tales," transferred her victim to the care of the law. This occurred in 1592. The following account of his trial and death is taken from an unpublished manuscript history of Ireland, page 245, written about 1646° and preserved in the library of the Royal Irish Acadmey, Dublin:- "Bryan O'Rourke, the Irish potentate, being thus, bythe King of Scots, sent in to England, was arraingned in Westminster-hall His indictments were, that he had stirred up Allexaner Mac Connell and others to rebell; and scornfully dragged the Queen's picture at horse tail and disgracefully cut the same in pieces, giving the Spaniards entertainment against a proclation; fir'd many houses, &c. This being told him by an interpreter (for he understood no English,) he said he would not submit himself to a tryall of twelve men, nor make answer, except the Queen satt in person to judge him." (This latter passage seems to corroborate the traditional story related by Walker.) "The lord chief justice made answer againe, by an interpreter, that whether he would submit himself or not to a tryall by a jury of twelve, he should be judged by law according to the particulars alledjed against him. Whereto he reyly'd nothing but 'if it must be soe, let it be soe.' Being condemned to dye, he was shortly aftor carried unto Tyburne, to be executed as a traitar, whereat he seemed to be nothing moved scorning the archbishop of Caishill, Miler Magrath) who was there to counsill him for his soul's health, because he had broken his vow from a Franciscan turning Protestant."-Orig MS.

The Londoners exulted at his death. Even "the brightest, meanest of mankind," Bacon, for a moment forgot his bribes and philosophy, to be witty on the occasion. "He(O'Rourke) gravely peti-

tioned the queen that he might be hanged with a gad or withe after his own country fashion, which doubtless, was readily granted him."-Bacon's essays. But, the world has now to decide which of the two men, the brave but betrayed Irishman, or the corrupt and bribed judge, most deserved the gad. This petition, however, if any such was ever sent, shows that O'Rourke relied on the queen, and that his real object was to apprise her of his condemnation. Sir Richard Cox, in his virulent "History," inserts another anecdote, from Philip O'Sullivan, worth relating:-"Being asked why he did not bow his knee to the queen, he answered that he was not used to bow. 'How to images?' says an English lord. 'Aye,' says O'Rourke, 'but there is a great deal of difference between your queen and the images of the Saints."-His head was placed on a spike, on the tower which former. ly stood on London Bridge, and was one of the "Reorum læsæ majestatis capita," of which Hentzner says, he reckoned thirty in 1598,"Ultra triginta nos horum numeravimus."-Itin. 115.

Such was the fate of the gallant O'Rourke, Prince of Breifney. For particulars concerning his private virtues and public character, the reader is referred to the poem here translated, which is classed by Irish scholars among the specimens of the ancient style of composition in our language.

John, son of Torna O'Mulconry, of Ardchoill, in Thomond, Ard Ollam, or laureate of Ireland, composed this ode, when Brian na Murtha was saluted chief of his sept, on the death of his brother Hugh, in 1566. It is one of the panegyrical poems of the Irish bards, and, as may be seen, does not contain any of the censurable passages attributed to these compositions by Spenser. It is written in the Bearla Feine, or Phænician dialect of the Irish, which the poet tells us he used, because the Bearla rustas, or Plebeian dialect, was unworthy of his hero.—See the fifth stanza.—The family of O'Mulconry is distinguished in the annals of Irish literature, as having produced several eminent writers.

γιαρη υπερτηε α σίοι το γαοξιοητο (1) Ταρ τας αση γοηη ταρς Calcca; (2) γεαρ ατα ατατο (3) τρήσομα τέρηημο, (4) . La σαορ εαρήγερ (5) η α γεατ (6).

21 τά τησήτ (7) ογ τροηή Κυαηταί Κεαη τόρη Επιατά [8 το τυγότης; 9. Ογ τιαημαίο υπίαρη 21/ειτ Εατατί 1γ ε τιατότη [10] ης τυρτός [11].

Ο η θημαη α η [12] cata θένη αη σαιτα [13] θη αξ θοσημητο: Νη της ό η ο ξαθα μοσημ [14] μοη σα [15] σμα τέμε comtains.

### TRANSLATION.

O'er heaven-favored Breitny a chieftain commands,

In whom all endowments of excellence join,

There is not a hero in Erin's green lands.

Equals Bryan who dwells on the science-loved Boyne.

A Tanist presides o'er the race of Hy Brun,

The worthy desdendant of Eochy the king:

O'Rourke and O'Conor shall grow into one,

And the hills of each Croghan with happiness ring.

Sincere are our praises of Breifny's great lord

Like the father of Oisin iu story renown'd;

Since the hour when a stripling he first drew the sword.

Where the foe dar'd to meet him he never gave ground.

(To be continued)

# วีนั่น เร- (Gloss]

- 1. Saeżlannleadon bnejčeam πο τιżean-
- 2. Tan Feanann ain bit a n. Eininn.
- 3. 2134 b-ruil. 4. Jairzioe.
- 5. Allain Floreusals.
- 6. Τουλη Seazra, γέ γιη. υόιηη.
- 7. Тубеарна. 8- Српасан Соппаст.
- 9. Cojiniceanzal. 10. Cliat titeanna
- οη [ελόοη] τηξελημα ηο ηί.
  11. Οη ημελί είμα ημέλι. 12. 21η λη.
- 13. թյող այու Cumajt. 14. արա.
- 15. 21 rljnnean.

#### THE IRISH CLASSES.

It is gratifying to notice that the Irish Clasaes are progressing most favorably throughout the country. Our New York friends are working in the cause with commendable perseverance. In the Bowery Society Prof. Manahan is training the members to sing Moore's and other Irish Melodies and the Clarendon Hall Society, which first introduced the study of Irish Music under leadershid of Mr. Cromien is still holding the lead.

cújs भध भ-еंष्रस्थाभा.

21η Ο καοιδίη 21οιδιηη πο έαη.

Νί πιλη Ιοπ ηλ ολοίμε ςο πίητενς

Ναό δ-τη τρασ τάττα le τελη ημο Αρη διό,

213 Ατημή ο Α 3-comημιο σας η-uile γελη-οίξε

3 ταοιλελό πά'τ παιό ηο πά'τ αμητοελό ί.

1γ τράηη Ιοη αη οροης τά α cojoce σά πάο

"Νή μαθ τα σ-γεαη-αμηγημ ας τημιογ

Do of ha rean-amplie milleric a'r

भूग कामाराम काम छाटं माकम का कामाराम क गायरं."

Ιτ τοπης Ιομ ςπηςης, ο μας β-κηί τιαο σεαμε,

b'reann tiom-ra ceur uain me réin a beit beo

עוחוד אם א-מוחדותום דוח, 'אם 'דחם א-מוחדותום דפס.

Jac usle rean-cleacted of mearamusl, tha;

Ναό ο-σιάθημο το γελη-ημο αη ημερη ημό υπο όδης,

(21) Δη τη τη του συνόμη στη συνόμη.

21) α'τ ζηάιη Ιοιη αη οποης τη, ητ πρατα τα σό

Να ολοίης το σεαμετάς αίμ βμομ

थी द्यादाम उठ दिलम याम या द्रीम ठ दिल दे-

S ημό η-ατρόσμό σ'αρήσου η α γεαηήμιτεμόμη γ.

216 read! որ Ծещигалия 50 m-балиеали ани опеат

21 διάιταιζελη ο' Ειμιηη α σελητα'η α μέμη

Οο ceacear de'η σαοίρ κίμ σο comαίνιζ με μοίλ:

Téjo rjao le céjle cum rinne vo

דקדוסד.

21η τρελη τηη τάριος το τολημιτο τολη τιμη

Νί ατρόταο γιαο αση σε η σιιτίο το όρεας γιηη,

'S αη σμεατη γηη constocat zac γεαη-μισ τά τό,

Jac rean-olize of calindeac reault

Cjò 'γ άjöbeul α ηάjήσεαηας εατορμα κέμη

21'r raojlreá nac nacradaojr cojdce le céjl',

Νή παθ γαη σά όμιο γιη αό αοη όμιο απίλη

21ηης 3ας μιο α δαίησας le lear απ η-οιεαίη.

Νή η-10ηξαητας Ιοηη-γα ηα Sacraη-Αίξε γιη

Οο θεις παη το θιαταη le ceiche ceur bliatain,

υμό Sacra a 5-cóiŋημη ο αη ηλίη αρο ης σεο,

21'γ θέρο γί απ ηλήμαρο α cojoce 'γ 30 σου.

थटि १८ १०१३४१८१८ मार्ग हं, १८ १०१३४१-

Τρά δ-γυμητο ας εποιμαό κα ηθαπε θαςεόρ'

Co mant le clocast, co botan 'r co balt.

21 μ γοη α σ-σίμ' γέμη σά α σόμσα σ η α η-σεομ.

Uc γευς, 'ης όιριζ γιη, ηί сόιμ σαιη

δυμ 103 Δησυν η όμ έ σμά συιση η Αη κάς,

Υίοη-μαιτίε Είπεληη, πο έπελε λ'γ πο ίεμη!

] ή τη ελγα ού η η 1 αο 'η α η α Sacy αηαίζε τέ η η.

Γιατριόζα το το Τιξεαρη τα Sac-

"Cao é an caoj για η τι το ταλαή αρη το-τίγ?"

Ιτ τομιτ απ τμεαξαίμε, "Le αμπαίδ τιαίμ πιε

21)ο ταιαή, 'τ le αμημηδ conzbócajo η e é."

"Cao é an caol cá '500 do caland anoir?"

"Τας η αρτικαία σοης η τη το Sac-

'S σ'τάς Sacra leo-γαη α σ-ταιαή ημαρι σμαργ."

Νά bjod γεαγτα αση jonzantur ομτ, Νί'ι jηγ αη οjleάη γο ας αη σα γόμτ, 'S j ημιητίμ αη σ-Sαςγαηαίζ ημάιζηςτην αημιά,

21'γ ημητομ αη Εημεαηηαίς ημητε γεαll συδ.

21] ΙΙΙ σελός ηλ το-σίζελη ηλ απά 'ζαί η η από μη 
]γ cuma leo cújγ αξυγ jmpjoe ηα m-bocc,

b'olc ηα γεαη-αμέπεαςα, 'γ πεαγα α γίρος.

Οο δλοιηιδ πόρ' μαιτίε τίρε αιρ διτ Οοιδ-γιοη κελττα οιμίτος απαοιο ί. Ιτ κορμτ Ιιοπ τώιτ απ οιλεάιη το το

21ηη Δοη τος ΔΙ ζεάρη, Δζυγ συμημήςμός Δης,

21] Δ'γ ημαίς ίσης μη "Τιξεμημα μοη ξηρότας μη βις,

]r οις αη μιτο γη le γεαμ ατά γαοן. ]r ηαητ le ηα τητεαμησηθ γηη Sacra δερτ γιάη,

21c legr ηλ ολομηθ 50 cojccjoηη, 'γ διάμη,

515eaμησιό ης σίμε reo-mile πο όδ, 213 constáil ης millium a relabuit. ελέτ 'γ Δημό.

boccajn na cíne---az joca o cíor'

Τησελημαίζε ηλ σίπε--- σά γιμτασ έ γιος,

Τηξελημαίζε τά cómmujte--- τας άητ ταοι απ τηθήπ,

Να Τηξεαμησήξε... τά κάμεσο α το τίμ-ης το λέμμ,

Να σάοιηε...- le κίομ-ξμάο ηα ζ-ςμοιότιδ σ'α σ-τίμ,

Να σιζεαμησίζε--- ταη πεαγ αίμ ηα σαοίη η δοότ' γίη,

Να σαοιηθ---- σαη ιηθαγ αιμ αη σμοιησ όγα σ-cιοηη.

Νί της Ιοιη α γειστητο 'τ δειτ ταηα-

Fреадајр апојг, адиг сијргеат орс сејгс,

"ΟΔ m-bajnrjoe ηΔ cejtne milljujn μαjηη Δημος"

"Μ΄ δειδελό λη ηλιγιμή λό ηλ γλγλό long συδ."

"'S τά η-δαμητιτέ η Τιξεαμηαίζε γιη, η ίθε η τό,

'Sha daoine bi ruta 50 roil a beit beo?"

"A Del 17 19 719 00 केंग्रें प्रथम कर्म पर्

Οο δειτ γαιόδηεας ας άο γαη οιleán γο 50 σεο."

Να Τιξεαμησίζε 'γ ηα Ολοίηε! αη Νεαμτα'γ αη Čεαμτ!

Cia 'ca ir fura τιαμ γιη το γραμάρι? Cuju fiac ασυγ τίδη τα Τίξεαμηαίζε αρυ κάη.

Τιοιηώιη ασυγ μιαισ ηα Τισεαμηαιδε αιηαό,

213μη γεμητημητο, 31αοόταιμασητο, Εμμε 50 βμάς.

Ni'l Eine inoju man di ri in-oé,

δαδαποιο, σίαο δαποιο γειηητή η ο έ, 21 πηγηθαί η πρωσυς αξ έμξε ξαί ία, Sίαι το ξεαί Είμε απη, γειηη, Είμε

30 bpát!

### TO OUR OLD SUBSCRIBERS.

Hereafter the GAEL will be a Dollar a year to New subscribers: to Old subscribers it will be Sixty cents, as heretofore. Our reason for making this distinction is obvious: old subscribers who may be anxious to preserve the numbers for the purpose of getting them bound and leaving them as an heirloom in their families might not be pleased at the advanced price, and to avoid any seeming imposition the price will be to them the same as when they became subscribers. We desire all our old friends who sent us subscribers to particularly note this announcement.

From experience we have learned that to make the Gael an aggressive medium for propagating the language its income must increase. To make the movement for the cultivation of the Irish language general, fresh ground must be constantly broken and the doing this is attended by expense. A passive action in regard to any movement would lead to inanition. This is true of the Irish Language as well as all others.

Now, to make it aggressive, it must be agitated in the public press and out of it. If possible Gaelic literature should be put into the hands of every Irishman or woman. Some may fall on a barren rock, but, if thrown broadcast, some will alight on productive soil also. Persons through the states and Canada may be surprised at receiving gratuitous copies of the Gael from time to time. Well, since the first issue we have sent it as far as the issues went, to wherever we could find an Irish name to send it to. We take up the public press and wherever we see an Irish name in connection with any Irish patriotic movement we send it a copy. As already remarked this is attended with some expense, and it is to meet it and to be able to supply a larger number of such names that we have increased the price to the figure announced in the initial number. The advance is of small consequence to the individual subscriber not a cent a week; it would be of much importance to the Gael.

We believe there is not an Irishman or woman living today, who, if he or she fully realized the very important social principle underlying the movement for the preservation and cultivation of the National language, would begrudge to pay one dollar a year to promote it.

Pride is a sentiment ordinarily inherent in man, and no man is an evemplary member of society who does not possess it. This pride—laudable in itself—must be distinguished from vanity. Pride and vanity are often unthinkingly assumed to be one and the same thing. They are, by no means parallel—pride makes us esteem ourselves; vanity causes us to desire the esteem of others. A man with self-esteem will regulate his conduct so so to avoid giving offence to others—he is too proud to be guilty of a wrong act, whereas the vain man

will try to assume a polished exterior, with a view of courting observation, and be at the same time interiorly corrupt:

It is the proud Irishman or woman who desires to preserve his or her national language, because he or she does not wish to be depending on the language of others. To do so would be a tacit acknowledgement of an inferiority in his or her social standing. Few, very few, would like to acknowedge to be socially inferior to their neighbors. Yet every Irishman and woman who neglects to cultivate the language of his or her country tacitly acknowledges the superiority of those whose language he or she adopts. It is not usual to prefer an inferior to a superior article, and no one would do it except under two conditions,-First, durance or compulsion, second, ignorance of the resulting value. Now, those Irishmen who ridicule the idea of cultivating the language of their country must do so from one or other of those two causes—They are not now physically compelled, but they certainly are mentally so; and this continuous mental imprisonment has destroyed their discerning or discriminating faculties.

How different with other nationalities. We see the Magyars, a handful of people asserting their social rights. Meet two Germans in the street or in a store and you will hear them chatter in their native language. Meet two Frenchmen and it is the same-Meet two of any nation but the Irish! and it is the same. Yet, insinuate that Doctor P.J. O'-Brien is not an honorable, independent, educated Irishman and he will possibly knock you down So also with Counsellor O'Connor, Judge O'Neill' &c.&c though they are daily furnishing material for their own ridicule to the surrounding nations, including the nation to which they pay mental obeisance. How many lawyers, Irish born, pleading at the bar and quoting the Brehon Laws through the Latin or the English and who do not know a word of the language in which they were codified; and that language the language of their ancestry, the language of their country!

English educated 1 rish gentlemen should ascertain what such foreigners as Professor Roehrig of Cornell University think of their patriotism! The educated of Continental Europe, excepting the Irish alone, are making exertions to preserve ancient Celtic literature for philological purposes. Should not even this shame Irishmen, whose language it should naturally be, into doing something in its regard?

The Gael will continue to strike hard at its English educated countrymen who ignore the National Language. We say "English educated" because we deny that any so called Irishman is educated, who is ignorant of his native language—a living language, used by the native princes and aristocracy of his country, two centuries ago, as demonstrated by a reference to the Prince O'Rourke, in another page, and written, read. and spoken by a

large portion of his countrymen today.

We have a lineal descendant of the said Prince O'Rorke here in Brooklyn, fully up to his illustrious kinsmen in flathamlath, and we are proud to be able to say that he can speak, though certainly not fluently, the language of his regal ancestry.

Where are the descendants of the O'Conors, O-Rriens, O'Neills, O'Reillys and all the other Irish chieftains that they would not come to the rescue of their country's language? Shame! gentlemen, to permit the ancient splendor of your regal ancestors to be overshadowed by the fossil excres gence of yestesday.

## The Gaelic Journal.

We learn from the Tuam News that the 8th. number of the Gaelic Journal is nearly ready for distribution — A word in that regard-Persons complain that the Gaelic Journal does not come out regulraly - Gentlemen supply it with the sinews necessary for active work and there will be no disappoint: ments. It takes some money to turn out the Gaelic Jonrnal. Where is it to come from if the Journal is not supported as it ought to be? Father Nolan has no command of means to detray the expenses of the Journal. We believe he undertook to found it with the patriotic idea that Irishmen enough sufficiently intelligent to comprehend the anomally of a Nation without a language existed, who would with alacrity support all efforts made to remove that anomally. Has he been properly supported in his patriotic exertions? The GAEL is no criter. ion as regards the Jaelic Journal. The GAEL is gotton up cheaply—it is merely an effort, and Providence has placed us in a position to conduct it | without much expense. It is now firmly fixed as a fact, though, as before said, small. Before we undertook it we carefully surveyed our ground and proceded cautionsly, yet with the determination that the word "failure" should not be found in our vocabulary.

Let all Irishmen support the Gaelic Journal. Let them not give it to say that the metropolis of their country should be without a national journal.

## IRISH BOOKS &c.

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Those that would be posted on matters relating to the West of Ireland will get the TUAM NEWS.