



Leaban-ajshyr mioramal,
 tabartha cum an
TEANSA JAEDILSE
 a corhad azur a jaorcužad
 azur cum

Fen-mazla Cuid na h-Eineann.

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The  Gael.

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THE IRISH ALPHABET.

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PHILO-CELTS.

The Brooklyn Philo-Celtic society's annual reunion and ball comes off on Monday evening Apr. 21st. Let all Philo-Celts combine to make this reunion a success. The society was never in so prosperous a state as it is at present.

The largest monthly reunion the society has yet had was that of the 31st ult. President Finn and vice-President Graham wore a smile of satisfaction. The hall was uncomfortably filled, and we would suggest that in future a small admission fee should be charged to non-members, the volume and excellence of the exercises fully warrant such a departure from established usages. A large number of the members had to content themselves with standing room so as to give seats to those whom they looked upon as their guests. Now, this is uncomfortable for the members, and something should be done to avoid it in future, either to charge an admission fee, limit the issue of tickets, or provide a larger hall on such occasions. It is needless to say that the GAELIC exercises were rendered with their usual brilliancy.

The principal topic of conversation among the members is the annual reunion and ball which comes off at Uris's on April 21st. It promises to be the largest the society has yet had.

The Philo-Celtic Society is destined to outshine all other Irish societies in the brilliancy of its entertainments. This is only natural because they become educated in it. It is not uncommon to find some of the members, of both sexes, converse in different languages: Hence the difference between it and societies composed of the ordinary class of people, no matter what their notions to *style* may be—wealth may purchase fine garments and shining gems, but the wearer, without education, is like the *daw* in the *plumage* of the *dove*.—We should wish to see the would-be *bon ton* Irish societies furnish such talent as that which is at the command of the P.. C. S.

We are pleased to see that Mr. Gilgannon, ex-president of the society has become a member of the St. Patrick Society. We hope he will be able to infuse his own sentiments regarding the language into the minds of his associates.

Mr. McTighe of Binghampton reports encouragingly of the Irish Language society there.

Mr. M. A. Feeney of Virginia City Nev., states that a nice society has been organized in that city. We have no doubt but Messrs. McTighe and Feeney will leave a mark behind them in the language movement.

Mr. P. J. O'Daly of the Boston society shows that his society is not asleep.

Mr. D. Gallagher, Phila. Pa. must have an advertisement in his native language: (see advertising page.)

We have received a nice story in the Irish language from Mr Collins of Ohio, but, being limited in Gaelic type we defer its publication.

We are pleased to see that the Philo-Celtic entertainment at Phila. was a success.

Counsellor John C. McGuire is a warm friend of the Irish cause.

The N. Y. S. P. I. L. meets as usual in Clarendon Hall 114 & 116 E. 13th st., and the N. Y. P. C. S. at 295 Bowery. Both societies are progressing satisfactorily.

The society organized by Hon D Burns from 84th st branch of the National League is doing well.

Mr McTighe of Binghampton informs us that his society was also formed from the N. League. We hope other branches will resolve themselves into Celtic societies, and they will do so if they wish to carry out their recommendations at the Phila. convention.

Mr. O'Flynn of Worcester Mass. writes to say that the widow of the late Patrick Foran, an accomplished Irish scholar and musician has Moore's Irish Melodies translated into Irish set to music and copyrighted. Now this work should be valuable, and it is to be regretted that the author died before they could appear in print. Mrs Foran has placed the manuscript in Mr O'Flynn's hands and we hope some of our Gaelic publishers will take the matter in hand. They may communicate Mr. O'Flynn 244 Front St, Worcester Mass.

We devoted considerable space to the Montreal Celtic Society last month for two reasons.—First, the pleasure we feel at having another society organized in the interest of the Gaelic Language. Secondly, the rebuff it gives those Irishmen who keep aloof from aiding the Irish Language movement lest there should be something hidden behind it inimical to English interest in Ireland, for in her Majesty's dominions there is not a class or tribe more servile in their allegiance to the British crown than the Scotch. However they have manhood, and we attribute their servility to the crown of England to be due to the religious fanaticism which separated Scotland from the church of Rome. The Scotch's hatred of Rome became so intense that they sacrificed every principle of nationality at the altar of bigotry: We are now highly pleased to find a Campbell of Scotland saying, "Every Scotchman should be Irish so far as that matter was concerned, for they were but one people not so very long ago." Again, "The Anglo-Saxon race is nothing but a name," &c.

Send ONE DOLLAR a year and we send two copies of the GAEL, one to you, and another to any friend in Ireland, England, or Scotland whom you may name, for one year. Do this and you assist in carrying to effect Father Mulcahy's suggestion.

One other move in the direction of "*Home Rule*"—the appointing of Sheriff, Register, &c. and Brooklyn is the most autocratically-governed community in the world, and yet its citizens are credited with being fairly educated!

It only costs the Brooklyn taxpayers about 10 per cent to carry on the city government under "Home Rule" more than it did under "Ring Rule."

A synopsis of the address delivered under the auspices of the Philo-Celtic Society by

COUNSELLOR P. J. O'HANLON.

A Mhna agus e Dhaoine Uaisle:

Thigim os bhur g-comhair a nocht le beagan a radh timchioll arsacht na Teangan Ghaodhailge, 7 príomh sibhialthais an chineadh Gaodhlach, agus ma bhi aon ocaide i g-caitheadh mo mhaithreann a rabh aithbheul orm nar rabhas ionan comhradh deaghlabrach do dheunadh i d-teangain mo shinsear—agus mo thir dhuthchais—so i an ocaide sin.

Go rabh ar sinnsir foghlumte agus sibhialta is furas a chruthghadh.

Tri cheud bliadhan air eis na dilean, mar deir na h-ughair, cuireadh air bun, le Fenius Fearsa, i Magh Sheanar, tir chliabhain ar sinnsear, an cheud scoil fhoghlumtha bhi san domhan. g-Caitheadh na h-aimsire a rabh Finius i Seanar do chuir se amach dha sgoilaire dheug a's tri fichead le ordughadh gach uile chaint a bhi labhartha san domhan a chruinniugh' chum go m-beidhdis curtha i bh-fuirm san g-colaiste. Air i dhul air ais do Fhinus Fearsa dh'a thir fein d' fhad se Niall, a dhara mac ba sine, mar uachdaran air an g-colaiste. Chuaidh cail fhoghlumtha Niul i bh-fad's a n-gar. Thainic Faraó, righ na h-Eigipte chui-ge agus thug se cuireadh dho a dhul d'a thir-sean agus sgoile chuir air bun agus do gheall se mar luach saothair dho lamh a inghean, Scota i b-posa.

Ghlac Niul an cuireadh, chuaidh se go h-Eigipt, agus fuair se Scota, inghean an righ i b-posa; do cuir se scoile air bun thríd an tir sin, agus leathnuigh se a chail a's a thasc. Rug Scota mac do Niul agus do thug se mar ainm air Gaodhal, ndiaigh a ghaoil ce bhi na oide i g-colaiste Sheanar—Seo e an te ar tuga mar leas-ainm air, Gaodhal-glas— Is timchioll an ama seo bhi Maoise in Eigipt, a's bhi Niul cho cinealta a,s cho laghach leis fein agus

le na mhuintir a,s gur thug se a bheannacht d'a shliocht; agus dubhairt se ce b' ait a m-beidhdis nach mairfeach aon nathair uimhe ann. Air eis Pharoah Cingeris agus a shluaidhte bheith baite san Muir Dhearg bhi cuthach mhor air mhac pharoah n-aghaidh na n-Gaedhil mur thaisbeanadar cinealtas do mhuintir Mhaoise, agus, air an adhbhar sin, d'imthighdear o'n Egipt. Thrialladar soir's siar, 'nonn sa nall, tabhairt foghlum agus sibhialtas leo in gach ait d'a n-deachadar, agus, faoi dheire, do tharladar in Eirinn timchioll se cheud deug bliadhan roimh aois ar d-tighearna. Lasadar trilsean na foghlumte air bharr gach cnoc a's ardan in Eirinn no gur sceith a shoilseacht sibhialtas a's oideas thríd an Eorop no gur mhuch aidhbheirseoir-eacht mhalluighthe na Sasannach e a bh-fuil na sean, na n-og, na m-ban a's na naoidheanan. Nuair a smuainighim air an n-geur-chradh a's air an anacur a d'fhulaing muintir na hEireann faoi riaghla dhiabhlughth na Sacsan tigeann critheagla air mo chruth go h-iomlan, agus impighim air Dhia go d-tiocfidh an t-am, agus e sin go goirid, a m-beidh se i g-cumhachta na n-Gaodhal dioghaltas luadh a's eifeachtach do roinnt do'n drong mhalluighthe sin, agus deirim nach fiu an tEireannach a bheith beo ce bhacach aon t-slighe—beidheadh se cho millteach a's feidir do bheith-- leis an dioghaltas sin do thabhairt.

Gheall Maoise do niul go m-beidheadh a shliocht foghlumte go brath, agus ar feidir le aodduine a radh nach m-beidh an geallamhantas sin colionta? Rinne na Sasannaighe a n-dithchioll foghlum a dhibirt as Eirinn. Chuireadar an teud faoi mhuintir maighistir na scoile; chaitheadar na h-Eireannaigh 'steach i b'priosuin faoi 'n nGaodhailge labhairt. Na dhiaigh sin, chidhmid indiu go bh-fuil Eireannaighe ni she ambain a cleachta a d-teangan san m.baile ach d'a cleachta a's d'a munad ins gach ball de'n domhan a bh-fuil siad na g-comhnuidhe.

Ta dha phaipeur clobhuailte san n-

Gaodhailge 'nois, nidh nar tharlúigh ariamh roimhe seo, ceann sa g-cathair seo agus ceann eile sa m.baile—colionadh gealltanais Mhaoise do shliocht na n-Gaodhal—agus ta se diisteanach de gach uile Eireannach na paipeir so do sgaradh cho farsaing a's feidir e, do bhrigh nach bh-fuil rud air bith 'nan nidh a sgaradh agus thoilsiugh'dh cho maith leis na paipeir, agus in am gh-earr, le congnamh De, beidh Eire mar budh choir di a bheith, saor o riaghal na Sasanach

MR. WARD'S LETTER.

Քիլա, ԱԼ ՕՐԱ ԼՈ ՈՒՅՆ ՊԱ
ՈՒՇԼԱՅ, 1883.

ԾՈ ՇԼՈՒԾԱՅԻՆ ԱՊ ՅԱԾՈՂԱԼ :

Ա ՇԱՐԱ ; ԵՍՅԱՆ ԵՆԶԱԵ ԲԱՕՅՆ Պ ԴՅԱԵ ՐԵՕ ԾՈԼԼԱՐ ԱՊԻ ԲՈՆ ԱՊ ՅԱԾՈՂԱԼ ԱՊԻ ԲԵԱԾ ԵԼՅԱԾԱՊԻ ԵՂԵ . ՈՅՆ ԻՊԵԱՐԱՅԻՄ ՅԱՐ ԵՕՅԻՆ ԵԱՊ ԵՆԻՇԱՅԻՐԵ ՅԼԱԵԱԾ ԱՊԻ Օ՛ ԲԵՂԵ ; ԱՊԻ ԱՊ ԱԾԵԱՐ ԲՊ ՕՒԼԵԱԾՅՈՅԻՄ ԱՊ ՅԱԾՈՂԱԼ ԾՈ ՅԼԱԵԱԾ ԱՊԻ ԻՅՐ ԼՆՅԱ ՊԱ ԾՈԼԼԱՐ ԲԱ Մ-ԵԼՅԱԾԱՊԻ . ԱՊԱ՛Ր ԲՅՆ ԱՊ ԼԱԵ ԲՊ ՕՈՇ՛ ԼԵՅՅ-ԵՅԻՄԾ ԵՊԻԵ Ե, ԻՅ ԲԵՂՅՈՒ ԾՈ ԵՅԵ ԾԱՐ ԵԱՊԻՐԱ ԱՊԻ ԱՊ ԼԱԵ ԵԵՍԾՊԱ---ԾՈ ՐԵՅԻ ՄՈ ԵԱՐԱՊԻԼԱ-ԲԱ ՈՐ ԲԱՐԱ Ե ԵԱ ՐԵ . ՈՅՆ ԻՊԵԱՐԱՅԻՄ ՅՈ Ե-ԲՅՆ ԵՒ ԾԵՊԱԾ ԱՊԻՅՈ ԱՊԻ ԱՊ ԻՅԱԾՈՂԱԼ, 7 ՊԱՊԻ ԵՂՅՈՅԻՄ ԵՄՐԱ ԵԱԾԱՊԻՐ Ծ՛ ԱՊԱ 7, ԻՐ ՕՂՅ, ԾՈ ԵՍՅՈ ԱՊԻՅՈՇ-ՅԱՊ ԵՐԱԵԵԱ ԱՊԻ ՕԵԱՊԻ 7 ԵՆԱԾԱՊԻՐ ԻՊԵՊԻ-ՊԵ---ԲԱՊ ԾԵԱՅ ԵՅԻՐ ՐԵՕ, ԻՅ ԲԱՊԻԼՅԵԱՊԻ ԲԵ ԵԱՐԻ ԾԱՊ ԵՅԵ "ԲՅՈՂԵՅՅԱԾ ՅՐԱՅԵ" ԼԵԱԵ 1 Օ-ԵՊԵՅՈԼ ԾԱ ԲԵՂՅՈ ԲԻՅՊԻՊ ԲԱՊ Մ-ԵԼՅԱԾԱՊԻ ԵՕ ԲԱԾ Ա՛Ր ԵԱ ԲՅՐ ԱՅԱՊ ՅՈ ՈԱԵՖԱՅՈ ԲԵ ԱՊԻ ՐՕԵԱՐ ԾՈ Պ ԅ-ԵՅԻՐ ՅԵԱՊԱՊԻՅԼ ԵՆՈ ԵՕՅԻՆ Ե ԵՅԵ ՕՂԻՐ ԾՈ ՅԱԵ ԵՊԵԱՊԻՊԱԵ ԲԱՊ ԅ-ԵՐԱՊԻՊԵ . ՈՅՆ ԵՕՅԻ ԱՊԻՐԱՐ ՕՐԻ ՄԱՐ ԵՆԱՐԱՐԾԱԼԱԵ, ԱՅ ՐԵԱԵԱՊԻ ՄՕՐԱՊ Օ՛ ԲԱՅԱՅԼ ԱՐԱԵ ԱՊԻ ԵԱՅԱՊ ՕՂՕԵԱՊԻ, ԱԵ ՄԱՐ ԱՊԻՊԻԵԱՐ ԵԱԼԱՊԻՅԾԵ ՄԱՅԵ, ԲԱԾ-ԵԱՊԻՊԱԵ ԱՊԻ Ե ԲԵԱՐԱՊ, ԼԵ ԲՅՐ ՅԱՐ ԾՈ ՐԵՅԻ ՄԱՐ ԵՅԾԵԱՐ ԲԵ ԲԵՊ ԲՅԱԼ ՈՐ ԵՐԱԾ-ԼԱՊԱԵ ԼԵՐ ԱՊ ԻՅՐԻ ԲԱՊ ԵԱՐԱԵ Ե ԵՅԾԵԱՐ ՄԵՅՈ Ե ԻՊԱՐՅԵՕՅԱ ԲԱ ՏԱՊԱՊ---ՅԱՐ ԾՈ ՐԵՅԻ ՄԱՐ ԲԱՅԱՐ ԵՒ ԵԱԾԱՊԻ ՊՅՐ Ե ԵՅԾԵԱՐ ՄԵՅՈ 7 ԵՐԱԾ ԾՈ ԵՍՅՈ ՕՂԻԵ ԾՈՇ՛ ԼԵՅՅԵՕՅԻՄԾ 7 ԾՈ ԵՅԻՐ ԱՅԵԾՕՈՅ՛Ո ՊԱ ՅԱԵՅԼՅԵ .

ԲԱՐԱՊ ԲԱՅՈՇԵ ՈՐ ԻՅՈ ԱՊԻ ԵՂԵ Ծ-ԵՒՐ

Ե ԵՅԵ ԾՈ ՐԵՅԻ ԱՊ ԵՅՊԻՊ Ե ՅԵԱԾԱՐ ԼԵՐ . ԵԱ Պ ՅԱԾՈՂԱ ՊԱ ԲԱՅՐԾՅՊ ԻՊԱՅԵ . ՅԵԱԼԱՊ ԲԵ ԲԵԱԲԱՐԱԾ ; ԲԵ ԲԱՅՐԾԵ "ԲՅՅՈՒՅԵՊԻՐԵ ՊԱ ԵՅՐԵ ՐԵՕ Ե 7 ԵՆՈ ԵՕՅԻ, ԵՊՅՈ ՊԱՊԻ ԲԵՊ, ՅՈ Ծ-ԵԱԲՐՕԵԱՊԻՅՈ ԵՂԵ ԼԱՊ ՕՈ ՅՈ ԲՅԱԼ ԼԵ ՊԱ ԵՕՅԱՅԼԵ ԵՅՐՈՄՅՈ Ե Ե-ԲԱՅՐԵԱՐ ԲԵՊ ԻՊ Ե Ծ-ԵԱՊՅԱՅԾ ԵՒԵԵԱՊ ԲԵՊ ԱՅ ՐԵԱՐԱՅ ԅԱԵ ՊԱՅՐՅՈՅ ԵՂԵ ԲԱ ԵՂԻ ՐԵՕ ; ԱՅ ՅԵԱՐՄԱՊԱՅԾ, ԲՐԱՊԱՅԾ, ԵՐԱԵԱՅԾ, ԵՐԱԵԱՅԾ, ԵՐԱԵԱՅԾ 7 ՅՐՈ ՅԱՐ ՐԱԱՐԱԵ ԱՐ ՄԵԱՐ ԱՐ ԱՊ Ե-ԲԵԱՐ ԱՅԱՅԾ-ՅԵԱԼԼԱՅԵ Ե ԵԱՊԵԱՐ Օ՛ Պ ԱՊԻՐ-ԲՅՈՒ ; 7 ՅՐՈ ՅԱՐ ԵԱՐԻ ԲԱ ԵՂԻ Ե ԵԱ ԲԱՐԵՐ ԲԵՊ ԵԼՕԵԵԱՅԼԵ ԱՅԵ 1 ՈՒԱԾ ՅՐԵ . ԲԵՍԵՐԱՊԻՅՈ ԱՐ ԵԱՐԱՊԻՅԼ ԵՅԵ ԱՅԱՊԻՊ ՊԱ ԵՊԵՅՈԼ, ԱՅԱՐ ԱՐ Ի-ՕՂՕԼԱԾ ՄԱՅԱՅԾԵ Ե ԵԵՊԱԾ ԲԱ Ի-ԱՅԱՅԾ ԵՐԱՊԻՊ 7 Ե Մ-ԵՐՕՅԱԾ ԱԾՄԱՅՈ ,ԱԵ ԲՅՂԻՐՅԵՊ ԱՊ ԻՅՈ ՐԵՕ ՅՈ Ե-ԲԵՍԾԱՊԻՊ "ՊՈՐ ԼԵ" Ե ԵՅԵ ԲԱ Ի-ԵԱԼԵ ԲՈ, ՛Ր "ՊՅՈՂԱ ՄՅՐԵ "ԵԱՅԵ՛Ո ԲԱ ՊԱ ԻԱԵԱ 7 ԲՕՐ ԵՅԵ ԻՅՐ ԵՂԻՅՐԱՅԱԵ ՊԱ ԲՊՊԵ ՊԱԵ ԼՅԵԱՊ ԲԵՂԵ ՊԱՐՈՅ ՈՐ ՄԱՐԵԱՐԱՅ, ԵՂԻ ԲՈ ԵՐԵՅՈՅՆ, ԵԱՐԱՊԻՊ ՅԱՊ ԵՐԱՊԻՊԻՅ՛Ո 7 ԵԵԼՅԱՅԵԱՐ ՅՈ ՄԵՕԾՈՅ Օ՛ՒԵ 1 Օ-ԵՊԵՅՈԼ ԱՐ ԻՅՐԱԾ Ծ՛ԱՐ Ծ-ԵՂԻ, 7 ԱՅ ՅԵԱԼԵ ՅԱՊ ԵԼՕԵ Ծ՛ԲԱՅԱՅԼ ՅԱՊ ՅՈՄՐՕՅ Ե ՈԱԵՖԱԾ ԵՄ յԱՐ Ե ԲԱՐՅՐԵ ԵՅԻՐ ԱՊԻ ԱՅԱՅՈ .

ԻՐ ՊԱՊԵԱԵ ԱՊ ԻՅՈ Ե ՐԵՕ ԼԵ ՈԱԾ ԼՊՊ--7 ԵՅՈՇ ԲՅՐ ԱՅԱՊԻՊ ՊԱԵ Ե-ԲՅՆ ԵԵԱԵԱՐ ԱՅԱՊԻՊ ՕՐ ԵՅՈՊ ԲՕՅԼՅՈՅ՛Ր 7 ԵԱՊԻՊԻՐ ԫԱ ՅԱԵՅԼՅԵ . ԵՆՈ Ե ԱՊ Ե-ԱԵԱՊ ՏԵԱՅԱՊ ԱՂԵ ԻԵՂ, ԵԱ ՄԵՅԵ, ԱՊ ԲԵԱՐ Ե՛ ԱՊԻՐԵ ԵՅՊ ԾՈ ԵՈՊԱՊԻ ԵՊԻ Ե ԼԱ ՈԱՐՅՈՅ ԼԱՊԻՊԻՐ ԱՅ ԵԱԵԱՅԼ, 7 ԻՐ ԲԵԱՐԱԵ ԼՊՊ Ե ԻՊԵԱՐ ԱՊԻ---Ե ՅՐԱԾ ԾՈ Պ ԫ-ՅԱԵՅԼՅ . ԾԱ ՄԵ-ԲԵՂՅՈՒ ԾՅՊԻ Ե, ՊԱՐ Ե՛ԱՅԼ ԼԵ ՅԱԵ ԼՈՊ Ա-ՅԱՊԻՊ ԵՅԵ ԵՐԱՊԻՅԼ ԼԵՐ---ԼԵ ԼԵՕՅՂԱՌ ՊԱ ՏՐԵԱԾԱԼ---ԼԵՐ ԱՊ Ե-ԲԵԱՐ ԲՕՅԼՅՈՅԵԱ, ԵԱՅԼԱԵԱՐԵԱԵ, ԵՅՅ-ԻՊԵՊԵԱԵ . ԵՐԱՅԵԱԵ ԱԵ ԲՕՐ, ԾԱՊԱ, ՊԵՅՊ-ԵԱՅԼԱԵ, Ե ՅՐԱԵՅՈՅ Ե ԾՅԱ ՅԱՐ Ե ԵՂԻ 7 ՊԱՐ ԵՂԻ ԱՊԱՊ Ե ԅ-ԵՐՊԱԾ Ե ՅԱԵ ՊԱՊԱԾ Ե ԵՅ ՅԱՐԱՅԾԵ Ե ԫՅՈՊԱԾ 7 ԼԵ ՈԱԾ ԲՅԱԾ ԵՊԵՅԼՅԾԵ ԼԵ ՊԱ ԼՊՊ . ԱԵ ՅՐՈ ՊԱԵ ԲԵՂՅՈՒ ԾՅՊԻ ՐԵՕ, ԵՅ ԼՊՊ, ՄԱ՛Ր ԲԵ ԱՐ Ծ-ԵՂԻ Ե, ԵՊԻԱԼ ԵԱՊԻԱԼ ՛ՐԱ Ե-ԲԵՅԵ . ԵՅ ԼՊՊ ՊԱ ԼԱՐՅԵ ՄՅԼԵ ՈՐ ԵԱՊ 7 Ծ՛ԱՐԵՅՈՅ ԲԵ Ե ԵԱՊՅԱՅԾ ԵՂԵ ԼԱՅԵԱՊ ԱՅԱՐ ԲՕՅԼՅՈՅ ԱՅԱՐ ԱՐ ԫ-ԵՊԻԵԱԾ ԵՅՐԻ ԾՈ ԵՆԱԾ ԱՊԻԵԵ Ե ԵՐԲԵԱՐ ԱՊԻ ԵՊ ԵՄ ՊԱ Ծ-ԵԱՊՅԱՊ ՈՅ ԵՂԻՐ ԵՕ Ծ՛ ԱՅԵՕԵՕՈՅ՛Ո .

ՈՅՆ ԲԵՂՅՈՒ ՄՕՐ-ԵՅԻՐ ԱՊԻԵԵ Ե ԵՐ ԱՊԻ

VI

Ա՛ճ ժ՛ոյՅ ը՛ն րուար ա ր՛սլե,
 Ըսքքս՛ն՝ ծ՛յ Յօ Լաջօյն,
 'Տ ծայրիդ 'ր իյ դա՛ճ ի-Յա՛ճ ծ՛յ,
 Ուա Բ'բէյօյն րօ՛ր արյաին ;
 Խսլե ԵԱ՛ՇԱ Երեւնիայն,
 Տ՛սլե Բրեւնա՛ճ Յարնիայն,
 Տալե ԵԱ՛ՆԵԱ 'ր րեւրայԺ,
 'Տ րիսօ՛ճ Յլար այր ր՛ԼյաԺ.

VII

'Տ ծայրե ծալլ Յան Լարչար,
 Ոո ամածան, ծա ի-Ծճարբայիդ,
 Ուա՛ճ Յ-Եօրծո՛ճ՝ ան օյծո՛ճ րիդ
 Ա Երօյժե 'րԵՅ՛ իյա ԵԼյաԺ,
 Ոո իա՛ճ րիւսայրեօ՛ճ՝ այր ան ԼԱ
 Ա Յ-Երօյրբա՛ճ այր րա՛ճ ան Ուա՛ծուր,
 Երի՛ճ ա ԼեյՅ այր Յա՛ճ Ուայրիւն,
 'Տ ան Բրեյժեանիդար ա Երյալլ.

VIII

Այ Յրյան Եայլեա՛ճ ա րօյլլե,
 Այ Յեալա՛ճ րսլեա՛ճ, մյլլեա՛ճ,
 Այ րբէյր Ե Եայժեա՛ճ ա րեւլեա
 Ուա մյլլե Եւոճա 'իւար —
 Երայիդ 'ր ԼսլԵ Եճարիօ՛ճ,
 'Տ Եարայժեա՛ճ ա քլեւրչա՛ճ,
 Ուա Ի-Եյրչ այր րա՛ճ այՅ Եւչա,
 'Տան ինչսր ա Երյայնս՛ճ՝ րուար.

IX

Եօրած րիչճան Եհանիա,
 Եանիա, Եօրա, Լանիա,
 Այ ինչսր ան ինչօ՛ճ ա Եաճա
 ԱյիԵյ րբէյդ ա րյանի—
 Ոյլ՛ Եայրե անուար Օ Ա՛ճանի,
 ԼարայԺ, րարայԺ, միայԺ,
 Ուա՛ճ ի-Եյրեօ՛ճայճ րուար ան Լա րիդ
 Լե Երյալլ այր ան ր՛ԼյաԺ.

X

Լեյր իյա Բրյաճրա րա՛ճ,
 Երեօճայճ րուար րան Երաճ
 Այ ինչօ՛ճ րօլրսլայ՛ճ Օ Ա՛ճանի
 Իյ ա Յ-Եօրեա՛ճ արի—
 Իր մայրեա՛ճ, Եւսիդ, Յօրիմար,
 ԱօրԵիդ, րեւնիմար, րօրիմար,
 ԵօլԵւսիդ, րօրայ՛ճ ան րօլաճճ
 ԵՅ՛ ան րիւ՛ճ Լե ԵրօյրԵ.

XI

Ոյլ՛ Եայլժեաճճ Եյսիդ ծա ր՛ճանիա,
 ծա Ե-րսլ ԵյՅ իյա րօրայօրայԺ,
 Ուա՛ճ Ե-րսլ մար ան ԵւԵիյա
 Եւսի օր Եյօրիդ արիօ՛ճ

ԱյՅ ա ինչօ՛ճ ա Յլուայր ա իյօր
 Լե յաԵալ իյա Եիւճճ 'ր Երօյր,
 Օյժիդար, րայիԵ 'ր յօլիւր,
 րարչ, Լեյրչ 'ր Յլեօ՛ճ.

XII

Տիւ՛ճ Ե Լա իյա ինչալա,
 Ալալաճճ, օրիյա, 'ր ԵեյԵ.
 ԱյՅ րլուա՛ճ իյա Լայրե ԵլեԵ
 Այր րաճարԵ իյա Ե-րօրայօր,
 'Տ Յօ մԻ'բարր Լեօ րանաճճ ԵօյժԵ,
 Այլե Ելյաճայի յօ րաօժալեա,
 Ուա Եճաճճ այր այր րաօյ յճԵան
 Ա Յ-Եօրեա՛ճա րբէյ.

XIII

Տիւ՛ճ Ե Լա իյա րօրօրեա,
 Եօլ-Եիդի, ԵօրԵիդի, Յլօրիմար,
 րայլե, իյա մյլլե րօՅա
 Օ անանյա իյա Ե-րօրիդ
 ծա Յ-Եօրեա՛ճա Եանիյա,
 Օ՛ յօրքսր յաճ Յօ մանլա.
 'Տ Օ՛արԵսլ յաճ մար Ելանի Օ՛Ե,
 Ուա մյլլե րուար Օ՛ի իյՅիդ.

XIV

Իյրիւ՛ճ ա Եեյժար իյա րսլԵանի
 Ուա Ի-ԵարԵւլ Եյսր իյա Ուօրիդ,
 Լե րսլ ան Աայի ա իյժեանի
 Ա իյլեանի րեօ իյա ի-Եօր ;
 Իր Լեօ րեօ յճարբար ԵրօյրԵ,
 " Եայրճ այր այր արիւր
 Այար իյժԵԺ այր ան իյօժաճճ
 Եա Եճան րա ի-ար Յ-Եօրիայր."]
 [To be continued.]

How the English "Nobility" Are Created.
 Most readers of English history are acquainted
 with the character of the notorious courtesan.

NELL GWYNN.

She was a clever woman. One day King— paid
 her a visit, sa usual, and her little son hav-
 ing made some noise she said, "Keep quiet you
 little bastard." The King chid her for calling the
 child such a name. "My liege, said she "what
 name can I call him ; the poor child has no other.
 The king then and there conferred a title on him,
 and his descendants wear the ducal coronet to-day.

A British peerage was offered to the O'Connor
 Don some time ago but he would not accept it, we
 presume he did not want to be in company with
 such "nobility" as the above.

Ex-Head Centre, James Stephens, has exonerated
 Mr. P.J. Meehan of the Irish-American, from
 the accusation of intentionally losing the papers
 which led to the memorable seizure of the Irish
 people newspaper and staff in Dublin in '65.

Mr. O'CALLAHAN'S Address.

In sending the following Address, Mr. O'Callahan observes.--"I notice in the last 32021 a desire to substitute a more familiar name for the word Editor. I hope the students will try hard and solve the problem. I shall commence and address you.

"U3021 an P21p31 320213e," and, in conclusion, wishes the Editor, Teachers and Students the compliments of the season.

We would earnestly request the Student's attention to the following Address. It exhibits the natural, and the idiomatic, construction of the language, and the sentiments which it seeks to excite go to the very marrow of our existence.

Kj fe la na 32021e la na rcolb, no nj fe la, 'h 321ar la na h-21p3e. Do p31r na m-21p21ra ro, bu0 ce21r0 031rj na0-21a 30 m31e 21r ar 3-21r00 031301a0 'r 21011ar a fe21ram310 a l2121r 031.

b3021e na 0201e 11 am31r ' 21m-21ca m3130e 321 tu21p3r3. 1r 30 lu21 na 02123 111, rle21r31p3e21 ar ar 3-21p31e.

K3'l be21a 'h 011e 21r a tal21r feo ac m21011 'r 21r21011a 1 3-21m21r le3r 'h r2021al a t21 le 02120. 21e te 0213021e 21h l21 30 m21e b3021e 1e 2121ra0 21r 02120 na h-0100e, 7 m21r 21h 3-21e01a, 21h te 0213021e a r2021al m21r 1r 031r, 11 e2121 00 b21r no b3e3021e21. Ca b-21ul 21rom31ul 'r h21e00, no ca b-21ul na 1130e 'r na 11011r213e 21e21a a 1121r le 1-21r 1111 fe31? 1r no b2021al h0m 30 b-21ul r210 le r2021a, 'r 30 m-21e30 30 0e0, 11r 21h 21r 210 na0 fe3021e 3200 3121-1211. Ca fe21r 21p30e 211m3130e 1 le21-21r na r3111e a r21 m2011 1101r r2021al-21a 213e, 'r bu0 31a021e le3r clu21r bu021r a 02121r0 00 3101r na m-21000, 2100 0' 31r0e00'0 1e 30 2111 le 0021r ce212121 na h-211r-11110e 00 b3 021 011r am3121a, 210 02111e u21r 21h eu321, 'r 00 1e31 ce31r0 b3e3021e21r R33 na 31011e. tu321 0201r b3e30 21r, 'r 00 312013e 1e 30 h-21r0 1r 30 0211 21r 21h te 210 a b3 r2021 021r 1r r21 021r211e 'h 21r2021al ro b21r a 11311e '0um210 11r a h-21r3e 011 r21ar33' 02121r0 00, 210 1e 'h r1e21r21a r21ar 1e, 30 r21b eu0213e m31e 'r 01r21 na 011e 21r a 01r fe31 21r r20 a r202131, 210 a

1101r, 'r r20' 3 a 021r1a, 30 21r011ar 21e3le021e 'r fe2101a r30r113e2121. K3 b3021e 101ar no r300021 21r na m21l-1130e011b 11 ro, no 11 b3e30 30 b3r21 11 r310. 01 no 021a r31u0 no 01010e le fe21r0 b3r201 0 r31u0 na h-31r21a, 'r 21b-21r 0211 ce01 na01121 011 00 11ar a 021u1a0, 2101r 7 30 b3r21. 21 111e no 01010e. na m21ll 031 fe31 le r2021al r2021a, 210 r21u211 'r m21011 30 m3'fe301r 011r a b3e30 m21r0 r201 'h 0100e; 7 21r 02120 na h-0100e, na 3e21ll 011r fe31 31-113e 'h lae. 0'a b313 111, na r2e21r 0'21m-11r 30 r21ar, r21113e210, 210 0e11 00 010-0101 a b3e30 21r 0210 na 31e31e l21 21h b3e3021e21r 1101r. 21r0113 00 01010e r21ar 21r 1e211. 7 3110 na m31te bu30-e2101r le 021a a 0113 be21a na na011 m21r r0m31a0 03111. b3021r-1ar 11 e21r-21a 1e30e m2130e 'h 21r2021al feo, 210 b30-021r l21h r21001r 1 3-21r2021r 031r 031. 02121r r201 h-0e21r0, 11u21r a b3021e 21h 21h21 23 21r21ll r21ar 30 m-213021e 21h 001a1 0'a 021a0 r30r. b3 calm21c 21r 21h u21r 111, 'r na le33 00 'h 21r21h p3e31r 31r21a bu210 b3e30 01r. 01010 30 fe21r211ul, 'r 321 000' 00r21 21r a na11-110 a b3021e a 3-0021 le21. b3 0e31-1e21 21h te r21a0013e21r 21h 001a1 21h-1e0 le 31r21 00 011r021, 30 0-011r21r 021a121r r21r-11011ar 00, na 02123 feo, a 113021e21 na b-Fl21e3r. 21 0e21r021-021r, na 011r 00 le21 21r 0211r0e, 01r t21 l21 21h 011r21e0 1 b2121r0 01r2111 30 le31r, na r311r 0' h 021r 1121e 21r le3r3e, 'r no 2121r 30 b-21ul 031 211r21e21 000' r2021al, 210 b3 1 r2021ar 00 l0 'r 0'0100e, 1 2111e21 r21001r21r bu21 na b-Fl21e21r. 310 30 m-21e30e21 0'21r-113 na 21111e feo, 'r 01r 'r 21r3100 21h 21r202131 11 00 fe31b 031r fe31, ca0 3 21h 211r0 011r 3 na b3021e 031 11 eu3m31r 31r21 031 7 na 3-0011r21r? 11 321 110, 'r 211r 321 110, b3 l21h 031r21m21c 1 le21r 21h21a. 1ar 30 r011 be21, 'r 001r3 0 3e21r121h, 'r m21r b'3 ar 3-2101121 fe31 3, 31r0e0-210 l21 31011ar 01r2111 r0r; l21 bu21; l21 321 b2021al; l21 lu21211r21e21, 1 3-2110-e21021 na011 u21rle 031!

Send one dollar for the gael for a year : you g e Father Nolan's Irish English prayer book into the bargain.

THE SENTIMENTS of our SUBSCRIBERS.

Moyarget, Ballintoy, Co Antrim.
Dec, 28th 1883.

Dear Mr. Logan,

Enclosed you will find post office order for 60 cts., being one year's subscription to "An Gaodhal" from me. Many circumstances operated to prevent me sending it sooner, not the least of which was that I was appointed to the pastoral care of this little parish of Ballintoy near the Giant's Causeway, on the northern coast of the Co. Antrim. I sent you four subscriptions through Mr. Marcus Ward, Belfast, when I was at Ballinafeigh, in its vicinity. Some odd numbers of the Gael do not come, but I find the subscribers well pleased at your efforts.

A great share of credit is undoubtedly due you for your noble and persevering efforts to keep up the journal, and all those fine Irishmen who have seconded your efforts. Everything in the Gael is read here as if it were a letter from a daughter in America to an anxious father in Ireland.

I read my friend "Padraic's" letter and suggestions with a good deal of satisfaction. He is like yourself—not self-seeking—but anxious that the language of old Erin should prosper. He is clever and talented, He sends me some of his compositions. He did some good work in Belfast before he left for New York. You have now a good many clever contributors, and an agreeable variety of topics. Many great things have to take their rise from small beginnings. We have been left only small things here by the Anglo-Normans.

If some of your wellwishers at your side who have not time or leisure for the reading of the Gael would mail it to those in Ireland who would read it but owing to many inconveniencies could not subscribe for it, they could do a good work. I am starting an Irish class even here for New Year.

SONAR AZUR TEUNH AJR BUR H-OBADJR.

Yours,

D.B. Mulcahy P.P.

P.S. Send Gael to this address in future. Be particular and send every issue without fail. Words not found in the dictionaries should be explained if possible. Send last issue of Gael.

We believe there are not many in a position to know the sentiments of the Irish so intimately as Father Mulcahy. He asserts that the people peruse the Gael as a fond father would a letter from a dear daughter in America, but, feelingly and with that reserve characteristic of our racial pride, he insinuates the reason why the people do not more generally read it in Ireland, and suggests to those who have not the time nor the inclination to study it here to send it to their friends at home. We hope that his suggestion in that regard will be

acted upon, and, that we may not be found wanting in discharging our duty in the premises, we offer the following—To every Dollar subscriber of the Gael we shall send a copy for twelve months, and also a copy to any address in the *old* country for the same period. That is sending two copies to different addresses for one year for a Dollar. Further, any non-subscriber who sends us fifty cents we shall send the Gael to any address in the old country for one year.

We hope the readers of the Gael will urge their friends to avail themselves of this offer, and thereby carry out Father Mulcahy's suggestions. Let the reader picture to himself the joy with which he, when at home, perused any and everything which he received from his friends in America.

Another matter worthy of consideration is the large amount of knowledge which an Irish person acquires from seemingly limited means. Any reader of the Gael of mature years knows the limited means for acquiring education which existed in Ireland previously to a general adhesion to the national school system. The "Universal Spelling Book", "Gough" or "Voster" and the Catechism constituted the text books. Yet what ripe scholars they turned out? The fact of the matter is that there is as much solid information contained in these few books as there is in our voluminous array of the present day, with the additional advantage that the student was compelled to exercise his mental faculties in working out conclusions which are explained at length by our modern writers, thus depriving the student of an opportunity for mental exercise. People now-a-days look back sneeringly at the "Universal Spelling Book. But where are there in our modern series more ennobling lessons than

"The Principles of Politenes", and "The Economy of Human Life. Gough, too, rendered his problems in Arithmetic and Geometry so skillfully as to exercise and to please the mind at the same time. What student can forget such questions as

"Whereas a moidore and a crown just 15 yards did buy,

How many ells of the self same cloth for £50 had I?"

Again, showing the difference between the Direct and the Inverse Rule of Three,—

"If more do more or less do less respect,
It is a question in the Rule Direct,
But less uireqring more and greater less,
A question in the Inverse Rule express."

This mode of putting questions was so pleasing to the mind that it could not readily forget either it or the operations necessary in their solution.

Again,

"In the midst of a meadow well stored with grass,
I take just two acres to tether my ass;
How long must the cord be, that feeding all round

He mayn't graze more or less than these two acres of ground?"

Here the mind is exercised on the circle in a manner not to be easily forgotten, after which the triangle is introduced with a like effect—

"A castle wall there was whose height was found To be a hundred feet from the top to the ground ; Against the wall a ladder stood upright, Of the same length the castle was in height: A waggish youth did the ladder slide, (The bottom of it) ten feet from the side ; Now I would know how far the top did fall, By pulling the ladder from the wall?"

The student who had not many other text books to attend to was impressed with this form of propounding questions and exerted himself in order to thoroughly understand the operations necessary to expound them: Hence the reason that Irishmen excel in nearly all literary pursuits.

Now, if the Gael be sent through the old country it will be interesting, and it will be studied with the same zest and with similar results. Many neglect to write home very often, but by having the Gael sent monthly, and that at a trifling outlay, a continuous intercourse will be maintained and an opportunity afforded for studying their native language.

Herts England, T Lynch.

Ala. Per F S McCosker, J F Power, R Adams Mrs. Capt. Finnigan, J O'K Barter, J Cavanagh, F D McCann, F.S. McCosker.

Cal. B S Smyth, E R McCarthy, J McGrath, per Mr McCarthy, P M McGreal.

Conn. Rev. T P Walsh, T Murray, J W Gray, per J O'Regan, P Murphy T Callaghan, P Maher per Najor Maher, T O'Regan.

Ill. T Boland, J McHale, Miss K. Hainily per Miss Gallagher.

Ind. T Shay M Mooney.

Ia. J Sheedy.

Ky. Rev E J Lynch, E Brady J M Casey.

Kas. T J Sweeney.

Mass. Messrs. Doody Collins Leahy, Lane, Doran, Sullivan, Hearn, Gallivan, O'Daly, Misses M.A Mahoney, and A Murray.

Mich. T Dolan, J E McCauley.

Md. J T Sullivan, B Hart J Nolan.

Mo. Rev F Clearey P Pierce.

Mon. T. T J Cosgrove per United Irishman.

Nev. Per M A Feeney, Rt Rev. P Manogue, M Crowley, Capt P Conway, T C O'Brien, P S Corbet D O'Leary, S C O'Brien P J Egan, J C Kane E D Boyle, A T Curran, D J Mahoney, M O'Shea P. B. Sheridan, M A Feeney.

N.Y. T McMahon per M Meeres, J Carroll, R. P Murphy, D. Lahey, Prof. F.L.O. Roehrig, J. Burke, M. Fallon, T Brown (two years in advance) J P McCarthy, P Fleming, P J McTighe, M Hayes and J O'Neill per Mr. McTighe. Capt. T.D. Norris

Brooklyn. P S Graham, P N Mahedy, J O'Brien Messrs. Gallagher, McQuillan, Mooney, Rorke,

Carlisle, Slaven, Mulhearn, Gilgannon, Lyden, Coyne, Lacey, Heeney, Murtha, Cassidy, Morrissey Lennon, Brown and O'Mahoney: Mrs. Walsh, and the Misses Coffey, Guerin, Brennan, Murray, and Kearney. P. Walsh.

N. J. P: Fitzmaurice.

Ohio. J McMahon, W Leahy per M J Collins.

Pa. Rev. F M O'Loughlin, R Scott, E Coleman per Mr Scott, D Gallagher, Rev. Fr. Brehony and J M McCormack per Mr Gallagher, M A Gallagher and the following per Mr McEniry—J Skiffington J M McDermott, P Riordan, T Loughlin, J M Mc Keon, M McGuirin, P Duffy, and Miss Mahoney. Texas: T Moynehan.

THE GAELIC JOURNAL.

We are pleased that the rumor conveyed by an abstract from the *Dublin Freeman's Journal* in the *Irish-American* of a few weeks ago to the effect that the *Gaelic Journal* should cease publication after its twelfth number for the want of support has no foundation. Since then we have seen it stated in the *Tuam News* that the editor of the *Gaelic Journal* promises to have the numbers of the second volume issued with much more regularity than those of the first volume. Now, it would be an everlasting disgrace to the Irish people, at home and abroad, should the *Journal* at any time cease for the want of funds to support it. The *Journal*, apart from the sentiments which its existence should evoke in the minds of every Irish man and woman with a drop of patriotism in their heart, is well worth its published price to any man or woman of refined taste: Some persons well disposed towards the Irish Language movement may neglect to render any assistance because they say "enough are at it &c. &c. This is not right. Every one should act as if success rested solely with himself:

Again, if persons are appealed to, to subscribe for the *Journal* they will generally say, "How can I know if it is going to last". Certainly, it could not last if not supported, nay, there is hardly a newspaper in the City of New York (including the *Herald*) that could run for a year without support. No man or woman will miss the price of the *Gaelic Journal*—only six shillings a year. Send, then, at once your year's subscription, and if, out of the millions of Irish all over the world, 2,000 do that, there is no fear of the *Journal's* collapse. Do not forget the Gael either: However, if money is not plenty with you, patronize the *Gaelic Journal* before the Gael. There is no fear of the Gael and we would sooner see a prosperous *Gaelic Journal* in the metropolis of our unfortunate country than the collapse of twenty such *Journals* this side the water. Let us keep the trunk of the tree nourished and the branches will bear fruit. In conclusion we would beg the reader not to forget the sentiments generated while reading the last verse of the "Celtic Tongue" but assume the vow therein expressed, register it in his heart, and as far as he is able preserve it,

ST. PATRICK'S DAY IN EXILE.

(From *Songs for freedom*, by FATHER McHALE.)

By many a forest hoar and grim,
 In lands full many a league away,
 Where stately trees in girth and limb,
 To whistling winds their branches sway ;
 In log huts lone, by bleak morass,
 On wastes where fiercely falls the sun,
 And slays to death the sickly grass,
 And strikes the floating vapor dun,
 There's many a man that Ireland nursed,
 That Ireland's rulers strove to slay ;
 In exile blest, in exile curst,
 They smile and sigh this Patrick's Day.

In exile blest, because they hold
 Their tenure there to *men's* estate,
 As men God made in His own mould,
 And not as beggars at a gate,
 Who crave an alms with dolorous wail,
 With patience in their whitened face,
 And only find the jeer and rail,
 Or chain and lash, and dark disgrace !
 In exile blest because they can
 Mature and speak the hope that they
 Can make by earnest work and plan,
 Their homes their own some Patrick's Day:

In exile curst, because the heart
 Of such hath voids beyond their will,
 Where friends and home have serious part,
 Which stranger's kindness cannot fill—
 Hath memories fond and strong, nor few,
 That rush through weary wanderings where
 Some well-remembered hawthorn grew,
 And with its fragrance filled the air—
 To some small chapel in some place,
 Where friends long Sundered used to pray
 To God to *spare* the Irish race,
 Its maids and men each Patrick's Day.

In exile curst, because whate'er
 Their fortunes in this life may be,
 They hold in more esteem and care
 Their own "poor Poland of the sea ;"
 And gold, and fame, and place, and all,
 Are small beside their shame to see
 The fate and curse that keep in thrall,
 The land of their nativity :
 That ban the bliss their spirit craves,
 To lay their bones in blessed clay,
 And wear the shamrock on their graves
 In Patrick's land each Patrick's Day.

But first the foremost boon they'd ask,
 As recompense for life-long toil,
 Would be to find this welcome task
 Some day on Ireland's holy soil ;
 To show the foe a file of steel,
 To shout defiance from the hill,

And make the hireling squadrons feel
 They feared no fire of theirs ; nor will,
 So long as Ireland's rocks smile down
 On sweltering surges splashing spray ;
 So long as Ireland wants her crown,
 Her *RIGHT*, her *OWN*, on Patrick's Day.

But blest, or curst, it matters not,
 Their thoughts each year *one day* condense
 Ten million thoughts on one fair spot—
 Like sun-rays on a solar lens—
 And there once fixed they burn and glow,
 Till heated blood leaps up to flame,
 And thirsts for one small chance to show
 It still deserves its martial name :
 And many a group in many a land,
 Whose valor fumes at fate alway,
 Will sing with mantling cup in hand,
 Some song like this on Patrick's Day ;—

The Green Isle in the Sea.

Isled amid the seething foam, boys,
 Isled amid the seething foam,
 Belted by the rock and spray, boys,
 Bravely guarded lies our home ;
 Be that word a name to waken
 Thoughts of joy where'er we be,
 And make us pray with trust unshaken ;
 God bless the Green Isle in the Sea,
 The Green Isle in the Sea ;
 From alien knaves and cowering slaves,
 God bless the Green Isle in the Sea !

Banished from the land that bore, boys,
 Banished from the land that bore,
 Still these burning thoughts will nerve, boys,
 Hate behind and hope before :
 Hate for all our hindward bitter,
 Hope for all the days to be,
 When ten million lips shall utter,
 God bless the Green Isle in the Sea,
 The Green Isle in the Sea ;
 For wrongs she bore, for joys in store,
 God bless the Green Isle of the Sea !

Straight across the ocean wave, boys,
 Straight across the ocean wave,
 Lies the honored land we love, boys,
 Lies the land we'd die to save :
 Lies she sick and sorely stricken,
 But her veins will flush with glee,
 When our shout their beat shall quicken ;
 God bless the Green Isle in the Sea,
 The Green Isle in the Sea ;
 For hopes she nursed, 'mid times accurst,
 God bless the Green Isle in the Sea !

Oh ! to see the land once more, boys,
 Oh ! to see that land once more,
 Sitting in her ancient state, boys,
 With the spotless crown she wore !
 Then, ten thousand deaths—we'd meet them,
 Heedless when the hour might be,
 And this triumph song would greet them ;
 God bless the Green Isle in the Sea,
 The Green Isle in the Sea ;
 For evermore and evermore,
 God bless the Green Isle in the Sea !

"THE GREAT ANGLO-SAXON RACE."

In a former number of the Gael a sketch of the civilization of the Britons on the arrival of the Romans, B.C. 55, taken from pro English historians, appeared.

The Britons at the time had no idea of letters, and were so void of intelligence that they considered themselves the "spontaneous production of the soil". From that time until A. D. 445 the Romans held sway in Britain. They tried but with very little success, to improve the social conditions of the natives. After the Romans had withdrawn from the country, the Scots and Picts harassed the Britons to such a degree that they sent an appeal to their former masters for assistance.

The appeal was addressed—

"The Groans of the Britons,"

and couched in the following language—"The barbarians on the one hand chase us into the sea ; the sea on the other puts us back on the barbarians ; and we have only the hard choice left us of perishing by the sword or waves." The Romans paid no heed to this appeal as they had too much to attend to at home at this time, and the Britons, being in great desperation at the incursions of the Scots, formed an alliance with a horde of Saxon pirates, who infested the shore, with the brothers Henghist and Horsa as leaders.

These piratical Saxon leaders fought for and under the British standard for six years, then vowed their intention of conquering the Island for themselves. They did so in conjunction with two other barbarous tribes—the Angles and the Jutes—and the chief delight of the latter consisted in intoxicating themselves with ale drunk from the skulls of those whom they had slain in battle.—(Anderson's History of England.) And this was the state of England not so very long ago—the early part of the Sixth century. We ask, though a little more polished in manners, are they less bloodthirsty today ? And the descendants of these barbarous sea-robbers are,

"The Great Anglo-Saxon Race"

whom our shoddy Irishmen so fulsomely laud.

No wonder that the learned Scotch Prof. Campbell should declare the Saxon race a myth, but the wonder is that he and other learned Celts—the descendants of Fineas and Gaodhal—the educators of the world—would not boldly come forward and combine to explode once and forever the arrogant pretensions put forth in regard to those Anglo-Saxon-Jute freebooters,

Are the Irish and Scotch Celts so degenerate as thus to permit themselves to be thrown into the shade because the descendants of barbarous tribes have succeeded in wielding power for a time ? Will the Anglo-Saxon power last forever ? Certainly not. Less than three hundred years ago the Dutch were more powerful than the Anglo-Saxon-Jute are to-day, when we consider the improve-

ments which modern science has made in war-like armaments. What are the Dutch now ? The most despicable people in Europe—afraid of their lives that they will be swallowed up by Prussia ; and they would have been before now only for the Prussian fear of other nations' interference.

The wheel shall turn on the Anglo-Saxon-Jute power so sure as we are penning these lines—and that in the near future. Then let the Celts retain their personality that they may not be affected by the hurricane which is bound to sweep the Anglo-Saxon myth whence it came—nothingness.

The language then is the only link to keep the Irish and Scotch Celts intact. Let them preserve it. They now have a solid foundation laid to erect the superstructure. Let them push the work so that when their term of slavery expires they shall emerge, with their identity unscathed, great glorious, as in days when Ireland was designated that of "Saints and Scholars."

CHRONOLOGY.

- 1707. The first British parliament.
 - 1710. St. Paul's church finished. 37 years building. Cost £1,000,000.
 - 1715. Rebellion in Scotland under Earl of Mar.
 - 1719. Lambe's great silk machine erected at Derby
 - 1727. Inoculation on criminals first tried.
 - 1728. The Linen Hall opened in Dublin. Parliament House begun.
 - 1738. Westminster bridge begun.
 - 1745. Rebellion in Scotland under Prince Chas.
 - 1746. Battle of Culloden.
 - 1749. Dublin Society erected.
 - 1752. The new style begun Sept 14 dropping 11 days:
 - 1755. Lisbon destroyed by an earth-quake.
 - 1756. 146 Englishmen confined in the black hole Calcutta. 123 died at night.
 - 1759. General Wolf killed in battle of Quebec.
 - 1760. Blackfriar's bridge begun.
 - 1762. Peter III. Emperor of Russia, imprisoned and murdered.
 - 1763. Peace concluded.
 - 1765. Grand Canal begun near Dublin.
 - 1768. The Royal Exchange begun.
 - 1772. Poland partitioned.
 - 1774. First American Congress.
 - 1775. Battles of Lexington and Bunker Hill.
 - 1776. July 4, Congress declares American freedom.
 - 1778. Mar. 17, volunteers assembled at Belfast.
 - 1779: 2nd. Irish Parliament address the king for free trade. Torture abolished in France.
 - 1780. Lord Geo. Gordon's mob in London.
 - 1782. The Royal Geo. sunk at Spitshead.
- British House of Commons votes against Am. war. Parliament of Ireland asserts its independence,

To be continued.

The Brooklyn *Daily Eagle* is never done ding-ing into its readers' ears the virtues, nobility, gallantry &c. of "The Great Anglo-Saxon Race." We would call its attention to the Scotch Prof. Campbell's characterization of it,—

"Nothing But a Name!"

and so far as gallantry is concerned, if the "City of Churches" which the *Eagle* lauds so much, be taken as a criterion, we shall show a specimen of the "Anglo-Saxon race in that regard. We boarded a Halsey st. car at the Fulton ferry about 20 minutes after four a few evenings ago. Coming up to Flatbush av. we counted 39 persons and a baby inside the car, with probably a dozen on the steps front and rear. Of the 39 inside, 20 were ladies and 19 gentlemen. Sixteen of these *gentlemen*, possibly of the Anglo-Saxon race, and five ladies were seated, and *fifteen* ladies and three gentlemen were standing. The seated *gentlemen* were not, apparently, of the laboring or mechanical class—they were suited in shining broadcloth and bedizened with glittering jewelry. They appeared to be bankers and merchants, but, notwithstanding their refined external appearance they seemed to be laboring under some great load of worldly care, for they kept their face and eyes cast down, as if in a deep reverie, not even the cries of the baby in the lady's arms seemed to divert their sombre thoughts, as it was one of the five ladies who were seated that stood up and gave her place to the lady with the child. We merely record this incident because we thought and have always so read polite attention and respect to the gentleman to be the leading characteristic of gallantry, nobility, and civilization. We are certain that they were not Irishmen, for their countenances bore a striking resemblance to the "Great Anglo-Saxon race," and their boorishness on the occasion referred to bore a strong resemblance to primitive Anglo-Saxon civilization. We hope no Irishman, no matter how tired or weary will ever retain his seat in a public conveyance, while a lady, however humble, is standing. We are sure the polite editor of the *Eagle* would not do so, and we hope for the sake of a higher civilization, that he will remind those kid-gloved, jewelry-bedizened members of "The great Anglo Saxon race," that something besides fine clothes and sparkling gems is a necessary item in the composition of gentility and nobility.

The Celtic Magazine.

The Jan. number of the Celtic Magazine contains a variety of very interesting matter, not the least interesting of which is Part IV. of the "History of Explosives, by Patrick Sarsfield Cassidy.

We have a beautiful poem with English translation, for next issue from Mr. Russell of Oil City, dedicated to the Irish Language movement.

THE SAN FRANCISCO PHILO-CELTIC SOCIETY.

Mr. McGreal has sent us clippings from the local press of that city giving an account of the transactions of their society—

Philo-celtic society of san francisco cal. 1884.

The philo celtic society of this city and county held their regular monthly meeting on the 3d inst at their hall 871 market st. The following officers were elected for the ensuing term - Patrick mcgreal President, James Branicks Vice Pres., T. Brennan Cor. and Rec. Sec., J. Smith Fin. Sec., J. O'Quigley treas. C. O'Shea, Searg't-at-Arms.

This society was organized on the 6th of Sept last, and by the energetic workings of the members, this noble work has been accomplished, with a membership of 45. It is the intention of the society, as soon as possible, to establish other branches in various parts of the city and other localities. The following classes are now organized, 1st 2d and 3d classes; 4th grammar class. Moore's melodies and other Irish books will be introduced as soon as the students are sufficiently advanced.

The following teachers will give instructions; Rev. Fr. Kemmy, Mr. J. O'Quigley, Mr. L. Fitzpatrick, Dr. Joyce, J. McGrath and T. Brennan,

We wish our countrymen in Cal. every possible success, and hope that all the other cities of the Union will be heard from under similarly favorable circumstances.

The Montreal Celtic Society—The following letter has been received from Dr. MacNish on behalf of the Celtic Society in reply to a card sent by us complimenting them on the organization of their society....

"CORNWALL, ONTARIO,

An dara la thar fhichead de mhios meadhnaich a' gheimhraidh, 1884.

A Charaid Chaoimhucail.

Tha mi 'tabhairt mile buidheachais duibh air son nan briathran cairdeil a sgrìbh sibh mu dheibhiund a 'Chomuinn chaidhealaich a tha aig tus a chuart agus a gheimharend anns a ,Bhaile riaghail Montreal.] Tha iarrtus laidir againn le comhaid nan gaidheal de gach duthcha 'tha teimeachadh ann an Canada caimhuc' ghleidheadh air canint as abhaistruan nan daoine bho 'a d' thainig sinn. Tha dochus laidir agam guir cuir sinn cloch ann an carn nan gaidheal urramach, aosda a bha treun as aghaitach anns na laithren a dh' airn.

Is muid. le run-urram

Bhur Seirbhise'adh dileas,

Niallmacha L. Innse.

M. J. Lochuind.

We hope subscribers will make early returns as we are about sending for a batch of prayer books to send to subscribers. We don't keep these books on hand, we send according to the amount of orders we receive.

THE GAELIC UNION.

The Council of the Gaelic Union for the Preservation and Cultivation of the Irish Language met at 4 p m at the Mansion House last Saturday, the Rev. Maxwell H Close, M. A., M. R. I. A. in the chair. Also present—Dr. O'Duffy, L D S ; Messrs. Lee, Fitzgerald, J Morrin, D. Comyn, M Cusack, hon. treas., and R O'Mulrenin, hon sec. The proposed interview of Dr, Haughton with Mr ED Gray, M P. was considered, as also the enlisting of the public Press generally in the cause of the Irish language. The following resolution, moved by Dr: O'Duffy, seconded by Mr. J. Morrin, was passed unanimously ;—"That at this, our first meeting of the New Year, we beg to tender to the Rev J E Nolan, O D C our hon. sec.; the best thanks of the council of the Gaelic Union, for the exhaustive report which he prepared and read at our first annual public meeting, held in the Mansion House, on Thursday, the 27th December, for the admirable manner in which he organised said meeting, and for his indefatigable exertions in making it such a success. The following subscriptions were stated to have been received in addition to those handed in at the public meeting of the 27th ult.—Free Public Library, Worcester, Mass. U S A, 7s, John Hickey, Boston, do. 6s, Mr F. Costello Drumgriffin, Galway 5s , Miss Colclough 10s, per M J Logan, Editor An Gaodhal Brooklyn, U S A £1. A large amount of important business having been transacted, the meeting adjourned at 6 p m, resolving itself into an Irish conversation class.

We see by the Tuam News that Fr Nolan is getting up a bazaar (under the patronage of the Lady Mayoress) to raise funds for the Irish Language movement,—we presume to carry on the Journal. A friend has given him a pony for one of the prizes. In this connection we will say, and we don't care a row of pins who takes umbrage at it, that the Irish are the meanest people on the face of the earth if they suffer Fr. Nolan to be put to straits to carry on a movement whose object is their own social elevation for the mere trifle if rendered by the many necessary to carry out his noble and self sacrificing purpose. We appeal to those engaged in promoting the language movement to come to the rescue. Let every reader of the Gael constitute himself a committee of one to assist the Journal. Let them go to their neighbors and solicit a dollar or a five dollar bill or more or less according to circumstances, let them send it direct to Fr. Nolan, or, if they send it to us we shall acknowledge it in the gael, opening a column for that purpose, and forward it to Dublin and publish the receipt. We hope the different societies will take the matter up and we think we may promise a helping hand from the Brooklyn society.

ÓGÁN.

Léir an 3-Criaoibhinn Aclaobhinn.

Go nóc aji mājōin aōsbhinn
 Df me lān de rmaōiηctb,
 A' zluarāct hōm fēin,
 A' deuhāō jmhjōe
 Aji ējmhinn rziōrca,
 Cāllte 'zur mjllte,
 'S aji bōin ηa η-ḡāōā.

Do facar dam, zāc eun,
 Lān rūzīāō āzūr fēin
 A' rejmim zo meāōrāc rāη āejm,
 Zo rābāōā d' rāō
 "Jr bōināc āη mē-āō
 'S āη mēleā r ā
 Aji ējmhinn zo léir."

Zo rāb zāc cāōrā rōōā
 A' rmaōiηeāō aji āη dōōār
 Tā aji āη tji 'ηa lujōe,
 Zur āη jhctjη cēuōηā
 A' āη m-bō df zējmjōz
 'S āz āη η-ḡeārrēfāō lējmjōz
 'S āη b-purcāc bujōe.

Ajijr āη ujrze zlēzeal
 Df ηa h-ējrz ā lējmjōz
 Fāōj tēār zeal ηa zrēin',
 'S df ηa fējllhōcājη
 Dōjη, deārēz 'r bāη
 Ajijr ηa rēārēājō, lāη
 De luāēzāji ā'r reun.

A'ēt oim-rā df bōin
 A'z cūjmhjūzāō aji āη 3-crōjη
 Tā mējōēcē ār ējmhinn zo bīāō'
 'S aji ηa lāējōb tā fāōj cēo
 Klāc t-ctjucfār dūjηη zo deo
 Lāη de zlōjū deāllrājō deo,
 Lāη de rāē.

TĪS 211 0JL.

Ajē tāη dō tējōim zo tĪs āη ōjl,
 Fāzājm rōz ηō dō aji mō ēul ārteāc ;
 A'ē āη trāē cājējm dejmē mō lōjη,
 Tejōēār mē aji ēul āmāc.

TEIS 211US FUZIOT.
 Cōmēājō tējōjōη tēār 'r fūāēc,
 Cōmēājō fūāē āzūr zīāō ;
 Tējōeājη āη t-eud rāη rmhōj,
 A'zūr fāηηāη āηη dō zīāē.

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