

(14)

GAEL

Leaban-aiéhir mioranál,
tabanta cum an
TEANGA SAEDILSE
a corhad ^{asur} a jaorcužad
asur cum
Fenn-maíla Cuid na h-Eineann.

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The  Gael.

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and the autonomy of the Irish Nation.*

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Fifth Year of Publication.

Philo-Celts.

Օ՛ բլլ աղ Ե-Աւար Եօմար 1 Շարալե
1 ղլանդե շարալ ար Էյրե աղ Լա շարա, 7
Բլ Բալե Դոր Դլ 3-Եւմարի ԵՕ.

ԵԱ ՚ի Ե-Աւարաւ, աղ ՏաՕ ԵլլՅոյ-
նայ, ղեյՕ 1 3-Եւմարի ԵՕ Լե Բալե Էյոյ-
աւար Ե շար Բոյն ՅաՇ ԵաՇ Ե Էյար Դլ
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ԵյՕ Լեյարա ԵաՇ Ել 30 Յոյն Ե
3-Եւմարի ԵՕ ԼաՕի Բոյնի Ել, Cal.

ԵԱ ղա Երեւ ԵՅ ԴՅ Դլ Բար Էյրեւի,
Այլի Երեւ Եւմարի, Լե Եոյնի.

ԵԱ ՚ի Ե-Բլ Ել ԵլլիւաՇ, աղ Եյ Ե Լլ
Այլի, Բոյն ԵՕ Ե Ե-Եոյնի Եար Եար.
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3-Եյ Դլ Դլ.---Բարաւ Եար Դար Դոր Դլ
Դա Տաւ Բո, ԴՅ Դլ ԵՅ ԵլլիւաՇ---
Դարաւ Դա Այլի. Այլ Դա
Դ-ԴարաՇ Լե ԴաՇ Ե Դլ Դարաւ Դլ
Լեւ Դլ Դլ Դար Դար Դ Դլ Դար
Դ ԴարաՇ Եարա! Դլ ԴարաՇ Դլ Ե-
Դա Լարաւ Դլ Դլ Դլ Դլ ԴարաՇ Եոյ-
Ե---ԵԱ Դե Դ-Դար ԴաՇ.

We have received GAELIC communication from
Mr. McSweeney Mobile, Ala. Also, suggestions
from Mr. A. P. Ward, recommending the open-
ing of a column for

"Տար Դարալե."

or "Wit and Humor." This would be highly in-
teresting, but the proper conduct of such a depart-
ment, in collating the material, would require
a good deal of attention to ward off critics,

SENTIMENTS of our SUBSCRIBERS.

Ala.—J. Donnelly.

Cal. M. J. Hennelly.

Conn. J. Murphy, Wm. Murphy.

Del. Rt. Rev. Bishop Becker has sent a hand-
some donation to the Gael.

Idaho P. Moriarty.

Ind. Per Edward Brady, J. P. Hannigan, A.
Monahan, H. F. Vollmer, H. McGuire, Mary C.
Mooney, J. H. O'Neill, T. F. Gillick, T. Riley,
J. H. O'Halloran, P. McCarthy, J. Gordon J, Mc-
Carthy, E. Brady,

Md. Rev. Father White.

Mich. D. Tindall, Miss Fox.

Mo, J. Sullivan.

N. C. Brother Philip Cassidy who is always on
time.

N. J. A. McLees,

N. Y. Counsellor John C McGuire, J. V. Ma-
hedy, M Mangan, J. J. McCarthy, J. O'Donnell.
P. F. Gavin, Martin, P. Ward, Miss Dunlevy, P-
Carriack, M. O'Connor. Hon, J, Rooney.

Pa. H McGarvey and M. Scanlan, per J J Ly-
ons, Miss L. Mc Sorley (who is always before han-
T. J Madigan P, Mitchell, J. Miller, and Rev.
Father McNulty per P. Mitchell: M, H. Ward, P.
Loftus, T. O'Shea, P. J. Crean and T. Gaughan,
per P. J. Crean.

O. J. P. Baldwin per L. M. Baldwin, Brooklyn
Tenn. M. Ginley, P. Hally.

Texas M. Casey, per H. Hally, Memphis Tenn-
essee.

Wyo. Ter. P. Cronin.

Ireland P. O'Brien, Dublin, P. McNillis, Don-
egal per Miss Dunlevy Brooklyn, J. P. Crean,
Ballina Mayo. J, J. Twoomy Bruff, Co, Limerick
per Miss Twoomy, Nashua, N. H.

The Gaelic Journal Reviewer deals rather severe-
ly with some of our Gaelic contemporaries. These
facts must be borne in mind with the Irish as
will as other languages. There is no royal road
to either, and it is the height of ignorance and im-
pertinence for any one man to assert or insinuate
that he alone is an infallible guide. Any man
with ordinary intelligence can command a knowl-
edge of the grammar of any language if he devotes
sufficient time and attention to it. It will be time
enough to criticise when a considerable number of
our countrymen can read the language.

Let every reader try and get one subscriber for the
Gael. Of course, some will get dozens, as they
have already done, but let every reader try to get
at least, one. Then the G A L could be turned out
with a nice green cover and four pages of reading
matter added to it. Let us, brothers, show the
world that we have one presentable journal in our
native tongue.

Mr. Martin P. Ward's next song
will be "Աղ Տարաւ Տլե."

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[Literal Translation.]

Will Our Poor, Beautiful Country
Ever be Free.

Will our poor, beautiful country ever be free?
That is the question that has been asked amongst
us

During five hundred heavy years.
It is asked by the people who love Ireland—
People true to their race and country,
And it is asked by people that have not
One patriotic thought about the land of their
birth—

People who see in the word "liberty"
Nothing but permission to do their own will—
"Land without rent," and everything topsy-turvy.

Will our ravaged island ever be free?
She will not be free until there is borne to her
Children whose hearts shall be full of the true
spirit

Of liberty:—children who shall not disdain
Things that appertain to their race and country—
Children like those who made Greece free,
That only used their own language.
That bowed not their knees before the strength of
their conquerors.

That sought not freedom but with sword and spear
And learned not the speech of the enemy that
enslaved them!

Will our dear Ireland ever be free?
She will not be free so long as lives one
Of the talkers that believes only in talk,
Although every word they say is in the enemy's
language,

When speaking about the ruin of their race and
nation.

Great God! is there any sense at all in Ireland?
Is she a fool amongst the nations of the earth?
Is it a wonder that people make game of us
When we speak of being our own masters?
We seek things without any worth at all,
And we take no interest in important things
That show the world that we have a right to be
free.

The leaders of the Irish people are like
The foolish rooster, as is related in the fable,
That found a precious jewel in a pile of rubbish,
And because it was not good to eat
He kicked it out of his roe with his heel
And said to the hens around him,
"I'd rather have one grain of barley, however
small,

Than the most beautiful and largest jewel in the
world!"

Ireland's national language is a precious jewel,
Her beautiful and sweet music is a jewel as preci-
ous,

Do not the present leaders of our people resemble
That foolish rooster? For are they not
Neglecting precious things and saying
That their country's language and music are not
worth their care?

Let us beseech God to change their hearts,
And to put (political) wisdom into the heads of
the Clann an Gael!

Mr. Hagarty of Chicago sent us the
foregoing GÆLIC poetry and transla-
tion with a request to explain the diffi-
cult words etc. and to return it; and
thinking that others might profit by
the same explanations we give it room

These explanations are hurriedly given
as we cannot devote that time and at-
tention to them which their import-
ance demands. By and by, when the
Irish people's eyes are open to the im-
portance of preserving their language
in order to preserve their respectabili-
ty they may support Gaelic literature.

As the writer has handled the Irish
"mugwumps" without gloves, we will
let them rest; but this should never
be forgotten by those who say that
their fathers and mothers knew no Ir-
ish, that their forefathers had, at an
early stage of their subjection, to go to
England or to the "Big houses" of the
conquerors to earn their bread. Other-
wise, where did they get the English
or lose the Irish? Such persons place
themselves in the position of "The
Chained Dog" in the fable.

VOCABULARY.

Pronunciation.

Δημιαντα, evil desires,	anveentha.
Διυηη, beautiful,	awlhuinn.
Δη ηε, at all,	arbih.
Δη Δη, only,	ahwawin,
Δοηη, gen. of dung,	eelly.
Δη ηε, belongs to,	wainiss.
Δη Δη, gen. of year,	blee-in.
Δοηη, road, way,	bohur,
Δη Δη, ever,	brawugh.
Δη ηε, birth,	breh.
Δη Δη, conqueror.	booyho-irh.
Δη ηε, talker,	cawintoirh.
Δοηη, mild, gentle,	kayuv.
Δη ηε, friendship,	koriss.
Δη ηε, heap,	karunn.
Δη Δη, gen. pl. of hen,	karkiv.
Δη ηε, " " " head,	kanniv.
Δη ηε, racial,	kinnaugh.
Δη Δη, sword,	klawiv.
Δη Δη, habituate,	klaughd.
Δη Δη, cock or rooster,	kuilaugh.
Δη ηε, like,	kuswill.
Δη ηε, believes,	kridiss.
Δη Δη, dat. pl. of heart,	kreehiv.
Δη ηε, of care,	koorim.
Δη Δη, gen. pl. person,	dheenah.
Δη Δη, dat. pl. of " "	dheeniv.

dharmudh.
dhowun.
fah
feckunn.
feeurheer.
feeurihēh.
few.
foelim.
fulsheuss.
us. fooinn.
gre-ig.
guivemuidh,
ihēh.
ihnishtur.
ee-unuv.
lhowuree.
lhowirth.
lhowramene
lhyudh.
lhooughwar.
mawishtir.
mawgannh.
malruiddh.
wairiss.
mask,
mee-vass.
more-loough
nheeheh.
nheehiv.
o.inshaugh.
saul.
sayuv.
slught.
showudh.
skristhah.
skrisadho.ir.
smayinteh.
n, sim,
spiridh.
thavughd-ee
g, thimpull.
theerwill.
thro-ur-eeus
im.

sound such as would be produced by stopping in the middle of the sound of g in the combination, on(g). The h after vowels is employed so as to give a short, snappish sound to such vowels; it is placed after d and t to give these letters a thick sound. Give the τ the sound which th has in the word, thaw, and ο the sound they have in the word "though."

ἸΚΑΙΘΥΓΤΕΟΡΑ ΗΔ ΞΑΕΘΙΛΞΕ.

(By L. M. Baldwin, a member of the Society.)

ՅԻՐ ԻՅԱՐԵԱ ԷԱՐ ԱՊ Ե-ԲԱՐՈՅԵ
ԱՅԻՇ ԵՅԻԼԱՊՊ Ե Ա-ԱՅԻԵՐԱՅԵ,
ԵԱ ԵԱՅԻՊՊԵ ԼԵՕ
ԱՅԻՐ Ա Ե-ԵՄ ԾՕ ԵՕՕ,
'Տ ԱՅԻՐ Ա ՅԼԵԱՊՊԵԱԾԵ, ԼՕՇԱԾԵ, 'Ի ԵԱՐԱԴԱՅԵ'.

ԾԱ ՂԴՈ 'Օ-ԵՄԵՅՈՒՆ Ե Ղ-ՈՒՆ ՀԼԱՐ ԻՊԵՐՏ'-
 ԻՅԵԱԾ Ե Ի-ԱՃԻՊԵԱՐ 'ՇՈՐՈՇԵ ՊԵԱՌ-ԻԵԱՐՅ՜!
 ԾԱ ՇԱՊԱԾԵՐ ԼԵՅ
 ԶԻՐ ՇՐՈՐՈՇԵ ՏԸԵ ԵԸ

Եւ իսկ զձօռոյ՝ ընդ տեղիս Զաւոյնք:
 Ձիար ածարս արօ ընդ տեղիք.
 “Երբ ո՞ր իսկարօ
 Լե լանայծ, Լե Բրաժճարայծ,
 Լե Կարդայծն, ըր Լե Կար Զօրլայծ.”

(Translation.)

THE PHILO-CELTS.

Though Ireland's wrongs may scatter
Her sons across the water,
 'Tis not in time,
 Nor change, nor clime,
To make true hearts forget her.

Around their green they gather—
May its freshness never wither!—
Strength in each fold
True hearts to hold
To Ireland and each other.

And loud they cry, in Irish,
Like hunter's bugle-flourish —
 “Our hands, our words,
 Our hearts, our swords,
For that dear land we cherish!”

L. M. BALDWIN.

(This song, "The Old Man," is published by request of Mr. Anthony Walsh through Martin P. Ward.)

dir. Feac
poets and poetry of Munster
page, 118.
Cl. Solair x. no 29.
Vol. 1K. no 43.

Cómhaille reat fuaighor-ra h-jar a m-bótar,
 O'gh ródajne rāzajne an Seanoujne a pórat;
 buó cumat lejr é ac zo meudócaijne a póca,
 Óa m-bejóijne-re zac mājōij a3 bpaic aji na cómharrāij.
 Jr óró Seanoujne nj leat a jeodaj3 mé,
 Óró Seanoujne nj leat a jeodaj3 mé,
 Óró Seanoujne leazfat an ród oit,
 lujó aji do leabaj3 'r njār éijj3e tú cóitc' ój.

21ā pórat tú Seanoujne pórfat tú clojōne,
 2i cājcreat a mājijrj3 leat aji a 3-clajó de:
 3neij nj blājcreā, aji leabat nj lujócreā,
 2ic māj bejcreā rjōijac a njt aji fuajō cōllte.
 Jr óró Seanoujne, 7c.

Do cúijor-ra 'gh Seanoujne rjār zo Cjll fjarac,
 2ij āit a rad m3le 'zur rjce de fjad rójne;
 Do érapadar jorcadā 'r brijreadar fjadclā,
 Jr cújreadar a bajle mo ceatāijac hāt cúžam.
 Jr óró Seanoujne, 7c.

Óa blāijne-re mo Seanoujne blājte a b-poll-mójac,
 Do eadarfāijne a bajle é azur ceijfāijne a cóitcā;
 Bāijneij an crajcōijne de 'r ceijfāijne de bródā,
 Jr eadarfāijne-re an tujr do na buācāijl3 óža.
 Jr óró Seanoujne, 7c.

Do cuat-ra zo h-jijijr a3 jāij3 3leuj cóitcā,
 Tabac jr p3orajde 'zur clājacā cóijneij;
 2ic aji mo ceatc a bajle eam a t-taca 'gh trāetōia,
 Cat a jeodāijne ac mo Seanoujne fajrāij3l a cóitcā,
 Jr óró Seanoujne, 7c.

Kuajr b3ōijne-re 3āij 3āij3āio a rtracā 'r a rú3rac,
 Le buācāijl3e deara b3tear cóijij3e mūijte;
 Seac p3eabāijne mo Seanoujne amac ar a cúijneac,
 Jr rjceāijne tpear aji a p3eabāijne pū3tāij.
 Jr óró Seanoujne, 7c.

Trāc cóijij3ij mo p3eāra zo dear le rj3ij3,
 Le h-ūda, le hatca 'zur 3ūjacā tōij t-rjōda;
 Sé deij an Sean-fleārcac 3ur rcajpeac an t-rjāij3l mé,
 'S ó āijnear nj rcatāijne zo m-brijreāijne mo érojde jōijam
 Jr óró Seanoujne, 7c.

Cūalāc mūijne an t-adriāij reo ceāia aji m3ō ejle, acē
 deij an Saōij 21ac21āij zo reijneāijne 21tōijne breatāiac
 é aji feadar māj reo, azur de brij3 zo b-fujl mear m3ōr a-
 3āijne aji 21tōijne, cújreāmujō a 3-clōt é.

GÆL GLAS on the PROPHECIES.

(Fourth Letter.)

Oct. 4th, 1885.

To The Editor of the GÆL :

Dear Sir,—As the question of Irish freedom will hereafter constitute the prelude to the fulfilment of the most important prophetic predictions connected with the future, I shall again refer to it with the view to the further elucidation of my subject; so that no cavilling wrangler, or dodging sophist may successfully dare assail my impregnable position. In my last letter I undertook to prove the futility of the views of the learned Abbe MacGeoghegan, who, by negative arguments which logically prove nothing, essayed to establish the unreality of Pope Adrian's bull: And here again I adduce new facts, historical and circumstantial, in order to further facilitate the proper understanding of a question upon which altogether depends the national autonomy of Ireland and all the happy consequences which must inevitably result therefrom. Donald O'Neill, who ruled his clansmen as King of Ulster, about the year 1317, transmitted to Pope John XXII. a manifesto exhibiting the gross cruelty, injustice and tyranny under which the people of Ireland had been suffering from the government of England at that period and blaming the bull of Pope Adrian as the original cause of the miseries of his nation: upon receipt of which document the said pope dispatched a written missive to the court of King Edward III of England, entreating that monarch to govern Ireland with justice and moderation; and reminding him that he held his crown from God, and that King Henry II. had obtained from Pope Adrian IV. a grant of the kingdom of Ireland; and he sent at the same time to the said Edward a copy of the bull of Adrian (vide MacGeoghegan page 333). Now it is not probable that the said O'Neill would have mentioned to the Vicar of Christ a fraudulent, spurious commission which had no actual existence, nor is it at all likely that the said Vicar would have sent to the court of England a copy of a papal diploma which was altogether imaginary and fictitious. And it is more reasonable to suppose that Pope John and O'Neill who flourished about 140 years after the invasion of Ireland, were better judges of the authenticity of the bull than was MacGeoghegan who wrote his history of Ireland after the siege of Limerick, and more than 520 years after the said invasion. I will now, to a certain extent, remove the discussion of this subject from the arena of historic controversy, and try what fate may await the opinions of the Rev. Abbe in the impartial court of reason. He tells us that immediately after the murder of the Archbishop of Canterbury Pope Alexander, the then ruling Pontiff, despatched into England two car-

dinals with power to make full investigation as to what extent King Henry had been connected with that atrocious crime. This action on the part of the pope was extremely commendable. But when, in the following year, that unscrupulous, ambitious monarch, ignoring and setting at nought every principle of justice, and the peaceful comity and harmony which then existed between the nations of Christendom, invaded and subverted the government of an unoffending, ancient nation that had been independent for at least seventeen hundred years before St. Patrick preached the Gospel to its people, and for more than seven hundred years after the arrival of that saint; and that had produced altogether 172 independent monarchs in the Milesian line, fifty of whom were Christians, the said pontiff instituted no inquiry into the heinousness of so flagrant and notorious an act of national usurpation; which in fact plainly demonstrates the complicity of the said pope in this wicked outrage:—complicity more fully established by the conduct of the Irish bishops at the time who held a synod in Waterford wherein they unanimously resolved to acquiesce in the submission of their country to the regal domination of the British monarch. Another incontrovertible argument, in the order of reason, is fully established by the fact that Scotland, geographically joined to England, and possessing a population much inferior and not more brave than that of Ireland, maintained her freedom and furnished one of her independent kings to be the successor of Queen Elizabeth, not less than 430 years after the Green Isle had been degraded from the rank of a free nation:—a consummation that could never have been accomplished if the popes of Rome had not by their bulls and commissions, and in virtue of the supreme spiritual power vested in them by Christ's promise to St. Peter of binding and loosing, had not created an evil destiny for Ireland, which they had not prepared for Scotland. It was this evil destiny that, according to Sir James Ware, on a certain occasion, caused the sun to apparently stand still in the heavens to enable the English to reap the full advantage of a battle which they had gained over the Irish. And which, according to the historian Wright, was so propitious to the English that whenever on dark nights the Irish projected an attack upon their encampments or positions the former were always aroused by means of thunder and lightning. It was this untoward fatality, always so favorable to England and so detrimental to Ireland, that scattered, wrecked and destroyed the great Spanish Armada,—that drove, by adverse storms, the French fleet of General Hoche, with fifteen thousand invaders on board, from the shores of Bantry Bay,—that held weather bound for six weeks in the Texel the Dutch fleet under Admiral De Winters, until the expedition to Ireland had to be abandoned; that formerly prevent-

ed another French armament from arriving at the mouth of the Shannon until two days after the treaty for the surrender of Limerick had been signed by Sarsfield. It was this remarkable coincidence of unlucky events for Ireland (according to the History of the Irish Brigade), that caused the votaries of the reformed religion to denominate the winds of heaven "Protestant winds." But those victims of a vain delusion were greatly wrong; the same results would have happened if they had been pagans, for the elements of nature were not made favorable to them through any inherent virtue attached to their heresy, but because a pope of Rome had bestowed upon William of Normandy, surnamed the Conqueror, the crown of England, sending him at the same time as a pledge of success, a consecrated banner, a golden Agnus Dei, and one of the hairs of St. Peter (vide Comerford's Ireland); and because another pope had bestowed upon King John the kingdoms of England and Ireland; and a third, fourth, and a fifth pope had issued bulls and commissions by virtue of which Ireland was intended to be forever bound under the sway, shackles and thralldom of British monarchs. When Henry II. received the bull of Pope Adrian he remained quiescent for seventeen years, awaiting the tide of events to flow in his favor, and did nothing towards the subjugation of Ireland, until a native provincial king of that country had crossed over to England and solicited that proud Norman to invade his native land, promising at the same time to assist him in bringing it under his dominion. In consequence of this treacherous act, and the clergy of Ireland having entered no valid protest, the English king invaded Ireland and obtained full possession of the island without having been compelled to fight one battle or shed a single drop of blood: insomuch that Roderic O'Conner, the independent monarch of the island, peacefully submitted and became a tributary and vassal. Thus we find, by Holy Writ, that when Samuel the prophet created an evil destiny for Saul by bestowing his kingdom upon the shepherd David, the former was brought to ruin and death, while the latter was elevated to the throne of Israel by a series of the most remarkable providential circumstances. And so also when the prophet Eliseus caused the anointing of Jehu, a similar evil destiny was created for Joram and Jezabel, who lost their lives, while the said Jehu, by the rapid intervention of divine favor, speedily attained to the supreme authority. And thus we perceive that the same power of bestowing kingdoms which was possessed by the chief prophets of the Old Law, is also possessed by the popes or prophets of the new dispensation. Josephus, the Jewish historian, at the siege of Jerusalem, proclaimed the fact to the Jews that God had left them and had gone over to the Romans; but in consequence of this information his countrymen had a mind to

stone him to death; yet in this he was correct, and God has since remained with the Romans, and the race of Jacob will never find him until they go over to the religion of Rome. In like manner do I also say that it is now 730 years since God left the Irish and went over to the English; and he has been with them ever since, even in their apostacy from the faith, and will so remain with them, in a political sense, until some one of the Sovereign Pontiffs will abrogate, revoke and annul all the bulls, grants and commissions by means of which Ireland was in ancient or former times deprived of her national autonomy, and her crown and sovereignty bestowed upon foreign potentates. And until a native born Irishman having the approval of God, astute in wisdom and eminent in every religious virtue and patriotic qualification, shall be openly or secretly appointed by the same holy authority to be her deliverer, model and king. Some person may naturally object that the power which I have attributed to the popes of bestowing kingdoms in the temporal order does not actually belong to them, and that the church has in late times lost her own worldly regal possessions, and has become the victim of the oppression of a semi-infidel tyranny: I answer, that this is in accordance with Holy Writ, for that the popes have not done to other nations as they would wish to be done by, and hence fate has visited them with the *lex talionis* of justice, nor shall the yoke of the Sardinian usurpation be even removed from their "Eternal City," but to be succeeded by that of a "Red Republic," until they render ample justice to Ireland. The birth of a certain Englishman, named Nicholas Breakspear, has been fraught with incalculable detriment to the interests of the Catholic Church. I do not impugn his Christian motive, they might have been pure enough under the circumstances of his time, but if he had not attained to the papal *tiara* under the appellation of Adrian IV., Ireland would never have fallen under the oppressive thralldom of Saxondom. And, her being independent, prosperous and populous, in the vicinity of England, would have prevented that country from daring to adopt the principles of the Protestant Reformation. And with Ireland, England and Scotland Catholic, and acting in unison with France, Spain and Italy etc., the maintenance of Protestantism in Germany and Northern Europe would have been impossible. So that if Ireland had remained free, Catholicism would be able to count to-day as its own the hundred millions of Protestants now in Europe and America; nor would the Greek schism have remained intact in the presence of so formidable an organization: while Mahometism would have perhaps two centuries ago been overthrown by the sword of combined Europe, and not less than two hundred millions of converted Asiatic infidels be ere this added to the fold of Christ.

their native land can easily be seen. There are two great states in which the Irish element predominates over all the rest. You can easily detect the Georgians and South Carolinians who are of Irish or Celtic blood. They are the best and bravest of the Georgians and South Carolinians. You then see, my friends, the readers of the Gael, and you too, all my Irish friends, can see the terrible curse brought upon your country, your unfortunate down-trodden country by her unhappy connection with cursed England in 16th, 17th and during the first half of the 18th Century. There were hundreds of thousands of the Catholics of Ireland transported to the British colonies of America (now the United States of America), some openly and more stealthily. Now these people being taken away from their country and their kindred, and driven into a strange unsettled country, such as the British settlements then were, there in the wilderness, without a priest, without a Catholic or Irish book but all Protestant books, these unfortunate children of Ireland were forced away from their country and exiled to the then thinly and newly settled states of America. There they lived died; their children, grand children and great grand children's children, one generation after the other, lived and died, without seeing a Catholic book or a Catholic priest, and so the consequence was that the people grew up in ignorance of the history of their noble ancestors—lived and died ignorant of the principles of the Catholic faith. So consequently these offsprings of Irish parentage were led to believe that they were of English descent instead of Irish; all were educated early in English doctrines and manners, ceased to speak or practice the language and, of course, ceased to be Catholic. But now, are we to blame these people for that? No, no. It was not their fault but the cursed English who were the sole cause of all this curse to our people are to blame.

In my travels through Georgia and S. Carolina, I always stopt a week or so at a place, and everywhere I boarded I would generally hire a horse and ride through the country for five or ten miles and take a view of the country and the people around the district. When travelling in this manner I managed to stop with the most respectable people, who were true and reliable in whatever they said. The Georgians are a most generous and hospitable people, and none more so than Mr. J. B. Harvey, with whom I stopt for three weeks, and who showed me the country for some twenty-five miles around his place. I shall now close this letter. Yours &c.

DENIS O'KEEFE.

Died, at new York, on Nov. 3rd. the worst element which has intruded on American society since the days of Benedict Arnold—the Free Trade Mugwumps!

CHICAGO, ILL. OCT. 6th, '85.

* * In the late issue of the Gael you have an article condemnatory of the apathy of Irishmen in the effort to revive the Gaelic Language. It is evident that you see the result of that apathy but have overlooked or are ignorant of the cause.

Now, in the case of the Gaelic Journal which you cite, I do not wonder that a collapse should come, having in view the manner in which I have been treated, and I must conclude that I am only one of many who have the same complaints to make. When the Journal was first mentioned as among the possibilities, I was elated at the thought that a grand movement was about to be inaugurated to revive the language and that a business-like system would characterize the operations of the men having charge of the affair. Imbued with feelings of proud faith in the men in Ireland I at once sent 7s and 6d through the Rev. Canon Bourke for a year's subscription. After some time, and believing that my remittance might be overlooked, I wrote again and again without a reply and at last received 3 numbers with a postal card from Mr. Cummings which I hold, together with Canon Bourke's letter which I prize highly, and that is all I have ever heard since about my subscription or numbers. * * J. D. Hagarty.

The above extract is published for the information of the Gaelic Union. Several correspondents have complained to us on the same head, who subscribed for the Journal from our appeals in its behalf. Those who subscribed for and who have not received the Gaelic Journal have just cause for complaint, but there are extenuating circumstances.

Forced by the exuberance of patriotic impulses, the Gaelic Union undertook the production of the Journal before they had sufficient funds to insure its permanent issue, and, no doubt, depended on the patriotism of their countrymen to come to their succor—Here they hung their hopes on a very rotten peg, as the sequel shows. If Irishmen enabled the Gaelic Union to employ a regular staff to attend to the Journal there would be no occasion for complaints. We have been informed that the only parties connected with the Journal receiving compensation for their services are the printers, the members giving their time gratuitously in the literary work. But this is a cold comfort for those who subscribed

and got no Journal. The causes are, lack of funds, and, therefore, no one willing to assume responsibility; also, Fathar Nolan has been away from Dublin for over a year, but is back again. The Gaelic movement ought to be supported, even at the cost of personal disappointments, for it has given ideas birth far-reaching in their consequences. Perhaps many of our readers are not aware of the fact that the National League owes its birth to the Irish Language movement. It does. The keel of the Land League was laid by the Brooklyn Philo-Celtic Society, and the superstructure, which has now grown to be the most powerful political battering ram ever constructed, erected through its agitation in the Irish World. And it will yet succeed in having the language of the GÆL taught, studied and spoken in every school-house in FREE IRELAND!

Phila. Pa.

Mr. M. J. Logan;

Sir—The recent issue of the "Gael" just to hand, discloses a sad and a most lamentable state of things. That the promoters of the Dublin Gaelic Journal entertain some doubts of their ability to continue that Journal any farther than the 24th number: that yourself has been obliged to defer the publication of Prof. Røhrig's Essay till some future occasion, in order to secure the continuance of some of the old subscribers. This undoubtedly is a very regrettable circumstance, and clearly demonstrates the utter unworthiness of Irishmen ever attaining that climax of national perfection which they so incessantly have sought for years—the blessing of domestic autonomy.

You, with others, have time again through the columns of the patriotic Gael, inculcated the necessity for the Irish people in general to obtain a knowledge of their native tongue. You have clearly shown that, when a nation loses its language, its claim to national individuality is also lost; that an English-speaking Ireland to the eyes of foreigners is essentially an integral portion of the British empire, and that consequently, it has no claim on their sympathy or commiseration. These uncontrovertible facts were so ably and forcibly promulgated that a recapitulation of them is unnecessary here. So that, when those were not sufficient to stimulate the latent enthusiasm of the Irish race in favor of their native language. I fear further remonstrances will prove of little avail. Oh, surely it is a national disgrace to us, not adequately

supporting one monthly periodical in the beautiful old Irish Tongue, so characteristically replete with every linguistic perfection, while the despicable "Jack-Chinaman" amply supports one in his own national tongue.

In Dublin as well as here a number of men of high intellectual culture and erudition, are disinterestedly engaged in the arduous and indefatigable task of resuscitating the language from what seems to be an inevitable death while we ignore their efforts with apathy and indifference. It is an established fact that neither the Gael of Brooklyn nor the Dublin Journal was ever set on foot for commercial purposes or pecuniary consideration, but was the effect of a spontaneous desire to set up a nucleus of Gaelic Literature whose ramifications might extend to every portion of the habitable globe where an Irish habitation or a colony is established. These were the motives which actuated those gentlemen, as well as others still using their efforts in its revival. Consequently the Irish people ought to come to the rescue of those individuals—particularly those whose social position advantageously enables them to do so and liberally aid them in their almost fruitless efforts.

Now, sir, that the civil year is quickly approaching its end, and that I am afraid we shall get very little practical assistance from outsiders, I would humbly suggest that each of the present subscribers would remit you the small sum of one dollar at their earliest convenience, at least before Christmas, so that by the commencement of '86 you would be able to bring out the Gael in a form worthy of being a representative of Gaelic literature. Even fifty cents from each individual subscriber would in the aggregate amount to a goodly sum.

So now in the name of that dear old tongue—that tongue in which St. Patrick expounded the mysteries of the Blessed Trinity to the pagan Irish—that tongue which Brian Boromhe used when he annihilated the Scandnavian forces on the plains of Clontarf—that tongue through which our persecuted clergy exhorted our faithful ancestors from the hill sides or mountain glens in days gone by, let your readers make a good and liberal response. I enclose myself, one dollar towards the noble object. I will as soon as I possibly can, indiscriminately solicit all my friends and acquaintances' assistance and let you know the result.

Faithfully,

P. J. CREAN.

Let every reader try and circulate the Gael. We expect to make it a repository of all the old Irish songs now extant, written and unwritten. Hardiman's Minstrelsy is now out of print, its price in New York is \$7.50. We shall give it all, with a good deal more which he has omitted, from time to time. Work, then, friends of Irish autonomy.

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