





A well merited tribute to T. O. Russell by "Crombín Aobhínnh."

Éinneócaíó mé mar 'r cóirí tam é,  
'S níl mórí lom é an lá ro,  
Le rzeul am' deul do neul na n-zaodal  
O'Kéllí Rujreul, ar n-zráó zeal.

Linn féin, 'r a z-céin, a leur, 'r a reur,  
Ír é buó tpeur 'r buó látoir,  
Zi teacé le luacár a3 ártuzaó ruar  
Zi r-teanra dúcéar zo cráibteacé.

Do zlac re fonn do éur ari bonn  
Zi cumann cum an zaeóilze  
Do conzbáil beo 'ra talain reo,  
Zi ar b'í fad ó a n-éirínn.

buó látoir é, azur fáotruis ré,  
Zi r'ínníe ré a ótécóll,  
Zo rábálfáite, ari inóó ari b'íe,  
Zi on éur deaz oi mar fuzzeal.

buó ináit leir ceart a' ceol na m-báir  
'S a n-zlóiréa áiréa, zeannaináil,  
buó ináit leir rínn, 'r ar n-zaeóilz b'ínn  
Zi beiré dá reinn eadranínn.

'S n'íor báin ré féin do 'n óronz rínn faon  
Kac b-fuzl 'ínn m-beul acé caonheacé,  
Zi r'íac a dul ari a3aíó le zol  
'S a n-obair zann a ceunacé.

Zicé O! buó zráin leir zeannán,  
Zi r'zlanáran zann éiréacé,  
Ní r'íab 'na deul "mo b'ínn, mo leun!"—  
Ní r'íab 'na deul, "n'í feudain!"

Zi f'íle b'ínn, a r'zób'ínn z'ínn,  
buó ináir l'ínn do r'z'íob'ínn,  
'S n'íor f'á3 do péann a r'íain r'íann  
No l'ínn zann deaz éall.

'S n'íor éleacéaríó t'í, e'íó m'íor do éllí  
Zi on focal duib no cruairé,  
buó inó do inear 'r'ínn focal dear'  
Zi b'í mear3 na r'íuaz!

Zi r'íor óronz cá l'íonbar an  
Zi éuríear fonn 'r'ínn b'ínníab,  
Do éleacéruis 'n "f'íann", a' r'ínní féin,  
R'ínní f'íéio ceud de b'íadainíab;—

Na focal nac o-tuizzeacé don neacé  
Zi r'íain acé na r'íoníe  
Do éaríanníac íac ó 'n doiríneacé f'íor,  
Seann leabair azur r'z'íob'ínníe.

Ní r'íab acéann acé caíreacé r'íab  
Zi r'íacéann r'íab 'na m-beuríar

Óróirí a' r'íear do 'n óronz r'ínn chearta  
Do éó3 'ínn ar mear3 an zaeóilze.—

b'íéó d'áinní féin, O'Kéllí Rujreul,  
Le r'ázarl 'ran z-ceud áir r'z'íob'ínníe,  
Óróirí zac an doo' l'áinn a' r'íeanní,  
Doo' inear 'r doo' péanní a cóiréce!

ÉIRE, ZI RÚINN.

Fonn—"Éirínn, a Rúinn.

b-fuzl t'í do t'íreacé f'íor?  
Éirínn, a r'ínní,  
Croméa, mar r'ínníreacé f'íor,  
Éirínn, a r'ínní:  
Feucé, cá na r'íor' zo léir,  
b'íreacé a r'íabíac zeur'  
Lonínníac a n-z'íéin 'ra r'íéin,  
Éirínn, a r'ínní!

Smínní ari do inínnínní féin,  
Éirínn, a r'ínní,  
Scapéa cá r'ínní do r'íéin,  
Éirínn, a r'ínní,  
Doréa do r'ínníac inóir,  
b'ínníre do é'ínníe, a r'íorí!  
Zi r'ínníe zann b'ínní, zann deor,  
Éirínn, a r'ínní!

Cá b-fuzl do dáiré a n-ínní?  
Éirínn, a r'ínní,  
Cá b-fuzl do laocínní r'ínní?  
Éirínn, a r'ínní,  
Inínníre do é'ínníreacé r'ínní,  
S'ínníre do laocínní r'ínní,  
b'ínníre do é'ínníe 'r do z'ínní,  
Éirínn, a r'ínní!

Zo deo, be'ínní r'ínní r'íabíac t'ínní,  
Éirínn, a r'ínní,  
Zo deo, be'ínní r'ínní zann r'ínní,  
Éirínn, a r'ínní,  
Zo n-éirínní do é'ínní zo léir,  
Zo r'ínníreacé na r'íabínníe zeur',  
Zo n-áirínní an é'ínnínní 'ra r'íéin,  
Éirínn, a r'ínní.

Zi r'ínnínní Dub.

Tá 'n r'ínnínní Uínnínní J. b'ínní ari  
r'z'íob'ínní beacé Z'ínní r'ínnínní Z'ínní  
annínní an r'ínnínní zaeóilze, azur cá r'ínní  
a3annínní zo b-f'ínnínnínní é é'ínnínní 'ran  
zaodal ó inínní zo inínní éo luacé a' r'ínnínní  
ré annínní.

D' FEAR-EAZAJI AN SAODAIL.

CADAJI CEAD DAM, LE DO ÉOJL, BEA5. AN DO RÁD TJMÉJOLL IAN5A NA SAETSJZE ANHTO AZUR ANH AJT5D EJLE.

SJ AN LOED JR MEAPA LEJR NA R5OLÁJN- JB A INJANAR FOZLUMJ NA SAETSJZE, 30 HAC D-TURM5EANNH RJAD LABAJIT NA TEAN5AN ÉO LUAD AZUR JR CÖJN ÉÓD. JR CÖJN ÉÓJB ÉJONH HAC LABARÉA TAP ÉJR TO BEJT MJO- RA ANJÁH TÁ FOZLUMJ, JO A5 DUL ÉUMJ AN R5OJL.

DJ NÉ JUAR A5 AN IAN5 ACÁ ANHRA TPEP - SPÁJO - DEU5 AN OJA - TOIHANAC ÉUAPÓ ÉAPT, AZUR BA H5 AN DEAC- MACD BA INÓ AZAH TO ÉEUNAHJ NA R5OLÁJNEAD LABAJIT NA TEAN5AN TÁ NAJB RJAD ANHJRH LE FOZLUMJ. DJ 30- LEOP ÉJOB ANH D' FEUD SAETSJ5 LABAJIT 30 MAJT. AÉT H5OR D' AJL LEO AOH FOCAL LABAJIT AÉT AN H5Ó DO DJ FAOJ NA RÚJ5D ANJR NA LEADNAJB. DO FAOJLEAP FÉJH 30 T-CADAJR5JHJH ROMPLA ÉÓJB, AZUR TO 5EAL- AP BUJDE5T F5ONA HAC LABAJR5JHJH AOH FOCAL BEUPLA ÉO FAD AZUR BEJÓJHJH 'RAN R5OJL; TO R5HHEADAR A H-DJÉÉJOLL FOCAL BEUPLA TO DÁJHT AFANJ, AÉT H5OR FEUD- ADAR, AZUR AJR AN AÉDAR R5H, H5OR JOE- AP AN F5ON.

MEAPAJM 5UR CÖJN DO 3AC ÓJDE HO TEAZAR5ÉÓJH NA SAETSJZE, AN-DJÉÉJLL DO ÉEUNAD LEJR A 5-CUJHFEAD D' FJACÁJB AJR 3AC R5OLÁJNE AN TPEP LEADAJR, SAETSJ5 ANJÁH DO LABAJIT ÉO FAD A'R BEJDEAD RÉ HO RJ ANHRA R5OJL. 'SO AN DEACMACD JR MÓ LE TEAZAR5ÓJHJH DE NA H-UILE ÉEAN5- ÉAJD; HJDEANNH NA R5OLÁJHJDE EAZLAC 30 H-DEUNFAJTOJR DEARNJAD TÁ LABAJR5OJR, AZUR 'RJ LEANAHJAHJH TE R5H, 30 HAC FÉJ- JH LEO TJ5 FOCAL DO LABAJIT TAP ÉJR TO BEJT A5 AN R5OJL AJR FEAD TÁ BJAÐAJH 2HUNA D-FUJL A5 AN R5OLÁJNE AÉT DEJÉ D-FOCAL SAETSJZE, CAJÉFJÉ RÉ URÁJDE A ÉEUNAD ÉJOB, FEUC NA 5EARNJAHJ5E ÉJONHUR FOZLUMJEAHH RJAD BEUPLA A D-TJ5 H5ORAJD; BEJNEANNH RJAD BUAJÉ AJR AN M- BEUPLA DE DJ55 5UR D' FJACÁJB OPEA É FOZLUMJ; CAJÉFJÉ RJAD BEUPLA A LAB- AJIT HO BAP FÁ5AJL LE OENAR. TÁ EOLAR A5 3AC ÓJDE AJR NA R5OLÁJHJH JR FEÁJH ANH A R5OJL, AZUR BA CÖJN ÉÓD JAD TO ÉUR FÁ L5É LEO FÉJH, AZUR 3AH LEJ5HJTE DÓJB AOH FOCAL BEUPLA LABAJIT ÉO FAD AZUR

HJDEANNH RJAD 'RAN R5OJL. NJ FEUDANNH AOHUJHJE AOH TEAN5A FOZLUMJ MUNA D- TURM5EANNH RE TÁ LABAJIT ÉO LUAD A'R ÉJ5 LEJR. 2CÖHJÁ5M 30 D-FUJL RE H5OR TÁDACEÐAJ5E TUI5RINT LÉJ5TE 'NÁ TUI5RINT LABARÉA, 30 H-AJHJ5ÉE ANHRA H-SAETSJ5. 5JÉEAD JR FEJPEDE ÉÚJHJH MÁ ÉJ5 HJH A- RAOH TO ÉEUNAD 30 MAJT.

JR DOJ5 HJOM HAC D-FUJL AN T-AM FAD UAJHJH ANH A M-BEJÉ AN SAODAL 30 LÉJH A H5AETSJ5 3AH AOH FOCAL A T-TEAN5AN NA HÁHJAJTE ANH Ó ÉUR 3O DEJPE.

T. C. RUIRÉAL.

CADAJI R5J, 27MAÓ LÁ DE DEJÉHJH, 1881. 2H. J. UA LÓCÁJH.

2I SAOJ ÓJL. — LE MÓRÁH ÁÉAJR TO FUAJR M5É CÖJB RAMPLA DE 'H SAODAL

CUIJHJH ÉU5AD TJ5 F5ÓD P55HJ, AJR A FOH CUIJH ÉU5AM "2H SAODAL" AJR FEAD AOH BJAÐAJH, A5 TORÚ5AD LEJR AN 5- CEUD UJ5HJ.

DJ M5É AJR ÉJ R5UUAJHEAD 30 NAJB AN COJHJDE, ANHRA TJH REO, AJR FOH AJÉ- DEOÉU5AD NA TEAN5AN SAETSJZE A5 DUL AJR 5-CUL, AÉT TAJRBEÁHJAHJH PUI5HJ5AD AN SAODAIL 30 D-FUJL R5D A5 DUL AJR A5- AJD LE AÉHUUAJ5AD NA SAETSJZE. TÁ 'H SAOJ T. O' RUIRÉAL RAP-ÉJUAJÉ AJR FEAP- AJB-EAZAJI NA B PÁJPEUR ÉJNEANNAC, AÉT CUI5LEANNH RJAD É; ÓJH TÁ D-PUI5HJ5FEAD 3AC UJLE FEAP-EAZAJI ÉJNEANNAJ5 ROJHJH SAETSJZE ANH A PÁJPEUR, AZUR AN COJ- UJDE A D5ORU5AD AJR H5OÐÉAJ5 EJLE, HJ FADA M-BEJÉEAD A H-AD DEJHJHJ5TE.

D' AJL HJOM 3O D-PUI5BLEOÉCÁ "TORUI5- EACÉ OJAPMADA AZUR 5JAHJE", A D'FOC- LAÉT HUAÐ, ÓJH TÁ AN FOCLAÉT ÁJRAÉ TO- ÉUJ5R5ONA DO NA FOZLUMJÉEJONHJH.

JR CÖJN DUJTE 3AC FOCAL ÉJUAJÉ A FOJL- R55HJ ANHJR 3AC UJ5HJ DE 'H SAODAL A H5HJHJ5AD, ÓJH TÁ MÓRÁH FOCLA HAC D-FUJL ANHJR NA FOCLÓJHJH—AÉT A D-FOCLÓJH UJ R5AJÁLLAJ5 AZUR FOCLÓJH UJ DJHJAHJ, AZUR JR 3AHJH A MEAP5 NA LÉJ5TEOJHJHJH JAD.

TÁ TÁ FOCLÓJHJH AZAM AZUR TÁ MÓRÁH FOCLA ANHJR A TPEAP UJ5HJ DE 'H SAODAL HAC D-FUJL A 5-CEACÉDAR ACA.

JR M5É 3O H-ÓMÓPAC,

D. ÓZLAC UJHJL,

M. A. WEAVER.

# The Gael.

A Monthly Journal Devoted to the Cultivation and Preservation of the Irish Language.

Entered at the Brooklyn P. O. as second-class matter.

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M. J. LOGAN,

EDITOR

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## THE CHICAGO CONVENTION.

Some dissatisfaction with the Chicago Convention for ignoring any mention of the Irish Language in connection with Irish nationality, in its platform and resolutions, exists in the minds of many of the supporters of this journal. We regret that this dissatisfaction has been more or less vented through the New York daily press. We regret it, because such proceedings furnish weapons by which our enemies will try to make it appear that we cannot agree among ourselves. We felt the omission keenly ourselves, but were not disappointed. How could we, when we knew that a prominent member of that Convention, three years ago, made use of these expressions: "We could not revive the Irish Language if we would, and *we would not if we could*"? The majority of those assembled in Chicago were *English-Irishmen*, therefore that which emanated from them was considerably tinged with the Englishman's idea of existence—the belly. As Mr. T. O'N. Russell said, "If a man has no higher aim than his stomach, he might as well be born an oyster." We do not apply the term English-Irish disrespectfully to the Chicago Conventionists. We know there were honorable, patriotic men there, but it is the logical sequence of their peculiarly anomalous position.

We are a Land Leaguer in the fullest acceptance of what that term implies (we belong to two branches in this city). But we go further. We go for the unconditional surrender of English power and influence in Ireland, and for *all means* to accomplish it. The title page of this journal clearly indicates our sentiments. At the same time we are willing, and would urge all our countrymen, to accept any concession as an installment, be it ever so small, made to ameliorate the present deplorable condition of our kindred.

The records of both ancient and modern ages have amply demonstrated that there is

not so powerful a bond in cementing a people together as that of the language. For hundreds of years the Irish people have been struggling to regain their independence, but failed because they did not begin at the beginning. They have begun at it now in earnest, and will ultimately succeed. The Language (the marrow of nationalism) Movement, which appeared like the hand on the wall a few years ago, has evoked sentiments which no power can subdue nor shall subdue. These are the sentiments which feed the national flame that has caused the greatest commotion ever known in the enemy's camp, and which are destined to compass, ultimately, the freedom of our dear native land.

## WHAT PHILO-CELTS HAVE TO BATTLE AGAINST.

The most formidable and insidious enemy to the progress of the movement for the Cultivation of the Irish Language is the erroneous idea, propagated through English influence, and accepted by the weak-minded and uninformed, that it is only the low and uneducated portion of the Irish people who speak the national tongue. Now, the Irish man or woman who supports this idea is like the Fox without a Tail in Æsop's Fables.

We have it on the authority of Dr. Gallagher, Bishop of Raphoe, in his Sermons, written 144 years ago, that at that time there was no English spoken in his diocese. There was no English spoken in the province of Connaught a hundred years ago, except by the few English agents who resided there. Thirty years ago there were not a dozen families in the Barony of Dunmore, County Galway, who spoke English as a business language; of this we have a personal knowledge. How then, it will be asked, did the English language spread? In this way: The poorer portion of the people, who had no land to support them, or who had not a sufficiency of it to produce a support, had to go to service in the "Big Houses" or to England for a part of the year, generally the harvest time, to earn a living. There they learned to speak English, and returned more or less imbued with English ideas. And this is the class of persons and their descendants who turn up their noses and say, "Oh, it is only the lower order who speak Irish." The comfortable farmers, who had no need to wander about to earn a living, knew no English at all, except whatever book knowledge they had of it, whereas, the scullion from the "Big House," who could not tell the name on a signboard, could talk them out of their shoes with "Big House English." Hence, the intelligent reader will not be slow in forming an idea of the class of persons who were flippant in the use of the English tongue, and to what order of society they belonged. Conceive the Swedish or German servant, who spends a few years here and then returns to his own country "full of English," and you can form

an idea of our "high-toned English speaking gents." It is the duty of the Philo-Celts to keep these facts before the people. For further particulars and the consequences of "English Education," see "continued" interrogatories on another page.

We desire it to be distinctly understood that the foregoing facts have not been produced with the view of reflecting on the poorer portion of our country people, because the rapacious enemy impoverished the most opulent of our brethren. Our sentiments on these matters have already appeared in this journal

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PROF. BLYDEN ON THE ENGLISH LANGUAGE.

EDITOR OF THE GAEL :

The N. Y. *Sun* announces that Prof. Blyden, President of Liberia College, "has given orders that the principal of the preparatory department shall no longer teach English to any but the younger pupils. His reason for this strange course is that the use of the English tongue *degrades the negro (!), as it is full of ideas and expressions which are not consistent with a proper degree of self-respect.*"

Anent which the *Sun* says: "The Doctor has considerable reputation as a man of learning, from whom better things might be expected." The *Sun* ought not to forget that patience is a virtue. Professor Blyden has made a very good beginning, and I confidently expect more and better things from him than what has just transpired.

This passage in the same paragraph reminds me that Shakespeare says something about fools stepping in where angels fear to tread. It reads:

"The English language has generally been conceded, by those who are best acquainted with it, to be one of the best mediums for the expression of refined thought and graceful ideas."

Now, albeit I cannot repress a slight curiosity to know whom the *Sun* considers "those who are best acquainted with it" (English), I must and do feel exceedingly grateful to your shiny contemporary for that bright flash of light shot forth from his brilliant disk. How it has illuminated the darkness of my understanding! I was actually under the impression that the English language was but at best a miscellaneous hodge-podge—a little of everything, and not much of anything. Whence I inferred that it was necessarily *ill-adapted* to "the expression of refined thought and graceful ideas." Evidently the learned Professor Blyden is of the same opinion. How erroneous, to be sure! It would, indeed, be base ingratitude did I not avail myself of this occasion to thank the great luminary for illuminating my mental darkness.

Somehow, it strikes me, Mr. Editor and readers of THE GAEL, that a short time ago I read in the *Sun* this sentence: "Whatever

Mr. Beecher's *other* faults may be, it is generally conceded that he uses correct English." Allow me to say, it is my opinion that the editor who penned and published that sentence can hardly be classed among those best acquainted with the English language, and is therefore scarcely qualified to form an opinion as to whether or not it is "one of the best mediums for the expression of refined thought and graceful ideas." Don't you think so, reader?

A. MORGAN DEELY.

P. S.—I am surprised to learn that some of the members of the N. Y. Philo-Celtic Society are displeased with my article in the second number of THE GAEL. In writing "Our History" I merely stated *facts* patent to every one connected with the movement, during the periods mentioned, and which can be easily verified by reference to the files of the *Irish-American* and the *Irish World*. If any one has been thereby offended, I cannot help that. As a *resume* of "Our History," the article in question is incontrovertible, and I defy any one to successfully gainsay one single statement therein contained.

A. J. D.

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HOLYOKE, HAMPDEN CO. MASS.  
29th November, 1881.

EDITOR OF THE GAEL.

*My Dear Sir*:—I have received your last communication, with two copies of THE GAEL which I have been proud to receive. We have got a good many Irishmen here in Holyoke who ought to be proud and willing to embrace the opportunity now offered them to learn their native tongue. But I am sorry to inform you that the majority of them don't seem to care much about it—those I claim to be the least cultivated portion. Every Irishman having any respect for his nationality ought to learn to speak it, as the Canadians do their dialect of the French Language. I hope, therefore, that those who are now in the field agitating the necessity of its revival, or those who seem intent on recalling it from its present state of oblivion, will try all in their power to warn those whom it may concern of the disgrace it would entail upon them and their posterity should they not now heed the warning given them to save it from extinction. It is none else than that independent and self-supporting language which had its origin at the Tower of Babel at the diffusion of languages, and was afterwards written by him who in the annals of Ireland was surnamed Pharsa, or the Sage (some confer the honor on Cadmus, his brother), not Cadmus, that robber son of Vulcan.

Pharsa being a prince of great wisdom highly celebrated for being the first inventor of letters, desirous to be informed in the different languages which then prevailed, appointed seventy learned men to disperse themselves through different quarters of the world, and to return at a certain day marked out at

the expiration of seven years. He supplied them with shipping and attendance and whatever else was judged necessary for so great an enterprise. In the meantime he himself went to the Plains of Shinar, where schools had been long established, to obtain all the information he could towards forwarding his design of introducing arts and sciences into his dominion. It was the language spoken by Bartholomew and his wife Elgie or Elgnart, and of their three sons and one thousand warriors. It was that of *Scota*, daughter of Pharaoh, King of Egypt, and wife of Milisius, the illustrious King of Spain, who, in the year of the world 2732, was slain in battle against the Tuatha-de-danans, or damnoni of Ireland, at Sliabh-Miss (Sliabh being Irish for mountain), on the north side of which, near the sea, and south of Tralee, in the County of Kerry O'Connor, she was buried in a valley, from her even to this day called Gleau or *Glann Scoithin*, or *Scota's Vale*, where also fell the beautiful Fais, wife of Un, a Milisian General.

In the same year was Heber, the eldest son of Milisius, inaugurated Monarch of Ireland, in conjunction with his brother Herrman.

It was the language which was spoken by the great Ollanah Fodhla, or the Doctor of Laws, who had his existence eight hundred years before the birth of Our Lord. He it was who established schools in Ireland and divided the people into classes.

Hoping I don't trespass too much on your time, I remain yours, very respectfully,

CORNELIUS D. GERAN.

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### THE KELTIC TONGUE.

And we ask it of the pride, the patriotism, and the hearts of our farmers and shopkeepers, will they try to drive out of their children's minds the native language of almost every great man we had, from Brian Boru to O'Connell—will they meanly sacrifice the language which names their hills, and towns, and music, to the tongue of the stranger?

Even the Saxon and the Norman colonists, notwithstanding the laws (*i. e.* of Henry VIII, forbidding and abolishing the national dress and language), melted down into the Irish, and adopted all their ways and language. For centuries upon centuries Irish was spoken by men of all bloods in Ireland, and English was unknown, save to a few citizens and nobles of the Pale. 'Tis only within a very late period that the majority of the people learned English.—*Davis*.

Nothing can make us believe that it is natural or honorable for the Irish to speak the speech of the alien, the invader, the Sassenach tyrant, and to abandon the language of our kings and heroes. What! give up the tongue of Ollamh Fodhla and Brian Boru, the tongue of M'Carty and the O'Nials, the tongue of Sarsfield's, Curran's, Matthew's, and O'Connell's boyhood, for that of Stratford and Poynings, Sussex, Kirk,

and Cromwell! No, oh! no! "the brighter days shall surely come," and the sweet old language be heard once more in college, mart, and senate.

The bulk of our history and poetry are written in Irish, and shall we, who learn Italian, and Latin, and Greek, to read Dante, Livy, and Homer in the original—shall we be content with ignorance or a translation of Irish?—*Davis*.

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### ARCHBISHOP McHALE.

We understand that the Rev. U. J. Canon Bourke, P.P., M.R.I.A., of Claremorris, and for a long time President of St. Jarlath's College, Tuam, is writing the life of Archbishop MacHale in the Irish language. This will be a treat to Gaelic readers, for we believe there is no living man so competent to undertake the task, not only because of his thorough knowledge of the language, but from his long intimacy with the subject. (Had the illustrious Archbishop the privilege of naming his successor, we believe Canon Bourke would be his choice.) We shall endeavor to produce it from month to month in *THE GAEL*, and in it we anticipate a treat which cannot be surpassed in the language. We consider Canon Bourke to be the best living Irish writer, because we consider he possesses all the elements which are necessary to entitle him to that distinction, he is acquainted with the spoken language, he is patriotic, and no one will gainsay his intelligence, therefore, we think we are justified in declaring him to be the best Irish scholar to-day living.

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### "THE UNITED IRISHMAN."

We sincerely thank the editor of *The United Irishman*, for his flattering notice of *THE GAEL*. We hope the editors of other Irish national papers will follow his example: All agree that it would be a patriotic undertaking to revive the language, yet *THE GAEL* is in its fourth issue, and though we have sent copies to all Irish American journalists they don't seem to notice it, which is hardly consistent with their professions in other directions.

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*THE PHILO CELTIC SOCIETY* held its regular monthly re-union at Jefferson Hall, corner of Adams and Willoughby Streets, on the 29th ultimo, when we were the recipient of a Gold Pen, Case and Inkstand, at the hands of the Philo-Celtic Orchestral Union. The presentation address is beautifully engrossed, and is the work of the financial secretary of the society, John F. O'Brien. The presentation was a complete surprise to us, but we must and do unreservedly, acknowledge, a pleasing one; not because of the intrinsic value of the gift, for, no matter how costly, money could buy it, but because of the sentiments which gave it birth, and which no amount of money could pur-

chase, and because those sentiments were evoked, not in consideration of our insignificant person, but by the sacred cause in which we have participated, as expressed in the words of the address which follows:—

“Whereas, The Philo-Celtic Society affords the Irish people of this City of Brooklyn an opportunity of acquiring a knowledge of their national Language and Music, the cultivation of which should be the pride of every Irishman, and, if neglected would tend to extinguish all national pride among our people, and deprive future generations of a noble inheritance; and whereas, the existence of the Philo-Celtic Society is due to the patriotic and indefatigable efforts of our associate, Mr. Michael J. Logan: therefore, be it

*Resolved*, That we, the members of the Brooklyn Philo-Celtic Orchestral Union, recognize in him a zealous and efficient teacher, and wishing to acknowledge a small part of our indebtedness to him for his exertions in our behalf, hereby present to him this Gold Pen as a small token of our esteem; and

*Resolved*, That the above Preamble and Resolutions be read at the meeting of the Brooklyn Philo-Celtic Society, and an engrossed copy of the same presented to Mr. Logan, signed on behalf of Orchestral Union.

James McDonnell, Hugh C. Finn,  
Patrick Archer, Michael J. Heeney,  
James Murphy, John F. O'Brien.

We would ask those who ignore the language as an important factor—the leading factor—in cementing a people together for national purposes, to lay well to heart the lesson taught by the above Preamble and Resolutions, and by the fact that, two years ago, we were presented with a valuable gold watch and chain by the Philo-Celtic Society of Brooklyn and the N. Y. Society for the Preservation of the Irish Language.

#### THE IRISH LANGUAGE.

The usual meeting of the Gaelic Union was held on Saturday. The following subscriptions were received for the “Permanent Prize Fund” since last meeting: New York Society for the Preservation of the Irish Language, 114 and 116 East Thirteenth Street, New York, \$25 (per Francis J. Ward, Esq.); Very Rev. Ulic J. Canon Bourke, P.P., M.R.I.A., Claremorris (second subscription), \$5; B. Murray, Esq., 90 St. Paul’s Road, Limehouse, London, \$1; a Friend, 50c. The following very important communication was read from the Secretary of the American Society: “Enclosed please find draft for \$25, the proceeds of which you will please hand to the Treasurer of the Gaelic Union. This is the first installment of a subscription list opened by the members of the New York Society for the Preservation of the Irish Language, the entire proceeds of which it is their wish to have offered, through the Gaelic Union, as prizes for proficiency in

the study of Irish among the children of schools wherein the language is taught. Remittances in similar sums will be made until the fund closes, and in the meantime we shall be glad to have the favor of any suggestions which the members of the Gaelic Union consider best to promote the object in view. It is our wish to have the premiums offered in cash, and in such a manner as will tend towards awakening an interest in the language among the scholars of the primary schools of Ireland. Our efforts shall be directed to enlarge the fund so as to enable the Gaelic Union to offer a regular graded scale of prizes to the classes of every school in which Gaelic is taught. In acknowledging receipt please forward us any recent pamphlets, reports, &c., you may have published, and oblige yours, Francis J. Ward. To the Rev. John F. Nolan, O.D.C., Hon. Sec., 19 Kildare Street, Dublin.” The best thanks of the Gaelic Union are due to the friends of the movement in America for this indication of their practical sympathy with the effort to establish a permanent prize fund of worthy proportions.

#### *The Preservation of the Irish Language Indispensable to the Social Standing of the Irish People and Their Descendants.*

(Continued.)

Where is that parallel to be found?  
In Russian Poland.

Is it a felony in Poland to cultivate the Polish language?

No; but the Russian language has been introduced into the schools, law courts, &c., so that in a short time, unless the Poles are more patriotic than the Irish, those following literary and other professions will be obliged to learn the Russian language, and the natives, refusing to cultivate the State language, and having no schools to cultivate their own, will naturally become illiterate, and the semi-barbarous Russians will probably apply to them epithets similar to those applied by the ignorant English to the Irish—such as “the ignorant Poles.”

Mr. LOGAN—Please answer the following in your correspondent column:

Where can I procure Rev. Bourke’s “Easy Lessons in Irish” in this country, or if I send one dollar to Gill & Son, in Dublin, Ireland, will they send it to me? I am trying to learn Irish from THE GAEL. Have you any Irish Copy Books, and what is the price? MAG.

Bourke’s Lessons will be forwarded from this office for \$1, and the Irish Copy Books for 20 cents.

With this, the January number, NOLAN BROS., STEAM PRINTERS, 517 FULTON STREET, Brooklyn, cease to be the publishers of THE GAEL. All communications must be addressed to the Editor and Proprietor, M. J. Logan.