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Gaelic

**Gaelic**

Leaban-aigéir mhoránal,  
tabairtá cum an  
**TEANGA GAELIGE**  
a cónrad <sup>asur</sup> a raon tušad  
asur cum  
**Féin-maíla Cinn na h-Éireann.**

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The  Gael.

*A monthly Journal, devoted to the Cultivation and Preservation of the Irish Language,  
and the autonomy of the Irish Nation.*

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Fourth Year of Publication.

## Philo-Celts.

The Brooklyn Philo-Celtic Society is getting along well, and the latest item of news in connection with it is the marriage of the Treasurer, Miss Fanny O'N. Murray, to Mr. Dunning, a brother member. The Gael wishes them all the happiness attainable in this world, and hopes they will not, under this new order of affairs, forget, as a good many of their predecessors, under similar circumstances, have done, the occasion of their acquaintance—the preservation and cultivation of their mother tongue.—And that they will still continue to give the movement that care and attention so necessary to its full development.

President Finn has not put in an appearance in quite a while,

Ex-President Gilgannon calls fairly regular, Miss Dwyer paid the society a visit the other evening.

Brother Heany is about re-commencing his studies with energy—he is afraid brother Cassidy will out-flank him.

Miss Dunleavy is a fair attendant, we hope she will keep her class in hand.

Miss Donnelly is very attentive—she sang "Believe me if all" etc. the other evening with immense effect.

Miss Nelly Crowley spoke an elegant piece the other night. Speaking seems to be Miss Crowley's forte.

Miss Guerin is making excellent progress in her studies.

Where is Miss Costello? we have not seen her in the hall in a long time.

We had a visit from Miss Rose Brennan a few evenings ago.

Hail or snow Vice President Lacey is in his place.

Brother Graham is also on time and very attentive to the classes, in fact, the principal instructor. We hope others will follow his example and pay more attention to their classes.

Miss Kearney was absent for some time,—attending to the Ladies' Fair at St. Charles'.

Brother Morrissey runs in occasionally though he resides at a considerable distance: but where there is a will there is a way.

Brother Erley, now of the N. S. P. I. L., first treasurer of the B'lyn. S., and senior active member of all the societies, paid us a visit the other evening. Many a person has joined the society since the evening, eleven years ago, when Mr. Erley was present at and took part in its organization. Where are all those who joined the society since, men and women, who vowed lasting fealty to the cause of their country's language? What sham patriots those were! There were no Dollars in the Irish Language Movement, a fact, we admit, sufficiently grave to test the measure of latter-day Irish patriotism. We speak candidly, though it may not be pleasing to some. We don't care a fig whom it pleases or displeases, and whether Irishmen desire to maintain their own identity, or cast their lot with the prowling footpads, whose hands are reeking red with the innocent blood of the Southerners, as they were with the blood their forefathers, is no personal affair of ours. The more you lash the Dog the more it fawns on you.

Brother Walsh is absent quite often lately.

Sergeant-at Arms Flaherty also, does not attend very regular.

Brother O'Donnell, though a young member, is making excellent progress.

What is the matter with brother Costello and the other old members who are absenting themselves?

Mr. and Miss Mullanuy are regular attendants.

Brother Kinsella is also very attentive.

And Mrs. Donnelly, though having a very sore finger, is a regular attendant.

And, not forgetting our friend, Mr. Carden, who seldom misses a meeting.

We saw brother Kyne in Steinway Hall the other night at the Gaelic opera. He looked around and seeing a number of seats empty in the rear of the hall, he exclaimed, "Oh reh! if they had Sullivan and Ryan here they would fill the hall at a dollar a head." Quite a number of Brooklynites were present, including the Misses Dunleavy, Costello, Crowley, etc, and Messrs. Gilgannon, Morrissey, Deely, etc., and our old friend, Mr. P. C. Gray.

Rev. Father Lynch of Ky. has taken four chances for the drawing, Nos. 1003 to 1009, inclusive. Mr. Moore of Wis. four, from 1010 to 1013.

Counsellor John C. Maguire has not paid a visit to the society lately though he has taken chances in the drawing.

Mr. James M. Shanahan, President of the Orphan Asylum Ass'n. has had his hands full in looking after the interests of the orphans since the fatal fire of last month.

'Tis now a long time since we saw our friend, L. Slaven in the hall of the society, not since the reunion.

What has become of Mr. J. Byrne, we have not seen him in a long while?

Ought not Mr. O'Rourke, the direct descendant of Breffny, and our other wealthy Irish-American citizens erect a Gaelic hall in Brooklyn? The Germans have halls in both cities.

## OBITUARY.

The friends of the Gaelic cause are so comparatively few that the demise of even one is to be looked upon as a National loss. It is, therefore, our painful duty to record in this issue of the Gael the demise of Mr. John Spillane, of Beach Pond Pa. Born in 1828 at Ighermarrow, barony of Imokil-eagh, Co, Cork, and died Nov. 23rd, 1884.

When the Gael was founded his heart leaped with joy at the prospect of having a newspaper in the language which he so dearly loved—the language of his unfortunate country, and when on his death bed, enjoined his wife to write to the Gael lest he should be aught in its debt, which injunction she has scrupulously obeyed.

Condoling with his family in their bereavement, we breathe, in the language of his affections,—

Суагінрєаг гјоруйде ајуг јлбјг гја  
б-Flajčear 30 т-тu5ај5 Оја 30 т' 21К-  
212г, а Šє21ž21жN Uј SPOLL21жN.

21мєг.

ԱՆ ԵԱՐԾ 'ՅՍ ԱՆ ԲՕ (ԼԵՂԵԾ.)

NESSA—BANIA.

Nessa.

Եար աղղո Լեմ' ճած!  
Տսյ՛ն ըջոր Լյոյ ԲՕյ ԲԱՅԱ ՂԱ ԲԵԱՐՊՕՅ'.

Bania.

Ե՛ս աղ շԵՕ ԱղՈՂ յղճի՛նն.

Nessa.

ԲԵՒԵ՛ս աղ ճԻՂԱՂ Եար ճոՕ ԱՆՂԱՂ 'Յ ԵՂՂՅԵ  
ԵԱՂԱ.

ՂԱԵ՛ս ԱՂՂ յ՛ս 'ղ Ե-ԲԵԱՂՊՕՅ ԱՅ ԲԱՂ յղ  
աղ Ե-ԲԱՂՅԵ!

Nessa.

Աղ յՕՅ՛ն ԼԵԱԵ, Ա ԵԱՂԱ, Աղ ԲԼԱՂԵԱՂ  
Ա ԵՂԵ՛ս ԱՂԱՂ ԼԵՂ?

Bania.

ՂՅ ԲԵԱԵԱՂ;— ՂՅ ԲԵԱԵԱՂ;—  
ԵՒՕ՛ն ՂԱՂԵ Լյոյ յՕ ԵՂԵ՛ս Աղ!

Nessa.

ԱՅԱՂ ՂԵ՛ս Աղ ԼԵ յՕ ԵՕԾ.

Bania.

Աղ 'ՂԵԱՂՅ ՂԱ ԲԼԱՂ!

Nessa.

Աղ ԵՂՂՂՂ ԼԵԱԵ ԱՂՂ ԱՂՂՂՂ ՂՕՕ 'ղ ԲՕՅԱԼ,  
ՂԱՂՂ ԵՂ ԲՂՂՂ ԲԱՅԵԱ, Ե՛ս 'ՅԱՂ ՂԵ ԼՂՂ  
ԲԵՂ.

ՂՂ յ՛նն ՂՂՂՂ ՂԵ ԼԵԱԵ ՅԱԵ ԵԱՅԱԼ.

'ՅԱՂ ԵՂ ՂՂ ԼԵԱՂ ԵԱՂ ՂԱՂ յՕ ԼԵԱՂ?

ԱՂ ԵԵԱՂԱԵ Ե՛ս, ՂԱՂ ԵՂՂԵ ԼԵ ԵՂՂԵ  
ՅՕ Յ-ԵԱՂՂԵԱՂԱՂ.

ԵՕ ԲՂԱԵԱԼ' ՂԱՂ ԲՂՅԵ ԱՂ Ղ-ԵՂԵ ԵՕԾ ԼԵ  
ԵՕԾ,

'Յ ՂԱՂ ԵՂՂԵՕ ՂԱ ՂԱՂՂԵ ՅՂԱՂՂԱՂ.

ԵՕ ԵՂՂՂՂՂ ՅՂԱԵ ԱՂ Ղ-ԵՕՂԱ ԵԱՂՂ?

ՂՂ ՂՂԱԵ ԱՂՂ ԱՂՂ ԵՂԱԵ ԱՂ ԱՂՂԱԼԱ,

ԱՂՂ ՂԱՂՂՂ ԲՅՂՕ ԲՂՂՂ ԵԼԱԵ ԲՂԱԵԱՂ!

ՂՂ ՂՂՂՂ ԲԵՂՂՂԱՂ ԵԱՂ ԼԵ ԵՂՂԵ,

ԵՕ ԲՂՂՂԱԵԱՂՂ ՂԱ ՂՂՂ' ԱՅ ՂՂԵԱԵԵ  
ԱՂՂՂ!

ԱՂՂ ԲՂՂ, Ա Ղ-ԵՂԱ, ՂԱՂ ԲՂՂ ՅՕ ՂԱՂՂՂՂ

Ե՛ս Լյոյ ՅՕ ԵԱՂ, 'ՅԱՂ ՂՂՂԵ ԼԵԱԵ ՅՕ ԵՕ!

ՂՕ Աղ ՂՕ ԵՂԱԵ ՂՂ ԲՅԱՂՂՂՂ

ԵՕ ԵՂՂԵ ԲՂՂՂ' Աղ ԱՂ ԵՂԱԵ ՂՂՂ ԵՕ.

Bania.

ՂՂ ԵՂՂՂՂ Լյոյ, ՅԱՂ ԱԵԱՂ, ՂԵ ԵՂԵ՛ս ԵՂԱԵՕ-  
ԵՕ;

THE BARD AND THE KNIGHT [Continued.]

NESSA—BANIA.

Nessa.

Come hither with me!  
Sit we down in the shade of the elder.

Bania.

The mist hath a'ready departed.

Nessa.

See the sunlight creep over Alwain's  
hill!

Bania.

How beautiful is the clover in the mea-

Nessa. [dow!

Think'st thou, O Bania? that heaven  
Is like unto this?

Bania.

I know not,—I know not;—  
Would that I were there!

Nessa.

And I too there by your side.

Bania.

There with the blest!

Nessa.

Dost thou remember in life's early  
morning,

When thou and I on earth were  
left alone,

I shared thy childhood's sorrow,  
And mine to thee was as thine own?

Cans't thou forget how, heart with  
heart condoling,

We've trod the path of later, fond-  
Till, as the sun the raindrops, (er years,

The light of love hath dried our tears.

How oft beside Ui Mealla's river, (er!

We've culled at morn the desert flow-  
How oft we've sung our songs together

To spirits of the ebbing twilight  
hour!

And thus, to-day, and thus for ever  
Be thou to me, and I to thee anear!

The hearts that Grief and Time make  
Nor time nor Grief can sever (dear.

Bania.

I too have known my infant guardian  
taken; (en;

Եր Եւրոպիոյ կողմ յի սայնիար մէ ծայր Եւրոպիոյ  
Եր Եւրոպիոյ կողմ յի սայնիար մէ ծայր Եւրոպիոյ

Եր Եւրոպիոյ կողմ յի սայնիար մէ ծայր Եւրոպիոյ  
Եր Եւրոպիոյ կողմ յի սայնիար մէ ծայր Եւրոպիոյ

Եր Եւրոպիոյ կողմ յի սայնիար մէ ծայր Եւրոպիոյ

Ձի Բարձրագոյն Եւրոպիոյ կողմ յի սայնիար մէ ծայր Եւրոպիոյ  
Օրի Եւրոպիոյ կողմ յի սայնիար մէ ծայր Եւրոպիոյ  
Ձի Եւրոպիոյ կողմ յի սայնիար մէ ծայր Եւրոպիոյ

Nessa.

Օ՞ր Եւրոպիոյ կողմ յի սայնիար մէ ծայր Եւրոպիոյ

Bania.

Օ՞ր Եւրոպիոյ կողմ յի սայնիար մէ ծայր Եւրոպիոյ

Nessa---Bania.

Ձի Եւրոպիոյ կողմ յի սայնիար մէ ծայր Եւրոպիոյ  
Եւրոպիոյ կողմ յի սայնիար մէ ծայր Եւրոպիոյ

Եւրոպիոյ կողմ յի սայնիար մէ ծայր Եւրոպիոյ  
Եւրոպիոյ կողմ յի սայնիար մէ ծայր Եւրոպիոյ

Եւրոպիոյ կողմ յի սայնիար մէ ծայր Եւրոպիոյ  
Եւրոպիոյ կողմ յի սայնիար մէ ծայր Եւրոպիոյ  
Եւրոպիոյ կողմ յի սայնիար մէ ծայր Եւրոպիոյ  
Եւրոպիոյ կողմ յի սայնիար մէ ծայր Եւրոպիոյ

Օ՞ր Եւրոպիոյ կողմ յի սայնիար մէ ծայր Եւրոպիոյ  
Եւրոպիոյ կողմ յի սայնիար մէ ծայր Եւրոպիոյ

Eocaidh---Beothach.

Եւրոպիոյ կողմ յի սայնիար մէ ծայր Եւրոպիոյ  
Եւրոպիոյ կողմ յի սայնիար մէ ծայր Եւրոպիոյ

Nessa---Bania.

Օ՞ր Եւրոպիոյ կողմ յի սայնիար մէ ծայր Եւրոպիոյ  
Օ՞ր Եւրոպիոյ կողմ յի սայնիար մէ ծայր Եւրոպիոյ

Eocaidh---Beothach.

Օ՞ր Եւրոպիոյ կողմ յի սայնիար մէ ծայր Եւրոպիոյ  
Եւրոպիոյ կողմ յի սայնիար մէ ծայր Եւրոպիոյ

Chorus.

Օ՞ր Եւրոպիոյ կողմ յի սայնիար մէ ծայր Եւրոպիոյ  
Օ՞ր Եւրոպիոյ կողմ յի սայնիար մէ ծայր Եւրոպիոյ

O Men of Erin!

Օ՞ր Եւրոպիոյ կողմ յի սայնիար մէ ծայր Եւրոպիոյ  
Օ՞ր Եւրոպիոյ կողմ յի սայնիար մէ ծայր Եւրոպիոյ

O Maids of Erin!

Օ՞ր Եւրոպիոյ կողմ յի սայնիար մէ ծայր Եւրոպիոյ  
Օ՞ր Եւրոպիոյ կողմ յի սայնիար մէ ծայր Եւրոպիոյ

Օ՞ր Եւրոպիոյ կողմ յի սայնիար մէ ծայր Եւրոպիոյ

Օ՞ր Եւրոպիոյ կողմ յի սայնիար մէ ծայր Եւրոպիոյ  
Օ՞ր Եւրոպիոյ կողմ յի սայնիար մէ ծայր Եւրոպիոյ

Nessa---Beothach.

I too have known to solitude to wake-  
I too have known life's dawn by joy  
Till thou wert near. (forsaken  
But, save of thee, of all my Fate ber-  
eave me,

For by thy side no grief of life can  
grieve me, (leave me.  
And for thy love all other love may

Nessa.

To thee so dear?

Bania.

To me so dear!

Nessa---Bania.

Dost thou remember in life's early  
morning,

When thou and I on earth were left  
alone,

I shared thy childhood's sorrow,  
And mine to thee was as thine own?

Ah thus, to-day, and thus for ever  
Be thou to me, and I to thee anear!

Nor Time nor Grief can sever  
The hearts that Grief and Time

make dear.

Eocaidh---Beothach.

The vows that vestals make, (break.  
Nor Time, nor Grief nor Man may

Nessa---Bania.

Who are ye thus so free with your  
greeting? [ting.

But of strangers we think is this mee-

Eocaidh---Beothach.

Who are we! who are we!  
we shall rest us a space to tell.

Chorus:

So the wanderers they rested in leaf-  
laden grot:---

O Men of Erin!

And the vows of the morn ere the  
noon were forgot:

O Maids of Erin!

For the youthful Bard, with his min-  
strelsy,

Woke the echo of sympathy's sigh:  
but the soldier, he with his song so free,

Lit love in a laughing eye.

Nessa---Beothach.





PHILA. LÁ NODLOJÓ BÍJ, 1885.

21 Šaoj ionhujh :

21hoj 6 čarla an t-reah bhačah čapaah azur mujd a o-čur ha bhačha Kuač. jr čorj sam luac an Šaočajl to čur uajm ajr feač bhačah ejle. O'a brij rjh, cujrh čuzao aoh dollar ajr mo řoi; řejh, hj möri hoh an luac rjh durt ajr řoh to čočajr; to čur an ceat-ar reo ejle črřřčřd řřřh an durne hoh. Tomär Ua Čluřřh, Domhall, Tomär azur Páduje Ua Čujhhealla. Tá řao 'hha ř-čóhhuje jhr a ř-čatajr reo.

Ó žlac ha Sařahař řejb ajr Ěřřh řeačt ř-čeuo bhačah ó řoh, ho mar rjh. jr jomao řřře azur bealac j řeučao le ha h-čřbřř ajr a h-ajr. jr jomao řear majt a čajl a řlähre b-řřřřřř Šařahař, azur čřbřřřeah ha mřte 'ha h-čeuuajd' ajr řuajd an doňah. Mjř-ead, h-ajhčeuoj žac žabač, baožal azur buajře o'ar řulajhř ha čaohje reo ajr řoh Ěřre, ča ar o-čřř řóř řaoh čujhř ař an hähajd. Nř čurře řuajr an čřohř reo būhř a ř-čor j h-Ěřřh jr é an čeuo hřč a řhheadar bacao a čur ajr ar o-čeahřah azur ajr ar ř-čřej-eah. Do čarla leo an Šaečřže člaoh-ead ac, buřeaačar to Oja, ča 'ř ř-čřej-eah buah-řearňac řóř, azur bečř žo břac. Čejře ařam ořřah, a leřčeuojře an Šaočajl, azur a hujhčřř mo čřře. An mearah řř žur řejdř le čaohje a ajr bjč 'ra doňah a beč ajr mjne čo mör rjh jr žo h-beřeao řřř acu buajč o' řāžajl ajr a hähajd azur a čjom-ähre ó ha mearř azur jačřah a labajře čeahřa ha hähajde rjh, azur j čejleao 'ř čeuňao heahřřřř o'a o-čeahřah řejh? Mä hmearah, jr mör acā řřd a čul amžā ho ča mjre meallca. Oa h-beřeao žah ačřřčč de řearňh ařah an čeahřa reo o' řóžlujh ac žo b-řřř an ořreao de žřäh azur čřř j a čur řřř ař ha Sařahařže, buč čóř čřřh aoh jarrajč ahähj le žřac ar Ěřre 7 le řuac ajr Sařahař to čabajře čum žo ř-čleaččóčmujr an čeahřa reo 7 a čur jh a h-ajč řejh amearř ha hähřřh ejle.

Släh leat. Do Čapařo,

seřžan ua leřžejkn

19 SRÉJÓ ŽIČ ELDERRÓ,  
bálcjmhóre Mj., Seachnač lá de  
Šjohbajr, 1885.

21 Šaoj;- Žlac mo buřeaačar ajr řoh to čřāčac j řreahřřř mo leřřř. řuajr hě to čāřca ajr an čeačňao lá de hřř ha Nodloř, ac hř řuajr hě an řāřeur žo čeahh čā lá ha čřajř rjh. Bř eazla ořř hāč b-řřřřh jač; žo h-čeačajč řřd ajr řeačřāh mar an čeuo čeahh.

An řāřeur a čur čř čuzam j o-čur ha mřora jhčřče. řuajřear j hě é. Nř majt hoh aoh ujbř to 'h Šaočal a čajleah, mar jr ře mo hřřah žac leab-ar a beč hěh-břřře. Čřa 'h řāč hāč ř-čujřeah čř žac řaohřřřřobajče řaoh ejde, johohř žo o-čřř leat člčč Šaečřře čeahhāč? bečř mjre čollar hč čó mā ča řřd jomlāh řāřca mar a ř-čeuo-ha. Nř řaohřm žo b-řřř ěřneac a lab-řřřřear Šaečřře hāč o-čřřdajřeac čollar čum čuhřhah čabajře to 'h řear a ča o'a řojřřřč. buč hājt hoh řřř řāžajl čř hěuo čaob čřřleoč j b-řoc-lóř Uj Rjažlajř. 21 b-řřř an řocal a hŠaečřře azur a hřřřčč j m-beurca, ho an řocal azur an mřřřčč j hŠaečřře? Jarr ořř aoh čollar řoc le člčč Šaečřře čeahhāč leřř a' hŠaočal a čeuňao řeaččňahňujl, azur čujřřč mjre an o-ajřeao čuzao an ajr bjč a h-jarrah čř é.

Do čapařo hmeah'ňujl,

T. O'CUUJHJŠJK.

(Nř' l an t-am arujčče řóř le jarrāčt a čabajře ajr an Šaočal a člččbualao žo řeaččňujh'ňujl. Čeuňočao žac čeahř-ajřčeuoj a čřččoll čeahřřeóřčao ejle řāžajl čó, azur b'řejdř a ř-čřohh bhač-ah ho čó žo h-beřeao ře 'hah é řejh o' řoc. breačňujřeahh mujhje ořřahh řejh. ahähj, mar hřaohř an Šaočajl, 7 ahhřa maojřeacč rjh, hř mřah hřh a čur a ř-čohčabajře le žřejm a čur jh a čeul hāč řejdř leřř a řřřāč.

Tā řeačt ř-čeuo čulčaoba j břoclóř Uj Rjažajlř; an řocal j hŠaečřře 7 a hřřřčāč j m-beurca.--- F. 5.)  
Send Sixty Cents for the Gael for one year.

We wish our readers would carefully read the following address of our New Haven friend, Mr. O'Callaghan, and impress on all within their reach the truths which it unfolds.

Ա ՇԱՅՐՈՒԵ. — ԻՐ ԾԵԱՅԱՐ ԴԱ ՐԵԱՆ ԲՕՐԼԱ Ա ԲՃԱՐԵԱՅ'ՈՒ; ԴԵ ԲՅՈՒ, "ՕՒ Ա ԲԱԾ Է' Դ ԵՒՈՒ ԻՐ ԶԱՐԵ ԻՐ ԾԵՅՐԵ ԵՕ." Օ ԵՍԵ ԸՐ ԶՇԵՍԾ ԱՇԱՐԻ Ե ԴՅՃԱՐԵՍԻՆ ԲՃԱՐԵԱՐ ԴՏԼ ՄՅՆՈՒ ԴՈ ՄՅՖՕՐԵՒՆԻ ՕՐ ԸՈՒՅԱՐԻ ԴԱ ԴՇՈՅՈՒՅԵ ԴՅՅՈՐ ՄԵԱՐԴԱ 'ՆԱ ԴՅՅՈՄԱՐԿԱ ՕՂ. ԱՊԱՐԾԱՅՇԵԱՆՆ ԴԵ ԸՈՐԲ 7 ԱՊԱՆ ԱՆ ԵԼԵԱՆՆՆ ԾԵ. ԱՆ ԵԵ ԾԱԾԱՅՐԵ "ԽՅՇԵԱԾ ԲՈԼԱՐ ԱՆՆ," ԾԱԾԱՅՐԵ ՄԱՐ ԱՆ ԶՇԵՍԾՈՒ ԱԿ ԲԵՅՈՐԻ ԼԵՅՐ ԱՆ ԾՐԱՊԵՇՅՐԵ ԵՒԼ ԱՐԿԵԱԾ ԵՐՅ ԶԵԱԿՅԵՕԵ ՕՐԾԱ ԴԱ ԵՒԼԱՅԵԱՐ. ԻՆՐ ԱՆ ԱՐԱՐ Ա ՄԽՅՇԵԱՆՆ ԽՅՇԱՅԼԵ ԻՐ ԵՅՈՐԻ, ԻՐ ԶԻՆՈՒՇԱԾ ԶՈ ՄԽՅՇԵԱՆՆ ԵԱՅՐԵ 'Ի ԽՅՈՆ ԱՆՆ. ՕՈ ՐԵՅՐ ԸՈՒՅԱՐՄԵԱՆՆ ՕՐԲՅՅՅԵ ԼԵՅՇԵԱՆԿԱ ԴԱ ԵՆՐԵՈ, ԲԼՅՅԵԱՐ ԲՅՅՈՐ ԵՐՅ ԴՅՏԼ ԲՕՏԱՅՐԱՅՈՒ ԶԱԾ ԵԼԱԾԱՅՆ. ՄՅԼ ԱԵ ԴԵՅՆՆՆ Ե ԾՇՆՆՊԵԱՐ, ԶԱԼԱՐ ԴՈ ԱՅԵՏՈ Ա ԶՇՇԱՐԱՐ ԼԵՅՐ ԱՆ ԼԵՅՐՐՅՅՈՐ Ա ԾԵՍՆԱՐ ԱՆ ԵՒՈՒ. ԵՍԵ ԱՆ ՐՈՅՆՆ 7 ՇԱՅԵՐ ԴԱ ԶՐԵՅՇԵ ԵՐՅ ԸԱՐ ԱՆ ՕՂ, 7 ՕՈ ՐԵՅՐ ԵԱՅՐԵԱՆՈՒ ԱՅՅ ԶԱԼԱՅՇ, ԵԱ ԵՍԵՆՆ ԶԱՆ ԵՐՅՇԵ ՐՈՅՆՆ ՏԱՐԱՆԱ, 7 ԲՅՆ ԶՈ ԼԱԾ. ԵԱ ԴԵ ԲՅԼԵՅՐ ԱՆ ԵԵ ԵՍՅԱՐ ԲԵԱՆՊԱԼ ԾՂ ԸՈՒՅՐԱՐԱ, ԻՐ ԶՈ ՄՅՐ ԴՅՐ ԾՂ ԸՐԱՆՆ ԲԵՅՆ, ԵՒ ԲԵԱՐԻ ԾՈ 'Դ ԵԵ ԲՅՆ ԸԼՈԵ ԴՅՅԼՆՆ Ե ԸՐԱ ԲԱ ԴԱ ԴՅՅՆՊԵՒԼ ԻՐ Ե ԵՅԼՇԵԱՆ ԱՄԱԾ 'ԲԱ ԵՒԲԱՅՐՅԵ. ԻՐ ՄՅՅԵ Ա ԾԵՅՐԵԱՆՆ ՇՈՅՆԵ ԾՅՇՇԵՅԼԵ ԶՐԱ ՄԱՅԵ ԱՆ ԲԱԾ ԽՐՈՆ ԽՅՇԱՅԼԵ ՄԱՅՈՆՆ ԶԵՅԽՅՇ ԸՍՄ ԱՆ ԲԱԾԵ ԸՈՆԵԱՅԼ ԱՄԱԾ; 7 ՄԱՐ ԱՆ ԶՇԵՍԾՈՒ, ԶՈ ԵՒՅԼ ԴԵ ԱՐ ԲԵԱԾԱՐ ԼԱ ԲԱՆՅՅՇ ԸՍՄ ԵԱՐ ԱՆ ԼԱԵ Ա ԸՐԱ ԲՅՅՈՐ. ՄՅԼ ԻՆՐ ԴԱ ԲՅՅԱՅՆԵՅԻ ԲՅՆ ԱԵ ԸԱԵԱՅԵ ԶԵՐԱ ԻՐ ՄԱՐԵԱՅԼ ԻՆՊԵՆՆԵ. ԵՅ ԾԵՅՆՆՊԵԱԾ ԶՐԱ ՄՅՈ Ա ԼՈՏԱՆՆ ԴԵ 'ՆԱ ԼԵՅՇԵԱՐԱՆՆ ԴԵ. ԵԱԾԱՐ ԲԱ ԴՇԵԱՐԱԾ ՕԱ ԼԱԾԱԾ Է ԱՆ ԸՊԱՅՅՆ ԶՈ ԾՇՅՐՄԱՅՇԵԱՆՆ ԴԵ ԱՆ ԵԱՐՅԼԵ. ԻՐ ԲԵԱՐԻ ԶՈ ՄՅՐ ԱՆ ԵԱՐՅԵԱԾ Ա ԸՐԱ ԻՆ ԱՐ ԵՒՐՇԱ 'ՆԱ Է ԲԵԱՐԱԾ 5 ՔԱԼ. ԻՐ ԾԵԱՅԱՐ ԼՆՆ ԵՅՐԵԱԾԵ ԼԵ ԽՅԱԵՐԱՅԻ ԱՆ ԵՒԲԱՅԱՅՐԵ ԴԱՅՐ Ա ԾԵՅՐԵԱՆՆ ԴԵ ԼՆՆ ԸՈՐՅ Օ 'Դ ՕԼ, ԱԵ ԻՐ ԾԵԱՐԱԾ ԶՈ ՄՅՐ ԵՅՐԵԱԾԵ ԼԵ ԽՅԱԵՐԱՅԻ ՇՐՅՈՐԾԱ, ԴԵ ԲՅՆ: "ԴՅՅՇԵ ԱՎՅՄ, Ա ԾՐՈՆՅ ԴՅԱԼԱՅՇԵ, ՕՈ 'Դ ԵՅՆԵ ԲՅՅՐԱՅԵ ԵԱ ՕԼԻՅՅԵ ԾՈ 'Դ ՕՅՈԾԱԼ 7 ՕՂ ԱՆՅԼԻԵ. ԻՆՐ ԴԱ ԴԵՅԵՅԻ ԻՐ ՄՅՈ Ա ԵՒԵԱՄՅՈՒՅ ԻՆՐԵՈ, ԻՐ ԻՅՆՊԵԱ ԻՐ ՄՅՈ ԲՅԱՆԱՐ ԲՅՆՆ Ա ԾՇՐԵՍՆ ԵՅՆՆ ԴԱ ԵՒԱՆ; ՕՂ ԵՐՅՇ ԲՅՆ, ԻՐ ԲԵԱՐԻ ԱՐ ԲԵԱՆ ԼՈԵՏԱ Ա ԵՐԵՅԵԱԾ ԱՊՅՐ 'ՆԱ ԵԱԾ

Ա ԵՐԵՅԵ ԼՆՆ Ա ԼԱԵԱՐ ԾԵ. ԲԱՐԱՅՐԻ ԵԱ ԲՅՈՐ ԱՅԱՆՆ ԲԵՅՆ, ԵԱՐԵՅՐ ՕՐԾԵ ԲՅՅԱԾ, ԶՈ ԾՇԱՅԱՆՆ ՄԱՅՈՆՆ ԵՐՈՆԱԾ. Օ! ԵՒՈ ԸՂԱԼԻՆԱՐ Ե ԸՈՒՅԱՐՅԼԵ ԵՐՅՆՈՅԼՅ ՏԻՅՐԾՈՆ, ԴԱՅՐ Ա ԾԱԾԱՅՐԵ ԴԵ ԼԵ ԱՅՐԼԻԵ ԴԱ ԽՇՅՐԵԱՆՆ ՕԼ ԱՐ ԴՅՐ ԴԱ ԶՇԱՐԱԼ; ԵՒ ԲԵԱՐԻ ԶՈ ՄՅՐ ԱՆ ԸՈՒՅԱՐՅԼԵ ԲՅՆ ԸՐԱ Ա ԴՅՅՆՅՈՒՆ 'ՆԱ ԵՅՇ ԲԵՅԾԵԱԾ ԲԱՅՈՒՆՅՐ ԴՅՅՅԵԱՐ ԼԵ ԶԱՅԵ ԱՊՈ ԸՅՅ ԸԵՍԾ ԲԼԱՆ ԼԵ ԼԱԵՅԻԵ ՄՅՅՅԵ, ԻՐ ԻՅՄԱԾ ԱՅՐԵՐԻ ԲԱԾԱ Ա ԲՅՆՆԵ ԱՆ ԵԱԵԱՐ ԱՅՐ ԱՅՐԵԱՆՆ ԴՅ ԸՈՒՅԱՐԼՅՅՈՒ ԴԱ ԴՇՈՅՈՒՅԵԱԾ ԾՐԱՅՆ Ա ԼԱՆԱ Ա ԸՐԱ ԼԵ ՕԼ. ՕՈ ՐԵՅՐ ՄԱՐ ԴՅԵԱԼԼԱՆՆ ԾՅՆՆ ԾԱԼ ԾԱԼԱԵՆ ԵՅԼԵ, ԲՅՆ ՄԱՐ Ա ԴՅԵԱԼԱՐ ԴԱ ԲՕՏԱՅՐՅԵ Ա ԸԵՅԼԵ; ԵՍԵԱՆՆ ՄՅՆՈՒ 7 ՄԱՅՐՅ ՕՐԵԱ ԻՆՐԵՈ, 'Ի ՄՅՆԱ ԴՇԵՍՆՅՈՒ ԲՅԱԾ ԱՅԵՐՅԵ ԼԱՐԱՅՈՒ ԲԵԱՐՅ ՕԵ Ա ԴՇԱՊԱ ԱՐ ԲԱԾ ԴԱ ԲՅՅՐԱՅՇԵԱԾԵԱ. ԻՐ Ե ԾԱԾԱՅՐ ԱՆ ԵԱԵԱՐ ԾՈՄԱՐ ԵՐՐԵԱ, ԱՅՅՅԵԱՐ ԲՅՅՐԱՅԵ ԶՈ ԾՇԱՅԱՅՈ ՕՂԱ ԾՂ ԱՆԱՄ, ԶՈ ԶՇՅՐԵԱՆՆ ԴԱ ԾԱԾԱՅԼ ԻՐ ՄԵՅՐՅԵ ԲԼԱՅՇԵ ԻՐ ԲՅՆՆ ԵՐԵ ԴԱ ԸԵՅԼԵ, ԴՅ ԲԱԾ ԲՈՆԱՐ ԱԵՒ ԻՆՐԵՈ, ԴՈ ԴՅ ԵՅՅՈ ԶՈ ԽՐԱԵ ԻՆ ԲՅՅՈՒ; 7 ՅՈՒ ԶՈ ԵՒԲԱՅԼ 'Դ ԵԱԵԱՐ ԼԱՅՐԱՐ ԵՐԵԱԾԱԾ ԱՊՅՐ ԶՈ ԸՅՅՆ ԲԱՅ 'Դ ԶՇԵՐ, ԻՐ ԲԵՅՈՐ Ա ԲԱԾ ԶՐԱ ԲՅՆՆԵ ԴԵ ԲԱՕԵԱՐ ՄՅՐ 'ԲԱՆ ՕԾԱՐ ԸԵՍԾՈՒ. ԻՐ ՄՅՅԵ ԵՒ ԱՐԾԱՅՇ ԴԵ Ա ԶՅԵՇՈԼՅԱՐ Ե ԽՇԱԼԱՅԵ ԴՅՈՐԱ ՏԱՐԱՆԱ-ՄԱԾ; ԵՐՅՈՒ ԴԵ ԶՈ ԲԵԱՐԱՅՅՅԼ Օ ԸՐԱ ԶՈ ԾԵՅՐՈՒ ԱՐ ԲՈՆ ԲԱՅՐԵԵԾ ԴԱ ԽՇՅՐԵԱՆՆ, ԱՅ ՕՐԾԱՅՇՈՒ, ԱՐ ԱՆ ԱՆ ԸԵՍԾՈՒ, ՕՈ ԶԱԾ ԱՇԱՐ 7 ՄԱԵԱՐԻ, ԶԱԾ ԲԱՅԱՐԵ 7 ԽՐԱԵԱՐ, Ա ԾՇՅՈՒ Ա ԸՐԱ ԼԵ ԾՅԼ Ա ԸԵՅԼԵ ԸՍՄ ՕՅ 'Ի ԱՅՐԾԱ Ե ԲԵՅՐԱԾ ԲԱՆ ՄՇՕԵԱՐ ԾՅՐԵԱԾ; ԻՐ ԶՈ ՄՅՐ ԴՅՐ ԴԱ ԽՇԱՆ ԵԱՅԱ 'ԸՈՐԱՅՆԾ Օ ԶՐԵՅՆ ԴԱ ՄԱԾԵՐԵԱԾ.

Ա ԵԵԱՐԵԱԾԱՐ, ԲԵՒԵ ԲԱՐ ԱՐ ԸՐԱ ԾԵ 7 ԲՅՅԱՅՆՅՇ ԱՐ ԵԱՐԵ ԵՐԱ ԱՐ ԱՆ ԶՇՅՈՐ ԱՐ ԾՈ ԲՈՆՐԱ! ԸՅՅՆՅՇ ԶՈ ՄՅՅԵ ԱՐ ԼԱ ԴԱ ԲԵՅԼԵ ՄՅՅՆԵ 7 ԱՐ ՕՐԾԵ ԲԱԾԱ ԴԱ ԲՅՅՐԱՅՇԵԱԾԵԱ! ԱԵԱՐ ԼԵԱԵ ԲԵՅՆ ԶՐԱ ԲՐԱԾԱՅՆԵ ԼԵՐՅԵԱՅՅՅԼ ԱՆ ԵԵ ԲՅՆ ԴԱԵ ԴՇԵՍՆԱՆՆ ԲԱՕԵԱՐ ԼԵ ԲՈԼԱՐ ԱՆ ԼԱԵ 7 ԼԵ ԵԱՐ ԴԱ ԶՐԵՆՆ. ՄՅ ԱՅԼ ԽՅՈՄ ԼԱՆԱ ԵՐՈՄԱ Ե ԼԵԱՅԱՅՆԾ ԱՐ ԴՅՆԱ ԲՅՐԵԱ 7 ԸԱՅԼՆՅՈՒ ՕՅԱ ԴԱ ԵՆՐԵ ԲԵՈ; ԱԵ ԴՅ ԲԵՅՈՐ ԱՆ ԲՅՐՅՆՆԵ Ա ԸԵՅԼԵ; ՕՈ ՐԵՅՐ ԲԱԾԱՐԵ ՄՅՈ ԲՅԼ 7 ԸԼՈՐ ՄՅՈ ԸԼԱՐ, ԵԱ ԴԱ ՄՅԼԵ ԾՅՈԾ 'ԲՅԱ ԵԱՅԼԵ ՄՅՐԱ, 7 ԻՐ ՄՅՐ ԶՈ ՄՇԵԱՐԻ ԼԵՈ ԶԼՈՅՆԵ ԼԵԱՆՆԱ 'ՆԱ ԸԵՅՐ ԴՅԵԱԼ. ԻՐ ՄՅՅԵ Ա ԵՅ ՄՅՈ ԸԵԱՆՆ ԸՐՈՄ 7 ՄԵ ԼԱՐԱ ԼԵ ԴԱՅՆԵ ԱՅ

έγρεαδτ λεγρ αν η-βηεεανη α αυρ σεγρ  
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 ροηαό ρεηηηαρ, η ρίεαέτ ηα δ'φλαγέαρ  
ΤΟΥΤΙΣ Ο'ΧΑΙΛΑΟΪΗΚ.

DELEND A EST CARTHAGO.

Jan. 1st. 1885.

To The Editor of the GAEL ;

I am one of those who in conjunction with millions of my co religionists in my native land, rejoiced when the shackles of penal legislation were struck from our limbs by the Catholic Emancipation Act of 1829 : but I now perceive, with great regret and sorrow, that the Celtic people of Ireland are rapidly hurrying towards the gulf of racial extinction. I have a proposition make to my countrymen, in the next number of the GAEL, having in view the elevation of the Gaelian race, the rehabilitation of the Gaelic language, and the complete autonomy of the Irish nation. I am well conversant with the history of the "Niobe of nations," both in the vernacular idiom and in the exotic dialect of the Saxon, and am fully cognizant of the efforts that have been fruitlessly made to redeem my native isle from the galling thralldom of foreign bondage. I am aware of the unlucky termination of the wars of Desmond and Thomond ; of the bootless chivalry of the O'Neills, O'Donnells and the other brave chieftains of Ulster. I have gloated over the historic victories of the "Yellow Ford" and Benburb, but have greatly grieved over the national disasters of Kinsale, the Boyne, and Aughrim, as well as over the violated treaty of Limerick and the voluntary exile of the so called "Wild geese" to foreign lands. The eminent bishops and less conspicuous ecclesiastics as well as others who rose and fell in defence of Ireland's rights have had my most unqualified sympathies ; but their efforts were of no avail. I have myself lived long enough to see the various projects of half a century tried and prove abortive : I remember the silly, stupid plottings and vain endeavors of the Terry Alts in Clare, and of the Ribbonmen and Molly Maguires in Ulster. I have witnessed the rise and fall of O'Connell's formidable Repeal Agitation. I have admired the spirit of the Young Ireland party, but not their wisdom. I once with great literary zest pored over the astute and learned editorials of Duffy and McGee, and refreshed my spirit at the Heliconian fountain, prepared by Speranza and the gifted songsters of the "Nation." I, in the exuberance of youthful credulity, was carried away by the profound essays and martial strains of Da-

vis ; by the disinterested patriotism of O'Brien ; the scathing, incisive rhetorical onslaughts of Mitchel, and the brilliant, irresistible oratorical periods of Meagher.—Yes, I have within the brief period of my life's observation seen the stars of genius fade from the zenith of Irish political aspiration, and the leaves fall from the tree of hope, and the expected fruit of liberty prematurely blighted in the figurative gardens of the Hesperideas by the breath of the British dragon ; but still the deliverer was not forthcoming and men fail to discover as emerging from the crisis of national events the guiding day-cloud and the pillar of fire indicative of the presence of a Hibernian Moses. In like manner Fenianism and Home Rule have passed away from the arena of political struggle without developing the "Man of men ;" without producing a Machabens, or a modern Tell or a Hofer to burst the gyves of an oppressed people. The Land-Leaguers, the Skirmishers, the Invincibles, and the Dynamiters have also finally appeared on the scene ; but of the three last mentioned it is not my intention to take any special cognizance, but to merely remark in their regard, in the words of king David of old, that "Wickedness proceedeth from the wicked." But the Land League has at its head a gentleman of recognized ability, coolness, and probity, from the wisdom of whose tactics Irishmen are wont to expect great things ; but I am bound to say that the prophecies of the ancient sages of Ireland must be interpreted against his future success ; which predict that Ireland will consistently deteriorate under the regime of British Power : and that no tangible amelioration of her condition can ever take place until the Gordian knot of her bondage be cut asunder by the keen sword of a strong friendly foreign coalition.

It is to give existence to the conditions necessary to the formation of this alliance of powers, and to create the longed for "opportunity" of Ireland that I have proposed to inaugurate my contemplated new movement, for I hold it as a logical truism that those who wait for opportunities and cannot create them will never break the yoke of slavery from the neck of enthralled Erin. The creation of opportunities is not always in the power of men ; they must be sometimes obtained from God by faith. Opportunities have frequently come and passed away from Ireland without leaving any beneficial results, because the time had not come which promised fruition ; they were found as void as the echoes of cliffs and as unsubstantial as the sunbeam that pass from the grasp of children. The votaries of the new organization to which I have above alluded, may have to encounter the apathy, the obloquy, the scepticism, and even the actual hostility of some, whose cooperation might be naturally expected, but, like the faithful army of Gideon of old who conquered his enemies by means of a small force, we shall, without their aid, under the



P. Ward, for his contributions in the last two numbers of the Gael. P. D.

(We differ a little with our friend Duffy. Some of our friends are in the liquor business and, certainly, are no bummers. They supported their Party candidate not once thinking that their success, in any way, would bring about the sad state of business which now prevails. We are a Democrat, but no free trader. The free trade scare has reduced the net receipts of our business by nearly a hundred dollars a month since election; we anticipated it, yet some persons blamed us for trying to prevent it. The reader will know that the Gael or the publication is not our business. The Gael is turned out in our spare moments, and in moments snatched from the ordinary hours of repose, for the purpose of promoting the cultivation of our native language, so as to remove the slur indelibly attached to the Irishman who neglects to do so, and its financial success or failure does not affect us in any way: the only difference in this regard is, that its circulation, but not its stability, will be largely influenced by its financial success. We mention this because some three or four found fault with our actions during the late campaign, and insinuated that we should suffer financially by the withdrawal of their support! Now, those persons who acted thus merely wanted an excuse to cease contributing even a paltry 60 cents a year to rescue the Language of the country, which they disgrace by calling it their own, from extinction. [Now, with due deliberation, we reassert that the Irishman who witnesses the Language of his country in the throes of death in the hands of the foreign executioner without lifting his hand or raising his voice in her defense, is a disgrace to his country, and if any three patriotic men of other nations, say, a Frenchman, a German, and an Austrian, do not coincide with us in this characterization, we shall make a forfeit.] Such men Mr. T. O'N. Russell compares with oysters; we differ with him; the oyster has no other pretension. Ed)

Mr. McCosker, of Mobile, Ala. among other matter, writes,—

In the matter of the operata lately put on the boards in N. Y., it is now patent before the world that the Irish there are not educated up to a proper appreciation of their own *honor* and *interests*, all the organizations and all the newspapers notwithstanding. That failure was a burning disgrace to our people both in and out of N. York.

In an educational point of view our people stand in a pitiable plight to-day, although they may know every othe body's tongue *but their own*. It was humiliating, as shown in the I. W. of last month, to see Sexton in the foreign legislature asking the foreigner who was appointed to the Secreship of Ireland to have the history of the country taught in the so-called National Schools, and if

not then to have that of the English enemy taught and both were promptly denied; though all know that to be a scholar history must be commenced early and no school is deserving the name without it. The English enemy's deeds being evil they cannot bear the light, the Irish are so debased with long slavery, 'tis hard for them to distinguish the difference. My own idea is that no education is better than a bad one. Their system now is with a view to educate them our people] to be good peelers and redecoats to go evicting, &c.

THE PHILO CELTIC SOCIETY of PHILA.

Philopatrian Hall, 211 S. 12th St.

Jan. 9th, 1885.

Dear Gaodhal,—

This society at its meeting on Sunday evening last elected the following named persons their officers for the ensuing year,—Thomas McEniry, President; Patrick McFadden, Vice President; Michael T. Roach, Treasurer; Peter F. Murphy, Rec. Secretary, Edward Meakin, Fin. Secretary; Denis Kennedy, Cor Secretary; Mrs. L. Fox, Librarian, and Maurice Pigott, Sergeant-at-arms. The following named persons were also elected members of the Council,—Rev. James A. Brehony, John O'Farrell, Joseph Murphy, Thomas McGowan, N. F. Glenn, Daniel Gallagher, Miss Lizzy McSorly, Miss Lotta Sheridan, Miss Ellen O'Connor, Miss Mary Mahoney, Miss Ellen O'Leary, and Mrs. Mary M. Powers,

14 months ago, dear Gael, this society was only a class of 10 or 12 persons. It is to-day a chartered society, having a membership of 150. Its classes are well attended and its prospects good. Within the last three months it has purchased of Gill & Son, Dublin, a splendid and varied collection of Irish publications, and other parties a rare and valuable number of Irish works, some of which were printed as far back as 208 years ago.

The society is now prepared to furnish their friends in Philadelphia any book published in Irish or English at publisher's price. Persons wishing to study the Irish Language will be made welcome in the class-rooms of the society where they will receive instruction free of all charge.

Ever, dear Gael, yours,

THOS. MCENIRY.

We are highly pleased at the progress of our Phila. friends. What is the matter with our other large cities, such as Chicago, St. Louis, Cincinnati, Pittsburgh, etc.? Chicago should rank next to N. Y., yet it does not appear that the people there have the real mettle in them. We understand that Mr. T. O'N. Russell is there. There are also there Mr. Fitzgibbon, Mr. McDermott, and Mr. Hagarty and Miss Gallagher, etc. if these came together and organized they would be able to have a good society within a year. Those

who wait for a large number before organizing will wait a long while. Though small the ball set it in motion, it will enlarge by degrees.

God be good to Capt Powers since he went Savannah, Ga. seems dead. We hope Mr. Killoughry will organize a Gaelic society there. St. Louis is a large city, and the Gael has as many readers there as would form a good society. We hope they will call on Mr. Finneran, 714 Olive St and perfect an organization. To guard the language from the perils which surround it, organization is necessary. If the language be permitted to perish there will be no *Irish* people, no *Irish* nation. Our Saxon "masters" would like that. Let those in the large cities where no Gaelic organization exists and who would be desirous of founding one, write to us and we shall give them the names of the Gael's readers in those cities, who will undoubtedly assist them. What about our Nashua friends? We expect to hear good results from N. Haven under the marshalship of the gallant Major Maher and the oratorical eloquence of Mr. O'Callahan: also, the Binghamton society. Hard, earnest work, friends; remembering that there is no "royal road to geometry:" and again, "that they who would be free must, themselves, strike the blow." We hope Mr. Hally, of Memphis, will get up a society. And Messrs. P. M. Walsh and M. J. Lovern, of Scranton, Pa. ought to be heard from, and we feel assured their proceedings would be seconded by the patriotic proprietors of that very excellent journal, the SCRANTON TRUTH. The gentlemen above named are excellent Gaelic scholars, so that they have no excuse. Also, our friend, Mr. P. C. Gray of Newark; Mr. T. Shay and Ed Brady of Ind. A man need not be a professor to form a class—any class with a tolerably good Irish speaker to give the pronunciation and idiom is all right. Bourke's Grammar and Lessons (which we expect are reprinted by this time) will give all the literary information necessary. Determination is the primary qualification.

GAELS, remember one thing—that it is through the spirit which your labor is evoking that your country will yet be freed. The English thought to kill the propelling force of that spirit, well knowing its worth, but you are restoring it, and with that restoration will come the dawn of your freedom

#### SENTIMENTS of our SUBSCRIBERS.

Ala. Mr. McCosker again, J. O'R. Barter, J. Toomy, E. A. Carolin, and Miss M. C. Mulikin, Cou. per Mr. Callahan, Rev. Father Mulcahy, Counselor Driscoll, J. Reilly, F. P. O'Brien.

Cal, per E. R. McCarthy, J. McGrath, E. R. McCarthy.

Fla, D. O'Keefe.

Kau. per T. J. Fitzgerald, T. Vaughan, P. McNeive.

Ky, Rev. E. J. Lynch.

La, H. Durnin.

Mass, J. J. Murphy.

Mont. per T. S. Harrington, M. Hennessy.

Ind, T Shay and E. Brady, per T. Shay.

N. Y. Prof. F. L. O. Røhrig, Miss Dwyer, J. Barnes, J. H. Donly, P. T. Gavin, Mr. Donohue per T. Butler, J. McFarland, P. Fahey, J. Sullivan, and Mr. Walsh (Greenpoint), per Ed. O'Keefe, P. Maher and — per J. Carroll, D. Dodd, M. Flaherty, M. Doyle, W. Barry per Mr. Doyle, M. P. Ward, F. Kelly, per M. P. Ward, and M. Meeres per Hon. D. Burns, M. F. Costello

Pa. P. Duffy, J. McKeon and Miss Mahney, per Mr. McEniry, J. Godwin, A. P. Ward, and T. Clynes T. Connolly, P. Connolly, D. Connolly, J. J. Lyons per Mr. Lyons.

Tenn, T. Hally, Miss S. Meally, Mrs. Corry, E. Hally, M. Fitzgerald, J. Gallivan, J. Smith, per T. Hally.

Wis. M. Moore.

Ireland, Father Mulcahy, Antrim: Mr. Lowyer, Donegal. per Miss Dwyer. Mr. Durnin, Louth, per H. Durnin.

#### REPENTANCE.

(Translated from the Irish.)

No use in thinking with spirits sinking,  
On days that sped like the wind away,  
No use in fretting, or now regretting,  
Youth's wasted hours that are gone for aye:  
Unless faith-gifted by hope uplifted,  
Our souls inflamed by devotion's fire,  
With hearts aspiring resolve untiring,—  
We fix on Heaven our fond desire.

On mill-wheel dashing, the water flashing,  
Revolves it once, but comes back no more.  
Our lives thus rushing, with bright hopes flushing,  
We lightly pass the receding shore;  
With hope full freighted; but now belated,  
We sagely scan things we thought so fair,  
While they misled us, they quickly fled us,  
And only left us a load of care.

The hours now flying find sisters sighing,  
And brothers heart-wrung with heavy fears.  
For many dangers beset poor rangers,  
On Life's dark high-way, evoking tears:  
But if to heaven the years be given  
Which God vouchsafes to redeem from sin—  
Our lives amending—joys never-ending,  
The hearts devoted to Him will win.

Let me and you dear, resolve this New Year,  
To do no deed that we may deplore,—  
That shame may bring us, or base words sting us  
But live uprightly for evermore,  
In Heaven glorious, the Saviour o'er us  
Is ever watching for sinners weak,  
And kind the greeting He'll give when meeting  
Those who, repentant, His mercy seek,  
M. C.

The above is a translation of "Padruic's" poem "Repentance," which appeared in the last issue. The readers of the Gael will hardly fail to recognize the initials "M. C."



is often the result, or retro active effect, of the ending *e*.

The Irish article *an* leads us back to the pronominal stem *ana* in Sanskrit; in Lithuanian, also *ana*; Slavonian *ona*. Also, *na* in Irish, stands in the same relation to *ana*. Thus, the first part, viz., *an*, of *ana*, as well as the second part, viz., *na*, of *ana*, performs the functions of the definite article in Irish. Exactly the same takes place in regard to the Latin *ille*—the first of it, viz., *il* is the definite article in Italian, but remains a [conjunct] pronoun in French. The second part of *ille*, feminine *illa*, viz., *le*, feminine *la*, is the definite article in French.

Now, to pass on to a few more points in Irish grammar, we will remark that *n* stems drop frequently the final nasal in the nominative singular which then ends in a mere vowel. The same occurs in Sanskrit, in Zend, in Latin and Gothic: e. g., Sanskrit, *rajan* (stem ending in *n*): Nominative Singular, *raja*, (ending in a vowel). Similarly, we find, in Gothic, *ahman*, [*n* stem. Nom. Sing. *ahma*. In Latin, we have, for instance, *sermon* [*n* stem], Nom. Sing. *sermo*, etc. So we have in Irish, e. g., *ceathramhan*, *ceathramha*; *naoidhean*, *naoidhe*, etc. The Sanskrit ending *man* (neuter gender), which also appears in the Latin *men*, neuter gender, e. g., *crimen*, *nomen*, *lumen*, *carmen* is in Irish, which, however has lost its neuter, *amhain*, *mhuin*, *mhin*. The Dative Plural *ibh*, in Irish, corresponds with the Sanskrit Instrumental and Dative (Ablative as well), *bhis* and *bhyas*; the Latin *bis* in *nobis*, *vobis*; the Greek *fi(n)*, etc.; also with the Latin *bus* [*filibus*, *patribus*, *diebus*; the *bh*—Sanskrit *bh*—Greek *f*—Latin *b*], being the essential part of these terminations.

But it not so much in the Irish of the present day that all the resemblance, analogy and relationship with Sanskrit, Zend, and the classic languages is most clearly to be seen. We have, often, to resort to the old Irish, to obtain a full view of these manifold connections. Thus, we find there a complete declension,—in many respects more so than in Latin; with five cases in the Singular, four in the Plural, and two in the Dual. The comparative degree of Adjectives is formed by adding *ther*, *thir*, to the Positive. This connects with the Sanskrit *tarx*, the Persian *ter*, Greek *teros*, etc. Interrogative pronouns begin with a guttural in Irish, as in Sanskrit and the Indo-European language generally. Thus, for instance, the interrogative *cred*, stands for *cia red*, meaning *what thing*, like the Italian *che cosa*. The Irish Conjugation connects with the first and sixth classes in Sanskrit; Irish e. g., *dahmar*; Sanskrit, *dahamas*—*h* and *g*, *gh* being related to one another, as we have in the Sanskrit verb *dah*, to burn; also some forms with *g* [*axj*]—instead of *h*, and in regard to the final *s* in Sanskrit, and *r* in Irish, we refer to the very common interchange of *s* and *r* in languages gene-

rally—as for instance, in Latin, where we have such double forms as *arbor* and *arbos*: *labor* and *labos*: *robur* and *robos*, etc.; in the Greek dialectic difference of Doric *tair*, and Attic *tais*, etc.: the English *hare*, German *hase*: Ger. [*Ich*] *war*, Eng. *I was*, etc.: also to the Visarga rules in Sanskrit, and among others, also, to the fact that, in the Arabic alphabet, *s* and *z*, soft *s*, are nearly expressed by one and the same letter, differing merely by a diacritical dot. Again, the second person Plural of the Present tense in Sanskrit, for instance of *dah*, to burn, is *dahatha*: in Irish, *daghthaoi*, etc. The ending of the first person *maoid*, in Irish, which corresponds to the Scotch *maid*, connects with the Zend or Old Bactrian *maiae*, the Sanskrit *mahe*—for *madhe*,—Greek *metha*, etc. The Conjugation is in Irish more organic, that is, more like Sanskrit or Latin, especially in old Irish,—while now much use is made of auxiliaries. The Infinitive endings are *tinn*, *sinn*, and the mutilated form is *t*, *dh*. They are, all, reducible to the Sanskrit Infinitive, which ends in *tum*,—the Latin supine in *tum*. The Irish assertive *is*, *is*, is the same as the Sanskrit *asti*, Greek *esti*, Latin *est*, Persian *est*, German *ist*, and English *is*. Like the latter, it has lost its original *t*. In the ending of the third person Plural, *sat* or *sat*, in Irish, appears the Sanskrit *sata* or *santa*, Greek *santo*. The two roots for expressing to *be*, which are in Sanskrit *as* and *bhu*, in Latin *es* and *tu*,—which latter also in *fu*—*fu* turns, *fore*,—in the Greek, *fuo*, *fusis*,—the Persian, *buden*,—the Slavonic, *byt*,—the German, *bi* *n*, *bist*,—English, to *be*, *been*, etc.—exist also in Irish.

The Irish language is, moreover, very regular in its grammar. The exceptions to rules, constitute by themselves, as such, no irregularity. If we take the right view of rules and exceptions, we will find that by the term *rules*, we have to understand *laws* of language, and not the more or less arbitrary framework established by grammarians. It is comparatively easy to make rules and call exceptions whatever cannot be so arranged as to fit those rules. The so-called *exceptions*, however, are rules, for which the principles have to be sought. The Irish language has only such grammatical forms as are indispensable for definiteness and perspicuity. It is not burdened with a multiplicity of meaningless, redundant forms and modes of expression. Thus, it has no *indefinite Article*. A number of other languages dispense with it, likewise. So do Sanskrit, Arabic, Latin, Hungarian, Turkish, etc. Irish has but one mean past tense and one future. The same is the case with Hebrew and Arabic. An interesting peculiarity are the consuetudinal present and past tenses in Irish, and also the double form of the verbs, synthetic and analytical, give to the language a great variety and flexibility. The verb “to have,” strictly speaking, does not exist in Irish.

To be continued.

## REFLECTIONS.

He who reads English literature is, though perhaps, insensibly, cultivating English sentiment. This is a fact, be the reader a Frenchman, a German, a Russian, or an Irishman. How, then is it to be expected that those Irishmen who read no other but English can be imbued with *really* national sentiments? They are not, and fools only that would expect it. They may have the desire [and we freely admit that a large number of Irishmen have] to promote Irish national sentiment, but how are they working to that end? Going down Atlantic Av. the other day, and when passing Mr. Richardson's stables, we saw, as we thought, a horse in the act of walking up stairs. Having never seen a horse walk up stairs before, we were curious enough to come to a halt to see how it succeeded. But, to our surprise, we saw, though the horse's feet continued to make what we considered an ascending motion, that his body made no upward progress. On a closer inspection, however, we saw that what we took for stairs was but the wheel of a machine for grinding corn and cutting hay,—the wheel being sheeted on either sides with boards in the form of bannisters, and having steps exactly like and in the form of stairs, led us into our error. Now, this simple, and we presume ordinary, incident generated in us a train of serious thought and in that train of thought we could not help comparing and drawing a parallel between the horse's actions on this treadmill and that of Irishmen in regard to their plodding motion towards national autonomy. Like the horse, which turned the wheel towards him with every ascending step, and, therefore, prevented his upward progress, the Irishman is retarded in his treading toward the goal of national autonomy by his English education. It is as impossible for a man who is constantly sipping intoxicating liquor from becoming drunk as it is for a man who is constantly imbibing the literature of any country from cultivating the sentiments of that country, and of entertaining a kindly regard for it. Hence the reason that the Irish make no *really* aggressive or combined movement towards their freedom.

In war, he would be a foolish, nay, an incompetent, general who would adopt the tactics suggested to him by the enemy: yet, this is the very thing the Irish *generals* are doing! The English did all in their power to kill the language and our "Irish generals" raise not an arm or a voice in its defense! If Ireland is not freed until it is compassed by "generals" who are too lazy to adopt tactics repugnant to the enemy because it is attended with some mental labor, or too stupid to utilize them, it will *never* be freed!

Since closing our "Sentiments" Mr. Feeney of Nev. has sent for P. C. O'Brien, Thos. O'Brien, D. O'Leary, D. J. Mahoney and P. Conway. Also,

J. J. Lyons, Pa. for A. M. Andrew Mr. J. J. O'Brien, Boston, and Mr. Murphy, Derry, Ireland and Wm. A. Flynn, N. Y. have communicated.

At a Confirmation in Donegal last month, Seven Hundred and fifty out of the Eight Hundred children who presented themselves answered the catechism questions in the Irish Language! Yet some people tell us that the language is dead—yes, to those.—a —hem!

The English Hussars buried 60 of their comrades where the square was broken at the battle of Abu Klea, how many others fell? and how many of the unfortunate creatures, who are fighting for their very existence, in their own homes, fell by the dynamite bullets of this marauding British expedition? Perhaps Rossa is getting too much credit for the London explosions. Might not these explosions be the work of some humane European or Asiatic enthusiasts desirous of putting an end to this British plunder and wholesale murder!

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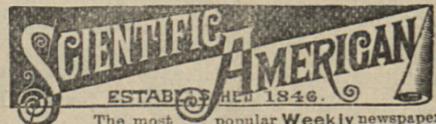
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