

(11)

GAEIL

Leaban-aiéir mioránal,
tabartha cum an
TEANGA SAEDILSE
a cōrñad asur a raoréuzad
asur cum
Féin-maíla Cmid nah-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.

Our Dublin friends do not wholly forget us. Our corresponding friend seems to be better acquainted with locations in our State than we are. We are always pleased to hear from the Old Sod; as the poet says,--

"Where e'er we roam, whatever realms to see,
Our hearts, untravelled, fondly turn to thee!"

ՇԱՄ ԵԱՅԱՐԱԾՈՂՐ ԱՌ ՅԱԾՈՅԱԼ.

Յայլե Աճա-ժիպ, Էյրե, Տեպտիպո՛ լա
ՉեյՅ Օճտիյ, 1885.

Ա Տաօյ Արալ,---ԲձՅայմ յօ յարլեաճ՝
ար լուճիար շաճ մյ յա ճարալո, ճէտ իլ՝
յի յաճ ճարտ ճօմ, յօ յօ ճօն Էյրեանի-
ճէ էյլե ճյՅ ճ-բայլ մեար այր ճեանՅայն
ճիրա ճ իյրեար, Յայն այն ճեաՅայն յօ ճաճ-
այրտ ճայտ յարար ճի մար ճօլ այր իօն այն
Յաօճայլ. Ծ՛ճ ճրիՅ իյի, փօլայՅիյմ փճ ճիւ-
ճաճ յա ճեյրե իօ օրտոՅաճ այր ճրի իյլ-
յիՅեաճ, ճչար ճեյճ մե ճիյճեաճ ճօտ ճէտ
ճայր յօ թճյրար յ-ճիյալ օրիյ այր փեաճ
ճիյաճայն. ԱճօիյայՅիյմ Յօ փիյիյիյեաճ յաճ
մփօրայիյլ ճիւճ միյաճ յօմ այն Յաօճալ ճ՝
փեյրիյի՛ ճ՛ճ ճիւճճալաճ ճէտ ճաճեարիյլ,
ճչար է ճօմ փօյրլեաճայն ճե ճօն թճյրար
յիյաճաճ ճարճեարլայՅ յօ ՅարմայիյայՅ
ճ ճիւճճալար յ յիյաճ Յօրե, ճչար Յայն
փօլալ յօ՛ն ճարլա Յալլ այն յաճ ճօրաճ
Յօ ճեյրե. Այիյրայն ճ՝ փեյճօրի կիյիյ ճաճ
Յօ ճաճ թճյրար ճչայիյն յօ թեյր իայնլաճ-
այր ճի միյադա. Իր փօր Յօ ճ-բայլ օճայր
միճօր ճարտա ճյՅ ԷյրեանիյայՅ յ ճ-ճիյ Էյրե-
անիյն յօ ճեանՅայն յա ՅաճօյլՅե. Ցօճ-
արիյՅեանիյ իյաճ Յօ փալ ճաճ ճօրիյայՅ այր
յ մ-իյճեանիյ ճարայիյ միյաճեար յօ ճար-
այիյն այն ճչայճ ճիյճէ ճիյրե յա ճար-
այիյն ճա թօր Յօ ճեանիյն այն այն ճիւճայՅ
թեօ ճչ ճիյրար յա յ-ճաօյիյեաճ յա ճայլե
ճ յ-ճիւճայր. Իր յօմճա իկիՅ այր ճ-բայլ
ճարիյիյաճ ճիյճէ ճաճ Յար փօյրճիյեաճ ճ
ճա իյաճ ճե ճօնՅայիյն յօ ճաճարտ ճիյմ Էյ-
րե ճարլաճաճ յ մեար ճչար յ թեյր. Ծօճ-
փեյճօրի յ՛ար ճայրճեանաճար այն ճաճ-իյ-
ճիյն իյի ճօն ճիւճէ յփօր յօմլայիյն յա ճար
այն ճայրՅե իյիյիյեաճար յ Յ-ճարաճա յ մ-
իյաճայն 1866 ճչ ճաճարտ ճօմիյրօճ
ճիյօճիյար յօ իլայիյճէ այն ճ-ճարայիյ.
Ճիյմ փաճօիյրե ճարաճ այր այն ճիյփօն
թօ ճաճ այն յօմաճ ճօլաճաճ յա Յ-ճիլլ ճար-
յօլօյճե ճիյրալօ, Տաճ յիյաճ Յօրե,

bludnya
being
այ իյ
ճօ ճի

leaco յօ ճարա ճիւճայ այր ճ-բայլ
իյիյփօճէ,---"Արտայճէ ճե փյանիյայՅե ճի-
րալօ յ Յ-ճիյիյիյե ճարճիյն լարայիյայն ճչ-
ար փյանիյայՅե ճիւճա յիլե յօ մարճաճ յ
Յ-ճարաճա ճյՅ ճիւճօ այր իօն յա յ-Էյրե-
անիյն."

Աճէտ փօր ճար ճեանիյն ճ-բայլ ճայճօճե իյար
ճչայն յիլ՝ յօմաճ ճարտա ճյՅ Էյրեանի-
այՅե այնր յա Տաճ Աօնայճէ յօ ճեան-
Յայն յա ՅաճօյլՅե այն օրեաճ յր ճիւճ ճօյր
ճօյճ. Ծ՛ճ փօր ճչարիյն Յօ ճար Յօ ճ-բայլ
իարայճէ այր իյարաճ ճարաճա յա ճիյր
իյն միլե յօ միյիյճիյն յա յ-Էյրեանիյն այր
ճ-բայլ եօլար միյաճ այր ՅաճօյլՅե յօ
լաճարտ, ճչար ճ ճա յ ճ ճարար ճիյմ ճօլ-
ար յօ յարլեաճար Յայն ճիւճ ճ՛ճ ճ-բօճա.
Օա ճ-ճօյրաճ ճ-ճիյայն այն Յաօճալ ճչ-
ար այն ճօճայր ճաճ միյաճադաճ յօ ճաճ-
այրտ ճայտ, յիլ՝ ճօն միյար յաճ Յ-ճիյ-
րեաճ ճիյր ճիւճ այր ճիւճ-ճար յօ թճյր-
այր. ճարճեարիյայն այնր այն այն ճարտա
լարճիյլ ճիւճօր յա յ-ճաօյիյեաճ իօ յօ
ճաճայլ, մար ճա ճարալ ճիւճճայլե յ յ
ՅաճօյլՅ ճաճար ճչար ճայն, իճայն յ ճիյ-
րար իյիյն ճիյն օր ճօնիյն այր այն իայն-իօ-
այրեաճէ ճե այն փեյճօրի յօ ՅարմայիյայՅ,
փրայն ճօ ճարադաճ ճ ճիյն յօ ճիյն
այր ճարար ճիյն-եօլար յօ իարլեանիյլ
յօ թեյր ճ ճօլա յօ ճ ճարայիյն փեյն; յիլ
փե յաճ ճ-բայլ յօմարաճ յօ ճարալ ճիյն
իյիյփօճէ, կօնտա ճե ճայնտա ճչար իյար-
տա ճօյնիյն ճիյրեաճ ճաճար այր ճիւճօ
ճիյնիյն յի ճաճ օրեյր յօ ճարար այնր այն Յ-
ճաճար ճեօ յա՛ր ճիւճճալաճ ճիյայն, ճիյն
իլ ճաճ միյիյճօ ճիյն այն ճօրտար յօ ճօլ
ճչ այն միյիյճիյն ճիլ միյեանտաճ այր ճ ճար-
այն. Ծօ իյիյիյն այն ճարադաճ յայնաճաճ
ճչար ճ ճօմլաճ յի Էյրիյն ճ յ-ճիւճօլլ
ճիյն այն ՅաճօյլՅ ճիյն փճ ճօյր, ճչար ճի-
մար յօ ճար այր ճչ ճաճ ճիւճ ճիյնճեաճ
ճօյնիյնիյն. Աճէտ ճաճ միյիյնիյն ճայն
իյաճ ճ-ճիւճար ճեօ այն ճայնաճաճար փճ-
այլ այր իար ճեանՅայն միյիյն յա յ-Էյր-
եանիյն, այնր օ ճաճ ԷյրեանիյայՅ յա Տաճ
Աօնայճէ ճչար ճաճարտ ճ Յ-ճօնիյայն
ճիյն այն օճար միյաճ յօ ճարիյաճ.

այն բայլ
իյիյն
այն ճիւճ
այն
այն

Ցիյօճիւճաճ մե այնր Յօ իյիյփօճար
մե յ ճիյալ օրտար, ճէտ միյայն ճիյն
Յօ Յ-ճիյրեաճ Օյա ճաճ այր յօ իաճար, 7
ճիյն փաճա միյարար ճիւճ փեյն ճչար այն
Յաօճալ. Իր մե յօ իյիյիյրեաճ միյալ,
Փաճարտ օճիյայն.

ՁԱ Մ-ԲԵՅԾ ԸՐ Ծ-ԵՂՐ ԶԻՕՇՏ ՁԼԱՅԻՆՆ ՏԱՐՔ ՅՈ ԾԵՕ ?

(From the Chicago Citizen, — Translation on opposite page.)

ՁԱ ՄԵՅԾ ԸՐ Ծ-ԵՂՐ ԻՅՕՇՏ ՁԼԱՅԻՆ ԴԱՐՔ ՅՈ ԾԵՕ ?
 ՏԻՆ Դ ԱՊ ԵՅՐԵ ԵՂ ԲԻՄԻՅԵՆԵ ՅՆ ԱՐ ՄԵԱՐՅ
 ՁԱՐ ԲԵԱԾ ԻՅՕՐ ՄՅՈՒ 'ՊԱ ԵՄՅ ԵՄԾ ԵԼԱԾԱՊ ԵՐՈՄ
 ԲԻՄԻՅԵԱՐ Դ Ե ԾԱՅՈՅԻԾ Ա ԵԱՐԱԴ ԵՂԵ, ---
 ԾԱՅՈՅԻԾ ԵՂ ԲՅՐ ԾՈ ԵՄՅ Ա ԲԻՅՕՇՏ 'Դ Ա Ծ-ԵՂՐ', ---
 'ՅԱՐ ԲԻՄԻՅԵԱՐ Դ Ե ԾԱՅՈՅԻԾ ԱՅ ՊԱԸ Ծ-ԲԱՅԼ
 ՁՈՊ ԲԻՄԱՅԻՏԵ ԵՂԵԱՊԱՅԼ ԵՂԵՅՈՒՆ ԵՂՐ' Ա Մ-ԲԵՅԾ', ---
 ԾԱՅՈՅԻԾ ՊԱԸ Ծ-ԲԵՅԵԱՊՅՆ ՅՆՐ Ա Ծ-ԲՕԿԱԼ "ՏԱՅՈՅԻՐ,"
 ՁԵՇ ԵԱԾ Ա Պ-ԱՊՅՈՅՆԱՊԵՏԱ ԲԵՅՆ ԾՈ ԵՄՊԱՊ: ---
 "ԵԼԱՊ ՅԱՊ ԵՅՕՐ," ԱՐ ՅԱԸ ՊՅՈՒ ԲԱՊ ՕՐ ԵՅՈՅՆ.

ՁԱ Մ-ԲԵՅԾ ԸՐ Պ-ՕՂԵԱՊ ԴՅՐՈՐԵՏԱ ԴԱՐՔ ՅՈ ԾԵՕ ?

ՈՂ ԵՅԾ ԲՂ ԴԱՐՔ ՅՈ ԲՐԱԸ ՅՈ Մ-ԲԵՅՆԵԱՐ ԵՂ
 ԵԼԱՊ Ե Դ-Ա Յ-ԵՐՅՈՇԵՅԻ ԼԱՊ ԾԵ ԲՅՐՈՐԱՅՈ ԲՅՐ
 ՈԱ ԴԱՅՈՅԻՐԵ; --- ԵԼԱՊ ԱՅ ՊԱԸ Մ-ԲԵՅԾ ՄՅՈՅԵԱՐ
 ՁԱՐ ՊԵՅԵՅԻ ԾԱՊԵԱՐ Ե Դ-Ա ԲԻՅՕՇՏ 'ԴԱ Ծ-ԵՂՐ, ---
 ԵԼԱՊ ՄԱՐ ՊԱ ԾԱՅՈՅԻԾ ԲԱՊԵ ԴԱՐՔ ԱՊ ՅՐԵՅԾ,
 ՈԱՐ ԵԼԵԱԾՈ ԾՈՊ ԵԱՊՅԱ ԱԸՇ Ա Ծ-ԵԱՊՅԱ ԲԵՅՆ
 ՈԱՐ ԵՐՈՄ Ա ՊՅԼՈՊ ՐՈՅՈՊ' ՊԵԱՐԵ Ա Մ-ԲԱՅՈՇԵՅՈՅՆ,
 ՈԱՐ ԲԻՄԻՅԵ Ա ԴԱՅՈՅԻՐԵ ԱԸՇ Ե ԵԼԱՅԵԱՊ ԱՐ ԼԱՊՅՆ,
 'Տ ՊԱՐ ԲՅՅԼԱՅՆ ԵԱՊԵ ՊԱ ՊԱՊԱԾ Ա ԴՅՐՈՐ ԵԱԾ!

ՁԱ Մ-ԲԵՅԾ ԸՐ Պ-ԵՂԵ ԵՂԼՐ ԴԱՐՔ ՅՈ ԾԵՕ ?

ՈՂ ԵՅԾ ԲՂ ԴԱՐՔ ԵՐ ԲԱԾ ԱՐ ՊԱՊԵԱՐ ԵԱՊՅ
 ՈԱ Յ-ԵԱՊԵՅՈՅՆ Ա ԵՂԵՅԵԱՐ ՅՆ Ա Յ-ԵԱՊԵ ԱՊԱՊ,
 ՅՅ ԵԱՊՅԱ ԴՅՐՈՐԱԾՅՈՅՆ ՅԱԸ ԲՕԿԱԼ ԵՅՆ ԲԱԾ
 ԱՅ ԼԱԾԱՊԵ ԱՊՅ ԴՅՐՈՐ Ա Յ-ԵՂՅՈՒ 'ՅԱՐ Ա Ծ-ԵՂՐ'.
 ՁԱ ԾՅԱ ԻՅՅՈՅՆ! Ծ-ԲԱՅԼ ԵԼԼ ԱՊ ԲՅԵ ՅՆ ԵՂՅՈՅՆ ?
 ԱՊ ՕՊՊԵԱԸ Դ ՄԵԱՐՅ ԵՂԵԱԾԱԸ ԱՊ ԾՈՊԱՊ ?
 ԱՊ ՅՈՅՊԱՊ Ե ՅՈ ՄԱՅԱՊՅ ԾԱՅՈՅԵ ԲԱՊՅՆ
 'ՈԱՊՆ ԼԱԾԱՊԵԱՊՅՈՅՆ ԵՅԵ ՊՐԱՐ ՄԱՅՅՐՈՒՅՆ ԲԵՅՆ ?
 ԵԱՐԱՊՅՆ ԲՅՆ ՊԵՅԵ ՅԱՊ ԾՈՊ ՊԱՅԵ ԱՊ ԲՅԵ,
 'Տ ՊՂ ԵՄՊԵԱՊՅՈ ԲԱՊՅՆ 'ՐՊԱ ՊԵՅԵՅԻ ԵԱԾԱԾԱՊՅԵ
 ԲՅՅԼԻՅԵԱՐ ԾՈՒ ԾՈՊԱՊ ՅԱՐ ԵՅՆ ԾԱՊՅՆ Ա ԵՅԵ ԲԱԾՐ.
 ԻՐ ԵՐԱՊԱՅԼ ԵԱԾՐՈ Ա ԵՐՈՐԱՅԵԱՐ ԵՂԵԱՊՅՈՅՆ
 ԼԵՂ ԱՊ Յ-ԵՂԵԱԸ ԲԱԾ, ՄԱՐ ՅՊՊՐԵԱՐ 'ԲԱՊ ԴՅԵԱԼ,
 ԲԱՊՆ ԲԵՐՈ ՄՅՐԼԱԸ Ա Յ-ԵԱՐՊ ԾՅԼՅ,
 ԱՅԱՐ ԾԵ ԲԱՅՅ ՊԱԸ ՊԱԾ ԲԵ ՄԱՅԵ Ե ԵՅԵ
 ԾՈ ԲԱՅԼ Ե ԱՐ Ա ԾՅԵԱՐ Ե Դ-Ա ԲԱԼ;
 'Տ ԾԱԾԱՊԵ ԲԵ Ե ԴԱ ԵԱՐԵԱՅԻ ՅՆ Ա ԵՂԵՅՈՒՆ,
 "ԾՒԲԵԱՐՆ ԼՈՊ ՅՐԱՊՅՆՅՆ ՕՐՊԱ 'ՊԱՊ ԾԱ ԼԱԾԱԾ
 'ՈԱ 'Պ ԲԵՐՈ ԻՐ ԱՅԼԵ 'ՅԱՐ ԻՐ ՄՅՈՒ 'ԲԱՊ ԾՈՊԱՊ.'
 ԻՐ ԲԵՐՈ ՄՅՐԼԱԸ ԵԱՊՅԱ ԵՂԵԱՊԱՅԼ ԵՂԵԱՊՅՆ,
 ԻՐ ԲԵՐՈ ԵՐՈ ԲԵԱՅՅ Ա ԵՕԼԵԱ ԵԱՊՅՆ ԱՐ ԲՅՆ;
 ՈԱԸ ԵՐԱՊԱՅԼ ԵՐՈՐԱՅԵ ԼԱԾԱՊԱՅԵ ԱՐ Պ-ԾԱՅՈՅԵԱԾ
 ԼԵՂ ԱՊ Յ-ԵՂԵԱԸ ԲԱԾ ԲՅՆ; ՕՊՆ, ՊԱԸ Ծ-ԲԱՅԼ ԲԱԾ
 ԱՅ ԵԱՐՊԱՅՈ ՊԵՅԵԱԾ ԼԱԾԱՊԱՅՆ, 'ՅԱՐ ԱՅ ՊԱԾ
 ՈԱԸ ԲՅՆ Ա Յ-ԵՂՅՈՅՆ, ԵԱՊԵ ԱՐ ԵՕԼ Ա Ծ-ԵՂՐ ?
 ՅԱՅԵԱՊԱՅՈ ԾՅԱ, ՄԱԼԱՊԵ Ա ԵՐՆ 'ՊԱ Յ-ԵՐՅՈՇԵՅԻԾ,
 ԱՐ ԵԼԼ ԾՈ ԵՐՆ Ա Յ-ԵԱՊՅԱՅԻ ԵԼԱՊ ՊԱ Պ-ՅԱՅՅԱԼ!

ՅԱԼԼ ՅԱՐՈՅԱԼ.

[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.

Δηήηηαηα, evil desires,	anveentha.
Διιηηη, beautiful,	awlhuinn.
Δηη ηηε, at all,	arbih.
ΔηήΔηη, only,	ahwawin,
Δοηηε, gen. of dung,	eelly.
Δαηηεαη, belongs to,	wainiss.
βηαηαη, gen. of year,	blee-in.
βόηαη, road, way,	bohur.
βηάε, ever,	brawugh.
βηηεηε, birth,	breh.
βυαηεεοηη, conqueror.	booyho-irh.
ααηηεοηη, talker,	cawintoirh.
ααοηη, mild, gentle,	kayuv.
ααηαη, friendship,	koriss.
αάηη, heap,	karunn.
ααηηααη, gen. pl. of hen,	karkiv.
ααηηααη, " " " head,	kanniv.
αηηηεαε, racial,	kinniaugh.
ααηηεαηη, sword,	klawiv.
αεαεε, habituate,	klaughd.
αοηηεαε, cock or rooster,	kuilaugh.
αοαηηηη, like,	kuswill.
αηηηεαη, believes,	kridiss.
αηηηεεη, dat. pl. of heart,	kreehiv.
αάηηηη, of care,	koorim.
ααοηηεαε, gen. pl. person,	dheenah.
ααοηηηε, dat. pl. of " "	dheeniv.

ՇՈՒՈՒԵ ՁԻԱՅԵՕ.

ԲՈՒՅ՝ ՇՈՒՈՒԵ ՁԻԱՅԵՕ.

air Petrie's a.s.m. No. 568.

Եր այր աղ ԼՈՒՅՅ ղԵՕ ԲՂՁՈՅՆ ԼՈՒՅՅԻ ԾՕ ԵՏՕՅՄ-ՂԵ ԾԵՂՈՒԾ ԵՐՕՅՆ,
ՁԻՅ ՕՂՈՒՅՅԻՆ ԴՈՒՅՈՒՇԵ ԶՍՐ ԱՅ ԲՏՈՐ ՅՕԼ ԴՈՒՅ ԼՕ ; [ԻՄԱՅԻՇԻՐ,
ՁԻԱՐ Մ-ԵՅԻՇԵԱԾ ԱՂ ԾՈՅԼՅՏՐ ԱԾՂ ԱՅՐ Մ'ՅԻՂԵՇԻՂ ԻՐ ՄԵ Ե-ԲԱԾ Օ ՄՕ
ԾԱՐ Մ' ԲՏԻՅԻՂ ԻՐ ՄԱՅԵ ԾՕ ԵՂՈՅԲԻՂԻՂ ԵՂ, Ա ՇՈՒՈՒԵ ՁԻԱՅԵՕ.

ԾՂ ԵՅՈՅԵ ՂԱ ՇԵԱԵՐԱՅՆՂԱ ՇԱՕՅԼԵ ղԵՕ ԲԻՂՂՐԱՅՆՍԻ ԾՕ ԼԵՕՐ,
ԾՂ ԵՕՅԼՅՅ Դ ՇԵՐԻՇԱ ԲՐԱՕՅՅ ԱՂՂ ԱՅՍՐ ԵՍՂԼԱՅՅ ղԵՅՂՂ ԵՕՅԼ ;
ԾՂ ԱԾԼԱ ԵԼԱՐԾԱ, ԵՍԻԾԵ ԱՂՂ ԱՅՍՐ ԵՍԱԵՂԱ Դ ԵՂՐԻ ԴԱ Յ-ԵՐԱՕՅԵ,
ԱՅՍՐ ՅԵՂՂՂՅՅ ԵՕ ԱՅՍՐ ԼԱՕՅՅ ԱՂՂ ՇԵԱԵՏ ԲԵՏԼԵ ՁԻԱՅԵ ՁԻՕՅՐ.

ԶՍՐ ԾՕ Ե-ԲԱՇԱ ՄՅՐԵ ԱՂ ՅՐԵԵՂ ԲՂՂ ՅԱՂ ԵՂՈՒԱ, ՅԱՂ ԵՕ,
ԱՅՍՐ ԵՅՈՇ ԴԱ ՇԵԱԵՐԱՅՆՂԱ ՇԱՕՅԼԵ ԲՂՂ ԲԱՕՅ ԲՐԱՕԵ ԱՅՍՐ ԲԱՕՅ ԻՅՕՅՆ,
ԾՂ ՂԱ ԲՂՐԱՅԵ ԻՅՈՐ ԵՐԻՇ ԵՂՂԵՅՕԼ ԲԱՕՅ ԱԾԼԱ ԵՂՂՂԱ ՅԵՅԻՐԵ,
ՍՅՍՐ ՄԱՐ ԲՂՂ Ա ԵՏՕՅՄ-ՂԵ ԲՂՂԱՅՆԵԱԾ ԱՅՐ ՇՈՒՈՒԵ ՁԻԱՅԵՕ.

added

ԾՂ Ի-ԾԵՍՂԲԱՅԻՂ ԵՂՂԱՅՐԼԵ ՄՕ ԻՂԱԵՐՅՂ ԾՕ ԵՅԻՇՅԻՂ-ՂԵ ՄԱՅԵ ԾՕ ԼԵՕՐ
ԱՅ ԵՐԵԱԵՏ ԼԵ ԲՏՈՂ ՏՐՂՂՂՂԵԱԵ ԻՐ ԼԵ ԵՂՂԼԱԾԱՐ ԵՂՂ ՕՅ ;
ԱԵ ՄՂՂԱ ԲՏՈՐ ՕԼ ՂԱ Յ-ԵՂՐԻՇԱ ԶՍՐ ԱՂ ՇԼՅԵԱՅՂ Ա ԵՅԻՇ ԲՕ ԼՂՏՐԻ,
ՂՅ Ա ՏԱՂԵՇ ՇՐՒՐ Ա Ծ-ԲՂՅԲԱՅԻՂ-ՂԵ ՄՕ ԵՂՂՂՂԱ ԲԱՕՅ ԻՂ Ե-ԲՕԾ.

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ՁԻԱՅՐԵԱԾ ԼՅՐԾՂՅԻ ՄԵ ԼԵ SERGEANT, ՄՕ ԵՐԵԱԵ 7 ՄՕ ԵՐՕՅՆ,
ԱՅՍՐ ԵՍԱՅԾ ՄԵ ԼԵՅՐ ԵՂՐ ԲՂՅԼԵ ԾՕՂ ԲՐԱՅԵ 7 ԾՕՂ ՐՕՅՂ ;
ԲՍԱՅՐ ՄՅՐԵ ՅՂՂՂԱ ՅՂՐԾԱ ԱՅՍՐ BAGNET ԱՂՂ Ա ԵՂՐԻ ԲՂՂ,
ԱՅՍՐ ԲԱՕՅԻ ՄԵ ԾՕ Մ-ԵՂՒՐԻ ԲՂՂ ԻՂԱ ԵՅԻՇ Ա Յ-ՇՈՒՈՒԵ ՁԻԱՅԵՕ.

ԱԵ, ԻՐ ԵՐՈՂ ԵՍՅՐԵԱԾ, ԵՐՕՂԱԾ ԵՂՂՂ ԾՍԼ ՂՕ Մ-ԵՕՅԻՐԵ ղԵՕ ԲՂՐԱ,
Ա ԲՂՂԱՅՆԵԱԾ ԱՅՐ ՄՕ ԲՏՕՅՐՅՂ ԱԾՂ ԾՕ ԲՏՈՐՒՅՐԾԵ ՅՍԼ ՄՕ ԵՂՂՂ ;
ՂՅ ՄԱՕՅՂ Ա ԵՏ ՄԵ ԵՕՐՒՅՂԵԱԵՏ ԱԵ ՅՐԱԾ ՄՕ ԵՐՈՅԾԵ ԼԵ ԲՕՐԱԾ,
ՏԱՂ ԵՇ ԵՂՂ ԾՅՈՂ ՄՕ ԲՂՂ ԲԵՐԻՇ ԴՂՐ ԵՂՂՂՂՂՂՂԱԾ ԲԵ ԱՂ ԵԼՂԱԾԱՂ.

ԻՐ ՄԱՅԵ ԱՂ ԵՍԱԵՂԼ ԲԵՅՂՂ ՄԵ ԱՅՍՐ ԾԵՍՂԲԱՅԻՂ ԼՈՒՅՅ ԻՐ ԵՂՂ,
ԻՐ ԲՕՅԼԵՐԱՅԻՇԵ Օ ԵՐՈՅՂՂ ՄԵ ԶՍՐ ԻՂԱՐԵԾՕՇԱՅՂՂ ԼԱԵՂԱ ԴՐ ԲՂՂՂ ;
ԵՂՐԵՐԱՅԻՇԵ Ա Ծ-ԵՂՐ ՄԵ ԱՅՍՐ ԾԵՍՂԲԱՅԻՂ ԲՕՅՅԵՅՅ ԲՏՈՂԱ,
ՏԵ ՄՕ ԼԵՍՂ ԴԱԵ Ե-ԲՍԻ ԴՂՂ ԻՂՂԱՂ ԼՅՈՂ ԻՐ ՄԵ ԲՂՂԾԱԼ ԲՂՐԱ ԵՕՅՐ ԵՐՂՅՅ.

ԾՂ ԵՍԱԵՂԼԻՇԵ ղԵՕ ԵՐԵՂՅԻ ԵՅ ԵՅՂՅԵ ԾՕ Լ-ԱՂ ԻՅՕՐ,
ԼԵ ԵՂՂԱՅՅ VELVETEEN ԱՅՍՐ ԴՅ ԱՅՂՅՅՂՂ ԵՍԼԱՅՅ ԵՐՕՅ ;
ԻՐ ԾՂ Մ-ԵՅԻՇՅԻՂ-ՂԵ ԲԵՅՂ ՄԱՐ ԵՂՐԱՂ ԵՅԻՇԵԱԾ ՄՂՂՂ ՕՅԱ ԾՈՂՂ ԵՐՂՂՅՅ,
ԱԵ ԴՅ ՄԱՐ ԲՂՂ Ա ԾՕՐԾՍՅՅ ՕՂԱ ԵՂՂԱԵ ԱԵ ԴՂՂԱ ԵՂՂԱԵ ԾԵՍՂԱԾ ԵՐՕՅՂ.

ՂԱՐ ԵՂՂՅՅ ԲՂՂ ԱՂ ԲՕՅՂԱՐ ԴԱ ԵՂՂԱՐՂԱՂԱ Ա ԾՂՂԱՅՐԻ ԼՅՈՂ
ՅՍՐ ԵՅՐԵ ԵՏ ՄՕ ԼՂՂՅԵ ՂՕ ՅՍՐ ԼԵՂՂԱ ԵՏ ՄՕ ԵՐՒՅՂ ;
ՁԻՂ ԾՕ ԵՅՂՅՅ ԵՅՐԻ ԵՂՂՅՅ ՕՅ ԾԱՂՂ ԴՅՍՐ ԵՂՂԼ ՄԵ ԻՂ ԵՂԱ ԲՕ-ԾԵՐ,
ՂԱԵ ԲԵՂՐԱ ԱՂ ԲԵՐ ԾՕ ԲՕՅԼԼ ՄԵ ԴԱ ԾՈՂՂԱՅԼԻՂ ԱՂ ԵՂՂՂԱՅԵ.

air Petrie's a.s.m. No. 1382.

Dear Sir—I send you for publication Lavelle's Farewell to Mayo, and not as Hardiman's Mins-trelsy has it. Lavelle was a native of Innis Bofin one of the many islands of Clew Bay. He enlisted in the Spanish navy and wedded a Creole lady in Santa Crus, and, getting sick, he sang this song as a lamentation for home. Mr. Hardiman has given

only a few verses of this song, though I am certain I have heard three more verses than I have sent. But as I have not those correct I will not attempt to write them. I am told Lavelle came home to die and that his remains lie in O'Malley's Tombs, Westport. M. P. WARD.

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dir; Feac Poets and Poetry of Munster page, 118.

211 SEANOUJNE.

Cl. Solair X. No 29.

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

Vol. IV. No 43.

Cómharrle reab fuaillioir-ra h-jar ari a m-bótar,
 O'η ródzarrne razzarrne an Seanoujne a ródar;
 buó cumaró lejr é ac zo meudócairne a ródca,
 Óa m-bejóirne-re zac mairne az bharé ari ηa cómharrarrne'.
 Jr óró Seanoujne ηj leac a zheobazj mé,
 Óró Seanoujne ηj leac a zheobazj mé,
 Óró Seanoujne leazfao an ród oir,
 luó ari do leabazj 'r ηár éirreze tú cóiré' ój.

211á ródaró tú Seanoujne ródarró tú cloirne,
 2i caitreabó a mairrarrne leac ari a z-clairó de:
 Zreim ηj blaírreá, ari leababó ηj luóreá,
 2ic mair bejreabó rionnaró a rre ari fuair coirre.
 Jr óró Seanoujne, 7c.

Do éirioir-ra 'η Seanoujne rjar zo Cill fjararó,
 2iη ár a rarb mjrle 'zur rre de rhar ródne;
 Do éirararar jorcará 'r brrararar rjararó,
 Jr éirararar a barle mo éararararó haró éuzam.
 Jr óró Seanoujne, 7c.

Óa bláirne-re mo Seanoujne bairre a b-poll-móharó,
 Do éararararne a barle é azur éuirararne a éoréabó;
 Barararne an carararne de 'r éuirararne de bróabó,
 Jr éararararne-re an rurr do ηa buacarararne óza.
 Jr óró Seanoujne, 7c.

Do éuar-ra zo h-jirne az jarazj zleir rórreabó,
 Tabac jr rforarre 'zur clarraró cóirarar;
 2ic ari mo éaré a barle éam a r-rara 'η rradéarar,
 Caró a zheobairne ac mo Seanoujne rarrarararar a éoréabó.
 Jr óró Seanoujne, 7c.

Kuarar bróirne-re zar zarrzar a r-rararó 'r a rúzaró,
 Le buacarararre rarrar bréar cóirararre mairre;
 Seabó rreabarar mo Seanoujne amar ar a éuirreabó,
 Jr rreearar rreer ari a rreeararar rúzarar.
 Jr óró Seanoujne, 7c.

Traré cóirarar mo rrearr zo rarr le rbrarar,
 Le h-úra, le harra 'zur zurraró óon r-rara;
 Sé rre an Sean-flearraró zur rarrreabó an r-rararar mé,
 'S ó arreer ηj r-rara zo m-brreearar mo éoréar jonam
 Jr óró Seanoujne, 7c.

Óualabó mairne an r-ararar rre éarar ari mór eirle. acé
 rre an Saor 211ac211arró zo rreirreearar 211ararne bréarar
 é ari rreabarr mair rre, azur de brir zo b-fuir mear mór a-
 zarar ari 211ararne, currearrar a z-clóó é.

GÆL GLAS on the PROPHSIES.

(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 fulfillment 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 conclusion 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.

Being reluctantly compelled, until my next, to forego my promised prophetic explications, on account of the paramount importance of the Irish question which, in my mind, takes precedence of all others, as being pregnant with the very essence of true faith and prophecy.

In conclusion, believe me most patriotically,
Yours, GÆL GLAS.

ἸΟΥΤ ΚΑΙ Η-ΕΙΡΕΝΙΚΗ

The Voice of the Irish.
(By GÆL GLAS)

Most reverentially, earnestly, and hopefully addressed to the Holy Father, Pope Leo XIII.: beseeching His Holiness to loose the guardian angels of the four provinces of Ireland.

"And I heard a voice from the four horns of the golden altar, which is before the eyes of God, saying to the sixth angel who had the trumpet. Loose the four angels, who are bound in the great river Euphrates. And the four angels were loosed." (Apoc. 9th. cap.)

Oh! give us back our ancient home,
Thou Vicar of the Son divine:
The binding might, in heaven's dome,
And loosing power on earth are thine:
The green Niobe writhes enthralled,
By Peter's chains in bondage bound
And drenched with persecuting gall,
Her only balm with thee is found.

From Josua, God's prophet high,
A treaty was obtained by fraud:
But broken this, five centuries nigh,
See how gaunt famine stalked abroad;
And so the Norman Gabaonite
Deceived an unsuspecting pope—
Hence Erin cursed with every blight,
Now in great Leo puts her hope.

Blest Samuel, in th' olden law,
In Saul and David kingdom founds:
And princely Jehu, also saw
That grace in sacred oil abounds:
Oh! Holy Pontiff hear our cries,
And vest our isle with sovereign right;
So that when war's red lightning flies
The Lord may not against us fight.

When Gedeon's men lapped of the fount,
To the smaller force did victory cling;
And Moses brought from Horeb's mount
The rod that scourged the tyrant king:
Though we are weak our faith is strong—
For Rome we've shed a tide of blood;
And through temptation, dire and long,
We've kept our heads above the flood.

The keepers of God's vineyard, fair,
In our lov'd isle of old renown,
Though instant in religion's care
Have let its fences tumble down—
That Gaelic, long has fenced our creed,
Is now no mystery, occult,
Without thine aid its doom's decreed,
And much damnation will result.

Then loose our guardian angels, four,
In London's great Euphrates bound;
For provinces they stood before
The bulls our freedom did confound;
And these, prepared when ninety opes,
Both Goats and Infidels will smite—
Next realize prophetic hopes,
And fill the world with Gospel light!

MEN of IRISH BLOOD and DESCENT
in the States of Georgia and S. Carolina,
(Second Letter—continued from page 488.)

I conversed with this numerous family, and, among other things, I learned that their forefathers came from the north-western part of Ireland. One of these could trace up his great grandfathers who came to the colony of Maryland with Lord Baltimore in the early part of the 17th Century, and he told me, too, that he knew that Harppy was not their real name but Hart. Thus, as Maryland was settled by English and Irish Catholics it sent out settlers from time to time to other English colonies

Perhaps the ancestors of those people came from Maryland to S. Carolina and from there to Georgia. In Georgia and S. Carolina and also in the State of Maryland are numerous families of the Rabbits, Galloways, Kellys, Flemings, McMasters, Butlers, Patricks (formerly, Fitzpatrick). Again, in Georgia, S. Carolina as well as my own native State of Maryland, are three more great families of Irish blood, namely: the Roberts, Jones and Gollmans (anciently O'Gallman). Then there are in Middle Georgia and in Savannah as well as in Union and Newberry Counties. S. Carolina, numerous families of the name of Casey (anciently O. Casey), and Braddon. Hon. John Braddon of Fairfield Co. S. Carolina, is a worthy representative of this family. He was a general in the Confederate army under General Wood Hampton of South Carolina. Then are scattered over Middle and Upper S. Carolina, in Livingston, Fairfield, Chestfield, Union, Greenville and York Counties South Carolina, the numerous family of the Rowls, and other numerous families of the Rogers, Colemans, and Oberries. These three families are certainly of Anglo-Irish blood. In Middle Georgia and in Savannah also are many families named Thompson, also Parsons scattered throughout S. Carolina Georgia and Maryland. We have got numerous families of the Thompsons also, in Baltimore City Howard and Washington counties, Md. As for the family of Harvey, they are to be found nearly in every city and county in Maryland. Then the Stranahans of both Georgia and S. Carolina. The Fadins, the Coles, the Carthys, the Boyles, Hamlins, Griffins, Hackets, and quite a host of other Irish family names which I am compelled to lay over until my next letter. This shows plainly that it is Ireland and not England ought to have the title of "Mother country" of the United States of America. (The presumption of the Hooley Street Tailors runs in the blood of Yanks this side of the water—Ed. G.) I am not saying too much nor expatiating in the least by saying that fully two-thirds of the white people in South Carolina and Georgia are of pure Irish or Celtic blood.

Now how much the Church has lost in the exile and banishment of the Catholics of Ireland from

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.

Mr. Lyons of Philadelphia suggests the idea of giving the Gaelic Alphabet, with the sounds of the letters, in each issue of the Gael, because, he says, that any Irish-speaking person can read Irish as soon as he can give the proper sounds of the letters. This is a fact. Irish speaking persons who join the Philo Celtic Society are able to read the language tolerably well in six months, and it is a shame for an Irishman to admit that he would not devote that short space to it. Mr. Lyons has sent a table of the sounds, but as we have the following in block form we shall use it for the present.

THE GAELIC ALPHABET.

Irish.	Roman.	Sound	ris	Roman.	Sound.
á	a	aw	η	m	emm
b	b	bay	η	n	enn
c	c	kay	o	o	oh
ó	d	dhay	p	p	pay
e	e	ay	μ	r	arr
f	f	eff	γ	s	ess
g	g	gay	τ	t	thay
í	i	ee	υ	υ	oo
l	l	ell			

Sound of the Vowels—long.--

- á sounds like a in war, as *bárr*, top.
- é " " e " ere, " *cérr*, wax.
- í " " ee " eel, " *mírr* fine.
- ó " " o " old, " *órr*, gold.
- ú " " u " rule, " *úrr*, fresh.

Short.---

- á " " a in what, as, *zárr*, near.
- e " " e " bet, " *beb*, died.
- í " " i " ill, " *mírr*, honey.
- o " " o " got, " *lot*, wound.
- u " " u " put, " *put*, thing.

ó and í sound like w when followed or preceded by á, o, u, as, *á bárr*, his bard, pronounced a wardh; *á nárr*, his beef or ox, pronounced, a warth; and like v when preceded by e, í, as, *á bearr*, his wife, pronounced, a van, *á hírr*, his desire, pronounced, a vee-un. *ó* and *í* sound like y at the beginning of a word; they are almost silent in the middle and perfectly so at the end of words. *ó* sounds like ch; *p*, like f; *f* and *é*, like h; and *f* is silent.

Let the Irish speaker pronounce the word, *ráozal*, the physical world, omitting the sound of the aspirate *z*, and he will produce a nearly correct sound, thus,

ráo-áí; and so with nearly all the other aspirates. *áícteoóúí*, to reanimate, "a-vo-y," which is nearly its perfect sound; *bearrúícté*, blessed, beann-i-e, etc.

SIGNS OF RAIN.

The following signs of rain were given by Dr. Jenner, in 1810, to a lady, in reply to her inquiry whether it would rain to-morrow.

The hollow winds begin to blow,
 The clouds look black, the grass is low,
 The soot falls down, the spaniels sleep,
 And spiders from their cabwebs creep;
 Last night the sun went pale to bed,
 The moon in halves hid her head,
 The boding shepherd heaves a sigh,
 For see, a rainbow spans the sky;
 The walls are damp, the ditches smell,
 Closed is the pink-eyed pimpernel;
 The squalid toads at dusk were seen,
 Slowly crawling o'er the green,
 Loud quack the ducks, the peacocks cry.
 The distant hills are looking nigh;
 Hark! how the chairs and tables crack,
 Old Betty's joints are on the rack:
 And see you rooks, how odd their flight,
 They imitate the gliding kite
 Or seem precipitate to fall
 As if they felt the piercing ball.
 How restless are the snorting swine,
 The busy flies disturb the kine;
 Low o'er the grass the swallow wings;
 The cricket, too, how loud she sings!
 Puss on the hearth, with velvet paws,
 Sits wiping o'er her whiskered jaws:
 'Twill surely rain, I see with sorrow,
 Our jaunt must be put off to-morrow.

If any of our readers knows the song of which this is a part, please send it:

*Ír fáda mé zuaírróeal árr éuaírrí z mhrá
 tííe,
 áí á éuaírríí ííorr íuaírr mé á m-baíle
 ío í o-tírr
 No zo b-facaíó mé uaírr í, árr éaob
 eíorr 'íá rúíe,
 'Sa zruaí 'íá tíí óualcaíó o'á rcaab-
 áó le zaoíé."*

In line 4 of the 2nd verse of "Oh Blame not the Bard," in last number, the *c* of *coraírr* should not be aspirated, reference being made to Ireland, a feminine noun.

We expect those who do not pay their subscriptions in advance to pay \$1 at the end of the term.

Send Sixty Cents for the *zaoáí*.

x See page 506

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(The cost per line in this Directory is 10 Cents, or \$1.20 a year; This, also, pays for a copy of the G&L, monthly, during that time.)

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