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Leabhar-aisiúir m'iorainéal,  
 Tabairtá cuman  
**TEANGA GAELISE**  
 a' corrad <sup>asur</sup> a' raonúisad  
 agus cum  
 Fén-maíla Cuid na h-Éireann.

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

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Fifth Year of Publication.



The following instructions for reading the Irish language have been sent to us by Mr J. J. Lyons of Phila Pa and any Irish-speaking person paying attention to them will have no difficulty in reading Irish. It is not too much to expect to learn these instructions by heart—it can be done in less than two weeks—and we pledge ourselves to him who does that he will be able to read Irish well in three months.

THE GAELIC ALPHABET.

Irish.	Roman.	Sound	Roman.	Sound.
Δ	a	aw	η	m emm
β	b	bay	η	n enn
ϙ	c	kay	ο	o oh
δ	d	dhay	ρ	p pay
ε	e	ay	ρ	r arr
ϙ	f	eff	ρ	s ess
ζ	g	gay	τ	t thay
ι	i	ee	υ	u oo
λ	l	ell		

The vowels are, Δ ε ι ο υ, and the rest are consonants. Δ ο υ are called BROAD, and ε ι, SLENDER VOWELS: A consonant sounded, in the same syllable, with a broad vowel has a broad sound, a consonant sounded in the same syllable with a slender vowel has a slender sound.

Sound of the Vowels—long --

Δ	sounds like a in war, as	βάρη, top.
έ	" " e " ere, "	κέρη, wax.
ί	" " ee " eel, "	μήρη' fine.
ό	" " o " old, "	όρη, gold.
ύ	" " u " rule, "	ύρη, fresh.

Short,---

Α	" " a in what, as,	ζάρ, near.
ε	" " e " bet, "	βεθ, died,
ι	" " i " ill; "	μήη, honey
ο	" " o " got, "	λοτ, wound.
υ	" " u " put, "	μυτ, thing.

The following consonants are aspirated by placing a dot over, or an H after, them. This change or mortification, as it is called, is caused by government, for the initial consonant of a word, if introducing a sentence, is never aspirated. The pronouns *my thy* preceding a noun invariably aspirate the initial consonant (if aspirable). Students should bear in mind that an aspirated letter is completely changed in sound by such aspiration.

β sounds as v when joined to a slender vowel, as; ηο βεαη, my wife--- pronounced, mo van; and sounds as w when joined to a broad vowel, as; ηο βό, my cow, pronounced, mo wo.

Ċ broad sounds like gh in the word lough, as; ηο ċor, my foot, pronounced mo chos; slender it sounds like k in kit.

Ċ when it is the first letter of a word sounds like y, as; ηο ĊηΔ, my God, pronounced mo yee-a.

ř is not sounded, as; ϙηάηο řαοΔ, a long street, pronounced, shrawidh adhah,

ž sounds like y when it is the first letter of a word, as; ηο žηάċ, my love, pronounced, mo yraw.

zη has the sound of w when joining a broad vowel, as; Δ ηηΔċ, his son, pronounced, wack; when joined to a slender vowel it has the sound of v, as; οηċ-ηηεαρ, disrespect, pronounced, drough-vass.

ř sounds as f, as; ηο řηητ, mo pound, pronounced, funth.

š sounds like h, as; ηο řάλ, my heel, pronounced, hall.

č sounds as h, as; ηο čοβαρ, my well, pronounced, hobar.

Some consonants in the beginning of words are eclipsed by other consonants; the first letter is then silent and the prefixed letter sounded, as; τεΔċ, a house; Δη ο-τεΔċ, our house, pronounced, daugh.

To "Irish Patriots,"—Gentlemen, How long will it take you to raise a crop of wheat if you continually sow cockle in your land? Are you more infallible than He Who said,—“Whatever you sow, of that you shall reap.” You sow English literature and, with it, English sentiment, and you expect to reap a crop of genuine Irish patriotism! Tell that story to a donkey and he will bray you either a fool or a knave. There is no *real* patriotism to-day outside the Philo Celts,

Irish and Irish American Editors, you could in five years restore the Irish Language to such a degree that every Irishman and woman would know something about it. Will you do so? If not how dare you claim Irish patriotism?

## ՇՁՅՁ ՏԵՁԻՆՈՒՅԻՆ.

The Bells of Shandon—(Translation)

By REV. THOMAS O'MALLY

Բյծեան շեռն յո լյօնած,  
 'Ռսարն Բյծոյն ճի շրիսայնեած  
 Ձիւն շոյսայն Տեանձիւն  
 Ձիւն շարած շոյս,  
 Ձիւն շոլտա Քարտայր,  
 Օր շոյն յ' Օյ ճիւր,  
 Ռարն քձ ճ շիւնն  
 Ձիւն շոյս յո շոյս;  
 Բյծեան յ' յիւնն յոյս  
 Լե շրիսայնեած յ' Օյս  
 Ձիւն շեռն յո իւնտա,  
 'Տ յե լան յո յիւն;  
 Ձիւն շեռն յարն շուար  
 Ձիւն շոյս ճ շուար  
 Ձիւն շոյս Տեանձիւն  
 Ձիւն շարն յա լաւ.

Օ իւնտա յե յ շիւնն  
 'Տիւն շուար յիւնն  
 Ռա յ-շոյս յո շիւն  
 Օ ճ շիւն շոյս յ' ի շիւն:  
 Ձիւն շարտա շարիսայնեած  
 Ռա յ-շեանտա շարիսայնեած;  
 Ձիւն շոյս յիւն յարն  
 Ձիւն շ-շոլտա յո շիւն.  
 Լե շիւնն յ' ի շիւն  
 Լան շարն յո շիւն,  
 Օ շարտա յարն-րա  
 Լե շիւնն յո շիւն,  
 Յո յ-շ' ի շարն յարն շուար  
 Ձիւն շոյս ճ շուար  
 Ձիւն շոյս Տեանձիւն,  
 Ձիւն շարն յա լաւ.

Օ շուար շիւնտա  
 Օ շոյսայն յիւն  
 Քիւն-շիւն յա Ռոյնն  
 Ձիւն շոյսայն շեանն,  
 Ձիւն շոյս յիւն  
 Ձիւն շարտա յիւն յարն,  
 Ձիւն շարտա շիւն յարն,  
 Օ շարն յա յ-շեանն;  
 Ձիւն շոյս յիւն շիւն  
 Օ շոլտա շիւնն  
 'Ռա շար Շիւն-Քարտայր  
 Ձիւն յա Շիւն շիւն.  
 Օ ի յ ի շարն յարն շուար  
 Ձիւն շոյս ճ շուար  
 Ձիւն շոյս Տեանձիւն

## THE BELLS of SHANDON.

(By "FATHER PROUT..")

Copied from the *Tuam News*,

**W**ith deep affection  
 And recollection  
 I often think of  
 Those Shandon Bells  
 Whose sound so wild would  
 In days of childhood,  
 Fling round my cradle  
 Their magic spells.  
 On this I ponder  
 Where'er I wander,  
 And thus grow fonder,  
 Sweet Cork of thee;  
 With thy Bells of Shandon  
 That sound so grand on  
 The pleasant waters  
 Of the River Lee.

I've heard bells chiming  
 Full many a clime in,  
 Tolling sublime in  
 Cathedral shrine;  
 While at a glibe rate  
 Brass tongues would vibrate  
 But all their music  
 Spoke nought like thine.  
 For memory dwelling  
 On each proud swelling  
 Of thy belfry, knelling  
 Its bold notes free,  
 Made the bells of Shandon  
 Sound far more grand on  
 The pleasant waters  
 Of the River Lee.

I've heard bells tolling  
 Old "Adrian's Mole" in  
 Their thunder rolling  
 From the Vatican,  
 And cymbals glorious  
 Swinging uproarious  
 In the gorgeous turrets  
 Of Notre Dame:  
 But thy sounds were sweeter  
 Than the dome of Peter  
 Flings o'er the Tiber,  
 Pealing solemnly.  
 Oh! the bells of Shandon  
 Sound far more grand on  
 The pleasant waters

Read  
 Gaelic Journal  
 No 23.  
 Page 345.  
 From  
 Tuam  
 News.

Այր ծիր դա Լաօյ.

Կա՛ շա՛ն շա՛ն Եւզած  
 Այր շո՛ղ դա Յրէջե,  
 Ա Յ-Շյլ Կաօն Տօթյ  
 Բջժեան Կարճե՛ Եւր  
 Այր շայր 'ր այր Եանդա  
 'Տ Ե շլօրա՛ծ Եանդա  
 Այ՛ Յ Բաճայր Երդայ՛ շե  
 Ծ'ա Բօբուլ Բէյն.  
 Կյ շնայ՛ցիմ Եո ըյն---  
 Բջժեա՛ծ աճա աղ շԵօ ըյն,  
 Օյր Եա՛ Եոլ յջօր աղրա  
 Լոյմ Բէյն Ե Յ-Երօյ՛ շե :  
 Եր Բջօր յար Եւալար  
 Աօղ շո՛ղ Ե Եւալար  
 Այար շո՛ղա Տեանօյն  
 Այր ծիր դա Լաօյ.

ՇԱՅՏԵԱՆ ԱՅ ԿԵՅԼ.

We are indebted to Mr. J. J Lyons for this song.

Ա յայրն շար Ե աղղրա՛ծ Ե Ծ-Եր աղ Ե  
 Տանդա՛ծ, Ծա՛ յ-ԵւօճԵա՛ յոյմ,  
 Այա՛ծ Բջօր Բա՛ յա շԵանդա՛ծ յօ շօ յ-  
 Եւնդանայ՛ծ Եօնդա՛ծ Եօնդ;  
 Կյ Եա, Եօնդ՛ծ յօ շաճդա, Բանժօճայն  
 Եա՛ Եար Բրբե,  
 Ա՛ շօ Լան Բաօյ Ծօ Եանդ, 'Յար Եա՛ծ  
 Եանդ Եօ յ-Եւալար՛ծ աղ Ծօ-Եւա՛ծ.

Եւո ըլան Ծօ 'ն օյժօ Բէյն, 'Բե յօ Եւն  
 շա՛ն յե՛ աղօճ ըյն Ե Եր,  
 Ծօ 'ն յ-Եւաճայլ Երեա՛ծ Բրբե Բրբեանայլ  
 Երեւա՛ծ յե՛ ըալ այր Ե շլն;  
 Ա՛ շօ Եար Բյ յե՛ շա՛ն ԵՅլլ շար Ելյ յե՛  
 Եա՛-Բա յօ Բն,  
 Ա՛ շօ Եւո Բարաօր շար Եր Լա՛ շօ Երեւա՛  
 'Եւր Եջօր յե՛ 'ր Եա.

Ծա՛ Ե-ԲրբեճԵա՛ յօ ԲԵօնդ, 'ր Ե Ե-Եւոն  
 Ե Բրօր Ե յ-Եալ ԵճԵւան,  
 Բյ Եալրա՛ Օ 'ն շրէյն Ե Լոնդա՛ծ Բօ-Եար  
 ըյն Ե շրալ՛ծ,  
 'Տե՛ Ե Բանայլ Ծ'ա Եեյն Եար Ե յեարայն  
 Բէյն, 'ր շօ Եաճան Ե Բն,  
 'Կա Բջօրայր Ե յ-Բրբե Բջժեար Ե շ Եւ-  
 աճած այր յայօնդ Լա Եւնդ.

Կա՛ Լոն Եր աղ Յ-Եա՛ծ Եար Եւրբայ՛ծ Բյ  
 յար Ծօ 'ն Տրանդ,  
 Աար յա՛ Բնլն շօ յ-Եւա՛ծ Եւրբայ՛ծ յե՛  
 Բէյնդ աճա Ե շ յօ շրա՛ծ;

Of the River Lee.

There's a bell in Moscow  
 While on tower and kiosk O!  
 In Saint Sophia  
 The Turkman gets,  
 And loud in air  
 Calls men to prayer  
 From the tapering summit  
 Of tall minarets,  
 Such empty phantom  
 I freely grant them:  
 But there is an anthem  
 More dear to me—  
 'Tis the bells of Shandon  
 That sound so grand on  
 The pleasant water  
 Of the River Lee

Կյ Երն յոյմ Եոլ Եարայ՛ շօ Ե Բրա՛ծ-  
 Ե, յօ ԵրԵաճար յա յ-Եւն,  
 Օ Ծ'Եւալար՛ յօ շրա՛ծ Եայն Եար Բալ Եօ  
 ԵարԵան Այ Կեյլ.

Այ՛ շեաճայ՛ շօ 'ն Ելլե յօն Եօնդայ՛ շեանդ  
 'Յար Եօլայ՛ շեանդ յօ շրա՛ծ.  
 Ա Բանայլ յյ Բաճայն Եօ Ե՛ աղ ԲեւԵ  
 Եոլայր 'ն Եալլ;  
 Եւժ Երն յոյմ շա՛ Ե Եեյնդ 'նա յա յ-  
 Ենդնդ՛ Երնդար շօ յ-Եար;  
 Կաճար յօ Եանդա՛ծ 'ր Են շօ Եւո Եայն  
 յար Բէյնդ Ե շ Կեյլ 'ն Են յա՛ն.

ՇԵՅ ԿԱ յ-ՍԵՅԱԼ.

A popular Munster love song, from the dictation of Mr. Patrick Cahill.

Այօ Երեա՛ծ 'ր յօ Ելլ Եր Եաօյժօ Ե շա-  
 Լար աղ շրա՛ծ;  
 Եր յայր շօ յ-Բջժեանդ Եր ըն յօ  
 Բեաճանդ յօ Լա;  
 'Տ շար Երն ըն յօ Երօյժօ 'նա՛ն 'ր շար  
 Ենաօյժ ըն 'ն Երնա՛ն Եար՛ Լար,  
 Ա յաճանդ 'րն օյժօ Երն աղ-Ենաօյժ  
 յօ Եա՛ն.

Այօ Երեա՛ծ 'ր յօ Եար յար Եան ըն ԲեաճԵ  
 Եար Բյօ,  
 Աար յար 'ր յօ շրա՛ծ շեալ Ելլ Լար յա  
 Բայր յե՛ յայլ;  
 շա՛ն Եւո շա՛ն Եա՛ծ շա՛ն Եար Եաճանդ,  
 շա՛ն Ելլ,  
 Ա՛ շօ Եր 'րն Ե-Բանդ Եար յօ Լան Եար

23  
Cahill's A. J. M.  
No. 1573.

a ball





## COLONIZATION.

We are pleased to be able to announce that since our last issue the colonization scheme of which we recommended the formation has since assumed a definite shape by the organization of

## THE CELTIC HOMESTEAD COMPANY,

with a capital of \$2,500,000. As we anticipated, well-known, substantial, trustworthy Irishmen have taken the matter in hand, so that after a very short time the Company will be in full working order. It is the grandest project ever conceived to better the condition of the Irish in this country.

The Company proposes to place any honest man willing to work on a 100 acre farm of good land, build him a house, sink him a well, provide him with farming implements, &c. to enable him to raise his first crop, give him the land at \$5 an acre, 100 acres for \$500, on very easy installments, and after paying these \$500 the land is his own for ever. This is the greatest chance ever offered to labor. Now, two fair or average crops would pay the cost of the farm and its attachments, about the average yearly rent of a similar farm in the Old Country.

But some may say that it would take a long time to pay up the price of the farm. Suppose it took ten years to pay it up, how many a man has worked hard in these cities for the last fifteen years who cannot to-day pay the second month's rent in advance were it required of him? If he worked on the farm half the time, he would have secured a home for himself for ever.

There can be no cavilling about the benefits here offered. As soon as the settler raises his first crop he has his food in the land,—his potatoes, his corn, his beans and peas, his fruit, his fowl etc, so that he can want for nothing if it be not his own fault. We know whereof we speak because we were raised in the farming business, and, from that experience we know that there is no more independent citizen, in any country, than the farmer who has a good farm of land. In the Old Country, a farmer who held a 100 acre farm of good land at a £ an acre yearly, was a snug, independent man. But for that £ which he pays yearly he gets an acre here for ever. Surely when he can be snug and comfortable after paying yearly a £100, or \$500, for his farm in the Old Country, it is reasonable to suppose that, by making the same exertion, he could be doubly comfortable here when he will have it for nothing after he pays one year's Old Country rent.

It has been said that up to this time the lot of the Irishman has been cast among "The hewers of wood and drawers of water"—and this has been so. Now it is time for him to make a little change, and if Irishmen be true to each other they can become, with very little exertion, not only independent, but the bone and sinew of the

land,— "Their country's pride."

Cooperation is all that is necessary to accomplish this to be desired end.

We have rich Irishmen in this country who are daily looking after schemes to profitably invest their capital. Now, all the spare capital among Irishmen can be profitably invested in the colonization of the millions of acres of fine land lying idle in the States with their poorer countrymen. Buying land at \$2 or \$3 an acre in large quantities and selling it to their poor countrymen on terms which would enable them in a short time to become their own landlords, and at the same time secure a profitable investment for themselves, is an undertaking in which every Irishman, having the means, should with alacrity take part.

As observed in our last article on this subject, there is no risk in this matter, but millions of money to all concerned, because the land—the foundation and security of the wealth of the nation, is their guaranty.

Now, every Irishman blest by Providence with a reasonable share of the goods of this world should desire the well being of his less fortunate countrymen, aye, and of humanity at large. What an eye-sore to the well-to-do Irishman must be the thousands of the starving poor of his nation whom he meets daily in our large cities. Irishmen, remove this eyesore by the agency which we have laid before you. Settle them on our waste lands in colonies in such numbers as will enable them to commune with, and be company for, each other. It will take a large capital to do this thoroughly, but this capital will make a tenfold return both in cash and in the consciousness that the capitalist has done that which Wisdom expected of wealth when It propounded the interrogatory :

Շուք մե յաօյն օժծ, ասար շքեւո զ  
յոյնը յիծ լեյր ?

"I gave ye wealth, and what did ye do with it?"

We urge Irish-American capitalists thus because we see in this Colonization scheme a chance for profitable investment. There will be no lack of funds for when the shrewd Yankee sees a hole open where by throwing in a \$1000 he can pull out \$2000, he will not leave it open very long.

The most ominous epoch in the history of Ireland's forced and unfortunate connection with England is now at hand. The united pressure of the Irish people in all lands will have its due weight in the determination of the future weal or woe of Ireland. Hence, any man, or party of men, lending themselves to the traitorous policy of creating disunion in the ranks of Irishmen are worse enemies to Ireland than the noted informer Carey or the Northern Orangemen. If any party has betrayed the confidence placed in him, it is not in *crossing the river* he should be taxed with it; English gold, it seems, is being freely used in certain quarters.

## A GREETING.

In presenting the initial number of the 5th volume of THE GÆL to our readers we hope we will not be considered presumptuous in claiming for the Irish Language Movement the manly, self-respecting, self-asserting, change which has, perceptibly, taken place in the Irish character. Remember that it has been the invariable rule of all conquering nations to destroy the language of the conquered and to substitute for it their own. Why? Because the language of a people is the essence of their nationality; and no nation is wholly conquered while its language remains intact.

Philo-Celts [and in this we include all lovers of the language—and all its lovers will exert to preserve it, for the tree is known by its fruit]—you have struck the right chord—persevere and the power of man cannot stem the impetuosity of the torrent of National sentiment which your patriotic labors inspire.

Less than five years ago, when you lent your means and your co-operation to the foundation of this little journal in your national language, the Arnolds of your nationality gibed and jeered at what they were pleased to term your inane, innate, folly, and prophesied for your little journal a short-lived existence; but, like the false prophets of old, they have been confounded; and will be still more confounded when, by your continued patriotic exertions, your little GÆL will not only exist as a monthly journal, full of life and vigor, but will exist as a weekly journal, through whose columns Irishmen may read the news of the week under the stamp of their national speech, unsullied by the foul breath of envy, malice or ill-will.

Let the watch-word, "Land and Language," be energetically continued until every Irishman, who desires it, is settled on a farm of land, and until the language is taught in every school in Ireland. Frown down those lending themselves to creating divisions.

## GÆL GLAS on the PROPHECIES,

(Sixth Letter.)

Jan. 18. 1886.

To the Editor of the GÆL:

Dear Sir,—In this letter I undertake to furnish your readers with a summary of my views concerning the different kingdoms which, according to the Holy Scriptures, were to arise in the world until the supposed end of time. But in this connection, while attempting to elucidate the future, I insist upon being favored with a good deal of scope and latitude in dealing with a subject that has hitherto successfully baffled the keenest sagacity of the most penetrating minds. And as my subject will not well admit of rhetorical flourish, and as I do not wish to obscure it with figurative allusions, I will exhibit a plain statement of facts in accordance with that very humble and inadequate degree of wisdom and ability with which God has gifted me.

According to the prophet Daniel, the great allegorical empires, kingdoms or governments which were to arise until the end of the world were to be seven in number; and from his mystical description of them I understand them to be—beginning with that prophet's time—the Babylonian, Medo-Persian, Grecian and Roman empires. The fifth empire was to be of stone; and this is the Catholic church or kingdom of God, which was to fall upon the feet of the great image of pagan power that finally stood at Rome and which Christian kingdom was destined to grow into a great mountain and fill the whole earth.

Long after the establishment of the kingdom of stone, and contemporary with it for a certain period of time, was to arise the kingdom of the Little Horn or of Antichrist; while the seventh empire is alluded to as the kingdom of the Son of man, or in other words that of the "People of the saints," of whose *regime* there shall be no end. All prophetic knowledge seems to be bounded by a wall of fire in regard to the state of things which will prevail after the last period when the saints of the Most High have obtained the whole kingdom. According to the Apocalypse there were to be ten great empires or kingdoms from the beginning to the time of the consummation.

Before the days of the Apostles five of these had fallen, namely, the Egyptian, the Assyrian, the Chaldean, the Medo-Persian and the Grecian; while the sixth then remained in existence, which was the Roman empire. After the fall of this last monarchy there was to arise the great empire which was to be that of Antichrist. Subsequently to the development of the Antichristian monarchy and towards the end thereof was to arise the eighth kingdom actuated by the same *animus* as the last mentioned sovereignty—this is the Turkish empire. After the eighth was to arise a powerful kingdom which is designated as that of the

Locusts—this is the empire of Protestantism ; and following it was to be developed the great, mighty and populous empire of the Horses which is to subdue the world and universally overthrow the enemies of God. After this last mentioned power in as far as can be inferred from the prophecies, no new government shall ever arise in the world which will be successfully inimical to the Catholic church. The kingdom of the horses, as I hinted in my last letter, is that of the Catholic church in a general sense, but especially it will be that of the *Celeres* or *Celtae* whose generic name signifies those who are swift ; and is derived from the Latin word *celer*, swift. Horses in Hebrew are called *susim* or swift ones and hence I do not hesitate to opine that the great army of horsemen mentioned in the 9th chapter of the Apocalypse shall be composed in part of the French and Irish Celts, and other Christian nations in alliance with them through whose veins circulates a racial current of Celto-Scythian blood. In German a horse is called *gaul*, which term is pronounced like the Irish word *Gall*, a foreigner or Gallican. In Swedish a horse is denominated *hasta*, implying haste or speed. According to my view of the prophecies and the future the whole space of time from the beginning of the Christian era to the end of the world, inclusively, consists of six periods of time of unequal duration. The first of these reaches from the birth of Christ to the time of the emperor Constantine ; the second from Constantine to Mahomet or Antichrist ; the third from Mahomet to Peter the Hermit and the crusades ; the fourth from Peter the Hermit to Martin Luther ; the fifth shall extend from Luther to Elias and the Angelic Pope who is Enoch. And the sixth period from their time to the so-called end of the world. This last epoch will begin before the year 1890 with the loosing of the four angels and the great army or organization of horsemen who are to overthrow or kill the third part of men. I do not attempt to define who the third part of men are who are prophetically doomed to inevitable destruction, but in the Chaldee Targum I find that "men" are styled *gevarim*, which term in the Irish dative plural would be written

ḡavaraim,

i. e. goats, which figuratively signify heretics.

The sixth period will reach to the end of the world, and unless the time be shortened by faith and prayer will end about, or after the year 2000. As regards the eventualities of the seventh period which is to follow, the prophecies seem to be completely silent ; but we infer from the prophet Daniel that in it the "People of the saints" or in other words, the Catholics shall be in complete possession of this mundane sphere.

About a year ago, Mr. Editor, through your kind patriotic courtesy, and liberal condescension, I was allowed to publish in the columns of the

Gael the simple rules and principles of a society having for its object to accelerate and bring about the autonomy of Ireland ; and I am happy to think that neither you nor I have reason to regret our action in that respect : for our native land now possesses a brighter prospect of freedom than she has presented at any time during the last seven hundred years. I would therefore earnestly advise every true Gael to speedily adopt the insignia of the Order of the Cross, and fervently pray for the freedom of Ireland, the conversion of England and the universal triumph of the Catholic church, as heretofore recommended. In my last as was natural enough I avowed my prophetic knowledge was rather the result of understanding than of inspiration, unless that anything had been revealed to me in dreams of sleep : Now in this last regard I will enter into a concise explanation by stating that in the year 1858, while engaged in the study of seven histories of Ireland, I came to the conclusion that I understood the mode of delivering my country, and in consequence I prayed to God to enlighten me as to the time of her redemption, and as to the character who would be instrumental in bringing about that consummation ; pursuant to which I received an answer in sleep to the effect that I was transported in spirit to the city of Dublin and was present at the coronation of the new ruler of free Ireland ; but I understood by a voice in the assembly that the ceremony would take place in thirty years after the date of the vision. About sixteen years ago, being greatly displeased with the bungling of Irish political leaders, I had a mind to write a letter to the Pope embodying my views as to the true method of effecting the freedom of my native isle, but while earnestly deliberating for a couple of days as to the wisdom of the sentiments which such an epistle should contain, a voice spoke to me in sleep plainly and audibly the following precise sentence,— "Ireland cannot become free in the reign of Pope P IX., but in that of his successor." In consequence of this prediction I changed my purpose and desisted from writing the intended letter.

Now if these dreams or visions be from God they will be certainly verified, but if they be the vain result of mental illusion it will be otherwise. As for myself I decide nothing in the premises but submit the curious matter to the impartial test of impending time.

Having now greatly removed the seals of mystery from the recondite book of the future—and while announcing my next letter in some respects as the most important as well as the most incredible that has ever been written in explication of unfulfilled prophecy : Believe me in the faith of St. Patrick—an ardent lover of our Celtic vernacular, and yours most truly,

GAEL GLAS.



## A VOICE FROM IRELAND.

Ballintoy, Co. Antrim, Ireland,  
23rd Dec. 1885,

Dear Mr: Logan,

Enclosed you will find Post Order for another year's subscription for "The Gael" for myself and one for Mr, John McShane of Tully, Loughgiel Parish, North Antrim, who is a good Irish scholar and poet. He can compose in either English or Irish. He has translated "St. Patrick's Day" into Irish, also "God Save Ireland." I may be able to send a specimen very soon. I have therefore doubled your subscribers in this quarter. Remember me to "Padraig" who is doing so much amongst you for our Gaelic work. He still sends me papers. I am interested in Mr. McGrath, Slievegua, Co. Waterford, also all your other clever and talented contributors. I send them Christmas greetings and New Year's benedictions for renewed energy.

Yours as ever

David B. Mulcahy P. P.

PHILO-CELTIC SOCIETY OF PHILA.

To the Editor of the Gael,

Dear Sir—The Phila. Philo-Celtic Society held their 4th annual Election of Officers in their class room at Philopathrian Hall 211 South 12th St., on Sunday January 3rd. The following Officers were elected:

Mr. P McFadden Pres. D. Kennedy Vice Pres. M. T Roach Treas. C. A. Crane Rec. Sec. J. Robinson Cor. Sec. J. J. Burke Fin. Sec. Miss McSorley Lib. and M. Pigott Seg. at Arms.

I can say with much satisfaction to all who are interested in the very important undertaking of reviving the language of our native land that our Gaelic society, only a little over three years in existence, when it was organized by a few patriotic Irishmen who possessed a love for the language of their forefathers, and who thought it their duty to try to infuse it into the minds of those who did not understand it, that the class formed under the guidance of our present president and the untiring exertions of our late president and secretary, Messrs McEairy and P. J. Murphy—both gentlemen holding their offices two years, and by their untiring labors have succeeded in making the society from a few members to one of Philadelphia's independent corporations, of nearly eighty members, from children of seven to old men, all either reading or conversing in the language of their fore fathers,—that language which was nearly driven from our land by the unscrupulous laws of another government—a perfect success.

We have in our library some \$300 worth of books of all publishers for the use of Irish scholars, slates, blackboards, Irish copy books and all other requirements suitable for a well equipped school room, which under the new management, I have

reason to believe that, by next year, we can give a better report of the progress of the Irish Language in Philadelphia.

Respectfully

John Robinson, Cor, Sec,

Mr. Scanlan, of Black Rock, says,—

I have just been reading an article in the Catholic World of Feb. '86 from the pen of T. F. Galway, in which he says that our National Tongue will be entirely extinct in another generation. From the way he discusses old Irish names, I think he must be pretty well versed in his native Tongue. Therefore if he would exert himself as much in teaching it as he does in discussing it, I think it would be a longer time than one generation before it would be extinct, of course I mean all those who can do so as well as him.

Yours very respectfully

P. B. Scanlan.

(Mr. Galway and others like him, who seem to glory in their shame, are false prophets. A new generation is springing up who will not barter self-respect for a mess pottage—three millions of people understand the language still, in spite of oppression,—and rejuvenated Ireland will have her Land and Language.—Ed. Gael.)

## HOW TO GET ALONG.

- Do not stop to tell stories in business hours.
- If you have a place of business be found there when wanted.
- No man can get rich sitting around storss and saloons.
- "Never fool" in business matters.
- Have order, system, regularity, liberality and promptness.
- Do not meddle with business you know nothing of.
- Never buy an article you do not need, simply because it is cheap, and the man who sells it will take it out in trade.
- Trade is money.
- Strive to avoid hard words and personalities.
- Do not kick every stone in the path. More miles can be made in a day by going steadily than stopping.
- Pay as you go.
- A man of honor respects his word as his bond.
- Aid, but never beg.
- Help others when you can, but never give what you cannot afford simply because it is fashionable.
- Learn to say "no". No necessity of snapping it out dog fashion but say it firmly and respectfully.
- Have but few confidants; the fewer the better.
- Use your own brains rather than those of others.
- Learn to think and act for yourself.
- Be vigilant.
- Keep ahead rather than behind the times.
- Young men, reflect on this, and if there be a flaw in the argument let us know;

Jan. 3<sup>rd</sup>  
1886.

HON. STEPHEN ALLEN'S POCKET PIECE.

AMONG THE VICTIMS

OF THE

"HENRY CLAY DISASTER"

(Steamboat destroyed by fire on the Hudson River during the fall of 1853), was Stephen Allen Esq., an aged man of the purest character, formerly MAYOR OF THE CITY OF NEW YORK,

Beloved by all who knew him. In his pocket-book was found a printed slip apparently cut from some newspaper, of which the following is a true copy.

Keep good company or none. Never be idle.

If your hands cannot be usefully employed, attend to the cultivation of your mind.

Always speak the truth. Make few promises.

Live up to your engagements.

Keep your own secrets, if you have any.

When you speak to a person, look him in the face

Good company and good conversation are the very sinews of virtue.

Good character is above all things else.

Your character cannot be essentially injured except by your own acts.

If any one speaks evil of you, let your life be so that none will believe him.

Drink no kind of intoxicating liquor.

Ever live (misfortune excepted) within your income.

When you retire to bed, think over what you have been doing during the day.

Make no haste to be rich if you would prosper.

Small and steady gains give competency with tranquility of mind.

Never play at any game of chance.

Avoid temptation, through fear you may not withstand it.

Earn money before you spend it.

Never run into debt, unless you see plainly a way to get out again.

Never borrow, if you can possibly avoid it.

Do not marry until you are able to support a wife.

Never speak evil of any one. Be just before you are generous.

Keep yourself innocent if you would be happy.

Save when you are young to spend when you are old.

Read over the above maxims, at least once a week.

A large number of our Western friends have signified their intention of taking shares in The Celtic Homestead Company—they know the value of owning and cultivating the land. Some twenty families are now prepared to go from Brooklyn, but there will be over a hundred by the time the Co. is prepared to receive them, Carpenters blacksmiths, etc, are very desirable as their services will be required in erecting buildings etc, The Company expect that over a thousand families will be provided for in less than a year after commencing, so that there will be ample material for supporting churches (the Co. giving church grounds gratis), school, etc.

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Canada P. Crowley, E Lynch

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Minn. M Conroy, P R Howley,

Mo M White, Rev J Keegan, M Laine per J G Joyce.

Neb: J Meehan per D A Coleman

Nev D Hurley

N. J: J Deasy, M Jennings, per Mr Deasy

N: Y Rev Dr O'Connell, D Leahy, J Copley, J Gallagher, W Carlisle, J Peters, T Donovan

J Byrne, J Keaveny, M Lyden, P F Lacey J Dougherty, J F Denny, T F Wynne. J McQuillon

Pa Gallagher, M A Weaver, P Connolly D. Connolly, J J Lyons per M Lyons Miss E O'Connor,

Miss E O'Leary, (the Phila ladies are always on time), P J Murphy, P Heavy. Chicago, T McEniry, per Mr McEniry

Was Ter T J Lynch

Wyo Ter. T. Cronin,

Ireland,—Antrim, Rev, Father Muleahy, J Mc Shane, per Father Mulcahy,

Limerick M Gleason per T McEniry Phila Pa Kerry M Donohoe per M Conway St Paul

Sligo M Sheridan per P R Howley Minneapolis Minn

We are sure that sending these Gaels to the Old Country will be a treat to the receivers there.

It is an easy way for persons here to carry on a monthly correspondence with their friends at home. Some get careless in writing home, but by ordering the Gael to be sent to their friends a regular correspondence is maintained. It will also show the folks at home that though absent in the flesh we are as much Irish in spirit as if we were in Cork or Galway.

As it takes a cent to mail a Gael to the Old Country the price to send it there, in future will be 72 cents.

Certain patriotic gentlemen in several cities through the United States canvassed for and sent a large number of subscriptions to the Gael. Now, these gentlemen cannot be expected to be all the time hunting up subscribers or subscriptions, for no one has received a penny compensation for sending subscriptions, they worked in that way through patriotic motives, therefore we hope that those whose term of subscription has expired will, either renew it or send us a postal to say they do not want it, because no person is to wait on them unless some neighbor voluntarily does so. It is a



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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 GÆL, monthly, during that time.)

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