

Seahain O Shaoide
a camuin in Gaoadal



Leaban-aiéir mioraíal,

tabaínta cum an

teannta saedilse

a coríad ^{asur} a raoríuad
asur cum

Féin-maíla Cíú na h-Eíneann.

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AUGUST, 1882.

Price, Five Cents.

The Gael.

*A Monthly Journal, devoted to the Preservation and Cultivation of the Irish Language,
and the Autonomy of the Irish Nation.*

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therefore apparent.

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BROOKLYN AFFAIRS.

THE PHILO-CELTIC PICNIC.

The Philo Celtic society holds its third annual picnic at Schutzen Park, 3rd. Av. and 50th. St. on Thursday, September 14th.; Third and Hamilton Ave, cars pass the Park. This picnic is going to be the affair of the season. In addition to Wm. H. Nolan's band, the celebrated Irish piper, Prof. Egan has been engaged for the occasion, who will discourse genuine Irish music for the old folks.

Also, a lady admirer of the society challenges *all* comers to dance her in a jig, reel and hornpipe, carrying a glass of water on her head during the performance. On being made acquainted with this proposed feat, we expressed some doubt as to the lady's ability to perform it, but our doubts were soon removed by the lady performing it in our presence. As the saying is, "She could dance on a trencher." We have been informed that the challenge has been "taken up;" on the whole, the day promises to be the most entertaining of any had in Brooklyn in a long time. This will be the real *Irish Society's* picnic. The admission is 25 cents; proceeds, to promote the extension of the Irish Language. We hope that every man and woman in Brooklyn and New York who speaks the Irish Language will be present, and will bring their friends with them, thus showing what the Irish society can accomplish.

GILGANNON. Men who desire to see business principles applied to official matters are resolved to place Mr. Daniel Gilgannon in the race for County Treasurer at the coming election if he accepts.

O'ROURKE. Mr. El. O'Rourke of Johnson St., a lineal descendant of the Prince of Breffney is a warm supporter of the GAEL. So he ought and so ought all other Irishmen of like descent.

COURTNEY. We sympathize with Judge Courtney in the affliction with which Providence has been pleased to visit him in the death of his mother. A more edifying spectacle could not present itself to the imagination than the filial tenderness which characterized the Judges conduct towards his blind mother, escorting her to church every Sunday, when other young men of his surroundings would be enjoying themselves elsewhere. May she rest in peace. Amen.

Brooklyn politicians are at sea this year. The reorganization of the Democratic party has broken the slate which used to be made up at Lake George in former years. This year the slate is in the hands of those who cannot afford to spend the summer in recreation—the rank and file of the party—we hope they will make judicious use of it.

SLOCUM. General Slocum is talked of as being the Democratic candidate for governor the coming Fall. Had he been nominated three years ago, the president of the United States of to-day would be a Democrat. No Republican in the state would have a chance against the General with possibly one exception; and that is, ex-Mayor Schroeder. We would like to see them pitted against each other in the field.

O'CONNELL. Alderman Daniel O'Connell of the Ninth Ward is the probable candidate to succeed himself in the representation of the ward this coming Fall. The Irish vote predominates in the ward, and we venture to prophesy that the outcome will show that there is something in a name.

REAL ESTATE.—Being in communication with Mr. Ropes of Volusia, Florida, I offer over 50 farms and plots of ground in that state for sale, for from \$500 up. Thirteen of these will be exchanged for northern property. The most of them are orange growing farms, with rich hammock land. They are located in the following counties:—Volusia, Orange, Brevard, Putnam, and Clay.

FARMS.—ROCKAWAY, L. I.—15 acres, with a neat seven roomed cottage, barn & out houses; a beautiful Summer residence, price, 6,500. Lewis, Lewis Co. N. Y.—100 acres, offices &c., price, 3,000 Long Meadow, Pike Co, Pa. 115 acres, good house and out offices; price, 6,500; White Hall, Mich. 100 acres, price, 3,000; Amelia Courthouse, Va. 198 acres, with two first class residences and out-offices, 50 acres of heavy timber. price, 6,000.

LOTS, College Point, L. I. —A choice plot in the leading part of the town, 150 x 200 feet, suitable for factory or other building, would exchange for improved property, is now free and clear. 20 lots on ROGER Av. and Degraw St., 450 dollars each; cor. 3rd Av. and 14th St.; cor. Nostrand Av. and Kosciuszko St.; two lots on 21st St., bet. 6th and 7th Aves. 250 dollars each. Others, too numerous to mention here, at equally low prices.

HOUSES—Here, I shall mention a few which are offered at a sacrifice, I will pay from 10 to 20 per cent. on the outlay.—3rd Av. and 10th St. a 4 story brick store and dwelling, built by the owner, 25 x 50, 28 rooms, a stable, and dwelling overhead on rear of lot, rents at 98 dollars a month, price, 9,000 dollars, very easy terms. A 2 story frame house on Dean street, near Buffalo Av, 25 x 45, lot 25 by 107, 10 rooms, price, 1,100 dollars; this will pay 20 per cent; other houses equally cheap.

M. J. Logan,
814 Pacific st. Brooklyn.

NOTARY PUBLIC and Commissioner of DEEDS

LOANS Negotiated.

Let no one forget the PHILO-CELTIC Pic-nic; tickets may be had at the Society's Rooms, Jefferson Hall, or at this office

ՀԱՅԿԱՅԵՐ ՀԱԵՇԼՅԵ.

ԿԱՆԱԾՈՒՄ.

ՀԱՆ Ե-ՈՒՆ.

Ո՛ր 'լ աճժ աօղ ալժ աիճաղ աղղր աղ
Եաղճա ՀաճօղՅԵ, աղ շղղեաճ "աղ." Եր
յօղաղ է աջւր աղ Ե-ալժ շղղեաճ "the" ա
ղ-բճարկա Տաճրաղ. Ձիւղղճեար "աղ"
Ծօ "ղա" յօղղ աղղղաճաճ Ծիւալժա;
աղղ աղ աճճար յղղ Եր ռէ "ղա" աղ Ե-ալժ
Ծիւալժա; յար, յա ղղղ, յա շօղա.

Ծաղղար ղղղղժ ԾԵ 'ղ ալժ Ծիւալժա
յօղղ աղղղղաճաճ ղղղղղ աղղղ աղ ճճար
ճղղղժ Եաղղա; յար, Երճ յա շօղղ
Ծղղղ---շօղ, ճար ճաղղղաճ; շօղղ, ճար
ճղղղ.

Շօղղաղղճեար աջւր ճղղղղղճեար աղ
Ե-ալժ ճօ շօղղղղղա լԵ ղօճաղ ղղղ;
յար, "ղաղ" յղ-Եալժ; յօ ղօղ ղղղ ճղղղ
ղաճ, "ղա" յղ-Եալժ. Ձղղ յա յ-ճճաղղղ
ղօ, ճա ղէ շօղղաղղճաճ լղղ աղ ղղղղղ-
ղօճա ա ճղղեար յօղղղ; ճա "ղաղ յղ-Եալ-
ժ" աջւր "ղա յղ-Եալժ" ճղղղղղղ ճ
աղղղ աղ յղ-Եալժ. Ծղղղաղղ աղ ղղղղ-
ղօճա "աղղ" ղ աղղ ա ճղղղ յաղղ ա ճղղ-
եար ղէ աղղ ա Ե-ղղղղ յօղղ աղ ալժ.

Եղղղճեար ճօ յղղղ աղ Ե-"աղղ" ա լղղ
յար ա ճա ճաղղեաղղա ղղղ, աջւր յար
ղղղղղղղ աղ Ե-ղ աջւր աղ Ե-ալժ, յօ
յօղղղ ԾԵ 'ղ ալժ, լԵ ճղղ, Ծաղղաղ ղէ յղղ-
ղղաճ աղ ճա ղօճաղ.

ՀԱՆ Ե-ՈՒՆՈՒՆ.

Հղղղղեար Ձղղղ աղղ աղղղ ղղղ ղղղ ա
Ե-ղղղղղ ղղղղղղղղղաճ աղղ.

ղօղղղղեար աղ Ե-Ձղղղ աղղ ա ճա ճղղ-
ղալ, ղղղղղալժա աջւր շօղղղղղղա, յար
ճաղ ղա յղ-Եալժա Տաճրաղ. Հղղղղեար
աղղղ ղղղղղալժա աղղ ղղղ ղաճ Ե-ղղղ շօղ-
ղղղա աղղ ղղղ; Տճաղղ, Եաղղ-ճղղ-ղղաճ
աղ Տղղ; Հղղղղեար աղղղ շօղղղղղա
աղղ ղղղ ա ճա շօղղղղղա աղղ ղղղ, յար
ճաղղղ, ճաճաղղ, աղղաղ.

ղղղալժ աղ աղղա.---ճա ղղղ ճղղղ-
ղաճ, ղղղղղաճ, ղղղղղղաճ աջւր ճաղաճ
աղղ աղ աղղղ; ճա ղղղ ճղղղղ աղղ ճ
ճաղղղղղղ ղէ ճղղ; ղղղղղ ճ ճաղղղղղ-
ղղ ղէ ղղղղղղղղղ յօ Ծիւալժաճ; ղղղ-
ղղղղղ ճ ճաղղղղղղղ ղէ Եաղղ աղ աղղա
ԾԵ 'ղղղղաղղ, աջւր ճաղաճ ճ ճաղղղղղղ
ղէ Եաղղ աղ աղղա Ծօ 'ղ Եղղղղղ, Ծօ 'ղ
ղղղղ-ղօճա, աջւր Ծօ աղղղղղաճ ղղղ.

ENGLISH GRAMMAR

SECOND PART :

ETYMOLOGY

THE ARTICLE.

There is only one article in the Irish language, the definite աղ. It corresponds to the English definite, "the."

Ձղղ becomes յա before plural nouns, աղ, therefore, is the plural form; as, յա ղղղ, the men, յա շօղա, the feet,

The plural form of the article is used before a singular noun feminine in the Genitive case: as, Երճ յա շօղղ Ծղղղ, the shoe of the right foot; շօղղ, nominative; շօղղ, genitive singular.

The Article is often contracted and compounded with other words, thus, ղաղ յղ-Եալժ, in the way; or, shorter still, ղա յղ-Եալժ. In such cases it is compounded with the preposition coming before it; ղաղ յղ-Եալժ and ղա յղ-Եալժ are contractions of աղղղ աղ յղ-Եալժ, in the way. աղղ, the preposition "in," takes an ղ after it when it immediately precedes the article. Sometimes, as above indicated, the աղղ is entirely omitted, and the ղ, coalescing with the article, or a part of it, expresses both.

THE NOUN

is the name of any person, place or thing, and is divided into two classes, Proper and Common.

Proper noun is a name given to only one of a class or object; as, James, Dublin, the Siur. Common noun is a name given to any one of a class of objects; as, girl, city, river.

Nouns have attributes of Gender, Number, Person and Case. Ձղղ noun has the attribute of Gender from its expressing sex; the attribute of Number by expressing unity or plurality; of Person from its expressing the relation of the noun to the speaker; and of Case by its expressing the relation of the noun to some verb, preposition, or other noun.

2 *lurdim féin* Her lips more sweet than honey, a poet
1. An t'rác m'áiríuigim éadál' rann oíde,
Ir beas an codladh g'nídím-na,
Dét as rnuaihiuigad oítra, a fáoi leann,
A m'ín-éhir man an dol; n n' an b'íollan' éain ?

3 Do éúilíh baclaé c'íoréa,
G'áúíheacé, carra, t'p'íllreacé, *lúbraí*
Is é ríúo as ríleac r'íor leat,
Na b'fuaadháirí b'neac' óir; (o'dan?) *dualaib*

4 A r'áid-bean dea'na méan las,
A b'ruib g'haol or c'íonh s'íol éadla oíra,
Mo éilíú go n'deacáid i léis leat,

Dét an méid a g'laé tú i léis;
2. an t'rác-?

4 Ná tabair le n-áiríur a éoíde,
Nó'n té tá las man éiríeann tú,
Nac lab'roga *l'íom?* leir s'íor íríob
Fá éoílléirí dea' na g'raob.
Clanna Gaedéal
"Clauéan S'olair"
Vol. III. No. 36
Ab'ínn an t'áiríur V. 51.

BRIDGET FERGUS

BRIDGET FERGUS:

(Translation.)

What Chief of Erin's isle, with coldness could regard,

When wandering o'er our western shore, the flower of Rahard?

Her eyes so blue
Like glistening glue
On summer rose-buds seen,
Her smile so bright
Her heart so light
Her majesty of mein.

What wonder Erin's sons should be spell-bound in her gaze,

For when I chance to catch a glance I startle in amaze.

A swanlike grace
Her neck displays
Her eye what witchery tells,
Her budding breast
But half confest
Like living marble swells.

Should sickness weigh your frame, or sorrow cloud your mirth,

Once look upon this lovely one, this paradise on earth.

Her winning air,
Her tender care
Will put e'en death to flight,
For through her eyes
Beam witcheries,
Her Angel soul's more bright,

Her lips more sweet than honey, a pouting freshness warms,

While all must own that beauty's throne is centred in her charms:

Though thousands prove
The force of love
Deep cherished in her sight,
A morning star
She shines afar
On all with equal light.

Since the birthday of creation this sacred earth ne'er bor,

A heavenly mind so fairly shrined as her whom I adore,

Just like the rose
The blush that glows
O'er all her kindling cheeks ;
The dewy thyme
In all its prime
Seems breathing where she speaks

Oh that my fair and I, were in some lonely place,
Whose woods and groves might hide our loves and none our wanderings trace,

That bliss untold
Beyond the gold
Of nations would I prize
For ever there
Her love to share
And triumph in her eyes.

Ի՞նչ ի՞նչ բնութիւն ունի արեւելի,
Ո՞ր քարտէսով Բրիճժէթ Բարթալ,
Ո՞ր քարտէսով քա՛նք Բրիճժէթ Բարթալ :
Ո՞ր քարտէսով քա՛նք Բրիճժէթ Բարթալ :

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Ի՞նչ քարտէսով քա՛նք Բրիճժէթ Բարթալ :
Ո՞ր քարտէսով քա՛նք Բրիճժէթ Բարթալ :

Ո՞ր քարտէսով քա՛նք Բրիճժէթ Բարթալ :
Ո՞ր քարտէսով քա՛նք Բրիճժէթ Բարթալ :
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Ո՞ր քարտէսով քա՛նք Բրիճժէթ Բարթալ :
Ո՞ր քարտէսով քա՛նք Բրիճժէթ Բարթալ :

Տոյրքեաճ ի՛յ ի՛յժե ԶԱՐ ԺԼԺԵ ԺԻ ԲԵՄԻՅ.

XY

ՏԻԵՆԼ ԾՕ ԵՂԻՅԵ ԵՄՈՂ ԱՆ ԵՈՐՈՂՆ ՊԱ
ԵՂԱՅՈՒ ԻՅՆ,

ԵՂԱՆ ՊԱՐ ԲՕՐ ԲԵՐԱ ԶԱՐ ՊԱՐ "ԵՐԱՐԶ
ՅԱՆ ԵՅԼԵ ;

ԵՄՐԱ ԵՆԼ ԶԱՐ ԵՄՈՂ ԼԵ ԾՐԱՅՈՂ ՊԱ ԵԼԵՅՆԵ,
ՔԱՂՅ ԱՐԱ ԵՂԻՅՈՅՅ "Ի ԵՂՅԱՐՅ ՊԱՅՈՂԵԱ,
ԵՄՈՂ ԱՆ ԵՐԵՂԵԱՆ ԵԱՆ Ա ԵՐԱ ՐԱՐ ԼԵ
ՊԵՐԼԵԱԾԵ ;

ԾՕ ԵՅՈԼ, ԾՕ ԵՐԵԱԾ, ԶԱՐ ԾՕ ՊԱՅՈԼ Ի՛Յ ԾՕ
ԲԱՅՈԼ-ԵՆԻԾ,

ՈՂԱ ԵԼՈՇՊԱ ԵՂԱՊՅԱՅԵ ԶԱՐ ՊԱ ԵԱԼԼԱՅԵ
ԵՂԱՅԱՐՅԱՅ ԲԵՄԻՅ,

ԾՕ ԵՂԵԱՐԾ ԵՐ ԼԵ ՊՕՐ ՊԵԱՆՊԱՅՈՂԱԾԵ,
ԾՕ ԵՄՐԱ Ի՛Յ ԵՄՈՂ ԱՆ Ծ-ԵՅՐԱ ԲԵՕ ԵՄՔԼԵԾԵ,
ԵՂԱՅԵ, ԲԱՅՈԼԱԾ,

ԵՄՈՂ ԵՂԱՐԱ "ԶԱՐ ԼԵՐԱՐԶՐՈՐ Ա ԵՂԱՐԻԾ
ԾՕ ԶԱՅՈԼԱՅԻԾ,

ԼԵ ԲԱՅՈԼԱՐ "Ի ԲՅԼԵԱՐ, ԼԵ ԱՐԵԱՅ "ԶԱՐ
ԵԱՐ-ԵՐԱՅԾ ;

ԵՐՈՇԱ "ԶԱՐ ԵՂԵԱՊՊԱ ԶԱՐ ԱԵՅԱԾԱՅԻ Ա
Պ-ԱՅՈՂԲԵԱԾԵ....

ԻՐ ՅՈՂԱԾ ԵՂԵՆՈՐ, ԵԱԼԱ, ԲԱՐԱՊ-ԵՆԵԱԾ
ԶԱՐ ԵՅՅՈԼ,

ԾՕԲՅ ԻՐ ՅՐ ԵՄՔԼԵԾ ՏԻԵՆԼ ԶԱՐ ՊԱՅՈՂ-
ԵՅՐԱ ՊԱ Կ-ԵՂԵԱՊՊԱ ;

Օ ԲՅՈՂ Ա ԼԵՅԵ ՊՅ "Լ ԲԵԱԾ ՊՕ ԲԵԱՅՈՂ ԼԵՅՐ,
ԱԵԾ ԵԱԾ ԶԱՐ ԱՅՈՂԲԵՅՈՒ, ԵՐԱՅԵ, ԵՂԱ-
Ծ "Ի ԲՅՈՂՅԱԼ, ՊՕ ԼԵԱՊ-ԲԱ !

ԾՕ ԲՅ ԱՊՊԱ Ա Ծ-ԵՅՐԱ ԲԵՕ Ա ՊԱՅՈՂ ԲՅՈՂ
ԵՅՅՈՂԱ,

ԱՅՈՂԱՆ ԵՂԱԵԵԱՅՐԵԱԾ "Ի ԲՅՈՂ ԼԱՅՈՂԱ
ԵՂԱԵՅՆ,

ԾՕ ՊԱՅՅԲԱԾ ԵԱՐ ԱՅՐ ԱՆ ԶՐԱՆԱՅՐԶ ԾՕ
Կ-ԱՅՐԶԱ,

ԾԱ Պ-ԵՂԵԱԾ ԵՂԱ ԵՂԱԵՄԱՆ ԱՊԵԱՐԶ
ԵԱԾ ԲԵՄԻՅ.

XVI

ՈՂ ՊԱԾ ԱՅՈՂ ԵՂԱԾԵ ԱՅՐ ԵՂԱՊՊԱԵԼՅՈՂ,
ԾՕ Ծ-ԵՂԱՊՊԱ ԵՂԱՊՊԱՅ ԶԱՐ Ա ԲԼԱՅԵ
Ա Պ-ԱՅՈՂԲԵԱԾԵ,

ԼԵ ԲԱՅԼԵԱՐԵԱԾ ԵՂԱԵԱԼԵԱՅ ԶԱՐ ԼԵ ԵԼԱԵ
ԵՂԱՐԱ,

ԵՄՈՂ ԱՐ ԶԱՐ ԱՐԱԵԱԾ Ա ԵՂԱՐԻԾ ԾՕ ԵՂԱ
ԵՂԱՐ ԵՂԱՐ ՔԱՂԱԾ Ծ "ԲԱՅ ԵԱՅՐԵ ԱՅՐ
ԶԱՅՈԼԱՅԻԾ,

ԱՅՐԱ ԾՕ ԵՂԱՐԵԱԾ ԲԵ ԵՂԱՊՊԱՅ "ԲԱ
ԲԼԱՅԵ Ծ "Ի Ծ-ԵՅՐԱ ԾՕ ԼԵՅՐԱ ԲԵՕ,

ԾՕ ԲՅ ԲԵ ԵՂԱԾԱԾ, ՈՂԱԾ, ԵԼԱՊԱԾ "Ի
ԵՂԱՊՊԱՐ,

ԵՂԱՊԱԾ, ԵԱՊԱԾ, ԵՂԱՐԵԱ, ԲԵԱՐԾ "Ի
ԶԱՅՈՂԱՐ.

ԵԱՐ ԵՅՐ ԵՂԱՐ ԵՂԱԾ ԶԱՐ ԵԱՅՈԼԱ
ՊԱ ՊԶԱՅՈԼԱՅԻԾ

ԾՕ ԵՂԱՐ ԱՅՐ ԱՆ Ծ-ԵՅՐԱ ԲԵՕ ԾՐԱՊ Ա Պ-
ԵՂԱՅ ԵՅԼԵ ;

ԵՂԱՐԱԾԵ "Ի ԵՂԱԾ, ԵՂԵԱԾ, ԲԱՅԼԵԱՐ-
ԵԱ "ԶԱՐ ԵՂԵԱՆ,

ԵՂԱԵԱՊՊԱՅՈՂ, ԲԱՅՈՂԱՐԵԱԾ ԶԱՐ
ԵԱՐԵԱՊԱԾ Ա Պ-ԱՅՈՂԲԵԱԾ.

*The Lass of Gowry—Both it and "If the Cat
had a Fortune" copied from the Tuam News.*

ԱՅՈՂԲՅԱ ԶԱՅՈՂԱՅԻԾ

ԻՐ ԱՅՐ ԵՂԱՊՊԱ ԲԱՊՊԱՅ ԶԱՅՈՂ,
ՏԱԼ ԾՕ ԵԱՅՈՂ ԱՆ ԶՐԱՆ "ՊԱ ԼԱՅՈՂ,
ԵՂԱՊՊԱ ԵԱՅՈՂ ԵԱՐ Ա ԵՂԱՅ ՊՕ ԵՂԱԾԵ.
ԵՂԱՐ ՊԱ ԵՂԱԾ ԾՕ ԶԱՅՈՂԱՅ.

ԲՅ ԵՂԱՊՊԱՆ ՊՕՐ "Պ Ա ԵՂԱՅ ԶԱՆ ՊԵԱՐ,
ԱՐ ԲԼԱԾ ԼԵ ԵՂԱԾ ՊԱ ՊԱՅՈՂԵ ԲԵԱՐ ;
ԱԵԾ ԵՂԱ ԵՂԱՐ ՕՅ ԱՆ ԵԼԱԾ ԲԱՐ-ԵԱՐ,
ԾՕ ԵԼԱԾԱՅ Ա ՊԱՆ Ա Պ-ԶԱՅՈՂԱՅ.

ԾՕ ՊՕԼ ՊԵ ԲԱՅՈՂԱՅ ԾՕ ԲԱԾ "Ի ԾՕ ԲԱՅՈՂ
ԱՐ ԵԱՐԵ Ա ԵՄՈՂ ԾՕ ԵՂԱՅ ՊՕ ԼԱՆՊ
"ԵԱՅՐԱ ԵԱՆ ԾՕ ԲԱԾԱԾ "Ի ԾՕ ԵՂԱՅ
ԾՕ ՊԱԾԲԱՐ ԼՅՈՂ ԾՕ ԶԱՅՈՂԱՅ."

ԵՄՈՂ ԵԱՅՐԵ ՊՕ ԵԼԱՐ ԾՕ ԶԱԾԲԱԾ ԵՂԱ,
ԱՊԵԱՐԶ ԲԱԾԱ ԶԱՐ "Ի ԵՂԱԾ ԵՂԱԾ,
ԱՐ ԵՂԱՐ ԵԱՆ-ԵՂԱՐԱՆ ՕՐԱՅ ԾՕ ԵՂԱ,
ԱՐ ԶԱԾ ԱՅԼ ԲԱՅՈՂ Ա Պ-ԶԱՅՈՂԱՅ.

ԾՕԲԱՐԶԱՅ ՊԵ ԵՂ ԱՆ ԲՅՈՂ ՊՕ ԵՂԱ ;
ԲՅ ԵԼԱԾ ՊԱ ՊՕՐԱ ԱՅՐ Ա ԶԱՅՈՂ :
"ԼԵ ԵԱԾ ՊՕ ԵԼԱՐ ԵՂԱՅՈՂ ԵՂԱՅ ՊՕ ԵՂԱ
ԱՐ ՊԱԾԲԱԾ ԼԵԱԾ ԾՕ ԶԱՅՈՂԱՅ."

ԲԱՅՐԱ ԲԱԾ ԱՅՈՂԱՅ ՊԱ Պ-ԵԱՅՈՂԵ ԶԱՐ
ԱՐ ԵՄՈՂ ԱԵԱՐ ԵՂԱ ԾՕ ԵԱՅՈՂ ԲՅ ԲՅ,
ԾՕ ԵԱՊՅԱԼ ԲԵ ԲԱԾ, "Ի ԵԼԱ ԲՅ ԱՅՈՂ
ԵԱՆ-ԵՂԱՐԱՆ ԵԱՊՊԱ ԶԱՅՈՂԱՅ.

v and n sound like w when followed
or preceded by a, o, u, and like v if
preceded or followed by e, i; օ and օ
sound like y; ր and է, like h; զ, like
ch; ք, like f; փ is mute, and all the
aspirated letters at the end of words
are nearly silent

Continued Qu
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SENTIMENTS OF OUR SUBSCRIBERS.

Rev. Gerald P. Coghlan, St. Aloysius' Church, Pottstown, Pa.— * * It is the first Irish Newspaper I have seen. It is an excellent idea and deserves to succeed. Every Irishman with any pretention to literary taste ought to encourage and assist your efforts for the revival of the old Celtic tongue; but especially should the priests of Irish birth or extraction become subscribers, and so contribute even so little to preserve a language that has been the instrument for preserving the Faith of our Fathers during the dark ages of the Penal Laws. I have but a most imperfect knowledge of the language, but I intend with God's help to improve that slight knowledge by the aid of your Irish books. With best wishes for your success &c.

J. Finneran St. Louis, Mo.—I feel that the foundation and chief cornerstone of our nation's independence will be firmly laid when Irishmen are conversant with their National Language. While we speak the bastard Saxon tongue there is no hope of National pride or united action among the masses of our people—Such are the sentiments of the following twelve subscribers sent to us through the United Irishman by Mr. Finneran—Messrs. M. Dolan, M. M. Rooney, J. Lysaght, J. Finneran, T. Maxey, P. Kelly, J. MacInerney, P. Taffey, J. Ryan, W. Mac Cartin, F. O'Hare, and J. W. Walsh,

E. F. Delahunty, Promontory, Utah—Sends his sentiments with the subscriptions of J. Cahill, M. Doherty, J. Tagget, M. Brady and E. F. Delahunty.

—Similar sentiments from Miss Purcell, New York.

T. Donovan Lynn, Mass., Edward Sylvester McGinnis, Stubenville, Ohio, A. Whelan, Bellaire, Ohio, D. O'Reilly, Philadelphia, Penn. D. Lawler, San Francisco, Cal. J. Barry, Indianapolis Ind., John Duane, New York, John Byrne Baltimore, Md. and J. Hickey, Pittsburg, Pa.

Some of the foregoing communications are very lengthy, and if all were inserted would occupy the columns of the GAEL altogether.

The movement for the preservation of the Irish language is the grandest ever put on foot for the social advancement of the Irish people. It places before the world the evidence of their ancient cultivation. Nations, like individuals, may be enslaved, persecuted and impoverished but never degraded except by their own volition. The Celtic is a proud race unless the chains of slavery have cut off all sense of manhood. The force of example has a great effect on the human mind, physicians assert that continuous confinement predisposes to idiocy and that if such confinement be with deranged persons, it becomes dangerous. Hence we are led to believe that those who still

say "What good is the language," are mentally affected so as not to see the point which the cultivation of the language presents, which may be summed up thus—

Firstly, no people can have any pretense to respectability without a cultivated language and literature.

Secondly, the language itself is the *only* evidence of its existence.

Thirdly, no man or body of men can deprive a man of his social status,

Fourthly, no amount of worldly wealth can confer real dignity.

Suppose a wealthy merchant of New York, say, who was of a lowly origin, by some misfortune lost all his wealth, and was obliged to work for a living, would he be thought any more of by his fellow work-men than any ordinary man? certainly not. Take the son of a lord, or any one of known respectability, even if Providence impoverished him for a time he still held his social station. We make this parallel, because we have authority for placing the Irish people in the position of the latter assumed instance and their oppressors in the former. Hence, every Irishman who is not lost to national self-respect will assist in the preservation of his native language,

The GAEL costs sixty cents a year, five cents a month, or say, a cent a week. The elevation of the Irish race is its object; it commences at the root of nationality, and it should find its way into the library of every Irishman. It rests with the Irish race to enlarge and improve it. We are doing all in *our* power.

“NO RENT” IN THE HIGHLANDS OF SCOTLAND.—

An extraordinary scene has taken place on the estate of Lord Macdonald, at Wootree, in the Isle Skye. The tenants of Blameanach, Peinchoran and Gedeu-taillear have refused to pay rent. As there was no prospect of their doing so, his lordship resolved to put law into force. A short time ago a sheriff's officer, accompanied by another official was instructed to serve summonses on some twenty or more refractory tenants. For some time back a regular system of watching the holdings by sentinels has been adopted to give warning of the approach of strangers, and when the party made their appearance the people of the neighborhood were immediately summoned, about 200 responding to call. Upon the sheriff's officer making known his errand he was seized, and the summonses taken from him and burned before his eyes. He was then coolly told to return where he came from, or it would be the worst for him. The agitation is spreading rapidly, and assuming alarming proportions.

Send sixty cents for the 540041.

HISTORY OF ANIMATED NATURE.

Reviewing this history, one must be struck with amazement at the inscrutable wisdom of Providence in shaping the modes, habits, organs of offence and defence &c., with which it has endowed the innumerable species of creation which compose in the aggregate Animated Nature.

To each animal from the "King of the forest" to the tiny creature that is imperceptible to the naked eye He has furnished a mode of defence and offence according to his state, and an instinct which teaches it how to use it.

Man alone, the most perfect of His creatures is left to adapt his mode of defence to the exigencies of the offence; and it would seem as if in punishment for his original transgression, apart from the *postmortem* punishment which is sure, that the Creator permitted the strong to tyrannize over the weak. But, as in the case of the sinful Gomerites and Sodomites, and the impious Babylonians, He said, "Thus far and thus far only shalt thou go." At this present time He has said as much to those blood-thirsty powers, who pick a quarrel with their weak neighbors in manner, form and intent as that which the Wolf picked with the Lamb, by showing them that He has discovered to the weak the means of self-defence. These powers may spend millions upon millions in building ships, forts and bastions, but the weak may demolish them at an expense of a few dollars. This is, apart from the means of eternal salvation, the grandest discovery ever made to man; besides a knowledge of its existence will prevent the marauding expeditions of unscrupulous powers.

These cogitations have been evoked by the deplorable state of our native land, and the diabolical conspiracy hatched and brought to light by that progeny of shame, Arthur Kavanagh* and his Land Corporation.

The intention of this Land Corporation is, as stated in their prospectus, to drive the Irish people out of their lands and homes.

The interesting question now arises. Are the Irish going to passively submit to their total annihilation as a people, having an easy means of preservation within their reach? secondly, if they do so passively submit, are they deserving of commiseration?

As if to warn tyrannical invading powers that they were at the end of their tether, Providence has, through the science of chemistry, discovered weapons to the weak by which to effectually defend themselves. Any man of ordinary intelligence, after a few weeks' training, can, by himself demolish the city of Dublin at an expense of a few dollars!!! The grandest thing in connection with this, to us, extraordinary discovery is that the materials for this "destructive weapon" can be had in any village, city or town for a few cents, and the

manufacturing apparatus is so simple and inexpensive that the operator need not carry it about with him. A cylindrical can about eight inches high and six inches in diameter will destroy the largest ship afloat: one the size of a goose egg will shatter the largest building. These are not affected by water; with a little variation in the preparation, water only adds to the fierceness of their destructive power. These destructive weapons may be carried in the pocket the same as an apple or an orange, and equally as harmless until prepared for immediate use. Two hundred men properly instructed would destroy the city of London in spite of all the police and soldiers in England. It may be asked, Does the GAE teach and encourage this mode of warfare. It says neither, but it tells its readers of what is possible,—of facts, and let them say what should be done. It shows the tyrant what can be done, and that in spite of all his forces. When a footpad throttles a well armed victim he must abide by the consequences, and if the Irish people are to be turned out of their homes and country at the caprice of a foreign tyranny we cannot see why they should not use all means of defence placed at their disposal by an Omniscient Providence, knowing that a hair of a man's head cannot grow or fall without His consent. Judith has been extolled for ridding Israel of a tyrant.

* The Kavanaghs are an illegitimate branch of the notorious McMorrogh family.

The Decay of Irish Manliness:

In no instance is the decay of Irish manliness more apparent than in his indifference to the resenting insult. He sees himself caricatured daily in theatres, plays, advertisements, &c. and he has not the manliness to resent it; nay, he is the principal support of those who caricature him. These remarks are evoked by a publication lying before us—Hostetter's Almanac for 1882, published by Hostetter and Smith, Pittsburg, Pa. as an advertisement of stomach bitters. There are two cuts in this publication which are a gross caricature on the Irish character, yet, we presume the Irishman will patronize it notwithstanding. How is it that the lower order of other nationalities are not caricatured like the Irish. Ah, the answer is plain. The higher order would resent it as well as those who are its more immediate subjects. Caricatures of this kind are the most insidious means of destroying the character of nations as well as of individuals. The Irishman who is well to do thinks that these vulgar misrepresentations do not touch him, and laughs at, and enjoys them. He is much mistaken; they touch him as much as they touch the pauper, because the nationality and not the individual is the object. Then, the Irishman who patronizes the authors of such deserves the slur which they would convey.

INAUGURATION OF THE KINGS OF ANCIENT IRELAND.

Even in A.M., 3075, as Giolla Caomhghin (Gilla Keevin) says, When a king, whether monarch or provincial prince, was to be inaugurated, the princes, nobles (amongst whom were the druids, bards and scholars, the prelates) met at a given place, (such as Tara, for the paramount king) and, having elected him, they did him homage by bending the knee, as at a levee in St. James's palace, London; they then yielded themselves and their estates to him, as he sat on a throne in the middle of them, one of the highest rank having advanced towards the Ruler, having taken his sword from him, and having presented him with a long, white, unknotty wand, said "Receive, Sir, the auspicious sign of your dignity, and remember to imitate in your life and government, the whiteness, and straightness, and unknottiness of this rod: to the end that no evil tongue may find cause to asperse the candor of your actions with blackness nor any kind of corruption, or tie of friendship be able to pervert your justice. Take, therefore, upon you in a lucky hour, the government of this people, and this power, given you hereby, with all freedom and security." After this *Míon Riogha*, a "Royal Cap," made of gold and precious stones, was placed, by the Grand Marshall, on his head. So far Giolla and Cormac Mac Cullinan in the "Psalter of Cashel" writes that, 958 years before Christ, this was the practice; he adds that the crown was of gold, that at that time a crowned king got many helmets made, having *neck-pieces and fore-pieces of gold*. All our native annalists, and they are the only veritable witnesses in matters of ancient Ireland, agree that this was the practice up to Christianity, but that then the Christian mode was adopted. However, our antiquarians tell us, the ceremony of the white wand continued up to the English invasion; the bishops, the sub-kings, and princes were the electors, both as regarded monarchs and provincial dynasts. O'Farrell and O'Gallagher were the grand officers who used to inaugurate "The O'Donnell" of Tyrconnell, the former gave him the sceptre, and the latter, as Marshall, placed the crown on his head. Gratian, or Lynch, in his "Cambrensis Eversus," and Peter Walsh, in his "Prospect"—p. 421, most clearly show that the mode of inaugurating "The O'Donnell" was most solemn, august, and thoroughly Catholic. Against such national records the fictions of men, ignorant of Irish manners, habits and language, should have no weight. Moreover, it has been the custom of oppressors to blacken the character of the oppressed, in order to throw the cloak over their guilt—that pretended barbarism might be a pretext for their ambition and rapacity. Hence, English writers distorted facts to strive to justify the conduct of our task-masters.

THE GAELIC UNION.

A meeting of the Council of the Gaelic Union took place at No. 24 D'Olier St. Dublin:—Michael Cusack Esq. presiding; also present;—Rev. Maxwell H. Close, M. A., M. R. I. A., Messrs. J. O'Mulrenin, John Fleming, John Morrin, David Comyn and Rev. John E. Nolan, O. D. C., Hon Sec. The meeting of Council had been suspended for some weeks owing to the absence of several resident members, and the consequent difficulty of forming a quorum. It is to be hoped that the meetings in future be more regularly held, especially as the Council has obtained permission to use the above rooms which are central and convenient. The old address, No. 19 Kildare Street will continue to be used for correspondence, and No 4 Gardiners Place for the Irish classes. The Hon. Sec. announced the receipt of the following donations for the Gaelic Union Prize fund: National Military Home, Dayton, Ohio, U. S. A. (per. General M. B. Patrick) 10£ 5s 4d; do. (per. J. Gibson Esq.) £4 1s 11d; Rev. Easeby D. Cleaver, M. A., Romford, Essex, a Vice President of the Gaelic Union (second donation) £10—do. (for special prize fund) £10. The thanks of the Council are due to the Rev. Mr. Cleaver for his continued generous aid to all their undertakings. The regulations for the Special prize fund have not yet been drawn up, but will be published when the full amount shall have been subscribed. It was decided to continue the prizes this year for Intermediate Students (independently of this fund). The very Rev. Joseph A. Phelan, Pres. of St. John's College Waterford, and patron of the "Eugene O'Curry" Branch of the Gaelic Union has been appointed a member of the Council. He had encouraged in every way the Gaelic movement now so flourishing in Waterford College. The following resolution was proposed by Mr. O'Mulrenin, seconded by the Rev. Mr. Close, and adopted unanimously:—Resolved, that the Gaelic Union desire to express their sorrow at the great loss sustained by their Society in the death of the much respected priest, very Rev. Daniel Canon Brannan P. P. Kilmacow, Diocese of Ossory, who distinguished himself by his practical interest in the Irish language, and who was so highly esteemed for his personal virtues! The meeting then adjourned to Wednesday next at 4 P. M. Same address.

New Books.

Mr. Thomas Kelly of New York has just published a Biography of Dean Swift by Thos. Clarke Luby. It is a very entertaining volume, full of spicy anecdotes, and of the remarkable sayings of the Dean. As would be expected, coming from the pen of Clarke Luby, a spirit of nationality pervades its pages; we know of no book more entertaining. The published price in paper is fifty cents.

TO OUR READERS.

Since the issuance of the GÆL we are in the habit of mailing it as an advertisement to those whom by name, or actions relating to Ireland, would seem to be Irish. We have sent some fifteen thousand as such. A few of those to whom the GÆL has been thus sent have notified us to cease sending it, saying that the times are *hard* and that they cannot become subscribers. We wish here to explicitly announce that we do not look upon those to whom the paper has been sent as in any way obliged to become subscribers to it. No. We look to those who regularly order the paper *only* as *subscribers*. If it be not too much trouble, we would request of those who do not intend to become subscribers and who have been receiving the paper, to give it, after reading it, to some neighbor who in their judgement would appreciate it. This is the object of sending it. The GÆL has been brought into existence with a two-fold object—Firstly, to cultivate and preserve the language. Secondly, to remove the slur which the non-existence of a journal in the national language seemed to cast on the Irish element in this country, seeing that of all the nations the Irish was the only one that had not its national journal. Even the few scattered natives of the insignificant Kingdom of Bohemia have their national journal. The existence of the GÆL removed that slur, and it is destined to do more to elevate the social standing of our people in this country than anything ever before attempted. It is the root of true patriotism, because it stands on the first principles of nationalism; in fact it is the only foundation upon which nationality can be erected. Trying to rebuild a nationality without the language is as vain as trying to build a house in a bottomless swamp.

We ask you Hibernian, Alliance, and Olan na Gael (what a parody on the name), is there anything in the world to-day so ridiculous as the position which you occupy regarding Irish National affairs? The most of you when spoken to in *your own national language* will shake your heads with a half-abashed smile! No wonder you would feel abashed at the ludicrous figure which you cut in the eyes of the world. You, gentlemen, who feel ashamed of your national tongue will never free Ireland. Never.

Irish Prayer Book.

Father Nolan of the Dublin Society announces that he has a Gaelic prayer-book ready for the press, and awaits for the sum of about £30 to put it through. This sum should be contributed by the Irish societies and their friends right away. Every subscriber of a dollar will get a copy of the book, which will be good value therefor. Every one knows that priests (regular priests) like Father

Nolan have no handling or control of money. All they can give is their literary contributions: No printer will undertake to produce this work without money; hence, the necessity to respond to Father Nolan's appeal.

Unfortunately the Irish people are slow in assisting a thing of this kind. They don't want to touch it until they find it is a success. They are distrustful of one another; we often hear Irishmen in business say that their countrymen would sooner deal with Germans or Englishmen than with them. Well, what is the cause? The want of a genuine bond of sympathy between them. That bond is the language. The Irish people want to be educated, not in literary knowledge, but in what tends to a mutual confidence in each other. A German will travel blocks to leave his money in the store of his countryman for any goods he may want. Why is this? Is it sentiment? Yes, and no bond is as strong as that of sentiment. Therefore, the reason of the Irishman's indifference to patronize his countryman is apparent. Yet, people will ask what good is there in the language.

The census returns are particularly interesting as regards Ireland. The returns since the Union in 1801 are as follows:—1801 5,395,000; 1811, 5,937,000; 1821, 6,801,000; 1831, 7,767,000; 1841, 8,175,000. Then came the terrible famine year when over 1,500,000 persons perished of hunger and disease, or fled to escape them. The population in 1851 was 6,552,000; in 1861, 5,798,000; in 1871, 5,411,000; and in 1881, according to the returns just issued, 5,160,000, showing a decrease during the last forty years of no less than 3,000,000 souls. In some districts in Connaught and Munster whole villages are almost depopulated in all the population has been terribly thinned out. In West Cork on the vast estate of the Countess of Kingston at Mitchelstown, there are two hamlets absolutely deserted. The little village of Knock County Mayo, where the Virgin Mary is said to have appeared contained 600 souls in 1841; to-day exclusive of the pilgrims, there are not 30 all told. The Limerick returns tell a similar story—the roof-tree fallen in upon the cabin, roofless tenements, the market cross broken, grass growing in the streets, the silence of desolation. In scores of baronies west and south nearly all the young men and women have gone to America or England; those left to till the land are old people who prefer to die where their fathers died. In some parishes the poor-house contains almost as many people as there are outside of it. The census returns do not, however, show the full extent of the depopulation. At least 120,000 agricultural laborers cross to England and Scotland every year for the harvest; they live in Ireland but Ireland does not provide them with their livings. The *Times* in discussing this subject rejoices, as it did in 1848-9, that the people are “going with a vengeance.”

THE MILESIAN RACE.

From pre christian times the Kelts of Ireland, although speaking the same language, were, like the Romans in the time of the Republic, descendants not of one race but of many races. This process of blending different migrations, of the great Aryan or Japhetic stock into one national family aided immensely to the development of the character of the Irish people, physically, socially and intellectually. Of all the races that went to form the Irish nation anterior to the seventeenth century, the Milesian and the Anglo-Norman have furnished the most powerful in frame, the most eminent and successful in all that constitutes intellectual greatness.

The latest of the pre-Christian migrations was the Milesian. They were brave, chivalrous, skilled in war, superior in outer adornment as well as in natural culture to their Firbolgian and Danaan native rivals. They were the conquering races; they assumed the sovereignty of the country; they became the landed proprietors and aristocracy of ancient Erin.

Duald MacFarbis, the genealogist, writes of the Milesian race: "Every man who is white of skin, brown of hair, bold, honourable, daring, prosperous, beautiful, brave in battle or combat they are the descendants of the sons of Milesians in Erin."

THE ETIQUETTE OF PEWS.—Having entered a pew, move along; do not block up the end of a pew as if you did not intend to have anybody else to enter it, or as if you were holding it for some special friends. Do not rise to let others in, but move along and leave the pew invitingly open, so that they will know they are welcome. If a pew holding six has five already in it, do not file out in formal procession to let one poor, scared woman go to the other end, but move along and let her sit at the end next the aisle. It is not necessary now for a stalwart man to sit at the end, ready to rush out and kill Indians as possibly it was once.

THE ENGLISH CRIMINAL CODE.

"In the reign of Henry VIII., according to S. Turner, there were executed 72,000 great and petty thieves. According to Hume 2,000 were executed annually during that reign, for theft and robbery only, besides other criminals. In the century from 1638 to 1738 there were 70,000 executions or 700 per annum. From 1820 to 1824, the first inclusive, and the last exclusive, the average was 93 a year. From 1824 to 1817 there were 229 or 57 a year. From 1828 to 1831 there were 230, or 57 a year. From 1832 to 1835 there were 155, or 38 a year; but in the year 1836 there were only 17 executions. The Plantagenets made 4 offences capital; the Tudors, 27; the Stuarts, 35; the Hanoverians, 156, which were reduced in number considerably in the reign of George IV. and William IV.; and in the reign of the present Queen so great has been the amelioration of our criminal code, that there are now only nine offences punishable with death."

SPARKS.

Tom Moore in one of his letters to the late Archbishop McHale, in reference to his translations says—"Your *truly Irish Melodies* are a shame and a reproach to me, and I would willingly give up much of what *I* know of other languages to have been *Irishman* enough to accomplish such work."

Brennans Antiquities gives Eoghan as the ancestor of the following families—O'Neills, O'Canes MacSweeneys, O'Dalys, O'Hays, O'Callin, O'Creagh, O'Hagen, O'Duan, O'Mulligan and O'Horan, O'Doherty, O'Gallagher, O'Boyle, O'Connell, O'Ronan, O'Donnelly, MacLoughlin, Caulfield, Kilkelly, Conry, Sheils, Breen, Murray, O'Quinn, Deignan, O'Mulvey, McGeoghegan, MacCullin, O'Higgins, O'Mulloy, O'Donlevy, Boyce, &c.

From Statistics Enumerated By The New York Times, a pro-English daily.

The Catholic population of New York City is five-hundred thousand (500,000), ninety thousand Protestants and the remainder composed of the various sects, yet, two years ago when the present mayor of the City was nominated, the very Times raised the no popery cry; but for once the Irish showed their manliness and elected their choice. Excepting a few thousand Jewish votes, we believe Mayor Grace did not receive a hundred outside the Irish vote. So much for our bigoted Democrats. The Catholic nominated on the Republican State ticket received a full vote! *Nothing but the unanimous reelection of Mayor Grace should wipe away the insult offered to Irish-American manhood, otherwise the complete defeat of the ticket.*

Athlone—Goldsmith was born at Lissoy or Auburn, 6 miles from Athlone.—

Sweet Auburn, loveliest village of the plain,
Where health and plenty cheer'd the labouring swain;

Where smiling spring its earliest visit paid,
And parting summer's lingering gloom delayed."

Like every true Irishman he tenderly loved home, and yearned to return to it.—

In all my wand'ring round this world of care,
In all my grief, and God has given my share—
I still had hopes, my latest hour to crown,
Amid these humble bowers to lay me down."

Kells, Co. Meath—This was formerly one of the first cities in Ireland, and contained the great abbey of Columbkille, founded in 550. In 967, Sitric the Dane, attacked the place, but was routed by the great O'Neile, monarch of Ireland. The abbey was six times burned, but as often rebuilt, contained one of the finest libraries in the kingdom, MSS. of Columbkille, &c.

I found in Meath—fair principality—
Virtue, vigor, and hospitality;
Candor, joyfulness, bravery, purity;
Ireland's bulwark and security."

July 1, 1690, the Irish, who always took the part of the Stuarts, were signally defeated near Drogheda, by the forces of William III., who led them in person; while James II. took his place on the neighbouring hill of Donore, and was the first to fly away when he saw the issue of the contest was no longer doubtful. Hurrying to Dublin he exclaims to the Countess of Tyrconnel, the lord-lieutenant's lady, "Your countrymen, madam, can run well!" "but" responded the spirited lady, "I see your Majesty has won the race." For James was the first who bore the saddening intelligence of his own signal defeat."

Iona or Icolmkill, West Scotland—This island is about 3ms. in length, and 1 in breadth and has a population of 450.

According to Munro Dean of the Isles in the 16th century, 4 kings of Ireland, 8 kings of Norway, and 48 kings of Scotland were buried here.

These are the emotions felt by a poet on visiting Iona.

"Ye who have sailed 'mong the thousand isles
Where proud Iona rears its giant piles,
Perchance have linger'd at that sacred spot,
To muse on men and ages half forgot;
Though spoil'd by time, their mould'ring walls
avow

A calm that e'en the sceptic might allow;
Here where the waves these time-worn caverns beat,
The early Christian fix'd his rude retreat;
Here first the symbol of his creed unfurled,
And spread religion o'er a darken'd world.
Here as I kneel beside this moss-grown fane,
The moon sublimely holds her noiseless reign
Through roofless pikes the stars serenely gleam,
And light these arches with their yellow beam,
While the lone heart amid the cloistered gloom
Indulges thoughts that soar beyond the tomb.
All beauteous night! how lovely is each ray,
That e'en can add a splendor to decay!
For lo! where saints have heaved the pious sigh
The dusky owl sends forth his fearful cry!
Here too we mark where yon pale beam is shed,
The sattered relics of the mighty dead.
The great of old—the meteors of an age—
The sceptred monarch, and the mitred sage;
What are they now? the victims of decay—
The very worm has left its noisome prey.
And yet bless'd shapes! if such a night as this
Can tempt your spirits from yon isles of bliss,
Perchance ye now are floating through the air
And breathe the stillness which I seem to share."

ԾԱ ՊԵՅԾԵԱԾ ՏՔՐԷ ԱՅ ՅԱՌ Ծ-
ՇԱԾ.

If the Cat had a Fortune.

ԾԱ յԵՅԾԵԱԾ ԴՐՔԷ ԱՅ ԱՆ Ե-ԿԱԾ ԵՐ
ԾԵԱՐ Ա ՔՐԱՅԺԵ ԴԷ,
Ո՛՛՛ Դ, յՈ՛ ՇՔԵԱԾ! յՈ՛ ԱՅ ԱՆ ԵՐ ՇՐԱ Է:
ԵՅՏՈՆ ՊԱ ԿԱՅԼԱՅԵ ՅՈՅԱՅԵ ՔՐԵԱ Օ ՔԵՅՆ
'Տ ԼՅԱԾ ԿԱՅԼՆ ԾԵԱՐ ԵԱՆ ԲՅՈՐ ԵԼԱ Ծ'
ԵԱՐՈՇԱԾ ԴՅ.

Ա ԵԱՅԻԾԵ ԵԱՅԼ! ԿԱՅՈՅԺ յԱՐԱԾ յԷ,
Ա յ' ՔՐԱԾ ԾՈ յՊԱՅ, 'ԴՅԱՆ յ' յՊԵՅՈՆ
ԴԱՐԵԱԾ ԼԵՅ;

ԱՊԱՐ ԵԵԱԼ ԱՅԻ ԵԵԱՅԱՆ յԱՅՈՅ յԱԾ
ԲԵԱՐԻԾԵ յԷ,

ԵՐՅ ԵԱ, ԿԱՅԱ, 'Դ ԴԵԾՔԵՅՅ յՊԱ ԵԱՆ ԵՅԼ.

ՇՔԵԱԾԲԱՅՈՆ, Ծ' ԲԱՅՐԻՅՈՆ 'Դ ԵԱՅՐԻՅՈՆ
ԴՅՈԼ Ա Ե-ԿՐԷ,

ԾՈ ԲԵՈԼԲԱՅՈՆ ԵԱ ԱՅԻ ԱՆ Ե-ԿԱՐԱԾ ԵՐ
ԵԱՅՈՅԱ ԲԵԱՐ;

ԵԱՅՐԻՅՈՆ ԵՐԱ ԲԱՅ 'Ն ԵԱԾ ԵՐ ԵԵՐԵ ԴՅԱԾ.
ԱԼ ԱՆ ԴԱՅՏԱԼ յԱՅՈՆ,

Ա՛Ր ԾԵՈԼՈՇԱԾ ԵԵԱՆ ԼԵ ԲԵԱՐ յԱԾ յ-ԵԱՆ-
ՈՇԱԾ ԴՅՈՆ ԲԵՅՆ.

Ա ԿԱՅԼՆ ԾԵԱՐ, ԾՈ ԼԵԱՐ յԱՐ ԾԵԱՊԱԾ ԵԱ
Ա ԵՐԱԾԵ ԵԱՆ յԱԾ ԵՐ յԵԱՐԱ ԿԱՅԼ Ա՛Ր ԵԱԼ
ԿԱՐ ԵՈՐ' Օ ԾՈ ԵԱ 'ԴԱՆ յԱԾԱ ԵՅՈՆ յՈ
ԼՅԱՅ,

'Տ յԱՐ ԲԱՅԱԾ ԵԱ ԵԵԱՐ ԱՅԻ յԵԱԾ ԵՐ Ծ-
ԵՅԾՈՆ ԱՆՈՆ ԱՅՆ.

ԱՌ Ե-ԱՅԱԼ Ա ՈՐԲԵՅԵ.

The Ass in Office.

ԱՆ ԱՅՈՅԺԵ ԾՈ ԵՅ ԱՐԱԼ ԱՅ յՈՅԵԱՐ
ԵՈՅԱՅՏ Ա Ե-ԿՈՅՈՅԵՅՈՆԱԼ ԵՅԱԾԱ ԵՐՅՈՆ ԱՆ
յԵԱՅԼԵ, ԱՅԱՐ ԱՆ յԵԱԾ ԵԱՅՈՅԵ Ա ԵԱՅՈՅ
ԵԱՅՈՅ Ծ' ԱՅՈՅԱՅՈՅ ԴՅԱԾ ԾՈ ԵՐ Ե-ՈՅՈՅԱԾ.
ՏԱՅԼ յՈՆ Ե-ԱՐԱԼ ԵԱՐ ԾՈ ԲԵՅՆ Ա ԵՅ ԱՆ Օ-
ՅՈՅՆ յՈՅՐ ԲԵՐ ԵԱՅՈՅԺԵ, ԱՅԱՐ յԱՐ ԴՅՈՆ,
ԾՈ ԵՅ ԵՐՅՈՅ ԵՐ յՈՅՐ ԱՅԻ ԾԱ ԵԱՐԱՐ ԱՅԱՐ
յԱԾ ԴՅԱԾԱԾԱԾ ԲԵ ԿՈՅՐ-ԵՅՈՆ ԵՅԼԵ. ԱԵԾ
ԵՐ ԵՐՅՈՅ, ԼԵԱՅ ԱՆ ԵՐ ԵՅ ԾԱ ԵՅՈՅԱՅՈՆ ԱՆ
յԱՅԾԵ ԵՐԵԱՐՊԱ Ա ԵՐԱՊԱ, ԱՅՏ յԱԾ 'ԴԱՆ
ԱՆ ԵԱԾՈՊԱ, "Ա ԱՅՈՅՈՅ ԱՅՈՅԼԵ! յՅ
ԵԱՅԾ-ԲԵ ԵԱՅԱՐ ԴՅԱԾ ԱՆ յՈՅՈՅ ԱԵԾ ԾՈ՛Ն
ԵՈՅԱՅՏ Ա ԵԱ ԵԱՅ յՈՅԵԱՐ."

ՏԱՅԼԵԱՆՈՆ ԵԱՅՈՅԵ ԵՅ-ԵՅԼԵՅԵ ԵԱՐ ԾՈՅԾ
ԲԵՅՆ ԱՆ յԵԱՐ Ա ԵԱՅԾԱՐ ԾՈ 'Ն ԵԱՐ Ա յԵ-
ԵՅԾԵԱՆՈՆ ԴՅԱԾ ԾՈՅԾԱ ԲԱՐ ԼԵՅՐ.

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