

19

The Gael

Leabhar-aistí nua móránál,
tabaínta cúl an
TEANZA SAEDILSE
a corrad ^{asur} a raon tuisad
asur cúl
Féin-maíla Cúid na h-Eimeann.

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and the autonomy of the Irish Nation.*

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Fourth Year of Publication.

Philo-Celts.

Let all Philo-Celts be at the picnic
September 3rd.

3901 Rockland St. West Phila. Pa.
Aug. 11, '85.

27. 1. 10521N.

Ա ՏՏՈՅ.---ԵԱ ՍՈՒՆ ԴՅԱՄ ՅՕ ՂՅԼԱԿԲԱԵԺ
ԵՒ յՕ ԼԵՅԻՐՅԵՒԼ ԲԱՐՅ ԲԱԾ Դ ԵԱ յԵ ՕՆ
ՏՈՂ ԲՅՅՅՈՂ ԴԻՐՅՅՕ Ե ԸՅՐԻ ԴՅԱԾ. ՈՖ ԲԱԾ
ՆԲԱԸ ԴԻՐ, ԴԸ, "Դ ԲԵԼԻՐ յԱԼԼ ՂԱ ՅՕ
ԵՐԻԸ" ԶԻՐ ԴՂ ԼՕԾԲԱՐ ԲԻՂ, ԸՅՐԻՂ ԲՆԻՐ
ԵՐԻ ԴՈՂ ԵՕԼԱՐ ԴՅԱԾ ԴՂԻՐԱ Ղ-ԴՂ Ե ԵԱ
ԼՕԿԱՐ, ԴՅՐ ԸՅՐԻՐԵԺ յԵ ԵՅԼԼԵԱԾ ԴՅԱԾ
ԸՕ ԼԱԾ ԴՅՐ ԻՐ ԲԵՐՅՐԻ ԼՅՈՂ Ե.

ԵԱ յԵ ԴՂ-ԽՅԵԱԸ ՕՅՕԵ, ՅՕ ԵԵՂԻՂԻ,
ԲԱՐՅ ԸՒՂ 'ՅԱՕԵԼ' ԸՅՐԻ ԴՅԱՄ ՅՕ Ե-ԵՂ ԲՕ
ԴՅՐ ԵԱ ԵՕԸՐ ԼՆՅՐԻ ԴՅԱՄ ՅՕ յԵԵՐԺ
Ե ԴՂԻՂ ԲԱՐՅ յԵԱՐ յՕՐ ԴՅ ԸՅԲԵԱՂԴՅ
ԴՐ ԲԵԱԾ ԴՂ ԵՕՂԱՂԻ, յԱՐ ՅԵԱԼ ԴՐ ԴՂ
ՕԲԱՐԻ յԴՅԵ Ե ԵԱ ԵՒ ԸԵՂԱԾ; յԱՐ ԴՂ
ԵԵՒՅՈՂԱ, ՅԱՂ ԸՒ Ե ԲՆՅԱԼ ԴՂ ԸՂԵՂԱԾ
ՍԱՂԻ ԵՒՕ ԸՕՐԻ ԵՂԻՂ Ե ԸԱԲԱՐԵ ԵՅԵ.
ԶԸ ՂԱ ԸՅՐԵՕԸԾ ԲԵՕ ԵԱԸԾ ՕՐԵ; ՅԵԱԾ-
ԲԱՅԺ ԵՒ ԵՕՅՅԵԱԸԵ ՅՕ ԲՕԼԼ.

ՅՅԵԱԾ ԴՐ ԲՈՂ յԱԵԵԱՐ ԴՂ ՅԱԵՕԼ,
ԲԱՂԱՂ յՕ ԸԱՐԱՅՕ,

P. 1. CREJOČJN.

PHILADELPHIA Society, Mr McEniry writes—
You will be pleased to hear that our school is in a
prosperous condition. We give no vacation, on the
contrary, we meet now once a week oftener than
we have done heretofore. Our class room is still
in Philopatrian Hall, 211 South 12th St. where
we meet on Wednesdays, Thursdays and Sunday
evenings. After a few months we expect to be a
ble to have the school open every night in the
week.

The Philadelphia Gaelic Society re-
opens its classes at 9 & Spring Garden
Sts. the first Sunday evening in Sep-
tember.

The San Francisco Commissioners of Education
have given the Philo-Celtic society the use of the
public schools for class purposes. Our San Fran-
cisco friends are workers, we hope the education
commissioners of other cities will follow suit.
With such enthusiasts in the Gaelic cause as Capt.
Egan and Messrs O'Quigley, McGreal, McGilli-
cuddy, Deasy and McGrath, the movement on the
Pacific Slope is bound to succeed.

ԵԱ ԲԻՅՈՂԻՐԱ ՂԱ Յ-ԸԼԵՅԲԵԱԸ. ԴՂ Ե-ԶԸ-
ԴՐ ԵՕՂՆՐ ԶԲԱԵՅԵԱՐՅԵ, Ե ԵԸՂԱԸ Ե
ԸԱՐԵԱ յՂ ԸՅՐԻՂ. ԲԼԼԵԱԾ ԲԼՂ ԸՕ-

A CROWN.

Presented to O'Connell, The Uncrowned
Monarch of the Irish People, by the
Philo-Celts on his 110
Anniversary,
Aug. 6,
1885.

To the Uncrowned King of our deathless love
Our grateful homage we pay,
On this glorious dawn of Ireland's hope—
O'Connell's natal day.
The Sunburst that flashes into cloudless noon,
When the heart of poor Erin was riven
The bright light that broke in on her deepest
gloom—

The champion sent by Heaven.
Oh, the measureless might of his great heart,
Whose tenderness equalled its might,
And throbbed to break his people's chains
And do battle for their right.
The task was a difficult one indeed
In the face of ruthless foes;
Who hated his country and his creed
And like fiends mocked at her woes.
God clothed him with an armor of light,
A buckler of marvelous strength He gave,
With a mind as vast as the boundless sea,
And defiant as the bounding wave.
A lofty soul, a great chivalrous heart,
With its fathomless depths of love,
For the poor and oppressed of his Motherland.
For whose freedom he bravely strove.

A voice like a clarion, loud and clear,
At times soft as the hush of night,
Persuasive, and gentle, and winning and kind,
Yet impetuous as the torrents of might.
Like the lightning's flash was his tongue of fire
When he hushed a treacherous foe,
And oh, the power of his righteous ire
As his words impassioned flow.
He was faithful to his God given trust—
He freed our Altars, filled with joy our home—
He snapped our fetters, covered with rust,
By his dauntless hand alone.
Is it a wonder we're proud of so kingly a king?
So majestic, gifted, good,
Whose every thought was dear "Erin's own"
His people and his God.
Oh, we'll rally around our Uncrowned King,
Though his great spirit reigns above,
And we'll place on his brow the peerless crown
Of our loyal, rapturous love!

God Save Ireland!

"ՐՅՈՒՆ."

ԵԱ ՂՂ Ե-ԴՈՂԻՂԱԾ ՍԻՐԻ ԴՐ ԲԵԱԵ ԵԸ
ԵՐԻՐ ԼԵԱԲԱՐ ՂԱ ՅԱԵՕԼԵ ՅԼԱԸԱԾ.

THE GAELIC ALPHABET.

Irish.	Roman.	Sound.	Irish.	Roman.	Sound.
ḁ	a	aw	ḡ	m	emin
b	b	bay	ḡ	n	enn
c	c	kay	o	o	oh
ḁ	d	dhay	p	p	pay
e	e	ay	r	r	arr
f	f	eff	s	s	ess
g	g	gay	t	t	thay
i	i	ee	u	u	oo
l	l	ell			

Sound of the Vowels—long.—

ḁ	sounds like a in	war, as	bárr, top.
ē	“ “ e “	ere, “	cérr, wax.
f	“ “ ee “	eel, “	mfrr, fine.
ó	“ “ o “	old, “	órr, gold.
ú	“ “ u “	rule, “	úr, fresh.

Short.—

ḁ	" " a in what, as, ḡarr, near.
e	" " e " bet, " beb, died.
i	" " i " ill, " míf, honey.
o	" " o " got, " lot, wound.
u	" " u " put, " put, thing.

SECOND BOOK (Continued from p. 489)

RULE VI.

The following numeral adjectives cause aspiration, viz.—The cardinal numbers *aoi* (one), *da* (two), and their compounds, and the ordinal numbers *ceud*, *trear*.

EXERCISE XIV.

1. *Ai ceud fear.* 2. *Da fáinne.* 3. *Aoi páirde deus.* 4. *Ai ceud bliad.* 5. *Da fear deus.* 6. *Aoi capall deus.* 7. *Ai trear in deus.* 8. *Da fear aasur deic mha.* 9. *Aoi mac deus.* 10. *Ai ceud fear aasur an trear deas.*

1. The first man. 2 Two rings, 3 Eleven children. 4 The first year. 5 Twelve men. 6. Eleven horses, 7. The thirteenth month. 8 Two men and ten women. 9. Eleven sons. 10. The first man and the third woman.

The learner will refer to Exercise XII (Section I.), on the numbers. *Aoi* does not aspirate before *o* or *t*.

RULE VII.

PRONOUNS

The possessive pronouns *mo* my, *do* thy, *a* his, cause aspiration of the initial consonant, if aspirable, of nouns before which they are placed.

Exercise XV.

Examples.

a brátair, his brother,
a corra, his fist
a fearaigh, his field.
a fuil, his blood.
mo cúirle, my pulse.
mo mhátair, my mother.
a mhuintir, his people.
do páirde, thy child.
do róna, thy nose.
mo ceangla, my tongue.
mo tír, my country.

Exercise XVI.

When *do* and *mo* are followed by a vowel the *o* is omitted, and an apostrophe inserted to mark its absence, also before the letter *f*, as *m' átair*, my father; *m' fuil*, my blood;

dúnta, shut; *ionúigh*, dear; *ós*, young
rlán, well, healthy.

1 *Aoi brátair ionúigh.* 2 *Da m' átair rlán.* 3 *Dí m' fuil deas.* 4 *Da a corra dúnta.* 5 *Do páirde ós.* 6 *Dí a mhuintir raibóir.* 7 *Aoi tír aasur mo mhuintir.* 8 *A átair aasur a mhátair.* 9. *Dí mo páirde arcais ac dí do brátair amúis.* 10 *Aoi cúirle aasur mo sháirde.*

1 My dear brother. 2 My father is well. 3 My blood was red. 4 His fist is shut. 5 Thy young child. 6 His people were rich. 7 My country and my people. 8 His father and his mother. 9 my child was in, but your brother was outside, 10 my pulse and my love.

(To be continued.)

By some slight pushing all our Gaelic friends could double the Gael's circulation in two months—Do it.

In an address made before the Gaelic Society of Chicago on the 9th of July by a Mr. J J Fitzgibbon, that gentleman is reported to have said,—
“The revival of the ancient language of Ireland is due to the united efforts of O'Donvan and O'Curry in that country, and, in the United States, to none more than to T. O'Neill Russell.”

What little respect for truth ! Brooklyn was organized in 1874 ; Dublin, in 1878. T O'Neill ussual came here in '78, 4 years after we organized—when he we had 11 Societies in the country—3 of which were in N Y City and 2 in this. People should have common shame in the face of glaring facts. In '74 P J O'Daly, Boston writes,

“DEAS-BASDÚJN
bealltunne, 21lá, 1874,

Ձ ԶԴԵՐ Ե. ԱՃ ԼՕՇԱՊ !

1 Դ-ՆՐԱԾԼԻՂ.

Ձ ՏՃՕՂ յօղորդայր !

[illegible]

Դձ ձի Գայրոյ-րօ Եօժ Դօտ, Երբ Դօ
Շայրցրի Գօր Եօլեմիսլ ձի Եյթեժ
Լօ ձի ձօղ իջժ, Դօ Եյրթեժ ձի ձհձ
ձի Դ-Եեղհձ իյլի Եմեժի.

Դձ ԼԱԾ-ՅՈՒՆ ՕՐՐԱՅՈՂ ԵՍ ԵՅԷ ԸՅ ԴՅՐՓՈԸ
 Ա ՕՏԵԱՊՏԱ ՄՅԼԻՄԼԵԱԸ ԶՐ ԲԻՊՐՐՈ, ԸՅԱՐ ԻՐ
 ԲԵ ԱՐ ՊՅԱՅԷ, "ՅՈ Մ-ԲԱԾ ՕՅԱ ՅԱԸ Լձ
 ԼԵԱԸ ԻՐԱՊ ՕԲԱՅՐ ՈՂԱՅԷ."

Եր յայժի յր Եւրոյոյ կոյոյ աղ ճճաժ Եւրոյոյ
 Բճճճճ յայո աղ Ե-Բճճճճ յայո, աճ Եւր-
 ոյճճճճ յայո Ե-Բճճճճ, աճ յո Եւրոյոյ յայո
 յո Եւրոյոյ, աճ յո Եւրոյոյ յայո ա Եւրոյոյ
 յո Եւրոյոյ յայո յայո յայո Եւրոյոյ յայո
 աճ, յայո Եւրոյոյ-Եւրոյոյ, յո Եւրոյոյ յայո
 Եւրոյոյ յայո աճ յայո. յո Եւրոյոյ յայո
 յայո յայո յայո յայո Եւրոյոյ յայո յայո
 յո Եւրոյոյ յայո յայո Եւրոյոյ յայո.

[illegible]

Le Կ-ՃԵԺԵ շրջոհնձած, չլաւ Բր Դ-
 Երթեաճար ԴՅԻՐ Բր Դեար, Դր Դոյ ԴԵ
 ՅԵԺԵ Լրդ Դրդր Դր ԵԴԻՐ ԴԵԺԵ

ԲԱՅՐՈՅՆ ՏՈՒՆԻՅ ՏՐԱՅԸ,

τμή

Ῥῆδορου δ' ὀνυχίῃ,
Ῥεδομαχᾶς Σπυρίδαο

ԱՌ ՇՐՋՈՅԺՈՒ ԱՅԺՅՈՒՆՆ ԶԼԱՅՈՒՆ ԾԾ

Written for the GAEL, by

WILLIAM RUSSELL.

[illegible]

Օո ծեարց յե սլալաճ իրեանդար, րճի-
նեաճ,

՝ՈՒ ՇՈՐ ԴՅ ԾԵՒՊԻՆԻ ԼՈՒՐ ԴՄ ԸՃՐ :

Լեյ ճյր և Ծրայիմ իյ ԵրայԵ իյդդ-ԵԵԾԾԸ,
Եր ԲԼԵԵԵԵ թԵԼԼԸ յոդդ և ԾՕԵԾ;

Տ ԺՅԵՄՈ ՇՐՈՋԵ ԼԵ Կ-ՃՈՐՆ ՊՆ ԲԵՂԵ,
'ՈՒՃՈՐ ՕՐՅՈ ՃՄ ԼՅՈՂ Ճ ՅՂՃՈՂ 'ՐՃ ԸԾՕ.

Եյ բլար՝ Եայն-բիւ Եյն Ե Ե-ԵԵԵԵ,
 Եորձոր Եայնբիւ Ելայ Եյն Ե ԵԵԵԵ,

21 Երբէ՛ւ դ-ւայտիւ ուրա՛յն չկարծա,
 'Տա Ծրեա՛ծ չօ լէրի ո՞՞ Ծաւճայ՝ յո
 չրեա՛ղի:

Այր և Երմիայի Երեմիայի մոտ,
'Տ ԲՈՐ ԴԱՐ ԼԻՇԻՐ ԴԻՆ ԶԱՇ ԵՐՈՅ.

Տ դժօր լից կոյն զյոյնն զ Ծ' քճճյլ Ծօ'ն
 զօյլեանդ

ԱՇ Երևանի Զօրային Ղապիղ ԾՅ.

60 зорин а деарс мар ђајђ ђа рђђје,
 'Кладн ђјђђм ађ ђађ ђиј деђ ђађ
 сео;

'Sa cŕnjŕj dāŕj, mār blajč ŕa rŕmējŕe,
lejč čejlŕe dŕ ŕaŕj lāraŕŕe rŕŕj :

Այլ և չրաձծ ի՛յ Ելէ՛ Ե՛ չեալ յր Երաժիշ-
 Զ եղևյն եղևն Ե՛ իմլե Բ՛՛՛;

'S jr cūmΔ bġ cūm mjłte leuηΔō

Այ Շրճօյծիդ Պօյծիդդ Ձևսիդդ ՕՅ.

Բխողդայի Ծօ'դ ձօյլ-ճիյր իյյօղև, իյձօրՅձ

Cē ar bġ fējġ, cē 'ġ taob ar ʒluajr;

Ar b'í caomh Aoiobéall ó'n 5-Craighléir í,

Νό βλοοόηαιτ μοζαν ηα ρίζε-ϋλουδ?

Ար իյ բյօր Յրձայդե Յրձօմար Ձիճօլ յ,

Θεομήτορι δαυλὶ ὁρέσῃ, ἀντιπροσώπων,

Nó fór beaη-Síje to r3jηη tom éljom
91η Ćrtočérη 91čtčm élj

Այ Երևոյնիդ Զոյնիդ Զևայդ Փ5 ?

Ծօ քրեւոյսի իմ իմ հ-սոյ Ծ'ան լեւոյսի մե.

ՁԵ ԱՊ ՆԵՅԷ ԾՈ ՀԱՅՐ ԵՐԿԱՊ ԲԱԾ'Օ.

215 ԵԱԾԱՅՐԵ ԵԱՐԱՅՐ ԴԱ Կ-ԵԴԴՐԵ-ԵՅԼԵ,

Le bân-rlajt žlê 'žur fâjgne ôjn ;

Այսր տաշայի ընչաւ անոյր ԼԵ ՐՅԵԱԼ,
 Յսր յայնո զ' Ելլիյի րաօյր Ե ՅԼՈՅԻ;
 Եր ԲԱԾ 'Յսր մեար ԲԻՐ ԶՈ' Ե ՅԱՐՈՇԱՅԵ,
 Այր Երաօյնի Յօյնի Յլլիյի ՕՅ.

Աղղրան զօ ՐՅԱՐ ԵՂ 'ԴԱՐ ՅՈ ՐԵՅԻՆ ԶՈՄ
 Աղ ընկրեաճ ըաօյն ԲՈ ԶԱԼ Զ'Ա ՐԿՕՅ-
 ԱԾՈ,

'Տ Եր ԲԻՅԻ ԶՈ ՐՅԻՅ ՐՅ ՐԱՐ *Te Deum*,
 Եր ԲԱՐԵ Եր ԶՈՇԱՐ ԲՈ ՅԵԱԼ ԼԵ ԶԵԱԼ-
 ԶԵԱԾԵ;

ԼԵ ՐՕԼԱՐ ՅԻՅԻՅ Ե ՐՅՅԻՅ 'ՐԱ ԶԵԱԾԵԱ
 ՇԵՄԻ ԵրաօՇԱ ԱՐ ԵՂ Բ'ԲՈՇ;
 'ՆԱԿԱՐ ԱԵ! Օ'Ե ԶԱՅԻ ԵՂ ՅԱՅԵ ԲԵԱԾ Զ'
 ԵԱԼԱՅ

Աղ Երաօյնի Յօյնի Յլլիյի ՕՅ.

NOTE—ՅԼԱՂ ԵԱԾԱ in the first verse of the above song stands for Allegheny, which in one of the Indian dialects signifies clear water. ԵլլԵ ՅԻՅԻ, in the same stanza signifies America which, according to the Icelandic Sagas, was anciently called *Irlande et grikla* or Great Ireland; which, by the by, should, I think continue to be the name of this American Continent in our Gaelic idiom i. e. ԵլլԵ-ՅԻՅԻ. The other personages referred to are fairy divinities, or Irish historical characters

[The Gael thanks his friend Russell for this information regarding ԵլլԵՅԻՅԻ and shall adopt the name in future when referring to America.— Ed.]

ՇԵԱՐԵԱՅ ԱՆԾՈՅԻՆԵ ԶԱՅԻ.

ԲՈՂԻ—ԸԼՈՇԱԾՈ ԵՂ ԲԱՐԵՅԵ

Զ' ԵլլԵՅ մԵ ԲԵՅԻ ԱՐ ԵՂՈՅԻ ՅՈ ՄՈՇ
 ԱՅԱՐ ԸԱՅԻ մԵ ՅՈ ՇԵԱՐԵԱՅ ԱՆԾՈՅԻ
 ԶԱՅԻ.

ԱՇԾԱՐ ՄՈ ԼԱՅԵ ԵՂ ԱՅԱՄ ԵՂ ՐԵՈ,
 ԱՅԱՐ ԱՅ ԵՂՐԱՅ Ե ԶԵՄԱԾ Ե ԵՂ մԵ.
 ՇԱՐԵԱՅ ՐԵ 'ՄԱՇ ԵՈԲԱՇ ԱՅԱՐ ՔՅՈՐԱ---
 ՏՈ ԶԱՐԵ ԱՂ ԸԱՇԱՅԻ Ե ՐԱՅԻ ԼԵ ՄՈ ԶԱՇԻՐԱ
 ՏՈ ՔՅՈՐԱ ԶԵ ԶԱՅԼԵՅՈՅ ԱՅԱՐ ԸԱՅԵԵԱՐ ԼԵ
 ՐԱՄԻՐ՝ Ե,

ԱՅԱՐ ԵՂՐԵՇ՝ մԵ ԱՐ ԸՇԾԱՐ ԶՈ ԼԱՅԵ.

ԿՈ-ՐԵՅԻՄ.

ՏԵՐՈ Ե ԲԱՅԻ Ե ԵԱԾԱՐ ԱՐԵԱՇ ՅԱԼ,

ՏԵՐՈ Ե ԲԱՅԻ 'ԵՐ Ե ԵԱԾԱՐ ԱՐԵԱՇ ՅԱԼ,
 ՏԵՐՈ ԵՂ ԲՈՅԼՅ ՐԵՈ ՐՅԱՐ ԱՐ ԵՂ ԸԼ
 ՆՈ ՅՈ Զ-ԵՐԱՅԵ մԵ ՔԼԱՇԱՅ ԶՈ ԼԱՅԵ.

ԶՈ ՐԱՅԵԱՐ ՐՅՈՐ ԼԵ ԵԱՇ ԱՆԾՈՅԻ ՇԱՅ
 Ա ԸԱՅԵԱԾ ՄՈ ՔՅՈՐԱ, ԵՂ ԼԱՂ ԶԵ 'Ե ԼԱՅԻ
 ԶՈ ՄՈԼ ՐԵ ԼՅՈՄ ԵՂ ՔԱԾ ՄՇ ՄՅՈՐ ԱՅԼԼԵ,
 Եր Զ' ԵՂՐԱՐ ԱՐ ԶԵՐԱՅՅ՝ ԼԵ ՄՈ ԼԱՅԵ.
 ՏԵ ԶԱԾԱՐԵ ԲԵ ԼՅՈՄ ԶԵ ԸՇՈՂԱԾ ԶՈՅ ԸՅԱՅ
 ԶԱ Մ-ԲԵՈՇ ԲՅԵ ԲԵԱՐ ԱՂԻ 'ՐԵԱ ԶԵԱԾԲԱՐ
 ԱՂ ԱՅԻ,

ԱԵ ՐԵՐՈ ԵՂ ԲՈՅԼՅ ՐԵՈ ՐՅԱՐ ԱՐ ԵՂ ԸԼ
 ՆՈ ՅՈ Զ-ԵՐՈՇԱՅԻ մԵ 'Ե ԱՇԾԱՐ ԶՈ ԼԱՅԵ.
 ԿՈ-ՐԵՅԻՄ.

Զ' ԵլլԵՅ մԵ ԲԵՅԻ ԱՂԻ ՐԻՂ ՅՈ Ե-ԱՄԼ
 ՏԵՐԵԱԾ ԵՂ Մ-ԲՈՅԼՅ ԵՂ ՐՅԱՐ ԱՐ Ե ԸԼ,
 ԵՂ ԵՂ ԼԱՐԱՇԱ 'Յ ԵլլԵՅ ԸՐՅ ԸԵԱՐԵ ՄԱԼԼ-
 ԱՅԵ 'Ե ԵՂՅ.

ԱՅԱՐ մԵ ԲԱՅԱՅԻ մ'ԱՄԱՄ Ե ՅԱՐԵ.
 ՐԱՅ ՐԵ ԱՐ ԱՂ ԵՂՇԵՐ ԱՅԵ ԵՂ Ե ԼԱՅԻ,
 ԵրԱՅՅՅԱՅ՝ ԵՂ Ե-ԵԱՐԱՂԻ 'Ե ԲԱՇ ԶՈՅԼՅ Ե
 Բ-ԲԱՅԱՅԻ;

ԱՂԱՐ ԵՂ ՔՅՈՐԱ ԶԵ ԸՐԱՂԱՂ Ա'Ր ՔԱՐԵ ԶԵ
 ՐԼԵԱՅԱՂ.

Ա'Ր ԼԱՅԻՅԻ ԵՂՐԱՅԻ ԱՂ Ե-ԲԱՐԱՅԻ.
 ԿՈ-ՐԵՅԻՄ.

ՆԱԿԱՐ Ե ԲԱՅԱՐԵԱՐ ՄՈ ԼԱՅԵ ԶԵՄԵԱ Օ'Ե
 Յ-ԸԵԱՐԵԱ,

ՇԱՅ մԵ Ե ԶԱՅԵ ԵՂ 'Ե ԸՅԱՐ մԵ 'Յ ՕԶԱՐ ԵՂ,
 Ա'Ր ՄՂԼ ԶՈՂ ԲԵԱՐ ՕՅ ԶԱ Մ-ԲԵՐԵԱԾ ՐՅ
 ԵՂ Ե ԼԱՅԻ

ՔԱՇ Մ-ԲԵՐԵԱԾ Ե Զ-ԵԱՐ ԵՂ մԵՅԵԼԵ ԱՂ ԼԱ
 ՐԻՂ.

ԵՂ ՐՅ ԸՈ ՅԵՐ ԼԵ ԸՈՅԵԱՂ ԵՂ Ե ԲԵԱԼ,
 ՆՈ ԼԵՐ ԱՂ ՔԱՐԱՐ Ե ԶԵԱՐՈՇ՝ ԶՈ ՅԱԼԼ,
 Ա'Ր ԸԼԱՅԵԱՇ Ե ՐՅՈՐԵԱԾ Ե ՅԵԱՐԱԾ ԱՂ
 ՐԵՅԻՐ.

Ա'Ր ՄՂ ԵՂՈՇԱԾ ՐՅ ԸՈՂԱԾ ԵՂ Ե ԲԱՅԵԵ.
 ԿՈ-ՐԵՅԻՄ.

ԱՆԾՈՅԻ ՇԱՅ WAS ANTHONY SHERIDAN, a village blacksmith of Ballintubber, co. Mayo, and the rollicking village bard's name I did not hear, although the song cannot be very old as I am told that one of ԱՆԾՈՅԻ ՇԱՅ's daughters lives still in New York.

Mr. James McHugh of New York dictated this song to me.—Yours &c.
 Martin P. Ward.

ՇԱՅՆ ՁՈՍ ՏԵՂԻՆՆԱ ՇՈՅՆԱՐՏԱԾ
Օ 'Ն ԵՏԵՂԻՆՆԱ ՇՈՅՆԻԼ.

Ա ճՈՊԱՐԲԱԾ ՅՐԱԾՈՒՄ, ՏՅՈԼ ԴԽՈՇԵ ԴԱՐ-
ԲԵԱՐ,

ՏԱ ՇՐՈՅԺԵ ՈՐ ԲԱՅՐԵՅ Ծ'Ն ՏԵՂԱ ՇՈԾԱՅԼ,
ԻՐ ԲՅՈՐ ՅԱՐ ԵՂԻԼ ԼՈՄ ԵՅԵԾ ԾՈ ԼԱՅՆԵԱԾ,
ՅՈ Յ-ՇՐԱՅԵՐԻՆՆ ԼԱՆՆ ԼԵԱԾ ԼԵ ԵԱԾ 'Ր ՄՅՆԵ;
ՁԱՐ ԵԱ ԵՂ ԲԱՅԼԵԱԾ, ԲՅԼԵ'ՆՍԻԼ, ԲԱՅԺ-ՅԼԵ,
'ՏՈՐ ՇՐՈՅԺԵ ԴԱՆ ԱՅԵ ՇԵԱՐԵ, Ա ԲԵԱՆՆ-ԲՅՐ
ՆՊԱՅՈՒՆ,

'ՏՅԱՐ ՄՅՈՐ ՄՈ ԲԼԵՐՅԱՐ ԴՅՈԾ ԼԵՄ' ՇԱՈԼ-
ԲԵԱՆՆ

ՇԱՆՆ ՄՈ ՇՈՊԱՐԲԱՆ ՇԱՈՆՆԱԾ Ծ'Ն ԵՏԵՂԱ-
ՆԱ ՇՈԾԱՅԼ.

ՅՈ ՏԼԱԾ ՅԱ ՈՐ ԲԵՅԼԵ ՅՈ ԵՐԱԾ ՄԱ ՇԵՅ-
ՈՒՄ-ԲԵ,

ՁԱՐ ԵԱԾ ՆՊԱԾԵ, ՅԱՆ ԵՐԵՅ ԼՈՄ, ԲԱ Ծ-
ԵՅԺՈՒՄ Ե Յ-ՇԻԼԼ,

ԵՐԱՐ ԾՈ ԵՍՆԱՆՆ ՇՐԲ ԵՍԱՆԵԱԾ ԵՐՆՆՆ,
'Տ Օ ԵԱԾԱՐ ՈՐ ԼԱՐՅԵ ՅՈ ՇԱՐԱԾԱՅՆՆ;
ՁԱ ԵՅԺՈՒՄ ՇՐՈՇԵ ՆՅՈՐԵԱԾԵ ԴՆԱ ԵՅՐ-
ԵԱ ԵԱՈՆՆ ԼԵԱԾ,

ԵՂ Ա ՆՂՆ ՇԱՐ ԵՐԵՅՆ-ՆՍԻԼ ՄԱ ԵՅԵԱՆՆ
ՄՈ ՇՐԱԼԼ,

ԵԱԾԱՐԲԱԾ ՅԼԱՅՈՒՇ ԵՂՅԱԾ, Ա ՇՐԱՅԺԵ ՅԱՆ
ՇԼԱՆՆ-ՇԼԵԱՐ,

ՁՅԱՐ ԲԱԾԲԱՆՆ ԼԵ ՇԵՅԼԵ ԵՂ'Ն ԵՏԵՂԱՆԱ
ՇՈԾԱՅԼ.

ՁՐ ԵՅԼԼԵ 'Ր ՆԵԱՅԵՆՈՅԵ 'Ր ՅԼԵԱՆՆԵԱ
ԵՐԵԱՆՆ,

ԻՐ ՄՅՆԵ ԼԵ ԵՐԵՅՆՆԵ ԾՈ ՆՊԱԾԱՅՆՆ,
ԻՐ ԱՐ 'ՇՈՒԼ ԱՆ ՈՒՆԱ," ՄԱՐ ԵՂ ԴՅ ԵԱՈԾ
ԼՈՄ,

Ա Ծ-ԵՂՐ ՄՈ ԼԱԵԾԵ ԾՈ ԲՅԱԾԼԵԱՆՆ Ե;
ԱԵԱՆ ՈՐ "ԲՅՈՆՆ-ԵՐԵ" ԾՈ ՆՅՈՇԱՆՆ ԵԱՈԾ
ԼԵՅ,

ՁԱՐ Ա Մ-ԵՅԺՈՒՆ ՅՈ ԼԱԵՐԱԾ Ա ԵՍՆԱՆՆ
ԴՅԺՅ,

ՁՈ ՆՅԼԵ ԴԼԱՆ, Ա'Ր ՅՐԱԾԱՆՆ ԼԵՄ' ՇՐՈՒՇ
ԵԱԾ,

'ՏՆԱ ՇՈՊԱՐԲԱՆ ՄԱՐՅԱ Օ 'Ն ԵՏԵՂԱՆԱ
ՇՈԾԱՅԼ.

ԵԱ ՆՊԱԾ ԼՈՄ ԲԵՅՆ ԵԱԼ Ա ՆՂՆ ՅՈ ԼԵՐՆՆ,
Օ ԵԱՆ ՇԼԺԵ ՄԵԱՐԼԱԾ ԵԱ Մ-ԵՅԵԾԵԱԾ ԴՅ
ԴԼԱՆ,

ԱՆ ԴԵԱՐԱՆՆԱՆՆ ԵԵԱՆԵԱ 'Ր ԵԱԾ ԵԱԼԵԱ
Օ ԵՅԼԵ,

ԱՐ ԵԼԱՆՆ-ՈՐ ՆՅԱՈՒԾԱԼ ԵՈՇԵ ԱՐ ԱՐ ՈՐ
Ն-ԱՅԵ;

ՅՈ Ե-ԲԵԱԾԱՅՈՒ ՄՈ ԲՅԼԵ ԱՐ ԵՐԱՅՈ ԱՆ
ԵԵԱՐԼԱ,

ՐԱԾԱ 'Ր ԼԵՐ-ԴՅՆՈՐ ԱՆՂՆ ՇԱՐ ԵՅՆՆ,
ԱՆ ՅԼԱՐ Ա Ն-ԱՐԵ ԵՈ Լ-ԱՐԵ ԼԵ ՅԱԵ ԱՆՆ,
'Տ ԱՆ ԱԾԱՐԵ ԵԱ ԲԵՅԵ ԴԱՆ ԵՏԵՂԱՆԱ
ՇՈԾԱՅԼ, ՁԱԾՇԱՅԵ.

ՆԱՈՆ ԲՐՈՅՆՆԱՐ, ԱՆ ԵԵԱԾԱԾ ԼԱ Ծ'
ԱՆ ԵՏԵԱԾԱԾ ՁՅ, '85.

ԵՈՅՆՆԱՆ ԱՆ ԵԱԾԱՆՆ.

ԲՅՆՆ----The Flowers of Edinburgh.

ԵԱՐԵՅՈԼ ԵՈՄ ՅՈ ԼԱՅՆՆԵԱԾ ԱՐ ԵՐԱԾ
ՈՐ ԲՅԱՅԵ ԱՆ ԱՈՆԱՐ,

ԻՐ ԱՆ ՅԱՐՅ ՅԱՐԵ Ա ԵԱՐՅԱՆՆ ՈՐ ՅԵԱ-
ՆԵԱՅՈ ԵՈ ԵԱՐԵ;

ԾՈ ԵԵԱՐԵԱՐ ԲԵԱԾԱԾ ԱՐՆՆԵ ՄՈՐ ԵՅՈ
ԻՐ ՄԵ ԲՅԵԾԵ,

Ա ՅԼԱՅՐՈՇԵ ՅՈ ԵԱԾԱԾ ՈՐ ԲԵԱԾԱՅՈ ԼԵ
ԵԱՐԵ.

ԾՈ ԼԱՅԱՅ ՄԵ ՄՈ ԲՅԱԾԱԼ ՅՈ ԲՅՈՐ Ա ԲԵԱԾ-
ԱՆՆ ԵՈ ՄՈ ԵՐԱՐ ԾՈ ԵՂ

ԵԵԱԾ ՅՈ ԵԱՅԵ ԱՆ ՅԱՐՆ, ՈՐ ԵՈ 'Ն ԵՐԵՅ
ԵՈՆ ԲՅՈՐ,

ՈՐ ԲԵԱՅՈՅ ԱՐ ԵՂ ԾՈ ԼԵՅ ՅԱԾ Ա Յ-ԵՅՆ
ԲԵԱԼ Ա Ե-ԲԱԾ Օ ԵՐՆ,

ՆԱՐ ԼԵՐՆ ԵՅՈՒ Ա ԲԵՅՆԵԱՐԵ Ա ԵՍՆԱՆՆ ԼԵ
ԵՐՈՅՆ.

ԾՈ ԵՐՅՈՐ ԲԵԱԼ ԱՆՅԵԱՐ ԵՅՈՒ ԵՂ ԵԱՈԾ
ԵԱՅԱՆ ՈՐ ԲԱՐԱՅՈ,

ՈՐ ՄՈ ԱՅԵՆՆ ԵՈՄ ՈՐ ԼԱՈՒՐԱ ԵԵԱՐՆԱՅ
ԱՆ ԵՅՈՒ;

ԾՈ ԵՂ ԱՅ ԵԵԱԾ ԱՆՅԱԾԱՆ ԵՐԵՆՆ ԵԱՆ
ԲԵԱՆԱ ԵՄ ԲՅՈՒՅ,

ԱՐ ԲՅԱՐԵԱՅ ԱՈՅԱ ԲԱՐՆ ՅԵՅԼԵ 7 ԵՐՈՅՆ.

ԱՅԵՐ ԵԱՆՆ ԵՈ ԲԵԱՈՒ ՈՐ ԵՂ ԱՆ ԵՐԵԱԾ
ԲՈ ԱՐ ԼՅԵ ԱՈՇԲԵԱԼՅՈ ԵՂՆՆ,

ՅՈ ԲԵԱՐՅԱ ԲՅԱՆԵԱԾ ԲԵԱՐԱ ԲԱՆՆ ԱՈՇԲԵ
ՆՆ ԲԱ Ծ-ԵՐՈՅՆ;

ՁԱՐ ԵՂ ԱԼԼԵ ԼՅՈ ԵՐԵԱԾԲԱՐ ԵՐ Մ-
ԵԱՐԵԱ ԲՅՈՐ,

ԼԵ ԵՐԵՅՆՅԱՆ ԻՐ ՄԵՐՆԼՅ ԲԱՐՆ ՆԵՅՆ
ԲԵԱԼ ՈՐ ԵՅՆ.

ՈՂ ԵԵԱՅԱԼ ԲԵԱՐԵԱ ԵԱՆՆ ԵԱՐԲԱԾ ՈՐ
ՄԵՐՆԼՅ,

ԲԱՐՆ ԲԵԱՅՈ ԲԱԾԱ ԱՆՇԼՅԵԱՆՆ ԵՐ ՈՐ
ԵԱՆԵԱՅՈ ԵԱՆ ԵՅՆ;

ԲԵԱՐԱՆ ԲԱՐՆՆՅՈՒ ԱՐ ՅԼԱՐ ԾՈ ԵՐԱԾԱՅ

բաւ օժ յաօժալտ,
Բար թիւ թաւ յի յիւսիս և յիւսիս
տիւր.

Կա՛ զօր և զօր յի յիւսիս
օժ յիւսիս,
Օժ յիւսիս յիւսիս յիւսիս
և յիւսիս;
Տի յիւսիս յիւսիս յիւսիս
և յիւսիս;
Սի յիւսիս յիւսիս յիւսիս
և յիւսիս.

Եր յիւսիս յիւսիս յիւսիս
և յիւսիս,
Սի յիւսիս յիւսիս յիւսիս
և յիւսիս;
Սի յիւսիս յիւսիս յիւսիս
և յիւսիս;
Օժ յիւսիս յիւսիս յիւսիս
և յիւսիս.

Սի յիւսիս յիւսիս յիւսիս
և յիւսիս,
Եր յիւսիս յիւսիս յիւսիս
և յիւսիս;
Սի յիւսիս յիւսիս յիւսիս
և յիւսիս;
Օժ յիւսիս յիւսիս յիւսիս
և յիւսիս.

Եր յիւսիս յիւսիս յիւսիս
և յիւսիս,
Սի յիւսիս յիւսիս յիւսիս
և յիւսիս;
Սի յիւսիս յիւսիս յիւսիս
և յիւսիս;
Օժ յիւսիս յիւսիս յիւսիս
և յիւսիս.

Սի յիւսիս յիւսիս յիւսիս
և յիւսիս,
Եր յիւսիս յիւսիս յիւսիս
և յիւսիս;
Սի յիւսիս յիւսիս յիւսիս
և յիւսիս;
Օժ յիւսիս յիւսիս յիւսիս
և յիւսիս.

(The above, sent by Mr. Donovan, Be-
rea, has been printed as sent.)

Send Sixty Cents for the Gael.

ՍԻՆՏԵՐՆԱԿԱՆ ԱՌ ՃԱՌԾԱԼ.

Սի յիւսիս յիւսիս յիւսիս
և յիւսիս;
Սի յիւսիս յիւսիս յիւսիս
և յիւսիս.

Սի յիւսիս յիւսիս յիւսիս
և յիւսիս;
Սի յիւսիս յիւսիս յիւսիս
և յիւսիս.

Սի յիւսիս յիւսիս յիւսիս
և յիւսիս,
Օժ յիւսիս յիւսիս յիւսիս
և յիւսիս.

Սի յիւսիս յիւսիս յիւսիս
և յիւսիս;
Սի յիւսիս յիւսիս յիւսիս
և յիւսիս;
Օժ յիւսիս յիւսիս յիւսիս
և յիւսիս.

REVIVE THE TONGUE

Revive the tongue of Erin;
No patriot he who shuns
The olden speech so dear in
The hearts of her true sons.

Awake the songs of Erin
That in the time gone by
Have changed to smiles the tear in
Hearers' and singer's eye.

Lift up the flag of Erin,
And let it wide unroll,
To waken dread and fear in
The Saxon's hateful soul.

Revive her speech! her story,
So falsified, make true!
Renew her banner's glory!
And raise old Erin too!

ՍԻՆՏԵՐՆԱԿԱՆ ԱՌ ՃԱՌԾԱԼ.

Suggested as an additional stanza to Moore's
"Harp of Tara," in view of the awakening of the
true spirit of Irish nationality in the effort to pre-
serve and extend the Gaelic language, and in view
also of the evident rapid decay of British power.

Եր յիւսիս յիւսիս յիւսիս
և յիւսիս,
'Տա յիւսիս' յիւսիս յիւսիս;
'Տա յիւսիս' յիւսիս յիւսիս.

Láirín 's oibhruádaó 3an r3í3.
 2íh ríh, a éruíe, áruí3 do éeáíh
 3o 3l3íneáé áíh do íeáíe,
 '3ur reíhíh 3o íaoí éíí éálláíó 'í Láíh'---
 Tá 'í éíóíáíh áííá éáíe!

FREEDOM IS NOT DEAD!

She lives, in breaking hearts oppress'd,
 And hearts that never break;
 And faithful hands, that never rest,
 Away her chains will take.
 Then, Harp of Tara, strung anew,
 Triumphant rear thy head,
 And ring the halls of Tara through---
 Old Tyranny is dead!

The foregoing simple, nevertheless correct, Gaelic verses are the composition of an American gentleman, Mr. L. M. Baldwin who joined the Brooklyn Philo Celtic Society February last, and who then did not know a word of the Irish language. Is not this fact, along with the reasons which he states "Suggested" his additional stanza to Moore's "Harp of Tara", sufficient to bring the blush of shame to the brow of *Irishmen*? This American gentleman stands as a neutral judge viewing passing events, and he sees in the effort to revive the language the awakening of a *truly* Irish national spirit and, as if carried away for the moment by the sentiment that he was an Irishman, he impulsively exclaims,

"Freedom is not Dead!"

Volumes might be written to show why Irishmen should endeavor to preserve and cultivate their language but the whole range of argument is covered by the above few lines. Mr. Baldwin, like other foreigners, could not believe in the protestations of Irish patriotism when Irishmen ignored the very essence of Nationality. When Irishmen demonstrate to their brethren of other nationalities that they are in earnest then they will get both moral and material sympathy for their cause. Not till then.

Mr. Baldwin presented these verses as an exercise in composition simply, never dreaming that they would be published, hence their value. Not being written for effect they truly represent the writer's idea of what he considers a truly national spirit. Mr. Baldwin is fully thirty-seven years of age, and, after seven months' ordinary study has produced the above (it has not been corrected but merely as it was handed in). What a rebuff to those Irishmen who say they cannot learn their language? It is an admission that they are intellectually and patriotically behind their neighbors. Saxon brutality has too strong a hold on them.

GÆL GLAS ON THE PROPHECIES.

(Second Letter)

Aug 4th 1885.

To the Editor of the Gael

Dear Sir;

Having in my last letter, rather abruptly dropped my remarks on the Irish prophecies, I shall now with your permission briefly refer to that subject as one which I think must be of great interest to the readers of the Gael. But at the same time I must avoid the tedium of writing a disquisition on the origin of prophecy in general, and how the Chaldeans, the Grecians and the Romans of old had their diviners, soothsayers, and sibylline Oracles, and how the Germans, according to Tacitus, had in ancient times, their *Vates* and female prophetesses some of whose names are given by him. The Scandinavians also in ancient times had their prognosticators whom they always consulted before engaging in battle, and pursuant to whose counsels the Danes decided to attack the army of Brian Boru on Good Friday on the plains of Clontarf so that they might be thereby enabled to destroy the life of that most brave, patriotic and Christian monarch. The Druids were of old held in great esteem among the Irish, Gauls and British. They were the flamens, priests, philosophers, legislators and judges, as Caesar testifies where he gives a long account of their order, office jurisdiction, and learning. They were also skilled in magic as appears in Pliny who calls the Druids of the Gauls magicians. Those of them who resided in Ireland were great sorcerers and deeply adept in the art of divination. It is stated in Irish history that they predicted many events of the future and foretold the coming of St. Patrick three years before his arrival; and in the ancient annals and records of Ireland many instances are recorded, not necessary to be specified here, of pagan foreknowledge before the advent of Christianity. The four great prophets of Ireland according to Giraldus Cambrensis were St. Patrick, St. Columbkille, Sts. Braccan and Moling. and he affirms that their works were extant in his time. Cambrensis elsewhere avers that St. Columba had previously foretold the subversion of Ulster by John De Courcy and he asserts that De Courcy had in his hands that prophecy of St. Columba written in Irish as a prospect of the work he had to do. (See Ware's annals of Ireland. page 17). St. Moling, Archbishop of Ferns wrote in Irish verse certain prophecies of the kings of Ireland and their battles and deaths till the end of time. (Ware's writers page 8). He likewise foretold the coming of the Danes and Norwegians as also the English invasion. Braccan Abbot of Ard Braccan committed to writing his prophecies of the wars of Ireland and of the coming and success of the English, which with the prophecies ascribed to St. Patrick were collected into one volume and published by Walter De Islip

Treasurer of Ireland in the year 1317. (See Ware's writers page 9). He lived in the year 650. Ultan McConchubhair wrote some hymns foretelling the coming of the English, he died in the year 606. St. Brendan also wrote revelations of future ages. (Ibid page 4). Columbkille is called the Divine Prophet in the life of St. Colman first bishop of Dromore. Some of his prophecies are still extant. There is also extant an Irish prophecy ascribed to Fursy. (Ware's writers page 10). St. Malachy O Morgair Archbishop of Armagh wrote a prophecy of the Popes of Rome published by Arnold Wion in his *Lignum Vitæ*. (Ware's writers page 20). Bale says, William the Abbot an Irishman was author of a book of prophecies and also that Gildas Albinus a disciple of St. Patrick wrote a book of prophecies in verse. In the ancient records there is reference made to the prophecy of St. Cathaldus or Cathal, who predicted many things concerning the kingdom of Naples and to St. Laserian or Laserianus a bishop of Cashel, who foretold that the Catholic faith should never fail in Rome, until it had first been overthrown in Ireland. And it is said that a copy of this prophecy had been forwarded to O'Neil of Ulster from Rome by Pope Paul in the year 1538. St. Bridget, says Bale, published a book of her revelations dictated by an angel—Some of those prophecies are still extant. St. Jarlath first bishop of Tuam who lived about 540 according to Ware, wrote certain prophecies of his successors the bishops of Tuam, extant under his name. St. Sinon of *Iniscabby* in the river Shannon, wrote also a long prophecy concerning his native land, but I find him already more than sixty years wrong as to the date of her freedom. It is unnecessary for me to further mention the names of all who have written Irish prophecies, the greater portion of which is now lost; since I have not undertaken to write a regular dissertation upon prophecy, but merely a few succinct articles for the benefit of the readers of the Gael and all who may take a lively interest in this grave subject. The Irish prophecies are very apt to be greatly clouded and corrupted with error, as they have been handed down to us for many ages through the medium of obscure or unknown transcribers, or by means of oral or traditionary transmission which is always more liable to err, therefore it would require a mind of no ordinary sagacity and penetration to form in all cases a correct judgement as to what portion of them shall, or shall not be fulfilled; so that in regard to them it would be advisable to take the wise counsel of St. Augustine who in matters of doubt says, the prudent course is sometimes not to believe nor altogether reject that which involves uncertainty. In my early days in my native land I had the satisfaction of having the acquaintance of a noted prophecy man, who, although illiterate, possessed as great a memory as perhaps Simonedes or Plutarch of old and who seemed to be as great a lover of truth as

was Moran the just pagan Irish judge who was reported to be in possession of a magical collar that choked all the false witnesses who testified before him. This man told me that at a date, which must be now more than eighty years ago, a certain traveler read at my informant's house late at night a prophecy—book in which the future fortunes and vicissitudes of Ireland were clearly delineated. He also told me seven years before the death of O'Connell that the so called liberator was not destined to free Ireland, but that her independence should be achieved at a subsequent period. He further informed me that not only should the autonomy of Ireland be most certainly gained, but that the time would come when God would submit England to the invasion and conquest of the young men of Ireland. I have made diligent inquiry both in manuscripts and printed books as well as in the traditions of the people, to see if I could not find some corroborative collateral evidence to substantiate the genuineness of this last prediction, but in as far as my native land and its people are concerned I have hitherto failed. Yet I have discovered some substantiative testimony in the prophetic writings of one Nixon, an English man, who foretold many ages ago that a virtuous race of young men should invade England, and establish therein a government and church which should prosper for centuries. As an offset to the foregoing it is however predicted in the Wars of the Gauls and Gaels a work of the beginning of the eleventh century that it is the destiny of Ireland to remain in bondage till the day of judgement. This is probably a true prophecy for when the liberation of Ireland and Poland comes, that date will inevitably prove to be the day of judgement for the enemies of God throughout the world. Concerning this day, its alarming proximity, duration and all its mysterious belongings, I intend to give a new, lucid and startling demonstration when I come to expatiate on the unfulfilled scriptural prophecies. Those who wish to become better informed on the foregoing subject must make themselves acquainted with O'Carry's Lectures, O'Kearney's Compilation, and the small unauthorized versions of the Irish prophecies which are to be found in English and which profess to give an account of the future invasion of Ireland and of the different battles to be fought for her national disenthralment. Apart from the foregoing and the Holy Scriptures, the chief prophetic works of interest which have recently come under my notice are those of Signor Pastorini, the Christian Trumpet, and a volume in French containing the prophecies of the Monk of Orval and others with explanatory observations by the editor. Many of the Continental prophecies are of very recent date and I feel compelled to say that in my opinion they greatly diminish in value according as they recede from antiquity, and for this reason those of them that have withstood the

test of a long time are to be most appreciated. Judging from these and from all that I have yet seen, I am positively persuaded that no prophet has arisen for a thousand years who has been allowed to understand the day of judgement, the time, manner, duration and circumstances thereof and hence all who have written concerning it have been in error, and therefore it requires a mind gifted with the most acute sagacity and penetration, even bordering on inspiration to form a correct judgment as to what portion of the prophecies may, or may not be hereafter actually fulfilled. Since it cannot be expected that I could furnish anything like a comprehensive outline of the contents of the French, Italian and other Continental prophecies, I shall content myself in the present instance with referring to a most important leading feature which pervades many of them, and that is the appearance before the day of judgment of a very extraordinary character who is to be the means of bringing about the overthrow of God's enemies. This remarkable personage is also referred to by the early fathers of the Church, some of whom style him Elias, others the great prophet, who is to make his appearance before the end of the world. St. Remigius who wrote in the fifth century calls him a French monarch who is to overthrow the kingdoms of the world and submit them to his authority. St. Bridget of Sweden says he will appear in 1886. St. Francis Di Paola who wrote about four hundred years ago, says that he is to be a very poor man of the blood of Constantine and St. Helena and of the seed of King Pepin; and that he is to have established an order of Crusaders before the end of 1888. It is stated in a certain old prophecy of a Franciscan Capuchin Friar that this remarkable forthcoming personage shall be of the Carlovingian race, by all considered extinct, that he will receive from the pope the crown of imperial sovereignty, and by means of a great army subvert the Turkish Empire, subdue Heresy and overthrow the emperor of the North, who is called Mystic Antichrist. It appears by the foregoing passage that the Carlovingian race is considered by all as extinct, but in Abbe McGeoghegan's history of Ireland, there is a statement to the contrary, wherein it is affirmed that the Roches of Ireland, of Norman descent and anciently denominated De La Rupes, are, through a long line of kings, princes and nobles descended from Charlemagne. There are many hundreds, perhaps thousands of Irishmen both at home and in exile, and the present writer is one of them, through whose veins the blood of that pious and renowned emperor either paternally or maternally flows. Some of the Continental prophets speak of the coming man as of Vorman descent, and a meek humble friend of God capable of reading the future beyond all men; and that his elevation to imperial power will be suggested by the voice of an invisible being. Merlin Joachim who flourished about

the middle of the twelfth century mentions him in connection with a great pope who is to unite the Greek and Catholic churches. Bartholomew Holzhauser a learned commentator on the Apocalypse, and who was born in the year 1613, calls him a great emperor, and mentions him in connection with the great pope whom he styles *Papa Anglicus*. This powerful monarch after having passed through many tribulations and after having subdued all his enemies will help to carry to a happy conclusion the last and most general council of the Church. Of the afore-mentioned obscure, but destined to become renowned "parvenu", there is nothing said in the Irish prophecies, except that Mac Curtin styles him *Srollach Suill*, or mirthful savant, while *Dimhnall Cam* refers to him as a small shoot of a wood that has been dwindling down to a worthless shrubbery, and one who is destined to hurl despots from their usurped dignities. But finally those who wish to attain to more knowledge on the foregoing subject and upon all matters connected with modern prophecies had better consult that very curious, erudite and comprehensive volume, *The Christian Trumpet*.

In conclusion,

Believe me, Yours most patriotically

GÆL GLAS.

IRISH NAMES in S. CAROLINA and

GEORGIA.

Written for the Gael by Denis O'Keefe of Fort Mead Fla.

It is a common saying among learned Irishmen that when an Irishman renounces his religion and the language of ancient Ireland, on that moment he loses his nationality. Well, this is certainly very true and I can bear witness to the very fact.

In 1879 & 80, in my tours through the states of S. Carolina and Georgia, from Rome to Savannah. Here and there I met with numerous families of the real old Celtic names of Neills, Kennedys, Brians, Logan, Fords, Keefe — which I know very well was once called O'Keefe — Clanceys, Hines, Braddons, McClures, McCurtins, Mcvalls, McHughes, McDonalds, McKnights, Dermots, Conors, Cunninghams, McKillins, Wises, Lenairs (which I know from Irish History to be Lenchans or O'Lenchans). Then the great family of Harry I met with nearly in every county in East middle Georgia. Now, I can prove from the great National records of Ireland that the great family of Harrey was anciently O'Hart, Anglicised and now changed to Harrey. The Harrey family is one of the best families in the State of Georgia. Mr. James P. Harry of Moulden Branch Bryan county, Ga., is a worthy representative of this great family. He is a true gentleman in every way you can take him. I stopt a few weeks in his house in March 1879. He is a particular friend of mine. Then there are a host of other Irish and Celtic names

throughout these two states, and all of these great families belong to some protestant denomination or another. No doubt, indeed, but that the ancestors and forefathers of all these families were Catholic as well as Irish. Now, what is really the cause of this great falling away from the Church of Rome, the Holy Catholic Church: Was it persecution or not? The forefathers of these families of course, were here long before the Revolutionary War. England, cursed tyrannical England, for 170 years, that is, from the year 1606 A. D. third year of the reign of bastard James the VI. of Scotland and I. of England, Although the son of the Catholic Queen Mary of Scotland who was put to death for the Roman Catholic faith, by her cruel cousin, Elizabeth, Queen of England. James I. of England commenced the most cruel persecution known in history against the professors of the Roman Catholic Religion, and this persecution extended to the American Colonies. It was carried on by James I, Charles I, Cromwell, then Charles II. then William and Mary, then Queen Ann, then down to the reign of George III. when America drove off the cursed British yoke in 1776. It was during this Revolutionary period that the early Irish immigrants to America lost their faith and language, and with them of course, their nationality. Their children, grand children, and great-grand children grew up without any instruction in the language or faith of their forefathers, all Catholic books being destroyed by order of the English government. So this accounts for the apostasy of our early Irish settlers in America.

(To be Continued.)

Denis O'Keefe.

ANONYMOUS.

Editor of the Gael,—

You inffable pig. You talk of freedom but would enslave others both in this world and the next.

Have not Mr. Beecher and Miss Cleveland as good a right as you to think and express their religious sentiments. "Did ever the devil," to use your own beastly expression, record intolerance equal to yours. You would fain burn as the Roman Catholic Church used to burn all who differ from you.

(We received the above anonymous postal card a few days' since. The post mark shows that it was mailed at Grosvenor Street, Belfast, Ireland, on Aug 15th. The writer, we presume, did not expect to see it printed as it is the second card received from the same party. The orthography etc. is faultless, so that it must be the production of a man of fair literary education. The reader can form his own ideas of his other parts.

Our anon. friend charges us, unjust-

ly with a pert expression introducing the second paragraph of Mr. Collins' letter on page 460 of the Gael. But Mr. Collins had the manliness to endorse his sentiments with his signature. We printed Mr. Collins' letter without comment, and the only reference we made to Miss Cleveland is at the bottom of the same column, and there is nothing in that respecting her religious belief, and we presume that Mr Collins' scathing reference to her was evoked by HER studied and gratuitous interference with the religion of others.

If our complimenting anon. friend has carefully read the Gael for the last four years he must be well acquainted with our views on religious bigotry,—They are these: Being firmly grounded in our own, we do not inquire or do we care for the belief of others, or whether they have any belief: in a word, we believe that the religious belief of a man or a woman is his or her individual concern and that it is the height of impertinence to pry into or interfere with it, when not subversive of social order.

But when sanctimonious, canting, hypocritical ranters use religion as a cover to rob the populace, we certainly will not sing dumb.

Again, we have no fault to find with nor do we question Mr. Beecher's right to his non-belief in Christianity; but we have this fault to find with him, that, being a non-believer in any religion, he should particularize ours to its injury for his own personal benefit, as he has done.

After turning his back on his political party at the last election, because of a personal spite against Mr. Blaine, his church became deserted, and, seeing the source of his income thus gliding away, he had recourse to lies and bigotry to retain it. He got himself "interviewed" at Atlanta so as to advertise his fictitious reason for opposing Mr. Blaine. In that interview he declared that his reason for oppos-

ing his party was because the heads of the Catholic church had made a bargain with Mr. Blaine--- a declaration which he knew to be false, and which he invented in order to regain favor with his church. Yet more still. The Beechers and the Clevelands have gained the Presidency by fomenting and fanning the flames of religious bigotry against Mr. Blaine in that very element which they afterwards insulted and sought to defame.

The Gael will not forbear exposing bigotry when levelled at Irishmen, no matter from what source. It has been the curse of our kindred not only at home but wherever the foul breath of the Saxon contaminates the air.

We would now direct our anonymous friend to take a few minutes' ride out to the Protestant town of Cumber in his neighborhood and ascertain what "tolerance" there is for Catholics there, and then go back to the Catholic town of Tuam and make inquiry on the other side. We were in both. It is unfortunate for our country that her history cannot be written without reference to religious bigotry, and only in that inseparable connection would we refer to it; for we candidly declare that we take just as much concern in Mr Beecher, Miss Cleveland and others' future welfare as we do in their present prosperity. Ed.)

Օճոյն ա ընդհանր իրա Բոյնոյն միջնորդայն
 Ան Յիսիս, 1854, Լե Լիյն տեղայն ճայն-
 յիսեանայն իրա Այնոյն եղանակն
 Ա ճիւղն ճիւղն իրա Լիյնոյն ճիւղն, Լե
 Տեղայն, Արմ-Երթոյն Յիսիս.

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'S 30 flaitéar tó5bárl fúar 3ac cpo5e.
10

Ó5e! a o' éa1nnc neac oe ópo1n5
Na n-a1n5eal 'nua1 ó Ó1a na flua5.
Fua5naó tur1n5c' fao1 oo ópo1n5,
Ó'a n5ac aon-5e1n5e fór éo luac
'5ur óeapfa toul; 1r éar na n5á,
Oo óf t5 bea1n5u55e a1n5 3ac t5á.
11

'N uap1 óapóeap a1 lae5e ca1e, fa1n5,
'N-óé1r a1 n-a1r5u1 é15o a1 t-rl55e
'5ur beala55e buapfa, tpeapna 5leapn5
Na n-óeap; fá5 óu1n5, a 215á5a1n5, 155c,
Ar u5o oo 215c,---ó 5áó a'5 baó5al,
'5ur flaitéar Óé, le fao5al na fao5al.

The translation of the above poem, written in Rome by Archbishop McHale on the occasion of the promulgation of the Immaculate Conception, will be given in the next Gael.

When the Brooklyn Philo Celtic Society reorganized eight years ago, brothers T. M. Nolan and L. McAlpin suggested the name of the late P. Rudden as an eligible party for its presidency, he being a good Irish scholar and speaker. We had no knowledge whatever of Mr. Rudden's antecedents, and, of course, made no objection to his election taking it for granted that he was a suitable person when recommended by the above named brothers. In the course of a few weeks, however, we were informed that Mr. Rudden had been what is called a "sonper" in the old country—the most odious position possible in the eyes of Irishmen. We upbraided brothers Nolan and McAlpin, Rudden being a neighbor of theirs in the old country, for concealing this fact, because we thought that if it were known that such men belonged to the society it would be its death. We did not know what to do. However, the term for which he was elected was to expire in two months, and we concluded to keep the thing quiet for that time, resolving at the same time that such would not occur again. Brother Nolan, when upbraided, excused himself by saying that the mixing with the element of his youth might be the means of bringing him (Rudden) back to his first love. Nevertheless we felt disconsolate.

In less than two months old Rudden took sick, and, true to the prophecy of brother Nolan, sent for the Rev. Father Kegan, Vicar General of the diocese, and returned to the fold.

When Mr. McNally, another neighbor of Rudden, Nolan and McAlpin—all of the county Mayo,—heard of the bringing back of Rudden he said "If the Philo Celtic Society accomplished nothing else but the bringing back of Rudden it has been fully repaid for all its labor".

Poverty at home, no doubt, induced Rudden to

become a sonper, then by degrees he became hardened and a bitter pill. like all other turncoats, against the religion of his fathers and of his infancy. But again mixing with the elements of his youth and his innocence, he imbibed the contagion and succumbed to its influence. Does the "Connecticut Catholic" see anything in this tending to "waste valuable time"? Did it ever, or it is likely to, accomplish so much for Catholicity, its title notwithstanding?

THE "CONNECTICUT CATHOLIC" AND THE GAELIC

Editor of the Gael

Sir—Permit me to thank you for your able response to the prating of that wrongly christened sheet, the Hartford Catholic, which should be called the Puritan Advocate of New England. But in spite of the power of New England, and the cold blue nosed bigotry of New England, we shall, God willing, maintain the old tongue and be ready, if called on, to fight for the old Land as well, what a loss they are at for our love of home and language? And what an eye-sore we are to them, and since we are so, may it break their callous hearts. It was the conduct of such men extracted the following sentiments from that grand Gaelic scholar, Michael Doheny (God rest his soul) in '48 while made an out cast by Britain, which was then, alas aided by such West Britishers as we refer to,—

"What fate is thine unhappy isle,
When even the trusted few
Reply thee back with fraud and jail
When most they should be true."

And such Mr. Editor, is the class of Irishmen in America who speak the tongue of St. Patrick, i. e., the tongue spoken by Brian Boru when he commanded the annihilation of the Norman robbers from the steps of Clontarf, and the tongue which with the help of God, shall yet be sung and spoken when British rule and West Britishers shall be unknown and far away from Erin.

Yours truly

Martin P. Ward.

In view of the fact that no employment can now be obtained under our municipal government without undergoing a competitive examination, we shall here give a few rules which candidates for Police, Fire and Street Department should carefully study if they wish to be successful.

They are very necessary to the proper discharge of the duties of these several departments, because,

1st. If a Policeman be in pursuit of an offender and that the offender is rounding a corner, it would be highly necessary for the Policeman to know that the two sides of any triangle are together greater than the third side, so that he might describe this third side in his pursuit.

2nd. Firemen, to be effective, should know at sight, the hypotenuse of the triangle, so that when they come to a burning building they may know exactly the length of ladder required to

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