



Leaban-ajóir mioránal,
tabanta cuman
TEANGA SAEDHSE
a cónad ^{asur} a raonúrad
asur cum
Fen-mazla Cuid na h-Éireann.

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therefore apparent.

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սրկար Լօղ, a bare floor.
սրբա ԼաՅ, weak prop.

The following are a few examples of participles used as adjectives, which scarcely require an explanation:

Ծօրար ԲօրՅայԼե, an opened door.
Ծօրղ Ծղղեա(Լան յաժեա), a shut fist.
ԲսղղեօՅ յօղղե, a divided window.
ԵարՅ ԲայԼե, salted fish, օղեղ ղՅղղօր-
եա, a ravaged island; Եղղե Լարեա, a
lighted fire.

The following examples are very simple, and show the genitive case of a few words:

Բայղղե Բօ, cow's milk; Ծօրղ սղղե, a
cup of water; Բօժ յօղղա, a sod of
turf; Յօղղե Բայղղե, a glass of milk;
Յօրե ԿաԲայրե, a field of cabbage; Բօղ
յօղղա, a bog hole; Բեղղ յարայղ, an i-
ron pen; Երօճարղ Ծե, mercy of God.

EXERCISE 14.

A few short phrases with idioms.

ԱՅամ, (prep. pron.), at me; Աղ, is?
whether? Բղղ, break; Կղղե, believe;
Ծեղղ, make, do; Բջօր, true; Յօ, to;
Լեա, with thee; Լղղ, with me; Ղա,
do not; Բղղ, that; Եղղ, come; սայղ
from me.

1. Եա Բե ԱՅամ. 2. Եա Բե սայղ. 3.
Քա Բղղ է. 4. Եղղ Լղղ է. 5. Տղղ Լեա,
6. Աղ Բջօր Բղղ? 7. Քղ Բջօր է. 8. Քա
Կղղ է. 9. Ծեղղ րօ. 10. Եղղ Յօ Կղղղ.

1. It is at me. 2 it is from me. 3
do not break it. 4 it is with me. 5
safety with you. 6 whether is that
true? 7 it is not true. 8 do not be-
lieve it. 9 do this. 10 come quietly.

EXERCISE 15.

ԱՅա, at thee; Այե, at her; Այե, at
him; ԲրօՅ, a shoe; Կա? who; ԵաՅԼա,
fear; Լեղղ, with him; Լղղ, with us;
օճար, hunger; օղղայղ, on us; օղղ,
on me; օրե, on thee; ԲՅայղ, a knife;
Եարե, thirst; սայե, from thee.

1. Եա ԲրօՅ ԱՅա. 2. Եա Արան Այե.
3. Եա Բայղղե Այե. 4. Կա Լեղղ Աղ ԲՅայղ
Բղղ? 5. Եղղ Լղղ ղ. 6. Եա Բե սայե. 7. Եա
ԵաՅԼա օղղ. 8. Եա Եարե օղղայղղ. 9. Եա
օճար օղղ. 10. Եա Եեղղ ԱՅամ օրե.

1. You have a shoe. 2. he has
bread. 3. she has milk. 4. whose is
that knife? 5. it is ours. 6. it is from
thee. 7. fear is on me. 8. thirst is
on us. 9. hunger is on me. 10. I
have a question on thee.

EXERCISE 16.

ԱԿ, at them; ԱՅայղղ, at us; Աղղ, on,
on him; Աղղ, a soul; Բարղ, top;
Բրեա, a trout, speckled; Բրօ, a bad-
ger; ԲրօՅա, shoes; Բղղ, the bottom;
Եարե, right; Ծօրղ, a body; յայղ, de-
sire; յայղ, a dish; ԲեաԲ, a broom;
Բեղղ, prosperity, happiness; Բղղ, a
bridle.

Եա յե Եղղղ; Եա Եղղ Եարե; Եա Բե
յօր; Եա Բղ Արօ; Եա Բղղղ ԲեաՅ: Եա Բյաժ
Բղղղ; Եա Աղ Լա Բարղ; Աղղ ԱՅղղ Ծօրղ;
Բրօ ԱՅղղ Բրեա; Բարղ ԱՅղղ Բղղ.

Եա Բեղղ օրե; Եա ԲեարՅ օղղղ; Եա
ԲՅայղ ԱՅամ: Եա Աղղղեաժ սայղղ; Եա յայղ
ԱԿ; Եա յաօղղ ԱՅայղղղ: Եա Բղղղ Աղղ;
Եա Բջօր ԱՅամ: Եա Բջօր ԱՅայղղղ; Եա Բայղղ-
ղե Այե.

Եղղ Լղղ Աղ ԵօԲարղ; Եղղ Լեղղ Ղա ԲրօՅա;
Կա Լեղղ Աղ յաԿ? Կա Լեղղ Աղ ԲեաԲ րօ?
Եղղ Լղղղ յաժ; Եղղ Լեա Աղ Եա; Եղղ Լեա Աղ
Բջօղ Եարե; Եղղ Լղղ Աղ յաճա Բղղղ; Եղղ
Բեարղղ Լղղղ օրղ յօղղա Աղղղեաժ. Եղղ յայղղ
Լղղղ Բջօր.

EXERCISE 17.

Աղղ, pleasure; Աղղղ, a name; Աօղղ,
age; Բղ, be thou; Եաժ, what? Կայղղղ,
what way how? Կղղղ, put; Կղղղ, cause
Կղղղ, equal, indifference; Ծղղ, to
thee; Ծղղ, shut, a fort; Բայղ, stay, wait
Բեղղ, self: Բօղղ a while; Բօրղ, yet; Յայղ
without; Յօ Բօղղ, yet, for a while; Յղղղ
weep: Լեղղ, a leap; յայղղ, dishes; յղղ-
ղե, me, myself; Օղղ, drink; օղղ, evil;
Բջօր, down; Բարղ, up; ԵօՅ, lift.

Աղղ Լեա-րա Աղղ ԲեաԲ? յղղ Լղղղ-րա Աղղ
Բայղղղ; Աղղ Աղղ Լեա յե? յղղ յայղղ Լղղղ
Բջօղղ; յղղ ՅԼար Աղղ Բեարղ րօ; Աղղ յաԿ Ծղղղ
ղղղղ? Աղղ Բեարղղ Լեա Բայղղղ յօղղա սղղղե?
յղղ Բաժ Լղղղ; յղղ յե Աղղ Բեարղ; Աղղ Աղղ Լեղղ
ղղղղ?

We are indebted to Mr. Henry Durnin, Tangipahoa La. for the following poem.

ՈՍԼԼԻԾ ԵՐԶԻՅՈՒ ԱՅ ՏԵԱՐԿԱՅԾ,
ՔԱՆՇ ԵՐԾՁԻԾ
ԼԵ ԱԾԾ ՁԿԱԾՕՁԻՅՈՒՄԸ, 1844.

Ա ՏԵԱՐԿԱՅԾ ԵՐԾՁԻՅ, Ա ԴԵԱՐԿ ԴՅՈՒ ԵՐԾՁԵ,
'ՏԱ ԴԵԱՐԿ ԴԱ ԴԱՅՈՒ ԵՂ ԵՂԻՄԻԵԱԾԵ ;
Ա ԴԵԱՐԿ ՅԱԾ ԴԱՅՈՒ ԵՂ ԵՂԻՄԻՅ, ԴԱ Յ-ԵՐԿԵ,
Ա ԲՅԼԵ ԵՐԾՁԻՅ, ԵՂԻՄԻՅԵ :
Ա ԴԵԱՐԿ ՅԱԾ ԵՐԾՁԻՅ ԵՂ ՕԼԼԱՅԻՅ ԵՐԾՁԻՅ,
Ա ԵՐԾՁԻՅԻՅ ԵՂԻՄԻՅ, ԵՐԾՁԻՅ ;
ՏԵԱՐԿ ԴԱ ԵՂ-ԵՐԾՁԻՅ ԵՂ ԴԵԱԾ ԴԱ ԵՂԻՅԵ,
ԱՅ ԵՂԻՅԵ ԴՅՈՒ ԴԱՅՈՒ-ԵՂԻՅ.

ԵՂ Ա Յ-ԵՐԾՁԻՅ ԼԻՍՈՒ Ա ԴԵԱՐԿԱՅ ԵՂԻՄԻՅ
ԼԵ ԴՅԵԱԼԼԱՅ ԵՂԻՄԻՅ, ԴՅԵԱՐԿԱԾ,
ԵՂ ԴՅԻՄԻՅ Ա ԴԱՅՈՒ ԼԵ ԴԵԱՐԿ ԵՂ ԵՂԻՅ,
ՅՈՒ ԵՐԾՁԻՅ ԵՂ ԵՂԻՄԻՅ ԵՂԾՁԻՅ :
ԱՅ ԴԵԱՐԿԱՅԵ ԴԱՅՈՒ, ԵՐԾՁԻՅ ԵՂ ԵՂԻՅ
ՅՈՒ ԴԵԱԾ ԴԱՅՈՒ ԵՂ Ա ԵՂԻՅ ԴԵ
Ա ԵՂԻՅ ԵՂ ԴԱՅՈՒ, ԱՅ ԱՅ ԵՂԻՅ
Ա ԵՂԻՄԻՅԻՅ ԵՂ ԴԱՅՈՒ ԵՂԾՁԻՅ.

'ՏԵ ԴԵԱԾ ՅՈՒ ԴՅՈՒ ԱՅ ԵՂԻՄԻՅ ԵՂԻՅ,
Ա ԵՂԾՁԻՅ ԵՂ ԵՂԻՄԻՅԱՅ ԴԵԱՐԿԱՅ,
ԵՂ ԵՂ ԵՂԻՄԻՅ ԵՂԾՁԻՅ ԴԱ ԴԱՅՈՒ ԵՂԻՅ
Ա ԵՂԻՄԻՅԻՅ ԴՅՈՒ ԵՂԾՁԻՅ :
ԵՂԾՁԻՅ ԴԱՅՈՒ ԵՂ Ա ԵՂԻՅ ԵՂ ԵՂԻՄԻՅ ԵՂԾՁԻՅ
ԼԵ ԵՂԻՅ ԴՅՈՒ ԴԱ ԵՂԻՅԵ :
ԵՂ ԵՂԻՅ ԵՂԾՁԻՅ ԵՂԾՁԻՅ ԵՂ ԵՂԻՅ
ԼԵԱՐ ԴԵԱՐԿԱՅ ԵՂ ԴՅՈՒ ԼԵ ԴԵԱՐԿԱՅ.

'ՏԵ ԵՂԻՄԻՅ ԴԱ ԵՂԻՅ, ԴԵԱՐԿ ԴԱ ԵՂԻՅԵ
ԴԱՅՈՒ ԵՂԻՅ ԵՂ ԵՂԻՄԻՅ ԵՂԾՁԻՅ,
Ա ԵՂԻՄԻՅ ԵՂԻՅ ԵՂԾՁԻՅ ԴԱՅՈՒ Ա ԴԵԱԾ
ԵՂ ԴԱՅՈՒ ԴԱ ԴԵԱՐԿԱՅ ԵՂԾՁԻՅ :
ԵՂ ԵՂԾՁԻՅ ԴԱ ԴԵԱՐԿԱՅ ԱՅ ԵՂԾՁԻՅ ԼԵ ԵՂԻՅ,
Ա ԴԵԱՐԿԱՅ ԵՂԻՅ ԴԱՅՈՒ ԵՂԻՅ,
'ՏՅՈՒ ԴԱՅՈՒ ԴԱՅՈՒ ԴԱՅՈՒ ԵՂԻՅ ԵՂԾՁԻՅ
ԵՂ ԴԱՅՈՒ ԴԱՅՈՒ ԵՂԻՅ ԴԱ ԴԱՅՈՒ ԴԱՅՈՒ.

ԵՂ ԵՂԾՁԻՅ ԵՂԾՁԻՅ ԱՅ ԵՂԾՁԻՅ-ԵՂԾՁԻՅ
ՅՈՒ ԵՂԾՁԻՅ-ԵՂԾՁԻՅ ԵՂ ԵՂԾՁԻՅ,
ՕԼԼԱՅԻՅ, ԵՂԾՁԻՅ, ԵՂԻՅ ԴԱ ԴԱՅՈՒ
ԵՂ ԵՂԾՁԻՅ ԵՂԾՁԻՅ ԵՂԾՁԻՅ-ԵՂԾՁԻՅ :
ԼԱՅՈՒ ԵՂԾՁԻՅ Ա ԵՂԾՁԻՅ ԵՂԾՁԻՅ,
ԱՅ ԵՂԾՁԻՅ ԴԱ ԵՂԾՁԻՅ ԼԵ ԵՂԾՁԻՅ,
'Տ ԴԱՅՈՒ ԼԵ ԵՂԾՁԻՅ ԵՂԾՁԻՅ ԵՂ ԵՂԾՁԻՅ
ԱՅ ԵՂԾՁԻՅ ԵՂԾՁԻՅ ԴԵԱՐԿԱՅ ԴԵԱՐԿԱՅ.

ԱՅԵՂ ԴԱՅՈՒ ԴԱՅՈՒ ԴԵԱՐԿԱՅ ԵՂԾՁԻՅ ԱՅ ԵՂԾՁԻՅ
ԵՂԾՁԻՅ ԴԵԱՐԿԱՅ ԵՂԾՁԻՅ,
ԼԵ ԵՂԾՁԻՅ ԵՂԾՁԻՅ Ա ԵՂԾՁԻՅ ԼԵ ԴԱՅՈՒ ԴԵԱՐԿԱՅ

ՈՒ ԵՂԾՁԻՅ ԵՂԾՁԻՅ ԵՂԾՁԻՅ :
ՏՅՈՒ ԵՂԾՁԻՅ ԵՂԾՁԻՅ ԵՂԾՁԻՅ,
ՅՈՒ ԵՂԾՁԻՅ ԴԱ ԵՂԾՁԻՅ ԵՂԾՁԻՅ ԵՂ ԵՂԾՁԻՅ,
ԵՂ ԵՂԾՁԻՅ ԵՂԾՁԻՅ ԵՂԾՁԻՅ.

THE IRISH MANUSCRIPTS IN THE
"ASHBURNHAM" COLLECTION.

The Council of Gaelic Union deems it its duty bringing public attention to the following facts concerning this famous collection of manuscripts; especially in order that the object of the memorial to which they request signatures may be clearly understood, and its prayer strenuously supported by every friend of literature and of Ireland.

These manuscripts were collected and preserved from the destruction which attended so many others, by the care of members of the once-royal house of O'Connor of Connaught, to which house most of them had originally appertained, and whose representative Dr. Charles O'Connor of Balanagare, the ancestor of our President, and the friend of Dr. Samuel Johnson, was the chief collector of this fine library of Irish M. S., and of books and writings relating to Irish history, especially to the family of O'Connor. This great Irish scholar and antiquary was direct in descent from Tirlough O'Connor, who died in 1345, and whose father Hugh was "Lord of Connaught". The latter was from a brother of Rury O'Connor, the last, king of Ireland. Dr. Charles O'Connor called the "Venerable" died in 1791:

His grandson was the Rev. Charles O'Connor D. D. This gentleman spent a considerable part of his life at Stow, the seat of the Marquis of Buckingham, who had purchased these manuscripts chiefly collected by the elder Dr. O'Connor, and who employed this Dr. O'Connor as librarian. He was not such a good Irish scholar as his grandfather, but, nevertheless, he too did much for Irish literature. Besides arranging this great collection, he wrote a catalogue and compendium of many of these manuscripts, entitled *Rerum Hibernicarum, Scriptores Veteres*, and which was published at the expense of the Marquis of Buckingham, in four large volumes, in Irish and Latin. These four volumes have been long out of print.

The Stowe Collection of the Marquis (afterwards Duke) of Buckingham was sold to the late Earl of Ashburnham, who added it to his other great collections. He refused to permit learned men to examine any of these books, in order, perhaps, by mystery to enhance their value, as many of these manuscripts were unique. Dr O'Donovan Professor O'Curry, and other Irish scholars have lamented being thus hindered from consulting the veritable originals of several of the works, of which only copies were available to them when preparing

their editions.

It will thus be seen that it has been until recently almost impossible to ascertain even the titles of many of the works of which the "Ashburnham" or, as this portion of it should properly be called, the "O'Connor" collection consists; though catalogues more or less complete, have been prepared from time to time. But, from the unanimous opinion of Irish scholars—living and dead—and the fame of the original collector (Chas. O'Connor), an idea can be formed of the value of these manuscripts and of their importance to Ireland. Even though the restriction were removed which prevented Irish scholars from consulting these manuscripts, still their being deposited in any public Institution in England, or anywhere but in Ireland, would still place our native scholars at a very great disadvantage and render impossible that careful inspection, transcription and collation which is so necessary.

We learn also, that the German government desires to get possession of the *entire* Ashburnham collections. In such an event they would be completely lost to this country, like so many others which found their way from time to time to the Continent. Of course the only portion of this vast collection with which we are concerned is that part of which contains the Irish manuscripts, and we hope that our Government, by becoming the purchasers, as it is reported they purpose doing, of the entire collection for the nation, will be in a position to place in Ireland—in the National Library; or some other similar Irish Institution, those treasures of our native literature of which all Irishmen are so justly proud. In the interests of justice literature, science, and education, and in view of the true advancement and enlightenment of the people, it is to be hoped that the representations now being made to Government from so many quarters may be successful.

FAMINE STRICKEN TIRCONAILL.

A pamphlet lies before us containing a lecture delivered by Marcus J. Ward, Esq. in the Ulster Minor Hall, Belfast, on Feb. 23rd, at which the Mayor presided. The subject was Mr. Ward's personal experiences of distress in Tirconail, as gathered by him during the distribution of funds collected for the relief of the distressed in the county Donegal with which he was entrusted.

We regret that the GAEL's limited space precludes the publication of this characteristic and interesting lecture.

In distributing this fund Mr. Ward did not go round to give it as alms, but employed the small farmers, (who would die rather than seek alms) in works of improvement on their farms or patches of land. It is a well known fact that in times of famine or distress the small farmers are far worse off than the beggars, because they are too

proud to make their wants known. Mr. Ward's mode of distributing the fund did not touch their sensitiveness and such forethought and consideration on his part stand out in bold relief when compared with others intrusted with similar missions.

During the delivery of his lecture, Mr. Ward was repeatedly applauded. In one place he says, "I declare it is a disgrace to Ulster, a disgrace to Christian or Pagan government, a disgrace to humanity." (meaning the distress in Glencolumcille.)

The following paragraph will show the sentiments with which this young man is imbued better than any thing we could write. He says, referring to education,—“It would surely not be too much to demand that at least two of the commissioners of National Education should be Irish speakers and scholars in order that the Board might be in a position to deal justly and intelligently by the still large Irish-speaking population. Old Celtic civilities of the natives are being driven out of usage, to be replaced by the upstart conceit of a generation of Irish Cockneys.”

THE GAELIC JOURNAL.

We have received the sixth number of the Dublin Gaelic Journal. It is highly interesting, and should be patronized by all Irishmen: We ordered twelve copies of the Journal on the strength of promises made to us that they would be sold. We hope these parties will come forward and redeem their promises.

Printing the First Irish Book in this and the last issue of the Gael would seem to call for some apology to our advanced readers. We printed it because some of the classes had no First Books, and we did not wish to see beginners discouraged for the want of material from which to learn. A class of seventy-five pupils was reported at Nashua N. H. and some smaller classes from other localities who had no books to commence with; hence our action in the matter:

We take it that those patriotic men and women who support the Gael will be well pleased to learn through it that the Irish Language movement is rooting steadily through the country. The number of clubs recently formed is very encouraging. So that the Gael, being founded solely for the purpose of spreading a knowledge of the language and literature of Ireland, will, we trust, be excused when it considers it necessary to go back from time to time to primary instruction.

In this connection we hope the delegates to the national convention at Philadelphia, will not ignore the Fourth Paragraph of the Platform there adopted. They are in honor bound to take steps to make it effective. Let each delegate form a small club, and in a short time good results will follow.

Beiré an 3aetóise faoi nhear fóir

THE SAVAGE LOVES HIS NATIVE SHORE.

The savage loves his native shore,
 Though rude the soil and chill the air;
 Well then may Erin's sons adore,
 Their isle which nature formed so fair.
 What flood reflects a shore so sweet,
 As Shannon great or past'ral Bann?
 Or who a friend or foe can meet
 So generous as an Irishman?

His hand is rash, his heart is warm,
 But principle is still his guide.
 None more regrets a deed of harm,
 And none forgives with nobler pride.
 He may be duped, but won't be dared;
 As fit to practice as to plan.
 He dearly earns his poor reward,
 And spends it like an Irishman.

If strange or poor for you he'll pay,
 And guide to where you safe may be.
 If you're his guest while e'er you stay,
 His cottage holds a jubilee.
 His inmost soul he will unlock,
 And if he should your secrets scan,
 Your confidence he scorns to mock,
 For faithful is an Irishman.

By honor bound, in woe or wail,
 Whate'er she bids he dares to do;
 Tempt him with bribes, he will not fail;
 Try him in fire, you'll find him true.
 He seeks not safety; let his post
 Be where it ought, in danger's van;
 And if the field of fame be lost,
 'Twill not be by an Irishman.

Erin, loved land! from age to age,
 Be thou more great, more fam'd and free!
 May peace be thine, or shouldst thou wage
 Defensive war, cheap victory;
 May plenty flow in every field.
 With gentle breezes softly fan,
 And cheerful smiles serenely gild
 The breast of every Irishman.— ORR.

THE POPE AND IRELAND.

A good deal has been unthinkingly said concerning the Pope's circular to the Irish clergy. We look to the circular as the natural sequence of the Pope's position. The church is interested in the spiritual and not in the material concerns of man. Therefore if the Pope believes that the present agitation should lead to bloodshed it is his duty to interpose his spiritual authority, and no Catholic deserving the name can take exception to it. In this connection it must be borne in mind that the Roman See bears the same relation to England spiritually as England does to this country politically. It is a well known fact that a large section of the wealthier portion of Americans are English today to the back bone. The erection of the Andre statue, and the lion's head as the coat-of-arms of the Brooklyn Bridge, and the formal opening of the bridge on the Queen's anniversary demonstrate

this assumption. The Papal See expects the return of England to the fold again, and we think it is justified in that expectation from the large array of the English aristocracy who have already done so. In that array are included such names as:

Dukes—Leeds, Norfolk.
 Dutchesses—Hamilton, Kent, Athol, Buecleuch, Grammont and Leeds.
 Marquesses—Bute and Ripon.
 Marchionesses—Lothian, Londonderry, and Queensbury.

Earls—Roscommon, Dunraven and Granard.
 Countesses—Kenmare, Arundel Buchau, Clare, Sutherland.

Counts—Walpole, Castlestuart, de la Field.
 Viscount Melbourne.

Vicountesses—Fielding, Hampden. Newry
 Lords—Fielding, Campden, R. Kerr, Huntingtown, Kennedy, W. Kerr, J. Kerr, Thynne. F. Kerr, de Trafford, Boyle, Carew, Holland, Kennedy, Powys, Norrys, Montieth, Walpole, de Vere-Spencer, Talbot.

Ladies—Peat, Monsell, Lexon, Howard, Thynne, H. T. J. Kerr, M. Kerr, A. Kerr, de Trafford, Blennerhasset, A. Acheson, L. Acheson, Anderson, Armitage, Colthurst, Douglas, Fullerton, Foley, Duff Gordon, Sage, Holland, Rossmore, de Vere, Burke, Monteith, Townley, Castlestuart, Herbert, &c, with over 200 dignitaries and clergymen of the Anglican Church, and a large number of peers and peeresses who became Catholics since the publication of this list, without counting the innumerable host of barons, baronesses and squires who have also done the same.

It is a well known fact that the Queen was accused of Catholic tendencies at one time, and rumor had it that she was about to abdicate in favor of the Prince of Wales, and to publicly avow her intentions.

The fact is there are more English aristocrats Roman Catholics than there are Irish. Hence, the large English influence which is wielded at Rome. Gladstone's two sisters are Roman Catholics, and there is hardly a member of the House of Lords that has not some member of his family a Catholic.

Any one acquainted with Irish history must know that England Catholic is as much an enemy of Ireland as England Protestant. Hence, the duty of Irish Catholics is, while yielding implicit obedience to the Holy See in spiritual matters to hold firm for their civil rights and to obtain them by all means.

In issuing the circular to the Irish bishops the Holy See ought to have told England to permit the Irish to govern themselves. It could not be expected that Irish bishops and priests would see their brothers, sisters and kindred robbed, starved and plundered without a word of protest.—It is contrary to human nature, and can never obtain in Ireland.

SENTIMENTS of SUBSCRIBERS.

Ala. Mr. McCosker is at it again aided by Mr. McSweeney. He says, "Major Maher must whoop up his Connecticut batallion or we reformed rebels of Ala. will surely beat him on the GAEL list." He sends for, Hon. Judge McCarron, Miss Finch, Messrs. Divine, Hickey, McNulty, Toomey, Kearney, McKnight, J. Walsh, Mrs. Capt. O. Finigan (who says that every Irish family should have the Gael in their house whether they read it or not.) (The Gael does not despair of success when seconded by such sentiments from the fair sex—Ed.) Mrs. Letady, Mrs. O'Hair, Mrs. McDermott, Messrs. Nolan, McDonald, Keegan, Finch, P. McGrath, W. Caesar, D. McGinnis, J. Delahunty, R. McClarin, A. L. Young—21 since last report.

Colo.—Messrs Hughe, Curran, O'Neill.

Conn.—Messrs. Daly, Regan, Walsh, Lyster, Duggin.

Iowa—Messrs. O'Farrell, Larkin.

Kansas—J. O'Sullivan,

Mass.—Messrs. Connor, Ward, Konnier, Moloney, Powers, Heneberry, Graham, Kechore.

Minn.—Messrs. Howley, Donahue.

Mo.—Mr. O'Leary, Counsellor Fraher.

Neb.—J.O.D. Nightingale.

N.J.—Messrs. McCrann, O'Reilly, Casey per. J. Delaney.

N.H.—Messrs. Broderick, Tracy, O'Sullixan, P. Niland, J. Niland;

New York—Messrs. Lane, Sullivan, Larkin, O'Hanlon, Barry, Brown, Burke, (who wishes to see the GAEL as large as the Irish World), Malone Heoy, Gordon, Corly, McPartland (per E. O'Keefe Flynn, W.A. Donohoe. Mr. R.J. Murphy, National Hotel, Buffalo concludes a very interesting letter with this reference to the proposed convention "I hope the efforts now being made to publish the works of both authors (O'Reilly's and Foley's Dictionaries) will be successful, and hope it will assume a tangible shape in the event of a convention being held. I agree with you that it could not perform a more serviceable work than the publication of such a book, in the furtherance of which all Irishmen should cheerfully assist who love and cherish the language whose *war-cry* nerved the arms and fired the hearts of the heroes of *Clontarf*, when they scattered the mailed hosts of the Sea-kings. The language whose thunder tones were re-echoed at *Ben Bulbin* when the ruthless Saxons were defeated and dispersed; and lastly the language which sounded like an avenging angel's voice to the bloody Duke of Cumberland, when the *Irish Brigade* charged and rushed like a mountain storm upon his chosen troops, routing them like chaff before the wind, changed defeat into victory making Fontenoy immortal. May the laudable and patriotic efforts of each and all interested in

its preservation and cultivation be crowned with complete success, is the sincere wish of my heart."

Ohio—Messrs. Maloney, Carrol, Coibly per T. Donovan), Mrs. Brennau and Mrs. O'Malley. J. Keenan, per M. J. Collins.

Pa.—Messrs. Sheehan, Mitchell, Gallagher, Goodwin, Joice.

Tenn.—Messrs. Ginley, Doran, Bourke.

Wis.—Rev. M.C. O'Brennan and Messrs. Luby and King.

"THE INVINCIBLES"

AND THE LESSON WHICH THEIR FATE SHOULD TEACH.

That some of the Dublin Invincibles were sincere though mistaken nationalists there can be no doubt; that their leaders were corrupt, cowardly swindlers is equally beyond a doubt.

Sincere Irishmen knowing where to find these "Irish Revolutionary Leaders" should not wait to hand them over to the British government but hang them to the nearest tree, and the world would rejoice for having so much putrid matter out of sight. Hundreds of thousands of dollars were contributed by the Irish people everywhere for revolutionary purposes, yet these men have been strangled by the English government withuot *one* word or *act* of protest by these pseudo "leaders."

What a miserable figure this so-called revolutionary organization has cut before the world! Were the bloody tragedy which is being enacted in Dublin to take place in any country under the sun claiming manhood, the very air would be made to resound its yell of defiance and the earth to tremble at its shock of vengeance. But no; these skulking, cowardly demagogic swindlers, who fatten on the credulity of their duped countrymen, will get up some fizzle to draw in the cash when they betake themselves to some safe harbor to luxuriate on their ill-gotten pelf, while their dupes are left to the mercy of the English hangman, mid the wailings of their sorrowing friends

Շնչան Լախեար Ծօ ծալլ 'ր ԲալԾ, Շնչան
 ԸօլլրեաճՏ Ծօ'ղ Ծօճար,
 Շեղնխլխջեան րուար ան շեաճ րանդա,
 'ր դարտխլջեան ան Լօճար,
 ՏաՇա Շնչ և Շանդ անդ անդ անդ անդ, Ծօ
 Շեարճա ճեարճօրտա Շրուալճ,
 Ծուալճրեան ան ճրնդդեար Շե դա ճրնդդ, ԲՅ-
 ան Շարբեանդ և ՇօնաճՏ Յօ Լուալճ,
 Շեյնդլխլճեյն Շնչ և Շանդ անդ անդ անդ Յօ
 Ծ-րսլ րճ ԲՅ րեարան և ճրլրեաճՏ----
 Ձ Լալն արտխլճե Շնչ Ըօրդան, Բլճ էլլր-
 եաճՏ ԲՅար Բլճ րալրեաճՏ,----
 'Տ Շաճ է'ղ Շ-րսլ Ծ' րճաճաճ անդար Շար
 ան Շարճե 'Շա րաճ Շեօ,
 'Խուալլ և յ-Բեյճ դա ԼաճՏ Բլաճանտա Ծօ-
 Շար յնլխլճե ճան ՇեաճՏ դճօր յճօ?
 Շրաճ յ-Բեյճ ար դճօճար Յօ Լէլլ Բուան-
 անլճե, էլլրեօլճ անդ անդ յնադաճար,
 յճ րէլլր Լէ'ղ Լա և Բեյճ Ըօր րաճ անդ,
 Շա 'ղ Շ-րօլլար Բլճ Բրլլրե 'ղղղր,----
 Շա րօլաճա դա Լ-օլճօճ Բլճ յեաճՏ, ան օլճ-
 Շե րլլ, անդ, րաճ, րլլր,
 Շա ճեալլաճ ան Լա Բլճ րօլլրլաճաճ, Լե
 Շնլր յճօր Շե րօլլար.
 Շարլլրճ դա Շեօրա ճեար 'ր րեարճա րեօ,
 ճար Շաօնլալճ ար Շուան 'ր անճրլլ,
 ճլօլլր ար անդ անդ էլլր; ----Լե Շալլան
 րաճ 'ր րօճ Յօ Շեօճ անլլր.
 Զղ Շրլլօճ.

Catholic Immigration to Kansas.

We have received a circular, through the *Visitor* announcing the formation of an Immigration society in the Diocese of Leavenworth, Kansas. Section first says—"The society shall be known as the Catholic Immigration Society of the Diocese of Leavenworth. Sect. 2nd The object is to further Catholic immigration to Kansas. The officers are Hon. Prest. Rt. Rev. Bishop Fink, Prest. Vicar Gen. Cunningham, Vice Prest. M.A. Walfrem, Treas. John Hannon, Secs. Father Pickler and F. T. Lynch. The above officers with Fathers Seambergh and O'Reilly and Hon. E. Carroll compose the executive committee.

The national convention at Philadelphia recommends the Irish people to buy no English made merchandise. Why, this is constructive treason. Though it is an old saying that "a cat may look at a king" we have read of Irishmen being thrown into prison in their native land for "looking" at an English satrap. See English transaction of the Curfew law.

We have many orders for books waiting, we expect a supply in a few days when all will be served.

READ THIS.

Comparative tables showing the morality of the Four provinces of Ireland as published by the *Government*. Number of drunks and disorderly for the year 1882.—Ulster, 28,219; Munster, 24,432; Leinster, 24,183; Connaught, 10,663.

Illegitimacy—Ulster, 4 per cent; Munster and Leinster (Dublin and Cork included, less than 2 per cent; Connaught, Irish-speaking Connaught, less than 1 per cent.

Now, we take it that if the *plantation element* were eliminated from the province of Ulster that the result would be as creditable to the natives as it is to their Connaught brethren.

What say you, canting, hypocritical ranters, who cannot see the beam in your own eye while you pretend to take the mote from your neighbors.

Ought not these facts teach a lesson to the promoters of morality? The matter in a nut shell is this—When a people lose their *National identity* they become demoralized.

The maiden who keeps strange company and says *I don't care* to the remonstrance of her guardians is in very great danger of falling. So it is with the nation that ignores its own respect and says *what good is it* to the remonstrance of those who would urge the preservation of that which is the foundation of nationhood—its language and literature.

The possession of the characteristics of an enlightened nationhood by a man or woman inspires that laudable pride which is a barrier to misconduct and without which man is no better than the brute.

We would respectfully impress this truism on the minds of the Irish Catholic clergy, who are peculiarly fitted and equal to the necessary labors involved in the preservation and cultivation of the language and literature of their country, and we submit the above tables as a proof of our conclusions.

We hope all our subscribers will make some little exertion to extend the circulation of the *Gael*. Let each subscriber who has not already done so try to get another; this is the way to extend its usefulness. The *First Irish Book* which is given in this and the last number cost in New York 25 cents, so that it and the two numbers of the *Gael* cost only 10 cents.

Parnell cannot please the English no matter what he does or what he does not do. His latest and most serious offence is that in his telegram to the Philadelphia Convention he did not condemn dynamite.

Send sixty cents for the *Gael*; it will teach you to speak, and write Irish.

ԱՌ ԵՐԱՅՈՒԹՅԱՆ ԱՅՈՒԹՅԱՆ ԾՈ ՇՅԱԿ.

Ծօ ԲՅ յՊԵ, ԵՐԱ
 ՅԱՆ ԲՅԱՆ ՅԱՆ ԼԵՍ,
 'Տ յՈ ՇՅՈՒԾԵ ՅԱՆ ԵՐԱՇ
 ՈՆ ՐՐԱՆ 'ՊԵ ՐԵՅՆ
 ԱՐ յՅ ՅԱՆ ԲԱՇ
 ՅԱՇ ԵԼԱԾԱՆ ՅՕ ԵՐԵՍ;
 ՅԱՇ ՕՅՇՇԵ 'Ր ԼԱ
 ԾՕ ԲՅՐ ՅԱՆ ԲԵՅՆ.

ԱՊՕ ԼԵՍ! ԱՊՕՐ
 ՇԱ յՊ' ԵՂԱԼ ԱՊՐ ԲԱՆ;
 ՅԱՆ ՊԵՅՆ ՅԱՆ ԲՅՐ
 ԱՐ ԲՅՆ-ՐԵ ԼԱՆ
 ԾԵ ԲԵՅՆ 'Ր ԾԵ ՐՅՐՅՐ
 'Տ ԾԵ ՐՄԱՕՅՆԵԾԻ ՅՐԱՆ
 Ա Յ-ՇԵՆ Օ ԲՅՐ
 ԱՊԵ, ԱՆ ՐՅՅ-ԵԱՆ ԵԱՆ.

ԵՐ Ե ԱՊԱՆ
 ԱՊՕ ԵՐՈՆ ՅԱՇ ԼՕ
 ԱՊՕ ՐՅՅ-ԵԱՆ ԵԱՆ
 ՕՇ Կ-ՕՆ, ՕՇ Օ
 ԾՕ ԵԼԱՅՇ ՅՕ ԵՐԱՇ
 'Տ ԾՕ ԼԵՍ ՅՕ ԾԵՕ
 ԱՊՕ ԵՐՅՈՒԾԵ ԱՊՐ ԼԱՐ
 ԵԱ ԲՕՐ ՅԱՆ ՐՕ.

ԱՊԱՐ ՊԵՄԼԵ ԱՊՐ ԱՆ ՕՅՇՇԵ Ա ԲՅՈՒՐԵՅ
 ԵԱՐ ԼՈՅՅ,

ԱՊՐ ԵՅՐՅԵ ՊԱ ՅԱՅՇԵ 'Ր ՊԱ ԵԱՅՇԵ ՅՕ
 ԵՐՈՊ,

ԵԱՐԵԱՆԱՆ ՐԵ Ա ՐԿՅԵ ՕՂ ԵՐԵ ԵՂԱՐ-
 ԱԼ ՊԱ Ծ-ԵՈՆ,

ԱՅՐ ԵՅՇԵԱՆ ՐԵ ՅՕ ԾՅՐԵԱՇ ԵՐԵ, Պ
 ԾՂՅՆ ՊՅՈՆ.

ԱՊԱՐ ԲՕԼԱՐ ԱՊՐ ԱՆ ՕՅՇՇԵ ԱՊՐ ԲԼԱԾ
 ՐՅԱԼԵԱ ԲԱՐ.

ԾՕ 'Ն ԵՅՐՅԵ ԵԱ ԱՅ ՐՅՐ-ԲՅՅԱԼ ԵՐ
 ԱՅՅՆ Օ 'Ա ԲՅՅԱԼ,

ԱՊԵՍԵԱՆ ՐԵ 'Ր ԼԱՅՐՅԵԱՆ ՐԵ Ա
 ՊՅՐԵԱՇ 'Ր Ա ԲՅՅԱԼ,

ԵՅՐՅԵԱՆ ՐԵ 'Ր ԵԱՆՊՅԵԱՆ ՐԵ ԲՅՅ
 ՅԼՈՆԱՐ ՊԱ Պ-ԾՅԼ.

ԱՊՕ ՊԵՄԼԵ ՊՐ ԱՆ ՕՅՇՇԵ--ՅՐ ԵՂՐԱ ԱԵԱ;
 ԱՊՕ ԲՕԼԱՐ ԱՊՐ ԱՆ ԲԼԱԾ ԲԱՐ----ՅՐ ԵՂ
 Ե Ա ՅՐԱՇ

ԵՅՐՅՅՆ ԱՐ ՊՅՐՅՅՆ ԱՆ ԵՅՅԱՐՊԱ ՅԱՇ
 ԼԱ

ԾՈՊՐ ՊԵԱՅԵՆ 'Ր ԾՈՊՐ ԲՕԼԱՐ ԾՕ ԵԱԾ-
 ԱՊԵ ԾՅՅՈՆ ՅՕ ԵՐԱՇ.

IRISH INFORMERS.

The reason that a crop of informers spring up at every recurring trial for political offenses is that the continuous state of slavery of the Irish people has eliminated all traces of manhood. The fact is—a lamentable fact—that the Irish are ashamed to acknowledge themselves. A few doors from this office may be seen the words—"A Swedish Tailor." The Swedes do not number 5 per cent of the Irish population of Brooklyn or New York, yet we never saw a signboard announcing the business of Irishmen, as such. Are they ashamed of themselves? Yes. And they will remain as they are—despised and despicable—until they have the courage to announce their convictions. To do this, Irishmen need not be aggressive nor force themselves on the public as Irishmen, but they should not apologize for being Irish as some seem to do. For instance, if you ask some Irishmen aught about Ireland they will answer, "I don't remember, I was very small when I left there." Others will say, "I was born in England," thus clearly indicating their unmanliness, though they think they elevate themselves in the hearer's estimation.

It is gratifying that the Irish Language Movement is effectually changing this state of affairs, and in a few years when no Irishman or woman will be looked upon as possessing ordinary education unless they know something of their country's language, the whole face of matters will be changed and the crop of Irish renegades will be diminished.

ENGLISH LITERATURE.

Those who do not know much concerning general literature believe that English is the most complete of any in Europe. So wide-spread has this sentiment become that persons who deem themselves *highly educated* are involved in it. Some time ago a lady who considered herself as being *well informed* felt very indignant because we attempted to convince her that there was no English spoken in Ireland in the time of St. Bridget. For her benefit as well as for many others, who may think as she does—for she would not be convinced—we will give a specimen of the English written in England six hundred years after St. Bridget's time by those who were considered the best writers of the day. The specimen is from Ormin;—

This boc iss nemmed Ormulum
 Forrthi that Orrm itt wrohhte.

The reader will bear in mind that this was in the twelfth century and is taken from "Shaw's English Literature"—an author decidedly English in every regard.

Late in the 14th century Chaucer the "Father" of English poetry wrote,—

And eke this hous hath of entrees
 As fell of leves as ben on trees,
 In somer whan they grene ben.

So much for the antiquity and respectability of English Literature.

IRISH BOOKS &c.

We have made arrangements to supply the following publications in and concerning the Irish language, at the prices named, post paid, on receipt of price.—

O'Reilly's Irish-English Dictionary,	\$6.60
Bourke's Easy Lessons in Irish	1.00
“ College Irish Grammar	1.00
... THE BULL “INEFFABILIS” in four Languages, Latin, Irish, &c.....	\$1.00
... GALLAGHER'S SERMONS	3.50
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Bourke's Life of McHale	1.00
Molloy's Irish Grammar	1.50
Foras Feasa air Eirinn; Dr. Keating's History of Ireland in the original Irish, with New Translations, Notes, and Vocabulary, for the use of schools. Book I. Part I60
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Dr. McHale's Irish Catechism25
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Also, any other books desired by subscribers if to be had in New York or Dublin.

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Those that would be posted on matters relating to the West of Ireland will get the TUAM NEWS.

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