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Sael.

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The following verses are the spontaneous production of 211r. Thomas O Callaghan, of New Haven, Conn. and read by him at the Land League ratification meeting. It Seems to us that there is no need for going back to olden times in search of dead mat. ter when we have lots of such men as 211r. O'Callaghan able to produce matter suitable for the present. And we trust that Gaelic scholars and students will not be put from their purpose by the "dog in the manger" atti. The GAEL will weltude of envy. come with pride all efforts in the promotion of Gaelic literature, and we hope that all who can make any attempt will send us their contributions, remembering that all had to creep before they were able to walk.

The Time to Come.

θέρο ηλ η-λοληπο ο' λ γέροελο ληπ σηρος 'γ γιέρος το,

Cujinnjo ajn Cine τά δ-ταο τα neul, Cujinnjo ajn a innajb breáz τά ταμταίης τίαι,

Cujinnio ain au Linnlin α cuic α 2-cac , Leo----

Seαγαιό 'ηοις το σίις, καο' ς δειό Ειμεαηηαίτε beo!

Other verses written by 211r. O'Callaghan on 211ountmellory Abbey, Co. Waterford.

Οο τη all της τα μασμητ αγ το α céple, Το γράδα της Ερρα απάλι γ α ποηπ, Νή γας αγ γιματή πά η η μητηθαγ σήμηδ αμι άμο το παστήτα le Choc Ωπαολούη.

Ο έρησε 'η ίλα το το το πρατάλη-ορτός, υρτά απη γατάρια τη υπάρτη τη τη το της 'ι το κοη, Σαπρία ιματία αρα της τη τη τη -21 broal, 21 σατάγτη τη πρασίη αρη στος 21 ασίστη.

σελη, Ο beul ηλ η-ύολη ληη Cηος Lilaoloún.

Ιτ binn πα ceolca , ċluirim αju παίοιη,
'Ν lonnoub, τπόλας 'ταη κυίτεος σεαηη,
510 πας 30 bμας έ, πο ήίλε τλαη λίδ,
2110 ζάμτοιο όίλιτ. αμι Choc 21/20λούη!

The following address, also by 217r. O'Callaghan will give Gaelic student an idea of the idiom of the language as spoken. By it it will be seen that there is very little difference between the spoken language of 211 unster and the other parts of Ireland, when rendered by a good speaker. 217r. O'Callaghan is a native of 211 unster.

Ταξαιό ευταπι-τα τιθ το η-uile τά καοι όμα ό 'γ τηοπι-μαλαέ αγ ταθαμκαο κόιμ οίθ

Ομιατρα ή η Ιγ ό θευ ο η Α Γίριη η ε τέ η ----

Ο Ωιταίρι πα σπόσαίριε 'ς α Όμα η' μη le πατάς, δείριπ πή le διη το ατάς το τισικό το τραίτηση το α ταδαίρις σύηπη-ηε, σιημεατά α τάρται το α ταδαίρις σύηπη-ηε, σιημεατά α τάρται το τρικοί τρικ

βαμαομ ημές, αη ρεακαό δοός, αημακαό, μηθίζο le κάη αγ γεακμάη αμι η
σ- γαοξαί γο: ασήμαζη παό 'κρί η με
κέμιση τια καμι Κιζεαός η Μιτα ζαι ;
αδημιζή αμι ημοίη η η η-Εμμοη σμισε
αμι η ο γοη όμη αη ζημαγα γο αδ μοημα
ομη, α δαμίθας τμέ η ο όμοη τα κέμη.

ό! α Ιογα ηπημηπ, σαογς απας α συρο γοια γίομ-μαργίε αρμ ασιόρη πα ςμηγε, ζιασσαμ αγ γη απρεαγς σο γεαμδοησαιζε, δερμ σύηπη ρός πα γίος-απα, σμης το ιμαζαίδε αρμ το ιμαζαίδε αρμαζαίδε το ιμαζαίθε το ιμαζαίθε το ιμαζαίθε το ιμαζαίθε το ιμαζαίθε το ιμαζαίριο το ιμαζαίριο ιμα ιμομ το ιμαζαίριο το ιμαζαίριο το ιμαζαίριο το ιμαζαίριο ιμαζαίριο το ιμαζαίριο τ

ηλοήτα, ημαρμ τροσκαρμη όμσαμη, θέρο Ιίοησα λέ κίοη λυζζάρη, ημαρη α σεμημη γημαμημό, ο αρη όμομαος αη σ-γαοόαρι γεο 'γ Δημ κάο η αγίομιζε Δέτα τα ζάηη chiceazla ajn mo chojte. Clojrjm reanz Dé or mo cjonn. Uajn Dé! η α τρέյς ΑΥ η τοιίς μαις me. 5lac τριμαίζε σατη, τρέ εισιμότι το Ματίμ παοή τα, 'γ բոյելեյ յույրո օօ ելոծ ծոյնե, երբորայե τέ μέμη ταπρία η η η Αοή Ασμη τελσαγς na heazlaire cum chiall cum oucajo ηα roille rionuite: cum το inolat ar żμά ο αίμ κενο μα μίζος 'τ μα μίζιμη bljadan: γe γjη, αjmγjn βαη cμίοc, ξαη ameain. Ta 'n raozal ro 's imteact Δημ ηόγ ηΔ 3Δ01 το Δ3μγ γηηη γέηη ημαμ son leir. Tan zac nio raoi cum do chic σει<u>ξιοηλό, αξυγ γελόληταγ ηλ</u> σ-τειητε Δηπ Δη σλοθ τάιι. Όειμ ηλ η-μέτολημ lejżeanca zup zéjne aon uajp amájn a bρυησασόιμελός 'ηά σευσ bljασαη αηηγο FAOI earbad. 2111 Te a b-Fuil Fjor Ajn Alteannta Dé alze azur nac 3-co-líon-Ar 100, cabapran breit bajr aju la an δηειτελήηλης: Δη Ιά μο ηί σιαςταμ bread no leicrzeul. béjo zac aon ajr α δίτιοι α τρεαξαίης αίη α τοη τέιη.

21 σάμτος, 'γ α σοιημηταμη, ηί γσευί caille for é; anoir am na h-ajthioe; 3lac mjrneac azur éjnjá ó'n chom-ruan, ΑΥ σμοσο 30 γεαμαίημη, 3Aη συλό, ΑΥ σιλη; γλοζαμ ηλ κέισιμ λη ζομόιη σο 3aba11c. Cao é o'a m-bejoeao azajnne rajodnear na chujnne to ajh uajh ah mbajr? O'a buj rjn, bí ollinujšte zac Am & D-Tuilib lon léin aluinn na b-flat-Air. Wa bi mal a lear o'anama. Taz-Ann Jalan, buaing, agur bar inr an am nac mbiteann ruil leo. Smuain 30 minις αιμ ησραός θέ, 'r 3laoj3 αιμ Ιογα α 3-cjujnear το chojte. Feuc an ζηίαη 'r 1 30 lonpac: an zealac, a rollruz'o an σοιηληή; λη ίημη ίηδη, ί 50 υμαρία, λ cajčea τη τίσα απαίι ασυγ αποηπ. Níl inta mionuilee reo act neim-nio a 300mar leir an t-anam ata faoi to coim-Aince. 21/A caillean an 5-anam rin the leirze, γαιιισε, πο σο cjonητα γέιη, τα Jac h-uile nio caille ain read raozal ης τρούσι- σα σά σηση α σα σοι τέιη-765 00 no34; co fat at the main as AD Blac comante an Slanuiteona, ar τημαί δόταμ δεαηημήτε ηα τροίτε. Serean α συδαίμε, "21/17ε απ τ-γίζε, απ τ/ ήμηπε αξαγ απ δεατά." 21/17ε απ τ/ ήμηπε αξαγ απ δεατά." 21/17ε απ τ/ ήμηπε αξαγ απ δεατά." 21/17ε απ τ/ ήμηπε αξαγ απ το μαίμητο α τας Ναοή Ρόι σύμηπ αμ τατήμητο α τα παίματο τε παίμ το τοιότε 'π συμπητε τημαίμημο' το αμ απ ασιδήμητε α τα leazta 'πραί το ξατί γιο τ΄ ξηίστοαι το.

A SINGULAR PARALLEL.

Mr. G.P. Rowell's Newspaper Directory shows the number of newspapers published in the United States and Canada, and particularizes those printed in other than the English language—and are as follows.—

German 500. French 100. Scandinavian 37. Spanish 25. Hollandish 9. Italian 6. Welsh 4. Bohemian 12. Portuguese 3. Polish 2. Hebrew 1. Irish 1 (The GAEL). Cherokee 1, and

Chinese 1.

Taking into consideration the number of persons who speak the Irish language in this country, and the acknowledged intelligence of some of some of them; the above exhibit is a sad commen-

tary on their boasted patriotism.

Fully a million of people speak the Irish Language in the United States and Canada, and yet there is only one solitary little monthly journal published in that language—the language of Ireland—within those bounds. Oh! shame on you, Irish patriots, are you not abashed at the figure you cut before the nations—looking at your Welsh neighbors with less than one-fourth of your population, yet having four newspapers in their national language—while John Chinaman, a mere bird of passage in the country, is also before you, having a weekly paper.

And yet you, Irishmen, are loud in your demand

And yet you, Irishmen, are loud in your demand for Irish nationality—that part of it which is without your grasp—but that which is within your reach you wholly ignore—nay, you despise! as exemplified at your Cooper Institute meeting.

Irishmen, when you begin at the foot of the ladder and build up a nationality you shall have it, and not until then. Lay the foundation, which is the language—demand back the superstructure which has been wrested from you in unmislakeable tones and you shall have it, not otherwise.

é210!

21 raoj.

Fejcin соп пајн оо рарен ап 5aoòαί 7 σαμη γιαμόμιζελό σ-σλοίδ απ δμείιlice; πο απ σ-αίπιοην βαος αην α σ-συζταρ τη αραμη - - - Ce b τιαρη τά é, ηο ce b-ruajn reran a 3aóojlze. raojl me A 3-comημησε 30 μαθ τιι κειη σοη 36 leon man bailreine ain papen, ac man b-Fuil - - - a 11-0an bann a breit ont az γσηιοδαό παιότησητόσ саща ηι δεαέταιριе τριηη mé. Mearann cu nac b-ruil γε η- απη αξασ μιραός α όδα μις α μεσ e131η a cup ann σο paper rearoa, 1ηlejzce, no innealca cum rarad beaz a ταθαμη το το lejtijojnije 7 ταη α bejt ηροσο κατα ηίος καισε le σο cujo μαmalljoe bajcbeuplaca 7 cajnt 3an céjl. Ma filean ou jun rean leigince jan δηλοδά α σα αηηάς 7 συρ γέρομ leac टीप्याम व दंगम वाम मुक्त मे-वामवर्ग्यम १० दामाpul ομτ, γελέληη ηλό b- τιη το το το meallat rein ασης ma σα αση σις pledecide elle nior chozanta 'na cura 7 - - - 'ran m-baile ro, na nad riao a d-FAO Δηη. ΝΑ σιισ Δηη Δοη con ηΔc bγιηί jomao σλοjηε γιμηταέλ 'γλη τίμ το αρη α η- βερόεα ὁ αταγ η όρ δά β- γερread γιαο ημασαός ζασίζο ημαρ σο ραρεμ α συι αρμ αζαρό 7 α υμαη ι ε αξημό Δηη A mears, AC GA TO bhatlyn-ra A5 Dejrhjuž zo mall 'ran caob conchapida Շո որ յоппанса յորրոյոր 'բոր сејпе азαο 7 γe αη cjηcα ο ο cujo α cu γμαριτό

וואף יו-ספודוולווו כע דפוח.

Caje μασε ηα σαμηγιόε baotolóματα 7 Tabajn čujneao oo ha rzolajnjoe a τελέτ λ coηξηλό leλτ, ηλ' γιμη τοιτ σαη α θειτ ημσα ημασαό ηίος ηό κιιηη, le το τελέτλημελέτ βλοτιληθμελέ. Νη ημου το συμη ημι τυγα αη γεαταη α constall ruar or a comajn ajn amajt, јппот 30 в-кајскемо те зпе а зпијте rejn man rejcear oujne ejcjn ejle é, brejojn hom tu rejn oo papen, 7 - - - α γσασιερό ταπτ, αίτ γσγιοθαηη γε α बाग्राम 7 a oleasha बाग्र बाग्राम 7 6'ग उ-cu-ac 7 co majnejreac jr oa mba é an rzh јвнеоти ју гелии е лип л телуз. μαρι α σά Fjor α/5 Fjn αη bale inojn ro (7 कडक म्हाम मार्थ मार्थम रिकट कामें कार्रिक के-हमार कम दंमार मु मार रह मुख्यामारे मुक rzola rin a b-fao a o-Gujreac ajn a 1еј дел 7 а типато. 21 прото, 11 1-101σημό 30 σ-συισεμηη σλοιηε α ιεισεμή α cojo blobajneaco, ann oo papen. Jup ruanac an complace jao 'ra m-Bowery ημαίη α ίεισεαηη γίαο α ίεισισε σε pla σαιτο απαό απη α ταοιγεαό οπόμ. οιμ сизбар каој оеара 7 ве регил, зир ве an rean no an bean ir reapp ba ceapt a dejt a o-culteat a z-compuloe, le feabar 7 incleased an comaining to sarban-Δο σο'η publizeact, ac ann 'ra 3-car ro rejectean Jun be an se ir saine toisελγ λημ τειη ημήρελγ λ όμι λελό σοη ημητηρ ele le ην 3000126 201 την, 7 दव मान वर्षकार रा मानाद रा माना दा महाम ¿οσιοηταέ αηη 'γα η-οβαίμ γο, αη μαίμ α cloduajleany τι é αηη το βαρερ. brejojn hom beazan njor mo to rzpijobαο le το 10ηη τομόμό, ημη η-béj beat 30 b-ruil veirin onm; ac ca faban beas αξαη le μαμιαό ομε, γε γιη é γεο: το lejžeao najn 1000 ejle, rul 00 čajčear दम मार्थाट ह िन्ति मामार्थामा राम प्राप्त क्षेत्र क्ष majnle ann 7 ca fjor nac n-deanfad re σαρ εισης συις. Ουιηε αιρ ήραι τεατό An Joban raon." lest.

Γειτέελη τομίδη ο ποριάη σε ηλ τουλήμίδο δάε όμος τη ηδικούλι ο λη σο ηλημίδο δάε όμος τη μηδη τέμορη και μιδη τέμορη και ηλουμό Ο Κλοιή, λουγ πιηλ πιδίτελη τομίδητη λημισιή όλοιη είν η μιδιά λομή λομίδι λομίδι

The cultivation of the language and literature of their country should be the pride of Irishmen.

DYNAMITE.

We have received over twenty communications during the mo.th on this subject. We now mean to answer all. The GAEL was founded for the purpose of teaching, and of agitating the cultivation of the Irish language. It is no dynamite journal in the ordinary acceptance of the term. We do not belong to any dynamite school or society.

The Gael discusses dynamite as a reality, like other journals. We quoted from the Leavenworth Visitor last month. We believe the Visitor to be the organ of Bishop Fink of Kansas.

From the tone of some of the letters referred to one would think that we are a rabid dynamiter.

As we do not fear or want a favor from a living being, we shall here briefly indicate our faith.-First our God, secondly our country.

Heretofore, agitations looking to the freedom of Ireland in the open field, unarmed and undisciplined against the power of England, seemed to us a very mockery-an utter impossibility-Now that chemical science has placed Irishmen in a different relation our sentiments have considerably changed, and we believe that Irishmen can free themselves if they have a mind to. But to do this, in our opinion, intelligence and unselfishness must guide and direct the operations. As the Visitor observes, dynamite is the most terrible weapon ever dicovered by man; compared with it the power of England in an inland conflict is a mere child's play, because there is not a city in England but could be razed to the ground without a single Irishman taking part in it. The swell mob of London and Paris, and German hirelings could be bought to do the work. This is what causes the hubbub in England at present. She is fully cognizant of the power of this weapon and of the manner in which it can be used. ery journal has a perfect right to discuss these matters on their merits without being classed as dynamiters. It is public property; but for obvious reasons, England does not want the matter

ance of her working classes.

However, en passant, we may observe that she also exists on the ignorance of the Irish people, if we take Dr. Gallagher and his associates as a standard of the mode of conducting operations towards the bringing of "England to her knees." In this connection it suggests itself to the merest tyro that the names and addresses of associates should never be carried by conspirators in a character intelligible to a second party, or even that any conspirator should be known to a third party. Here is where the incompetency of leaders manifests itself.

discussed. That would be enlightening the people, and Ergland, as she is, exists on the ignor-

As already observed these matters are public property and the Gael makes no apology for adverting to them, and it sees no difference between using dynamite and powder as implements of warfare. Success only determines their relative values.

At the request of many students we give the translations of Fathers Burke and Carbery's letters to the managers of the Inman Line Steamers which appeared in the last issue of the GAEL, as follows.—

DEAR SIRS: I beg to return to you, and to Messrs Inman my best thanks for all the favors you have conferred on me. Deep as my gratitude is for these personal favors, I am still more grateful for the kindness and consideration with which my fellow countrymen are treated on board the magnificent ships of the Inman Line.

I came to America on one of your splendid steam ers. There were nearly three hundred Irish emigrants in the steerage. The kindness and tender, ness with which these emigrants were treated drew from them expressions of the greatest satisfaction.

I had free access to them and they to me, at all times, and I hope and pray that my poor countrymen may be always treated as well as I have seen them on board the Inman steamers.

I am, my dear Sir,
Yours very sincerely,
THOMAS N. BURKE, O. P.

To the

INMAN STEAMSHIP Co., Limited.

DEAR SIR:

Having seen recently in the newspapers a controversy regarding the various lines of steamships running between New York and Liverpool, I find it my duty to state my experience on board the "City of Richmond," of the Inman Line, which left Queenstown June 1st, with 1,240 Scandinavian and 240 Irish emigrants. Having previously heard of the ill-treatment of emigrants, I was anxious to ascertain for myself the real facts, and therefore went through the apartments at early morning, late at night and at intervals.

The order and discipline among the passengers was such as to ensure comfort and the strictest morality. Mr Jones, in charge of the Emigrant Department, in his anxiety for their welfare showed the heart of a real father. For the unmarried portion, separate rooms are provided.

Great attention was paid to ventilation, and the food was plentiful and most excellent.

On many occasions I brought with me gentle, men from the saloon to see the quality of food for the people at the various meals.

The beef was of the first class, and the pork seemed to have been selected with especial care.

The bread supplied to emigrants was the same as that used by the saloon passengers, and so anxious was I about this matter that I frequently visited the bake house to observe the preparation of the bread.

On the second Sunday every facility was afford-

ed by the officers and a suitable place prepared to read prayers for the Catholic portion, and the strictest care taken to preserve order during the religious exercises and services; furthermore, was afforded me in confessing any who sought the use of my ministry.

When, therefore, zealous people who bring charges of neglect and abuse in the transportation of emigrants, they should be held to specify the time, the ship, and the date of sailing, on which such abuses occurred.

Knowing that such charges have been made, I find it my duty, on the arrival at the landing stage in New York, to volunteer the expression of my hearty and entire approval of the treatment given the emigrants by the officers of the good ship "City of Richmond," of the Innan Line.

And during my extensive tour through the United States, it gave me especial pleasure to notify my experience to the Bishops, priests, and people, I had the pleasure of meeting during my sojourn in this country.

As a lover of fair play I deem it my duty to give this testimony to the care I witnessed as shown to the poor emigrants in search of a new home in a foreign land.

I am, with much respect,

Yours in Christ,

(Signed.) Joseph J. Carbery, O. P. St. VINCENT FERRER'S CHURCH, NEW YORK.

The National Platform.

We regret to have to observe that our New York friends at their initiatory ratification of the platform adopted at Philadelphia have omitted the keynote of the platform. We would ask those responsible for that omission if they ever attended a play in which the principal cast of the play was omitted, to state the sentiments which such omission evoked, whether they were not those of want of confidence in the actors and of contempt for the play. These are the just sentiments evoked in the breast of every unselfish patriotic Irish. man by the Cooper Institute ratification farce.

The platform adopted at Philadelphia must be carried out as a whole or failure will be the result. There is no need to tamper with or mutilate that platform; it is bold, manly, and complete, and we would advise those who applied the pruning knife to it on the occasion referred to, to be more careful for the future. The fourth plank in that platform binds the whole together, omit it, and the structure crumbles to atoms, because the language is the essence of nationality.

Every Irishman should get a copy of the Dublin Gaelic Journal, its price is only six shillings a year. It and the GAEL are the only papers published in the Irish Language.

TWO LITTLE MEN. FAMINE I880.

Two little boys, aged twelve and fourteen years, walked from Skibbereen—two hundred miles—to ask the Dutchess of 2 parlborough, at Dublin, Castle, to help them to save their father from starvation and eviction.

From the sunny South of our suffering land
Two little brothers went hand in hand—
Two little brothers of tenderest years
Went in the midst of the rain of their tears,
With their young hearts torn with torture of fears,
Wended and begged from their home in the glen,
Apostles of sorrow. two brave little men!

Behind them their father was crying for bread,
Their mother was weeping the day she was wed,
But, brave little fellows, still onward they sped:
Round them the bays were adrape with their gloom
The shade in their path was the shade of a tomb,
The sound in their ears were the wails as of doom,
As lone as a shriek o'er a desolate fen,
Still onward they journeyed, these two little men!

What did they care for the cries of the night, What did they heed of the sights that affright, When they thought of their home far behind, With its mercies of Sqnalor, and Hunger, and Wind,

Where the blood of their blood were starving and blind-

Starving and chained as if pent in a pen?
Still onward they journeyed—those two littlemen!

Round them were gleams of the beautiful Spring Birds were about on their weariless wing, Singing the songs that the fetterless sing; But they in the spring of their wearisome days, They in the sorrow and shame of their ways, They had no anthem of praise to upraise, Seeking some shelter in desolate den, Alone, unbefriended, our brave little men.

Up did they fare in the dawn of their youth,
Up with their rags and their hunger, and truth.
Up with their innocent lips did they plead,
Up with their faces grown grim with their need,
As victims of Famine, gaunt pleaders, indeed;
They went to the "Castle," asked right. and
what then?—

Their voices were hearkened to; brave little men!

Men with your manhood; those boys are your shame;

With the strength of your might, are you worthy your name?

You beg but some niggardly crumbs for your

right

You ask but one gleam of the glory of light, You seek but one glympse from the gloom of the night,

You clamour in conflict with voice and with pen, Oh, men you are shamed by those two little men From Songs For Freedom, y Father McHa'e.

Perseverance in a good Cause Deserves Applause.

It is now a long time since we wrote the above. Like "Many men of many minds," &c. it is an old familiar "head-line" and we now desire to turn it to some practical use,

If the cultivation and preservation of the language of Erin be a "good cause"—a patriotic cause—and we take it that very few will say that it is not—then, we claim the title to "perseverance". But, instead of the "applause" to which, the sentence declares, we are entitled, we solicit the active cooperation of our countrymen.

Twenty-one months ago when we founded the Gael a good many friends of the Irish language shook their heads and prophesied its collapse before six months. The first number declared that the Gael would not collapse while we lived in health. We now reiterate that declaration.

The principal reason why our friends so prophesized was that the Gael would not "pay", and, therefore that we were not such a fool as to expend money on it.

Neither are we such a fool as that. It is true that we laid out some money on the first issues but it is now self-supporting and that is enough without we making a "fool" of ourself.

Now, as to the matter of foolishness, we have not entered a theatre or any place of amusement since we came to Brooklyn. We do not spend money on liquor, whatever we have spent—and it is not much—is in connection with the Irish language movement. How many dollars have our criticisers spent in play-houses and liquor stores during those years of our exertion in the cause of our country's language?

These remarks are forced upon us by the conduct of some of our patriotic friends. They think that the cents laid out on the Gael are thrown away while the dollars spent in bringing disgrace on our nationality are not considered at all. As already stated the Gael will be published while we live in health, but the volume of its circulation will depend on external aid. We shall take pride in circulating it if we are assisted. For every dollar the Gael receives one hundred copies will be distributed as advertisements. So that those who endorse the sentiment-"Perseverance in a good cause deserves applause", will applaud the better by circulating the Gael in every possible way, thereby generating sentiments which will ultimately culminate in a general uprising in favor of cultivating our ancient language.

cás na h-uaire.

Ir réjoja hom zunna oo rzaojlead Uul' oplac co majt lejr na peelers Lit reut, tá aon puo

Νιαηπ όμιστας ηα peelers le céjle, βητός, ηο σά 'όμου, ηο σεινο αηη,

21 της 1 απο α ίτης, υπό πάηα αη πιηης Το τότρα α ιδίη αηη α η-ευπαηη.

Οά lojrzfeá αση μμόα απάjη leo, Νί lojrcfeá ceann ejle 30 bhát leo, bejť pjleup αzur rjtće,

Οο πέρη τηη ΔΟ' 5-cμορόε-'τς)5, Cupp. θευρία αρη τηη σαπη α ζάρησε-

21 ο peeler δούς γος τη πας άης α 215 3 αδαί η η δόταμ' η ο γμάρος,

Ο' λ lojrcreá 'ηλ λζαjό Ο balla ηο clojóe, δα ομημαμδαό ίμοη έ γιη, α έλιμοε.

There are numerous typographical errors in the poem which 2tlr. Durnin sent us in last number. The errors are ours. In the first word of heading read "2tlotato," first line 2nd ver. "ctú," last word in 3rd ver. "pléjreup," 4th line 4th ver. "2tlijlijto." first line 5th vr "bápo." We would request of our correspondents to write as plain as possible because we cannot spare time from our regular business to devote to scrutinizing illegible communications.

Our correspondents will understand that we merely published The Gael because there was not then a single paper published in the Irish Language. The publication business is not our forte. Those, then, who believe in the patriotism of having a paper published in the National Language will assist the Gael in every possible way, and plain, legible, communications will tend to that end,

Owing to pressure on our Gaelic resources the dialogue ejojn an rjoca ra matajn kindly sent us by Mr. E. O'KEFFFE of the M. P. C. S is held over till the next.

THE PHILO-CELTIC CONVENTION.

Editor An Gaodhal;

The suggestion, that the societies interested in the Irish Language movement, hold a convention in the near future, coming as it does from the corner stone of the movement, the Boston society), I think it should be well considered by the different societies all over the country, and I give it as my opinion, that if a convention was held in the fall it would be one of the best things done towards the success of the movement now that it has been endorsed by the Phila. convention. We will never hold oue unless some action is taken by the societies, why cannot some of them come to a mutual understanding and call a convention for sometime in September or October? I would like the opinions of the Philo Celts from all parts of the country on this matter, hoping to see somehing practical being done soon,

I remain yours resp't

Boston, July 2, A Philo Celt.

The Brooklyn Philo Celtic society passed a resolution endorsing the action of the Boston society in suggesting the holding a convention. It is prepared to enterinto the matter at any time. We hope the societies of N.Y., Patterson, Newark, Syracuse, Elmira, Phila., New Haven, Nashua, Pekin &c. will record their sentiments in its regard, and we would appeal also to the following gentlemen who are identified with the movement from its inception to do the same. In order to indicate no preference we give the names alphabetically. Coun. Cottrell, Wis., M.J. Collins O., T.W. Cronin Tex., E.F. Delahunty Utah, J. Duffy Canada, C.H. Duggan Me., D. Henry Chicago, C.D. Geran Mass., M.A. Gallagher Pa., J. Kelly Oswego, M.J. Lovern Scranton Pa., F.S.McCosker Mobile Ala., M. McSweeney Mobile Ala., J.A. O'Neill La., W. O'Leary Mo., J. Quinn Mich., M. Powers Conn., W. Russell Oil City, D Tendall Detroit, T.F Tracey Conn., P.M. Walsh Pa., M.A. Weaver Pa. We omit the names of individual gentlemen connected with societies, because it is society matter. If some of these societies do not meet now those who organized them should communicate, such as Major Maher, Mr. Gibson, and our friend P.C Gray.

The Gael and possibly the Gaelic Journal owes its existence to the gentlemen above named, because we were in communication with them when we conducted the Gaelic department in the Advocate, and it was through their encouragement that we undertook to found the Gael, and the production of the Gael shamed our Dublin friends into following suit. There is a large number of gentlemen through the country with whom we

have become acquainted through their exertions in the cause.

All things considered it must be admitted that the Irish Language movement has crept along steadily, and that, without being open to the charge of self praise, the gentlemen above named are justified in congrat-

ulating one another.

As the Boston is The Parent society we would suggest that it act as chairman in the instance of arranging the matter of a convention. Let all in its favor communicate with them or with us as brief as possible, giving their opinion as to the most convenient place for holding such convention. If this be done at an early date, we could submit the pith of all the communications received to the Boston society so as to enable them to publish in the next issue of the Gael for immediate consideration the arrangements suggested by them; we at the same time to publish the communications at length. We hope this will meet the approbation of both societies and individuals. We propose it in the spirit of brotherly friendship, and in the belief that its consideration is of paramount importance to the Irish Language movement.

For the Boston society, address P. J. O'Daly, 6 Harrison av. Boston. We have not mentioned the names of the clerical friends of the cause lest they should not like to have them published, but their presence and support would be of incalculable value, and

we hope they will respond.

It would occupy too much space to mention the names of all who are energetically working to promote the cause, and we hope they will all respond. We named the former because we were in communication with them prior to the Gael's existence.

Gentlemen residing at a distance, who could not conveniently attend, might write their sentiments, and such suggestions as in their judgement would be serviceable to the cause.

या देखाठाठाँम याठाठामम ठ० दंशम.

Ταίηις Κιζ Ιούλαηη, α'γ ταίηις α γίμαζ,

α'r γαοι γέ 30 ο-σαιηις сиη αιμ α3υγ υμαγό.

υπο βαης, υπο η-άρου η, υπο ιίοηή απα α όλοιης,

δί Είμε 30 δόηας 'γ α γιμαζ-γαη δεαζ, 21ος δ'άμο δί α πηγηθας, ειό δί γί co ιαζ,

215μγ όμυταιτ Cluain Ταμο σαιτσιόeacc a mac,

Cjó buổ lajoja an ηάμαιο, cjó σευα α σ-coμβιας,

Οο ταηςαπαρ 'ς τροισεασαρ 'ς τηςεασαρ.

ਪੈਂਟ le ηελης αζης reall αζης ημιτελές ηλ η-bljατληη.

Οο leazat a'r το leonat a cúmact 'r a bujtean,

θί rolac ηλ ηθληητός λίη ζελήμης ηλ Riz,

υς ηλήματο '5 α γτροισελό 'γ αξ πεμβαό α σροιός,

Lejč-ή/ίε σε δίματαιδ μη το δ΄η απ Ο γεμιστά Τυμπέγμη 'γ α Ιαοέμα αηη,

— γειιό για τη η Αθημεληη, λοη ίλη η Α΄ γ Αοη όμοι τος

'S 100 μέρο μομή ση ηδήματο α15 beulαη-άτ-bujce,

αιότ τέλο βιλόλη ejle, 'γ ηί γενο-

Leat σε 'η αημό α'r σε 'η ησαίαμ 'r σε 'η ἐμάσ

Οο σης αρη αη ορίεαη 'γαη 3-ceno δίμα σαρη γηη,

Ο καζαιό ή σιησε α' σιημεραό α' τ

Οο Ιίοηλο Cújz-Ulλο ο'λη λουγ leun. Ριληπουίζελο cojschjoć γλ πλαλημίο σελγ'

Dí O Domnasti 'r an "Lásm Deans"

οίριμσε αγ, Οο τηοισεασαμ ασμη σο τιισεασαμ.

Όμισο, ομισο, Ο Δ Ότα τηο τίμιε 'ησητ, 215μη σητόροι τα σίμε τα τερσητί απ τομιση;

1r του é ó τοιοιξεού Τεοιποιη le τειπ.

21'γ ο leazao μιζ-τιζτε η τίμε 30 lein.

αίτ α Εμίστα ηα σπόκαμε --- σίθηπα η η η ολοίη !

भिर्व वित्र व'र मृत विज्ञाल, मृत मृत्वार व'र मृत मृत्वारा

Οο τράδαιτά ιά γαήπαρό της conoae 50 ιέρη,

21'γ μιτο beo ας ση σ-eallac η γεισγεα γαη σίη,

21'γ ηλ σιέτε σα γιλο συσσε.

Och! osbnead 30 reallsamus Clanna na n3ael,

213μη σίβηκατό ό η-έμγτεας α οτεαη-34 βηηη κέμη,

213μγ Οίβηθαό αη είηθαό απαί αίη απαί αίη

Cum τογελό le τλέλι λην έλοιδ este ηλ τοσηη;

21cc bjoo 30 bhát lib αη cujinne reo beo

(८१० १८०१६० वटव ११०) 'गग गम मार्थान-

"S 50 0-cjuckajo 50 koji am ejzin le cújcjużao,

'S le μέιζτημζαό le Sacrana, ríol ηα ηηηοριστάς,

bloth, a chierloth.

21η Ċηλοιδίη 21οιδηηη το Ċλη Ιηπεογατο γελη-τος Μαρι τσευ τουμς, Sελη-τος ΔΙ δί σοιτείοη η το Leon, Sλη τίρι ληη α μυτατό τό τέμη ληη, 'S é γελη-τος ΔΙ σαρτάμας σόμι; Ιτ σοιτείοη η α η δαετόμες 'τ α τη-δευηλα

21η γελη-φοςλί τίπελήμη γης, 5μη τουμό α του γλη απι σεμτήλ 21. γελτολοί γ αξι μέτη πημή, Ολ 3- cujn τελό η- Ε΄ jneλη ηλίζε τέμη έ Cλο έ τη λολ η έλ' ηλό,

Ιτ le τηη, τηά σά τραο τημαοιηθαό Το δ-τιμί conτημή α η-αμημεί le ταξαρί,

υπό έσημ σόιο ης η-αμμή σο έσαημας 'S bejt cleates le σμημαίο σας lá.

αιός, συισεληη σύ, λημ λη Ιδή ejle, ατή σα γιαο είηησε 'ηλ 5-εμοιός,

Ιτ τράηλ Ιση cοτλό το ήθλητο το. Le came τιοτέληλε πρη το.

Philo-celts.

The Philo Celtic society's annual picnic comes off at Scheutzen Park on Thursday, Sept. 6th. It is expected to be the largest the society has had in a long time. The music will be by Professor Walters, who gave excellent satisfaction at the ball.

Professor Egan, the celebrated I-rish piper, will, as usual, discourse on the bag-pipes.

T. O'K. It was not because of the non-renewal of your subscription that the Gael did not reach you. We mailed it to you as usnal, so that it must have gone astray in the mails.

We would here remark that we have not ceased to mail the sael to all who became subrcribers to it, even though their terms be expired, and we hope that those who do not wish to continue, will extend the same courtesy to us by so notifying us. The term of all subscribers who got the \$th

The term of all subscribers who got the 5th number of the first volume is now expired, and we hope they will renew it, and try to get another subscriber to accompany them.

A few ordered the Gael over twelve months ago and have not yet paid their subscription. This is a delicate point on which we would not like to dwell, but surely, a little journal straggling to extend a principle which should be dear to every child of Erin should be shown some consideration. Some will say that they will pay when their year is up. Now, this is like begging the question, or reflecting on the stability of the Gael. Its stability is indicated in another page, and all those who make the insinuation will not receive another copy through this office. They will get no other journal published on such conditions and the Gael will be no exception to the general rule. So that those who are afraid to risk the large sum of sixty cents on the only Irish journal published in America may keep it.

Subscribers who do not get the Gael regularly, would oblige by sending us a postal to that effect.

याप्तर्याभ याप्त स्त्राभभ.

Above is the title of a very neat and tastefully gotten up sheet of music which we have received from our co-workers,

ट्रियापाट्ट द्रायामाय द्रेय्राठ्रा,

Belfast, and which contains but the first and second numbers of a series of such songs, which this society intends publishing.

We had occasion last month to notice another publication issued by the same society in the shape of an interesting pamphlet containing a lecture delivered by its talented and enterprising secretary, Mr. Marcus J. Ward, on his experience amongst the peasantry of Tirconnaill, and in which the lecturer graphically pictures the many beautiful old customs still prevailing among the Gaelic speaking population, of this truly Irish locality, while at the same time he deplores the evident inroads being made by the more modern and certainly not improved institutions of their Cockney neighbors.

The present publication is in keeping with all others issued by our Belfast friends, who seem to mean business. Notwithstanding the fact, that their society is only a little over a year in existence, they have done more real work than any other we know of, in the same space of time.

The songs before us are the late Dr. McHale's translations of Moore's "Shamrock", and "When Thro' Life Unblest We Rove". The music, we observe, is suited only for a single voice, and we think our friends have made somewhat of a mistake in not having it arranged in parts to suit choruses such as are connected with most Irish classes, as the songs would then become far more general, and would fill a want long felt. The price of each sheet, containing two songs, is fixed at ihe very modest price of sixpence, and considering the novelty of the enterprise, and the limited sale which they must unfortunately command for some time at least-the figure is remarkably low, and will compare fovorably with the prices charged for even the cheapest class of music in this country, while the general get up if immensely superior to anything we have seen here.

We must certainly congratulate our friends on their present effort, hoping they will continue the good work of popularising the beautiful Melodies in the old tongue, and that the beginning set by them will act as an i-centive to similar societies, both in Ireland and this country, to encourage the study of Irish musis, which should now, as formerly, go hand in hand with the study of the language.

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

Irish Land Laws.

A great mistake has been made in attributing the misery of the Irish people wholly to the Irish laws. The land of any country by Natural right belongs to the people of that country-not to individuals. It is the legitimate source from which government expenses can be derived, and, therefore no government can give it as a free gift. is then only just that those who have the use of the land should pay to the community a fair price for such use—the proceeds to be applied to government expenses and to works of public utility. Every member of a community cannot be engaged in agriculture. There are various other commodities necessary for human enjoyment besides the produce of the land. Those then engaged in producing them are entitled to compensation as well as the farmer. So the mutual exchange of the product of labor and mechanical skill embraces the trade and business of a community. Here is where the Irish are empoverished. The produce of the land is swept away into the pockets of absentee landlords and English manufacturers.

If the land of Ireland were free to-morrow the people would be poor because the produce of the land would be exported for English manufacturers. But if these articles of manufacture were produced at home and exchanged for the produce of the land. The people of the land would then multiply, become wealthy and happy. This is what Ireland wants—absolute government. Fix.

CORMAC'S INSTRUCTIONS,

(Continued from page 205.)

Oh! descendant of Con what was thy deportment when a youth?

I was cheerful at the banquet of *Miodh Chuarta* fierce in battle, vigilant and circumspect; kind to friends, a physician to the sick, merciful to the sick, merciful to the weak, stern towards the headstrong. Although possessed of knowledge, I was inclined to taciturnity, although strong, I was not haughty; I mocked not the old although I was young; I was not vain although I was valiant, when I spoke of a person in his absence, I praised, not defamed him, for it is by these customs that we are known to be courteous and civilized.

Oh!grandson of Con, what are the sweetest sounds thou hast ever heard?

A shout after victory; praise after desert.

Oh! grandson of Con! what is good for me?

If thou attend to my instructions, thou wilt not cast away thy generosity or spirit for food or for curim' for a hospitable name is better than food—You cannot be splendid without horses, nor festive without Cuirm.

Oh! grandson of Con, what is the most detestable sight thou hast ever seen?

The countenance of an enemy in the field of battle,

Oh! grandson of Con, what is good for me?

If thou attend to my command thou wilt not mock the old although thou art young, nor the poor although thou art rich, nor the naked although thou art well clad. nor the lame although thou art agile, nor the blind although thou art clear sighted, nor the feeble although thou art strong, nor the ignorant although thou art learned. Be not slothful nor passionate, nor penurious nor idle, nor jelous; for he who is so is an object of hatred to God as well as to man.

Oh! grandson of Con, how are the human race characterized?

The sedate are wise, the patient are pious, the learned are desirous of acquiring knowledge, the lover of his tribe is anxious to relieve them; the untaught are stubborn, the strong vain, fools are given to laughter; the possessor of the kine (i.e. the rich man) is proud, the ignorant are quarrelsome, the wounded are timid, the timid wary, &c.

Thus I characterize the human race.

Oh! grandson of Con, what dost thou deem acts of folly?

To pass hasty judgments, to excite thanger, to speak foolishly after a wise man, to gainsay the truth, to be melancholy at a banquet, to laugh at the aged, to conceal historical facts, to contend with the foolish, to be proud with a king, to speak without wisdom, &c &c.

Oh! grandson of Con! I would fain know how I should conduct myself among the wise, and among the foolish; among friends and among strangers, among old and among young?

Be not too knowing nor too simple, be not proud, be not inactive, be not too humble, neither be haughty, be not talkative, neither be too silent, be not timid, neither be severe. For if thou shouldst appear too knowing, thou wouldst be satirized and abused; if too simple thon wouldst be imposed upon; if too proud thon wouldst be shunned; if too humble, thy digni'y would suffer; if talkative, thou wouldst not be deemed learned; if too severe, thy character would be defamed; if too timid, thy rights would be encroached upon.

Oh! grandson of Con, how shall I distinguish the characters of woman?

I know them but I cannot describe them. Their counsel is feelish, they are forgetful of love, most headstrong in their desires, fond of folly, prone to enter rashly into engagements, given to swearing, proud to be asked in marriage, tenacious of enmity, cheerless at the banquet, rejecters of reconciliation, prone to strife, of much garrulity, c.&c.

He who listens to evil women shall be drowned in the waves or consumed in the fire, they are sharp weapons, they are wounding swords pursuing thee, they are serpents in cunning, they are darkness in light, they are evil amongst good, they are the worst of evils. Until evil be good, until hell be Heaven, until the sun hide his light, until the stars of heaven fall; woman shall remain as we have stated. Woe to him, my son, who loves, desires or serves a bad woman! woe to every one that has got a bad wife.

Oh! grandson of Con, what are the most lasting things in the world?

Grass, Copper, Yew:

Oh! grandson of Con, what is bad for the human body?

Too much sitting or lying, long resting, raising neavy loads or any exertion beyond strength, too much running or leaping, looking at the sun, cold, fresh cuirm (beer), heat, hunger, gluttony, intemperance, overmuch sleep, bathing after meals, heavy sleep, slnmbers, drinking deeply, c.&c.

Oh ! grandson of Con, who is he whose protection should not be relied upon?

A miser or inhospitable man.

My son, if thou attend to my instructions, let not thy law giver be a man of many associates, thy butler alover of dainties, thy fosath (waiter) a lazy complaining man, thy miller, a festive man thy messenger, an angry peevish, impertinent man thy secretary a talkative man, thy cup-bearer a drunkard, thy foot-man (door keeper) a bitter, haughty man, let not thy counsellor be a rash man.

We learn from the Tuam News that a number of persons were summoned by the police of that town for possessing unlicensed dogs, and that in all instances the squires were fined one penny and the plebians five shi lings! We presume the squire's dog was considered less vicious than the poor man's. Such is the impartiality of British Justice.

	THE	GAELIC ALPHABET.			
[rish.	Roman.	Sound.	Irish.	Roman.	Sound.
A	a	aw	111	m	emm
6	b	bay	11	n	enn.
c	. C.	kay	0	0	oh
0	d	dhay	p	p	pay
e	e	ay	p	r	arr
F	f	eff	r	S	ess
5	g	gay	2	t	thay
	i	00	11.	11	00

ell

The GAEL can now be had of all news-dealers at five cents a copy. If your news-agent makes any excuse, say he can get it through any of the news agencies; or send sixty cents to us and it will be mailed to you one year

seanrajote.

Sir ;

The following proverbs are translated from the Irish; but I cannot lay my hand on the originals. Some of your readers may perhaps supply them; or excogitate from their "inner consciousness" versions equally good. Yours,

C. 211. O'KEEFFE.

Proverbs.

- 1. Not good; ploughing by night.
- 2. Not good; take from a drunkard.
- 3. Not good; reading without understanding.
- 4. Not good; a priest with one eye.
- 5. Not good; a sailor when old.
- 6. Not good; to write without learning.
- 7. Not good; a slattern.
- 8. Dear is a kinsman; but the pith of the heart is a foster brother.
- 9. "I'll go to morrow," said the king;
 "you must wait for me," said the
 wind.
- 10. Winter never comes till new year's day; nor Spring until St. Patrick's.
- 11. Fionn never fought without first offering terms.
- 12. Honor is nobler than gold.13. Neither seek nor shun the fight.

(We hope some of our readers will respond— ED. G.)

verez, otjo.

21 Όλοη Βηλέληη:

Tomar O'Donobajn.

CUTUIR LUBRUIS, STUT प्राथड.

21η Γιζελό Ιά το η 2η ιξελό, γλη η-υιλέλη 1883.

Τά 10ηξαητας πόρ ομπ τρεο κάς η α'ρ όμης τι όμξα το 2ή 10ς α 3αοδαίζε. Ο υθαίρτ τά 50 5- εμίρκά. Ο ο δί τύιι α- ξαπ θείς αξα πόρα βαογόίζε αξαπγα αξυς το δ' κέρτης τη παίς τεας βεαξάη το δο τρηροβα η το βάρέρη,....

21/ο τέασαγο της όλας τη διοό ασασ ης συμθητό βογγειά σαθαμι σαμια ασυγ της ημήτη απα στιίσε μοπα ησασθαμι απα σάαπ διαγγασας ασταμγο κα τέαπα απα τίσο πα σμέρο αμια απαμία απα απα διότο πα σμέρο δια τέαμα το τίσο τραομό τότο τέομη,

Cja γύο ταιι ας σεαίς 30 ο-51 πά. 21] απ οο δειό ζασιιζε ας γπατιιζεαίς οιότε?

21 ταλό ηλ σειτ Ιλιή Ατ ή Ιιοή τλ, Ιτ τιιη το ηλ η-ιη το ηλ Ιλιή τι Αίτο ?

21 η ημητελό τελί γεμή λ ή-ελθλη τή ή, Ιτ τηλη πιήθε θέ cejb τλη δηείτ λορηλοίτ Τὰ Ιιήτηε τλ τ-cλοη της λοί λομμίτελη 21 ελελή την Ιλοίτ ρε 21 η είμη !

Acara Jac bearra abeal jr bjiji, Sar cajlee vear raok iijiji jeaca acjo

O, cailleat le helen read mé Phiam, Ir Samron le Dela maonza mín, Na vennizre ead can eir rin vion, Ula duicim leam deid Pe Uneirin!

Ιτ cjó cjóreać an τρέμιδεαη ημαομόα ημαγεαέ,

21 γσειή γα ρεαμγά τημ βαίας, Νο Καγαησμα γειή το μειζ 'γ γσαιμόα, Ιγ ημα ξειί σο θεαμσαιδ βαμαιγ.... 21 κημησίος καοδαό ρηγείας σαισε, Lere σεαγ 30 η-άίμηη.... Ιγ συμ κεαπσαίζε σαομ δι τη αξ εαγδα Le η-ειζ αγ γεαμς ιγ σμάδ σι.

द्राधंड uatrioutu.

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