



ԿԵԱԲԱՆ-ԱՅԵՐԻՄ յՄՅՐԱՄԱԼ,  
ԿԱԲԱՆՔԱ ՇԱՄԱՆ  
**ՇԵԱՆՅԱ ՅԱԵԺԻԼՅԷ**  
Ա ՇՈՐՊԱԾ <sup>ԱՅՄ</sup> Ա ԴՈՐՈՇԱՅԱԾ  
ԱՅՄ ՇԱՄ  
**ԲԵՆ-ՄԱՅԼԱ ՇՈՄԺ ՆԱԿ-ԵՄԵԱՆՆ.**

624ԻԾ ԲՈԼ ՄԱՅ 7. ԲԵՐԵՐԱ.

1887.

ՈՒՍԾԱՇՏ ՆԱ ՁԻՅՍԱ

Ա ՇԱՐԽԵ, ԵՎ ԲԻՆԵ ԵՆԼԵ ՇԱՐԽԵԾ ԼԵ ՇԵՂ-  
ՊԵԱՄԱՐ ՆԱ Կ-ԱՄԻՐՅԱՆ ԿԱԾ ԲՅՈՒԾԱՄԱՐ  
ՇԵԱՆԱ ԼԵՐ ԱՆ Մ-ԲԼԻԺՈՒՅՈՒ Մ-ԲԱՅԱՐԱԾ ՆԱ  
Ծ-ԵՐԻՄ Պ-ՕԵԼ. ԵՐ ՇԵԱԿԱՐ Ա ՔԱԾ ՇԵԱՐԾ  
Ա ԵՄԵԱՐ ԱՄԱԾ, ԱԵ ԵՐ ՇՈՂՅ ԼԻՊ ՊԱԾ ԲԵԼ-  
ՈՐ ԼԵ ՇԱՐ ԴԱ Կ-ԵՄԵԱՆՆ Ա ԵՅԼ ՊՅՐ  
ՊԵԱՐԱ ՊԱ ԵՎ ԵՐ ԼԵՐ ՊԱ ԲԼԻԺՈՒՅԱԾ ԲՈ  
Ա ՇԱՅԾ ՇԱՐԱՆՆ. ԵՎ ԲԵ ԲՈՂԵՐ ԱՊՅՐ  
ՊԱԾ ԵՄԼ ԵԱՆՆ ԱՅ ՊԱՅԼԱԾ ՏԱՐԱՊԱՅ  
ԱՐ ՇԼԱՄԻՐԱՆ ՊԱ Կ-ԵՄԵԱՆՆԱԾ. ԵՅՐԻԾ  
ՅՈ ԵՄԼ ՊԱ Կ-ԵՄԵԱՆՆԱՅ ԱՅ ՕԻԲՐԱՅԱԾ  
ՅՈ ՇԵԱՐԾ, ԱԵ ՇԵԱՐԾ ԱԵՎ ԲԻԺ Ա ԵՄԵԱԾ?  
ԱՅ-ՕԻԲՐԱՅԱԾ Ա ԲԵԱԾ Ա Ե-ԲՅՈՒՅՈՒՅԱԾ!

ԵՎ ԵՐՄԻՐԱԾ ՊԱ ՇԵԱՆՊԱՐԵՐԻԾԵ ԱՐԵ  
ԵՎ ՇԱՐ ԴԱ ՇԵԱՆՅԱՆ ԼԵ ՇԵՂ Մ-ԲԼԻԺՈՒՅԱԾ  
ԵՅՐԻՄ ՊԱ Յ-ՇԻՊԵ ԱՐ ԼԵՂ 1 Պ-ՈՒ, ԱՅՐ  
ՊՅ ԲԵՐԵՐԱԾ ԲԻՐ-ՈՐԱՐՅՈՒԾԵ ՇԱՅԼԱ ՔԱԾ  
ՅԱՐ ԵՄԵԱՆՆԱՅ ԵՎ, ՕՐ ԵՎ ԵՐԱՅԻՐԱԾ  
ԼՈՂ Ա Ծ-ՇԵԱՆՅԱՆ ԵՎ.

ԵՎ ԱՐՈՐԻՅ ՅԵԱՐՄԱՆԻՅ ՕԻԲՐԵ ՕՐ Ա  
ԲՅԵԱԾ ԱՆ ՕՐԵԱՄ ՊԱԾ ԼԱԲՐԱՆՆ ԱՆ ՇԵԱՆ.

ՅԱ ՊԱՐՅԱՆՏԱ; ԵՎ Կ-ԵՄԵԱՐԱԾ ՊԱ Կ-ԵՐ-  
ԵԱՆՊԱՅԵ ՊԱՐ ԲԻՊ ՇԼԱՆՏԱ ԿԱԾ ԲՈՂ ՊՅ  
ԵՅՐԻՄ ՊԱ Ե-ԲՅՈՒՅՈՒՅԱԾ 1 Պ-ՈՒ.

ՊՅՐ ՇՈՐ ԵՎ ՔԵԱՐՈՐԱՐԵ ԱՄԱՆ  
ԲԱՅԱՆ 1 Պ-ԵՐՊՈՂ. ՊՅԼ ԵՎ ՇԵԱՐԾ ԱԵՎ  
ԱՆՆ: ՊՅԼ ՇԵԱՐԾ ԱՅ ԱՊՈՒՅՈՂԵ ԵՎ ԵՐ  
Ա ԲԵԱԾՈՇՇԱԾ ԲԵ ԵՎ ԵՎ ՇՈՂՅԵԱԾ.

ԵՎ ԱՆ ՇՈՂԵԱԾԱՐԵ ԵՐ ՊՅ ԲՈՂ ՊԵԱՆ-  
ՇՈՇԼԱՄԱԾ ՊԱ Կ-ԵՄԵԱՆՆ 1 Պ-ՈՒ ԲԱՅԾ-  
Ե ԲԱՐ 1 ՊՅՈՐԵԱԾ ՊԱ ՏԱՐԱՊԱԾ ԱՅՐ  
ՊԱ Կ-ԵՄԵԱՆՆԱԾ ԵՎ ՇԵԼԵ, ԱՅՐ Ա ԲՈՐԱԾ  
ՇԵ ԴԱ ՇԵԼԵ; ԱՅՐ ԵՎ Յ-ՇԱՅԼԵՐԵ ՇԵԱՆ-  
ՅԱ ՊԱ Կ-ԵՄԵԱՆՆ ՊՅ ԵՅԼԵԱԾ ԵԱՆՊԱ ԼԵՐ  
ՊԱ ԵՎՈՂՅ ԵԱՅԱՆ ԼԵ ՇԵԼԵ. ԵՐ ՊՅՐ ԱՆ  
ՇՈՂԵԱԾԱՐԵ 1 ԲԵ, ԱՅՐ ԵՎ ՇՈՐ ԵՎ  
ՅԱ Կ-ԵՄԼ ԵՄԵԱՆՆԱԾ ԵԱՐԱԾ Ա ԵՄԵԱԾ  
ԵԱԾ ՇԱՐ ԱՐ. ԵՄԱՐՅ ԼԵ ԵՐԵԱՐ-ԲՈՐ-  
ԱԾ ՊՅԼ ԵՎ ԱՅԱՆՆ ԵՎ ԵՎ ԵՎ ԱՐ ԵՅԼ-  
ԵԱԾ ԱՆ ՇԵԱՆՅԱ ՇՈՂԱՅԵ. ՇՈՂՅ ԵՎ  
ԵՄԼ ԲՅՅԵ ՇԱՄԱԾԱԾ ՊԱ ՇԱՅՈՂԵ ԵՎ  
ՊԱՐ Ա ԵՎԱԾ Ա Ծ-ՇԵԱՆՅԱ; ԵՎ ՇՈՐ  
ԵՄՈՂՅ-ԵՎ ԼԵՅԵԱՆ Ա ՅԼԱԾ ԱԵՎ.



## Philo-Celts.

The Philo Celtic Society meets in Jefferson Hall every Sunday afternoon at 8 o'clock, where President Gilgaunon welcomes with a *ceud mile failthe* all who desire to learn the Irish Language.

The Sentiments of our Subscribers are crowded out this month—they will appear next month.

It is an old saying that "one good turn deserves another," and it is one which is being generally acted on; and, this being so, the GAEL will not be found wanting in its line of duty. Again, those who are friendly to a cause will manifest that friendship, by some word, action or deed so sure as the straw shows the action of the wind.

We sent a large number of sample copies of the GAEL to newspapers throughout the country last month, and these named below, containing a very flattering notice of the GAEL, were received by us. Their friendly notice demonstrates their friendship for the Gaelic cause and for the people which that cause represents, and it should be recognized and reciprocated by the Gaelic element, by patronizing and supporting them. Then, we hope the Gaelic element will return "the good turn" which the following newspapers did their cause. —

California. Stockton, the *Stockton Record*.

Delaware. Wilmington, the *Star*.

Iowa. Rock Rapids, *The Review*.

Glenwood, *The Mills County Journal*,  
the *Daily Times*.

Oxford, *The Oxford Journal*.

Ashland, the *Ashland Republican*.

Martinsburg, the *Martinsburg Journal*.

Dubuque, the *Trade Journal*.

Creston, the *Commonwealth*.

Lehigh, the *Lehigh Valley Echo*.

Bellevue, the *Bellevue Leader*.

Kansas. Belle Plaine, the *Belle Plaine News*.

Burlingame, the *Osage County Chronicle*.

Maine. Portland, the *Portland Advertiser*.

Rockland, the *Rockland Opinion*.

Mass. Beverly, the *Beverly Citizen*.

Maryland. Lonaconing, the *Review*.

Montana. Helena, the *Helena Independent*.

Pennsylvania. Apollo, the *Apollo Herald*.

Johnstown, the *Johnstown Democrat*.

Scranton, the *Scranton Truth*.

DR. GRIFFIN— We are pleased to see our countryman, Dr. Griffin, at the head of the Health Department.

Some time ago the public were informed that the Czar had ordered all who spoke German to quit his dominions, and we are informed this week that the Kaiser has prohibited the use of Polish in Polish Prussia. Here are two monarchs, the most powerful and successful of modern time, uneasy while a foreign language is spoken in their dominions. Will the Irish leaders take a lesson from those successful "business" men, or follow that course which has led and will continue to lead them to the National alms-house? Those successful monarchs, in effect, say to the Irish leaders, "Build up your language and preserve your foundation." "Oh," say the leaders (?), "you are fools, see how we resist the wearing of the prison garb." The monarchs (aside), "then you shall be made to wear them until you begin at the foundation."

### NO BIGOTRY.

During the late mayoral canvass, Mr. Chapin was charged with being a very bigotted man. Now, though he was not our choice, yet truth compels us to say that since he entered on the duties of his office, no bigotry has been manifested. Nay, on the contrary, he has appointed five Irish-American Catholics members of his cabinet, and, by his level-headedness, even for his short time in office, he has healed breaches in the Democratic ranks which threatened to undermine its ascendancy in Brooklyn.

Mayor Chapin recognizes the fact that the people are getting intelligent, and that though the machine may "bring the horse to the water to drink, it cannot make him drink it."

The Mayor is a level-headed young man and, if the signs of the times be not misleading, one who is apt to leave his mark not only in the politics of the city and state but also in those of the nation. Mayor Chapin had a difficult card to play. He saw that the old party, by keeping the spoils to themselves were losing their hold on the city, and unless the pruning knife were used the whole fabric would fall to atoms. He may have displeased some of the "old warriors," but they should bear in mind that they had a good "pull" and that the Democratic party has been solidified by the common sense of the mayor.

COUNSELLOR JOHN C. MCGUIRE—We are pleased to see Mr. McGuire appointed Register of Arrears. First, because the office calls for strict integrity and acute legal knowledge, and secondly, because it is a recognition of Mr. McGuire's deserved popularity. Citizens may rest assured that there will be no truckling in the office while Mr. McGuire directs it.



SECOND BOOK—Continued

THE GAELIC ALPHABET.

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

Eclipsis

To explain Eclipsis in a few words.—Euphony requires that, on occasions, certain initial letters change their sounds. To obviate changing such sound, another letter, having the desired sound, is placed before the word, with hyphen between them. When the word is then uttered the sound of the annexed letter alone is heard and the sound of the said initial letter omitted as if it were not there at all.

Thus bárd, a bard, when eclipsed by ᵐ, as; ᵐᵐ bárd, is pronounced “mard,” the sound of the b being altogether dropt for the time. If attention be paid to this idea of merely substituting the sound of one letter for another, eclipsis will become easy. Who has not heard of the famous Slieve-na-man? This is an Anglicised form of Slíabh na m-ban, the eclipsed b being omitted in the Anglicised, corrupted form; yet, in its Anglicised form, it illustrates to perfection the effect of the eclipsing letter. Slíabh na m-ban means, “the mountain of the women,” ban, being the genitive plural of bean, a woman, mban, nominative plural.

The letters which are employed to eclipse others are b, ᵔ, ḡ ᵐ, ᵐ, t, and the aspirated d.

Table of Eclipsing and Eclipsed Letters

ᵐ eclipses b, as ᵐᵐ bárd, our boat, pronounce l as if ᵐᵐ bárd.  
ḡ eclipses c, as ᵐḡ cearc, our right, pronounced ᵐḡ cearc.  
ᵐ eclipses ᵔ, as ᵐᵐ ᵔᵔᵔᵔ, your

door, pronounced ᵐᵐ ᵔᵔᵔᵔ.

b eclipses p, as ᵐᵐ b-páirc, your child, pronounced ᵐᵐ b-páirc.

ᵔ eclipses t, as ᵔᵔᵔᵔ, their country, pronounced ᵔᵔᵔᵔ.

b eclipses f, as ᵔᵔᵔᵔ, their blood, pronounced ᵔᵔᵔᵔ.

ᵐ eclipses ḡ, as ᵔᵔᵔᵔ, their goat, pronounced ᵔᵔᵔᵔ.

t eclipses r, as ᵔᵔᵔᵔ, the rod, pronounced as if, ᵔᵔᵔᵔ.

In the case of ᵔḡ no hyphen is used, the two sounds blending into one and producing something like the first half of the sound of the letters ng in the word gong.

RULE I.

Eclipses takes place after the possessive pronouns ᵔᵔ, our; ᵔᵔ, your; ᵔ, their.

Exercise I.

bᵔᵔᵔᵔ, broken; cᵔᵔᵔᵔḡ, a rock; ᵔᵔᵔᵔ hope

1 ᵔᵔ ᵔᵔᵔᵔᵔ, 2 ᵔḡ ᵔᵔᵔᵔᵔ ᵔᵔᵔᵔ, 3 ᵔᵔ ᵔᵔᵔᵔᵔ ᵔᵔᵔᵔ, 4 ᵔḡ ᵔᵔᵔᵔ ᵔᵔᵔᵔ ᵔᵔᵔᵔ ᵔᵔᵔᵔ ᵔᵔᵔᵔ. 5 ᵔᵔ ᵔᵔᵔᵔᵔ ᵔᵔᵔᵔᵔ. 6 ᵔḡ ᵔᵔᵔᵔᵔ ᵔᵔᵔᵔᵔ. 7 ᵔᵔ ᵔᵔᵔᵔᵔᵔᵔᵔ ᵔᵔᵔᵔ. 8 ᵔᵔ ᵔᵔᵔᵔᵔᵔᵔᵔ ᵔᵔᵔᵔ. 9 ᵔᵔ ᵔᵔᵔᵔᵔᵔᵔᵔ ᵔᵔᵔᵔᵔ ᵔᵔᵔᵔᵔᵔ. 10 ᵔᵔᵔᵔ ᵔᵔᵔᵔ ᵔᵔᵔᵔᵔᵔ.

1 Our land. 2 Their hope was strong. 3 Your child is sick. 4 Your friend is not here. 5 Their field is green. 6 Their promise was sure. 7 Our trouble is heavy. 8 Our health is good. 9 Our boat is broken by a rock. 10 Their country and their people.

i ᵔ is an exception unless preceded by the article.

It is the duty of every Irishman to try to scatter Gaelic literature. Hence every reader of the GAEL should try to circulate it. There are hundreds of people who would willingly help the movement if they knew of the existence of the GAEL. A certain gentleman in Pennsylvania is getting the GAEL since its foundation yet his second door neighbor wrote the other day for a sample copy. Hence, the Gaelic reader should take care that none of his neighbors should be ignorant of its existence. Every great movement is brought about by the dissemination of advertisements.



ԱՄ ԲԱՌԵՂԱՄ ԱՅՄ ԱՄ ԸՐՈՅՈՂԱՄ.  
(THE GULL AND THE KITE.)

## Vocabulary

## pronunciation.

ԲԱՅՈՒ, call or right,	baw inth.
ԲԵԱԼԱՅ, road or way,	balough,
ԸՐՈՅՈՂԱՄ, a kite,	kromawn.
ԾԱԼՅԱՐ, desert,	dhoolgus.
ԲԱՌԵՂԱՄ, a gull,	fweelhawn,
ԵԱՐԱՅՏ, an attempt,	eeraught.
ՔՐԵԱԲ, to bounce,	prab.
ԲԼՅԱԾ, swallowing,	sloogah,
ԾԱՅՏԱԾ, choking,	thawughtah
ԵՐԱՅԻՇԵ, pity,	throoiye.

ԾՈ ՔՐԵԱԲ ԲԱՌԵՂԱՄ ԱՄ ԵԱՐՅ, ԱՅՄ ԱՅ ԵԱՐԱՅԻՇ Ա ԲԼՅԱԾ ԾԱՅՏԱԾ Է. ԱՅՄ ԲԻՆ ԲԵ ԱՄ ԱՄ ԵԱՅԵ Ա ՔՐՈՅՏ ԲԱՅՐ. ԾՈ ԸՈՅՈՂԱՄ ԸՐՈՅՈՂԱՄ Ա ԲԻ ԾԱԼ ԱՄ ԲԵԱԼԱՅ Է ԱՅՄ ԲԵ ԱՄ ՄԵՐՈ ԵՐԱՅԻՇԵ ԷՅՅ ԲԵ ԾՈ: "ԲԱՄ ԵՄ ԾՈ ԾԱԼՅԱՐ; Ե ԱՄ ԸԱՅԼ ԱԾԱ ԱՅ ԵՄԼԱՅ ԱՄ ԱՅՐ ԲԱՅՈՒ ԼԵ ԵԱՐՅ ՊԱ ԲԱՅՅԵ?"

A Gull had pounced upon a fish, and in endeavoring to swallow it got choked, and lay upon the deck for dead. A Kite who was passing by and saw him gave him no other comfort than—It serves you right; for what business have the fowls of the air to meddle with the fish of the sea.

## ԱՄ ԲԵԱՐ ԱՅՄ ԱՄ ԼԵՈՆ.

## (THE MAN AND THE LION.)

## Vocabulary.

## pronunciation.

ԱՅԵԱՐ, contention,	iness.
ԱՅՐԵԱՐ, a journey,	assdher.
ԱՐԱՐ, said-the,	erson.
ԲԻՇԵԱԾ ՄԱՅՈՒՊԵ, let us be,	bee-augh---
ԲՅԱԾ, jogging,	bugah.
ԸՐԱԲԱՅԻ, dat. pl. claws,	kroobah.
ԾԵՄԴԱԾ, doing,	dheenah.
ԾԵԱՅՏԱԾ, they went,	dhaughadhar
ԷՅՅ, ari-e,	a-ri.
ԲԵԱԾ, behold, see,	fayuch
ԲԻՆՅԻՇԵ, proof, witness,	feenishee.
ԲՈՒԱ, words,	foklah
ՅԱՅՅԻՇԵԱՅՏ, prowess,	goishkee-ucht,
ՅՐԱԲԱԼԱՅԵ, sculptors,	grabuhlee.
ԵՄԼԱՅԻՇԵ, image,	uwee,
ԼԱՅՈՂԱՄ, stronger,	lawdre.
ԼԵՈՆ, a lion,	lheon.
ՐՈՅԼԵՂԱՄ, clearer, plainer,	so-layreh.

ԷԱՄ, over or by,  
ԷԱՐԼԱՅ, happened,  
ԾԱԾ, concerning, side,  
ԾԵՈՒԱ, warmer.

hahirh.  
hawrlhuih.  
thee-uv.  
theobah.

ԱՄ ԲԱԾՈ, ԲԻ ԲԵԱՐ ԱՅՄ ԼԵՈՆ Ա ԲՅԱԾ ԼԵ ԸՅԼԵ ԱՅ ԾԵՄԴԱԾ ԱՅՐՈՅՐ, ԱՅՄ ԲԱՌ ԾԵՂԵ ԷԱՅՅԵ ԲՈՒԱ ՄՈՐԱ ԵԱՐԱ Ա Ծ-ԾԱԾ Ե ԱՄ ԾԵՂ ԾՅՐ ԱՄ ԸՐԵԱՅՐ ԲԱԾ ԼԱՅՐԵ. ԱՄ ԲԵՅՅԱՅ ԱՄ Ե-ԱՅՈՂԵԱՐ ՄՅՐ ԾԵՈՒԱ ԾՈ ԷԱՐԼԱՅ ԵՈ ՊԵԱՅՏԱՐ ԷԱՄ ԵՄԼԱՅԻՇ ԱՄ ԷԱԾ ԱՄ ԲՈՒԱՅՐ ԵՈՅՈՂ Ա ՔԱԾ ԲԵԱՐ Ա ԾԱՅՏԱԾ ԼԵՈՅՈ. "ԲԵԱԾ ԱՄ ԲԻՆ," ԱՐԱՐ ԲԵԱՐ! "Ե ԱՄ ԲԻՆՅԻՇԵ ՄՅՐ ՐՈՅԼԵՂԱՄ ԵՐ ԼԵՐ ԾԱՅՏ ԾԱՐ ՄՅԱՅՅԻՇԵԱՅՏ ՊԱ Է ԲԻՆ?" "ՏՅՈՂ Է," ԱՐԱՐ ԼԵՈՆ, "ԾՈ ԷԱԾ-ԲԱ ԾԵՂ ԲՅԵԱԾ; ԲԻՇԵԱԾ ՄԱՅՈՒՊԵ ՊԱ ՅՐԱԲԱԼԱՅԵ, ԱՅՄ ԱՄ ԲՈՅ ՅԱՅ ԼԵՈՆ ԲԱՌ ԸՐԱՅԻՇ ԲԵԱՐ ԲԵՅՏ ԲԻՇԵ ԲԵԱՐ ԱՅԱԾ ԲԱՌ ԸՐԱԲԱՅԻՇ ԼԵՈՆ."

ԵՐ ԾՈՂԱ ԲԻՆՅԻՇԵ ԲԵԱՐ ՄՅ Ա ԸԱՅՐ ԲԵՅՈ.

Once upon a time a Man and a Lion were journeying together, and came at length to high words which was the braver and stronger creature of the two. As the dispute waxed warmer they happened to pass by, on the road-side, a statue of a man strangling a lion—See there, said the man, what more undeniable proof can you have of our superiority than that? That, said the lion, is your version of the story, let us be the sculptors, and for one lion under the feet of a man, you shall have twenty men under the paws of a lion.

Men are but sorry witnesses in their own cause.

JOHN RYAN, Phil. Pa. writes—In conversation with Irish-speaking persons the expression, "Ce ré an fear údajó cáll?" Ե-ԲԱԿԱՅԻՇ ԵՄ ԱՄ ԲԵԱՈ ՄՈ-ԱՅԻՇ?" etc., are frequently heard. I never saw the word "údajó" in print, and I would like to see it explained.

[The form of expression referred to is quite common. Such questions as these are highly important, and we hope some of our scholars will answer. Ed.]

## THE IMITATION of CHRIST.

A large number of persons complain that they cannot get suitable Irish reading books. They should not complain thus—they have an excellent text-book in Father O'Sullivan's translation of The Imitation of Christ. We had a letter from Father Walsh of Cork, lately, and by a proposition conveyed therein, we will send the Imitation to any one who sends us sixty cents, and a grander text book there is not in any language.

In fact every Irishman should have a copy of it.











the eye in my head. And I have a neighbor, Mary (Peter) Burke, who is able to read it as well as I, nearly.

The money is scarce with us and, for that reason, we cannot buy many books. My uncle gave me The Imitation of Christ the other day, and without exaggeration, it is an excellent book; I can read every word of it readily. The people round-about here speak Irish always, and there is an Irish School four miles from us; but I never went there because it is too far from us. There is no delay on any one who has books to learn to read his own language.—Why would there?

On account of all you have done for me, and you are doing for our native language, I pray that you may have long life, and a great deal of prosperity on you to steer the GAEL.

I am, thankfully and respectfully,  
Your humble servant

Honora Walsh.

Is there an Irishman living to-day who would begrudge to pay sixty cents a year to enable those two little children of their unfortunate country to read and write the once proscribed language of that country? It is children like these that will be the salvation of the Irish language, and we hope that every person who sees the foregoing letter will send the GAEL or a copy of the Easy Irish Lessons to some neighboring child at home where the language is spoken. There is where the soil is ready to receive the seed and, as the little one said, where the price of that seed is scarce.

What are our New York Gaels doing? Ah, gentlemen scatter Gaelic literature that will take root and fructify and do not be wasting the people's time in reading over your section this and your section that. Start your Gaelic journal, publish your easy Irish lessons in it and scatter it broadcast through the country. where some, at least, will stick and take root. Then you will be doing something in behalf of your language. Do not say that you cannot do it because the people would not believe you, if you have the will. You are far stronger in resources than the Brooklyn S. who are for the last six years scattering it in all directions with such satisfactory results as those recorded above.

**WANTED**—In every city and town in the United States and Canada, active men to canvass for the GAEL. Very liberal terms. (Write for terms.)

Canvassing among Irishmen for the first and only monthly journal published in their National Language should be an agreeable occupation; for, if properly approached, there are not many Irishmen (none deserving the name,) who would not willingly contribute a dollar a year towards the preservation of their language, apart from the possession of an educational journal in that language.

## GAELIC FJOR.

(From the New York Sheanchus.)

Jr jomáó reoó 'ran doíhan atá  
Zlujh, luacínar, doíhíh, breáó;  
Zléó níl 'ran 3-cruíhíh reoó óo dooir,  
Óo luacínar, óil, le carajó fjor.

Jr mājé ah nřó mór-fajóbrear óir,  
Jr mājé na hejé mājóh a'r rťóir;  
Zléó b'féaríh lom fėjh 'ná rparíh lán,  
Zlój čara óilíh, fjor, ahíhíh.

Óir nřh ah t-raoóal nřl fajóbrear buah,  
'Zur nřčeahíh mājóh mār ajmıríh uajhíh;  
Jmčjčeahíh mear ná n-raoíh ead leo,—  
Zléó mājnehíh čajmreah fjor 3o deo.

Tá čajmre breuóad, 'zur a n-řrād,  
Le řáóaríh áóahíh 3o řéjó 3ad lá,  
Óo řad a'r támaoio, láioir, řláh,  
Óo řad a'r tá ar b-póčajčé lán.

Zléó 'huajr atámajóó bočt, 3ah řjőíhíh,  
3ah talah, tead, 3ah rťóir, 3ah mājóh,  
De'j jomáó bř óo óilíh črād,  
Nřl čujh'e 'hoir le řájłte řad.

Jr blarčá, bñh, atá 3ad beul  
'Kúajr tá ar řpéir 3ah 3ruajm ho heul,  
Zléó 'huajr a čřčeahíh ořč' ar m-břóíh,  
Jr reard, reard, čajhč ah doíhaníh.

Zléó nř mār řñh le carajó fjor,  
Zl mājřfeah reardíhč, buah, 3o fjor;  
Nřl áóahíh fjor a 3eah 'ra řrād,  
3o č-čřčeahíh buajóbread, břóíh a'r črād

J řohar nřl řé le 'h ar č-raoó,  
Le břmajřajó blarčá, mřłre, čaoíh';  
J n-dohar tá ře lñh 3o buah  
Le řočłajó dóčajř, láioir, čujh.

Zl ója řłóříhíh! Řřj ná řřj'  
Ó, Złčajr Kleahíh 'řhā talíhāh řaoj!  
3ad uajm 3ad řúda jñh ah doíhan,  
Zléó řáó fjor čara lom ah' břóíh.

'Zur 'huajr a tájm j b řahčajó bájř,  
Zl'ř m' ahāh čul čujč fėjh ajř ajř,  
J 3-čluajř čo řájřčé řuāřajó, řajh,  
břčeadó řajóir čarad fjor ahíhíh.

Donahoe's Magazine for January is full of very interesting matter not the least of which is an article by D. B. Cashman, entitled "Who Found America."



## THE PEELEERS AND THE GOAT.

Translated by WM. RUSSELL ; For THE GÆL.

Ձիար ճաշօ բիր-Արիւղ դա ծանրիշօ  
Օրը օրիշ, օրծօ ձօրած Օ,  
Ծօ ճարօ յաճար լօ ճղղա Ե-րիշօ,  
Եօ ծօլրած ծօշ դա ԴԵԴօծօրօ Օ.  
Լօ ծայշղօշԵԵԵ օրը ծար շղղղայծօ,  
Տար ծօրըժ օրը ԴՄՅՅՅՅՅՅ օրը Օ;  
Ձիւր ծօլրծայշԵժ իժ յօր-իլղղղղայծօ,  
Յօ Ե-րիւրիլղղայծօ ճղ ԵՅՅՅՅՅ Օ!

Քոյլ, քոյլ! և սարկե, արքա 'ի չաճար,  
 Ձկար Բիծյիճե Լոյրա զօրճ Օ;  
 Քի չաճարճե թէ դա Բաճայլ-օճար,--  
 Բօր Երօյրճե Քայ ղա Եօյրճե Օ:  
 Քի Ե-Բայլիյ Եյօրիճաճ յօրի ճօր Եայր  
 Ձ Ե-Եօրիյի լիճ, դա լիօճաճ Օ,  
 Ձ Ե յր շալլ յօր Երիճ և Երճ և լիճ,  
 Ձիյի Եյրիյր դա լիօճաճաճ Օ!

Ո՞րքա՞նք ինչպե՞ս ինչպե՞ս  
 Նշ'ի՛ ձե՛ լաօնոր յօղի զօ չեարձն---  
 Եսիլ իրարի լեօ թեղի՜ յիմիցե՛ս Օ,  
 Զե՛սիլ օյր յարե՛ս. զօ՛՝ ծօ՛ւղ,  
 Զօ իջե՛րքե՛ս ի յօ յօյնաօյնե՛ս Օ:  
 Զի ծեօյ՛նք իյայե՛ իշ'ի՛ ձօղ իարե,  
 Ո՞ն աօ օրայօ ծրե՛ս իրե՛ս թե՛ս Օ;  
 Օյր երջօյր չաղ իյօյլլ, ի երյ՛ս ձր ի-այե՛  
 Երար-թօրեայ՛նք, չաղ երե՛ս Օ!

Նյօր ծըրբար քննի քննի-ծնէջ, դձ քեզո՛ւ  
 Լե շոյօմի դձ քօր Լե քնայօրքեանի Օ ;  
 Քսի՛ ձշայի ձքար-ծոյնի, դձ քեզո՛ւ,  
 Ձքար քշձէ՛ ձ Ծ-քնձէձի քքի Ծ :  
 Ձի՛ձէ Ծնէձայր, քք ձի Ծայնքեզ ձլար,  
 Ձքար ձք քշձձ ձի՛ ք ձք Ծոյքեզ Օ ;  
 Ծձի քքօքնէձէ Ծ քնար ձի ձլար...  
 Ձօղ ձնէջ ձձ քնի քք հ-քօլ Ծօղ Օ.

Օյր զօ դեմինդեաճէ Եւրբեաժ րմաճէ:  
 Ա՛ր օյր զօ րկէջե, իյոյնրաճնար Օ;  
 Օյր կող Յօ Եայրեալ Եայէրի տեաճէ---  
 Յօ կ-այէ դա քայջեաժ Եւ քաճար Օ:  
 Եաճարքայօ դա յարեցրէջե Ե Ծ-տոյլ,  
 Տէյդեալե, Եւր Եւ Ծաօրաժ Օ;  
 'Տ Եր քաղ Յօ ԵօրԵայ յայէրի Եւլ,  
 'Տ Եար եար, Յօ Յոօ, դա Ծեյրի Օ!

Թ՛Ա ձԻ քԱՐԱՅՐԵ ըԵՕ, յԱՅՇԱԿԱՅԻՐ,  
 ՏՅՈՒՇԱՆԴԱ, ԼԱՊ ԾՕ յԵՅՏԵԱՇ Օ ;  
 Ո՛Յ՛Լ ԵՐԱՐԱՇՈ յՈՊԻ ԶԻ ՄԵԱՐԶ, Պ՛Ա ԲԱԿԱՅԻՐ-  
 'Տ Պ՛Ի ՄԵՊԻՊ ԼՊԻՊ ԵՅԻՇ Ը՛ՐԵՅՐԵԱՇ Օ ;  
 'ՈՊ ԺԱՐ ԼԵԺԺԱՐ Պ՛Ի ԸԱՊԻՊԻ ՐԲԵՐ ՕՊԻ ԵՇ

Օձ քալած ըստ մե՛ ժամանակի Գ...  
 Եթո՛ւս քալի օրն մօ՛ շուրջէ-րի.  
 Զօ՛ւս քալի ըստ մե՛ ժամանակի Գ!

[illegible][illegible]

၁၂ ငါ့အားမှတ်တမ်း: ဖေ့၀ ချေ,  
 (Remember thee ! yes )

Եյ շայնդեա՛ծ օրէ՛ ! Են՛ջո՛ յմե՛, 'ի քայո՛ Ծաւ  
 քար՛ յո՛ ճրօյժե՛,  
 Կյ՛ ճայլկյո՛ քե՛ շայնդե օրէ, Լեւոնդար՛ Ծօ  
 Լայժե՛ ;  
 Եր՛ ԴղորԴ Ծօ Երօն՛ Են՛, ք՛ Զրաւայ՛ Դ'ր ք՛  
 Ի՛յոյ,  
 'Կ՛Ա ԵփօրԵ՛ Դ՛ Երայդե, Ե՛ ԶլեաճԵ՛ Դ  
 ԴՅրԴդ.

Օձ Դ-ԲԵՅՈՒՇԵԱՅ ԴՅՈՐ, ՅԼՈՐԱՇ, Ա՛Ր ԴԱՐՈՐ :  
 ԴԵՅՐ Դ՛ԲԱՅԻՅ,  
 ԶԻՇ ՇԵՄԸ ԵԼԱՇ ԱՅՐ ԵԼԱԻՅ---ԱՇ ՇԵՄԸ  
 ԴԵՄԸ ԱՅՐ ԵԱՅԻՅ,  
 ԶԻՅ ԵԼԱՅԻՅԱՇ ՇԱՅԵ, ԵՅՐՇԵԱՇ ԴՅՈ ԵՐՈՇ  
 ԻՅ ԵԱՇ ԻՅՈ,  
 ԶԼՇ Օ ! Դ-ԲԵՅՐՇԵԱՇ ՅԻԱՇ ԴՅՈ ՇՐՅՈՒՇԵ  
 ՕՐԵ ԻՅ ԵԱՇ ԵՅՈ ?

Ի՞նչ ծննդած! Օրը Եղի Եր Եղ Եղի՜ն Ե  
 Եղի՜ն,  
 'Տ Եղի՜ն Եղի՜ն, Եղի՜ն Եղի՜ն Եղի՜ն Եղի՜ն  
 Եղի՜ն Եղի՜ն;  
 'Տ Եղի՜ն Եղի՜ն Եղի՜ն Եղի՜ն Եղի՜ն Եղի՜ն  
 Եղի՜ն Եղի՜ն Եղի՜ն  
 Եղի՜ն Եղի՜ն Եղի՜ն Եղի՜ն Եղի՜ն Եղի՜ն  
 Եղի՜ն Եղի՜ն

"Lajthead."



# The Gael.

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

Entered at the Brooklyn P. O. as second-class mail matter.

Seventh Year of Publication.

Published at 814 Pacific st., Brooklyn, N. Y.,  
M. J. LOGAN, - - - Editor and Proprietor

*Terms of Subscription*—Sixty Cents a year, in advance; Five Cents a single copy.

*Terms of Advertising*—10 cents a line, Agate.

VOL 6, No. 7. FEBRUARY, 1888

## A NATION ONCE AGAIN.

### I.

When boyhood's fire was in my blood.  
I read of ancient freemen,  
For Greece and Rome who bravely stood,  
THREE HUNDRED MEN AND THREE MEN.\*  
And then I prayed I yet might see  
Our fetters rent in twain,  
And Ireland, long a province, be  
A NATION ONCE AGAIN.

### II.

And, from that time, through wildest woe,  
That hope has shone, a far light;  
Nor could love's brightest summer glow  
Outshine that solemn starlight;  
It seemed to watch above my head  
In forum, field and fane;  
Its angel voice sang round my bed,  
"A NATION ONCE AGAIN."

### III.

It whispered, too, that "freedom's ark  
And service high and holy,  
Would be profaned by feelings dark  
And passions vain or lowly;  
For freedom comes from God's right hand,  
And needs a godly train;  
And righteous men must make our land  
A NATION ONCE AGAIN.

### IV.

So, as I grew from boy to man,  
I bent me to that bidding—  
My spirit of each selfish plan  
And cruel passion ridding;  
For, thus I hoped some day to aid—  
Oh! can such hope be vain?  
When my dear country shall be made  
A NATION ONCE AGAIN.

\* The Three Hundred Greeks who died at Thermopylae, and the Three Romans who kept the Sublician Bridge.

## THE IRISH EMIGRANT GIRL.

TO THE MISSION OF THE HOLY ROSARY.

Some time ago the following lines were found on Father Riordan's desk in Castle Garden, left there no doubt by some emigrant girl who had been sheltered by the Mission. The lines will recall the memory of that good priest:

I sighed to leave my native land,  
As by our cabin door  
I saw my grey-haired father stand,  
Who blessed me o'er and o'er,  
And mother's cheek was wan with woe,  
And heavy was her moan,  
To think her only child should go  
To face the world alone.

The heartless landlord taxed our cot,  
We were too poor to pay,  
And to redeem the poor old spot  
I wandered far away.  
I crossed the restless ocean wave  
With none to pity me,  
For those I love I well might brave  
The dangers of the sea.

'Twas not alone the billows' rage  
That foamed and roared around,  
Man's wiles a fiercer war did wage,  
With terror more profound.  
It was his fierce and fiendish guile,  
Unholy and unblest,  
The ribald laugh, the wanton smile,  
That caused my heart unrest.

I prayed to Mary, Mother mild,  
And to her blessed Son,  
To shield the lonely, exiled child  
Where'er her course might run,  
And keep me in the path of right,  
With pure, unsullied name,  
And fill my heart with virtues bright  
To conquer sin and shame.

Ah! well the friendless girl can tell  
The arts the tempter knows,  
Who paints the path that leads to hell,  
But colored like the rose.  
O! blessed be god's eternal fame,  
Who sent to such as me  
The Mission of the blessed name—  
"The Holy Rosary."

Through it I found a peaceful home,  
Where I could gladly toil  
To win for those I left at home  
Their cabin by the Foyle.  
And now, secure from sorrow's blight,  
All pain and peril o'er,  
I rest me in its holy light,  
And bless it evermore.

And ever daily, fondly pray  
That it may burn and shine—  
A light to guide the steps that stray,  
And bring them to its shrine  
And till my life shall cease to be  
Love shall my heart inflame  
For Mary's "Holy Rosary."  
And Father Riordan's name.

—AN IRISH EMIGRANT—ONE WHO KNOWS.



O'CURRY'S LECTURES.  
ON THE  
MANUSCRIPT MATERIALS OF ANCIENT  
IRISH HISTORY.

## Lecture 1.

Delivered March 13th 1855, at the  
Catholic University, Dublin, Ireland.

Introduction—Of Learning Before St. Patrick's Time—Of the Lost Books and What is Known of Them—I. "The Cuilmenn."—II. The Saltair of Tard—III. The Book of "Ua Chongbhail"—IV. The "Cin Droma Sneachta"—V. The "Seanchas Mor"—VI. The Book of St. Mochta—VII. The Book of Cuana—VIII The Book of "Dubhda-Leithe"—IX. The Saltair of Cashel—Of the Existing Collection of Ancient Manuscripts.

I believe that the tendency may be called a law of our nature, which induces us to look back with interest and reverence to the monuments and records of our progenitors; and that the more remote and ancient such monuments and records are, the greater is the interest we feel in them. At no period, perhaps, was this feeling of interest and reverence for the remains of antiquity more generally cherished than it is amongst the civilized nations of Europe in our own days. A desire to learn and understand the manners, the habits and customs, the arts, the science, the religion, nay, even the ordinary pursuits of the nations of ancient times has largely seized on the minds of living men and the possession of even the few relics of ancient art which has come down to our own century is deemed of great value. Of how much higher and more special interest and importance, therefore, must it be to us to understand the language, and through it to become acquainted with the actions, the range of thought, the character of mind, the habits, the tastes, and the everyday life of those to whom in our own country those relics belonged, and who have perhaps taken a prominent part in the ancient history of the nations among whom such vestiges of former days have been discovered! The various subjects connected with historical and antiquarian researches in general occupy at the present moment so prominent a place in the literature of modern Europe, and their value and importance are so generally recognized, that it is unnecessary to make apology for undertaking here a course of lectures such as that upon which we are about to enter; nor is it necessary, I am sure, to point to the usefulness in our own country, in particular, of any new attempt to develop what may be learned of her early history.

In all other countries these departments of knowledge are both earnestly and industriously cultivated, and not only in all that relates to the early state of those classic nations which have filled the most distinguished place in the history of the world, but also as regards nations of lesser prominence, when as a matter, both of natural affection and duty, the labors of the antiquarian are directed with zeal and diligence to elucidate the early condition of his native land. In Ireland, however, it is deeply to be regretted that as yet we have not

at all adequately explored the numerous valuable monuments and the great abundance of national records, which have been bequeathed to us by our Celtic ancestors. But if in our days the language, history and traditions of our country and our race, are not prized by Irishmen as they ought to be, we know that this has not been always the case. Even a limited acquaintance with our manuscript records will suffice us to show how the national poet, the historian, and the musician, as well as the man of excellence in any of the other arts and sciences were cherished and honoured. We find them, indeed, from a very early period, placed in a position not merely of independence, but even of elevated rank, and their persons and property declared inviolate and protected specially by the law. Thus an Ollamh pronounced "Ollav" or doctor in "Filedecht," when ordained by the king or chief—for such is the expression used on the occasion—was entitled to rank next in precedence, to the monarch himself at table.

It is very difficult to find an adequate translation in the English language for the words Filedecht, (pronounced nearly "filidecht"—the *ch* guttural,) and File (which is pronounced nearly "filley"). The word File (the reader will observe the pronunciation), is commonly rendered by the English word "Poet;" but it was in fact the general name applied to a Scholar in or Professor of Literature and Philosophy; the art of composition in verse, or "Poetry" being included under the former. Perhaps the best general name to represent the File would be that of "Philosopher" in the Greek sense of the word; but the term would be too vague as it is understood in modern English. Instead, therefore of translating Filedecht "Philosopher" and the File "Philosophy," the Irish words are retained in the following pages; the Filedecht—in the knowledge of which the degree of Ollamh was the highest in that system of education which in Erin preceded the University system of after times—included the study of law, of history, and of philosophy properly so-called, as well as of languages, of music, of druidism, and of poetry in all its departments and the practice of recitation in prose and verse: the word file taken by itself, abstractedly, means generally a Poet,—but in connection with the system of learning the term is applied to a Sai (pronounced 'See'), in some one or more of the branches of learning included in the filedecht; so that Ollamh would be called File, and so also a Drumeli, etc.; so also would a Breileighinn, or Professor of classical learning, etc.

The Ollamh was not permitted to lodge, or accept refectation when on his travels, at the house of any one below the rank of a Flaith. (The Flaith (now pronounced nearly "Flah") was a Noble or Landlord-Chief: a class in the ancient Irish Community in many respects analogous to the noble class in Germany, or in France before the Revolution of 1789, though the rights and privileges of the ancient Irish were by no means those of feudal law of the continent, which never prevailed in any form in ancient Erin.) He, that was the Ollamh, was allowed a standing of "twenty-one cows and their grass" in the chieftain's territory, besides ample refectations for himself and his attendants, to the number of twenty-four, including his subordinate tutors, his advanced pupils, and his retinue of servants. He was entitled to have two hounds and six horses. He was, besides, entitled to a singular privilege within his territory, that of conferring a temporary sanctuary from injury



or arrest, by carrying his wand or having it carried around or over the person or place to be protected. His wife also enjoyed certain other valuable privileges, and similar privileges were accorded to all the degrees of the legal, historical, musical and poetic art below him, according to their rank.

Similar rank and emoluments again were awarded to the Seanchaidhe, (now pronounced nearly "Shanchie" who was the Historian or Antiquarian, and in his character of Reciter also the Story Teller) or Historian; so that in this very brief reference you will already obtain some idea of the honor and respect which were paid to the national literature and traditions, in the persons of those who were in ancient times looked on as their guardians from age to age. And surely, by the Irishmen of the present day, it ought to be felt an imperative duty, which he owes to his country not less than to himself, to learn something at least of her history, her literature and her antiquities, and as far as existing means allow, to ascertain for himself what her position was in past times, when she had a name and civilization, a law and a life of her own.

In the present course of lectures, then, it will be my duty to endeavour to lay before you an outline of the Materials which still exist for the elucidation of our National History. For, it may be truly said that the history of ancient Erin, as of modern Ireland, is yet unwritten; though as we shall see in the progress of this course, most ample materials still remain in the Gaedhlic or Irish language from which that history may be constructed. (The ancient Irish called themselves Gaeidhil (now pronounced nearly "Gail") and their language Gaeidhlig (pronounced "Gaelic"). In modern English the word "Gaelic" is applied only to that branch of the race which forms the Celtic population of modern Scotland. But the word refers to the true name of the entire race; and in these Lectures accordingly it is always used to designate the Milesian population of ancient Erin). Amongst the large quantity of MS records which have come down to our times, will be found examples of the literature of very different periods in our history. Some, as there is abundant evidence to prove, possess a degree of antiquity very remarkable, indeed, when compared with the similar records of other countries of modern Europe. Others again have been compiled within still recent times. Those MSS. which we now possess belonging to the earliest periods are themselves, we have just reason to believe, either in great part or in the whole, but transcripts of still more ancient works.

(To be continued.)

**AGENTS WANTED** to canvass for Advertising Patronage. A small amount of work done with tact and intelligence may produce a considerable income. Agents earn several hundred dollars in commissions in a single season and incur no personal responsibility. Enquire at the nearest newspaper office and learn that ours is the best known and best equipped establishment for placing advertisements in newspapers and conveying to advertisers the information which they require in order to make their investments wisely and profitably. Men of good address, or women, if well informed and practical, may obtain authority to solicit advertising patronage for us. Apply by letter to GEO. P. ROWELL & Co., Newspaper Advertising Bureau, 10 Spruce St., New York, and full particulars will be sent by return mail.

The following letter from Father Mulcahy will be read with interest by our Gaelic friends. Were any considerable number of the clergy like Father Mulcahy, the language would soon be beyond the power of decay. We hope our readers everywhere will be on the lookout for those matters to which the Reverend Father adverts.

Ballinacoy, Co. Antrim, Ireland,  
Dec. 14th, 1887.

Dear Mr. Logan—

I am again reminded by the near approach of the great festival of Christmas not to forget yourself and the many noble sons of Ireland who are upholders of the "GAODHAL," and of the Irish language and literature which it sustains, and therefore wish you all a happy, happy Christmas, and benedictions *galore* on your efforts to keep the "AN GAODHAL" afloat over the highest billows, and on the efforts of all your contributors, who are in my estimation noble indeed, and many of them are of the highest class in scholarly ability, as can be seen in the pages of the GAODHAL. I must candidly confess I did not think there were so many advanced folk in Gaelic literature. The time of Xmas here is reversed as the present English rulers send us prison fare of diet by day, and plank beds by way of change at night. But like every English *incubus* and nightmare it will soon pass away. "Fainne geal an lae," will be sung again, and that in a short time.

What is the Irish for *Patience*?

Let me offer my best thanks to those who have noticed my *queries*—especially Mr. M. Heffernan, Louisville, Ky. His answer shows that there are Gaelic words *living* in some localities which have become obsolete in other places. My inquiry refers only to what has been heard, not to what is in books.

I have heard it said in this part—"I wish you were at *máine* *na* Yeornan's," that is at the farthest off house in Ireland. Another called it Molly Yeorman's. What does it mean?

A blacksmith cuts off a small piece from a bar or rod to square or straighten it sometimes. Now what was the bit called which was cut off?

What was the term for a needle that had lost the eye?

When a person sneezes what is the usual ejaculation?

What is "the man in the moon" called in Irish?

Those are a few fireside nuts I beg to send to the GAEL.

Many of your writers could send like fireside stories about their native townland and locality, such as its saints, old burial places and names. Holy wells, and other wells, loughs or lakes, curious forts or caves and many other interesting things in Irish or English or both.

Again, a prosperous Christmas and a happy New Year to all.

D. B. Mulcahy, P. P.



## THE OLD IRISH CHIEFTAINS.

The Os and the Macs.

(Col. J. A. O'Neill. Franklin. La.)

Read the histories of the civilized nations for the last three centuries and you will see their pages adorned with the names of the Os and the Macs.

In their own country alone that the descendants of these ancient heroes are suffered 'to blush unseen, and waste their sweetness on the desert air.'

How many of the descendants of these kingly tribes are scattered over the world to-day, forgotten and unknown? We hear of the English Howards, Stanleys, Mores, etc.; of the American Livingstons, Smiths, Astors, etc., as ancient respectable families, What are they compared with the kingly Os and Macs of ancient Ireland? As a mushroom of a night's growth is to the venerable, commanding oak of the forest!

These thoughts have been freshly brought to mind by the following item which appeared in the *St. Mary Herald* a few weeks ago.—

The many friends of Mr. J. A. O'Neill will be glad to learn that he has recently been commissioned Aid-de-Camp on the staff of his Excellency the Governor of the State of Louisiana, with the rank of Colonel. We but express the opinion of the entire community when we say that such an honor could not have been bestowed upon a worthier gentleman, and the people of our parish, without regard to party or faction, will be gratified with the appointment.

The GAEL compliments Colonel O'Neill (who is a staunch supporter of the GAEL, and of every other movement tending to resuscitate the ancient autonomy of his tribe and nation), on this high honor, and hopes he will live long to enjoy it.

## THE GENITIVE CASE.

The Genitive Case in Irish corresponds to the possessive case in English. Bourke, O'Donovan, Mulloy and Joyce are one on this subject. We take it for granted, then, that no noun can, by any subterfuge, be put in the genitive case, if possession, procession or generation be not expressed or implied therein, and that he who would try to convince common sense men to the contrary possesses a good deal of "orass." Take for instance the sentence, 'I shall go to the man.' There is no idea of possession here, implied or expressed. Yet some of our "brassy" writers would place "man" in the genitive case, thus—*Racfaib mé cum an fhr.* The proper form is, *Racfaib mé go d-tí an fear*, or, *Racfaib mé dís an b fear*.

Were the expression, 'I shall go toward the man, or, in the man's direction, then *cum an fhr*, would be proper. The fact is that the word "*cum*" governs the genitive only when there is a genitive case to be governed.

Take the conjugation that in English. Every

school boy knows that *that* is not always a conjunction, that it is sometimes a relative as well as a demonstrative pronoun. So with *cum* as well as various other words, in both languages—now a certain part of speech, again, another, etc. If *cum* be employed when there is no genitive or possessive to be governed, it cannot change the construction. Learners should bear this in mind. When *cum* means "to," etc., it cannot govern the genitive case. So wrote Archbishop McHale, Canon Bourke, Father O'Sullivan, etc., and it seems to us that their authority is worth something.

When certain "brassy" writers are crossed in their peculiar ideas, they would move heaven and earth to gain their point, whether right or wrong. Those "brassies" have been repeatedly instructed, but instruction seems to be thrown away on them.

## THE MILESIA DYNASTY.

The Monarchs of Ireland of the Milesian line, from the Landing of the Milesian Colony in That Country, 1700 Years Before the Christian Era, Down to the Anglo-Norman Invasion in the 12th Century, and the Year in Which Each Began to Reign.

Before Christ.

1 Heber and Heremon began to reign jointly.	A. M. 3501, or 1699
2 Heremon, sole monarch	1698
3 Muimhne, "Muiv-ne,"	} 3 brothers, 1686
4 Luighne, "Luigh-ne,"	
5 Laigne, "Lain-ne,"	
6 Er,	} 4 brothers, 1680
7 Orba,	
8 Fearann,	
9 Feargna,	} 1680
10 Irial Faidh,	
11 Ethnial, "Ethneal,"	
12 Coumeal,	1670
13 Tighearnmas, "Teernamus,"	1650
14 Eochaidh, 1. Ead-dhatch. "Eohy Eady-ahach."	1620
15 Cearma, "Kearam-na,"	1536
16 Sobairce, "Sowairkey,"	} brothers 1532
17 Eochaidh, 2. Faobharghla, "Fohy Fhayarylas."	
18 Fiachaidh, 1. Labhrainne, "Lawreena"	1492
19 Eochaidh, 3. Mumha, "Eohy Moo-a,"	1472
20 Aongus 1, Oll-mhucaidh, "Oll-wakee."	1443
21 Kanna 1, Airgtheach, "Ay-na Airrig-hach"	1427
22 Rothachtach 1, "Rohachtach"	1409
23 Seadna, 1, "Shean-na,"	1382
24 Fiachaidh 2, Fionn-Scothach "Fiacha Fewan Skothach,"	1357
25 Muineamhou, "Muin-na-awon"	1352
26 Fai neargoid, "Fawlyearagowid"	1332
27 Eochaidh 4, "Eohy" commonly called "Oliamh Fodla," "Ollav Fow la,"	1327
28 Fianschta	1317
29 Stanoll,	1277
30 Gadbi Oll ghuthach "Gay-ee Ollyuhac"	1257
31 Fiachaidh 3 "Fiacha,"	1240
32 Bearngal, "Barrangal"	1228
33 Cilloll,	1203
	1196

(To be continued.)

Let every man push the gael. Many hands make light work,



By request of Mr. Lacey, we cheerfully  
publish the following letter.—

LETTER on the SCAPULAR of OUR LADY  
of PELLEVIOSIN.

168 South Portland Av., Brookl,  
January 13th 1888.

My dear Mr. Lacey—You will please excuse my tardiness in acknowledging my indebtedness to you for the blessing bestowed through the means of the Scapular of "Our Lady All Merciful" so kindly made known to me by you.

A few days before Christmas a friend of mine was ill, and suddenly became very much worse and seemed at the point of death, she suffered so intensely. Seeing her in such agony I remembered the Scapulars you gave me, and as I had them with me, I gave them to her with the firm faith that they would do her good. The lady took them eagerly and made an effort to throw them over her shoulders. She grew easier at once and I left her expressing the hope that she would be better when I'd see her again. I saw her the second day after, and she exclaimed "Oh, but for your Scapular I'd be dead. It has saved my life. It was nothing short of a miracle and a wonderful miracle too."

She then told me some particulars of her recovery which place the *miraculous* nature of her restoration to comparative health beyond the possibility of a doubt.

She is now able to attend to her household duties, to go to church etc., and is as busy as a bee.

I am very happy to be able to tell you this fact not only because my friend is spared but that it is a practical proof of the efficacy of the devotion to our Blessed Mother "The All Merciful Health of the Weak."

Believe me, dear Mr. Lacey,  
Yours gratefully,  
RINA F. SVENSSON.

A REAL NECESSITY.

We presume there is hardly a lady to be found on our broad land who, if she does not already possess a sewing machine, expects some day to become the owner of one.

But after the mind has been fully made up to purchase one of these indispensable articles, the question arises as to what kind of a machine to buy.

It should be so simply constructed that the most inexperienced can successfully operate it. The other points mainly to be considered, and which are the most desirable, are durability, rapidity, capacity for work, ease of operation, regularity of motion, uniformity of tension, and silence while in operation.

The "Light-Running New Home" fills the above requirements, and is said to combine the good points of all sewing machines, with the addition of many new improvements and labor-saving devices.

The price is no higher than that of other machines, and every lady who is the happy possessor of one may rest assured she has indeed a treasure.  
SEE ADVERTISEMENT.

OUI, OUI!

They looked and loved, though not a thought,  
In French could he essay,  
While she in English vainly sought  
Her meaning to convey.

But she was wondrous sweet and fair,  
And love the youth inspired  
With patience and persistence rare  
To win the prize desired.

"Fasquelle" and "Ollendorff" he bought,  
"Noel and Chapsal" too  
While long and eagerly he sought  
In Gallic phrase to woo.

He seized at length "le dictionnaire,"  
Gazed tenderly at her,  
Then wrote with a scholastic air  
"Voulair se marier me?"

No wonder her bewitching eyes  
Expressed bewilderment,  
But 'ove the poorest French defies,  
And soon its cunning lent.

Ay quick was she to understand,  
For blushing gloriously,  
She drew the pencil from his hand,  
And wrote but one word—"Oui."

1888. LIFE OF LEO. XIII.

"The Popular American Catholic Magazine"—the cheapest in the world! One hundred large pages a month. Two handsome volumes of six hundred pages each per year. DONAHOE'S MAGAZINE will commence its tenth year in January, 1888. The Magazine is filled with interesting matter; Tales, Biography, Episodes, in Irish and American History, Poetry, etc. Many of the bishops and thousands of the clergy have given it their support. It is gotten up, so far as mechanical execution is concerned, in fine style—good print, paper, etc. Its grand aim is to afford reading that will elevate and instruct the present and coming generations. Terms:—Two dollars per year, in advance. One dollar for six months. Any person getting a new subscriber, and sending us \$3, will receive two copies to separate addresses. Premium—Every subscriber on sending money in advance (\$2) will receive an excellent life of our Holy Father the Pope. Every Catholic should have a life of the great pontiff. Remittances should be made by post office order or registered letter. Address, DONAHOE'S MAGAZINE, Boston, Mass.

ADVICE TO MOTHERS.

Are you disturbed at night and broken of your rest by a sick child suffering and crying with pain of cutting teeth? If so, send at once and get a bottle of MRS. WINSLOW'S SOOTHING SYRUP FOR CHILDREN TEETHING. Its value is incalculable. It will relieve the poor little sufferer immediately. Depend upon it, mothers, there is no mistake about it. It cures dysentery and diarrhoea, regulates the stomach and bowels, cures wind colic, softens the gums, reduces inflammation, and gives tone and energy to the whole system. MRS. WINSLOW'S SOOTHING SYRUP FOR CHILDREN TEETHING is pleasant to the taste, and is the prescription of one of the oldest and best female nurses and physicians in the United States, and is for sale by all druggists throughout the world. Price 25 cents a bottle.







## BUSINESS DIRECTORY.

(The cost per line in this Directory is 10 Cents, or \$1.20 a year; This, also, pays for a copy of the G&L, monthly, during that time.)

### BOOKS and STATIONERY.

John Finneran, 312 N. Fourth St. Louis Mo.  
B O'Flynn, 244 Front, Worcester, Mass.

### BOOTS & SHOES.

Jeremiah Deasy, 118 8rd. San Francisco Cal.  
James O'Regan, 152 Poplar, Fair Haven, Ct.

### CARPENTERS.

C. Manning, 211 Greene, N; Y. City.

### CIVIL ENGINEER & SURVEYOR.

P. M. Cassidy, 922 Pacific, Brooklyn.  
J. G. Joyce, 105 N. 8th. St. Louis, Mo.  
M. McDermott, 26 & Emerald Av. Chicago, Ill.  
Author of the Civil Engineer's and Surveyor's Manual.

### FLORISTS.

J. Copley, Park & Marcy Aves. Brooklyn.  
P. Leonard, 193 N. Paulina, Chicago, Ill.

### FURNITURE.

Martin J. Stapleton, 134 & 140 Hamilton Av.  
D. Gallagher, 43 S. 2nd. Phila. Pa.

### GROCERY &c.

James Buckley, 475-7 Main. St. Hartford, Conn.  
P. H. Ford, 54 N. O. Virginia City. Nevada.  
James McGovern, 221 E. 21st. N Y City.

### HORSE-SHOEING

J. Hagarty, 212 Columbia, Burlington, Iowa.

### WINES & LIQUORS.

John Egan & Co., 623 Sansome, San Francisco, Cal  
J. Kyne, First and Bond, Brooklyn.

### MARBLES &c.

F. Gallagher, 136 Court. Brooklyn.

### BOSS MASON & PLASTERER.

T. M. Nolan, 999 Pacific, Brooklyn.

### MAGAZINES

DONAHOE'S MAGAZINE, Devoted to the Irish Race at Home and Abroad.—Address, Patrick Donohue, Boston, Mass.

COLUMBIA MARKET—MORRISON, BUTCHER  
Fresh and Salt Provisions.  
319 Columbia st. Shipping Supplied.

## REAL ESTATE

For sale, cheap, a farm of 170 acres of land at Sheffield, Mass.; two and a half mile from the railway depot. A good dwelling, commodious out-offices; large orchard; forty acres of timber; well watered, with a fishing stream running through the property. Price, \$3,500. Easy terms.

Also, farms for sale on Long Island, in Michigan, Texas, Florida, California and Western States. Also, Brooklyn city improved & unimproved property

Also an excellent 100 acre farm in Lewis county, N. Y. for sale, or trade for Brooklyn city property.

### RATES of COMMISSION.—

Letting & Collecting .....	per cent.
Sales—City Property.—When the Consideration exceeds \$2,500, .....	1 " "
Country Property .....	2.50 " "
Southern & Western Property .....	5 " "

No Sales negotiated at this office under \$25. In small sales where the consideration does not amount to two thousand (2,000) dollars the paper will be furnished gratis by the office.

M. J. Logan,

## Real Estate & Insurance Broker,

814 Pacific st. Brooklyn.

NOTARY PUBLIC and Commissioner of DEEDS.



Loans Negotiated.

## D. GILGANNON,

DEALER IN

GRAIN, HAY, FEED and PRODUCE,

Potatoes, Apples, Fruits &c.,

35 DeKalb Av., near Macomber Square,

BROOKLYN.

The BEST



# WASHER

We will guarantee the "LOVELL WASHER" to do better work and do it easier and in less time than any other machine in the world. Warranted five years, and if it don't wash the clothes clean without rubbing, we will refund the money.

## AGENTS WANTED!

In every county. We CAN SHOW PROOF that Agents are making from \$75 to \$150 per month. Farmers make \$200 to \$500 during the winter. Ladies have great success selling this Washer. Retail price only \$5. Sample to those desiring an agency \$2. Also the Celebrated KEYSTONE WRINGERS at manufacturers' lowest price. We invite the strictest investigation. Send your address on a postal card for further particulars.

LOVELL WASHER CO., Erie, Pa.

For sale and on trial at this office, where it is giving entire satisfaction.



