

(19)

THE GAEL

Leabhar-áistír mhóráin
tabanta cum an
CEANSA ÍASÉILSE
a cornad ^{asur} a jaoptúisad
^{asur} cum
Féin-maistí Cuid na h-Éireann.

VOL. 5.— No. 7.

SEPTEMBER

1886. Price, Five Cents.

The  Gael.

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

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

Terms of Advertising—10 cents a line Agate; 25 per cent discount to yearly advertisers.

— The GAEL penetrates all sections of the country, its value as an advertising medium is therefore apparent,

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

Published at 814 Pacific st., Brooklyn, N. Y., by M. J. LOGAN, Editor and proprietor.

Fifth Year of Publication.

Philo-Celts.

The Sessions of the Philo-Celtic S. will reopen Sunday evening, October 3, at 7.30 o'clock, at Jefferson Hall, and it is hoped that all the old members, and a large sprinkling of new ones will be present. The Gaelic movement must be pushed to propagate a truly national spirit among our people. Let every Irishman, then, do his duty.

A very interesting poem on Ireland by Mr. Coleman is laid over until next issue. We have also a long letter from Mr. O'Donnell, Villanova College, on the verbs, τέλη, ὄτι, etc., for the next issue, and a large amount of other matter, in Irish and English, from Messrs Ward, Ryan, Hagarty, etc., which will appear in time, also a lot of interesting Irish pieces collected from the TUAM NEWS, but which we were obliged to hold back for the want of space.

Let every reader of the Gael try and circulate it; it is by this means only that the language can be extended. Every Irishman should make it a personal matter to do so.

Our old and revered friend, Mr. T. Erley, requests us to say that the new Y. Society for the Preservation of the Irish Language will hold a meeting at Clarendon Hall, 113 E. 13th Street, on the first Sunday in October, for the purpose of re-organizing the Gaelic classes, and we hope that all lovers of the language and of Irish nationality in New York and vicinity will second the laudable efforts of Mr. Erley and his co-workers. Ήյ'λ αοη ἵματ̄ α δεῑε ταῑητ̄ η̄σορ ρῡστε. Τά ρέ ρολλαράς αηοήρ 50 ζ-ταῑετ̄ρ̄ό Έγκρεαθηαίζε τρο̄στ̄ αηρ̄ γο̄η α ταο̄ηηρ̄ γῡλ το̄ ζεαθρᾱδ̄ γη̄σθ̄ σ. Αζῡρ̄, έωη γρ̄οιατ̄ ηα τρο̄στ̄ γεο̄ το̄ ζη̄σορ̄ μέδαδ̄, ταῑετ̄ρ̄ζεαρ̄ πρ̄ισο̄η̄τ̄ αη̄ έγηεαδ̄ α ταο̄ημέδαδ̄ αζῡρ̄ α έο̄ημενταδ̄. Ήյ'λ αοη ἵματ̄ α δεῑε αζ̄ λάδ̄, τευη̄καμηιδ̄ γεο̄ αζῡρ̄ τευη̄καμηιδ̄ γη̄δ̄; ταῑγθεαλη̄ αη̄ αη̄ ζη̄σο̄η̄ματ̄α δαδ̄ α τάμηιδ̄ α τευη̄αδ̄---η̄'λ ημῑστ̄ α τευη̄δαδ̄ δαδη̄δ̄ αέτ̄ ταῑητ̄ γη̄ εο̄ηηλάδ̄. Σζεῑε αη̄ ζη̄σο̄δ̄σῑ

Διμήρ οιχειαδά εγε την έ, το ρόγη-λεατ-
αη απειδης ηα η-δαιοηεαδ αιμηρ βειδησ
αδ τειηαδ πυσ α ειαητ α δ-ειηηηε ρέιη-
ηιαζηιδαδ ηα ή-έιηεαηη.

We see that the New York Gaelic Society is finding fault with the National Leaguers because they are not assisting the Gaelic Movement. Let our New York friends set the example in a spirited manner by issuing a Gaelic journal, or by taking more energetic steps to circulate those already in existence. We would not thank them to be able to maintain the Dublin Gaelic Journal themselves, and, yet, in its published List of Subscribers New Y. has a very poor showing, indeed.

Now that the long evenings are setting in, we hope all patriotic men and women who see the necessity of cultivating the language as a means to stimulate really Irish sentiments, will reorganize their Gaelic associations, and urge on all their Irish acquaintances to lend a hand. Let every town and city have its Gaelic club. There is no town, no matter how small, but can organize a Gaelic class, suppose it numbered only eight or ten. Gaelic books are now reasonably cheap so that the only barrier to the spreading of the language is the apathy of Irishmen. We particularly address ourselves to those who have already a knowledge of the language. They ought to take pride in being able to read and write it; any man or woman who can speak the language can read and write it in six months. They can go over the 1st, 2nd, and 3rd, Irish Books in that time, and will be able to read any Irish matter coming before them.

The BROOKLYN EXAMINER should be a welcome guest in every Catholic family for its columns are replete with a variety of matter interesting to Catholics which is not generally seen elsewhere.

Brooklyn has been for a long time sorely in need of a really independent, honest, daily journal; she has such now in THE STANDARD, price, one penny, and it deserves to be supported in every possible way.

Every Irishman should take as much interest in circulating the Gael as we do; it is a national question.

SECOND BOOK (Continued from p. 573)

THE GAEelic ALPHABET.

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

RULE X.

Verbs beginning with a mutable consonant are aspirated after $\eta\acute{\jmath}$, no, not; $\tau\Delta$, if; $\tau\Delta\pi$, as; $\tau\alpha\iota\iota$, before; and after the relative pronoun Δ , who, which [sometimes $\tau\omega$], whether expressed or undeastood.

EXERCISE XXIII.

Examples.

- ηγ δέιρ δέ, he will will not be.
 Α εαγλεαρ ἐ, who loses it.
 Α θευηαρ ἐ, who does it.
 ημη ροιηητζεαηη μέ, as I show.
 ηγ δ-ρυιη δέ, he is not.
 Α ςράδημις τηηη, who loved us.
 Α ήηεаллаяг τηδ, who deceives you.
 ημα ρόγηаηη τηу, if you marry.
 ημα τραојеаηη τηу, if you think.
 Α τаоји, who thought.
 τηл εаηзаг, before I came.

Exercise XXIV,

Δ. his, her, it; ηαρ γη, so, as that.

1 ηγ δέιρ δέ 50 θηάτ. 2 αη τέ α
έαγλεαρ αη σατ. 2 ημά ταογλεαη τύ^η
ημαρ τη. 4 ιη ε τηη α ιηεαλλαρ ηέ. 5
αη τέ το ψηάθιμβ ιγηη. 6 ηγ δ-ρηιλ τέ
αηη το αηοηγ. 7 ιη τέ ηεαητ α θεηηαρ
σεαητ. 8 ημά ρόγληη τύ τεαηηουη, 9
α έαγλ α τλάηητε. 10 ημαρ τοιηιηγζεαρ
ρηιλ το έαηηαρ.

1 It will not be for ever 2 He who
loses the battle. 3 If you think so. 4
It is that (which) deceives me. 5 The
individual who loved us. 6 He is not
here now. 7 It is might which makes
right. 8 If you marry an old man. 9
Who lost his health. 10 As I showed

before I came.

The Second Book has ιηη here, and in a note says, "In the spoken language ιηη and ιηδ are more frequently used but the forms ιηη and ιηδ are more correct in this case." Why? And especially in a work intended for those who wish to learn to "speak" the language? Αη τέ δο ἵματιοις ιηη, as spoken, would plainly convey to the ear of the listener, the person whom I used to love and not, he who loved us.

This is an additonal proof that no man is able to write any work for students who is not himself a practical speaker of the language. And so it is with regard to the ending of the third person of the conditional of the verb. Grammarians, some of whom [Joyce, for one, it is said] had no practical acquaintance with the spoken language, make some verbs, in the person and mood referred to, end in *očað* and others in *ráð*, while all who speak Irish naturally end all the verbs, in that instance, in *očað*, pronounced, *čač*. We are taxed with approving of "bad Irish" because we maintain that instead of a few verbs being made end in *očað* the whole class, in accordance with Irish speaking, end in it. How can we be taxed with introducing an innovation when Burke and Joyce make some of their verbs end in the same form, and when that form is the one used by all Irish speakers?

Gaelic literature was not publicly discussed heretofore because there was no medium through which to discuss it. But now, thanks to the Brooklyn Philo-Celtic Society who brought the *Gael*, the first Gaelic journal ever published, into existence, Gaelic matters may be discussed like any other public subject.

Since the above was put in type Mr O'Donnell tells us that Joyce did converse in Irish, Ed.

The best way to preserve the Irish Language is, to circulate Irish literature. Talk is cheap; actions point to the true lovers of the cause.

Lejtjr p'ádruj5 c'úndújn,

(Ωτη λεπτατήμεντ.)

Ιγριαδής από την περιοχή της Κρήτης, η οποία συναντάται στην Αρχαία Ελλάς και στην Κρήτη. Η λέξη παραπομπή είναι της γλώσσας της Κρήτης.

I send the following beautiful song as I copied it from the singing of Mrs. Joyce of this city. The sad and mournful pathos of the story of the young wife and widow whose husband was drowned after conveying her friends in a boat across a lake, the night of the wedding, is well told in the following truly Irish wail. M. J. LOVERN,
Scranton, Pa.

வாய்ந்து வேறு சுடுகலன் அதிகமாக வாய்க்கொண்டு

Θαητρεάς αζυρ τηλέσθεαν τέ ο φάγαδ
ζο ή-ός;
Α εδήμητραησθ διη ουαλαδ τηδ ζυρ ιδα-
έαδ ηο γτόρ?
Οά τη-βελόηη-ρε 'παιδ αη λά τηη 'η τηο
δά λάγη 'γα παιρ ήση,
θυδ ουηαη συητ, ά Κελλιή, 'η παιέ ά
λειζεαργαηη το θηρόη.

Αη ευήγη λιδ αη λα γη δι αη τ-γιάδο
ρεο λαη δο ρεαηαιδ?
δι γαδαηιτ αηη 'τ ιηάλειε 'τ ιαδ α
τηάλε' αηη αη η-θαη-ρειη;
δι ρηδηι ζημη αηη ζηλη αηη 'ταη ζηληι-
ρεαέ σ'α ριεαδαηιτ,
'S ζηληεις δε ηα ηηά-ηηάηια le ηηο ζηλη
ζειλ ζηηη α ζηηηα.

Ηγοι τηρι ισοι σποισε σημάντε τετελέταις αγανάκτης
το ημέτερην γένος της αγανάκτης,
'S αγανάκτης η αγανάκτης της αγανάκτης
α ταύτην οικτήν την το λεανδρό;
Ου πειρασθείσης, α τηρι γένος της αγανάκτης,
εστίασης της αγανάκτης, το λεανδρό,
Αλη τηρια ταύτην την το δοτός της αγανάκτης
το εστίασης της αγανάκτης.

Μήσην ἡδονὴν δομὴν τιμῆται, οὐδὲ τοῖς
εἰλαθείραις αἴσιοις αὐτὸν πεπάντειροι.
Αἰσιοὶ δέ τοι τούτοις τοῖς εἰλαθείραις
αἴσιοις αὐτὸν πεπάντειροι.

Τά δο ένική αյδ ηα πέγρτε 'τ δο θέηκή
αιδη πυρτάη,
'S δο δά λάγη ζεαλ ζέλεζαλ φαοι ζευρ-
γμαέτη ηα τη βηγοσάη;
Ένιδης πυρτ δο θευρφαηη 'τ φόδ φάξ-
αιλ ση μο ζεαη ζηπάδ,
Αέ τέ μο ένιδης γειμύδετε ζευρ έη; Α
Ζηαλιτη Η Έμητάη.

Այօր մօր կօր, [idiom] I would not be surprised.

Ψήσῃ μόνη δομη τυγτ, I would not be grudge to thee.

TÁDÁL, that love-like, passive sensation which may be observed in animals while in the act of suckling their young

(This song, with "Carolan's Receipts," was mislaid, otherwise it would have appeared before now
We often heard another name for the above song—
Σιηας Σιηανης)

Сујијији єијајат, ле η-а сілодієниаляда, аη ириїјже Ѹеај љеарігас ўео а тіміи тю тімадаји-тімірі таам аηиаји а ѻїд тім аηи тю тімаліас, 'таки т-важле 'таки "τ-Seαη Tήρ." вад ӡнáčаc лéjče ѿ а լád ӡаc оjöcе роjиη аη а содлаd. Сујијијији тім аηирији аη lа քаoj ծeյиeаd аηиаји а ѻїд тім а тијиc аз լjнdлöjоj կoj քeñj, азиүt тіеаg тім զo т-вսd тіmаj լeаt-րa ѿ քáж-аj րzијиօtča то'и հaօdаl. Slān leat զo րzијиօtքaд єијај аյијиt. Оијt-րe զo тіеаgеaиjиl, Ծ. Ծ'ији

Πατορίη πάγιτεας ά ηζάγιτση Πάρταιη,
Αζ μολαδ ηά μηά δή μηαμ δαη loct
Αιοη Αήιε Αήιεη' ά Rήδ ηά ηζηλάρα,
Κάρ λεζιόδ τύ' ή κάη μ' αηαμ voct.
τυδ μιανι αν ράχηρ τας δέ,

A VOICE FROM DUBLIN.

Mr. Patrick O'Brien, of Cuff Street, Dublin, writes.—The following song is founded on a tradition prevalent among the people in the vicinity that an ancient city, with fine land adjoining it, is seen every seventh year, and sometimes oftener, by the fishermen and others, off the Blackrock coast, near Dundalk. The old people used to tell many wild stories about the inhabitants of this enchanted city, and assert that some of their offspring still live at Blackrock.

Maistriú éijim thom coir bhuadach ná traíada
buitheáláit beag aige aige dásca cílaoibh;

buitheáláit leis cílaoibh ná n-éan a n-ájite

Jr òam buitheáláit leis 'raen m-ball lem' cílaoibh.

Cílaoibh ná ó-toighe n-jeal, b'st 'n-eala aige ríghair aige,

'S aig émaí ná ájite aige cílaoibh ná ríghair,
Loighisí níos déanaí a teacáit o 'n-t-ráile,

'S ná tréimhse a dásca le fáilte 'n-lae!

B's 'n-deac ná cluainíodh aig deaithí
muairíodh,

Alí jaigdha nájile 'ná m-buighean aige lájim;

Caoiúrté 'nájile aige dásca go meanmhaic lúaimh
neadá,

Súd muairí ná lúait-ðarlaig aig teacáit o 'n-t-ráile.

Lúaitle aig muairí fia óairíodh nájile,
Alí miascaidh óiríodh faois lae a rígeat,

Aig tréimhse aig ríghair le ceadáidh muad-
mhealla,

Jr daig aig dásca go mbaile ceasach deaithí
aig láe.

Bád maistriú eiga coir tuighe, lúait-
dásca,

B's bhrata nájileasca túl le dásca,

Síneadh é aig dásca 'nájileasca
Aig deaithí muairíodh do Cláinéad dásca

ðal:

Stiuc ná meadair dásca aig ríil 50 h-máj-
neadá,

Jr aig dásca nájile aig dásca rígeat

Dó éas a cíorcho'd a dásca aig dásca ríil,

'S ná'ri òam buitheáláit le deaithí
neadá aig láe.

Cíorcho'd coll dáná dásca a n-jeal
neadá,

Maistriú nájile aig dásca
dásca;

Méadair nájile aig dásca aig dásca
dásca;

Óilear réigiú buitheáláit nájile
Jr 50 buitheáláit do Cláinéad dásca
ðal,

21c mo tóighe nájile! aige mo fíneáidh
muairí nájile,

Ní fíacáid aon-éan aig deaithí aig láe.

A beautiful, though not a literal, translation of the above poem is given in page 357 of "Poems by James Clarence Mangan," published by Haverty, New York, 1883. I believe the Irish portion was never published and I took it from one of the manuscripts in the library of the Royal Irish Academy.

P. O'BRIEN.

THERE IS A HOPE FOR IRELAND STILL.

There is a Hope for Ireland still.

There is a way for every will;

There is a saying of Columkille—

Let skeptics sneer:

There is a God that shall fulfil—

The time is near.

A God that knows the hearts of all,
Of rich and poor, of great and small,
Behold the cup of Myrrh and gall,

By whom 'twas given

And treasures up his wrath to fall—

A while in Heaven:

Will shortly deal his chast'ning hand,
And purge that soil our native land,
Of Saxon foe, and slavish brand;

Too long there borne,

Restore our rights we now demand:

We shall return—

From what we know and see and hear,
The time no doubt is drawing near,
Perhaps it may be in one year,

No matter when;

We ready are, will volunteer,

We're Irish-men.

We have now some of nerve and mind,
To lead us on and all our kind,
To face that foe we left behind,

And them repay—

That ruthless clan that did us grind,
With despot sway.

Resolve, prepare, let all be right,
Your powder dry, your sabres bright,
You know not when, the day or night,

The trumpet sounds;

Exiles, arise, charge on, and fight,

Nor spare these hounds.

Pay down the debt burst off the chain,
That sank you deep in woe and pain.
Let ev'ry stroke their hearts' blood drain,

As yours of yore,

Let mountain hill and marsh and plane
Drink up their gore.

Departed shades of Irish birth,
Who lie beneath your native earth,
Restore to us your manly worth,

Our souls inspire—

To chase our foe from hall and hearth,
With sword and fire:

For greater powers in former times,
Than England is, with all her climes,
Have passed away, nor joy nor chimes,
With scarce a name;
Can now be heard save poetic rhymes,
To tell the same:

There is a hope for Ireland still,
There is a way for every will:
There's a saying of Columkille,—
Let skeptics sneer;
There is a God that shall fulfil—
The time is near.

M. BURKE

New York, Aug. 17 1886.

I have just read your remarks in the "Gael" on "\$50,000,000" and am happy to indorse every word therein. If I were a competent speaker of Irish I could transact two-thirds of my business in that language and, I dare say, I could add materially to its extent and profit. The little of Irish which I do speak (although not studied for the sake of business) I find to be of benefit to me in trade and it has undoubtedly brought a large number of people to know and respect me, solely on account of my love for my native language. No person knows or even dreams of the vast population there is in New York who speak Irish—I have frequently been astonished to find customers who talk Irish frequently but who never drop a syllable until nature asserts its sway when hearing the mother tongue. If any person doubt my words I guarantee to prove them, if that person will stand in my store on any day at any time for ten minutes. When business will be brisk in about three months, I think I am safe in asserting that there will be no five minutes in the day in which there will not be from one to five people in my store who can talk Irish. Just at this moment a woman is at the counter buying goods who told me that she was only four years old when she was taken from the county Cork, where she was born, to London and there she learned Irish, and talks it fluently when addressed in that language. It just strikes me that if the proper pressure were brought to bear on our Parochial schools that they would be compelled to place the Irish language in the list of studies. But again I think that our people are so dead to every thought of the immense value of their native language that it would be impossible to organize the proper pressure.

I am sincerely yours, JOSEPH CROMIEN.

We are pleased to be able to place Mr. Cromien's experience before our readers as he can speak authoritatively. He is learning the language himself and gives a liberal support to the movement—in short if there were many Irishmen like Mr. Cromien, the Irish element in this country to-day would be worth billions of dollars more than they are.

As remarked in our last issue, it is humiliating to see the Irishman leaving his money with a foreigner, when that foreigner would go blocks to deal with his own countrymen, and would, on no account, deal with the Irishman in return. There is only one business carried on by Irishmen which their countrymen, as a body, patronize,—What is that do, you think? The undertaking business!

Here, when death reaches out his arm, the Irishman is reminded of his racial bond, and here, and here only, it is that Nature asserts herself. It is so, also, on every other *pinch*, the countryman is appealed to, not the foreigner.

In this connection, we have no business interests to subserve, but, as an Irishmen, we bemoan that condition of our country people which gives it birth.

The Gaelic movement is now tolerably well established throughout this country, and if every business man supports it a change will be wrought in a very short time which will astonish him. Let every business man, then, agitate the cultivation of the language in his neighborhood. Let him go himself and set an example. If he cannot spare time on week days he can on odd sundays, it is not the amount of matter that is studied—it is the spirit which it engenders that will be effective.

We have shown the article in last Gael to many business men and asked them whether we overstated the matter therein, but not one single person took an exception to it, but all with a unanimity rarely met, endorsed every syllable of it—a large number declaring, that we *understated* the matter.

Now, we have shown our country people that there is *some good* in the Irish language movement even apart from its patriotism, and what are they going to do about it? Suppose that each of those business men distributed twenty or thirty copies of the last Gael, or some such publication, in their respective neighborhoods, would it not have a salutary effect? Some of their patriotic neighbors would not fail to bring it under the notice of that class of Irishmen which forms our subject. And if through it they respectively gained one or two customers would it not well repay them. We merely make these suggestions to show that there is some good in the language movement, though the movement for the cultivation and preservation of the language has been founded on nobler principles. To sum up then, all Irishmen are interested in the language movement, and each should urge on his neighbor to support it. In fact it should be a universal league among Irishmen because the interest is mutual, and we would urge on the readers of the Gael to bring the matter under the notice of their neighbors for action.

THE GAELIC JOURNAL.

We see by the TUAM NEWS that at a recent meeting of the Council of the Gaelic Union the matter for the 24th number of the Gaelic Journal was considered. This number of the Gaelic Journal is over four months in arrears owing to the want of funds to pay the printer—a fact which shows clearly the amount of real patriotism with which the Irish people at home and abroad may be cred-

ited.

The Gaelic Journal is the first and the only journal published on Irish soil in the interest of the National Language, yet this monthly journal cannot appear, even once a month, for want of funds to turn it out. And this is the only national journal of a people who are shouting loudly for national autonomy? Such people will never get national autonomy. English politicians are shrewd enough to measure the mettle of a people who have not patriotism enough to keep alive the only one little monthly journal in the interest of their language on their native soil, Irish nationalists have five sixths of the Irish representatives in the British Parliament, yet Salisbury and Churchill did not deign to even mention the cause of Ireland in opening Parliament, though it was on the question of Irish Home Rule that they attained to power. These English politicians know perfectly well that they never need fear the bleatings of those sham Irish patriots who permit their parent tongue to starve to death. The English people—it is now made plain—will not yield their control over Ireland until they are forced to do so, and they rightly judge that there is not manhood enough in the Irish people to day to have recourse to that force, for the total exclusion of Ireland and her affairs from the queen's speech at the opening of parliament cannot be interpreted in any other way.

They treated the Irish question with silent contempt because they have had the full measure of the class of persons with whom they are dealing, a class of persons so lost to all sense of national pride that they would not reach out their arm to rescue the mainspring of their nationality from dying! These men to command national respect? No. Only true nationalists will command respect:

The Gael has now about twenty eight hundred readers, and it is they and the readers of the Dublin Gaelic Journal who will create the sentiment which will give Home Rule to Ireland. That sentiment is being built on a foundation which cannot be shaken or dislodged, and which has withstood the billows and breakers of angry seas for more than three thousand years.

Irishmen will have to fight for Home Rule. Mr. Gladstone, as if telling Irishmen what to do, has reiterated over again that the English never gave anything to Ireland except through fear. Will those Irishmen who see their language in the throes of death, and who will not reach out a hand to save her, command that fear which the greatest statesman of modern times tells them is necessary to attain their end. Never.

It cannot be said in this connection that we opposed parliamentary agitation for we are one of the three or four men who started the Parnell Parliamentary Fund Association in this city; and we did so in order to give the world to see that Irishmen did not want to resort to extreme means to regain their lost rights if they could get them by words and speeches.

WHAT CAUSED THE CHANGE.

For some time after the publication of the Dublin Gaelic Journal the Gaelic Union conducted a Gaelic department in the Irishman. As the readers of the Gael are already aware, Mr. T. O'N. Russell did all in his power to disparage its usefulness, and to one of his communications to the Irishman on that head, the Gaelic Editor who was connected with the Gaelic Journal, in a note appended to Mr. Russell's letter, used the following language.—

Our reasons for printing the letter referred to above by our friend, Mr. Russell, were clearly stated in a note we appended to that letter at the time. As to the controversy between Mr. Russell and the *Gaodhal* with which we have nothing to do, and upon which too much valuable time and energy have been wasted, we then suggested that the idioms in dispute should be placed before a few well known Irish scholars whose decision should be final. There is nothing impracticable in this and it is only what Mr. Russell himself (as we find) suggested in an American paper some time since. To the names then put forward no exception could possibly be taken, save to our own, and in such a matter we would not take it on ourselves to interfere. We would add the name of Mr John Fleming, a veteran Irish scholar, who has spoken, read and written Irish from his boyhood—indeed, the question might be very well left to him alone to settle.

As to the other matter on which our friend touched, we really must claim to be allowed our own discretion. No dialect of Irish (happily) is reduced to such a level as to deserve the comparison he makes. All are spoken by native Irishmen, not by poor coolies endeavoring wearily to "pick up" another tongue. And every local peculiarity of Irish is valuable. Our language is far from that fixed standard its friends hope to see; and each local dialect helps and gives some light (little or much) upon many difficult questions. Dr. Windisch, of Leipzig, certainly not ignorant, nor likely to favor vulgarisms in language, is clearly not of the same opinion as Mr. Russell on this point. He writes to us in the *Gaelic Journal* for February (p. 129), as follows:—As far as I can see, the Irish given in your journal is the modern language of the books, what we call *die se rüftspreche*. Now it would be very interesting to get also an idea of the different popular dialects spoken in the different parts of Ireland, but as they are spoken—e. g., in tales &c., not translated into modern literary Irish, I suppose that there are many scholars who would be very grateful for such specimens.

Such a specimen was the letter the insertion of which Mr. Russell objects to.—Ed. Gaelic "Department."]

We have seen by the transactions of the Gaelic Union meetings lately reported in a friendly (?) Journal, that the tone of the council towards the Gael has considerably changed, and that it no longer approves of its course in publishing what Professor Windisch says would be gratifying to many Gaelic scholars, namely, the Irish Language as it is spoken.

What has caused that change in the council's sentiments if it be correctly reported? Would the

Gael's criticisms on the council's neglect to attend to subscribers, and its unfriendly attitude towards the members of the Society for the Preservation of the Irish Language, have anything to do with it? We personally sent the subscription of Mr. Daniel Gilgannon to the Gaelic Journal (for which we hold the receipt) and he has not got No. 23 as yet. Several correspondents sent to us for the Gaelic Journal, but we told them to send to Dublin for it, as we did not like (after such experience) to be responsible for it.

Then, if it is only by winking at the shortcomings of the Gaelic Union its friendship is to be retained we do not want it.— We shall never retain the friendship of any man or party of men at the sacrifice of honor and personal independence. Nevertheless we will continue to be friendly to the Gaelic Union— because of the cause which it represents.

In connection with the Gaelic language, it should be borne in mind that it, like all the classical languages, is not so circumscribed by iron-clad rules as the more modern languages, for instance, the English Language, though English orthography is still unsettled, as; Labor, labour, &c.

The Irish language having but two genders it is no easy matter for those who have not a conversational knowledge of it to determine, in the absence of sex, the gender of a large number of nouns, nor is it of very great importance. For instance,

tejne, fire, is feminine, while *uirze*, water is masculine, though both nouns end with a slender vowel, and we say *ir mór an tejne i, ir ruair an t-uirze é*, the one taking the feminine, the other the masculine pronoun.

The distinction becomes natural to the Irish speaker; and it is this peculiarity of gender which caused the criticism on the Gael. But the gender of nouns being known, the declension is easy to any one having a tolerably fair idea of English grammar. The nominative and objective case are alike. The objective case in English governed by the preposition "of" is genitive in Irish, as well as the regular English possessive case. The objective case in Irish, i. e. the dative, is governed by the preposition, "of," as above, excepted. So that all the talk about bad Irish is mere bosh.

But when the late Archbishop McHale, and other eminent Irish scholars now living, could not escape criticism, it is very hard to expect that the Gael could do so. Our principal criticiser declared in our hearing that Archbishop McHale and the other eminent scholars referred to above had written bad Irish.

We do not pretend to be a philologist, nor do we earn our living by literary pursuits. We spoke the Irish language from infancy to manhood as our

ordinary business language. We write it about as correctly as we write the English; and though our ordinary business does not permit us to devote that time and attention to English composition which a refined polish demands from even an expert, yet we flatter ourselves that such hurried English compositions as we produce are fairly free from any very gross grammatical errors. We do not pretend to say that we write the Irish better than we write the English language; we write both alike.

We also learned (in this country) as much of the German and Italian languages as enables us to transact business in them (so much for the information of Irishmen who say they cannot learn their language). It is no small sacrifice to us to thus enter into personalities, but we do it in defence of the cause which the Gael represents. Had our critics used the same energy in pushing the language movement which they do in finding fault with those who are really pushing it, Gaelic litera-would be more general than it is. They are like the dog in the manger, they will not do the thing themselves, but bark and growl at those who do.

These carping creatures are screened from general reprobation because very few Irishmen have a thorough knowledge of the written form of their language. The Gael has prospered because its single purpose is to extend the language of the Gael and to elevate the social position of the race. And in the use of words and phrases, it will follow the advice of the poet, who says—

"In words, life fashion the same rule will hold,
If alike fantastic, not too new or old—
Be not the first by whom the new are tried.
Nor yet the last to lay the old aside."

And it assures its prompters and faultfinders, that it has read the fable of "The Old Man and his Ass," and purposes to be benefited thereby,

SOCIETY OF THE FRIENDLY SONS OF ST. PATRICK.

With the exception of its honorary members, the Society of the Friendly Sons of St. Patrick was composed of Irishmen or of those whose parents (or one of them) were Irish. They were, for the most part, "men of fortune," and associated on terms of familiarity, friendship and equality with the first men of the province, or rather included among them the very best men of the country. It is not, therefore, a matter of surprise to find many of them occupying the highest and most responsible stations in the army, navy, cabinet and Congress, and all of them "distinguished for their adherence to the glorious cause of liberty in which they embarked" with a zeal, ardor and ability unsurpassed in those days of intense patriotism.

The objects of the society were purely social and convivial. Want and distress being, at the time of its formation rare in the province, did not require so much as now, the union of individuals into associations for the purposes of charity. Yet it would be a great mistake to infer from this that the society was useless. As well might we condemn as useless the friendly intercourse which gives a zest to the dull routine of business and the stern requi-

sitions of duty, as censure "those happy meetings when" (to use the language of Curran in reference to similar scenes), "the swelling heart conceived and communicated the pure and generous purpose, the innocent enjoyment of social mirth expanded into the nobler warmth of social virtue, and the horizon of the board became enlarged into the horizon of man." Certainly an association could not be deemed useless which brought together in familiar contact such men as Dickinson, Barry, Morris, Wayne, Fitzsimmons, Peters, the Moylans, Hopkinson, and many others distinguished for their genius, talents, wit and patriotism; which bound them together by the tie of friendship and made them acquainted with the characters and qualifications of each other.

The regular meetings of the society were held on the 17th days of March, June, September and December. Each member was required to furnish himself with a gold medal of the value of three guineas, agreeably to the following description; On the right, Hibernia; On the left, America; in the center, Liberty joining the hands of Hibernia and America, represented by the usual figures of a female supported by a harp, for Hibernia; an Indian with his quiver on his back and his bow slung, for America; underneath, Unite. On the reverse, St. Patrick trampling on a snake, a cross in his hand, dressed in pontificalibus, the motto, "Hiar."

These devices, designed some years before the Revolution, were certainly ominous, if not prophetic. The Goddess of Liberty joining the hands of Hibernia and America, with the superscription "Unite," was sufficiently significant, considering that the effect of that Union powerfully promoted subsequent dismemberment of the British empire and the liberty and independence of America. The motto *Hinr*, or without the aspirate, *Iar*, in the Celtic language signifies "West," and from it came the name of the country, Ere, Erin, or Ireland, and Irena, aspirated Hibernia. But the word *Hiar* had in it a duplicate and equivocal signification, peculiarly appropriate as the motto of a society whose object was to "Unite" in fellowship the sons of the *little* isle of the "West" with those of the *great* continent of the "West."

This medal the members were obliged to wear at the meetings of the society under the penalty of 7s. 8d. for neglect do so on St. Patrick's day, and 5s. on the days of the quarterly meetings.

Ten honorary members were eligible. The qualifications for ordinary members were that the applicant should be a descendant of Irish parents on either side in the first degree, or a descendant of a member ad infinitum (honorary members excepted). So that applicant must either be a native of Ireland himself or one of his parents must have been so, or he must have been a descendant of a member. Honorary members could not vote, and

were not subject to fines. These were the principal rules, and they were doubtless pretty strictly adhered to when possible to be enforced. There is however, one remarkable departure from them. When it was proposed to elect General Washington a member, it was found that neither of his parents were Irish. It is true he might have been elected an honorary member, but whether the constitutional number of ten was already full, or what is more likely, desiring a more closer and more intimate fellowship with him than they enjoyed with the honorary members, and wishing him to have all the privileges of a genuine Son of St. Patrick, the fertile ingenuity of some of its members invented a plan by which Gen. Washington could be converted into an Irishman, and thereby at once rendered eligible. They reasoned in this way; We ourselves have no American blood in our veins, yet by adoption, we have become members of the young republic of America, and thereby Americans. Why, then, may not the Society of the Friendly Sons of St. Patrick make Gen. Washington an Irishman by adoption? This process of argumentation appears to have removed all scruples about the integrity of their rules, and "His Excellency, General Washington" (to use the language of the minutes of the 18th Dec., 1781), "was unanimously adopted (not elected) a member of the society."

The first meeting of the Society of the Friendly Sons of St. Patrick appears, from the minutes, to have been held at Burns' Tavern, Philadelphia, on the 17th Sept., 1771, when fifteen regular and two honorary member were present. There appear to have been twenty four original members besides seven honorary members.

Before proceeding to the history of the society it is proposed to give in this place (as far as we are able) some sketches of the original members reserving other members for subsequent notice.

Stephen Moylan's name stands first on the list of original members, and his signature first attached to the rules. He was the first president of the society, and was doubtless the most active in its formation, he seems also to have been the last president of the society, being restored to the office in 1796, after an interval of twenty-two years. This gentleman was a native of Ireland, and brother to the Catholic Bishop of Cork in that country. Three of his brothers — Jasper, James and John—afterwards joined the society. Stephen Moylan entered the army of the Revolution, in which he soon became distinguished, was much in the confidence of General Washington, and rose to the rank of brigadier-general. He was a man of high honor and respectability, and one of the original members of the Society of the Cincinnati. After the war he resided some years in Chester County, where he was Prothonotary of the Court. He died at Philadelphia, and is interred in the burial

ground of St. Mary's Church, South Fourth Street.

George Meade, a native of Ireland, and a Catholic, was a highly respectable and wealthy ship owner and merchant in Philadelphia, and many years partner in trade with Thomas Fitzsimmons one of the original members. Mr. Meade's high character and integrity may be inferred from the following anecdote; About the year 1790 he became embarrassed in business and failed, owing to the insolvency of a house in France. His largest creditor was John Barclay, an extensive and liberal merchant in London. Immediately upon his failure Mr. M. wrote to Mr. B. informing him of the condition of his affairs, but expressing a hope that he might yet be able to retrieve his losses. Mr. B., in reply requested Mr. M. not to trouble his mind on account of the debt he already owed, and directed him to draw at sight for £10,000 sterling more. With this generous assistance Mr. Meade was enabled to retrieve his fortunes, and had the satisfaction not only to repay Mr. B., but to discharge all his former obligations in full. He was somewhat eccentric in his manners, but social, hospitable, and benevolent.

He was one of the founders of the Hibernian Society, and subscribed £5,000 to supply the army with provisions 1780.

William West, the father of Francis West and John West, also members of this society, and grandfather of Captain West and Dr. West, was a native of Ireland, and in those early days, one of the heads of the Irish interest in Philadelphia. He was an eminent dry-goods merchant, greatly esteemed for his moral worth, sound discretion, abilities, and business talents. He was quartermaster in the American army of the revolution and died during the war.

George Campbell was a native of Stewartstown in the County Tyrone Ireland, where the family had long been settled. He was admitted to practice at the Armagh assizes in 1751, and pursued the profession until 1765, when he emigrated to Philadelphia, where he passed the remainder of his days. At the time of the difficulties with Great Britain he took a warm interest in the question and was among the originators of the First City Troop, in which he served until they obtained their discharge after the peace. He died in the year 1810, at the age of 80 years, enjoying the respect and esteem of all who knew him. He was one of the subscribers to the old Pennsylvania Bank in 1780 to supply the army with provisions.

Matthew Mease was born in Strabane, County Tyrone, Ireland, and emigrated at an early age to America, settling in Philadelphia, where his uncle John Mease, an eminent and wealthy merchant resided. Though educated for a merchant, he entered the American army and became purser of

Bon Homme Richard. In the desperate encounter between that vessel and the Seraphis, Mr. Mease not relishing the thought of being an idle spectator of the engagement, obtained from Paul Jones the command of the quarter deck guns, and were served under him until he was carried below to the cockpit dangerously wounded on the head by a splinter. He died in Philadelphia in, 1787.

John Mease, here referred to, was a native of Ireland (Strabane), and amassed a large fortune by mercantile business in Philadelphia. He was very liberal in his charities. As an instance, it may be mentioned that he presented to the First Presbyterian Church of Philadelphia the ground now occupied by the Presbyterian Church and graveyard, in Pine Street, between Fourth and Fifth Streets, and a parsonage house near Third and Willing's Alley. He died in 1767. Two branches of the Mease family still exist in Ireland, one near Castlefin, County Donegal, and the other in Strabane.

James Mease was born in Strabane, Ireland, brother of Matthew Mease, came to America before the Revolution. He was one of those who originated the First Troop of Philadelphia Cavalry and served in it with gallantry during the war. He was an eminent merchant, and subscribed £5,000 for supplies to the American army in 1780.

John Mease, another brother, was born in Strabane Ireland. He came to this country in the year 1754, and for many years was an eminent shipping merchant of Philadelphia. He was an early and ardent friend to the cause of independence, and one of the original members of the First Troop of City Cavalry. On the ever memorable night of the 25th of December, 1776 he was one of the twenty-four of that corps who crossed the Delaware with the troops under General Washington when the Hessians were captured.

Mr. Mease was one of the five detailed to the service of keeping alive the fires along the line of the American encampment at Trenton to deceive the enemy, while the Americans marched by a private route to attack their rear guard at Princeton. He served with the troop until the end of the war, and suffered great loss of property in his warehouses and dwelling. For the last thirty years of his life he was one of the admiralty surveyors of the port of Philadelphia, and died in 1826 at the advanced age of 86. He subscribed £4,000 to supply the army in 1780. Mr. John Mease was the only man who continued in the latter days to wear the old three-cornered hat of the revolution and was familiarly called "the last of the cocked hats."

Thos. Fitzsimmons was a native of Ireland and a Catholic. He was a large merchant of Philadelphia before and after the revolution, commanded a volun-

teer company and was engaged in active service during the war. After the war he was for many years a member of the State Legislature, and represented Philadelphia in Congress with distinction. He was for a long time director in the Bank of North America, and president of the Insurance Company of North America, in which latter office he continued until his death. He was a man of high and honorable character, and his influence in his country, and especially among the merchants was second to none. He married a sister of George Meade, and died without issue.

Mr. Fitzsimmons was one of the most efficient and able men who laid the foundations of the commercial and financial systems of the United States. He and Mr. Goodhue, of Salem, though they spoke seldom and briefly, were always looked to in Congress for facts and the correction of errors in practical questions of commerce, exchange etc., and operation of legislative measures in relation thereto. To have been a counselor and adviser of Franklin, Hamilton, Jefferson, etc., the coadjutor of Robert Morris in what vitally concerned not only the present safety but the future prosperity of the United States, is fame that few men of those times could aspire to, and yet is nothing more than may with justice be claimed for Thomas Fitzsimmons. His house, namely, George Meade & Co., subscribed to supply the army, in 1780 £5,000. His name is attached to the Constitution of the United States.

[To be continued]

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The Hon. Jas. G. Blaine has aroused the ire of the British aristocracy by intimating that they may be largely descended from pirates—Had not delicacy forbade it he might go a little further—What of the Nell Gwynns?

One of the notable conventions held this year is that of the French Canadians who have become residents and citizens of this country. It was held at Rutland, Vermont during the current week and the proceedings have been of a highly interesting nature. The object of the convention is the conservation of the social traditions, religion, language, morals and race.—*Brooklyn Examiner*.

The Irish, too, held conventions. Is the language the second item on their programme? Certain epithets might be applied to the Irish.—E. G.]

Lady Carnarvon, as far as linguistic studies are concerned, is becoming more Irish than the Irish themselves. The Irish language seems to have a peculiar fascination for persons of linguistic tastes as evidenced by the ardor with which it is studied by the scholars of Germany. The beauty of its literature, the richness of its vocabulary, and the regularity of its grammatical forms seem to attract persons of intellect and refinement, who only require to become slightly acquainted with it to continue its study,—*MOBILE REGISTER*.

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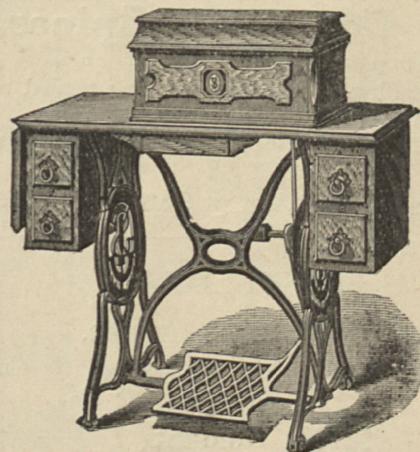


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