



Leabhar-aisiur mioranál,
 tabartha cum an
TEANGA SAEDILSE
 a corrad ^{asur} a raoncužad
 agus cum
Fem-maíla Cuid na h-Eireann.

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The  Gael.

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

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

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

Sixth Year of Publication.

Philo-Celts.

President Gilgannon expects every Irishman in Brooklyn to come to the hall and learn more or less of his country's language.

The Hundred Irish Words will be continued in the Gael until completed.

Up to this writing, over 200 applications have been received for copies of the 100 words,

Remember it is only *one word a day* for four months.

We see by the DERRY JOURNAL that a large number of prizes had been given to the Gaelic class of that city on October 13.

The New York Gaelic Society pays \$1200 a year rent for their rooms 17 W. 23th St. This is a large sum of money. What if some of our wealthy Irish Americans built a Gaelic hall in New York City. It would be a lasting monument to their patriotism. The Gaelic Society meets Wednesdays and Sundays.

The N. Y. P. C. S. meets at 388 Hudson St. Sundays at 3 o'clock, Wednesdays at 8 o'clock.

The Boston Society meets at 176 Tremont St. Sundays at 3 o'clock.

The Brooklyn Society meets, cor. Adams and Willoughby Sts., Sundays and Thursdays at 8 o'clock, P. M.

Mr. McEniry of Kansas City, Mo., writes to say that he anticipates a prosperous Winter for the Gaelic classes there.

We have not heard from the Binghamton Society in a long time. We hope Mr. McFigue and his coworkers will make a good showing.

The Philadelphia and San Francisco Societies seem to eclipse all the other Societies; but they have material and good workers in these cities.

We expect to hear renewed energy from the Chicago, Savannah, Memphis, St. Louis, Scranton, New Haven, Paterson, Newark, Nashua and Cincinnati Societies.

Bismarck is organizing German Language societies along the borders of the German Empire in order to preserve German Unity.

The Irish Echo published by the Boston Philo-Celtic Society, continues its excellent articles on ancient Irish literature and other matters pertaining to Ireland.

The Echo is a readable little journal, and worth a dollar a year to any Irishman. We hope to see it contain a Gaelic department in the near future.

The latest mugwumpian charge against ex-Senator J. G. Blaine is, that he permitted his young son to fall in love with, and marry, a Catholic girl.

A lot of Gaelic is unavoidably held over this month but we cannot help it; all our *as* are used up

The various Gaelic societies should individually and collectively use their best endeavors to circulate the Gael by canvassing among their friends. No movement can prosper without being properly advertised, and the best advertisement for any commodity is a sample of the article itself. Hence every society should hold itself responsible for circulating so many copies, say 50 or a 100, as the case might be. Then the Brooklyn Society would, in a short time, be able to throw it broadcast everywhere, and very few Irishmen would have to say that they never saw their national language in print.

The Bulgarians have boycotted the Russian language.—Will these lessons on the importance of the language be ever learned by Irish nationalists or, have we but imbeciles or double-dealing, self-seeking shams?

Let every Irishman circulate the literature of his country.

Sound of the Vowels—long.—

á	sounds like a in war, as	bárr, top.
é	" e " ere,	cérr, wax.
í	" ee " eel,	mírr' fine.
ó	" o " old,	órr, gold.
ú	" u " rule,	úrr, fresh.

Short.—

á	" a in what, as,	jár, near.
e	" e " bet,	beb, died.
í	" i " ill;	mírr, honey
o	" o " got,	lot, wound.
u	" u " put,	puo, thing.

IRISH BOOKS &

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

O'Reilly's Irish-English Dictionary,	\$3.00
Bourke's Easy Lessons in Irish	1.00
" College Irish Grammar	1.00
... THE BULL " INEFFABILIS " in four Languages, Latin, Irish, &c	\$1.00
... GALLAGHER'S SERMONS	2.50
Bourke's Life of McHale	1.00
Molloy's Irish Grammar	1.50
Foras Feasa air Eirinn; Dr. Keating's History of Ireland in the original Irish, with New Translations, Notes, and Vocabulary, for the use of schools. Book I. Part I.60
Joyce's School Irish Grammar50
Dr. McHale's Irish Catechism25
First Irish Book .12, Second, .18, Third25
Irish Head-line Copy Book15
Pursuit of Diarmuid and Grainne, Part I.45
Lite Dean Swift, by T. Clark Luby.....	50
Vale of Avoca Songster25

Also, any other books desired by subscribers if to be had in New York or Dublin.

A HUNDRED IRISH WORDS.

The following is taken from the Dublin NATION, and explains itself.

Claremorris, August 28th 1886.

Dear Sir—I have just read the admirable letter of F. Hugh O'Donnell, suggesting that the young members of the 1,000 branches of the National League throughout Ireland, should each learn at least one hundred Irish words of the current vernacular speech of the nation. The expression of this idea, like a seedling planted in good ground, I wish to see bearing fruit, and therefore I venture to give the modern Irish of the hundred words suggested by him with a hope that the seedling sown may one day fructify in the minds of our young National Leaguemen.

Mr. O'Donnell asks you to publish "a short column of short primer (like that suggested) for grown patriots." You cannot do so without an Irish version. Hence I send it. If the present offer be acceptable I shall furnish for the youth anxious to learn not one hundred but a thousand words, with the verbs too, to enable the learners to efformate sentences.

I deem it well to give not only the Irish terms but the meaning and philological character of each—because scholars may read the lesson; and young men knowing Latin or French will find it a great help to remember the Irish terms when they see how much they are like words already known.

I remain your faithful servant,

U. J. Canon Bourke, P. P., M., R. I. A.

(FROM THE NATION OF 28TH AUGUST.)

The 100 words might well fall under some principal heads or classes;

"1. God and Trinity, Christ the Lord and Virgin Mary, Saint and Angel, Faith and Church, reward and punishment, praise and prayer.

"2. Earth and sky, land and water, sea and lake and river, mount and valley, town and country, night and day, sun and moon, stars and planets, lightning and rain, cloud and brightness, morning and even, storm and rainbow, frost and snow, dew and dawn, mist and twilight.

"3. House and street, hill and cottage, door and window, bridge and gateway, shop and market.

"4. Country and people, men and women, sire and son, mother and daughter, sister and brother, friend and neighbor, foe and traitor, kith and kin, wife and husband, bride and bridegroom, marriage and mourning.

"5. Soul and body, blood and bone, head and hand and foot, strength and weakness, health and sickness.

"6. Workman and soldier, green and red, false and faithful, old and new, hate and love.

English.

Irish.

God and Trinity. OJA AZUR TPJAHOJO
Christ and Lord CPJOPC AZUR T3EAPHA
and Virgin Mary, AZUR 21JHPE OJ5.
Saint and angel, NAOH AZUR AJH3EAL,

Faith and Church CPE3EAPH AZUR
EAZLAP.
Reward and Punishment TUAAPATDAL AZUR
P3AHYR.
Praise and prayer, 21JOLAO AZUR UPJH3E

EXPLANATION.

The foregoing are fourteen of the hundred words marked under heading No. 1. It will help the memory of the learner to know that the name "Dia," God, is the foundation of the Latin, "Deus," God; and that its pronunciation is very like the French Dieu, God; the vowel "i" in Irish being sounded like "ee" in English, and that "a," annexed—as if written "Dee a."

TPJAHOJO. Trinity is derived from TPJ three, AOH, one, and JOHAD, state? existing nature, Trinitate-plis

CPJOPC, is from Christos [Greek.]

T3EAPHA, Lord [pr Tee-urna] derived from T3E, of a horse' and APHA, [root, AH, high, venerable, superior—Herr (German), AJPE, one having authority.

OJ5, root O5, young, means Virgin; 21JAH3EAPH also means Virgin, but is of the same family of words with "maiden" and "maid," in English and German. UPJAH3E, prayer; OPAO. OPAJO, orison. For-3rud

NAOH, is the Irish for saint, and for the term "holy" or "hallow"; as, "hallowed be Thy name," JO HAOH3AP O' AJHHP.

21JH3EAL, like angel, is from the Greek, angellos, a messenger; 3 in Irish is always pronounced hard, like g in get, or in gun.

CPE3EAPH, faith, CPE3OH, I believe; Latin, "credo.

EAZLAP, church; French, eglise; both terms from the Greek, "ecclesia."

TUAAPATDAL, means reward. There are other terms, such as OJOL, as PUAPE TU DO OJOL, you have received your reward, literally price of labor. P3AHYR, punishment; root, P3AH, pain; JOOL, praise; JOOLAO, praising.

Earth and sky, CPé, or TALAH AZUR
PPEUP.

Land and water. TALAH AZUR UPJ3E.

Sea and lake and river. 21JHJH AZUR LOE AZUR
ADAH, or AJHJH.

Mount and valley, CHOC AZUR 3EAPH.

Town and conuntry. *baile azyr tuairt.*
 Night and day. *Oidee azyr lo, dat-ive case, la*
 Sun and moon *Siyan azyr zealac.*
 Stars and planets. *Reulta 7 plajneuo.*
 Lightning and rain. *Tejhtreac azyr fear-cun.*
 Cloud and bright-ness. *Neul azyr lohra.*
 Morning and evening. *Majonh azyr tracetoh-eta.*
 Storm and rain-bow. *Stojmh azyr tuar ceata.*
 Frost and snow. *Sjoc azyr rheadc.*
 Dew and dawn, *Oruct azyr fajheacoh aetae.*
 Mist and twilight. *Smjho, or ceo, azyr fearcor.*

Zealac, gealugh.
Reulta, rayultha.
Plajneuo, plawn-eyidh.
Tejhtreac, thenthrauch.
Fearcun, farhen.
Neul, nhayul.
Lohra, lhunrah.
Majonh, maidhin.
Tracetoheta, thraw-no-nah.
Stojmh, sdoirim.
Tuar, thoo.ur.
Ceata, ka.hah.
Sjoc, shook.
Shheadc, shnaucht.
Oruct, dhroo.ucht.
Fajheacoh, faw.neh.
Lae, gen. of la, day. lhay,
Smjho, smoo idh.
Ceo, keo.
Fearcor, faskur.

EXPLANATION of the IRISH TERMS,

(Being, owing to Mr. O'Donneil's letter, limited in Roman type of a size to 'justify' with our Gaelic type, and not wishing to abridge the philological explanations of the learned and Very Rev. author, we shall defer the extended explanation until our next issue, and give instead the pronunciation of the words above noted, which will materially help the learner, Ed.)

	Pronunciation.
<i>Trjshohoh,</i>	three-no.uidh.
<i>Crhjort,</i>	kree-usth.
<i>Naoih,</i>	nhay uv.
<i>Mujne,</i>	muir-eh
<i>Ojh,</i>	oh-y.
<i>Ajhzal,</i>	ahnyul.
<i>Crehdeah,</i>	kray-dhuv.
<i>Eazlajr,</i>	agluish.
<i>Tuarafoal,</i>	thoorasdhah
<i>Pjanur,</i>	pin-oos,
<i>Molac,</i>	mul.ah.
<i>Urhujze.</i>	ur-nhay eh.
<i>Cre,</i>	kir-ay.
<i>Talah,</i>	tholuv.
<i>Speur,</i>	spayur.
<i>Ujze,</i>	ish.keh.
<i>Muir,</i>	muir.
<i>Loe,</i>	lho.ugh[short.
<i>Abah,</i>	of.in.
<i>Cjoc,</i>	knuck.
<i>Zleah,</i>	gla.unnh.
<i>baile,</i>	ba.ileh.
<i>Tuairt,</i>	thoo.eh
<i>Oidee,</i>	eech-eh.
<i>lo,</i>	lhow.
<i>Siyan,</i>	gree-un

THE GAELIC ALPHABET.

Irish.	Roman.	Sound.	Irish.	Roman.	Sound.
<i>A</i>	a	aw	<i>mh</i>	m	emh
<i>b</i>	b	bay	<i>nh</i>	n	enn
<i>c</i>	c	kay	<i>oh</i>	o	oh
<i>o</i>	d	dhay	<i>ph</i>	p	pay
<i>e</i>	e	ay	<i>rh</i>	r	arr
<i>f</i>	f	eff	<i>sh</i>	s	ess
<i>g</i>	g	gay	<i>th</i>	t	thay
<i>j</i>	i	ee	<i>uh</i>	u	oo
<i>l</i>	l	ell			

h and *mh* sound like w when followed or preceded by a, o, u, as, *a dhart,* his bard, pronounced a wardh; *a mhart,* his beef or ox, pronounced, a warth; and like v when preceded by e, j, as, *a deah,* his wife, pronounced, a van, *a mjan,* his desire, pronounced, a vee-un
o and *o* sound like y at the beginning of a word; they are almost silent in the middle and perfectly so at the end of words. *ch* sounds like ch; *ph*, like f; *sh* and *ch*, like h; and *fh* is silent.

It is the bounden duty of every man and woman calling themselves 'Irish' to learn these one hundred words,

ἕῃ ὅσῃ λέγῃ,

Δουδαιῖτ ἀη φεαρ ἄ φουαρν λε μεαλλὰδ ῥῖ
Διορῖη ὄσ.

Δι δεῖτ real ἀρη μῖρη, real ἀρη βυῖε, 7c.

CUZIHAI KAI ANNI 'SAIN 3-COJLL.

(From the TUAM NEWS.)

Τῆε εὐλλεῖτ coll ζαν ῥῖτ,
βεῖδεαδ-ρα φέη ἀζ καοῖ,

Ἰο ο-τιοφαιδ τυρα ἀρη, ἄ Σέαρλυρ
Τάο κατ-κοῖλε ἀη,

Δῖ τυλ ὀ ἐραηη ὅο ἐραηη;

Κρευο φάε ῖ φάζ τῦ μῖρη, ἄ Σέαρλυρ

Τά φέ ῖορη ἀη οῖδῆ,

Τάο ευηλα ἀζ τυλ φά ἐρηε

Δεε κά η-δεαδῦδ τυρα υαρη-ρε, ἄ
Σέαρλυρ?

Κῖ φάζαρη-ρε φέη ἀοη ῥῖάε,

Λυδ ἀοη, μαρ ἢ τῦ μο ζῖάδ,

'S ἀρ φάζ τυρα μέ, ἄ Σέαρλυρ?

Τά μέ φολαῖη ζαν βῖαδῆ

Κῖ ῖ ἀοη ηῖδ ἀρη μο ῖλῖε,

Κά φάεφαιδ μέ ῖορη, υε, ἄ Σέαρλυρ?

Κῖ ῖ καρα ἀζαη, ηο ηεαε,

Δι δεαρφαρ δαη φῖυ δεοε,

ὀρη το εῖυ μέ ἰαδ ορη, ἄ Σέαρλυρ.

Τά ἀη σεαρη ἄ ηζαη δαη.

Κά δ-φῖυλ τῦ ἄ βλάε ηα ῖυδῆ,

Ταρ ἀμῆ ἐοηηαῖη ῖορη, ἄ Σέαρλυρ.

Τάο ηα ορη ἀμῆ λοτ,

Τά μο ἐορα λοη-ηοετ,

ὀε, βερ ἀρ ἀρ ηζάδαδ μῖρη, Σέαρλυρ

Τά μῖρη ῖ ῥῖάε ηά η-οορ,

Δῖ ῖ φῖυληοεαδ ζαε ἐορη.

Μαρ ζεαλλ ἀρη μο δυαεοῖλλ, Σέαρλυρ.

ὀ φάζ μέ μο ῖηῆ ἀεαρη φέη,

S μο leaba cluῖη ηα η-ευη

ῖζυρ εῖαῖδ μῖρη leat-ρα, υε, ἄ Σέαρλυρ

Δρη ῖρεῖτ ἐοηε ἀμῆ λῖε,

φά ηεulta tuda ηα η-οῖδῆ

Κάε δαῖη-ρα δάη ἀη μῖλλεῆδ leat, ἄ
Σέαρλυρ.

ὀῖ εῖυ ὄδ βάρηηηῖυλ βρεάδῆ,

Δζαη λε μο ζλευραδ,

ὀῖ μῖρη μαρ δαηετῖαε, ἢ Σέαρλυρ.

Δη φέορη λε μο ἐάοῖ,

Δεαρη. τυ-ρα το ἐλάοῖ?

Κῖ φέορη, ὀρη δῖεῖυῖτ μέ λε Σέαρλυρ

Δε, ηεulta tuda ηά η-οῖδῆ

Dom' follac φέη ἄ ἐοῖδῆ

ὀ Σρη Σεοη μαρ εῖαῖδ μέ λε Σέαρλυρ.

Τῆε εὐλλεῖτ οῖεα δε ζῖάε,

Ἰοῖφραδ οῖδῆ ἀῖ ῖλ,

Δι δ-φαδ ὀμηῆ εῖρη δῖφάζ τῦ μέ, Σέαρλυρ

Ἰο η-οῖδῖυδ ceo ῖη τ-ῖεῖδε,

Δῖ εαρηάο ἀῖ μο ῖεῖλα,

ὀ Σρη Σεοη ἀῖ ὀηῆ ἀεαρη φά Σέαρλυρ.

On Saturday the 18th of September, the banks of the Boyne were again the theatre of the seried hosts of the North and South, not however in deadly combat but in friendship and fraternity. The occasion was the joint excursion of the Belfast Philo-Celtic Society and the Dublin Society for the Preservation of the Irish Language, who by appointment met in Drogheda and after taking refreshments together visited all the points of interest in and about the historic Boyne.

The casual reader might not attach much importance to a party of Northerners and a party of Southerners meeting anywhere and join in a day's excursion, but when it is remembered that the one party proceeded from the headquarters of Orangism, and the other from the headquarters of Nationalism, and the antagonism between these parties at this very time, the incident deserves notice. The Belfast P. C. S., is composed of Protestants and Catholics, and so is the Dublin S. P. I. L., and though extra soldiers and police were drafted to Belfest to preserve life and property, the very class of citizens whose conduct necessitated the presence of such forces, commingled at the old historic town of Drogheda in fraternal friendship and brotherly love to pursue a day of pleasure and recreation. Well might the patriotic lookers-on exclaim—varying that of a historic personage—“cursed be the men who would sunder such friendship.”

The common Natural bond—the language—brought these seried hosts together to offer mutual greetings—that is another of our answers to those who say “what good is the language”?

The inserting the thin end of the wedge by our friends in Ireland in requiring all the National Leaguers to learn ONE HUNDRED IRISH WORDS, is one of the best moves yet made; as, after learning a hundred, they will learn more. We shall print 5,000 extra copies of the Gael containing the Hundred Words, and we hope all the societies will send for a few hundred copies each, and distribute them where they will be appreciated. We hope also that all our Irish-American Editors will reproduce them or, if they have not the material to do so, that they will agitate the matter and direct their readers to to where the copies can be had. We shall send a copy to any one who sends us the postage.

See Gaelic Journal, No. 175. b. 768

A GREETING.

With this month of October, THE GAEL enters on its sixth year and, notwithstanding many seemingly adverse circumstances, is buoyant and full of hope.

Five years ago, when the Gael saw the light, many persons prophesied for it a short career—some, six months, others, at most, a year. But they have all been (shall we say, agreeably) disappointed,

These persons did not fully comprehend the power and influence exerted by the sentiments which gave birth to the Gael and of which it is the personification—The Gael is typical of the life-spring of a nation. Hence its success.

In the last two issues of the Gael we proved beyond the power of contradiction the immense material loss which the Irish element in this country sustained and are sustaining through the loss of their language. Can we be contradicted should we venture to insinuate that the loss of the language is equally detrimental to the Irish national cause.

We implore our countrymen to seriously consider the article on “\$50,000,000” on page 619 (No. 6 of vol. 5) of the Gael and take a lesson therefrom.

Fellow countrymen, cultivate a spirit of mutual good-will toward each other. Our fellow citizens of other nationalities set us a rigid example, and we, certainly, are not slow to learn if we have only the pluck to follow and profit by it. If you, countrymen, bear in mind your ancient lineage, it will beget in you sentiments which cannot fail to be of mutual benefit to you. Remember that though lately persecuted, and, as far as possible, humiliated, that you are not yet annihilated, and that the most brilliant and enlightened statesmen, at home and abroad, accord to you social standing for centuries before your persecutors emerged from their piratical ships in the Northern Seas, or their peasant homes in Normandy. We again appeal to the Maes and the Os, as we did in the initial number of the Gael five years' ago, to stand to their full height and look with scorn and contempt on their would-be-masters—the fossil growth of a few centuries!

We may be chafed on our boast of eminent lineage because of the indifferent conduct of some of our country people. We admit an indifference of conduct on their behalf but we offer in extenuation the fact that a lengthened period of servitude or imprisonment tends to a state of idiocy and imbecility in the human race, and we have the highest medical authority to sustain us. But being here in this free land, whose air seems to rebel at the thoughts of slavery, and being invigorated by its bracing influence, it is only natural that we

should convalesce and regain the wonted vitality and intelligence of our race. How can we curb our temper when we see Englishmen of the most radical tendencies, even Irishmen themselves, insinuate that we as a people cannot govern ourselves—we, a people who educated and introduced civilization into the darkened intellect of Europe, when our would be governors were wallowing in the mazes of ignorance and superstition? being hardly removed from the condition of the brute creation! In our conduct, we as Irishmen should never lose sight of these facts, and those of us who recognize them should endeavor to impress them on our less discerning and unformed countrymen.

It is included in the mission of the Gael to keep these facts before the race, and its readers should make a corresponding effort to circulate it.

A dollar a year will not be missed by any one; we, therefore request of every one of our readers to try and get his neighbors to contribute that small sum to the propagation of these sentiments—and these sentiments can never be propagated by arbitrary or artificial means—the language of the race being the natural channel. Let, then, the workers in the national cause try and get their countrymen to contribute that one dollar, and though they may not be able to read the Gaelic matter in the Gael, they can leave it as an heirloom to the rising generation.

On page 403 of the Gael may be seen our congratulations on the accession to the ranks of Irish-Americans of

Сорһал СелатарһаС *СелатарһаС*

the infant son of Joseph Cromien, Esq. of New York City—an Irishman in every sense of the word. It is again our pleasure and privilege to announce a further accession to our ranks in the person of

СорһаС УһаС УһаС,

the second son of Mr. Cromien.

Сорһал СелатарһаС was a celebrated knight of the Сраоб Руад or Royal House of Ulster, and СорһаС УһаС УһаС, who ruled in Ireland for forty years in the third century, is one of the most illustrious personages in Irish history. During his reign

СорһаС УһаС УһаС.

established, in addition to those already in existence, three universities for science, art and jurisprudence. In selecting these illustrious names for his sons, Mr. Cromien honors his race by appreciating the ancient civilization of his forefathers. How different the conduct of Mr. Cromien in this respect from the majority of his ignorant countrymen who would be ashamed to call their children Patrick, Michael, Bridget, &c. nay, but we have some bastard Irishmen who would apostrophise Patrick and Michael, “Pat” and “Mick” by way of reflecting on those, also illustrious, names. We give our congratulations to our friend, Cromien.

THE VERBS ó and deun .

Editor of The Gael :

For some time past I have noticed much of your space occupied by a controversy respecting the termination of the Conditional mood of the verbs ó & deun , some holding that it should end in fado , and others, with yourself, agreeing that it should end in oada .

It appears to me that this difference of opinion arises from provincialism, each party holding that the form used in the locality in Ireland whence he came is the correct one. Provincialism, however, must be looked upon as a very bad criterion when the question at issue is one regulating the construction of certain words ; and it must be particularly so in a question discussing the formation of a certain mood or tense in the Irish language, a language which for hundreds of years, has been used only as the oral medium of a people oppressed and persecuted, and coerced into ignorance to such an extent that one per cent of them did not even know the number of letters in the alphabet of their language, or whether it ever had an alphabet. It is needless to say that the vocabulary as well as the construction of a language so circumstanced must have suffered a material change for the worse—a fact which makes itself manifest to any person with a knowledge of Irish, traveling through the Irish speaking districts of Ireland, for he will observe that many words and phrases, borrowed from the English language, are used as freely as if they were native Irish, and that many Irish words are modernized beyond cognition by the addition of English prefixes and suffixes ; while tenses, moods, number and person are used without the slightest regard to the time or circumstance that ought to regulate their correct application. But thanks to the energy and perseverance of our ancient historians and bards, the Irish as a written language has not ceased to exist. In its original purity and correctness it still lies in our beautiful manuscripts : and grammars, having for their foundation the inflection of the words, and the grammatical construction of the language, as it is written in these manuscripts, have been left us by the industry and talent of such scholars as O'Molloy, Windisch, O'Donovan. Let us, therefore, throw provincialism aside and refer to written authority for the termination of the conditional mood, and settle the dispute about the verbs ó and deun .

The termination fado and oada in the conditional mood belong to two distinct classes of verbs.

1st Class.—Verbs whose first person sing. nom. case indicative, is a word of two syllables and whose root (2nd sing. imperative) consists of one syllable, form their future indicative by adding fado or fjo to the root, according as its last vowel is broad or slender in conformity with the rule.—

" $\text{Caol le caol, a3ur laetan le laetan}$," as 3lanfado re, he will cleanse, burrjo ré, he will break. From the future thus formed is obtained the conditional mood by changing

fado or fjo into fado or fado , aspirating the initial of the root if it be an aspirable consonant, as ; 3lanfado ré, he would

cleanse, burrfado ré, he would break ; and if the initial be a vowel prefixing the particle ó , if the verb affirm, as ; ó3anrfado ré, he would ask ; but if the verb is used in a negative sense the particle nj is prefixed whether the initial be a vowel or a consonant, as, nj 3lanrfado ré, nj burrfado ré, nj 3anrfado ré.

2nd Class.—Verbs active whose first person sing. nom. c. indic. ends in uj5m or j5m , consisting of two or more syllables, and whose root consists of two or more syllables, form their future indicative by changing uj5m or j5m into eoada , as áruuj5m , I exalt áruoada ré he will exalt, rojllrj5m I shine, rojllreoada ré, he will shine.

The conditional of this class of verbs is formed by changing the final syllable of the future (ada) into aj5m for the first per. sing. (as pirating the initial if it be an aspirable consonant, and, if a vowel, prefixing the particles ó or nj , according as the verb is used in an affirmative or negative sense,) as, rojllreoadaaj5m , I would shine : into ada for the sec. per. sing. as, rojllreoada , thou wouldst shine. áruoadaaj5m , thou wouldst exalt, while the third person sing. of this mood only differs from the same person of the future indicative by having the initial aspirated, or prefixing the affirmative or negative particle as the case may be : as, rojllreoada ré, he would shine nj áruoada ré, he would not exalt &c.

Now, these being the general rules for regulating the formation of the conditional mood, no great difficulty should present itself in forming the conditional of the verbs ó and deun , for since their nominatives singular first person indicative, are dissyllables ojam , and deunam and the roots of ó and deun , being monosyllables, it is manifest they belong to the class of verbs first mentioned and form their conditional—not with oada , but with the termination fado , thus: óólfado ré, he would drink, deunfado ré, he would do.

It is, indeed much to be regretted that many of our modern Irish grammarians are not only obscure, but misleading and contradictory in their explanation of these rules. Col. Vallancey for instance, in his "Grammar of the Irish Language," Dublin 1791, says ; "All verbs whether regular or irregular have m pure or mixed in the present, and ar pure or mixed in the past tense, and in the future all regular verbs terminate in fado , fado or ado , and such as terminate in 5m , in the present tense, make their future in eoada oada , fado or ado ". Now, if

all regular verbs form their future in $\text{f}\Delta\text{O}$, $\text{f}\epsilon\Delta\text{O}$ or ΔO those which make their fut. in $\text{eO}\epsilon\Delta\text{O}$ or $\text{o}\epsilon\Delta\text{O}$. must be irregular verbs. But this cannot be, for all the irregular verbs with the exception of $\text{f}\Delta\text{z}\Delta\text{m}$ which makes $\text{z}\epsilon\Delta\text{b}\Delta\text{O}$ form their future in $\text{f}\Delta\text{f}\text{O}$ or ffO , according as the root is broad or slender. Col. Vallancey gives the Irish verb no conditional mood, and hence no rule for its formation.

The Rev. Dr. O'Brien, who, about 30 years ago was professor of Irish in Maynooth College, in his "Practical Grammar of the Irish Language," published in Dublin in 1809, throws as little light upon this subject as Col. Vallancey. His rules for the formation of the future tense and conditional mood are one series of contradictions from beginning to end. He gives the Irish verb two conjugations (page 99) — the first embracing verbs having the last vowel of the root broad as $\text{z}\Delta\text{f}\eta$, $\text{con}\text{z}\Delta\text{b}$, the second consisting of verbs the last vowel of whose root is slender, as, $\text{b}\eta\text{f}\eta$, $\text{f}\text{o}\text{z}\eta\text{f}\eta\text{z}$; the first conjugation forming its future in $\text{f}\Delta\text{O}$, and the second in, eO — no notice whatever being taken of whether the root contains one or more than one syllable; so that while the future tense of $\text{z}\Delta\text{f}\eta$ and $\text{con}\text{z}\Delta\text{b}$ would be $\text{z}\Delta\text{f}\eta\text{f}\Delta\text{O}$ and $\text{con}\text{z}\Delta\text{b}\text{f}\Delta\text{O}$, the future tense of $\text{b}\eta\text{f}\eta$ and $\text{f}\text{o}\text{z}\eta\text{f}\eta\text{z}$ would be $\text{b}\eta\text{f}\eta\text{eO}$ and $\text{f}\text{o}\text{z}\eta\text{f}\eta\text{zeO}$. But the author in page 98 of his grammar paragraph 3 says, that the letter f should never be omitted in the future tense of any verb except the auxiliary $\text{b}\eta\text{O}\eta\text{m}$: yet why omit it from the future of all the verbs which he classifies under the second conjugation? Again, in page 101, Dr. O'Brien gives general rules for the formation of the moods and tenses of all verbs, and without any regard for the rules which he lays down in page 99, already quoted, respecting the conjugation to which the verb may belong, he says that the third person sing. future tense of all verbs ends in $\text{f}\Delta\text{O}$; so that while making the futures $\text{b}\eta\text{f}\eta\text{eO}$ $\text{r}\epsilon$ and $\text{f}\text{o}\text{z}\eta\text{f}\eta\text{zeO}$ $\text{r}\epsilon$ according to the rule which he gives for forming the future of verbs of the second conjugation, we should, according to the rule which he gives in page 101 write $\text{b}\eta\text{f}\eta\text{f}\Delta\text{O}$ $\text{r}\epsilon$ and $\text{f}\text{o}\text{z}\eta\text{f}\eta\text{z}\text{f}\Delta\text{O}$ $\text{r}\epsilon$ — forms which any one acquainted with the first principles of Irish grammar knows to be wrong. For the conditional mood he gives but one rule which makes the present tense third person singular of all verbs end in $\text{f}\Delta\text{O}$; but this termination belongs only to one particular class of verbs, as stated in the foregoing part of this letter, and consequently is inadmissible in either the future tense or the conditional mood of verbs with monosyllabic roots the last vowel of which is slender, and which requires ffO in the future

and $\text{f}\epsilon\Delta\text{O}$ in the conditional; and inadmissible also in the same tense and mood of verbs whose roots consist of two or more syllables, most of which form their future tense and conditional mood in $\text{eO}\epsilon\Delta\text{O}$, a termination which Dr. O'Brien completely ignores, notwithstanding the fact that it has, as Dr. O'Donovan testifies, been used by Keating and the best Irish writers of the last three centuries.

The Rev. Canon Bourke, in his "College Irish Grammar," devotes several pages to the subject of conjugation, and dwells at much length upon the formation of the future tense and conditional mood. Like some of his predecessors he divides the verb into two separate conjugations, but in dealing with verbs the last vowel of whose root is slender, he is obscure and misleading. For instance in page 63 of his grammar, after devoting most of the two preceding pages to the propriety of having a second conjugation — most grammarians having given only one conjugation — the Rev. author says, "Again this difference in conjugation is confirmed by all grammarians who have written on the language; for they have classed those verbs ending in $\text{f}\eta$, $\text{f}\eta$, $\text{f}\eta$ which I call the second (conjugation) as exceptions to their single conjugation." Now if verbs ending in $\text{f}\eta$, $\text{f}\eta$, $\text{f}\eta$ and $\text{f}\eta$ belong to what the author calls the second conjugation, and that all verbs of that conjugation, as he says in page 82 form their future tense and conditional mood in $\text{o}\epsilon\Delta\text{O}$, then will $\text{b}\eta\text{f}\eta$ and $\text{b}\eta\Delta\text{f}\eta$, and all the monosyllabic verbs ending in $\text{f}\eta$, etc. form their future tense and conditional in $\text{o}\epsilon\Delta\text{O}$; and instead of $\text{b}\eta\text{f}\eta\text{f}\text{f}\text{O}$ $\text{r}\epsilon$, $\text{b}\eta\Delta\text{f}\eta\text{f}\text{f}\text{O}$ $\text{r}\epsilon$, $\text{b}\eta\text{f}\eta\text{f}\epsilon\Delta\text{O}$ $\text{r}\epsilon$, and $\text{b}\eta\Delta\text{f}\eta\text{f}\epsilon\Delta\text{O}$ $\text{r}\epsilon$, we would have $\text{b}\eta\text{f}\eta\text{o}\epsilon\Delta\text{O}$ $\text{r}\epsilon$, $\text{b}\eta\Delta\text{f}\eta\text{o}\epsilon\Delta\text{O}$ $\text{r}\epsilon$, $\text{b}\eta\text{f}\eta\text{r}\text{o}\epsilon\Delta\text{O}$ $\text{r}\epsilon$ and $\text{b}\eta\Delta\text{f}\eta\text{r}\text{o}\epsilon\Delta\text{O}$ $\text{r}\epsilon$; and hence the author very plainly contradicts another rule given by him in page 61, which says that all verbs with monosyllabic roots are of the first conjugation, which conjugation, he says in page 76, forms its future and conditional in $\text{f}\Delta\text{O}$, ffO , or $\text{f}\epsilon\Delta\text{O}$. Canon Bourke is mistaken when he says that all grammarians who have written on the language have classed these verbs as exceptions to their single conjugation, for Dr. O'Donovan, whose grammar was published in 1845, eleven years before Canon Bourke's grammar saw the light, classifies them with those verbs which form their future and conditional according to the general rule, making exceptions only of all verbs of more than two syllables in the present indicative active, ending in $\text{f}\eta\text{f}\eta\text{m}$ and $\text{u}\text{f}\eta\text{f}\eta\text{m}$, which make their future and conditional in $\text{eO}\epsilon\Delta\text{O}$, and a few others whose present indicative ends in Δm , $\text{f}\eta\text{m}$, $\text{f}\eta$, and um , which form their future and conditional irregularly.

There are many verbs, which, though consisting of only one syllable in the root, yet are so pronounced that they seem to convey two distinct sounds. Of

such, for instance, is the word *μαρδ*, kill, which is articulated as if it were spelled *μαρδδ*; *δεαρδ* convince, comes to the ear as if it were *δεαρδδ*, and so with many others. It is a prevailing error in many parts of Ireland, particularly in Connaught, to make the future tense and conditional mood of such verbs in *εοδαδ*, thus,—*μαρδεοδαδ* *ρε* and *μαρδεοδαδ* *ρε*, instead of *μαρδβηδ* *ρε* and *μαρδβφαδ* *ρε*. Another error peculiar to Connaught is to form the future in *εοδαδ* of such verbs as *λαδαρη*, *ταδαρη* *ζηαδουηδ* and several others to which an adventitious consonant gives the appearance of dissyllables, while in sound and reality they are only monosyllables. Into this error the Rev. Canon Bourke has fallen, for he conjugates *λαδαρη* as a verb of the second conjugation making its future in *εοδαδ*—a termination in which it is not found in any of our printed manuscripts. Dr. O'Donovan makes this word *λαδεορμαδ* in the future and gives Keating as his authority. In page 83 of his grammar, Canon Bourke classifies *ταδαρη* among verbs of the second conjugation, yet in page 95, he conjugates the same word as a verb of the first conjugation making it *ταδαρηβηδ* *ρε* in the future, and *εταδαρηφαδ* *ρε*, in the conditional.

With regard to Dr. Joyce's grammar, I cannot agree with you that it is misleading because it does not treat exclusively on conjugations etc. It is, in my opinion, wrong to call any work misleading, which contains no error. Dr. Joyce's grammar is correct as far as it goes, and contains as much as any one might expect in a work which the talented author gives to the public only as an elementary treatise. I would say in conclusion, that those interested in the preservation of the Irish language owe Dr. Joyce a deep debt of gratitude for the many valuable works he has added to the library of Irish literature—particularly his grammar, for until it was published none but those who had money to spare could afford to buy one, so exorbitant was the price charged for the few already in circulation.

Yours very faithfully,

P. H. O'Donnell, O. S. A.

St. Thomas' College, Villanova, Delaware Co. Pa.

(If the authorities which Mr. O'Donnell quotes be contradictory and misleading, who is the authority on whom to rely? Mr. Joyce asserts that all the inflections of the conditional mood should begin with "i," yet he declares that, "not without reason" a second conjugation is adopted. Again, Joyce admits that parts of his inflections are not in accordance with the spoken language. It is the spoken language we want, and who should be the criterion but its speakers? We do not confine ourselves to *ol* and *deun*, we include all the verbs of the third person sing. of the conditional mood, and we are supported in this position by the Irish speakers of Louth, Cavan, Monaghan, Lerry, Leitrim, Roscommon, Galway, Clare, Cork and Waterford, etc. Is this provincialism?—Ed.)

SOCIETY OF THE FRIENDLY SONS
OF ST. PATRICK.

(Continued)

John Mitchell, a native of Ireland, was brought up a merchant. He resided many years in France as a merchant, was afterwards Consul of the United States at St. Jago de Cuba, and admiralty surveyor of the port of Philadelphia. He was a member of the First City Troop, a man of handsome manners and various and extensive information.

Randall Mitchell, a native of Ireland, was a partner of his brother John Mitchell, mentioned above, and a highly respectable man.

William Mitchell, was the first secretary and treasurer of the society.

John Maxwell Nesbitt. This eminent merchant and devoted patriot was a native of the North of Ireland, who emigrated to America before the revolution. In 1777 he joined the First Troop of Philadelphia Cavalry. He conducted one of the most extensive mercantile houses in Philadelphia, under the firm of J. M. Nesbitt & Co., during the war and afterward under the name of Conyngham & Nesbitt. He embarked his all in the cause of liberty, and with a devoted patriotism not exceeded in history, fearlessly staked his life, his fortune and, what he valued more than both, his sacred honor, on the success of America. His benefactions to her cause had in them a simple greatness which should make his memory dear to America in every future age, as he was, while living, beloved and trusted by all his compatriots. Mention will hereafter be made of the formation of the Pennsylvania Bank for the supply of the army of the United States with provisions, to which J. M. Nesbitt subscribed £5000. But before that event Mr. Nesbitt had already rendered most essential service to the army. This is related in Hazzard's Reg. of Pa., vol. 6, p. 28; "So great was the distress of the American army in 1780 that General Washington was apprehensive that they would not be able to keep the field. The army, however, was saved by a combination of providential circumstances. General Washington having written to Richard Peters Esq., giving him full information of the state of the army that gentleman immediately called on J. M. Nesbitt Esq., and explained the distress of the army and the wishes of the general." Mr. Nesbitt replied "that a Mr. Howe, of Trenton, had offered to put up pork for him if he could be paid in hard money. He contracted with Howe to put up all the pork and beef he could possibly obtain, for which he should be paid in gold." Mr. Howe performed his engagement, and J. M. Nesbitt & Co., paid him accordingly. Mr. Nesbitt told Mr. Peters that he might have this beef and pork, and, in addition, a valuable prize just arrived to Bunner Murray & Co., laden with provisions. "I need not tell

you" continues Mr. Hazzard's correspondent "how pleased Mr. Peters was with the result of the application. The provisions were sent in time and the army was saved. Mr. Nesbitt was a faithful coadjutor of Robert Morris, during the war, in the supply of money and necessaries for the army and in the support of public credit, when Mr. Morris acted as financier."

Mr. Nesbitt was the second president of the society of the Friendly Sons of St. Patrick, succeeding General Moylan in 1773, and served that time one year. He was re-elected president of the society in June, 1782, and continued to be re-elected annually until his resignation in March, 1796, having been president of the society, altogether for nearly fifteen years. He was one of the founders of the Hibernian Society.

Gen. John Shoe was a native of Ireland and a merchant in Philadelphia, in partnership with Richard Bache (one of the honorary members,) the son-in-law of Dr. Benjamin Franklin. He served a campaign in 1776, and resigned his commission. He was taken prisoner at Fort Mifflin, York Island after the battle of Long Island.

Mr. Jefferson appointed him collector of the port of Philadelphia. He was afterward a general in the militia, colonel of volunteers, and treasurer of the city.

Mr. Shee was a man of excellent manners and good acquirements. He married an heiress, the beautiful and accomplished daughter of Mr. Lawrence, one of the principal merchants in Philadelphia. He subscribed to supply the army in 1780.

Thomas Barclay was a native of Ireland and a man of great influence and respectability. He was president of the society from June 17 1779, to June 17 1781. Some years afterward he was appointed Consul-General from the United States to the Barbary powers, but died at Libson, on his way to the north of Africa. He subscribed \$5,000 for supplying the army in 1780. He was a man of elegant manners. The family is connected with that of the late Mr. Shiel, M. P., the great Irish orator.

Colonel John Nixon was a native of West Chester, Pa., and a merchant of Philadelphia. His father, Richard Nixon, was born in Wexford, Ireland. Col. Nixon was an ardent, active and most efficient friend of America in the revolutionary struggle. He was with his regiment at the battle of Long Island, and wintered at Valley Forge. He was for some time alderman of Philadelphia, and had the honor of first reading the Declaration of Independence on the 12th July, 1776, to the people assembled in Independence Square. This he did from the central window of the State House fronting the square, during the tolling of the bell on which had been engraved, twenty-three years before, these prophetic words; "Proclaim liberty throughout all the land, unto all the inhabitants thereof." LEV. XXV. 10.

The country seat of Colonel Nixon was burned by the British troops. He served as the first of the two directors of the famous Bank of Pennsylvania, established in 1780 for supplying the army of the United States with provisions and subscribed £5000 for that purpose. In his person Col. Nixon is described as a remarkably fine, portly man. His talents, patriotism, integrity, and many virtues won for him the respect and confidence of his fellow-citizens. He died about January 1st 1809. Several of his descendants still live in Philadelphia.

John Boyle was a native of Ireland, and one of the original members of the First City Troop, celebrated for his social and convivial qualities.

George Fullerton, a native of Ireland, served in the First City Troop in the army of the Revolution. He died from a wound received by the accidental discharge of his pistol at review near Trenton, in 1776, and lies buried in the ground of the First Presbyterian Church in Bank Street, Philadelphia, near the spot which contained the remains of his gallant countryman "Haslet" who fell in the battle of Princeton.

George Davis was a native of Ireland settled in Philadelphia, and afterward removed to Trenton N. J., a private gentleman, a man of amiable manners, and highly esteemed by all the inhabitants of Trenton. He died a bachelor.

Samuel Caldwell was a native of the north of Ireland, an eminent shipping merchant and partner of James Mease, constituting with him the firm of Mease & Caldwell. He was one of the founders of the First Troop, and one of the subscribers, in 1780 to the bank formed to supply the army of the United States with provisions. He was appointed, by Judge Francis Hopkinson, clerk of the District Court of the United States at Philadelphia, at the first opening of that court, on the 6th of October 1789. He continued in the office until his death, in 1794. Mr. Caldwell was a man of great respectability, and highly esteemed by all who knew him. He was for many years secretary and treasurer of the society.

Benjamin Fuller a native of Ireland, was treasurer and secretary of the society, and president from June 1776 to June 1779.

He was the most eminent shipbroker of his time in Philadelphia, remarkable for his correctness in business transactions. His accounts and minutes of the society are a pattern of neatness and precision. He accumulated a handsome fortune, and died a bachelor.

Like many other gentlemen of that day he abhorred *physic* and the visits of medical gentlemen in their official capacity. At one time, while lying dangerously ill on his snug bed in his bachelor chamber, over his counting-house, a consultation of physicians was held in his room. The doctors conversed together in an audible voice, and just as

they had concluded him past recovery, and nothing further could be done in his case, to their great astonishment he drew aside the curtains and exclaimed, in his usual energetic manner; "Gentlemen I am greatly obliged to you. I feel much better since you entered the room. You may go away now, gentlemen, I shall not want your services any longer!" While the physicians looked at each other in amazement he rang the bell, and, addressing the the servant, desired him "to show the gentlemen down-stairs." They assured the servant that his master was delirious, and presuming there was no hope for his recovery, were proceeding to give directions that he might be indulged in anything he should desire to have, when Mr. F, cut them short by calling out, "John, John, turn them out and fasten the doors after them; I'll take no more of their infernal drugs." On the return of the servant he had all the bottles and medicines thrown out of the window, and the crisis of the disease being passed, he, from that moment, rapidly recovered. He lived for many years afterward, and when his friends joked on this treatment of the doctors, he would reply, "The scoundrels wanted to kill me with their cursed stuffs, but I have lived to attend both their funerals." A similar incident is said to have terminated a severe illness of our distinguished countryman Charles O'Connor. Mr Fuller subscribed £2,000, in 1780, to supply the army with provisions.

(To be continued)

It is time that the Dublin Nation should bestir itself in the National cause. It has worked energetically heretofore, but it did not strike the proper note, and perhaps the discovery it has at last made that the language is a necessity in the thorough unification of the Irish sentiment is due to Prince Bismarck who has formed a "German Language Movement", not only in the annexed provinces but also in those districts bordering on other nations, where the German language is getting mixed. Bismarck, like all other rulers, knows the value of a people's language in cementing them together. These facts have been repeatedly brought to the attention of the Irish (so called) leaders without any effect. But, of course they are wiser than all the statesmen of Europe combined—They are enthusiastic nincompoops on whom all salutary lessons are thrown away. We shall watch with interest to see how many N. Leaguers will learn the stated HUNDRED WORDS of their language, and the Leagner who will not do so, and who afterwards opens his lips in regard to Irish autonomy—should have a wad of hay thrust down his throat to shut him up.

It is as easy to cleanse linen in muddy waters, as it is to create truly national sentiments through the medium of a foreign speech. Wisdom says "What you sow, of that you shall reap." Sow the

English language, and you shall reap a crop of English sentiment. This axiom is so plain that we venture to say no one will have the hardihood to try to contradict it.

The Gael will reproduce those HUNDRED IRISH WORDS and any one who sends us the postage will get a copy of them.

THE IRISHMAN'S BRIDE.

By John Coleman.

Er'n a run mo vuernin ban, well I remember when we parted,
By rath and ruin bound with inan, I wept for thee thus broken hearted;
Then to this bright God-given land, I flew and tore myself from thee,
Where the tyrants rope and scourge and brand, would ever be shut from me:
My mother Isle, ashore *mo choride*, at our sad slawn, slawn I sorely cried,
And still this heart sighs on for thee, though here I've wed a fond young bride;
When I neared her strand, she reached her arms and clasped me to her snow-white breast,
She wed me too, with all her charms, though I was poor, with heart oppressed.
My bride is lovely, fond and fair, she's rich and tall still loath a crown,
With golden stars her silken hair is studded, and falls loosely down:
And she loves you, mother, in your tears, though tyrants blight your tongue and name
While viewing their taunting gibes and jeers, she bends and weeps above your frame;
She loves you mother Erin dear, the lady you saved when she was young,
When the same dark tyrant darts, and spears, is showers at her fond heart was flung,
Then your sons in thousands scoured the plain, while Stewart and Barry swept the sea,
And Molly fought like Stark and Wayne, to set my love, Columbia, free.
Then let me clasp my fond young bride, for she's to me and Erin true,
She's towering o'er all lauds of pride, she loves to raise the fallen too;
My soul is filled with joy this day, as I stand and scan the world around,
Not one as tall, or fair or gay, in all its round face can be found;
I melt beneath her burning gaze, for Heaven seems beaming 'round her brow,
God grant her endless length of days, to live as fair and free as now;
Oh, when this heart is stilled in death, may her up raised hand still hold the flame,
And light my sthorea Erin yet, to break the heartless tyrants chain.

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