

Եւսեփայնայի միջնակ
տաճարն ան
Եւսեփայնայի
աւանդաւորական
աշխարհ
Բնակարան Եւսեփայնայի

Տպագրութիւն

Կիսի 11.

Եւսեփայնայի

1887.

ԵՍԵՓԱՅԻՆ

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աւանդաւորական աշխարհ Եւսեփայնայի

Philo-Celts.

Brooklyn's Philo Celts celebrated the anniversary of Archbishop McHale on Sunday evening 6th inst., and a very choice programme was excellently rendered by the talent present. Mrs. McDonald executed a number of choice songs in her usual brilliant style, accompanied on the piano by Miss Kelly.

President Gilganon made a very felicitous Irish address and expatiated on the life of the lamented prelate in choice accents, Miss Hines opening the exercises with a piano solo, and Mrs. McDonald following with that beautiful hymn, Palm Branches to the memory of the illustrious dead.

Bernard Martin then recited the Language of our Race, Alfred Ryder sang the Exile's Lament, accompanied by Miss Lacey, The Cricket on the Hearth by the misses O'Connor elicited loud applause as did Auction Extraordinary, by Miss Agnes Dunne. Hon Denis Burns gave Craibhin Aoibinn's Lines on the death of Archbishop McHale, Lettie McDonald executed a piano solo in excellent style, John Byrne recited Shawn's Head in such a manner as would leave no doubt on the hearer's mind but that its sentiments were partaken of by the speaker, Mrs McDonald sang Shandon's Bells, in Irish in excellent style, and also Kathleen Mavourneen.

Excepting Mrs McDonald and her daughter and the misses Hines and Kelly, all the other participants, Hon Denis Burns, the misses O'Connor and Dunne, Mr Martin etc are members of the Society.

In order to give parents an opportunity to bring their children to the Irish school to learn the rudiments of the language of their Country, the Society has changed the hours of meeting on Sundays, so that the meetings will be held, in future, between the hours of 2 and 5 P M on Sundays; the Democratic General Committee having generously given the free use of the hall during these hours, for which kind consideration the society tenders its grateful acknowledgments. But this is as it should be for three-fourths of the members of the Committee are Irish or of Irish-descent. But so is the New York Democratic Committees, yet they are left behind by our Brooklyn friends.

Let all remember the change in the hours of meeting.

Once for all. Let every reader of the Gael, whether an old or young subscriber, try to get one or two others to subscribe.

Our respected contemporary, the Buena Ayres *Southern Cross*, copies freely from the Gael, which is in itself a pleasing compliment.

THE GAELIC ALPHABET.

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

The Philo Celtic Society of Phila. has resolved to honor the memory of the late Most Rev. Archbishop John MacHale, by worthily celebrating his anniversary on Sunday evening the 13th inst. There will be fitting addresses spoken in Irish by Mr. Lyons also songs and recitations in the Irish language by the members of the society. We extend a hearty invitation to all our friends and former scholars to be present, and promise them an enjoyable evening. It is an event worthy of the cooperation of true Irish men to respect the memory of one who loved and worked so diligently to perpetuate our Irish Mother tongue. By honoring his memory we honor our cause.

Dennis Kennedy Cor. Sec.

The Gael feels grateful to the BOSTON PILOT for its kind notice of it in a recent issue. But the patriotic editor of the Pilot is yet a fugitive from the land of his birth.

There is no Catholic church within 80 miles of Coleman, Tex.---P. Noonan.

The only salvation for Labor is Colonization.

We are highly satisfied with the kind notice which the Irish-American Editors generally give the Gael, and though it is their duty, still sometimes, those who do their duty should be recognized.

TO ADVERTISERS!

For a check for \$20 we will print a ten-line advertisement in One Million issues of leading American Newspapers and complete the work within ten days. This is at the rate of only one-fifth of a cent a line, for 1,000 Circulation! The advertisement will appear in but a single issue of any paper, and consequently will be placed before One Million different newspaper purchasers;—or FIVE MILLION READERS, if it is true, as is sometimes stated, that every newspaper is looked at by five persons on an average. Ten lines will accommodate about 75 words. Address with copy of Adv. and check, or send 30 cents for Book of 176 pages. GEO. P. ROWELL & CO., 10 SPRUCE ST., NEW YORK.

We have just issued a new edition (the 161st) of our Book called "Newspaper Advertising." It has 176 pages, and among its contents may be named the following Lists and Catalogues of Newspapers:—

DAILY NEWSPAPERS IN NEW YORK CITY, with their Advertising Rates.

DAILY NEWSPAPERS IN CITIES HAVING more than 150,000 population, omitting all but the best.

DAILY NEWSPAPERS IN CITIES HAVING more than 20,000 population, omitting all but the best.

A SMALL LIST OF NEWSPAPERS IN which to advertise every section of the country: being a choice selection made up with great care, guided by long experience.

ONE NEWSPAPER IN A STATE. The best one for an advertiser to use if he will use but one.

BARGAINS IN ADVERTISING IN DAILY Newspapers in many principal cities and towns, a List which offers peculiar inducements to some advertisers.

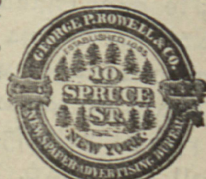
LARGEST CIRCULATIONS. A complete list of all American papers issuing regularly more than 25,000 copies.

THE BEST LIST OF LOCAL NEWSPAPERS, covering every town of over 5,000 population and every important county seat.

SELECT LIST OF LOCAL NEWSPAPERS, in which advertisements are inserted at half price.

5,493 VILLAGE NEWSPAPERS in which advertisements are inserted for \$41 a line and appear in the whole lot—one-half of all the American Weeklies.

Sent to any address for THIRTY CENTS.



ՀԱԵԾԵԱԼ ԵՅՐԵԱՆՈՒ ԸՄ ՀԱԵԾՈՒ
ԱԼԵԱՆ.

1

Ձիօ լան ծայր, և ծառայի յր երկնե,
Լե բարձած տեղի, լեյք, մար յր շօր;
'Յիւր տաճար ծայր Ծո լան մար աղ յ-շուր-
Ծայր ղարձա լե բաժն յօ լեօր. [իս,
Ձի ծառայի մօ շրջօք, ի՛նչ աղ ձծար
Հան ղիցի յի աղծած ծեյք ծեօ;
'Յիւր զխառնօ ղանդի յօ ղիւծօնար,—
"Շանդ Ձիւն յիւր Եյրեան յօ ծեօ"!

2

Յիօ բարանի ղիւծ շրջօքի օ շիւք,
Շանդ-Շիւք¹ 'Յիւր Ձիւ-Շիւքի² ղա ղ-
բօր, Եյրեան Ծո շրջօքի աղ շիւք, [Յիւքի,
Որի ինչանդի Տէ ղարձ և յ-շանդ.
Օրի շիւք Տէ ծայրի յիւքիցի 'Յիւր շրջօքե
Լե ղիւքիւք ա'ր ղիւք-շիւքած լան;
'Յիւր ղիւքի շրջօքի Տէ բաժնարի և շրջօքե
Ձիւք ղիւքիւքի 'Յիւր շանդիւք ձիւքի.

3

ԸՄ ղիցի Ծո ծեյքած ղիւք ղիւք,
Ծո շիւք Տէ ղիւքի-շանդ ծայրի 'իւքի,
Լե ղիւքի ղա շուր աղի ղիւք ղիւք
'Ու շիւքիւք շիւքիւքի ղա ղ-շիւք.
Ձի շանդ և ղիւքի յի Ձիւք-Ձիւքի,
Յիւքի-շանդ "յիւք" ղա յ-շիւքի,
Ու աղ լար ղիւք լե ղիւքիւքի ղա ղիւքի
Ծո շիւքիւքի ղա ղիւքի յօ ղիւք.

4

Յօ ղիցի յի ղիւքիւքի ղիւքի,
յի ղիւքի 'իւքի շիւքի յօ ծեօ;
Լե ղիւքիւքի աղ ղիւքի 'ր ղա ղիւքիւքի
Ծո ղիւքի ղիւքի ղիւքի ղիւքի ղիւքի ղիւք;
'Յիւր ղիւքի ղիւքի ղիւքի 'րա ղիւքի
Ծո ղիւք ղիւքի ղիւքի և ղիւքի
'Ու աղ ղիւքի, յօ ղիւքի, ղիւքի-շանդ
Օ ղիւքի ղիւքի ղիւքի ղիւքի ղիւքի!

5

Եւ ղիւքիւք, եւ ղիւքի ղա ղ-շիւք,
Եւ ղիւք, եւ ղ-շիւքի ղիւք ղիւքի [շանդ,
'Ու աղ եւ ղիւքի ղիւք ղիւքի ղա ղ-շիւք-
'Տ եւ ղիւքի ղիւք ղիւքի ղա ղ-շիւք!
Ձիւք ղիւքի աղ ղիւքի ղիւքի եւ ղիւքի
Լե ղիւքի 'Յիւր ղիւքի ղիւքի-շիւքի,
Ձիւք ղիւքի ղիւքի ղիւքի ղիւքի ղիւքի
Ծո ղիւքի մօ ղիւքի ա'ր Ծո ղիւքի!

¹ Շանդ-Շիւք, Cantyre, Scotland.
Ձիւք-Շիւքի, Antrim, Ireland.

Translated from the Irish of
"ՔԱՐԱՅԻՇ."

BY MICHAEL CAVANAGH.

AN IRISH GAELE to a SCOTTISH GAELE.

1

My hand to you, brave hearted brother,
With grasp earnest, warm and strong;
And give me your hand for another,
We're parted, old friend, over-long.
Oh brother! there's no cause, I'm thinking,
Why we disunited should live;
A loving health let us be drinking—
"THE OLD GAELE!" the toast that we give.

2

Though standing a step separated,
Cantyre, and green "Antrim of vales"
Yet He who Moyle's billows created,
Ne'er meant they should part brother-Gaels,
For he gave us mind, heart and spirit—
Imbued with the love of our race;
And willed that we each should inherit,
Between us love, concord, and grace.

3

That closer we should be united,
He gave us the old Mother-tongue,
The music whose strains more delighted,
Than sweetest of song birds e'er sung.
'Twas cultured in "Armagh the splendid,"
'Twas chanted in "Hy-of-the-Dove!"
When they through the nations, extended
The light of our faith, lore and love.

4

Oh, oft in the old times we treasure,—
The ages departed for aye;—
To war-pipes' and harps' thrilling measure,
Our fore-fathers marched to the fray;
Their foes stood with terror confounded,
When, facing their death-dealing spears,
The fierce "Eye of Battle" resounded,
From mountain and glen, in their ears.

5

How gloriously bless'd were those ages,
When our kindred nations were young;
And chieftains, and clansmen, and sages,
To Gaelic, in unison clung!
Until came the Sassanach hell-hound,
With false tongue and subtle design,
He poisoned our hearts, and when spell-bound,
He murdered your nation and mine.

Mr. P. Hally of Memphis Tenn., writes en-
couragingly of the Gaelic movement there.

6

21 ! ɛaɪɪɛ ré ɛɪɪɪɪɪ ɪaɪ ɛaɪaɪɪ,
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 ɔɪ ɔɪaɪɪɪ aɪ ɪ-Saɪɪaɪaɪɪɪ ɔɪɪɪɪɪ
 21ɪ ɪuaɪɪɪɪɪɪ, 'ra ɪɔɪ ɔɪɔ ɪɪaɪɪɪɪɪɪ !

7

ɪ ɪaɪɪɪɪ ɪa ɪaɪɪɪɪɪɪ, ɔɪ ɪaɪɪɪ ɪɪɪɪ
 ɪɪ ɔɪɪɪaɪɪɪ ɪɔ ɛɪɪɪɪ ɪɪ ɪaɪɪ ɛɪɪɪɪɪɪ;
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 ɔ ɪɪɪaɪɪ ɪɔ ɪ-ɛɪɪɪɪɪ aɪɪɪ.

8

ɔɪa aɛa ɪɪ ɪɪaɪɪ ɪaɪɪ, a ɔɪaɪɪɪɪɪ,---
 21ɪ ɔɪaɪɪɪ ɪɔ ɔɪaɪɪɪɪ ɔɪ ɛɪɪɪ ?
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 'ɪur ɛɛɔ ɛaɪaɪ ɪɪɪɪ, ɪɔ ɪɪɪɪ ?
 ɪa ! ɔɪɪɪ ɔɪ;---"ɔɪɪɪ ɪɪɪa aɪ ɔ-ɪɪɪɪɪɪ
 ɪaɪɪ aɪɪ ɪɪ ɛɪaɪɪ ɛɪɪaɪɪɪ 'ra ɪ-ɛɪɪɪ
 21 ɪ-ɛɪɪaɪɪ a ɔ-ɔɪaɪɪɪɪ,---'ɪaɪɪ ɛɪaɪɪ
 21 ɔ'ɪaɪ ɔ aɪɪ ɛɪaɪɪɪ ɪɪɪ a' ɔ-ɔɪɪ." 9

21ɪ ɪaɪɪ ɔɪɪɪ ! ɔ ! ɛɪɪɪɪɪɪ ɪɪɪɪ-ɪɪaɪɪ
 21ɪ ɪaɪɪɪɪɪ aɪɪɪɪ ɪɪɪ aɪ ɪaɪɪɪɪ,
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 ɔɪ ɪɪɪɪɪɪɪ ɪa ɪ-aɪɪɪɪɪ,---ɪɪɪɪɪ !
 ɔɪɪ ɪɔ ɛ aɪ ɛɛɔ ɔɪ aɪ ɪɪɪɪɪɪ,---
 "ɔɪaɪɪ ɪɪɪaɪ 'ɪur ɛɪɪaɪɪɪ ɪɔ ɔɪaɪɪ !"

"PÉDORUJC."

THE FAIRY BOY.

BY SAMUEL LOVER.

[The Irish of which appeared on page 657 of last Gael.]

A mother came, when stars were paling,
 Wailing 'round a lonely spring;
 Thus she cried while tears were falling,
 Calling on the Fairy King:

"Why with spells my child caressing,
 Courting him with fairy joy;
 Why destroy a mother's blessing,
 Wherefore steal my baby boy ?

"O'er the mountain, through the wild wood,
 Where his childhood loved to play;
 Where the flowers are freshly springing,
 There I wander, day by day.

6

Ah ! he as a "friend", came unto us,
 And, fools, we gave heed to his vow;
 By wiles he contrived to undo us,
 And left us prostrated as now.
 His work of disunion completed—
 To Sassanach "friendship" (?) we owe
 The vengeance that ne'er can be sated,
 For Lim'rick, and "Bloody Glencoe ! "

7

While Gaelic we spoke there abided
 Affection's bright glow in each heart,
 'Twas English ! cursed English ! divided,
 And, ever since, left us apart !
 Moyle's channel has, yearly, grown broader,
 And deeper its tide seems to flow
 Between us since came that marauder,—
 And laid our connecting-bridge low.

8

Now, which do you love most, my brother,
 The English—or tongue of your land ?
 Renounce you the songs of your Mother—
 Her war-music stirring and grand ?
 Ha ! say you—"The Scots of the Highlands,"
 With Irish united shall be—
 In guarding the tongue of both Islands,
 Twin-branches they've grown from one tree !

9

Your hand !—Oh ! I hear it resounding—
 Our Gaelic once more, on the wind :
 Ereet from the grave it comes bounding,
 Where long 'twas, in torpor, confined,
 And now all the heavens 'tis filling—
 The Gael's waking-shout—Oh ! Hurrah !
 For this their refrain, is soul thrilling,
 "Clann Alta and Erin go Bragh !"

"PATRICK."

'There I wander, growing fonder
 Of the child that made my joy:
 On the echoes wildly calling,
 To restore my fairy boy.

"But in vain my plaintive calling,
 Tears, are falling all in vain;
 He now sports with fairy pleasure,
 He's the treasure of their train !

"Fare thee well, my child, forever,
 In this world I've lost my joy,
 But in the next we ne'er shall sever,
 Then I'll find my angel boy !"

The coming war between France and Germany will be an aerial one. It is said that the French can destroy all the German fortifications by dynamite dropped from balloons.

Transportation of Barney Rochford
and Pat Eagan for Ribbonism,

(By Anthony Rafferty)

Շուշ դա հ-նիճայի դաօնիճա ծննդի ցար
այն ան ղշուլ րօ,
Յօ օ-շիւսի բաճի այն ճաօճալ 'ր Յօ մ-
բիճեաճ ա ճիւսի Լ Բճճալ,
Քաճ Լեանի ճիճե ան ճօն իյի Եւայճ իյի
Յ-ճիւսի 'ճա Եւրա,
Այն րօն ան Եյիի Գօնա ա'ր Ե այն Եայն
ան Եիյ իյի ա Լա.
Այն Եիյ դա իւճայճե ան ան Երաճ Եւայճ
Եարճ 'ճա Բիճ
Եա դա ճայն ի-ճայն Լաճիայն Երիւ' դա
Ե-ճիւսի,
Barney Երիճե դա Բիճե Գայն րճօճ դա
Բօճաճ Երիւս,
Եայն ի Ե-Բաճ ա'ր Եյիի 'ր իաճ իւսի-
Եյիիճ իյի ա Յ-Եար,

Աճճ մար ԵԵալ իյի ան իճաճ Յիւսի իօ
մար Երիւսիճ Եա ի ԵԵիւս,
Յաճ Բաճ ճա ի Եյի Եայն Եյիճ Յօ օ Եիճ
օրճա 'ճա Եարն.
Barney Եայն ի իճիւսի մարճ Hottentots
'ր իճիւսի,
'Յ ճան Բարն ա Երիւսա ի-ճօնաճ Լար
իօ Լիճ ճճ Բիճ դա իճիւսի';
Աճճ Եա իւլ աճան Լ Երա Յօ Յ-Եարն
Barney Եայն;
'Յ մար իճիւսի Pasterini, իյ Բաճ Եայն
ան Լա.
Յօ մ-Եիճ ճալայն Բարնճ, իյիճ 'ր ճան
Եայն Լ Եա Յ-Եայն
Աճճ Եիյիճ Եիւսի' իյիճ Գայն իաճ ի Լար
Բարն Լ Եյ.

Եիճ ան ճիւսիճ Եիճ Եայն դա Այն օ-
օրճիւսի Բարն 'ր Եիյի,
'Յ օ Երիւսի իյիճ ան իյիճ րօ Եա դա
Եայնճ Եայն Լար,
Աճճ Եիճ իաճ Բարն Եայն, մար Եա ան
Բարն ի Ե-Բարն Եիյ
Այնճ Orangemen 'ճա իյիճ Գայն
Բարնճ Լ Բարն,
Յօ ի-յիւսիճ ճալն ա Եիճ մար ճիւսի-
Բարն Cromwell Տարն,
Ո Բարն իյի իյի Եարն, ա Եարնճ
Եայն 'ր Լար,

'Յ Յօ Ե-Բարնճ ան իյիճ իյի Եիճ
դա ճաճ ի օ-Եարնճ Եիճ,
Այն իյի Ե ան Եայն, մար Լիճճ, ա
իյիճ իյիճ իյի ան Լա.

Եա դա Ե-ճիւսիճ Եիճ, Եարնճ, Բարն
Բարնճ Եայն Յօ Եարնճ 'ճա Յ-
Եարնճ ճան Բարն,
'ճա իյիճ իյ իյիճ Եիճ ճաճ աճ ա Յ-Եարնճ-
Եիճ 'ճա ա Յ-Եարնճ,
'Յ ա Եա դա իյիճ ան Ե-յիւսիճ իյի ան
Բարն ա Եիճ Եայն Լար?
Աճճ ան Բիճ Եայն Լար դա Եարնճ 'ճա
Բարնճ իյիճ ան իյիճճ,
'Յ օ' Բարն ա իյիճ իյիճ իյիճ Եայն
ա Յ-Եարն,
Յօ մ-Եարն իյի Յօ Ե-ճիւսիճ Եայն Եայն Եայն
ան Բարն,
Barney 'ր Pat Eagan, իյի ան Եիճ Եաճ
Եիճ Լար.

This has been selected from a large number left
us by Mr. M. P. Ward, now of San Francisco, Cal.

THE PHILADELPHIA PHILO-CELTIC SO-
CIETY.

Philadelphia Jan., 31st 1887.

Dear Sir—You will oblige, on receipt of draft, to
mail to the above address The Gael, for one year.
The society desires to have it for the use of members
in the class-room, and also is included in the above
a year's subscription for the Dublin Gaelic Journal.
It is important that we should give support to
those papers that aid our societies in promoting the
worthy cause that Philo-Celts are engaged in.

Our annual election came off in the early part of
the month, with the following results—

President Patrick McFadden, V. President John
Robinson, Treas. Thos. McEniry, Rec. Sec. Chas.
McCann, Cor. Sec. Dennis Kennedy, Librarian
Miss McSorley.

The Society is composed of some very able Irish
scholars and I am sure there are enough in the city
equally as bright that never put in an appearance
in our class room. Now how comes it? All are in-
vited, all are welcome that will interest themselves
in this noble and patriotic cause. Why should I-
rishmen and women be ashamed of their glorious
old language that foreigners and the best scholars
of all nations admire and appreciate?

Amongst other excellent scholars, we have—
Messrs Lyons, Murphy, McFadden, McEniry,
Miss O. Conner, and Miss McSorley.

Very respectfully

Dennis Kennedy, Cor. Sec.

DERIVATIVE VERBS.

21baćtuyj, to joke. 21bujj, ripen.
 21baryuyj, to bark. 21bcóyoyj, to jest,
 21bélyj, to boast. 21blanyuyj, spare.
 21blatuyj, to slain. 21bozyuyj, to voice,
 21baryuyj, reply, 21branyuyj, to furrow
 21bróoluyj, apostolize.
 21bróoloyoyj, to absolve, 21cuyj, habituate
 21caryj, to poison. 21camryuyj, abridge,
 21caryuyj, to sour. 21caractuyj, shorten
 21caryuyj, to dwarf. 21caryuyj, to anchor
 21carytaryuyj, to axle. 21ccomyuyj, to acet
 21ccobaryuyj, wish. 21ccomyuyj, obligate
 21ccúlyj, to recede. 21ćtuyj, will.
 21ćtuyj, to travel. 21ćlaryj, to chase.
 21cnyuranyuyj, to reproach. 21cobryuyj, to
 21comalyuyj, to collect- (wish.
 21comuyj, to refuse, 21ómoluyj, to praise
 21oazyuyj, to bundle, 21craryuyj, to en-
 21oalyj, to desire. (tangle.
 21oaryuyj, to fire, 21oalluyr, to deafen.
 21oamryuyj, to admire, 21oamryuyj, to go
 21oamryuyj, bless 21oamryuyj, kindle,
 21oamryuyj, freeze. 21oamryuyj, to horn.
 21oamryuyj, to bolster, 21oamryuyj, to
 21oamryuyj, to bridle [dream.
 21oamryuyj, to joke. 21oamryuyj, to card
 21oamryuyj, to quicken. 21oamryuyj, to
 21oamryuyj, to garrison. [advocate.
 21oamryuyj, to relate. 21oamryuyj, to leg-
 21oamryuyj, to inter, [alize.
 21omryuyj, to timber. 21omryuyj, confess
 21omryuyj, kindle. 21omryuyj, refuse.
 21omryuyj, to adore, 21omryuyj, to possess.
 21omryuyj, to air, 21omryuyj, to satirize.
 21omryuyj, astonish. 21omryuyj, to quiet.
 21omryuyj, speak. 21omryuyj, to beat
 21omryuyj, challenge. 21omryuyj, sue
 21omryuyj, terrify. 21omryuyj, plead
 21omryuyj, appeal, 21omryuyj, to coax.
 21omryuyj, to bleat. 21omryuyj, to boar,
 21omryuyj, to set on fire. 21omryuyj, to ripen.
 21omryuyj, to castrate, 21omryuyj, to singe.
 21omryuyj, to build, 21omryuyj, to sicken,
 21omryuyj, to pray. 21omryuyj, to learn
 21omryuyj, to inheit. 21omryuyj, to boast.
 21omryuyj, to enlarge. 21omryuyj, multiply,
 21omryuyj, to own. 21omryuyj, to destroy.
 21omryuyj, to plead. 21omryuyj, request,
 21omryuyj, to vex. 21omryuyj, to argue.

There are over a hundred derivative verbs in the first seven pages of O'Reilly's Dictionary, as shown

above, and only twelve primitive verbs—or about eight to one. After this exhibit we hope the ire of our criticsers will abate a little. The Gael very seldom fires at random, perhaps its most grievous fault is, that it hits the bulls-eye every time.

It will be seen by this that the termination oćać is used in the proportion of eight to one of řać, according to the rules repeated by Mr. O'Donnell.

5210 210 5210021.

(By T. O'CALLAGHAN, New Haven, Conn.)

Dý neul ayyi na neulta, yr me am donar,
 21 omryuyj, to adore, 21 omryuyj, to possess.
 21 omryuyj, to air, 21 omryuyj, to satirize.
 21 omryuyj, astonish. 21 omryuyj, to quiet.
 21 omryuyj, speak. 21 omryuyj, to beat
 21 omryuyj, challenge. 21 omryuyj, sue
 21 omryuyj, terrify. 21 omryuyj, plead
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 21 omryuyj, appeal, 21 omryuyj, to coax.
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 21 omryuyj, to pray. 21 omryuyj, to learn
 21 omryuyj, to inheit. 21 omryuyj, to boast.
 21 omryuyj, to enlarge. 21 omryuyj, multiply,
 21 omryuyj, to own. 21 omryuyj, to destroy.
 21 omryuyj, to plead. 21 omryuyj, request,
 21 omryuyj, to vex. 21 omryuyj, to argue.

21 omryuyj, to timber. 21 omryuyj, confess

21 omryuyj, kindle. 21 omryuyj, refuse.

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21 omryuyj, to air, 21 omryuyj, to satirize.

21 omryuyj, astonish. 21 omryuyj, to quiet.

21 omryuyj, speak. 21 omryuyj, to beat

21 omryuyj, challenge. 21 omryuyj, sue

21 omryuyj, terrify. 21 omryuyj, plead

21 omryuyj, appeal, 21 omryuyj, to coax.

21 omryuyj, to bleat. 21 omryuyj, to boar,

21 omryuyj, to set on fire. 21 omryuyj, to ripen.

For the sake of novelty, Mr. O'Callaghan suggests that married men should write a few verses in praise of their wives, and the young men also in favor of their sweethearts. By this simple plan before '88 illumines this planet of ours, we could have quite a variety. Yours, T. O'Callaghan.

The amount of ignorance displayed in relation to the line of demarcation which Catholics draw between their actions as citizens and their obligations as Catholics by otherwise tolerably well informed and intelligent non-Catholics, is most singular. The George campaign in New York, and the actions of certain parties thereafter, is a conclusive evidence of this.

If these parties read the fable, "The Jackass in Office," and laid its moral to heart, it would teach them something which they do not fully comprehend.

Ծօ դա հ-Երեւոյնայնիս Եւ Եւրօպայիս,
Այս Ծօ Երեւոյնայնիս ելե.

Այս քաժ աղ յեղիւն ըս զհա հ-Եր-
եւոյնայնիս Ծ'ա Յ-սիւր ամաճ ար Ծ-տիշտիս
բէրի---բիւր Դժար ար Դժար Բճարժոժե.
Շալտիս ըս Ծ'ա Յօ քաժ դա ար-բօժ,
իօ Բադաճ ամաճ յաղ Ծ'ա Եւրօպայիս Դժար
դա յաղտե, դա քաժաղիս, Դժար ար
րեւաճա.

Տիւր Ծ'ա Եւրօպայիս Դժար քաժաղիս,
Շալտեճ, Ծ'ա Եւրօպայիս, րեւաճա;
Եւրօպայիս Դժար Դժար Դժար Դժար,
Եւրօպայիս ար Ծ'ա Եւրօպայիս! Եւրօպայիս!

Եւրօպայիս Դժար քաժաղիս Դժար Դժար.

Եւրօպայիս Դժար քաժաղիս Դժար Դժար.

Եւրօպայիս Դժար քաժաղիս Դժար Դժար.

Եւրօպայիս Դժար քաժաղիս Դժար Դժար!

Եւրօպայիս Դժար քաժաղիս Դժար Դժար.

Եւրօպայիս Դժար քաժաղիս Դժար Դժար.

Եւրօպայիս Դժար քաժաղիս Դժար Դժար.

Եւրօպայիս Դժար քաժաղիս Դժար Դժար!

Եւրօպայիս Դժար քաժաղիս Դժար Դժար.

Եւրօպայիս Դժար քաժաղիս Դժար Դժար.

Եւրօպայիս Դժար քաժաղիս Դժար Դժար.

Եւրօպայիս Դժար քաժաղիս Դժար Դժար!

Եւրօպայիս Դժար քաժաղիս Դժար Դժար.

Եւրօպայիս Դժար քաժաղիս Դժար Դժար.

Եւրօպայիս Դժար քաժաղիս Դժար Դժար.

Translation.

TO THE IRISHMEN in PARLIAMENT, and OTHER
IRISHMEN.

Throughout this winter, the Irish are being put
out of their own houses—men, women and children.
They must go to the poor house or endure without

shelter, the wind, the rain and the snow.

See the symbols of your power—
Lightning, thunder, moon, and shower,
Strike the Saxon till he cower!
Strike for Ireland's freedom, strike.

When the clouds in heaven assemble,
When the raging torrents tumb'e,
When the storm makes Ireland tremble,
Be a storm for Ireland's sake.

When the blue of heaven is banished,
And the thirsty brook replenished,
And the roaring wood astonished
Be a flood for Ireland's sake.

When the night gleams heaven under,
When long-swellings bursts the thunder,
When the mountain shakes in wonder,
Lightning be for Ireland's sake.

When the storm has ceased its roaring,
When the sun its beams is pouring,
When, with glorious standard soaring,
Let old Erin's sun-burst blaze.

[The above poem, with translation, is by Mr.
Baldwin, a member of the P C S, who has made
splendid progress]

T. J. Madigan, Pittsburg Pa.—The
Irish for "raw egg" is *uđ ań*, as; Ծ'իս
Ծ'աղիս Ծ'աղիս *uđ ań*. It is said that in the
time of Queen Mary the question arose
as to which, the Saxon or Irish, should
be adopted as the language of England,
the Latin and the French being up to
then the language of the country.

The queen, it is said, favored the Ir-
ish language on account of its antiqui-
ty and of the number of illustrious sa-
ges and saints whose language it was.
But it seems that the enemies of every thing Irish,
then as well as now, had the royal ear, and one of
them picked out the most inharmonious sounds in
the Irish language as a specimen to present to her
majesty, and compared it to the barking of a dog,
and the sentence presented to her majesty was,—
Օ' իս Ծ'աղիս Ծ'աղիս *uđ ań*, a black ox drank
a raw egg.

Poor "Black Jack" Logan's subscription to the
Gael has three years yet to run, from the first issue.
Yet he did not want his name published—*Sit tibi
terra levis*.

The Philo-Celtic Society of Philadelphia work
as well as talk. Its subscription and that of A. P.
Ward's are the only ones yet received for the Dub-
lin Gaelic Journal.

St Joseph's MO. has a fine selection of young pa-
triotic Irishmen who are putting their shoulders to
the Gaelic wheel. We expect to hear of big things
from them in the near future.

The Gael.

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

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

Sixth Year of Publication.

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

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

Terms of Advertising—10 cents a line, Agate.

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

VOL 5, No. 11. MARCH, 1887.

THE GÆL.

The patriotic readers of THE GÆL will be pleased with the change made on the title page. It is now under its proper plumage, and it only remains with Irishmen to push it and place it in the hands of every Irishman. Even the Irishman who cannot read it will help the movement by supporting Gaelic literature.

SENTIMENTS of our SUBSCRIBERS.

Ala. per F. S. M'Cosker, M. Cuniff, Mrs Letady, M. McSweeney.—Mr M'C. says that he has put Major Maher to sleep. No, the Major has anticipated the attack.

Cal. Capt. J. Egan, J. M. McGrath, E. R. McCarthy, J. Mullen, per Capt. Egan, T. Flanagan, M. P. Ward, J. O'Quigley, J. B. McNully, and Dr. Alex. T. Leonard, per M. P. Ward.

Conn. J. O'Donnell, R. Kelly, Major Maher, T. Callaghan, J. C. Donovan, P. Murphy. The Major says that he is fortifying his position for some time in order to make an effectual attack on M'Cosker's stronghold; and he also notes some very strong skirmishers in Messrs. Feeny, McEniry (2), Hally, Ward (2), Lyons, McFadden, O'Donnell, Brady, Power, Keefe, McTighe, etc. but expects to be able to vanquish them all owing to the excellent condition of his army.

D. C. Wm. F. Molly, P. Lyons, M. Cavanagh, Dak. T. F. O'Reilly.

Fla. D. W. M'Quaig, per D. O'Keefe.

Ill. M. Crean, J. D. Hogarty, Brother Philip Cassidy, W. Raleigh, M. J. Walsh.

Ind. J. W. O'Hara, R. Daly, T. Shay.

Iowa. J. Sheedy, T. M. Power, F. J. Bracelin, J. Langan, M. Kelly, per T. M. Power.

Kas. T. Vaughan, E. Boyle, G. Downey.

La. H. Durnin, P. Ryan.

Mass. Wm. Leahy, L. Manning, C. D. Geran, D. O'Sullivan, C. Riordan, Wm. Cabill, T. Griffin, M. Looney, T. Mann, J. McKenna, J. Sullivan, and J. O'Connor, per T. Griffin, P. Donovan.

Md. M. P. Mahon, P. C. York.

Mich. M. Downey, D. Tindall.

Minn. M. McHale, O. Dempsey,

M. Ter. J. Rowdan, P. Blake.

Mo. J. Quigley, per J. Shaughnessy, T. Vangan, P. McEniry, C. Moloney, P. T. Kennedy, P. H. Reynolds, D. Sullivan, M. Mullins and M. Crowley, J. Sullivan, J. B. Shannon, E. Cunningham all per P. McEniry.

Neb. Rev. Father Lawless per J. H. Maun, D. O'Sheridan.

Nev. P. Molloy, per D. Hurley, Capt. J. P. Sullivan, M. Crowley.

N. J. T. Coleman, per J. Coleman, J. Daasy, Rev. Father Hennessey, per Father Fitzgerald.

N. Y. T. Reilly per J. Coleman, P. Carrick, Mrs. A. Ford, M. Heaney, M. Bride, J. Copley, J. Gallagher, Miss Guiren, T. F. Wynne, M. L. Baldwin, Rev. Thos. J. Fitzgerald, J. O'Callaghan, Mrs. P. Morrissey, J. McGovern, T. Young, C. Manning, Wm. A. Flynn, E. O'Keefe, J. Sullivan, Thos. Sullivan, M. Keefe, M. Diffley, J. Sheridan, per E. O'Keefe, T. Sullivan, J. Hacke, E. W. Gilman, per T. Erley, W. O. Baldwin, J. Barns, J. Gibson—S. Kennedy, T. Erley, T. M. Nolan, L. F. Hartnett, per Father Fitzgerald, J. T. Donovan, J. McQuillon, D. M. Madden, J. Keaveny, C. Clinton, Miss Jane Barrett.

Ohio, Wm. Sheehan, T. Donovan, M. J. Brennan, Pa. Miss S. O'Donnell, per D. Gallagher, R. O'Neill, T. McEniry, the Misses L. McSorley, E. O'Connor, D. O'Leary, J. Robinson, P. F. Murphy, per T. McEniry, C. Carlin and S. O'Callaghan and A. P. Ward, per Mr. Ward, Miss M. Mahony, J. S. S. McTighe, P. McFadden, C. O. McHugh, per J. J. Lyons, S. Sordan, D. S. Murphy, T. W. Gibbons, F. R. McCarthy, S. G. Boyd, T. J. Madigan, N. B. O'Donnell, J. McBride, P. H. O'Donnell, J. C. O'Donnell, per J. C. O'Donnell, Rev. Father McCullagh. Father McCullagh says that he will work for *The Gael* with a will.

R. I. S. Kelly.

Tenn. M. Ginley,

Tex. P. Noonan

Wis. L. Conley.

W. T. R. Hughes:

Ireland—

Antrim, Rev. Father Mulceby. Father Mulceby has sent others whose addresses are mislaid

Cork, Rev. Father Walsh.

Donegal, The Reverends S. O'Boyle, H. McFadden, W. F. McFadden, J. McFadden, per P. McFadden, Phila, Pa

J. Ward, and P. Ward, per A. P. Ward.

Dublin, W. F. Nolan

Waterford, Wm. Fitzgerald, per Rev. Thomas S. Fitzgerald.

Limerick, M. Gleason, per T. McEniry, Phila, Pa.

France, Paris, M. McLeod, 13 Rue de Constantinople,

How many of our subscribers have missed their dollar or sixty cent a year?

In the fourth column of the portion of my letter in the last GAEL, line 26, between the word *wrote* and *the*, the following clause should be inserted,—
yet according to the rules of English Grammar,
Yours P H O'DONNELL, O S A

The letter continued,—

In the July number of the Gael p 601, Mr. Patrick McEniry* of Kansas City writes to say that he learned Irish in his youth, and that he always understood the words to be *oífað ré* "he will drink," and *o'ífað ré* he would drink, *deunfað ré* "he will do," and *o'eunfað ré* "he would do", etc.

In the August Gael Mr. Crean* of Philadelphia says that he asked some Irish people from different parts of Ireland to translate the sentence he *would* drink, and they invariably rendered it *o'ífað ré* (not *o'olochað ré*) and Mr. Crean continues to say that for his own part, though not opposed to *ochoð*, yet he would prefer to use *fað* simply because it was the form used in the locality from whence he came and that it is the form still used by the majority of all Irish speakers with whom he comes in contact. How, then, are you going to reconcile this written testimony of Messrs McEniry and Crean with your assertion† that Irish speakers without exception use *ochað* in the conditional?

Again in page 572 of the GAEL, Prof Lovern of Scranton writes an Irish song in the last stanza of which the

1st sing. cond. of *beir* "I give," is written *to beirfaigh*, which in the 3rd sing. cond. would be, *to beirfeadh ré* (1. *beirfaigh* 2. *beirfeadh* 3. *beirfeadh ré*). In page 576 the conditional of *tabair* and *labair* are given as *éabairfeadh* and *labairfeadh*. In the third stanza of Captain O'Mailly's song as supplied by M. P. Ward, p. 577, the 1st sing. cond. of *deun* is written *so h-deunfaigh*,‡ which in the 3rd sing. would be *so h-deunfað ré*; because verbs which have the 1st sing. conditional in *faigh* will have the third sing. cond. in *feadh* or *fað*; just as verbs with *ochaigh* in the 1st sing. cond. make *ochað* in the 3rd sing. for example, 1. *foillreochaigh*, 2. *foillreocha, 3. foillreochað ré*. In page 624,

(* Irish grammarians state that the sound of the *f* is never heard? Mr Crean gives the sound as *dhool hoo* and that is not the sound of *f*: Yourself in next column, lines 36 3 admit it

† All grammarians without exception support our assertion, Canon Bourke, O'Donovan, and yourself in regard to Munster

‡ This is not the conditional and is not pertinent to the matter in issue—Ed

Mr. J.M. Tierney of San Juan, Argentine Rep., gives one of Denis McNamara's songs in which the 3rd sing. conditional of *glac*, *rá* and *tabair* are written *hí glacfað*, *hí ráífað*, *hí éabairfað*. I could quote hundreds of other instances from the columns of the Gael in which the termination *fað* is used by your correspondents* in the 3rd sing. conditional, but I do not wish to trespass further on your space by quoting too many of them

In all our ancient manuscripts the termination *fað* is invariably used in forming the conditional of verbs with monosyllabic roots, and all modern writers whose works I have come across have carefully followed the same rule. In King Malachy's description of the battle of Clontarf, written by McLa'g, Brian Boru's chief bard, a copy of which I have before me, I find the 3rd sing. conditional of the verb *éir* "I come," written *o-éirfaðh*. Owen Mac Ward, that talented and gifted poet of the 17th century, lamenting the death of O'Neill and O'Donnell, princes of Ulster, in the 6th stanza of his elegy writes *to éirfeadh* &c., and again in the 31st stanza we have *soirfeadh* and *h-cuirfeadh* and in the last line of the "summing up" appended to the elegy we have *to cúzairfeadh*. Throughout all the publications of the Ossianic society the 3rd singular cond. of all verbs of this class is written with *fað* or *feadh*. For instance in Vol. V. page 12, the conditional of the verb *iair*, ask, is written *o'iairfeadh*†. I have already stated that though the Munster Irish speakers seem to make the 3rd sing. cond. of all verbs in *och* or *ochað*, yet the Irish writers‡ of that historic province have carefully observed the grammatical rules regulating the correct use of the terminations *fað* and *ochað*. I have already given examples from Denis MacNamara (*Oonaca Ruad*) a county Clare man, a poet and a scholar, who throughout all his beautiful pieces, as well as that given by Mr. Tierney uses *fað* or *feadh* in the 3rd sing. cond. of all monosyllabic verbs. So does

[* A large number also write it *ac*, which is the sound given to *ochað*.

† That is the first person future

‡ Hence we say the writers took liberties which custom did not warrant; Two men who cannot speak a word of Irish revised (?) a Gaelic book in Dublin the other day, which book may possibly be quoted as *authority* a hundred years hence.—Ed

Taig* Gaodlac O'Sullivan another Munster poet throughout his pious miscellany, as for example in his hymn on the Resurrection page 69 he writes the cond. of *maítt*, "live" or "exist" *maíttfead*. In the same work page 65 is given a beautiful hymn from the collection of Pierce Fitzgerald's poems in the 3rd stanza of which the conditional of *fead* is written *é-feadfead*. Fitzgerald was a native of Youghal, Co. Cork, and died in 1722. Father O'Sullivan, another Cork man, in his admirable translation of the Imitation of Christ, always makes the 3rd sing. cond. of monosyllabic verbs in *fad* or *fead*. Father Fitzgerald, some time ago, P. P. of Ballygarry, Co. Tipperary, in his beautiful (Irish) discourse on the Passion of our Lord, published by Fowler, Dublin, 1861, of which I have a copy, writes the conditional of almost all his verbs in *fad* or *fead*, for example he writes "*íonntar go gcuíttfead*" &c., and the same author seems to prefer the use of *fad* even where *oíad* according to rule† might be used, as for example page 15 paragraph 6, he writes "*íonntar go gcuíttfead* *fé*" &c. I could continue for the length of a day quoting Munster authors in support of the rules I have given but I think I have quoted a sufficient number to show that *fad* and not *oíad* is the correct termination of the 3rd sing. cond. of monosyllabic verbs. In your next paragraph you say that I have introduced, without propriety, the future tense, and moreover misquoted Canon Bourke's grammar in its regard. I have certainly mentioned the future tense in connection with the conditional, because it is upon the termination of the future tense that the termination of the conditional depends; if the future terminates in

fad or *fé*, then will the conditional terminate in *fad* or *fead*; for the same reason, verbs making their future in *oíad* will invariably make the conditional in the same termination, and hence it is, that most Irish grammarians in giving the rules for the formation of the moods and tenses say that "the conditional is formed from the future, by" &c., (see Canon Bourke page 82, and Dr. O'Donovan page 197.)

■ I deny that I have, either intentionally or by oversight misquoted Canon Bourke's grammar. I have here before me my letter in the October Gael, and also Canon Bourke's Grammar. I have said in my letter, "he (Canon Bourke) says in page 82, that verbs of the second conjugation form their future and conditional in *oíad*." § These

[* It is said that he was illiterate and employed an amanuensis

† This is not the conditional

‡ Very poor authority then

§ Yes, and you misquoted him; he says the 'future' makes *oíad* and the cond.' *oíann*, 1st. per., of course. p.

are my words. Let us compare them with the rule given by Canon Bourke in his grammar page 82. "For the future *oíad* or *oíad* is annexed (to the root), &c., &c., as from *ladann* speak, we have *ladannóíad* and *ladannóíad*" &c. adding in note page 80 that **oíad* being the most generally used form, is to be preferred to *oíad*. Canon Bourke does not say a word in his rule about the future being formed in *oíad*, though he forms the 3rd sing. of the future in conjugating the verb *gráduí* with that termination. § *Oíad*, however, is substantially the same as *oíad* or *oíad*, the letter, *i* being merely introduced by him for the sake of euphony. Dr. O'Donovan is, at least, Canon Bourke's equal as a grammarian, and he forms the 3rd sing. of the future and cond. alike in *oíad*. How, then let me ask, could I have misquoted Canon Bourke's grammar when I gave the identical words given by the Canon himself in his rule for the formation of the future tense?

We have societies for the preservation of the Irish language both at home and abroad, and preservation means not only to keep it from dying out, but also to restore it as far as in our power lies to its original sweetness and purity. A change of inflection might suit and be even commendable for English and other modern compounds to which revolutions and the rise and fall of Empires and Kingdoms have given birth; but for the beloved language of the historic Gaels—a language which was ancient before Homer sang the fall of Troy—a language in which the illustrious King Tighernagh cultivated more than 1100 before Christ—a language in which the arts and sciences of ancient Ireland were cultivated in the university of Tara

128, Coll. I. Gram. issues of '56 & '79.

[* But that is the first person and is foreign to the matter under discussion. In fact you have got things terribly mixed up or you are quoting from a spurious representation of the College Irish Grammar. The verb is fully conjugated in the paradigm and leaves no room for cavil. And the GAEL, as long as we control it, will not permit any one to be misrepresented. We have two issues of the (56 and 79) College Grammar before us and in neither of which can we find the alleged inconsistencies, but on the contrary, consider it the most perfect Irish grammar yet written because it calls attention to the fact that the more numerous class of verbs has heretofore been made the exception instead of the Rule. And we shall further say that our position relating to the 3rd conditional does not arise from our want of knowing the grammar rules prescribed in its regard, but because the rules are opposed to majority rule and therefore to custom, a fact which all grammarians admit.

‡ By no means, the first is the future indicative while the second is the imperfect conditional.

2nd, we do not consider O'Donovan to be the equal of Canon Bourke because the Rev Canon has lived in a more enlightened age—an age in which the ordinary mechanic is better informed than the monarch of a century ago.

† By stating that the Rev author gives the same rule for the formation of the future and conditional which is not the case.

BY THE GREAT

Ollamh Fodhla ere yet a stone was laid on the foundation of ancient Rome,—the language in which our pagan forefathers at the Temorian Fes or Triennial parliaments of Tara displayed a genius and an eloquence ‘all Erin’s own’—the language in which our pagan Brehons wrote laws so just and equitable that Christian Erin afterwards called them Divine—the language in which the great King Cormac-Mac-Art, the Solomon of Ireland, pronounced just judgments and wrote so many beautiful precepts of wisdom—the language in which Ossian sang in such thrilling strains the daring deeds of Erin’s warriors—the language that gave Ireland her saintly missionaries whose fervor and zeal evangelized the greater part of Europe from the 6th to the 9th century—the language whose magic notes resounded through the literary halls of Armagh and Lismore, and charmed the ears of ten thousand foreign students—the melodious language of Erin’s minstrels and bards—the language for which the proud invaders of our land flung away in disgust the Saxon gibberish and became ‘Hiberniores ipsis Hibernis’—for such a language, I say, so venerable and so historic a change of inflection could only be made for the worse,† and would not I am sure be for a moment countenanced by Erin’s daughters or sons, either at home or abroad. Our faith and our language are the only remnants of our nationality that are left us; we have bravely defended the one against the most furious attacks of Hell and England, and we cannot fail in preserving the other if we only throw aside apathy and disunion. Let us work in concord and unanimity and we shall yet revive, and save from extinction our dear old language.

Respectfully yours

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

St. Thomas' College,

Villanova, Pa., 31st, December 1886.

|| How many of our modern Irish scholars can read the language as then written?

[† Commencing with king Cormac, how many of our Irish words lettered now as they were then? We, then had *ceṇ*, *beṣ*, we write them now *ceun*, *beaṣ*. etc. Again, all our modern grammarians of note agree that the Derivative verb in the 3rd. sing. cond. should end in *oḃaṣ*, and we have shown that that verb is eight to one of the other verb; and all grammarians admit that the *ṛ* is not sounded in the ‘minority’ verb. Why, then, retain it? And substituting *c* for *ṛ* is no change of inflection because both forms are used by writers but only one form by the speakers—and we advocate the form used by both—especially when it embraces a large majority of verbs

In this discussion no author should be misquoted. It is beyond the precincts of respectable discussion to do so.

So as to let the College Irish Grammar speak for itself, we take from the paradigm, page 128, the future and conditional of the second conjugation, as follows,—

Future.

1. *ṣṛáṭóḃaṣ*, or *ṣṛáṭóḃḃaṣ*, I will or shall love.
2. *ṣṛáṭóḃaṣṛ*, thou shalt love.
3. *ṣṛáṭóḃaṣṭ ṛé*, he shall love.

Plura'.

1. *ṣṛáṭóḃaṣṣṛ*, we shall love.
2. *ṣṛáṭóḃaṣṭ*, ye shall love.
3. *ṣṛáṭóḃaṣṭ*, they shall love.

CONDITIONAL MOOD.

1. *ṣṛáṭóḃaṣṣṛṣṛ*, I would love.
2. *ṣṛáṭóḃaṣṃ*, thou wouldst love.
3. *ṣṛáṣṭóḃaṣ ṛé*, he would love.

Plural

1. *ṣṛáṭóḃaṣṣṛṣṛ*, we would love.
2. *ṣṛáṭóḃaṣṃ*, ye would love.
3. *ṣṛáṭóḃaṣṭṣṛ*, they would love.

These are its rules applied to practice, and if Mr O'Donnell cannot read them aright it is no the fault of the grammar. It settles the question of what Canon Bourke did or did not in relation to the future and conditional of the second conjugation.

Dr. Kirby, Archbishop and rector of the Irish College at Rome, sends the following letter to Father Walsh acknowledging the reception of a beautifully bound copy of the Irish Imitation of Christ which Father Walsh sent to his Holiness the Pope:

Rev. Dear Sir—On yesterday I had the honor and happiness of laying your beautiful edition of the Irish Imitation of Christ at the feet of the Holy Father which he was pleased to receive most cordially. He carefully looked over it and inquired how far the Irish language was still in use, and expressed his gratification that it was still spoken by a considerable number of his Irish children and that a society of learned Irish scholars existed who devote themselves to the preservation and propagation of this venerable monument of our country, when it was the recognized domicile of saints and sages.

His Holiness was pleased to authorize me to send you his Apostolic benediction and the same to the gentlemen who cooperate with you in the above noble undertaking, I remain with great esteem reverend and dear sir,

Yours very sincerely in Christ

T. Kirby

Archbishop of Ephesus Rector &c.

The. Rev. P. A. Walsh, C. M.

St. Vincent's Cork, Ireland.

Let every subscriber of the Gael constitute himself into a committee of one to push it. Ten years ago you could nearly count on your fingers all the Irishmen in this country who could write Irish, now we get half a dozen Gaelic communications every week. That is a good showing in the face of many difficulties and ought to be an incentive to further exertions.

SOCIETY OF THE FRIENDLY SONS OF ST. PATRICK.

(Concluded.)

Among the guests at the quarterly and anniversary meetings are as follows :

Their Honors the Governors, in 1772 '73 and '74, Richard Penn and John Penn. Mr. Bayard, James Delancy, Esq. : Dr. Steel John Rose, Esq. ; ——— Burnett Esq. : Colonel Fell, Philip Dickinson, Mr. Livingston, Mr. Halliday, Gen. Lee, Mr. Benezet Dr. Sandiford Cumberbatch Sober, Esq. ; John Ewing Mr. Junifer, Mr. Hyde, Mr. Shippen, Mr. Maurice, Daniel Roberts, Joseph Devonish, Pres. Reed (1781), Chevr. Paul Jones, Pres. Huntington, Mr. Speaker Muhlenberg, Gov. Howley, Col. Tennent, Capt. Nicholson, Gen. Howe, Major M'Pherson, Gen. Lincoln, Gen. Steuben, Gen. Moultrie, Gen. M'Intosh, His Excellency M. Luzerne, Mr. Secretary Bendon, His Excellency M. Hanson, His Excellency Mr. William Moore Col. Smith, Col. French Tilghman Major Washington, Count Dillon Count De la Touche, M. Marbois, M. Otto, M. Holker, Colonel Humphreys, Major Walker, Captain Colfax, Captain Truxton, Mr. Van Berkell, Judge M'Kean Gov. Morris, Judge Hopkinson, the Imperial Resident, Mr. Lear, Gov. Mifflin Judge Biddle Mr. Jefferson, Mr. Hamilton, Judge Wilson, Mr. Casseneave, the President of the State (in 1786), the Chief Justice, Charles Biddle, William Smith, John Shaw, General Armstrong, General Mifflin, Colonel Howard, etc., etc. Many of the most distinguished guests were in frequent attendance.

Presidents of the Society, from 1771 to 1798, viz.

Stephen Moylan, from 1771 to June 17, 1772.

J. M. Nesbitt, from June 1773 to June 1774.

William West, from June 1774, to June 1776.

Benjamin Fuller, from June 1776, to June 1779.

Thomas Barclay, from June 1779, to June 1781.

George Campbell, from June 1781, to June 1782.

J. M. Nesbitt, from June 1782 to March 1796—thirteen years, nine months.

Stephen Moylan, from March 1796, to 1798.

Secs taries and Treasurers.

Wm. Mitchell, 1771.

Benjamin Fuller, March 1772.

Samuel Caldwell, September 8, 1775.

John Brown, September 17 1792.

THE CONNECTION OF THE SOCIETY OF THE FRIENDLY SONS OF ST. PATRICK WITH THE HIBERNIAN SOCIETY, AND THE ORIGIN OF THE LATTERS.

Some time after the conclusion of the revolutionary war several members of the Society of the Friendly Sons of St. Patrick, in connection with other benevolent persons, formed the design of creating a society whose object should be not solely convivial, but which, while it would tend to keep up and cherish that friendly and social intercourse which appears more natural to the Irish than to the people of any other nation, would at the same time, give exercise to other traits not less prominent in their character—generosity, charity and protection to the distressed,

Of the immense numbers of the surplus population of Ireland which oppression and constant increase cast every year on the shores of America, many, on their arrival, were necessarily in destitute circumstances. A little assistance to them on their landing, and for some time afterward, might enable them, by industry and good conduct, to become prosperous men and useful citizens ; whereas, if abandoned on their arrival, to mendicity or destitution, they might form such associations and fall into such habits as would lead them to ruin and degradation, and to become inhabitants either of the jail or almshouse. To carry these objects into effect, and to prevent these evils, was the original design in establishing the Hibernian Society, and it had been uniformly adhered to down to 1844.

The names of seventeen members of the Society of the Friendly Sons of St. Patrick are especially numerated in the charter, namely ;

Brig. Gen. W. Stewart John Leamy, Patrick Moore, Sharp Delany, John Crawford, John Brown, Michael Morgan O'Brien, Oliver Pollock, Thomas Lea, John Maxwell Nesbitt, George Hughes, Jasper Moylan, George Meade, James Campbell, Robert Rainey, Hugh Holmes, Charles Heatly.

And five other members are found on the roll of the new society, namely ;

Richard Bache, James Caldwell, Francis Johnston, George Latimer, John Patterson.

These members placed at their head Hon. Thos. M'Kean, the Chief-Justice, and afterward Governor of Pennsylvania, who had often enjoyed the hospitality of the Friendly Sons of St. Patrick. In conjunction with others they formed themselves into a charitable association under the name of "The Hibernian Society for the Relief of Emigrants from Ireland," with the laudible view and intent (to use the words of the charter) to aid and assist poor and oppressed persons emigrating from Ireland into Pennsylvania. The object appears to have met the cordial approbation of the authorities, and a charter of incorporation was granted to the society on the 27th April 1792 (signed by Gov. Mifflin who had frequently experienced the hospitality of the Society of the Friendly Sons of St. Patrick.) The preamble recites that it is highly proper to promote the designs of the society, inasmuch as they may greatly contribute to the prosperity of their State and of the United States by encouraging emigration from Ireland.

While the society was ready to afford advice and assistance to the poor and oppressed emigrant from Ireland its members assembled together at stated periods for social enjoyments : and the celebrations of their quarterly and anniversary meetings were not unworthy of the successors of the Friendly Sons of St. Patrick.

The publisher anxious to make this article every way complete, has endeavored to obtain portraits of the first and of the latest presidents of this celebrated society. But no portrait of Gen. Moylan is now in existence, nor is even the exact place of his sepulchre known, for though it is averred that he was buried in St. Mary's Cemetery Philadelphia there is no stone to mark the spot where he lies.

Judge Daly, whose name is known and respected as being for nearly half a century the leading spirit in every movement tending to the elevation of the Irish race in this country, has been for forty-five years a member of the Friendly Sons of St. Patrick, every anniversary dinner of which he has, during that time, attended. He has been president of the

society for many terms, and surely no Irishman more representative of the class to which Curran, Grattan and Bourke belonged, could be found to fill that elevated position. He took on active interest in a proposition which was mooted in the society, to erect a building in New York to be called St. Patrick's Hall, which was to be used by the Irish of the city for meetings, lectures, and to contain a library and news rooms, etc., and he was one of a committee appointed to negotiate for a site on Twenty-Third Street near Fifth Avenue, for that purpose. Just then the Civil War broke out, and this very laudable project has never been carried out.

The loss of the Language the chief cause of so many men of Irish birth being protestant to-day.

To the Editor of the Gael;

Early in February last we left Baltimore City for a tour abroad. We visited Ireland, England, Paris, Rome, Constantinople, Jerusalem, the Jordan, Dead Sea, River Euphrates, Egypt, and back again to Ireland. Our stay was chiefly in Dublin, Cork and Galway. We passed through England going and coming; but in London, we stayed about five weeks, and visited all the places of note. At Westminster I met three Irish families, named, Kelly, Murphy, and Hanlon, these could speak no English at all, one of them, Murphy, told me in Irish, for he could not speak English, except a few words, that six years ago all their families were evicted from their lands in the county Clare—that they came to London, and lived there ever since, and worked at whatever they could get to keep body and soul together. But the greatest of all their distress, he told me, was that they were without going to confession all this time because there was no priest in the place who could understand them. Of course, the English priests could not understand the Irish Language. He told me that they have two Irish priests in the place since they had been there, and that they treated them with contempt because they could not speak the Saxon tongue. This case came before me in London, this very year, 1886 July past. He told me a good deal more but this suffices. In our travels through Ireland, we met many more instances of a like kind. See the French, the German, the Italian, the Spaniard, the Jew, the Turk, the Arab, the Syrian, the American, the Russian, the Caucasian, the Greek, the Moor, and I might say, all the nations under the sun speak their tongue but the Irish. When we were in the Holy City of Jerusalem we saw men from all the nations of Christendom, German, French, English, Greek, Turks, Jews, Syrians, Italians, Russians, Scotch, Welsh, Danes, Persians, Swiss, Hindoos, Tartars, and nearly of all nations, making their pilgrimages to the Holy Land of Jerusalem, and we saw all the nations speak and converse in their own language. We saw, too, a good many Irish in the crowds, but alas, alas, what language did they speak—their own Ah, no, but in the hateful Saxon tongue. Is it not time for Irishmen to take heed.

Yours truly,

Rockledge, Fla.

Denis O'Keeffe

Nothing can be better in promoting the Gaelic movement, than to circulate Gaelic literature, our people were nearly nationally dead, and it takes the use of strong antidote to bring them through, so that they will have to be forced. Force them, then to subscribe for the Gael and it will revive them.

Since the actions of Cardinal Simeoni in relation to Irish nationality have been made public through the controversy between Archbishop Corrigan and Dr. McGlynn, considerable loud talk against the Papal authorities has been indulged in by would-be-patriotic Irishmen. We asked one of these to subscribe for the Gael and thereby help to preserve the language—the only remnant left of Irish nationality: "Oh" said he "I do not know one word of the Irish language and what business would I have with it?"

This Irishman (?) and every other so called Irish man who stands listlessly by and does not reach out a hand or foot to rescue the last remnant of the life-blood of his nation from imminent peril is a far greater enemy to Irish nationality than the power of England, even though supplemented by the papal court.

When Irishmen are thus appealed to, to help to preserve their language, they disingenuously reply that they are too old to learn it. No one wants them to learn it, there are lots of children prepared to learn it if they are given the means. A large number of these men have no knowledge of English literature themselves, yet they pay to have their children instructed in it—why then not contribute a little to help to teach Irish literature to those willing to learn it? Here is where the shortsightedness (we do not wish to say, insincerity) of the would-be-Irish nationalist manifests itself. He rails at the Papal authorities because they sometimes give ear to the misrepresentations of aristocratic English Catholics, as Pope Adrian IV did, but he does not seem to comprehend that he is the most powerful factor in stamping out all traces of his national characteristics by permitting his language to perish. By their language the people of all nations are distinguished. When the language slips away from the Irishman he has no distinguishing mark—He is merely a West Briton. Let us hear no more of "I cannot learn the language." Every one can support the movement to preserve and cultivate it.

The protestant sects are on tippy-toes to see what action the Church takes on the ownership of land. The infallibility of the Church is founded on the infallibility of the Bible. Hence, should the Church decide in favor of the private ownership in land, which God said "shall not be sold forever," then would the sects rejoice and be glad. The church may evade the question for the present, but it will never go against the Word of God—it can never go. It would cease to be infallible if it did.

When Cardinal Simeoni summoned Bishop Nulty to Rome the general public thought that the Bishop was about to be disrobed. But instead of being censured, the Holy Father, in a very sensible manner, endorsed the bishop's course by appointing a priest holding the same views to the Archbishopric of Dublin. This plainly shows that some of the cardinals act without authority, and ought to be a caution to hare-brained Irishmen not to censure the Church because of the individual actions of some of her officers.

A large number of aristocratic English Catholics who are extensive landowners, are intimately acquainted with many of the cardinals of the Propaganda. Hence Cardinal Simeoni's actions towards Dr. McGlynn and the "The Irish Revolution."

BUSINESS DIRECTORY.

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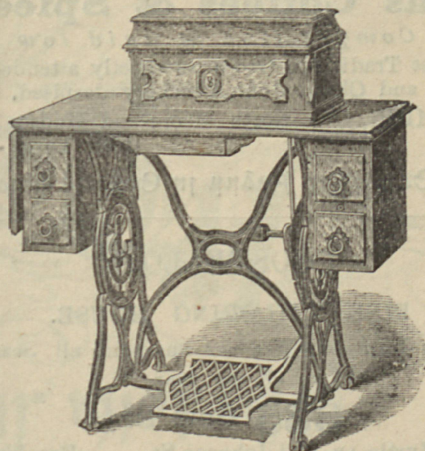
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